

The Buddhist Annual of Ceylon



Vol 4

No 2

Waterman's

..... *the world's
leader in ultra
smart writing
equipment.....*



Lady Patricia
In 5 Colours.
New Style
Clip and
mounting.
Price Rs. 22/50

No. 92½ Pen in
Ripple. Rose,
Olive and Blue-
Green.
Price Rs. 21/-

No. 52. Self-
Filling. Black
Chased with
Clip Cap.
Price Rs. 12/-

No. 12. Re-
gular Type
with Clip Cap
Price Rs. 8/-

Patrician. A
man's pen.
Colours:
Emerald, Tur-
quoise Jet,
Nacre Onyx
Price Rs. 27/-

WATERMAN'S has always led the way with worth-while innovations. Everything that pertains to Fountain Pen construction AND writing efficiency is embodied in Waterman's.

No matter what you look for in a Fountain Pen you will find your ideal in Waterman's Ideal—the pen with 48 years' proved service.

Any Stationer, Jeweller or Stores will gladly show you a selection of Waterman's—Pens, Pencils, Writing Sets, Desk Stands, Ink.

See the latest coloured models—Patrician, Lady Patricia and the new No. 94.



Desk Stand shown is No. 6162½.
White Onyx base, with pencil
groove. **Price Rs. 32.50**

L. G. SLOAN, LTD.
The Pen Corner, Kingsway,
LONDON, ENGLAND.

THE
BUDDHIST ANNUAL
OF CEYLON.

VOL. IV, No. 2.

B. E. 2476
C. E. 1932

EDITED BY
S. W. WIJAYATILAKE
&
S. A. WIJAYATILAKE

(All rights reserved)

PUBLISHERS
W. E. BASTIAN & Co.,
PRINTED AT
WEBCO PRESS
COLOMBO, CEYLON.

Contents.

	PAGE.		PAGE.
The Buddhist Service.	109	The Passing Away of Materialism. By Dr. Edward Greenly.	172
On a Hill-Top. By J. F. Mc Kechnie.	111	Wording Old and New. By Mrs. C.A. F. Rhys Davids....	175
<i>The Buddha.</i> Translated by George Keyt.	120	Did Buddhism influence Early Christianity? By Moses P. Selvanayagam.	177
Dominance. Translated by F. L. Woodward.	121	Compassion in Buddhism. By Beatrice Lane Suzuki.	180
Does Buddhism respond to the Needs of Today? By Mme. Alexandra David-Neel.	123	<i>Ananda the Favourite Disciple.</i> By "Ranjita." •	184
<i>The Monk.</i> By W. Talgodapitiya.	128	The Vinaya Pitaka. By the Rev. A. P. Buddhadatta Thero. Translated by S. J. B. Dharmakirti.	185
The Functions of Consciousness and the Process of Perception. By Brahmacari Govinda.	129	How India lost Buddhism. By the Rev. Bhikkhu Ananda.	190
<i>I Obey.</i> By Geraldine E. Lyster.	135	<i>The Good Law.</i> By Geraldine E. Lyster.	194
<i>The Pilgrim.</i> By Austin de Silva.	136	A Wish. By Miss Tay Yew Bee.	195
A Concise Summary of the Abhidhamma Pitaka. By The Ven. Nyanatiloka.	137	<i>Fifth Precept of the Enlightened One.</i> By Geraldine E. Lyster.	196
<i>The Temple.</i> By Austin de Silva.	146	Buddhism and Science. By D. B. Jayasinghe.	197
What is Wrong with the World? By Prof. A. Brodrick-Bullock.	150	<i>Hope Eternal.</i> By Geraldine E. Lyster.	199
<i>Hope.</i> By Geraldine E. Lyster.	152	Why I became a Buddhist. By Upasaka Persian.	200
Paul Dahlke. Reminiscences by his Brothers and Sisters. Translated by Mrs. P. de S. Kularatne.	153	<i>Good Morning.</i> By J. W. Foley.	203
The Satipatthanas: their Place in Pali Literature. By Miss I. B. Horner.	155	Why is Buddhism an Exiled Religion? By Dr. M. D. Ratnasuriya.	204
<i>Life.</i> By Geraldine E. Lyster.	160	Salgalla Monastery By H. Sri Nissanka.	206
The Supernatural. By Prof. P. Lakshmi Narasu.	161	<i>Today and Tomorrow.</i> By Geraldine E. Lyster.	208
<i>True Learning.</i> By Henrietta B. Gunetilleke.	164	The Report of the Buddhist Lodge, London. By Christmas Humphreys.	210
Acharya Dipankara Sri-Jnana. By the Rev. Sri Rahula Sankrityayana.	165	Notes and News.	211
Some Aspects of Buddhism. By Dr. L. A. Rajapakse.	170	Obituary.	214
		Reviews and Notices.	215
		Acknowledgments.	216
		Correspondence.	216

(Poems are indicated by italics.)

Illustrations.

	PAGE.		PAGE.
Isurumuniya, Anuradhapura, Ceylon: Bas-relief on rock showing elephants sporting among Lotus ...	112	Palace). View from South-East.	126
Sudasma Vihara, Siam: Image of Buddha. Bronze of Sukhoannya period.	113	Polonnaruwa, Ceylon: Terra-Cotta Drain pipe excavated East of the Palace.	127
Seruvila, near Trincomalee, Ceylon: Seated Buddha.	114	Polonnaruwa, Ceylon: Fresco on the Wall of the Northern Temple.	129
Ra Ngaeng, Province of Surindra, Siam: H. R. H. Prince Damrong inspecting the ruins of Ra-Ngaeng.	115	Ra-Ngaeng, Province of Surindra, Siam: Ruins of Ancient Temples.	130
Bangkok, Siam: Interior of the Royal Chapel.	116	Nara, Japan: Buddha Statue at Yakushi Vihara.	131
Colombo, Ceylon: The Dagoba of the Isipatana-rama, Havelock Town.	117	Japan: A large Temple Bell.	132
Colombo, Ceylon: A Marble Image of the Buddha in the Asokarama Temple, Timbirigasyaya.	118	Nagara Pathom, Siam. The Ancient Stupa of Phra Pathom.	133
Colombo, Ceylon: A Front View of the Asokarama Temple, Timbirigasyaya.	119	Ra-Ngaeng, Province of Surindra, Siam: H. R. H. Prince Damrong and party visiting the ruins.	134
Colombo, Ceylon: The Vidyodaya Pirivena, Maligakande.	121	Nara, Japan: The Head of a Bodhisatva.	138
Kelaniya, Ceylon: The Kelaniya Vihara. Entrance.	122	Ceylon: Salagala Mountain.	139
Kelaniya, Ceylon: The Kelaniya Vihara. New Shrine Room.	123	Salagala, Ceylon: The Cell of the Chief Monk.	139
Wal Chasing, Siam: Arm Monastery as seen across river.	124	Salagala, Ceylon: Cave No. 1: Refectory and Ambulatory.	140
Colombo, Ceylon: The Jayasekerarama Temple.	125	Salagala, Ceylon: Ambulatory and Chankamana.	140
Polonnaruwa, Ceylon: The Raja-Maligawa (Royal Palace).	125	Salagala, Ceylon: The Flight of Steps leading to the Caves.	140
		Seruvila, Ceylon: Mangala Maha Cetiya.	141
		Prof. Th. Stcherbatsky, of the Academy of Science, Leningrad.	142

ILLUSTRATIONS.—(Contd.)

	PAGE.		PAGE.
Ceylon: Sunrise: View from Adam's Peak 5-30 a. m.	143	Examples of Siamese Buddhist Art.	171
Ceylon: Sunrise: View from Adam's Peak.	143	Ra-Ngaeng, Province of Surindra, Siam: H. R. H. Prince Damrong and party at the ruins of Ra-Ngaeng.	172
Ceylon: Adam's Peak.	143	Madras, India: A Buddhist Ashram.	175
Ceylon: Adam's Peak: View from Sita-gangula 5 p. m.	143	Kalutara, Ceylon: A Historic Bo-Tree.	177
Bombay, India: Assembly Hall of the Ananda Vihara.	144	Kyaikto, Burma: The Kyaiktiyo Pagoda.	180
Sigiriya, Ceylon: The "Lion's Mouth," Sigiri Rock.	145	Seruvila, Ceylon: Mangala Maha Cetiya.	182
Ceylon: Stages on the Pilgrim Road to Sri-Pada (Adam's Peak).	151	Ceylon: The Devotions of a Band of Sunday School Children on a Full Moon Day.	185
Dr. Paul Dahlke.	153	The Rev. Bhikku Ananda.	190
Frohnau, Berlin, Germany: Hall at the Buddhist House.	155	Polonnaruwa, Ceylon: Ruins of an Ancient Temple. Sister Uppalavanna.	192 197
Bangkok, Siam: The Emerald Buddha at the Royal Chapel.	157	Bangkok, Siam: A Part of the National Museum.	198
Bombay, India: Main Shrine of the Ananda Vihara.	159	Gotama's War with the Passions.	200
Pimai, Province of Nagara Rajasima, Siam: Stately Columns which have withstood the Ravages of Time.	162	An Incident in the Buddha's Life.	201
Frohnau, Berlin, Germany: Entrance to the Buddhist House.	166	The Buddha at Rest.	202
Frohnau, Berlin, Germany: The Flight of Steps leading to the Buddhist House.	168	Dr. M. D. Ratnasuriya.	204
		Anuradhapura, Ceylon: Ruwanmeliseya Dagoba. The First Buddhist Knight.	206 214
		The late Mrs. Mary Foster Robinson.	214
		The late Mudaliyar D. D. Weerasinghe.	214
		The late Mrs. Leela Wijayatilake.	214



A GUIDE TO EFFICIENT SERVICE

INDEX

	PAGE.		PAGE.
1. L. G. Sloan Ltd. (Waterman's F'pens). Inner front cover	I	35. Van Heel's Condensed Milk & Conf. Co. (Van Heel's Full Cream) ...	XV
2. A. Baur & Co. (Manure for all crops)	II	36. Art & Book Co. (Types and Printing Inks) ...	XV
3. R. Rustomjee & Co. (Ceylon Produce)	Inset	37. J. L. Pimanda & Co. (Where to stay in Ceylon) ...	XVI
4. Charles Morgan & Co. Ltd. (Three Crown Ledger Paper) ...	III	38. Hazell, Watson & Viney Ltd. (Relief Nibs) ...	XVII
5. Nestle's Gift Dept. (Lactogen—better milk for babies) ...	IV	39. William & Richard. (Florists) ...	XVIII
6. H. Don Carolis & Sons Ltd. (Furniture) ...	IV	40. A. D. J. Perera & Co. (Electroplating)...	XVIII
7. M. C. Fernando's Furnishing House (Furniture) ...	V	41. Ono & Co. (Dental Cream and Tooth Brushes) ...	XVIII
8. Miller & Co., Ltd. (Cow & Gate Milk Food) ...	V	42. T. V. K. Cader Meera Saibo & Co. (Insurance) ...	XVIII
9. Kenny & Co. (Lanka Brand Candles) ...	V	43. W. E. Bastian & Co. (Printing) ...	XIX
10. National Employers' Mutual General Ins. Ass. Ltd. ...	VI	44. The New India Assurance Co., Ltd. (Insurance) ...	XIX
11. Jinasena & Co. (Pioneer Ceylonese Engineers) ...	VII	45. Colombo Optical Co. (Opticians) ...	XX
12. WEBCO PRESS. (Master Printers in Ceylon) ...	VII	46. W. E. Bastian & Co. (Day & Night Printers) ...	XXI
13. John & Co. (Photographers) ...	VII	47. Nissei Trading Co. (Paper and Stationery) ...	XXI
14. Empire Engraving Works. (Engravings) ...	VII	48. Joseph Florian & Co. (Exporters & Importers) ...	XXI
15. Harold Charles. (Optician) ...	VII	49. Elston Motors. (Stewart Trucks) ...	XXI
16. The Continental Drug Co. of India. (Pan-melitus) ...	VII	50. Hunter-Penrose Ltd. (Penrose's Pictorial Annual) ...	XXI
17. S. A. M. H. Abdul Cader Sahib & Co. (Palayakat Sarongs etc.) ...	VIII	51. Harwis Garage. (Automobile Engineers) ...	XXII
18. Queenston Gardens. (Florists) ...	VIII	52. W. E. Bastian & Co. (Exporters of Ceylon Produce) ...	Inset
19. Taiyo Go. (Japanese Goods) ...	VIII	53. Eastern Photo Co., (Portrait Enlargements) ...	XXIII
20. F. A. North & Co. (Shipping Agents etc.) ...	IX	54. William Pedris & Co., (Opticians) ...	XXIII
21. Chas. Morgan & Co., Ltd. (Paper Manufacturers) ...	X	55. L. S. Dixon & Co., Ltd. (New Empire Bond) ...	XXIV
22. Haryyasram. (Rejuvenation) ...	X	56. Diana & Co., (Tennis Rackets) ...	XXIV
23. G. H. Dharmapala. (Motor & Cycle Accessories) ...	X	57. WEBCO PRESS (Artistic & Commercial Printing) ...	XXV
24. Reid Avenue Pharmacy. (Chemists & Druggists) ...	X	58. M. E. Othman & Sons (Gift Suggestions) ...	XXVI
25. Senaratne & Co. (Timber & Carpentry Work) ...	X	59. N. Vaitilingam & Co., (Building Contractors) ...	XXVI
26. K. Cyril C. Perera. (Timber & Building Materials) ...	X	60. D. J. Wijayasiriwardene (Motor Engineer) ...	XXVI
27. Haryyasram. ("Eye-Sun" Cataract Cure) ...	X	61. American Portrait Co., (Photo Paintings) ...	Inset
28. Mercia Taxi Cab Co. (Tyre Surgeons & Rubber Artisans) ...	X	62. W. M. A. Wahid & Bros. (Educational Supplies) ...	XXVII
29. M. W. D. Gunasekera, M.R.A.S. C.B. (Kohineer Modaka) ...	XI	63. Nippon Restaurant (Nippon Cafe) ...	XXVII
30. Samuel Jones & Co., Ltd. (Passe Partout Bindings) ...	XI	64. Mac Niven & Cameron Ltd. (Stationery) ...	XXVIII
31. Associated Trading Co. of Ceylon Ltd. (Investments) ...	XII	65. Colonial Motor & Engineering Co., Ltd. (Fiat Cars) ...	XXIX
32. Gordon & Gotch Ltd. (Buying Agents)...	XIII	66. — do — (Singer Cars) ...	XXX
33. John Dickinson & Co., Ltd. (Lion Brand Stationery) ...	XIV	67. Metropolitan Trading Co., (Spectacles) ...	189
34. Springer & Moller A. G. (Fine Printing Inks) ...	XV		

A GUIDE TO EFFICIENT SERVICE.—(Contd.)

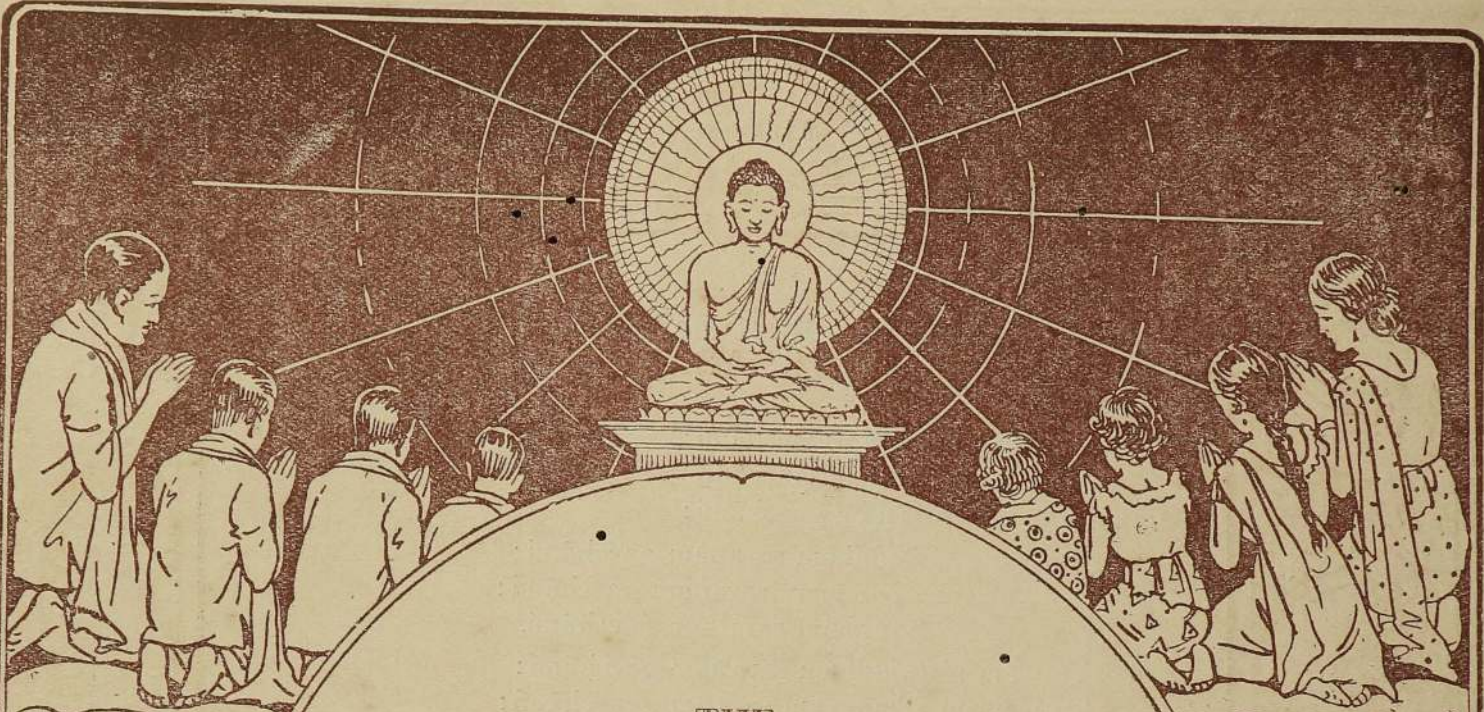
	PAGE.		PAGE.
68. Gordon & Gotch Ltd. (Advertising Agents) ...	XXXI	82. Central Photographic Stores (Photographers)...	XXXXI
69. Crown Colonist (Subscription Order Form) ...	XXXI	83. S. Rose & Co., Ltd. (Music) ...	XXXXI
70. British Pens Ltd. (Pens, Pencils and Pen holders) ...	XXXII	84. Saifee Trading Co. (Perfumery) ...	XXXXI
71. Buddhist Annual of Ceylon (Advertisement Tariff) ...	XXXIII	85. Boolchand Bros. (Dealers in Silk) ...	XXXXII
72. Isurudisi Bakery (Bakers) ...	XXXIV	86. Newton & Co. (Photographers) ...	XXXXII
73. W. W. Perera (Tailor) ...	XXXIV	87. J. S. Staedtler (Mars Pencils) ...	209
74. Titus Stores (Titus Petrol Lamps) ...	XXXV	88. W. E. Bastian & Co., (Stationers & Paper Merchants) ...	209
75. Punchisingho & Bro. (Jewellery) ...	XXXVI	89. Pundit Tabore, (Astrologer) ...	210
76. Ellams Duplicator Co., Ltd. (Duplicators) ...	XXXVII	90. Buddhist Annual of Ceylon (Air Mail Advertisements) ...	inset
77. Raphael Tuck & Sons Ltd. (Christmas Cards) ...	XXXVIII	91. Royal Typewriter Co., Inc. (Typewriters) ...	"
78. John Kidd & Co., Ltd. (Printing Inks) ...	XXXIX	92. W. E. Bastian & Co. (Books on Buddhism) ...	Inset
79. Devar & Co., (Gripe Mixture) ...	XXXX	93. Dunlop Rubber Co., (Dunlop Tyres) Inside Back cover
80. — do — (Kerala Sandalwood Soap) ...	XXXX	94. Hayley & Kenny (Woven Coir Goods) ...	"
81. International Remedies Co. (Chemists & Druggists) ...	205	95. National Mutual Life. Ass. of Aust. Ltd. (Assurance) Outside Back "

COMPETITIONS.

Awards
Crossword Puzzle

Facing Page 218
Overleaf





THE
BUDDHIST SERVICE.



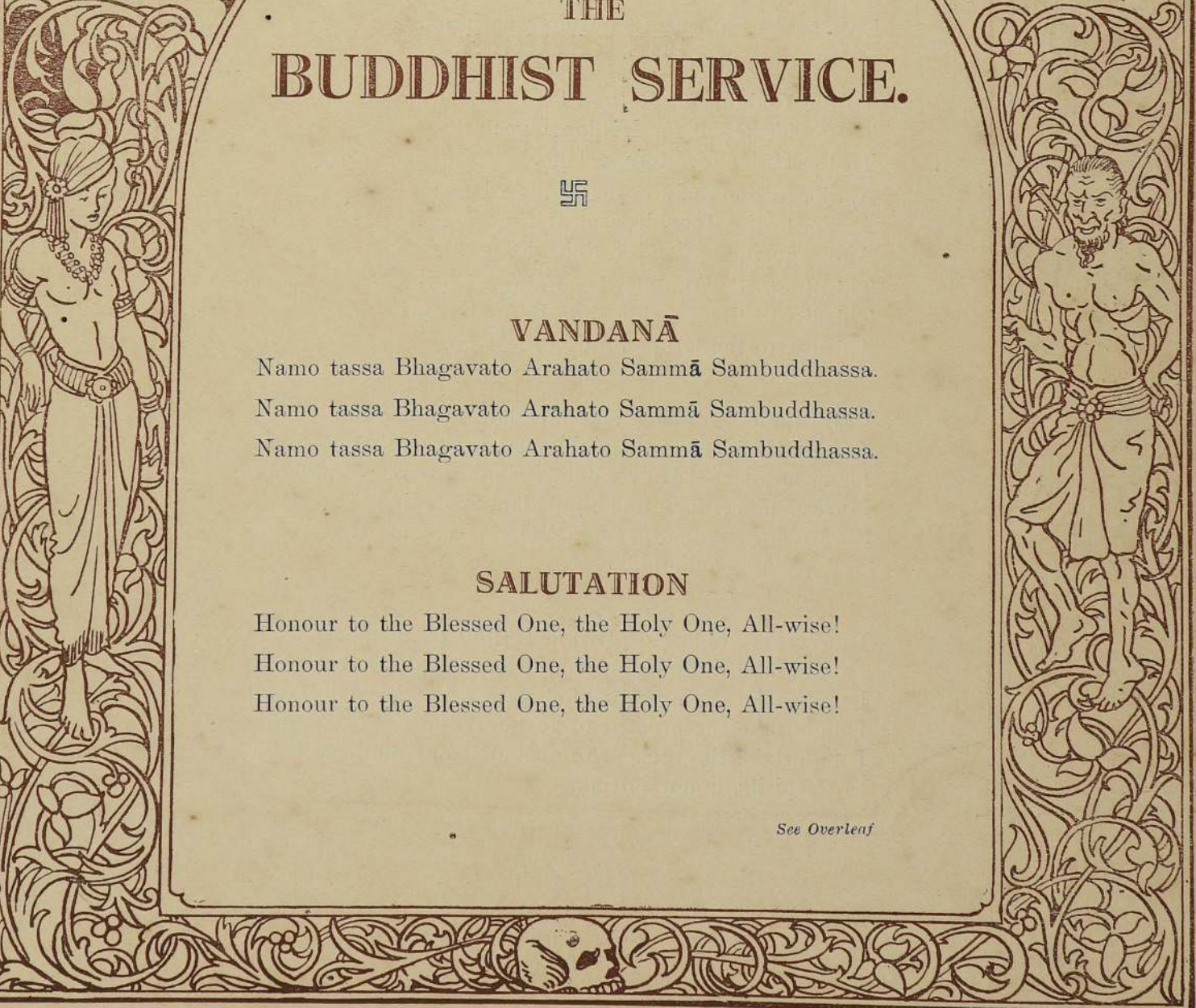
VANDANĀ

Namo tassa Bhagavato Arahato Sammā Sambuddhassa.
Namo tassa Bhagavato Arahato Sammā Sambuddhassa.
Namo tassa Bhagavato Arahato Sammā Sambuddhassa.

SALUTATION

Honour to the Blessed One, the Holy One, All-wise!
Honour to the Blessed One, the Holy One, All-wise!
Honour to the Blessed One, the Holy One, All-wise!

See Overleaf



The Buddhist Service.—(Contd.)
TI SARANA

Buddham saraṇam gacchāmi:
Dhammam saraṇam gacchāmi:
Saṅgham saraṇam gacchāmi:
Dutiyam pi Buddham saraṇam gacchāmi:
Dutiyam pi Dhammam saraṇam gacchāmi:
Dutiyam pi Saṅgham saraṇam gacchāmi.
Tatīyam pi Buddham saraṇam gacchāmi:
Tatīyam pi Dhammam saraṇam gacchāmi:
Tatīyam pi Saṅgham saraṇam gacchāmi.

THE REFUGES

To the Buddha for Refuge I go:
To the Teaching for Refuge I go:
To the Order for Refuge I go.
Again, to the Buddha for Refuge I go:
Again, to the Teaching for Refuge I go:
Again, to the Order for Refuge I go.
Thirdly, to the Buddha for Refuge I go:
Thirdly, to the Teaching for Refuge I go:
Thirdly, to the Order for Refuge I go.

PANCA SILA

Pāṇātipātā veramaṇī sikkhāpadam samādiyāmi.
Adinnādānā veramaṇī sikkhāpadam samādiyāmi.
Kāmesu micchācārā veramaṇī sikkhāpadam samādiyāmi.
Musāvādā veramaṇī sikkhāpadam samādiyāmi.
Surā-meraya-majja-pamādaṭṭhānā veramaṇī sikkhā-
padam samādiyāmi.

THE FIVE PRECEPTS

I undertake the precept from Killing to abstain:
I undertake the precept from Stealing to abstain:
I undertake the precept to abstain from Wicked Love:
I undertake the precept to abstain from Lying Words:
I undertake the precept to abstain from Sloth-producing
spirits, liquors, drink.

WESAK GREETINGS

-- from --

Our Ministers of State.



The Great Birth-Day.



Minister of Home Affairs.

**"Buddhuppádó
ca dullabhó"**

*Rare is the Birth
of a Buddha.*

**"Sukho
Buddhanam
uppado"**

*The Birth of the
Buddhas is
conducive
to happiness.*

In these pregnant words the Master himself has indicated the unique rarity and the incomparable blessedness of the Day and the Event the anniversary of which the Buddhist world will commemorate on the 18th of this month.

Rare indeed is the birth of a Buddha. He is the flower on the Tree of Humanity, which blossoms once in many millions of years. But when it has once flowered, the fragrance of the bloom pervades the world for a long, long time.

Twenty five centuries ago, the world witnessed the appearance of such a Being, who had by self-sacrificing efforts, extended over myriads of aeons and consciously directed to that end, perfected himself in order to become a Buddha and save mankind. When he had reached that state of perfect Enlightenment and realised the Truth; he taught the world the Way of Emancipation—the noble Eight-fold Path which alone can lead man to Freedom from the bonds of passion that fetter him. His was a message of Hope, Love, and Enlightenment.

Contemplating that message and its significance to the world, let us, on the anniversary of the Great Day associated not only with the Birth, but also with the Enlightenment and the Parinirvāna of the Teacher bow our heads in reverence and say 'namo tassa bhagavato' arahato Sammā Sambuddhassa.

D. B. JAYATILAKA.

Colombo, 16th May, 1932

Dear Editor,

I congratulate you on the well-merited success which the Buddhist Annual has met with in the past and wish the present issue greater success and a wider circle of readers. It is my fervent hope that at a time when Ceylon is passing through a period of acute suffering and hardship, your Annual will bring home to the Buddhist public the necessity for greater service and forbearance towards those, among whom the present depression is causing untold misery.

Sincerely yours,

D. S. SENANAYAKE



Minister of Agriculture and Lands.

In the limited space allotted to me for a message, I propose to touch upon a point, which I think deserves attention, specially at the present time.

The spirit of Buddhism is Compassion. This it was, which pervaded every action, every thought of the Blessed One, not only during the forty-five years in which He preached the Dhamma, but throughout his countless births as Bodhisatva. The various jataka stories support this fact.

As Sumedha Tapasa Nirvana was within his grasp, but moved by compassion for suffering humanity, He plunged once more into the Ocean of Samsara thinking it mean and little to save himself alone.

**"Kim me ekena tinnena purisena
thāmadassinā.
Sābbannutam pāpunitvā taremi janatam
bahum."**

Of what value is it that a strong-minded man like me should cross the Stream of Existence alone.—Having attained Buddhahood I shall lead across many.



Minister of Local Administration.

His compassion as Buddha may be seen from the following verse:—

**"Vadhake Devadattamhi,
Cōre Angulimālake,
Dhanapāle Rahule cēva,
Sabbattha Samamānaso."**

**"Devadatta, who tried to murder him;
Angulimāla, highway robber chief;
The Elephant set loose to take his life;
And Rāhula, the good, his only son—
The Sage is equal-minded to them all."**

Let us remember that in the repeated round of births, it is difficult to find one being, who has not been related to another, as mother, as father, as brother, as sister, as son or daughter.

So said the Blessed one.

If our people would cultivate this compassion in some measure, there would be no room for enmity, hatred, malice, and revenge.

There would be no record of crime and bloodshed. Ours might again be a Happy Land!

Sabbe sattā bhavantu Sukhitattā!

Wishing the readers a very

Happy Wesak,

CHAS. BATUWANTUDAVE.

Digitized by Noolaham Foundation.
noolaham.org | aavanaham.org

Dear Sirs,

You have asked me for a brief seasonal message to your readers. The season is full of joy to all of us. We celebrate during Wesak many an important event, the Birth of the Lord, His attainment of Perfection, His third visit to Lanka, His Parinibbana, the arrival of Wijaya in Ceylon, etc. In the midst of the rejoicings and outward expressions of gratitude, faith and devotion, I wish to remind your readers of the Words of our Lord addressed to Srīgāla, the householder, "You do not understand the ceremony. To guard your home by mysterious ceremonies is not sufficient, you must guard it by good deeds. Turn to your parents in the East, teachers in the South, wife and children in the West, friends in the North, and regulate the Zenith of your religious relations above you and the Nadir of your servants below you". Act accordingly in this new year that will be ushered by the Holy Wesak Day, and we shall make this thrice-blessed land of ours a real Dharmadwipa again, where no wrongs are done, where no crimes are committed where every man respects the rights of others and discharges his obligations towards all creatures in the spirit of the doctrine of the Lord of Ahimsa.

I am, Yours etc., C. W. W. KANNANGARA

AROGYA PARAMA LABHO.

So said the Lord Buddha and in saying so he placed the gift of good health before all other gifts. It is the sickness and suffering which he saw in the world around him which made him renounce all the pleasures of the world and seek a way out of suffering. While those of us who follow His doctrine and commemorate the threefold events of his birth, Enlightenment and Parinibbana in the Wesak festival, may I be permitted as Minister of Health to remind my Countrymen, that the Ministry of health is concerned with bringing the greatest gift of good health to each and everyone of them and the relief of their sufferings while they sojourn in this world. In their endeavours to perform their duty to their Country, the Ministry of Health expects the willing co-operation of those whom they serve. Given time and the measure of co-operation which we have a right to expect from our Countrymen, I am hopeful that the work of the Minister and his Executive Committee on Health will be able to make a useful contribution towards bringing down the incidence of diseases and for making the community generally healthier more efficient and happier than when they found it.

May the blessings of good health and freedom from sickness and suffering be with you all.



Minister of Education.

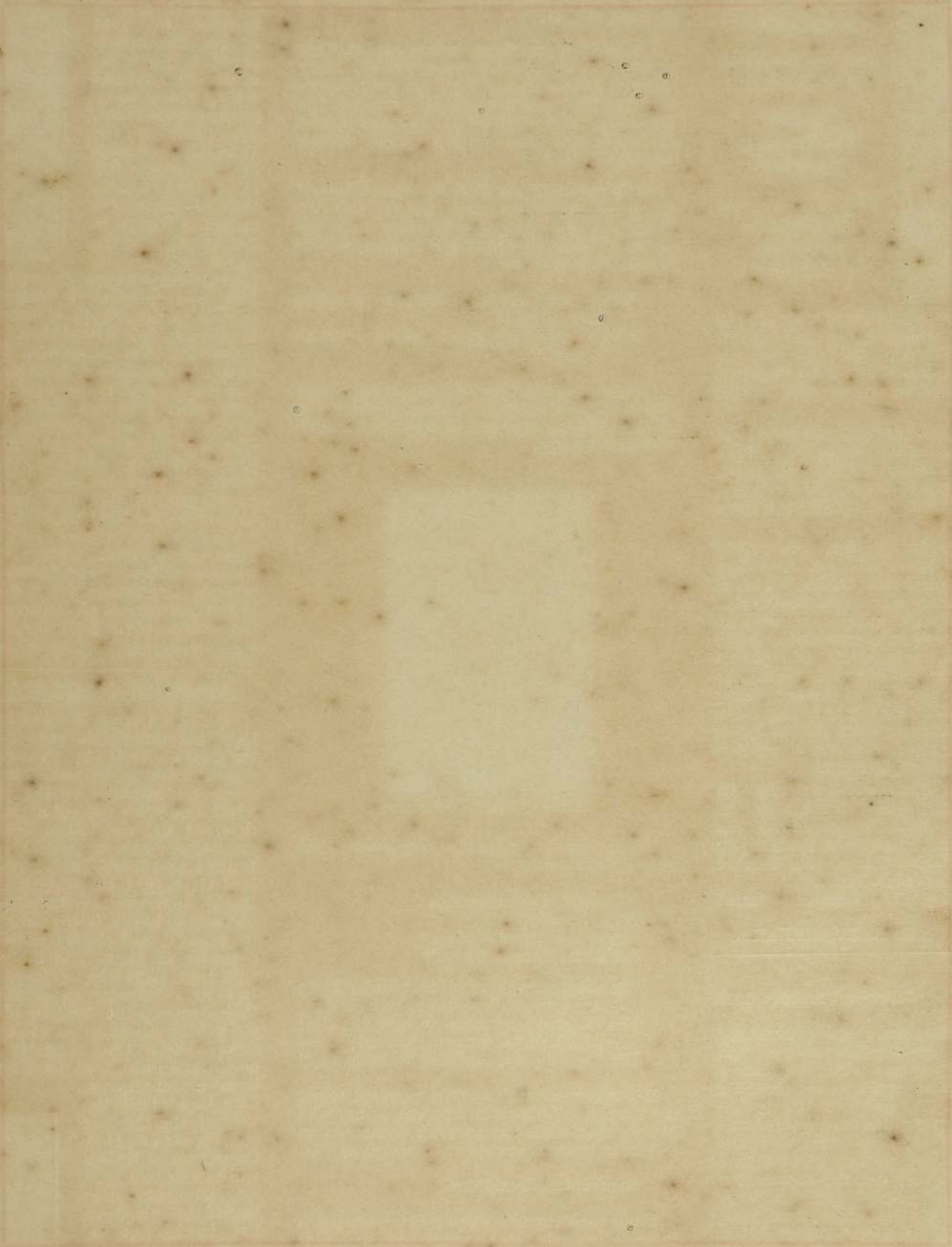


Minister of Health,

T. B. PANABOKKE,

BAUR'S MANURE

FOR ALL CROPS



A. BAUR & CO.

THE GIBSON MANURE WORKS

COLLINS

BAUR'S MANURE

FOR ALL CROPS



A. BAUR & CO.,
THE CEYLON MANURE WORKS,
COLOMBO Digitized by Noolaham Foundation.
noolaham.org | aavaranaham.org **KELANIYA**

Setting a Standard

"The standards of Honour, Quality, Strength and Service lead the world of business forward to greater efficiency and sounder development—they make for progress and permanent success."

FOR RESULTS deal with the EXPORTERS OF EVERY DESCRIPTION OF CEYLON PRODUCE—

Tea, Rubber, Cocoa, Desiccated and fresh
Coconut, Copra, Coconut Oil, Oil Cake,
Coir Yarn, Coir bristle & mattress Fibres,
Palmyra & Kitool fibres, Dyewoods,
Timbers, Cinnamon, Citronella, Cinnamon
& other Essential Oils, Spices, Minerals,
Mica, Plumbago, etc.

"Rustomjee's" the Standard by which Good Fibre is judged.

General Importers and Warehousemen.

DEPARTMENTS:

Fibre Manufactory
Hydraulic Balers
Transport Agents

Printing Materials,
Presses, Types, and
All Accessories.

Insurance—Shipping.

R. RUSTOMJEE & CO.,
205, GRANDPASS, COLOMBO.

Cables : "Firdoshi."

Codes used.

Exclusive Agents wanted in all parts of the world where unrepresented.

ON A HILL-TOP.

[BY J. F. MCKECHNIE]



HE two friends, after the stiff uphill climb, had come out on the open down. A trifle spent, they flung themselves down on the short, sweet grass and for a space were silent as they recovered breath.

"Not such a bad world this, up here," at last said Jim, pointing to the scene below, the wide stretch of grassy and wooded country with patches of tilth in between, and off on the horizon's rim, the blue line of the Channel.

"O, the world's all right—if it weren't for the people in it," said the other, gazing pensively before him.

"Hullo! What's the matter with you now? Who has been hurting you?"

"Nobody has been hurting me particularly. But a lot of people seem to be bent on hurting one another; as if there weren't hurts and troubles enough in the world already without their making any more. Is our life here so very long that so many people can think of no better way of passing it than trying to make it shorter for themselves and other people? Look at these Japanese and Chinese, the way they're going on just now."

"O, it's that that's troubling you, is it? I shouldn't worry about it, if I were you. After all, you didn't make the world, or the people in it."

"True; and I'm very glad I haven't. If I had, I shouldn't be able to sleep at nights for thinking what I had done."

"It is a bad business, I quite agree, this Japanese-Chinese tussle. They're behaving quite as if they were Christian nations. After this, nobody can deny them the right to be called thoroughly civilised Powers! They've got all the latest appliances for wholesale manslaughter that the West has invented so far; and they're showing they can use them too, to some tune. It must be rather good for the people who have got shares in armament firms."

"Don't be so flippant, Jim. This isn't a comedy; it's a tragedy. And it's a tragedy that hurts me more than a little. I don't like to see Buddhist countries outdoing others in the manslaughtering business, or doing their best to. It upsets all my ideas of world-order."

"Poor old Fred! Are you taking this trouble in the East so much to heart as all that? All the same, I quite agree with you. There isn't much world-order visible anywhere just now, not so that you would notice it. It looks more like world-disorder than anything else. Did you see in the papers the other day that people are dying of starvation

in the richest country on earth, the United States; and at the same time, on that Continent there's been so much wheat grown that the owners are thinking of destroying it? I simply don't know what to make of it, and have given up trying. Let's take the little share of comfort that comes our own way, and don't trouble too much about the rest. That's my motto. Neither you nor I can set this crazy world right; nor anybody else. Not in our time, anyhow.

"But what was it you meant exactly the other minute when you mentioned a world-order? Let's talk about that. I'd like to learn more about the Buddhist's world-order. What are your ideas about it? Talking about it will help to take your mind off those other painful things that are neither your fault nor mine."

"The Buddhist world-order. Yes, that's a better subject to talk about than the world-disorder, as you call it, which is about all we can see in the outer world to-day. For, you know, Jim, the world-order Buddhists think and talk about is a bigger, wider thing than the order of things in the every-day world round us, these fields and hills and the blue sea. The world Buddhists think and talk about is the real world."

"What! Isn't this the real world before our eyes there? You're not one of those mystical, misty-eyed dreamers, are you, Fred? The sort of chaps who talk about 'things are not what they seem' and all that sort of poetical rot?"

"I'm not misty in my ideas at this moment, but a lot clearer than you are, old man, if you don't mind my saying so. You say those fields down there are the real world, or at any rate, a bit of it. Now just answer me. How do you know they are there?"

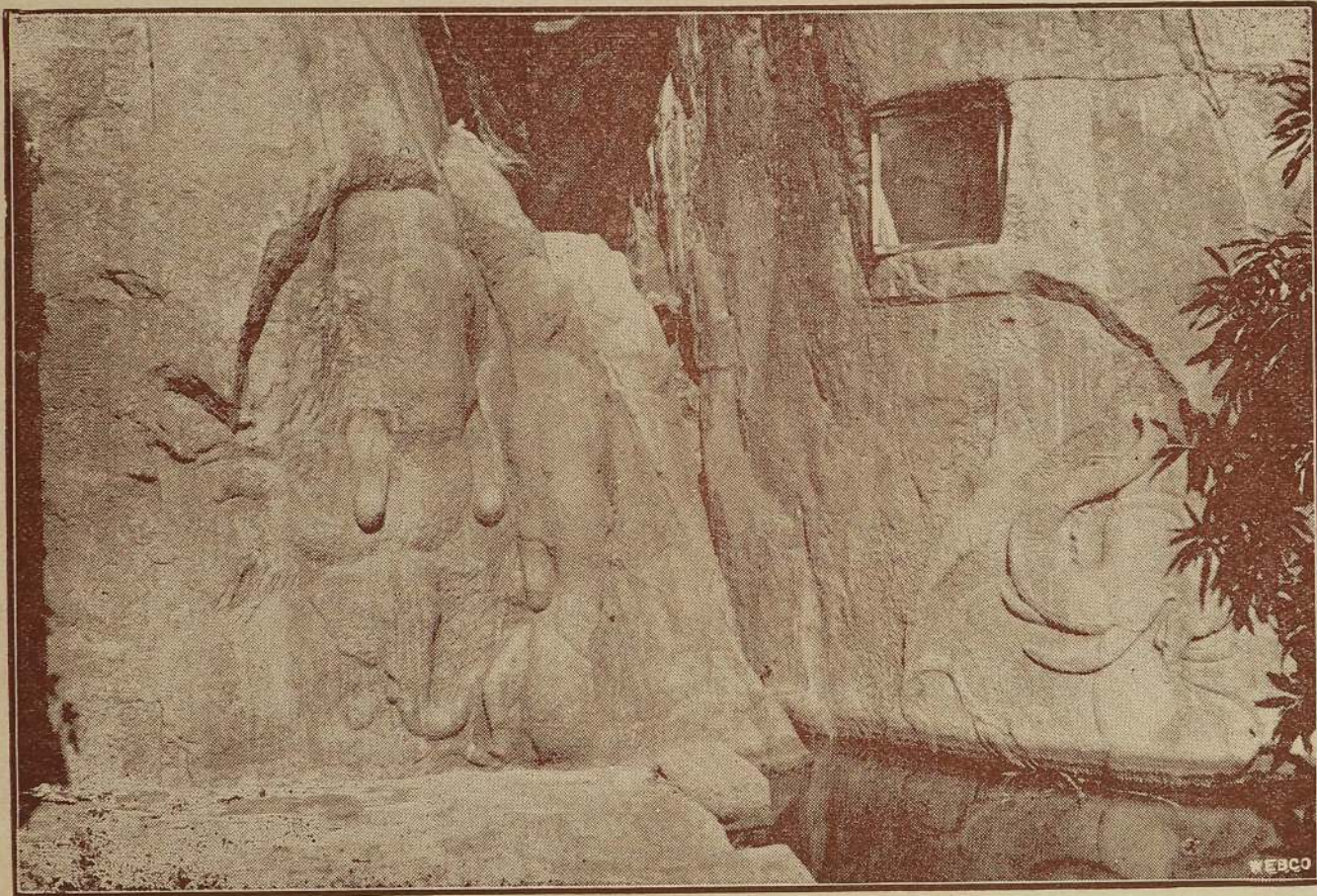
"How do I know they are there? Well, of all the questions! Why! Don't I see them, with my own eyes? Don't you see them? Lying down there right below us? O, and I say! That's a real snorter of a motor-car that's tearing along the road there. Wish it was mine. I hope you're not going to ask me how I know it's there! I can hear it as well as see it. By Jove, and smell it too! That chap's in a big hurry to get somewhere, and doesn't mind stepping on the gas."

"That's just what I'm going to do! How do you know that the motor-car is really there, with its noise and smell and all the rest of it? But I'll answer the question for you, myself. It is only because you have in your eye a moving picture of a car, and in your ear the sound of an engine, and in your nostrils the fragrance of that charming fluid, petrol. Isn't that so? Only because of this? Nothing else?"

“Well, what else do you want? Isn't that enough to prove the reality of anything? Three senses, eyes and ears and nose, all corroborating one another?”

“I'm not disputing about whether they are real or not. I'm only asking you how you know that they are there. And I want you to admit that you only truly know, you only properly can say that you are aware at first hand of, the impressions made on your senses of sight and sound and smell at this moment, if you want to be exact in what you say about the whole affair. And it's exactitude I'm after here.”

you see that when Buddhists put behind them the external world, and come to the internal world of men's sensations and feelings and emotions and thoughts, and deal with that only, more or less, as far as they can, letting the other slide—in their thinking, that is—they are not running away from reality, but actually getting closer to it. For my own sense-impressions and feelings and perceptions and mental activities and consciousness,—surely these make up for me the actual, first-hand world that I can be sure about more than I can be sure of anything else. Did you never think of that before,



(Reproduced by kind permission of the Archaeological Commissioner, Ceylon.)
Issurumunia, Anuradhapura, Ceylon: Bass Relief on rock showing elephants sporting among lotus.

“O, I see, old man. You're talking metaphysics now. All right; fire away. I only know immediately, at first hand, my sense-impressions; and all the rest is only a deduction drawn by my mind from these impressions. Quite so. I seem to remember hearing something like this once upon a time in the class-room from old Professor Whats-his-name. But I've forgotten most of it long ago, and felt better ever since. But what has all this got to do with what I wanted to know about, your Buddhist world-order?”

Jim?

“If somebody hits me a crack on the head with a big stick, the thing I'm perfectly sure about beyond all dispute or doubt, is that I'm hurt. That's the one positive fact in the case that I can't have the least uncertainty about. And the same with everything. My own feelings are the first things I know and can be certain about in connection with anything. And it is this collection of his own feelings and emotions and thoughts which every man knows immediately for himself,

“That's just what I'm coming to, Jim. I want to let this 'world' of each man's own that Buddhists are

thinking about when they speak of a world-order. The other 'world', the external one, when you get right 'down to brass-tacks,' is no more than an inference drawn from this one."

"Oho! That's it, is it? Now I begin to see daylight. You Buddhists aren't caring a red cent what happens in the big world outside you; you are all so wrapped up in what happens in the little world you are carrying around with you inside your own heads. Nice old selfish lot you are! I'm glad I'm not a Buddhist but just a plain, honest sort of chap who does his best to get through the world with as little trouble to himself and others as he can manage. Really, Fred, I didn't think it of you; you surprise me. Here was I thinking that Buddhism was a sort of way-up, sky-high sort of religion, altogether 'too good for human nature's daily food,' as some poetical Johnnie or another says."

"Come, come, Jim. Drop your fun for a bit and be serious. Never mind what Buddhists are, for the moment. In the practical affairs of the workaday world they're no worse than other people, and often a good deal better. But what we were talking about, I thought, was the Buddhist world-order. And what I want to tell you is, that this world-order has to do with the world of men's feelings and emotions and thoughts. And if it is the external world that you are concerned about and think the most important, I also want to tell you that that outer world is just a copy, later on in time, of the inner world of men's feelings and thinkings and willings. It is just that, and nothing else, nothing different.

"No, don't interrupt me. Let me have my say out. You've as good as asked me for a lecture; and you're going to get it! So just let that curly head of yours rest a while longer against that bit of turf, and listen to your uncle Solomon!

"Do you remember what Emerson says in one of his

essays: 'Men exude their environment as surely as silk-worms their cocoon'? Well, Buddhists don't think that Emerson was just letting off some hot air when he said that. We believe it is literally true. We believe that the outer world that surrounds every man is just the outcome of what is happening, or at some time in his past has happened, inside



(By kind courtesy of H. R. H. Prince Damrong of Siam.)
Sudasma Vihara, Siam: Image of Buddha in the attitude of subduing Mara. Cast in bronze. Of Sukhoannya period. Nine metres in height. The biggest cast image in Siam.

him, in the inner world of his feelings and emotions and thoughts. So then, the one *sure* way to make better the world, the outer world you and so many others are most interested in, believing it to be the only true world, is just to make better the inner world of men's feelings and thoughts,

whereupon the other will automatically become better also,—not all at once, of course, but eventually. And any other way of improving the outer world permanently, all the

is all just botching and patching and trying to cobble up some show of improvement, but never producing the real, genuine, permanent thing itself. The only real, permanent improve-

ment to be made in the world is to be got by making an improvement in men's feelings and emotions and thinking. This is genuine improvement; all the rest, compared with this, is sham.

“But how is this real improvement to be brought about in men's inward states of mind and feeling? How is to take place this bettering of men themselves, so that the world around them shall also become permanently better in the only sure and certain way in which it can become so?”

“Ah, there's the rub! And this is where the Buddhist world-order comes in. In the order which governs this inner world, the world of men's minds and hearts, there is a line of Great Ones who from time to time appear in the world, and by their words and lives and personal contact, the magnetic influence their personality exerts over all of their fellowmen with whom they come into touch, move and stir and energise these men to a purifying and bettering of that inward world each carries about with him. And they do this so effectively, and to such a large number of men, that after some time has passed, and sometimes almost at once, quite tremendous effects in the way of changes for the better, are produced in the external, workaday world that all men live in.

“These Great Ones I speak of, are men made perfect, who in the past have laid themselves out to become what they now are, for the very purpose of helping other men onward on the road to perfection. They were born into the world this time just for that purpose. This is their job, what they have to do in the order of the inner world of men's minds and hearts.



*Reproduced by kind permission of the Archaeological Commissioner,
Ceylon.*
**Seruvila, near Trincomalee, Ceylon: Seated Buddha with Naga canopy
and platform.**

grand schemes of philanthropists and reformers of all kinds, is all only so much superficial tinkering at improving the world. It

“They are a quite extraordinary kind of men in their achievement. And yet they are not essentially different

THIS SPECIMEN SHOWS THE IMPROVED SHADE AND TEXTURE
INTRODUCED IN 1931.

THREE CROWNS



LEDGER

Stocked in:

Double Foolscap	(26½" x 16½")	30 & 32 lbs.	480s
Double Medium	(36" x 23")	64 "	"

A RELIABLE LEDGER PAPER VERY MODERATELY PRICED:
STOCKED BY MOST PROMINENT DEALERS.

REGISTERED



TRADE MARK.

CHARLES MORGAN & Co., Ltd.,

PAPER MAKERS.

CANNON HOUSE,

182, 183 & 184, HIGH HOLBORN,

LONDON, W. C. 1.

**OTHER RELIABLE
MARKS.**

"Express Bond" White & Tints
"Asiatic Bond" White only
"Express Blotting" Pink & White
"Cannon Brand" Cream Laid
"Crown Vellum" Legal Foolscap

This Specimen Features Double medium 64 lbs. 480s.

Say you saw it in the "Buddhist Annual of Ceylon."

from the remainder of their fellowmen. They are different only in that they have actually done what the others might also do if they set their teeth to it to go about the same job, and stuck to it till they succeeded. You yourself might become one of them if you wanted to, hard enough. So might I if I had the pluck for it. Anybody might; though it is a long and tough business getting ready and fit to take up such a position in the inner world-order. Still, the thing has been done by many a one in the past, and will be done by many a one in the future as long as there is a race of human beings on the earth. For as long as there are men on the earth at all, they will always need as part of the order of things, that there should appear among them from time to time—as often as they are needed—one of these Great Ones to remind them afresh of the ancient ages-old Way, to Betterment that has always been, and to give them the push, the urge the stimulus to get on to it and follow it, for the sake of their own lasting benefit and welfare."

"I say, old chap; would you mind just telling me who are these Great Ones, as you call them? This is all quite new to me. I never heard of them before. What are their names? Where did they live?"

Jim turned on his elbow as he asked his question, looking earnestly in his friend's face. He seemed a trifle surprised, almost startled, at what he had just heard.

"These Great Ones are the Buddhas," replied his friend.

"The Buddhas! So that's what you've been talking about all this time The Buddhas, did you say? Several of them? Not just one of them? But I've never heard tell of but one Buddha before, till this minute. And he was an Indian, wasn't he? Born somewhere up in the north? A sort of a prince too, so I've heard; wasn't he? But how about the others? Why do we never hear anything about them, if they too lived? Not that I'm doubting your word, Fred; but I'd just like to know."

"Well, the reason why we never hear much about them, and why you and lots of other people have never heard anything about them, is simply because they all lived so long ago.

"This is a very old world we're living in. It didn't begin, nor the human race on it, just yesterday, so to speak—a trifling four thousand years ago, as the theologians of Europe in the days of Queen Bess rather fatuously imagined. It is many millions of years old; and the race of men on it also. And during all that time men have needed to know, just as much as they do to-day, and always will, the way to betterment, so as to keep moving in that



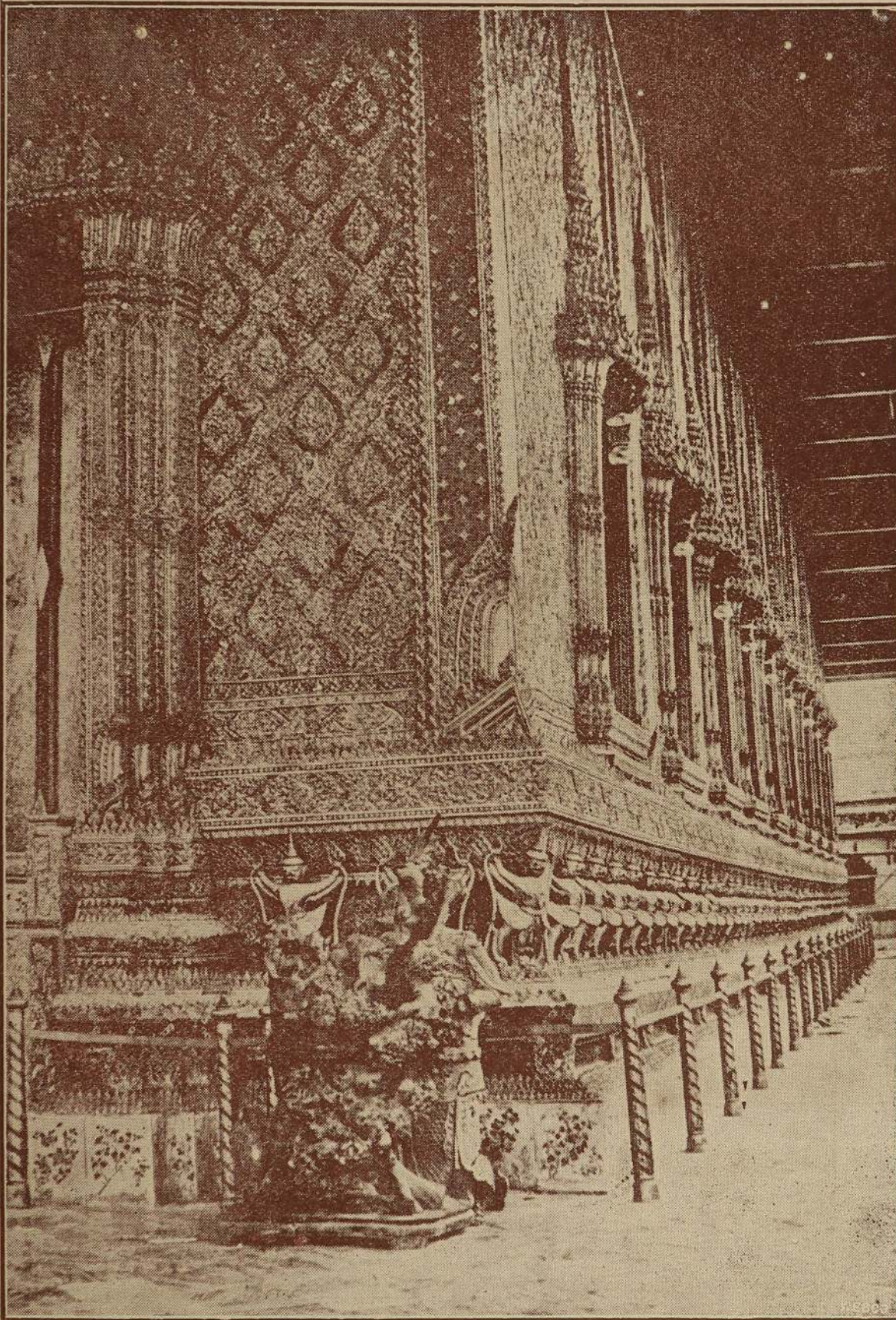
(By kind courtesy of H. R. H. Prince Damrong of Siam.)

Ra-Ngaeng, Province of Surindra, Siam: H. R. H. Prince Damrong inspecting the ruins.

direction, so that the world may always be getting a little better and not halt too long in its progress towards betterment. But even the greatest and most influential of men eventually lose their power over the minds of their fellows through the sheer lapse of time. In plain speech, they become forgotten,—and what they taught along with them

And that's what has happened again and again in the past with the Buddhas. So, when it happens, and only then, a new Buddha appears in the world. He comes before men just because

particular interest in religious matters, have never heard that there were any Buddhas before the One you know of now, who is looked up to and venerated by Sinhalese and Burmese and Siamese, and all over the East generally."



(By kind courtesy of H. R. H. Prince Damrong of Siam.)

Bangkok, Siam: Interior of the Royal Chapel. Note the exquisite carving.

the last one (to say nothing of those who went before him) has been forgotten. That's why it is that people like yourself, and the general run of people who

how sort of style, but has really got somebody at the helm all the time, steering it somewhere."

congratulate you, Jim," said his friend, his face

lighting up with satisfaction. "You've got hold of the idea perfectly. The Buddhas are the steersmen of our old world towards the port of perfection; and there's always one on duty. When one goes, another comes. You've hit it exactly."

"Have I? That's good. But there's another thing I want to say. You know, Fred, I've often wondered at you just a little bit, though I never said anything at the time. I know quite well you've got a lot of tender feeling about you. You can't bear to see or hear of anything suffering, even if it's only a worm. (I believe I've seen you more than once in our walks push a snail off the path with the toe of your shoe, so that the next man's big flat feet that came along, wouldn't squash the life out of it.) But sometimes when I've told you about some particular piece of downright cruelty that I've heard of, you seemed to take it pretty coolly. You didn't get into the rage about it that I expected you would. And I thought at the time that you were inclined to be a bit callous so long as it wasn't yourself that was getting hurt. But now I think I see. It wasn't callousness; it was serenity. Yes, that's it; just serenity. You know the terrible amount of pain and trouble generally there is in the world all over.

And you feel it too, very keenly, inside you. But at the same time you know what you've just been telling me, that it's not all blind, hopeless pain; that all the time the world is getting somewhere under good guidance in spite of all the pain and trouble. And that this pain for all it looks so big sometimes, is getting gradually less and less

under this guidance that's removing bit by bit the cause of the pain, men's ignorant, foolish ways of thinking and behaving. Isn't that so, old chap?"

"You've hit it again, Jim. A Buddhist isn't indifferent to the pain that's in the world; very far from it! I think

what started most of us Buddhists in the West on the road to becoming Buddhists, was seeing and feeling, almost too keenly, the suffering that's in the world, and in agonising about it, wondering why it should be. But we take every opportunity that comes our way, of relieving that pain, making it a little less. Yet all the time we know quite well that the *root causes* of the pain are removable in a better way than ever we have of removing the effects, that is, by the teaching of the Buddha Gotama that is extant in the world to-day, just as that teaching always has been extant in all the eras of the world's long history through the life and work of the other Buddhas before him; for they all teach the same thing. And so, although a Buddhist grieves, and can't help grieving, over the misery he sees around him and hears about, yet he doesn't grieve over it too much, as over a hopeless thing. Not at all! He has perfect hope and confidence that it, that



New B. A. Series (1932)

(Photo by Newton Studios.)

The Dagoba of the Isipathanaramaya Temple,
 Havelock Town, Colombo.

is, its causes, are being slowly but surely removed wherever any man listens to, and heeds, and acts upon the words of the Buddhas."

"Yes, of course; I can see that will be so. And so it turns out that instead of being gloomy pessimists, as I've heard you called by some people—though I admit they

weren't very well-informed people, people who had read very much—you really are the only first-class optimists in the world. For you see all the pain there is here, but at the same time you are quite sure that everything is going to be perfectly all right in the long run. It must make you Buddhists feel pretty happy and comfortable-like inside, this belief, or knowledge, or whatever you like to call it, of yours.

"And you yourself are happy too, old chap, in a quiet way. I've always noticed that about you. That's one of the reasons why I like you. You're not just drifting along like most of the other fellows I know, not knowing where they're drifting to, and never bothering to find out. You always have struck me as having a course, and steering to it as well as you know how, and feeling satisfied-like in doing so. Most of the fellows I know, I don't think they believe there is any course, or anywhere to steer to. We're a rummy crowd. But you seem to have got hold of something I wish I could get a grip of too.

"Excuse me slopping over like this, old man; but I can't help it. You've stirred me up a bit, without meaning it I suppose. All my own fault, wasn't it? I started the whole business with my question about what you meant by a world-order. Well, I'm very much beholden to you for taking all the trouble to tell me. It's something worth knowing that there are some people in the world who don't altogether despair of it, and in their despair let things slide in their lives simply because they don't know what else there is to do."

"I'm very glad to hear you say that, Jim," said the other with an affectionate glance at his friend. "You know, you're not quite hopeless yourself if you are able to believe that other people—some of them—have got something sub-

stantial as grounds for their hope of the world.

"But don't imagine that I or any other Buddhist is already a saint, with halo and nimbus and everything all complete! We're not. We're just like you,—human beings, often very human, and sometimes, as Nietzsche might call it, all too human. But as you say, we know where we are, and where we've got to get to. And we know the road there because we believe we have got a pretty reliable map of that

road from one who knew it pretty well, having been over it, every foot of it, Himself. So, if we aren't saints yet, at least we're aiming that way. And we're not too distressed if we find that others aren't saints either. We know that they'll find out the road too some day, the same as we have done; and if not in this lifetime, then in some other; for the teaching of the Grand Highway of the universe will never be totally lost. There will always be Buddhas to make it known, so long as there is a single man left who needs to know of that Highway.

"But don't you think it's getting a bit too cold to be sitting talking any longer up here. Look at those sheep, how they're huddling in the shelter of that bank. There must be a storm coming. Yes, there is. Look over there at those big, black clouds coming up from the East."

"You're right. Let's be off before the rain catches us."

Jim jumped to his feet, and his friend with him. Together the two strode swiftly down the steep slope up which they had come an hour or so before, to the warm fire and the comforting tea that awaited them in the cottage below the hill, without another word between them on the way. They had talked enough for one day.

And as he hurried along, Jim was pondering within



New B. A. Series (1932)

(Photo by Newton Studios.)

A marble image of the Buddha in the Asokaramaya Temple,
Timbirigasyaya, Colombo.

himself if he hadn't better look a bit more into this thing called Buddhism. And Fred was busy wondering what would be the best books to give his friend to read on the Buddha's teaching, books that wouldn't daunt him too much at the

start with seeming difficulties, and throw back the young shoot of faith in the Blessed One that he thought he saw beginning to sprout in his friend's heart.



New B. A. Series (1932).

(Photo by Newton Studios.)

A front view of the Asokaramaya Temple, Timbirigasyaya, Colombo.

MAY YOU BE HAPPY.

Whatsoever living beings there are, feeble or strong, small or large, seen or not seen, may all creatures be happy minded.

—(Metta Sutta.)

THE BUDDHA.

[Being a rendering from the Pali of the

NARASIHA GATHA.]

[BY GEORGE KEYT.]

[Yasodhara Devi, recognising Gautama^o Buddha with His great retinue approaching the palace of His father, points Him out to Rahula (His son) praising Him.]

I

The sign of the Wheel * on his heels rose-coloured,
All beautiful feet surpassing in beauty,
With the signs of the Yak Tail and Parasol princely,
The Lion among Men, see, that is your Father!

II

The Sakyan Noble, the blest one, the happy,
Endowed with a body entrancingly lovely,
Entrammeling for peace, the strong among creatures,
The Lion among Men, see, that is your Father!

III

The Full moon his countenance, radiant, perfect,
Delight of all mankind and devas and *nagas*,
His tread as of languorous elephants stately,
The Lion among Men, see, that is your Father!

IV

Of a Clan in the wide world the foremost being Royal,
All mankind and devas his feet are adoring,
Continuously tranquil, of good ever conscious,
The Lion among Men, see, that is your Father!

V

His nose which is long and refined is well shaped,
His eyes are deep blue with a calf's eye-lashes,
Like luminous rain-bows his beautiful eye-brows,
The Lion among Men, see, that is your Father!

VI

A neck that is well-set and perfectly rounded,
His jaws are the lion's and the lion's his body,
Complexioned most delicate, pure and golden,
The Lion among Men, see, that is your Father!

VII

His sweet voice though soft travels far to all quarters,
His rose-coloured tongue is like red of the *hingul*,
His teeth are twice twenty in rows of the whitest,
The Lion among Men, see, that is your Father!

VIII

Like *anjana* black are his deep dark tresses,
A golden plate is his forehead resplendent,
Star-like is the white curl between his eye-brows,
The Lion among Men, see, that is your Father!

IX

Rising the full moon supreme outrivals
The hosts of the scintillant stars in blue heaven,
He comes in the midst of the great throng moving,
The Lion among Men, see, that is your Father!

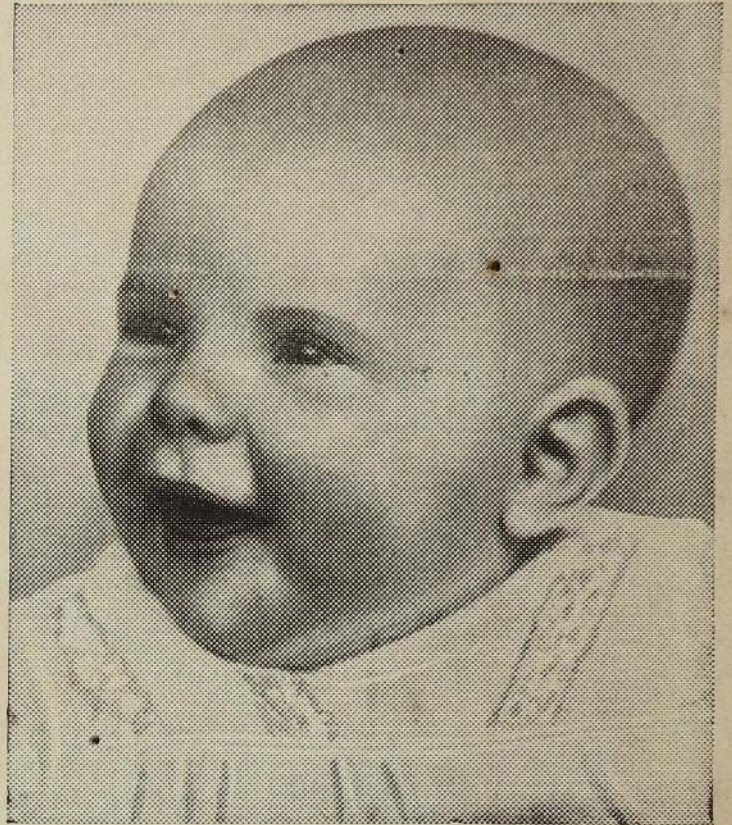
* The Wheel of Conquest which goes before a Universal Monarch.

"LACTOGEN

...THE BEST SUBSTITUTE

FOR MOTHER'S MILK"

Says a Lady Doctor



Even the most delicate babies thrive on Lactogen because it contains **all** the vital nutriment they need, in easily digested form. Lactogen is pure, fresh, full-cream modified dried milk with extra cream and natural milk sugar added, made in all important respects exactly like breast milk.

"I have much pleasure in expressing my unqualified approval of your Lactogen, as a perfect diet and the best substitute for mother's milk. I especially found that Lactogen contains the exact amount of fat needed in a food for infants and that the emulsification of the fat helps greatly in the digestion and assimilation.

You have every permission to use this testimonial as you wish, for I feel sure the more this Food is used the greater will be the favourable impression it must make."

"LACTOGEN"
REGD. TRADE MARK

BETTER MILK FOR BABIES

FREE GIFT COUPONS

· IN EVERY TIN

Write for particulars to Nestle's Gift Dept., Post Box 189, Colombo.

(THIS OFFER APPLIES TO CEYLON ONLY.)

Better Furniture
at Don Carolis's
and
Cheaper Today.

H. DON CAROLIS & SONS,
LIMITED.

Ceylon's Leading Furniture Manufacturers,

SHOW-ROOMS AT 1st CROSS STREET, PETTAH OR 51, QUEEN STREET, FORT.

FOR THE REST OF YOUR LIFE!



When buying any article of Furniture the one consideration that should govern the purchase is the period of service it will give you. To furnish a home is expensive enough but if year after year you have to replace an article due to some defect which passed you unnoticed at the time of purchase the strain on your finances will no doubt be heavy.

You can avoid running any risks if you will only take the initial precaution, that is, if you will decide on a reputable house like ours which for the past quarter century is progressing year after year in spite of keen competition in the trade, owing to the fact that we sell the article that will last FOR THE REST OF YOUR LIFE.

IN FURNITURE

We carry a large range in drawing room suites, bed room suites, mirrored almirahs, beds, cabinets, chairs, screens, dressing tables, dining tables, chairs, washing stands, bookcases, gramophone stands etc., etc. Thereby enabling you to make a selection easy.

OUR HOUSEHOLD DEPT.

Is now fully stocked with quality China dinner and tea sets, lamps and cutlery, aluminium ware, judgeware pans, vases, trays, Seth Thomas clocks, trunks, etc.

STOCKISTS OF THE "BULLE" ALL ELECTRIC CLOCK - The clock that never needs winding but gives the time day or night for years.

ALL PRICES HAVE BEEN REVISED OWING TO PRESENT MARKET CONDITIONS.

M. C. Fernando's

Victoria Buildings,
Keyzer St., Colombo.
Phone, 977.
Telegrams: "EMCEE"

DOMINANCE.

(Translated from *Anguttara-Nikaya**)

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



MONKS, there are these three forms of dominance. What three? Dominance of self, dominance of the world, dominance of Dhamma. And of what sort, monks, is dominance of self?

In this case a monk who has gone to the forest, to the root of a tree, or to a lonely spot thus reflects: It was not for the sake of robes that I went forth from the home to the homeless life; not for alms or lodging, not for the sake of becoming such and such (in future lives). Nay, it was with this idea: Here am I, fallen on birth, old age and death, on sorrows, lamentation and woes, on despair and tribulations. I am fallen on Ill, I am fordone with Ill. Perhaps so doing some ending of all this mass of Ill may be revealed to me. Yet if I, who have forsaken the passions by going forth from home to the homeless life, should pursue passions still worse than before, that were unseemly in me.

Then he thus reflects: Energetic shall be my striving and my attention shall be established unshaken. Calmed shall my body be, not turbulent. My mind shall be controlled and one-pointed.

Thus making self predominant he abandons evil, cultivates goodness, abandons things blameworthy, cultivates things blameless and keeps himself in perfect purity. This, monks, is called 'dominance of self'.

And of what sort, monks, is dominance of the world?

In this case a monk who has gone to the forest, to the root of a tree or to a lonely spot thus reflects: It was not for the sake of robes that I went forth from the home to the homeless life; not for alms or lodging, not for the sake of becoming such and such (in future lives). Nay, it was with this idea: Here am I, fallen on birth, old age and death, on sorrows, lamentation and woes, on despair and tribulations.



New B. A. Series (1932.)

(Photo by Newton Studios.)

The Vidyodaya Pirivena, Maligakanda, Colombo.

I am fallen on Ill, I am fordone with Ill. Perhaps so doing some ending of all this mass of Ill may be revealed to me. Yet if I, who went forth thus from home to the homeless life, should indulge in sensual thoughts, should indulge in malicious thoughts, in harmful thoughts,—great is this company of men in the world; surely in this great company there are recluses and brahmins, possessed of supernormal powers, clairvoyant, able to read the thoughts of others. Even from

* From the Book of the Gradual Sayings I, F. L. Woodward (Noolaham Pali Text Soc., 1932)

afar they can see me. Though close at hand they may be invisible, and they can read my mind with theirs. They would know me thus : Behold this clansman here, my friends, who, though in faith he went forth from home to the homeless life, yet lives his life mixed up with things evil and unprofitable.

There must be devas, too, of supernormal powers, clairvoyant, able to read the thoughts of others. Even from afar they can see me. Though close at hand, they may be invisible, and they can read my mind with theirs. They would know me thus : Behold this clansman here, my friends, who, though in faith he went forth from the home to the homeless life, yet lives his life mixed up with things evil and unprofitable.

Then he thus reflects : Energetic shall be my striving, and my attention shall be established unshaken. Calmed shall my body be, not turbulent. My mind shall be controlled and one-pointed.

Thus making the world predominant he abandons evil, cultivates goodness, abandons things blameworthy, cultivates things blameless, and keeps himself in utter purity.

This, monks, is called 'predominance of the world.'

And of what sort, monks, is predominance of Dhamma?

In this case a monk who has gone to the forest.....thus reflects :

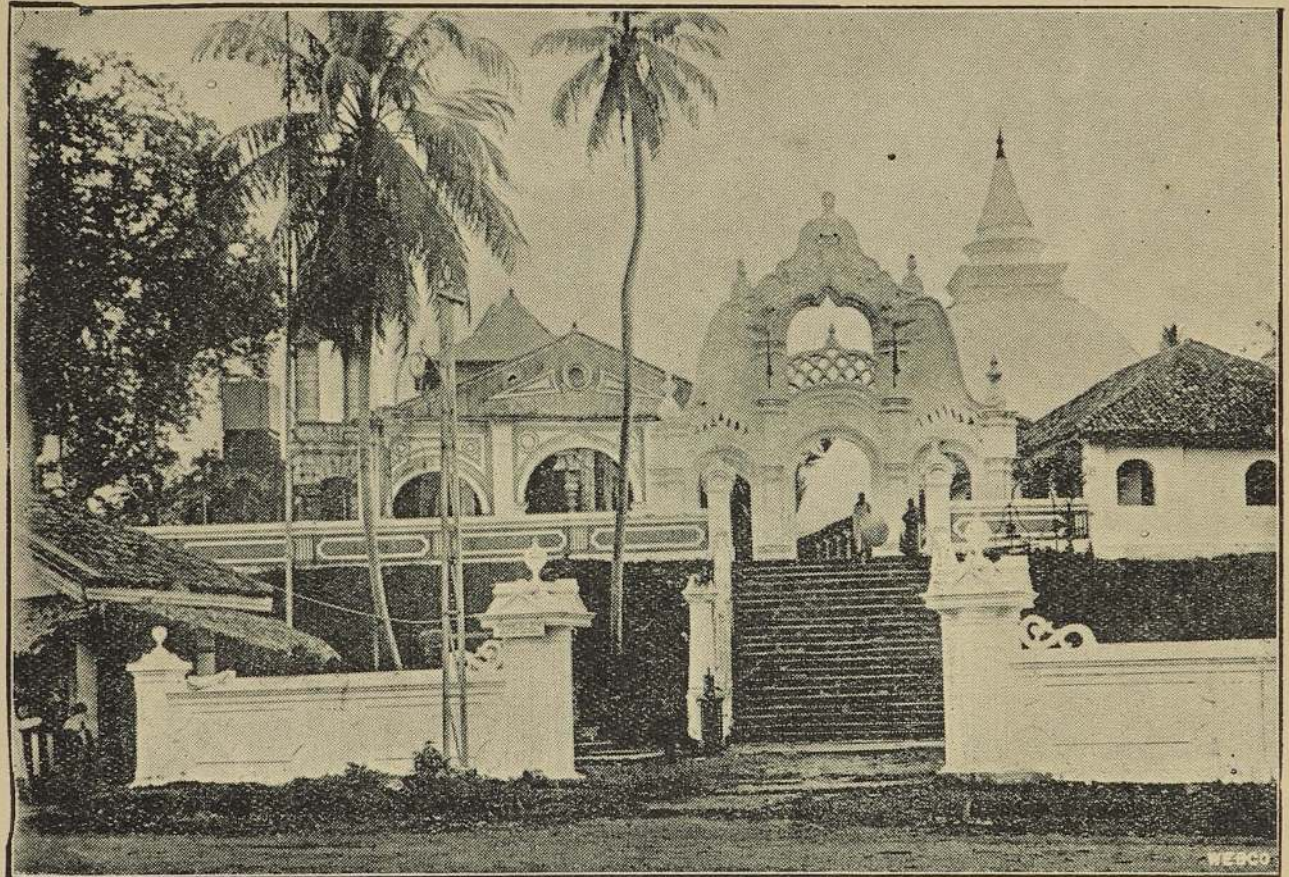
Well proclaimed by the Exalted One is Dhamma, seen in this very life, a thing not involving time, inviting one to come and see, leading onward, to be known for themselves by the wise.

Now I have fellows in the perfect life who abide in knowledge and insight (of Dhamma). If I, who am one that went forth under this well-proclaimed Dhamma-Discipline, should dwell in sloth and negligence, it would be unseemly in me.

Then he thus reflects : Energetic shall be my striving, and my attention shall be established unshaken. Calmed shall my body be, not turbulent. My mind shall be controlled and one-pointed.

Thus making Dhamma predominant he abandons evil, cultivates goodness, abandons things blameworthy, cultivates things blameless, and behaves himself with utter purity. This, monks, is called 'dominance of Dhamma'. These then are the three forms of dominance.

Nowhere can any cover up his sin.
The self in thee, man! knows what's true or false.
Indeed, my friend, thou scorn'st the noble self,
Thinking to hide the ill deed in thyself



New B. A. Series (1932)

(Photo by Newton Studios)

Kelaniya Temple about 1½ miles from the Kandy Main Road.

From self who witnessed it. Tathāgatas
And devas see the fool who in the world
Walks crookedly. Thus he who has the Self
As master, let him walk with heed ; for whom
The world is master—shrewdly walk ; for whom
Dhamma is master, musing let him walk.
Who lives as Dhamma bids him never fails.
Striving to find the very Truth, a sage,
He conquers Māra, death he vanquishes ;
By striving he has reached the end of births.
Keen is his insight ; lust and views perverse,
Whatever happens, touch not such a sage.

[ANG. NIKAYA, III, 46]

THE TRIUMPH OF COW & GATE



NATURALLY RICH IN

SUNSHINE VITAMIN "D"

FED ON "COW & GATE"



1. **Origin**
Fresh *English West Country Milk.*
2. **Manufacture.**
Under ideal conditions at Dorsetshire and Somersetshire Dairy Factories. The "Cow & Gate" process produces a pure sterile and complete food, rich in *Natural Vitamins*, untouched by hand throughout.
3. **Consistency**
Definitely standardized. Contains *at all times* the same fixed and proper percentage of fat necessary in hot climates. Invariable in composition and quality.
4. **Digestibility**
Expressly distinguished by the soft, light curd formed in the stomach resulting in *complete and easy assimilation* and the formation of bone and flesh in perfect proportion.

5. **Preparation**
The easiest of all foods to prepare.
6. **Conservation**
The food is freshly made for each individual Export order and at once packed in special airtight tins. Every tin shipped to Ceylon is now marked with an expiry date, affording an absolute guarantee of condition.

7. Recommendation

The strongest Medical and Professional support. The constant and remarkable testimony of actual users. Last but not least—**BABIES LOVE IT!**

Sole Agents: **MILLER & COMPANY, LIMITED.**

Encourage Local Industries

AND

Save Money.

BUY

"LANKA" BRAND CANDLES.

Cheaper than imported brands.

Made entirely by Ceylonese from Pure White Mineral Wax. Guaranteed free from Animal Fat.

Particulars from

KENNEY & Co.,
(P. O. Box 225,)

COLOMBO.

Phone: 823

Grams
"KENNICO"

National Employers' Mutual

General Insurance Association Ltd.,

(Incorporated in England)

Issue

The 'Careful Drivers' Policy

WITH

Many enhanced benefits including 33 1/3%. No Claims Bonus Scheme and very special terms to Government Servants. For particulars apply:—

W. H. KENNEY

(Representative for Ceylon)

De Mel Building

41/42, Chatham Street,

COLOMBO. (P. O. Box 225).

Manager for the East:

A. M. D. PITT, P. O. Box 730, BOMBAY.

Phone: 823.

Grams "AUTONEM"

PREFERENCE.

GIVE PREFERENCE TO
CEYLONESE UNDERTAKINGS.

WE the Pioneer Ceylonese Engineers since our inception twenty-seven years ago have been entirely staffed and capitalised by Ceylonese.

IT has been our constant aim always to maintain the highest possible quality in both material and workmanship.

AS General Engineers we are equipped for every description of mechanical and electrical engineering work.

DEPARTMENTS:

Engineering Sales,
Mechanical Repairs,
Electrical Repairs,

Non Ferreous Castings.

Structural,
Boiler Making,
C. I. Castings.

THE PIONEER CEYLONESE ENGINEERS,
JINASENA & CO.,

ALSTON PLACE,
COLOMBO.

TELEPHONE : 458 & EXTENSIONS.

TELEGRAMS : "SINHA."

DOES BUDDHISM RESPOND TO THE NEEDS OF TODAY?

[BY MADAME ALEXANDRA DAVID-NEEL.]

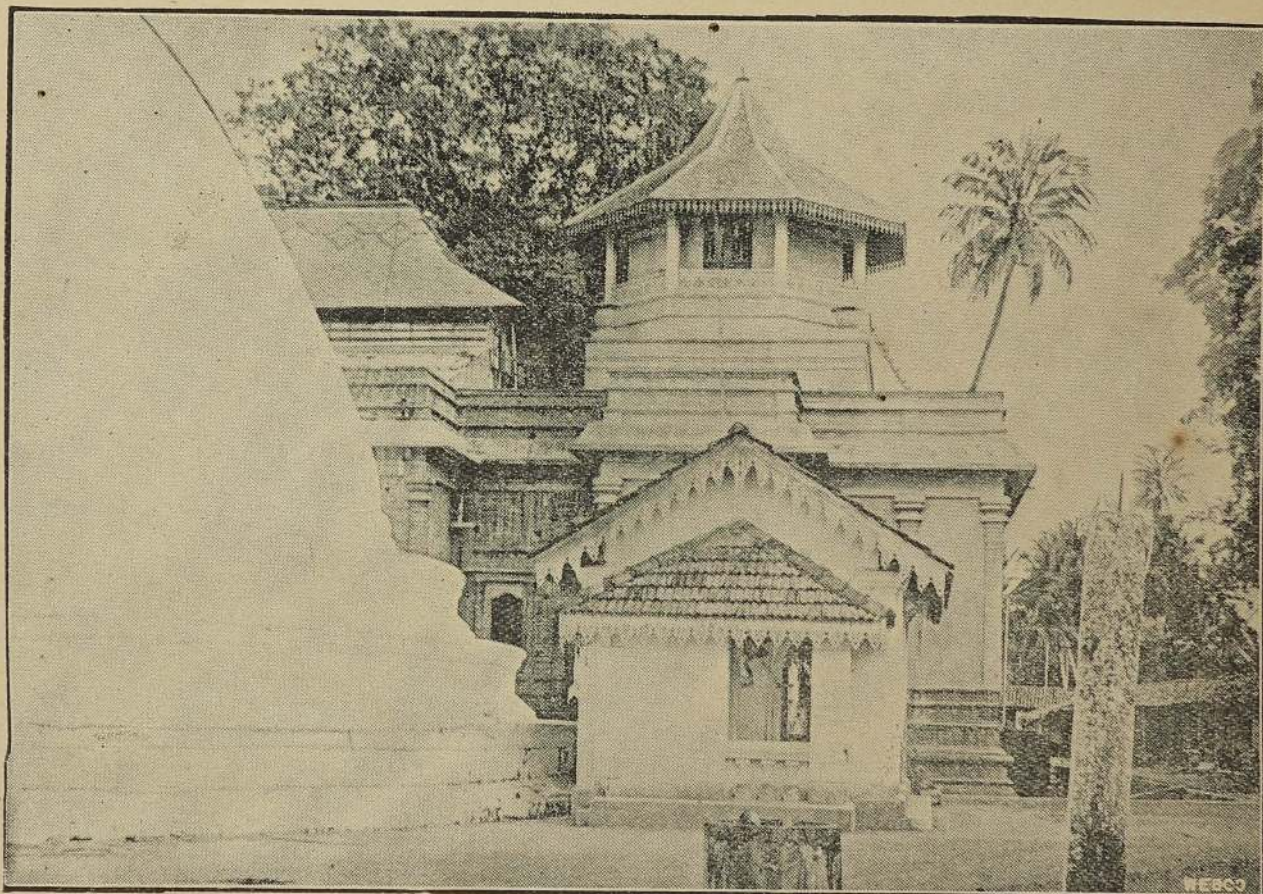
THE world of to-day is almost unanimous in declaring that the essential aim of science is to contribute to the good of humanity and that scientific discoveries must manifest results of practical value. This excellent way of regarding the purpose of science should likewise prevail in all that relates to religious and philosophical studies in general and eastern philosophies in particular. It is very regrettable that a number of scholars should persist in considering the study of oriental philosophies as simply a cultured pastime, suitable for occupying the leisure of a small intellectual aristocracy, but incapable of any useful end. Now the present condition of the world does not permit of our spending our time in intellectual diversions devoid of practical social results. If the study of eastern philosophies can only procure for us that kind of pleasure, it would be as well to leave them alone for the moment. All our efforts are required for urgent work at this time of universal confusion.

It is a mistake, however, to think that oriental studies are lacking in practical interest. Among the various doctrines elaborated by Indian and Chinese Sages there are some which offer very profitable suggestions for the solving of certain social and moral problems that are at present preoccupying the mind of man. It would be extremely profitable to study them all from this point of view, and one cannot do better in a Buddhist review than examine what the Buddha's Doctrine really is and in what way it can be useful to us.

What is Buddhism?—A religion?—A philosophy?—Perhaps both together, perhaps neither the one nor the other.

A religion? Buddhism creates in those who have embraced and understood it, fervour, spiritual joys, even ecstasies, which equal and perhaps surpass in intensity those experienced by the adepts of all other religions in whatever age. There exists a Buddhist mysticism, but it is a rational mysticism that comes from the brain instead of having its source in disordered emotions over which no control is exerted.

If Buddhism can be termed a religion, it must be admitted at once that it is a religion for intelligent followers who, at



New B. A. Series (1932)

(Photo by Newton Studios.)

The Kelaniya Temple showing a rear view of the New Shrine Room.

no time, consent to give up the right of exercising their intellectual and critical faculties.

Now is it possible for a teaching to be called a "religion", when it does not speak of God, nor of divine revelation, when it has no dogma, prescribes no ritual, nay—much more, expressly condemns belief in the efficacy of religious rites but advocates a complete liberty of examination and thought?

This appears scarcely possible. In truth, a Buddhist

religion can be found only where the primitive Buddhist doctrine has been corrupted by the masses who were incapable of raising themselves to its height.

Is Buddhism then a philosophy?

Without doubt, if we bear in mind the many philosophers who have acknowledged the Buddha as their Master. There have existed, and still exist at the present day, schools of philosophy that have derived their doctrines from that of the Buddha, interpreting and developing it in many different ways. However in the original Buddhism all speculations are rejected. No theories are set forth concerning the First Cause or analogous subjects. The Buddha declares that it is unprofitable to engage in hypotheses regarding questions such as the following:—

Is the world finite or infinite in space, is it finite or infinite in time?

Does the being who has attained the Nirvanic state continue to exist or does he cease to exist, or again, does he exist and not exist at the same time?

All discussions on subjects of this kind only end, the Buddha thought, in giving out the fruit of our own personal cogitations. And he expressed his thought by saying:—"One fool declares: 'All exists, all exists . . . Another fool declares: 'Nothing exists, nothing exists . . . And both are fools, because for the one who knows according to wisdom there is neither existence nor non-existence."

That is to say, that beyond the pairs of opposites, between which our limited mind moves as between the walls of a prison, there may be a domain where the coexistence of these opposites is possible and where, perhaps, they resolve themselves into fundamental unity.

But, even though it be impregnated with the most profound wisdom, can we liken a teaching to a philosophy which has in it no place for either metaphysics or speculation.

Each one is at liberty to decide this question for himself.

In reality, Buddhism is essentially a *method*: a practical method, at once spiritual and material, for combating suffering

and for obtaining deliverance from it. It is for this reason that Buddhism is always up to date.

As a rule, religions and philosophies are intimately connected with the personality of their founders; they are dependent on it. It is difficult to imagine Islamism without



(By kind courtesy of H. R. H. Prince Lamrong of Siam.)

Wal Chasing, Siam: Arm Monastery as seen from left bank of river Chao Phya
Height 74 metres.

the Prophet Mohammed and it is quite impossible to imagine Christianity without Jesus.

This is not the case with regard to Buddhism. According to a declaration of the Buddha, the appearance of Buddhas

such as he, in the world, is of no importance as to what concerns the doctrine which they promulgate. This does not derive its value from the divine or venerable character of the Master who preaches it; it is based upon undeniable facts, which it is possible for each one to verify if he will but take the trouble.

Among these facts, the statement of which forms the basis of the Buddhist teaching, I will point out:—the *impermanence* of all things and the *composite nature of personality*. According to Buddhism the latter is an unstable aggregate and not at all a stable and permanent unity.

A Tibetan, one day, described to me in very picturesque

one with the other, they dispute fiercely, quarrel and anathematize each other. Occasionally the assembly grows very tumultuous, all the members rise together and fight frenziedly.

“That,” he said, “is a person, what is each one of us.”

This picture is exact. The members of this assembly are the representatives, in us, of past activities. They are the hereditary and atavic tendencies embodied in the particular constitution of our physical organism. They are the tendencies produced by our education, by the material surroundings and mental atmosphere in which we live; finally they are the numerous tendencies, the manifold impulses coming from sources that remain wrapped in mystery for the majority of us.

All these heterogeneous elements move within us. They bring about those sudden strange changes of front in our opinions and conduct and, when in collision, cause those painful inner conflicts from which we suffer.

It is truly the tumultuous assembly depicted by the Tibetan.

The Buddha proclaimed his doctrine for the first time near Benares, at Isipatana.

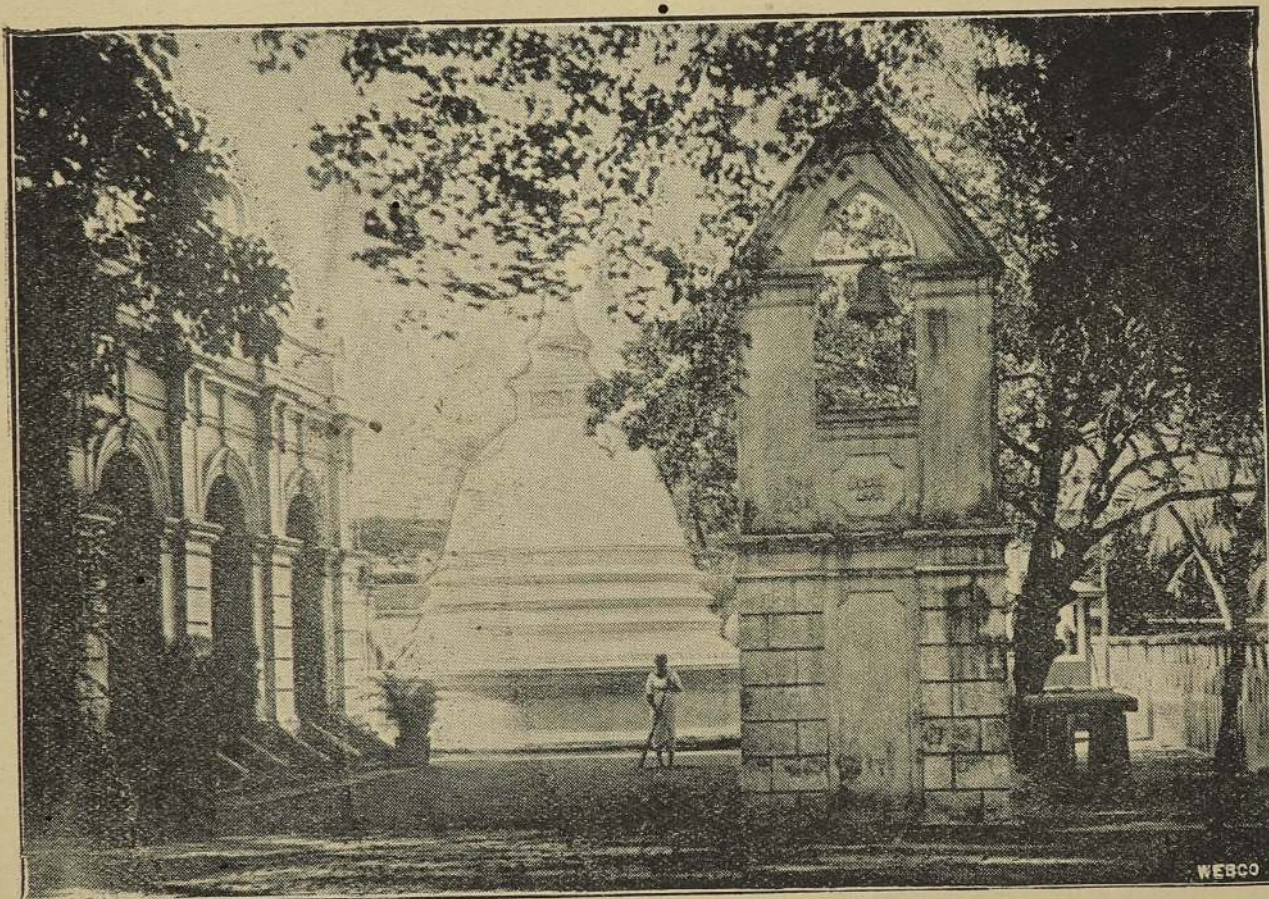
He had asked himself: What is it that leads to wisdom, to peace; what is it that can overcome the evils from which we suffer? The first words of his first discourse answer:—“It is right views.”

It is well-known that the one who mistakes the poisonous toadstool for the edible mushroom suffers terribly, or even dies because of his error; also that the child, not knowing the nature of fire, burns itself in trying to seize the dancing flames on the hearth.

Are not the fatal effects of error as plainly visible in the trifles of every day life as in the decisions of governments which entail immeasurable consequences for the whole of humanity.

There are few people who will not recognise the value of right opinions and the necessity for them, though, no doubt,

many will think that there is no need for Buddhism to teach



(Photo by Newton Studios.)

New. B. A. Series (1932.)

Colombo, Ceylon: The Jayasekerarama Temple, Temple Road, Maradana.

imagery what was a person, an individual.

“A person is an assembly,” he said. “This assembly consists of many *dramatis personæ* who have come from different directions, animated by different inclinations and tending to different ends. Sometimes one of them gets up, gives a discourse or accomplishes an act, then reseats himself and remains silent, motionless, while another in his turn speaks and acts.

“Other times, several of these personages get up together, support each other in their discourses and combine activities.

“But often too, those who get up are not in agreement

them anything on the subject.

But meanwhile, it is usual for each one to believe his opinion to be right and his point of view correct. Likewise for each one to consider, as equally excellent, the acts that he accomplishes himself or that he encourages and approves of in others, always keeping as standard his own opinion and point of view.

It is precisely with this mode of thought that the Buddhist teaching is at variance. When the latter makes the holding of "*right views*" the basis of its ethical system and of its spiritual training, it warns us that we must guard against taking any idea as being correct before having submitted it to a minute examination.

The following passage from the Kalāma Sutta clearly indicates the teaching on this subject:—

Some young men had come to tell the Buddha that, in their country, the philosophers were so numerous and expounded such diverse theories that they did not know in which of them to believe.

Whereupon the Buddha advised them thus:—

"Put not your faith in traditions merely because they are old and have come down to us through many generations.

"Do not believe anything upon the ground of common report or because people talk a great deal about it.

"Believe not a thing merely because someone lays before you the written testimony of some one or other of the sages of old time.

"Do not believe anything that you have imagined thinking you have received the inspiration from a god.

"Believe nothing upon the authority of your teachers or priests.

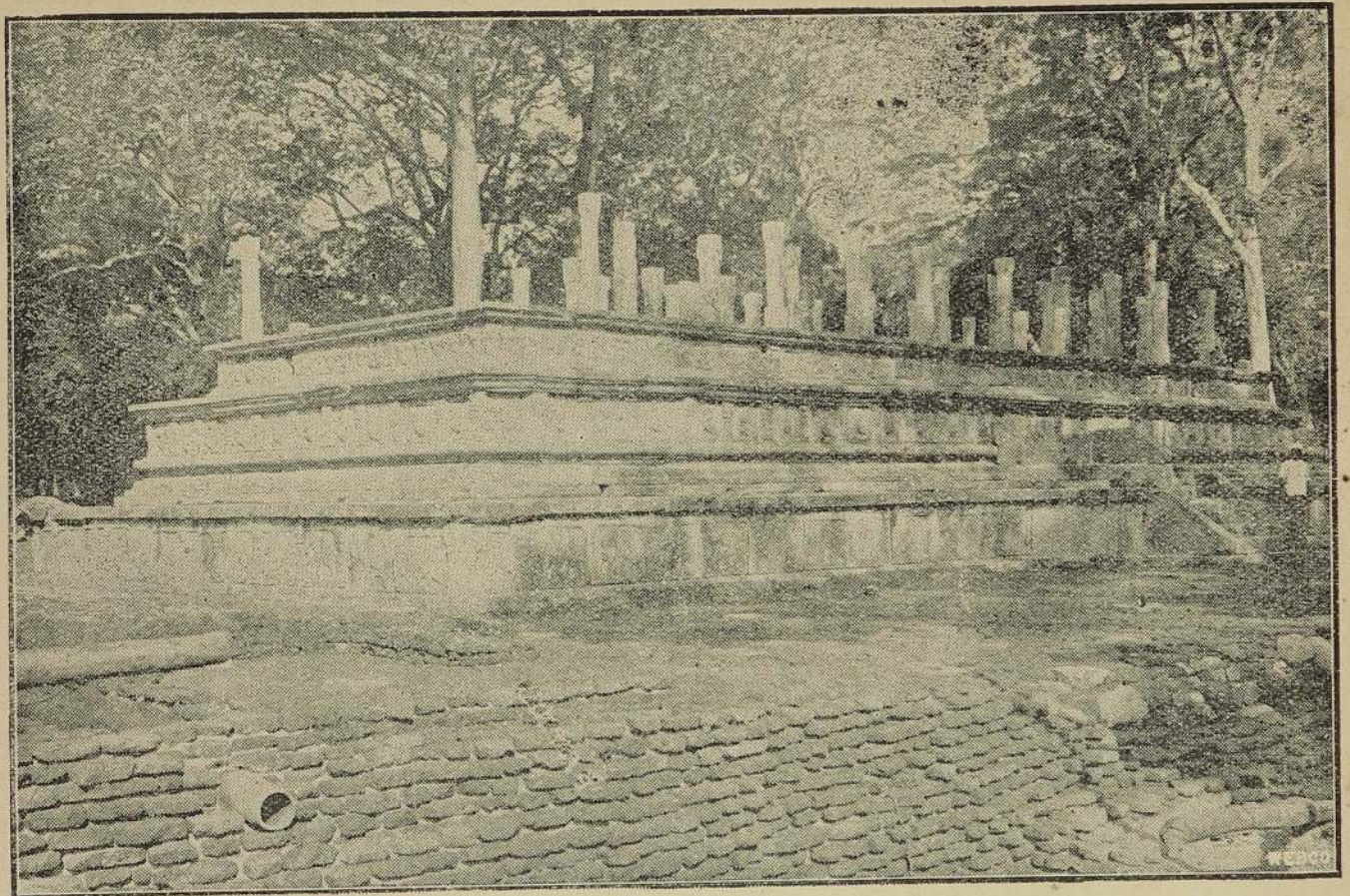
"Whatsoever, after personal experience and investigation, is found to agree with your own reason and tends to serve most height."

your own well-being as well as the well-being of all other living beings—that cleave to as truth and shape your life in accordance therewith."

And elsewhere, in a dialogue between the Buddha and some of his disciples, which is recounted in the Majjhima Nikāya, the Master concludes thus:—

"If now, knowing this and preceiving this, would you say: 'We honour our Master and through respect for him we repeat what he teaches?'—'We should not, Lord.'"

"That which you believe, that which you affirm, O disciples, is it not only that which you yourselves have recognized, seen and grasped?"—"It is so, Lord."



(Reproduced by kind permission of the Archaeological Commissioner, Ceylon.)
Polonnaruwa, Ceylon: The Raja-Maligawa (Royal Palace). View from South East.

The Buddha was not afraid to trust the human mind nor was he afraid of appealing to human reason. He did not crush man by demonstrating to him his insignificance, his lack of power; he did not enjoin him to be humble. On the contrary, he counselled him to be daring.

Shortly before his death he said to those around him:

"Whosoever, either now or after I am dead, shall be a lamp unto themselves and a refuge unto themselves, shall betake themselves to no external refuge, but holding fast to the truth as their lamp, and holding fast as their refuge to the truth, shall look not for refuge to anyone besides themselves—it is they, among my disciples, who shall reach the very top-

Does this mean that each one of us would do well to go about in life yielding to his every impulse?

Certainly not. *Right views* are something quite other than the absurd ideas which spring up in our brain under the effect of passing impressions.

Is it not generally known that a person's mood can vary according as whether the sun shines or the rain falls? Do we not know also that the course of our ideas and the actions which are produced by them can change according as whether we are in health or out of health, as to whether we hear a jazz tune, the spirited strains of a military march, or sacred music played on a cathedral grand organ?

How then could the opinions arrived at by the mind as well as its judgments be correct and *just*, if, in this way, it unconsciously yields to passing influences from outside?

That which is *true* remains *true* whether we be well or ill, whether we be in church or in the crowded market place.

Right views, as they are understood in Buddhism, are those which have been submitted, in all their details, to a prolonged and impartial examination.

In the Buddhist method, perfect awareness is pointed out as the means by which to attain to knowledge, therefore to acquire right views. It is a question of scrutinizing one's feelings, of discovering the causes which one obeys when one desires, loves, approves, rejoices, etc., and also when one rejects, hates, blames, grieves, etc. It is a question of not

abandoning oneself to unreasoned indignation or enthusiasm.

Briefly, it is a question of being conscious, reasonable, well-balanced beings, instead of poor little puppets pulled in every direction by numberless strings of which they are unaware.

When in Buddhism we find advocated such a line of conduct, does its teaching not answer to a real need, the need of modern thought, which, maddened, disordered, rushes at random in a thousand directions without being able to attain to the equilibrium and composure, which are the necessary basis of all individual and national right action?

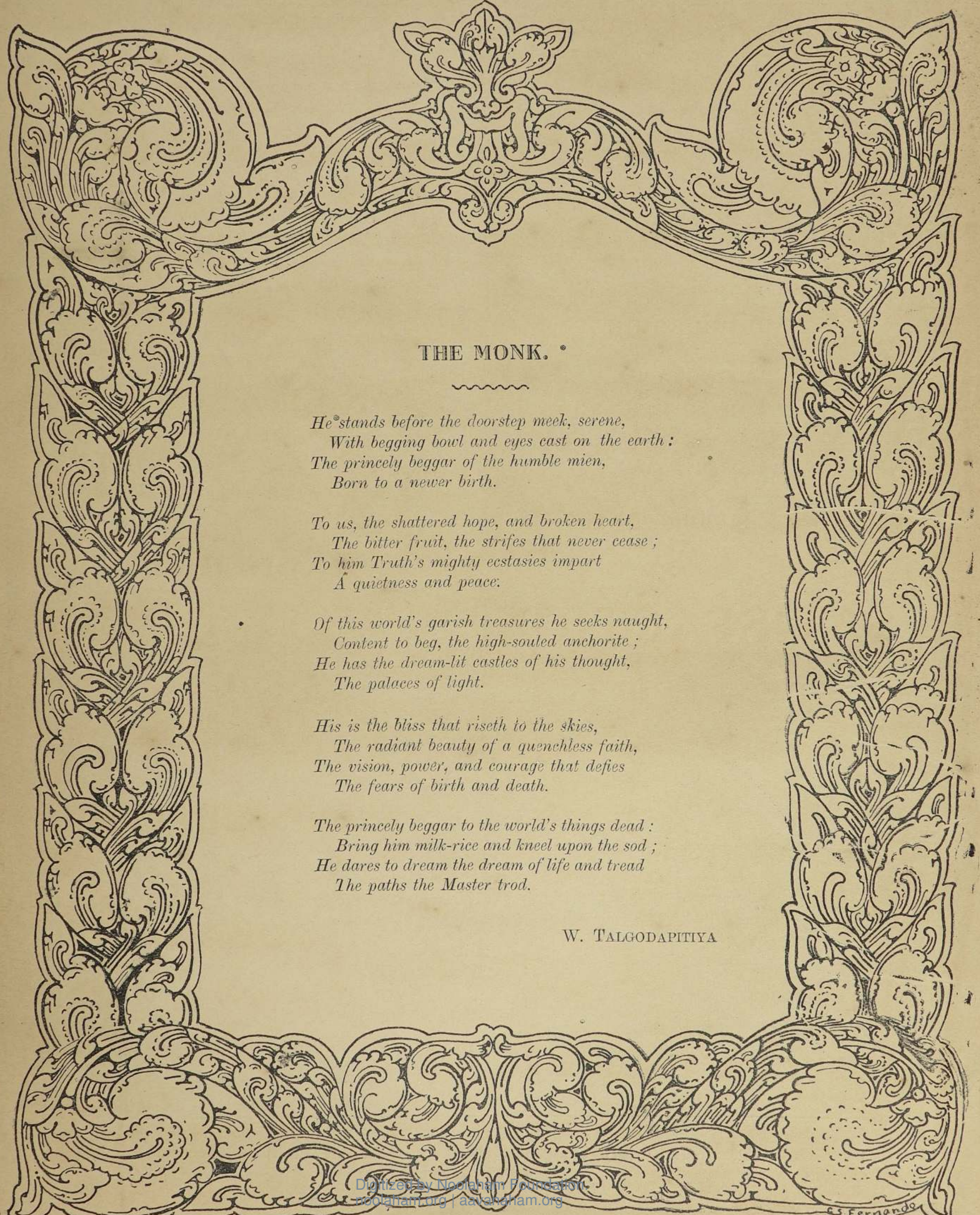
It is not essential for people to call themselves Buddhists, but what is essential, and none can deny it, is the cultivating of *right views*, the rooting up of error wheresoever it appears.

The Buddhist Teaching insists on this necessary work, which we too often forget and at which we do not labour sufficiently either in ourselves or around us. It invites us to convince ourselves that ignorance and false ideas are the sources of all evil and proposes to us as an ideal: the march towards Light, towards Knowledge, which is also the march towards Happiness.

This is a Message that answers the need of every age, and, perhaps, more especially that of our own time. For this reason, although it be twenty-five centuries old, it is yet useful to repeat.



(Reproduced by kind permission of the Archaeological Commissioner, Ceylon.)
 Polonnaruwa, Ceylon: Terra-Cotta Drain Pipe excavated east of the Palace.



THE MONK. *

*He stands before the doorstep meek, serene,
With begging bowl and eyes cast on the earth :
The princely beggar of the humble mien,
Born to a newer birth.*

*To us, the shattered hope, and broken heart,
The bitter fruit, the strifes that never cease ;
To him Truth's mighty ecstasies impart
A quietness and peace.*

*Of this world's garish treasures he seeks naught,
Content to beg, the high-souled anchorite ;
He has the dream-lit castles of his thought,
The palaces of light.*

*His is the bliss that riseth to the skies,
The radiant beauty of a quenchless faith,
The vision, power, and courage that defies
The fears of birth and death.*

*The princely beggar to the world's things dead :
Bring him milk-rice and kneel upon the sod ;
He dares to dream the dream of life and tread
The paths the Master trod.*

W. TALGODAPITIYA

WEBCO PRESS

ALWAYS HAS BEEN, IS
 NOW AND ALWAYS SHALL
 BE IN THE FOREFRONT
 — — OF — —

MASTER PRINTERS

in Ceylon.

DEPRESSION AND PHOTOGRAPHY.

Our rates now being specially reduced it is to your advantage to place your orders for Social Functions, Family groups, Wedding and other functions with us.

JOHN & Co.,
 Photographers,
 Colombo, Kandy & N' Eliya.

RING UP

3432.



HAROLD CHARLES

OPTICIAN,

1ST CROSS ST.,

COLOMBO.

SATISFACTION

Just 12 Letters expressing our

SERVICE

THE BEST BY TEST

Specialty:

ENGRAVING

of every description, Brass
 Name Plates, Seals, Sealing-
 Wax Dies, Die-Stamping
 Presses, etc.

RUBBER-STAMP MAKERS,
 SIGN BOARD PAINTERS,
 Printers' Cutter & Knife Blade
 Sharpeners,
 Artistic & Commercial Printers.

Empire Engraving Works,

(Regtd.)

OFFICE: 44, Hospital Street. — WORKS: 62, Messenger Street.
 COLOMBO, CEYLON.

DIABETES **A SURE CURE**

YOUR having tried several remedies in the past for Diabetes with no satisfactory results isn't a sufficient reason why you should not try PAN-MELITUS which is endorsed by Diabetic Specialists everywhere as the only simple, safe and sure cure for this ravaging malady. It quickly restores digestion, prevents the formation of sugar in the urine and blood and effects a complete cure.

Price per bottle of 100 pills Rs. 4-0. Order for a bottle today.

For more proof ask for booklet No. 111 **Of all Chemists and Stores**

A Doctor writes Dr. Nur Mahommed, General Hospital Cuttack writes: "Your PAN-MELITUS gave me most satisfactory results. Two out of four patients have been cured of Diabetes and the remaining 2 are much improving"

PAN-MELITUS

The Continental Drug Co. of India
 Post Box No. 996, BOMBAY.

HEAD OFFICE.

Tel: 1644.

MOULANA.

188, 2nd CROSS STREET.

CHEAPEST & MOST RELIABLE HOUSE
 FOR

Best Palayakat Sarongs and Camboys,
 Cotton and Silk Piece Goods of all Varieties,
 Etc., Etc.

BRANCH OFFICES:

Nos. 146 & 148 KEYZER ST., COLOMBO AND
 Nos. 27 & 28 COLOMBO ST., KANDY.

“SAY IT WITH FLOWERS”



QUEENSTON GARDENS,

FLORISTS,

Havelock Road,
Havelock Town,

PHONE 4348

FOR YOUR

Cut Flowers, Dress Sprays, Bouquets,
Presentation Baskets, and Floral
Remembrances, etc.

*Latest Designs, Artistically made of
the Choicest Flowers.*

QUALITY—ECONOMY.

PROMPT DELIVERY.



**THE HOUSE FOR
JAPANESE GOODS, etc.**

If it is for Toys, Decoration and
Presentation Goods, Bed Room Slippers,
Mats, Carpets, School Bags, Bead Door
Curtains, etc.

CALL AT

TAIYO GO

No. 2, Consistory Building,
Front Street, Pettah,
Colombo.

*Everyone
Everywhere
has a good word for*

**CEYLON TEAS - “the Tea
with garden freshness”**

Tea and all other Ceylon Produce regularly exported to all parts of the world
by the Export House of

W. E. BASTIAN & CO., COLOMBO, CEYLON.

Export Shipping Handled by

F. A. NORTH & CO.

Frank A. North.

SHIPPING FORWARDING & INSURANCE AGENTS.
AGENTS FOR IMPERIAL AIRWAYS LTD.

Newcastle, Maritime Buildings.
Hull, Winchester Chambers,
135, High Street.
Liverpool, Antwerp, Hamburg, Etc.

Fenton House,
112/114, Fenchurch Street,
London, E. C. 3.

Telegrams :- Shipnorth, Fen, London.
Bentley's Code.
Telephone : Monument 2258/9.
Private Branch Exchange.

Ceylon.

Tea, Rubber, Fibres,
Desiccated Coconut,
Coconut Oil, Spices,
Citronella, Cinnamon,
Essential Oils, Plum-
bago, Mica Etc.

QUALITY - the best
PRICES - the cheapest
- TRY US. -

Cables :- "WEBCO"
Codes :- A. B. C. Bentleys
Western Union
Universal & Private.

THE FUNCTIONS OF CONSCIOUSNESS AND THE PROCESS OF PERCEPTION.

[BY BRAHMACARI GOVINDA.]



ACCORDING to the knowledge of the transitory character of all phenomena of life that is represented internally in the fleeting processes of consciousness, externally in the slow but continuous change of the body, the Buddhist compares existence to a river having its source in birth and its mouth in death. Since birth and death are merely communicating doors from one life to another, therefore the stream of causally connected processes of existence—that is, continuous processes of consciousness, (in which alone existence is represented,)—is the medium uniting the different lives of an individual, (as well as the phases within one life.)

different one at its source than in its middle and at its mouth. Thus there is identity neither in its spatial appearance, nor in its duration in time. Nevertheless, there can be no question about the river's existence, and doubtless one can speak of its reality in a certain sense. But this is not objective in a material sense. It is the *relations* of material, timal, and spatial kind, existing among the changing components, that form the constant element. In the same way, the constancy of relations in the ever renewing process of becoming conscious, (being conscious does not exist in reality, but only a constant becoming-conscious), creates the illusion of an "I-entity" or fixed personality.

Schopenhauer uses the fact that we are able to perceive the transitoriness of things as an argument for the eternity of the inner being—just as one is aware of the movement of a boat only in relation to the unmoving shore. The Buddhist interpretation is exactly opposite. "If the subject be self-same, it should always regard an admittedly changing object as different at different times, but never as the same for two consecutive moments. But the fact that we can regard a changing object as identical at



(Reproduced by kind permission of the Archaeological Commissioner, Ceylon.)

POLONNARUWA, CEYLON: FRESCO ON THE WALL OF THE NORTHERN TEMPLE ILLUSTRATING SASAJATAKA.

In fact every moment is the transition to a new form of life, since in every moment something becomes past and dies, while something new appears or is born. The expression for birth, respectively rebirth, is *patisandhi*, which means literally 'reunion', and in this case, is not to be understood in the physiological but in the psychological sense. The term for death is *cuti*, literally, decay, disappearance.

Also, in the following respect, the simile of the river, concerning the stream of consciousness, holds good:—both appear constant as a whole, though their elements are ever changing. The river which I saw yesterday is not the same river I see to-day, because not a single drop of yesterday's water has remained in the same place. Also, the river is a

different times, even after a lapse of a long interval, shows to the Buddhists that the subject cannot possibly remain the identical self for any two consecutive moments throughout that interval."—(Shwe Zan Aung: "Compendium of Philosophy"—page 11.) The relation between subject and object is that of two moving systems, if their movement is exactly of the same kind, it creates the impression of non-movement; if their movement is of different kinds, that system which is the object of perception appears to move while the system of the perceiving subject seems to be stationary. Man generally makes the external world the object of his observations, and the more he becomes aware of the transitoriness of the world, the more he believes himself to be constant. If he would make *himself*

the object of his analysis, soon the opportunity would arise to see his own impermanence. This does not contradict the possibility of resting within oneself. Let us return to the simile of the river—where do we observe the greatest motion of the water? Most probably along the banks, because they do not visibly change, while the middle of the river is the most quiet part which—if one does not bring the banks into observation,—seems to be quite motionless, provided the stream is disturbed neither by tributary rivers, nor by any

cious in the form of arising perceptions, thoughts, and representations.

Consciousness can be defined as a phenomenon of resistance—an obstruction of the stream of being, comparable to the arising of heat and light as phenomena of resistance of the electric current. We can go even further, and maintain that every kind of action is a phenomenon of resistance. Only the resistance of the boiler makes steam an effective power.



(By kind courtesy of H. R. H. Prince Damrong of Siam.)

RA-NGAENG, PROVINCE OF SURINDRA, SIAM: RUINS OF ANCIENT TEMPLES.

internal or external hindrances. That which is moved cannot distinguish its own movement, except in relationship to something else. In the very same way we are only able to find tranquility within ourselves if we do not regard the external world and its effects. But as soon as an inner resistance manifests itself, or this tranquility is disturbed by external influences, (sense impressions) the quiet stream is cut—its continuity is interrupted—and the balanced motion is transformed into a greater or smaller vibration according to the intensity of the resistance—a vibration which becomes cons-

Because "power as such" is just as impossible as "resistance as such." Resistance is inertia in relationship to a moving power. Thus consciousness proves itself to be the resultant of two components,—namely, movement and inertia. Figuratively expressed, this resultant appears as vibration, or rhythmic movement; probably the most profound symbol of activity. If vibration is strong enough, the stream of being is interrupted, because its movement is turned into another direction and stopped by the vibration. The longer the vibration continues the more intensive is consciousness. From

these presuppositions we might be able to explain the desire for duration in conscious beings — particularly the idea of the persisting self in man. Because consciousness itself, as a phenomenon of resistance, is a constantly renewing effort to persist, and in this respect, in every phase identical with the previous ones. Hence the experience "I am I." One could define furthermore; if consciousness is a phenomenon of resistance it must appear the most intensive in those forms of existence which are exposed to the greatest obstacles.

As far as our observations reach, nature proves this theory; the plant is more conscious than the mineral, the animal more conscious than the plant, and man more conscious than the animal. And if we like to accept the Buddhist version of the condition of celestial, that is happier, beings, we reach the conclusion which is in exact accordance with the thoughts here outlined, that the beings of higher planes, whose existence is exposed to much less resistance and whose state of being is accordingly of much longer duration, possess correspondingly a less differentiated, (and therefore less "I"-emphasized) consciousness.

Differently defined, (and only as a sketch of the idea, which I express with due reserve): the more persisting the form, the less intense the consciousness (the inner moment of persevering inertia.) The more changing, the more moving, the more oscillating the form, the stronger is the inner principle of persistency, (in thinking beings the "I-consciousness"). Consciousness is a phenomenon of equalization, or the faculty of persistency, transformed into the inner being. Material form is the faculty of persistency which has become both visible and external. In other words it is a visible form of consciousness.

Therefore, who strives for self-maintenance remains in the extreme, the unreal; he who strives for annihilation tries to escape reality through another extreme. Reality is the continual oscillation between movement (non-being) and stability (being), the synthesis of both principles represented in the process of becoming, according to the Law. This

process, expressed in the terms of individual existence, is characterized by the three above mentioned phases: paṭi-sandhi, bhavaṅga, cuti. The most prominent of them is bhavaṅga. In Sumangala's "Abhidhammattha-Vibhāvanī", a medieval Ceylonese commentary, bhavaṅga is explained as "cause, reason, indispensable condition of our being regarded subjectively as continuous: the 'sine qua non' of our existence, that without which one cannot subsist or exist." (p. 104). Ledi Sadaw defines bhavaṅga as "the function of being, by reason of which the passive side of existence (upapatti-bhava) continuously exists so long as the janaka-kamma (reproductive Karma) of the past, which caused that existence, lasts." (Compendium p. 266)



Nara, Japan: Buddha Statue at Yakushi Vihara.

This is the general aspect of bhavaṅga: but it can also mean a functional state of the subperipheral consciousness, which occurs when an external object through the "five doors" of the senses (pañcadvārā) or an internal object through the mind (mano-dvāra) enters the stream of being (bhavaṅga-sota) and sets it into vibration (bhavaṅga-calana). As soon as the vibration has reached its climax, the stream, which runs below the limit of the actual or peripheral consciousness is interrupted (bhavaṅguppaccheda) and now being dammed up, rises above its former limitations, changing from a potential state into a state of activity. In other words the stream (sota) has ceased to flow, is 'cut off' (uppaccheda), and just as we cannot speak of a 'stream', if that of which it is composed no longer flows, so we cannot speak of bhavaṅga-sota if the continuity of its movement is interrupted by vibration, though

it is the same energy which is transformed from the one type of movement into another—as a horizontally moving force, stopped by an obstacle, may be converted into a vertical movement.—With the interruption of bhavaṅga-sota eleven functions are liable to come into activity:

- | | |
|------------------|------------------|
| (1) āvajjana : | to become aware, |
| (2) dassana : | seeing, |
| (3) savana : | hearing, |
| (4) ghāyana : | smelling, |
| (5) sāyana : | tasting, |

- | | | |
|-------|-----------------|--|
| (6) | phusana | touching, |
| (7) | sampaticchana : | reception, |
| (8) | santirana : | investigation, |
| (9) | voṭṭhappana : | determining, |
| (10) | javana : | full cognition, apperception, |
| (11) | tadārammana : | retention, identification, registration. |

Together with the three subperipheral functions (pati-sandhi, bhavaṅga, cuti) their number increases to fourteen. If we regard them under the point of view of the state (thāna) of consciousness, we get ten, because the five sense perceptions are only modifications of the same kind of consciousness, which as such can be represented by one class within the same process of perception.

The unit of measure for the duration of these states of consciousness is the 'thought moment' (cittakkhaṇa) which, the commentators say, lasts less than a billionth part of the time necessary for an eye wink or a flash.

But even in this inconceivably minute fraction of time, one still discerns three stages (similar to the three main phases of individual existence): arising (uppāda) the fully developed, or stage of relative permanence (thiti) and the dissolution (bhaṅga). Just as one takes the atom to be the smallest indivisible unit of material, just so is the khaṇa the ultimate time unit.

Seventeen thought moments (cittakkhaṇa) [each of them containing three simple 'khaṇa's] form the longest process of consciousness, as effected by sense perceptions, and in accordance with this theory, seventeen thought moments are accepted as the duration of material phenomena, in Buddhist philosophy.

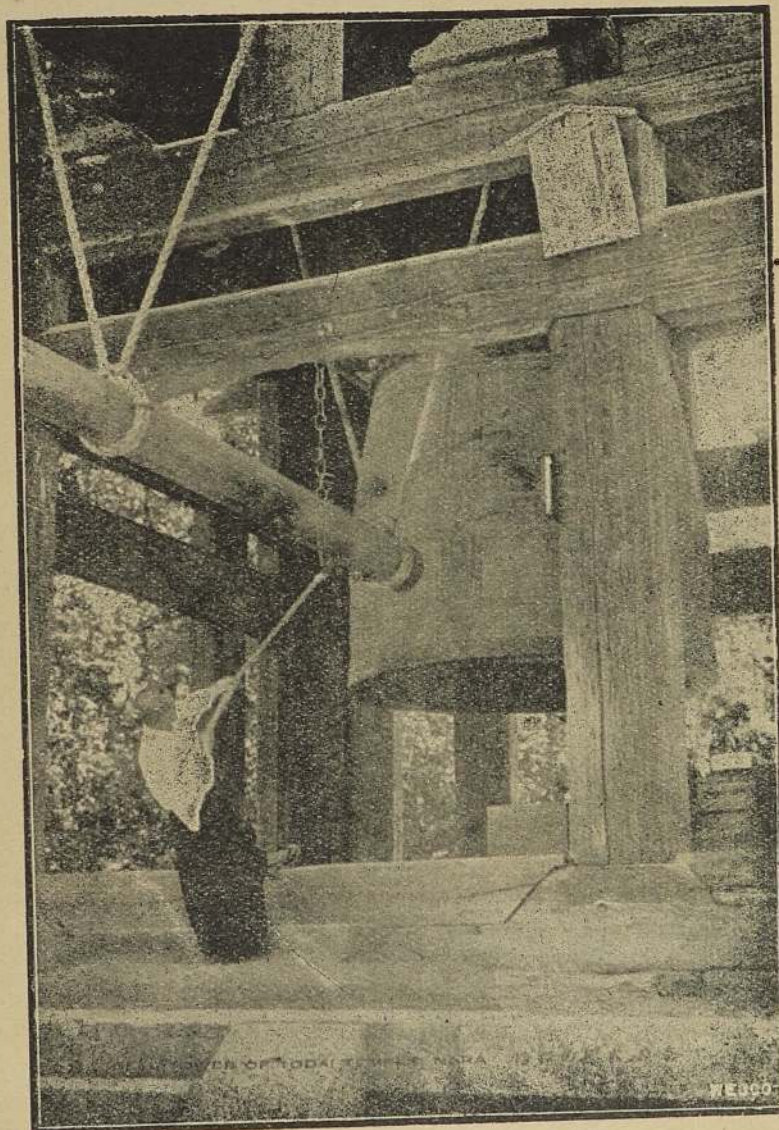
This is of great interest in so far as the connexion between the physical and the psychological,—the principle (*sic*) unity of mental and material law—is proclaimed herewith. Therefore it follows that the material, also, becomes a part of the case of psychic experience and accordingly, is admitted to the

group of the elements of consciousness. Even there, where the Buddhist speaks about the material or bodily form, (rūpa-dhammā) this cannot be understood in the sense of an essential contrast to the physical—the less the concept of substance is foreign to his vision of the world—but much more in the sense of an internal and external phenomenon of the same process, which is of interest to him only in so far as it relates to the realm of immediate experience, and touches upon the living individual and his consciousness. In consequence of this psychological attitude, the Buddhist does not inquire into the essence of the material, but only into the essence of the sense perceptions and experiences which creates in us the representation or the idea of the material.

"The question regarding the essence of the so-called external phenomena is not decided beforehand; the possibility remains that the sensual (rūpa) and the mental, though correlatives, cannot be dissolved into each other, but may have nevertheless, the same source. In any case, the Old Scholastics also took the external world according to the theory of karma to be a constituent of personality." (Rosenberg) In this way Buddhism escapes the dilemma of dualism, with which mind and matter remain accidentally combined units, the relationship of which has to be specially motivated. Only from this standpoint is it conceivable that among the eleven qualities or principles of rūpa, the material as well as the immaterial elements are enumerated, as we see in the sixth chapter of the

"Abhidhammattha-Sangaha." In this respect we must agree with Rosenberg when he emphasizes that the Dharma categories are correlatives which complement each other, that is, together forming the consciousness and its contents.

"The Rūpa-Dharma are not to be separated from the other Dharma categories, the consciousness, the emotions, etc. But they arise and disappear; momentarily, as the others, and enter as independent correlatives into the forms permanent combinations from which the stream of consciousness is composed." (R.) As an example of the



JAPAN: A LARGE TEMPLE BELL.

process of perception, on account of a visible object, the Buddhist tradition uses the following simile, popularized by Buddhaghosa:

"A certain man with his head covered went to sleep at the foot of a fruiting mango tree. Then a ripe mango loosened from the stalk, fell to the ground, grazing his ear. Awakened by that sound, he opened his eyes and looked; then stretching out his hand he took the fruit, squeezed it, smelt it, and ate it. Herein, the time of his sleeping at the foot of the mango tree is as when we are sub-consciously alive (*bhavaṅga-sōta*); the instant of the ripe mango falling from its stalk and grazing his ear is like the instant of the object striking the sentient organism (*bhavaṅgā-calana*); the time of a waking through the sound is like that of advertizing by the five (senses) doors agitating the sub-conscious life continuum (*pañca-dvārāvajjana*); the time of the man's opening his eyes and looking is like that of accomplishing the function of seeing through visual cognition (*caḅkhu-viññāṇa*); the time of stretching out his hand and taking the mango is as that of the resultant mind-element receiving the object (*sampaṅcchana*); the time of taking it and squeezing it is as that of the resultant element of mind-cognition examining the object (*santiraṇa*); the time of smelling it is as that of the inoperative element of mind-cognition determining the object (*voṭṭhappana*); the time of eating is as that of apperception (*javana*) enjoying the

taste of the object." (*Aṭṭhasālinī* p. 271; in Maung Tin's translation, p. 359, f.)

Shwe Zan Aung uses this simile with some alterations. The mango is falling on account of the wind stirring the branches and the man sleeps with his head covered. "The

striking of the wind against the tree," he explains, "is like the 'past' life moment, during which the object enters the stream and passes down with it, without perturbing it. The swaying of the branches in that wind represents the vibration of the stream of being. The falling of the fruit corresponds to the arrest or interruption of being, the moment at which the stream is 'cut off' by thought;... etc. Finally, the swallowing of the last morsels that are left in the mouth* corresponds to the operation of retention after which the mind subsides into mere vital process, even as the man once more falls asleep." (*Compendium*, p. 30.)



(By kind courtesy of H. R. H. Prince Damrong of Siam.)
 Nagara Pathom, Siam: The ancient Stupa of Phra Pathom.
 [The perimeter of the square terrace is 200 metres. Height is 115 metres.]

Buddhaghosa's version seems to me better in so far as it preserves the unity of the simile while Shwe Zan Aung, or the tradition he follows, wavers between two points of relation,

the tree and then the awaking man the object of comparison.

The process of perception which is explained in this simile contains seventeen thought moments (mentioned above): When a sense-object enters the stream of being, it takes one moment until vibration (*bhavaṅga-calana*) sets in and two

* "The after-taste had perhaps been an apter simile," says Mrs. Rhys Davids.

moments more until the flow is stopped (bhavaṅguppaccheda) [cut off] by the increasing intensity of these vibrations. The following functions arise in due order for one moment each :

āvajjana	(in the fourth moment)
dassana respectively savana, ghāyana, sāyana, piusana,	(in the fifth moment)
sampaticchana	(in the sixth moment)
santīraṇa	(in the seventh moment)
voṭṭhappana	(in the eighth moment)

The culmination of the whole process is javana, the full perception (apperception) or knowledge of the object which lasts for seven moments (from the ninth to the fifteenth inclusive). Finally the process terminates in two moments of identification or registration (tadārammana), after which the consciousness is again absorbed in the quiet flow of the stream of being.

This complete process of seventeen moments takes place only if the intensity of the sense-object is very great (atimahanta); if it is merely great (mahanta) the function of registration (tadārammana) does not occur so that the duration of the whole process is not more than fifteen moments. If the intensity of sense impression is small (paritta) the process works merely functionally, i.e. no full cognition, no apperception (javana) takes place and therefore no mental incorporation, no decision or mental action (kamma) in the sense of affirmation or negation (whereby for future cases, a positive or negative tendency (saṅkhārā) is created). Thus javana is the karmic decisive function which forms the future: it is the active aspect of Karma indicating the free will, while all preceding functions (which alone work in the 'small' process of perception) are determined by previous javana-moments either from the present or a past life (pre-dispositions, character, saṅkhārā) and form the passive aspect

of consciousness which is causally bound and not accessible to free will.

The problem of free will is therefore not to be answered by a simple yes or no. In a certain respect we are free, in another we are not, and where the boundary line separates these two conditions (states) is not an objective but a subjective problem. Also, concerning the bodily functions we can observe the correlation of volitional and automatical functions as Dahlke has shown very beautifully in one of his last books: "Until a certain degree I have the power over my limbs. I can move my hands and legs as I like, but I cannot 'add an



(By kind courtesy of H. R. H. Prince Damrong of Siam.)

Ra-Ngaeng, Province of Surindra, Siam: H. R. H. Prince Damrong and party visiting the ruins.

inch to the length of my body.' I can breathe as I like, but I cannot cause my heart to beat as I like except in an indirect way by a certain method of breathing. I can eat what I like but I cannot determine the manner in which the food is to be digested. Here too exists only the freedom of binding oneself. The decision to take food is free, but the digestion of it follows the fixed direction in which all nourishment proceeds." ("Heilkunde u. Weltanschauung", p. 66.)

Before closing I may add that the process of perception as shown here represents only an ideal cut through the complicated texture of functions and their activities, connected

with the genesis of consciousness. In reality, at least four different processes of consciousness, each of them appearing in innumerable repetitions and variations, are necessary for the full perception of a sense-object :

1. Pañca-dvāra-vīthi, the process of perception in dependence on one of the five external senses as described above. This process may occur several hundred thousand times, alternating with

2. tad-anuvattaka-mano-dvāra-vīthi, the reproductive process which links together the different aspects of perception until complete synthesis of the object is attained. Then follows :

3. nāma-paññatti-vīthi, the process of grasping the name of the object, and finally :

4. attha-paññatti-vīthi: the process of grasping the meaning.

If the object is not yet known, nāma-paññatti-vīthi follows after attha-paññatti-vīthi, together with three more processes, which to describe would go beyond the scope of this essay, which does not intend to be more than a simple outline of this complex theme.

EDITORIAL NOTE :

In the article entitled
Necessity and Freedom in the light of the Karma Doctrine

BY BRAHMACARI GOVINDA

which appeared in *The Buddhist Annual of Ceylon* for 1931 there were certain errors which we very much regret. We have now great pleasure in publishing a list of corrections kindly sent by the author.—Edd. B. A. of C.

First paragraph of article, second sentence, p. 48 :

This freedom which consists in no longer being attached to anything (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) is never again transformed into Karmic necessity. . . .

Bottom of left column, p. 49 :

It cannot be too often emphasized that NOT every content of consciousness, or every deed, brings forth Karma. There is such a thing as A DEED WITHOUT DOER!

Second paragraph, second sentence, left column, p. 50 :

Breathing holds a middle place which out of an unconscious function, CAN be raised to a conscious function,

It is the MEDIATOR, the point of departure from which we lay hold of what has become and what is becoming and from which we can become master of the past and the future ; it is therefore the starting point of CREATIVE meditation.

In foot-note on p. 50, read NECK instead of throat.

Last paragraph of article, p. 51 :

. . . . 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 THE MIND'S own creations, its own past, now overcome.

The highest freedom thus consists not in willing but in RENUNCIATION. RENUNCIATION, however, can be realized not in weakness, but only in the fullest exercise of strength.

I OBEY.

In obedience to the Exhortations of our Blessed Lord,
 In our love and admiration for His charity outpoured,
 We will follow His example, and will put away the sword,
 And love everything that lives.

His Enlightened eyes the sorrows of the whole creation saw,
 In the Dharma that He taught us harmlessness is the first Law,
 We will banish from our hearts that nature red in tooth and
 claw
 And in gentleness abide.

Geraldine E. Lyster



THE PILGRIM.

*Alone he wends his way, with staff in hand,
Slow pacing, yet with sure and steadfast aim,
As if his life's long-comprehended land
Were still so far, yet near, and still the same.*

*Bent more with years than with the earthly weight,
Across his feeble shoulders, which doth sway,
Oft would he sit at noontide and await
The rise of moon, to plod his weary way.*

*Then with his mind light as a bird on wing,
Reciting long-drawn stanzas learnt of yore—
Now tense with brief reflections, grave and deep,
Now calmly conscious of the winds that sing,
Or with the stars communing would he go,
Dreaming of rest and sleep, Eternal Sleep.*

AUSTIN DE SILVA.



WHEN. BUYING PAPER

Look at the Watermark!

THE FOLLOWING WATERMARKS
ARE ALL INDICATIVE OF

Good Quality at a Moderate Price.

 <p>Express Bond <u>5860</u></p>	<p>BANK PAPER (WHITE AND TINTED)</p>	 <p>THE CANNON FINE CREAM LAID</p>	<p>CREAM LAID FOOLSCAP</p>
 <p>THREE CROWNS</p>	<p>LEDGER PAPER</p>	 <p>EXPRESS BLOTTING — PINK OR WHITE —</p>	<p>BLOTTING PAPER</p>

ASK YOUR
SUPPLIER for THEM.

CHAS. MORGAN & Co., Ltd.,

182, 183, 184, High Holborn, LONDON, W. C. 1.

ESTABLISHED 1760.

REJUVENATION—

Is rejuvenation possible? Yes; no more despair; only safest, surest triumph over health and happiness. Success guaranteed. Particulars on request.

HARYYASRAM,

P. O. Panchpota, (Jessore) Bengal, INDIA (E.).

G. H. DHARMAPALA,

23, 5th Cross Street.

Dealer in

Motor and Cycle Accessories,

Stockist of

Good Year, Dunlop, Michelin, Goodrich Firestone Tyres and Tubes, Mobil Oil, Grease Carbide, Distilled Water, Etc.

Vulcanizing Undertaken at Special Reduced Rates.
CHEAPEST HOUSE FOR CHEVROLET PARTS.

REID AVENUE PHARMACY,

DISPENSING CHEMISTS & DRUGGISTS,

CINNAMON GARDENS.

Cheapest and most reliable house for Medicines & Patents of every description. Prescriptions dispensed Day & Night by Qualified & Experienced Pharmacists.

PURE & FRESH DRUGS GUARANTEED.

IF IT'S

TIMBER



Rangoon Teak, Jak, Milla, Halmilla, Hora, Pine-wood, Ceiling and Flooring boards, Lunumidella ceilings and various other kinds and sizes.

CARPENTRY WORK

OF

ANY DESCRIPTION UNDERTAKEN

Ring up or Write to

SENARATNE & Co.,

TIMBER MERCHANTS,

Phone: 1687. 1, Armour Street, COLOMBO.

K. Cyril C. Perera,

TIMBER MERCHANT & CONTRACTOR,

33, ARMOUR STREET, COLOMBO.

Established 1918 — — — — Phone: 108

Branch: 28-29, ARMOUR STREET.

Rangoon Teak.

Squares, Scantlings, &c., in all sizes.

Ceylon Timber.

Jak, Milla, Halmilla, Satinwood, Ebony, Nadun, Ginalsapu, Hora, Lunumidella Ceiling Boards, &c., &c.,

Building Materials.

Engineering Bricks, Country Tiles Bamboos, &c., &c.

Our timber is always of a selected variety, and we guarantee prompt delivery and entire satisfaction.

Our Quotations are Lowest.

TRY ONCE & SATISFY YOURSELF.

MIND YOUR EYE ?

"EYE—SUN" Cures Cataract Imperfect sights, etc., radically. No need of operation. Success guaranteed. If not, price refunded.

Price Rs. 2-00.

HARYYASRAM,

Panchpota, (Jessore) Bengal, India. E.

MOTORISTS! It will pay you much to enquire what we live for.
WE LIVE FOR YOUR SAKE.

Further particulars from

THE MERCIA TAXI CAB Co.,
Ceylon's Best Tyre Surgeons & Rubber Artisans.

Shorts Road, COLOMBO.

ALWAYS USE

KOHINEER MODAKA

The infallible remedy for nervous debility, weakness, exhaustion etc.

A never failing TONIC Rs. 7-50
15 days TREATMENT

POST FREE

M. W. D. Gunasekera, M.R.A.S.(C.B.)M.O.S.S.

Ayurvedic Physician, Waidya Mandira,

KATUGASTOTA, (Ceylon.)

A CONCISE SUMMARY OF THE ABHIDHAMMA PITAKA.

[Being an abstract from the author's more extensive, still unpublished
work entitled 'A Guide through the Abhidhamma-Pitaka.']

[BY THE VEN. NYANATILOKA]



THE third Collection of the Pāli Tipiṭaka or 'Triple Basket', the so-called Abhidhamma-Piṭaka, belongs—at least in its form as handed down to us—undoubtedly to a younger period than the two other collections, a fact which one who really has penetrated to the true spirit of the emancipating doctrine of the Buddha never will contest. Even the Buddhist tradition itself, at least with regard to the origin of the Kathā-vatthu, allots to it a relatively late date (see below).

But in spite of this fact, it is nevertheless in no way to be considered as a corruption or distortion of the Buddha's doctrine, but rather as an attempt to systematize all the doctrines laid down in the *Sutta* and to elucidate them from their philosophical or, more correctly speaking, psychological and physiological standpoint.

Now, just as the Pāli Abhidhamma-Piṭaka of the oldest form of Buddhism, the Theravāda school, consists of seven books, so does the Abhidhamma-Piṭaka of the so-called Sarvāsti-vāda school, preserved to us in its Chinese version. The names of the seven books of both the Thera-vāda and the Sarvāsti-vāda schools are as follows:

Thera-vāda	Sarvāsti-vāda (Pāli: sabbatthi-vāda)
1. Dhamma-Sangani	<i>Saṅgiti</i> -pariyāya-pada
2. Vibhanga	Dharma-skandha
3. <i>Dhatu</i> -Kathā	<i>Dhatu</i> -kāya-pada
4. Puggala-Pannatti	<i>Prajñapti</i> -pada
5. Kathā-vatthu	Vijñāna-pada
6. Yamaka	Prakarāṇa-pada
7. <i>Paṭthana</i>	Jñāna-prasthāna

That the books of both schools should really in no way be identical with one another, as I have read somewhere, I find difficult to believe, excepting of course Kathā-vatthu, that polemical treatise which, according to tradition, has been composed by the Theravadists of Asoka's time. To judge by their names, we rather should expect at least some of them to be of similar contents; and the Pāli Vibhanga, by the fact of its consisting of various independent treatises of Dhamma-groups, could also have been fitly named Dhamma-kkhandha = skr. dharmaskandha.

It may here be stated that several of the formerly existing so-called Hinayāna schools, especially the Sautrantikas, were contesting the authenticity of the Abhidhamma.

a very slight portion has been translated into western languages, namely Dhammasangani (1900) and Kathāvatthu (1915) by Mrs. Rhys Davids into English, and Puggalapaññatti by me into German (1910), and by B. Law into English (1924).

A very succinct résumé of all the essential doctrines of the Abhidhamma is given in that ingenious little vade-mecum called Abhidhammattha-Sangaha written by Anuruddha who is believed to have lived not earlier than the 8th century. In Burma, of one who wishes to study the Abhidhamma it is expected that he first thoroughly learns by heart and masters this short epitome; once he has mastered it, he will have grasped the whole substance of the Abhidhamma.

By the way, it may here be noted that just as in the Abhidhamma-Piṭaka many terms are being found which one in vain may look for in the *Sutta*, so again in the Abhidhammattha-Sangaha various other new terms are introduced. This fact, however, does not implicate any deviation from the canonical Abhidhamma with regard to its contents, but simply proves the necessity felt of having terms better fitted for the work of summarising and systematising. It would prove of no little interest once to have all those technical terms not met with in the earliest books collected and chronologically registered.

The difference between the *Sutta* and the Abhidhamma, the 'Higher Doctrine', does not really so much concern the subject, as rather its arrangement and treatment. The subject in both is the same. Its main difference in treatment, briefly stated, may be said to consist in the fact, that in the *Sutta* the doctrines are more or less explained in the words of the philosophically often incorrect conventional every-day language (*vohara-vacana*) understood by anyone, whilst the Abhidhamma on the other hand makes use of purely philosophical terms true in the absolute sense (*paramattha-vacana*). Thus in the *Sutta* it often is spoken of 'individuals', 'persons', of 'I', 'you', 'self' or even the rebirth of self, etc., as if such so-called individualities really existed. The Abhidhamma, however, treats of realities (*paramattha-dhamma*), i.e. of psychical and physical phenomena, which alone may be rightly called realities, though of course being only of momentary duration, arising and passing away every moment. For in reality, or in the 'absolute sense' (*paramattha*), as the expression runs, there does in this ever-changing psychophysical process not exist any real, self-dependent, permanent 'entity' (*atta*), no such thing as the so-called Ego, but only an ever-changing process of conditionally arising and passing phenomena. Hence the whole Abhidhamma has to do only

with the description, analysis, and elucidation of such phenomena.

Whilst these phenomena are in the *Sutta* treated under the aspects of 5 groups, i.e. corporeality, feeling, perception, mental formations and consciousness (*rūpa*, *vedana*, *sanna*, *sankhara*, *viññana*), the Abhidhamma treats them generally under the more philosophical three aspects: consciousness, mental concomitants and corporeality (*citta*, *cetasika*, *rūpa*).

Before entering on the discussion of the contents of the 7 Abhidhamma books, I should wish to point out that the study of the Abhidhamma under all conditions requires a previous thorough acquaintance with the fundamental teachings and ethical aims of Buddhism, and it is only to them who have fulfilled this preliminary condition that, by thus recapitulating their learning and by philosophically deepening their insight, the Abhidhamma may prove to be of real benefit.

1. DHAMMA-SANGANI.

“ENUMERATION OF PHENOMENA.”

This fundamental first book of the Abhidhamma, together with the gigantic seventh work, the Paṭṭhāna, really constitutes the quintessence of the entire Abhidhamma-Piṭaka. In it all the phenomena of existence are treated from their ethical, or better said, karmical standpoint, i.e. with respect to the karmic effects produced, now or hereafter, in the so-called individual process of existence. Hence, all the phenomena—i.e. 1. states of consciousness (*citta*), 2. mental concomitants (*cetasika*), 3. corporeality (*rūpa*)—are divided into: karmically wholesome (*kusala*), unwholesome (*akusala*) and neutral (*avyakata*) lit. ‘undetermined’ states. 1 and 2 may be karmically wholesome, unwholesome or neutral, whilst corporeality and some phenomena of 1 and 2 are always karmically neutral.—The book consists of 3 main parts: I. An analysis of consciousness with its con-

comitant states, II. an analysis of corporeality, III. a summary.

I. Consciousness and its Concomitants.

A. Karmically Wholesome (*kusala*) states may belong to the Sense-sphere, the Form-sphere, the Formless Sphere or the ‘Unrelated’ to individual existence (this is a name for the supramundane states of the 4 stages of Holiness).

In the **Sense-Sphere** (*kamavacara*) 8 classes of karmically wholesome (*kusala*) consciousness can be distinguished. Wholesome consciousness namely may be accompanied by joy or indifferent feeling, combined with knowledge or not, premeditated or not. Thus we get 4 classes accompanied by joy, and 4 by indifferent feeling; and of each such tetrad 2 classes are combined with knowledge and 2 are not; and of each such pair 1 is premeditated and 1 is not. This is the text to the 1st class:

“Whenever a state of karmical wholesome consciousness belonging to the sensuous sphere has arisen, accompanied by joy and combined with knowledge (and unpremeditated), having as its object a sight, tone, smell, taste, tangible object, mind-object, or any other cause, at that occasion there is: 1. a (mental) Impression (*phassa*), 2. Feeling (*vedana*), (here joyful feeling), 3. Perception (*sanna*), 4. Volition (*cetana*), 5. Mind (*citta*



Nara, Japan: The head of a Bodhisatva traced on a petal of the lotus pedestal of the great Buddha statue.

= consciousness);—6. Thought conception (*vitakka*), 7. Discursive thinking (*vicāra*), 8. Interest (*piṭi*, enthusiasm, rapture, etc.), 9. Joy (*sukha*), 10. One pointedness of mind (*cittass'ekaggata* = *samadhi*, concentration);—11. the Faculty of Faith, 12. of Energy, 13. of Attentiveness, 14. of Concentration, 15. of Wisdom, 16. of Mind, 17. of Gladness, 18. of Vitality, (11. *siddha*-, 12. *viriyā*-, 13. *sati*-, 14. *samadhi*-, 15. *pañña*-, 16. *mano*-, 17. *somanassa*-, 18. *jivī'indriya*);—19. Right Understanding, 20. R. Mindedness, 21. R. Effort, 22. R. Attentiveness, 23. R. Concentration (19. *samma-ditthi*,

20.-*sankappa*, 21.-*vayama*, 22.-*sati*, 23.-*samadhi*);—24. Power of Faith, 25. of Energy, 26. of Attentiveness, 27. of Concentration, 28. of Wisdom, 29. of Shame, 30 of Conscientiousness, (24. *saddha*-, 25. *viriya*-, 26. *sati*-, 27. *samadhi*—, 28. *panna*-, 29. *hiri*-, 30. *ottappa-bala*);—31-33. Non-greed, Non-hate, Non-delusion (*a-lobha*, *a-dosa*, *a-moha*);—34-36. Non-avarice, Non-illwill, Right understanding (*an-abhijja*, *a-vyapada*, *samma-ditthi*);—37, 38. Shame, Conscientiousness (*hiri*, *ottappa*);—39, 40. Composure of Mental faculties and of Mind (*kaya*- and *citta-passaddhi*), 41, 42.



Photo by P. P. Siriwardena, Colombo.
Ceylon : Salagala Mountain.

Buoyancy of M. and M. (*-lahuta*), 43, 44. Pliancy of M. and M. (*-muduta*), 45, 46. Serviceableness of M. and M. (*-kammannata*), 47, 48. Fitness of M. and M. (*-pagunnata*), 49, 50. Rectitude of M. and M. (*-ujjukata*);—51, 52. Attentiveness and Clear-mindedness (*sati*, *sampajanna*);—53, 54. Tranquillity and Insight (*samatha*, *vipassana*);—55. Determination of will (*paggaha*), 56. Undistractedness (*a-vikkhepa*); these or whatever other conditionally arisen uncorporeal phenomena there are at that occasion: these phenomena are karmically wholesome.”

The above phenomena constitute in reality only 33 distinct properties, as one and the same property may often be found there under different names or in other connections, as will be clearly seen from the following index :

1	11 (=24)	— see 12	31	41	— see 13
2 (=9, 17)	12 (=21, 25, 55)	— ,, 13	32	42	— ,, 15
3	13 (=22, 26, 51)	— ,, 10	— see 15	43	— ,, 10
4	— see 10	— ,, 11	34	44	— ,, 15
5 (=16)	15 (=19, 28, 33, 36, 52, 54)	— ,, 12	35	45	— ,, 12
6 (=20)	— see 5	— ,, 13	— ,, 15	46	— ,, 10
7	— ,, 2	— ,, 110	— ,, 29	47	
8	18	— ,, =5	38	48	
— see 2	— ,, 15	29 (=37)	39	49	
10 (=14, 23, 27, 53, 56)	— ,, 6	30	40	50	

After a detailed explanation and description of each of the above phenomena, there follows a synthetical grouping of them into separate categories with continued questioning and explanations, which I shall outline here only in a most condensed way :

“At this occasion there are 4 Groups (*khandha*; S. Vibhanga 1) : feeling (joy), perception, mental formations (i.e. all the above phenomena except feeling, perception and mind, as these constitute the other 3 mental groups), consciousness ; 2 Bases (*ayatana*; S. Vibh. 2) : mind, (here explained as mind-consciousness) and mind-object ; 2 Elements (*dhatu*; S. Vibh. 3) : mind-consciousness (*manovinnana*) and mind-object (*dhamma*) ; 3 Nutriments : impression, mind-volition (*manosancetana*), consciousness ; 8 Faculties (*indriya*; S. Vibh. 5) : 11-18; five-fold Jhāna (absorbedness of mind), i.e. here the 5 constituents of the mental absorbedness belonging to the sensuous sphere : 6-10 (cp. second next column) ; 7 Powers : 24-30 ; 3 Root-conditions (*hetu*) : 31-33 ; 1 Impression ; 1 Feeling ; 1 Perception... or whatever other conditionally arisen uncorporeal phenomena might be present : these phenomena are karmically wholesome.”

In wholesome consciousness uncombined with knowledge there of course are absent all the aspects of wisdom (15, 19, 28, 33, 36, 52, 54), and in consciousness accompanied with indifferent feeling there is joyful feeling replaced by indifferent feeling.

As karmically wholesome phenomena of the **Form-sphere** (*rupavaacara*) are considered the Trances (*jhana*; S. Vibhanga 12) and their mental concomitants. I am giving here only the introductory words to the analysis of the 1st trance : “Whenever one is developing the way to the attainment of the Form-world and, being detached from sensual things, detached from the unwholesome phenomena, has entered into the first trance produced by the Earth-Kasina*, which is

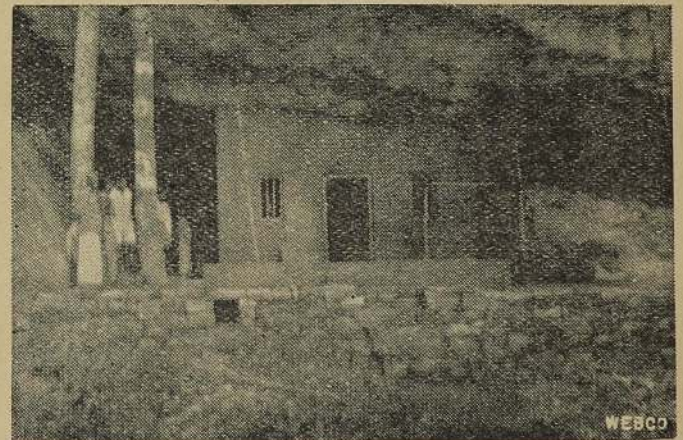


Photo by P. P. Siriwardena, Colombo.
Salagala, Ceylon : The Cell of the Chief Monk.

accompanied by Thought-conception (*vitakka*) and Discursive thinking (*vicara*), born of Detachment (= *samadhi*, concentration), filled with Rapture (*piti*) and Joy (*sukha*), at such a time there is : an impression, feeling, etc.”

After all the trances have thus been analysed, the same again is done in their combination with the 4 kinds of progress (difficult or easy, with sluggish or quick intuition),

*This kasina exercise consists in fixing one's whole undivided attention on some piece of earth, till finally all sense impressions vanish and one enters into the 1st trance.

then with regard to the finiteness or infiniteness of the trances and their objects, after which everything said is repeated again with 8 further Kasinas. Then the trances again are analysed in connection with the so-called 'Spheres of Mastery' (*abhibhayatana*), the 4 Paths of Progress, the 3 Deliverances, (Emptiness, Aimlessness, Conditionlessness), the 4 Divine States (Loving-kindness, compassion, sympathy, equanimity), and at last with the Cemetery Meditations.

This is followed by the analysis of the 'Trances' of the **Formless sphere** (*arupi-jhana*). And the whole closes with a synthetical grouping of all the above mentioned karmically wholesome states of Consciousness with regard to the 4 Predominant factors (identical with the 4 Iddhipādas or Roads to Power, i.e. : concentrated resolution, energy, mind, investigation), and also with regard to the degree of karmic efficiency—great, medium, or low.

The treatment of wholesome consciousness ends with an investigation into those states of consciousness known as the **Supramundane Paths** (*lokuttara-magga*) of the 4 stages of Holiness, reached by the Noble Disciples, to wit: 1. the 'Stream-winner' (*sotapanna*), 2. 'Once-returned' (*sakadagamin*), 3. 'Non-returned' (*anagamin*) and 4. 'Holy One' (*arahat*), beginning with the words: "Whenever one is developing the supramundane trance (*lokuttara-jhana*), leading to the escape (from the round of rebirths) and its undoing, and for the overcoming of all opinions and attaining to the 1st stage of Holiness, at that occasion there is: impression, feeling, etc., (just as in the 1st class of consciousness), and besides the 'faculty which says: I shall come to know what is still unknown to me' (*an-annatan-nassami't indriya*), right speech, right action, right livelihood.

According to the commentary, the last 3 phenomena, though not enumerated in the 1st wholesome consciousness, are nevertheless implied

there by the additional phrase: 'These or whatever other . . . phenomena.'

The explanation of the mental concomitants is here just as in the beginning, except that 'thought-conception' (*vitakka*) is now called a link of the 8 fold path, (= right aspiration) and 'interest' (*piti*, rapture) a link of enlightenment (S. Vibhanga 10), etc. Thereafter the 3 further supramundane Jhānas are analysed, first in a general way, then as different paths of progress, further as path of 'Emptiness', 'Aimlessness' and 'Conditionlessness', then in connection with the paths of progress. In exactly the same way are treated the remaining 3 paths of holiness (S. Vibhanga 5, note).

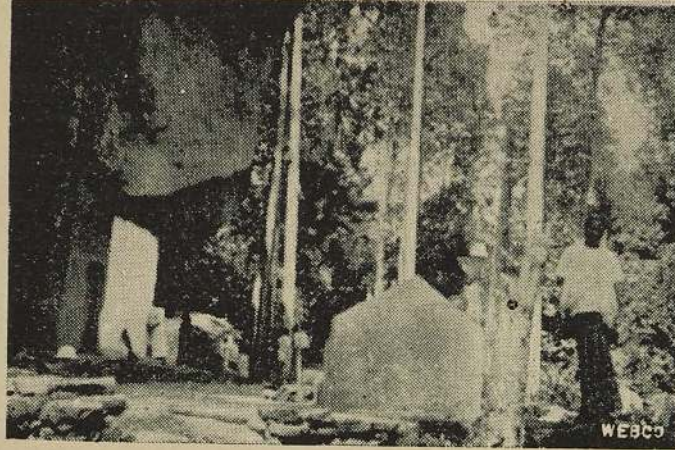


Photo by P. P. Siriwardana, Colombo.

Salagala, Ceylon : Cave No. 1 : Refectory & Ambulatory

B. Karmically unwholesome (*akusala*) states are rooted either in Greed, Hatred, or Delusion (*lobha, dosa, moha*).

Greedy consciousness may be accompanied either by joy or by indifferent feeling, combined with wrong views or not premeditated or not. Hence we get 8 classes of greedy consciousness.

Hateful consciousness, which always is accompanied by sadness, may be premeditated or not. Hence we get 2 classes of hateful consciousness.

Delusive consciousness, which always is accompanied with indifferent feeling, may be accompanied either by scepticism (*vici-kiccha*) or by restlessness (*uddhacca*). Hence we get 2 classes of delusive consciousness. Also in unwholesome consciousness of course we find, just as in wholesome consciousness, all those mental concomitants, which either form the inseparable elements in any mind-consciousness or are, as such, morally neutral, i.e. :

Impression, Feeling, Perception, Mind, Thought-conception, Discursive thinking, Interest, Joy, One-pointedness of mind, Energy, Tranquility; but instead of the wholesome phenomena we find: wrong views (in only 4 classes), wrong aspiration,

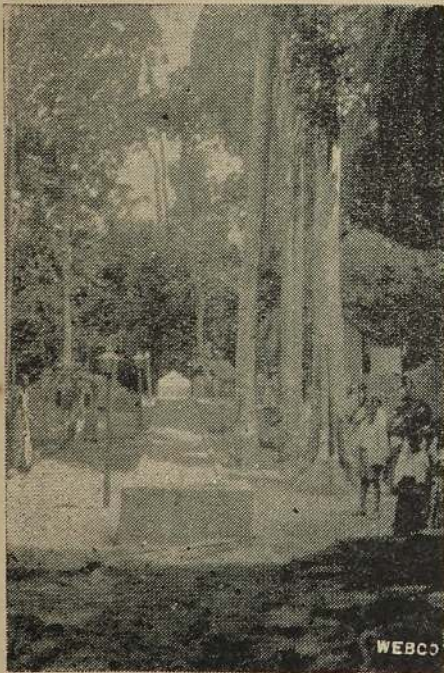


Photo by P. P. Siriwardana, Colombo.

Salagala, Ceylon : Ambulatory or Chankamana.



Photo by P. P. Siriwardana, Colombo.
Salagala, Ceylon : The flight of steps leading to the Caves.

wrong effort, wrong concentration, shamelessness, unconscientiousness, greed, hatred, delusion, etc.—Greed, of course, is absent in hateful consciousness, hate in greedy consciousness, and both greed and hate in (mere) delusive consciousness, whilst delusion is present in every unwholesome consciousness.—In hateful consciousness, painful feeling (sadness) is present instead of joy and indifferent feeling.—In mere delusive consciousness, greed and hatred are absent.

According to the Abhidhammattha-Sangaha the 4 evil phenomena present in every unwholesome consciousness are: Delusion, Shamelessness, Unconscientiousness, Distraction (*moḥa*, *ahirika*, *anottappa*, *uddhacca*). Conceit (*mana*) is present only in greedy consciousness uncombined with views; hatred, envy, worry only in hateful consciousness.

C. Karmically Neutral (*avyakata*) states are either: karmic 'Effects' (*vipaka*) or karmically neutral 'Functions' (*kriya*).

Effects of Wholesome Karma (*kusala-vipaka*) are:

1. The 5 classes of sensuous consciousness (i. e. seeing, hearing, etc.) with desirable objects. Of them, consciousness of the eye, ear, nose and tongue are accompanied by indifferent feeling, but bodily consciousness is accompanied by bodily agreeable feeling. The text to the analysis of eye-consciousness as effect of wholesome karma begins thus:

"Whenever, through the performing and accumulating of wholesome karma (actions) connected with the sensuous sphere, eye consciousness as karmic effect has arisen, which is accompanied by indifferent feeling and has something visible as object, on that occasion there is present: an impression, feeling, perception, volition, mind, indifference, one-pointedness of mind, mind-faculty, indifference-faculty, vitality-faculty these and whatever other conditionally arisen bodily phenomena are present at such an occasion: these are karmically neutral phenomena."

According to the Abh. Sangaha, the inseparable elements in all classes of consciousness are: impression, feeling, perception, volition, concentration, vitality, attention (*phassa*, *vedana*, *sanna*, *cetana*, *cittass' ekaggata*, *jivit' indriya*, *manasikara*).

2. The mind-element (*mano-dhatu*) with a desirable object. This also is accompanied by indifferent feeling, but

besides the above mentioned Inseparables there are present: Thought conception (*vitakka*) and Discursive thinking (*vicara*).

The mind-element, according to the Abh. Sangaha includes the 'turning of the mind to the threshold of the five senses, *pañcādvāravajjana*, lit. 'the turning to the 5 doors') and receptive consciousness (*sampaticchana-citta*). Cp. Vibhanga 2.

3. Mind-consciousness-element (*manovinnana-dhatu*) with a desirable object. The same is accompanied either by joy or by indifference. The above 3 classes of consciousness are, of course, not accompanied by root-conditions (non-greed, etc). Cp. Vibhanga 3.

4. The 8 karmic effects of the 8 wholesome states of consciousness of the sensuous sphere, with which they otherwise are perfectly identical.

According to Abh. Sangaha they may be operative at rebirth, in sub-consciousness, at death in the next existence, and in retention. (*tadarammana-citta*).

5. The Jhāna-states as karmic effects.

They operate at the rebirth-moment, in sub-consciousness and at death in the next existence (Abh. Sangaha).

6. The supramundane Jhānas of the 4 paths of holiness appearing as karmical effects.

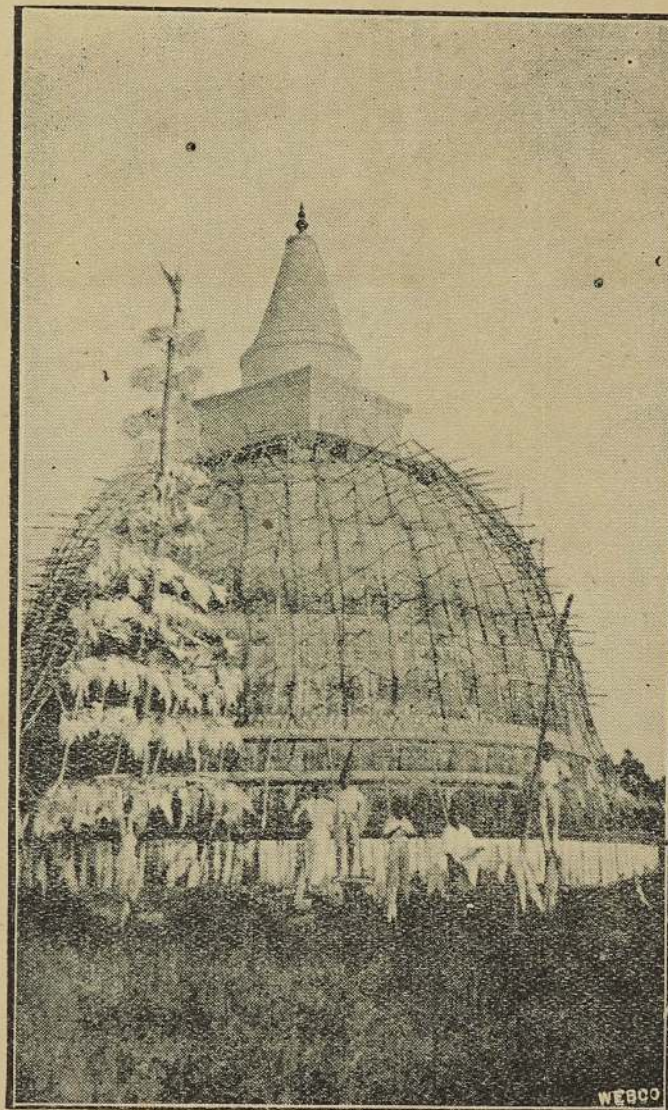
At first, all these states are analysed in a general way, then, as shown above, in connection with the 4 Paths of progress, etc., etc., then with the supramundane Foundations of Attentiveness (*satipatthana*; s. Vibh. 7), the supramundane Right Efforts (s. Vibh. 8), etc., etc.

Effects of Unwholesome karma (*akusala-vipaka*) are:

1. The 5 classes of sensuous consciousness with undesirable objects. Of these eye-, ear-, nose-, and tongue-consciousness are accompanied by indifferent feeling, body-consciousness however by bodily painful feeling.

2. The mind-element (*mano-dhatu*) with undesirable objects.

3. The mind-consciousness-element (*mano-vinnana-dhatu*) with undesirable objects (without root-conditions).—2 and 3 are always accompanied by indifferent feeling.



Seruvila, Ceylon: Mangala Maha Cetiya
(recently restored).

In Abh. Sangaha 'recipient consciousness' (*sampaticchana-citta*) stands for mind-element (*mano-dhatu*), and 'Investigating consciousness' (*santirana-citta*) stands for mind-consciousness-element (*mano-vinnana-dhatu*).

Karmically neutral 'Functions' (*kriya*) are neither karmic effects, nor productive of karmic effects, but consist simply in "mere doing" (*karana-matta*). To this class may belong:

1. The mind-element (*mano-dhatu*), which always is accompanied by indifferent feeling and without root-conditions.

2. The mind-consciousness-element (*mano-vinnana-dhatu*) accompanied by joy (without root-conditions), which according to the Comm. as karmically neutral function is found only in the Arahats.

3. The mind-consciousness-element (*mano-vinnana-dhatu*) accompanied by indifferent feeling (without root-conditions), which even as karmically neutral function may be found in all intelligent beings.

In the Abh. Sangaha these 3 mere functional states (corresponding to 2 and 3 of the Karmical effects of wholesome Karma) are given as: 1. *panca-dvaravajjana-citta* (Adverting the attention to the threshold of the 5 senses), 2. *hasituppada-citta* (consciousness producing pleasure), 3. *mano-dvaravajjana-citta* (Adverting the attention to the threshold of the mind).

4. 8 functional states which in every other respect are identical with the 8 classes of wholesome consciousness of the sensuous sphere and also accompanied by root-conditions, but as functional states (*kriya*) are found only in the Arahats.

5. The Jhānas, as practised by the Arahats.

II. CORPOREALITY (*rūpa*).

This chapter could really form part of the preceding one, for corporeality consists of karmically neutral phenomena, as said in the introductory words: "Which phenomena are karmically neutral (*avyakata*)? Those karmical effects which belong to the sensuous sphere, the form-sphere, or the formless sphere, or to the 'Unrelated' (to individual existence), consisting in feeling, perception, etc., further those karmically neutral functions (*kriya*).....further all Corporeality, as well as the Uncreated Element (Nirvana): these things are karmically neutral.

Corporeality,—i.e. the four primary elements (the solid, liquid, heaty and windy) and the secondary phenomena depending on them,—is said in the *Mātikā* (table of contents) to be without root-conditions (*hetu*: greed, hatred, delusion and their opposites), of conditioned origin, worldly, not to be overcome by mental culture, transient, favourable to the arising of the Fetters (which bind beings to the wheel of rebirths) and to the mental Hindrances, etc., disconnected with thought-conception and discursive thinking, etc...It may be either derived or underived, the effects of attachment (*karma*) or not, visible or invisible, sprung from mind or not, own or external, gross or subtle, etc., etc.

As 'derived' (*upada*)—i. e. from the 4 elements—are designated 24 phenomena, to wit: the physical bases of the 5 senses and their corresponding 5 objects, femininity, virility, vitality, bodily or verbal intimation, (intervening) space, bodily lightness, plasticity, wieldiness, integration, subsistence, decay, impermanence and nutriment.

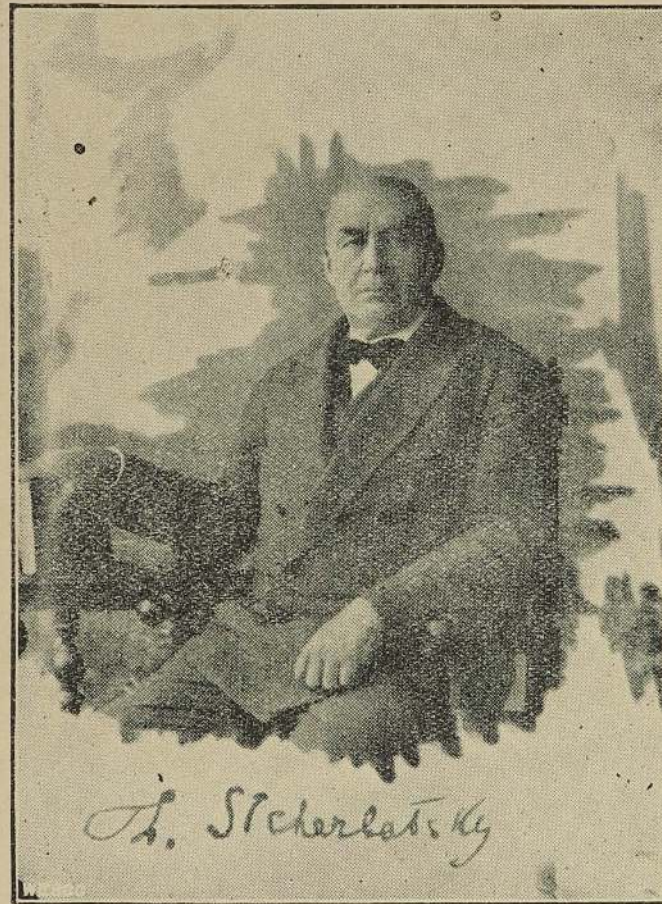
As 'underived' (*no upada*) are designated the Tangible base (i. e. 1. the solid, 2. heaty and 3. windy element, or, more scientifically expressed, Extension, Heat, Motion) and 4. the liquid element (Cohesion).—As 'own' are considered the 5 sense organs, as 'external' their 5 objects.—As 'not the effect of attachment (*karma*)' are considered the 5 sense objects, bodily and verbal intimation.—As 'visible' is considered only the object of sight, etc., etc.

Thereafter all the categories of corporeality are in a similar way treated in groups of three, four, five, etc.

III. Summary.

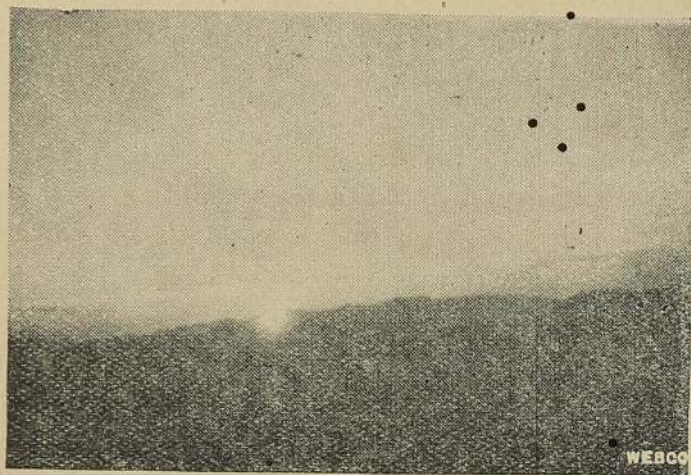
This 3rd and last chapter of the work forms a more or less synthetical condensation and grouping of all the essential categories, by leaving aside all those phenomena implied by the text. It begins thus:

"Which phenomena are karmically wholesome (*kusala*)? The 3 roots of wholesome karma, to wit: non-greed, non-hatred, non-delusion, as well as the groups of feeling, perception, mental formations and consciousness associated with them; further all bodily, verbal or mental action that springs from them.—Which phenomena are karmically unwholesome



Prof. Th. STCHERBATSKY
Academy of Science Leningrad
Author of *Buddhist Logic*.

(*akusala*)? The 3 roots of unwholesome karma, to wit: greed, hatred, delusion, etc.—Which phenomena are karmically neutral (*avyakata*)? The effects (*vipaka*) of wholesome



(Newton Studios.)

Ceylon: Sunrise: View from top of Adam's Peak, 5-30 a.m.

and unwholesome karma the karmically neutral functions (*kriya*) . . . all corporeality, as well as the Uncreated Element.

Then follow such questions as: "Which phenomena are accompanied by pleasant feeling? . . . by unpleasant feeling? . . . by indifferent feeling?—Which are karmical effects? . . . productive of karmical effects? . . . neither karmical effects nor productive of karmical effects?—Which are to be overcome by Insight or *vipassana*? (answer: self-delusion, scepticism, attachment to mere rule and ritual: these are overcome at the 1st stage of holiness) . . . which by mental culture or



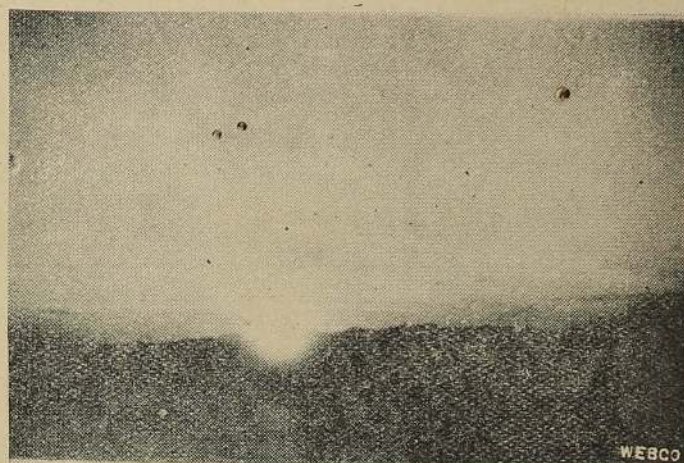
(Newton Studios.)

Ceylon: Adam's Peak.

bhavana? (answer: the remaining 7 fetters) . . . which neither by insight nor by culture? (answer: the karmically wholesome and neutral states).—Which phenomena appertain to those 'who are in the state of training' (*sekha*)? Answer: the 4 paths of holiness (*magga*) and the fruitions (*phala*) of the 3 lower paths. Which to those 'who have completed their training' (*asekha*)? Answer: the highest goal, the goal of holiness,

Arahatship. Which to those 'who are neither training nor have completed their training'? Answer: all the remaining states.

Groups of Root-conditions (hetu). "There are 3 karmically wholesome root-conditions (*kusala-hetu*): Non-greed, Non-hate, Non-delusion; 3 karmically unwholesome root-



(Newton Studios.)

Ceylon: Sunrise: View from Adam's Peak.

conditions (*akusala-hetu*): greed, hatred, delusion; 3 karmically neutral root-conditions (*avyakata-hetu*): non-greed, non-hate, non-delusion, being either karmical results (*vipaka-hetu*) or karmically neutral functions (*kriya-hetu*), etc.

After that an explanation follows of the 4 evil 'Influxes' (*asava*), to wit: sensual craving, craving for existence, speculative opinion, ignorance; then of the 10 'Fetters' (*sannojana*) binding beings to the wheel of rebirths, which in their wording and order differ here somewhat from those mentioned in the Sutta. They are: 1. sensual craving, 2. ill-will, 3. conceit, 4. speculative opinion, 5. scepticism, 6. attachment to mere rule and ritual, 7. craving for existence, 8. envy, 9. avarice 10. ignorance. According to the Commentary, at the 1st stage of holiness (Sotapanship) 4, 5, and 6 have disappeared, at the 2nd stage (Sakadāgāmihip) 1 and 2 are very weak, at the 3rd stage (Anāgāmihip) they have entirely disappeared, whilst the 4th stage (Arahatship) is free from all the 10 fetters.



(Newton Studios.)

Ceylon: Adam's Peak: View from Sita-gangula, 5 p.m.

This is followed by an explanation of the 4 Ties, 4 Floods, 4 Entanglements, 6 Hindrances (in the Sutta only 5 Hindrances are mentioned, leaving out 'ignorance').

Thereafter again follow such investigations, as: "Which states are with objects? (: the 4 mental groups) . . . which without? (: all corporeality and the Uncreated Element).—Which phenomena are states of consciousness or mental concomitants, and which are not?—Which are attachments, and which are not?—Which are mental corruptions, and which are not?"

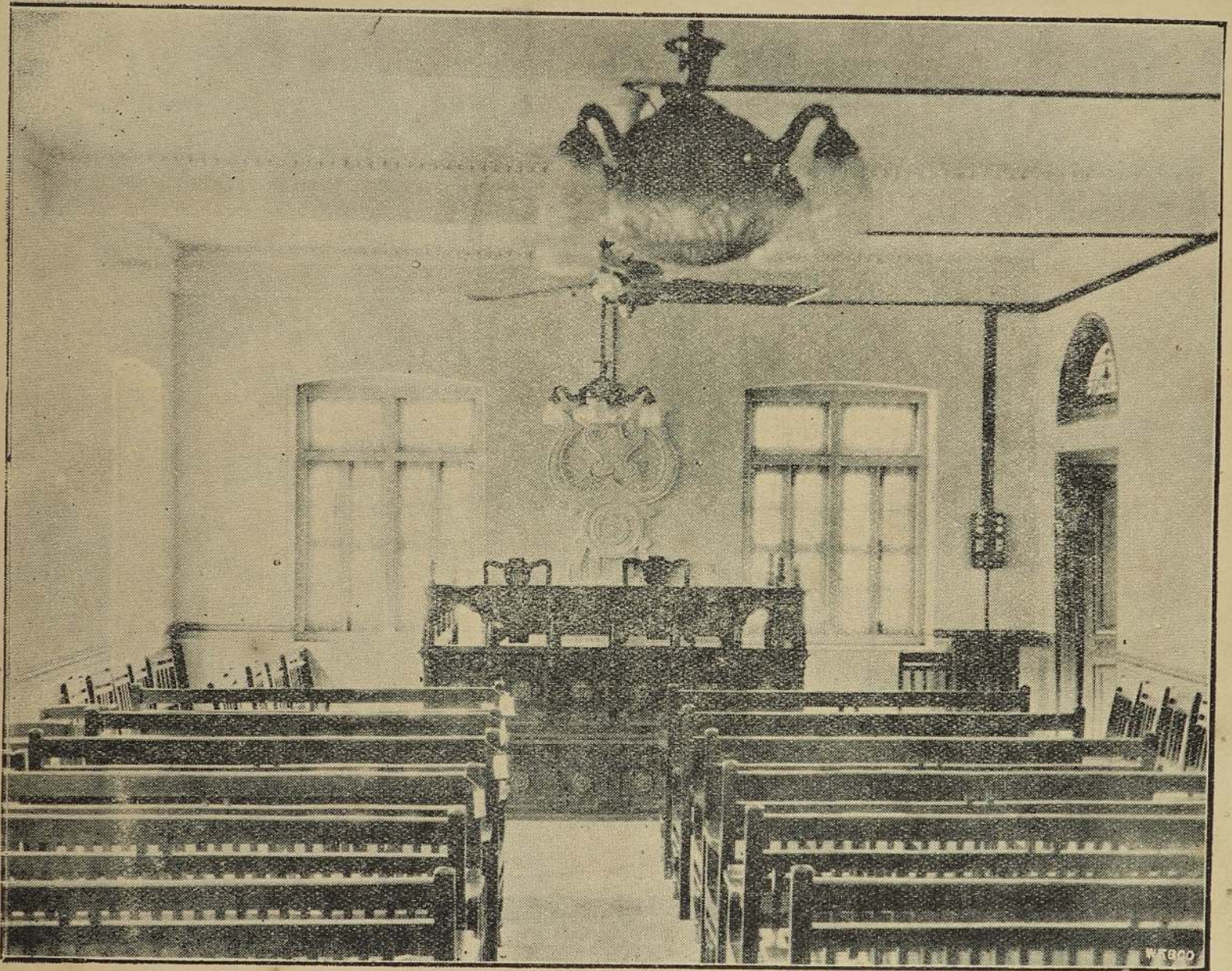
In this manner in each of those many investigations it is

belief (*uccheda-ditthi*), mental tranquillity and insight, etc., etc.

2. VIBHANGA.

"THE BOOK OF TREATISES."

Whilst Dhammasangani, on the whole, prefers the analytical procedure, the method applied in the Vibhanga, however, is rather synthetical. By reason of its first 3 treatises



Bombay, India: Assembly Hall of the Ananda Vihara.

most circumstantially determined, which phenomena prove to be such and such evil qualities, and which do not prove to be; which things are combined therewith, and which are not; which things have sprung from them, and which have not."

Thus again are following positive and negative questions together with their answers, then double questions regarding Sutta terms, e.g.: which phenomena appertain to wisdom and which to ignorance, which are wise and which foolish, which dark and which bright; further, ignorance and craving for existence, eternity-belief (*sassata-ditthi*) and annihilation-

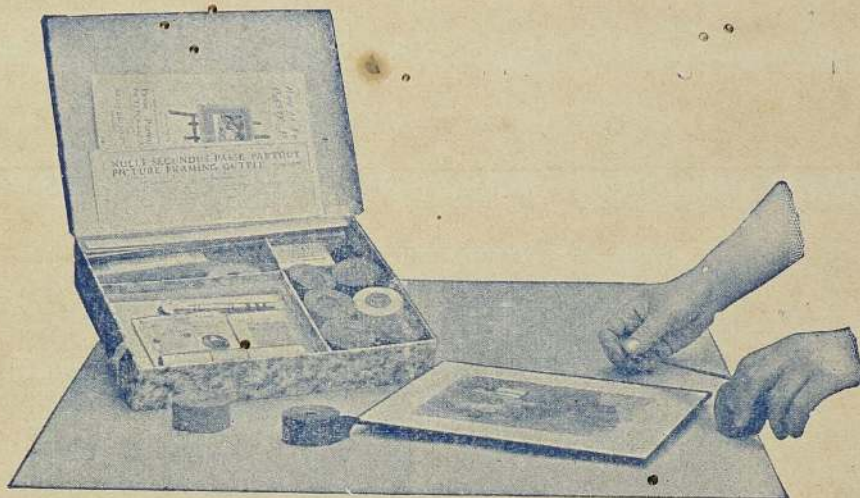
Vibhanga in a certain measure is supplementary to Dhammasangani, and at the same time a foundation to the Dhātu-Kathā. Those 3 treatises namely are entirely devoted to an exhaustive investigation of three categories of highest importance for a real understanding of Buddhist Philosophy, that is: the 5 'Groups' of existence (*khandha*), the 12 physical 'Bases' of the process of consciousness (*ayatana*) and the 18 psychophysical 'Elements' (*dhatu*), with reference to which three aspects in Dhātu-Kathā all the phenomena of existence are dignified and brought into relationship. Besides, these 3

Frame Your Pictures Inexpensively

WITH NULLI SECUNDUS PASSE PARTOUT BINDINGS

It costs you less than one tenth the price of wooden frames

Economical
Attractive
Durable



Passé Partout - Picture framing outfits and materials can be supplied in complete boxes or separately

No. 1 OUTFIT CONTAINS:-

- 3 Coils of Passe Partout Binding
- 24 Metal Hangers
- 6 Adhesive Hangers
- 250 Gummed Wafers
- Book of Instructions, Colour Card and Price List of accessories.

Rs. 2-25

No. 2 OUTFIT CONTAINS

- 5 Coils of Passe Partout Binding
- 18 Metal Hangers
- 12 Adhesive Hangers
- 1 Tube Mounting Paste
- 1 Roll Mounting Paper
- 6 Glasses, Boards and Mounts
- 6 3-inch Struts

Rs. 4-50

Passe Partout Binding (all shades) Cts. 60 per coil
Metal Hangers Boxed 18 „ 60 per box

(Complete Price List and Shade Card sent on application.)

PICTURE Making Puzzles



This is a splendid game for the amusement and instruction of children of all ages. They are made on the jig-saw principle, but are very much cheaper. Twelve cents Puzzle will keep a child amused for over two hours. The pictures are printed on gummed paper in puzzle form, the child cuts out all the pieces, places them together to form a picture, and then, when the pieces are correctly placed, sticks them down.

Rs. 1-25 per dozen assorted designs.

SAMUEL JONES & Co. (EXPORT) Ltd.,

BRIDEWELL PLACE,

LONDON.

Agents in Ceylon.

W. E. BASTIAN & Co.,

Norris Road,

Colombo.

Associated Trading Company of Ceylon, LIMITED.

(Incorporated under the Provisions of the Ceylon Joint Stock Companies Ordinances.)

Authorised Capital :—100,000/- divided into 10,000 Shares of Rs. 10/- each.

Sole representatives for:—

Messrs. Fritz Schulz jun. Aktiengesellschaft, (Manufacturers of famous "Geol" Metal Polishes, "Royax" Motor Car Body and Shoe Polishes.)

Messrs. Leo Werke, Dresden, (Manufacturers of Pharmaceutical Preparations and famous "Chlorodont" Mouth Wash and Tooth Pastes, etc.)

Heavy Chemicals of Messrs. Havero Trading Co., Ltd., Bombay, Madras, and Holland (Sole Distributors of I.G. Farbenindustries' Products).

Messrs. C. A. Broberg & Co., Denmark (Manufacturers of Condensed Milk, Ham and Tin Foods).

Suppliers of Heavy Chemicals and Disinfectants to:

Aerated Water Manufacturers, Soap Manufacturers, Tanneries, Municipalities, Sanitary Department, and U.D.C.'s, etc.

Shares of Rs. 10 each, now available at Rs. 2/50 on application, and at Rs. 2/50 on allotment.

"WHY NOT INVEST YOUR MONEY AND SHARE PROFITS."

All Payments in respect of shares to be made to National Bank of India, Ltd., Colombo.

The Company is represented by several Sub Agents in Ceylon for all products.

For further particulars apply to Company's Office at No. 89/91 Chatham Street, Fort, Colombo.

Phone 1955.

Tel. "ASCOTRA."

categories form the subjects of the 3 first chapters of Yamaka, whilst in Puggala-Paññatti they are heading the table of contents (*matika*). Many of the passages in Vibhanga are also found in Paṭisambhidā of the Khuddaka-Nikāya, to which it has a great resemblance in contents as well as in arrangement, and both works are often referred to and quoted in the Visuddhi-Magga.

As already pointed out in the preface, does the whole work form a series of 18 treatises or Vibhanga, all complete in themselves and independent one of the other. Each treatise, as a rule, consists of 3 parts: the Sutta-explanation, the Abhidhamma-explanation, and a Summary by way of questions and answers.

1. The 5 Groups of Existence (*Khandha-Vibhanga*).

These 5 groups (*khandha*), which in their 3 aspects, as consciousness, mental concomitants and corporeality, have already been described in Dhammasangani, form the so-called individual existence, or in a wider sense, existence altogether, to wit: 1. Corporeality (*rupa*), 2. Feeling (*vedana*), 3. Perception (*sanna*), 4. mental Formations (*sankhara*), 5. Consciousness (*vinnana*).

Sutta-explanation: Here the groups are explained as either past, present or future, own or external, gross or subtle, low or lofty, far or near. Thus e.g. as 'gross' are described the physical bases (*ayatana*) of the 5 sense organs and their objects (see next chapter), as 'subtle' however femininity, virility, etc. See Dhammasangani, 3rd chapter.

The Abhidhamma-explanation of 'Corporeality' consists in a mere repetition of the Mātikā (table of Contents) to Dhammasangani, 3rd chapter.

'Feeling' is always combined with (sensuous or mental) impression—mundane or supramundane, stained or unstained, accompanied by thought-conception or not—karmically wholesome, unwholesome or neutral—belonging to the sensuous sphere, the form sphere, the formless sphere, or to the

Unrelated (to individual existence)—bodily agreeable or disagreeable, mentally agreeable (joy) or disagreeable (sadness), or indifferent—born of either of the six sense impressions, etc.

'Perception' is combined with (sensuous or mental) impression—accompanied by root-conditions or not—karmically wholesome, unwholesome, or neutral—combined with one of the 5 feelings (see above), etc.

Mental 'Formations' are always combined with consciousness—are either root-conditions or not—either karmically wholesome, unwholesome, or neutral—they are 'Volitions' (*cetana*) sprung from the sensuous or mental impressions, etc.

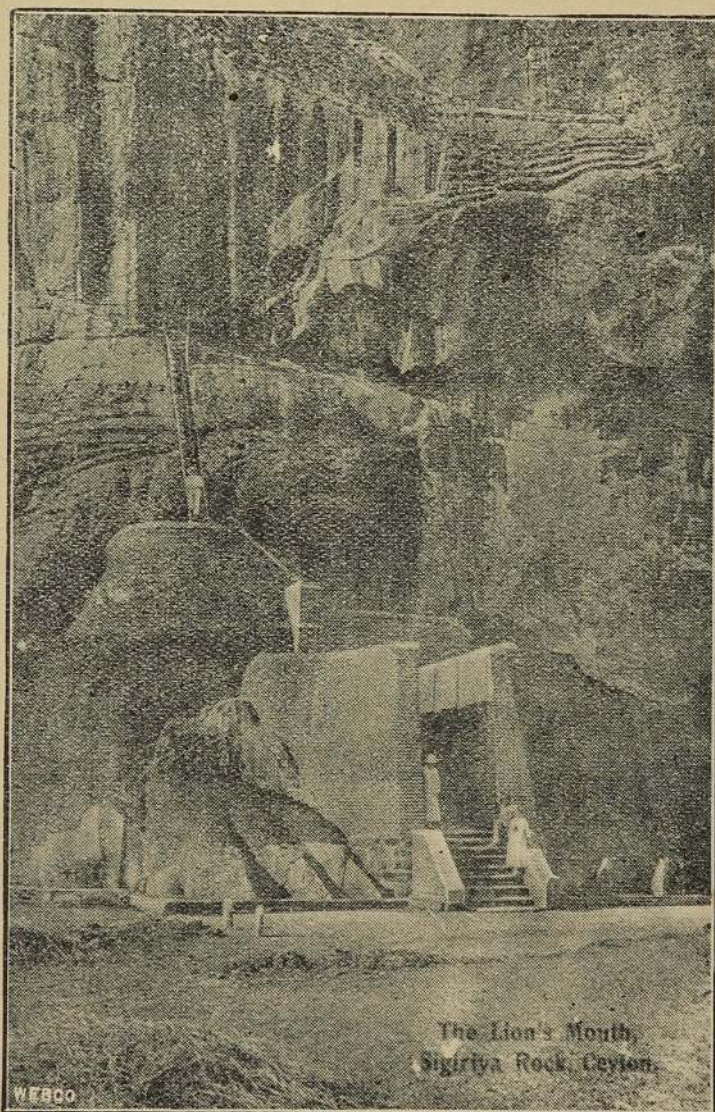
'Consciousness' is combined with impression—accompanied by root-conditions or not—mundane or supramundane—karmically wholesome, unwholesome, or neutral—it consists in either eye-, ear-, nose-, tongue-, body-, or mind-consciousness, etc.

Summary: The following questions, which will be repeated in nearly all the following chapters in connection with ever new subjects, are the same as put forward in Dhammasangani: "How many of the 5 groups are karmically wholesome? .. unwholesome? .. neutral? .. combined with agreeable feeling? etc., etc." Some of the answers which mostly only give the number and not the names of the states in question (supplied by me)—may here suffice: corporeality is karmically neutral, 4 (i. e. the mental) groups may be karmically wholesome, unwholesome or

neutral. Of corporeality one cannot say that it is either accompanied by 'interest' (*piti*) or joy, or indifferent feeling, etc. 4 groups (i. e. 1, 2, 3, 5) are not (karmic) root-conditions; the formation group, however, may be root-condition (greed, hatred, delusion or opposites) or not.

2. The 12 Bases (*Ayatana-Vibhanga*)

They are: 1. eye 7. sight
2. ear 8. sound
3. nose 9. smell



Sigiriya, Ceylon: The "Lion's Mouth," Sigiri Rock.

- | | |
|-------------------------|--|
| 4. tongue | 10. taste |
| 5. body | 11. tangible object (solid,
heaty and windy ele-
ment) |
| 6. mind (<i>mano</i>) | 12. mind-object (<i>dhamma</i>) |

Sutta-explanation: Here they are described as "impermanent, miserable, non-ego, subject to change, etc."

Abhidhamma-explanation: Here they are fully explained as to their nature, e.g.:

"What is the 'Eye-Base' (*cakkh'ayatana*)? That eye which consists in 'sensibility' (*pasāda*), derived from the 4 primary elements, related to individual existence, invisible (visible are only impressions of colour, light, etc.; see below), but 'reacting' on sensuous impressions (*sappatigha*): this invisible eye, reacting on sensuous impressions, with which one has seen, sees, will see, or may see the visible object of sight reacting on sense impressions: this is the eye . . . etc." In exactly analogous words the remaining 4 physical organs are described.—The 'Mind-Base' (*man'ayatana*) is said to be a name for eye-, ear-, nose-, tongue-, body-, or mind-consciousness, for mind-element (*mano-dhatu*) and mind-consciousness-element (*mano-vinnana-dhatu*; see next chapter)—accompanied either by root-conditions or not—it is karmically wholesome, unwholesome, or neutral—accompanied by one of the 5 feelings, etc.—The 'sight-base' or visible object (*rup'ayatana*) is described as: "that physical phenomenon (*rupa*) which is derived from the 4 primary elements and appears as colour, etc."

Worthy to be mentioned is the explanation of the 'Mind-object-Base' (*dhamm'ayatana*): "What is there the mind-object-base? The feeling group, perception group and formation group, as well as that invisible physical condition, which does not react on sense-impressions and is related to individual existence, further the Uncreated Element. . . Now, which invisible, not-reacting physical condition is there considered as mind-object-base? It is femininity, virility, vitality. . . material nutriment. . . etc. And what is there the Uncreated Element (*asankhata-dhatu* = Nirvāna)? It is the annihilation of greed, hatred and delusion."

The summary is similar to the one in the 1st chapter.

3. The 18 Elements (*Dhatu-Vibhanga*).

In the Sutta-explanation are at first treated the following 6 elements: the solid, liquid, heaty, windy, space, consciousness, which are here described just as in the Rahulovāda-Sutta. Then follow 6 elements consisting of the 5 kinds of feeling, and ignorance as 6th element; then 6 elements consisting of 3 kinds of wrong thoughts (of lust, malevolence, cruelty) and their 3 opposites.

In the Abhidhamma-explanation are treated the 18 psycho-physical factors or elements (*dhatu*), namely:

- | | | |
|---------|----------|------------------------|
| 1. eye | 7. sight | 13. eye-consciousness |
| 2. ear | 8. sound | 14. ear-consciousness |
| 3. nose | 9. smell | 15. nose-consciousness |

- | | | |
|-----------|---------------------|--------------------------|
| 4. tongue | 10. taste | 16. tongue-consciousness |
| 5. body | 11. tangible object | 17. body-consciousness |
| 6. mind | 12. mind-object | 18. mind-consciousness |

1-12 are in every respect identical with the 12 bases described in the preceding chapter. With regard to 6 and 12, however, it is said: "Immediately after the arising and passing away of the eye-consciousness-element there arises the mind (*citta, mano*), . . . consciousness, and the corresponding 'mind-element' (*mano-dhatu*); or, the first reaction on all these phenomena: this is called the mind-element." And "Immediately after the arising and passing away of eye—(ear-etc.) consciousness-element there arises the mind-element, and again immediately after the arising and passing away of the mind-element there arises the mind (*citta mano*), . . . consciousness, and the corresponding 'mind-consciousness-element' (*mano-vinnana-dhatu*), etc."

From the summary: the mind-element and mind-consciousness-element may be karmically wholesome, unwholesome or neutral; the rest, including the mind-object, are karmically neutral.—Of 10 elements (i.e. the physical elements) one cannot say that they are either accompanied by agreeable, disagreeable or indifferent feeling; body-consciousness is

THE TEMPLE.

*Upon the solid breast of some hoar hill
Which guards the splendour of an endless vale,
The little temple lies serenely still
Across the passing pilgrim's weary trail.
Within, a massive Bo Tree rears its head,
And in the breeze, emits a silvan sigh:
A battered wall of mud surrounds a shed
Which rest and sleep the aged monk supply.*

*In simple faith, unmindful of his fate,
Like a true sentinel by day and night,
That keeps a secret none but he should know,
A time-worn dagoba doth captivate
The pilgrim eye; while all around, the light
Of Perfect Peace gives an eternal glow.*

AUSTIN DE SILVA.

accompanied by either agreeable or disagreeable feeling, the other kinds of sensuous consciousness only by indifferent feeling. The mind-object may be accompanied by agreeable, disagreeable or indifferent feeling.—10 (i.e. the physical) elements are neither karmic effects (*vipaka*), nor productive of karmic effects. The mind-element however may be either karmic effect, or it may be neither karmic effect, nor productive of karmic effects.—2 elements (i.e. mind and mind-consciousness) may be karmic effects (see Dh. Sangani I. C.) or productive of karmic effects, or they may be neither karmic effects nor productive of karmic effects.—The mind-object may be a mental concomitant (*cetasika*) or not (i.e. in the case of its being a physical condition; see end of last chapter).

4. The Four Noble Truths (*Sacca-Vibhanga*).

Sutta-explanation: Here the Four Noble Truths constituting the whole teaching of the Buddha, i.e. the truth of Suffering, or, better said, 'Unsatisfactoriness' (i.e. of the 5 groups), its Origin (i.e. craving), its Extinction (i.e. Nirvāna) and the Path to its extinction—are explained in exactly the same words as in the Mahā-Satipatṭhāna and other Suttas.

In the Abhidhamma-explanation it is stated that 1. the Origin of Suffering (named always in the 1st place) consists in 'Craving' (*tanha*) and all the other corruptions, as well as in those wholesome states still connected with evil influxes.

2. As 'Suffering' are considered all the remaining karmically unwholesome phenomena, as well as the effects of both wholesome and unwholesome Karma, and those karmically neutral functions, further all corporeality.

3. 'Extinction of suffering' exists in the overcoming of craving, etc.

4. "What is the Path leading to the extinction of suffering? Whenever the monk develops the supramundane trance (*lokuttara-jhāna*) leading to escape (from the round of rebirths and its undoing, for the purpose of overcoming all opinions and attaining to the first stage of holiness, and being detached from sensuous things, . . . has entered into the first trance . . . at such a time there exists the 8 fold path: right understanding, r. aspiration, r. speech, r. action, r. livelihood, r. effort, r. attentiveness, r. concentration . . . the 5 fold path: r. understanding, r. aspiration, r. effort, r. attentiveness, r. concentration."

From the summary: The Origin of suffering is karmically unwholesome (*akusala*), the Path wholesome (*kusala*), Extinction karmically neutral (*avyakata*), whilst the truth of Suffering may be either karmically wholesome, unwholesome or neutral (according to the quality of the 4 groups).—Path and Origin may be accompanied either by agreeable or indifferent feeling, but the truth of Suffering by any of the 3 kinds of feelings.

The last statement clearly shows, that by 'dukkha' (usually translated by 'pain' or 'suffering') is here not meant merely painful feeling, but that 'Unsatisfactoriness' of every form of existence, be it agreeable, disagreeable, or neutral.

The Path and the Origin of suffering are productive of karmic effects.

5. The 22 Faculties (*Indriya-Vibhanga*).

There are 22 faculties or potentialities (*indriya*) of partly physiological, partly mental or ethical import, which here are explained in nearly the same words as in the Sutta. They are: 1. eye, 2. ear, 3. nose, 4. tongue, 5. body, 6. mind, (identical with the 6 bases and 6 elements; see chapters 2 and 3.)—7. femininity, 8. virility, 9. vitality—10-14. bodily and mental agreeable or disagreeable feeling, and indifferent feeling, 15-19. faith, energy, attentiveness, concentration, wisdom (the 5 ethical faculties),—20. the thought: 'I shall come to know the Unknown' (*an-annatan-nassami 'i' indriya*), 21. the Perfect Wisdom or Gnosis (*anna*), 22. the faculty of 'one who has understood' (*annata'indriya*).

'Vitality' (*jivit' indriya*) may be either physical or mental. By *upekkh'indriya* (14), mostly translated by 'equanimity', is here not meant that ethical quality belonging to the mental formation group, but simply 'indifferent feeling'—20 is explained as that knowledge which is required for the realisation of higher life and combined with the 1st stage of holiness.

From Dhammasangani it can be gathered that this faculty (20) appears at the Path to Sotapanship (*sotapatti-magga*), whilst 21 (*ann-indriya*) is reached with the fruition (*vipaka*) of Sotapanship (*sottapatti-phala*), and 22 with the fruition (*vipaka*) of Arakhatship (*arahatta-phala*).

According to the summary 1-10 are karmically neutral, sadness karmically unwholesome (cp. Dh.-S. I. B., Hateful Consciousness).—10-22 are mental concomitants (*cetasika*), but 1-8 are not, whilst vitality may be either mental concomitant, or not (i.e. as physical vitality).

6. The Conditions of Dependency (*Paccaya-Vibhanga*)

This chapter treats on the Dependent Origination (*paticca-samuppāda*) of all the phenomena of existence, the 24 conditions (*paccaya*) which are enumerated and fully explained at the beginning of Patṭhāna. The usual wording is: On Ignorance (*avijja*) depend the Formations (*sankhāra*; here volitional states or actions), thereon Consciousness (*vinnana*; i.e. at the moment of rebirth), thereon Corporeality and Mind (*nama-rupa*), thereon the 6 physical Bases (*ayatana*), thereon (sense- or mind-) Impression (*phassa*), thereon Feeling (*vedana*), thereon Craving (*tanha*), thereon Attachment (*upadana*), thereon the process of Becoming (*bhava*), thereon (i.e. here *kamma-bhava* or action-process) Rebirth (*jati*), thereon Old age and Death, etc.

The Sutta-explanation is more or less identical with that in the Nidāna-Samyutta. However, *bhava* is here divided into *kamma-bhava* = 'action-process,' and *uppatti-bhava* = 'rebirth-process', and the former is said to be identical with the 2nd

The Abhidhamma-explanation is headed by a table of contents giving the 24 different modes of the Patieca-samuppāda, of which the first 16 groups constitute 4 groups each consisting of 4 modes. Then it is shown, how in the various wholesome, unwholesome, and neutral states of consciousness the Dependent Origination comes into operation in its 16 different modes; and each time all the different phenomena are so tediously explained, that, if unabridged and not leaving out any repetition, the explanations alone would already fill nearly 2,000 pages.

7. The 4 Foundations of Attentiveness (*Sati-patthana-Vibhanga*).

These are: the contemplation of body, feeling, mind and mind-objects.

The Sutta-explanation here at times reads just like a regular commentary to the Sattipatthāna-Sutta, which really furnishes an outline of the whole practice of meditation, appearing here however in a slightly abridged and somewhat varied form. In the Abhidhamma-explanation the presence of the 4 Satipatthāna in the supramundane trances is demonstrated. In the summary it is said that the Satipatthānas may be karmically wholesome or neutral, i.e. either karmic effect (*vipaka*) or karmically neutral function (*kriyā*), as in the case of the Arahāt.

8. The 4 Great Efforts (*Samma-ppadhana-Vibhanga*).

They are: the effort to Avoid and to Overcome (unwholesome states), to Develop and to Maintain (wholesome states). The Sutta-explanation is as in the Maha-Satipatthāna-Sutta, followed however by an explanation and commentary, whilst in the Abhidhamma-explanation their presence in the supramundane trances is demonstrated.

9. The 4 Roads to Power (*Iddhi-pada-Vibhanga*).

They are: concentration of Determination, of Energy, Mind and Investigation (*chanda-, viriya-, citta-, vimamsa-samadhi*). They are here presented in the same form as in the Sutta, but here it is further shown, how each Iddhipāda is manifested in the 4 Great Efforts (see last chapter), and the whole text is explained in a commentarial way.

10. The 7 Links of Enlightenment (*Bojjhanga-Vibhanga*).

They are: Attentiveness (*sati*), Investigation of Truth (*dhamma-vicaya*), Energy (*viriya*), Rapture (*piti*), Composure (*passaddhi*), Concentration (*samadhi*), Equanimity (*upekkha*). The Sutta-explanation is more or less as in Majjhima No. 118. In the Abhidhamma-explanation 'Investigation of Truth' is explained as: "Wisdom, non-delusion, right understanding, etc."; 'Composure' (*passaddhi*) as the composure of the mental concomitants (*kaya*, here = Feeling, Perception, mental Formations) and of mind (*citta* = consciousness).

11. The Eightfold Path (*Magga-Vibhanga*).

It consists of: right Understanding, r. Aspiration, r. Speech, r. Action, r. Livelihood, r. Effort, r. Attentiveness, r.

Concentration. The Sutta-explanation is as in the Mahā-Satipatthāna-Sutta. In the summary it is said, that the components of the path may be karmically wholesome or neutral (i.e. either effect = *vipaka*, or karmically neutral function = *kriyā*, as in the case of the Arahāt).

12. The Trances (*Jhana-Vibhanga*).

In the introductory table of contents the gradual growth necessary for the disciple to his attaining to the right trances is described in exactly the same words as in the Sutta, i.e. how he trains himself in strictly observing the moral rules, in restraining his senses, in being ever watchful and alert in all his doings, and how he finally in solitude keeps off all mental hindrances and, detached from all the sense objects, enters into the first trance. According to the Abhidhamma-explanation, the 1st Trance has 5 components: thought-conception, discursive thinking, rapture, joy, concentration; the 2nd trance has 3 components: rapture, joy, concentration; the 3rd trance has 2: rapture, concentration; the 4th trance has 2: equanimity and concentration. In the summary it is said, that the trances may be karmically wholesome or neutral (namely either 'effect' or mere 'function', cp. Dhamma-S. I. C.)

13. The 4 Unbounded States (*Appamanna-Vibhanga*).

They are: Loving Kindness, Compassion, Sympathy, Equanimity. Here they are demonstrated by the 4 trances, and moreover all these trances are analysed into their last psychological elements.

14. The 5 Observances (*Sikkha-pada-Vibhanga*).

They are: abstaining from killing, stealing, sexual transgression, lying and drinking of intoxicants. According to the explanations they are consisting in 1. an abstaining, 2. in a state of volition (*cetana*), 3. in a sum of mental concomitants (*cetasika*). They may manifest themselves as one or the other of the karmically wholesome states (see Dhamma-S. I.)

15. The 4 Analytical Knowledges (*Patisambhida-Vibhanga*).

These are: 1. the analytical knowledge of the Meaning (*attha-patisambhidā*), 2. of the Law (*dhamma-p.*), 3. of the Word-explanation (*nirutti-p.*), 4. of Sagacity (*patibhāna-p.*). According to the Sutta-explanation, 1 consists in the knowledge of the existence of things, hence of suffering, as well as of the extinction of suffering; further of the meaning of the dhamma texts; 2 consists in the knowledge of the causes of things, hence also of the Dependent Origination and the origin of suffering, as well as of the path (causes) to deliverance; further of the wording of the dhamma-texts. The Abhidhamma-explanation is slightly different.

16. The different kinds of Knowledge (*Nana-Vibhanga*).

In a table of contents the various kinds of knowledge are enumerated, e. g. the knowledge that the 5 kinds of sensuous consciousness are worldly, karmically neutral (effect). etc.; mundane and supramundane knowledge; knowledge influenced (by craving, opinion or conceit) or not, etc.; wisdom born of Thinking, Hearing or Mental Development (*cinta-suta-bhavana-maya-janna*), etc.

17. Minor Points (*Khuddaka-vatthu-Vibhanga*).

Here are enumerated long lists of evil states, amongst others 28 different kinds of mental intoxication and 19 kinds of conceit, which all are followed by a detailed commentary on all the enumerated terms.

18. The Heart of the Dhamma (*Dhamma-hadaya-Vibhanga*).

This last chapter forms partly a summary recapitulation with innumerable cross-questions on all that has been said in the previous chapters. The chief questions ('How many groups are there? How many bases? etc.') are at first asked quite generally, then with regard to the various spheres of existence. Whilst up to here the text of Vibhanga strictly adheres to the paramattha-programme, in having only to do with phenomena or states, it from here to the end however forgets, as it were, its part and jumps over into the *rohara* territory in speculating on human and heavenly 'beings' in the different worlds, on their relative age, etc.

3. DHATU—KATHA

"DISCUSSION OF THE ELEMENTS"

This book again from beginning to end is kept in catechism form consisting of 14 chapters with some hundreds of questions and answers. This and the following book Puggala-Pannatti are in extent the smallest books of the Abhidhamma-Pitaka. Its full title really should be 'Khandha-āyatana-dhātu-Kathā' i.e. Discussion of the Groups, Bases and Elements' (s. Vibhanga 1-3), for here all the conceivable phenomena are discussed in their connection with these three categories, i. e. whether and in which measure they are 'included' (*sangahita*) or 'not-included' (*asangahita*) in these 3 aspects, whether they are 'combined' (*sampayutta*) or 'uncombined' (*vippayutta*) with them.

The following short extract may give the reader an idea of its contents and method of treatment:

In how many groups, bases and elements is the corporeality-group included (*sangahita*)? In one single group (i. e. corporeality), in 11 bases (10 physical bases and mind-object; cp. Vibhanga 2), in 11 elements (the same answers). In how many groups, etc., is it not included? In 4 (mental) groups, in 1 base (mind), in 7 elements (the 6 kinds of consciousness and mind), etc.—The Feeling-group is included in 1 group (feeling), 1 base (mind-object), 1 element (do.). The Consciousness-group is included in 1 group (consciousness), 1 base (mind), 7 elements (the 6 kinds of consciousness and mind).—The Mind-object-Base is included in 4 groups (1-4), 1 base (mind-object), 1 element (do.).—The 4 Truths are included in all the 5 groups, 12 bases and 18 elements.—Vitality is included in 2 groups (corporeality and mental

formations), 1 base (mind), 1 element (do.) The karmically wholesome and unwholesome states are included in 4 (the mental) groups, 2 bases (mind, mind-object), 2 elements (mind-consciousness, mind-object). The Jhāna is included in 2 groups (i. e. of its five components thought-conception, discursive thinking, rapture and concentration are included in the formation-group, joy in the feeling-group), 1 base (mind-object), 1 element (do.)

With how many groups, etc., is the Corporeality-group combined (*sampayutta*)? With none. With how many is it uncombined? With 4 (i. e. the mental) groups, 1 base (mind), 7 elements (the 6 kinds of consciousness and mind).... The Consciousness-group is combined with 3 groups (feeling, perception, mental formations).....

4. PUGGALA-PANNATTI

"DESCRIPTION OF HUMAN TYPES"

This little volume too forms a catechism with questions and answers, but here the subjects of discussion are not the phenomena, as in all the other Abhidhamma books, but the so-called individuals (*puggala*), which, as we have seen, do in the highest sense not possess any reality apart from those phenomena, the sum of which we usually call character. It is for this reason that the text at times can scarcely be distinguished from that of the Sutta-Pitaka; and indeed, nearly all the definitions, or at least all the subjects discussed, can be found in the Sutta, especially the Anguttara. Consequently, the language for the greater part is here not the usual philosophical language of the Abhidhamma, but the conventional every-day language employed in the Sutta.

The expositions are often very lucid in their definitions of those manifold human types, such as: the Universal Buddha (*samma-sambuddha*), the Silent Buddha (*pacceka-buddha*), the 4 Noble Disciples with their subdivisions, the Worldling (*puthujjana*), the *gotrabhu*, *sekha*, *asekha*, etc., etc.; further the Envious and the Avaricious, the Shameless and the Unconscientious, etc., etc., with all their opposites. It is for this reason that Puggala P. forms a most important and invaluable book of reference, which even in the study of the Suttas will prove of immense benefit.

The little manual is divided into 10 chapters, of which the first one deals with single individuals, the 2nd with pairs, the 3rd with groups of three, etc. Moreover, not only these short and terse definitions do we find, but also quite a good number of discourses of greater expansion, and besides numerous really beautiful and elaborate comparisons and similes.

(To be continued.)

WHAT IS WRONG WITH THE WORLD.

[BY PROF. A. BRODRICK-BULLOCK, M. A., (CANTAB)]



brilliant writer of the present day has recently informed us that he sees a kind of magnified, non-natural mathematician behind the phaenomenal universe. It would surely be nearer the truth to say that the science of mathematics is a structure built up little by little by the human intellect, and perhaps by intellects of a similar nature, which may be found occasionally here and there in the illimitable chasms of the universe, but that it corresponds to no external reality. The intellect of man, seeing an apparent external reflection of itself is always trying to ascribe this reflection to an analogous external artificer (the Platonic *demiourgos*).

This is the natural, child-like explanation, but there are many reasons, now revealed by the growing intellect, which make it more probable to suppose that what we call the phaenomenal Universe is the *objectivation in terms of our consciousness of an internal Ultimate Reality*, which is necessarily and for ever inscrutable.

But whether this Ultimate Reality be external or internal (a point which, in this connection, is of no importance), the attempt to ascribe any human attributes to it is idle. All we can predicate of it is a negation; namely, that, with reference to life-forms such as we know, and including ourselves, it is *not friendly*. And when we remember the cruel processes by which alone living things are able to exist, and the still greater cruelties which man has always practised, and is still now practising, on his own race and on lower life-forms, a great cry rises to our lips, and we feel how much better it would have been, if life had never been evolved on this planet.

If we now turn to the present day, and observe the chaotic confusion which is closing over human affairs, we may well ask: What is wrong with the World?

That something *is* wrong, even the most unthinking person must admit. Who can deny that there is a steady downward trend, in all parts of the world, due to an increase of egoism, both individual and collective, with a consequent increase of crime, dishonesty and hypocrisy in all their ugly forms? And these evils involve an additional amount of distress and misery, over and above the unavoidable suffering which is the inalienable heritage of all living things.

The world is sick, and tosses about on its bed of pain in frantic efforts to drown its cares by morbid excitements, by reckless extravagance, by vicious pleasures.

What is the remedy, if remedy there be, for this deep-seated malady? The answer is: plain living and sane thinking.

By plain living we mean a life which is free from the intoxication produced by an endless round of fatuous and often mischievous amusements, by the vices of betting and gambling, and by the degrading literature which now floods the world; a life of simple habits, of quiet, honest endeavour, without extravagance, without ostentation, without the silly foibles now in vogue among women, and tolerated by men!—foibles, which are alike injurious to health and repulsive to look upon, such as “slimming” and limping about on ridiculous foot-gear, as well as the use of contrivances for beautifying themselves, by which they become mere bundles of artificial devices: in short, we mean a life of useful work and a certain amount of recreative pleasure.

And by sane thinking we mean a healthy mentality, as seen in the man who recognises the great central truth of the Unity of all living things, who sees himself reflected in them, and them reflected in himself, who does not willingly injure any one, and who tries to follow the Golden Rule to the best of his power; in short—to use the words of the wise poet of old—, the man

Qui spatium vitae extremum inter munera ponat
Naturae, qui ferre queat quoscunque labores,
Nesciat irasci, cupiat nihil, et potiores
Herculis aerumnas credat saevosque labores
Et Venere et coenis et pluma Sardanapali.

But plain living and sane thinking, instead of being recognised after the lapse of ages as the *Via salutis*, are now becoming vanishing quantities.

The sublime philosophy of Gotama, the Buddha, with its unbounded love for all living things, in its sweet and utter unselfishness, points out the way that leads to final deliverance.

But how few there always have been and how few there are now, that can understand and respond to it! It can only appeal to a few chosen souls.

The Prophet of Nazareth gave to the Western world a beautiful ethical system, the tenets of which are not original but, though based, of course, on the Semitic cosmogony, in their most essential parts, they are identical with those of the Buddha, and leave little doubt that between the age of twelve and thirty he must have come in contact with the Buddhistic philosophy, which had already pushed its way as far as, Alexandria. But the Christ was suppressed by the ruling sacerdotal hierarchy for reasons of their own. His teaching, which from the first was only partly understood by a handful of simple men, and which was already much modified by the very different mentality of Paul, was soon overlaid by the incoming tide of degrading superstition, which is always ready to engulf thoughts higher than the average individual can understand.

Cables:—“GOTCH”
LONDON

Codes: { A. B. C. 4th, 5th & 6th Editions
Western Union & Bentley’s
S. & M. Merchants’ Code.

GORDON & GOTCH LTD.

LONDON,

— AND AT —

MELBOURNE, SYDNEY, BRISBANE, ADELAIDE, PERTH,
LAUNCESTON, WELLINGTON, AUCKLAND* CHRISTCHURCH,
DUNEDIN, TORONTO, MONTREAL, OSAKA, TOKIO, (Japan)

AND

Agencies throughout the World

PAPER MERCHANTS
WHOLESALE STATIONERS AND
NEWS AGENTS
ADVERTISING AGENTS
AND
GENERAL EXPORT MERCHANTS.

Merchant Houses in India, Burma, Ceylon, Federated
Malay States, Straits Settlements, Siam, China and Japan
who desire to create a London connection are Invited to communicate with

.....
GORDON & GOTCH Ltd.,

GORDON HOUSE,
75/79, Farringdon Street,
LONDON, E. C. 4.

The **UTMOST** **VALUE** *in* **QUALITY PRODUCTS** *at* **LOWEST** **COST**

DICKINSON
LION BRAND
STATIONERY




"LION BRAND" STATIONERY IS STRONGLY RECOMMENDED TO OUR READERS. THE HIGH QUALITY OF THESE PRODUCTS AT SUCH ECONOMICAL OUTLAY HAS MADE THEM FAMOUS THROUGHOUT THE WORLD.

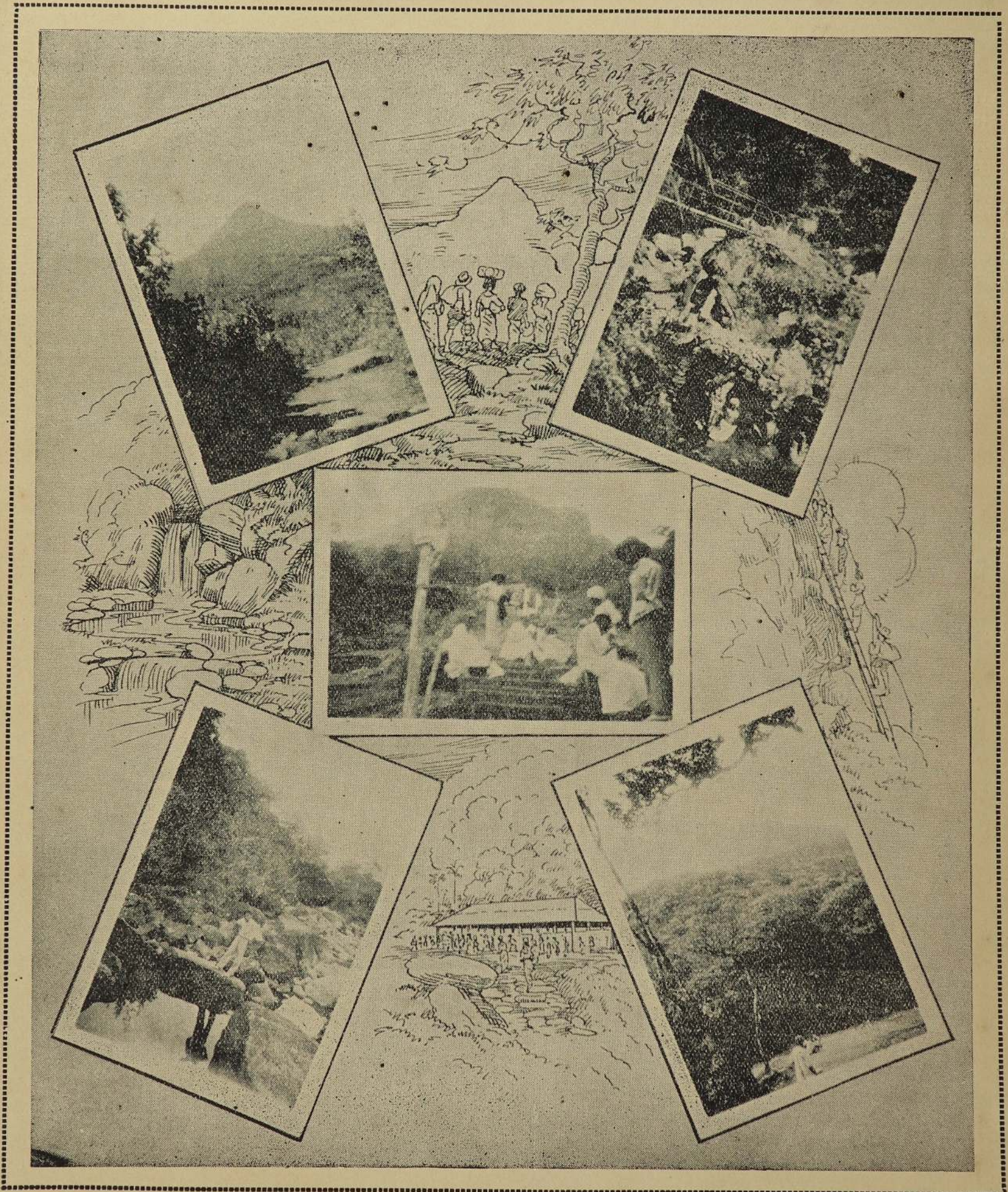


EVERYTHING IN
 ENVELOPES
 STATIONERY
 ACCOUNT BOOKS
 PRINTERS CARDS
 & TAG LABELS



MADE BY
 JOHN DICKINSON
 & CO. LTD.
 65, OLD BAILEY
 LONDON

CEYLON: STAGES ON THE PILGRIM ROAD TO SRI-PADA (Adam's Peak).



Snapshots by S. P. Wijayatilake,

1. The Peak as seen from the Suspension Bridge at Maskeliya. 2. Sitagangula. 3. Pilgrims resting at Indikatupana. 4. The Route to the Hermit's Cave. 5. Sitagangula (where pilgrims perform their ablutions.)

And to this day all the Churches continue to teach the old dogmas which correspond to no external facts, and to point to a deity who has no more real existence than Jahveh, or Zeus, or Indra.

It is for this reason that all the Churches have always been and still are, powerless to prevent the world from drifting further and further from right thinking and right acting. People everywhere are now waking up to the fact that the sacerdotal dogmas are untrue, and so they turn away, and having no lodestar to guide them through the intricate currents and storms of life's fitful day, they give themselves up to the inclinations and passions of the moment, vainly pursuing satisfactions which for ever elude their grasp, or goaded to fruitless toil, and perhaps to crime, by the *auri sacra fames*.

Hence the wide-spread distrust and disintegration which has already reached an advanced stage; and disintegration leads to anarchy.

What then is the outlook?

The disease is desperate, but there can be no desperate remedy.

The cure could only be a very slow one. Any attempt to effect a rapid change would be swept away by the jeers and mockery of a scornful world.

In the West, the Churches would have to give up all dogmatic theology, and confine themselves to those ethical

precepts which are the common property of all the Sacred Books of the world. And the teaching would have to be inspired by that living force which can only come from the strong consciousness of a great vocation, and without which all is vain. They would have to begin with the young, and start with the principle of the Unity of Life—that great foundation on which everything else depends. Then, in the course of many generations, an increasing number of people in all nations might perhaps become ready to receive and understand the way of deliverance, which was pointed out by him who was the greatest of all reformers, whose teaching can never come into collision with science, whatever be the conclusions it may reach in the future, and who extended to everything that lives his calm, unfailing compassion; so that while all the Churches of Christendom have been marked by the foul and indelible stain of the unspeakable cruelties which they practised in the name of their religion, to the followers of Prince Siddhattha, the Tathâgata, the spirit of persecution has always been wholly unthinkable. And, learning from him, they have won for themselves an imperishable crown of merits through their gentle loving-kindness towards all men and towards all life-forms.

“All beings long after happiness; therefore let all beings be embraced in thy compassion.”

“Who sees himself again in all that lives,
Feels in himself the universal life,
With highest wisdom filled; for him all doubt
Is solved, all bondage of re-birth and death,
Causation's chain, cast off for evermore.”

.....

HOPE

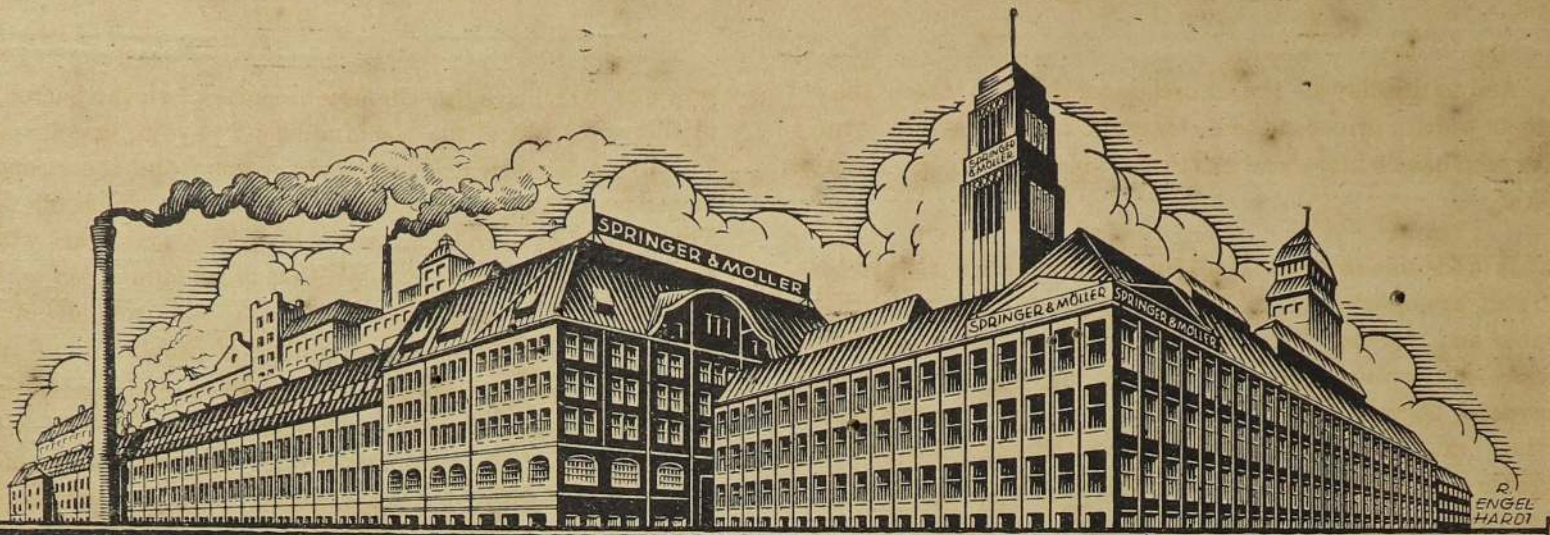
*Dear Buddha, Lord, when many lives were past,
Unto Nirvana's Peace you came at last,
And there You dwell, and there I, too, will be
When I have striven, and gained the Victory.*

*You showed the Way: I follow, gentle Guide;
Youth is a flowing, age an ebbing tide,—
My craft now low, now riding on the crest;
Life follows life—but some day cometh rest.*

*When I love all, the mighty and the weak,
Those who have words, and those who cannot speak,
Feathered or furred, in rags or velvet clad,
When I've served all, and given all I had—*

*Then shall I know the Peace that knows no end,
Whither You went, my teacher and my friend;
Passion all spent, no more rebirth for me,
My voyages o'er, at last, I, too, am free.*





SPRINGER & MÖLLER A.-G.
LEIPZIG (GERMANY)
MAKERS OF
Fine Printing Inks

FACTORIES IN HOLLAND, YUGOSLAVIA AND ARGENTINE.

AGENCIES THROUGHOUT INDIA.

Sole Agents for Ceylon:—**W. E. BASTIAN & Co.**
33a & 33b, NORRIS ROAD, COLOMBO.

THOUSANDS ARE USING IT
TO-DAY!

VAN HEEL'S FULL CREAM

Best
For
Baby
Best
For
All



Awarded
Gold
Medal
For
Purity

Wholesale from—

**Van Heel's Condensed Milk
& Confectionery Co.,**

70, PRINCE ST. PETTAH, COLOMBO.
TELEPHONE 620. • TELEGRAM "QYRAT"

'PHONE - 2280
- - - OR WIRE - - -
'ARTBOOKCO'

When you have a job that must be got out quickly, ring up 2280, or wire "ARTBOOKCO." You will then receive the sort of co-operation you require, whether you want a complete printing office or only a few sorts.

FOR TYPE - -
BORDERS AND
ORNAMENTS -
BRASS RULES,
POSTER TYPE
AND MODERN
EQUIPMENT - -

SOLE AGENTS IN CEYLON FOR:—

STEPHENSON, BLAKE & CO'S
CELEBRATED TYPES

MANDER BROTHERS, LTD.
PRINTING INKS

ART & BOOK Co.
LEADING PRINTERS' FURNISHERS.
7/9, St. Lucia's Street, Kotahena, Colombo.

WHERE TO STAY IN CEYLON.

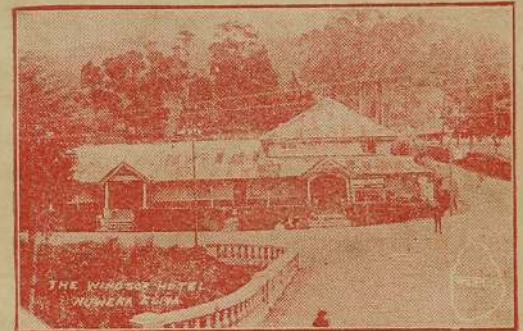
IT is a well-known fact that in any of the PIMANDA range of Hotels—a feeling of home makes itself apparent and subtly insinuates itself into the mind by a thousand little courtesies, carefully planned to put the guest at ease and make his stay a thing of delightful memories.

NUWARA ELIYA—The Ideal Health Resort, charmingly situated on a crest of hills. Elevation 6196 feet. Cool and invigorating climate. Good clubs affording facilities for all kinds of sport form the chief attraction to those who desire to break the monotony of the sea. At the foot of Pidurutalagala, (8,200 ft.) the peer of mountains in Ceylon is the **PEDRO HOTEL**.



PEDRO HOTEL.

*"To see the world your simple trick,
Is but to take a walking stick—
Assume an air of pleasure
And tell the people near and far
You stroll about because you are
A gentleman of leisure."*

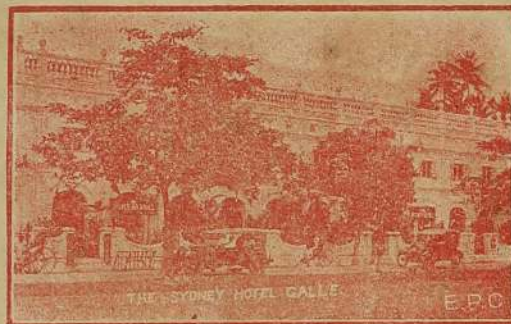


WINDSOR HOTEL.

In these Hotels food is good, guests are made comfortable—employees are courteous, well trained and anxious to see that you get the kind of service on which they have built the Pimanda reputation.

Rates are unusually moderate in comparison with those of other first class hotels. Special terms for families and for long periods of stay.

.....Proverbial among visitors to **GALLE** is **SYDNEY HOTEL**, for Comfort and Convenience. **GALLE**, the southern capital of Ceylon believed by some to have been the Tarshish of the Bible,



SYDNEY HOTEL.

The best preserved Dutch fort in Ceylon. The **SYDNEY HOTEL** is delightfully situated within easy reach of the Customs, Jetty and the Railway station. The ramparts of the sea overlooking the fort are a popular resort in the evenings.

COMFORTABLE AND HEALTHY—EXCELLENT FOOD AND SERVICE
THE SECOND BEST HOTEL IN THE SOUTHERN CAPITAL.

TERMS MODERATE.

All the above Hotels under the personal management of



J. L. PIMANDA
(INDIA & CEYLON)

J. L. PIMANDA & COMPANY,

"PIMANDA HOUSE"

BAMBALAPITIYA, CEYLON.

Importers, Exporters and Commission Agents, Ship Chandlers and General Merchants

CEYLON PRODUCE A SPECIALTY.

Codes: A.B.C. 5th & 6th, Bentleys and Universal. Cables: "PIMANDACO," Correspondence Invited.

Say you saw it in the "Buddhist Annual of Ceylon."

PAUL DAHLKE.

REMINISCENCES BY HIS BROTHERS AND SISTERS.

[TRANSLATED FROM THE GERMAN BY MRS. P. DE S. KULARATNE.]



HERE have already appeared several sketches of the life of Paul Dahlke by different persons but it has repeatedly been suggested that his closest relations might perhaps be able to give some details which did not come within the scope of his biographers. So we have collected our memories of our dead brother.

He was born at Osterode in East Prussia on January 25th, 1865. There is nothing of special note to recount of his early youth except that he taught himself to read before he went to school. Our mother used to say that he would bring a book and ask, "What is this letter? and this one?" and then search for the letters he knew and so read words.

He was never a distinguished scholar at school, saying that it was enough for him if he just learnt enough to satisfy his teachers, and besides he had so many hobbies. He collected everything that could be collected: stones, coins, birds, eggs, frogs and all sorts of things, and was tremendously interested in everything. He spent many afternoons in the country following the bent of the moment. But he had to pass his examinations and gave his mind to them, too, to such good purpose that, in spite of having to move from one school to another—six in all—owing to the continual transfers necessitated by our father's work, he passed the school leaving examination when he was only just eighteen years old and the youngest in his class.

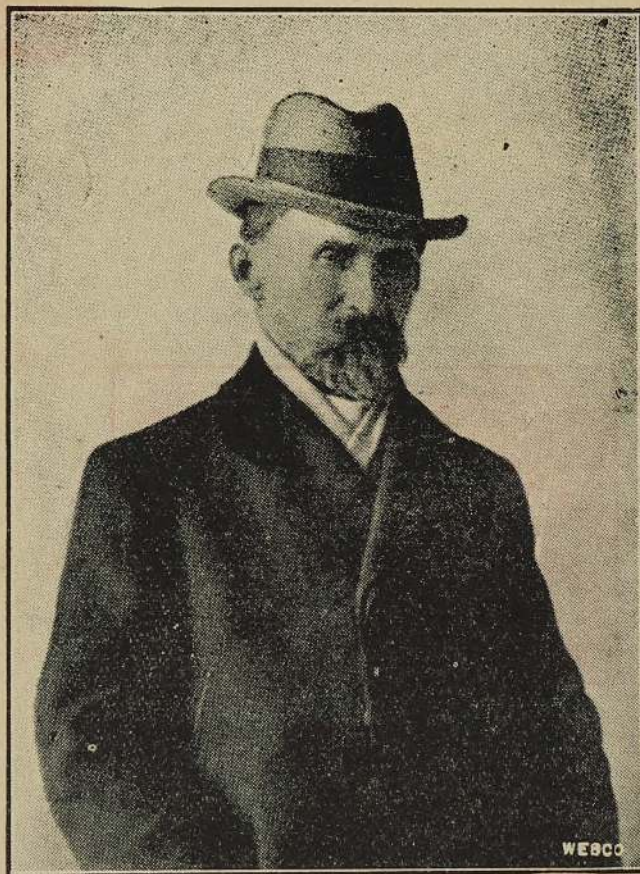
Our mother used to relate an incident of his school days which made a deep impression on her. She once saw her son Paul, who had been quietly standing with his hands in his pockets, suddenly jump over a fence, box the ears of a much bigger boy, and then hastily return by the same route. When his mother asked him what he meant by it, he said, "I have just seen how a big boy gives hiding to a small boy and I can't bear it."

The desire to write both prose and verse came to him quite early. In his early youth he wrote many things

which, however, he repudiated later and books were always his best friends. At one time he always carried about with him a copy of Goethe's *Faust, Part II*, and could almost say it off by heart.

He got through his military service and his first year as a medical student without any difficulty in spite of his dislike of military discipline and managed to satisfy his superiors, who fortunately overlooked any shortcomings on his part.

He was destined in a previous existence to be a doctor for when he was asked, even as early as five years old, what he would like to be, he always answered without hesitation, "I shall be a doctor." During his time there was no more diligent medical student than Paul Dahlke, for he took the most admirable notes of all lectures which were extensively borrowed by his fellow students.



Dr. PAUL DAHLKE

As a full fledged doctor, success came to him quite soon. From far and wide came patients who had heard of his homeopathic treatment and so he was able to treat himself at the age of thirty-three to a trip round the world in 1898, which had, however, nothing to do with his interest in Buddhism. He went merely for a holiday and to see the world. He visited India, Japan, Hawaii, Samoa, and America, and we were delighted to see how fit and flourishing he was on his return, even though he was obliged to curtail his trip owing to his mother's sudden illness. He

hurried back from Samoa *via* America but was only able with all his skill to prolong her life for a few weeks after his return.

The next trip was taken with the express purpose of studying Buddhism and India and he wrote a great deal about it in his journal "Neu Buddhistische Zeitschrift und Brockensammlung." One little incident, however, to which he has not referred comes back to mind. One day, before the strength of our brother's belief in Buddhism had sufficiently developed to make it impossible for him to kill anything, he was in an Indian shop when the shop man pointed out to him a small insect crawling on his coat. He, with true occidental

carelessness and indifference, flicked it off and thereby killed it. He immediately noticed the man's attitude change and become less friendly and he realised that the man had told him the insect was there not out of concern for my brother or his clothes, but so that he might be careful not to hurt it. This lesson he always said was very useful indeed to him and he took it to heart.

The companion picture to this is the episode of the mouse which happened some years later in our country-house on the island of Sylt. A mouse had got caught alive in a trap and my brother wanted to let it out. Owing to some circumstance or other, he was not able to see to it at once, so that when he did get the trap, it had been standing in the sun for sometime and the mouse was nearly dead. Much distressed, he brought the mousetrap to us in the kitchen and said, "Give me some crumbs and some milk immediately. The mouse seems almost dead." Fortunately the animal revived and we noticed that a load seemed lifted from our brother's mind. Our friends, when we told them, laughed at us saying that if the mice were hospitably treated to milk and crumbs, they would certainly make a habit of it.

When Paul travelled, he was very reserved. He avoided table talk and instead of going in to the elaborate ship's dinner every evening, he used to have a little bread and butter and tea in his cabin, a thing which was quite incomprehensible to his travelling companions. In fact one day he overheard an Englishman say to a lady, "What kind of man is that? He does not drink, he does not smoke, he does not dance. I don't understand him." If he was fortunate enough to find congenial companions, however, he would talk to them in a most stimulating manner.

As a result of his unassuming dress and bearing, he was sometimes not treated with the consideration he deserved. Once—I think it was in Alexandria—he broke journey and went to enquire about the next boat at the shipping office. The clerk looked him up and down and said, "You are travelling third class, are you not?" to which our brother replied, somewhat taken aback, "No, why do you think so?" "Oh, you are going second class, are you?" responded the other, a little more politely. "Certainly not" was the reply. "I travel first in a single berth cabin on account of my health and my difficulty is that there doesn't seem to be such a thing on

this boat." The clerk then became most extraordinarily polite but Paul was upset at being mistaken for a steerage passenger, and, going back to the hotel, looked at himself in the glass but found nothing amiss except that he could do with a clean collar. He was certainly never a dandy but he never displayed any eccentricity in his dress.

His great love of music also deserves special comment. There was a time when he would never miss a Symphony concert and he would often go straight from a lecture to the concert hall without anything to eat for fear that he would miss a single note of the music. He was specially fond of Beethoven and wrote a poem on one of his Symphonies. Later, however, he suppressed this passion as being inconsistent with Buddhism, and explained it by saying, "Music deceives us and prevents us from seeing the truth."

If he had a strong desire for anything, it was to go to India, to the places which for Buddhists are the holiest and most significant. He said to us once, "I would like very much to go to India again, but on foot and never come back again."

But this wish was never fulfilled owing to his terrible bodily weakness. For several weeks before his death he was hardly able to go from one room to another at home. When we were concerned about his health and begged him not to tire himself out with the Buddhist work at Frohnau, he used to say, "As a Buddhist, I have no right to hoard up treasure." Up to the day of his death he continued his Buddhist work. He went on writing prescriptions even when he took to his bed and he was well able to write his characteristic signature at the foot until a few hours before he died. Smiling and in full possession of his faculties he fell on sleep on February 29th, 1928.

His work, however, remains though we sadly miss his inspiration. We are doing our best to keep going the Buddhist House at Frohnau and have succeeded so far by dint of extreme economy and joyful self-denial but we are concerned about its future and would welcome any suggestions and assistance from those interested. The place consists of a large area of wooded land, the Buddhist House with a hall, outbuildings and beautiful flights of steps and terraces. It is indeed unique in Europe. We are anxious to keep it as it is but we are obliged to appeal to all Buddhists for help so that its future may be assured.

.....

The Lord of Compassion.

The Buddha has mercy even on the meanest thing.

—Cullavagga.

Friendliness.

Like as a mother at the risk of her life watches over her only child, so let every one cultivate towards all human beings a boundless friendly mind.

RELIEF NIBS

write more in
less time



THE necessity to-day for writing is greater than ever. You can ill afford to waste any moments, especially when you have so much to occupy your time.

ALL who use "RELIEF" Nibs claim that it is the easiest and smoothest pen for quick and constant writing—no scratching or irritating noise—just that easy and velvety action that helps you to put your quick thoughts on paper.

YOU finish your report, notes, memos, or letters, and gladly remark "for this RELIEF much thanks."

"RELIEF" Nibs are celebrated for their lasting qualities—they satisfy the needs of the public for a pen that is economical—easy—soft—smooth—velvety in action. "RELIEF" Nibs will adapt themselves to *your* style of writing—the yellow metal is carefully made by a special process for this adaptability.

YOU will enjoy writing with a "RELIEF" Nib—quickly and easily your notes and correspondence will be finished with the maximum amount of comfort.

EVERY "RELIEF" Nib is guaranteed to write smoothly—it is this maintenance of quality that has made the pen such a favourite with the public.

THERE'S real comfort in every pen—a satisfying need for ease and comfort in writing.

MADE of special yellow alloy metal—very carefully rolled and finished to ensure that velvety touch and soft smoothness.

TO be sure of getting "RELIEF" Nibs, always look for the name "RELIEF" and the No. 314, with the name of R. Esterbrook & Co.

WILL NOT BREAK.
WILL NOT RUST OR CORRODE.

"RELIEF" Nibs have the life of several cheap pens—therefore you economise by purchasing.



HAZELL, WATSON & VINEY, Ltd.,

160, Shaftesbury Avenue,
LONDON W. C. 2.

WILLIAM & RICHARD FLORISTS

Largest nurserymen, seedsmen and plant
merchants in Ceylon. Awarded Gold
Medals at various exhibitions.

Our unrivalled reputation of 23 years' experience in the above lines is at your disposal save time and trouble by placing your orders for Seeds & Plants, Grafted Fruit Trees, etc. with us. Bridal Bouquets of latest designs, artistically made with choicest flowers. Presentation & Memorial Wreaths a speciality. Local and foreign orders executed promptly and at short notice.

<i>Head Office</i>	<i>Branch at</i>	<i>Telephone</i>
Alexandra Gardens, HORTON PLACE,	No. 495, Galle Road, COLPETTY.	No. 3108 COLOMBO.

Nurseries at Turret Road, Colombo, Lewella Road
Kandy and at Kadugannawa.

Telegrams "BOUQUET" COLOMBO.

MODERN MIRACLES

OLD ARTICLES MADE NEW BY ELECTRO-PLATING IN
GOLD, SILVER, NICKEL, BRASS AND COPPER.
OXIDIZING, BRONZING AND LACQUERING, TURNED OUT
SCIENTIFICALLY WITH MODERN MACHINERY.



ELECTRO — PLATING

LEADING HOUSE IN THE ISLAND FOR
EXQUISITE ENGRAVING ON CUPS, ETC.

A. D. J. PERERA & Co.,

York Buildings and Baillie Street, FORT, COLOMBO.

Phone: 2486.

USE

LION TOOTH BRUSHES AND TOOTH POWDER.

Awardea Honour Medal of Silver at the St. LOUIS
Exhibition and Gold Medal at the A.Y.P.E. Seattle.



: : : LION : : :
DENTAL CREAM

Destroys germs of
decay and prevents
matter of tartar.

REMEMBER:—Teeth are living parts
of your body. Begin and end the day
with an application of this Scientific
Dental Cream.



ONO AND COMPANY,
SOLE AGENTS.

The New India Assurance Co., Ltd.

Head Office :— BOMBAY.

FIRE MARINE. MOTOR.

The Premier Insurance Company in India

Agents :—

T. V. K. Cader Meera Saibo & Co.,

"Rokeby," Union Place,

Post Box No. 267,

Colombo.

THE SATIPATTHANAS: THEIR PLACE IN PALI LITERATURE.

[BY MISS I. B. HORNER, LIBRARIAN OF THE NEWNHAM COLLEGE, CAMBRIDGE.]

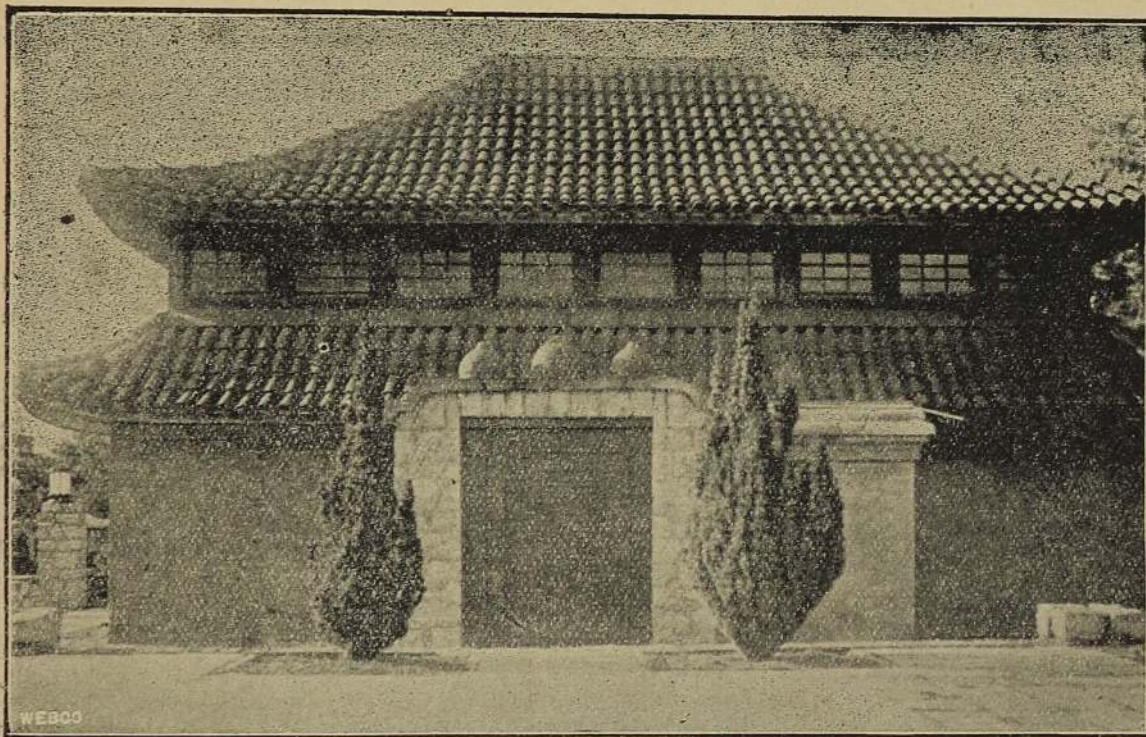
THE important place which the notion of the *satipatthanas* holds in Buddhist literature may in some degree be computed from the fact that in the Dīgha Nikāya a whole Sutta, called the Mahāsatipaṭṭhāna Sutta, is devoted to this topic, which in the Majjhima Nikāya appears as two Suttas, the Satipaṭṭhāna Sutta and the Sutta on the Four Noble Truths. One division of the Great Book (Mahā-Vagga) of the Saṅyutta Nikāya is called the Satipaṭṭhāna Saṅyuttan. Various other references occur in the literature. This interest in the subject is probably to be ascribed to the excitement aroused by the new study of

atma or *purusa*, from the mind that was thought to be only *prakṛti* and to prevent any admixture of the two, was a study which proved to be both fascinating and interesting. Gotama welcomed this change of outlook, this swing back to the theories set out in the older Upanisads, and it gave him the opportunity to re-introduce into Indian thought an ethical content, which had been sadly lacking since Varuna, an early Vedic god with some moral attributes, had been allowed to lapse into desuetude. For if man had mind which was not in *prakṛti*, but in That Ineffable, That Brahmā which was the substrate of the universe, he could use it as an instrument, he could train himself to become ethically better and nobler, to

become more like that Ideal to which in practice he bore such a faint, and in some cases, no resemblance. If his mind was only in *prakṛti*, it would be hopeless to attempt this; but if it was the same in essence as that Highest *Atma* of All, it would not be in vain to give a new direction to man's ambitions as to his own development, and Gotama set before the men of his day the new notion of Becoming. But in order to become, to increase and develop, a man should know the contents of his mind. What we now call introspection is the clue to this knowledge, and it is because of this that Sakya came to attach such great importance to the *satipatthanas* or the acts of introspection. Given introspection and a method of using it, a man could learn to know his mental processes, the content of his thought, and what there was of

good or ill in this thought. The term introspection may not mean much to us today for we are accustomed to it, but to the Indians of Gotama's day it was a new and revolutionary idea, avidly seized upon, called *satipatthanas*, and yielding a large and valuable contribution to the Sakyan psychology and ethics.

The *satipatthanas* are called the four things to be developed; and their food or sustenance (*ahara*) is said to be the three right actions of thought, deed and speech. Now things to be developed are important, and it will be as well before describing their importance in terms of what would be achieved once they had been developed to the full, to try to compute the position they held as this is revealed in the texts.



FROHNAU, BERLIN, GERMANY: HALL AT THE BUDDHIST HOUSE.

psychology, just then in its beginning in India. The founders of the dualistic Sāṅkhya system were the chief antagonists of the purely metaphysical way of regarding man in his relation to the All which was the prevailing way in the Upanisads. They took a psycho-physical standpoint. They attempted to show that there was mind-in-*prakṛti*, that is in nature and matter, or *aṅkāra* as it was sometimes called, and that this was different from the Unmanifest (*avyakta*) which was the Person of the world-ground (*atma, purusa*). This, according to the Upanisads, was indeed detached from *prakṛti*, but as the Svetāsvatara Upanisad points out (6.1) deluded men made the error of thinking that it was not. The effort to dissociate the ineffably sublime, passive, detached,

All through the literature it should be remembered that what was considered to be of importance was put first. In various parts of the Canon, reckoned to be the oldest, more prominence is given to the *satipatthanas* than is given in the parts thought to be further removed from the original teaching. Thus in the Sangīti Sutta of the Dīgha they are placed at the head of the things, here given as fifty, that fall into groups of four. In the Dhammasaṅgani a list of things or states (*dhamma*) that are good (*kusala*) is given. Apparently the things that are good are arranged in their degree of importance, and the list begins with the development of the Way (*magga*); whilst the next good state mentioned is the development of the *satipatthanas*. In the Mahāvagga of the Saṅyutta Nikāya the Way is again rightly put first, its very significance demanding this position. The Section on the Way is followed by the Section on the Factors of Enlightenment, and this by the Section on the Satipatthānas. In the original Sakya Enlightenment, after the Way, was of the highest importance, and the striving after enlightenment was one of its aims, and as such does nothing to militate against the regard in which the *satipatthanas* were held. Their position as third of the Sections in the Great Book remains significant.

Again, the teaching of the anonymous nun-Therī of the village of Kajangala, is made much of and is reported to have been endorsed by Gotama. (Anguttara, V. 54 ff). It definitely shows that the *satipatthanas* were of compelling interest. There is a certain ancient Sakya catechism which begins, "The One—what is it?" (*Eka nama kin?*) and which when given in full proceeds through ten questions down to "The Ten—what are they?", but sometimes stops short at the first. The nun of Kajangala when she is stating what constitutes the category of four, gives the *satipatthanas* as the correct answer. They are the one group of fours (and as we have seen, in the Sangīti Sutta the groups of four number fifty) which in the early Sakya teaching, as exemplified by the nun of Kajangala, stands out by reason of its importance. When this catechism reappears in the Khuddakapāṭha, (IV), again in full length, the answer to the fourth question, namely that "the four *satipatthanas* are the four (things to be remembered)" is replaced by the answer: "the four worthy true-things (*ariya-saccani*) are the four (things to be remembered)." The Khuddakapāṭha is in parts older and in parts newer: it is a mixture. It is noteworthy that the answer to the question "What are the four?" is not definitely the four truths about Ill, and it is not really clear that the reference is to them. Had they attained to the importance that later was attached to them, surely they would have been mentioned explicitly in answer to the fourth question of the catechism, whose sole aim it was to help young gentlemen to remember the Doctrine by picking out its salient points. The most important of the categories of four are not the truths about Ill, which come twelfth in the Sangīti Sutta, but the *satipatthanas* which there come first. It may well be that the answer "the four worthy true-things" of the Khuddakapāṭha recension refers to these; and that it was later, as Ill was more and more emphasised, that the *ariyasaccani* became identified with the four so-called truths of Ill, the original

reference, as man and his powers became gradually ousted, being lost.

Even in works which do not bear quite the original stamp, it is clear that the *satipatthanas* still retain a position of importance. In the Mahāparinibbāna Sutta they appear first on a list of seven things that are to be followed and developed (Dīgha II. 120). This list is repeated exactly in at least five other passages. And because these lists are not in every case introduced with the same formula, the conclusion that the priority of the *satipatthanas* is by reason of the importance they possessed in the original teaching, gains further in probability. It is true that in some of the less old passages they are placed first on the lists for numerical reasons. In the Sangīti Sutta (which is probably old) they are first on a list all of whose members are groups of fours. But in the other lists there are groups of things which have four, five, seven parts and one thing which has eight parts. And in every case where the groups of things having four parts occur among other graduated groups, the traditional importance of the *satipatthanas* persisted. They retained their absolute priority over the four right efforts (*sāmmappadhana*) and over the four bases of psychic power (*iddhipada*)—which, headed by the *satipatthanas*, are the groups of things having four parts which occur most frequently in the Suttas. In the Mahāvagga of the Saṅyutta the numerical gradation is not observed, and this points to an older tradition. Here, as already stated, the Section on the Way (Magga-Saṅyutta,) is placed first, but in the other cases where it is included in the lists it is almost invariably at the end. It was put last because it ceased to be regarded as the One Way, and became endowed with more *anga* or component parts (literally, limbs) than the other things enumerated—eight to their seven, five or four. In the Mahāvagga of the Saṅyutta it is rightly put first, its significance demanding this position. And it should have been put first in the other lists, not as the Eightfold Way, but as the One Way, as the Way.

This numerical ordering looks like a tidying up which apparently commended itself to the editors, and must have been of great assistance to the "repeaters" who came to tell the first editors all that they could remember of the Dhamma; and indeed of assistance to all who were anxious to master its more essential features. For a neat arrangement of groups connected with the higher life and graded according to the number of their component parts must have been easier to remember than any other arrangement. The groups never follow one another alphabetically, but always (except in the Dhammasaṅgani and the Saṅyutta, numerically, in a way which appealed to the minds of the early editors—witness the Anguttara Nikāya, or Book of Gradual or Numerical Sayings.

It is difficult to arrive at an adequate translation of the compound term *sati-patthana*. *Sati*, in its primary meaning is memory, remembrance, from the Vedic *smṛti*, what is remembered of the Vedic traditional law, as opposed to *sruti*, what is revealed of that law in the Vedic writings. But it is clear from the context of the Mahāsatipatthāna Sutta that memory

alone is not intended, any more than are the other translations of this word that have been put forward from time to time.

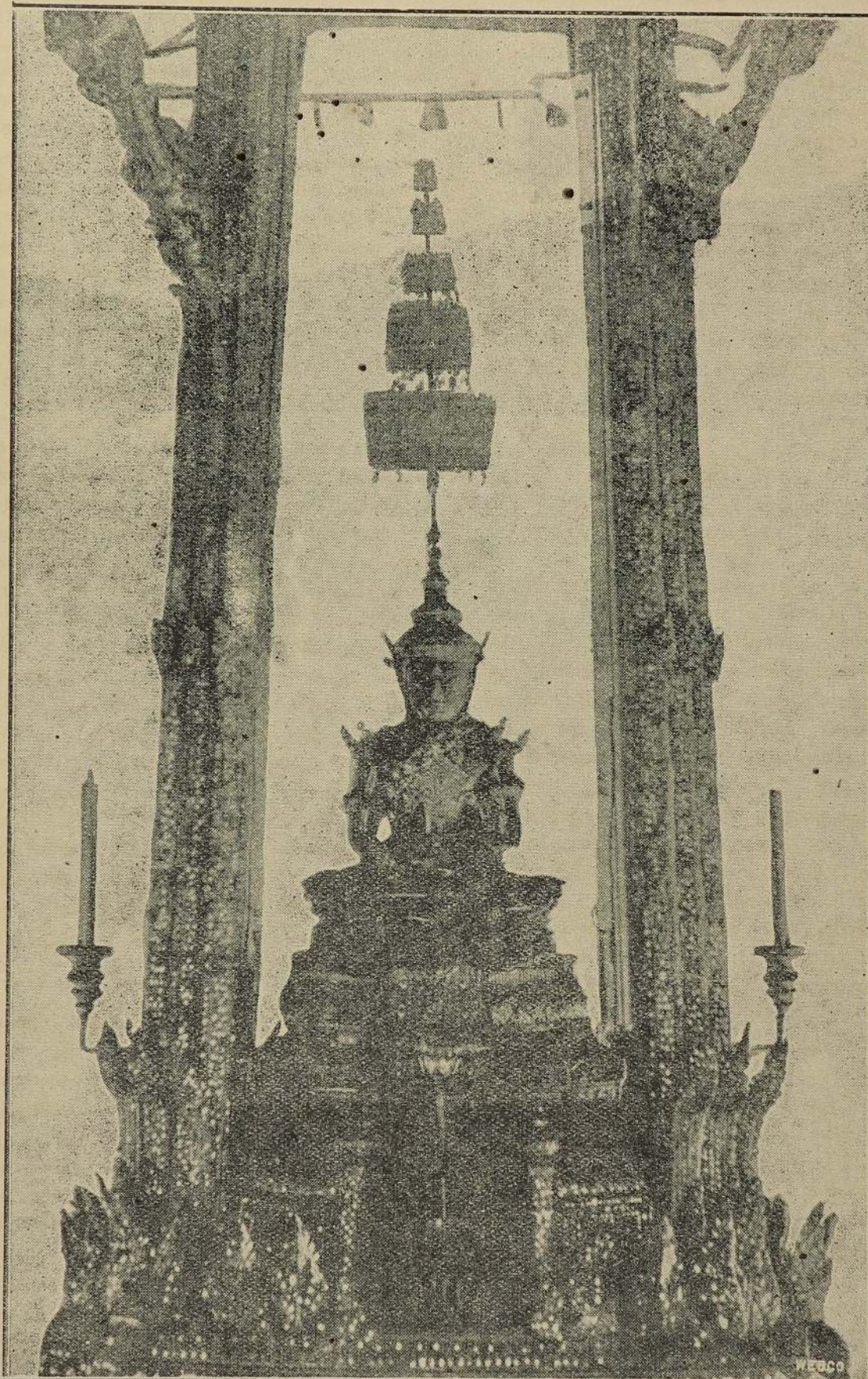
Rhys Davids, in his translation of this Sutta, uses the word "mindfulness", that is fixing the mind and concentrating intensely not on what was past, but on actual present fact. In this he is followed by Lord Chalmers in his translation of the Majjhima. This word very happily covers the complete awareness of what one is doing enjoined by the Sutta, as well as of one's reactions to various states set up by one's body (*kaya*), by the three ways of knowing (*vedana*), by cognitive and valuing processes (*citta*), and by the workings of conscience (*dhamma*). Therefore in order to bring Sakya more into line with present-day terminology, it may be said that with it *sati* "came to mean introspection."

Sati as mindfulness or introspection thus comes to possess some ethical content, of which *sati* as memory is devoid. It is by man's own

endeavour and by the knowledge of what is right and what is wrong as he discerns it while introspecting, and not by the

saving grace of words remembered that he will become better and nobler and continue to "develop all that's good." This

supreme ideal cannot be furthered merely by intellection, but must depend on ethical activity. It seems as though Gotama were here taking the word *smṛti*, already of importance to man's salvation, but giving it a new content. Did he not do the same with the word *brahman* and with others? In the Upanisad teaching memory of what had been taught of the sacred tradition was considered to be necessary to man's welfare. In the Sakyan teaching, influenced doubtless by Sāṅkhya and its dualism of the man himself (*ātma, puruṣa*) and his mind-in-prakṛti, man's own mental activity and his powers of introspection came to be the important factors. His grasp and understanding of the objects within the field of attention, and the effort of will needed to focus the attention came to be regarded as having more value as an ethical training and



By kind courtesy of H. R. H. Prince Damrong of Siam.
Bangkok, Siam: The Emerald Buddha at the Royal Chapel (seated on a several-tiered altar and under a golden canopy.)

more efficacy in perfecting the man, than memory of sayings and mantras heard. The belief in the power of the spoken word

persisted, persists in Tibet, * nominally a Buddhist country, even today. But Gotama was in protest against it, and in its place offered the development of personality by the power of introspection or mindfulness in regard to a certain specified set of objects. Smṛti, memory, from having been a female deity honoured by the sacrifice of offerings, became introspection which, bent towards the right objects, became an essential tool to be used in developing one's self to the utmost.

The other word in the compound *satipatthana* should be taken as *upatthana* and not as *patthana*. But the Commentaries do not treat the word as *satupatthana* "as is the reading in the Buddhist Sanskrit texts," but as *sati-patthana*. In doing so they disregard the fact that the texts quite properly in dealing with *satipatthana* use the verb *upatthapeti* which means to make present, to call up and they also disregard the fact that *patthana* not only does not occur in pre-Buddhist literature, but also has no independent existence in Buddhist literature, except as the title of the seventh book of the Abhidhamma, for which however "a laboured and unhappy definition has had to be sought." Hence it was not until it was realised that not *patthana*, but *upatthana* was really the word in question that the attempts of present-day scholars to translate this word became easier. For *upatthana* is connected with *upatthapeti*, which is recognised to be the verb for the introspective act. The Dīgha Commentary alone, commenting upon a passage in the Sāmañña-phala Sutta, *parimukhan satin upatthapetva* calling up introspection, gives a literal paraphrase, word for word, which reads *kaṇmattharabhimukhan satin thapayitva*, causing introspection to be set up in face of the object of meditation. This is done "by penetration, (*anupavisitva*) so to speak, into it." Plainly, emphasis is laid on the arising which is the act of introspection caused entirely by the meditator's own act of volition. Only in this part of the Commentaries is *upatthapeti* treated of in its own proper sense. When the sentence *parimukhan satin upatthapetva* occurs in the Satipatthāna Sutta of the Dīgha and of the Majjhima it is not commented upon at all. In both these Suttas, whose Commentaries are identical, where the word to be commented upon is the compound *satipatthana* it is forgotten by the Commentators that it should be *satupatthana*; with the result that *patthana* is treated as though it were a word in use in the Pali language, and is paraphrased as *gocara*, literally the resort, feeding-ground of an animal. They may have been influenced by the Sanyuttan passage which exhorts monks to keep to their own pasture-ground (*gocara*) (San. V. 147) said to be the *satipatthanas*, lawful resort as a bond. This insistence on *patthana* as a word, and its explanation, once in the text and again in the Commentaries as *gocara*, has apparently been instrumental in deciding Ledi Sadaw to give *patthana* a definitely causal meaning as is indeed implied in the causative *upatthapeti*; and Mr.

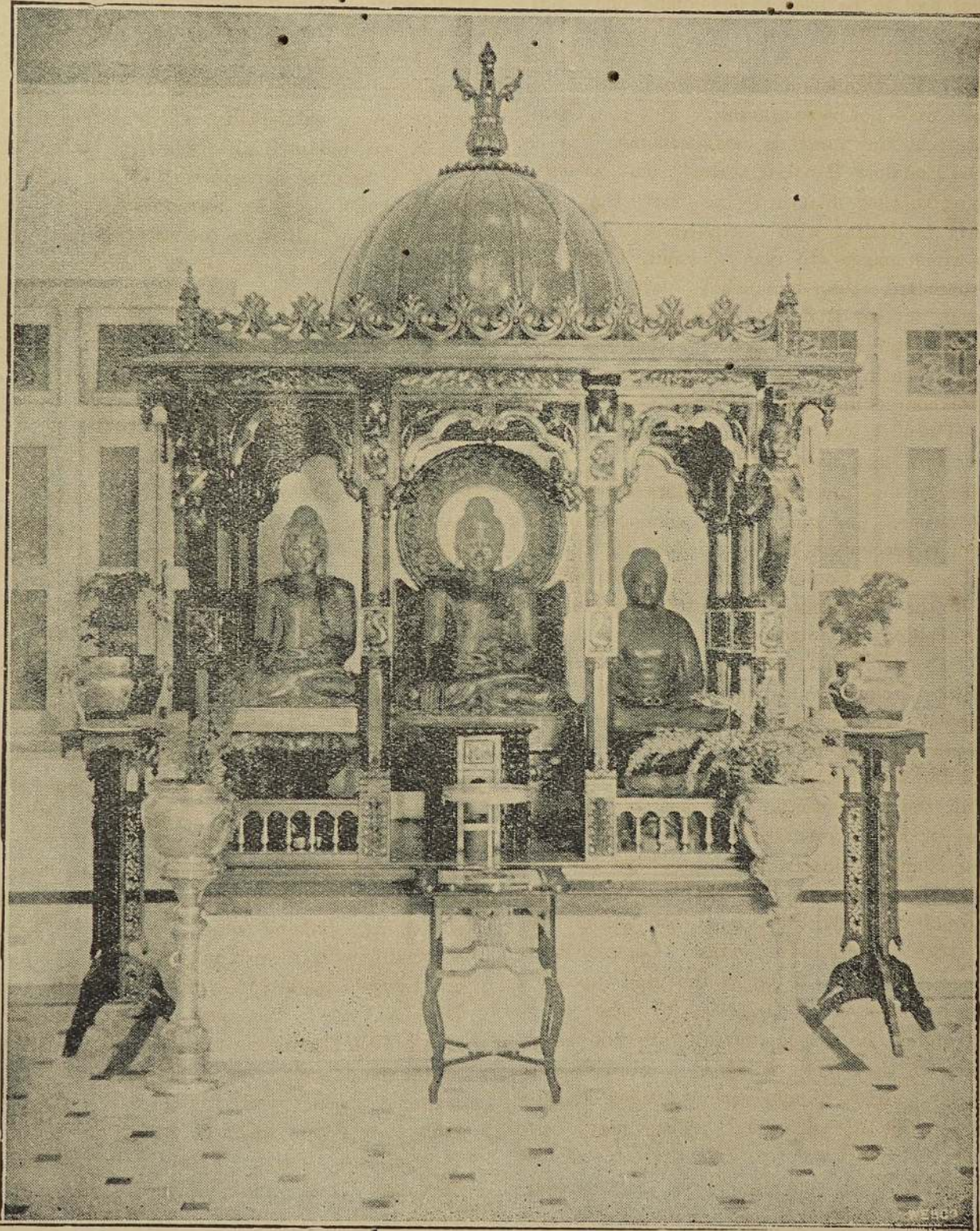
Woodward to translate it in "Kindred Sayings", Vol. V, as "stations". The Mahāthera Ledi in his article "On the Philosophy of Relations" which appeared in the Journal of the Pali Text Society, 1915—16, page 26, subsumes *patthana* under *paścaya*, and calls it "the principal or pre-eminent cause among causes" on the grounds that "*thana* (lit. a station) is... that thing by which the "fruit" or effect is established... The intensive prefix *pa* has the sense of... pre-dominance or pre-eminence." Mr. Woodward in using "stations" conveys to the Western mind a less active conception than that implied by the notion of arising or setting up or establishing which is derived from *upatthana*. But if we follow Ledi Sadaw, "station" is a cause of effects, a point of departure, and as such would be acceptable to the belief in the continuous flux and transiency of happenings which is at the root of the Buddhist Theory of Causation. This term would then have to be regarded as the taking of one's station at certain points in order that introspection with regard to certain conditions might arise.

There are said to be four such stations or acts of introspection, namely *kaya*, *vedana*, *citta*, *dhamma*. We thus get man introspective about (1) the body, (2) ways of knowing (through the body), (3) valuing what he came to know, (4) conscience, that which, or, as the Indians of Gotama's time might have said, That (Brahmā) who was directing the man's inner world. These four conceptions roughly cover the whole of the mental life with the exception of memory and ideational imagery. There is body, the basis of sensations; and secondly the knowledge (*vedana*) to which it gives rise, and which, on account of body and the senses is possible. Clearly *vedana* is knowing, not "feeling" as it is sometimes translated; and the three ways of knowing are by act, speech and thought. Or were so originally. They came in the Piṭakas to have emotional and ethical implications. Thirdly there is the cognition or awareness of this knowledge and the judging of it to be desirable or undesirable, right or wrong knowledge to have from the ethical standpoint. *Citta* is cognising through senses, with the meaning of valuing, judging added. And lastly there is conscience especially with regard to certain specified data, enumerated one by one towards the end of the Mahāsatipatthāna Sutta. *Dhamma*, one of the most important and controversial words in all Pali literature, probably originally meant conscience or the inner self, that self which, according to the fine Upanisad conception which was retained in the original Sakya, was one with the Self that is the All. With the re-emergence of an ethical outlook, which was one of Gotama's great contributions to the India of his day, this inner self became endowed with some moral guiding, guarding attributes, and with the power of choice, and is what we call the conscience. A person knows whether he likes or dislikes certain things through *citta*. By *dhamma* he discriminates which of these he morally ought to like and which he morally ought to reject.

* especially vested in the meritorious repetition of "Om mani padme hum," spoken out loud, or written on the praying wheels, which are usually turned by hand.

By means of steadily apprehending the members of this fourfold group (*laya, vedana, citta, dhamma*) two aims of the Buddhist teaching, self-mastery and understanding, are achieved. The method is undoubtedly one of in-

of knowledge, of the cognitive valuing processes, and of the complex selection of ideas which form the data for *dhamma*. Stringent applications of all that is experienced should be made to one's own fate, and moral deductions should not



BOMBAY, INDIA: MAIN SHRINE OF THE ANANDA VIHARA.

trospection partially based on the assumption that these two aims are led up to through self-knowledge. It is indeed a hard mental training; vigilant never-ceasing attention must be given to the uprising and passing away of the body.

be omitted. Only a highly trained mind could give a complete analysis of his mental activities from minute to minute, and those who seriously undertake introspection can find no escape into dreaminess, inattention or relaxation.

LIFE

*As we pass through this Vale of Tears,
Those we love leave us one by one,
And sorrows come fast with the fleetiny years :
We must face them all alone.*

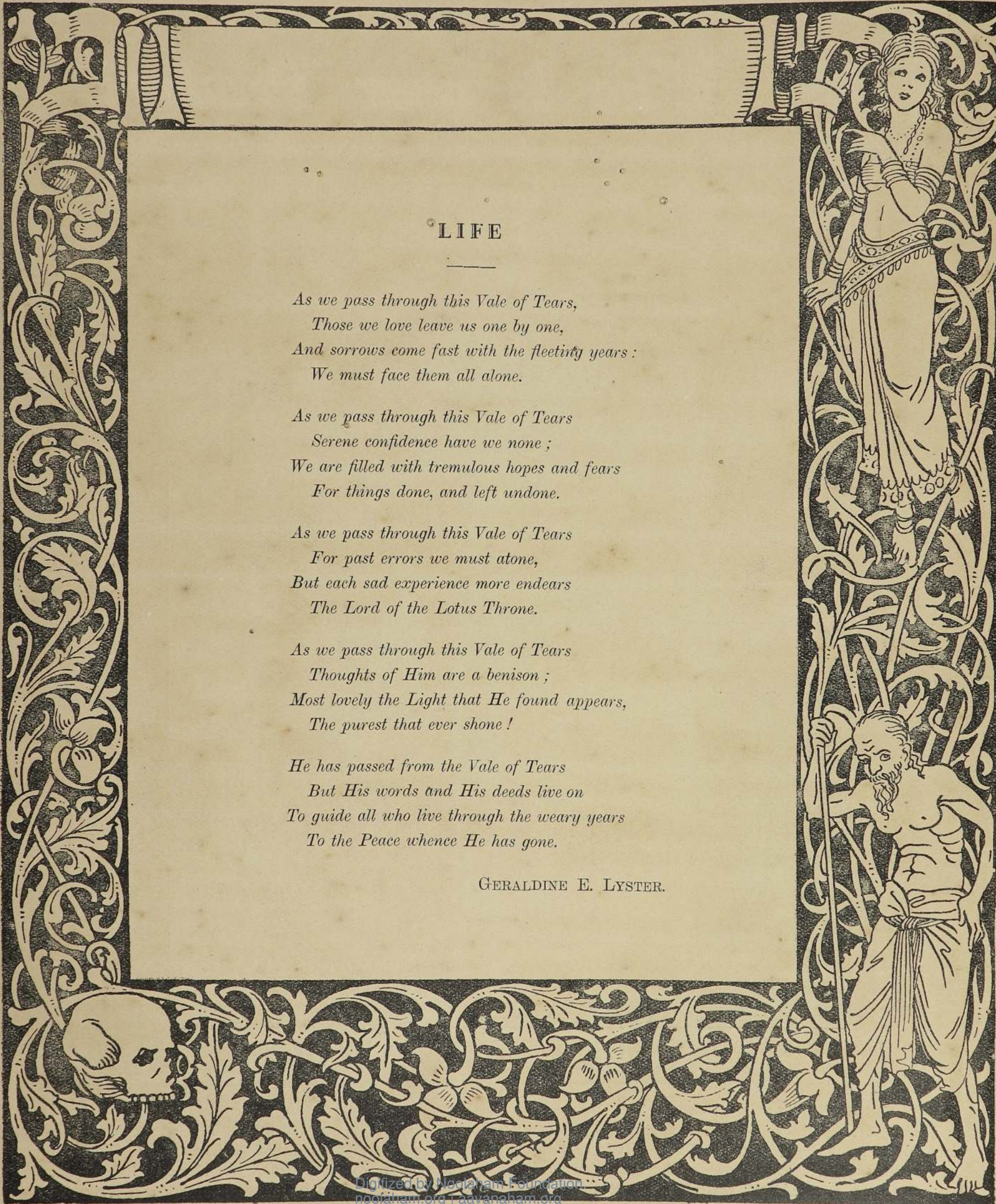
*As we pass through this Vale of Tears
Serene confidence have we none ;
We are filled with tremulous hopes and fears
For things done, and left undone.*

*As we pass through this Vale of Tears
For past errors we must atone,
But each sad experience more endears
The Lord of the Lotus Throne.*

*As we pass through this Vale of Tears
Thoughts of Him are a benison ;
Most lovely the Light that He found appears,
The purest that ever shone !*

*He has passed from the Vale of Tears
But His words and His deeds live on
To guide all who live through the weary years
To the Peace whence He has gone.*

GERALDINE E. LYSTER.



Who is your Printer?

OUR prices are at all times consistent with the quality of our work, not the lowest to be found in the City but the most reasonable-quality and service considered.

YOUR ENQUIRIES WILL BE WELCOME.

W. E. BASTIAN & Co.,

PRINTERS, STATIONERS, RUBBER STAMP, LINE AND
HALFTONE BLOCK MAKERS, DIE-STAMPERS, Etc.

No. 214, 2ND DIVISION MARADANA.

Phone: 366.

Telegrams: "PAPER" or "WEBCO"

P. O. Box 10.

Duty Begins at Home

Have I done my duty towards my family? Have I provided for my old age? Have I provided for the education of my children in case I die an untimely death?

These and such other thoughts worry men often.

The best way to be free from such worries is to insure with

India's Largest General Insurance Company

THE NEW INDIA ASSURANCE Co., Ltd.

Paid up Capital ... **Rs 71,21,055.**

Most favourable contracts offered to policyholders and Agents.

For particulars apply to:—

The Manager, Insurance Department,

MESSRS. H. L. DE MEL & CO.,

P. O. Box No. 68, COLOMBO.

Or to the Sub-Agent:—

Mr. J. W. A. Kadirgamar,

"Ceylon Patriot" Office, MANIPAY.



Your -
- Eyes
and
- Face



To live a day to bend a ray,
that Happiness may give
By Lens a Light, restore the Sight,
Gives me the right To Live.

are the First Details One Notices,

And your eye-wear comes under notice as the most prominent jewel on the face. Then, why wear old-fashioned and ill fitting glasses when we can replace them with the latest and modern patterns with the greatest accuracy and comfort at the same prices.

We have the latest machinery for turning out any intricate lens to suit any prescription and we guarantee perfect fit, quality and accuracy.

Our prices have been greatly reduced to exceptionally low rates. We are specialists in our line, and our optician Mr. D. HENRY R. RAJAPAKSE, F.A.Q.O., is an expert in both sight testing and frame fitting. Come and consult us.

THE COLOMBO OPTICAL CO.,

18, Upper Chatham Street, Fort, COLOMBO.

THE RAJAPAKSE OPTICAL CO.,

N. S. F. Buildings, 15, Main Street, Pettah.

Phone 1779.

We are Working Night and Day



"SERVICE is the keynote
of our success."

PUT US TO THE
TEST!

We cater for all trades and professions

- Authors & Architects,*
- Bankers & Bakers,*
- Contractors & Confectioners,*
- Doctors & Lawyers,*
- Ending right up to Z*

WHY NOT YOU?

W. E. Bastian & Co.,

(ESTD. 1904)

STATIONERS & PRINTERS,
COLOMBO.

THE SUPERNATURAL.

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



BUDDHISM is the democracy of religion and starts with the recognition of the claim of every one to live by the light he possesses, aided by all the wisdom, past and present, at one's disposal. Salvation is personal and supra-sensual. The transformation of the individual cannot but be gradual, needing energy (*virya*) and application (*abhyasa*). Conversion means a change in the scale of values and implies the acquisition of a new basis of life (*asryaparavritti*). Hence Sakyasimha forbade his disciples from making conversions by marvels and miracles, as such things would not elevate them in the eyes of others. He declared: "There are three kinds of miracles. The first is the miracle of power, in which extraordinary power is manifested, such as walking on water, flying in the air, exorcising devils, raising the dead, and so forth. When the believer sees such things, his faith may become deepened, but it would not convince the unbeliever who might think that these are done by the aid of magic. I see therefore danger in such miracles and regard them as shameful and repulsive. The second is the miracle of prophecy, such as thought-reading, sooth-saying, fortune-telling, &c. Here also there would be disappointment, for these too would, in the eyes of the unbeliever, be no better than extraordinary magic. The last is the miracle of instruction. When any of my disciples bring round a man by instruction to employ rightly his ethical and intellectual powers, that is the true miracle." Thus without denying the predisposition in certain stages of mind for the miraculous and the marvellous and the possibility of conversion through fortuitous accidents, the conversion by all other methods than argument and instruction is decried. Instruction is based on the strong associative implanting of a stimulus and the trace it leaves behind in the brain on account of the many-sided nervous connections in its normal activity preserves the effect and enables easy reproduction, whereas in other cases the isolated stimulus, owing to an abnormally slight connection with the whole associative mechanism of the brain, leaves a trace which is more or less effaced. All other religions resort to miracles. Christianity is based on miracles. The personality of Jesus Christ stands or falls on the truth or falsehood of the miracles in the Gospels which are claimed to attest his divine mission. Similarly the divinity of Krishna or Siva is claimed to be established by the miracles ascribed to them in the Puranas.

What is essential in a miracle is some exceptional occurrence ardently desired by man. What is required in such a case is evidence. As Hume points out, "there is not to be found in all history any miracle attested by a sufficient number of men, of such unquestionable goodness, education and learning as to secure us against all delusion in themselves, of such undoubted integrity as to place them beyond all suspicion of any design to deceive others, of such credit and reputation

in the eyes of mankind as to have a great deal to lose in case of their being detected in any falsehood, and at the same time attesting facts in such a public manner and in so celebrated a part of the world, as to render the detection unavoidable: All which circumstances are required to give us a full assurance of the testimony of men." Further the evidence of our eyes and other sense organs is very imperfect such that this imperfection enables not only the honest conjurer but also the deceitful confidence-trickster to make a living. Miracles happen only to those who expect them. We may repeat with Lord Bacon that miracles have been wrought to convince idolaters but not atheists. Miracles abound among ignorant and barbarous peoples, and civilised peoples have been the recipients of them from ignorant and barbarous ancestors. Miracles as such are for the children of faith and piety and are brought about by working on the subconscious. Priests foster ignorant credulity by putting a ban on freedom of inquiry. As St. Thomas Aquinas has said in a hymn, "let faith supplement the deficiency of the senses." There is no other way of inducing belief in miracles than through suggestion. It makes no difference whether a miraculous result is produced by the laying of hands, by incantations, by silent prayers, or by imagining that an omnipotent God works the miracle. All phases of occultism find their end in the subconscious. All intuition of suprasensuous worlds lies within the danger zone of suggestion. No physiological or biological miracle can take place without the play of the subconscious. Any violent shock to the subconscious from external causes, such as joy, sorrow, fright, etc., is followed by a corresponding shock to some of the organic functions in the body. No evidence has been found of any cases of miraculous healing which cannot be paralleled by similar cases wrought by psychotherapy without religious faith and by spontaneous healing which often occurs in the gravest cases in ordinary medical practice. "In all cases," says Dr. Baudouin in his *Suggestion and Autosuggestion*, "unofficial healers have obtained remarkable results in cases where orthodox medical skill has failed. This gives cause for thought. How do those healers effect their cures? They do not directly apply suggestion as ordinarily understood, but they are backed by a great reputation due to chance or to legend; people believe in them and they make use of the fantastic methods whose strangeness and illogicality arouse a sense of the marvellous, producing in the patient an emotional state which facilitates the working of auto-suggestion. In these conditions faith comes."

The false and absurd theory of the supernatural has diverted man's attention from investigation. Miracles must be relegated entirely to the sphere of pious belief. The miracles ascribed to the founders of religions are the fanciful creations of mystery-loving and credulous followers. By the adventitious aid of miracles and marvels the worth of any principles of

conduct cannot be established. No wonder that at the present day many apologists regard as stumbling blocks the marvels which were formerly regarded as proofs of religion. Conversion by accidents and marvels would be no better than the subjection of savages by civilized explorers by means of the burning glass and the music box. If each man has to be the fabricator of his own salvation, of what avail could such means be for progress? To set in motion the forces that can compel a change of belief, the only means are the imparting of truth, the unveiling of illusion, the dissipation of hate, the ennobling of men's hearts, and the instruction of their minds. The frippery of the miraculous and the marvellous on the sublime majesty of truth forms an index only of the ignorance and gullibility of the disciple. Even expert knowledge and rare ability are no security against alliance with egregious folly. Priestly sages, though sometimes advancing the boundaries of knowledge, have mixed it up with the miraculous and the supernatural to minister to the credulity of people and keep them in a state of servile subjection. The man who knows is god-like to the ignorant and may enslave them. But he alone will be able to help mankind who gives them such knowledge as will invite them to creative and spontaneous thought. Without such knowledge there can be no real freedom. The mere inculcation of precepts, the repetition of information, the rhetorical obfuscation of obsolete issues cannot impart knowledge which will be a real power.

There may be more things in heaven and earth than are dreamt of in our philosophy. Apriorism is a deplorable instrument of stagnation, the most terrible weapon against progress. Nothing has done greater harm to mankind than preconceived ideas. Yet nothing that really occurs can be counted supernatural or miraculous. Everything that really occurs is a part of nature and cannot be treated as a miracle.

Every so-called miracle, in so far as it is a matter of direct or indirect experience, becomes amenable to scientific treatment and falls within the natural. For science there are no miracles, as a belief in the uniformity of nature is the guide of science as it is of practical life. Again, for science there is



(By kind courtesy of H. R. H. Prince Damrong of Siam.)
Pimai. Province of Nagara Rajasima, Siam: Stately columns which have withstood the ravages of Time.

nothing mysterious, its aim being the unravelment of mystery. Has not the "bleeding host" been shown to be the work of *bacillus prodigiosus*? Where there is science there are laws in accordance with which natural occurrences happen. Science indicates a self-contained and self-sufficient universe

without coming into touch with anything supernatural. All talk of things supernatural, whether supernal or infernal, contains the seeds of degeneration. No man, however learned or expert, can have knowledge or experience of anything lying outside the human sphere. It is a dreadful calamity to give a foothold to the supernatural. One miracle draws another with it. White lies have to be told to keep up a delusion. It is imagination that is responsible for such oddities as *riddhis*, *abhijnas*, *pratiharyas* in Buddhism. Buddhism has nothing to do with any form of *yoga* which is likely to land people in the cloudy recesses of Tibet, where *Mahatmas* dwell in astral bodies. Because a man's body becomes by an act of will buoyant enough to jump, say, twelve feet, people imagine that by the practice of "yogic mental concentration" man may acquire a supernormal power of volition which would lift up the body in consciousness and travel through the air by way of *chitta*. False analogies with waking (*jagrat*), dreaming (*svapna*), end of dreaming state (*svapnanta*), and perfect dreamless sleep (*sushupti*) have led to the fanciful discrimination of four planes of *dhyana* and the innumerable *dhyanalokas* traversed clairvoyantly in those planes. The goal of Saddharma, which consists in suppressing the causes of suffering, physical and mental, is not bound with any *yogic* trance or ecstasy. Many examples of the attainment of *nirvana* without recourse to trance are found in the Buddhist books. Sākyasimha seems to have drawn inspiration from a class of opponents of Brahminism, who advocated a pneumatic conception of man's nature without any relation to Brahminical ideas. These believed in the possibility of knowing the supreme reality by gradually abstracting away the mind from the sense world and making the mind concentrate on itself. Their fundamental postulate was a pneumatic physiology, and their discipline was therefore regarded as a gymnastic of the breath. As all the vital elements are supposed to be brought together and concentrated at one point (*ekagrata*) by this method, this discipline has been in later times known as Yoga. Though the word *yoga* does not occur in the early Buddhist texts, *samadhi* which occurs so largely in them represents a practice somewhat akin to *yoga*. Arāda Kālāpa, at whose feet Sākyasimha sat for some time, was an adept in this discipline. It is stated that Sākyasimha was not satisfied with the extent to which this teacher had advanced, but dived deeper into this auto-hypnosis and arrived at the cataleptic stage in which all feeling and cognition are absent (*samgna vedita nirodha samapatti*). One could by this means directly experience (*dristi*) that there is no such thing as a self-luminous (conscious) soul (*svabhavena prabhasvara*). The aim of *samyak samadhi*, an *anga* of the *Arya Astanga Marga*, is an effort towards *nirvana*, the annihilation of *satkaya drishti*. It is not improbable that Sākyasimha gave for the first time a systematic form to the *yoga* practices in vogue in his day assimilating them to his own *dhyana* experiences, associated them with high nobility and character, and made them accessible to all without distinction of caste and rank. It is, however, erroneous to make out that *yoga* is the science of Buddhism. No special facts are revealed by this abnormal method, that are not established by the practice of morality (*sila*) and the cultivation of wisdom (*pragna*). As Prof. A. N. Whitehead points out in his *Religion in the Making*

"Religious truth must be developed from knowledge acquired by our ordinary senses and intellectual operations at their highest pitch of discipline. To move one step from this position towards the dark recesses of abnormal psychology is to surrender finally any hope of a solid foundation for religious doctrine."

The value of religion does not consist in its asseverations about the unintelligible and the supernatural. In religious life accessible to investigation nothing compels the admission of superhuman or transcendental causes. Saddharma does not lean for its support on the glamour of the unintelligible. It does not set store by dreams, visions, trances, ecstasies, which other religions regard as affording communication with the supernatural. The subjective and esoteric character of these superstitions creates an egocentric attitude and makes one assume an irritating air of wisdom which is never observed in the truly wise. The true sage dwells in the finite known, while the quack works in the infinite unknown. A parasitic sacerdotal class often manipulates superstitions with a view to make the masses look upon its members as their only protectors against the unseen and unknown. A creed which originated through folly has to be manipulated by fraud. Fraud is a favourite instrument of the class that aspires to make a living by enslaving the minds of others. Every follower of the Buddha has to vow that he will not vaunt the possession of advanced insight. For their own glorification the celibate followers of Sākyasimha have endeavoured to represent him as something extra-human (*lokuttara*). But Sākyasimha himself professed to be no more than a human guide, teaching what takes place according to the law of cause and effect (*pratitya samutpada*). In him was concentrated the best of human nature. His nature was utterly bereft of self desiring neither fame nor influence. Though revered by all, he thought little of himself. Though he excelled others, yet he toiled for them as a brother to all. He put himself on a level with the lowest, discarding the limitations of rank, wealth and intellect. He was humane beyond the measure of all teachers. He glorified man by showing what man could accomplish by self-help. He admonished his disciples to depend on themselves. He did not say: "If you abide in my word, then are you truly my disciples." On the other hand, he declared: "Be ye your own refuges. Have resort to yourselves. The Way is clearly taught. Walk ye in it." It is ignoble when one, out of cowardice or indolence, relies on others without thinking for oneself. Only the exercise of self-trust and self-determination will call forth all the powers latent in the aspirant after an ideal. Individual initiative and self-expression alone will make one keen about the work one is engaged in. The genuine teacher wants fellows who will learn for themselves with his help, rather than disciples who will accept opinions on authority and not form opinions for themselves. Sākyasimha demonstrated in himself that, higher than the life of any god, is the life of wisdom and compassion attained by a Buddha.

Sākyasimha never claimed the omniscience attributed to him. "Those who told thee, Vachcha, that the teacher

Gautama knows all, sees all, and asserts his possession of limitless powers of foresight and knowledge, and says: "In motion or immobility, in vigilance or sleep, always and in all omniscience dwells in me, those people do not say what I said, they accuse me despite all truth." Again, when the disparagement of Sunakkhata, a Licchāvi prince, that "this Sramana Gautama has no knowledge of the things that lie beyond the ken of ordinary mortals; his is not the pre-eminence which pertains to the full possession of exalted knowledge and insight. The doctrine he promulgates is a product of mere reasoning, a thing of his own devising, the sum and substance of which is that it will conduct the man who reasons and reflects to the final ending of suffering", was reported to Sākyasimha, he declared: "A commendation of the Enlightened One it is when any one proclaims that the pith of the doctrine preached by Sramana Gautama is this, that, if a man will think and ponder sufficiently, he will be led to the final ending of all suffering." It is evident that Sākyasimha never pretended to have reached a goal which others could not attain. Free thought impelled him to seek for himself the solution of the problem of salvation, of deliverance from sorrow and suffering.

How could he enslave the minds of others? He has openly declared that by treading the path he has shown every one could attain the *bodhi* he attained. In making the perfect life depend wholly on man's own power and not upon a deity or other external influence Sākyasimha stands unique. He did not pose as a prophet preaching submission and blind belief as the requisites to salvation. He aimed not at the subjugation of minds but their release by voluntary participation in his teaching. The truths he taught were made real in his life. Therefore the disciples of Sākyasimha will profit by his life and teaching, only when they perceive that he thought as they do but deeper, saw the truth as they do but clearer, worked to the goal as they do but faster, served humanity as they do but better. He who is *dharmakayātma*, an embodiment of perfect goodness, perfect truth, perfect beauty, is certainly holy, worshipful and adorable, but any transcendental exaltation of an ideal would place it beyond the reach of the highest attainment in real life and disconnect it wholly from practical affairs. Truth may become capable of entering in at lowly doors by being embodied in a tale, but the tale ought to be such as to show that there is nothing on earth higher beside humanity.

TRUE LEARNING.

Oh, may we learn to face all woe,
To smile on those who give us pain;
To soothe the stranger, friend and foe,
And bless all life with Love's sweet reign.

Oh, may we learn to thirst no more
For joys that bring the world no peace;
And learn in Time's great shrine to store
The deeds that mankind's joys increase.

May we by thought and word and deed,
Learn to find Nirvana's blissful peace,
When oh, we shall be free indeed,
And know Life's most blessed release.

Oh, may we learn with patience sweet,
To tide o'er Sorrow's bitter sea;
And learn all worldly joys to quit,
With Wisdom's eyes Life's ills to see.

Then shall all hatred in us cease,
And love in us for ever grow;
Then shall we know the blissful peace,
And reach the end of all life's woe.

THE NISSEI TRADING Co.

TELEPHONE 1799. For P. O. BOX. 140.

PAPER

and STATIONERY.

of EVERY DESCRIPTION.

Agents for:—

THE CEYLON PAPER-BOX MANUFACTURING Co.,
92-100, FIRST CROSS STREET, PETTAH,
COLOMBO.

JOSEPH FLORIAN & Co.,

EXPORTERS—IMPORTERS.

110—116, Nassau Street,

New York U. S. A

Shippers of:—American Woollen Clothing—Second Hand
and New Shoes, Hats, Remnants of Cotton, Wool
Silk, Plush, etc.

Bank Reference:—**BANK OF EUROPE TRUST Co.,**
1st Ave. & 74th St. N. Y. C.

Cable Address:—**JESFLORIAN, NEW YORK.**

Stewart

MOTOR TRUCKS

THE man who doesn't see
and drive the new

1½ Ton 4 Cyc.

STEWART

before he buys a new truck either
doesn't know value—or doesn't
care

CHASSIS — Rs. 4650

Remember!

One Stewart in your business will
earn enough for another Stewart,
and that in turn for another—and so
on through the building of a whole
Stewart fleet.

STEWART TRUCKS HAVE WON—
BY COSTING LESS TO RUN

**ELSTON
MOTORS**

PARK STREET,
COLOMBO.



THE PENROSE'S PICTORIAL ANNUAL.

THE PROCESS YEAR BOOK CONTAINING A REVIEW OF THE GRAPHIC ARTS

All interested in Pictorial Reproduction in Designing and Engraving for
Printers should regularly read this veritable Cyclopædia of Process Work.

Lavishly Illustrated

Superbly Printed

Beautifully Bound

Price sh. 8/-

or sh. 9/2 post free.

Publishers:—

HUNTER - PENROSE, Ltd.,

109, Farringdon Road,
LONDON, E. C. 1.

HARWIS GARAGE

AUTOMOBILE ENGINEERS,
AGENTS AND IMPORTERS.

BRAYBROOKE PLACE,
(NEAR EMPIRE THEATRE)

COLOMBO.

If it is an Automobile problem, and you are in doubt, remember to consult our Advisory Service in all matters relating to the disposal, purchase and repairs of all Automobiles, Trucks, Buses, and Motor Cycles.

We undertake repairs of every description, and have specialised in Body Building and Electrical Spray Painting.

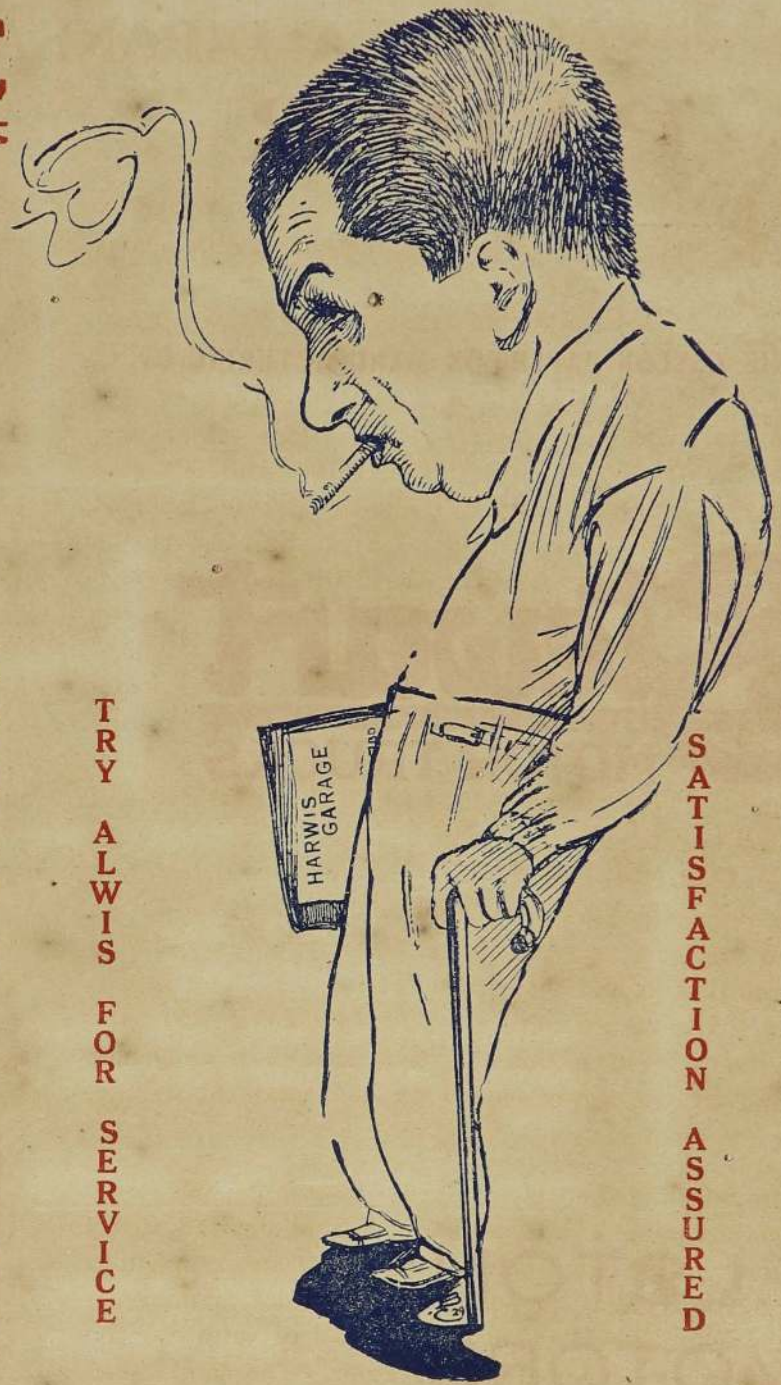
All work carried out by us is under strict European Supervision, and all orders receive the personal attention of

Mr. H. H. De ALWIS.

WE SOLICIT A TRIAL.

Tele { phone No. 13.
grams "HARWIS."

Insurances and Valuations a Speciality.



TRY
ALWIS
FOR
SERVICE

SATISFACTION
ASSURED

STILL THE SAME—BUT MORE ALERT AND ENTHUSIASTIC IN WHOLEHEARTED SERVICE.

ACHARYA DIPANKARA SIRI-JNANA.

[BY THE REV. SRI RAHULA SANKRITYAYANA]



WO Indian Pandits who are greatly respected by the Tibetans and are well-known throughout Tibet, are Āchārya Sāntarakshita (650-750 A.C.?) and Āchārya Dīpankara-sri-jnāna. Both were members of the royal family of Sahor.* About the time of the coming of the Mohammedans, a part of Bhagalpur District—where the great Vihāra of Vikrama-silā was situated—was known as the country of Sahor. It was included in the Empire of Great Pālas. King Kalyāna-srī the father of Dīpankara—a vassal of the Pāla Emperor—ruled this principality in the latter half of the 10th Century. In the Palace of the Golden Flag situated in the capital city of Vikramapurī, Queen Prabhavati, in the Tibetan water-male-horse year (982 A.C.) gave birth to a child. This was the second son of King Kalyāna-srī, and he was named Chandragarbha. He had an elder brother Padmagarbha, and afterwards a younger brother Srī-garbha. A few months after the birth of Chandragarbha, the King and the Queen took him to the Vikrama-silā Vihāra which was situated towards the north and was not very far from the capital, in order to worship the Buddha and the Bhikshu-sangha. There astrologers and diviners made many auspicious prophecies about the boy. At the early age of three he was placed under some able tutors, and by the age of eleven he had mastered writing, grammar and mathematics.

After finishing his elementary education, the prince Chandragarbha wanted to become a monk, and devoted all his time to study. One day, when he was taking an excursion in the hilly forest of Sahor, he heard that the great grammarian and scholar-saint Jetāri lived near by in a small cottage. The prince went to pay his homage to the saint. The saint asked in curt language, as was his wont and according to the usage of the great Siddhas—"Who are you?" The prince replied—"I am the son of the King of this country." Jetāri, who was apparently not pleased with this egoistic remark, said to him—"We have neither master, nor slave here; if you are the son of the lord of this land, go away then." The prince knew all about the great Jetāri; so he showed him great respect and explained everything, telling him that he wanted to live the life of a monk. Then Jetāri advised him to go to Nālandā.

According to monastic rules, no one can become a Sāmanera (novice) or a Bhikshu without the permission of his parents; and for Chandragarbha it was not easy to get the required permission of his parents. But as 'where there is a

will there is a way', at the end he was successful in getting permission. Prince Chandragarbha soon left for Nālandā with a retinue.

On his way to Nālandā, he went to see the King of Nālandā (? The Pāla King Vīrahapāla II, 948-974 A.C.). The King received the Prince of Sahor with great honour, and asked him—"Why do you come here, leaving the great Vihāra of Vikrama-silā which is so close to your place?" The prince in answer mentioned the great sanctity and the great fame of Nālandā. When he had reached Nālandā (994 A.D.), he first went to pay his homage to his future preceptor sthāvira Bodhibhadra. At that time he was not yet twelve years old, so he could only become a novice. Āchārya Bodhibhadra gave him the monk's robe, and gave him the name Dīpankara-srī-gnāna.

In those days, Bodhibhadra's teacher, Avadhūtipāda (also known by the name of Advaya-Vajra, Avadhūtipa, Maitrigupta and Maitripā) was living in a lonely place in the south of Kāla-silā in Rāja-griha. Like Jetāri he was a great scholar as well as a saint. Bodhi-bhadra took him to Avadhūtipāda, and with his permission left Dīpankara there. From the age of twelve up till eighteen (994-1000 A.C.) Dīpankara remained in Rājagriha where he studied many sāstras under his master.

As soon as Dīpankara had reached the age of eighteen (1000 A.C.) he got permission from his teacher, and went to Vikramasilā for the study of Tantricism under the famous Nādapada or Nāropā—one of the eighty-four Siddhas (saints of vajrayāna), and the Dvāra-Pandita (gate-professor) of the Northern gate of Vikramasilā. From that time up till the age of twenty-nine (1011 A.C.) he remained a pupil of Nāropā. Besides Dīpankara, Prajnārakshita, Kanaka-srī, and Manaka-srī were among the chief pupils of Nāropā. Mar-va the teacher of Je-tsun Mi-la Raspa—the great poet-saint of Tibet—was also one of the disciples of Nāropā.

In those days the head of the Vajrāsana-maha-vihāra (Bodha Gaya) was a great and learned monk. His name was Ratnākara Gupta, but he is also known as Vajrāsana-pāda. (Do-rje ldan-pa) or more properly Mahā Vajrāsana-pāda. After completing his studies at the feet of Nāropā Dīpankara proceeded to Vajrāsana, and there, under the upadhya-ship of the elder Mahā-Vinayadhara Silarakshita, he was ordained at the age of twenty-nine.

* As to the identity of this place, scholars hold different views. Some say it is in Bengal; but as the Capital of the small principality of Sahor lay in the south and not very far from the famous Vihāra of Vikrama-silā, it must have been located in the neighbourhood of Vikrama-silā. Up till now all the scholars, who have ever tried to identify Vikrama-silā, have looked for some place in the district of Bhagalpur (Bihar); and according to data provided by Tibetan sources, it ought to be there. The most widely accepted theory is that identifying it with Pāthar-ghāt [24 miles east of Bhagalpur (ancient Champā) and about 4 miles north of Kahal-gāon on the right bank of the Ganges]. But as the summit of the hill is not broad enough for a big monastery like Vikrama-silā, and as almost all the remains, on and near the hill, are Brahmanic, it is very difficult to locate it there. Not very far from Pāthar-ghāt, there are the vast ruins of Antī-chak, where some stupa-like mounds and many rectangular Parivāra-like areas are still to be found. The place is full of bricks; but the Buddhist images at this place are not so numerous as to make this choice more probable.

At the age of thirty-one (1013 A.C.) Dipankara had already completed the study of the three Pitakas together with Tantra and other branches of learning; but his thirst for knowledge was not yet quenched. He heard about the great learning of Āchārya Dharmapāla of Suvarnadvīpa (Burma). The Mahā-panditas Ratnākara Sānti (Sāntipā one of the 84 Siddhas) Jnāna-sri-miṭṭha, Ratnakīrti, etc., were among his disciples whom he knew well. So he resolved to go to Suvarnadvīpa, and study there under the great scholar: from Vajrāsana he went to the seaport, and sailed for Suvarnadvīpa, which he reached after a voyage of fifteen months in the course of which he encountered many dangers.

It was not an easy thing to approach the great teacher of Suvarnadvīpa; therefore Dipankara took his abode in a lonely place. In the meantime some monks began to come to him: and by and by the people became aware of his scholarship; thus without any difficulty he was able to become the disciple of Suvarnadvīpa. He remained there for twelve years (1014-1026 A.C.). At first he attended the deep philosophical discourses of his teacher on "Abhisamayā-lankāra" and "Bodhicaryāvatāra"; and afterwards he studied other works.

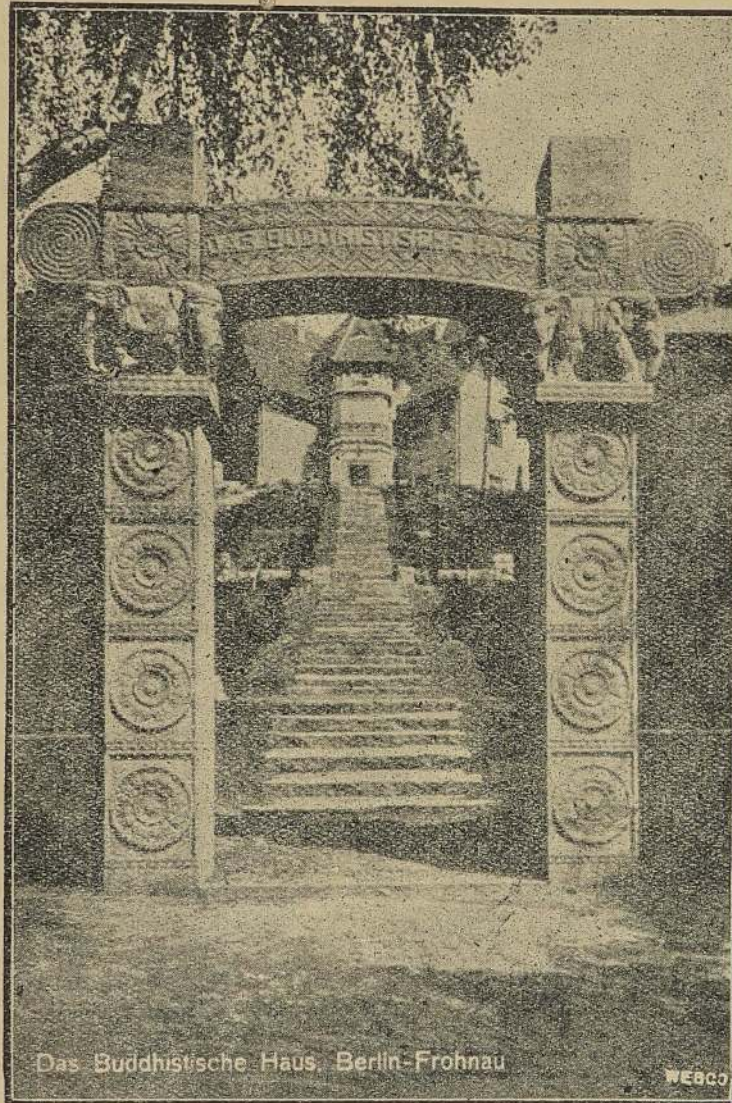
After completing his studies he returned to India, having visited Ratna-dvīpa, Ceylon, and other countries, and took up his residence in Vikrama-silā. In appreciation of his vast learning and ability, he was appointed the head of 51 Panditas and 108 temples. The saint Dombipā (the 4th of the 84 Siddhas) was one of his teachers in Tantra. He had studied under Bhūta-Koti-Pāda, Prajnapāda and Ratnākara-Sānti also. His teacher Avadhutipā was the pupil of Damarūpā, who was a disciple of the great poet-mystic-philosopher Kanhapa.*

What is the place which Samudragupta occupies amongst the Gupta Emperors, the same place is held by Dharmapāla (769-809 A.C.) amongst the Pāla Emperors. In his time in the whole of Northern India he had not his equal. Once Emperor Dharmapāla saw a beautifully calm and quiet hill on the bank

of the Ganges; he liked the place so much, that he ordered a Vihāra to be built there. After the name of the hill, the Vihāra came to be known as Vikramasilā. The Emperor spent much money, and donated many villages for the upkeep of the Vihāra. Thus Vikramasilā Vihāra, unlike so many other institutions, did not start with a humble beginning. Successive Kings and rich people competed with one another in bestowing favours on this Vihāra. Up till the beginning of the 13th century, (when, like Nālandā, it was also

destroyed by Muhammad-bin-Bakhtiyar), the splendour and the riches of the Vihāra were always on the increase. It became a great and successful rival of Nālandā. There lived 8 Mahāpanditas (great professors) and 108 Paṇḍitas. Thousands of students not only from different parts of India but also from outside countries came there to study. At the time, Ratnākara was the head of the institution (Sangasthavira). Sāntibhadra, Ratnākara-sānti, Maitri (Avadhutipā), Dombipā, Sthavira Bhadra, Smṛityākara-Siddha (Kashmirian) and Dipankara were the 8 Mahāpanditas. In the middle of the Vihāra there was a great temple of the Bodhisatva Avalokitesvara. Within the compound there were built 53 temples, big and small, in honour of the different Tantric gods and goddesses. Though within the limits of the Pāla Kingdom there were the great vihāras of Nālandā, Udanta-purī and Vajrāsana, still Vikramasilā received the special attention of the Pāla dynasty. That was the age when Tantricism had a great hold upon the people; and Vikramasilā was the stronghold

of this cult. Most of the 84 Siddhas or mystics belonged to the time of the Pāla-Kings (730-1199 A. C.); and out of them the greatest numbers came from Vikramasilā. The first moulding of Tibetan Buddhism was done in the Tantric mint of Vikramasilā. When Indian kings had to fight with Mohammedan invaders from the west, the great Tantrics of this vihāra did not remain watching idly. They fought them by performing their rituals and reciting formulas. Lāmā Tāranātha says in his *History of Buddhism*, that many times the mighty gods of Tantric lore appeared before the Mohammedans and killed many of them.



Frohnau, Berlin, Germany: Entrance from the street to the Buddhist House. Sculptured on the lines of Sanchi Tope, India.

* Krishanpāda, No. 17 of the 84 Siddhas, the disciple of Jālandharipāda, No. 46 of the 84 Siddhas.

The great Emperors Srong-tsan-gambo, Thi-Srong-Lde-tsan and their successors, with the exception of Lang-darma, the last of the Imperial dynasty, were all great patrons of Buddhism. They were very zealous in the propagation of Buddhism. With the assassination of Lang-darma, the empire collapsed; and the descendants of mighty Srong-tsan-gambo were forced to leave the capital city of Lhasa. The grandson of Lang-darma Prince Pal-kor-tsan (or De-ji-ma-gon) went to Nga-ri (western Tibet, Nga-ri-khor-sum), and there he established a small kingdom. Afterwards he divided his kingdom into three parts out of which Ta-shi-de-gon his second son received the province of Spu-rangs. His son Kho-re succeeded him but he was so religiously minded that he gave the kingdom to his younger brother Lha-la-ma Ye-she Od, and with his two sons Nāga-rāja and Devarāja became monks.

In the veins of the king Ye-she-Od still ran the pure blood of Srong-tsan, (618-650 A.C.), Thi-srong-de-tsan (719-780 A.C.) and Ral-pa-chan, the three Dharmarājas of Tibet, He knew how Srong-tsan had introduced Buddhism, and built Ju-Khang, the great temple of Buddha in the middle of Lhasa, which he founded. He heard about the great Asoka-like achievement of Srong-de-tsan who conquered many parts of China, central Asia, Burma and India; but not satisfied with this much he devoted himself to the spread of Buddhism, and to the upliftment of his people. With the help of Acharya Santarakshita the Bodhisatwa, he built the great monastery of Sam-ye, where the first ordination of Tibetan monks took place. His eyes become as bright as a spark, when the story of Ral-pa-chan was described to him, how the great Emperor worshipped the Dharma and the Sangha. "Fastening to his clotted hair a sheet of silk, he made the priests sit on it. He allotted seven lay households to the support of each of the priests and paid great homage to the priesthood." He also heard about the life of the Emperor Mu-ne-tsan-po (780-797 A.C.), who was a real Bodhisatwa, having unlimited compassion for the people. He could not bear to see the sufferings of the people; and in his quest he found that the remedy lay in equal distribution of wealth throughout his Empire. He was born before his time. He was, as some would perhaps say, a mad man. But he was mad after an ideal. Thrice he caused an equal distribution of wealth; and the difference between rich and poor disappeared; in spite of the fact that thus he was exposing his person to great danger. And, lo, this Bodhisatwa of immortal fame was poisoned by his own mother.

It was not only in the old books that he had read about the self-sacrificing zeal of Bodhisatwas, but he had many fresh examples of that ideal also. When he saw around him the pure Dharma being corrupted and mutilated, and saw people forgetting it, he at once perceived the danger of its disappearance, and with that the disappearance of the only lasting monument of his great ancestors. He selected Rin-chen-bsang-po (died 1054 A.C.) and twenty other clever boys and sent them to Kashmere to study the Dharma for ten years.

They began their study under Pandita Ratnavajra. But even Kashmere was too hot a clime for people from Mānasarovara: out of twenty-one only Rin-chen and Leg-pa-she-rab returned alive. The King was deeply grieved, but still he was not disheartened. He thought it was difficult for a man from such a cold country as Tibet to live in a warm climate; that therefore it would be better if he could get a good teacher from India. He heard that in the great vihara of Vikramasilā, there lived such a scholar in the person of Dipankara-sri-jnana; who, if he could be persuaded to come into Tibet, could reform the Buddhist Church. He sent his messengers to Vikramasilā, with an ample quantity of gold. They begged Dipankara but he did not agree.

King Ye-she-Od was greatly disappointed. This time he resolved to collect more gold, and again sent for a great scholar from India. The required quantity of gold was not in his treasury; so in order to collect more gold, he went to the frontiers of his country; but he was captured by the king of the neighbouring country of Gar-log.

When this news reached the prince Byang-chhup-Od he went to Gar-log in order to obtain the release of his father. The king of Gar-log demanded a heavy ransom. The prince collected the money but it turned out to be a little less than the necessary amount. Before going to fetch more gold the prince went to see his father in prison, and told him everything. The king asked his son not to waste the gold, adding:—"You know that now I am already an old man; even if I don't die now, I shall not live more than ten years. If you give away this gold, you will not be able to bring some Pandita from India and reform the Dharma. How well it would be, if you would leave me to die here in the cause of the Dharma; and by sending that gold to India bring a Pandita. Moreover, what reliance can you put upon this king, that even after getting the required quantity of gold, he will release me? So, my son, do not trouble about me. But send some men to India, for Atishā (i. e. Dipankara). This time when he will think of the cause and of my imprisonment for its sake he will surely do us the favour of visiting our country. If, somehow or other, he is not able to come, then bring some other able Pandita from among those under him." So saying the saintly Ye-she-Od placed his hand upon the head of his son, and blessed him. The son took his last leave of that great soul.

Soon after assuming the rulership of the kingdom, King Byang-chhup-Od (=Chang-Chhup-Ö) began to select the proper persons to be sent to India. The Upāsaka Gung-thang-pa had once been to India, where he remained for two years. The King entrusted him with the mission. Gung-thang selected Tshul-thrim-gyal-va of Nag-tsho as his lieutenant and took eight other followers. These ten persons first went to Vikramasilā via Nepal. When they reached the bank of the Ganges, the sun had already set. The ferryman just started for the other shore, with the promise of returning soon. In the twilight, our travellers forgot all their trouble when they saw clearly the great dome (Gandholā) of

Vikramasilā across the Ganges. In a few minutes their attention was drawn to the delay of the ferryman and the fearful gloom of the night spreading around. In that lonely place on the bank of the river, far from human habitation, these ten men in whose charge was a large quantity of gold were seized by the fear of robbers. They hid their gold in the sand and began to prepare for their night's rest. Within a few minutes the ferryman returned. When they told him—"We thought that perhaps you would not return tonight," the ferryman replied—"How could I leave you here alone near the ford, against the Royal decree?" When they were crossing the river, the ferryman informed them that the gates of the Vihāra had closed by that time. "You can take rest in the rest-house outside the Western gate; and early in the morning when the gates open, you can go in."

At last they reached the western rest-house. When they were making preparations for their night's rest, the monk Gya-tson-seng overheard their conversation from the room above the gate. Hearing the sweet words of his mother-tongue, Tson-seng questioned the strangers about their native place and the purpose for which they came. They replied—"We have been sent by King Byang-chhup-Od, and want to take Atishā to Tibet." Tson-seng told them not to disclose their intentions; for in that case it would be impossible to take Atishā with them. They ought to tell when asked that they had come for study's sake. And when the proper time came, he promised to take them with him to Atishā, and then they could think about the future programme.

A few days after their arrival there took place a meeting of the Professors. Gya-tson took them to the meeting in order to acquaint them with the different Professors of Vikramasilā. There they saw the eight Mahāpanditas and also the other Panditas who worked under Atishā, like Ratna Kirti, Tathagata-rakshita, Sumati Kirti, Vairochana-rakshita, Kanakasrī and others. They also saw in what esteem Atishā was held by the scholars there.

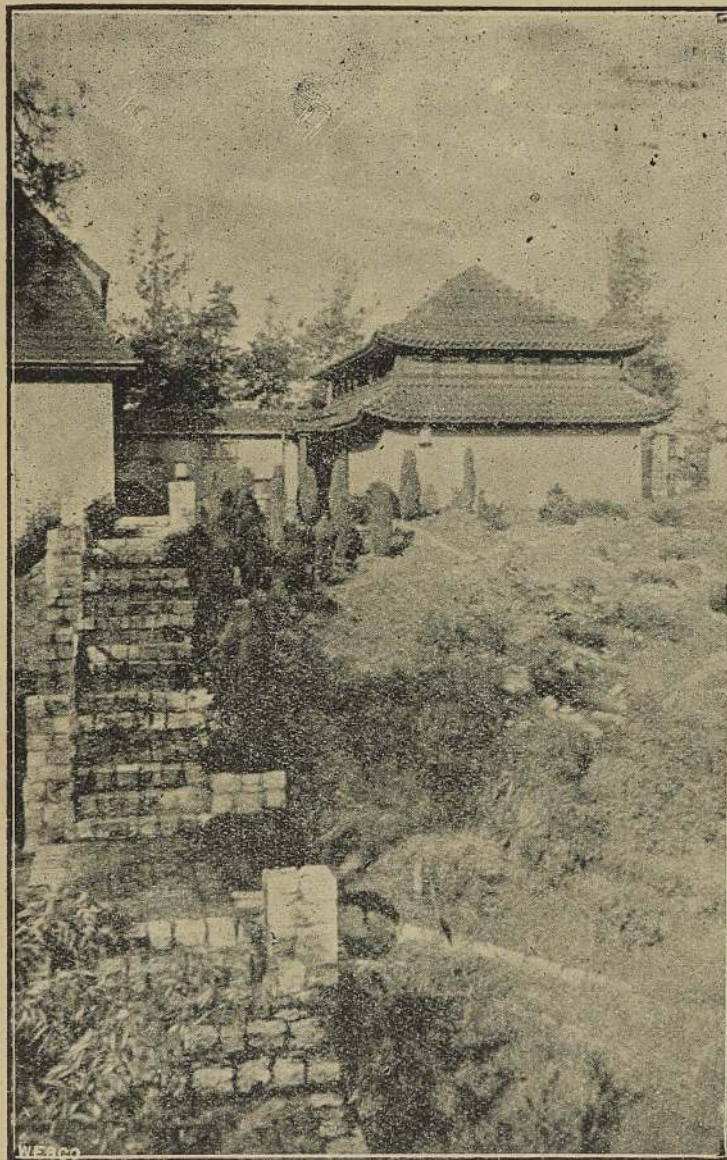
One day Gya-tson took them to the residence of Dipankara. After making the most respectful salutations they placed all the gold they had brought before him, and repeated the request of King Byang-chhup-Od, and the touching message of King Ye-she-Od. Dipankara was moved by the story of the brave resolution of King Ye-she-Od. He said—"Really King Ye-she-Od was a Bodhisatwa. I cannot go against his request. But you know that, on the one hand I am the managing head of 108 temples, and on the other I have to perform so many other duties of the Church. It will take at least eighteen months to make myself free; then I can go to Tibet. Now keep this gold with you."

After that they lived there, passing as regular students. Achārya Dipankara began to relieve himself of his duties. Once on the proper occasion he informed the head of the Vihāra Sangha-sthavira Ratnākara Pāda. It was very difficult for him to consent. One day he asked the Tibetan new-comers: "Oh Bhot brethren! you say that you have come here for the purpose of study; have you not come to take Atishā there? Now-a-days Atishā is 'the eye of the Indians'. Do you not see that the Turks are devastating the West? If at such a time Atishā also goes outside India, surely the sun of the teaching of our lord will set here."

Having obtained, with great difficulty, the consent of Sanghasthavira they then brought the gold before Atishā. He divided it into four parts, one for the Professors of Vikramasilā, the second for the offerings at Vajrāsana, the

third for the Sangha at Vikramasilā, which he gave to Ratnākara Pāda; and the fourth he entrusted to the King for many religious and charitable purposes. Then he asked his people with the five Tibetan followers to proceed towards Nepal, with his books and belongings; and he himself with his six disciples and five Tibetans, altogether twelve souls, started for Vajrāsana (Mahābodhi.)

There at Mahābodhi Dipankara while paying his last



Frohnau, Berlin, Germany: The Flight of Steps leading to the Buddhist House.

posed a poem in his own mother-tongue, the Tibetan translation of which is still preserved in Stan-jur. After visiting some more places, with Kshitigarbha and others he departed for Tibet. On the way he rested at a Vihāra in the last village within the boundary of India. Here Atishā's disciple Dom-ton in his *Life of Dipankara Sri-jnana* ("Guru-guna-dharmākara") adds:—

"At the time when the master was departing from India, the religion (of Buddha) was likely to disappear." In that last Indian village Dipankara saw three very small puppies uncared for; his tender heart melted at the sight; he took them in his robe, and carried them. The people say that the descendants of those dogs are still found in the province of Dāng.

After having crossed the boundary of India, he entered Nepal, and in a few days reached the capital of Nepal. The King (Ananta-Kirti) welcomed him with great respect, and made him a royal guest. He urged him to stay in Nepal so vehemently that he was not able to leave Nepal for one year. In this year, (1041 A.C.) Atishā ordained a royal prince (Padmaprabha) and wrote a letter to King Nayapāla (1026—1041 A.D.); the letter is still preserved in its Tibetan translation. From Nepal he proceeded towards his destination. When he reached Thung-Vihāra, Bhikkhu Gya-tson-seng fell ill, and he had to stop there. He tried his best to save him, but all in vain; Gya-tson died within a few days. To Dipankara it was a great loss, as Gya-tson was not only his beloved disciple, but at the same time was a learned scholar, and a fine Lo-tsa-va (translator) also. Dipankara's heart was as if broken by his loss. He said—"Now what is the use of my going to Tibet, when my Lo-tsa-va is no more?" But Tshul-thrim-gyal-va and others consoled him.

Everywhere in his kingdom the King Byang-chhup-Od had arranged to make his journey comfortable. The people already knew about the coming of the great teacher. When Dipankara entered Tibet, one hundred picked soldiers on white horses headed by their general welcomed him. In welcoming him the King's representative expressed their feeling thus:—"O greatest Indian teacher! your coming to our country is not less than the coming of a god. We shall ever remain thankful to you for this act of compassion. No doubt Tibet is not as fortunate as India as far as the spread of Dharma is concerned, but the Tibetans have their own special characteristic. During the summer it is not as hot as India; and during winter its narrow hill villages are sufficiently warm... We Tibetans are always ready to serve you."

On the way to Tho-ling people flocked together to welcome the great teacher. When he was nearing the capital Tho-ling, the King, with his ministers, came to receive him. He was conducted to Ser-gi-lha-Khang Vihāra of Tholing.

Thus in the Tibetan year of water-male-horse (1042 A. C.) in the sixty-first year of his life he reached Tho-ling. He lived there for nine months; and translated many works from Sanskrit into Tibetan with the help of his interpreters (Lo-tsa-va). It was here that he wrote his famous book Bodhi-patha-prad pa.

In his three years stay in the province of Nga-ri he translated a number of Sanskrit works. In the year tree-male-monkey (1244 A. C.) he went to Pu-rang. There his most beloved disciple (and his successor in Tantra), Dom-ton, came to Atishā at the age of forty-one. From that time up till the death of his master, like Arhat Ānanda, Dom-ton always remained with him; and after his death he wrote the *Life* of his teacher in Tibetan—"Guru-guna-dharmākara" Though Atishā travelled almost all over the Tibetan provinces of Nga-ri, Tsang and Ü. Even in his travels he was regularly writing and translating books. In the year fire-male-pig (1047 A. C.) he visited the great Vihāra of Sam-ye; and was very much struck with the marvellous collection of Sanskrit works in the library* there, some of which were rare even in the big Vihāras of India. In his fourteen years' stay in Tibet in the year iron-male-tiger (1050 A. C.) he went to Yer-va. Apart from his first year of travel he lived three years in Nga-ri (Western Tibet), four years in Ü, and Tsang, and six years in the plain of Ñe-thang a few miles from Lhasa.

In the year tree-male-horse (1054 A. C.), on the 18th day of the ninth Tibetan month he died in Tara-temple of Ñe-thang at the age of seventy-three. On April 25th, 1930, in the course of my return journey from Lhasa I visited this hallowed place of blessed memory. Very little in the structure has changed during these nine centuries, as is clear from the very old red-sandal pillars. His sacred relics—bowl, copper water jug (Dharma Karaka), and stick (Khadara-daṇḍa) are still preserved in a cage, under the Dalai lamā's seal.

All the four prominent modern Buddhist sects in Tibet pay equal respect to Jo-vo Pā-dan Atishā. The most powerful sect—Ge-lug-pā (of Dalai Lama and Tashi lama), traces its origin from his personality. The founder of this sect Tsong-kha-pa (1356-1418 A.C.), was amongst the spiritual descendants of Dom-ton-pa. In fact after the reformation of Tsong-khapa all the Ka-dam-pas (the followers of Atishā) like Tshan-ñid-pā merged into the Ge-lug sect; and so the Ge-lugs are known as new Ge-lug-pa.

The original Sanskrit and Hindi works of Dipankara are no more available, but their translations in Tibetan are preserved in Tibetan Stan-jur. He wrote more than forty-three works on Mahayāna Buddhism and other subjects, and more than one hundred and twenty seven on Tantric themes. Besides these he has translated many Sanskrit works into Tibetan, and revised an equal number of such as were translated before him.

* This Vihara was destroyed by fire, and with it, the precious collection of rare works.

SOME ASPECTS OF BUDDHISM.

[BY L. A. RAJAPAKSE, B.A., LL.D. (LOND.)]

THE most fundamental principle of Buddhism is the realisation of the existence of sorrow, or to express the idea in another form, that all existence is permeated by sorrow. The Buddhist is always made mindful of suffering and of pain, of decay and of death. The Buddha emphasised this fact at every conceivable opportunity, and indeed, He placed it first among the Four Noble Truths that He enunciated. The emphasis laid on the sorrowful aspect of life has inspired many an antagonist of Buddhism to characterize the religion as one of pessimism.

Undoubtedly, there is beauty in nature, and, to some extent, pleasure in life itself. But this is only a superficial view of the position. The one who looks a little deeper will see that the flower that blooms today, droops tomorrow, that the child the loving parent fondles now, will die anon, and in fine, that all existence, in whichever form or in whatever place it may be, will be concluded by the sure hand of death. *Sabbe sankhara anicca dukkha anatta*. Moreover, the Enlightened One proceeded to teach the world the method of eradicating this suffering by destroying its root cause. If that be so, then the charge of pessimism fails, for a doctrine that aims at the annihilation of all suffering is truly one of undoubted optimism.

Buddhism is essentially a religion for the intelligent. Its teaching sometimes appears even paradoxical. To take but one typical case, the materialist—for the average man is that—thinks that *wealth* consists in the accumulation and increase of material things, whilst the Buddhist defines *wealth* as the absence of want; and consequently the richest person is the one, whose wants are least, not the one who possesses the greatest number of material things. *Santutthi paraman labhan*.

For the Buddhist, there is no eternity in hell just as there is no eternity in heaven, and therefore no everlasting damnation. The most glorious assertion ever made for mankind was made by the Buddha, when he preached that the God—if there is any that can be called by such an appellation—is *within* man, *not without* him. Every sentient creature in the world, both high and low, nay more, every being in existence from the very highest in the *arupa lokas* to the lowest in the *apayas*, has to seek out his own salvation by his own efforts. Here, there is no question of one taking upon oneself the sins of others, and, by one's merits saving those others. A Buddha may show the Right Path, and caution those who are inclined

to stray from that course by expatiating upon the dire consequences of such deviation, but actually to save some one else, this, not even the Supremely Awakened One can do.

A Buddhist is an atheist in the etymological sense of the term. *Sabban anmissaran etan*. He believes that he does not owe his existence to a divine creator, whom he has to propitiate and worship. Consequently, he has no place in his doctrine for commandments. He does not pray for any external aid, for he knows that the gods, to whom the prayers are addressed, are well nigh as impotent as he is himself in the matter of giving succour.

Simple faith of a person endowed with the most childish mentality may bear him to his heavenly goal, according to the doctrine of other religions; but in Buddhism the goal cannot be attained by any but the most intellectual, and the path thither is by no means easy to tread. The inexorable law of Karma enjoins that whatever one sows, one has to reap. It is within the power equally of the wise man as well as of the fool to do the ordinary *kusala kamma* or *akusala kamma*. Good deeds will result in the door ascending to the *deva lokas*, just as inevitably as bad ones will drag him down to the *apayas* or *pretha lokas*. But Nibbana, the goal of every Buddhist, the end of all suffering, and the cessation from all existence, cannot result from this kind of *kusala kamma* or *akusala kamma* alone. There is a *kamma*, the *kusala kamma* of the Noble-Eightfold Path, that ends Kamma. Nibbana is *this* cessation of Kamma.

One has to understand that there is no *ego*, that really it is an illusion to imagine the existence of an *I* or *You* or *He*, that no soul passes from a mortal being when he terminates his earthly existence. Nevertheless, something happens which results in rebirth. The death of A here immediately results in the birth of B there, but the B is neither A, nor not A. *Naca so naca anno*—and so through countless lives the process goes on, always causing suffering. This continuity can only be ended by an appreciation that *tanha*, which is the clinging to this apparent self and existence, must be uprooted and destroyed. Meditation (*bhāvanā*) and concentration of the mind (*citt'ekaggatā*) are the great weapons of the Buddhist. By their potent aid, together with earnest endeavour on the right lines, the Buddhist pierces the veil of darkness that envelops him, and breaking the webs of illusion that bound him, perceives the secret of true happiness, enters upon the stream, and so attains the bliss of Nibbāna.

Greetings from Ceylon.



W. E. BASTIAN, ESQ., J.P.,
MANAGING DIRECTOR,
W. E. BASTIAN & CO.
ESTBD. 1904.



BUY
CEYLON
PRODUCE

and
Support Empire Trade.
TEA, COFFEE, RUBBER,
COCOA BEANS, SPICES,
COCONUT OIL, DESIC-
CATED COCONUT,
ESSENTIAL OILS,
FIBRES, PLUMBAGO,
&c.

They are as good as the foreign
products or better.
They are as cheap, too, or
cheaper.

CORRESPONDENCE INVITED
from Principals only. References A1.

ASK FOR SAMPLES AND PARTICULARS—

The Export Manager,

W. E. BASTIAN & Co.,

WEBCO HOUSE, NORRIS ROAD,
COLOMBO, CEYLON.

Codes : A. B. C. 5th & 6th EDITION. Cable Address : "WEBCO,"
BENTLEYS, UNIVERSAL & PRIVATE. ("PAPER,") COLOMBO.

See you saw it in the "Buddhist Annual of Ceylon."

NEW PORTRAITS FOR OLD

THE NEW POLYCHROME PROCESS

THE EASTERN PHOTO COMPANY

TELEPHONE

WILLIAM HERRIS & CO

NEW PORTRAITS FOR OLD
BEAUTIFUL PORTRAIT ENLARGEMENTS
NATURALLY COLOURED

— BY —

THE NEW POLYCHROME PROCESS

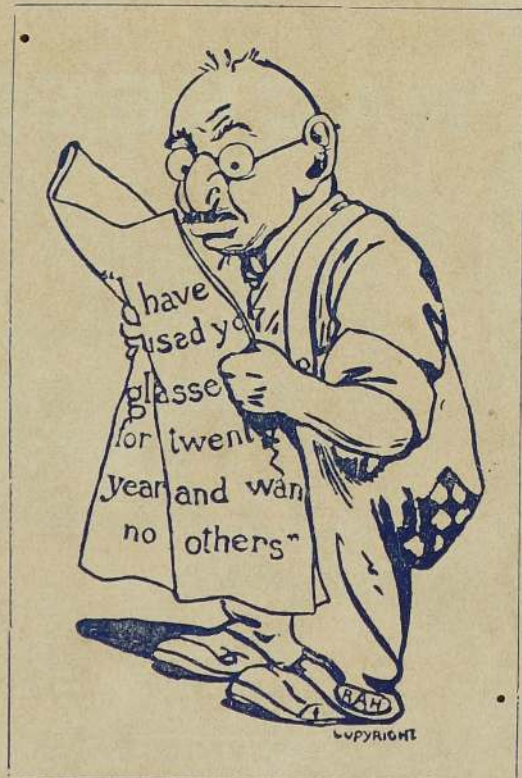
Representing The Highest Grade of Photographic Art,
Photographs, old or faded can be enlarged, coloured,
Framed and delivered by us within one week.

DEAL DIRECT — SAVE MONEY

THE EASTERN PHOTO COMPANY,

125, Panchikawatta Road, **COLOMBO.**

PHONE: 1224.



TREASURES!

Are mere nothing when compared to a
good eyesight.

So do not trifle.

As soon as you discover anything wrong
with your eyes come to us.

We have both experience and experts to
deal with your complaints.

.....
FREE CONSULTATION
.....

WILLIAM PEDRIS & Co.,

MANUFACTURING OPTICIANS.

KAYMAN'S GATE, COLOMBO.

Phone **260.**

— USE —
“New Empire” Bond

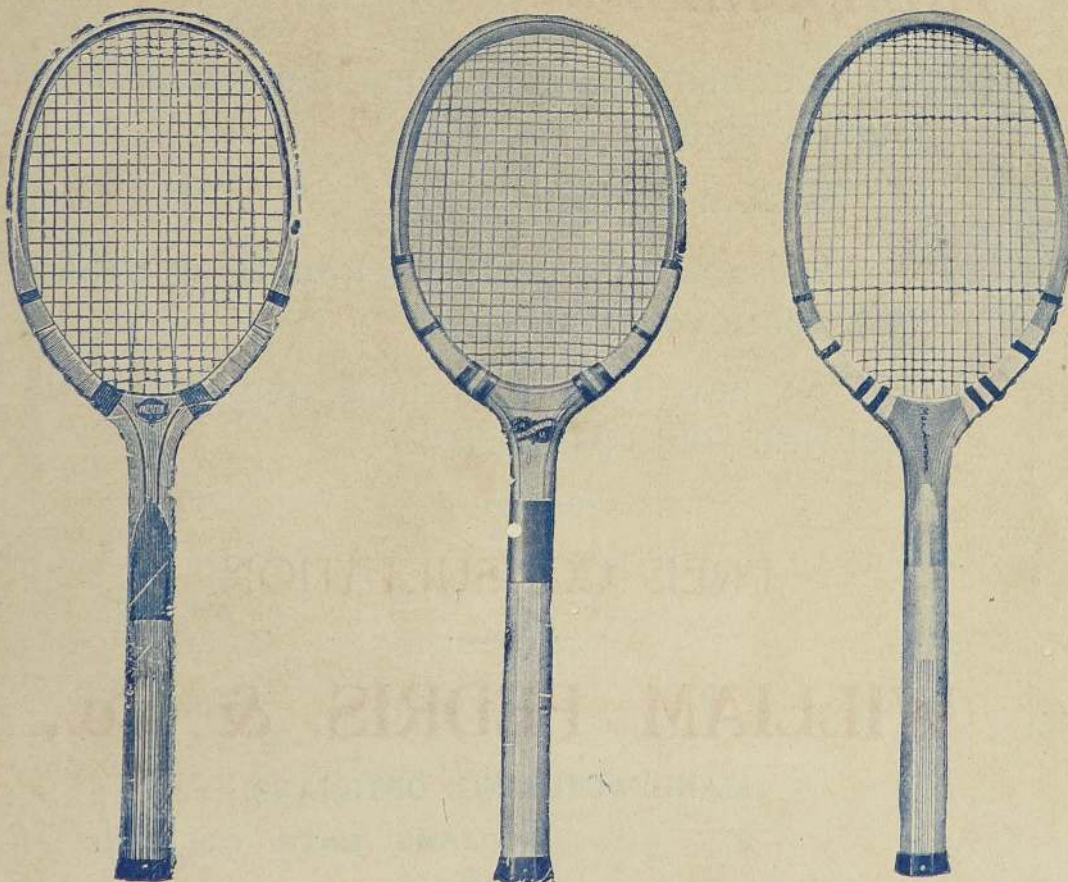
FOR YOUR BUSINESS LETTERS
A PAPER TO BE PROUD OF
IN THREE THICKNESSES
ATTRACTIVE COLOUR
IDEAL SURFACE FOR WRITING or TYPEWRITING
REASONABLE PRICE

Samples from:-

W. E. Bastian & Co., Colombo.

SOLE PROPRIETORS:
L. S. DIXON & Co., LTD.,
LIVERPOOL & LONDON.

DIANA'S



RACKETS

ARE

as Graceful,
as Powerful,
as Strong,
as Well Balanced
as it is possible
to make.

ASK FOR CATALOGUE.

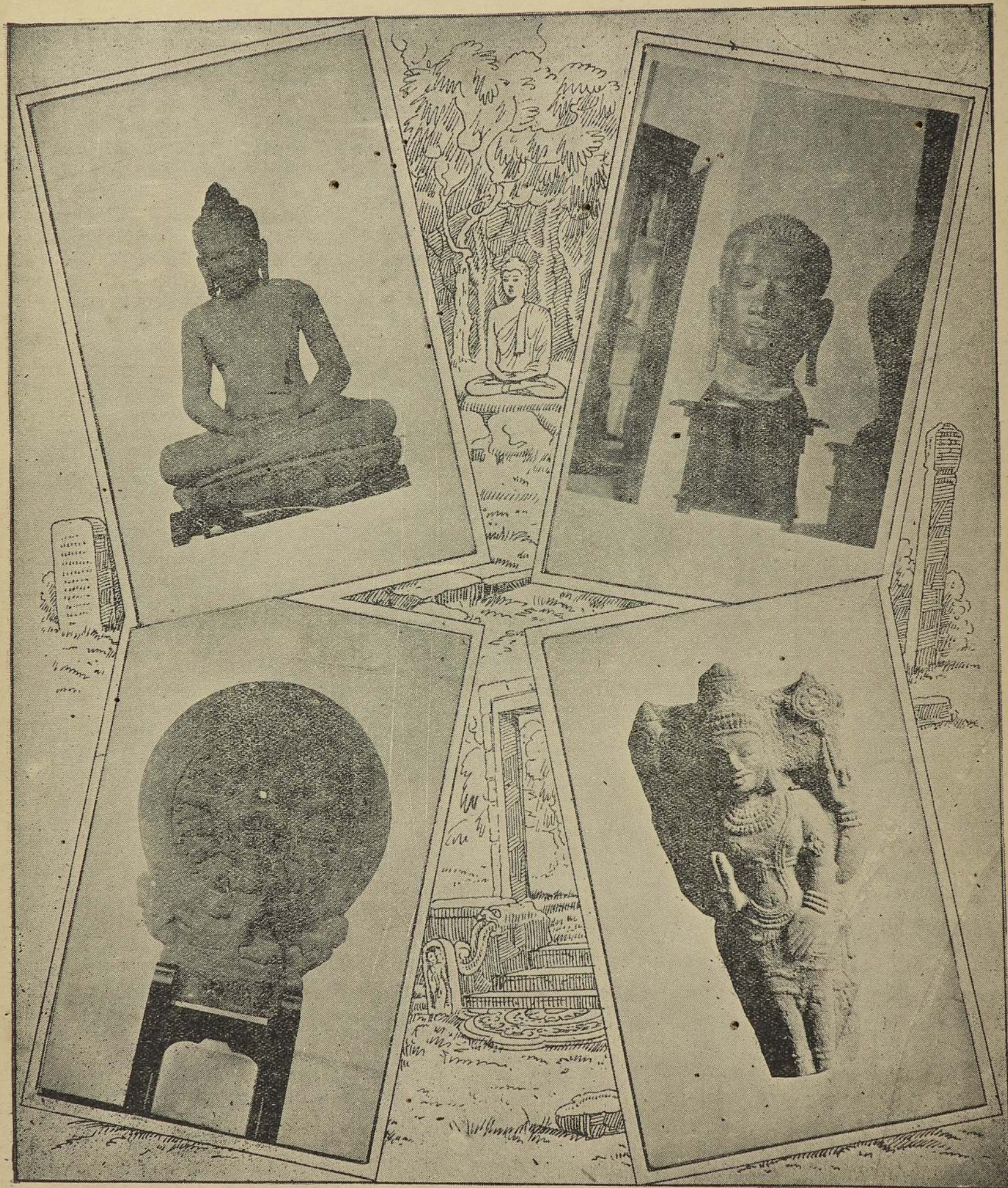
DIANA & CO.,

109, CHATHAM ST., FORT. COLOMBO.



"SANKASSA LADDER"

EXAMPLES OF SIAMESE BUDDHIST ART.



(By kind courtesy of H. R. H. Prince Damrong of Siam.)

1. Sedent Buddha Image (Stone) 11th—13th Century. 2. Head of Buddha Image (Bronze) 11th—13th Century. 3. Wheel of the Law (Dhamma-Cakka.) 4. Vishnu Deva (Stone.)

THE PASSING AWAY OF MATERIALISM.

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

THE great movements of the human mind, those which mark out epoch from epoch, usually take time in passing on from nation to nation, from country to country. That which we call the Renaissance may be dated from the year 1453, when the capture of Constantinople by the Turks dispersed the classic manuscripts, hoarded for ages in old Byzantine libraries, and drove their custodians into Italy. But it was nearly 100 years before any but the foremost minds in England were affected by the movement. And the effects of the sciences of the nineteenth century have only in the last few years begun to modify the Buddhist countries of southern Asia.

One of these effects is "Materialism", by which in this article will be meant that view of the Universe according to which Life, Consciousness, Mind, are held to be merely an "epiphenomenon", a mere by-product of the properties of Matter.

Materialism, so far, has displayed little hostility to Buddhism (though it has of late displayed some), but then Buddhism is not the religion of Europe. Did Materialism, in the East, obtain command of the "secular arm", what would happen? Well, let Buddhists take due note of what is going on in Russia.

Our concern in this article, however, is not with the practical but with the intellectual aspects of Materialism; and it has lately become evident that in western Europe at any rate, the movement of the ablest minds is away from a Materialistic interpretation of the Cosmos.

This change of attitude, there is little doubt

by the new atomic physical chemistry, which has made such astonishing strides since the discovery of the disintegration of the atom of radium. Not that the composite nature of atoms is as new an idea as is usually supposed. I myself, when a student of chemistry from 1885 to 1887, finding that the elements fall into quite natural groups, connected with the atomic weights by the Periodic Law, remember speculating thus:—"How can things fall into natural groups unless they have something or other in common? But if the elements



(By kind courtesy of H. R. H. Prince Damrong of Siam.)

Ra-Ngaeng, Province of Surindra, Siam: H. R. H. Prince Damrong and Party at the ruins of Ra-Ngaeng.

have something in common, then their atoms must be composite." More still: the atomic theory was formulated by Dalton in 1802, and only 14 years later, Prout put forward the idea that the atomic weights of the elements might really be multiples of that of hydrogen, which would thus be the "primordial matter" of the ancients. Unfortunately many atomic weights turned out not to be whole numbers, so (to employ the words of stars) Prout's hypothesis was dismissed as "une pure illusion." In these latter days, neverthe-

less, the said fractions have received an explanation in the discovery of "isotopes," so Prout after all was not far from the truth. Still, the compositeness of the atom was never really proven till the discovery of radio-activity, and thus was almost a new idea.

Since then, things have gone much further. The electrical investigations initiated by Thomson resolve the atom into "electrons" and "protons," which are described as units of negative and positive electricity. Matter is electricity. But what is electricity? Can any man answer that question? Matter has become mysterious: has melted into the unsubstantial: has vanished into concepts which verge on the unthinkable. Here our concern mainly lies in taking careful note of the fact that investigation by methods purely scientific shews us how far we are from a real understanding of the nature of the external world. "We seem to have passed beyond the definitely physical world into a twilight." Let the reader study the Presidential Address to the British Association (Centenary 1931) by General Smuts, and he will see how far we have diverged from a materialistic picture of the Universe.

Let us now look at the subject in a somewhat different way.* What is scientific knowledge? Science is, as Huxley put it, little more than glorified commonsense, and can be resolved into three mental processes: Classification, Analysis, and Explanation.

(1) Classification is discernment of likenesses and differences; we find that the object under study is partly like, partly unlike, something we have known before, so that we can place it in its proper class.

(2) Next: we consider the parts of which the object is composed. An engine is composed of wheels, pistons, and so on; water can be analysed into hydrogen and oxygen.

(3) We then endeavour to "explain" it by generalization; in terms of what is called a "law", as Newton explained the motions of planets in terms of the Law of Gravitation. But gravitation on the surface of the Earth is a thing with which we are familiar. So, scientific explanation is of the unknown in terms of the known, or rather of the less known in terms of the more known.

But what if there be something which cannot be satisfactorily dealt with by all, or possibly by any of these three processes, then that will, in some measure, elude the scientific treatment. To some extent, such treatment may be possible, but there will be a residuum in it which cannot be so treated. I think we shall find that there is such a thing.

(1) First, then, Classification. To classify we have to assume identity between members of the class: we have, for convenience sake, indeed of necessity, to ignore individual differences. In inorganic Nature we can do this with safety. But how about the organic: how about things which are

Alive? Always we find individual differences, and the higher we go in the scale of Life, the more pronounced and conspicuous these are. Consider our friend the Domestic Cat. We say that, along with the leopard, the tiger, and others, he belongs to the genus Felis: he has all the features of that genus. We say he belongs to one of its species: all domestic cats are in many ways alike. But I happen to have two young tom-cats, they are even twin brothers, yet two characters more different it would be difficult to find. Each possesses individuality, it is unique, and we cannot classify the unique, for there is nothing with which to place it: every such unit is a class by himself. How much more so, then, of men, and most of all of men of genius: each is a character by himself. This becomes conspicuous to the point of the ridiculous when we consider the products of genius. I can classify poetry as epic, lyric, dramatic, or what not. I can classify drama as comedy or tragedy, as Hellenic or Elizabethan. That is science, and it is valid. But now apply this to, say, *Hamlet*. It is all true, but does it give us *Hamlet*? That which makes *Hamlet Hamlet* is just a something quite unique, and as such a something which eludes classification. Life, then, has something in it which threatens to slip through the fingers of science.

(2) Analysis. A living thing is an organism, and an organism is a Whole. True: it is composed of parts. But a whole is not a mere sum of parts, or constituted merely by its parts. Consider again our friend the Cat. You can see there are head, limbs, tail, fur, retractile claws, and so on, but all added together, these do not give "catness": what imparts catness is something in the putting-together, and who can say what that is? Besides, wholes display a peculiarity. A part, when in the whole, is no longer the same as that part in isolation. This is the case even with some inorganic bodies: the atom within the molecule behaves quite differently from the atom by itself. Nitrogen is innocuous, carbon is innocuous: combine them as cyanogen, and you have a deadly poison. How vastly more so in the realm of life? Fur and claws, isolated, can only be museum specimens: they are far from being the same as in the living cat. So analysis, while telling us many things about living beings, giving information most desirable to have, fails to split up the being as a living being. To analyse it is to kill it. Again, then, in the realm of Life there is something with which Science fails to deal.

(3) Explanation. Look at a man, or at any animal. Its body behaves as a mechanism, it also displays physiological chemistry; and in so far, can be "explained" by chemistry and physics. But its Life is a phenomenon of a different order, for that can never be subject of direct observation: indeed of observation in any sense. All that we are able to observe of the body is its *behaviour*: the motions and reactions which take place in response to this or that stimulus. That the body in question is "alive", that it is conscious, we only *infer*. Our inference, too (as will presently be seen) is always from one and the same case. When I "hold converse with

* In what immediately follows, I am much indebted to an illuminating chapter in Dr. B. H. Streeter's recent book entitled "Reality."

my friend", what is it I am really doing? I see a certain body, I see certain movements, I hear certain sounds, if we shake hands I feel certain touches; and as observation, no whit more. That he is "alive" is inference. This inference is our "explanation", and we are sure it is correct. But our procedure is not of a scientific nature: we have not been generalizing from a multitude of cases, we have discovered no sort of "Law", our conviction is not, even founded on observation of anything in the external world.

Thus, on all three points, Life turns out to be unamenable to scientific treatment.

But now for an aspect of the matter that is absolutely crucial. I infer Life in that body which I see. How comes it that I infer a mysterious entity which no one has ever seen or heard or touched? Because, of this mysterious entity, *I have within myself direct experience.* I feel and I think. Wherever else I infer Life, it is always from this one solitary case. Of the nature of Matter I have knowledge from without: the nature of Life I know from within. And let us by no means fail to note: there is no other means of knowing it. Nevertheless, this is knowledge of a superior grade to all other kinds of knowledge. Science itself is dependent thereon. For did I not feel and did I not think, there would be no such thing for me as science. And, here is a strange reflection: all that Science has told me of Matter I should never have known at all!

Materialism, accordingly, in attempting to explain Life by Matter, is reversing the valid mental order: is explaining the more known in terms of the less known!

If then, some young men in the East, thinking to follow Western science, thinking to be "up to date", be taking up with Materialism, they are adopting what, in the West itself, has been discarded as obsolete. "Up to date" they can really be, but only by the concepts of the Dawn.

To Buddhism, this issue is vital: it means existence or

extinction. For, were Life and Mind no more than a mere "epi-phenomenon" of Matter, then the destruction of the body would be annihilation of the Being, nothing whatever would be left. Nothing whatever to pass on; and what, in such case, becomes of Kamma? More still: vastly more. With no kamma from predecessors, and unable to pass on any of his own, a man would have no past, and no future. His chances, accordingly, of Arahatship would be strictly and rigidly confined to whatever he might succeed in achieving in the course of his "three-score-years-and-ten." "A poor chance for most of us," I fear will be the reader's comment. Poor indeed. For how many Arahats are there held to have been, in this world at any rate, during the last 2,000 years? I forget the orthodox estimate, but the number is lamentably small. So any man's chances of Attainment could not, at the best, be more than one in many millions: would be what mathematicians call a negligible quantity. But Arahatship is Nibbana. Thus Nibbana, on this view, has dwindled down to a vanishing-point. But is not Nibbana, however far off, the Hope which lives in every Buddhist? Without Nibbana, would Buddhism be Buddhism? Rob the Buddhist of that hope, and he would be left crying in utter desolation:—

The purple from the distance dies,
My prospect and horizon gone.

Happily he is in no such case. Materialism can itself be described as an "epi-phenomenon" of Science, its day is over, it has hardly lastly lasted 70 years, and Science is escaping from that melancholy waste:—

Whereat he slowly turned and slowly clomb,
The last hard footstep of that iron crag,
Even as high as he could climb, and saw,
Straining his eyes beneath an arch of hand,
Or thought he saw, the speck that bore the King,
Down that long water opening on the deep
Somewhere, far off, pass on and on, and go
From less to less and vanish into light.



Artistic & Commercial **PRINTING**

∴ of every description ∴

B
R
I
T
I
S
H

A
N
D

B
E
S
T

I
N
S
I
S
T
O
N
B
A
S
T
I
A
N
S

- | | | | |
|--------------|---|--------------------|---|
| CATALOGUES | - | WEDDING CARDS | - |
| CIRCULARS | - | VISITING CARDS | - |
| MEMOS | - | MENU CARDS | - |
| BILL HEADS | - | ATTRACTIVE POSTERS | - |
| ESTATE FORMS | - | HAND BILLS | - |
| CHECK ROLLS | - | LANTERN SLIDES | - |

Etc., Etc., Etc.

BLOCK-MAKING

Our Process Department is one of the largest and best equipped in the Island.

We turn out Line Blocks, Half-tone, Blocks, Colour Blocks etc., of the best quality.

We are specially equipped to give you quick service and tackle big jobs.

SEND US YOUR NEXT JOB.

Webco Press of W. E. Bastian & Co.

TICHBORNE HOUSE,
MARADANA — — — COLOMBO.

Telephone : 366

Telegrams : "WEBCO"

Gift Suggestions for your friends & yourself.

4711 Nenita Coffrets

Blue Satin lined, Gold, Violet and Blue coloured case, containing Nenita Face Powder, bottle of Nenita Perfume and Nenita Soap. In perfume of bewitching influence gorgeously encased and eminently suitable as presentation

Rs. 10-50

4711 Tosca Presentation Toilet Set No. 2.

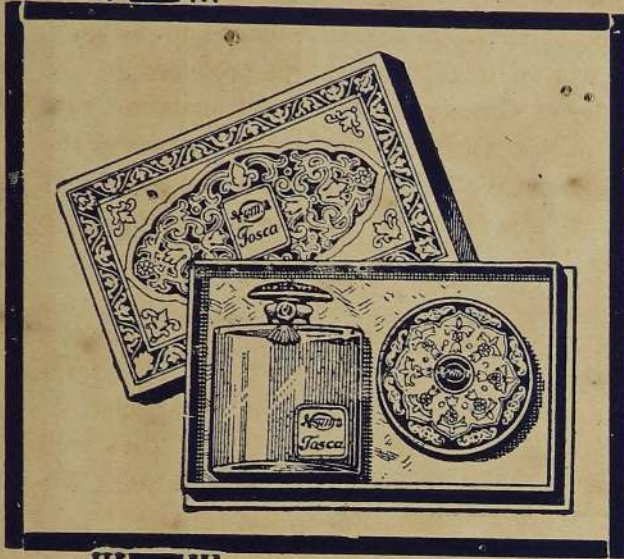
Containing large bottle Tosca Perfume and Tosca Compact Powder box. Exquisite Perfumes. Ideal for Gifts. Packed in gilt case

Rs. 7-00

4711 Eau de Cologne

Presentation Toilet Set No. 1. Containing Tube of Shaving Cream, Jar of Vanishing Cream, bottle of Eau-de-Cologne and Solid Brilliantine. In a smart Blue and Gold case—a most charming presentation

Rs. 7-00



4711 TOILETRIES

Beside these Presentation Sets we have a wide and varied selection of 4711 Eau de Colognes, Toilet and Bath Soaps, Gold and Vanishing Face Creams, Toilet and Baby Powders, Lotions and Scents delicately perfumed which emphasise the personality of the user and as delightful for their perfume as for their beneficial effect. It will pay you to call and inspect our stock. They are inexpensively priced.

CHATHAM ST., FORT.
Phone No. 1364.



CHATHAM ST., FORT.
Phone No. 1364.

To Planters and Building Contractors.

We specialise in Building materials—H Steel joints, Angles, Tees, Rounds, Flats, Expanded Metal—B.B. lathing, Asbestos for sheets Roofing and Ceiling, etc., etc.

We recommend our well known "Asano" cement which is up to British standard specification. We guarantee the quality of this brand though it is comparatively cheap. Barrels of 400 lbs. Rs. 8/- 6 ply Bags (4 Bags 1 barrel) at Rs. 2/- each F. O. R.

Enquiries Solicited.

N. VAITILINGAM & Co.,

38, 3rd Cross Street,
COLOMBO.

Telegrams: "Envaitilin" Phones: 2210 & 683.

Stores & Works. Nos. 10 & 11, Grandpass Road,
& Quarry Road Junction.

A Letter of Introduction to all Motorists.

DEAR READERS,

This is to intimate my Friends, Well Wishers and the public, that I have started business as Motor Engineer at No. 110, Lake Road, Hunupitiya (opposite Public Hall) under the name and style of "WIJAYA GARAGE." Any work entrusted to me will receive my personal supervision and expedited promptly and at the cheapest possible scale of charges.

I command a body of expert workmen, and with their co-operation and my experience as foreman of Messrs. Mann Little & Co., R. D. Banks & Co., Col. Commercial Co., I guarantee entire satisfaction to my patrons.

I Remain,

Yours for service,

D. J. Wijayasiriwardena.

WORDING OLD AND NEW.

[BY MRS. C. A. F. RHYS DAVIDS, M.A., LITT. D.]



TWO years ago I published in the Pali Text Society's Report the news, given me by our Burmese Correspondent, Professor Maung Tin, of the completion of the publication in Burmese of a translation of the first four Nikāyas.

A wealthy layman, whose name was not given, had financed the printing, and several hands had carried out the translation, the chief worker being an ex-bhikkhu. Not that the work was in opposition to the wishes of the Burmese Sangha; the late revered Ledi Sayadaw is quoted as literary adviser and promoter, as well as another well-known monk.

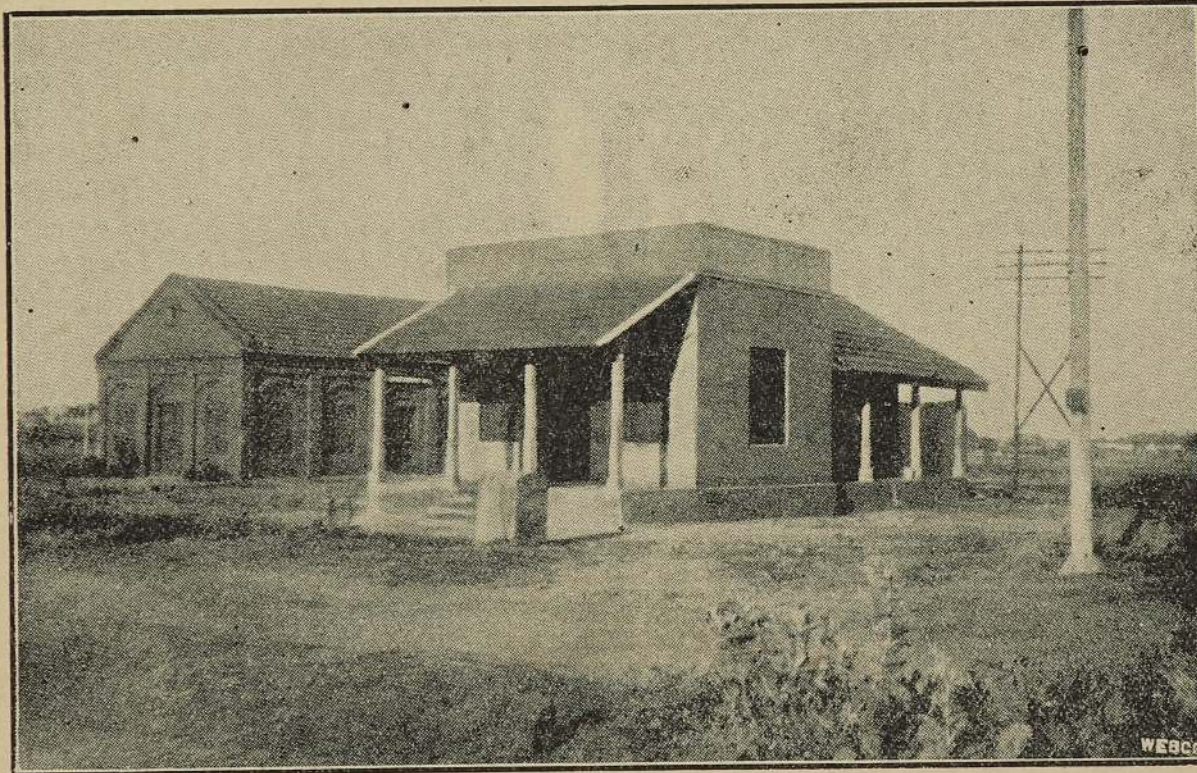
including translation of these into Cambodian, and Laotian. We outsiders know what a mighty effect was produced in the churches and the laity of Christendom by the translation into European tongues of the Christian scriptures between the 14th and 16th centuries. We know what the Head Sangha at Rome thought about this activity. Is Ceylon become the Roman Sangha of Buddhism?

Evidence of much literary industry, in at least a section of the Ceylon 'Church', comes not seldom to hand in the form of editions of Pali texts, grammars, and even articles in English on this and that well known orthodox formula. The last named may contain translation into English of Pitaka passages; hence there can be nothing of an offence in expressing a Pali saying in another language. Long ago the Commentator converted (with much of his own exposition) the Singhalese Commentaries into Pali:—

Rejecting from that work
the speech of them
Of Tambapaṇṇi, placing
into it
The faultless speech that
follows of the text
The method . . . *

and, since it was question of a teaching not for Ceylon only, the establishment of a common tongue for it was then a statesmanlike thing to do. Today things are different. And if sentences put into another tongue are not profanity, is a whole Nikāya of sentences a profane work?

Surely it is not from 'bibliolatriy' that ecclesiastical Ceylon is suffering? I have just discovered this to be an accepted word in an Encyclopedia, and defined as the worship of a book. Men have funny ways of worshipping. One would think that the best way of showing reverence for a book is to understand it, so far at least as the worshipper can. And of all religions it is Buddhism that would say, here the worshipper himself is best able to decide as to that. Here too is no abstruse system of metaphysic or technics suitable only for the few. It is true that this particular



A BUDDHIST ASHRAM IN MADRAS.

Incidentally I may add, that at present the work, published in 18 volumes at a total price of Rs. 180, is beyond the reach of any but well-to-do readers.

It has not come to my notice, that Ceylon has been stirred by this pioneer effort among Southern Buddhists either to do likewise, or even to say anything for or against it. Outsiders like myself may well wonder if this is so, and if so, why? This year I have published in our last Report an account by a lady, herself up to the eyes in work, of the new wave of activity in forwarding Pali studies and dissemination of Pali scriptures in the countries of South East India,

* Buddhaghosa's Commentary on Dhammasaṅgani

Book takes a lot of reading, and more—a lot of imagination, so little exercised; as yet over it. A lot indeed, to see, as one reads, what an overgrowth there is over the great New Word, that came to “fulfil, not to destroy” the best religious teaching of India of that day, and how the very first utterance of that Word for every man has been reshaped into an inner teaching by monks to monks for monks. Is *this* perhaps the reason why the present representatives of those first Sakyans, who gave with open hands their best to every man, speaking in his own tongue, withhold from the reading by every man of the “dipam uttamam” of what is here recorded about those founders? Or am I wrong in believing, that today, unless a man of Ceylon knows Pali or English or German, he cannot learn about this save by listening to what those present representatives choose to tell him?

Almost are we outsiders forced back on to that idea that a profaning or worsening in translating is feared. Yet Singhalese seems to have so much of Pali (as we of Latin) in its diction, that translation into it should have been a first, rather than a last concession. And as to that, why should *Pali* be held worthy of any bibliolatry? Surely no one now believes, that in Pali we have the genuine Magadhese, such as it may be supposed was spoken, say, by Sāriputta! There were many dialects of the general Prakrit vernacular, and who can now say which was current at Sāvātthi, when, probably in the old age of the Founder, his men were busy fixing “sayings” in prose and verse? Compare the Prakrit of the beginning of the Dhammapada found forty years ago in Khotan:

-juo namo so magu, abhaya namu sa disa,
radho akuyano namu, dhamatrakehi sahato,

with the Pali equivalent, now alas! transferred to the Samyutta-Nikāya:

Ujuko nāma so maggo, abhayā nāma sā disā
ratho akujano nāma dhammacakkehi samyuto.

Here is as much difference as there is between standard English and a dialect of the 14th century. Yet it is from three or four groups of such Anglo-Saxon dialects that our

“Pali” of this century has grown up, a matter of many centuries.

Yes, we have had our bibliolatry here, but with education we are growing out of it. We now know, that even if we leave the English Bible and look at our Greek Testament, at our Latin (Catholic) rubrics, we are very far from the Aramaic in which Jesus and his men spoke. And more: with quickened imagination we can go back to the day of a New Word, such as they uttered, or such as the Sakyans uttered, and picture the wording of it in a tongue and diction unhallowed by long revered tradition:—how modern, how in a way un-religious it must have sounded! A recent American recast of the gospels into modern colloquial English has had the same “shocking” effect. There was the “sacred” Law in old Hebrew for those; there were the “sacred” Vedas, in a very old diction for these; how wonderful in each has become the work of man when we take duration into account! But we can go a step further, and picture the “children of Israel” *beginning* their “Law”, fresh from an Egypt venerable “sacred” traditions. We can picture the Aryans when first settled in India, *beginning*, in the utterance of some, inspired poets, the Vedic hymns:—here again will have been a beginning in the current vernacular with a crude newness about it we no longer feel. Yet in every case it was not the sanctity of the word that helped man to grow; it was what the word told him, the word of his day telling the man of that day.

To see in the word, the very thing taught is no better than to see in the relic the man who used it. Worship of bone or book is for me the petrified religiosity that the Founders would have abhorred, nay, do abhor. So live were they, so wholly for the new, whence must come the Better, so adverse to the static, the stationary, the “done”, the “has been”; so seeing man as moving, changing, becoming; both of them Men of the Way, Men of the *Wayfarer*, without whom Way has no meaning. Few can be the years left of this stage of the Way for me, but may I in them learn, that Ceylon is waking up to follow her younger sister’s example!

“He came to remove the sorrows of all living things.”

“Compassion for all creatures is the true religion.”

“Oh, Buddha, the worship of Thee consists in doing good to the world.”

—*Buddhist Suttas.*

WHAT EVERYONE WANTS

Likeness Personality Character



these are the charm secrets of our success. Artists who are real emperors of Colour.—the science of LIGHTS and SHADOWS, making a portrait look ALIVE and the subject almost a speaking image, is our greatest discovery.

We give you a painting not for a day or a year.....but for a lifetime.

LOOK ABOVE.....painting of the late and beloved Mrs. Mary E. Foster of Honolulu.....we made this picture, nowwe will make one of you equally as beautiful, complete with similar frame & glass at reduced price to readers of this Annual.

AMERICAN PORTRAIT COMPANY,

Cables:—"ERNKAAI"

St. George's, Ward Place, COLOMBO.

Phone 3379.

THERE is something about the swing of HAWAIIAN MUSIC that is irresistible..... sweet.....and charming. It is this "something" that the KAAI'S alone can show and unravel to you

The fascinating HAWAIIAN STEEL GUITAR The charming little UKULELE

So simple and so easy to learn.....study from us, results assured our phone 3379.....our studios at St. George's, Ward Place.

FREE Songs of Hawaii, A 16 page folio containing 7 well known songs, composed and compiled by Ernest K. Kaai, the man who placed HAWAIIAN MUSIC throughout the world, will be given free to anyone subscribing to a copy of the Buddhist Annual—fill in the order form below.

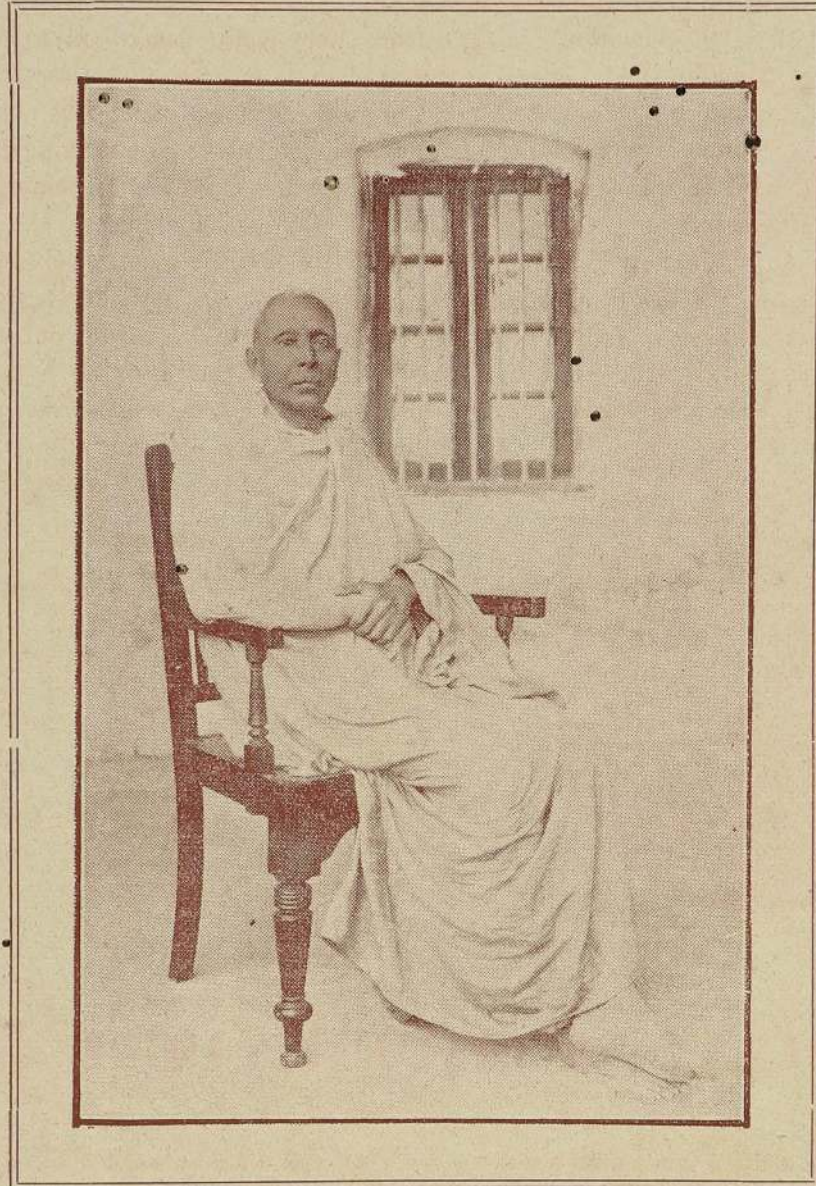
ERNEST K. KAAI,
St. George's, Ward Place,
COLOMBO.

Please send per V. P. P. plus postal charges one copy of the Buddhist Annual of Ceylon, (1932) together with the SONG FOLIO as mentioned above.

Re.
1-50
per copy

Name.....

Ordination of the Anagarika Dharmapala.



It is only a few people who carry the faith within them to its logical conclusion. Some start well, but break down in the initial stage itself. Others go half way and halt. Only a handful who venture forth, and even burn the boats behind them. To the last category belong the great souls of every religion. And among them the subject of this sketch finds an honoured place. As a young man, he made his mark at the Parliament of Religions held at Chicago, and to-day after forty years we see that same dynamic personality like a magnet attracting many hundreds to the opening ceremony at Mula Gandhi Kuti Vihare, the last if not the greatest work he has accomplished for his religion.

We wish the Ven'ble Sri Devamitta Dhammapala many more years of usefulness.

DID BUDDHISM INFLUENCE EARLY CHRISTIANITY?

[BY MOSES P. SELVANAYAGAN, M.A.]



THOSE who have compared the teachings of Jesus with those of the Buddha find several points of comparison. Some have asserted that Christianity is a direct product of Buddhism and others denounce this assertion with great obstinacy. But nobody has yet discovered where the truth lies, and I do not know whether anybody will ever succeed in discovering it. Yet, a discussion of the subject whether Christianity is a direct product of Buddhism or whether it has been in any way influenced by Buddhism, is very interesting and therefore worth our trouble.

from them again passed on to the Therapeut Stephen, were and formulated in the plastic mind of Paul of Tarsus into the Christian dogmas which we now revere." Several authors have vehemently protested against such theories. Some of them are Dr. J. Estlin Carpenter, Professor Kuenen and Arch Scott. Those belonging to the school of Scott deny all possibility of Christianity's being derived from Buddhism. Scott would say, "as far as the history of Buddhism can be traced it presents no actual point of contact with either Syria or Egypt or Europe. Even after it became a missionary religion its progress was never westwards, and at no period did it reach further in this direction than the region now known as

Afghanistan." (Scott, page 26.)

"If Christianity be the offspring of Buddhism, or even if Buddhism exercised any direct influence upon its earliest development, some indications of that influence should be traceable in the Jewish and the Greek literature of that period. Yet in spite of the most searching examination none have as yet been found." (Scott, page 27.)

The above observation of Scott and others seems to show the insufficiency of their research. I have documented elsewhere the statement that Buddhism was preached in Egypt, Greece and Palestine long before the birth of Jesus. Scott denies it. So let me quote another authority who is none other than Vincent Smith, one of the greatest authorities on Indian history. Vincent Smith in his *Early History of*

India (page 184) says, "Before the year 256 B. C., when the Rock Edicts were published collectively, the royal missionaries had been despatched to all the protected states and tribes on the frontiers of the empire, and in the wilder regions within its borders, to the independent kingdoms of southern India, to Ceylon and to the Hellenistic monarchies of Syria, Egypt, Cyrene, Macedonia, and Epirus, then governed respectively by Antiochos Theos, Ptolemy Philadelphos, Magas, Antigonos Gonatos, and Alexander. The missionary organisation thus embraced three continents, Asia, Africa and Europe." I am persuaded to accept Vincent Smith rather than Scott who has never been recognised as a great historian.



Photo by J. Malalgoda.

KALUTARA, CEYLON: A HISTORIC BO-TREE.

This Bo-tree, which stands on the Southern bank of the Kalu Ganga, is reputed to be out of a seed of the Sri Maha Bodhi at Anuradhapura. It formed part of the famous Gangarama Vihara, on the site of which stands now the residence of the Asst. Government Agent, Kalutara. The Vihara was destroyed by the Portuguese when they captured Kalutara. By some miracle vandalism did not lay hands on the Bo-tree. The Bo-tree must have existed before the year 1041 A. C. when Kalutara was the Capital of Lanka.

Foucher de Careil asserts that Christianity is simply "a product of India spoiled in its route to Palestine." Renan in his *Vie de Jesus* draws a picture of "wandering Buddhist monks who overran the whole world, and converted on the banks of the Jordan by their garb and manners, people who did not understand their manners like the Franciscan monks in later days." Such theories have been supported by M. Emile Burnouf in *The Science of Religions* and by M. Ernest de Bunsen in his *Angel Messiah of the Buddhists*. These last mentioned authors are of the opinion that Christianity was derived "from old Indian or Aryan beliefs, which, transmitted through Parthia to the Babylonian Jews, by them communicated to the Essenes John the Baptist and Jesus of Nazareth,

Further, by his later observation Scott betrays himself and we consider him as either intellectually dishonest or ignorant of church history. When he denies the derivation of Christianity from Buddhism as well as the early contact of each other, he admits the later contacts and the influence of one on the other. (Scott, page 23.) And then when he refers to the heresies that infected the Christian church he is inclined to attribute them to Christianity's contact with the "Buddhist legend." (Scott, page 28.) Students of church history will know that Arianism, Donatism, Montanism and other forms of heresy that infected the Christian church had their origin in Alexandria, Carthage and other places. I do not know why Scott should be inclined to attribute it to Buddhism. Now Scott is either ignorant of church history or intellectually dishonest. Further he makes a statement and does not substantiate it. If Buddhist heresies had tainted "our religion" Scott could have pointed out some of them. Here then he commits the sin of omission.

Whatever may be the fact, the Hindu, Buddhist, Hebrew, Greek and Roman worlds of the pre-Christian times were not isolated one from the other. Alexander's invasion of the East (327 B. C.) had brought the Graeco-Hindu-Buddhist worlds into intimate contact with each other. "The East was well connected with the West by the sea-routes from Arabia and by the land routes from Persia." It is the Greek artists who made most of the Buddhist images. "Solomon's navy is supposed to have traded with India." Roman trade with India during pre-Christian times was quite regular. "Romanism . . . has set its official seal upon the relationship, by incorporating a legend of Buddha among its *Lives of the Saints*, by canonising the founder of this most anti-Christian of all religions, and by consecrating the 27th of November as a day on which he may be invoked for intercession."

To add one more historical evidence in support of the possible influence of Buddhism on Christianity, we may refer to the period of Asoka, the great Buddhist Emperor of India (260 B. C.) The thirteenth edict of Asoka shows that he had concluded treaties with five Greek kings into whose countries he sent Buddhist missionaries. Buddhism was preached in the West at such an early period. It is very interesting to quote a passage from the thirteenth edict, which runs thus:

"Among his neighbours Antiochus, King of the Yacoanas, and beyond Antiochus, four kings, Ptolemy, Antigonos, Magas, and Alexander; to the south among the Cholas, Pandyas, as far as Gambapanni, and also the Henaraja Visma Vasi; among the Greeks and Kamhojas, the Habhakas, and Nabhapantis, the Bhojas and the Petenikas, the Audhras and the Pulindas; everywhere they conform to the religious instructions of the Beloved of the Gods (Asoka). There where the messengers of the Beloved of the Gods have been sent, there the people heard of the religion preached on the part of the Beloved of the Gods, conform, and will conform, to the religion on all sides." And the Greek record supports the facts mentioned above.

Again the historian says that "Buddhism was preached in these western lands in the third century before Christ. Nor were the labours of the Buddhist monks and missionaries fruitless in these places. Then continued their labours and preached their doctrines and parables from generation to generation; their communities, bound to a life of celibacy, increased from age to age as outsiders received instruction and joined their ranks; and their doctrines and precepts were widely known in Palestine where Jesus Christ was born. What Pliny says of the Essenes of the first century after Christ shows us the results of Buddhist work during three hundred years in Syria."

It is said that crowds of people "driven through weariness of existence and the surges of ill fortune in their manner of life" thronged to that hermit clan who lived "without any women, without the joys of domestic life, without money, and the associates of palm trees." Is it improbable that Jesus was one of those who thus went to hear the teachings of the Essenes? From the observations made above I am of the opinion that Jesus may have come under the influence of Buddhism, or that at least early Christianity may have been influenced by Buddhism.

Now let us seek for some internal evidence. In the New Testament we miss Jesus from his twelfth to the thirtieth year. It is conjectured that he went to India, China and Japan during this period in quest of religious knowledge. In the absence of weighty evidence I do not venture to press this point too far. But the conjecture should not be dismissed as a sheer absurdity in view of the fact that the West and the East were well connected by trade routes, and it is quite probable that Jesus followed the merchant and the monk of his times.

As for doctrinal similarities, there are many points of comparison and contrast between Christianity and Buddhism. A close examination is not needed here. Hence just a few quotations from the Dhammapada and other sources.

(Verse 5) Hatred does not cease by hatred at any time; hatred ceases by love; this is its nature.

(129) All men tremble at punishment, all men love life. Remember that you are like unto them, and do not kill, nor cause slaughter.

(197) Let us live happily, not hating those who hate us. Among men who hate us let us live free from hatred.

(223) Let one overcome anger by love, let him overcome evil by good. Let him overcome the greedy by liberality, the liar by truth.

(232) The fault of others is easily perceived, but that of oneself is difficult to perceive; a man winnows his neighbour's faults like chaff, but his own fault he hides, as a cheat hides the bad die from the gambler.

(394) What is the use of plaited hair, O fool, what of the raiment of goat skins? Within thee there is ravening, but the outside thou makest clean.

The spirit of the above teachings of the Buddha, as seen in the *Dhammapada* is just in conformity with the spirit of the teachings of Jesus. If one would say that Jesus was a disciple of the Buddha there is some justification but the Buddha could never be Jesus' disciple.

"Love thy neighbour as thyself" and "Return love for hatred"—these form the highest teachings of Jesus. Only purblind fanatics will fail to see these doctrines in the teachings of the Buddha. Let us quote one Jataka story wherein He taught his disciples to return love for hatred.

"A king of the Kosalás and his queen were robbed of their kingdom and cruelly slain by Brahmadata, king of the Kasis. At the time of his death the condemned king looked at his son, and gave his last injunction: 'Not by hatred, my dear Dighavu, is hatred appeased. By love, my dear Dighavu, is hatred appeased.'

"And the orphan prince wept and wandered in the forest, and then took employment as a menial in the royal stables of Brahmadata. And one day he sang a song and played on the lute. And the king heard him and was so pleased with him that he engaged the boy as his attendant, not knowing who he was.

"And it so happened that on one occasion the king went out to hunt, taking Dighavu with him. And the king lost his way and felt tired, and lay down. He laid his head on the lap of Dighavu and fell asleep.

And Dighavu thought within himself: 'This king Brahmadata of Kasi has done much harm to us. By him we have been robbed of our troops and vehicles, our realm, our treasuries and storehouses. And he has killed my father and brother. Now the time has come to me to satisfy my hatred.'

"And Dighavu unsheathed his sword, but the dying injunction of his father came to his mind: 'Not by hatred, my dear Dighavu, is hatred appeased. By love, my dear Dighavu, is hatred appeased' And the prince put up his sword.

"And the king dreamt a frightful dream; and when he awoke Dighavu told him the whole truth, forgave him the murder of his parents, and gave him his life. And the king then rendered back to Dighavu his father's kingdom, and gave him his daughter to wed.

"Now, O monks," concluded the Buddha, "If such is the forbearance and mildness of kings who wield the sceptre and bear the sword, so much more, O monks, must you so

let your light shine before the world, that you, having embraced the religious life according to so well-taught a doctrine and a discipline, are seen to be forbearing and mild." (Mahavagga, x. 2)

But adverse critics like Arch Scott without laying emphasis on such points of comparison, set forth in vivid colours points of contrast and deny all possible influence of Buddhism on Christianity. Many are the points of contrast, I should admit. But that does not establish any fact against my contention. I do not say that Christianity is an unadulterated form or product of Buddhism. I simply say that early Christianity may have been partially influenced by Buddhism. If any adverse critic would refuse to accept even this modest observation of mine, I may yield, but would insist that Buddhism had at least prepared the world for Christ. I have already mentioned the places in which Buddhism had been preached before the birth of Jesus. And the results of the Buddhist missionary enterprises in these lands have been very favourable to the reception of Christianity by the people of these lands. Sir Monier Williams says, "I admit that Buddhism conferred many (other) benefits on the millions of inhabitants of the most populous parts of Asia. It introduced education and culture, it encouraged literature and art; it promoted physical, moral, and intellectual progress up to a certain point; it proclaimed peace, goodwill, and brotherhood among men; it deprecated war between nation and nation; it avowed sympathy with social liberty and freedom; it gave back much independence to women; it preached purity in thought, word, and deed; it taught self-denial without self-torture; it inculcated generosity, charity, tolerance, love, self-sacrifice, and benevolence, even towards the inferior animals; it advocated respect for life and compassion towards all creatures; it forbade avarice and the hoarding of money; and from its declaration that a man's future depended on his present acts and condition, it did good service for a time in preventing stagnation, stimulating exertion, promoting good works of all kinds, and elevating the character of humanity.

"Then again, when it spread to outlying countries it assumed the character of a religion; it taught the existence of unseen worlds; it permitted the offering of prayers (?) to Maitreya and other supposed personal saviours; it inculcated faith and trust in these celestial beings, which operated as good motives in the hearts of many, while the hope of being born in higher conditions of life, and the desire to acquire merit by reverential acts, led to the development of devotional services, which had much in common with those performed in Christian countries."

In the light of the brief survey made above I would venture to hold the belief that Buddhism may have had some influence upon early Christianity.

COMPASSION IN BUDDHISM.

[BY BEATRICE LANE SUZUKI M. A.]



SAYS St. Paul in the Epistle to the Corinthians: "Though I speak with the tongues of men and angels, and have not charity, I am become as sounding brass or a tinkling cymbal. And though I have the gift of prophecy and understand all mysteries and all knowledge and though

I have all faith, so that I could remove mountains, and have not charity, I am nothingAnd now abideth faith, hope, charity, these three; but the greatest of these is charity."

In the revised edition of the Bible, Love is inserted in the place of Charity, but Buddhists would prefer the word Compassion. This word seems to be peculiarly connected with Buddhism. In Pali and also in Sanskrit, it is called *karuna* or *anukampa* or *maitri* (*metta* in Pali). Compassion seems to be something different both from charity and love—it is a feeling with sympathy, a knowledge of how the other feels and therefore a desire to help.

We find Compassion stressed both in the Hinayana and Mahayana scriptures. Already in the Jataka tales, we have innumerable stories of compassionate men and animals.

There we can read the beautiful tale of the hare who gave his body to be burned in order to feed the hungry ascetic, of the compassionate deer who helped the fallen king, of the great-hearted monkey who made a bridge of his body to help his fellow monkeys to escape, of the Bodhisattva who sacrificed

himself for the hungry tigress and many others equally fine.

In the life of the Buddha we find many instances of his compassion and I like to remember that many instances of his compassion were practised toward animals. There is the incident of the wounded swan. I give it from the version by Silacara in his *A Young People's Life of the Buddha*.*

"Thus, once when he was out walking in the country with his cousin Devadatta who had his bow and arrows with him, Devadatta shot at a swan that was flying over their head. His arrow hit the swan and it fluttered down, painfully wounded, to the ground. Both boys ran forward to pick it up, but Siddhattha reached it first, and holding it gently, he pulled the arrow out of its wing, put some cool leaves on the wound to stop it from bleeding, and with his soft hands stroked and soothed the hurt and frightened bird. But Devadatta was very much annoyed to see his cousin take the swan from him in this way, and he called to Siddhattha to give the swan to him because he had brought it down with his arrow. Siddhattha, however, refused to give it to him, saying that if the bird had been killed, then it would have been his; but as it was alive and not dead, it belonged to the one who actually secured possession of it, and so he meant to keep

it. But still Devadatta maintained that it should belong to him because it was his arrow that had brought it down to the ground. So Siddhattha proposed and Devadatta agreed that



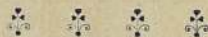
Photo by the American Baptist Mission Press
Kyaikto, Burma: The wonderful Kyaiytiyo Pagoda built on a balancing rock.

Go to - - -

WAHIDS' for Educational Supplies



OUR STOCK OF BOOKS FOR STUDY IS THE LARGEST IN THE ISLAND AND BEING DIRECT IMPORTERS WE ARE ABLE TO OFFER THE BEST PRICES. ALL BOOKS REQUIRED FROM THE KINDERGARTEN UP TO THE UNIVERSITY EXAMINATIONS ARE STOCKED BY US.



*A Select List of New and Recent Books
 Specially Written for Ceylon Schools
 is Given Below.*

- Ceylon and World History.** Books I, II and III, for Standards VI, VII and VIII by Prof. David Hussey.
- English Composition for Ceylon Schools.** Books I to VI for Stds. II to VII by Dora Hussey, M. A., Formerly Inspectress of Schools, Ceylon.
- The Modern School Arithmetic.** Stds. II to V by C. H. Christie-David, F. V. C. A.
- The Modern School Elementary Mathematics.** Stds. VI and VII by C. H. Christie-David.
- Speed Tests in Mental Arithmetic** Stds. II to E. S. L. C. by C. H. Christie-David.
- The Story of the Sinhalese.** From the Most Ancient Times to the end of the Great Dynasty. B. C. 543 to A. D. 302, by John M. Seneveratne.
- The New School Geography of Ceylon.** Second Edition Revised by V. E. Charavanamuttu.
- A Picture Geography of Ceylon.** Products and Occupations by St. Elmo Wijekoon, 2nd Edition.
- Home Management in Ceylon.** By Mrs. M. E. de Silva & Miss Dora Karunaratne. 2nd Edition
- Mathematics for Standards.** VI, VII, and VIII by C. T. Lorage, B. A., B Ed., Inspector of Schools.
- Nature Talks for Ceylon Children.** Books I to IV. Each Book in Three Parts by E. C. T. Holsinger, F.R.M.S.
- A Text-Book of Elementary Science.** For Stds. VI, VII and VIII by K. S. Arulnandhy, M. sc.
- Rural Science for Std., VI Part I.** by E. C. T. Holsinger, F. R. M. S.
- The Teaching of Rural Science.** by E. C. T. Holsinger, F. R. M. S., Lecturer, Govt Training College, Colombo.

Applications for Specimen Copies with a view to adoption for class use will receive our prompt attention.

W. M. A. WAHID & Bros.,
 PUBLISHERS, BOOKSELLERS & STATIONERS.
 233, Main Street, Colombo.

Telegrams: "WAHIDS" Colombo. Phone 719.

NIPPON CAFE

PATRONISED LARGELY

BY

Tourists and Visitors

also

by the leading residents
 in the Island.

Japanese & Chinese Dishes a Speciality

FIRST CLASS CAFÉ BAR

Centrally situated in the heart of the City of Colombo.

Special apartments well equipped for private parties.

EUROPEAN MANAGEMENT.

In close proximity to the Victoria Park, Colombo Museum, Town Hall, Ceylon's most up-to-date Race Course and other interesting sights.

**FIVE MINUTES BY MOTOR CAR
 FROM COLOMBO JETTY.**

NOTE THE ADDRESS:

NIPPON RESTAURANT

MANNING MANSIONS,
 SHORTS ROAD,
COLOMBO, CEYLON.



MACNIVEN & CAMERON Ltd.

MANUFACTURERS OF STATIONERY

28 ST. BRIDE STREET :: LONDON, E.C.4

Factories:
BOWERSBURN STATIONERY
WORKS, LEITH
WAVERLEY STATIONERY
WORKS, EDINBURGH

ESTABLISHED 1770



Factories:
FOUNTAIN PEN WORKS
WAVERLEY PEN WORKS
BIRMINGHAM

PRODUCTIONS



Turned up



Medium point, but with oblique, correct angle to ensure ease and smoothness



A fine medium broad nib



The World's Favourite Pens. Their action makes them unequalled for smooth, legible writing



A fine pointed flexible pen



A large yellow metal pen for most easy writing



Glides sweetly across the paper. Does not corrode or break



Another yellow metal pen not quite so soft as the S-V-R



Fine



Medium



Broad



STOCKED BY

W. E. Bastian & Co.

33A & 33B, NORRIS ROAD,

Colombo



No. 0 WAVERLEY LETTER CLIP in 7 sizes



No. 1 WAVERLEY BINDER CLIP in 4 sizes

No. 64 Ordinary filler fine, medium, broad and oblique

Cameron No. 4 14-ct. nib iridium tipped, fine, medium, broad and oblique

their dispute should be sent for settlement to a full council of the wise men of the country. The council, accordingly, was called and the question put before them; and some in the council argued one way and some the other; some said the bird should be Devadatta's and others said that Siddhattha was quite right to keep it. But at last one man in the council whom nobody had even seen before rose and said: "A life certainly must belong to him who tries to save it; a life cannot belong to one who is only trying to destroy it. The wounded bird by right belongs to the one who saved its life. Let the swan be given to Siddhattha." All the others in the council agreed with these wise words, and Prince Siddhattha was allowed to keep the swan whose life he thus had saved. And he cared for it tenderly until it was quite cured of its wound; then he set it free and let it fly back once more well and happy to its mates on the forest-lake."

There is also the story of the lamb which well shows his compassionate heart. "Then he saw the men who were driving the herd and he asked them where they were going and why they were driving their flocks away from pasture in the heat of the day instead of in the cool of the evening. They answered him that they had been ordered to bring a hundred sheep and a hundred goats down to the city during the day in order that they might be on hand and ready for the great sacrifice that was going to be offered that night by the King. "I will go with you," said the prince-beggar; and he walked along with them and their flock, still carrying the lame lamb in his arms. So Siddhattha passed on his way and entered the city along with the herd of animals that were going to be killed and still went with them right up to the place where the sacrifice was to be made. Here the King was standing with the priests all around him chanting their hymns to the gods; and soon the altar fires were lit and the priests made ready to kill the animals that had now arrived. But just as the chief priest was about to plunge his knife into the throat of the first goat that had been picked for the sacrifice, Siddhattha stepped forward and stopped him. "No, Maharaja," he said to King Bimbisara, "do not let the priest strike that poor goat." And before any one knew what he was going to do, he untied the rope of grass with which it was fastened, and let it go back to its mates. And no one, not even the King nor chief priest, thought of trying to stop him from doing it, so great and noble did he look as he set the goat free and allowed it to run back to the rest of its fellows. Then the prince-beggar began to speak to the King and the priests and all who had gathered there to see the great sacrifice of blood, about what a wonderful thing life is; how anybody can destroy it, but how impossible it is for any one to restore it once it has been destroyed. Every creature that lives, so he told those round him, is fond of its life, fears to die, just as much as men do. Why then should men use their power over these poor brothers of theirs only to rob them of what man himself is most fond of,—the wonderful thing life. If men wish to receive mercy, he said, they ought to show mercy. If men kill, then according to the law that rules in the world, they will be killed. And what kind of

gods, he asked them, can they be who are pleased with and take delight in blood? Certainly not good gods, he said. Rather they must be demons to take pleasure in suffering and death. No, he ended, if men wish to taste happiness themselves in the hereafter, they must not cause unhappiness to any living creature, even the meanest, here in this world. Those who sow the seed of unhappiness, of pain and suffering, will certainly have to reap a full-grown crop of the same future."

His life after enlightenment under the Bodhi tree was devoted to acts of compassion for it was because he saw suffering that he wished to show others the way to release through the attainment of enlightenment, but until that attainment was reached he practised acts of sympathetic consideration towards others such as the incidents of the busy farmer, the robber Angulimala, the monk suffering from dysentery, and many others.

We find in the Hinayana scriptures many examples of compassion both by the Buddha himself, his disciples and followers. When we come to the life of the Emperor Asoka we find that he was animated by the idea of compassion towards both men and animals. One of his edicts reads:

"This pious edict has been written by command of His Sacred and Gracious Majesty the King.

"Here (in the capital) no animal may be slaughtered for sacrifice, nor may the holiday-feast be held, because His Sacred and Gracious Majesty the King sees much offence in the holiday-feast, although in certain places holiday-feasts are excellent in the sight of His Sacred and Gracious Majesty the King."

Another edict reads:

"Everywhere in the dominions of His Sacred and Gracious Majesty the King, as well as among his neighbours, such as the Cholas, Pandyas, the Satiyaputra, the Keralaputra as far as Ceylon, Antiochos the Greek (Yona) king, or the kings bordering on the said Antiochos—everywhere has His Sacred and Gracious Majesty the King made curative arrangements of two kinds—curative arrangements for men and curative arrangements for beasts. Medicinal herbs also, wholesome for men and wholesome for beasts, wherever they were lacking, everywhere have been both imported and planted. Roots, too, and fruits, wherever they were lacking, have been both imported and planted.

"On the roads both wells have been caused to be dug and trees caused to be planted for the enjoyment of man and beast."

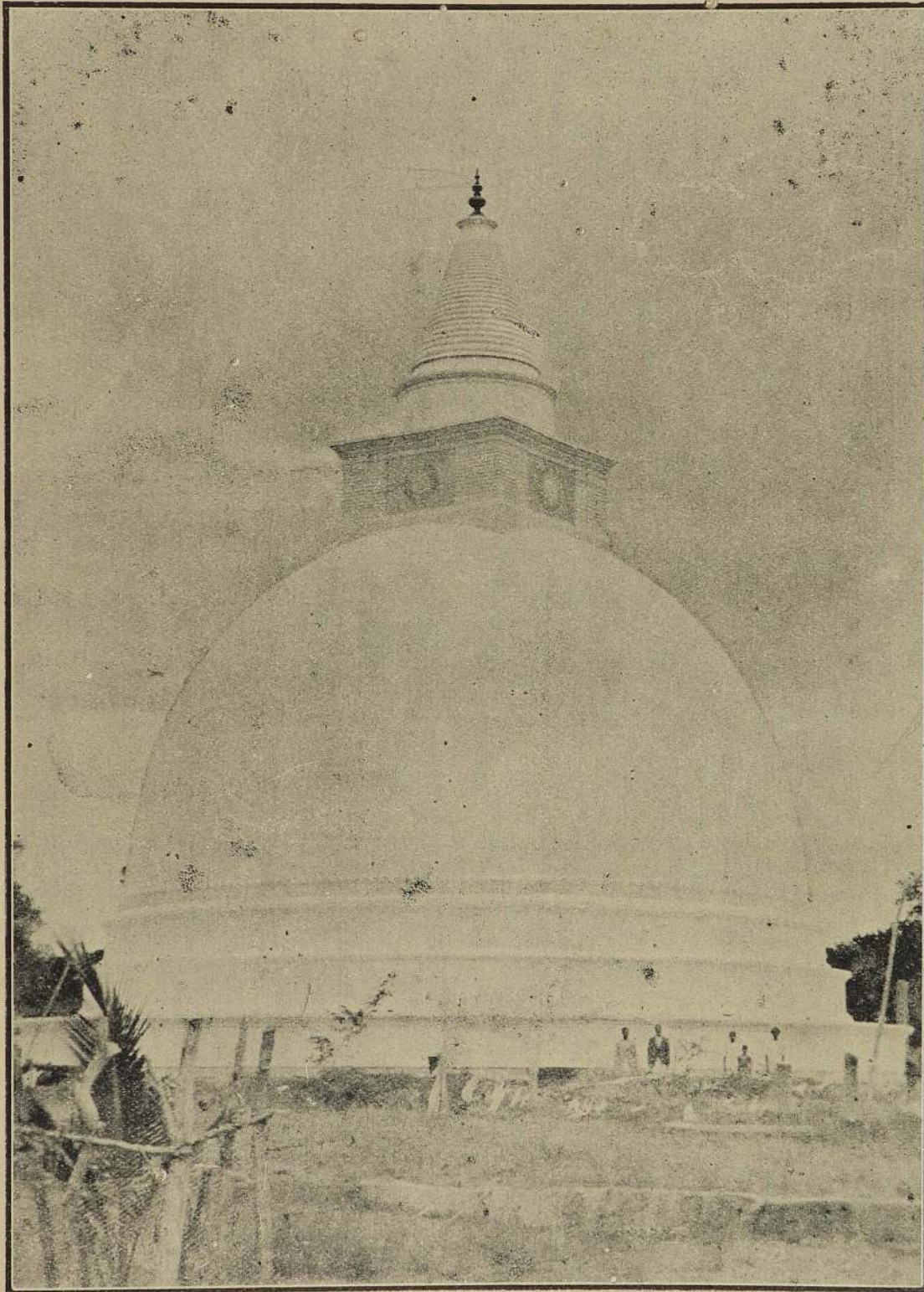
When we come to Mahayana we find that compassion is not only valued as a practical act but it has become a metaphysical philosophy. Says Suzuki in his *Outlines of Mahayana Buddhism*, "The Mahayana stands firmly on two legs Prajna and Karuna, transcendental idealism and all-embracing affection for all kinds of beings, animate as well as inanimate."

The doctrine of Parināmana comes from compassion. Parināmana turns over one's own merits to others. It is the highest form of compassion. The Avatamsaka Sutra says, "All ignorant beings are daily and nightly performing evil deeds in innumerable ways; and, on this account, their suffering beggars description. They do not recognise the Tathāgata, do not listen to his teachings, do not pay homage to the congregation of holy men, and this evil karma will surely bring them a heavy crop of misery. This reflection fills the heart of a Bodhisattva with gloomy feelings, which in turn give rise to the immovable resolution, that he himself will carry all the burdens for ignorant beings and help them to reach the final goal of Nirvana. Inestimably heavy as these burdens are, he will not swerve nor yield under their weight. He will not rest until all ignorant beings are freed from the entangling meshes of desire and sin, until they are lifted above the darkening veil of ignorance and infatuation; and thus his marvelous spiritual energy defies the narrow limitations of time and space, and will extend even to

eternity when the whole system of worlds comes to a conclusion. Therefore, all the innumerable meritorious deeds practised by the Bodhisattvas are dedicated to the emancipation of ignorant beings." Mahayana developed this idea of universal love and the doctrine took the form of conceiving

the Dharmakaya, a being of wisdom and love, but also many Bodhisattvas who are ideals of compassion.

The following poem on the Bodhisattva from the Kāsyapa-parivarta Sutra rendered by D. T. Suzuki in his *Outlines of Mahayana Buddhism* gives the ideal.



Seruvila, Ceylon: Mangala Maha Chetiya.

"Great Mother
Earth

All creatures

Provides and
nourishes,

But from none
of them

She seeks a favor
special, nor is
she to any
partial:

So is the Bodhi-
sattva.

Since his awaken-
ing of the
Heart,

Until he gains the
depths of the
Law

And realises the
highest know-
ledge

He toils to save
all creatures

Himself no favor
seeking, nor to
others grant-
ing any;

Regardless of
friend and
enemy,

Embracing all
with single
heart

He fashions one
and all for
Bodhi."

In Japan the virtue of compassion has taken a firm hold as is easy to be seen from the almost universal reverence of Kwanzon Bodhisattva called in Japanese Kwannon Bosatsu. Every sect reveres her, (In Japan she is generally represented as feminine) because she stands as an embodiment of Love

and Compassion. So she is very dear to the hearts of Japanese Buddhists. Next to her in popular Buddhist affection is Jizo Bosatsu whose statues both in the temples and on the roadside are always to be found. He is represented as a Buddhist monk. Of both Kwannon and Jizo there are many stories telling of their great compassion in striving for the welfare of the world and delivering its inmates from suffering. But there are also human as well as ideal Bosatsus.

Vimalakirti was a householder-philosopher of Vaisali against whom no monks could stand in eloquence, reasoning, performing miracles, breadth of sympathy, etc. When Vimalakirti was asked why he did not feel well, he made the following reply, which is full of religious significance: "From ignorance there arises desire and that is the cause of my illness. As all sentient beings are ill, so am I ill. When all sentient beings are healed of their illness, I shall be healed of my illness, too. Why? The Bodhisattva suffers birth and death because of sentient beings. As there is birth and death, so there is illness. When sentient beings are delivered from illness, the Bodhisattvas will suffer no more illness. When an only son in a good family is sick, the parents feel sick too: when he is recovered they are well again. So it is with the Bodhisattva. He loves all sentient beings as his own children. When they are sick, he is sick too. When they are recovered, he is well again. Do you wish to know whence this (sympathetic) illness is? The illness of the Bodhisattva comes from his all-embracing love (mahakaruna)."

In Japan we find many men who because of their goodness and compassionate deeds have earned for themselves the designation of Bosatsu (Bodhisattva). Such men were the Prince-priest Shotoki Taishi who did so much to implant Buddhism firmly in the land and whose whole life was given to good works. Gyogi Bosatsu was a model of compassionate work for others.

Kobo Daishi, the saint of Shingon, was never so happy as when working for the welfare of his fellow-beings and striving to improve the condition of those who needed help. He dug wells, built bridges, made roads all from the desire to alleviate distress. Iwo Bosatsu (Ryokwan), the holy priest of Gokuraku Temple in Kamakura, did likewise. In twenty years, he helped to cure 46,800 sick people in his temple hospital and gave treatment to 57,250. He erected and repaired temples, constructed bridges, roads and wells,

hospitals and public bath houses. Like Asoka he pitied animals and he had shelters for them,—stables for horses and kennels for dogs. Due to his compassionate deeds he was called a Bodhisattva. Honen Shonin and Shinran Shonin and Nichiren Shonin, all founders of Japanese Buddhist sects, owing to their holy lives were called Bodhisattvas. Any righteous person who endeavours to practise compassion is considered a Bosatsu. Every humble worker to-day for human and animal welfare is a compassionate Bodhisattva.

Buddhism rests upon Prajna (wisdom) and Karuna (loving-kindness—compassion). Some Buddhists in their search for the former are inclined to neglect the latter. But the two go together—they cannot be separated. From wisdom compassion flows out: it does so as a logical effect, and compassion without wisdom is impossible. Wisdom opens our eyes and then we can see the sufferings whether of our fellow-beings or beings inferior to man, and seek to alleviate these sufferings. This is the grand ideal of Buddhism.

The lesson of practising compassion is the lesson most needed in the world to-day. War between nations and hatred between individuals could not exist if all practised compassion. Moreover, the exploitation of men and animals would not take place and it would be impossible to cause animals the terrible suffering which man inflicts upon them to-day if compassion were rightly understood and practised.

Let me conclude with the Bodhisattva's Vow from the Suvana-Prabhasa Sutra rendered by D. T. Suzuki in his *Outlines of Mahayana Buddhism*.

"For the sake of all sentient beings on earth,
I aspire for the abode of enlightenment which is most
high ;
In all-embracing love awakened, and with a heart steadily firm,
Even my life I will sacrifice, dear as it is.
In enlightenment no sorrows are found, no burning
desires ;
'Tis enjoyed by all men who are wise.
All sentient creatures from the turbulent waters of the
triple world,
I'll release, and to eternal peace them I will lead."
Let us all aspire to be Bodhisattvas by the practice of
compassion!

ANANDA THE FAVOURITE DISCIPLE.

*The Queen spake to Ananda: Do thou go
Dear son, and ask His blessing from the Lord.
He rose, and straight departed at her word,
Forth to the Buddha Lord beneath the Bo.*

*'Twas ere the noon, and past the early morn;
And sped Ananda through the shadowy glade,
When lo! emerging from the verdant shade,
With saffron robe that did His limbs adorn*

*The Buddha Lord advanced: His eyes downcast
Upon the ground, and covering with His arm
The begging bowl; His soft feet would not harm
The very ants that safe beneath them passed;*

*The ground whereon He trod became a pond
Of lotus and of water lily sweet:
As on these blossoms fell His gentle feet;
They breathed odours divine in duty fond,*

*And thus He glided; young Ananda gazed
In wonder,—and fell prostrate on his knees:
The wood was hushed,—and koels in the trees
Sang on no more; nor was the Lord amazed;*

*He handed him the bowl: Ananda rose
And followed to the temple; there at last
The Buddha spake raising His eyes downcast:
“Ananda, of mankind thee have I chose*

*To follow me; good, noble deeds of thine
Are manifold that thou hast done in lives
Before; and now the good within thee strives
To win thee to perfection: sins entwine*

*Thy heart no more to hold thee down to earth;
So be thou a monk.—Ananda knelt assent,
Nor to the palace back to his mother went,
Nor to his royal sire, nor happy hearth.*

*Thenceforth, till death His mortal weight relieved,
The Master's loved disciple with Him lived.*

“RANJITA”.

FIAT CATCHES THE EYE



DURING THE LAST
TWENTY-TWO YEARS
THE FIAT HAS EARNED
THE WELL MERITED
CONFIDENCE OF THE
PUBLIC BY ITS
RELIABILITY,
CAREFUL
DESIGN,
MECHANICAL
SIMPLICITY
AND
EASE OF
MAINTENANCE.

Model "514"

*This four cylinder 10/30 H. P.
light car is too well known
and popular to need description.*

PRICES

Two Seater	Rs. 3475/-
Tourer	Rs. 3600/-
do de Luxe	Rs. 3750/-
Saloon	Rs. 4100/-
do de Luxe	Rs. 4250/-

FULLY EQUIPPED,
REGISTERED AND NUMBERED,
LESS 5 % FOR CASH.

BEHIND EVERY FIAT IS OUR EXPERT & PAINSTAKING SERVICE

The Colonial Motor & Engineering Co., Ltd.

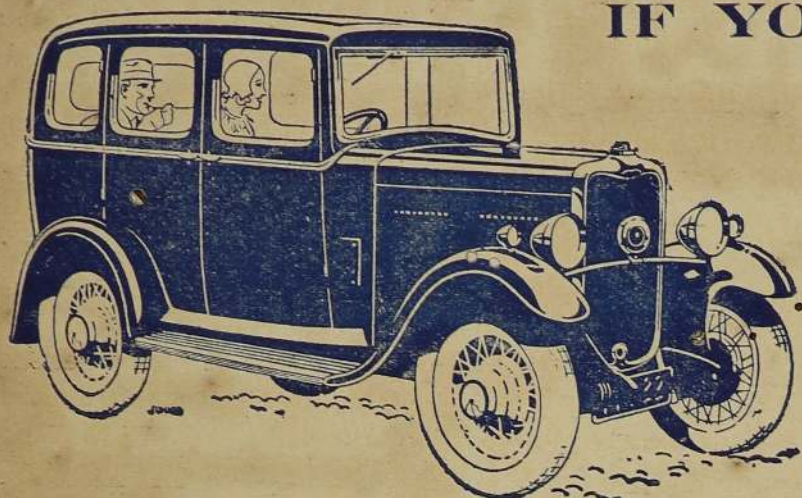
FIAT & SINGER AGENTS

COLOMBO

&

KANDY

Say you saw it in the "Buddhist Annual of Ceylon."



"JUNIOR" 8 H. P. Sunshine Saloon.

IF YOUR WATCHWORD IS
VALUE & ECONOMY

A
SINGER

(OUR NEW AGENCY)

IS WHAT YOU NEED.

THE 8 H. P. "JUNIOR" IS THE ONLY CAR IN ITS CLASS WITH FOUR FORWARD SPEEDS. THE "HI-LO" THIRD IS SILENT AND EVEN THE SECOND IS EXTREMELY QUIET. THE ADVANTAGES OF FOUR GEARS AND A LIVELY ECONOMICAL ENGINE ARE OBVIOUS.

NOTE ALSO THE FOLLOWING ATTRACTIVE FEATURES

- Overhead valve engine developing three times its normal horse power.
- Climbing ability and capacity for sustained touring speed that will astonish you. Speed close on 60 M. P. H.
- Petrol tank at rear for safety. 6½ gallons capacity. Petrol consumption 40/45 miles per gallon.

Tourer
Rs. 2750/-
Saloon
Rs. 2950/-
 LESS FIVE PER
 CENT FOR CASH

- Comfortable accommodation for 4 adults. Four wide doors, adjustable front seats. Shock absorbers front and rear.
- Powerful four wheel internal expanding brakes that really hold. Simple adjustments, wire wheels.
- Triplex windscreens, chromium plated fittings, automatic windscreen wiper, winding rear windows and many other luxury details.



YOU WILL ALSO ENJOY
OUR REALLY GOOD SERVICE

The Colonial Motor & Engineering Co., Ltd.

FIAT AND SINGER AGENTS

COLOMBO

&

KANDY

THE VINAYA PITAKA.

[BY THE REV. A. P. BUDDHADATTA THERO.]

(Translated by S. J. B. Dharmakirti.)



THE Vinaya Pitaka is that basket or section of the Buddhist Scriptures that contains the precepts for the guidance of the conduct of the Bhikku who has retired from the household life for the attainment of Nibbana. True, this Pitaka also contains certain stories and doctrines like the

Dhamma Cakka Sutta but these are only subsidiary to its main purpose and have been included merely for the purpose of recording the circumstances under which some of these precepts were enacted.

A precept whether to be observed by the Bhikku or the

It is by the practice of Samadhi Bhavana that one can aspire to gain mastery over one's thought and that is not possible to one who has not by the practice of Sila already gained mastery over his word and deed. It is for this reason that we are taught to observe the precepts before we attempt the practice of Samadhi Bhavana.

Now, all precepts are not injunctions to refrain from sinful acts. Some indeed are intended for the purpose of reducing the causes from which arise the Klesas, the roots of all sin. Such are the precepts to abstain from meat and drink after a certain hour and from the use of flowers, scents

and unguents for adorning the person. No sin can result from the indulgence in food after the prescribed hour to a Bhikku or a layman but it has been forbidden in order to reduce the occurrence of Kleshaic thoughts and to make one's worldly needs fewer. Once the precept has been enacted, we must not forget of course that the violation of it is a sin of a sort—a "statutory sin" so to say.



Ceylon: The Devotions of a Band of Sunday School Children on Full Moon Day.

layman pertains to his outward acts and deeds and is for the governance of his words and actions. No rule can be laid down for the governance of one's thoughts by way of a precept, for if a precept can be infringed by a mere thought such a precept would indeed be almost impossible to observe. A Bhikku or layman will not violate a precept or cause a breach of his "Sila" by thinking "I will kill a man." Such a thought is evil and is reckoned as an "A-kusala" or sin but by merely thinking such a thought no precept would be violated; so that Sila or the observing of the precepts consists in the gaining of mastery and control over one's words and deeds but not over one's thoughts.

Then again there are other precepts whose observance has been enjoined on the Sangha in order that they may avoid the disapprobation of the world. Even though the doing of certain things were not sinful or evil in themselves yet if it happened that the ignorant had been accustomed to look upon them as wrong and sinful, then, in order that the Brotherhood may earn their respect and reverence, precepts have been enacted forbidding the doing of these things by the Sangha. Thus when those who saw Bhikkus during the wet months walking about the country treading (unintentionally) on tender blades of grass and on little insects commenced to disapprove of the practice, the All Knowing One made the rule that during the rainy season Bhikkus should remain in one

definite place. Such precepts are for the purpose of avoiding the disapprobation of the world.

The Vinaya Pitaka consists of three Books, viz:—

1. UBHATOVIBHANGA which again falls under the two sub-heads of
 - (a) Bhikku Vibhanga and
 - (b) Bhikkuni Vibhanga.
2. KHANDAKA and
3. PARIVARA.

Though this division has been accepted by the Commentators, today it is customary to treat this Pitaka as consisting of five Books, viz:—1. Pārājika, 2. Pācitti, 3. Mahāvagga, 4. Cullavagga and 5. Parivara for which division there appears to be no good or sufficient reason. The Bhikku Vibhanga of the Ubhato Vibhanga consists of the principal precepts to be observed by Bhikkus and an analysis thereof, while the Bhikkuni Vibhanga contains the principal rules applicable to Bhikkunis. The Khandaka consists of rules common to the male and female members of the Order and deals with such matters as the procedure to be followed at the fortnightly meetings of the Sangha, atonement for infringements of the less important precepts, the mode of receiving novices into the Order and their ordination in due course, the duties of preceptor to his pupil and *vice versa*, and many other matters. The Parivara contains no further precept or rule of conduct. Its object is to examine the precepts laid down in the two earlier Books under different analyses. (Further notice will be taken of this in the following pages.)

That this last Book, the Parivara, though it now forms part and parcel of the Vinaya Pitaka, has been only compiled after all the three Convocations is amply borne out by the stanzas at the beginning of the Book. In answer to the question "By whom was the Vinaya Pitaka handed down from generation to generation?" these stanzas mention the names of five eminent Bhikkus of India namely Upali, Dasaka, Sonaka, Siggava, Moggaliputta, and the five Bhikkus who were the first Buddhist missionaries to Ceylon, namely: Mahinda, Itthiya, Uttiya, Samvala and Bhaddasala, and then go on to name the Mahatheras Ariṭṭha, Tissadatta, Kalasumana, Digasumana, Kalasumana, Naga, Buddharakhita, Tissa, Deva, Sumana, Culanaga, Dhammapala, Khema, Upatissa, Phussadeva, Sumana, Phussa, Mahasiva, Upali, Mahanaga, Abaya, Tissa, Culabhaya, Tissa and Siva who are responsible for the unbroken continuity of the brotherhood in India and Ceylon. Since the names of Mahathera Upatissa and others who lived in Ceylon about two hundred years after the Third Convocation occur in this list it must be accepted that this Book was compiled during the time of King Valagamba or subsequently. (There may no doubt be many in Ceylon who without due consideration may disagree with this opinion but the text permits of no other inference.)

invaluable Patimokkha does not find a place there. The Patimokkha is a book containing the more important precepts and is meant for recitation by Bhikkus in the midst of the assembled members of the order at the fortnightly meetings to which there is also a commentary. It is of course these same precepts that are enumerated and analysed in the Bhikkhu and Bhikkuni Vibhangas but the fact remains that such an important Book as the Patimokkha finds no place in the Tri Pitaka.

The question with regard to the Patimokkha has been raised by European savants, the opinion of Professor Rhys Davids being that this is a later compilation consisting of excerpts from the Vinaya Pitaka while Oldenberg rejects this view and declares that the Patimokkha is the oldest book of the Buddhist Canon. The opinion of Oldenberg is doubtless the correct one since there is definite proof that this book was recited at the fortnightly meetings of the brotherhood prior to the First Convocation and even during the lifetime of the Buddha. This omission of the Patimokkha is therefore either due to an oversight or it may even be intentional, the compiler having been of opinion that since these same precepts were already included in the Ubhato Vibhanga their repetition was unnecessary. Be that as it may, the present writer's opinion is that the Patimokkha, consisting as it does of those precepts which an ordained Bhikku is enjoined to study and to observe above all else, should have been one of the most important portions of the Tri Pitaka.

The fate of the Patimokkha is evidence of the fact that later compilations in course of time gained in esteem over the original texts. Those sections of the Tri Pitaka now known as the Parajika Pali and the Pacittiya Pali contain nothing beyond a commentary on the precepts in the Bhikku and Bhikkuni Vibhangas and the Patimokkha and the occasion for the enactment of each precept together with their meanings free from ambiguity. Though many accept that this Commentary is in the words of the Thathagata the present writer prefers to attribute these two sections, the Parajika Pali and the Pacittiya Pali, to the venerable Bhikkus who composed the First Convocation. The inference to be drawn therefore is that the Commentaries said to have been compiled by the First Convocation are the "Atuva" explanatory notes contained in the present Parajika Pali and Pacittiya Pali. It would thus appear that after the compilation of the Bhikku and Bhikkuni Vibhangas which comprise the Ubhato Vibhanga (which ought really to go under the nomenclature of "The Patimokkha with an analytical survey thereof") this was included in the Vinaya Pitaka and that the Original Patimokkha was dropped therefrom.

What is now accepted in Ceylon as the Third Book of the Vinaya Pitaka, the Mahavagga Pali, contains a life story of the Buddha from his enlightenment including many incidents that took place thereafter, and the so-called Fourth Book contains accounts of the First and Second Convocations both of which took place after the death of the Tathagata, the inference to be drawn being that these accounts were added

While the Vinaya Pitaka thus contains a Book compiled either in India or Ceylon in recent times it is strange that the inference to be drawn being that these accounts were added

on by contemporaneous writers after the event so that there is incontrovertible evidence of the fact that the Tri Pitakas have been subsequently added to after their first compilation.

We shall now proceed to deal briefly with the contents of each of the Books of the Vinaya Pitaka.

The Vibhanga or Ubhato Vibhanga (consisting of the Parajika Pali and the Pacittiya Pali) contains 524 precepts. Of these 220 form the Bhikku Vibhanga or Bhikku Patimokkha and 304 the Bhikkuni Vibhanga or Bhikkuni Patimokkha. Of these 524 precepts there are some common to both Bhikkus and Bhikkunis while others apply only to one or other of them. As those precepts that are common to the two sexes are repeated in both Patimokkhas, counting them only once leaves us with 350 different precepts. There are 46 precepts applicable to Bhikkus only and 130 applicable to Bhikkunis only while the number common to the two sexes is 174.

Of the precepts applicable to Bhikkus, four are known as the Parajikapattis. A Bhikku who infringes any one of these forfeits his right to continue as a member of the Holy Order. He cannot even after disrobing himself obtain ordination (upasampada) on re-entering the Sangha but can only remain an unordained Bhikku (Samanera) or a lay disciple. Nor can he during his life-time attain any of the stages of holiness. These precepts are:—

- i. Entering into sexual communications with a female of the human species or any other species of animals.
- ii. Dishonest taking from another anything worth a quarter of a Kahapaṇa or more. (A Kahapaṇa was a gold coin said to be worth about Rs. 3/- in modern Ceylon currency).
- iii. Causing the destruction of the life of a human being whether born or *en ventre sa mere* and
- iv. Declaring that one has entered one of the stages of holiness without having actually done so.

These are the most important of the precepts because no amends can be made for a breach of any of them.

The next class are known as the Sanghadisesas. To make amends for a breach of any one of these precepts the delinquent has to confess his lapse, undertake to perform the necessary penance therefor and, at the end of the period of penance, be acknowledged by not less than twenty members of the Order as having been purged of his guilt. This last act which declares that the delinquent who has had to abstain from participating in joint rituals performed by the brotherhood is again fit to be invited to them is known as "Abbhana." To this class belonging thirteen precepts.

The third class is known as the Pacittiya, thirty of which are again classified under the sub-head of "Nisaggiya

Pacittiya." A Bhikku who uses robes or begging bowls in contravention of the rules commits a breach of a precept of this class after the expiration of a certain number of days. He has to part with the article in question to another Bhikku or to the Order and make the necessary amends for his lapse. He cannot claim to have cleansed himself by merely performing the penances without so parting with the article. "Nisaggiya" signifies that which has to be avoided and the precepts of this class are thirty in number while the remaining 92 Pacittiya precepts have no specific name.

To cleanse himself of the taint of having committed a breach of the Pacittiya precepts and the precepts hereinafter enumerated a Bhikku has to make a confession before another member of the Order.

The next class is known as the Patidesaniya and contain four precepts, one of them enjoining a Bhikku not to receive and partake of any meat or drink given by a Bhikkuni outside his place of dwelling, such Bhikkuni not being a relative.

The fifth class is designated the Dukkaṭa, a term signifying an undesirable or unbecoming act. In the Bhikku Patimokkha the precepts falling under this head are seventy-five in number and are known also as "Sekhiya" but the number of Dukkaṭas in the other books of the Vinaya is very large indeed being over nine thousand millions and cannot be explained individually but only under their various classifications.

In addition to this division of the precepts under the five heads shown above they are also sometimes classified as:—1. Parajika, 2. Sanghadisesa, 3. Phullaccaya, 4. Pacittiya, 5. Patidesaniya, 6. Dukkaṭa and 7. Dubbhasita. The precepts falling under the two new heads of Phullaccaya and Dubbhasita are not found in the Patimokkha but in the other Books only. "Phullaccaya" signifies "more serious lapses" and included the more serious out of the rules breaches of which can be atoned for by confession before one member of the Order. The term "Dubbhasita" signifies the speaking of unbecoming or hard words and the precepts falling under this name are considered of less importance than even the Dukkaṭas.

The rules of conduct for the female members of the Order contain:—

1. Eight Parajikas,
2. Seventeen Sanghadisesas,
3. One hundred and ninety six Pacittiyas, and
4. Eight Patidesaniyas and
5. Seventy Five Sekiya Dukkaṭas.

The precepts enacted for Bhikkunis are dealt with in the two books of the Vinaya known as the Parajika Pali and the Pacittiya Pali. According to the older division of the Vinaya into the three Books the Vibhanga, the Khandhaka and the Parivara, these Two Books are included in the Vibhanga.

The Khandhaka, the next Book according to the Older Division includes the two books Mahavagga and Cullavagga. Their contents and sub-divisions, briefly, are as follows:—

I. The Maha Khandhaka contains the rules as to how members are to be admitted to the lower grade of the Order, how they are to be ordained, the rules regarding the conduct of pupils towards their teachers and *vice versa* and enumerates those persons who should not be admitted into the Order or to ordination.

II. The Uposathakkhandhaka describes the procedure to be followed at the fortnightly meetings of the Sangha held for the purpose of confessing each one's transgressions against the precepts, etc., and the rules as to the fixing of the place for such meetings.

III. The Vassupanayikkhandhaka describes the way the rainy season is to be spent by a Bhikku, the rules to be observed during this period, the places where this period should not be spent, etc.

IV. The Pavaranakkhandhaka contains the rites to be observed at the termination of this period the object thereof being to create a better understanding between those who have spent this season as enjoined by the precepts. At the termination of this period the Bhikkus assemble at a meeting place fixed according to the rules laid down for the purpose and each one, beginning with the most senior, addresses the assembly in this wise:—Sirs, if there has been on my part any transgression against the precepts which ye have seen, heard of, or suspected say ye so and I will make amends." If the reply be in the negative the assembly indicates it by their silence but if in the affirmative it is their duty to reply accordingly.

V. The Cammakhandhaka deals with such matters as leather and hides and sandals that Bhikkus may and may not use.

VI. The next section, the Bhesajjakkhandhaka, describes what medicines a Bhikku may take and the way medicines are to be administered and surgical operations performed. It also contains details as to what animal foods a Bhikku may and what he may not partake of and also an account of the visit of the Buddha to Pataliputta and Visala shortly before his death and the stories of Sinha, the general, of Mendaka, of Keniya Jatila and of Roja Malla and others.

VII. Then follows the Kathinakkhandhaka dealing with how the Kathina* is to be accepted, the indulgences to which a Bhikku who has received a Kathina becomes entitled and how the right to those indulgences is again forfeited. The recipient of a Kathina becomes entitled to use any number of robes for five months from that date. He may however also, if he so desires, go about wearing only two robes. He

will not be entitled to these privileges if he ceases to reside at the place where the Kathina was presented to him.

VIII. The Civarakkhandhaka deals with the robes that Bhikkus are entitled to use, how they should be sewn and dyed and how distributed, etc. The story of Jivaka the Physician is also related in this Khandhaka.

IX. The Campāyakkhandhaka describes how and why Bhikkus are to be excluded from participation in certain rites performed by the Sangha assembled together and how they are to re-admitted thereto.

X. The Kammakkhandhaka describes the various penalties to be imposed on quarrelsome members of the Order, viz.:—1. Tadjaniya Kamma (threatening) 2. Niyassakamma (advising) 3. Pabbajaniya Kamma (turning out of one from his place of abode) 4. Patisaraniya Kamma (making reparation) and 5. Ukkhepaniya Kamma (punishing)

XI. The Parivasikkhandhaka lays down the special rules to be followed by those who have infringed the precepts under the head of Sanghadisesa before they can claim to be re-admitted to participation in joint rites of the Sangha.

XII. The Samuccayakkhandhaka lays down the manner in which a Bhikku who has violated any of the precepts under the head of Sanghadisesa should claim to be considered as having cleansed himself of the taint and the manner in which the Sangha should re-admit him.

XIII. The Samathakkhandhaka describes the manner in which disputes among members of the Order are to be adjudicated upon.

XIV. The Khuddhakavattukkhandhaka directs how Bhikkus should conduct themselves in respect of matters of trifling import. E.g. They are restrained from scrubbing their bodies against posts or trees or walls when bathing and from the wearing of threads round the neck or across the shoulder or round the waist and rings and bangles. Nor should they use brushes or other contrivances for smoothening their hair or unguents of wax or other substance for the purpose. They must not apply toilet powder or colour or paint their faces nor use cosmetics for the body. Nor should they sing the Dhamma in musical tones. Their begging bowls are to be of clay or of iron and not of gold, silver, precious stone, copper, glass, lead or other metal or wood. How and where robes and begging bowls are to be deposited is also dealt with in this Khandhaka. Also such matters as the construction of water closets, lavatories, baths and kitchens and the furniture, etc. to be used therein and the way robes are to be worn.

XV. The Senasanakkhandhaka contains a description of the dwelling houses that Bhikkus may accept for their use and the beds, chairs, coverlets, etc., to be kept therein and the way they are to be used and taken care of and also how

* The Kathina is the name given to a robe that is sewn and dyed on one day which is presented to the Bhikku who has spent the rainy season in a certain place by his Dayakas at the termination of the period.

Bhikkus are to reside in these dwelling houses. This Khandhaka also relates the story of the first visit of Anepidu to Buddha and of the construction of Jetavanarama.

XVI. The Sanghabhedakkhandhaka relates the details of the secession among the members of the Order caused by Devadatta and contains the story of Devadatta from his admission to the Order.

XVII. The Vattakkhandhaka gives instructions regarding such matters as the disposing of the furniture, etc., of a Vihara from which a Bhikku is about to depart on a long journey in order that such furniture may be secure during his absence, how a Bhikku should enter the Vihara of another, how a younger Bhikku should salute an elder, how a host should entertain his guests, how beds are to be cleaned, how doors and windows are to be opened and lamps lit, how a Bhikku dwelling in the forest should fetch his water and deposit the same, how a Bhikku should conduct himself when begging for alms in the village, how he should conduct himself in the lavatory and a vast number of other similar matters.

XVIII. The Patimokkhatthappanakhandhaka states that when the Sangha has assembled at a place fixed for the purpose for the fortnightly recitation of the Patimokkha if there happens to be anything that should prevent the recitation it should be postponed. It also relates an incident in the Purvarama where the Buddha delayed this recitation as the assembly contained a Bhikku whose *sila* was impure. If there happens to be present at the meeting any Bhikkhu who having infringed a precept has not cleansed himself of the taint in the prescribed manner it is laid down that the recitation should not take place.

XIX. The Bhikkhuni Khandhaka relates how on the earnest entreaties of Maha Pajapati Gotami the Order was thrown open to women. Among other matters it deals with the way members of the two sexes of the Order should conduct themselves towards each other, and the manner in which a Bhikkuni is to be ordained.

XX. The Pancasatikakkhandhaka contains an account of the First Convocation composed of 500 arahans.

XXI. The Sattasatikakkhandhaka likewise gives an account of the Second Convocation in which 700 arahans participated. It is also here stated that the Second Convocation only dealt with the Vinaya Pitaka, the occasion for it being called together being the violation of certain precepts by a Bhikku of the name of Vajji Putta. It is not stated that this Convocation dealt with any of the other Pitakas.

To come now to the Parivara popularly accepted as the Fifth Book of the Vinaya Pitaka. It has already been stated at the commencement of this article that this Book has been compiled after all three Convocations. It begins with the question where, on account of whom and on what occasion

the first precept of the Parajika was enacted and proceeds to answer similar questions in respect of all the precepts in the Bhikkhu Vibhanga.

The Second part deals with the gravity of the infringement of each of the precepts in their order and is followed by two parts dealing similarly with the Bhikkhuni Vibhanga. Next the precepts are classified as those which can be violated by word alone, by deed alone, by thought and word, by thought and deed, etc. A subsequent section lays down in detail a number of matters of importance in the adjudication of disputes.

Thus it would be seen clearly that besides examining the precepts laid down in the earlier Books under various analyses this Book does not contain a single additional precept and it is therefore to be concluded that this Book has been included in the Vinaya Pitaka as it is of the greatest assistance to students who desire to master the precepts.



For the Sportsman— Specially designed British-made Spectacles

Good vision and perfectly fitting, comfortable spectacles are a boon to the sportsman. Wear the new British-made Sport Spectacles, and enjoy these boons. The Sport Spectacles can be fitted with unsplinterable lenses by

The Metropolitan Trading Co.

Ophthalmic Opticians, Photographers, Jewellers,
Dealers in high grade Pocket & wrist watches.
Watch-Repairers, Etc.

42 & 44, SYMONDS' ROAD, MARADANA,
COLOMBO.

(Opposite Municipal Market)

Telegrams: "METRACO"

Phone: 2077.

HOW INDIA LOST BUDDHISM.

[BY THE REV. BHIKKU ANANDA, B.A.]

"Na kho Kassapa, pathavi dhatu saddhammam antaradhāpeti nāpo dhatu na tejo dhatu na vayo dhatu.

"Atha kho idheva te uppajjanti mogha-purisa ye imam saddhammam antaradhāpentī.

—Sanyutta Nikaya



AMONGST the many arresting events that mark the religious histories of the world perhaps none stand more conspicuous and certainly none more melancholy than the disappearance of the religion of the Buddha from the lands of its birth.

Apart from being the birthplace of the Blessed One, India has been the dynamic centre from which radiated innumerable missions of the Dhamma, lighting all Asia from the "snows of Siberia to the luxuriant islands of the Javanese archipelago", with the glory of the Teaching of the Truth.

As early as 200 B.C. Buddhism penetrated into China. In 372 and 400 C. E. it entered Korea and Japan and it was not later than the 7th century C. E. that Siam accepted it. Ceylon of course was an earlier child of the noble religion, and in time came to be the chosen of the Faith, for her loyal adherence to and her equally loyal preservation of the Pure Teaching.

These and many other countries, which came under the sway of Buddhism early or late, maintained constant relations with India. To the classic cloisters of Buddhist learning at Nalanda, Vikramasila and Udantpuri did the daughter-countries of the Faith send their scholars so that they might dive into the depths of the Aryan lore and draw on the vast intellectual treasures there obtainable.

India in those days had come to be regarded as the treasure-house of wisdom. She was the holy land of a free and soaring culture, purifying, ennobling, and refining all who came in contact with her, and the high spirituality of that period found ecstatic utterance in the manifold forms of beautiful art and architecture, of sculpture and painting and kindred crafts whose remains, today, even in their mutilated state, evoke the admiration of moderns. In short, India reached the golden age through the light of Buddhism.

Today, when China, Japan and Tibet in the north, and Ceylon, Burma and Siam in the south are justifiably proud in the possession of the religion of the Sambuddha, India naturally feels keenly her loss of the greatest legacy of her greatest son. In the time of Devanampiya Tissa, Mahā Mahinda was able to refer to India as "shining with yellow robes." But today there are practically no Buddhists in the whole of the 'Middle Country.'

The reason for this tremendous change, when it occurred, and how it was effected, are questions which arise almost at the beginning of our inquiry. The change was not anterior to 1200 C. E. But without answering these questions here, let us take our minds back to the beginning of Buddhism as a national religion in India and trace the history of its rise, decline, fall and final disruption in the chaos that ensued in the wake of the Moslem invasion.

Buddha's parinirvāṇa took place in 483 B. C. His Dhamma was not recorded during his lifetime, and there was the possibility of the teaching being lost to the world. Cognizant of this and with the foresight that characterized the Elders of old, a company of the Noble Order, soon after the Great Decease, hastened to Rājagaha and held a convocation of monks to redact the teaching.



The Rev. BHIKKU ANANDA, B.A.

Mahā Kassapa, a towering personality amongst the powerful figures who comprised the circle of Great Discipleship, presided over the deliberations. The thera Ananda, cousin and constant companion of the Master, was questioned on the LAW (Dhamma) and Upāli, chief amongst those versed in the discipline of the Order, was questioned on the RULE (Vinaya). And these two theras in due form and order set forth the LAW and the RULE. And after them the whole concourse of the assembled bhikkus repeated the Teaching in unison to mark its approval of the redaction.

The teaching being put into canonical form, the bhikkhus grouped themselves according to their bent and ability to

LONDON

75 76 77 78 79
Farringdon St.
10, St. Bride St.
27, Stonecutter St.



Cablegrams:—
GOTCH LONDON
Codes:—
WESTERN UNION
A.B.C & G & G PRIVATE

AGENCIES

CANADA

Toronto
Montreal
Winnipeg
Vancouver
Edmonton
Hamilton
Ottawa, etc.

U. S. A.

New York
Chicago

JAPAN

Osaka
Tokyo

EASTERN

Bombay
Calcutta
Madras
Karachi
Lahore
Colombo
Rangoon
Singapore
Also
Cairo
Buenos Aires
and throughout
the world

AUSTRALIA

Melbourne
Sydney
Brisbane
Perth
Adelaide
Launceston Tas.

New Zealand

Wellington
Auckland
Christchurch
Dunedin

S. AFRICA

Sole Agents for
Central News
Agency Ltd.
Johannesburg
Cape Town
Durban
Port Elizabeth
Pretoria
East London
Bloemfontein
Bulawayo
Salisbury
and branches
throughout

GORDON & GOTCH, LTD.

Exporters, Shippers and Advertising Agents.

GORDON HOUSE,
75-79, Farringdon Street,
London, E. C. 4

*For Trade Revival - advertise in
The Buddhist Annual of Ceylon.
Particulars from Messrs. Gordon & Gotch Ltd.*

THE

CROWN COLONIST

A Monthly Journal of Information for all concerned in the Trade and Development of British East and West Africa, the West Indies, Ceylon, Malaya and the other Colonies, Protectorates and Mandated Territories of the Empire.

33, TOTHILL STREET, WESTMINSTER, LONDON, S. W. 1.

Subscription Order Form.

Beginning with the next number, please post your paper monthly for one year. Remittance enclosed herewith.

Name

Address

Date

The terms for Subscription are 12 shillings per annum, Post Free.

Say you saw it in the "Buddhist Annual of Ceylon."

BY APPOINTMENT
STEEL PEN MAKERS



TO HIS MAJESTY
KING GEORGE V.

BRITISH PENS, LIMITED.

Incorporating
WILLIAM MITCHELL, HINKS WELLS & Co., CUMBERLAND PENCIL Co., Ltd.
ESTABLISHED 1825. ESTABLISHED 1839. ESTABLISHED 1832.
ENGLAND.

Manufacturers of
STEEL & INCORRODIBLE METAL PENS, PENHOLDERS, PENCILS STATIONERS' SUNDRIES ETC



No. 2040

No.



0



ORIGINAL "J"



No. 2114



No. 0773



"G"



No. 0591



No. 2155



Made in 9 Sizes . No 1



"G"



Best Selected Genuine Cedar Polished Blue Stamped in Gold 6H to 6B



Best Selected Genuine Cedar Polished Mauve Special Hard Copying Ink



Cedar Polished Red Stamped in Silver 2H to 2B



H509 Taper Genuine Polished Ebony Nickel Drawn Tube Tip. 7 inches

WRITE FOR CATALOGUE AND LISTS

STOCKED BY **W. E. BASTIAN & Co.,**
33A. & 33B Norris Road, COLOMBO.

study, master, and bear in mind the different parts of the canon. Some specialized in the Rule (Vinaya); these were the *Vinayadharas*. Those who mastered the suttas or discourses were known as *Suttantikas*. *Matikadharas* were the doctors of the Abhidhamma, the philosophy of the law. With the work of specialization the first convocation came to an end and was designated the First Council or the Council of Rājagaha.

A century later acute differences arose between certain sections of the monks on various points including the Dhamma and the Vinaya and the monks were once again convoked to settle the differences. The meeting took place at Vesāli but it was not able to decide the questions to the satisfaction of all concerned. A large number withdrew from the convocation and held a separate conference of their own at Kosambi. The secessionists were called *Mahāsaṅghikas* and those who adhered to the old orthodox school of Elders were known as *Theravādins*. Out of these two schools which were differentiated at the Second Council or the Council of Vesāli, the next century produced no less than sixteen other sub-divisions making in all eighteen different sects.

The school of Theravāda or Sthaviravāda gave birth to the Vatsiputriyas, Mahisāsakas, Dharmaguptikas, Sautrāntikas, Sarvāstivādins, Kāsyapiyas, Samkrāntivādins, Sāmmattiyas, Shannāgarikas, Bhadrāyāniyas, and Dharmottariyas, and the Mahāsaṅghikas in their turn produced the Ekavyāvahārikas, Gokulikas, Bahusrutiyas, Caitikas and Prajñaptivādins. Of the points on which these sects and sub-sects differed one was concerning the personality of the Master himself. Some of them had fallen into the error of believing that the Blessed one was altogether non-human. They said that he was hypercosmic in every detail and believed that he was not really born. Neither did he strive nor finally pass away. All the earthly events regarding his life recorded by history were unreal. They were merely a display of Maya (Illusion). The truth was esoteric. And to uphold these views and theories they fabricated new suttas wherein the supernatural was given free-play. They eulogized the miraculous activities of the Buddha and transformed him into a divinity.

Two centuries and more after the Parinirvana of the Buddha, Asoka the Mauryan emperor became a Buddhist. His teacher was the therā Moggaliputta Tissa who felt the need of bringing the learned ones in the Order together to settle many questions which demanded attention and under the aegis of Asoka a convocation of monks—the third in the series recorded—was held at Asokārāma in Pāṭaliputta, the city of the empire.

Over a thousand Elders of the brotherhood attended this assembly which came to be styled as the Third Council or the Council of Pāṭaliputta. As many as eleven sects were left out of this convocation and were denied admittance. The uninvited sects assembled separately and held a conference at Nālandā, a place which was to become later the stronghold of Sarvāstivāda, and subsequently of Mahāyāna.

Moggaliputta Tissa, president and dominant figure of the Third Council, was of heroic mould. Noble his personality was, but nobler was his life-work. His foresight and wisdom, his indomitable courage, his energy and ability, which laid the foundations of the empire of Buddhism are second in importance only to the Master's work in the sphere of missionary endeavour. The expansion of the Dhamma-Field through powerful missions composed of able and learned theras established the Truth on an unassailable basis which has withstood the vicissitudes of twenty-two centuries. It is not possible to end this brief reference to the mighty monk without touching on the mission to Ceylon undertaken at his behest by the Royal Mahinda. To Moggaliputta Tissa, as much as to Mahā Mahinda, belongs the credit of uniting Lankā and India by ties of an eternal kinship.

The teaching brought by the Royal missionary to Ceylon was handed down orally from teacher to pupil until the time of Vatta Gāmini Abhaya, popularly known as Valagambāhu, when it was written down by learned theras at Aluvihara in the district of Matale. This grand achievement was a distinct step forward in accomplishing the splendid task of preserving for all time the integrity of the Teachings.

Not only Asoka but other Maurya kings also supported and furthered the cause of Buddhism. They built stupas and Vihāras and maintained the Order. Last of the imperial Mauryas was Brihadratha. He was killed by his general Pushyamitra who ascended the throne and inaugurated a new dynasty, the Sunga. Political necessity made him a strong follower of Brāhminism, and an enemy of the Buddhists. In his reign long-forgotten animal sacrifices were revived, the Smritis which asserted the divinity of the Brahmins were written, and the Mahabharata, a collection of religion, folklore and history, was compiled. A determined effort was made to instil new life into Sanskrit literature. In many ways things became unfavourable to Buddhists who were compelled to shift their centres of religion to places outside Magadha. Ārya Sthaviravāda moved to Sanchi; Vedis-Giri and Sarvāstivāda to Urumunda at Mathura, and other sects elsewhere.

Ārya Sthaviravāda could well be taken as the oldest nikāya, (sect) as well as the most orthodox. The followers of other nikāyas made several changes in their scriptures to suit changing circumstances. Sarvāstivāda as soon as it reached Mathura turned its Tripitaka from Māgadhi to Sanskrit, the language beloved of the Brahmins. Many other nikāyas did the same. But Ārya Sthaviravāda preserved the Teaching in the original Māgadhi or Pāli.

After the breaking-up of the Maurya empire, King Menander a Bactrian Greek was able to conquer part of the North-west and make Sagala (modern Sialkot) his capital. His viceroys or satraps and those of his successors governed at Ujjain and Mathura. The Greek kings of India being mostly Buddhists, their satraps looked with favour on the Sarvāstivādins of Mathura and the Sthaviravādins of Sanchi. Mathura of those days was, besides being the seat

of a vice-regal government, an emporium on the great trade-route from the South and East towards Taxila in the North. Caravans large and small passed through this centre of commerce. The wide diffusion of Sarvāstivāda could safely be ascribed to the great contact it naturally had with the outer world through its headquarters being situated on an arterial trade-route.

Gradually the Sarvāstivadins of Mathura began to differ from the original Sarvāstivada of Magadha. To draw a distinction between the two, this nikāya was named Arya Sarvāstivāda.

The Yuchees succeeded the Greeks and established a new rule. Kanishka the Kushāna monarch belonged to this new reigning house. His capital was Peshawar. He was a devout Sarvāstivādin.

Vasumitra and Asvaghosa belonged to his age. Under his auspices a council of monks was called by the two scholars to wipe off the differences which divided the schools of Gandhāra and Kashmira. At this council certain commentaries were compiled known as Vibhāshas. Followers of Sarvāstivāda were sometimes called Vaibhāshikas after these books.

In the first century C. E. when Vaibhāshikas were gaining ground in the north, in the south—in the country of Vidarbha (Berar) Nāgārjuna was born. He wrote a treatise on Sūnyavāda (Relativity) which helped the development of Mahāyāna. Books like the Prajñāpāramitā served the Mahāyanists for the Tripitaka.

In 400 C. E. Vasubandhu wrote his Abhidharma Kosha, a work which was in the main Sarvāstivādin in principle. His commentary on the Kosha was regarded as supporting the Sautrantika school. Asanga, Vasubandhu's brother, founded the system of Yogacara philosophy.

Towards the close of the fourth century C. E. four distinct systems of Buddhist philosophy were in existence. These were the schools of Sautrantika, Vaibhashika, Mādhyamika and Yogacara. With their special treatises, methods, terminology and techniques of

deviated from the traditional way of scriptural exegesis, revolutionized the canons of exposition and in many respects re-stated the Teaching.

A salient feature of these schools was the mode or 'vehicle' (yana) of liberation. Vaibhāshikas and Sautrāntikas accepted three modes: Buddha-yāna, Paccekabuddha-yāna and Arahāt-yāna. The Mādhyamikas and Yogacaras recognized only the Buddha-yāna. The followers of Buddha-yāna called themselves Mahāyānis considering themselves superior to the followers of the three modes and cast on the latter the depreciatory appellation of Hinayānis or "little Vehicle-men." These Mahāyānist were sincere devotees of Buddha-yāna alone. In their burning ardour for the ideal of supreme Buddhahood, they disparaged the efforts of those who differed



Polonnaruwa, Ceylon: Ruins of an Ancient Temple.

from them. The infinite compassion and the infinite wisdom which characterized the enlightenment of a Sammāsambuddha captured their imagination. They composed many 'vaipulya' and Ratna Kūta suttas to expound the beauties of their ideal. To popularize their views they originated a new cult, the cult of Bodhisattvas, and created divinities like Avalokitesvara, Manjusri, Akashagarba and others. Arahats like Sāriputta and Mahā Moggalana were brought down to the level of Bodhisattvas. Mahāyānist, in their zeal to make everyone a Buddha, distorted many suttas to serve their purposes.

Image-making received a fillip with the arising of Mahāyāna. Though the first image of the Blessed One was made in the time of the Kushāna Kanishka, with the diffusion of Mahāyānist ideas statues of numerous Bodhi-

sattvas became common. Along with them gods and goddesses also came to be worshipped. Prajñāpāramitā, Tārā, and Vijayā were among the latter. Innumerable temples were built for these Bodhisattvas, and wealth was lavishly spent in the performance of ceremonial worship. Suttas longer and more 'merit-earning' than those of the Hinayānists were composed. Being too long for constant repetition they were condensed into 'dhārnīs' of two or three lines each. Dhārnīs in their turn became too numerous to be conveniently recited and were compressed into mantras which resulted in the rise of a degenerate religion called Mantrayāna—a mode of salvation through 'utterances of power.'

Hinayāna accepted all three modes of liberation as ideal according to the capacity of the aspirant to salvation. It presented the manifold ideal, as opposed to the uniform goal of Mahāyāna which promised to all and sundry, whatever their differences of nature or nurture, a royal road to Buddhahood. Mahāyāna also taught that the Bodhisattva, being a follower of the selfless ideal of Buddhahood, was more or less exempt from the observance of the Vinaya. Moral laxity naturally followed such teaching. The doctrines of Guhya Saṃāja and Kāla Cakra which were unmistakable sanctions for leading an immoral life began to be accepted. Flesh-eating, the taking of intoxicants and other evils that go with them became common. Those seeking entry into these secret organisations which encouraged and practised these vicious ways had, however, to go through a period of probation, and pass through several stages of initiation before becoming members. So long as these degenerate organisations were numerically weak they propagated their doctrines in secret and appeared to the world as Mahāyānists.

Mahāyāna having no Vinaya of its own had accepted the Vinaya of the Sarvāstivādins. The Mahāyānists also accepted the Sarvāstivādin Vinaya and were ordained according to it. From Mahāyāna they took over the cult of Bodhisattvas and in addition to these practised the Tantric rites and ceremonies of Vajrayāna, the lowest and most degenerate sect into which later Indian Buddhism resolved itself.

In the 8th century C. E. nearly all sects of Buddhism became followers of Mahāyāna which at that time was another name for Vajrayāna. They ceased to believe in the simple, inspiring life of the Master and preferred fantastic stories of their own making. Most of the monks though robed in yellow were at heart followers of the black arts of Vajrayāna. The expounders of Vajrayāna, although profound scholars and great poets, still in their outward life lived like half-mad men. They developed a mystic language (Sandhya-bhāṣhā) which conveyed a double sense: sensual as well as spiritual.

In the 7th century C. E. Indrabhūti, king of Orissa, his teacher, Anangavaraja, and many other scholars were busy proving the possibility of realising desired objects through Tāntric methods. In their writings they used many words of hidden import such as 'Upaya' for men, 'Prajna' for women, and 'Amrita' for wine. From the 8th to the 12th century

C. E. Indian Buddhism in its corrupt forms assumed a thoroughly orgiastic aspect.

Vajrayāna had its 84 siddhas or supermen. Many of them were scholars and poets. They led a strange life. Most of them lived in jungles and seldom covered their bodies. Human skulls were the cups they used in drinking wine. They lived by themselves and deeply resented the intrusion of outsiders.

The Indian masses under the influence of the Tāntric cult lost all reverence for morality. Their drink-sodden, vitiated minds revelled in absurdities.

There were kings who considered it imperative to maintain great siddhācāryas with their retinues of monks. Siddhācāryas performed Tāntric rites for the kings and instances have been found of kings giving their daughters to the siddhas.

And when the hosts of moral and spiritual decay had weakened and emasculated the soul of the Indian people, when the Brāhminical distinctions of caste had disintegrated their social life, and when the superstitious mysticism of Tāntricism had dulled their mental life, the Moslem legions like a storm that clears the atmosphere descended from the North-west. The wealthy temples where the pious offerings of centuries had accumulated were desecrated and their belongings despoiled. The Bodhisattvas, gods and goddesses, were thrown down from their high altars and utterly destroyed. Nothing was sacred to these virile fighters of Islam whose main purpose was simply loot and destruction. Mantras and Tāntric practices availed not. The great Tāntrikās were powerless before the conquering legions. And while the crowd of Tāntric magicians were busy performing their 'Balees' and mumbling their mantras, the north of India passed into the power of the invader.

The depth to which the superstitious beliefs of the people had descended is well illustrated by the story of the Pala Kings of Behar who built a great Tāntric Temple at Udantapuri with the hope of warding off evils. They expected that the Tāntric gods and goddesses installed in that temple would succour them in case of trouble. But alas the last King was overcome by Mohamed-bin-Bhiktyara with a band of 200 cavalry. Tara's great statue was reduced to pieces. Thousands of monks were slain and viharas completely sacked. Though great and irretrievable losses through the destruction of valuable treasures of art and architecture, of men and material, were sustained, the wiping out of the Vajra pest was an invaluable advantage. The people awoke to a sense of the fatuity of the course they had for long pursued.

Before I conclude this brief survey of an era replete with brilliant achievement as well as with stark degeneracy, let me touch upon one possible question that may arise. Brahmins and Buddhists were treated in the same manner by the 12th century Moslems. They were all attacked indiscriminately and killed

without compunction. Then, how was it that while Brahmins as a class persisted in spite of persecution, the Buddhists disappeared? The reason is not far to seek. Among the Brahmins even householders were leaders and protectors of religion. But amongst Buddhists the responsibility of safeguarding the faith rested entirely with the monks. Brahmins did not attract attention by peculiarities of dress or demeanour, whereas the orange robe of the Buddhist monks and their way of living together in monasteries made them conspicuous. It is certain that there were many Tāntrics among the Brahmins. But there were also cultured Brahmins, pious and virtuous, who won the respect of their fellow-men. Buddhist monks on the contrary were notorious for their lax morality, and relied more on the Tāntric arts. So that when they attempted to rebuild the viharas that were destroyed, public support was not forthcoming. Their quondam dāyakas had ceased to trust them.

Modern excavations at Saranath point to no Buddhist building later than the 12th century C. E. The last temple

built there was of Queen Kumara Devi, but in contrast to this the famous Hindu shrine of Visvanath, a few miles away at Benares, was destroyed on three different occasions by the invading Moslems and was re-built each time after it had been desecrated.

Lāmā Tārānatha in his Tibetan *History of Buddhism* records the fact that Buddhist monks when they were persecuted in the 12th century fled to Tibet and other countries outside India. The dispersion of the clergy and the destruction of viharas naturally reacted on the life of the lay-folk who were left without places of worship and the ministrations of the monks. As a result many gradually drifted towards the religion of the Brahmins with whom they were connected by ties of blood and caste, and others were either persuaded to accept the Arabian faith or forcibly converted to it. Thus Buddhism disappeared from the land of its birth.

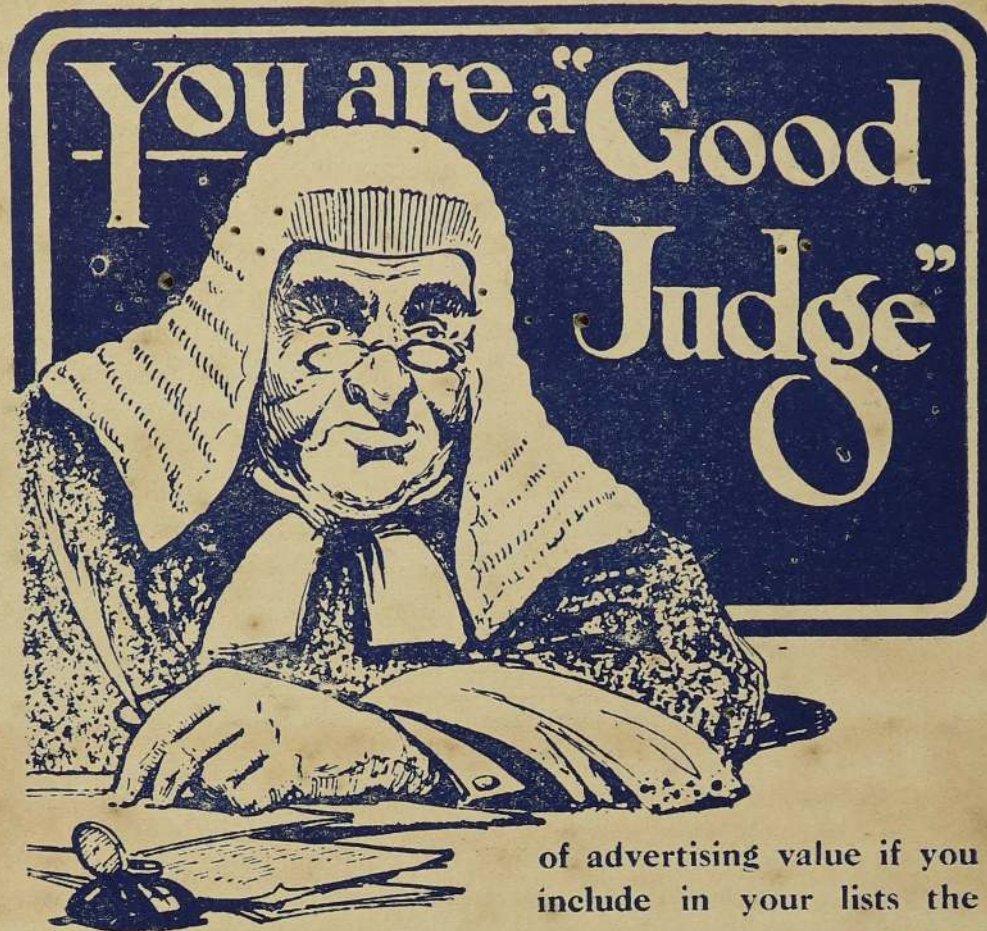
THE GOOD LAW.

“Weep not for Me,” the dying Teacher said,
 “Prepare to follow Me to the Great Peace.
 Walk in the Path as I commanded you,
 The endless round of life and death shall cease.
 No tangled web of sorrow shall ye weave
 When pride, desire, and cruelty have died.
 Walk in the Noble Path, hold fast to Truth,
 And you will ever have Me by your side.”

Oh, blessed Lord of Tenderness and Love
 Your first commandment bids us kindly treat
 All living creatures, be they great or small,
 Footless, four-footed, or with many feet.
 This precept must be well and truly kept
 By those who hope deliverance to gain;
 No one can tread the Holy Eightfold Path
 Who disregards a sentient creature's pain.

Yet men go forth the timid stag to hunt,
 For gaily plumaged bird they lay a snare,
 Betray the trust of faithful dog and horse,
 Spread death and desolation everywhere.
 Bound to the Wheel of Life and Death they stay
 While sorrow, suffering, and despair increase,
 For they have failed to listen and obey—
 Alas, men wander far from the Great Peace.

But those who shed benevolence on all
 Earth's living creatures, and who walk aright
 Fulfilling the Good Law shall freedom gain:
 The end of pain and sorrow is in sight.
 All homage to the Blessed Lord, who lit
 The Lamp of Knowledge, in whose light we see
 All life is one. OM MANI PADME OM!
 Strive for the Great Peace, strive unceasingly.



of advertising value if you include in your lists the

BUDDHIST ANNUAL OF CEYLON.
Published Every Wesak.

Thirteenth Year of Publication—(Illustrated.)—(1933 ISSUE)

Maintaining high literary traditions, offering a Pictorial Service of real archaeological and historical interest, and carrying as regular features a number of exclusive contributions from the pens of some of the most distinguished writers of the day.

CIRCULATION—the Largest of any Buddhist Journal of its kind published in the world. There is hardly a Buddhist home in Ceylon or in any part of the world where the Buddhist Annual is not a regular and welcome visitor.

SCALE OF CHARGES FOR ADVERTISEMENTS.

		One Colour		Two Colour		
		Rs.	£.	Rs.	£.	
Full Page	10"x8"	60/-	5/-	75/-	7/-	
Half "	5"x8"	35/-	3/10/-	50/-	4/-	
Quarter Page	5"x4"	20/-	2/-	30/-	2/10/-	
1/8th "	5"x2"	15/-	1/5/-	20/-	1/10/-	
Special Trade Cards	3½ x 2½	One Colour only		10/-	sh. 15/-	

Facing matter and Special Positions 50% Extra.

Two columns to page

Press day—1st day of month previous to date of issue. Blocks 100 screen.

BOOK YOUR SPACE NOW

ORDER from _____

(Please write in block Capitals)

To The Manager, Webco Publicity Services,
 P. O. Box No. 10, Colombo, Ceylon.

Dear Sir, Please reserve _____ page space. Position _____ for one/two colour production of our advertisement in the 1933 issue of the Buddhist Annual of Ceylon. Remittance enclosed herewith or Charge to our account.

Yours truly,

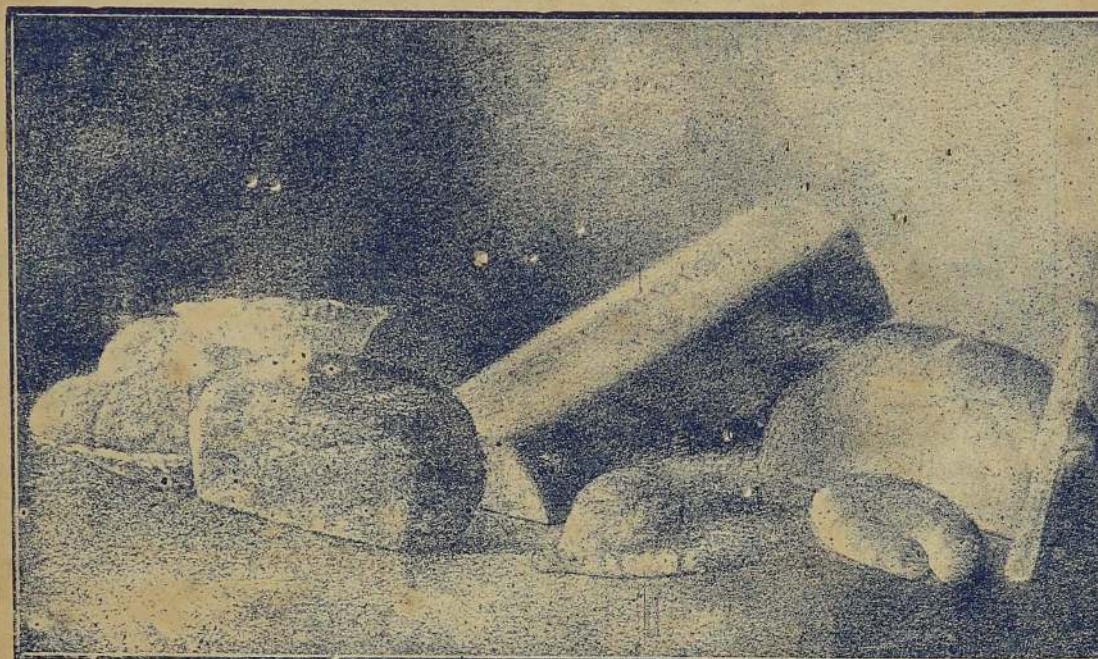
Date _____

SINGLE COPY 2s. 6d. POST FREE Rs. 1/85

Producers of - -
Best Wholesome

BREAD & RELISHES

Worthy of your
Confidence - -



ISURUDISI BAKERY,

LEADING PURVEYORS TO CLUBS & BUNGALOWS.

It is satisfaction that makes "Isurudisi" the favourite.

Layard's Broadway, COLOMBO.

Phone: 88

TAILORING AS IT OUGHT TO BE.

For perfect cut,
fit and finish *CONSULT* THE QUEEN'S HOUSE TAILOR,
W. W. PERERA

Every garment a man wears can be obtained—from the crown of your head to the soles of your feet.

QUALITY GOODS less heavy overhead charges.

Genuine Bargains in Men's Suits

Tweeds, Serges, Flannels, smartly tailored throughout and fit and finish guaranteed.

Prices from :—
Rs. 45-00 to Rs. 95-
per suit

Hats, Shirts, Collars, Ties, Studs, Links, Braces.
Belts, Suspenders, Underwear, Hosiery, Shoes, etc.,
representing all that is

UP-TO-DATE and at COMPARATIVE PRICES.

INSPECT AND TEST OUR VALUES.

W. W. Perera,

Queen's House Tailor,
First Cross Street,
PETTAH, COLOMBO.

A Wish

BY

Miss Tay Yew Bee

Let us think for a while of yesterday and of the other days gone by. We can all remember things that gave us great pain and greater anxiety. Things that we wished had never happened to us. Things from which we thought we would never escape. Some things gave us fear, some shame, some doubt. In one way or another, our days were filled with unpleasant things and miserable moments. We wished to have pleasant days. We wished that nothing came to trouble us, to give us pain and give us misery. Even when we did things which we thought would give us happiness, the result often was trouble and anxiety. From what we know of our own past, and from the past of all our friends who have told us the truth about them we learn that many and many are the things that come in our way and give us trouble. We are young. We seem to be happier than our old friends and relatives. Many of our old folk say they are 'fed up' with life. We often hear them say "I wish I would die!"

Now, my brothers and sisters, suppose there is a way which will save us all our misery in the world: would you not be glad? would you not welcome it and embrace it? would you not accept it and be happy for all days to come? Suppose somebody comes along and tells us: "Do this thing and this thing, and you will have no more misery in this world, and you will have everlasting peace of mind," would you not do it and would you not be happy?

Well, then, there was one who came into the world, and there was one who told us, 'Do this, and you will have peace of mind,' and there was one who showed us the way to everlasting peace.

He does not ask us to go to the forest to have peace of mind. He does not ask us to leave our kith and kin to have peace of mind. He does not tell us that we should die and go to another world to have peace of mind. Even as we are, in the very place where we are, he says, everlasting peace is ours for the asking.

This one came to the world thousands of years ago. Still he is living in the hearts of all of us, in the hearts of more than half the people in the world. This One, this Great One, this Exalted One, is none other than our Best Beloved One, our Lord Gautama, the Buddha.

Brothers and sisters, let us try to learn more and more about him. Let us learn how he renounced the world for the sake of suffering humanity, let us learn how he came to know of all the mysterious secrets that govern the Universe, let us learn how he found out the great remedy for all pain, misery, decay and death, let us learn what this wonderful remedy is, and let us learn to live even as the Blessed One Himself lived while he was on the surface of the earth for the last time.

Let us then take our refuge in Him. (The Buddha)

Let us then take our refuge in His Law. (The Dharma)

Let us then take our refuge in those that live as he lived (The Sangha)

—(From "Peace", Singapore)

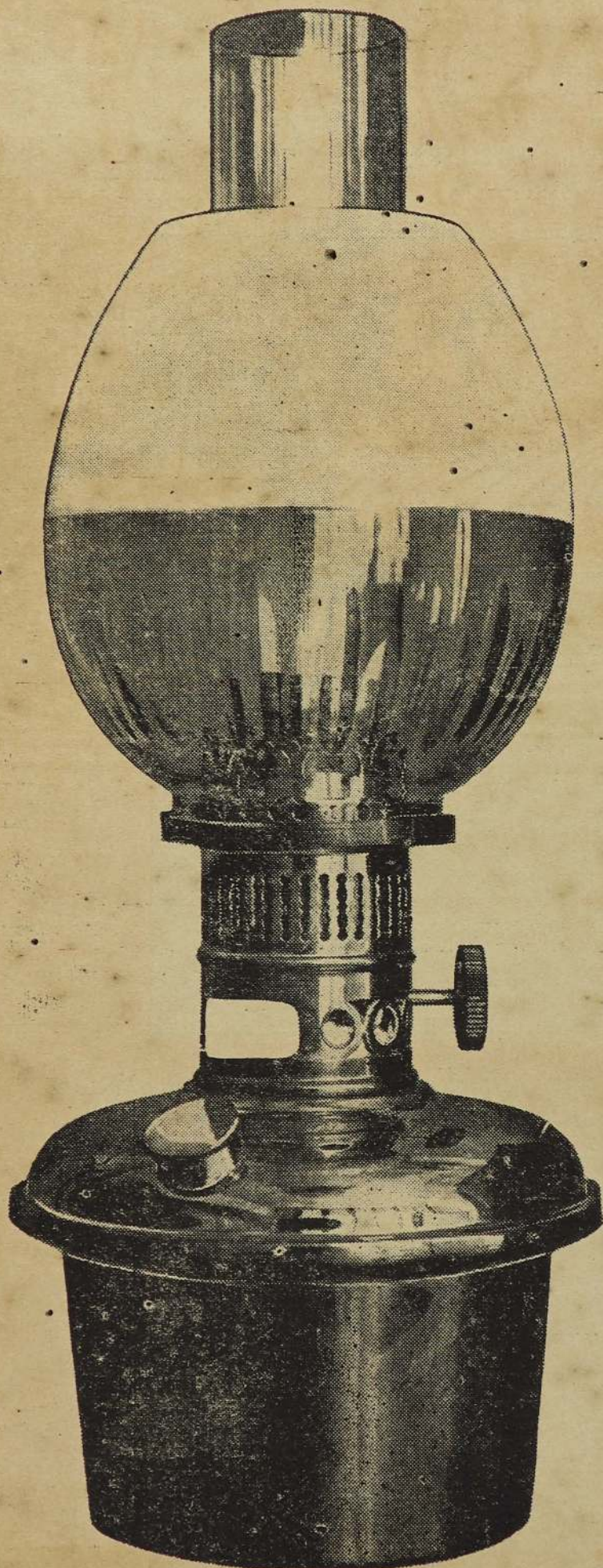


Fifth Precept of the Enlightened One.

*"Carrying neither stick nor sword, sympathetic and kindly,
the disciple bears love and compassion towards all living
creatures."*

Armed but with kindly words and gentle deeds,
The good man follows where the Buddha leads:
No creatures fear him, he is wrapped around
In radiant happiness and joy profound.
Rise, gird yourself with love, be Buddha's priest.
The light is glowing in the golden East
Where first the Holy One proclaimed the law:
"Help all Life's children, they are suffering sore.
Learn how to reverence all creatures sent
To share your life; love them, then rest content,
From life to life you shall advancement glean,
Until you reach Nirvana, perfect, clean."

—FROM *Seeking Wisdom* BY GERALDINE E. LYSTER.



TITUS
: : : **PETROL** : : :
LAMPS
FOR
SAFE
AND
ECONOMICAL
LIGHTING

*The Original
Non-Pressure Petrol Lamp.*

*EVEN YOUR OLD & DISCARDED
Kerosine Oil Lamps
CAN NOW BE CONVERTED TO
TITUS TO BURN PETROL
WITH ENTIRE SAFETY.*

Full particulars with prices of complete new lamps or for converting your old Kerosine Oil Lamps sent on application to.

Sole Agents in Ceylon.

TITUS STORES

No. 6, MAIN STREET,
COLOMBO.



Gold Medal for Jewellery & Gems.
Wembley Exhibition, London, 1924.

Preference always goes to :

PUNCHISINGHO & BRO.,

ESTD. 1901.
MANUFACTURING JEWELLERS,
DIAMOND MERCHANTS



Gold Medal for Jewellery.
All Ceylon Exhibition, 1922.

Wholesale and Retail Dealers in every description of Ceylon Precious Stones, Pearls, etc.

The largest collection of Tortoise
Shell Ware, Ceylon Lace & Curios.



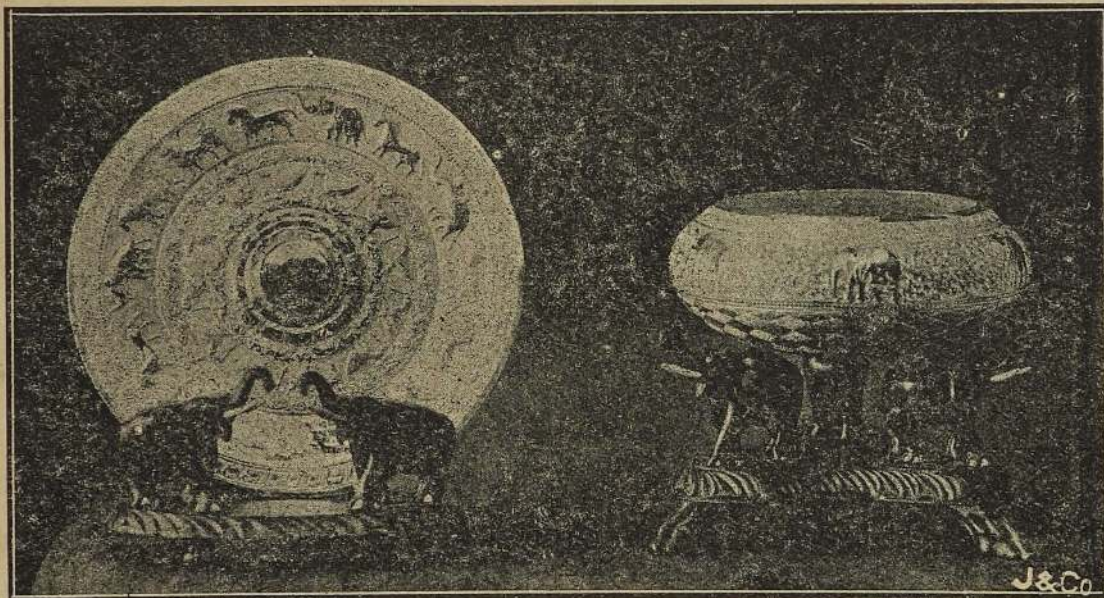
Special Silver Medal for
Ceylon Gems and Jewellery,
Calcutta Exhibition, 1923.

Reasonable Prices.
Efficient Service.

MANUFACTURERS OF :-

ELEPHANTS

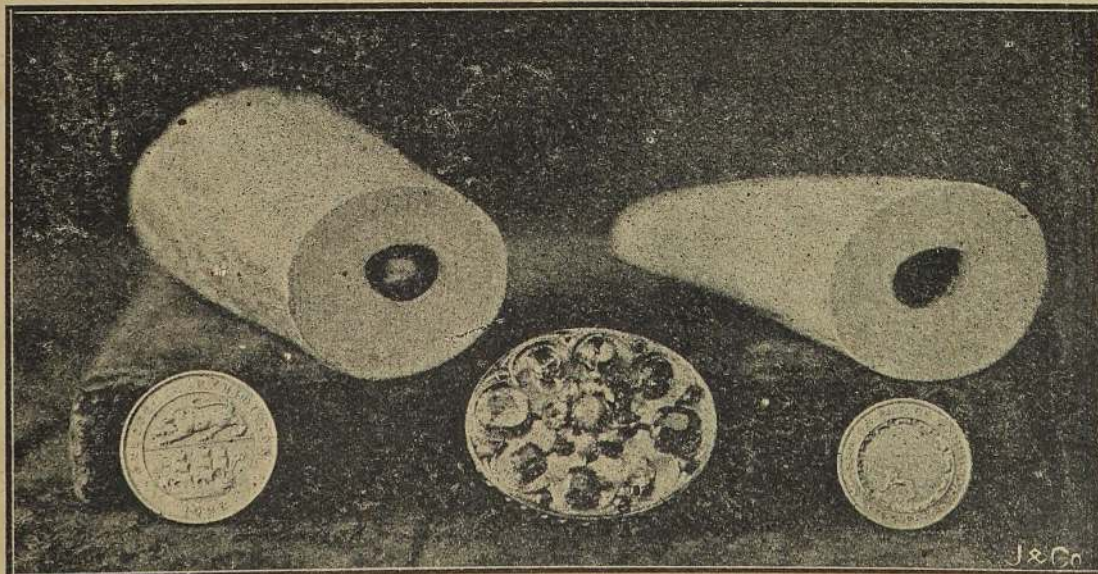
of all sizes in
various Ceylon
rare Timbers,
Ebony, Tamarind,
Satinwood,
Coconutwood,
&c.



CEYLON CURIOS

Exquisite carved
silver and brass-
ware unique
designs, Trays,
Bowls, all kinds
of animals Tea &
Coffee Sets,
Serviette Rings,
Cigar, and
Cigarette Cases.

Below is a picture of the world famous "Elephant Pearl" Collection (Gajamuthu) of
PUNCHISINGHO & BRO., 23, QUEEN ST., FORT, COLOMBO.



BUDDHISM AND SCIENCE.

[BY D. B. JAYASINGHE.]

PHILOSOPHERS throughout the ages have maintained that "things are not what they seem" and that what is represented to us through the senses is not the real world. The eye for instance cannot take in the whole of the universe at one glance but only a very limited portion of it, which perhaps explains its usefulness. The ear would be a constant source of worry to us if it had not the capacity to cut out the sounds with high frequencies. Life itself would be intolerable if our sense of smell was much more sensitive than it is. And the mind itself becomes useful because it can forget most things and remember only those which are pertinent to the matter in hand. It is thus obvious that our senses reveal only a very small fraction of reality. The question then arises as to what exactly is real and how that reality may best be apprehended. As to the method of apprehending reality there are two recognised means:— objectivity and subjectivity. The Buddha adumbrated one method nearly 2,500 years ago when he stated that the world and everything in it is to be found inside this fathom-long body of ours and urged upon his followers to practise the art of Dhyana meditation as the one and only road to realisation. But twentieth century science, however, flushed with the success of its efforts in the domain of objectivity maintained that we could get to know all that there was to know by means of observations and experiments conducted on things outside ourselves. For a long time it was thought that science alone could unravel the mystery of the universe. But during the past few years there has been a revolution in the province of science itself. Einstein and the Quantum theory have upset all accepted scientific beliefs. Just as we were gathering sufficient courage to scoff at horned devils Einstein is asking us to believe in the possibility of "curved space". In the matter of the relative velocity of light he has found out that 2 and 2 make not 4 but 2 only.

In the realm of sub-atomic physics it has been discovered that the little electrons and protons refuse to obey such an elementary law as the law of cause and effect. The very foundations of science appear to be shaking. Scientists are beginning to doubt the efficacy of science as a means of probing reality. Science in fact has come to the end of its tether. Not only are scientists giving up all hope of solving the riddle of the universe by means of scientific methods but

they are beginning to admit the validity of intuitional apperception as a more direct and useful method of attacking the same question. The past year has been noteworthy for this growing change of opinion on the part of the scientists. Here is the evidence of the scientists themselves:—



SISTER UPPALAVANNA.

1. (a) According to Eddington "matter in the last analysis is mind stuff." To put it in his own words:—"We have found a strange footprint on the shores of the unknown. We have devised profound theories to account for its origin. At last we have succeeded in re-constructing the creature that made the footprint. And lo it is our own."

(b) Again Eddington thinks "that the idea of a universal mind or Logos is a fairly plausible inference. A universe may seem completely mechanical viewed from one stand-point, from another, from the aspect of the mind—and mind in matter is fundamental—spiritual."

2. (a) Einstein referring to the behaviour of electrons and protons says, "Today faith in unbroken causality is threatened precisely by those whose path it had illumined as their chief and unrestricted leaders at the front—namely by the representatives of physics." "In itself it is sufficiently interesting that a reasonable science can exist at all after dispensing with rigorous causality."

(b) On the other hand he states, "I believe in intuition and inspiration. At times I feel certain I am right while not

knowing the reason . . . It is strictly speaking a real factor in scientific research."

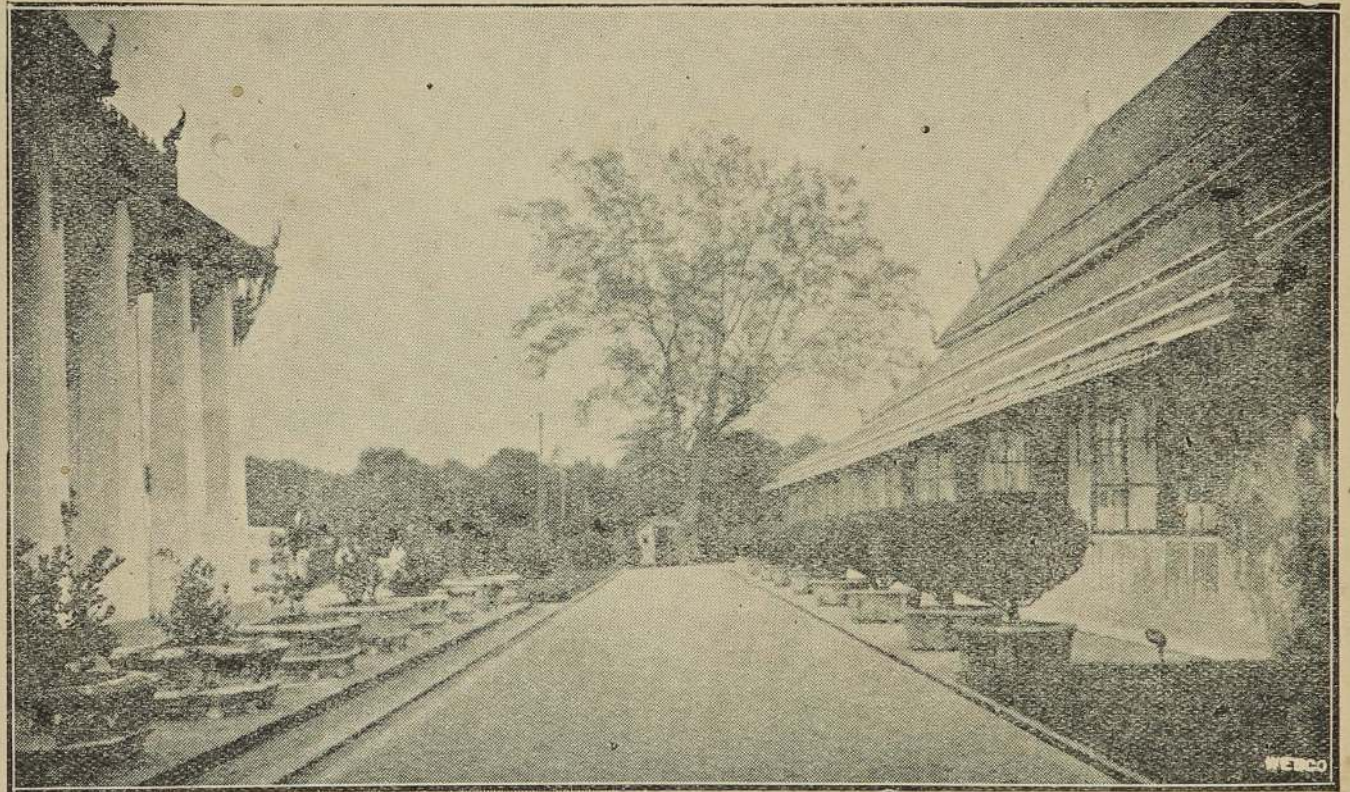
3. Jeans has said "that there is a wide measure of agreement that the stream of knowledge is heading towards a non-mechanical reality."

4. Whitehead concedes "the validity of spiritual vision and intuitional experience and its history of persistent expansion."

5. Hinton says, "Asiatic thinkers propound a theory of existence which is in close accord with a conception of a possible relation between a higher and a lower dimensional space. Either one of two things must be true, that four dimensional conceptions give a wonderful power of representing the thought of the East, or that the thinkers of the East must have been looking at and regarding four dimensional existence."

We are thus at the parting of the ways when the thinkers of the world are beginning to realise that as a means of apprehending reality intuitional apperception is far superior to mere intellectual reasoning and scientific method. Bergson perhaps was the first to realise this fact. In fact the whole of his philosophy is based on "the observation of the simple fact that deeper than any intellectual bond which binds a conscious creature to the reality in which it lives and which it may come to know, there is a vital bond. Our knowledge rests on an intuition which is not, at least which is never purely, intellectual. This intuition is of the very essence of life, and the intellect is formed from it by life, or is one of the forms that life has given to it in order to direct the activity and serve the purpose of the living beings that are endowed with it." The time therefore is ripe for the thinkers of the West to be made aware of the age-old method which Buddhism has used to probe reality—Dhyana meditation. But before that can be successfully accomplished Buddhism must be presented to the West in terms of modern scientific concepts. Emphasis must be laid on the fact that it is first and last a

means of apprehending reality. It is a fact that other religious systems besides Buddhism (notably Hinduism) advocate the value of Dhyana meditation. But their object is not a realisation of the truth concerning the why and wherefore of things but merely the attaining of "oneness" with a universal deity. The Buddhist does not crave for rebirth in a form of existence however preferable it may be to the present one. His only object is to apprehend reality. Once that is done his task is accomplished. It is nowhere stated that the Buddha was the Lord of the Universe. All that is claimed for him is that he was Fully Enlightened—just one of a long line of Buddhas who were similarly Enlightened. The Buddhist is in every sense of the term a seeker of the truth. He is the true scientist. His is the only religion which values truth for its own sake and urges



BANGKOK, SIAM: A PART OF THE NATIONAL MUSEUM.

every man to realise the truth for himself instead of attempting the impossible task of getting it second-hand from others however exalted. For it must be remembered that intuitional apperception of reality must by its very nature be incapable of expression in the language of mathematics or any language whatsoever. This explains why the Buddha alone of great religious teachers has persistently refused to answer the questions of his followers regarding a first cause advising them instead to tread the path by which they might find the answers themselves.

Buddhist literature has been blessed with a wealth of commentaries which though very helpful at times are sometimes a stumbling block in grasping the essentials of Buddhism. The true value of Buddhism will be recognised

in the West only when its essentials have been separated from its accidentals. Here is just one instance of the mischief created by the commentaries. One of the attributes of the mind which Dhyana meditation is capable of suppressing is Vichikicheha—Doubt. What now is doubt? According to the commentators the doubt here referred to is doubt concerning the Buddha, the Dhamma, the Sangha, etc., giving one the impression that Buddhism is a religion which is dependent on faith, which of course is quite incompatible with its avowed catholicity. With all due respect to the commentators the probability is that it merely refers to one of the Laws of Psychic phenomena which modern psychical research has established:—"that the subconscious mind is incapable of inductive reasoning." This suppression of doubt is a characteristic feature of the hypnotic trance in which the subject accepts without question the truth of each and every absurd suggestion that may be made to him. The element of doubt is conspicuous by its absence in the subconscious mind while it is one of the chief characteristic features of the reasoning intellect on which a whole "philosophy of doubt" has been built up. No medium in trance has the capacity to doubt any suggestion and the moment a suggestion counter to one already made to him is administered he wakes up from the trance. The failure to recognise this fact provides one of the common pitfalls of Western spiritualists who claim to have spoken with departed spirits. When the suggestion is made to a medium that he is talking to a departed spirit it is forgotten that he is incapable of doubting the truth of that statement. He merely accepts it as a fact and proceeds to work out the details as far as he is able to do with the help of his own imagination. This is by no means a proof of the fact that the medium is talking to a departed spirit. The inability of the subconscious mind to doubt anything is

exemplified in a number of Buddhist stories which relate how gods of the heavenly worlds have been on occasion outwitted by ordinary mortals. We have the advantage of the gods in this matter. We have a submerged Dhyana mind which some of us can use on occasion as well as an intellect with which we can doubt and reason when we wish to do so, while the gods have only one consciousness—the Dhyana mind. The result is that they are incapable of doubting anything and are therefore easily deceived. This explanation of Vichikicheha also gives the reason why Buddhism alone attaches so much importance to the necessity of speaking the truth by making the telling of lies one of the five deadly sins. What is the objection to telling a lie when it pays us to do so. King Chetiya is said to have been the father of lies for he invented them. He had developed the Dhyana consciousness to such an extent that he was a complete master of the fourth dimension as indeed most people were before King Chetiya. When King Chetiya uttered the first lie he fell down from the heavens like any ordinary mortal and the gods wept because he had thus introduced a great evil to the world. The connection between Dhyana consciousness and falsehood is this. Where the one is the other is not. Make a subject in the hypnotic trance to contradict himself. That is the surest way to wake him up from the trance. No man can utter a lie with one mind alone. This feat requires two minds:—one to tell the lie with and the other to remember the truth with, for the liar never forgets the truth himself. When King Chetiya uttered the first lie he created a false mind. And every time he used that mind his Dhyana mind fell into disuse until it was finally occluded. That is where we stand to-day and it is up to us Buddhists to demonstrate to the West the pristine purity of that Dhyana mind which constitutes the one and only direct approach to reality.

.....

HOPE ETERNAL.

Nothing will last, nor pain, nor joy, nor sorrow,
Grief follows bliss, but neither will endure;
Ever and always there is a to-morrow,
Tho' life's fierce fever burns, there is a cure.

"There is no state will warrant lamentations,"
In the dim past men heard Lord Buddha say.
For, though all life is fraught with tribulations,
There is escape, and He has shown the Way.

GERALDINE E. LYSTER.

WHY I BECAME A BUDDHIST.

[BY UPASAKA PERSIAN.]



ALL beings try to be happy, all their activities or inactivities are directed to this one sole aim, but they are doomed to disappointment. And yet the desire for happiness is unquenchable, unquenchable in the fullest meaning of the word; for no matter how many times we are disappointed, hope for happiness in the future ever springs up anew and cannot entirely be killed. This shows us most clearly that this, the attainment of happiness, is our supreme desire, our supreme object. No matter how many times we are disappointed, we are never tired of trying again; and should a man despair of ever finding, even some happiness, he will commit suicide, i. e. (he is ready to) throw away life. For without happiness, or hope for happiness, life becomes unbearable. Yet, we all know, and the more we think, the more we know it, that lasting happiness is not to be found, or if we do find temporary happiness, we know we cannot keep it. What a tragedy! But life without happiness, or the hope of happiness, is impossible. We, therefore, construct all manner of illusions to help us over this terrible conflict between desires and their non-realisation, to help us over the undeniable experience of all beings, that lasting happiness cannot be obtained. Such illusions are: we deceive ourselves that in any case we shall be happy after we are dead, the nostrum of all religions except Buddhism. Since it is realized that happiness cannot be obtained, and the supreme desire for happiness is unquenchable, we construct all kinds of imaginary worlds after our death where, then, we expect to find everlasting happiness. What a childish thing! And this blind belief, this uncertain hope of a happy land or state after death, is so weak, so unreliable, that even those who have this conviction and believe in a happy heaven after death, quickly send for the doctor the moment they feel ill. What self-deception! It is like accepting a postdated cheque of the validity of which we have strong doubts. Another illusion, self-created, to help us over the terrible conflict of life, which consists precisely in our inability to attain true and lasting happiness, is the supreme illusion of God. Because we cannot attain truth,

happiness, no matter how hard we try, or how many times we try, and because we know that other people cannot help us, but because the desire for happiness is unquenchable, we have invented a God who shall make us happy. This one consideration alone shows all gods to be merely a makeshift for happiness.

How shall a God help us if we cannot help ourselves? How shall God make us happy, if we cannot make ourselves happy?

Now, can we really not make ourselves happy, surely and truly happy, so that even death cannot interfere?

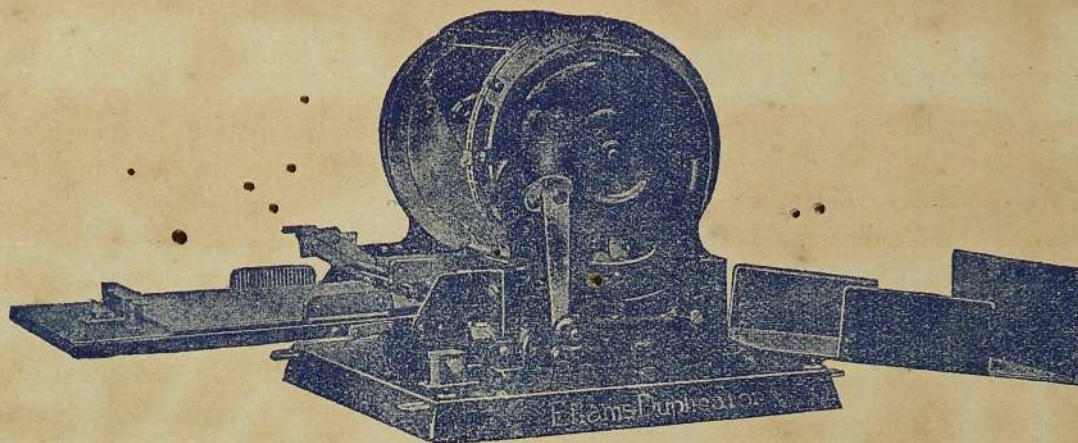


An allegorical representation of the conflict that took place in Gotama's mind between love of Enlightenment and worldly temptations.

Let us see what the Buddha teaches us about this point: The craving to reach happiness is already wrong from the start; and for this reason it cannot be satisfied. Any craving is fundamentally wrong, for no matter how you call it, how you label it, it can only bring you suffering. Craving is wholly directed outside of you, away from you, for the possession of something alien to you. Craving draws you away from happiness, for it can only bring sensations, feelings, which the temporary possession of things produces. These sensations pass away, and with them your happiness passes away. Then you desire again, and so you continue this everlasting process of self-deception. You think you are part of the world. You think your personality is yours, but both of these things are illusions. You are not part of the world, and

what you call your personality is a changing form of assimilated food. Nothing else!

The supreme wisdom of the Buddha shines nowhere more clearly than precisely in this, that his doctrine is utterly free from and void of the illusion of God. He has no need of a God, for he has discovered the only true way of happiness, to be attained here and now and not after you are dead; and this happiness, moreover, shall never again be disturbed by even the faintest shadow of unhappiness, nor even by death itself. This is how the Buddha addressed the five bhikkhus, his erstwhile companions, after he had discovered the greatest



Ellam's Duplicator Appliances & Supplies

have for many years held the reputation
of being the most efficient of their kind

Ellam's "K" Model Duplicator

Feeds, prints, counts and stacks circulars, letters,
maps, plans, etc., at the rate of 100 per minute.

Ellam's Duplicator Stencils & Inks

for all makes of Duplicators are not affected by
variations in temperature and are more economical.

Ellam's Typewriter Ribbons

do not clog or dry and are obtainable in
tints and shades to match any letter heading.

Ellam's Carbon Papers

are stronger, do not smear or crease, have
brilliant colours and are never illegible.

Ellam's

**DUPLICATOR
COMPANY LIMITED**
12, KING STREET, CHEAPSIDE
LONDON, E. C. 2, ENGLAND.

Sole & Exclusive Agents for Ceylon.

W. E. Bastian & Co.



By Appointment

BE SURE YOU ASK FOR



By Appointment

TUCK'S

*Christmas Cards,
Art Calendars,
Books for Boys & Girls,
Postcards,
Gramophone-
Record Postcards
etc, etc.*



LOOK FOR NAME
& TRADE MARK

OF ALL UP-TO-DATE STATIONERY HOUSES THROUGHOUT THE WORLD.

RAPHAEL TUCK & SONS LTD

LONDON • PARIS • NEW YORK

"Give ear, ye bhikkhus, I have attained deathlessness. I will instruct you, I will impart to you the doctrine. Following my instructions, ye shall know and realize this utmost goal of the holy life for yourselves even in this present lifetime."

Had the Buddha not arisen in the world, we would be without hope, for all beings seek happiness in a way in which it cannot be found; all philosophers and religious teachers are running after delusions with the sole exception of the Buddha. When they promise happiness, they dispense only suffering, and this is due to fundamental delusion, error of all beings. The dispelling of this delusion, the correction of this error, is what made of Gotama, the ascetic, a Buddha, that is: *a Supremely Enlightened One*.

What is the fundamental delusion in all beings, what delusion is responsible for all our sufferings, now, before our birth, and after our death? It is the delusion of personality. Because we think to be such and such a person, therefore we try to satisfy our desires.

The means of satisfying our desires are sixfold: we have eyes to see, ears to hear, nose to smell, tongue to taste, body to touch and mind to think. We can reach the world only through these six senses, and these six senses represent the All. But our eye is impermanent, the objects it can see are impermanent, the ear is impermanent, the sounds it can hear are impermanent, the nose is impermanent, the odours it can smell are impermanent, and so forth. Because they are impermanent, therefore they can only give us disappointment and suffering. For the greater the momentary pleasure they can give us, the greater is the disappointment, the sorrow, the suffering after they disappear. This is the cause of the eternal conflict between desire and non-attainment, between hope and non-realisation. This is the cause of the oceans of tears that are ceaselessly watering this earth and the whole universe.

Is there no way out of this? Must we all go on ever hoping and ever be disappointed? Must we defer our hopes for happiness until we are dead? Is there no sure and reliable way to end this fatal contradiction of our life? Must we believe in childish promises of a heaven after death, where, once more as persons we shall chase the will-o'-the-wisp of happiness? For note well, all the enjoyments of all the heavens are only possible through sense organs, which by

their very nature are impermanent, given to vicissitude and decay. What is it, really, that makes us unhappy?

For mark this well, even a man who has no worldly cares or sorrows or physical pain, is unhappy. Why? What makes him unhappy? The knowledge of the impermanence of things is the real cause of our unhappiness. How could desire help you over this? Desire can only bring you the possession of impermanent things, and when you realize this, you see the hopelessness of it all. This was the problem that confronted the Buddha. What problem? We find ourselves in a world of suffering. The criterion of suffering is this universal impermanence of things. Because everything is transitory, subject to change and decay, therefore it is impossible to find happiness that shall last. All really great

thinkers of all ages have realized the impossibility of attaining lasting happiness in a changing, transitory world. And because they clearly realized this, they gave up the problem in despair, and invented a God who shall make us happy. But how shall God make us happy, if we ourselves cannot find happiness? How shall God create lasting happiness in a world of change?

They got over this difficulty by inventing a place called heaven, where things shall not creep in. But how is this possible? Of course, it is not possible. If the nature of Life, Existence, Nature, here and now, is impermanence, it is the same everywhere.

Now we find the following incontestable truths:

A. That organic life is only possible by and with matter, taken from the inorganic world. Existence in all its degrees

and forms is dependent upon matter of the inorganic world. Whether it is the existence of a mineral, of a plant, of a worm, of a mosquito, of a human being, an angel or a god, they all draw their bodies from nature in the form of matter and organize it into various forms.

B. That in order to know, to cognize, this world, and to enjoy it, we must have a cognizing apparatus, the six-sense machine, called personality. Without a cognizing apparatus of some kind, we cannot cognize the world. Not knowing the world, we cannot possibly enjoy it. But to know the world, we must have a body endowed with six senses. And this is a terrible bargain. For the possession of a body



A pictorial representation of a legendary incident in the Buddha's life: A wild elephant offering alms to the Lord.

inevitably, irretrievably lands us in the world of matter, in the world of suffering. A body of whatever texture of fineness must still be taken out of the inorganic world of change and decay. Thus to possess a body, here or in a supposed heaven, inevitably means to be hurled headlong into the abyss. But without a body, we cannot enjoy the world. Therefore to enjoy the world is really and truly equivalent to suffering. Therefore to live means to suffer.

- C. Organic life, therefore, no matter where it is, is always and everywhere subject to the same laws, to which all matter is subject, i. e. to change and decay. Water is water everywhere, iron is iron everywhere, whether here or in a supposed heaven. Therefore, wherever you exist, whether here or in a supposed heaven, as long as you exist, as soon as you exist, live, you are in a world of suffering.

"All organic processes are impermanent, all organic processes are painful,"

said the Buddha, the most sublime intellect that ever was on this earth. Great thinkers have realized the impossibility of reaching lasting happiness; but as the desire for happiness is unquenchable, they, being blind, had to have recourse to a makeshift arrangement, and thus they invented God and heaven. Surely, we are entitled to ask, how God is going to make us happy in a changing world. If it cannot be shown here and now, it must surely be a delusion, a hope without funds to meet it. And what about all the heavens? They are a continuation of life here. What a childish game of self-deception! We are supposed to have bodies there, we shall feel sensations, we shall be conscious there. Thus all heavens are pictured. Now mark this well, the moment you have a body, the moment you can sense sensations, the moment you can become conscious, that very moment you are caught in the chain of suffering. And this is unalterable. No hope will ever help you over this, just as now all our hopes right here and now in this respect are futile. They are futile, they are powerless, in the face of all nature, powerless in the face of the universal impermanence of all things, which is the nature of Nature. And

no God, or ascetic, or saints, or any being whatsoever can help you over this.

If this is the case, then there is no escape from our suffering. If, wherever we go, we find the same laws of impermanence, then we are caught in an inescapable situation, and our suffering must go on for ever and ever, being born again and again.

That is the Buddha's problem:

How to find a way out of this chain of suffering? But it must be found now, and I must know it, that I found it, no promissory note on a supposed heaven will avail anything.

How can we escape suffering if the same laws of change and decay are operative everywhere? How can we escape all suffering, if all is suffering?

"What a stupendous problem!"

"But the Buddha solved it."



A pictorial representation of the Buddha resting in one of the Viharas built for him by his followers.

One is truly overcome with profoundest adoration towards this greatest of men for having found a solution where everybody failed, a solution which is clear, manifest, free from doubt, free from faith, free from sacerdotalism, from worship and all paraphernalia of all religions.

The Buddha, by a method of reasoning which transcends the boldest flight of imagination, yet never for a moment leaving the sure foundations of ascertainable facts, of immediate experience and knowledge, dared to put to himself the question, whether there was a lifeless, existence-less, immaterial, something. For an escape from suffering, from the world, is only possible, if it could be proved that nothing constitutes a so-called Ego, that everything "is not self." That all nature, all laws, all that exists, all mind and intellect, all thinking, all sensations, all perceptions, all consciousness, all feelings, all hopes, all willing, all body, all gods, all heavens, all elements, all that can be or has ever been searched out, thought of or ever in the future will be, is not mine, is not I, is not my Self.

"All is not my Self."

This is the anattā-doctrine of the Buddha, the most unique doctrine in the world, which only a Buddha can discover.

Because all is not the Self, therefore it is possible to escape from them all. This is the most difficult part of the

doctrine of the Buddha. Everybody is willing to admit that the external world is not his Self, that our body is not our Self, but when we come to consciousness, to perception, to thinking, then we postulate a soul, which is supposed to be our Self, and which soul is supposed to have a separate existence from the body.

If there is a soul inside of this body, why can it not see without eyes, or hear without ears? A man born blind cannot see; a man born deaf cannot hear. Where is his supposed soul which is expected to do all these things after the final dissolution of the body, after death? Why cannot the soul do these things here and now?

What is called a soul reveals itself before the penetrating and searching knowledge and science of the Buddha as a mere superstition. There is no soul which lives or is independent of a body with its sensory organs. But if there is no soul inside your body, how can you call your body your Self? What is your Self? Your hair, or teeth, or lungs, or blood, or intestines, or nails, or spittle, or excrement, or what? Your thoughts? Which? Which? Because you have millions of thoughts. Your feelings? Which of them? Because you have millions of them. Or the ability to be able to feel and think? But we have seen this to depend upon a bodily organism. After death, therefore, you must either again have a body, and you will die again, or you will have no body, in which case can you say that you are?

With this denial of a conscious or unconscious soul apart from and independent of our body, the Buddha drew a sharp demarcation-line between himself and all other religious teachers that have ever existed. And yet, as we ever see, he declared that he had attained deathlessness and promised this goal to all who will follow him.

How are we to understand this?

The whole world is anattā, not Self. I can withdraw from everything, for everything is not my self. We have also seen that everything cognizable is subject to change and death. If, now, I withdraw from that which is death and which at the same time has been recognized as not my Self, what is the result? The result is:

To express a judgment means to affirm or deny a predicate to a subject. Now what do I mean precisely when I say: I am? what are the ultimate predicates which can be affirmed to the Subject I? I am a hearing one, a seeing one, a smelling one, a tasting one, a touching one, a thinking one. These are ultimate predicates, for if you take away these predicates, if you deny these predicates to the subject, I, you cannot say that he exists. If I do not see, do not hear, do not smell, do not taste, do not touch, do not think, could I still say, I am? Of course not! But—and this is the most tremendous “but” in the world,—what has been denied has been clearly recognized as not the Self.

Thus renunciation of the world, of the whole realm of the six spheres of sense, becomes not only intelligible, but shows itself to be the wisest step any being can take.

Thus to become a real follower, (Bhikkhu or Upasaka) of the Buddha, is not the despairing step of a pessimist but the gloriously wise step of one who knows. And what does he know?

Let me give the answer in the words of the Buddha himself:

“There are, Bhikkhus, other things, profound, difficult to realize, hard to understand, tranquillizing, sweet, not to be grasped by mere logic, subtle, comprehensible only to the wise.

These things the Tathagata, having himself realized and seen them face to face, hath set forth; and it is of them, that they, who would rightly praise the Tathagatha, in accordance with the truth, should speak:

There is, ye Bhikkhus, the Unborn, Uncaused, Uncreated, Unoriginated. If, ye Bhikkhus, there were not this Unborn, Uncaused, Uncreated, Unoriginated, escape from the world of the born, the caused, the created, the originated, would not be possible. But since there is an Unborn, Uncaused, Uncreated, Unoriginated, therefore is escape possible from the world of the born, the caused, the created, and the originated. This is the end of Misery.”

GOOD MORNING!

*Good Morning, Brother Sunshine;
Good Morning, Sister Song;
I beg your humble pardon
If you've waited very long.
I thought I heard you rapping;
To shut you out were sin;
My heart is standing open—
Won't you walk right in?*

*Good Morning, Brother Gladness;
Good Morning, Sister Smile;
They told me you were coming,
So I waited for awhile.
I'm lonesome here without you;
A weary while it's been;
My heart is standing open—
Won't you walk right in?*

*Good Morning, Brother Kindness;
Good Morning Sister Cheer;
I heard you were out calling,
So I waited for you here.
Some way I keep forgetting
I have to toil and spin
When you are my companions—
Won't you walk right in?*

WHY IS BUDDHISM AN EXILED RELIGION?

[BY M. D. RATNASURIYA, B.A., PH. D.]



THE "Pāvācana" of the Buddha is no longer universally accepted in Madhya-desa, much less in the whole continent of India. The great message of the Enlightened One finds votaries outside of the land which gave birth to the founder, and hence his religion is often referred to as an exiled religion, like Christianity. The reasons for the disappearance of this great message from India can at best be conjectural. However there are many apparent causes which may be said to have contributed to its decay.

One may classify the causes under three heads, viz:

- (i) Internal, i.e. tendencies within Buddhism itself which accentuated or rather accelerated the decline of the religion.
- (ii) External, i.e. tendencies from without which expedited the expulsion of the "Buddha-vaçana" from its original home.
- (iii) Doctrinal, i.e. points of dhamma which militated against the predominant Hindu culture or vogue.

Chief amongst the internal causes is the rise of many different schools of thought within the fold of Buddhism itself. One has only to follow the history of Buddhism after Buddha's "parinibbāna" as recorded in the Parivāra section of the Vinaya Piṭaka, the accounts of the Councils in our own island chronicles, Dipavamsa, and Mahāvamsa, and also the introduction to Samantapāsādikā, the Vinaya commentary, and there one will find that soon after the Tathāgata's death there became manifest many forces which led to the disruption of the Order founded after him. The Subaddha episode, the controversy over the 10 vatthunīs, and the corrupt state of the Sangha during Asoka's time, which respectively led to the holding of the three councils, shew clearly that once the great personality of the Tathāgata disappeared from the scene of his earthly labours, there soon arose many schisms and controversies, which robbed the Buddha-mandate not only of its simplicity but its beauty and noble character. One can easily discern the extent to which the controversies had gone, when one reads of the different schools of thought in Kathāvattuppakarāṇa. The Theravāda School alone, reckoned as Sakavādīna and not "īto bahiddā" (a term which was applied to other creeds), was divided into many branches, e.g. Mahāsaṅghikas, the Vajjiputtakas, Mahīnsāsakas, Kassīpikas, Hetuvādins, etc., etc., and each of these schools maintained a different standpoint as to Abhidhamma doctrines. What one can gather from the existence of these different schools, is that the simple mandate of the Tathāgata was lost sight of, and that the monkish brain,

devoting its leisure to evolving subtle points of dhamma deviated from the spirit of the original "Pāvācana".

Of greater significance is the division of the religion into Hinayāna and Mahāyāna. The latter attained to great popularity and was widely accepted in the North especially by the Mongolian races, while the former found its champions in the South, more specially in Ceylon. The Mahāyānists produced a vast mass of literature, both religious and secular, e.g. Lalitavistara, Mahāvastu, etc., and the School was fortunate in its apostles Asvaghosa and Nāgārjuna. The Mahāyāna School was of very great importance because it formed a bridge or rather a halfway house between the old Buddhism and Neo-Hinduism. The "Bodhisatta" ideal was developed under its aegis; Buddha, the living preacher, was dead too long to be regarded as a mere human being. He became a God or King of Gods, too exalted for ordinary mortals to approach directly. This "God" idea was very popular and well understood by people long used to theistic beliefs.



DR. M. D. RATNASURIYA.

The Sangha as a whole degenerated. Bhikkhus no longer led simple lives. They hoarded immense wealth. The Sangha gradually lost sight of the original simplicity of life and tended to develop a mystic character which in South India degenerated into Tantric Buddhism.

As to tendencies from without, one may mention the varying fortunes of Buddhism under Indian Kings. So long as it had the royal patronage, Buddhism thrived in India. It was almost universally accepted throughout India during Asoka's time. Half a century after his death, however Hinduism recovered its lost ascendancy.

This was effected not by persecution nor by penalisation of Buddhists but by producing greater scholars, better authors, nobler saints* and above all by the practice of greater and active piety and philanthropy. In later times Buddhism was revived under Kaniska and Samudragupta, only to be suppressed after their deaths. The popularity of the Saiva sects and the widespread acceptance of Saktism led to the final overthrow of Buddhism in India. Only in South India do we find Buddhism having a hold about the 5th and 6th centuries. Ceylon is intimately connected with South India about this time through the great commentators, Buddhaghosa and Dhammapāla. Another important factor that led to the decay of Buddhism in India was that Hinduism absorbed the appealing aspects of the faith and thus made it look superfluous. Thus the monastic and contemplative aspects were borrowed by the Saivites, the

*We do not agree.—Edd. B. A. C.

Every Printer's Best Relations . . . :

The **"KIDD"** family.

**KIDD'S
INKS**

**KIDD'S
ROLLERS**

Highest Grades for
Every Process.

Cast by Modern
Methods.

KIDD'S COMPOSITIONS

The famous "J.K." Perfect Roller
Coverings for all types of Machines.

KIDD'S

**LETTERPRESS, LITHO AND OFFSET INKS,
LETTERPRESS AND LITHO VARNISHES,
BRONZE POWDERS Etc., Etc., Etc.**

Works: BOW, LONDON, E.
Telephones: 5039, HOLBORN. 3643, CENTRAL.
Telegrams: "INKHOLDER," LONDON.

JOHN KIDD

**& CO., LIMITED,
11, Wine Office Court
Fleet Street.
LONDON**

*Particulars of
above sent on
request.*

*Modernize your work with Kidd's
"MATTOPAKE INKS"
and introduce the new vogue in Colour Printing.*



USE PRODUCTS OF
BENGAL CHEMICAL
 AND
PHARMACEUTICAL WORKS
 NURTURED AND FOSTERED
 By Dr. SIR P. C. ROY
MAKARADHWAJA

The Best Tonic of the East Prepared
 out of PURE GOLD

—:0:—
GRIPE MIXTURE
 Mothers' Joy and Children's Delight
 Please apply for Pamphlets
 Ceylon Agents:—

DEVAR & Co.,
 Don Carolis Building,
 1st. Cross Street,
COLOMBO.



PATRONISE
Kerala Sandalwood
Soap

The best Sandal Wood Oil in the World is used
 Containing 94.5 Santol.

Guaranteed B. P. & A. P. Standard. Warms you
 during Cold Weather, Cools you during Hot Weather.

Agents for Ceylon:—

DEVAR & Co.,
 Don Carolis Building,
 1st. Cross Street,
COLOMBO.

Tele { Phone **2558** or **4321**
 Grams " Pounmark, "

devotional and humanitarian aspects by the Vaisnavas. Buddha himself was admitted into the Hindu pantheon as the 9th "avatar" of Kṛṣṇa. Even to-day one finds in some Hindu temples in Bengal and elsewhere a statue of Buddha worshipped as such.

With the moral decline of the monks, and the failure of the Buddhist Church to produce great saints or noteworthy scholars latter-day Buddhism was left as sheep without a shepherd. The upper classes, specially in towns, went over to Hinduism very easily, and the faith of the Buddha lingered in the villages and in out-of-the-way places. In some parts of Bengal however the cult persevered in the form of the "Dharma" worship. One can gauge the low estimation of the Bhikkhus, etc., from the fact that in *Mrechakatikā*, the Sanskrit drama, a sramaṇa is made to speak a Prakṛtic dialect, the language used by the low as opposed to the high caste Hindus, who used the more refined Sanskrit language.

The greatest blow that befell the Faith in comparatively recent times, came from the Mohammedan invasions. The monasteries in North India and along the Gangetic valley, and also the Buddhist universities, e.g. Nālandā, were razed to the ground mercilessly and the monks slaughtered under the mistaken belief that the yellow-robed monks were either spies or soldiers of the enemy.

Again in Bengal itself there arose the great personage Caitanya, who breathed new energy and enthusiasm into Vaisnavism. His inspired teaching recaptured all lost ground, ousting Buddhist influence wherever it was found.

Lastly there were fundamental doctrinal differences between Buddhism and Hinduism, which in an essentially Hindu country, made Buddhism very unpopular. The Buddhist Church rejected India's past, and did not revere either Rāma or Kṛṣṇa. The two epics *Mahābhārata* and

Rāmāyana were taboo, and these were so intimately connected and identified with the culture and civilisation of India's past, that no religion which set itself against either of these epics had any chance of survival. Again the social institutions had been so fashioned by the Hindu priests that any challenge to their power was resented. Buddha dared to challenge their supremacy, and that successfully. He is often referred to as a successful social reformer, and a champion of the depressed classes. He ignored completely and absolutely all advantages and disadvantages arising out of birth, occupation or social status. The Hindu priest insisted on the due observance of four *yannas*, their rights and privileges. Buddha fought hard against this inequity, and tried to ameliorate the depressed condition of the poor and the despised. He did not observe caste in his Order. A perusal of the *Ambaṭṭha Sutta* of the *Dīgha Nikāya* shews his attitude towards caste as a social institution. He admitted men and women of all castes into his Order. Thus we find *Upālī*, a barber; *Sunītā*, a *pukkusa*; *Sāti*, a fisherman; *Nanda*, a cowherd; *Puṇṇā* and *Puṇṇikā*, slave girls, though all base born, admitted to the *Sangha*. This challenge and disregard of the social customs was very unpopular amongst the Hindus and hence an easy object of attack.

Further to a populace long tutored by Hindu priests to believe in a Supreme Being, *Parama Brahman*, the new cult, of which Buddha was the author, was little understood. Then the "anattā" doctrine was not only incomprehensible to the Hindu mind, which believed in a "paramātman", but was a sure means of propaganda against Buddhism.

Thus Buddha's mandate, which he proclaimed to the world for the well-being of the many, disappeared from the land of its birth, and thrived in other climes more congenial, notably Ceylon, Burma and the Far East. Why it has survived in these lands, is beyond the scope of this article.

TWO THINGS WORTH KNOWING.

ANKHI KHOOSH EYE DROP:

Cost

ONE RUPEE

per bottle including postage.

Safe and most efficacious remedy for all eye troubles such as Trachoma, Conjunctivitis (Ophthalmia), Inflamed, sore, itching and mattering and watering eyes, sty and "Pink Eye" in babies. Strongly recommended by All-India Blind Relief Association.

SKINBOONE LOTION:

Cost large bottle **Re. 1-6-0**

Small bottle **1-0-0**

including postage.

Why suffer from skin troubles? This non-oily, non-greasy lotion will free you in a few applications from the discomforts of Barber's itch, Delhi sores, Dhobie's itch, ringworm of all kinds, wet eczema, watering and itching blisters and pimples, "Hongkong foot," Herps etc.

Ceylon Stockists:—Messrs. CARGILLS, Ltd., Colombo.

Ceylon Distributors:—P. TUDAVE PANDITA GUNAWARDHANA, Esq.,
Daiva-Nicketan, Bambalapitiya, Colombo.

SOLE AGENTS FOR INDIA, BURMA AND CEYLON:

INTERNATIONAL REMEDIES CO.,

4, QUEEN'S ROAD, FORT, BOMBAY, 1.

SALGALLA MONASTERY.

[BY H. SRI NISSANKA.]



IN the heart of the Sabaragamuwa hills, not far from the insignificant village of Galpitimada, is a Crown forest of 100 acres. Here it is that I decided to establish in this country a monastery, which would be in strict conformity with all the rules and regulations known to our faith.

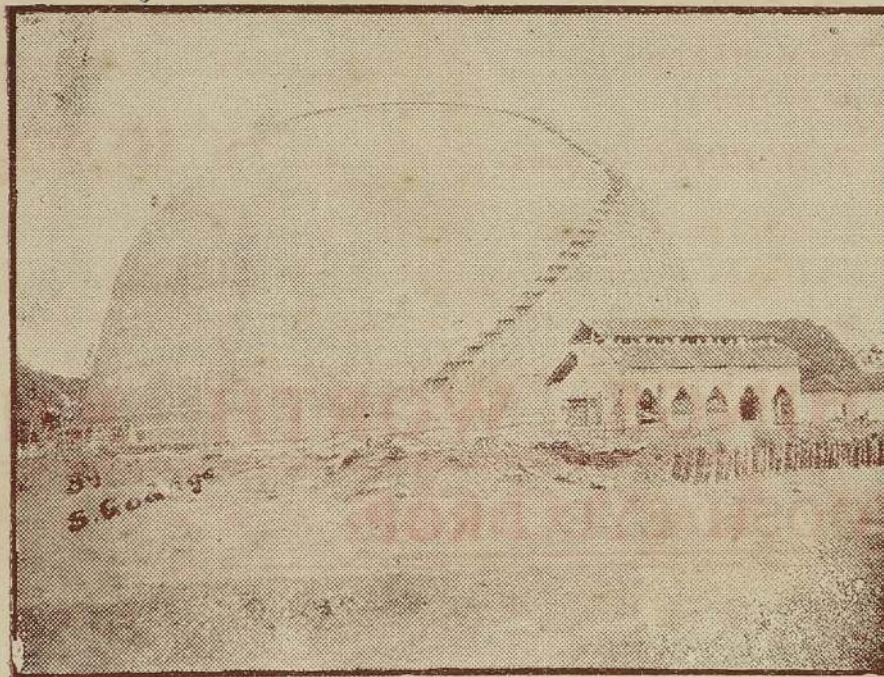
The success or failure of any religion must depend upon practical results. No amount of ancient lore, no abstract moral code, no metaphysical discussion on a learned treatise, will assist in the return of a popular verdict, unless there is present in a particular faith the evidence of a workable theory.

We have been told that a cardinal necessity for the ultimate emancipation of man from the thralldom of suffering consequent upon a state of coming-to-be, is the triumph of mind over matter. The destruction of the ego and with it all the ills appertaining thereto, can never be accomplished by ritual, ceremonial or prayer.

We cannot avoid or delay decay or death by an appeal to a higher power. Whether we pray or not, we suffer and die leaving all we love behind, and taking along with us, be it even to the very gates of Paradise, a terrible desire to be reunited with all that we have left behind. All the great Masters have sounded this chord of sorrow. Sorrow is an awful pebble that, once thrown into the pool of Life, ripples and ripples into what our Lord has described as the circles of conditioned existence. So long as that pebble is there, so long will ripple upon ripple arise.

Prayer to one, and ceremonial to another, is necessary at the initial stages to remove this little pebble. This almost amounts to a mere "preparation" to act and no more. Therefore in the doctrines of our faith we discern two sharply defined classes of disciples:—Those that are *preparing*, and those that are *functioning*. The Pariyatti Sasana is to the Patipatti Sasana as the chrysalis is to the butterfly.

To the former class belongs the monk or layman, who spends the time of his earthly existence in the learning and the imparting of the Law and generally speaking in the "acquiring of merit." The latter class comprises those, be they monks ordained or otherwise, be they laymen or women, who, having utterly finished with ritual and ceremonial, devote all that time or a part of it, to real contemplation upon the *absolute*. There is nothing in the Tripitaka *Pali* Cannon, which has more completely won the Master's approval than this:—the commencement of a training of the heart. This tends to a development of the mind, and there comes a stage when matter finds no place in the scheme of material things. The pebble is lifted, and the pool of Life is for ever still.



Anuradhapura, Ceylon: Ruwanmeliseya Dagoba.

In India and in Ceylon we have had schools of meditation, and in the days of the Sakya Muni, nothing flourished so well or contributed so handsomely to the prime establishment of the wheel of the Law. Practical results have been seen. Experiences have been noted down, the transition from the world to the worldless, from the form to the formless, has been accompanied by thrills, by those who were wafted on the wings of insight. Even now, in Tibet and in Burma, the wise ones have torn themselves away from

this wretched world, to dream of that state of unconscious passion, which knows no world, or its danger of death.

Lord Ronaldshay in his book, *The Lands of the Thunderbolt*, says at page 148 *et seq.*:—"And once more we were brought into intimate contact with India's absorbing and eternal quest. It was brought to the fore again by our encounter with the presiding lama of the Lachen gompa, a spiritual leader of such eminence and reputation, as to have earned for himself the title of Gompchen, or Great Hermit. Over a period of 26 years, he had been in the habit of retiring from the world from time to time and living a life of solitary meditation in a remote cave, the situation of which was pointed out to us later, high up and difficult of access, among the cliffs of an inhospitable tract of mountain above the path

The Central Photographic Stores

SPECIALISTS IN

AMATEURS' DEVELOPING & PRINTING WORKS.
RELIABLE, EXCELLENT & QUICK SERVICE

PHOTOGRAPHY IN ALL ITS BRANCHES
DISTINCTIVE & HIGH CLASS WORK

USE **MIMOSA** ROLLFILMS & FILMPACKS FOR
SPLENDID DETAILS AND PERFECT RESULTS

PICTURE FRAMING A SPECIALITY

The Central Photographic Stores.

101, CHATHAM STREET,
FORT, COLOMBO.

(Opposite Messrs. J. B. PINTO & Sons.)



MUSIC

for
ALL

The Love of Music is shared by all
mankind of every race and of every
clime.

S. ROSE & Co., Ltd., founded in India in
1847 and Established in Bombay in 1870 have the
largest and best selection of printed Music books
on Music and Musical Instruments to be found
under any one roof in the World, and will take
pleasure in supplying you with any information
concerning them which may be of interest to you.

FORT, BOMBAY
S. ROSE & Co., LTD.

Telegrams: "ROSEBUD" BOMBAY.

Buy Goods...

THE BEST BY
TEST

Essences:

Rose,
Jasmin,
Narcissus,
Lilac,
Orris,
Violet,
Lavender.

Always in Stock.

MANUFACTURED WITHIN
THE EMPIRE

Empire Products - National Labour and Capital

Saifee Toilet Soaps, Delightful
Perfumes, Hair Oils, Pomades, etc.

DISTRIBUTERS WANTED EVERYWHERE.

SAIFEE TRADING COMPANY,

SOAP MANUFACTURERS, PERFUMERS, Etc.

36, New Moor Street, Colombo (Ceylon.)

WHILE IN COLOMBO

DON'T FAIL TO VISIT

The Most Reliable and Record Low Price

STORE

BOOLCHAND BROS.,

DEALERS IN Silks, Curios
and Oriental Works of Art

LADIES & GENTS TAILORS.

104, CHATHAM STREET,
YORK BUILDINGS,
CORNER CHATHAM & YORK STREETS,
FORT.



NEWTON & Co.,
PHOTOGRAPHERS.



Studio and Outdoor Portraiture, Enlargements of Every
Description, Block-Making, Framing, Amateur Printing
& Developing and Dealers of Photographic Materials.

CHARGES MODERATE

Workmanship Guaranteed

ORDERS ARE KINDLY SOLICITED.

NEWTON & Co.,

218, 2nd Division, MARADANA,
OPPOSITE TEMPLE ROAD JUNCTION,
COLOMBO.

to Thangu. One of these periodic retirements from the world had been protracted over a period of five years, during which time he had seen no human being and had kept body and soul together on a minimum of food.

"From conversation with him it appeared that he had reached the stage beyond good and evil. We have been examining with interest a monster Māni wheel, occupying the whole of a separate temple some little distance from his own, a truly famous mechanism for the dissemination of prayer wholesale, being the largest in Sikhim, with a reputed output of one and a half billion prayers per revolution; and I asked him with curiosity how the destiny of man could be in any way influenced by such means. He admitted quite frankly that the vain repetitions, the images upon the altars, the mandalas and all the elaborate externalism of Lamaism as ordinarily practised, meant nothing to him at all. Such things were but mummery, wholly without virtue in themselves. Their value lay in the power which they possessed of attracting the attention and occupying the mind of the ordinary man. Before parting, I asked him the question, which King Milinda asked the Sage Nagasena, namely, would he be re-born or would he at the close of his present life attain Nirvana? He replied that this was a very big question, the answer to which was not easy to give. That Nirvana was within his grasp was not in doubt. He was the sole arbiter of his future destiny. But it might be that at the hour of death, out of pity for the sufferings of humanity, he might decide to be born once more to extend his saving help to others.

"Here we have all the conditions recorded in the Buddhist scriptures as antecedent to the final birth of Gautama as Buddha. All that was said on the subject was clearly spoken in all seriousness. Did this Tibetan priest—to all outward appearances a man differing little from the generality of mankind—believe implicitly all that he said? It is difficult to say. This, at least, is certain, the motive which impels men to leave their fellows, and for years on end, spurning the weakness of the flesh, to live a life of solitary confinement must be an extraordinarily powerful one. That such lives excite admiration and respect is equally certain. The two lamas of my experience commanding the deepest and most widespread veneration are, undoubtedly, the Gompchen of Lachen and the learned principal of the Tung-kar Monastery in Chumbi, the Geshi Tromo. In each case knowledge and wisdom have been sought in solitary communing with the spirit, during long periods of confinement in remote fastnesses in the mountains cut off from the haunts of men. It was with every sign of awe and reverence that I was told how high on the rugged sides of Cho-mo-lhari, the Geshi Tromo had sought to wrest from the great unknown something of the secret of the universe. And just as in the case of the Gompchen, I was shown the distant sight of one of his strange hermitages, so in the case of the Geshi Tromo, I had pointed out to me with pride and reverence, a speck of rock and stone just visible on a barren mountain side, as holy ground, where he had lived long periods of uninterrupted meditation.

"The rigorous hardship of solitary confinement is well-known. It is recognised by the Indian Penal Code, which strictly limits the term of such a sentence to one month, and further qualifies it by laying down that not more than seven days shall be so served consecutively. And it is difficult to suppose, even in these isolated and rugged corners of the world, where the standard of living is not a high one, that a man would willingly condemn himself to prolonged periods of such existence without assurance of a substantial force beyond the experience, and perhaps even the comprehension, of the average Westerner."

It is with a burning desire to rescue from the expiring embers of our faith the Patipatti Sasana, that I have endeavoured, nay, dared, to found, and build, this monastery in our native mountains.

The scenery around here at Salgalla is indescribably beautiful, the climate is equable and all the conditions essential to a proper retreat are present. There are seven rock caves of considerable dimensions in which have been built cells for monks and everything else necessary for their habitation, and a high peak from whence the hermit sees the rising and the setting of the sun. There are five monks who are guided by a guru. Distinctions of caste, creed, or sect, play no part in the choice of an applicant.

Admission is necessarily restricted, but a candidate who has been duly initiated into the ritual of ordination in any sect may enter provided he is below the age of 40 years and above 21. Provided also, that he has learnt, marked and inwardly digested the 5 Vinaya books and the Visuddhimagga. He must be physically fit and also produce a certificate from his teacher granting him full permission to spend the rest of his life in this new habitation.

No books of any kind will be permitted which have not been censored by the Abbot, and the applicant must possess no belonging, except the 8 articles appertaining to his priesthood. There will be no temporalities or pupillary succession. Every monk at the *Aranya* must beg for his alms, except during the period of the rainy season, and shall observe one or more of the austerities.

The laity on their part shall not build or offer any gifts to the monastery or the monks resident therein; nor shall they be permitted to enter the precincts except between the hours of 10.00 a.m. and 1.00 p.m. Alms may be given with the permission of the Curator, who is permanently resident there, and he is required to see to it, that no fish, meat, tobacco or other narcotics are offered.

A Society has been established which meets regularly once a month, to ensure the proper working of these rules. Any member of the Society absenting himself at 3 consecutive meetings without a reasonable excuse shall forfeit his membership, which is sustained by the payment of an earnest of 25 cents or more. This money is collected on the spot and receipts are immediately given. A statement of accounts is made monthly and checked by the entire assembly.

A lay acolyte is permitted to live in the *Aranya* premises to attend to the greater and the lesser needs of the monks, and he acts as the emissary of the monastery when occasion demands his assistance. The funds collected are never removed from Galpitimada, and the Treasurer is authorised to disburse these sums on correspondence or payment to servants employed in the work of the monastery.

Inside the precincts, the monks shall observe all the rules of the *vinaya*, and no departure from the minutest detail will be tolerated. All communications to the priests shall be addressed to the Curator of the monastery, who is authorised to censor all correspondence. Monks are required to conform to the regulations laid down by the Abbot, and the greater part of their time is to be spent in meditation or in the practice of *Dhyana* or mental exercises. The remainder of it is given to rest and gentle physical exertions.

It is hoped in the future to permit the monks to record their experience and observations after a period of 5 years when bulletins will be issued for the benefit of the lay brethren on:—

Sila	Conduct.
Samadhi	...	Tranquility.
Pañña	...	Reason.
Chitta	...	Thought.
Chaitasika	...	Thought forms.
Rupa	...	Form.
Nibbana		

In all probability, it might be possible to consider the last item after 10 ten years have elapsed from the date of the entry of the seeker into the Aranyic seclusion.

Their principal endeavour should be first the control of the body, until it obeys the mind, as a ship answers the

rudder, and later the control of the consciousness of the mind.

Meditation on some fixed object, i.e. the *kasinas*, will be encouraged in moderation. This may in some cases help an advanced student to reach the first or second stage of ecstasy, but here it must not end and he should forge ahead through the *Jhanas* of the world to the *Jhanas* of the worldless, and finally, by exercises of breathing known to us as *Ana-pana-Sati*, it may be possible to climb higher into the four moods, the four *Brahma* qualities, and so on, through a maze of meditations into the full blaze of the destruction of the atom.

I was once permitted to see on the silver screen an honest attempt to destroy the atom by a multi-million volt spark. This they can never do, except in the manner known and known only to the Master of Yogis.

This is the only possible explanation of the miracles said to have been performed in the Buddha's day, but the exhibition of which our Lord has strictly forbidden.

A monk who has attained Nirvana rarely proclaims the fact, unless such assertion be necessary in the name of human service.

Man is a curious animal, and is ever on the *qui vive* for the tiniest miracle, merely for the purpose of enjoying the fun. Buddhism appeals not to the senses but to the intellect, and to those in real earnest her secrets are no mysteries.

The Lord Buddha has likened the universe unto a limitless room, within which all sentient beings are enclosed. The Utterly Awakened Ones and their liberated disciples, both in the clergy and in the laity, have opened with the key of insight the gates of the mundane and are now in the transmudane. We, poor vermin, from within yell, weep and wail, we commit sins and evil, we acquire merit and perform other antics in the

Continued on next page.

To-day and To-morrow.

If you would dream of beauty, then quit the busy throng,
And wander for a little space the river bank along,
And see the wild things at their play, and hear the blackbird's song.
If you would banish worry, and rest your weary brain,
Go watch the graceful seagulls that circle o'er the main,
And you will feel the joy of life rise in your heart again.
If you would find contentment and peace beyond belief,
Befriend your furred and feathered kin, who know so much of grief,
And in their gratitude and love, your soul shall find relief.
And thus, when thoughts and actions are gone beyond recall,
And when you gaze no longer at the writing on the wall,
You'll pass into the greatest, most-longed-for Peace of all.

hope of gaining this key. In this great turmoil and confusion a man arises and proclaims, "I have seen the Truth, I have seen that which will save your soul." The whole mass of sentient life is silent for a moment for a 1000 years. Then, that great Teacher disappears. No doubt he has proclaimed that which is good, that which is noble, that which urges this seething, reeking mass a little towards the mysterious key and they sink, and rise again, suffering torture, blinded in a darkness of ignorance. Sometimes the really evolved ones rise above others and obtain a breathing space. This is called Heaven, but the solid chamber, with its doors hermetically sealed, yields not one hair's breath of space.

Then again a Bodhisatva arises, after the lapse of aeons. He struggles valiantly for this key, obtains it, opens the door and emerges taking out with him as many millions as have reached this door. The door closes again inexorably and the Buddha from without raises his Lion's roar, "Come out, ye men. I cannot help, but I show you the way. Here I throw the ray of light. Look for the key, O men, and open the door." Some snatch at it, clutch it and with one mighty effort escape into the great unknown, liberated and free. Yet others shout from within and ask, "O Buddha, O Saviour, do tell us what is the first cause? where have we come from? is there a God outside? do we live a life of conscious existence? are we this or that outside? But the Buddha is silent. "Come out, ye fools sunk in ignorance, come out and ye shall see."

Today, we are all in this sealed chamber, like wretches enclosed in the living tomb of a sunken submarine. We are shuffling towards this door. In this struggle it is not labels, not religions, not distinctions of caste or colour that will help, but the real desire to hear the Buddha's voice now fading, now rising, weak through its 2,500 years of age.

Yan kho bhikkave saththara karaneeyan, savakan
Hitesina anukampakena anukampan paticca.
Kathan vo than maya. Etani bhikkave
Arannakani senasanami . . .

Jhayata bhikkave, ma pamadattha. Ma paccha
Vippati scrino ahu attha. Ayan vo amhakan anusasani.

Out of compassion, O monks, out of love for those disciples of mine that should be declared by Him indicating the path of salvation I have declared unto you. That is, O monks, the existence of monasteries free from the trammels of the world, the nearest approach to the world outside. O monks, strive earnestly in seeking after the Truth on the lines indicated by me. Delay not and regret not in the future. That is my advice to you.

The Lord Buddha belongs to no religion. He is only one in an ordinary succession of saviours.

The task I have undertaken is a stupendous one. No one realises my limitations more than I do myself, but try we must. The success or failure depends entirely upon the material available for this experiment, (for everything is at present in that experimental stage) not to speak of the sympathy and encouragement of millions of Buddhists in this country and all the world over.

STAEDTLER PENCILS SINCE 1662



STOCKISTS
W. E. BASTIAN & Co..

AND
ALL OTHER STATIONERS
COLOMBO

Our Promise

The success which we have achieved in business is due in a measure to the habit of always keeping every promise.

Any business house which is founded upon the admirable principles of justice and fair dealing, consecrated to the best ethics, and determined to establish a reputation for business reliability, must secure the good will and patronage of the people it is in business to serve.

THE HOUSE OF BUSINESS STABILITY

W. E. Bastian & Co.,

Stationers & Paper Merchants, etc.

COLOMBO — — CEYLON.

THE REPORT OF THE BUDDHIST LODGE, LONDON.

[BY MR. CHRISTMAS HUMPHREYS, PRESIDENT.]



THE work of the past year has been comparatively uneventful. The financial crisis which was hovering over England during the Summer reached its climax in August, and has held the country in its grip ever since. As every individual was affected by it, the Lodge inevitably suffered too, both in its own activities and in its effort to propagate the Dhamma.

The effect on the Lodge was to drive us individually and collectively within ourselves, and it is not surprising that the theory and practice of meditation has occupied our time as never before. In the course of a careful survey of various methods of meditation and self-development, the sudden access to further information about Zen Buddhism impressed upon us the perfect suitability of Zen to a certain type of Western mind. Professor Suzuki of Kyoto has done much to make known the principles of Zen to English-speaking peoples, but the importation by the Lodge into Europe of the famous *Sutra of Wei Lang* has provided a remarkable stimulus to the study of this unique aspect of Buddhism. Zen meditation, by helping one to rise above the limitations of the intellect, enables the student to understand those laws and principles of the inner life of which all the conflicting creeds and philosophies of Europe, as also of the East, are only so many limited and often distorted forms. Its value to the West is that it enables the prevailing veneration of anything termed 'scientific' to be applied to the spiritual as well as the material world. That such is the tendency of some of the greatest Western scientists is obvious to all who have read the recent works of such great thinkers as Sir James Jeans, but a casual examination of the most amazing "best seller" of the day, *An Outline of Modern Knowledge* makes one realise that Science as a whole is still fast held in the claws of materialism.

The second immediate effect of the world crisis was so to curtail the income of our Magazine, *Buddhism in England*, that for the time being we have had to reduce it to a bi-monthly. The quality, however, is if anything on the increase, and thanks to our indefatigable friends in Burma the financial clouds show signs of dispersing.

By the end of last Summer our twelve months' work on our text-book *What is Buddhism* was complete, and in the Autumn we published the edition. The reception given to it proves that it is now worthy to rank as a standard text-book on the subject. At the same time we published a Calendar for 1932, this year's illustration being chosen from an enormous selection of the Buddhist paintings of Professor Nicholas Roerich, by whose permission the present picture of Tzong-Kha-Pa in meditation is reproduced.

Our third important Autumn publication was the first "Buddhist Glossary" to be published in English. The need for such has long been felt, and this publication, containing three hundred terms defined in thirty thousand words, for the modest sum of one shilling and sixpence, is an earnest of a more ambitious work which is slowly being compiled. Next year we hope to publish a still more valuable aid to Buddhist scholars in English-speaking lands, in the form of a Bibliography of all known Buddhist books or pamphlets written in English. Mr. March, the editor of our Magazine, who is compiling this Bibliography, has already collected details of a thousand works, and it is hoped to make our publication a standard book of reference throughout the English-speaking world.

On Nov. 19th, 1931, we celebrated the seventh birthday of the Lodge at a well attended meeting in the Eustace Miles Restaurant, and the occasion was deemed such an immense success that it is proposed to make it an annual occasion.

The output of books on Buddhism during the last year has been disappointing. With the exception of the *Sutra of Wei Lang* published in Shanghai, of which mention has been made above, and a welcome second edition of Mr. Dwight Goddard's *Buddha's Golden Path*, the only works of outstanding importance have been three on Tibetan Buddhism, of which Sir Charles Bell's *The Religion of Tibet* completes his trilogy of works on Tibet. The other two are translations from the French of works by Madame David-Neel entitled *With Mystics and Magicians in Tibet*, and *Initiation and Initiates in Tibet*.

Finally, we must mention the birth of a Swiss branch of our Lodge in Zürich, led by that tireless Buddhist scholar Mr. Basile Giurkowsky, and we hope that by this time next year we shall be able to report its progress as a worthy son of its sire.

LEARN THE TRUTH ABOUT YOURSELF.

FREE TEST READINGS BY FAMOUS BOMBAY ASTROLOGER.

"Pundit Tabore", well-known Indian Astrologer, has abandoned his private practice and invites all and sundry to send their date of birth for a FREE test horoscope. Scores of letters from all parts of the world pour into his studios daily, and the accuracy of his predictions is awakening a new interest in a very old science.

GEORGE MACKAY

of New York believes that Tabore is possessed of some sort of second-sight.

Business, speculation, marriage, love affairs, travel, friends, lotteries and enemies are among the subjects dealt with in his horoscopes. All that is necessary to obtain a FREE test horoscope of your life, is to send your full name (Mr., Mrs. or Miss), date, month and year of birth and address

ALL CLEARLY WRITTEN

or printed in block letters by yourself, and enclose 50 cents (stamps of your own country) to help cover the cost of postage and misc. expenses, and your test horoscope will be promptly despatched to you.

Address:—

PUNDIT TABORE
(DEPT. 361),
UPPER FORJETT STREET,
BOMBAY VII,
INDIA.





Advertisements by AIR MAIL

Do you know ?

Several ads. for this issue were
received by Air Mail - - -

Some came too late.

Be in time for the 1933 issue
Book your space NOW.

Full particulars of rates,
contained in this number.

Your enquiries welcome.

**The Advtg. Manager,
Buddhist Annual of Ceylon.**

P. O. Box No. 10,
COLOMBO — (Ceylon.)

Cables: "WEBCO".
Codes Used.

R

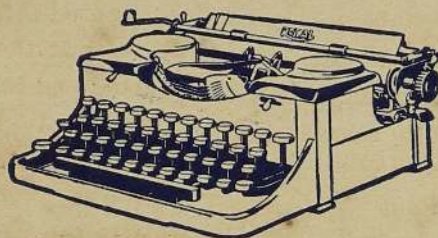
R

ROYAL

TRADE MARK
ROYAL TYPEWRITER COMPANY, INC.

MEANS ORDINARILY THAT WHICH IS
Monarchical, Imperial, August, Majestic,
Superb, Illustrious

AND EVERY ONE OF THESE
SYNONYMS
APPLIES WITH TELLING FORCE TO THE NEW



ROYAL

TYPEWRITER

WHICH IS

- MONARCHICAL** because it is the Sovereign of the Typewriter World.
- IMPERIAL** " its "Empire" extends over all the countries and various peoples.
- AUGUST** " it is exalted in mechanical perfection and beauty of design.
- MAJESTIC** " of the grandeur of its claims to distinction.
- SUPERB** " it is beyond comparison in its refinements and features of utility.
- ILLUSTRIOUS** " of its fame and popularity in the office as well as in the home.

It is the Superlative Personal Typewriter

for every member of the family, for the Student, the Writer, the professional man.

THE TOUCH OF THE **New Royal Portable** IS A DELIGHT.

Its beauty will captivate you.
Its speed will surprise you.
Its performance will delight you.

Rs. 225/- COMPLETE WITH THE
NEW DUO-CASE.

WRITE FOR DESCRIPTIVE CATALOGUE TO-DAY.

Sole Agents
in Ceylon:

W. E. BASTIAN & Co.,

Norris Road,
COLOMBO.

R

R

NOTES AND NEWS.

Sabba Danam Dhamma Danam Jinati

“The Gift of Truth Excels All other Gifts.”

Ceylon is said to be the repository of the Pure Teachings of the Buddha, and tradition has it that even at His Parinibbana as He lay on His death-bed between the twin Sal Trees at Kusinara, so many centuries ago, the Tathagata predicted that, of all the nations, it would be Lanka that would guard and protect His Teachings in their purest form, and would be the Giver of the Dhamma to the world at large. What prouder, what more glorious task has been assigned to the sons and daughters of Lanka?

Translation of Buddhist Scriptures.

Is it a dream? As we pen these lines, we see before us a lofty mountain, soaring sky-wards, its summit lost in the deep blue sky. From its sides, we discern crystal-clear streams descending and here and there breaking into cascades, until, flowing down to the lowly level of the plains, the waters contribute their share towards the growth of populous villages teeming with a contented people who live by tilling the ground.

It is not a dream! The world is athirst for the Dhamma. Thinking people are looking forward to drinking it at its fountain-head as it emerges in crystal-clear rivulets from the craggy hill sides. *Who shall show the way?* Have Ceylon's sons and daughters fulfilled their elementary duty? What have all the monks of her thousand *Viharas*, of the many *Nikayas*, done? What is their mission in life? Either they should adhere to the strict letter of the law, and by cultivating *bhavanas* try to get rid of the *asavas* that bind them to the world by myriad ties. For is not the very yellow robe an emblem of Pabbaja—renunciation?

Or, on the other hand, they should, while living the life according to the Teachings, study and disseminate the Dhamma, and make worldlings sharers of the great heritage of which they are the acknowledged custodians. But, sooth to say, to-day both aspects of the mission are ignored. The true mission, the real ideal, is overlooked, and is relegated to the limbo of oblivion, while scholarship now usurps the throne of saintliness and is worshipped. What has this scholarship produced? Better men? More self-sacrifice? Greater renunciation? None forsooth! Has the kind of scholarship that obtains in Ceylon even produced better and greater scholarship? From high scholarship we should have expected one great contribution:—the translation of the Pali writings into the national language of the land, Sinhalese, and thereafter into English and other modern languages, not to mention Tamil, Hindi, etc. This is the first elementary duty that scholarship owed to scholarship. Is it credible that a Sinhalese youth ignorant of the Pali language has now to wade through English translations and other

on Buddhism for the purpose of gaining a knowledge of the Dhamma? Ceylon is full of Pali and Sanskrit scholars. Every bush has its bunch. But what is the net result? We have to confess with sorrow that the world has gained little by it.

Do our Buddhist monks aspire to create another aristocracy by themselves? and make their learning a preserve for the privileged few even as the Brahmins of old did against whose priestly claims and pretensions our Lord Buddha waged such incessant war?

Some of the countries still young in Pali scholarship have contributed more than their due share to Buddhist scholarship. We refer to the epoch-making work of the Pali Text Society in England and to the societies in Germany and to the labours of individual scholars in Germany, Italy and America. We also invite the reader's attention to the great work that has been set afoot in Cambodia under the patronage of His Majesty the King of Cambodia under the direct supervision of that enthusiastic Pali scholar Mademoiselle Karpeles, who has already reared for herself a monument more lasting than bronze.

Perhaps our appeal may fall on deaf ears. The older generation of both the clergy and the laity is much too conservative to assimilate new ideas; and will retort that little good will result from the translation of the Buddhist scriptures. But our idea is not new: it may be called new-old, for what novelty is there in copying a Mahinda or a Buddhagosha? Our appeal, therefore, is not to those of narrow vision; nor is it to that class which thinks that Bhikkhus—Buddhist monks—form a priesthood—intermediaries between the Tathagata and His humble followers,—for that is not Buddhism. We send this appeal to the few, not to the many, to those Pilgrims on the Path,—the Way-farers: to such we appeal so that they may band themselves together to perform this elementary duty. It is going to be a long, uphill, and arduous task,—this translation of the Buddhist scriptures. So let them not seek for vain-glory or the applause of the multitude, which has done so much injury to many a noble Pilgrim. Instead let them throw away all thought of self, and self-aggrandisement. Let their individual names be merged in the great work. Let them out of sheer love work for the resuscitation of Buddhism so that it may not be said of the sons of the Buddha (Buddha-puttas) that they acted the part of a miser who merely hoards his wealth and looks at it with greedy gloating eyes without making use of it for his own benefit or for the benefit of the world: but instead that they, as real sons of the Enlightened One, and as treasurers of the Law, at the proper time opened wide the portals and distributed the age-old wealth to all who were in dire need of it.

Or like unto that great King of old Ceylon, who said :

Let not a drop of rain that falls in my realm
pass on to the ocean, without contributing its own
share to the welfare of my people.

Likewise let our modern-day bearer of the Buddhist
banner have it emblazoned thus :—

Let not a word of the Dhamma be wasted. Let
it be fruitful of good to humanity. Let every
Buddha-vacana be like unto the rain that replenishes
the streams and rivulets of a parched land.

Or shall we compare it to a deep-toned bell on a high
mountain-tower whose music shall spread out east, west,
south and north, so that all who have ears may hear it.

Perhaps the most flagrant if not the greatest draw-back of a
nation or country not having its
Buddhist & Historical own national Government is to be
Monuments. seen in the sad neglect of the
national and religious monuments
of that country. Let those who gainsay this look around.

When the day of culture was young, the barbarian hordes,
either intoxicated with power or flamed to fanaticism by
bigoted teachers of alien faiths, razed to the ground the great
monuments and glorious memorials, which the splended piety
of a civilised people had erected as works of art or dedicated to
their religion. What remained, certainly not the relics of a
barbarous past, but the remnants of a great culture, were
swallowed up in jungle, and thus saved to some extent from
disintegration caused by the action of rain and sun.

To-day, when that same culture has risen high on the
horizon, it is the duty of all civilised nations to pay special
attention and care to the conservation of the memorials of the
past. The Buddhist world views it from a religious point.
They will be ever grateful to the English, French, and Dutch
savants who have rediscovered and conserved the past glories
of Buddhist countries. In India, the British Government is
doing a great deal in the same direction, and many notable
finds have given a new veering to the angle of vision, and have
gone a long way to confirm the verdict of ancient history and
documents.

In Ceylon we are sorry to say that we cannot state with
any measure of justification that the Government is giving
that attention to the discovering and conservation of ruins of
archaeological interest which the abundance of her ruins
demands. Even scholars and men in power sit with folded
hands, until on the one hand money-grabbing trustees part
with the relics of a hoary past, or the misguided charity of a
handful of people destroys the last remnants of Sinhalese art,
or what is worse, disfigures them by trying to paint the
ancient lily or gild the chaste marble. Vandalism is the order
of the day.

We are told that the Government, even if it has the wish,
is not armed with the power to cry a halt to this vandalism.

Well, if this is so, it is high time that the State Council did
something to make or mend the law! Here is an opportunity
for budding legislators to do their bit for their country. Their
labours will be of permanent value.

Our immediate object in writing on the above subject is to
invite the attention of Government and of readers to the
present state of national monuments in Ceylon. The most
prominent and the saddest instance is the case of the Dalada
Maligawa, the world-famed Temple of the Tooth, (by the way
the word "temple" is hardly a synonym for "Vihara"). Until a
few years ago this structure—small though it is in comparison
with its greatness—was a gem with a beauty all its own. Like
unto the Taj Mahal of another age and another country, this
Vihara attracted the eye of all visitors to the town of Kandy, and
contributed, with the adjacent lake, to the eternal beauty of an
ancient capital of Lanka. The Maligawa looked its best by the
morning light or on a moon-lit night. Even the uncritical eye
paused to admire this thing of beauty. But, to-day, alas! the
pupil painter, the amateur artist, has spilled all the ink and
all the paint on the splendid canvas by attempting to improve
upon the art of a more perfect day. To-day the vision of an
ancient day is blurred, and instead,—in fact one rubs one's eyes,
so incredible is the scene,—one sees a barn of huge proportions
in iron and concrete, with here and there some beautiful
carving on stone which reminds one of a dying art. This ugly
pile of iron and concrete abuts on the old Maligawa and ruins
its beauty and charm. And the new addition stands gaunt, out-of-
place and unearthly on its tall pillars. There are no walls or a
roof, and, paradoxical though it may sound, the new structure is
already old and in ruins.

We respectfully ask the Government, if it has a Depart-
ment that looks after ancient buildings, is it not responsible
even morally for this mad waste of the charity of the land?
We request the Minister in charge and others responsible for
the administration of the Buddhist Temporalities and of the
Archæological Department, to take such steps as will put a
stop to such flagrant cases of vandalism even in the future:

One need not go far for other instances of a like nature
but not less important. Take Anuradhapura and Awukana.
While we do not hesitate to add our meed of praise to the
Naranvita Thero who first started rebuilding the Ruanweli
Chetiya Dagoba and his successors the present Society which
is now carrying on the work, we cannot but express our regret
at the perpetration of tawdry ugliness by pious and well-
meaning but misguided devotees, who have been allowed to
build shrines on the courtyard of the Ruanweli Seya, etc. The
iron structure housing a shrine at the foot of the Sri Maha
Bodhi Vihara is another eyesore which a Buddhist scholar
from South Ceylon has perpetrated. Is it too late even now
to cry a halt to this misplaced enthusiasm—this building
mania?

At Dambulla we came across the same sad state of affairs.
We appeal to the Public Trustee and his Deputy to see that in
sanctioning the appointment of trustees for ancient places of

Buddhist worship that men of intelligence and education are appointed, and that they are asked to be careful that no alterations are effected to the buildings without the prior approval of Government. Some Nayaka Theros and Bhikkhus play the role of pious builders because it pays as nothing else pays to-day.

It is good and convenient to have these ancient fanes lit with electricity. We do not object to the light inside the dark caves containing valuable frescoes, which at times the incense and the smoke of a thousand candles and cocoanut oil lights discolour and destroy, but we certainly and most vehemently object to crude electrical installations with all their posts and standards like grey skeletons creating disharmony and blurring the beauty created by perfect artists and sculptors, who did not omit anything that contributed towards the attainment of their ideal.

Every land has its own holy mountain or river. Some are of religious significance and are held in great veneration by the devotees of one faith or the other:

The Holy Mountain.

in the case of others, their inaccessibility has created a feeling of wonder and awe. In thrice-blessed Lanka stands that magic mountain, the holy of holies, Sri Pada, where tradition has it that the Lord Buddha left an impress of His foot as a memento of His visit to Lanka. But it is not only Buddhists who venerate this holy spot, for at the shrine on the summit may be seen the representatives of three of the greatest faiths of Asia kneeling side by side wrapt in religious devotion. It is an edifying spectacle to a bigoted on-looker of an alien faith to witness this experience, for here is a spot where man joins man in venerating holiness, unhampered by the clash of contending cliques, unhindered by priest or Brahmin.

Our object in writing on this subject is to invite the attention of the present trustee to the very necessary things—not luxuries—which should be provided both at the foot of the mountain and on the trail to the summit. These things should have been attended to by the previous trustees, but sooth to say, those men, beyond battenning on the income derived from the place, have done absolutely nothing for the benefit of the weary pilgrim for the last so many years.

The first and most crying need is water. There is water, water everywhere, but not a drop to drink, at the summit, at a place where congregate thousands, men and women and children of all ages, from the puling infant to tottering old age. Next is the question of sanitation which must be taken in hand at once. In fact we deplore the supineness of the Sanitary authorities who are so fond of fining a poor woman

for keeping an unswept garden, but are indifferent when an influential party is the offender. Lastly we would request the authorities to put up resting-places of a better type for the pilgrims and travellers, with ample water and other conveniences. A small charge may be levied from those who use them.

We are glad that the Central Y. M. B. A. which is responsible for these Examinations are carrying on the work satisfactorily.

All-Ceylon Religious Examinations.

We would however draw the attention of the authorities to a set of booklets entitled *Dharmavabhodaya*, which have been printed for use in Sunday Schools, but which should not be allowed in the primary forms, for the writer, a well-known Bhikkhu, has not been able to place himself in the position of the little lad or lass of eight summers for whom the little book is meant. The questions and answers are stiff enough for a boy or girl in their teens or a candidate for ordination. It is a pity that such books are placed on the market. We should prefer the old *Sisubodhaya* to these newfangled books of instruction. We hope the President of the Y. M. B. A. will look into this matter more closely in the interests of Buddhist youth.

The sessions were held at Ananda College in Colombo during last December under the presidency of the Hon. Mr. C. Batuvantudawe. As usual many resolutions were passed.

The All-Ceylon Congress of Buddhist Associations.

We welcome back this young and active Buddhist monk who has just returned after an absence of nearly six months in India; Burma, Cambodia and Siam. He has lectured before universities and learned assemblies. We are sure he has greatly benefited by his travels, and by coming in contact with other Buddhists of foreign lands. We hope the Rev. Thero will be able to be of even greater usefulness in the future than he has been in the past.

Revd. Narada Thero.

Elsewhere we publish two articles on the two *Pitakas*. The Rev. Nyanatiloka Thero writes on the *Abhidhamma*. He is an authority on this subject, having made a close and deep study of it now for many years. The Rev. Polwatte Buddhadatta Thero writes on the *Vinaya*. He himself has devoted his time to research work, and is quite competent to deal with the subject. An article on the *Sutta Pitaka* will appear in the next issue. Later on we propose to print all the articles in book form so that the student may have at hand a compendium of the three *Pitakas* in a nut-shell.

Articles on the Abhidhamma and Vinaya Pitakas.





To the Hon. SIR DON BARON JAYATILAKA, M.A. (Oxon.), Minister of Home Affairs, we respectfully tender our heartiest congratulations on the well deserved honour His Majesty the King has been pleased to confer on him. This honour did not come as a surprise at least to his admirers, for Sir Baron by his ripe scholarship, by his unrivalled services to his country in many directions for over forty years, and by his unsullied character, stands pre-eminent. We wish him more opportunities for service to his country and religion.

OBITUARY

ANICCA VATA SANKHARA



We greatly regret to record the death of Mrs. Foster of Honolulu, the Visakha of modern Buddhism. To her generosity are due the Sri Dharamarajika Vihara in Calcutta, the Mulagandha Kuti Vihara at Saranath in Benares, the Buddhist Mission in London and the Foster Memorial Hospital and Dispensary in Colombo, besides several other institutions of great usefulness. We understand that by her Last Will she has bequeathed a further sum of money to promote the objects dearest to her heart.

Need we say that her name will find an honoured place in the history of modern Buddhism. We hope the trustees of her funds will so utilise them as to produce the greatest good to the greatest number. We say this in view of the fact that many a trustee is callous to the wishes of the giver and acts according to his own sweet will and pleasure.



By the death of Mudaliyar Weerasinghe, Ceylon Buddhists have lost one of their few sincere workers. He founded the Seruvila Mangala Maha Cetiya Restoration Society, and devoted all his days of retirement to the work of restoration. As a result of his perseverance and indefatigable energy it was possible for him to see the Cetiya completely restored before the close of his life.



A pupil of the late Mrs. Marie Musæus Higgins of revered memory, the deceased was an ideal Buddhist, who was well versed in the Dhamma. But always believing that the role of a Buddhist wife lay in the dutiful performance

of her daily work at home,—by being a good mother to her children, leading them on the path of virtue, and instilling into their young minds the sublime beauty of the Buddha Dhamma, and by being a companion and friend to her husband,—and not so much in courting the lime-light, she belonged to the ranks of the silent workers. And thus she was able to say a few hours before her passing away that she had never done an unkind act in all her life!

REVIEWS AND NOTICES.

BUDDHIST LOGIC. Vol. II. By Dr. Th. Stcherbatsky, Professor at the University of Leningrad. Leningrad. pp. 468.

This volume contains a translation of the short treatise on logic by Dharmakirti and of its commentary by Dharmotara with notes and appendices by the translator. It aims at justifying 'a synthetical reconstruction of the whole edifice of the final shape of Buddhist Philosophy', presented in the first volume which has not yet been published. We are not, therefore, able to give our opinion on the extent to which the translator's avowed object has been fulfilled but it seems from the present work that Dr. Stcherbatsky has all the necessary equipment for doing justice to this important undertaking.

The translation is divided into three chapters:—

(a) Perception, (b) Inference, and (c) Syllogism. The translator has very closely followed the original, frequently quoting words and phrases from it to give the reader an opportunity to judge for himself the nature of the work he had to do. Dr. Stcherbatsky discusses at length the textual problems in the footnotes, and in four long and learned chapters appended at the end he takes a bird's eye view of the whole field of the Buddhist Logic and of other early Indian systems. In this connection he notices the various theories of Vacaspatimisra, Vasubandhu, Vinitadeva, Udayana, Dignaga and Jinendrabuddhi. This work is a worthy successor to Professor Poussin's famous translation of the *Abhidharmakosa* and along with that book and some others recently published it will certainly stimulate interest in Buddhist studies in Europe. We congratulate Professor Stcherbatsky on the eminent learning and accurate scholarship to which his work bears testimony.

SRI C. SEN, M.A.,
 (Formerly Professor at Santiniketan
 University.)

Colombo,
 May 18th, 1932.

BUDDHIST STUDIES. Edited by Bimala Churn Law, PH.D., M.A., B.L., etc. Calcutta. Thacker, Spink & Co. pp. 897.

This is a novel work. It is composed of essays on various aspects of the Dhamma by well-known writers, some of whom are scholars of high eminence. Dr. Law, himself a learned scholar, has written several articles. His selection of writers has been happy, hailing as they do both from the East and West. To one or two articles we might take exception,

both on the ground of their inappropriateness, e.g. the one on *The Buddha and the Mahavira*, and on the ground that such articles, far from giving an idea of Buddhism to the reader, serve to mislead him. But for this single blemish we welcome this work, on which the Editor has lavished a great deal of labour.

S. W. W.

FOUNDATIONS OF BUDDHISM. By Natalie Rokotoff. New York. Golden Vista Press. pp. 137.

This is one of a series of books of the New Era Library published under the auspices of the Roerich Museum, New York. The writer has given a sympathetic account of Buddhism and its great Founder, to whom a third part of the world's population owes loyal allegiance. We hope this little work from the New World will also contribute its share in awakening an interest in the Dhamma in readers who may not, otherwise, have come to know or hear about it. It is indeed a sign of the times that dozens of books, similar to the one under review, are being produced by students of Buddhism with the sole idea of making known the message of the Tathagata.

S. W. W.

AN OUTLINE OF ZEN BUDDHISM. By Allan W. Watts. London. Golden Vista Press. pp. 31.

As we have remarked earlier, the frequent publication of books on Buddhism shows the growing interest that Buddhism is evoking in cultured circles. These books, it should be noted, are not launched with the object of annexing a fortune. For we know by experience that it often happens that the writer has got to spend on the printing and publishing of works of this nature, and the sales do not justify the money invested. The work under review attempts to give the quintessence of that aspect of Mahayana Buddhism which goes by the name of "ZEN." The writer has dealt with the subject in an interesting manner, and we hope that the reader who wades through the pages, will not stop at the end of the last page, but dive further into the works dealing with Pali Buddhism, which, every student of Buddhism must admit, are more satisfying than the later branches of that same tree grown in other environments.

S. W. W.

A BRIEF GLOSSARY OF BUDDHIST TERMS. London. The Buddhist Lodge. 1/6.

This is bound to be a very useful work of reference. It serves to supply a great need, viz. a reliable work of reference of modest proportions and size to which both the casual enquirer and the diligent student can turn for elucidation of Buddhist technical terms. The present one is only an earnest of the greater and more complete work that is coming. The Buddhist Lodge, London, deserves credit for the practical use they have made of their meetings, at which we understand most of the contents was prepared. We commend this glossary to all students.

S. W. W.

ACKNOWLEDGMENTS.

Books and Pamphlets.

1. Buddhistic Studies. Edited by Bimala Churn Law, Ph.D., M.A., B.L. Thacker, Spink & Co., Ltd., Calcutta. pp. 897.
2. Jnana Yoga. By the late Swami Vivekananda. Advaita Asram, Mayavati, Almora. pp. 123.
3. Foundations of Buddhism. By Natalie Rokotoff. Roerich Museum Press, New York. pp. 137.
4. Life of the Buddha in His Own Words. By the Rev. Narada Thero. Theosophical Society, Adyar. pp. 101.
5. The Union of Souls. By H. I. H. Alexander, Grand Duke of Russia. Translated by Laura I. Finch. Roerich Museum Press, New York. pp. 67.
6. Two Dialogues of Plato. A Translation by the Editors of the Shrine of Wisdom, London. Shrine of Wisdom London. pp. 186.
7. Reminiscences of Col. H. S. Olcott. By various writers. Compiled by Hiridaya Narain Agarwal, M.A., LL.B. Theosophical Publishing House, Adyar. pp. 80.
8. Two Stories. By H. P. Blavatsky. Theosophical Publishing House, Adyar. pp. 55.
9. The Original Program of the Theosophical Society and Preliminary Memorandum of the Esoteric Section. By H. P. Blavatsky. Theosophical Publishing House, Adyar. pp. 75.
10. Reminiscences of H. P. Blavatsky. By Bertram Keightly. Theosophical Publishing House, Adyar. pp. 37.
11. Lotus Petals. Verses by W. T. Kandy. pp. 26.
12. The Bodhisatta Ideal. By the Rev. Narada Thero. Theosophical Publishing House, Adyar; and M. D. Gunesena & Co., Colombo. pp. 22 and 20 respectively.
13. How I became a Buddhist? By an Italian Bhikkhu.
14. Establishing the Sangha in the West. By an Italian Bhikkhu.
15. A Brief Glossary of Buddhist Terms. Compiled by the Buddhist Lodge, London. London. Price 1/6.
16. Love, Buddhist and Christian (Texts from the Holy Scriptures of the Buddhists and from the New Testament.)
17. The Word of the Buddha. By Nyanatiloka Thero Colombo.
18. An Outline of Zen Buddhism. By Allan W. Watts. Golden Vista Press, London.
19. A Geography of Ceylon. By Miss Elsie K. Cook, F.R.G.S. Macmillan & Co., Ltd., London. pp. 360.
20. Anula, a Historical Novel. By Mr. D. N. Hapugalle. Colombo.
21. Buddhist Logic, Vol. II. By Dr. Th. Stcherbatsky, Professor at the University of Leningrad. Leningrad, USSR. pp. 468.

Periodicals, Etc.

1. American Buddhist, The. New York,
2. Ananda College Magazine, The. Colombo,
3. Aryan Path, The. Bombay,
4. British Buddhist, The. London,
5. Buddhism in England, The. London.
6. Buddhist, The. Colombo.
7. Buddhistisches Leben Und Denken. Frohnau-bei Berlin.
8. Brockensammlung. Frohnau-bei Berlin.
9. Calamus. London,
10. Chinese Buddhist, The. Peking.
11. Der Buddhaweg und wir Buddhisten. Berlin bei Charlottenberg.
12. Eastern Buddhist, The. Kioto.
13. Epoch, The.
14. Extreme Asie. French Indo-China.
15. Hawaiian Buddhist Annual, The. Hawaii.
16. Illumination.
17. Journal of Transactions (of the Society for the promoting of Religions). Luzac & Co. London.
18. Kalpaka.
19. Litterae Orientales. Leipzig.
20. Monthly Dobo, The. Hawaii.
21. Maha Bodhi Journal, The. Calcutta.
22. Nalanda Vidyalaya Magazine, The. Colombo.
23. Philosophical Quarterly, The.
24. Peace, (the Organ of the International Buddhist Union). Singapore.
25. Quarterly Journal of the Mythic Society, The. Bangalore.
26. Review of Philosophy and Religion. Poona.
27. Report of the Ninth Annual Meeting of the Buddha Society. Bombay.
28. Rahula Magazine, The. Katugastota.
29. Shrine of Wisdom, The. London.
30. Vegetarian News, The. London.
31. Visvabharathi Quarterly, The. Calcutta.
32. World Unity. New York.
33. Zeitschrift fur Buddhismus. Benares Verlag, Munchen-neubiberg.

CORRESPONDENCE.

TO THE EDITORS,

The Buddhist Annual of Ceylon,

Colombo.

Mrs. Rhys Davids and "The Higher Criticism."

Mrs. Rhys Davids is perhaps the most brilliant Pali scholar the West has yet produced. The only possible exception was her late distinguished teacher and husband. But even he lacked the rare philosophical equipment, which his pupil possessed to a marked degree. The veteran scholar was too modest to tackle the Abhidhamma books. Nothing daunted, as early as three decades ago, Mrs. Rhys Davids grappled with the Dhammasangani and gave to an astonished world her first fruits in that rich field of profound psychological enquiry. So long as she remained a learner (sekā)

under the tuition and guidance of her mentor, she proved true to the genuine Theravāda tradition of Anattā. Once that restraining influence was removed, and perhaps goaded on by another untoward event which cast a shadow on her life, she had drifted away till she was caught up in the meshes of that unholy thing—spiritualism. The quondam advocate of Anattā has performed a *volte face* and now assumed the role of a true-blue and even vociferous atmanist, having recanted her reasoned conclusions and jettisoned her cherished beliefs. Two of her latest works are: *Gotama the Man* and *Sahya, or Buddhist Origins*, the former worded in a quaint, uncouth and archaic jargon, making confusion worse confounded of a difficult subject, and the latter luckily couched in more tolerable language 'understood of the people.'

These two brochures embody her latest vagaries, which may be euphemistically termed Buddhist 'higher criticism', but more appropriately called pedantic hypercriticism. The sum and substance of them are an elaborate effort with the one aim to prove her foregone conclusion: that the great Anattavādi was not so after all, but only a thinly disguised Atta-vādi. The only redeeming feature is her transparent honesty. But it is said, that even the way to hell is paved with good intentions. The evil is all the more on that account.

The specific teaching of Anattā runs like a streak of scarlet right through the Pitakas. And it is this unique doctrine that differentiates Buddhism from all other religions of the world. The very first discourse on 'The Turning of the Wheel of the Law, was addressed to five select human beings amidst a host of devas and brahmas. But none of them, be it noted, attained Arahathood, and only one of the five bhikkhus, namely Añña-kondañña, gained 'the spotless eye of Truth.' It was when the Teacher delivered His second sermon, Anatta-lakkhana-sutta, that all the five won to the crown of Arahathship. What is the reason? What is the cause that the first sermon failed to induce full saint-hood in any one of the five pupils, let alone the myriad hosts of the heavens? The high religious value of the Anattā teaching, we submit, is the answer. Although Anattā is implicit in Sammā-ditṭhi, it needed the complete explicit elucidation of the second sermon to bring about full realisation. The general idea of Anattā implied in the First Step of the Path barely sufficed to do away with the gross fetter of Sakkāya-ditṭhi, which a Sotāpanna has to break asunder. But complete realisation of Anattā was a *sine qua non* for an arahat to get rid of the finer fetters of Māna, Uddhacca and Avijjā. Moreover the profound significance of the Anattā-teaching is evidenced by the remarkable fact that it is placed at the very fore-front in the Brahmajāla sutta of the Dīgha-nikāya. It forms the main theme of the very first dialogue of the Kathāvatthu and also of the later Milindapanha.

It must be at once said to the credit of Mrs. Rhys Davids, that in her earlier writings she made due acknowledgment of

the profound value of this fact. But in her later 'higher criticism', be it noted after her conversion to atmanism, she goes back and is bent upon upsetting all her previous conclusions.

With this mental revolution, the author addresses herself to the task of adding yet another to the translations galore of the Dhammapada. There is perhaps no more popular or more important portion of the Dhamma, and readers the world over cannot be too thankful to her for bringing her ripe scholarship and critical acumen to bear on it. But we Buddhists are most unfortunate in our well-meaning friends and even staunch adherents. Mrs. Rhys Davids with the best will in the world aims at bringing out a translation to excel all the existing ones, ranging from Fausböll's Latin version down to the metrical rendering of Mr. Woodward. But, lo and behold, she makes a sorry hash of it. Verily, the mountain laboured and brought forth a mouse!

Mrs. Rhys Davids begins her 'higher criticism' of the Dhammapada text with a whimsical attempt at separating the teaching of the Master from what she fancies are monkish grafts of later days. She prints in bold characters some of the verses, and even parts of verses, which she picks out at random and labels as the original teaching of the Founder, relegating to smaller type the alleged interpolations and additions of the scholastics.

Were it not so heart-rending, it would prove an interesting pre-occupation to go through the whole gamut of her hypercriticism. Suffice it however to place before the reader Mrs. Rhys Davids' reconstruction of the famous opening verse of the text, so sacred to the hearts of believers. She lays sacrilegious hands and cruelly emasculates it as follows:

*Atta pubbangamam cittam
Atta settham attamayam,
padutthatto ce puriso bhasativa karotiva, etc. etc.*

Here is the atmanist unmasked! Nor is this all. Better gems follow. If there are other verses in the book which are fraught with equally profound meaning, they are those three standard gāthās, which have become classics among both Buddhists and non-Buddhists alike, namely the 277th, 278th and 279th verses:—

*Sabbe sankhara aniccati, etc.
Sabbe sankhara dukkhati, etc.
Sabbe dhamma anattati, etc.**

which she translates as follows:—

"Transient is all men think and do," etc.
"Woeful is all men think and do," etc.
"Without the self men think and do," etc.

Our author thus translates both *sankhara* and *dhamma* by the same words, what all 'men think and do', thereby

* Mr. Woodward here meets with an even worse fate. He makes a slip in the rendering, and repeats a worse mistake in the erratum.

making a pitiful mess of the right meaning. Why does she omit *sabbe* in the third verse? Had she only condescended to come down from her high pedestal and followed the commentator Buddhaghosha, for whom by the way she has nothing but cheap contempt, the woeful catastrophe would have been averted. But why Buddhaghosha when there is Mrs. Rhys Davids! The exigency of poetic licence is perhaps her only excuse for this deplorable lapse. We are at a loss to understand how she can possibly justify her rendering by the same English words of those two highly technical terms with divergent meanings. The translator's *atta-ditthi* here has got the better of the scholar. So she strains the meaning to accord with her foregone conclusion of *atta-vāda*, thus making utter nonsense of the third verse. *Dhamma* here, as the veriest tyro and the merest *sāmanera* knows, comprises not only what 'all men think and do,' but also all component things and includes even the unconditioned element of *Nibbāna*. To crown her marvellous feat, she comes to grief at what we may, with all respect, call the *pons asinorum* of *Dhammapada*-expositors, namely the 294th and 295th *gāthās* :—

Mataram pitaram hantva.

Rajano dve ca khattiye, etc.

The verbal rendering here is, of course, plausible enough, but our learned critic meets her Waterloo in the foot-note, which she is tempted at a weak moment to append as follows :—

"The violent antithesis in acts and subsequent betterment possible in a man have led to sophisticated explanation in commentary, accepted by writers. To the Christian the regenerate murderer should present no difficulties." Reject the commentator's 'sophisticated explanation', the *gāthās* confront the Buddhists with an insurmountable absurdity. The pity of it is that our learned critic is blissfully ignorant of the elementary Buddhist teaching: that a person guilty of an *ānantariya-kamma* never can be or become an *arahat* in that life. So, taken literally, these two well-known verses become veriest nonsense. We defy the most eminent philologist to make sense out of these two verses, without having recourse to the despised commentators. Verily, this is just retribution for the contempt which some writers have heaped upon Buddhaghosha, Buddhadatta, *Dhammapāla*, and other expositors of immortal fame.

The German Buddhist scholar Dr. George Grimm has produced a best-seller entitled *The Doctrine of the Buddha*, which is only marred by this same flaw of atmanist bias. Quite unlike his eminent compatriot Dr. Paul Dahlke, he attempts to belittle the venerable Buddhaghosha in these words: "The later actual commentaries are worshipped with such a reverence that in the end one might easily forget that to the authors of this exegetical literature there also once lived a Buddha. . . . Why a Buddhaghosha? Why all the other commentators when you could have the Buddha-word in the original?" For the very simple reason, we venture to reply: Lest self-sufficient German and English scholars of this very learned twentieth century trip and fall. Retribution immediately overtakes poor Dr. Grimm. Ignoring the commentator he errs in the distinguished company of Mrs. Rhys Davids and others, when on page 321 of his book he is confronted with the self-same 294th and 295th verses of the *Dhammapada*. He falls into the same egregious error, when he writes that an *arahat* may even have killed father and mother and yet go scot-free. A mere painful travesty of the Buddhist teaching was never penned by any writer. We beseech western scholars to learn from their follies and mistakes and to cultivate even a modicum of humility after this bitter experience.

On our part, it is needless to add that we do not for a moment say that the commentaries, or any exegesis whatever for that matter, must take a higher place or equal rank with the sacred canon. By no means. But all canons of legitimate criticism agree in one thing, that no true students of the *Dhamma* can afford to overlook the interpretations of previous scholars, scholastic or otherwise.

In the East it is a common maxim, that those who wish to learn (*ye keci sikkhā-kāmā*) should sit at the feet of a teacher, having first humbled themselves even as the rug whereon the teacher wipes his feet. Those who follow this counsel of perfection have a right to enter the holy temple of knowledge, others with pride of heart and head will have the door rightly barred against them.

On the portals of every academy in the West must be inscribed the motto:

"Learn before you teach."

ARIYA-DHAMMA.



The Buddhist Annual of Ceylon.

Vol. IV.

No. 2.

COMPETITIONS.

Cover Design :—

The Prize of Rs. 50'00 for the best cover design submitted is awarded to

MR. W. S. DE MEL,
Kehelwatte,
Panadura,
Ceylon.

The Editors regret to announce that the prizes in the other sections, viz. Story, Poem, and Photograph, have not been awarded, the reason being the fewness and lack of merit of the entries.

TO OUR ADVERTISERS.

THANKS!

Our readers will observe that this year a goodly number of Firms and individuals have advertised in the *Annual*. We thank them most sincerely for their kind patronage. We trust our readers will not be loth to place their orders with our advertisers and purchase the best of stuff at the fairest of prices.



. . . Au revoir.

IN CEYLON MY RELIGION SHALL BE GLORIFIED.

In the words of Lord Buddha spoken in the fullness of his prophetic insight on the eve of His attaining Nirvana: "that in Ceylon His religion shall be glorified."

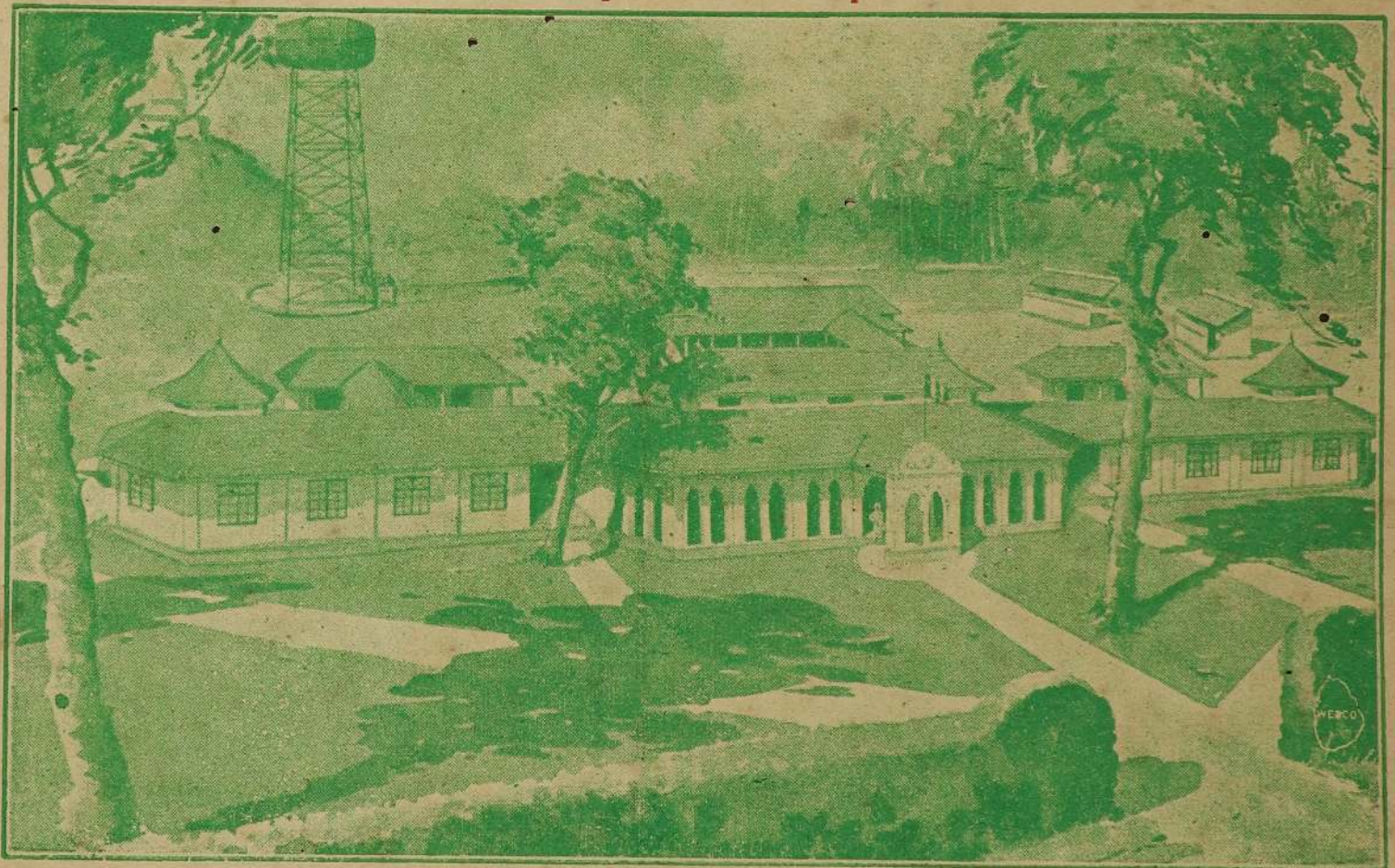
ANURADHAPURA the Sacred City, is a place of supreme interest to the pilgrim as well as to the visitor. Interesting ruins of cities, temples, palaces, etc., of authentic historical interest reminiscent of the visit of Prince Mahinda who introduced Buddhism into Ceylon are amongst the archaeological wonders of the world.

*"Here to the houseless child of want
Our door is open still;
And though our portion is but scant,
We give it with good will,*

*Then turn tonight, and freely share
Whatever our Rest bestows:
Our cosy cots and frugal fare,
Our blessings and repose."*

(With apologies to OLIVER GOLDSMITH.)

A Cordial Welcome awaits all pilgrims and visitors at the Buddhist Pilgrims' Rest and Free Hospital—Anuradhapura.



Founded by Mr. W. E. Bastian, J.P., Colombo, and built with the generous assistance of the General Public.

For the completion of the remaining masonry work, furnishing of 16 rooms, equipment and fittings for the hospital, water service and electric lighting and GENERAL MAINTENANCE

FUNDS ARE VERY URGENTLY REQUIRED.

Will you kindly help us in this good work by your Legacy, Subscription (at specified intervals) or Donation.



Rs. 150/- TO BE GIVEN AWAY Rs. 150/-

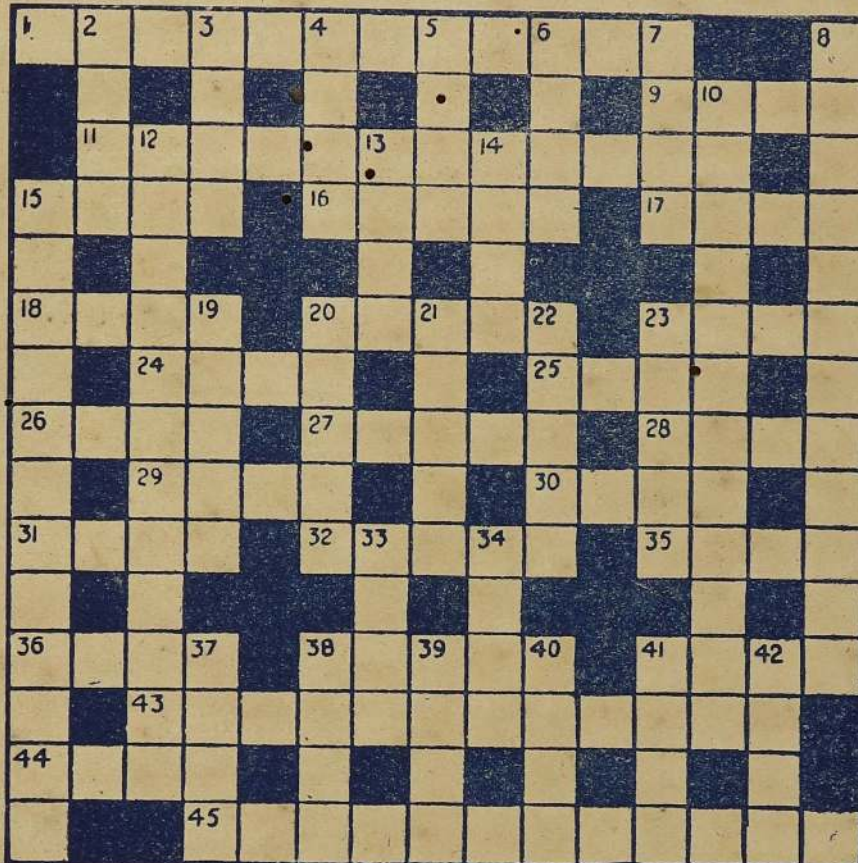
One of these cash prizes will be yours merely for an amusing half hour spent in solving this puzzle.

VERY SIMPLE—TRY IT.

List of Cash Prizes :—	1st Prize cheque for	£	5. 0. 0	or	Rs.	75.00
	2nd " " "	£	2. 10. 0	"	"	37.50
	3rd " " "	£	1. 5. 0	"	"	18.75
	3 Consolation Prizes of		0. 8. 0	"	"	6.25

CROSSWORD COMPETITION No. 13.

- ACROSS
- There is no turning for this sort of thing
 - The hero of a spoozy elopement
 - "Brittania rules the waves" is an example of this
 - Not free
 - A grave object
 - Far from fools, these
 - Suitable accompaniment to a breaking heart
 - Principle or tenet
 - This is used in making a cannon
 - Photographic paper or a colour
 - One takes this at every meal
 - Time changes here
 - Rub
 - A famous Spaniard who made history in the Netherlands
 - In chess you have him cornered right at the start
 - Pause
 - Scottish isle mentioned in a poem about a tragic elopement
 - "Slide" (anag.)
 - A wearer of sheepskin
 - The mustang has this flavour
 - When you get out of this you should get into bed
 - Male Christian name
 - Grasped
 - This babbler is a kind of bird
 - You should never be able to catch this sort of person in two minds.



- DOWN
- Reverse someone of high degree and get something of low degree.
 - Go here to find 2 down reversed
 - This may result from a muddled patron of poetry.
 - Satisfy
 - Scottish sound, isle or county
 - A land mentioned in the Bible
 - A thank offering to the man who never deserts his post.
 - Applicable to a law decision by the House of Lords
 - What many complain of with regard to Sunday
 - Put this before a man and he may sit on it
 - An astringent
 - The gentle art of raising fish
 - A Pacific island
 - Parts of ships
 - An adherent of the red flag
 - Tree
 - The airman tries not to do this
 - Male Christian name
 - Often has an application of plaster
 - These have made and marred many a play
 - Another thing the airman is not too fond of
 - A foreign coin
 - Appear
 - Town in Arabia
 - The thin end of the wedge.

RULES & CONDITIONS.

- Entries should be sent in sealed envelopes marked: Crossword Competition No. 13
- Each Competitor may send in any number of entries but an authentic coupon must be used in every case.
- No members of our Staff or members of the household of any of our employees are eligible to enter this competition.

COUPON—CROSSWORD COMPETITION No. 13.

I agree to enter this Competition in accordance with the Rules and Conditions announced on this page and enclose herewith Postal Order for 2s/—or Rs. 1/50 as subscription for a copy of the 1933 number of the Buddhist Annual of Ceylon.

Signature.....

Name.....

Address.....

Date.....

RULES & CONDITIONS.

- No pseudonyms are permitted. Competitors must enter under their names.
- Awards of Prizes will be made on Saturday the 15th October, 1932.
- In all matters pertaining to this competition the Editor's decision is final and legally binding and no correspondence will be entertained.

7. All entries should be addressed to:—

The Competition Editor,
THE BUDDHIST ANNUAL OF CEYLON.
P. O. Box No. 10,
COLOMBO.

W. E. BASTIAN & Co.,

(Established 1904)

33a, 33b, Norris Road, Colombo, Ceylon.

Telegrams:—"PAPER" or "WEBCO" Telephone:—Nos. 2677 & 2678.

Buddhist literature comprising most of the works on the subject, by eminent English, French and German authors, are stocked by us.

It will be a pleasure to procure from the country of publication, any book not enumerated in the list given below, and which our customers may require.

	Rs.	cts.		Rs.	cts.
BUDDHIST CATECHISM, By Messrs. C. W. Leadbeater and C. Jinarajadasa	0	15	GUTTILA KAVYA, (Verses 225-324) By P. W. Chas de Silva. ...	0	50
FOR WESAK TIME, By Rev. Bhikkhu Silacara ...	0	25	SELECTION OF EPIGRAMS FROM PRATYA SATAKAYA WITH ENGLISH AND ORIGINAL SINHALESE TRANSLATION IN VERSE By A. R. Bandaranayake Perera ...	0	50
THE UNSEEN WORLD, By Buddhi Cakkhu Dappana ...	0	25	THE MESSAGE OF BUDDHISM TO THE WEST By John E. Ellam ...	0	50
ANAPANA SATI, By Dr. Cassius A. Pereira ...	0	25	TRANSLATION OF DAHAMSONDAKAVYA By C. M. Austin de Silva ...	0	60
THE REPENTING GOD OF HOREB, By the Anagarika Dharmapala ...	0	30	SAMGITI SUTTA OF THE DIGHA NIKAYA By Suriyagoda Sumangala Swami ...	0	60
WHAT DID THE LORD BUDDHA TEACH? By Anagarika Dharmapala ...	0	30	LIFE AND TEACHING OF BUDDHA By Anagarika Dharmapala ...	0	75
THE PSYCHOLOGY OF PROGRESS OR THIRTY SEVEN PRINCIPLES OF BODHI, By Anagarika Dharmapala ...	0	30	LOTUS BLOSSOMS, By Bhikkhu Silacara ...	0	75
THE CHRISTIAN DOCTRINE OF RE- BIRTH, (A Public Lecture) By Dr. W. Y. Evans Wentz ...	0	40	BUDDHIST RULES FOR THE LAITY A TRANSLATION OF THE SIGALOWADA AND VYAGGAPAJJA SUTTAS By D. J. Subasinha ...	0	75
KAMMA, By Bhikkhu Silacara ...	0	40	GUTTILA (Verses 225-337) By J. de Silva ...	0	80
BUDDHISM THE RELIGION OF COMPASSION AND ENLIGHTENMENT ...	0	40	THE VYASAKARA OR THE BOOK OF GOOD COUNSEL TRANSLATED By L. C. Wijesinha ...	1	00
THE BUDDHIST SERVICE ...	0	40	A YOUNG PEOPLE'S LIFE OF THE BUDDHA By Bhikkhu Silacara (Paper) ...	1	00
THE BUDDHIST APPLIED ...	0	40	THE NOBLE EIGHTFOLD PATH By Bhikkhu Silacara ...	1	00
THE SELECTED BUDDHIST SCRIPTURES	0	40	RELIGION OF SCIENCE By Dr. Paul Carus ...	1	00
THE VISIBLE FRUITS OF THE LIFE OF A BUDDHIST MONK By J. Wetthasinha ...	0	50	SEEKING WISDOM, A LITTLE BOOK OF BUDDHIST TEACHING By Geraldine E. Lyster ...	1	00
THE FOUR RETENTIONS OF MEMORY, By J. Wetthasinha ...	0	50			
PANCHA SILA, By Bhikkhu Silacara ...	0	50			
THE FOUR NOBLE TRUTHS, By Bhikkhu Silacara ...	0	50			
KARMA By Dr. Paul Carus ...	0	50			

	R. c.
THE DHAMMAPADA OR WAY OF TRUTH (PROSE TRANSLATION) By Bhikkhu Silacara	1 00
THE WORD OF THE BUDDHA By Bhikkhu Silacara	1 00
THE BUDDHA CHARITAM OF ASVAGHOSA (Sanskrit with notes in English) Edited By G. R. Nandargikar	1 25
THE LURE OF THE CROSS (An inquiry into the claims of Christianity) By S. Haldor	1 25
A BRIEF GLOSSARY OF BUDDHIST TERMS	1 25
A YOUNG PEOPLE'S LIFE OF THE BUDDHA By Bhikkhu Silacara (Cloth)	1 50
LIGHT OF ASIA OR THE GREAT RENUNCIATION OF GOTAMA By Sir Edwin Arnold, Pocket Size, without Illustrations	1 50
THE SONG CELESTIAL OR BHAGAVAD- GITA, (From the Maha-Bharata) By Sir Edwin Arnold	1 50
THE SINGULARITY OF BUDDHISM By J. Wetthasinha	1 50
DHARMA By Dr. Paul Carus	1 65
AMITABHA By Dr. Paul Carus	1 75
RELIGION OF SCIENCE By Dr. Paul Carus (Cloth)	1 75
PORTFOLIO OF BUDDHIST ART ILLUSTRATIONS OF MONUMENTS AND OTHER PICTURES COLLECTED By Dr. Paul Carus, 31 Plates	1 75
WOMEN IN BUDDHIST LITERATURE By Bimala Churn Law Ph. D., M.A., B.L.,	2 00
THE BUDDHA'S PATH OF VIRTUE (A Translation of the Dhammapada) By F. L. Woodward	2 00
TRANSLATION OF HANSA SANDESA STANZAS (1-62) By C. D. S. Bastian Jayaweera Bandara	2 00
THE BUDDHA, A DRAMA IN FIVE ACTS By Dr. Paul Carus	2 00
THE WISDOM OF THE ARYANS By Allan Bennett	2 00
THE MESSAGE OF BUDDHISM (The Buddha, The Doctrine, The Order) By Subhadra Bhikkhu	2 00
A MANUAL OF BUDDHISM By Dudley Wright	2 00
BUDDHIST HYMNS By Dr. Paul Carus (Cloth)	2 00
JATAKA MALA By Mrs. Marie Musæus Higgins (Paper)	2 00

	R. c.
THE GOSPEL OF BUDDHA By Dr. Paul Carus	2 00
WHAT IS BUDDHISM, AN ANSWER FROM THE WESTERN POINT OF VIEW	2 25
NIRVANA By Dr. Paul Carus	2 25
JATAKA MALA By Mrs. Marie Musæus Higgins (Cloth)	2 50
THE SOUL THEORY OF THE BUDDHIST By T. Stecherbatsky, Ph. D.	2 50
ADDRESSES & PAPERS ON BUDDHISM Etc. By the Bhikkhu Silacara	2 50
SONNETS FROM THE TEACHING OF GAUTAMA BUDDHA By Coralie Howard Haman	2 50
THE ESSENCE OF BUDDHISM By P. Lakshmi Narasu	3 00
LIGHT OF ASIA, OR THE GREAT RENUNCIATION OF GOTAMA By Sir. Edwin Arnold, Pocket size, skin bound, without Illustrations	3 00
THE BUDDHA AND HIS RELIGION By J. Barthelemy	3 50
LIGHT OF ASIA, OR THE GREAT RENUNCIATION OF GOTAMA By Sir Edwin Arnold, Pocket size, skin bound, with Illustrations	3 50
THE SOUL OF A PEOPLE By H. Fielding Hall	3 50
THE GOSPEL OF BUDDHA By Dr. Paul Carus (Cloth)	3 75
PHOTO-PAINTING IN 32 PLATES By E. H. Brewster	4 00
HYMNS OF THE FAITH, (Dhammapada) By Albert J. Edmunds	4 50
THE UDANA, TRANSLATED FROM PALI By Major-General D. M. Strong	6 50
THE BOOK OF THE NUMERICAL SAYINGS, PART II (Anguttara-Nikaya) OR SUTTAS GROUPED ACCORDING TO NUMBERS By A. D. Jayasundera	7 50
THE LIFE AND WORK OF BUDDHAGHOSA By Bimala Charan Law B. A., B. L.	7 50
BUDDHISM AND SCIENCE By Paul Dahlke	8 50
THE SOUL OF A PEOPLE By H. Fielding Hall	10 00
THE CONCEPTION OF BUDDHIST NIRVANA By Th. Stecherbatsky, Ph. D.	10 00
BUDDHIST ESSAYS By Paul Dahlke	10 50
THE MAJJHIMA NIKAYA, THE FIRST FIFTY DISCOURSES, FROM THE COLLECTION OF THE MEDIUM-LENGTH DISCOURSES OF GOTAMA THE BUDDHA By Bhikkhu Silacara	10 50

BUDDHISM AND ITS PLACE IN THE MENTAL LIFE OF MANKIND

By Dr. Paul Dahlke ... 10 50

SACRED BOOKS OF THE BUDDHISTS, THE JATAKAMALA

Edited By Prof. F. Max Muller and translated from the Pali by Prof. T. W. Rhys Davids, Vol. I ... 11 00

SACRED BOOKS OF THE BUDDHISTS, DIALOGUES OF THE BUDDHA

Edited By Prof. F. Max Muller and Translated from the Pali by Prof. T. W. Rhys. Davids, Vols. II and III Parts 1 and 2, each ... 11 00

BUDDHISM IN TRANSLATION, PASSAGES SELECTED FROM THE BUDDHIST SACRED BOOKS AND TRANSLATED FROM THE ORIGINAL PALI INTO ENGLISH

By Henry Clarke Warren ... 12 50

THE MAHAWANSA. OR THE GREAT CHRONICLE OF CEYLON, TRANSLATED INTO ENGLISH

By Wm. Geiger. ... 12 50

THE MAHAWANSA PALI TEXT,

By Wm. Geiger ... 13 50

THE GOSPEL OF BUDDHA III: COMPILED FROM ANCIENT RECORDS

By Paul Carus ... 13 75

AMONG PAGODA FAIR LADIES

By Gwendolen T. Gascoigne ... 17 50

JINACARITHE, THE CAREER OF THE CONQUEROR

By Charles Duroiselle ... 17 50

THE SPIRIT OF BUDDHISM, BEING AN EXAMINATION—ANALYTICAL, EXPLANATORY AND CRITICAL OF THE LIFE OF THE FOUNDER OF BUDDHISM, HIS RELIGION AND PHILOSOPHY, ITS INFLUENCE UPON OTHER RELIGIONS, PHILOSOPHIES AND ON THE ANCIENT AND MODERN SOCIAL AND ETHICAL SCHOOLS, SOCIAL UPHEAVALS AND REVOLUTIONARY MOVEMENTS

By Sir Harisingh Gour, M. A., B. Litt., D. C. L., L. L. D., M. L. A. ... 18 00

SACRED BOOKS OF THE EAST, "THE QUESTIONS OF KING MILINDA."

Edited By Prof. F. Max Muller and Translated from the Pali by Prof. T. W. Rhys Davids, Vols. XXXV & XXXVI, Parts 1 & 2, each. 18 50

SACRED BOOKS OF THE EAST, "APASTAMBA GOTAMA,"

Edited By Prof. F. Max Muller and Translated from the Pali by Prof. T. W. Rhys Davids, Vol. II, Part 1 ... 18 50

EASTERN MONACHISM AN ACCOUNT OF THE ORIGIN, LAWS, DISCIPLINE, SACRED WRITINGS, MYSTERIOUS RITES, RELIGIOUS CEREMONIES AND PRESENT CIRCUMSTANCES OF THE ORDER OF MENDICANTS FOUNDED BY GOTAMA BUDDHA,
By R. Spence Hardy
(an old copy) ... 67 50

A BUDDHIST MANUAL OF PSYCHOLOGICAL ETHICS, OF THE FOURTH CENTURY B.C. FIRST BOOK IN THE ABHIDAMMA PITAKA ENTITLED DHAMMA SANGANI

By Caroline A. F. Rhys Davids ... 70 00

THE THIRTY-SEVEN NETS

By Sir. R. C. Temple, Bt. C. I. F. ... 80 00

AN INDEX, TO NAMES IN THE MAHA BAHARATA, PARTS 1-10

By S. Sorensen, Ph. D. ... 99 00

THE JATAKA TRANSLATION, IN 6 VOLUMES

Edited by Prof. E. B. Cowell, Translated by W. H. D. Rouse, M. A. ... 135 00

THE BUDDHISM OF TIBET OR LAMAISM

By L. Austin Daddell, M.B., F.L.S., F.R.G.S (an old copy) ... 240 00

THE BUDDHIST ANNUAL OF CEYLON 1920
Vol. I No. 1 (Pictorial) ... 3 50

THE BUDDHIST ANNUAL OF CEYLON 1921
Vol. I No. 2 (Pictorial) ... 3 50

THE BUDDHIST ANNUAL OF CEYLON 1922
Vol. I No. 3 (Pictorial) (out of Print) ... 0 00

THE BUDDHIST ANNUAL OF CEYLON 1923
Vol. II No. 1 (Pictorial) ... 3 50

THE BUDDHIST ANNUAL OF CEYLON 1924
Vol. II No. 2 (Pictorial) ... 3 50

THE BUDDHIST ANNUAL OF CEYLON 1925
Vol. II No. 3 (Pictorial) ... 1 50

THE BUDDHIST ANNUAL OF CEYLON 1926
Vol. II No. 4 (Pictorial) ... 1 50

THE BUDDHIST ANNUAL OF CEYLON 1927
Vol. III No. 1 (Pictorial) ... 1 50

THE BUDDHIST ANNUAL OF CEYLON 1928
Vol. III No. 2 (Pictorial) ... 1 50

THE BUDDHIST ANNUAL OF CEYLON 1929
Vol. III No. 3 (Pictorial) ... 1 50

THE BUDDHIST ANNUAL OF CEYLON 1930
Vol. III No. 4 (Pictorial) ... 1 50

THE BUDDHIST ANNUAL OF CEYLON 1931
Vol. IV No. 1 (Pictorial) ... 1 50

THE BUDDHIST ANNUAL OF CEYLON 1932
Vol. IV No. 2 (Pictorial) ... 1 50

The New Orient, Vol. II No. 1 May & June 1924 3 00

„ Vol. II No. 2 Oct., Nov. & Dec. 1924 3 00

„ Vol. II No. 3 April, May & June 1925 3 00

„ Vol. II No. 4 July, Aug & Sept 1925 3 00

„ Vol. III No. 1 December, 1925 ... 3 00

