

The only Refuge for him who aspires to true perfection is Buddha alone
 —K. H. in "Mahatma Letters to A. P. Sinnett."

51

THE MAHA-BODHI

Journal of the Maha Bodhi Society.

CONTENTS.

	PAGE.
Our Waisakha Number	97
Why Buddhism became a World Religion—By Brahmachari Govinda	98
Lord Buddha,—The Apostle of Prohibition—By Keshava Appa Padhye, B.A., L.L.B.	106
A Note on Grammars, Dictionaries and Works on Rhetoric, Prosody etc. By Dr. Bimala Churn Law, M.A., Ph.D., B.L.	111
Our Wishes—By Martin Steinke	117
Buddhism and the Kayasthas—By Pandit Raghuvara Mathulal Sastri, M.A., M.O.L.	120
Memorandum of the Kashmir Buddhists	127
Cleanings—More Relics of Buddhism	131
Lumbini Restoration Work	133
Review—The Realm of Light—By Prof. N. Roerich	135
Notes & News—The late Mr. N. C. Chatterjee—Kashmir Buddhists— Mulagandhakuti Vihara Fund—London Buddhist Vihara	137
News From Holy Isipatana	138
Financial—Mulagandhakuti Vihara Fund—Vihara Buddha Image—Maha Bodhi Journal—Mulagandhakuti Vihara Building a/c.	140
List of Exchanges	144

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Premier International Buddhist Association

Founded by the Sri Devamitta Dharmapala on 31st May,
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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.
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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.
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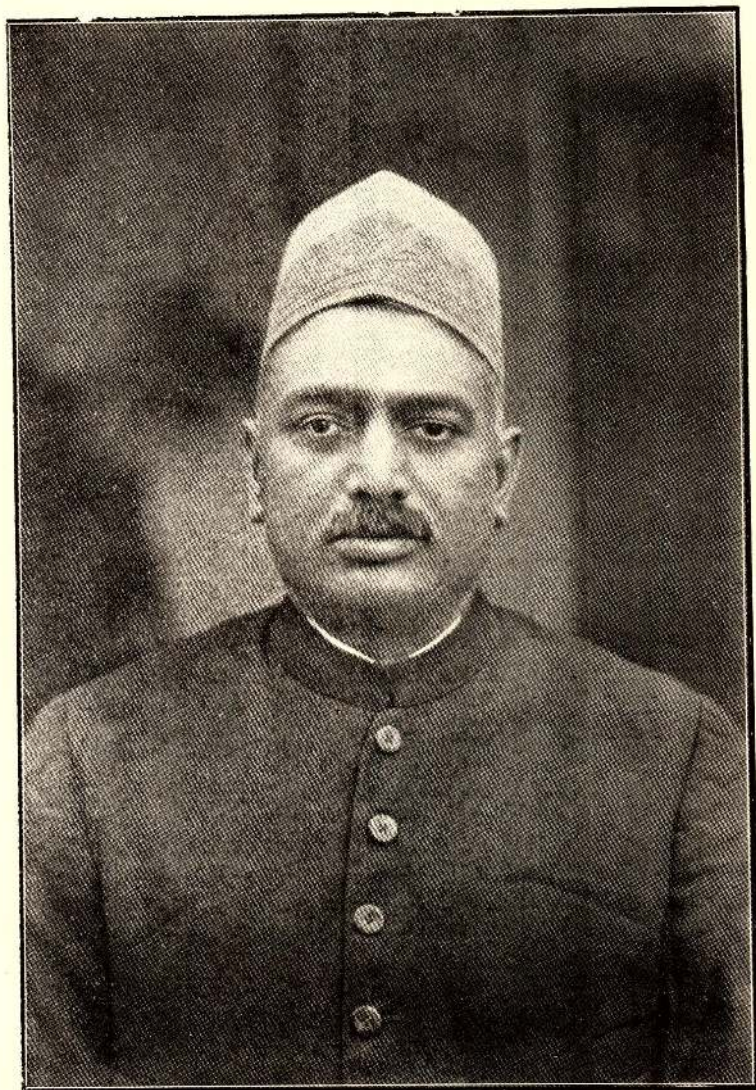
Correspondence invited

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THE MAHA-BODHI



RAI SAHIB LALA HARI CHAND, C.E.,

Honorary Engineer & Architect of the Maha Bodhi Society, in recognition of whose valuable services a gold medal was presented at the opening ceremony of the Mulagandhakuti Vihara.



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FOUNDED BY THE ANAGARIKA H. DHARMAPALA

चरथ भिक्खवे चारिकं बहुजनहिताय बहुजनसुखाय लोकानुकम्पाय अत्याय
इताय सुखाय देवमनुस्सानं । देसेथ भिक्खवे धम्मं आदि कल्लार्थं मन्थे कल्लार्थं
परियोसान कल्लार्थं सारथं सव्यञ्जनं केवलपरिपुष्पं परिसुद्धं ब्रह्मचरियं पक्कासेथ ।

"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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OUR WAISAKHA NUMBER

The Waisakha Number of the Maha-Bodhi Journal which has had such a great success in the past, will appear, this year, on the 1st of May next. It will contain articles by eminent Buddhist writers on various aspects of Buddhist Religion, Philosophy, Art and History besides news of Buddhist activities all over the world. A special feature of this year's issue will be its numerous illustrations and art pictures specially drawn for the "Maha-Bodhi". Those who wish to send articles, photographs etc. for publication should do so by the beginning of April.

As only a limited number will be printed those who wish to obtain extra copies should apply in advance. Price of each copy Re. 1.

MANAGER, MAHA-BODHI,
4A, College Square,
Calcutta.

WHY BUDDHISM BECAME A WORLD RELIGION*

BY BRAHMACHARI GOVINDA.

The age of the Buddha was an era of the greatest spiritual activity. Philosophers, prophets, religious teachers and ascetics of all kinds were teaching, discussing and preaching all over the country. Systems, schools and sects sprang up over night like the mushrooms on fertile soil, and every body claimed to have found the solution of the world riddles. There was a terrible confusion on account of this spiritual over production, and those who did not partake in it, fell into the other extreme, the pedantic and narrow-minded conventionalism with dead rituals and destructive cast barriers. People had become so intellectual, that they did not understand any more the profound symbols of the past, which therefore lost their value and turned into mere superstitions. On the other side, as a natural reaction, all kinds of partly materialistic, partly sophistic speculations began to take the place of religious experience. India has always been fond of philosophical discussions, but in those days brain-knowledge seemed to triumph so much over heart-wisdom, that speculation and discussion became a kind of intellectual sport, a mental entertainment without any connection with the reality of life. The first chapter of Dighanikāya describes beautifully the innumerable systems which had been created in this way. It seems sometimes that their creators had cared more for their originality than for the possibility of their theories.

There were four kinds of eternalists who, starting from different arguments, proclaimed that both the soul and the world are eternal: "Eternal is the soul; and the world giving

* A paper read at the World Buddhist Convention held at Sarnath, Benares.

birth to nothing new, is steadfast as a mountain peak, as a pillar firmly fixed ; and those living creatures, though they transmigrate and pass away, fall from one state of existence and spring up in another, yet they are for ever and ever.**

Furthermore there were four kinds of semi-eternalists, who regarded certain things as eternal, others as not eternal ; there were the Antānantikas who in four ways set forth the infinity or finiteness of the world : "Finite is the world"—"Infinite is the world"—"The world is limited in the upward and downward directions, but infinite across."—"The world is neither finite nor yet infinite.

Some recluses or Brahmans were wriggling like an eel— "If you ask me whether there is another world,—well, if I thought there were, I would say so. But I don't say so. And I don't think it is thus and thus. And I don't think it is otherwise. And I don't deny it. And I don't say there neither is, nor is not, another world."—Thus did they equivocate, and in like manner about each of such propositions as the following :

There is not another world.

There both is and is not another world.

There neither is nor is not another world.

There are beings springing into existence without intervention of parents. There are no such beings ; there both are, and are not such beings ; there neither are nor are not such beings.

There is fruit, result, of good and bad actions ; there is no such fruit ; there both is, and is not such fruit ; there neither is, nor is not such fruit ; there neither is, nor is not such fruit.

The Tathāgata exists after death ; he does not ; he both does, and does not ; he neither does, nor does not.

* This and the following quotations are taken from the 1st Chapter of Digha-Nikāya as translated by Prof. T. W. Rhys-Davids.

Furthermore, there were people who in two ways maintained that the soul and the world arise without a cause ; others tried to explain the ultimate beginnings of things in various ways, and others again were engaged in manifold speculations regarding the future.

There were recluses and Brahmans who held the doctrine of a conscious existence after death, and who maintained in 16 ways that the soul after death is conscious and not subject to decay. Others maintained the doctrine of an unconscious existence after death in eight ways ; and there were those who taught (in seven ways) the cutting off, the destruction, the annihilation of a living being, and again others who believed in the happiness of this life, maintaining in five ways the complete salvation in this visible world."

This short summary may suffice to give us an idea of the speculations, which in those days were subject to endless discussions, so that people were in danger of losing themselves in mere talk.

I do not intend to say that there were no real seekers of truth, no real ascetics and Rishis. There was Mahāvira, the founder of a still living religion, known as Jainism, there were great Rishis like Asita and earnestly striving ascetics like Alāra kālāma and Uddaka Rāmaputta and many others whose eyes were hardly covered by any dust, who were able to understand the truth. But only the spiritual power of a Fully Enlightened One could give them the last impulse which would enable them to remove that dust.

All these circumstances were present in the mind of Brahmā Sahampati when he addressed the Buddha, who hesitated whether he should preach his newly discovered doctrine or not.

"In Magadha is known from days of yore,
By faulty men devised, a faulty lore.
But thou, unlock this door of deathlessness
And let them hear the Lore pure lips express !

"As one who from a lofty mountain-brow,
 Looks down upon the spreading plain below,
 So thou, O wise One with all-seeing eye,
 Ascend the peak of truth and wisdom high
 And, sorrow-free, behold these men of sorrows,
 The prey of birth and death through endless morrows !
 "Arise, O Hero, Victor in the fight !
 O faultless Leader, lead this world aright !
 Make known, Blest One, thy truth to all the land !
 There will be those shall hear and,
 hearing, understand."

Whereupon the Buddha answered :

"Of deathlessness, lo ! I disclose the portals,
 Ye that have ears come, hearken and believe,
 Foreseeing future hurt, I kept from mortals
 The peerless Truth, O Brahma, I did perceive."*

With these powerful words the Buddha turns back to the world which he had conquered and left and which he is ready to embrace again in liberty, as a loving and helping brother, out of the deepest compassion. He left the world like a prisoner who had broken the chains and escaped from the darkness of his prison ; but he returns like a sovereign with supreme power, in order to open the doors of the prison and release those who are still kept in chains.

The prison which he enters thus, is no more a prison for him, because his power reaches beyond the walls and chains ; the iron melts away in the rays of his compassion and the walls burst under the sword of his all perceiving wisdom.

Here is the key to the problem why the Buddha succeeded

* Apārutā tesam amatassa dvārā [Brahme]
 ye sotavantā, pamañcantu saddham ;
 vihimsasaññā pagunam na bhāsim
 dhammam panitam manujesu Brahme

[English version by Bhikkhu Silācāra in *Majjhima-Nikāya*. Vol. I, Benares-Verlag, München-Neubiberg].

in convincing his contemporaries of the superiority of his teachings ; he did not appeal merely to men's intellect but to their hearts as well, he did not boast of hair-splitting speculations and brilliant logical deductions, or keen and original sounding sophisms, but he spoke of the immediate experience familiar to everybody and expressed in simple words hope and consolation for millions of suffering beings : with one word, he participated in and sympathised with the sorrows and sufferings of every creature. All those clever philosophers had given stones instead of bread to the people, but the Buddha won their confidence because his heart vibrated in the simplicity and straightforwardness of his sermons. If he wanted, he could beat those sophisticating philosophers with their own weapons, as we see in some of the Sutras. He was well versed in the literature and science of his time and if he had liked he could have easily formulated his doctrine in the pretentious and exclusive way of a learned Brahmin. But he resisted the temptation to make a show of his erudition, and though an excellent logician and expressing, whatever he said, in the most logical way, he never misused this faculty for the purpose of blinding the people with so-called "logical proofs." He knew the art to express what everybody feels and to lead his hearers to that point where understanding is transformed into experience. To declare the Buddha's teaching a mere rational doctrine, as certain people like to do, shows that they either do not know the meaning of the term Rationalism or the real significance of Buddhism. There is no doubt, that Buddhism contains rational principles and that the Dhamma does not contradict Reason, but it would be a degradation to say that Buddhism is nothing but "common sense" or a dry logical deduction, which could have been produced by any intelligent school master.

"The Tathāgata knows that these speculations (as mentioned above) thus arrived at, thus insisted on, will have such and such a result, such and such effect on the future condition of those who trust in them. That does he know

and he knows also other things far beyond (far better than those speculations);Those other things [are] profound, difficult to realize, hard to understand, tranquillising, sweet, *not to be grasped by mere logic*, subtle, comprehensible only by the wise (not by the "intellectual"), which the Tathāgata *having himself realised and seen face to face*, hath set forth; and it is concerning these [things] (and not concerning mere rational principles and logical proofs) that they who would rightly praise the Tathāgata in accordance with the truth should speak.* Only one who himself had realised and seen the truth face to face could speak like the Buddha without making himself guilty of boasting:

"All-conqueror I, knower of all,
From every soil and stain released
Renouncing all, from craving ceased,
Self-taught; whom should I Master call?

"That which I know I learned of none,
My fellow is not on the earth,
Of human or of heavenly birth
To equal me there is not one.

"I truly have attained release,
The world's unequalled teacher I,
Alone enlightened perfectly,
I dwell in everlasting peace.

"Now to Benares Town I press
To set the Truth-wheel whirling round
In this blind world I go to sound
The throbbing drum of deathlessness."

* Tena kho te Bhikkhave dhammā gambhirā duddasā duranubodhā santā panitā atakkāvacarā nipunā panditavedaniyā ye Tathāgato sayam abhiññā sacchi-katvā pavedeti, yehi Tathāgatassa yathā-bhujjam vannani sammā vadamānā vadeyyum." (Dīgha-Nikāya I., English transl. by T. W. Rhys Davids.)

The last verse* is like the triumphant sound of a trumpet, announcing the beginning of the great battle against death and sorrow, announcing the birth-hour of a world religion, announcing the first victorious step of a world conqueror. For here it is stated for the first time, that the Buddha's aim was not only to preach the Dhamma to some ascetics, or to some special cast or society, or to the people of a special country, nay, the whole world should be liberated from the chains of ignorance, the light of the Dhamma should penetrate the darkness of this Samsara like the all pervading sound of a mighty drum. And he goes to Benares, the spiritual centre of India, the platform from which his message will be heard all over the country and will take its way into the world abroad.

And for the third time we hear his triumphant voice :

"Open ye yours ears, O monks ; the deliverance from death is found !"

All the happiness which the Buddha (as the Scriptures tell us) had silently enjoyed during the weeks after his enlightenment in the loneliness of the forest, this overwhelming happiness seems to be condensed in these few words in which he bursts out when meeting the five ascetics to whom his first sermon is directed.

Strange enough, this happy message is almost forgotten among modern students of Buddhism, though it was the first blow with which the Buddha forced his entrance into the blocked fortress of the human heart ! Did he not himself emphasise the extreme importance of these words when he exclaimed "Tell me, ye monks, have I ever addressed you in these terms?"

* *Dhammacakkam pavattetum
gacchāmi kāsīnam puram,
andhabbutasmim lokasmim
āhañcam amatadundubhin to.*

(Majjhima-Nikāya 26; English by Bhikkhu Silācāra).

The monks awaking from their perplexity cannot but agree that they never heard such words from the Master's lips and, knowing the unquestionable sincerity of his character, they begin to understand that the man who stands before them is no more the simple ascetic Gotama, but one who had passed through an extraordinary spiritual experience, one who had lifted his consciousness to a higher reality. And now they listen to his words and they hear the doctrine of the Middle Way, which is as far from a life devoted to desire and selfish enjoyments as it is from the gloomy life of self-mortification, but which avoiding these extremes "enlightenes the eyes, enlightenes the mind, leads to peace, knowledge, to enlightenment."

This Middle Way is the Noble Eightfold Path (Ariya Atthangika Magga):

- (1) Right understanding (sammā ditthi),
- (2) Right aspiration (sammā samkappa),
- (3) Right speech (sammā vācā),
- (4) Right action (sammā kammanta),
- (5) Right livelihood (sammā ājīva),
- (6) Right effort (sammā vāyāma),
- (7) Right attentiveness (sammā sati),
- (8) Right concentration (sammā samādhi).

The first of these eight steps means the understanding of the Four Noble Truths, namely the truth of suffering and its origin, and deliverance and its origin (the way towards it); —while the last step represents the realisation of that truth.

(To be continued.)

LORD BUDDHA,—THE APOSTLE OF PROHIBITION

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The Problem of Prohibition has been engaging the attention of the civilized world for the last two generations. The labours of Poosey-foot of America and of Caino of England are well-known in this direction. They had spread the net-work of Temperance Societies all over America and Europe for stamping out the Drink evil. America had to resort to Legislation for rooting out the evil entirely. Europe is still grappling with the problem. We, in India are trying to get rid of the evil in a variety of ways. But our Government is not prepared to take drastic measures for fear of losing big revenue.

The study of *Vedic* and Pauranic literature shows that this drink evil was prevalent on a large scale in all parts of India and amongst all classes of people, cultured, as well as uncultured. Those who were within the pale of Aryan civilization indulged in *Sôma-pâna* (the drinking of Soma juice) in the name of religion. Soma-pana was a necessary adjunct of sacrifices performed by Kshatriya kings under the guidance of their Brahamin priests. Performance of a sacrifice was considered as a means to attain final beautitude according to the religious notions of these times. Bulls and goats were used as sacrificial offerings for the purpose. The *Hota* i.e. the sacrificial priest, as well as those who took part in the sacrifice had to partake of flesh of the sacrificed animals and to drink Soma-juice after swallowing the same. In the *Rigveda*, we get several references to *somayaga*. In the *Atharvaveda* there are *richas* i.e. verses which prescribe the modes of preparing Soma drink of various intoxicating strengths. The *Yajurveda* and *Atharvaveda* are full of rituals. The sacrifice of animals grew apace with the

increase in the forms of rituals in the performance of sacrifices. The descriptions of the methods of slaughtering the animals at the sacrifices given in the *Vedas* is harrowing. The story of the great Sukracharya, the Brahmin preceptor of the demons, tells us how he lost his *sanjivani-vidya* (lore to revive dead bodies and to immortalise the living) owing to his being addicted to drinking habits. *Kacha*, the wily son of Vashistha, cleverly managed to deprive his Guru, Sukracharya, of his weapon wherewith the demons molested the *Devas*. According to the *Bharadvaja sutra*, Indra is said to have killed *Shabar* while under the influence of strong drink. In the *Bhagvat puran*, we see how the Yadavas destroyed themselves wholesale by indulging in the strong drink named *meraya*. The *Shaktipanth* which came into existence in India several centuries ago gave religious sanction to resort to drinking. There was no effective check to put a stop to this evil in the *Shastras*.

The tenets of Lord Buddha laid great stress upon the formation of character. He saw through the evil effects of drink which struck at the root of the drinker's character. In one of his well-known ten commandments, he refers to the prohibition of drinks such as *sura* (सुरा) *madya* (मद्य) *meraya* (मेरय) and intoxicating drugs.

Lord Buddha was clearly of opinion that the complete stopping of drink-evil was highly necessary for shaping one's character. His was a bold step to put an end to an evil which had become a second habit with the people of India. Lord Buddha was more of a social and moral teacher. He was a great disciplinarian. He was the first historical personage, who aimed at striking a deadly blow at the general habit of drinking by religious injunction. The *Buddhistic literature* is full of references to his great success in the matter. The kings who came under his influence stopped the performance of sacrifices and the drinking of spirituous drinks. The masses who welcomed his message of love and brotherhood, looked upon his ten commandments with reverence and followed them scrupulously. Thus five hundred years before Christ, India

produced a great religious founder who tackled this problem of prohibition, in a masterly way. It is no wonder that the priestly classes following the Vedic religion should have looked upon this religious injunction of Lord Buddha as an inroad upon their time-honoured privileges.

The story of the Jar of Sura given in the Jatakamala, tells how Lord Buddha condemned the Drink-evil and freed King Sarvamitra from the vicious habit to which he was addicted for a long time. The Lord went to the King Sarvamitra in the guise of a Brahman with a jar containing strong liquor. The jar was well decorated from outside to attract the attention of the king. The Brahman offered it for sale. The king inquired of him about its contents. The Brahman, unlike ordinary merchants, began to speak ill of the commodity which he offered for sale. This excited the curiosity of the king all the more. He listened with rapt attention to the vendor's strong condemnation of his own commodity. The king was eventually moved by his sermon and gave up his habit and prohibited its use in his own kingdom.

The following are a few extracts from the story which summarise the evil effects of drinking according to Lord Buddha :—

'He who drinks it will lose the control of himself, in consequence of mind-preplexing intoxication ; as his mindfulness will slacken, he will stumble even on plain ground ; he will not make a difference between food allowed and forbidden, and will make his meals of whatever he may get. Of such a nature is the fluid within this jar. Buy it, it is for sale, that worst of jars !

'This liquor has the power of taking away your consciousness so as to make you lose the control of your thoughts and behave like a brute beast, giving your enemies the pleasure of laughing at you. Thanks to it, you may also dance in the midst of an assembly, accompanying yourself with the music of your mouth. Being of such a nature, it is worth purchasing by you, that liquor within the jar, devoid as it is of any good !

'Even the bashful lose shame by drinking it, and will have done away with the trouble and restraint of dress ; unclothed like Nigranthas they will walk boldly on the highways crowded with people. Of such a nature is the liquor contained in this jar and now offered for sale.

'Drinking it may cause men to lie senseless—asleep on the king's roads, having their figures soiled with food ejected by their vomitings and licked from their face by bold dogs. Such is the beverage, lovely to purchase, which has been poured in this jar !

'Even a woman enjoying it may be brought by the power of intoxication into such a state, that she would be able to fasten her parents to a tree and to disregard her husband, may he be as wealthy as Kuvera. Of this kind is the merchandise which is contained within this jar !

'That liquor, by drinking which the Vrishnayas and the Andhakas were put out of their senses to this degree, that without minding their relationship they crushed down each other with their clubs, that very beverage of maddening effect is enclosed within this jar !

'Addicted to which whole families of the highest rank and dignity, the abodes of splendour, perished, that liquor which has caused likewise the ruin of wealthy families, here in this jar it is exposed for sale.

'Here in this jar is that which makes the tongue and the feet unrestrained, and puts off every check in weeping and laughing ; that by which the eyes look heavy and dull as of one possessed of a demon ; that which impairing a man's mind, of necessity reduces him to an object of contempt.

'In this jar is ready for sale that which, disturbing the senses of even aged people and making them timid to continue the road which leads to their good, induces them to talk much without purpose and rashly.

'It is the fault of this beverage, that the old gods, having become careless were bereaved of their splendour by the King

of the Devas, and seeking for relief were drowned in the Ocean. With that drink this jar is filled. Well, take it!

'Like an Incarnation of Curse she (surā) lies within this jar, she by whose power falsehood is spoken with confidence, as if it were truth, and forbidden actions are committed with joy, if they were proscribed. It is she who causes men to hold for good what is bad, and for bad what is good.

'Well, purchase then this madness-producing philtre, this abode of calamities, this embodied disaster, this mother of sins, this sole and unparalleled road of sin, this dreadful darkness of mind.

'Purchase from me, Oh King, that beverage which is able to take away a man's senses entirely, so that, without caring for his happiness or future state, he may strike his own innocent father or mother or a holy ascetic.

'Such is this liquor, known among men by the name of surā, Oh you lord of men, who by your splendour equal the celestials (suras). Let him endeavour to buy it, who is no partisan of virtues.

'People, being addicted to this liquor, grow accustomed to ill-behaviour, and will consequently fall into the precipices of dreadful hells or come to the state of beasts or to the attenuated condition of pretas. Who then, forsooth, should make up his mind even to look at this liquor?

'And, be the result of drinking intoxicating liquor even so trifling still that vice destroys the good conduct and the good understanding of those who pass through human existence. Moreover, it leads afterwards to the residence in the tremendous hell Avici, burning with flaming fire, or in the world of spectres, or in the bodies of vile beasts.

'In short, drinking this destroys every virtue, it deadens good conduct (sila) forcibly kills good reputation, banishes shame, and defiles the mind. How should you allow yourself to drink intoxicating liquors henceforward, Oh king?'

A NOTE ON GRAMMARS, DICTIONARIES AND WORKS ON RHETORIC, PROSODY, ETC. OF THE THERAVADA BUDDHISTS

BY DR. BIMALA CHURN LAW, Ph.D., M.A., B.L.

The three principal Pāli grammarians are Kaccāyana, Moggallāna and the author of the *Saddanāṭi*.

Kaccāyana's Pāli grammar¹—Kaccāyana is reported to be the author of the first Pāli grammar called *Susandhikappa*. There are many suttas in Kaccāyana's grammar which are identical with those of the *Kātantravyākaraṇa*. This grammar is said to have been carried into Burma early in the fifth century A.D.

As helps to the grammar of Kaccāyana, there are *Rūpasiddhi*,² *Bālāvatāra*,³ which consists of 7 chapters, *Mahānirutti*, *Cūlanirutti*, *Niruttiṭṭhaka* and *Mañjusaṭṭhikā-vyākhyā*.

As helps to the grammar of Moggallāna, there are *Payogasiddhi*, *Moggallāyanavutti*, *Susaddasiddhi* and *Padasādhana*⁴ or *Moggallāna Saddattharatnākara* which consists of six

¹ The oldest and best commentary on Kaccāyana's Pāli grammar is *Mukhattadīpaṇi* written by Ācārya Vimalabuddhi. This work is commonly known as *Nyāsa*. There is a paper entitled "Note on the Pāli Grammarian, Kaccāyana." (Proceedings of the Asiatic Society of Bengal, 1882). The late Dr. Satish Chandra Vidyabhusana edited Kaccāyana's grammar and was published by the Maha Bodhi Society. Mason's edition of this grammar is noteworthy.

² *Rūpasiddhi-ṭīkā* should be read along with the text to get a clear idea of the Pāli grammar. Grunwedel's *Rūpasiddhi*, Berlin, 1883 is noteworthy.

³ *Bālāvatāra* by Dharmakitti; *Bālāvatāra* ed. Sri Dharmārāma; *Bālāvatāra* with *ṭīkā* ed. Sumaṅgala, Colombo, 1893. It is a work on Pāli grammar and is the most exhaustively used handbook in Ceylon on the subject. It is the smallest grammar extant and based on Kaccāyana's work. There is a Cal. University edition by S. C. Vidyabhūṣaṇa and Puṇṇānanda. It is incomplete.

⁴ There is a commentary on *Padasādhana*, a Pāli grammatical work on the system of Moggallāna, written by Sri Rāhula Thera and discovered by Louis De Zoysa.

sections dealing with sadda, sandhi, samâsa, verbs, prefixes and suffixes.

As helps to the grammar called Saddanîti,⁵ there is only one work called Cûlasaddanîti. The Saddanîti is still regarded as a classic in Burma.

Among other treatises on Pâli grammar may be counted the following :—

Sambandhacintâ, Saddasâratthajâlinî (a good book on Pâli Philology), Kaccâyanaabhedha, Saddatthabhedacintâ, Kârîka, Kârîkavutti, Vibhattyattha, Gandhatthi, Vâcakopadesa, Nâyalakkhaṇavibhâvanî, Niruttisaṅgha, Kaccâyanasâra, Vibhatyatthadîpanî, Sanvannanayadîpanî, Vaccavâcaka, Saddavutti, Balappabodhana,⁶ Kârapupphamañjarî, Kaccâyanaadîpanî, Guḷḷhatthadîpanî, Mukhamattasâra, Saddavindu,⁷ Saddakalika, Saddaviniccaya, Bijaṅga, Dhâtupâṭha, Sudhiramukhamandana,⁸ etc., with their commentaries and supplementary commentaries.

Kaccâyana is the oldest of all Pâli grammarians. Readers are referred to Kaccâyana's Sandhikappa⁹ (J. P. T. S. 1882).

Nepatikavaṇṇanâ is a work on Pâli indeclinable participles.

⁵ There is a book named Dhâtuatthadîpanî, by Hîṅgulwala Jinaratana, which contains a re-arrangement in material form of the roots mentioned in Aggavaṁsa's Saddanîti. Saddanîti, La Grammaire Pâli de Aggavaṁsa by Helmer Smith in 3 vols. is worth perusal. The date of this grammar is traditionally given as the 12th century A.D. This grammar consists of three parts, Padamâlâ, Dhâtumâlâ (root numbers) and suttamâlâ (Sûtra number). It gives many quotations from the Pâli canons as examples of grammatical rules. It is no doubt a standard work on Pâli grammar and philology. It is undoubtedly a scholarly edition prepared by Helmer Smith.

⁶ It is a grammar for beginners.

⁷ It was written by Nârada Thera.

⁸ It is a work on samâsa of Pali compound nouns written by Attaragâmaṅgalañjaguru.

⁹ On sandhi in Pâli by R. C. Childers, J.R.A.S., new series, Vol. II, 1879.

Saddamâlâ is a comprehensive Pâli grammar based on the grammar of Kaccâyana.

The development of grammar is a comparatively late phase of Pâli literature, as late as the sixth or seventh century A.D., if not later still. Even in the grammar of Kaccâyana, the debt to Sanskrit is freely acknowledged in one of the introductory aphorisms. Up till the time of Buddhaghosa and Dhammapâla, the Buddhist teachers followed the authority of the grammar of Pâṇini. It has only recently been detected that the Pâli commentators have freely quoted the rules of Pâṇini in accounting for grammatical formations of Pâli words.

Abhidhânappadîpikâ (by Moggallâna Thera, ed. by W. Subhuti, 2nd edition, Colombo, 1883)¹⁰ and Ekakkharakosa¹¹ are the two well known Pâli lexicons. The Abhidhânappadîpikâ was written by Moggallâna in the reign of Parâkrama the Great. It is the only ancient Pâli Dictionary in Ceylon and it follows the style and method of the Sanskrit Amarakosa (Vide, Malalasekera, *The Pâli Literature of Ceylon*, pp. 188-189). This work consists of three parts dealing with celestial, terrestrial and miscellaneous objects and each part is subdivided into several sections. The whole book is a dictionary of synonyms. The last two sections of the last part are devoted to homonyms and indeclinable particles. This work is held in the highest esteem both in Burma and Ceylon (Ibid, p. 189). Subhuti's edition of this Dictionary with English and Sinhalese interpretations together with a complete Index of all the Pâli words giving their meanings in Sinhalese deserves mention. R. C. Childers has published a very useful dictionary of the Pâli language. In 1921 T. W. Rhys Davids and W. Stede brought out a Pâli dictionary compiled mainly from collection by the former for 40 years which is a publication

¹⁰ Ferner, a complete Index to the Adhidhânappadîpikâ is an useful publication.

¹¹ It is a small work on Pâli lexicography. A vocabulary of words of one letter by Saddhammakitti Thera of Burma.

of the P. T. S., London. Quite recently a critical dictionary begun by V. Trenckner and revised, continued and edited by Dines Anderson and Helmer Smith has appeared in three parts (1824—1926, 1931).

The beginnings of Indian lexicons are to be traced mainly in the Nighaṅṭu section of Yâska's Nirukta. The Nettipakarāṇa stands to the Pâli Canon in the same relation in which Yâska's Nirukta stands to the Vedas. And it is in the Vevacanahâra of the Netti, the chapter on homonyms, that the historians can clearly trace the early model of later lexicons.

Vuttodaya¹² written by Saṅgharakkhita Thera, Kâmaṇḍaki and Chandoviciti are Pâli works on metres. Subodhâlankâra¹³ is a work on rhetoric by Saṅgharakkhita Thera. Kavisârapakarāṇam and Kavisâraṭṭikânissaya are the two good books on prosody.

A number of scholars have made a study of Pâli grammars and have embodied their researches in their treatises on Pâli grammars. These treatises are named below :—

- (1) E. Burnouf—observations grammaticales sur quelques passages de l' Essai sur le Pali de Burnouf et Lassen—Paris, 1827.
- (2) B. Clough—compendious Pali grammar with a copious vocabulary in the same language—Colombo, 1824.
- (3) J. Minayeff—Grammaire Palie, traduite par St. Guyard, Paris, 1874.
- (4) J. Minayeff—Pâli Grammar, a phonetic and morphological sketch of the Pâli language, with an introductory essay on its form and character by J. M., 1872 ; translation from Russian into French

¹² Vuttodaya (exposition of metre) by Saṅgharakkhita Thera, J.A.S.B., Vol. XLVI, pt. I. (Col. G. E. Fryer).

¹³ Analysis and Text of Subodhâlankâra or Easy Rhetoric by Saṅgharakkhita Thera, J.A.S.B., Vol. XLIV, Pt. I, (Col. G. E. Fryer).

- by M. St. Guyard, 1874, rendered into English by Ch. G. Adams, 1882.
- (5) E. Kuhn—*Beitrage Zur Pali Grammatik*, Berlin 1875.
 - (6) O. Frankfurter—*Handbook of Pali being an elementary grammar*, 1883.
 - (7) E. Muller—*A simplified grammar of the Pali language*, London, 1884.
 - (8) V. Henry, *Precis de Grammaire Palie accompague d' um choix de textes Graduis*, Paris, 1894.
 - (9) Geiger—*Pali Literatur und sprache (Grundriss der Indo Arischen Philologie and Altertumskunde)*.
 - (10) E. Windisch, *uber den sprachlichen charakter des Pali*, Paris, 1906.
 - (11) H. H. Tilbe—*Pali Grammar*, Rangoon, 1899.
 - (12) J. Grey—*Elementary Pali Grammar*, Calcutta, 1905.
 - (13) Charles Duroiselle—*A Practical Grammar of the Pali Language*, Rangoon, 1906.
 - (14) Senart—*Kaccâyanappakaranâni*, (1868-70).
 - (15) E. Kuhn—*Kaccâyanappakaranae Specimen*, Halle, 1869.
 - (16) Nyanatiloka—*Kleine systematische Pali Grammatik*, Breslau, 1911.
 - (17) Grunwedel—*Rûpasiddhi*, Berlin, 1883.
 - (18) Tha Do Oung—*A Grammar of the Pali language (after Kaccâyana)*, Vols. I, II, III and IV.
 - (19) Subhuti—*Nâmamâlâ*.
 - (20) Sri Dharmârâma—*Bâlâvatâra by Dharmakirti*.
 - (21) H. Sumangala—*Bâlâvatâra with ñikâ*, Colombo, 1893.
 - (22) Chakravarty and Ghosh—*Pâli Grammar*.
 - (23) Pe Maung Tin—*Pâli Grammar*.
 - (24) Vidhusekhar Śâstrî—*Pâli Prakâsa*.
 - (25) J. Takakusu—*A Pali Chrestomathy*, Tokyo, 1900.

Of all these works on Pâli Grammar, Mr. Tha Do Oung has treated this subject exhaustively. The first volume deals with sandhi, nâma, kâraka and samâsa ; the second volume

contains *taddhita*, *kita*, *unâdi*, *akhyâta*, *upasagga* and *nipâta* participles ; the third and fourth volumes deal with word roots, ten figures of speech and 40 modes of expression and prosody. Pâli grammar by Muller and Duroiselle are very useful. Prof. Chakravarty's grammar is worth perusal. Paṇḍit Vidhusekhar Śâstri's work is a compilation and as such it is useful.

The following are the noteworthy publications :

- Morris—Notes and Queries, J. P. T. S., 1884, 1885, 1886, 1887, 1889 and 1891/93.
- E. Muller—A glossary of Pali proper names, J. P. T. S., 1888.
- Morris—Contributions to Pali Lexicography, Academy, 1890/91.
- Mabel Bode—Index to Pali words discussed in translations, J. P. T. S., 1897-1901.
- J. Takakusu—A Pali Chrestomathy with notes and glossary giving Sanskrit and Chinese equivalents, Tokyo, 1900.
- E. Windisch—Über den Sprachlichen charakter des Pali Acts du XIV. Congres Internat des Orientalistes, Paris, 1906.
- Mrs. Rhys Davids, Similes in the Nikâyas, J. P. T. S., 1907-8 and Mrs. Rhys Davids, Śākya or Buddhist origins, chapter XVII, pp. 314 foll.

Thanks to the excellent European scholarship for which I have great regard. The Burmese and Sinhalese scholars have really done useful work in this field. But it is a pity that in India with the exception of a very few, there are many Pali teachers and lecturers who earn their livelihood by teaching Pali to the students but have not yet made any attempt to write a systematic treatise on Pali grammar or Pali philology.

OUR WISHES*

Here, where the Tathagata once walked about, where the purity of his life, the *metta* of his heart, the depth of his mind, the strength of his character, the equanimity of his whole being, the greatness of his personality produced such an effect on his contemporaries, to-day are gathered men of all countries and races, filled with one cognition only: the light of wisdom radiates. Beings, "whose eyes are but little covered with dust are able to recognise the truth." There is no dump awaiting and disheartening hope, no anxious doubting about the success, no weak bending down under the heaviness of the burden, no obstinate counter-acting against unjust fate, no timorous trembling before divine punishment, no hypocritical hiding, whether in thoughts, words or deeds, no longing for heavenly worlds—only a quiet, conscious working and acting without intermission to reach the one aim: Elimination of suffering.

Under the inflaming power of *tanha* the world is burning to-day as ever. At the sick-bed of India, as also of the whole world, stand men with medical minds and seek for a remedy. Upon their apprehensive look, their restless seeking mind, their fanatic fighting and battling, their boundlessly hot but wrong will, rests the smile of the Enlightened One.

Who among them understands that burning comes to rest not through burning, but through extinction? Who among them practices this: far away from worldly desire, which means desire dependent on the senses? Who among them has experienced this: "Then, pleasure and pain left behind, with the fading away of all past joys and sorrows, in painless, pleasureless utter purity of mind, wholly calmed and con-

* The message reached our hands rather late. Hence this delay in publishing it.—EDITOR.

centrated, I abide in the attainment of the Fourth Jhana"? Who among them reaches the aim beyond this: "No more is this world. Lived is the life of purity. Nothing else after this"?

Once the Tathagata was called to a sick bhikkhu. Death was near. Yet rest he did not find.

"I hope, brother, you have no doubts, no remorse."

"Indeed, lord, I have no doubts. I have no remorse."

"But I hope that as to morals you make yourself no reproach."

"No indeed, lord."

"Then, brother, if that is so, you must have some doubts, you must have some regret."

"Lord, I do not understand the meaning of the purity of life in the Norm taught by the Exalted One."

"Well, brother, if you do not understand the meaning of the purity of life in the Norm taught by me, in what a sense do you understand it?"

"Passion and the destruction of passion, lord, —that is what I understand to be the Norm taught by the Exalted One."

"Well said, brother! Well said! Well indeed do you understand the meaning of the Norm taught by me. Indeed it means passion and the destruction of passion."

Now what do you think, brother, is the eye permanent or impermanent?"

"Impermanent, lord."

"Is the ear... nose... tongue... body... mind permanent or impermanent?"

"Impermanent, lord."

"And what is impermanent, is that weal or woe?"

"Woe, lord."

"And what is impermanent, woeful, changeable by nature, is it proper to regard it as 'That is mine. I am this. This is my self'?"

"No, indeed, lord."

"If he sees thus, then the well-taught Ariyan disciple is

repelled by the eye, the ear, the tongue and the rest..... so that he realizes "For life in these conditions there is no hereafter!"

Thus spoke the Exalted One. And that brother was delighted and welcomed the words of the Exalted One. Moreover, when this discourse was uttered, there arose in the brother the pure and flawless eye of the Norm (so that he saw) "Whatever there is that arises, all that must cease."

Suffering is a process of action not to be proved, only to be experienced. Freeing from suffering means to create the conditions so that this process of action need not arise. To create such conditions is only possible by following the eightfold path. The eightfold path is a path in the mind through life, as the Tathagata showed it to be not only in Sarnath but always.

May Sarnath be in future as it was in the past a place for quiet serenity and concentration, for cognition and enlightenment, may it be a place for rest for the pilgrims, where the pure word of the Dhamma penetrates them, may the Mulagandhakuti Vihara be for the seekers a signpost and a place where they find what they seek, may it bring as a lamp of the Dhamma to many the light of the Dhamma, and may it show to the world that it is possible through men's force and men's power to bring this work to the end, for which all creatures are longing and seeking: Freedom from suffering.

These are the wishes from

Yours sincerely,

MARTIN STEINKE,

AND THE GEMEINDE UM BUDDHA.

BUDDHISM AND THE KAYASTHAS¹

BY PANDIT RAGHUVARA MITTHULAL SHASTRI, SAHITYACHARYA,
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'*Kâyastha*' is the common name of several Indian castes, ethnically different from, but professionally similar to each other. Their occupation has been that of State Administration and Writing. Until the 7th century after Christ the word '*Kâyastha*' denoted merely a title of individual persons holding a certain office or offices in the state and possessed no ethnic sense whatsoever. The word itself does not seem to be very much older than two thousand years. Before that the class of officials was known by such names as *Râjukas*, *Lîpikaras*, *Gaṇakas*, *Lekhakas* and even *Amâtyas*, *Sacivas*, etc.

As would appear from the 'History of the *Kâyasthas*', being written by me, the form of religion followed by *Kâyasthas*, in general, has been Śaivism. A considerable number embraced also Vaiṣṇavism and Śâktism. But all these are orthodox forms of the Hindū religion. Some *Kâyasthas*, however, gave their active support to what are known, in Vedic circles, as the heterodox systems, namely, Jainism and Buddhism. In the present paper I will cite a few cases showing the relation in which this class of people has stood to Buddhism at different times.

That the *Kâyasthas* or *Diviras* and their precursors known as *Râjukas*,² etc., in many cases, not only sympathized with or embraced that time-honoured faith of the state, but also

1. For a detailed discussion about the origin and status of the *Kayasthas*, see my paper published in the "*Man in India*" (Ranchi 1931), Vol. XI, No. 2, pp. 116-159.

2. *Ep. Ind.*, Vol. II, p. 254.

did much towards its propagation, is borne by the following facts :—

(1) From the 'Inscriptions of Aśoka' we learn that the *Yutas* (secretaries), *Rājukas* (high judicial and revenue officers) who were placed in charge of many hundred thousands of men³ and to whose discretion both rewards and punishments were left,⁴ and *Prādeśikas* (provincial governors), were required to set out on a complete quinquennial tour (throughout their charges) for the instruction in *Dhamma*,⁵ and for the same purpose the special functionaries called *Dhamma-mahāmātas* (High Ministers of Religion) were, later on, created,⁶ by Aśoka.

(2) At present the words *Ghosa*, *Vasu*, *Mitra*, *Rakṣita*, *Datta*, *Nāga*, etc., are the names of certain families found among the *Bengali Kāyasthas*. In the middle ages, they formed the surnames of certain *Brāhmaṇas* as well as *Kāyasthas*.⁷ But in an earlier period they were not used as surnames but only as parts of names.⁸ These words occur in the names of a host of Buddhist teachers, many of whom were *Brāhmaṇas* converted to Buddhism. I am inclined to think that some connection can reasonably be established between the modern *Bengali Kāyasthas* and those teachers, who bequeathed, as it were, parts of their names as surnames to a considerable number of Buddhist *Kāyasthas* of the mediæval ages, the ancestors or early members of the families known as *Ghoṣa*, *Mitra*, *Datta*, *Rakṣita*, etc.

(3) Bengal and Assam *Kāyasthas* have, from amongst themselves, produced even *Mahāmahopādhyāyas* and great religious teachers.⁹ "From the list of the authors of the

3. Fourth and Seventh Pillar Edict. 4. Fourth Pillar Edict.

5. Third Rock Edict.

6. Fifth Rock Edict,

7. *Ep. Ind.*, Vol. XI, p. 104; *Ind. Ant.*, Vol. XI (1911), p. 33.

8. *J.A.S.B.*, for 1909, pp. 181-182; *ibid.*, for 1914, p. 437.

9. The speech of Acarya Sir P. C. Roy in the 34th All-India Kayastha Conference, published in the *Kayasthā Patrika* (Gaya), December 30, 1927, p. 32, col. 1 f.; Pandit N. N. Vasu; *Hindi Visvakosa*, the word *Kayastha*, vol. IV, p. 496.

Buddhist *Tāntrika* works given at the end of 'the Buddhist songs and couplets' in Bengali of one thousand years' antiquity published by Mm. Dr. Haraprasāda Śāstri from the *Vaṅgīya Śāhitya Pariṣad*, it is known that *Kāyasthas*, during the rule of the Pāla kings, produced hundreds of the *Tāntrika* works. Many of these authors bore the titles of *Upādhyāya* and *Mahopādhyāya*. Gayā-dhara, Jinavara Ghoṣa, Tathāgata Rakṣita and Kamala Rakṣita were the four *Kāyasthas* honoured with the high title of *Mahopādhyāya*.¹⁰ "There were many *Kāyasthas* who became the Principals (*Ācāryas*) in the Vihāras of the Buddhist *saṅgha* during the reign of the Pāla Kings."¹¹

(4) In the Valabhī saṁvat 326 (645-6 A.C.), *Divirāpati* Skandabhaṭa, the son of *Divirāpati* Vattra-bhaṭṭi, Minister for Peace and War of the Valabhī kingdom, constructed a *Vihāra* and assigned a village named Yodhāvaka to it as well as the fourth part of the same village for further digging, clearing and repairing of the tank dug at the same place by him, and thus for providing water just at the door. The minister Skandabhaṭa "appears to have been a pious Buddhist."¹²

(5) The *Kāyastha-vṛddha* (Senior Secretary) named Damgadāsa, who was a writer (secretary) of King Dharmapāla (circa 800 A.C.), was a *Tāntrika* Buddhist.¹³

(6) One Dhārma-bhīma,¹⁴ of the *Śakasena* family and an inhabitant of Sindh, who was greatly devoted to the lotus-feet

10. *Hindi Visvakosa*, vol. IV, p. 495. 11. *Ibid.* p. 496.

12. *Ind. Ant.*, Vol. I (1872), p. 45.

13. *History of Buddhism in India* by Sumpa Khanpo Yece Pal Jor, Index in English by S. C. Das, p. V.

14. "काला मैत्रीं तनुं स्मरदुःखकटाक्षमाख्यम् यः, स्मर्यं कन्दर्पसेना प्रलयजलनिधेर्मानभौमप्रमोषी । कल्पान्तादीमवह्विज्वलिततरवपुःकोषमिद्वीकृतधुं, जिग्ये निर्व्वीकृत-हेमद्युतिलखितवपुः सीसु मूर्त्वे जिगो वः ॥ १ ॥ यः शरदेन्दुकिरणोन्मूलकीर्त्तितुङ्गः, सम्बुद्धपादशतपवनमण्डङ्गिः । श्रीधामभौम इति च प्रथितः प्रथिव्यां, सिन्धुद्वीपेऽभवदस्य-कपाद्भिचः ॥ २ ॥ तेनेयं शकसेनित कारिता प्रतिमा मुनिः । काञ्चनाऽनुचरं बोधिं, जगती दुःखशान्तये ॥ ३ ॥ श्रीगीपालदेववराहये ॥"—Gauda-lekha-mala, p. 89.

of the Sambuddha and whose heart ever melted with deep compassion,¹⁵ intending [for himself] the highest knowledge, installed the image of the *Muni* (i.e. Buddha) for alleviating the pain of the world, in the reign of Gopâladeva [II], i.e. about the middle of the 10th century A.C.

(7) One *Kâyastha* Bhuvanâkara-sena (or—Varna?), who copied *Bodhicaryâvatâra-Pañjikâ* by Prajñâkara in Newâri Sâmvat 198 (1078 A.C.) for Budhacandra, a *Sthavira Bhikṣu* in the temple of the Buddha situated within Śrî-Râghava's *Vihâra* at Lalitapura, was greatly devoted to Lord Buddha.¹⁶

(8) One *Kâyastha* Subhakta,¹⁷ who was a devout worshipper [of the Buddha] and a follower of the renowned *Mahâyâna*

15. One *Kayastha* Nagadatta, author of a *Prasasti*, is compared to Sugata (the Buddha) in compassion. Evidently, therefore, he or his panegyrist (his brother) must not have been a Buddhist. But it is certain that the latter, at least, held the Buddha in great veneration, as his foremost ideal of compassion. Perhaps he had a sympathetic attitude towards Buddhism. *Vide*,—“अतिनिर्मलकुलजन्मा देवद्विजगुरुनरपतिनतिसक्तः खानितभूरितङ्गाः कारितदेवालयस्यागौ ॥ १२ ॥ सुगतप्रतिमः रूपया गुणनिधिरभववज्जितेन्द्रियो विद्वान् । विप्रियवादे विमुखः कायस्थो नागदत्त इति ॥ २० ॥ सचिवस्य तेन रचिता लक्षणयुक्ता सुवर्णकृतश्रीभा । सद्वृत्ता ललितपदा भक्त्वा परया प्रशस्तिरियम् ॥ २१ ॥ स्वगुणज्ञापनभीरोस्तस्य भावा कनौयसा रचितम् आर्याणां वितयमिदं विद्यादत्तेन भूतार्थम् ॥ २२ ॥”—Colebrooke's miscellaneous Essays, Vol. II, p. 254.

16. “टीकेयं परमा सुयन्त्रितपदा यद्वा मनोह्लादिनी, संसाराणवपारगामिनि जने नौयानयावोपमा । आद्यप्रामिकरी जिनस्य पर्वी साऽद्योस्त्रिखित्वा मया, प्राप्तं यत् कुशलं सुसम्पदिपदं । तेनास्तुबुद्धी जनः ; ॥.....कायस्थभुवनाकरषेणलिखितमिदमिति ॥”—*Buddhist MSS.* in the Govt. Collection under the care of the Asiatic Society of Bengal, by Mm. Haraprasada Sastri, Calcutta, 1917, pp. 49-50, post-colophon to No. 49 (3830).

17. “ये धर्मा हेतुप्रभवा हेतुं तेषां तथागतोच्छवदत् । तेषां च यो निरोध एववादी महायमनः ॥ दीयधर्मोयं प्रवरमहायानानुयायि-परमोपासक-कायस्थ-शोसुभक्त-सुत-श्रीसकदीवारिका दिनुवाया यदत्र पुण्यं । तद्भवत्वाचार्योपाध्यायमातापितृपूर्वकर्म कृत्वा सकलसस्वराशेरनुत्तरज्ञानावाप्तयेस्तु”—*Ep. Ind.*, Vol. XVIII, p.74.

school, is mentioned in an inscription on a Buddhist image from Gopâlapura, in the Jabbalpur district, written in the Nâgari characters of the 11th or 12th century A.C.

(9) A *Karaṅika-Kâyastha* (i.e. Registrar) Śrī-Vidyâdhara, who wrote another copy of the *Bodhicaryâvatâra-Pañjikâ* in a neat and small hand in the Bengali characters of the 12th century A.C., was another devout Buddhist. He describes himself as 'one whose head is tinged with the pollen-dust of the lotus-feet of Mañju-Śrī.'

(10) Udayî, a close relative of one Vidyâdhara of a Śrī-*vâstavya* family hailing from Jâvṛṣa (perhaps Jâis, a town in the Rai Bareli district of Oudh, where some very old Śrīvâstavya *Kâyastha* families are found to this day), in praise of whose pious gift he composed a *Praśasti*¹⁹ in Śaṃvat 1276 (1219-20

18. ".....लखितेयं मञ्जुश्रीचरणारविन्दरजोत्तितोत्तमाङ्गैः करणिककायस्य श्रीविद्याधरैरिति"—Buddhist MSS., by Dr. Mm. H. P. Sastri (1917), p 51, post-colophon to No. 51 (3829).

19. "ॐ नमो वीतरागाय ॥ मारानष्ट नियम्य दिक्षुषिपतीनायोष्य सत्त्वदये, दुस्ल्लङ्घ्यान्ववमत्य शम्बररिपोराज्ञाचराण्याहतः। उद्धर्तुं यतते अ यः करुणया श्रीशाक्यसिंहो जगद्, बोधिं प्राप्य च बुद्धतामभिगतः स त्वां परित्रायताम् ॥ संसाराश्लोषि ताराय तारामुत्तारलोचनाम् ॥ वन्दे गौर्वाणवाणीनां भारतीमधिदैवताम् ॥ मात्स्याताऽव्यःचक्रवर्ती.....कर्कोटाधीनरत्नं स्वपुरमिदमथो निर्ममे जात्रधारव्यम् ॥ तथिन्तभूवन् धनिनोऽतिधन्याः श्रीपूर्ववास्यकुलप्रदीपाः। अद्यापि यद्दंशभवेयंश्रीभिस्त्रंगन्ति शुभैर्ध्वस्त्री- क्रियन्ते ॥ तेषामभूदभिजनि जलधाविवेन्दुरिन्दुद्युतिः प्रथितविल्लशिवाभिधानः। यस्य स्मरितचरणाम्बुजवत्सल्य लक्ष्मोर्हिजातिसुजगार्धजनोपभोग्या ॥ सौजन्यस्तुनिघेकदार- चरितप्रत्यस्यमानेनसः। साधूनामुदयेकधाम जननीस्थानं श्रीयः सत्त्वभूः। तस्यासौजनक। जनीनद्वयः पुत्रः सतामयणो,—मांन्य गाधिपुराधिपस्य सचिवो गोपालनाम्नः सधीः ॥..... तनुजोऽतनुकौर्तिकन्दः। विद्यावबोधदनुकौर्त्यते यो विद्याधरो नाम यथार्थनामा ॥ रसाधिकमभिव्यापि गिरीशचरणायितम् ॥ हंसोव मानसं यस्य जह्वाति स्म न भारती ॥..... गुणिनः सर्वेऽप्यधश्चक्रि ॥ यद्यो गजाममरद्वस्यविद्दं गजानामानन्दनो कलयते धुरमुदधुराय ॥ भूपालमोलितिलको मदनः प्रदानमानादिभिः क्षितिपतिः स्पृहयास्वभूव ॥ देवालयेः प्रथयत ॥ निजकौर्त्तिसूत्रैः पुष्यद्विजत्रजमुदितुमलम्बभूव ॥ येनोर्जितं द्रविचवमतंजनोपकारि जीवातु सन्भूतमुदासुदरभरोणम् ॥ सत्त्वसार्थपरित्राणकृतकायपरिग्रहः। अमृदभूतपूर्वोऽयं बोधिसत्त्व श्रापरः ॥ आत्मज्ञानकृतोदयेन विगलद्रागादिदोषाश्रयप्रीदगच्छन्मनसा विचार्यं बहुशो मध्यस्थतां सीगते। तेनाराधितसत्पथेन यमिनामानन्दमूलालयो निष्कौष्योत्सर्जनं

A.C.), informs us that his hero was the fifth son of Janaka, the *Saciva* or Councillor of Gopâla king of Gâdhipura (*i.e.* Kanauj), and a grandson of the renowned Bilva-śiva who was a Śaiva by faith and very liberal. Vidyâdhara, a man of great erudition and eloquence, highly devoted to Śiva and possessed of excellent qualities, commanded special respect and admiration in the form of gifts, honours, etc., he received [from time to time] from King Madana, under whom he held a position similar to one held by his father under Gopâla. Notwithstanding his liberality and construction of temples according to the injunctions of his ancestral faith, he, elevated by the knowledge of the *Ātman* [and] following the virtuous path, with a mind rising above the attachment to passion *having again and again pondered on the indifference towards the doctrine of Sugata*, constructed a dwelling and granted it to the ascetics after the manner of converts. Probably it was this conduct of Vidyâdhara which was an object of adoration for 'people of true knowledge' (*Sad-bodha*), by which expression Udayi (the poet) perhaps means 'the Buddhists.'

The inscription begins with a salutation to Vitarâga, an invocation to Śâkyasiṃha and an adoration of Bhârâtî (goddess Sarasvatî) represented as if identical with Târâ (the famous Buddhist goddess). This special feature of the *maṅgalâcarana* may be explained primarily by the fact that it suits the object of the inscription, *viz.*, the construction of a Buddhist convent; but it also shows the active sympathy of the poet as well as of his hero towards Buddhism. Vidyâdhara, at any rate, was a Śaiva Vedantist who believed in the doctrine of *Ātman* and could not, therefore, be, at the same time, a convert to Buddhism, as the late Bâbû Jaganmohana Varmâ tried to

विहारविधिना कौटिलिकैकाग्रयः ॥ सङ्घोषवन्धुचरितस्य नयेकधास्यन्द्रावदातद्वदयः सुमतिः
 कलावान् अस्य प्रियेषु निरतः सुभगम्भविष्णुः सम्बन्धवन्धु रुदयौ विदधे प्रसस्तिम् ॥ संवत्
 १२७२ ॥ :—'A Buddhist Stone inscription from Sravasti' *Ind Ant.*
 Vol. XVII (1888), p. 61, et seqq.

establish.²⁰ In fact, it was owing to the universal character of Vidyâdhara's faith and detachment of his mind from passion (and the resultant tolerance) as well as his compassionate attitude towards the declining state of Buddhism that his benevolent nature ultimately led him to do a good work also in favour of that religion. Otherwise, if Mr. Varmâ's conclusion were true, it would be almost sacrilegious for a Buddhist to be called a 'Saviour like Bodhisatva,' as Vidyâdhara is actually described in the present context.

(11) A *Karaṇ-Kāyastha* (writer of legal documents) *Ṭhakkura Śrī-Amitâbha*, who copied *Bodhicaryâvatâra* in Vikramâditya Saṁ. 1492 (1436 A.C.) at Venu-grâma for *Mahattama Râmadeva*, son of *Mâdhava Mitra* (resident of *Sohiṅcarî-grâma*), describes himself as a *Sad-bauddha* (i.e., good or faithful Buddhist).²¹ "In the post-colophon statement of the present manuscript, we have a clear evidence of the prevalence of Buddhism in Bengal in the 15th century of the Christian era."²²

20. *Nagari-pracarini Patrika*, Vol. XVI, No. 10 (April, 1912), pp. 3-5.

21. "सद्वैदिककरणकायस्त (स्य) ठक्कुरनीशमितामेन लिखितमिदं वेनुग्रामे विक्रमादित्यसं१४९२ फाल्गुन सु दि ४ कुजे। यमसस्तु सर्व्वजगतः परहितनिरता भवन्तु सन्तः॥"—*I. A. S. B.* (1909), p. 253; *Buddhist MSS.*, postcolophon 14 No. 12 (8067).

22. Mm. Dr. Haraprasada Sastri on the above MS. (*Buddhist MSC.*, p. (21).

MEMORANDUM OF THE KASHMIR BUDDHISTS

[Memorandum submitted by the Buddhist Community of Kashmir to the Glancy Commission appointed recently in Kashmir to enquire into the grievances of the different Communities of Kashmir.]

To

B. J. GLANCY ESQUIRE, I. C. S., C. S. I., ETC.,
SPECIAL MINISTER,
HIS HIGHNESS' GOVERNMENT, JAMMU & KASHMIR,
Srinagar.

SIR,

As desired by you verbally during your interview on 13th November 1931, we respectfully beg to place before you the extremely deplorable condition to which the Buddhists of Ladakh have been reduced as a result of various circumstances and to suggest measures to remedy the same, measures which in order to effectively save this important section of His Highness' subjects from annihilation should be immediately enforced by the Government :—

1. HANDICAPS—

The establishment of Primary Schools in this District dates from 20 years back but these institutions were not designed to benefit the Buddhists as is evident from the following facts :—

- (a) The medium of instruction is Urdu which is a foreign tongue to them. Their mother tongue is Tibetan and text books in this language for all school subjects have been and are being printed, published and used in various places. The medium of instruction for schools for Buddhist boys ought to be Tibetan, if the purpose of such schools is to be accomplished.

- (b) For Muslim education special officers have been appointed by the Government, but for the Buddhists—admittedly the most backward community in the State—there are no such provisions.
- (c) The Buddhi teachers (teachers of Tibetan) appointed by the Government are not carefully selected and generally they are unfit for their work. Fit persons can easily be brought from outside, if not available among the natives.
- (d) No class scholarships and free distribution of books etc., have been sanctioned for the Buddhists, as for the Muslims and Sikhs although these communities are not educationally as backward as the Buddhists.
- (e) That the educational efforts of the State as far as the Buddhists are concerned have ended in a miserable failure is evident from the startling facts revealed by the present Census in this connection. There are only six Buddhists who can read and write English and 83 who can read and write Urdu (out of about 40 thousand). The Government has made no serious attempt to popularise education amongst them.

II. Their backwardness in education has led to their economic exploitation and to their being deprived of their share in the Public Services. Only a negligible number of Buddhists have so far been employed as extremely low-paid clerks or Primary School teachers ; menial work of the hardest and least lucrative type is their only means of securing a starvation wage. This will be evident from the reprint of an article in the "New Burma, Rangoon," which we enclose herewith for your kind perusal.

III. While all sects and communities in the State, *viz.*, the Muslims, the Hindus, the Sikhs, the Christians and the Zoroastrians have been granted lands in the Chief towns of the State for the erection of Shrines and for other religious

purposes, Buddhists have not so far been provided with any such facilities for their religious needs.

To call these helpless people dumb-driven-cattle would be no exaggeration. There is no organization to represent them and that is why their grievances have remained un-ventilated.

REMEDIES :—

Without discussing the concessions the Government has made to other communities, we beg leave to suggest the following measures to ameliorate the condition of this neglected section (Kashmir Buddhists) of His Highness' subjects :—

- (1) Education should be popularised among the Buddhists by (a) the free distribution of books etc., (b) grant of special scholarships, (c) Magic lantern lectures delivered by a properly qualified Buddhist, (d) the medium of Instruction should be Tibetan, their mother language.
- (2) Steps should be taken to educate the Lamas—the priest class.
- (3) The Buddhi teachers so far employed have been generally unfit for their work. The Buddhi teachers should be carefully selected and for some time may be imported from outside Kashmir. They should be men, who besides having a mastery of the language can teach the pupils not only to repeat sacred formulas by rote but make them understand the real meaning of the Buddhist Scripture.
- (4) Special educational officers for Buddhist education should be appointed and imported from outside, if no local Buddhists be available for such posts.
- (5) Special scholarships for Buddhist boys who carry on their studies beyond the middle standard should be sanctioned.

- (6) The share of the Buddhists in scholarships for Higher training in India or outside should be sanctioned.
- (7) The Buddhists must be guaranteed an adequate share in the services.
- (8) Their representation in the future Government of the country must be adequate.
- (9) Loans should be advanced to them by the Government to encourage commercial and industrial enterprise among them.
- (10) The Government should encourage the Ladakh Buddhists to settle in the Valley and other fertile places so that they may be able to grow, as the country now, solely inhabited by them, is barren and rocky and far less fertile than other parts of the State which is responsible for such destructive customs among them, as Polyandry etc., etc., which is the chief cause of the arrest of their growth.
- (11) Buddhist Monuments and places of worship in the State as also religious endowments should be protected by the Statute.
- (12) A piece of land for the building of a Vihara in Srinagar (and other chief towns of the State) for religious purposes and for providing lodgings for the Buddhist visitors of Ladakh and other Buddhist tourists and visitors to Srinagar should be granted forthwith and an adequate sum sanctioned out of the Dharmartha funds and other sources in aid of the construction.
- (13) A committee with an adequate proportion of Buddhist members should be immediately appointed to further investigate the causes of their backwardness etc., and to suggest any other remedies for the amelioration of their condition.

We fervently hope that the Commission which we are glad is to be presided over by you and in which we have the fullest confidence will compensate this important minority of His Highness' subjects for having so far been deprived of its due share in the beneficent provisions made for the encouragement of the other communities, by moving the Government to enforce the measures suggested above immediately and thus fulfil the great hopes which the entire Buddhist world centres in the magnanimity and sense of justice of our Noble-Ruler.

We beg to remain,

SIR,

Your most obedient servants,

1. SANAM NARBU,
2. SHRIDHAR BUT,
3. SHRIDAR KOUL,
4. S. N. DHAR,

Representatives of Kashmir Buddhists,

Srinagar.

Date 1st Magh 1988.

GLEANINGS

MORE RELICS OF BUDDHISM.

New discoveries, which have increased interest consequent upon the revival of Buddhism in India, have just been made in Bihar, for Mr. K. C. Sarkar, of the Varendra Research Society, Rajshahi and a Government research scholar, has announced in the course of an interview with the *Associated Press*, that as many as 218 relics, including large and miniature bronze images have been discovered in a room about 25 feet below the surface by workmen while quarrying bricks for a local Zamindar, Rai Hari Prasad, at Kurkihar, a celebrated place in the history of Buddhism, situated in the district of Gaya. Some

of the images bear inscriptions and others are gold-plated with inlaid work of whitish substance like silver, but probably platinum. There have also been found a crystal stupa, bronze stupas, gongs, conches and potteries.

The name of the place Kurkihar is said to be Kurak-vihar which Mr. Cunningham, while visiting it in the year 1861, believed it to be a contracted form of Kukkuta-pada-vihara or the "Temple of the Cock's Foot," which he says must have been connected with the Kukkuta-padagiri referred to by the famous Chinese travellers Fa Hien and Hewang Tsang in their memoirs.

AGE OF THE IMAGES.

In the year 1879, the place was again visited by Mr. Cunningham and later on, Major Kittoe and Mr. Broadley went there and collected some images and inscriptions while carrying on partial excavations. These images were first stored in Patna, but later on they were removed to Indian Museum, Calcutta, and are now to be seen in its gallery. According to Mr. Cunningham, the age of the images lie between A.D. 800 to 1,000.

Kurkihar is about 16 miles from Gaya, and is a large village. The remains at the time of Cunningham's visit consisted of several mounds, in which numerous statues and small votive topes of dark and blue stone were recovered. The principal mound of ruins is about 600 feet square and lies immediately to the south of the village. The second and the less extensive mound lies to the south west corner of the village, and there is a small mound only 120 feet square to the south of it. The last mound is called Sugat Garah, or the house of Sugata, one of the well-known titles of Buddha. In the principal mound of the ruin, the late Major Kittoe conducted excavations and recovered a large number of statues and votive topes; and the excavation on its western side showed the brick-work of the Buddhist Stupa.—*Hindustan Times*.

LUMBINI RESTORATION WORK

The Government of Nepal has sanctioned a sum of Rs. 20,000 for the purpose of improving the site of Rummindai, which is better known to the outside world as the Lumbini Garden, where the Queen Maya Devi, while on her way to her father's place, gave birth to her illustrious son Siddhartha, who subsequently became known as Buddha, the founder of Buddhism.

Immediately after his return to Nepal from Calcutta, His Highness the Maharaja of Nepal informed the Mahabodhi Society of Calcutta, in reply to a representation made by the Society, that the question of providing a suitable Dharmasala at Rummindai and the improvement of the site there had already received the attention of His Highness. A sum of Rs. 20,000 has been sanctioned for the purpose, and the work had been entrusted to the Governor of Palpa (Western Nepal), who will soon be looking into the matter, if indeed he has not already done so.

Thus after 33 years the Government of Nepal, independent of any outside help, has taken upon itself the task of restoring the place where Buddha was born and where the celebrated Emperor Asoka in the 20th year of the reign went on a pilgrimage, and at the command of his preceptor erected the Asoka Pillar with the inscription that "here the Great One was born." The place in turn was visited by the Chinese pilgrims like Fa Hien and Hiun Tsang and others, and then with the decay of the religion of the Buddha, the place became obscure and remained unknown till the time of General Cunningham and Vincent Smith, both of whom visited the place.

It was in 1899 that Mr. Purna Chandra Mukherjee, a noted archæologist-explorer of the Government of India, with the co-operation of the Nepal Government made the first attempt

to explore the numerous noted Buddhism holy places in the Nepal Terai. But as time was limited he could not make a thorough exploration. The results of his partial, but interesting excavations and survey, are embodied in the report which is still regarded as the solitary authoritative archæological work on the subject. Mr. Mukherjee, however, recorded that full advantage of the ready co-operation of the Nepal Government should be taken in the matter of exploring the holy sites, although no further attempt is reported to have been made up to the present time.

The places present almost insurmountable difficulties in the matter of excavation, for besides the climatic effect on the health, Mr. Mukherjee, in course of his report, says, "the forests are all reserved by the Nepal Government. They are full of wild animals which generally intrude upon the neighbouring villages, and a tiger almost attacked me one day near the ruins of Tilamkot."

Rummin-dei is situated six miles north east of Dulha and about two miles north of Bhaganwanpur, which is the headquarters of the Nepalese Tehshil. This ancient site, says Mr. Mukherjee, is full of ruins. Whenever he excavated, walls of ancient structures were brought to light and vestiges of some eight Stupas were discovered. Apart from the inscribed pillar, which records the very fact of the Buddha's birth-place which is the most important point in topographical archæology, the discovery of a magnificent temple in curved bricks proves how advanced was the art of architecture in those ancient times.

Giving his opinion on the report of Mr. Mukherjee's survey Mr. Vincent A. Smith says that Rummin-dei mound, which unquestionably represents the Lumbini garden as the actual birth place of Gautama Buddha, is worthy of a detailed survey and thorough exploration. The mound is a compact mass of ruins and seems to include all the ancient eight stupas.

Though Mr. Smith and Mr. Mukherjee were unanimous in urging the exploration of the site, it remained outside the scope of operation of the Indian Archæological Survey. But the

Government of Nepal fortunately does not intend to neglect the exploration and so has taken upon itself the work.

—*The Statesman.*

Copy of the letter dated the 25th January, 1932, from Marichi Man Singh Esq., Bada Kazi, Private Secretary to H. H. the Maharaja of Nepal, to the General Secretary, Maha Bodhi Society, Calcutta.

"I am directed to acknowledge the receipt of your letter of the 28th December and in reply to say that the question of providing a suitable Dharmashala at Rumin-dei and the improvement of the site there has already had the attention of His Highness. A sum of Rs. 20,000/- (Twenty Thousand) has been sanctioned for the purpose and the work is entrusted to the Governor of Palpa (Western Nepal) who will soon be looking into the matter if indeed he has not already done so."

REVIEW

THE REALM OF LIGHT

BY PROFESSOR NICHOLAS ROERICH,

Roerich Museum, New York.

The great characteristic of a genius is his individuality and uniqueness. The genius is uncommon. Roerich is a creative genius. And creative genius speaks in the language more of the heart than of the intellect, for the great asset of a genius is his wise passivity and sympathetic insight. The genius is one who has the capacity of infinite feeling. Feeling enriches life and inspires vision. The expression and the thought of a genius have therefore, a peculiarity which cannot be found elsewhere. The sympathetic insight into the mysteries of life untouched by intellectual formalism make the writings of Roerich instructive and attractive. These writings are the

expressions of a heart open unto the cosmic emotions and cosmic stirrings. They are therefore so appealing.

The book under review has almost one theme though it contains many topics. But they show the same central interest in Life and Light. The book has been appropriately called the book of light. It throws a flood of life into the heart and a flood of light into the mind. Every piece has its charm as it comes out of the deep recesses of the heart. The individual pieces are like shining stars reflecting their sweetness and beauty and the whole book is like a garland of sparkling stars. The author is consciously alive to the majesty of inner light and the soft fragrance and rhythmic dance of the encompassing life.

Roerich is the worshipper of life and therefore every form of Expression of Life seems to possess a value for him. His interest is wide because his sympathy is deep. Art, Science, Poetry, Philosophy and Mysticism attract his sensitive soul for they are the expression of life. His sympathy quickly runs into everything living and he reaches conclusions more with a prophetic insight than with scientific demonstration. He sees and believes. The bent of his being carries him to civilisation in its softer aspects, and his conclusions seem unerring because of the way in which they are reached. If anybody approaches the book with academical spirit, he will be disappointed. On the other hand he will find in it the eloquent appeal of a voice speaking in silence.

DR. MOHENDRA NATH SIRKAR.

NOTES AND NEWS

THE LATE MR. N. CHATTERJEE.

The Maha Bodhi Society has lost by death one more Bengali friend in the person of Mr. N. Chatterjee, Bar-at-Law whom our readers will remember as a regular contributor to our paper at one time. Though not a Buddhist he had always felt that if India is to regain her glory she has to follow the teachings of the Lord Buddha, and whenever he had an opportunity he boldly spoke out what was in his mind. The pages of the *Indian Nation* of which he was the Editor for some time were always open to contributors dealing on Buddhist subjects. His death is a great loss to our work. We express our condolence with the bereaved family.

* * * * *

KASHMIR BUDDHISTS.

We draw the attention of our readers to the memorandum of the Kashmir Buddhists submitted to the Glancy Commission appointed to investigate into the grievances of the subjects of the Kashmir Government and reproduced in this issue. To Buddhists outside India, it may appear strange that there are no less than 40,000 Buddhists in Kashmir. These are mostly of Tibetan origin and inhabit the rugged extreme North East of Kashmir. Their ignorance and poverty are appalling but the Kashmir Government does nothing practically for their uplift. A feeble voice has been raised on their behalf by a number of Buddhists there and we hope the Kashmir Government will not ignore it but investigate into the grievances and do them justice which they deserve as His Highness's most loyal subjects.

* * * * *

MULAGANDHAKUTI VIHARA BUILDING FUND.

Several friends have inquired from us whether the Mula-gandhakuti Vihara Fund is still open. As there may be others

also interested in the fund we wish to announce that the fund is still open and contributions may be sent to the Secretary, Maha Bodhi Society. As our readers will notice from the accounts published elsewhere we have yet to make good the sum of Rs. 24,000. We therefore invite all who can afford to send help to do so and thereby enable us to close this fund at an early date.

* * * * *

LONDON BUDDHIST VIHARA.

From reports received from London we have reason to be satisfied that the Buddhist movement is making slow but steady progress. Though financially the Mission is weak to-day owing to the wide spread depression, yet the attendance at meetings are reported to be good. Mr. Broughton is touring the Buddhist countries in the interest of the Mission and we hope he will receive sufficient help to make the life of the Mission safe. The next great work we have to undertake is the construction of the London Vihara. Without a regular Buddhist Vihara and Buddhist Service the Mission cannot be made permanent in London, so we should be failing in our duty towards the Buddhist cause in Europe if we neglect to complete this pioneer work. The need of such a Vihara as a "Symbol of Peace," is never greater than to-day when the peace of the world is again threatened by war clouds in the Far East. There is a sum of about Rs. 42,000 collected for this purpose and another Rs. 40,000 will enable the Society to commence work.

NEWS FROM HOLY ISIPATANA

PREACHING TO THE VILLAGERS.

On the 13th of February, Isipatana witnessed an event which is going to be a permanent feature of the Maha Bodhi Society's work there in years to come. It was a meeting of the villagers at which the simple tenents of Lord Buddha's

teaching were expounded by the Bhikkhus. At the invitation of the Secretary no less than fifty villagers assembled on the compound of the Mulagandhakuti Vihara and heard with rapt attention the speeches of Reds. Srinivasa and Sasanasiri dealing on the life and teaching of the Blessed One. They were delighted beyond expression to get this opportunity of learning something about religion and morality which are so sadly neglected in these days. The second meeting took place on the 23rd when Revd. Sasanasiri spoke on the ten *aḥusalas*. It was translated into Hindi by Samanera Dhammajoti. Mr. Naggar of the Sarnath Museum and the Secretary presented two books to the two boys who recited the Jayamangala gathas best. On the second day Rajapakse Upasaka gave similar presents to those who recited the Narasiha gathas.

JAPANESE STUDENT AT THE BUDDHIST INSTITUTE.

Revd. Maruyama, a priest of the Nichiren sect of Japan has joined the International Institute for the study of Pali, Hindi and other subjects. He not only attends classes regularly but also conducts worship in the Vihara according to Japanese methods.

VISITORS TO THE VIHARA.

There were hundreds of visitors to the Vihara during the months of January and February. No one who visits the holy site fails to enter the Vihara and go away with happier faces than when they entered. "I leave the temple with a much purer mind than when I first set foot in it" is the remark left by one retired Head Master of a School who had been searching for living institutions. This remark is typical of the feelings of all visitors.

CARPENTRY CLASS.

A carpentry class has been added to the Primary School and several boys have joined it. Rajapakse Upasaka

is in charge and is taking keen interest in the welfare of the boys.

THE SANGHAVASA.

Mr. Alexander Jayasingha of Ratnapura writes:—

"I shall thank you to make arrangements to build 1 room in my name in the Bhikkhu's residence at Sarnath. To meet the cost of same I shall remit the Rs. 500/- in instalments as soon as possible."

While we thank Mr. Jayasingh, for his generous offer, we would request others to follow his example by donating a room each.

FINANCIAL

MULAGANDHAKUTI VIHARA BUILDING ACCOUNT (not final).

RECEIPTS.			EXPENSES.		
	Rs.	A. P.		Rs.	A. P.
By materials taken over by M. Govila ...	1,632	0 0	Messrs. Sanyal & Son, Contractor ...	14,000	0 0
Compensation from the Govt. of India ...	10,000	0 0	Architect A. B. Mendies ...	1,778	7 0
Mrs. Mary E. Foster ...	30,000	0 0	Draftsman wages ...	851	2 0
The Ven. Anagarika Dharmapala ...	15,000	0 0	Secretary's travelling expenses ...	438	3 9
Received in Calcutta (public subscription) ...	38,545	9 11	Supervision work ...	586	4 9
Buddhaya collection in Ceylon ...	16,000	0 0	J. M. Ghose for foundation digging, etc. ...	254	8 0
	<u>Rs. 111,177</u>	<u>9 11</u>	Advertisement and Printing ...	170	3 0
			Preparing plans ...	300	0 0
			For preparing specifications ...	150	0 0
			Engineer's travelling Expenses ...	50	0 0
			Munnalal Govila, Contractor for Vihara Work ...	111,779	14 0
			Do. by materials ...	1,632	0 0
			Do. for extra works ...	830	2 6
			Lord Buddha's Image ...	2,245	7 6
			Raghnath Das for Brass door ...	100	0 0
			P. Swaries & Co., for tablet ...	87	12 0
			Jessop & Co. ...	33	0 0
			Presents ...	100	0 0
			Miscellaneous ...	239	3 6
Deficit ...	24,448	10 1			
	<u>Rs. 135,626</u>	<u>4 0</u>		<u>Rs. 135,626</u>	<u>4 0</u>

MULAGANDHAKUTI VIHARA FUND

[Through an oversight the names of the individual donors of Rs. 31/- sent by Mr. Alexander Jayasingha, Ratnapura, Ceylon, were omitted from the list published last month. We are giving their names below :—

Mrs. M. Wanasundera, Ratnapura, Rs. 10 ; Mudaliyar & Mrs. D. Wanasundera, Rs. 5 ; Harry Abeyratne, Ratnapura, Rs. 5 ; A. A. Punchimenika, Ratnapura, Re. 1 ; Simon S. Jayesinghe, Kahahengama, Re. 1 ; Ranasinghage Peris Appu, Kahahengama, Re. 1 ; K. P. Cornelis Appuhamy, Kahahengama, Re. 1 ; K. Paulis, Palmgarden, Re. 1 ; A. C. Alles, Ratnapura, Rs. 2-8 ; S. S. Senaratne, Ratnapura, Re. 1 ; H. K. Donald Jayasekare, Ratnapura, Rs. 2-8 ; Total Rs. 31.]

Previously acknowledged, Rs. 83,044-14-5. *Collected by L. C. Barua* :—Mr. U. Waruna, Rs. 5 ; Mr. L. O. Ah Him, Rs. 5 ; Mr. Saya Aya, Re. 1 ; Mr. L. C. Baria, Rs. 2 ; Mr. Mg Ba Lwin, Re. 1 ; Mr. A. K. Naidu, Re. 1 ; Mr. Mg. Po Yin, Rs. 8 ; Mr. Mg. Keikto, As. 8 ; Mr. Mg. Be Doe, As. 8 ; Mr. H. D. Shan, As. 8 ; Total Rs. 17, less As. 4, Commission. *Mr. Sarbananda Barua, Rs. 15. Collected by U. Ohn Shwe, Burma* :—U. Ohn Shwe, Rs. 7 ; U. Ba Shein, Re. 1 ; Daw Ma E. Yin, Re. 1 ; Ma Tin Shwe, As. 8 ; Maung Saw Han, As. 8 ; Maung Tun Khin, As. 8 ; Maung Tun Shin, As. 8 ; Maung Aung Than, As. 6 ; Maung Hla Than, As. 6 ; Ma Than Shin, As. 6 ; Ma Saw Thant, As. 6 ; Maung Ngwe Gaing, Re. 1 ; Chew Qay Haw, Rs. 5 ; Tan Kyauk, Re. 1 ; Y. Hoke Kyet, Rs. 2 ; T. Supoon, Re. 1 ; Yan Boom Sein, Re. 1 ; Eng Hay Sew, Re. 1 ; Tan Pu, Re. 1 ; Y. Shwe Ho Ke, Re. 1 ; Maung Kyi, Re. 1 ; Y. Shwe Kin, Re. 1 ; A. Foke, Re. 1 ; Y. San Tin, Re. 1 ; Y. Han Su, Rs. 5 ; Ah Hain, Rs. 5 ; Daw Hnin Yon, Rs. 5 ; Taw Hon U. Re. 1 ; Ma Saw, Rs. 2 ; U. Con & Ma Kyi, Re. 1 ; Maung Kyaing, Re. 1 ; Maung Po Oh, Re. 1 ; Ma Zan, As. 8 ; Daw Ohn Gaing, Rs. 3 ; Ma Tha Hla, As. 8 ; U. Po Kyan, Rs. 6 ; Ma Mya Nyun & Ma San Lwin, Re. 1 ; Daw Phoo Gaing, Re. 1 ;

Ma E., As. 8 ; Ma Gyi, Re. 1 ; U. Ba Kin, Rs. 3 ; Maung Nyunt, Re. 1 ; U. Pe Kyan, Re. 1 ; Maung Thuang Lwin, Re. 1 ; Ko Ba Than, Re. 1. Total Rs. 72. Mr. S. C. Mookerji, Calcutta, Rs. 140. *Collected at Holy Isipatana during Opening Ceremony*:—Mr. C. M. Mudiana, Ceylon, Rs. 5-8 ; Mr. E. G. Punchikiri, Ceylon, Rs. 2 ; Mr. R. A. David Perera, Colombo, Rs. 50 ; Mr. Thomas Appuhamy, Rs. 5 ; Mr. G. D. Girigidi Appuhamy and Dharma Dasa, Kurunagala, Rs. 71-1 ; Mr. D. D. W. Siriwardhana, Nugegoda, Rs. 5 ; Mr. K. D. David Appuhamy, Nugegoda, Rs. 5 ; Mr. H. D. James, Colombo, Rs. 10 ; Mr. S. Dines Silva, Kalutara, Rs. 10 ; Mr. K. E. Silva, Colombo, Rs. 5 ; Mr. Podie Appuhamy, Colombo, Re. 1 ; Mr. H. V. D. Silva, Colombo, Re. 1 ; Mr. M. A. D. Perera, Colombo, Rs. 5-13-6 ; Mr. T. D. Odris Appuhamy, Kalutara, Rs. 5 ; Mr. D. B. Siriwardhana, Kalutara, Rs. 5 ; Mr. K. Romanis Perera, Kalutara, Rs. 15-9 ; Mr. M. L. Pedrick Appuhamy, Kaikawala, Rs. 15 ; Mr. M. L. Hendrick Appuhamy, Kaikawala, Rs. 15 ; Mr. M. L. D. Wickramaratna, Kaikawala, Rs. 5 ; Mrs. M. L. Karunawati, Kaikawala, Rs. 5 ; Mrs. A. A. De Nonnohamine, Kaikawala, Rs. 10 ; Mr. A. D. Aronsingho Appuhamy, Kaikawala, Rs. 5 ; GRAND TOTAL Rs. 83,545-9-11.

(To be Continued)

The Publications Received in Exchange of THE MAHA BODHI

The Advertiser, Baroda. The Annals of Bhandarkar Oriental Research Institute, Poona. The Buddhist Annual of Ceylon. The British Buddhist, London. Buddhism in England, London. The Buddhist, Y. M. B. A., Colombo. The Bouddhavani, Rangoon. The Calcutta Review, Calcutta. The Djwa (French), Indo China. The Dawn Hydrabad. The Bukka, Japan. The East and West, New York. The Eastern Buddhist, Japan. The Home and Homeopathy, Calcutta. The Indian Social Reformer, Bombay. The India Antiquary, Bombay. The Indian Historical Quarterly, Calcutta. The Journal of Behar and Orissa Research Society, Patna. The Journal of the Madras Historical Quarterly, Madras. The Journal of Andhra Historical Quarterly, Andhra. The Le Extreme of Asia (French), Indo-China. Japan, San Francisco. The Kalpaka, South India. The Memoirs of Archæological Survey of India, Calcutta. The Museum of Fine Arts Bulletin, Boston, Mass. The New Burma, Rangoon. The Navavidan, Calcutta. The New Age, Calcutta. The Open Court, Chicago. The Aryan Path, Bombay. The Monist, Chicago. The Annual Reports, Archæological Survey of India, Calcutta. The Prabuddha Bharata, Calcutta. The Sanva Sakti, Rangoon. The Siam, Rangoon. The Sinhala Bouddhaya, Colombo. The Travel Bulletin, New York. The Theosophist, Madras. Theosophy in India, Benares. The Telegu Samachar, Bombay. The Triveni, Madras. The Vedic Magazine, Lahore. The Vedanta Kesari, Madras. The Visva Bharati, Calcutta. The Vidyodaya. (Sinhalese) Colombo. The Annual Reports of Ceylon Archæological Survey, Colombo. The Annual Reports of Royal Asiatic Society, Bombay. The Annual Reports of Philosophy, Poona. The Indian Nation (Daily), Patna. The Bengalee (Daily), Calcutta. The Bhugol (Hindi), Allahabad. The Humanist, Bangalore. The Property, Calcutta. The Jayasaree (Bengalee), Dacca. The C. S. S. Review, Poona. The Dayal Bagh Herald, Dayalbag. The World Theosophy, Los Angeles. The Prabartak, Chandernagore. The Calamus, Dublin. The Now and Then, London. The Akbar, Hydrabad. The Visala Bharat (Hindi), Calcutta. The Indian Literary Review, Bombay. Health and Welfare, Lucknow. The Asiatic Review, London. The Longevity, Madras. The Roerich Museum Bulletin, New York.

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