

The only Refuge for him who aspires to true perfection is Buddha alone  
—K. H.

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# THE MAHA-BODHI

*Journal of the Maha Bodhi Society.*



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1932

[No. 1.



# THE MAHA BODHI SOCIETY OF INDIA

Premier International Buddhist Association

Founded by the Sri Devamitta Dharmapala on 31st May,  
1891 and Incorporated in Ceylon

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1. To revive Buddhism in India and to disseminate and publish Pali and Sanskrit Buddhist literature.
2. To educate the illiterate people by opening schools in villages.
3. To revive ancient Buddhist arts and crafts by importing teachers from Buddhist countries.
4. To train youngmen of unblemished character to become Bhikkhu Missionaries to carry the message of the Lord Buddha of Love and Activity to the people of India and other countries.
5. To found the nucleus of a Buddhist University on the lines of the ancient University of Nalanda.
6. To found Pali scholarships and to send students to Buddhist countries and to Europe and America; and to provide facilities to foreign Buddhist students in Calcutta.
7. To found a Buddhist International Library and Museum with a fully equipped Press to print Texts and pamphlets and to start journals.
8. To incorporate any society or association having similar objects as this association.

## MEMBERSHIP.

9. Admission into membership of the Society is open to all without distinction of race, caste, creed, or sex, the only pre-requisite being the candidate's sympathy with the object of the association and willingness to help its work.
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12. Active members are expected to occupy themselves as far as their circumstances permit in the propagation of the Arya Dharma of the Lord Buddha.

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To The Secretary,  
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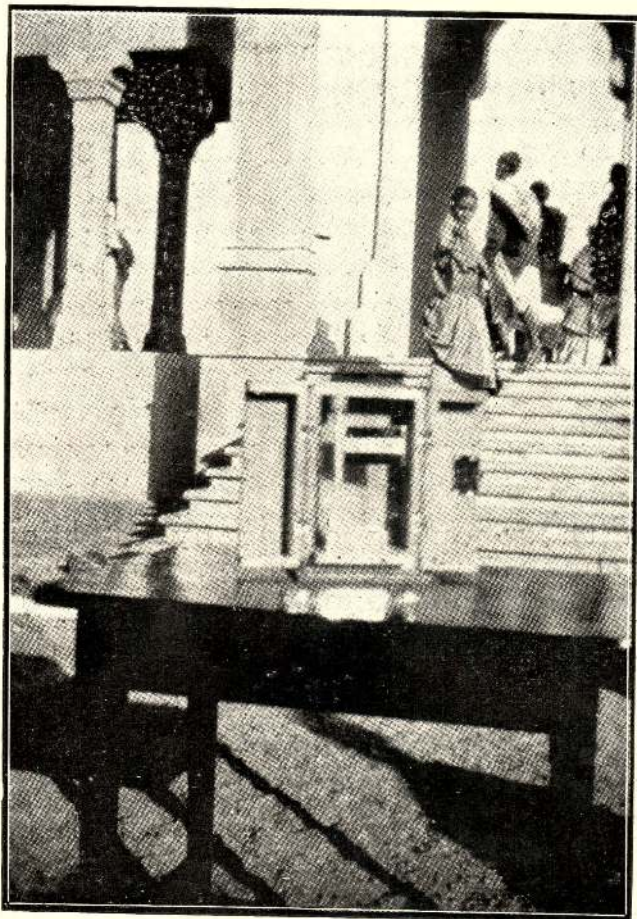
Dear Sir,

On the opening ceremony of the Mulagandha Kuti Vihara on November 11th I had the honour to offer on behalf of the Indian National Congress a National Flag for the Vihara. I have now great pleasure in sending this flag in silver and enamel on a silver stand encased in carved and inlaid sandal wood casket. My colleagues Shri Shiva Prasad Gupta and Shri Sri Prakasa will personally take this casket with the flag inside it. I trust this flag will be a perpetual reminder to you of the good will of the Indian Nation towards the great cause you represent.

Yours sincerely,



General Secretary



The Congress Present of the Indian National Flag placed on a table in front of the Mulagandhakuti Vihara.





# THE MAHA-BODHI

FOUNDED BY THE ANAGARIKA H. DHARMAPALA

परथ भिक्खवे चारिकं बहुजनहिताय बहुजनसुखाय लोकानुकम्पाय धर्माय  
हिताय सुखाय देवमनुस्मानं । देसिथ भिक्खवे धमा' आदि कल्लार्थं मज्झे कल्लार्थं  
परियोसान कल्लार्थं सात्थं सव्यञ्जनं केवलपरिपुष्पं परिसुद्धं ब्रह्मचरियं पकासेथ ।

*"Go ye, O Bhikkhus, and wander forth for the gain of the many, for the welfare of the many, in compassion for the world, for the good, for the gain, for the welfare of gods and men. Manifest holiness, perfect and pure."*—MAHAVAGGA, VINAYA PITAKA.

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## NOTICE

A few copies of the Mulagandhakuti Vihara Inauguration Issue of the Mahabodhi are still available. It contains *inter alia* the messages of H. E. Lord Willingdon, Dr. Rabindra Nath Tagore, Ven'ble Sri Devamitta Dhammapala and others read on the occasion of the opening ceremony, a detailed report of the proceedings, the memorable address of Dr. S. N. Das Gupta, President, Buddhist Convention and fifteen pictures depicting the different phases of the celebrations. On special request, the price has been reduced to Re. 1/- only. Please apply sharp to—

The Manager,  
THE MAHABODHI.



## BUDDHISM IN JAPAN

BY MRS. BEATRICE LANE SUZUKI, M.A.

There are six great Buddhist sects in Japan belonging to the Mahayana. These are the Tendai, Shingon, Nichiren, Zen, Jodo, and Shin. Besides these, there are two small sects, the Ji and the Yudzunembutsu, and there are a few temples left belonging to the ancient Hosso and Kegon. But of truly living sects, still vital and of real power we find the above-mentioned six which are still thriving and preaching the way of the Buddha.

Buddhist sects in Japan are classified as Jiriki and Tariki. *Riki* is a Chinese word meaning power, *Ji* signifies self and *Ta* another; so Jiriki means believing in and relying upon one's own efforts in order to attain salvation or enlightenment, while Tariki means like Christianity depending upon the grace of a superior power. The latter will seem to Buddhists in India belonging to the so-called Hinayana, to be very far from the teachings of Gautama, but the fact remains that Buddhism in Japan has developed so as to take in this Tariki conception and the Tariki sects call themselves Buddhist and believe that they are preserving the spirit of the Buddha's teachings.

Let us begin our brief survey with Tendai, which is one of the Jiriki sects and which has been living on Mt. Hiei and elsewhere in Japan for many centuries. Originally brought from China where it was founded by the teacher Chi-I (531-597) on Mt. T'ien Tai, it was introduced into Japan by the priest Saicho—better known by his posthumous title, Dengyo-Daishi, conferred upon him by the Emperor, the term *daishi* meaning "great teacher." Dengyo Daishi brought the teaching to Japan and established it upon Mt. Hiei overlooking the city of Kyoto and here all these eleven hundred years it has been taught and practised. The sutra upon which it bases



its doctrine is the Lotus of the Good Law (the Hokke-kyo in Japanese and Saddharmapundarika in Sanskrit). The main thesis of this sutra is to present the Buddha as an eternal manifestation and all beings as partaking of his nature. Tendai is the teaching of universal enlightenment for all beings, not only for men but also for animals and plants and even the very dust under our feet. The Saddharma-pundarika continually emphasises this idea that every being, good and evil, can attain to Buddhahood for all beings are the same in essence ; therefore, Buddha, beings, and all phenomena are one. This theme the sutra proclaims and on it Tendai bases its doctrine. Tendai teaches the absolute oneness of all things and asserts that knowledge of this fact brings peace and freedom of mind. Tendai represents general Mahayana when it affirms the identification of all things and of their oneness with the absolute one mind, the Buddha. To come to know and realise this is enlightenment. Evil, according to Tendai, is the sense of separateness and so enlightenment consists in the knowledge through experience of oneness. This is the main teaching of Tendai which is living to-day in Japan at its best on the cryptomeria-clad mountain of Hiei, overlooking the city of Kyoto. It was here that the priest Saicho brought the new doctrine and established the temple of Enryakuji on Mt. Hiei on the summit of which he had long meditated as a youth. The result of that long meditation was now the blossoming of the Tendai doctrine at the Temple of Enryakuji. He secured the favour of the Emperor, and Enryakuji flourished under Imperial patronage and won many adherents. Later on, it became one of the greatest religious forces in power and prestige throughout the empire. A trip to the temples of Enryakuji on Mt. Hiei makes a delightful excursion from Kyoto. From the heights of the mountain, the city of Kyoto can be seen from one side of the mountain and the blue waters of Lake Biwa from the other. The temple buildings stand amidst great cryptomeria trees forming cool groves. The light for the Buddha is ever burning in the Kompon Chyudo, and



the voices of priests are ever intoning the sacred scriptures in honour of the Buddha. Dengyo Daishi was a great man with far-reaching insight and mystic force. He established the temples on Mt. Hiei to make a centre for Buddhist training and Buddhist thought, and from Hiei the aroma of Buddhist piety and devotion spread all over the country, and from the parent Tendai came other branches of Buddhism in Japan.

When we come to Shingon, another great Jiriki sect, we find another man as its spiritual force, one who was filled with insight, devotion, talent, and enthusiasm together with organising ability and executive genius. This man was Kukai (774-835), later on called Kobo Daishi, the posthumous title given by the Emperor. And just as Dengyo established his temple stronghold upon a mountain, so did Kobo Daishi. This mountain was Koyasan where from Kobo's time to the present day Shingon is taught in its purity. This mountain in the province of Kii is not far from Kyoto. It rises 3000 feet above the level of the sea and its peak is reached through forests of cryptomeria and fir. For eleven hundred years worship has continued on the sacred mountain. Amid lofty trees the temples stand, their interiors rich with fine altars upon which rests a statue of the Buddha in one of his many manifestations. A constant burning of lights and incense is going on and the chanting of sutras rarely ceases. There is a great cemetery which is a vast city of the dead where one can see the tombs and memorial stones, fine ones and simple in honour of the departed, and at the end of the broad cryptomeria-lined avenue is the Holy of Holies, the tomb of Kobo Daishi himself, the place of greatest reverence for a Shingon believer in all Japan.

Kobo Daishi is even yet a spiritual power in Japan. He was a man of striking personality, not only a great religious leader and organiser of social work but he was a skilled artist, sculptor, and calligrapher. Some splendid examples of his work are still left to us. He was the friend and instructor of three Emperors and while he moved much among the high



and great, he was also the friend of the lowly and poor, adored by all in his lifetime and revered by all after his death.

Kobo Daishi like Dengyo Daishi studied in China and brought the Shingon teaching as it had been directly handed down from teacher to teacher from the time of Nagarjuna who had learned it from the Bodhisattva Vajrasatta.

Every year thousands of pilgrims ascend the mountain to do honour to the revered founder and leader. There are many sub-temples throughout the empire and other fine head-temples of the sect which also support schools, colleges, universities, and charitable institutions. Here on Koya alone there is a fine university. In Japan religion walks hand in hand with education and charity and nowhere it is better exemplified than in Shingon.

Kobo Daishi emphasised that the two worlds of birth and death are really the same and one with the eternal Buddha. In short, Buddhahood is to be obtained in this very body. In order to attain it Body, Speech, and Thought are to be brought into harmony and united with the Body, Speech, and Thought of the eternal Buddha, which make up the life of the universe. This is called the activity of the "three secrets." To bring this activity to perfection is the aim of Shingon. It is done through religious practices and acts of worship of various kinds, especially through meditation. The eternal Buddha, according to Shingon, has taught the doctrine which has been given out to men through the great sutras of the Dainichikyo (Mahavairocanasutra) and the Kongocho-kyo (Vajrasekharasutra). This doctrine is that of Funi-ishin, "not two"; all is "not two but one." The Body of the Tathagata fills the world, his light shines upon all beings. Buddhahood is latent within us and all things including animals and plants. We must become aware of it and know our Mind as it truly is. We achieve this through the practice of the Three Secrets. When we know this truth, we are enlightened and suffering ceases and we realise that we are true sons of the Buddha and one with him, which is joy supreme.



The Zen sect is another Jiriki or self-power sect and it bears the closest resemblance perhaps to the Hinayana in form. Zen like Tendai and Shingon was brought from China where it had been introduced from India by Bodhidharma. It originated from the moment when the Buddha Śākyamuni was preaching to his disciples at the Mount of the Holy Vulture. Instead of a lengthy sermon he raised up a flower before the followers. None understood the meaning of this except Mahākāśyapa who quietly smiled. Then the Enlightened One said, "I have the most precious treasure, spiritual and transcendental, which this moment I hand over to you O Venerable Mahākāśyapa". So Mahākāśyapa is considered to be the first patriarch of the sect.

The idea is that in Zen there is a truth to be realised and which is communicable without words. As a sect it cares little for ritual, ceremony, or learning. Experience is the *alpha* and *omega* of its teaching and this experience is to be found within one's own nature and the truth found by seeing directly into one's own nature and there knowing the truth. To help one to realise the truth thus, a man is instructed in meditation or *zazen* as it is called. The mind is to be emptied of its ordinary thoughts in order to let the inner light shine through the veil. Zen does not necessarily despise the "ordinary thoughts" for it is they that make us what we are ; but as long as we are helped up by them, we cannot have real spiritual freedom which is enlightenment. When all our ordinary thoughts find their true bearing by becoming settled at a centre of spiritual unification, they are useful instruments. This centre, however, according to Zen, is to be discovered by means of meditation and not by mere learning or reasoning.

Although Zen emphasises the life of meditation, it also teaches through lectures, writings, and religious services. The followers of Zen are the most enlightened and progressive members of the Japanese community. Zen has laid its impress not only upon religious life but upon the esthetic side of Japanese life. Zen artists and writers have subtle quality of



their own which holds the best spirit. The arts of flower arrangement, of ceremonial tea, of the Nō dance—all show forth this Zen spirit. Even a man's character may have it too, and we sometimes speak of a certain man as having Zen in him just as we also use the term in describing a picture, a dress, a scene, or a house. Zen has something of sobriety, even austerity coupled with a fine artistic feeling. Zennism is not only religion but a mode of life. If you would see Zen in its stronghold, visit the great meditation monasteries of Kyoto, see the earnest young men leading the simple Zen life, see them at meditation, see them also at work, digging in the garden, and begging in the streets. And see their master also, like an Indian Yogi, a man of power, a well of spiritual force who instructs them. Zen is modern too, and has its colleges and lectures like other sects, but the true source of its power is in the quiet meditation hall.

Now we come to the Tariki sects—those who acknowledge that salvation comes not through one's own efforts and merits but through the grace of another. That other is the Buddha Amitabha, the Buddha of universal and eternal life and light. The worship of Amida as Amitabha is called in Japan grew out of the Tendai, and Tendai philosophy is at the basis of its belief, but all philosophy is lost in the tenet that salvation or enlightenment is given to all who have faith in Amida.

According to Honen Shonin, the founder of the Jodo or True sect, the Jiriki method is too difficult for ordinary men in the world ; it takes many years, nay lives to perfect oneself. Have complete faith in the Buddha and his mercy. This is enough to carry you to the other shore. The Jodo sect and the Jodo Shinshu founded by Shinran, Honen's disciple, are practically the same except that Honen stressed faith and works where Shinran stressed faith alone. Both use the sacred formula, *Namu Amida Butsu*, the adoration to the Buddha Amitabha, the former using it as an act of merit, the latter as an act of thanksgiving.

Salvation begins in this life when a man puts his faith in



Amida and his mercy. It is assured at death when by means of his faith he enters the Pure Land. By some Amidaists the Pure Land is an end in itself but by others it is regarded as the field of enlightenment, for Amidaists do not believe that true enlightenment can be obtained in this life and in this world. To some believers the Pure Land is a true heaven but to others it is Nirvana, the realising of one's unity with the Buddha.

To see the workings of these sects at their highest and best, come again to Kyoto. Visit the beautiful temple of Chionin of the Jodo sect situated on the eastern hills of Kyoto and founded in 1211 A.D. It is approached through a great gate eighty feet high, and it stands amidst fine old cryptomeria and pine trees. There are two great halls, one dedicated to the Buddha Amida and the other to the founder Honen Shonin. There are examples of all that is rich in Buddhist decoration. The Buddha is very large enthroned upon a golden lotus-flower. In the garden is a great bell, the second largest in Japan and back of the temple on a high terrace is the tomb of Honen Shonin. He was a wise and holy priest, and when he was lying on his death-bed he said, "The light of Amitabha illumines all sentient beings throughout the ten quarters of the world, and whoever calls upon this sacred name is protected and never forsaken by him."

The Shin sect is the largest in Japan and its two main temples are also in Kyoto. The Nishi or Western Hongwanji and the Higashi or Eastern Hongwanji are magnificent specimens of Japanese architecture. They stand as momentoes of the founder Shinran Shonin. Unlike other priests he wished to emphasise the life of the lay-disciple rather than the priestly. He never regarded himself as higher than his disciples and preferred to be called Gutoku, the bald-headed old man. His doctrine is summed up in the idea that the man of faith is already saved and his repetition of the Nembutsu (as Namu Amida Butsu is called) is simply the thanks offering of a grateful heart.



The Shin sect is most active in social work, education, and charity. It maintains leading colleges and schools, orphanages, free boarding houses, nurseries, aid for the poor, lectureships, associations, and societies of all kinds. It prides itself on being modern and up to date and foremost in all philanthropic endeavour. The Shin people have no superstitions and believe in walking the Middle Path of sobriety and happy worldliness. Although its members have one eye cast upon Paradise, the other is fixed upon the ground of this world, and it believes in treading firmly even gaily through the difficulties of human life. If only the heart and mind is placed upon Amida all will be well with the Shin believer.

We come now to the last of the six great sects and return to the Jiriki standpoint in contemplating the Nichiren sect. The Nichiren sect has been named after the founder Saint Nichiren who founded it in 1253 A.D. It is sometimes called Hokke sect because it is based upon the teachings of the Hokkekyo (Saddharma-pundarika). This sutra is considered by believers to be the key to open the gate leading to the eternal world of Buddhas.

The founder Nichiren (sun-lotus) was a man of unique personality. He was born not of aristocratic lineage like Dengyo, Kobo, Honen, and Shinran, but the son of a humble fisherman. He studied on Mt. Hiei. He became convinced that the Lotus Gospel (Saddharma-pundarika) alone contained the true Buddhist teaching and henceforth he set himself to the task of teaching it. He encountered many obstacles and his life is filled with adventures, but he finally achieved his purpose and died surrounded by many devoted disciples, and the founder of a great religious sect. To see his religion practically in action, visit Hommonji in Tokyo, perhaps on a festival day and then note the fervour, the enthusiasm, the all-absorbing piety of the devotees, who cry *Namu Myoho Renge Kyo* (All Hail to the Lotus Gospel!). Their adoration is given to the Sutra which stands as a symbol for the eternal Buddha. Just to utter these words with an aspiring heart is enough for the



layman. Nichiren like the other sects is active in propaganda and in social service work.

Now we have briefly surveyed the six leading sects of Buddhism in Japan, but is it not enough to show that Buddhism is a living force and power in Japan? At the heart of all Buddhism in Japan is the doctrine of the Bodhisattva. This is the kernel of the Mahayana. The Bodhisattva is the being who refuses the attainment of Nirvana until all his fellow-beings can also attain to it. Fully prepared for the final consummation he turns his back upon it feeling it to be selfish to enjoy it while even one of his fellow-creatures is in ignorance. Rather will he return to this world of trouble and perplexity and help all creatures until everyone has attained to the glorious conception of Buddha unity. Not till then will he take his rest. Until then the Bodhisattva works and refuses the Nirvana which his merits have won for him. All the sects preach this doctrine of the Bodhisattva, assert that each one of us is a latent Bodhisattva and urge us to realise it and make our true nature an active force among our fellow-beings.

This is a very brief sketch of Buddhism in Japan. The Buddhists in Japan are in harmonious thought and feeling with the Buddhists of all other lands. They are so busy tilling their own garden in Japan that they may seem indifferent and apathetic to the Buddhists abroad, but this is only superficial. They feel that their first efforts are needed at home. But in sympathy they are one with their Indian brothers. They are happy that the Mulagandhakuti Vihara has been completed, and they send their greetings of fellowship. May we all, Indian, Japanese, European, work for the Buddhist cause like true Bodhisattvas and carry the light of the Buddha to illumine dark places and endeavour with all our spiritual force to proclaim the power and beauty of the Dharma.

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## THE BODHISATTA IDEAL

BY BHIKKHU NĀRADA

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

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

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

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

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

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

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

The Pali term *Bodhisatta* is composed of the two words, *Bodhi*, which means Wisdom, Enlightenment, or knowledge of



the Truths, and *Satta*, denoting one who is attached to, or bent upon. By Bodhisatta is, therefore, meant one who is attached to or bent upon Enlightenment or knowledge of the Truths. In this general sense it may without any distinction be applied to any person who is aspiring to the Bodhi, but, strictly speaking, a Bodhisatta is one who is destined to become a *Sammá-Sambuddha*, a Fully Enlightened One.

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

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

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

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

“To-day, if such were my desire,  
 I my corruption might consume.  
 But why thus in an unknown guise  
 Should I the Doctrine’s fruit secure?  
 Omniscience first will I achieve,  
 And be a Buddha in the world.



Or why should I a valorous man,  
The ocean seek to cross alone?"

Such was the train of thought that passed through the mind of the Bodhisatta Sumedha, as he lay prostrate at the sacred feet of the Buddha Dipankara.

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

The Books mention three classes of Bodhisattas, namely :—

1. Those in whom is a superabundance of Confidence (*Saddhādhika*).
2. Those in whom is a superabundance of Energy (*Viriyadhika*).
3. Those in whom is a superabundance of Wisdom (*Paññādhika*).

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

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

WHAT, THEN ARE THE PARAMIS OR PERFECTIONS ?

According to the Commentary of the Cariyā Pitaka Paramis are those virtues which are cultivated by a heart filled with



compassion, guided by reason, utterly indifferent to worldly gain, and unsullied by error and all feelings of self-conceit.

*Dāna* or Charitable Giving is the first *Pārami*. It confers upon the giver the double blessing of inhibiting, on one hand, the immoral thoughts of selfishness, and developing, on the other hand, the pure thoughts of selflessness. It blesseth him that gives and him that takes.

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

He makes no distinction in extending his love with supernatural generosity, not forgetting at the same time to use his judicious discrimination in doing so. If, for instance, a drunkard were to ask him for some help, and if convinced that the drunkard would misuse his gift, the Bodhisatta would not hesitate to refuse him to his face, for such generosity would not constitute a *Pārami*.

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

A Bodhisatta is always ready to oblige, but seldom, if ever, does he stoop to beg for a favour. The *Brahmadatta Jataka* relates that once the Bodhisatta was leading an ascetic life in the park of a certain king, who visited him daily and ministered to all his needs. Yet for twelve long years he refrained from asking such a trifling boon as a pair of sandals



and a leaf parasol. When questioned as to his strange, but modest, attitude, he replied to the king :—

“Who begs, Pancâla Lord, to weep are fain,  
They who refuse are apt to weep again.”

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

“Some have too much, yet still do crave ;  
I little have and seek no more.

They are but poor though much they have,  
And I am rich with little store.”

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

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

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

“Where in the woods I ever dwell, where all alone dwell I  
Grant no disease may mar my peace, or break my ecstasy.”

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

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

“O Sakka, Lord of the world, a choice thou didst declare :  
No creature be aught harmed for me, O Sakka anywhere.  
Neither in body nor in mind ; this, Sakka, is my prayer.”

A Bodhisatta exercises this virtue of Dana to such an extent that he is prepared to give away not only wealth and other



cherished possessions, but his kingdom, his limbs, even children and wife. He is even ready to sacrifice his own life wherever such sacrifice will benefit humanity.

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

Perhaps the readers are acquainted with the beautiful story wherein is graphically described the Bodhisatta sacrificing his life to a starving tigress, in order to appease her hunger, and thereby save her and her dying cubs.

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

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

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

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

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



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

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

In giving food the Bodhisatta thinks that he would thereby cause the people to acquire long life, beauty, happiness, strength, wisdom and the Highest Fruit, *Nibbāna*. He gives water and other harmless beverage with the object of quenching the thirst of passion of beings, clothes for acquisition of the golden complexion, modesty and conscientiousness ; conveyances to gain psychic powers ; odours for the scent of *Sila* (morality) ; garlands and unguents to acquire the glory pertaining to Buddha’s virtues ; seats to win the seat of Enlightenment, lodging with the hope of serving as a refuge for the world ; lights to obtain the five kinds of eyes—namely, the physical eye, the eye of wisdom, the divine eye, the Buddha eye, and the eye of Omniscience ; forms to possess the Buddha aura ; sounds to cultivate a voice as sweet as Brahma’s ; tastes so that he may be pleasing to all ; contacts to gain the delicate organism of a Buddha ; medicines for the sake Deathlessness (*Nibbana*) ; emancipates slaves in order to deliver men from the thralldom of passions ; renounces children to develop the paternal feeling towards all ; renounces wives to become the master of the world ; renounces kingdoms to inherit the kingdom of Righteousness, etc.

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



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

(To be continued).

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### THE WORD OF BUDDHA IN EUROPE

BY SENATOR GIUSEPPE DE LORENZO,

*Professor of the Royal University, Naples (Italy).*

As an *upasako*, *aham bhavantam Gotaman saranam gantva dhammam ca sangham ca*, and as an expositor of the Buddhist doctrine<sup>1</sup> in Italy, and translator of the whole of the *Majjhimanikāyo*<sup>2</sup> I think fit, on the occasion of the *Mulagandhakuti Vihara* opening ceremony to recall to the Buddhist Convention the name and the work of a man, who, in my opinion, was the most active exponent of the Word of Buddha in Europe, not with historical or philosophical dissertations, but with the translation of the very word of the Master.

This great interpreter of the Word of Buddha to Europe was the late Dr. Karl Neumann (born in Wien (Austria) on October 18th, 1865 and d. there, still young on October 18th, 1915). Before, when his work had not yet appeared, a perfect knowledge of the sacred books of Buddha was only attained by the few students of Sanskrit, Pāli, Chinese, Japanese and

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1 G. De Lorenzo, *India e Buddhismo antico*, pp. 600, 5th ed. Bari, Laterza, 1926.

2 *I Discorsi di Gotamo Buddho del Majjhimanikāyo*, 3 vols. of pp. XVI, 512, XXVIII—500, Bari, Laterza, 1921-1927.



other Asiatic languages, so that non-philosophical people could only acquire little knowledge of lesser works or fragments. But the wonderful work of Neumann enabled everybody to reach the very sources of that immense river which has poured its blessed waters on half our planet, so that now every impassionate soul can extinguish his thirst out of its fresh waters. His big work of translation and interpretation did not confine itself only to Germany and Europe, but influenced all the students of Buddhism in the world, from America to Japan. To him is Italy indebted for her most perfect knowledge of Buddhism, and I myself owe him the enlightenment of my mind and the greatest consolation of my life.

Neumann's great Buddhistic work has no equal among the preceding and the contemporary literature of the same kind; it began in 1890 with an edition of the text followed by translation and comment of the *Sarasangaho*,<sup>3</sup> a short encyclopædia on Buddhist theology and cosmology very popular in Ceylon. This was followed, after a year, by the translation of two great Buddhist suttas and of a treatise of Meister Eckhart,<sup>4</sup> considered in relation, to show the intimate affinities existing between Buddhism and Christianity in spite of their numerous external differences. Then, after the lapse of one year, his wonderful "Buddhistiche Anthologie"<sup>5</sup> appeared. This work, whose importance in Europe, was really great, gave for the first time a complete idea of the "suttapitakam," a collection of all Buddhist suttas; it contains indeed, sixty suttas, fifteen from the "Khuddakanikāyo," twenty from the "Anguttaranikāyo" and twenty from the "Samyuttanikāyo," both in prose and verse according to

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<sup>3</sup> K. E. Neumann, *Des Sarasangaho, eines kompendiums buddhistischer Anschauungen, erstes Kapitel*, Leipzig, 1890.

<sup>4</sup> K. E. Neumann, *Die innere Verwandtschaft buddhistischer und christlicher Lehren*, Leipzig, 1891.

<sup>5</sup> K. E. Neumann, *Buddhistiche Anthologie, Texte aus dem Pāli-Kanon zum ersten Mal Uebersetzt*, Leiden, 1892.



the text. Next year he gave to the press the integral translation of the "Dhammapadam,"<sup>6</sup> one of the best among all others till now published; in it Neumann reveals not only his strong philosophical mind, but also his exquisite soul of a poet. Meanwhile the idea of the translation of the most ancient and important collection of Buddha's discourses, which goes under the name of 'Majjhimanikāyo,' took hold of his mind to find complete expression in a majestic work dealing with a matter till now completely unknown.

Schopenhauer says that the sublime is that kind of beauty, or the most perfect kind of beauty, in which one feels the negation of what is transitory and the affirmation of what is eternal, both contributing to form the essence of beauty itself. Such is indeed the impression of sublimity that one feels reading and studying Buddha's discourses of the Majjhimanikayo in the integral translation of Neumann. Only a few years have passed since a very profound student of Buddhism, H. Oldenberg, wondered at Neumann's great conception, and the learned late Albrecht Weber expressed his profound impression derived from the reading of the first volume of the "Discourses" when the great work, incredible to say, was already at an end. Three wonderful volumes reveal to us, in their genuine and primitive grandeur, those philosophical speeches delivered in the valley of Gangā between VI and V C. B. C. and handed down to posterity during ages and ages, inspiring so many different manifestations in the field of art, philosophy and religion.

The publication of this great work surely would have satisfied any author; but it was not so with Neumann, who, between the publication of the first and second volume of the "Majjhimanikayo" began to translate the songs of

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<sup>6</sup> K. E. Neumann, *Der Wahrheitpfad, ein buddhistisches Denkmal aus dem Pāli in den Versmaassen des Originals uebersetzt*, Leipzig, 1893.



Buddha's disciples.<sup>7</sup> This book contains a collection of 1804 stanzas and more than 7000 lines in which are wonderfully represented the lyrical expressions of those Indian ascetics, which find an echo in the Cantico of S. Francis of Assisi and the Laude of Jacopone da Todi. The translation of these songs is so wonderfully done as to induce C. A. F. Rhys Davids to write in her "Psalms of the first Buddhists" in the Buddhist Review, London, July 1909, p. 153 that "The book of these Buddhist Psalms has been translated into eloquent and vivid German verse by Dr. K. Neumann. So profoundly interesting are the contents that it were worthwhile learning German, only to be able to read them."

But this translation of the songs was to Neumann only a preparation to enable him to give us in perfect German lines the songs of the Master himself, which are indeed the gems of lyrical poems. Hardly had he finished the translation of the "Majjhimanikayo" when he completed that of the Suttanipato;<sup>8</sup> a set of 1149 stanzas, 4600 lines and many prose intercalations from Buddha's sayings. In these stanzas, as Neumann says, we find no more that pathos, appearing here and there in the songs of the disciples. Indeed, true classical monuments begin when gesticulation finishes.

This clear and profound comprehension of Buddhist art led Neumann to make on this subject a series of very original considerations<sup>9</sup> which form the most beautiful impression on the argument.

Such esthetic exegesis of Buddhism was not completed,

<sup>7</sup> K. E. Neumann. *Die Lieder der Monche und Nonnen Gotamo Buddho's, aus den Theragāthā und Terigāthā zum ersten Mal übersetzt*, Berlin, 1899.

<sup>8</sup> K. E. Neumann. *Die Reden Gotamo Buddho's aus der Samalung der Bruchstücke Suttanipāto des Pālikanonns*, Leipzig, Barth, 1905.

<sup>9</sup> K. E. Neumann. *Das buddhistische Kunstwerk: I Propädeutischer Prodromus; II Oekonomie; III Technik; IV Dianoiologie*; München, Süddeutsche Monatshefte, Febr. 1904, Okt. 1904, Dz. 1905, Febr. 1906.



because it was interrupted by another gigantic work: the translation of the Dighanikayo in three volumes,<sup>10</sup> containing the complete collection of the 34 discourses and dialogues of Gotamo Buddho constituting the "Dighanikayo."

Gerhart Hauptmann, in the "Almanach des Verlag" R. Piper in Munchen, 1924, p. 131 has written that Neumann's translation of Buddhist texts is, like that of Luther from Christian ones, such a monument in German language as to last till the extinction of that very language: "Karl Eugen Neumann hat, wie einst Luther das Bibelbuch, die heilige Schrift des Buddhismus zum deutschen Besitz gemacht. Die Bedeutung dieser Tat ist gross. Buddhismus, in Form eines bewunderungswürdigen deutschen Sprachdenkmals gegenwartig geworden,.....nur mehr mit der deutschen Sprache selbst verstummen kann".

This was Neumann's last work. On October 18th 1915, the very day of his fiftieth birthday, this pharos to modern world, the friend of my soul, died. But he has left on the earth an everlasting monument in his great work of translation and interpretation of the ancient Buddhist texts.

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## BUDDHISM AND MODERN THOUGHT

BY MR. SUKUMAR HALDAR, B.A., P.C.S. (Retired)

Students of comparative religion cannot fail to notice points of contact between Christianity and Buddhism. These similarities concern a few incidents in the lives of the two founders although there are also remarkable similarities between the life-stories of Chrishna (Krishna) and Christ; but they also concern many moral teachings. As both

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<sup>10</sup> K. E. Neumann. *Die Reden Gotamo Buddho's aus der Langeren Sammlung Dighanikāyo des Pāli-Kanons, erster Band, München, 1907, Piper & Co.; zweiter Band, id. id., 1912; dritter Band, id. id., 1918.*



Buddhism and Hinduism are much older than Christianity there can be little doubt as to which is the borrower—Christianity or the two religions of India? Even the Jesuit Fathers, Huc and Gabet, who travelled in Tibet shortly before the middle of the nineteenth century were compelled to admit the high moral principles of Buddhism and to offer as an explanation of the resemblance between certain of its rites and symbolisms and those of the old Catholic Church that they must have been the invention of the Devil for the express purpose of anticipating Christianity and of keeping a large part of mankind outside the true faith which was yet to come.

The special characteristic of Christianity, however, lies in its claim to exclusive salvation through the sacrifice of God's only begotten Son. Of the character of this dogma Mr. Walter Jekyll has stated: "A man may have lived a detestable life—may have robbed, murdered, committed adultery, led others into courses of degradation and death, and by an act of repentance and faith in the redeeming power of Christ's blood may save his own precious soul. I say boldly that a more immoral teaching than this it is impossible to conceive. The man who has destroyed others has no right to be able to save himself. Contrast with the Christian belief that of Buddhism, which teaches that every evil act brings its own punishment, and that a man's salvation depends upon himself. Which of these two beliefs is the likelier to lead to right living? Can there be any doubt?" What Jesus came to teach, and what constitutes the special characteristic of Christianity was the coming of "the Kingdom." That is the outstanding idea of Christianity. The founder of that religion taught that man should take no thought of the morrow, that the necessaries of life are to be procured by prayer and that possession of wealth is in itself a crime. Industry and providence, so far as the affairs of this world are concerned, were discouraged by him. As an English rationalist has observed: "The teachings of Jesus as recorded in the New Testament are commonly assumed to be original, inimitable,



perfect. Yet they lay no adequate stress on the necessity of education, they fail to appreciate the importance of reason, the sense of secular citizenship is almost absent, they afford no scope for the special qualities of womanhood." The fundamental Christian theory of the origin of sin, like that of human salvation, differs from that of Buddhism. Buddha taught that sin, sorrow and suffering arose from ignorance and that the way to salvation lay through the active cultivation of the eightfold rules of ethics which cover all human activities of thought and action. He did not teach salvation by grace. He enjoined the cultivation of the moral powers through the enlightenment of the mind along the path of wisdom.

The Christian ideas are getting out of favour, slowly but surely, with the diffusion of knowledge in the West. Christ's teachings on other-worldliness has been definitely rejected. Mr. Reginald E. Rynd stated in the *Nineteenth Century Review* in 1925: "The time has long gone by when Christianity could be regarded as the normal background of the social and political activities of the Western world." In the same year Dean Inge ridiculed the "mummified customs that have long outlasted their usefulness and otiose dogmas that have long lost their vitality." Old deep-rooted religious ideas are hard to get rid of. The Rev. H. D. A. Major, Principal of Ripon Hall, Oxford, said in 1926: "Certain intelligent leaders know that certain things taught are not true, but there is not a frank disowning of the untrue, a separation of it from the true which, as a matter of fact, they are teaching." The late George Meredith was rather urgent in attempting to popularise what he described as "Christianity stripped of such top-hammer as was no longer to be tolerated by the conscience or the reason of man."

The West has instinctively dropped the other worldliness which Jesus adopted from a particular school of Indian thought and it has unconsciously adopted the Buddhist teaching of salvation through work. Hugh Black says: "Work is



The High Priests of Ceylon who performed the opening Ceremony of the  
Mulagandhakuti Vihara



VEN. SRI L. DHAMMANANDA,  
Principal, Vidyankara College, Ceylon.



VEN. SRI K. RATANASARA,  
Principal, Vidyodaya College, Ceylon.



*An Extract from the 1st issue of the 1st volume of the  
Mahabodhi—published in May, 1892.*

The system now known as Buddhism promulgated by Gautama Buddha twenty-four centuries ago in the Deer Park at Rishipatana in Benares, existed in India, moulding the destinies of the nations in their palmiest days for nearly seventeen centuries. During the time of the Moslem rule every vestige of Buddhism was effaced out of existence, leaving nothing but a few stone inscriptions of Asoka. From the tenth to the twelfth centuries a systematic vandalism of sacred shrines was carried on by the devastating hordes of Arabs under Muhammedan generals. From the twelfth to the sixteenth century indigenous literature was not only not allowed to be cultivated but every method was adopted to stamp out a national growth. Before the Moslem advent there was one great state religion and all Aryans lived happily in contentment. In those days Aryan Indians navigated the broad seas and founded colonies in Java, Pegu, Cambodia and Burma. Indian Pandits were warmly welcomed by the sovereigns of China, Tibet and other Buddhist countries, who patronised Sanskrit and Pali literature. In the eleventh century Sri Jnāna Dipankara, the great Buddhist hierarch of Māgadhā, with his retinue of disciples visited the Buddhist countries of Burma, Cambodia, Siam and Java before leaving for Tibet, whither he went at the request of the sovereign by whom he was asked to carry out reforms of the Tibetan Buddhist Church. Benares, Gaya, and Nalanda were the centres of Buddhist learning at this time. Pilgrims from all parts of the Buddhist world came on pilgrimage to the central shrines of Benares, Gaya, Kapilavastu and Kusināgara. A change came over the sacred soil of Aryavarta when its smiling gardens were converted into a land of desolation by the sword and its picturesque temples destroyed by fire by the devotees of Islam. Historical records and literature were destroyed and the custodians of Art and Science cruelly massacred. Thus was the mine of Aryan literature exhausted, only the remnants that were hidden in some solitary place escaping the fires. Happily for India, some of the devoted custodians who had escaped the persecutions, taking the rescued treasures, fled to the land of snows, where they lived and died, enriching Tibetan literature by their own unselfish labours.

[Written by Mr. H. (now Ven'ble Sri Devamitta) Dhammapala]



the very salt of life, not only preserving it from decay, but also giving it tone and flavour." Rejecting the Biblical doctrine Mr. H. W. Smith has observed: "When man began to toil, not his fall, but his salvation began."

In India, fully five centuries before the Christian era, the people had the benefit of right teaching as to the best course of life, but they finally stuck fast to the old traditional way. The result was the effectual conquest of India by Moslems and the long subjugation of the people to a foreign yoke. The Hindus generally still bow to tradition. Most of their leaders are proud of the excellence of their religious system and are crying for a religious revival as the only means of attaining political emancipation. Only a few thinkers amongst them have realised the truth of the matter. "There is hardly a country in the world," says Krishnamurti, "on which the dead hand of tradition lies so heavily as it does on India. This is the true Indian problem. Solve it and everything else which keeps India back today will melt away like the morning mist. The race or country which has not liberated its inner life cannot hope for freedom." Dr. R. P. Paranjpye has stated in his book on "The Crux of the Indian Problem" that excessive devotion to authority in religion and in other spheres of life and the slight regard paid to the reasoning faculty are the main characteristics of the Indian people and the cause of most of the troubles from which their country is suffering. Rabindranath Tagore said a few days ago: "The greatest enemy which has been dominating our country is the gigantic monster of unreason and superstition, caste prejudice and religious bigotry which are more potent in their malignity than any power represented by strangers from across the seas." Let the message of Reason, first promulgated by Lord Buddha, be sounded once more in the ears of the Hindus. If they accept it and profit by it they may yet hope to recover their position as an independent nation. If they spurn it their doom is sealed.



## ADDRESS AT THE BUDDHIST CONVENTION

(By DR. A. L. NAIR, BOMBAY).

REVEREND SIRs, BROTHERS, AND SISTERS,

On this most auspicious occasion of the consecration of the Mulagandhakuti Vihara in this most historical place of Isipatana, I rise to give expression to my reverential feelings by trying to dwell upon the question as to how Buddhism has been able to maintain its vitality through this long vista of years.

When we study the life of the Bhagwan and the great work of regeneration and progress effected by him, we are struck by the tremendous personality of the Master. He resolved upon throwing open the gates of immortality to all and preached the teachings of self-reliance and constant work for the development of Personality and rendering all help to the suffering humanity. He first set forth the Sutta of the setting into motion of the wheel of the Law in this very place before the group of five Bhikkhus. He explained to them the origin and cessation of suffering and showed them the way of its destruction with the help of the Dependent origination and endowed them with the Eye of truth. They were the first Arhants into the world. They were like him free from all bonds—both earthly and heavenly, and as soon as they were such sixty-one arhants in the world, He addressed them thus:—

“Go ye Bhikkhus, and wander for the gain of the many for the welfare of the many, out of compassion for the world, for the good, for the gain and for the welfare of gods and men.” “Preach Bhikkhus, the Dhamma” he further adds, “which is meritorious in the beginning, meritorious in the middle and meritorious in the end in the spirit and in the letter, proclaim a consummate, perfect and pure life of holi-



ness." Here there is something unheard of before the days of Gotama. The Bhikkhus went forth as the harbingers of Hope and assurance for the disappointed, the dissatisfied, the reprobate, the suffering and the down-trodden. What kind of life they were asked to lead? A life of self-sacrifice and privations and yet a life of chastity, pure and spotless, in which the individual and Self were entirely purged off. Bhagwan Buddha made no secret of his teachings, he had no "closed fist," his Dhamma and Vinaya constitute the Master and the Guide after his Parinibbana. He allowed no central power, but his church embraced the Four Quarters. He wanted to carry a definite message of relief and release from sufferings on the principles of Ahimsa (Love), service of all, irrespective of sex and castes. He, therefore, founded a Church (Vihara) where the best intellect of the times could be concentrated and which could form centres of enlightenment, hope and consolation and where noble virgins and matrons could go with impunity for their spiritual edification.

Through whom to carry out the work? He wanted men and women, who would be untrammelled by self and be disentangled from the turmoils of the world, who would enter into a state of "Houselessness" and be prepared to undergo the rigour of discipline and ordered life and dedicate their life to the service of all without neglecting their own perfection. They were Bhikkhus and Bhikkhunis and the response that was given to Gotama was simply splendid and marvellous. They were Brahmin scholars and ascetic Jatilas, fireworshippers, youths that belonged to rich families of millionaires multimillionaires and warriors of noble blood. Imitating the examples of their Master they carried the torch of religion all over the world—teaching to the people that Bodhi (wisdom) was open to the poorest of the poor and the humblest of the humble. The best flower of the Society thus rallied round the Standard, unfurled by Gotama and thus with the Emperor Asoka at the helm in the 3rd century B. C., Bhikkhus and Bhikkhunis facing the difficulties of transport



and absence of means of any communication and inclemencies of weather and people, spread the teachings of the Bhagwan throughout the world. Hospitals for men and beasts were started. It introduced a new renaissance not only in India, Ceylon and Burma, but in China and Japan Central Asia and Syria. Japan owes her property and music and arts, crafts and philosophy largely to Bhagwan Buddha's message. It travelled to Syria. It influenced the philosophy of the Stoics and America received the new light long before Columbus discovered that Continent.

But why go outside India? In the Indian Continent itself, paintings and sculpture, architecture and carvings and epigraphical records and antiquities like the Stupas and caves, iconography and literature—Pali and Sanskrit bear eloquent testimony to the Palmy days of ancient and mediaeval India dominated by Buddhist culture and civilisation, which form the greatest factor of unification. It is the noble inheritors of the Bhagwan's Dhamma (Dhammadayad) that had effected this.

The greatest factor that gave vitality to Buddhism, therefore, consisted of the selfless ideals of the Bhikkhus and Bhikkhunis of those times. By their simplicity of life, nobleness of temper, liberality of vision, doggedness of resolve, untiring energy and all-embracing Metta (Love)—these exercised a potent influence on the life and morals of the people who were thus prompted to put forth utmost vigour and energy in all their work. Thus was ushered in a new era of activity, enlightenment and all-sided progress.

This picture naturally makes me turn to the present condition of the Bhikkhus in the Buddhist countries and the first question that I ask to myself is whether the Bhikkhus of the present times, are conscious of the great mission that the Bhagwan Buddha has thrown upon those, who are his sons? Have they given up their luxurious habits and enervating life and started like brave lions, fearless and undaunted imbued with one thought of fulfilling the Master's command? Have



they like Christian Missionaries travelled to the home of the aborigines and humanised them? Have they proved themselves a material factor in greatly influencing the tone and behaviour of their own Society in their country? I believe they are the makers of the Nation and unless they give their life of inaction and entertain a sense of high responsibility and move out to suffer privations and sufferings for the sake of all and in imitation of their Master and his worthy disciples, they will cease to command respect and attention from laymen and women.

Bombay, which was once the greatest Buddhist Centre in India had practically no Buddhist activity until late for the last 5 to 6 hundred year and you will be glad to hear that the Buddha Society, started ten years back in Bombay, has been doing good work and speaking somewhat personally, the Anand Vihara, though an achievement of the Society, has been kept closed because there are no Bhikkhus. Provision is made for a couple of Bhikkhus and if Bhikkhus would come and stay there they will have good scope to carry out the behest of their Master. If Mahabodhi Society recommends a couple of Bhikkhus it would be worth while to make Bombay a centre from which the Buddhist activities would be carried on through the Bhikkhus of the Bhagwan Buddha. The only thing is that the Bhikkhus should come and work in a spirit of seriousness and sincerity.

In conclusion, I pray that this Mulagandhakuti Vihara will be a source of active and fruitful energy to the Bhikkhus of all Buddhist countries, since it is through them alone that  
"Appamado Amatam padam,  
Strenuousness is the path of Immortality"

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## THE UNIVERSITY OF TAMRALIPTI

AN ANCIENT BUDDHIST UNIVERSITY OF BENGAL.

BY PROF. PHANINDRA NATH BASU, M.A.

In ancient times India boasted of many flourishing Universities, to which foreign scholars from distant lands used to come to learn the secrets of Buddhism at the feet of renounced scholars, like Śilabhadra, guru of the famous Chinese traveller Yuan Chwang. These Universities were great centres of Buddhist culture. They kept up the torch of Indian civilisation and culture for many centuries. The number of these Universities was a legion. Of these, mention may be made of the great Universities of Nālandā, Vikramaśilā, Taxila, Odantapura, Jagaddal and Tāmralipti. Taxila stands out as one of the oldest Universities of India. It can be traced even to the pre-Buddhistic period. The Buddhist Jātakas throw much interesting light on the glorious activities of the Taxila University. It was in a flourishing condition even when Alexander the Great invaded India in the fourth century B.C. We then come to the well-known international University of Nālandā, where different nations of Asia used to come. It began its career from the Gupta period—the golden age of Indian history. We are really filled with surprise at the long lease of life granted to this celebrated University of Asia. Here came students from China, Korea, Tibet and all parts of India. Then we have the Vikramaśilā University—a royal Vihāra, endowed by the famous Pāla King Dharmapāla of Bengal. From here the famous monk Atiśa went to Tibet to reform the Buddhist religion in that country. We next come to the University of Odantapura, which also received the patronage of the Pāla Kings of Bengal, and which has been



identified with the modern town of Bihar Sharif in the Patna district.

But along with these well-known Indian Universities, we must not forget the University of Tāmralipti. It is rather unfortunate that Indologists have not paid any attention to this celebrated seat of learning. Tāmralipti had a unique position. It was a famous sea-port of Bengal and it served as a link between India and China. It was the place of disembarkation for foreign travellers coming to India from China and other countries of the Far East. Thus we find that I-tsing and other Chinese travellers landed at Tāmralipti and thence went to other sacred places of the Buddhists. Fa-hsien also on his way back to China took the ship at this famous port. While Tāmralipti was thus growing in importance as a sea-port, it also became a centre of Buddhist culture. It is identified with the modern Tamruk in the Midnapur district in Bengal.

#### OUR SOURCES.

It is difficult to get a connected account of the University of Tāmralipti. The Buddhist monks of the place never kept any record of the Vihāra. It is only through the Chinese monks that we can get a glimpse of this great centre of learning. But for the accounts of the Chinese travellers, we would have been quite in the dark regarding this University. The accounts of the following Chinese travellers throw much light on the working of this University :—

- (1) Fa-hsien.
- (2) Yuan-chwang.
- (3) I-tsing.
- (4) Mahāyāna-pradīpa.
- (5) Hwei-Luen.
- (6) Tao-Lin.
- (7) Hiuen-K'oei.

#### DATE OF ITS FOUNDATION.

The University, which grew up at Tāmralipti, was in no way inferior to that of Nālanda. It also attracted many



students from far and near. It also used to impart instructions in several branches of learning. It was also an endowed University. There were many villages granted to the University. These villages used to supply the needs of the University.

We do not know the exact date of the foundation of this University. But we know that it was a little earlier than the Nālandā Mahā-vihāra. When Fa-hsien (399-414 A.D.) visited Nālandā, then it was a mere village and he did not see any trace of the University there. So we can conclude that at that time the University of Nālandā had not been established. But we find the University of Tāmralipta in a flourishing condition when Fa-hsien paid a visit to it. He says that there were twenty-four monasteries at Tāmralipta,\* which constituted the University. There were also resident Buddhist monks in all these 24 monasteries. So we can say that the beginning of the Tāmralipti University may be placed even before Fa-hsien's time, say, by the middle of the fourth century A.D. Fa-hsien remained here for two years "copying out Sūtras and drawing pictures of images."†

Yuan-chwang also found the University in a good condition. The number of monasteries at that time was above ten and more than one thousand Buddhist brethren lived in these monasteries‡ He calls the place *Tan-mo-lih-ti* or Tāmralipti. It was near "an inlet of the sea ; the land was low and moist, farming was good, fruit and flowers abounded, the climate was hot, the customs of the people were rude, the inhabitants were courageous, and they were believers in Buddhism and other systems."

#### ENDOWMENTS OF THE UNIVERSITY.

It is from I-tsing's *Record* that we get a detailed account of this University. He came to Tāmralipti in 673 A.D. (on

\* Giles—*Travels of Fa-hsien*, p. 65.

† *Ibid.*, p. 66.

‡ Watters—*Yuan Chwang*, II, pp. 189-190.



the eighth day of the second month of the fourth year of Hsien-heng period). There were rich endowments for meeting the expenses of the University. The Buddhist monks of the University did not cultivate the fields themselves, but let them out to the tenants for cultivation. They used to take one-third of the produce from the tenants. Thus says I-tsing—"when I for the first time visited Tāmralipti, I saw in a square outside the monastery some of its tenants who, having entered there, divided some vegetables into three portions, and, having presented one of the three to the priests, retired from thence, taking the other portions with them. I could not understand what they did, and asked of the Venerable Ta-Shāng-Tāng (Mahāyāna-pradīpa) what was the motive. He replied—"The priests in this monastery are mostly observers of the precepts. As cultivation by the priests themselves is prohibited by the great sage, they suffer their taxable lands to be cultivated by others freely, and partake of only a portion of the products. Thus they live their just life, avoiding worldly affairs, and free from the faults of destroying lives by ploughing and watering fields."\*

#### A TEACHING UNIVERSITY.

As in all the Buddhist monasteries, the Buddhist monks of this University were engaged in teaching the novices. They also used to teach the foreign monks who would come to this University. Thus we find that I-tsing learned here "the Brahma-language (Sanskrit) and practised the science of words (Grammar, Śabdavidyā)."† I-tsing mastered the Sanskrit language at the University of Tāmralipti, before he proceeded to Nālandā. We shall see presently that other Chinese monks also came here to learn Sanskrit and other branches of learning.

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\* Takakusu's *I-tsing*, p. 62.

† *Ibid.*, *Intro.*, p. xxxi.



## CEREMONY OF CHANTING HYMNS.

The priests used to assemble in the evening to chant hymns in praise of Lord Buddha. But I-tsing could note a little difference between the system of chanting prevalent in this University and that of the Nālandā University. He thus gives an interesting account of the ceremony of chanting hymns in Tāmralipti:—"In the West (India) priests perform the worship of a Caitya and the ordinary service late in the afternoon or at the evening twilight. All the assembled priests came out of the gate of their monastery, and walk three times round stūpa, offering incense and flowers. They all kneel down, and one of them who sings well begins to chant hymns describing the virtues of the Great Teacher with a melodious, pure, and sonorous voice, and continues to sing ten or twenty ślokas. They in succession return to the place in the monastery where they usually assemble. When all of them have sat down, a sūtra-reciter, mounting the Lion-seat (simhāsana), reads a short sūtra. The Lion-seat of well-proportioned dimensions is placed near the head priest. Among the scriptures which are to be read on such an occasion the 'Service in three parts' is often used. This is a selection by the Venerable Aśvaghosha. The first part containing ten ślokas consists of a hymn in praise of the three 'Honourable ones' (*Triratna*). The second part is a selection from some scriptures consisting of the Buddha's words. After the hymn, and after reading the words of the Buddha, there is an additional hymn, as the third part of the service, of more than ten ślokas, being prayers that express the wish to bring one's good merit to maturity.

"These three sections follow one another consecutively, from which its name—the Three-part Service—is derived. When this is ended, all the assembled priests exclaim 'Subhāshita'! i.e., 'well-spoken,' from su=well, and bhāshita =spoken. By such words the scriptures are extolled as excellent. They sometimes exclaim 'Sādhu'! signifying 'well done'! instead of the other."



I-tsing continues to say: "After the Sūtra-reciter has descended, the head priest rising bows to the Lion-seat. That done, he salutes the seats of the saints, and then he returns to his own. Now the priest second in rank rising salutes them in the same manner as the first, and afterwards bows to the head priest.

"When he has returned to his own seat, the priest third in rank performs the same ceremonies, and in the same manner do all the priests successively. But if a great crowd be present, after three or five persons have performed the above ceremony, the remaining priests salute the assembly at one and the same time, after which they retire at pleasure. The above is a description of the rites practised by the priests in Tāmralipti in the eastern Āryadeśa (E. India)."\*

After learning Sanskrit in the Tāmralipti University, I-tsing went to Nālandā in the company of the Venerable Ta-Shāng-Tāng. He fared very badly in the hands of robbers. He stayed at Nālandā for ten years, after which he returned to Tāmralipti. He says: "After having collected the scriptures, I began to retrace my steps to come back. I then returned to Tāmralipti. Before I reached there, I met a great band of robbers again; it was with difficulty that I escaped the fate of being pierced by their swords, and I could thus preserve my life from morning to evening. Afterwards I took ship there and passed Ka-cha."†

#### MAHĀYĀNA-PRADĪPA IN TAMRALIPTI.

Besides the above-mentioned Chinese monks, other monks also came to the Tāmralipti University to study various branches of learning. They are (1) Mahāyāna-Pradīpa, (2) Hœi-Luen, (3) Tao-Lin and (4) Hiuen-K'œi. Fortunately for us the accounts of these monks have been preserved by the celebrated Chinese monk I-tsing in his interesting work—"Memoir on

\* *Ibid.*, pp. 153-154.

† *Ibid.*, Intro. p. xxxiii.



Eminent Monks," which has been translated into French by M. Chavannes. The monk Mahāyāna-Pradīpa was a disciple of Yuan-chwang. His Chinese name was Ta-Tch'eng-Teng. He travelled through Ceylon and South India and finally came to Tāmralipti. He met I-tsing here. He remained for twelve years in the University of Tāmralipti and studied the Sanskrit language throughly. Afterwards he accompanied I-tsing to Nālandā and other holy places. Unfortunately, he could not go back to China, but died at Kusinagara.†

#### KOREAN MONK HOEI-LUEN.

After him came Hoei-Luen, a native of Sin-lous (Korea). His sanskrit name was Prajñā Varman.‡ He also visited the Tāmralipti University. According to him, Tāmralipti is 60 or 70 stages from Nālandā and this is "the place for embarking for China from Eastern India and close to the sea."

#### MASTER OF THE LAW TAO-LIN.

Another student of the Tāmralipti University was the Master of the Law Tao-Lin. His sanskrit name was Śilaprabhā. He came from China in a foreign ship. He remained in the University for three years and learned the Sanskrit language.§

#### MASTER OF DISCIPLINE HIUEN-K'OEI.

Lastly we come to the Master of Discipline Hiuen-K'oei. From China he came to Śrībhoja and thence to Tāmralipti. Here he met the priest named Mahāyāna-dīpa. He remained at the Tāmralipti University for one year and studied the Śabda-Śāstra.\* According to him Tāmralipti is some 60 stages or more from Nālandā and the Bodhi tree. He also returned to China by way of Tāmralipti with a large collection of sacred books.

† Chavannes—*Mémoire sur les Religieux Eminents*, p. 68.

‡ *Ibid.*, p. 79.

§ *Ibid.*, p. 99.

\* *Ibid.*, pp. 108-125.



## THE NIRVANA OF THE BUDDHA

BY DR. GEORGE GRIMM

### I

There hardly is a religious conception which gave so much matter for discussion as Buddhist Nirvāna, the final aim of Buddhism, has. As in every religious system, this aim coincides with the final destiny not only of the human being, but of all beings in general. Every religious as well as philosophical system only endeavours, in the end, to answer the great question: "What for are we in this world?" This primitive problem was also the great problem for the Buddha. He solved it by declaring that the ideal condition for all creatures was Nirvāna. The train of thought which brought him to this conclusion was the following:

The Buddha began by ascertaining that: "We are creatures longing for happiness." According to him, the aim of every existence is to be found in that sentence. Every creature wants to be happy and nothing else. Yea and more, we are all of us seeking for complete, absolute happiness. As long as a being is not absolutely happy, it is not fully contented and can find no rest, but feels compelled to continue to struggle, to strive, in order to attain that final aim. But, now comes the decisive point and this is: "In what does this absolute happiness consist?" At all events, it must be a condition corresponding to our inmost nature, corresponding to it to such an extent that, to all eternity, no desire of any kind will make itself felt, that this condition may undergo a change or that another one should take its place. Yea, in the condition which is absolutely compatible with us, there cannot be any desire or will at all. For if in this condition the tiniest desire would rise, this would mean that the condition absolutely adequate to us has not yet been attained as something would



still be missing, to wit precisely the object which is being desired. Or to put it in other words: he who still desires something is not yet absolutely happy; on the other hand: he who is absolutely happy and he alone desires nothing more, yea and more, he is not even able to desire anything, precisely because he is absolutely happy. He no longer knows the phenomenon 'desire' and, if you were to ask him, the absolutely happy being: "What do you desire?" he would see himself compelled to answer: "What kind of a thing is that: a desire? is it red, or blue, or black?" Therefore the condition of absolute happiness includes in itself the total desirelessness, the total want of will. Precisely for this reason, where absolute happiness reigns, there also reigns something else and this is: absolute peace. Unquietness always means restlessness of will, consuming, searching will and, as a consequence, restless activity. Therefore absolute happiness, absolute desirelessness, and absolute peace, are conceptions which are equivalent. For this reason every one who wants to wish for himself the best thing, instinctively wishes for the great, eternal peace. This absolute happiness, this eternal, unshakeable well-being, was also the final aim of Prince Siddhattha Gotama, at a later time called the Buddha: "While still young, a black-haired lad in my youthful prime, just come to budding manhood's years, I left my home and, henceforth homeless, sought for what is adequate, the incomparable place of supreme peace."

## II

In general one finds happiness in the fulfilment of one's desires. But this road of happiness, although it represents the great highroad on which the beings wander is, nevertheless, a wrong way. For after all, it always leads again to suffering, the great antagonist of happiness. May the attainment of the object desired give us ever so much pleasure and joy, as a rule, the suffering which at a later time will be the consequence of the inevitable loss of this object will



be as great as the pleasure and the joy had been, nay, it will even be great. For all things which might be the possible objects of our wishes are perishable without exception, therefore, and as a consequence, they must again vanish for us, or we must vanish for them. And it is precisely owing to this vanishing, that we suffer. Thus suffering must follow enjoyment as inevitably "as the wheel the beast of burden's foot" as a verse of the Dhammapada says. This perishableness and the suffering connected with it, are indissolubly connected with earthly existence, even with every possible existence. For, to be in the world, means to occupy a space. But, what can occupy a space, is material. The essence of matter, on the other hand, is an uninterrupted change and, for this reason, also perishableness. And quite especially our own bodily organism is subject to this law, yea and more, every possible organism is. For every organism must, occupying a space, be material, which is to say that it must consist of the four principal elements: earth, water, fire and air. Now earth is earth everywhere, water is water everywhere, fire is fire everywhere, air is air everywhere, be it on our globe or in some other real or dreamed-of world. For this reason it has been possible for a modern author to say: "Pain is in the whole cosmos a law as common as gravitation". From such considerations the Buddha was sure that, in the whole universe, there could nowhere be a space for absolute happiness and, for this reason, that nowhere in the whole world there could be found a single being which was really happy. "Every existence is a failure, as happiness is always being again destroyed" stands in the Suttanipata.

### III

And yet, on the other hand, it is absolutely certain that a possibility must exist to gratify the ineradicable desire of every human being, nay, of all beings in general for a state completely adequate to them, thus: absolute happiness. For nature works in the line of the least resistance, therefore it



does not create any needs for which there would not be a means to remedy them. Accordingly, first of all the possibility must exist to realise the greatest and, in truth, the only ardent desire of all beings for a condition absolutely adequate to them: they would not have this ardent desire, if it were not realisable. It is precisely for this reason that mankind is not troubled in the least by the proof that such a state could not exist in compliance with the law of perishableness ruling over the whole cosmos. Out of his inner feelings man bold and intrepid opposes to the perishableness of his body, the dogma of the immortality of his spirit which would enjoy absolute happiness in a heaven. Yet, for the Buddha this expedient would not do, because of his other thesis that an independent spirit does not exist. According to the Buddha the mental functions sensation, perception and thinking are merely functions of our bodily organism produced by its organs of senses, the brains included; they are conditioned by them as the light by the candle, or the tones by the piano. In so far he has the same point of view as modern natural sciences have and which Professor L. R. Muller in his publication. "On the state of the soul of the dying" fixes thus: "The representative of natural sciences cannot picture to himself the soul going on living without a brain". A great part of Buddha's discourses is being devoted to prove the correctness of this point of view. His fundamental sentence that absolute happiness is not to be found within the world was thus corroborated. For in this manner the whole personality of man inclusive of all which is intellectual, all which is consciousness, was recognised to be perishable and, therewith, painful. But—and now we touch the specific point of Buddha's Doctrine—it precisely was this ascertainment which, for him, became the basis for the solving of the problem of happiness. He did not, as materialism does, conclude from it that death meant the annihilation of man and, as a consequence, the impossibility of a condition absolutely adequate to us, in which death also would occur no more, but for the



Buddha just the contrary is the case: Precisely for the reason that all the elements of our personality are perishable and, when this perishableness sets in, become the cause of suffering for us, none of these elements, neither our body nor the intellect or consciousness, could be essential for us. Pushing force is felt by resistance, and eternal nature by the suffering caused by perishableness. The suffering caused by perishableness is the herald of our imperishableness. For if we consisted in the elements of our personality which are all of them perishable, then our own dissolutions in their solution, death taking place, ought to give us the same joy as the growing and the thriving of these elements, because our own nature would realise itself in them and, according to that, all these processes would not be contrary to our own nature but identical with it. In this case we would get old and die with the same joy as gas, in conformity with its nature, endeavours with utmost vehemence to disperse itself in space. Consequently the Buddha drew the conclusion that our real essence must be beyond our whole personality, *i.e.*, beyond body and spirit. This is Buddha's famous thought of Anatta, the thought that all that we discern on us and about us could not be our real self. "All things are impermanent; what is impermanent, that is painful; what is painful, that is not the self; what is not the self, that is not mine, that am I not, that is not my self." This thought gave the Buddha the possibility to rid himself of the entanglement of the world of matter and of spirit and, by this means, also of all suffering and to get into a state unknown before, that is a state above all corporeality and spirituality and, consequently, altogether above the world and life.

#### IV.

At the same time for the Buddha a new possibility now offered itself for solving the problem of happiness: Within the world, thus as long as we are persons having bodies and intellect, a state absolutely adequate to us is impossible. Yet,



on the other hand, and from what has been said, it must be possible to come to such a state. Consequently it must coincide with the state free of personality and which is beyond the world and beyond life. This conclusion seemed to be cogent and therefore the Buddha as a man of action—all holy men are men of action—at once began to realise this highest state, for this purpose he ascertained further that we are connected with our personality by our will which has taken the form of an immense "thirst". In consequence of this thirst, we stick to our body and to our spirit produced by the former "as a man sticks to the twig he has caught hold of with hands besmeared with resin." Therefore only this will, this thirst must be done away with, and the inner disengagement from the complex of personality must ensue as its consequence. Then, too, it must show itself whether this new state really is completely adequate to us. Now that will, that thirst vanishes in the very same moment that the object loved till now proves to be painful or even disastrous. So Gotama immersed himself for weeks, months, even for years in the deepest contemplation of the gear of his whole personality, until, at last, he recognised it in all its parts as being perishable, therefore full of suffering and, consequently, absolutely inadequate to him; and that in such a dazzling light "as, ye monks, a man in the gloom and dark of night upon the sudden flashing of lightning might with his eyes recognise the objects." With this highest knowledge the last rest of love, of thirst for that personality had vanished, and Gotama, internally completely detached from it, saw himself in the state beyond the world and life, and therewith in the condition free from growth and decay, free from disease, the deathless, sorrowless, stainless." Escaped from the wavering ocean of suffering he could exclaim: "I am released for ever." At the same time he could state that, having absolutely rid himself of every desire, boundless peace was within him as the confirmation of the fact that he had attained the condition absolutely adequate to the beings and therewith the absolute happiness, Nirvâna. From this



highest height the whole world with all its heavens appeared to him as stale: "And, Sâriputta, if I should make my dwelling among the Gods of the Pure Abodes, I should not again return to this world." It is in this manner that Gotama's great discovery represents itself to us in the Buddhist canon. Precisely owing to this experience he named himself a Buddha, which is to say "a supremely awakened one."

### V.

Nirvāna literally means "to be extinct." But what is extinct for him who has attained Nirvāna? According to the Buddha the beings endowed with "personality" are uninterruptedly wrapped in a blazing; they are blazing. The fire which is consuming them is precisely that violent thirst, that ardent desire for the possession and the use of the six senses—machine and the pleasures produced by it. According to that Nirvāna means the quenching of this thirst for personality: "When thirst has been quenched, one speaks of Nirvāna." (S. N. 1109). So the term Nirvāna designates the state of complete, absolute desirelessness beyond the world and beyond life, and therewith at the same time the state absolutely adequate for the beings. The glory of this absolute desirelessness is already described in the Vedānta, although there it had not yet been completely realised: "Supposed there is a young man, the swiftest, the strongest, the most vigorous, and the whole earth with all its riches belonged to him, this would then be *one* human bliss. And a hundred human blisses are *one* bliss of the fathers who enjoy a long lasting heavenly world. And a hundred blisses of the fathers who enjoy a long lasting heavenly world, are *one* bliss of the gods. And a hundred blisses of the gods, are *one* bliss of Indra (the king of the gods). And a hundred blisses of Indra, are *one* bliss of Prajāpati (the highest of the gods). And a hundred blisses of Prajāpati are *one* bliss of him who is knowing *and without desire.*" The Buddha himself says: "Whatever happiness due to the senses there may be in the world, and whatever



such a heavenly happiness there may be ; it is not the thousandth part of the happiness which the quenching of the thirst—the desirelessness—gives.”

Accordingly, the whole Buddhist moral is nothing other than an instruction as to how to gain that desirelessness pursuant to the recipe which the German classic *Goethe* has given, too : “What is not yours, you must avoid it.” “What may disturb you, do not sustain it.” To be sure, this recipe destroys for the disciple of the Buddha the whole phenomenal world.

Every step made on this path and be it the tiniest, thus, every act of renunciation, of self-victory, brings us nearer to the real happiness and produces already a glimpse of it in us, in the same manner as even the tiniest chink lets in a glimpse of light into a dark room.

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## NOTES AND NEWS

### THE MAHABODHI.

The Mahabodhi—Journal of the Society begins the 40th Volume with this issue. Forty-one years ago Mr. Hewavitarne (now Ven'ble Sri Devamitta) Dhammapala came to Calcutta with the resolve of resuscitating the Dhamma of the Buddha in the land of His birth. He was residing then in the house of a kind-hearted Bengali gentleman Mr. Nilkamal Mukherji and had very few friends to help him and give him encouragement in his pioneer work. The principles of the Buddha Dhamma were unknown to most people in this land and when Ven'ble Dharmapala went out to speak on Buddhism in the public squares, people used to flock to him out of mere curiosity rather than out of any religious zeal. In May, 1892, he some-how managed to publish the first issue of the Mahabodhi and made up his mind to continue the publication of this journal as a means of disseminating the principles of the Buddha Dhamma in India as well as of interchanging news between the Buddhist countries. The journal soon attracted public attention and the first issue of the journal reached the hands of Dr. Barrows in Chicago—the president of the famous Parliament of Religions—who,



having thus come to know of the young editor, invited him to represent the Southern Buddhists in the Parliament. Ven'ble Dhammapala worked single-handed for the Journal for a good many years. During the early days of the Journal, he was the only contributor—he was the proof-reader—and he was the despatcher who carried the packets of the Journal to the post office. That shows the beginning of the Mahabodhi which is now known almost in every part of the Buddhist world. During a period of forty years the Journal has served to propagate throughout the world the principles of the true Dhamma which the noble Tathagata preached two millenniums ago and which has held its ground firmly all the time against new discoveries of science and new theories of philosophy which have attracted human attention since the passing away of the Great Master. The journal has entertained discussions on all aspects of Buddhist thought and culture which have touched the springs of human life and influenced human civilisation not only in India but also in many lands beyond the borders of India. Very few religious journals in India have been blessed with a long and bright career as the Mahabodhi. This has been certainly due to the encouragement of our contributors and subscribers belonging to various nationalities of the world. On the occasion of commencing the fortieth volume of our Journal, we recollect with gratitude our past connection with all of our friends and the patronage we have been receiving from them for a long time. We hope this connection will become more and more fascinating with the lapse of time. All assistance from them in future—whether in the form of articles and contributions or by way of collecting some new subscribers for the Journal would be thankfully received.

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#### THE PROBLEMS OF ISIPATANA.

The historic celebrations at Isipatana—to which the whole world was looking forward with feelings of reverential awe passed off smoothly. The members of the great family of the Buddha, lying scattered all over the world met together on the hallowed spot after centuries of isolation, exchanged mutually their greetings of love and friendship, and pondered once more over the common ideals and aspirations which regulated their lives in spite of the geographical barriers that separated them from one another. Those who were on the spot and attended the celebrations felt the pulsation of a new life, for was not Isipatana the



giver of a new life? Indeed, in days of yore, Isipatana gave a new life to the world, the spiritual life of which was almost extinct with meaningless dogmas and dull rituals invented by a crafty priest-hood for its selfish ends. The immortal message of the Great Master which enthused the world with a new vitality and which was delivered at Isipatana two thousand five hundred and twenty years ago was re-delivered, as it were, in the innermost recess of every Buddhist heart notwithstanding the din and bustle of the surging multitude that was engaged in mutual rivalry to pay its homage to the greatest religious Teacher of India. Buddhist brothers and sisters who assembled there realised the urgent necessity of broadcasting throughout the world, torn asunder by greed and jealousy and distraught by doubt in the existing irrationalistic cults—that immortal message of the Great Master which had its foundations in Rationalism, Love and Charity. They also realised that the ancient seats of Buddhist culture like Taxila, Nalanda, Odantapuri, Vikramsila and Jagaddal were no more and that Isipatana which for centuries held aloft the ideals of Buddhistic culture and civilisation was in ruins. They could not but therefore approve of the noble idea of our leader and chief, Ven'ble Sri Devamitta Dhammapala to found at Holy Isipatana a Buddhist seat of Learning.

It is to be mentioned here that though it was originally the plan of Ven'ble Dharmapala to shift the Head Quarters of the Society to Buddha Gaya and also to build a Buddhist College there, the original plan had to be dropped owing to various adverse circumstances well known to the regular readers of the Mahabodhi. The Society has now built a very nice temple at Isipatana and has also acquired a plot of land big enough for the immediate needs of a Buddhist Institute. The Society contemplates the construction of a Hospital and an Orphanage in order to give the students at Isipatana a training in humanitarian work. Besides these, a big Press will have to be established there in order to enable the Society to carry on the work of translating and publishing the Buddhist Scriptures, and dwelling houses for the students and teachers will also have to be constructed without delay. Thus our needs are many but our resources are scanty. Some of the benefactors and patrons who nourished the Society in its infancy and developed it into an international organisation are no more in the land of the living. Ven'ble Dharmapala who has entered the Holy Order cannot now send an appeal for money even for the much coveted objects of his life. But the signs of energy and inspiration



which were visible on every face at Isipatana raised in us the hope that the dream of this noble Buddhist missionary would be realised at no distant date. Let us wait and see.

#### LUMBINI AND THE NEPALESE GOVERNMENT.

In a recent issue of the Mahabodhi, we announced the glad tidings that the Government of Nepal were contemplating restoration work at Lumbini—the holy place where the Lord Buddha was born. His Highness Maharaja Sir Bhim Shumsher Jung Bahadur, G.C.M.G., Prime Minister of Nepal paid a visit to Calcutta during the last Christmas holidays and the Secretary of the Mahabodhi Society seized the opportunity of addressing His Highness a representation ventilating the grievances of the Buddhist pilgrims at Lumbini. On the 27th of December last H. H. the Maharaja was kind enough to grant in this connection an interview to Mr. S. C. Mookerjee, Bart-at-Law, Vice-president of the Society. He was also assured by His Highness's private Secretary that the matter was already receiving the attention of the Nepalese Government and that all grievances of the Buddhist pilgrims at Lumbini would be redressed as early as possible. We offer our grateful thanks to the Maharaja for this kind assurance and once again express the hope that the restoration work at Lumbini would be done in a manner worthy of the traditions of the Nepalese Government that command up to this day the allegiance of many thousands of their Buddhist subjects.

#### AKYAB MAHABODHI SOCIETY.

As early as November, 1892, a branch of the Mahabodhi Society was founded at Akyab, Burma and a good collection of funds was also made on the spot by the late Col. H. S. Olcott, Director and chief Adviser, and Mr. Hewawitarne (now Ven'ble Sri Devamitta) Dhammapala, General Secretary (now Director-General), of the Mahabodhi Society. The funds were handed over to a body of trustees to carry out the objects of the Mahabodhi Society. The branch of the Society at Akyab is now unfortunately defunct and all the trustees except one are dead. The Society is badly in need of money for the Isipatana work and it is high time that the only surviving trustee should render an account of the funds in his hands and hand over the balance with all the interest that has accumulated to the Society as early as possible. We hope our appeal will meet with a ready response from our Buddhist brother to whom the



people of Akyab entrusted their funds for a highly laudable object.

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LATE MRS. MARY ELIZABETH FOSTER'S FIRST DEATH ANNIVERSARY.

The first death anniversary of the Late Mrs. Mary Elizabeth Foster of Honolulu—the patroness of the Mahabodhi Society was celebrated on the 21st December at the Sri Dharmarajika Chaitya Vihara, Calcutta. Dr. D. R. Bhandarkar, Carmichael Professor of Ancient Indian History and Culture, Calcutta University presided. Mr. S. C. Mookerjee, Bar-at-Law, Vice-president of the Society in an impressive speech laid emphasis on the selfless character of the late Mrs. Mary Foster's gifts in the cause of the Dhamma by quoting extracts from the various letters she wrote to the founder of the Society—Ven'ble Sri Devamitta Dhammapala. Revd. D. A. Dharmacārya, Revd. Saranankara, Pt. Benarasidas Caturvedi and Mr. B. R. Barua addressed the gathering eulogising the services of the late Mrs. Foster for the Buddha-Sāsana. The president gave a highly encouraging speech in which he said that Buddhism, which embodied the essentials of all religions was sure to be the religion of the whole world in future. The proceedings came to a close with a vote of thanks to the chair, moved by Mr. S. C. Khasnabis and carried unanimously.

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INDIAN NATIONAL CONGRESS PRESENT TO THE MULAGANDHAKUTI  
VIHARA.

We gratefully acknowledge receipt of the present which Pandit Jawaharlal Nehru, General Secretary, All India Congress Committee promised to the Society on the occasion of the opening ceremony of the Mulagandhakuti Vihara on behalf of the Indian National Congress—the greatest political organisation of India. The present consists of an Indian national flag about a foot long in silver and enamel on a silver pedestal in a carved inlaid sandal wood case and bearing a suitable inscription. It is a fine specimen of Indian workmanship. We publish in this issue the accompanying message of Pt. Jawaharlal Nehru which encourages us with the thought that the youth of the country are behind the Society in its noble endeavour to disseminate the Dhamma of the Tathagatha in the land of His birth. We offer our most sincere thanks to the All India Congress Committee for this noble present worthy of that august Body.



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