

THE
MAHA-BODHI

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THE MAHA BODHI SOCIETY OF INDIA

Premier International Buddhist Association

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

SOME OF ITS OBJECTS.

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.

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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.
10. Membership is either Active, Corresponding or Honorary. Hon. Members are persons eminent for their knowledge of Buddhism or for their services to humanity.
11. Corresponding members are persons of distinction and learning who are willing to furnish information of interest to the Society.
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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"Mh Bodhi" Free to Members.

THE MAHA-BODHI

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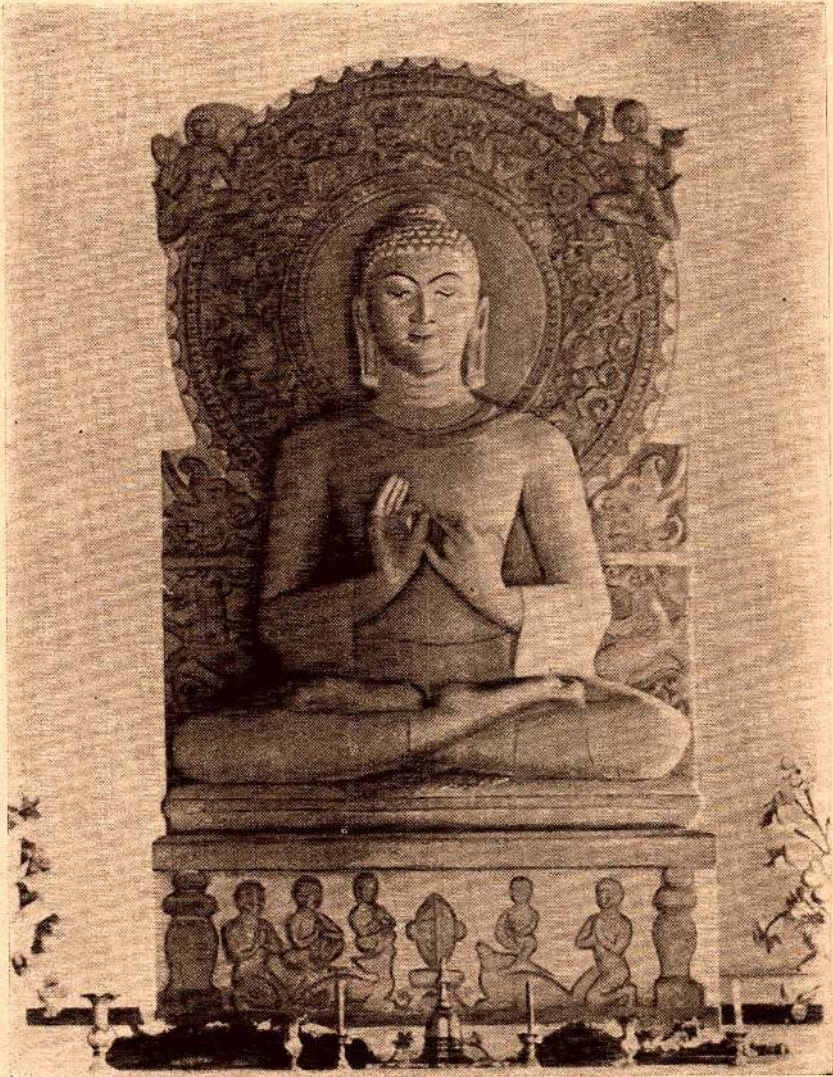
Correspondence invited

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MAHA-BODHI



CHUNAR STONE IMAGE OF LORD BUDDHA
THE MULAGANDHAKUTI VIHARA, HOLY ISIPATANA.



THE MAHA-BODHI

FOUNDED BY THE ANAGARIKA H. DHARMAPALA

चरथ भिक्खवे चारिकां बहुजनहिताय बहुजनसुखाय लोकाणुकम्पाय अत्याय
द्विताय सुखाय देवमनुस्सानं । दिसेथ भिक्खवे धम्मं आदि कल्याणं मज्जे कल्याणं
परियोसानं कल्याणं सार्थं सव्यञ्जनं केवलपरिपुषं परिसुत्तं 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. Proclaim, O Bhikkhus, the Doctrine glorious, preach ye a life of holiness, perfect and pure.”—MAHAVAGGA, VINAYA PITAKA.

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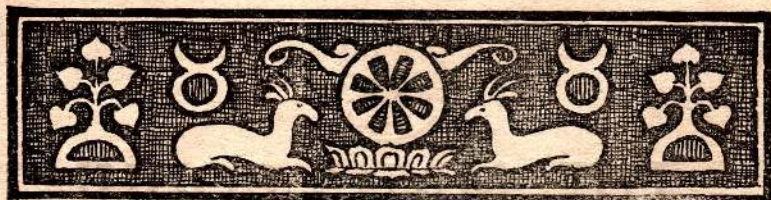
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C. E. 1932

[No. 4—5.

BUDDHAPADA

BY G. CONSTANT LOUNSBERY.

To walk in utter purity of heart
Wishing no evil unto anything
Beast, bird, or man, where in the self same spring
Of life is manifest, and so, apart
To meditate, although we play the part
Which is our actor's role, conscious, knowing
The show a transient mirage of nothing ;
This is the Buddha path across the mart.
Fragile and fugitive, fickle and fair
This life and that, while deep beneath the Show
Is hid Reality and this, we know,
Is the still ending of the long nightmare,
There (where the many are again the one)
Is utter peace, all suffering undone.



THE VEN. SRI DEVAMITTA DHAMMAPALA AT THE PARLIAMENT OF RELIGIONS, CHICAGO.*

The interest of this long protracted session culminated in the brief closing Address of the Buddhist delegate, Mr. H. Dharmapala, of Ceylon. The person and utterances of this speaker made an impression on the assembly that is preserved in a letter published at the time.

“With his black curly locks thrown from his broad brow, his keen clear eyes fixed upon the audience, his long brown fingers emphasizing the utterances of his vibrant voice, he looked the very image of a propagandist, and one trembled to know that such a figure stood at the head of the movement to consolidate all the disciples of Buddha and to spread the “Light of Asia” throughout the civilized world.”

—(*St. Louis Observer*, Sept. 21st, 1893).

SPEECH OF H. DHARMAPALA.

FRIENDS,

I bring to you the good wishes of four hundred and seventy-five millions of Buddhists, the blessings and the peace of the religious founder of that system which has

* From the Official History of “The World’s Parliament of Religions,” Vol. I, edited by J. H. Barrows, D.D.

prevailed so many centuries in Asia, which has made Asia mild, and which is today, in its twenty-fourth century of existence, the prevailing religion of those countries. I have sacrificed the greatest of all work to attend this Parliament; I have left the work of consolidating the different Buddhist countries, which is the most important work in the history of modern Buddhism. When I read the programme of this Parliament of religions I saw it was simply the re-echo of a great consummation which the Indian Buddhists accomplished twenty-four centuries ago.

At that time Asoka, the great emperor, held a council, in the city of Patna, of thousand scholars, which was in session for seven months. The proceedings were epitomised and carved on rock and scattered all over the Indian peninsula and the then known globe. After the consummation of that programme the great Emperor sent gentle teachers, the mild disciples of Buddha, in the garb that you see on this platform, to instruct the world. In that plain garb they went across the deep rivers, across the Himalayas, to the plains of Mongolia and of China and to the far-off beautiful isles, the empire of the rising sun; and the influence of that congress, held twenty-one centuries ago, is today a living power, for you everywhere see mildness in Asia.

Go to any Buddhist country and where do you find such healthy compassion and tolerance as you find there? Go to Japan, and what do you see? The noblest lesson of tolerance and gentleness. Go to any of the Buddhist countries and you will see the carrying out of the

programme adopted at the congress called by the Emperor Asoka.

Why do I come here today? Because I find in this new city, in this land of freedom, the very place where that programme can also be carried out. For one year I meditated whether this Parliament would be a success. Then I wrote to Dr. Barrows that this would be the proudest occasion of modern history and the crowning work of nineteen centuries. Yes, friends, if you are serious, if you are unselfish, if you are altruistic, this programme can be carried out and the twentieth century will see the teachings of the meek and lowly Jesus accomplished.

I hope in this great city, the youngest of all cities, this programme will be carried out, and that the name of Dr. Barrows will shine forth as the American Asoka. And I hope that the noble lessons of tolerance learned in the majestic assembly will result in the dawning of universal peace which will last for twenty centuries more.



MAHA-BODHI



H. DHARMAPALA (NOW SRI DEVAMITTA DHAMMAPALA)
AS THE BUDDHIST DELEGATE TO THE WORLD'S PARLIAMENT OF RELIGIONS AT CHICAGO, 1893.

MAHA-BODHI



THE VEN. SRI DEVAMITTA DHAMMAPALA
AT THE TIME HE ATTENDED THE WORLD'S PARLIAMENT
OF RELIGIONS, CHICAGO, 1893

MESSAGE FROM Prof. NICHOLAS DE ROERICH

TO THE MAHA-BODHI SOCIETY, CALCUTTA.

My dear Friends :

On memorable days one should always think about those matters which should not be forgotten. During the days of the hard material world-crisis, let us look back on the causes, which originated such wide-spread calamity. One should have expected that the discoveries and inventions of the last years should have given humanity new unusual possibilities. The means of communications: submarine and ships, underground and overground railways and all aircrafts, render their services for a speedy interexchange and, it would seem, for an unheard intense activity.

But instead of expected welfare, we find everywhere disaster and misfortune. In the apparently most prosperous countries terrifying huge armies of many millions of unemployed gather. What joy could bring to humanity the above-mentioned multifarious ways of communication ?

Let us weigh in mind the transported goods: is there amongst the merchandise allotted a sufficient and dignified place to true spiritual values ? It has been said and repeated over again: "Man cannot live of bread alone!" And if to humanity have been given such unusual facilities of transportation and communication, then first of all they should carry spiritual treasures.

Those treasures, by which the most powerful countries were formed. Those treasures which created the beautiful epochs of renaissance, of re-birth of highest Culture, before which at present our hearts enthusiastically tremor.

If we do not recall again those great treasures of the spirit, then what bottomless darkness would be our goal! But let us not forget that difficulties always contain in themselves great possibilities. And the most difficult material hardships always give an impulse towards true spiritual search and achievements. And when the transported goods, underground and by air, will be balanced by spiritual strivings and achievements, then constructive solutions of seemingly unsolvable problems will descend on mankind as a beautiful light-bearing Messenger.

Teachings foresee also difficulties, but after them is always predicted a radiant era. May this change not remain abstract, but may it fertilize the creative thinking of humanity, uplifting it on wings towards positive constructiveness.

When we remember of the partly still hidden remains of Sarnath, Nalanda, Kapilavastu and other memorable places of India, Ceylon, Nepal and Indochina, the thought strikes us, why these historical places should still be in ruins? Could they not, like many other monuments, be still standing, and inspire human minds?

But near these ancient sites we see already new structures and we know how much is predestined and

verily every year brings new relics and revelations. "Peace be to all beings"—thus these relics ordain. May this Command not remain in the air, abstract,—but may it blossom like a flame, with silverish lotus petals, innumerable, as is the number of striving hearts.

"Peace to all beings!"

N. Rverich

Himalayas.

March 24th, 1932.

IF ALL BECOME MONKS

BY AN ITALIAN BUDDHIST MONK.

Meditation teaches Renunciation. Renunciation gives the Nibbána.

Therefore Renounce! Renounce! Renounce! Renunciation is the shortest, quickest, and Only Way to attain the Highest Wisdom, the Highest Nibbána.

But people always ask: "Suppose everybody renounce the world, what will happen to the world?"

*The answer is: "If all renounce the world, they will lose this **unreal world**, and will win **The Real Nibbana!** Which is better, this unreal world, or **The Real Nibbana?**"*

But some foolish people are not satisfied with this Noble Answer. So they persistently ask: "What will the Monks eat if there are no laymen to feed them?"

Let me answer this question in the form of a Dream story:

A VISION OF CELESTIAL INDIA

A Supreme Buddha appeared in the world. He preached so eloquently about Monkhood, The Virgin Life of Perfect Celibacy, The Life of God, that the whole world placed their faith in Him and became Monks. Men, women, and children, old and young, of all classes and races became Monks. The whole World became One Huge Monastery.

Henceforth no one tilled the soil, for the people were engaged in tilling the far more precious soil of Their Own Heart.

And as the Monks found Spiritual Nourishment more delicious than material nourishment, They spent their time in Meditation, and lived on whatever fruits and nuts fell to the ground.

Their Hearts were Pure, ever overflowing with Boundless Loving-kindness. So the air became sweet, and They lived on Bliss like the Pure Devas.

Of course the Devas came down and offered their services; but the Monks had no need of Them, for They were greater than the Devas, and more powerful.

All diseases ceased except Decay, Hunger, and Craving; and even these were on the wane.

As there were no marriages, no children were born to take the place of those who died. Hence there was a steady decrease in population.

Jungles sprang up on all sides; and the Monks had an abundant supply of all sorts of fruits and nuts which fell on the ground through Maturity.

As the Monks increased in Virtue, the Earth became sweet and delicious. New Beings appeared in the world by spontaneous generation as in the Devalokas.

There were neither Male nor Female, for Lust had ceased as at the beginning of the world.

No wars, no law-suits, no quarrels, no hospitals, no police, no robbers, no prisons—Verily, the Earth had become a Paradise, a Foretaste of Nibbana!

No killing, no stealing, no impurity, no lying, no intoxicants,—who will say that the Monk Life is not the Highest in the world?

There were no houses, for houses are the abodes of Lust. The Celestial Canopy of Jewelled Stars was their Roof and Shelter.

As the Mighty Earth became continually swept by Boundless Waves of Virtue, Loving-kindness, Wisdom, it became sweet and delicious. And the Monks had no need to pick fruits and nuts. They ate the delicious earth of which our bodies are made.

By Psychic Power they could fly through space and visit all of the 10 Thousand Worlds. The nourishment of the 10 Thousand Worlds was at their disposal. Who will say that the Monks lacked nourishment?

How much we owe to the Monks, the Saviours of

the World! They keep the world in position, and prevent it from toppling over!

By the Power of Thought They could create or destroy the World. But They had no need to destroy enemies. For where there is Boundless Loving-kindness, there are no enemies. Boundless Loving-kindness is the Greatest of all Weapons!

Doesn't this Noble Vision of Celestial India show the Way to the Regeneration of Earthly India?

*The Brahmachariya Life is the **only** remedy!*

Where there is Virtue and Celibacy, there is Paradise and Happiness! Where there is lust and marriage, there is Hell and Pain!

Let the Sangha be established in India, and India will become One Huge Monastery. Let India become One Huge Monastery, and earthly India will be transformed into Celestial India.

India is the Holy Land par excellence, the Land of Buddhas and Bodhisatvas! Every grain of sand is Sacred in Sacred India! India is the Puñña-Bhumi—"Land of Merit" of the World!

Then let the Sangha be established in India, and the Glorious days of old will live again to-day! Let all noble Indians renounce the family life, and they will cause a great light, the greatest light, the light of Virtue to shine all over India! Let all noble Indians wander forth into the glorious homeless life, and the noble vision of Celestial India will become a reality here and now!

Renounce! Renounce! Renounce! and

India will be transformed into a wondrous Paradise, the glorious Heavenland of the whole world! Let the Sangha rule India, and India will rule the whole world! How? By the weapon of loving-kindness, the greatest of all weapons!

This is the noble vision of Celestial India! "The Castle in the air has been built! Now let us place the foundation beneath it." How?

BY BECOMING MONKS!!

THE BUDDHA IN THE WRITINGS OF DANTE AND MARCO POLO

BY SENATOR GIUSEPPE DE LORENZO.

In mediæval Europe the first sure information about Buddha and his holy doctrine is to be found in Italy, in the writings of Dante and Marco Polo.

Some years ago my great friend and Indologist Dr. K. E. Neumann, about whom I have already written in the 1st number, Vol. XL of "The Maha Bodhi" (January 2475/1932) drew my attention to a passage of Dante's "Divina Comedia."

"A few years ago," he wrote to me in April 1913, "I have found in Dante (*Paradiso*, XIX. 70-75) something very beautiful:

*Un uom nasce alla riva
dell'Indo, e quivi non è chi ragioni
di Christo, né chi legga, né chi scriva;
e tutti i suoi voleri ed atti buoni
sono, quanto ragione umana vede,
senza peccato in vita o in sermoni."*

"A man
Is born on Indus' banks, and none is there
Who speaks of Christ, nor who doth read nor write ;

And all his inclinations and his acts,
 As far as human reason sees, are good ;
 And he offendeth not in word or deed . . . !”

Of course this example is introduced by Dante, after his manner, with dogmatical aims. But the example in itself is so well chosen and written that it may and should be considered in each single word as a forefelt and foreseen impress of the Buddha. It is certainly wonderful as everything in these lines possesses a perfect equilibrium though in the simplest form, and sometimes resounds like an echo of our famous texts, nay, evokes them with genial intuition as in :

“And he offendeth not in word or deed”

How precious is the irony (throughout natural, not caused, and for that striking and modern in its oldness):

. . . and none is there

Who speaks of Christ, nor who doth read nor write.

In these triplets Dante created something wonderful for us : they may be regarded as the best motto ; so Buddhistic, nay Gotamic, are they in both form and essence :

“A man

Is born on Indus' banks, and none is there
 Who speaks of Christ, nor who doth read nor write ;
 And all his inclinations and his acts,
 As far as human reason sees, are good ;
 And he offendeth not in word or deed . . . !”

With this subtle observation and with his learned comment Neumann, the Indologist, paves new ways for the students of Dante. For what is worthy of consideration in these lines is the fact that Dante, in order to give an example of a man pure and sinless, but not a baptized Christian, chose an Indian, creating a perfect representation of the Indian ascetic in general, and of the Buddhist holy man in particular.

A mere chance? A mysterious genial intuition? Or, rather, a knowledge, more or less perfect, of reality? Dante knew all the sciences of his own times. From Greek culture he had

derived, like Petrarca, a vague knowledge of the wise gimnosophists of India. He must have known, with certainty, as later was the case with the painter of Camposanto of Pisa, the legend of Buddha, brought from India in the VIth century A.D. by John, the monk, as the story of Barlaam and Joaseph, and spread then, with its different apologues and episodes, in the stories of Boccaccio, John Gower and in the "Gesta Romanorum," down to Shakespeare. But Dante chiefly derived his knowledge from Marco Polo's travels. Marco Polo became a prisoner of Genoa in the battle of Curzola on November 7th 1298. While a prisoner from 1298 to 1299, he dictated to his friend Rusticiano da Pisa, in broken French, the tale of his travels. In 1307, when Marco Polo had been free seven years, he gave a correct copy to Thibault de Cepoy. But already before 1307 the book was famous and it had been already translated into several Italian redactions, specially at Venice and Florence, as it is witnessed by the Codex Magliabechianus II, IV, 98, written in Florence by Michæl Ormanni who died in 1309 A.O. "Now it is almost impossible that Dante, to whom every field of human science was familiar, did not know the tale of the great traveller. In the days in which he composed his "Comedia" Marco Polo was famous and known everywhere. The very tale of Ser Marco Polo, when compared with the above-mentioned lines of Dante gives us its best confirmation.

Marco Polo indeed, speaking of India, describes, first of all, the Brahmins, in their simpleness and honesty, with a precision almost modern: "This is a province of Brahmins and from where they firstly came. They are said to be the best merchants and also the most loyal men in the world, who would never tell a lie for any reason. They don't eat meat, nor drink wine but live a pure life, considering as sin the killing of animals and the loving of other women, except their own wives. All Brahmins are distinguished by a thread of cotton they wear on their body, over the left shoulder and across their breast (the sacred thread of Brahmins)."

He describes then, the yogis and the Jains: "They are called Jains and wear no dress for penitence. They use instead of plates or bowls the leaves of certain trees, but not when they are green, for they think that green leaves have souls and would be a sin to kill them. They abstain from doing things, which in their opinion might be the cause of sin. And when they are asked why they go about without any dress on them, they reply: 'Because we did not bring anything to this world, and so ask nothing from this world.....' It is told that they would not kill any animal in the world, either fleas or mice or flies, for they think them to have a soul. For the same reason they don't eat anything green, be it grass or fruits. They sleep bare on the ground and fast, all the year long, on bread and water." After having so described these bare holy men, reminding to the Christian the figure of St. Francis of Assisi, Marco Polo relates the legend of Buddha, with such vivacity and precision, as to make us think that he with certainty took note of the tale heard in Ceylon: "This Sagamoni Borcan (*Sagamoni*=Sakyamuni and *Borcan* is the same as Buddhho: see "*The Book of Marco Polo*" edited by Sir Henry Yule, London 1903, Vol. II, page 320) was the best man they have ever had among them and their first saint. He was the son of a wealthy and powerful king, and was so good as to avoid all kinds of worldly pleasures."

Then Marco Polo relates how the king tried all means to surround his young son with riches and beautiful sights: palaces wonderfully decorated, gardens, charming girls, that he might not have any vision of sorrow.

"Now he had lived always indoors, and he had never seen either a corpse or a sick man: but one day his father wanted him to ride in his company outside the gardens of the royal palace. But during the cavalcade they met a funeral, and the young prince said to his father: "What means all this?" "It is a dead man, son," answered the father. "Do all men die?" "Yes, son."—The young man replied nothing and remained thinking. Going on their way, they found an old

toothless man, crushed down by his weakness. The young prince kept silence, but when back in his palace he said that as he, like all men, was condemned to disease and death, his only wish was now to renounce this poor world and seek for the ever-lasting one. On that very moment he left his beautiful palace and went up a famous mountain, and there lived all his life-long as a saint. And had he been a baptized Christian, certainly he would have been considered a great saint."

Now it is undeniable that in this tale, which seems almost a literal translation from the old Buddhist texts (see XIVth discourse of *Dighanikāya*) one not only can find the hint for a comparison between St. Francis and Buddha, but also mark that Dante's lines are the poetical expression of Marco Polo's tale :

But unbaptized he dies, and void of faith :
Where is the justice that condemns him ? where
His blame, if he believeth not ?

It would be of great use for students, if both Dantist and Indologist were led to study this possible affinity between Dante and India. They would perhaps find out that, in this too, in the study of human values, we arrive face to face with the majestic land, crowned by the lofty glaciers of Himalaya, crossed by the powerful streams of the Indus and of the Gangā, girt by the immense sounding waves of the Ocean, and enlightening the world with Buddha's doctrine, which is above space and time.



Mrs. RHYSDAVIDS AND "THE HIGHER CRITICISM"

BY ARYA-DHAMMA.

Mrs. Rhys Davids is perhaps the most brilliant Pāli scholar the West has yet produced. The only possible exception was her late distinguished teacher and husband. But even he lacked the rare philosophical equipment, which his pupil possessed to a marked degree. The veteran scholar was too modest to tackle the Abhidhamma books. Nothing daunted, as early as three decades ago, Mrs. Rhys Davids grappled with the Dhammasangani and gave to an astonished world her first fruits in that rich field of profound psychological enquiry. So long as she remained a learner (*sekhā*) under the tuition and guidance of her mentor, she proved true to the genuine Theravāda tradition of Anatta. Once that restraining influence was removed, and perhaps goaded on by another untoward event which cast a shadow on her life, she has drifted away till she was caught up in the meshes of that unholy thing—spiritualism. The quondam advocate of Anattā has performed a volte face and now assumed the role of a true-blue and even vociferous atmanist, having recanted her reasoned conclusions and jettisoned her cherished beliefs. Two of her latest works are: "Gotama The Man" and "Sākya or Buddhist Origins," the former worded in a quaint, uncouth and archaic jargon, making confusion worse confounded of a difficult subject, and the latter luckily couched in more tolerable language 'understanded of the people.'

These two brochures embody her latest vagaries, which may be euphemistically termed Buddhist 'higher criticism,' but more appropriately called pedantic hypocriticism. The sum and substance of them are an elaborate effort with the one aim to prove her foregone conclusion: that the great Anattavādi was not so after all, but only a thinly disguised

Atta-vādi. The only redeeming feature is her transparent honesty. But it is said, that even the way to hell is paved with good intentions. The evil is all the more on that account.

The specific teaching of Anattā runs like a streak of scarlet right through the Pitakas. And it is this unique doctrine that differentiates Buddhism from all other religions of the world. The very first discourse on 'The Turning of the wheel of the Law' was addressed to five select humans, amidst a host of devas and brahmas. But none of them, be it noted, attained Arahāt-hood and only one of the five bhikkhūs, namely Añña-kondañña gained 'the spotless eye of Truth.' It was, when the Teacher delivered His second sermon, Anatta-lakkhana-sutta, that all the five won to the crown of Arahātship. What is the reason? What is the cause that the first sermon failed to induce full saint-hood in any one of the five pupils, let alone the myriad hosts of the heavens? The highly religious value of the Anattā teaching, we submit, is the answer. Although Anattā is implicit in Sammā-diṭṭhi, it needed the complete explicit elucidation of the second sermon to bring about full realisation. The general idea of Anattā implied in the First Step of the Path barely sufficed to do away with the gross fetter of Sakkāya-diṭṭhi, which a Sotāpanna has to break asunder. But complete realisation of Anattā was a *sine qua non* for an arhat to get rid of the finer fetters of Māna, Uddhacca and Avijjā. Moreover the profound significance of the Anattā-teaching is evidenced by the remarkable fact, that it is placed at the very fore-front in Brahmajāla, a sutta of the Dīgha-nikāya. It forms the main theme of the very first dialogue of the Kathāvatthu and also of the later Milindapanha.

It must be at once said to the credit of Mrs. Rhys Davids, that in her earlier writings she made due acknowledgment of the profound value of this fact. But in her later 'higher criticism,' be it noted after her conversion to atmanism, she goes back and is bent upon upsetting all her previous conclusions.

With this mental revolution, the authoress addresses herself to the task of adding yet another to the translations galore of the Dhammapada. There is perhaps no more popular or more important portion of the Dhamma, and readers the world over cannot be too thankful to her for bringing her ripe scholarship and critical acumen to bear on it. But we Buddhists are most unfortunate in our well-meaning friends and even staunch adherents. Mrs. Rhys Davids with the best will in the world aims at bringing out a translation to excel all the existing ones, ranging from Fausböll's Latin version down to the metrical rendering of Mr. Woodward. But, lo and behold, she makes a sorry haste of it. Verily, the mountain laboured and brought forth a mouse!

Mrs. Rhys Davids begins her 'higher criticism' of the Dhammapada-text, with a whimsical attempt at separating the teaching of the Master from what she fancies are monkish grafts of later days. She prints in bold characters some of the verses, and even parts of verses, which she picks out at random and labels as the original teaching of the founder, relegating to smaller type the alleged interpolations and additions of the scholastics.

Were it not so heart-rending, it would prove an interesting pre-occupation to go through the whole gamut of her hyper-criticism. Suffice it however to place before the reader Mrs. Rhys Davids' reconstruction of the famous opening verse of the texts, so sacred to the hearts of believers. She lays sacrilegious hands and cruelly emasculates it as follows:

Attā pabbangamam cittam

Attā seṭṭham attamaḡam.

paduṭṭhatto ce puriso bhāsativā karotivā, etc. etc.

Here is the atmanist unmasked! Nor is this all. Better gems follow. If there are other verses in the book which are fraught with equally profound meaning, they are those three standard gāthās, which have become classics among both

Buddhists and non-Buddhists alike, namely the 277th, 278th and 279th verses:—

Sabbe sankhārā aniccāti, etc.

Sabbe Sankhārā dukkhāti, etc.

Sabbe dhammā anattāti, etc.*

which she translates as follows:—

"Transient is all men think and do," etc.

"Woeful is all men think and do," etc.

"Without the self men think and do," etc.

Our authoress thus translates both *sankhārā* and *dhammā* by the same words, what 'all men think and do,' thereby making a pitiful mess of the right meaning. Why does she omit *sabbe* in the third verse? Had she only condescended to come down from her high pedestal and followed the commentator Buddhaghosha, for whom by the way she has nothing but cheap contempt, the woeful catastrophe would have been averted. But why Buddhaghosha when there is Mrs. Rhys Davids! The exigency of poetic license is perhaps her only excuse for this deplorable lapse. We are at a loss to understand how she can possibly justify her rendering by the same English words, those two highly technical terms, with divergent meanings. The translator's *atta-diṭṭhi* here has got the better of the scholar. So she strains the meaning to accord with her foregone conclusion of *atta-vāda*, thus making utter non-sense of the third verse. *Dhammā* here, as the veriest tyro and the merest *sāmanera* knows, comprises not only what 'all men think and do,' but also all component things even including the unconditioned element of *Nibbāna*. To crown her marvellous feat, she comes to grief at what we may, with all respect, call the *pous asi norum* of Dhammapada-expositors, namely the 294th and 295th *gāthās*:—

Mātaram pitaram hantvā.

Rājāno dve ca khattiye, etc.

* Mr. Woodward here meets with an even worse fate. He makes a slip in the rendering, and repeats a worse mistake in the erratum.

The verbal rendering here is, of course, possible enough, but our learned critic meets her Waterloo in the foot-note, which she is tempted at a weak moment to append as follows:—

“The violent anti-thesis in acts and subsequent betterment possible in a man have led to sophisticated explanation in commentary, accepted by writers. To the Christian the regenerate murderer should present no difficulties.” Reject the commentator’s ‘sophisticated explanation,’ the gāthās confront the Buddhists with an insurmountable absurdity. The pity of it is that our learned critic is blissfully ignorant of the elementary Buddhist teaching: that a person guilty of an ānantariya-kamma never can be or become an arhat in that life. So, taken literally, these two well-known verses become veriest non-sense. We defy the most eminent philologist to make sense out of these two verses, without recourse to the despised commentators. Verily, this is just retribution for the contempt, which some writers have heaped upon Buddhaghosha, Buddha-datta, Dhammapāla and other expositors, of immortal fame.

The German Buddhist scholar Dr. George Grimm has produced a best-seller entitled “The doctrine of the Buddha,” which is only marred by this same flaw of atmanist bias. Quite unlike his eminent compatriot Dr. Paul Dahlke, he attempts to be-little the venerable Buddhaghosha in these words: “The later actual commentaries are worshipped with such a reverence that in the end one might easily forget that to the authors of this exegetical literature there also once lived a Buddha. . . . Why a Buddhaghosha? Why all the other commentators when you could have the Buddha-word in the original?” For the very simple reason, we venture to reply: Lest self-sufficient German and English scholars of this very learned twentieth century trip and fall. Retribution immediately overtakes poor Dr. Grimm. Ignoring the commentator he errs in the distinguished company of Mrs. Rhys Davids and others, when on page 321 of his book, he is confronted with the self-same 294th and 295th verses of the Dhammapada. He

falls into the same egregious error, when he writes that an arhat may even have killed father and mother and yet goes scot-free. A most painful travesty of the Buddhist teaching was never penned by any writer. We beseech western scholars to learn of their follies and mistakes and to cultivate even a modicum of humility after this bitter experience.

On our part, it is needless to add that we do not for a moment say that the commentaries, or any exegesis whatever for that matter, must take a higher place or equal rank with the sacred canon. By no means. But all canons of legitimate criticism agree in one thing, that all true students of the Dhamma cannot afford to overlook the interpretations of previous scholars, scholastic or otherwise.

In the East it is a common maxim, that those who wish to learn (*ye keci sikkhā-kāmā*) should sit at the feet of a teacher, having first humbled themselves even as the rug, whereon the teacher cleanses his feet. Those, who follow this counsel of perfection, have a right to enter the holy temple of knowledge, others with pride of heart and head will have the door rightly barred against them.

On the portals of every academy in the West must be inscribed the motto:

"Learn before you teach."

ĀRYA-DHAMMA.



BUDDHISM IN JAPAN

BY M. HARA, CONSUL FOR JAPAN, CALCUTTA.

Buddhism and Civilization.—The debt Japan owes to Buddhism, especially in early days, in the development of her civilization must be said to be incalculable. The study of the masterly specimens of sculpture, painting and architecture, as preserved in Nara and Kyoto, the treasures kept in Horyu-ji, itself a splendid Buddhist structure, classical works of ancient writers, and so forth make one doubt whether without the help of Buddhism, accompanied as it was by the introduction of the material civilization prevailing in India, China, and Korea, which were more advanced than Japan in those days, it would have been possible for Japan to attain such a high stage of refinement as she presented when she opened her doors to foreign intercourse. Further, Buddhism was a foster mother and guardian of learning when the country was torn by civil strife in the Kamakura and Ashikaga periods. It supplied an inspiring factor in moulding the Samurais' code of honour universally known as Bushido and has also deeply tinged our literature and art. The high priests of ancient days guided the people and furnished models in matters of social welfare, taught them how to build roads and bridges, and introduced useful plants from China and Korea. Driven by their fervent desire to study the doctrine they dared even to face the perils of the sea and crossed to China in frail crafts.

Buddhism and the Imperial Court.—During the period of its ascendancy Buddhism stood in high favour with the Court, reducing Shintoism and Confucianism to comparatively insignificant positions. Such close relation bound it with the Court prior to the Restoration, that Princes of the Blood were customarily installed as head priests at one

or other noted monastery. At the time of the Restoration, the Prince-abbot of Ninna-ji, Kyoto, was ordered to return to secular life, and as Prince Komatsu, he led an Imperial army sent to subjugate the rebellious followers of the fallen Shogunate. Prince Kita-Shirakawa was also a Prince-abbot of Kan-ei-ji, Tokyo. It was in consideration of the past relation that the Court conferred titles of nobility on the chief abbots of the three headquarters of the Shainshu sect, when the peerage was instituted in 1884.

Buddhist Sects.—The earliest Buddhist sects in Japan were all introduced from China and India during the Nara Period, and these are Sanron, Hosso, Joyitsu, Kusha, Ritsu and Kegon. Of these only Hosso, Kegon and Ritsu have survived, though more as relics of historical interest than religious sects of living force. As classical models of our ancient Buddhist architecture introduced from China and Korea, the existing temples of these time-honoured sects possess in-estimable value. They are the head-temples of the Hosso sect, the celebrated Horyu-ji near Nara, Kofuku-ji and Yakushi-ji in Nara, the Todai-ji in Nara for Kegon, and Toshodai-ji, in Nara for Ritsu. The rise of Tendai and Shingon which tried to reconcile the Buddhist doctrine with the Shintoist prejudice marks the development of Buddhism as a popular religion.

For about four hundred years till the rise of a military regency in Kamakura, the two sects had full sway not only on matters of religious belief but even on secular affairs. Their headquarters, one on Mt. Hiei and the other on Mt. Koya, grew so powerful that they even defied the command of the Central Government. Corruption and degeneration soon followed and the two sects were reduced to a state of impotence and ineptitude. It was not long after the need for new faith was supplied by the rise of the Zen sect as introduced from China by Yeisai (1140-1215) and Dogen (1199-1253), and especially by the establishment of the Yusu-nembutsu sect by Ryonin in 1117, the

Jodo by Honen in 1174, the Shin by Shinran (1173-1262), the Nichiren or Hokke by Nichiren (1222-1281) and the Ji by Ippen (1239-1289). Of the above, the Zen stands apart as a doctrine that originated in China. It demands of its followers a certain form of bodily and mental discipline as a means of attaining enlightenment and found many zealous believers in those troubled days among warriors who were weary of a life of bloodshed and worldliness, and hence incidentally contributed to the development of Japanese knighthood commonly called Bushido. The Zen has three sub-sects, viz., Rinzai, Soda and Obaku, the last of which was introduced by a naturalized Chinese priest Yingen in 1653. The popularising movement of the abstruse Buddhist tenets started by Saicho and Kukai was carried still further by Honen and his more famous disciple Shinran and by the fiery Nichiren. The latter two so far modified the teaching of Sakyamuni to adapt it to Japanese needs that there is hardly any similarity between them and Continental Buddhism. Shinran was really a radical reformer and an arch-iconoclast. He discarded all ascetic practices such as celibacy and non-meat eating, and also the worship of the Buddhist images, with the exception of his own as an interpreter of Buddhist truths for all his faithful followers, and finally he denounced the current superstitions about days, directions, and so forth. The four sects of Zen, Shin, and Nichiren practically divided the Buddhist world of Japan for about four centuries till the Restoration of the Imperial Government in 1868, the two other sects being of local importance. The long period of undisputed supremacy which Buddhism exercised over the spiritual and intellectual world declined, while the policy which the Tokugawa Shogunate adopted of encouraging the Confucian cult as a moral guide for the Samurai class robbed it of healthy stimulus. Degeneration and decay followed and when, with the advent of the Imperial restoration, Japan began to introduce with feverish hurry the civilization of

the West, Buddhist priests found themselves left behind in the forced march of the times. They lost touch with the general tendency of the new era with its novel requirements and strange culture. It was only when Japan, after some decades of this hurried transformation, called a halt at the bidding of nationalistic reaction, that Buddhism, already roused from its long torpor and now busy to regain self-consciousness, could recover its lost position to some extent. The Zen, Nichiren and Shin sects are most notable in this respect, and they can count among their followers both clergymen and laymen, some of the ablest thinkers of the day.

BUDDHIST TEMPLES AND PRIESTS.

Based on the report of the Religion Bureau :—

Temples	Tendai	Shingon	Jodo	Rinzai	Sodo	Obaku	
1925 ...	4,511	12,112	8,313	5,978	14,217	523	
1926 ...	4,511	12,098	8,316	5,977	14,221	523	
	Shiu	Nichiren	Ji	Yuzu	Hosso	Kegon	Total
1925 ...	19,687	5,023	491	357	41	27	71,329
1926 ...	19,700	5,019	491	357	41	27	71,341
Priests	Tendai	Shingon	Jodo	Rinzai	Sodo	Obaku	
1925 ...	2,729	7,435	6,719	4,590	12,042	344	
1926 ...	2,770	7,335	6,579	4,601	12,033	344	
	Shiu	Nichiren	Ji	Yuzu	Hosso	Kegon	Total
1925 ..	16,105	4,074	352	225	14	21	54,650
1926	16,138	4,084	356	221	13	21	54,495



PERSONALITY IN BUDDHISM

BY VEN. P. VAJIRANANA THERA, LONDON.

"By mind the world is led, by mind the world is drawn ; the entire universe acknowledges the sovereignty of mind", said the Buddha, the Lokavidu, the World Knowing One.

It is evident to anyone who takes a survey of the universe, that all existing things in the world are based on "psycho-physical parallelism", the doctrine of the inter-relation between the mental and physical realms, in other words mind and matter. Hence the universe is nothing but the corporeal aggregation of the mental and physical action and reaction, which is applicable to both animate and inanimate objects ; which in Buddhism are called Saviññānaka and Aviññānaka, conscious and unconscious states of being. Personality, as we call it, is therefore formed by mind, thoughts or mental activities, and matter or the material body.

In a conscious being there is a potential energy, through which he communicates with the other objects of the universe, and combines himself with them. This potentiality is called mind and it is not anything positively observable or imaginable, like shape, position, and motion, but something which is conceived either only as the mere possibility of a being, or as something, otherwise indefinable on which this possibility depends.

Modern psychology has reached a high stage of progress in its social aspect, as a branch of natural science, but there is no *proper* definition given to the mind. The general function of modern psychology is confined merely to the study of mental processes in relation to the objects introspectively connected with individual consciousness, and it traces only the co-related mental structure, built up of sensations, volitions, and emotions. The chief work of modern

psychology is to associate the various conscious discriminations of colour, sound, taste, smell and feelings with their physiological stimuli, and to explain human actions, impulses, instincts, and mental dispositions, which are profitably applied to educational, economical, and experimental progress and to the development of personality in social life.

The definition that Western psychologists and philosophers have given of the mind is still a matter of dispute.

Stout says in his "Manual of Psychology", "Psychology is concerned with modes of consciousness as connected within the unity of consciousness. But we have been unable to speak of modes of consciousness and their unity, without reference to a conscious individual, a mind or self, which we name whenever we use the personal pronoun 'I'".

Berkeley, a great idealist, says, "There is something which knows or perceives, and exercises divers operations, as willing, imagining, and remembering. This perceiving, active being is what I call mind, spirit, soul, or myself."

These statements are due to the false conception of Soul, and they do not define the mind at all. The facts that they used in defining the mind are self-contradictory. The soul is imagined as an unchanging, unconditioned, self-same, permanent entity. The mind cannot be the soul because it constantly changes in itself, according to its various operations, such as knowing, perceiving, willing, imagining, etc. So mind is not the unconditioned, self-same entity though it is virtually identical with different modes of consciousness and conflicting feelings, such as joy and pain, love and hate, etc. Hence the statement that mind is soul-substance is a metaphysical fiction. On the other hand psychologists say that mind is the subject, while ideas are objects : the object is constantly changing, but the subject is an abiding, enduring entity. According to this statement the mind cannot make any progress and remains unchanged. But this is not the case. When a child has grown into a man his mind is not

the same as when he was a child. It is developed into the mind of a man. Thus it is quite obvious that just as the object changes, so the subjective mind also changes. Therefore the mind is not an unchanging entity or soul.

Then what is mind, and what is the definition of mind from the Buddhist point of view?

To understand these questions properly, it is essential to be acquainted with the Abhidhamma, the Buddha's psycho-philosophical analysis : for it is the path par excellence to the study of the mind and mental processes. The Buddha has given to the world an adequate and complete science of psychology ; and the Buddhist analysis of the mind is distinguished by a purely practical, rather than theoretical interest, and by its systematic thoroughness and precision. The aim of Buddhist psychology is not only to describe what occurs in the mind, and to gratify what the mind desires, but to give a *positive advice* and a rational system whereby the mental training which leads to perfection can be attained. Briefly the object of the profound psycho-analysis known as the Abhidhamma, as taught by the Buddha, is to show that mind, consciousness and their activities are not the self-same, separate entities, but they are interrelated complex compounds, constantly changing, and giving birth to new combinations ; and furthermore that there is no 'soul' or 'ego' or 'myself' apart from the causal conformities of mind and mental processes. The terms used by the psychologists to define the mind, such as 'perceives', 'thinks', 'feels', 'wills', and 'desires', being active verbs, indicate a subject.

Who thinks? It is the mind that thinks. Therefore the mind is the actor, and thinking is the action. Thus it is clear that the mind is the subject of 'feels', 'wills', etc. It is then very easy to believe that this subjective or active mind stands as a self-same entity, and is regarded as the soul. But in Buddhism there is no actor apart from action, no thinker apart from thinking ; in other words there is no conscious

subject behind consciousness which can in reality be called 'I' or 'Soul'.

The Pali grammarians' definition of the term 'citta' is 'Arammanam cinteti'='cittam', (mind is minding of an object). Here the word 'cinteti' (to think) is used in its literal sense of 'to know'. It seems that this definition made in the active voice indicates also an agency attributed to the mind. This is the convenient way of defining the term and it is meant in its essence to denote 'to think', 'to know', 'to mind' is mind.

When we say 'I think' or 'the mind thinks' it must be understood not as the self-same, permanent, conscious subject, but merely a transitory state of consciousness. In considering all definitions of the mind in the Buddhist scriptures, the conclusion which we can reach is that mind *is that* which changes into various conscious states in the nature of feeling, volition, thought, intellect, and so on through the agencies of physical sense stimuli. The mind itself is a state of being which exists in ceaseless change like the current of a river, having its source in birth, and its goal in death.

Buddhist psychology deals not only with the mind but also with matter in relation to the mind. According to the Buddha's analysis the existence of the universe is three-fold:—Psychical, physical, and psycho-physical. The psycho-physical world consists of four spheres of existence, the lower species including animal and non-human beings, the plane of human existence, six planes of Deva or superhuman beings, and fifteen planes of Brahma or super-Deva existence. In Buddhism the first three groups are called Kamaloka, so called because desire (Kama) prevails in these realms, and the fourth is called Rupaloka, where Rupa, the subtle residue of matter is encountered by the mind; in other words where only three sense objects, sight, hearing, and thinking prevail.

The physical world is the space where mere matter exists; but from the psychological point of view it is the

plane where the physical body has its existence, in which the mind has ceased to act that is said to be the physical realm.

The psychical world consists of four realms where mind exists apart from matter, which are called Arupaloka because there is no trace of matter to be found in them.

The Buddha analysed and enumerated all the states of mind belonging to these realms of existence in accordance with the development of personality. In the Kama world there are fifty-four minds of which twenty-three are the results or reactions of the past and present consciousness ; twenty are meritorious and demeritorious minds ; and eleven are inoperative or non-effective. This classification is due to the division of mental energy into actual, potential, and manifestive.

In Rupaloka there are fifteen minds, being free from weak qualities of senses and strengthened by spiritual development of a sublime nature.

In Arupaloka there are twelve minds developed to a supernormal state. There are forty minds in the scale of perfection termed Lokuttara (Transcendental), which means they are quite removed from all the three worlds above mentioned. Thus the Buddha has classified the mind into one hundred and twenty one divisions. This aggregation of various modes of consciousness, enumerated above, excepting the transcendental state (Lokuttara), is the main division of personality in Buddhism.

In Buddhist psychology there are fifty-two cetasikas, mental properties, which modern psychologists term dispositions, and consider as unconscious factors. Cetasikas in Buddhism are identical with the conscious mind in all respects, and they rise and cease with consciousness, sharing its object and base. These are as follows : seven cetasikas or mental properties called '*sabba-citta-sādhāraṇa*', which are common to all spheres of consciousness and shared by every faculty and act of consciousness :—contact, feeling, percep-

tion, individuality, or oneness of object, psychic life and attention. Six are termed Pakinnaka, particular dispositions :—desultory application, sustained application, the resolve to effort, pleasurable interest, conation or the desire to act.

Fourteen dispositions are placed in the category of immorality :—dullness, impudence, disregard of consequences, distraction or volatility, erroneous conceptions, conceit, hate, envy, egotism, worry, sloth, torpor, and perplexity.

In the moral category there are twenty-five properties ; faith, mindfulness, prudence, discretion, disinterestedness, amity, mental balance, composure in relation to the mental properties, composure of the mind itself, the buoyancy of the properties of the mind, the buoyancy of the mind, the pliant condition of the mental properties, the pliant condition of the mind, the capacity for functioning of the mental properties, the capacity for functioning of the mind, the proficiency of the mental properties, the proficiency of the mind, the rectitude of the mental properties, the rectitude of the mind, right speech, right action, right living, pity and appreciation.

These fifty-two mental states or mentations run right through the mental processes, connected with the senses, and with the variations of stimuli ; and they become more or less evident according to the nature of the sense object. In the course of the gradual development of consciousness they disappear with reference to their functions.

In the analysis of personality these fifty-two psychic phenomena are divided into three groups—Vedanā, Saññā, and Sankhāra. The Vedanā group contains only 'feeling of sensation, and the Saññā group 'perception of senses'. The remaining fifty form the group of Sankhāra. The consciousness, which owns these three groups, is taken as a separate group.

Consciousness, feeling, perception and Sankhāra, or formative activities of mind, have their relations to the

physical body which contains the organs of the six senses, including the brain and nervous system as their centre.

Our personality is based on these five aggregational groups—the physical body, sensation, perception, mental activities and consciousness ; and it is constantly changing as these five groups change in their processes towards progression or retrogression.

Hence personality is not a static identity of an individual being, but a distinctive character of psycho-physiology of beings, which in Buddhism is called Dhamma-dhatu in its widest sense. To develop personality or character it is essential to study the mind and the mental processes as explained by the Buddha.

In His words, "All principles of things have their origin in mind ; when mind is exactly known, all principles are known. Moreover by mental corruption beings are corrupted; by mental purity being are purified."

Control your mind, which is unstable, set into motion by the activity of senses. Subdue your mind. A mind subdued will bring you happiness.

According to the doctrine of the Buddha whatever is called a thing or a being has no local existence, general or particular but is entirely dependent upon one's mind. Hence one must strive to make the mind well ordered, well established, well controlled, well trained, and well subdued. To develop one's own personality one must divert the mind from vice and turn it towards virtue, according to the following instructions given by the Buddha.

"When an evil thought comes to the mind, which dwells upon it and becomes preoccupied with unwholesome ideas, of the nature of hate, desire, or delusion, strive to engender in the mind some associated idea of a salutary nature. By this method the evil thought will decay and disappear, and with its disappearance the mind will become established, controlled, unified and concentrated. If, despite this

MAHA-BODHI



THE LATE MRS. MARY E. FOSTER OF HONOLULU, WHO HAS LEFT GRACIOUSLY A LEGACY OF \$50,000 IN HER LAST WILL TO THE VEN. SRI DEVAMITTA DHAMMAPALA FOR THE FOSTER SCHOOLS & HOSPITALS IN INDIA & CEYLON.

endeavour, there should still arise in the mind ideas having the character of lust, hate, envy, and the like, turn your thoughts to the inspection and analysis of such thoughts. Consider how unworthy they are, how productive of misery. Such an examination of these thoughts should lead to realisation of their futility and injuriousness, and thus they should disappear and be destroyed. If even after this investigation of their nature and consequences, evil thoughts should persistently arise, then forcibly direct the mind away from them, and with this effort they should decay, and the mind will attain calm and concentration. Should this effort prove in its turn of no avail, your course is to endeavour to diminish the evil thoughts by degrees. They will gradually subside, and the mind will attain to calmness and concentration once more. If your efforts should prove fruitless, then with teeth set and tongue pressed to the palate, with all your strength you must strive to constrain and coerce the mind so that the evil thoughts perish and the mind become pure. By these methods evil ideas will be eliminated and the mind will be purged. The light will dawn which dispels the darkness of ignorance, revealing the path which leads to emancipation, and the true development of personality.

REFLECTIONS FOR WAISAKHA

BY MADAM ALEXANDRA DAVID NEEL.

A remarkable fact, one belonging to all ages and to all countries, is the change of personality that the enlightened philosophers and religious masters undergo at the hands of their self-styled disciples. There is not one accepted founder of a philosophy or a religion who has escaped this lamentable fate. Whether it be Siddhartha Gautama, Jesus, Mohammed or Sankarācharya, his has been the same destiny.

Now, by travesty in this way the character of their Master, these unfaithful disciples naturally have been led to

travesty his doctrine, robbing it of its special character, its originality and its strength.

The Buddhists would be taking to themselves an unmerited glory if, by closing their eyes to the obvious, they thought to have entirely escaped the error into which the adepts of all other doctrines have fallen and to have wholly preserved to the one whom they honour under the title of Buddha, his true and mighty personality. They too, from early times, have accumulated around him childish legends and absurd miracles. Depriving him of his human character, they have made of him a god, to whom temples are erected, who is worshipped and whose relics are venerated. By thus relapsing into ritualism that deadens the intelligence and which, for this reason, was explicitly condemned by the supremely intelligent Gautama, his followers have caused the Dharma and the Sangha to become lifeless and devoid of spiritual power in the world.

In this what the Buddha wished?—Surely not.

When he commanded his disciples to spread his doctrine, he had in view the happiness and well-being of man. His words bear witness to it :—“Go ye and wander forth for the gain, for the welfare of many, in compassion for the world.” This same thought we find again, poetically expressed, in the Lalita Vistara when the Buddha says :—“To the world enveloped in the darkness of ignorance and trouble, I will give the great light of the highest science”.

Now, what is this “highest science”? Which is the science that is capable of producing the well-being and happiness of man? The Buddha emphatically proclaimed it :—It is the correct knowledge of things, right views, the soundness of mind which makes clear what is of real benefit to the individual in particular and for humanity at large.

Where are then the energetic disciples of the energetic Gautama, who follow in his footsteps and have at heart the desire to imitate him by propagating in the world his method

of combatting suffering?—Should not the Buddhists be the first to denounce evil, that is, error in all its forms? Should they not seize upon every flagrant case of injustice, of cruelty, of bad faith as an occasion for drawing to it the attention of the unthinking masses? Should they not warn them against their indifference by making them understand that the misfortune which to-day overtakes their neighbour can tomorrow befall them, and that so long as evil exists none is safe from its effects? Finally, should they not prove to suffering humanity, that men themselves are the originators of their suffering through their wrong beliefs, their erroneous ideas, their short-sighted egoism, their hypocrisy, which they think are adapted to serve their individual ends, but which only augment their painful insecurity?

“Enshrouded by darkness do ye not ask a lamp”, says the Dhammapada.

It is not within everyone's power to be a potent all-sufficing light to others, but what is possible, what is the duty of the spiritual sons of the Buddha is to incite men to light in themselves “their own lamp” by which to illuminate their path.

The world of to-day does not resemble the one in which the Buddha lived; men's preoccupations and needs are different. What they now seek are not ancient formulas, old tales which are not in agreement with any of their existing thoughts. Unlike the followers of other doctrines who are bound by out of date dogmas, we Buddhists, can present these seekers with a perfectly up to date teaching, more than even up to date, at a period when the supremacy of intelligence is so boastfully acclaimed. Then why not allow this teaching its full scope?

That which is so wonderful about the Doctrine of the Buddha, is that it remains true and efficacious for all ages, that it does not depend on revealed dogmas nor on mysteries nor on gods, but on truth itself. To acquire right views, to have our thoughts and actions based on knowledge proceeding

from investigation and experience is a method incapable of failure.

There are few people who will refuse to admit the truth of this statement, but the mental lethargy and intellectual torpor in which the majority of us more or less are sunk constitute powerful obstacles in the way of acquiring right views.

By way of example and in order to become qualified for drawing the attention of others, it is important that we closely observe the events which arise in the world, search for their causes and examine their effects. To be deluded by words and speeches is contrary to the spirit of Buddhism. He who is worthy of the name of Buddhist examines the facts and judges them after the only Buddhist criterion : do these things lead to the welfare and happiness of beings or do they produce suffering? Having formed a clear opinion, the moment has then arrived for him to go forth with courage and draw the attention of those who are thoughtlessly drowsing, to the result of his investigations.

There are certain words belonging to the Sacred Writings which the Buddhists repeat with complacency and which, too often, become as a cradle song that lulls them contentedly to sleep, sparing them the fatigue of thinking. One of the best known is : Abstain from all evil, do good, this is the law of the Buddhas". The precept is good, provided that those who repeat this injunction hold clear notions as to what is *good* and what is *evil*. Some will answer : For our guide in this we have the five precepts. Exactly so, but there is more than one way of conceiving each one of them.

Do not kill, does it only mean that we are not to stab another man in the heart or shoot him in the head? Must or must not war be considered as included in this prohibition. Are there not indirect ways of murdering, such as, for example, by allowing men to be killed, without defending them or even protesting against the act? And apart from brutally inflicted death, are there not other methods of

bringing about the same result through excessive labour, privation, misery? . . . Must this commandment be understood to refer only to the murder of the individual or does it cover also the systematic suppression, more or less slow, of the so-called inferior races. And further again, does it prohibit or not the slaughter of animals and the cowardly inciting to that slaughter by those, who do not kill themselves, but who are the butchers' clients?

Not to take what has not been given. Does this merely imply not to put your hand in the pocket of a passer-by or to rob another's cash-box. That which is extorted under compulsion or by ruse, privately or by governments, all the gifts or the labour obtained under false pretences, should these be included or not under this heading?

The same scrutiny can be applied to the other three precepts. For example: how many are the ways of lying!

And the Good? To do good, what does that imply? Is it only to refrain from acts prohibited by the five precepts, to give alms? That is to be doubted. An almost entirely passive attitude, a timid or indifferent accepting of iniquity, of falsehood, of all evils which are caused by the holding of wrong views and which are endured through other wrong views, is not a Buddhist attitude. It is not in keeping with the epithet of "warrior" conferred by the Buddha on his disciples.

"Warriors we call ourselves, o disciples, because we wage war. We wage war for lofty virtue, for high endeavour, for sublime wisdom, therefore are we called warriors". (Anguttara Nikāya).

We war to acquire for ourselves this lofty virtue, this high endeavour, this sublime wisdom because they make us a living power for good; but we must also war so that lofty virtue, high endeavour and sublime wisdom reign in the world and that they be not hindered and crushed by the might of ignorance, by the symbolical Māra of the Buddhist Writings.

The Bodhisatva can accept suffering for himself, if he judges it to be for the benefit of others, but no Buddhist can accept the infliction of it on others, without he has made every effort of which he is capable to suppress it.

It is not through the contemplation of a mythological Buddha that we shall follow the path shown by the real living Buddha-Siddharta Gautama, and that we shall attain, as he did, to illumination, to supreme deliverance. It is in pursuing valiantly, as "warriors" the fight against suffering and against the false views which are its cause. It is in "wandering forth for the gain, for the welfare of many".

WHY BUDDHISM BECAME A WORLD RELIGION.

BY BRAHMACHARI GOVINDA.

(Continued from page 105 of the last issue.)

These are the leading thoughts of the Buddha's first sermon. Western scholars have doubted the historical authenticity of this first sermon on account of its systematic composition. One would rather think it strange, if a man, who had for many years, been preparing for a great spiritual message, did not formulate it in the most pregnant and logical way, specially as his first audience were not laymen but people whom he knew as well trained in spiritual matters, and for whom it was sufficient if he only indicated the main points of his doctrine. Most probably many of the terms which the Buddha used in this sermon were known to these five Bhikkhus from the time they stayed together with him before he had reached his enlightenment. But even if anybody would deny the authenticity of this sermon, as being the first delivered by the Buddha, it would not reduce its fundamental importance.

Oldenberg, though himself doubtful with respect to the historical truth of this Sūtra, says : "The more freely concocted one may take this discourse to be, only the more highly must he rate its fundamental importance, for he is so much the more certain here to find, if not the words actually spoken on the occasion of a definite occurrence, at any rate the ideas which the ancient church regarded, as a real lever in the preaching of their master. Clearly and sharply defined are the leading thoughts, which stand in the middle of the contracted solemn thought-world, in which the Buddhist Church lived : in the centre of all one sole idea, the idea of deliverance."

What makes me inclined to believe the authenticity of this sermon is the very first part; how convincing is the Buddha's enthusiasm, which is so unusual and yet so well fitted for this occasion, how natural the Bhikkhus behaviour, first their hesitation to salute the Buddha and to believe in his enlightenment, and then their inability to resist the influence of his overpowering personality ! and finally the most important of all, the fine psychological understanding with which the Buddha introduces his doctrine : not beginning with any abstract principles, but just starting with those things which had been the main problem for him and his five companions before they left him : whether asceticism would lead to liberation or not. And speaking of his own immediate experience, he emphasised the importance of the Middle Way, the avoidance of extremes. If anything characterises this sermon, it is this fundamental standpoint from which the Buddha wants his message to be regarded and understood. This idea gave birth to a new kind of thinking, even to a new system of logic and later on to the greatest philosophies of Asia. And it is this relativistic idea, this avoiding of extremes, which paved the way for Buddhism in the countries beyond the borders of India.

Love towards all living beings was, as we have seen, the moving force of Buddhism, which secured its superiority

over the abstract theories of that time ; but love alone would not have been enough to make Buddhism a world religion. There had to be a channel through which this force could spread and act and this channel was the Middle Way. The significance of this term is far more than it seems in the first moment : it does not only mean the Buddha's attitude towards life (specially towards the practical religious life) but just as well towards ideas.

Religions have always been extremists : they divided men into believers and unbelievers. They claimed to be the only authority, they dictated what man should do and what not. In their attitude towards the world they were never capable of judging impartially. Either they praised or they condemned the world. Men were not allowed to think independently. They had to act according to the commandments. "Thou shalt" or "thou shalt not" was the only alternative. They had to believe certain revelations and to follow traditions. The worship of god or gods was indispensable for liberation. People could not think in other terms than 'good' or 'bad', 'right' or 'wrong', 'moral' or 'immoral', absolute existence of the soul or non-existence, eternal life or eternal death, reality of the mind or of the world etc. They were caught between yes and no, standing either at the one or the other side and blind to the fact that reality is beyond such logical polarities.

The Middle Path of the Buddha compels nobody to believe in God or Gods nor does it prevent anybody from doing so. What a man *believes* is his private matter. Just as a physician does not ask the patient what he believes, but what he is suffering from, so the Buddha investigates into the sufferings of humanity. After having analyzed these sufferings he understands their cause and prescribes the medicine for its removal : the Eightfold Path, leading to spiritual health and harmony : *nibbānam*. There is no "thou must", "thou shalt not" but "I want", "I will", "I make the firm decision", "I promise to myself", and "I am

ready to take upon me the consequences". There is no room for sin or condemnation. As long as a man has not sufficient insight into the laws of life he will act foolishly and suffer from its results. But this suffering is not a humiliating punishment, but the natural effect which will teach him much more than the commands of an all-wise tyrant. Everybody is his own teacher. This does not exclude mutual help, but it means that there is no authority to be followed, no dogma which one has to believe. The greatest truth cannot help me as long as I have not grown into its realisation. *Therefore more important than showing the truth is to show the path which leads towards its realisation.* It was this *path* which had been lost at the Buddha's time, the key to the knowledge which had been handed down from a glorious past. The great spiritual discoveries of the old Vedic times had become mere facts, truth had become sterilized, frozen to abstract concepts, i.e., ideas from which the life had been abstracted. Atman and Brahman which originally denoted certain stages of experience beyond words and concepts (as expressed by the exclamation "Neti ! Neti !" "not this ! not this !") had become expressions of the absolute, either in the sense of the soul or the world. In the realm of thought we may speak of absolute items for the sake of convenience, because the more abstract a concept is, the easier it is to be handled by the laws of logic, which themselves are abstractions of the purest kind. "The strictest logic is developed by the Euclidian geometry because it does not work with Realities (with actual data) but with boundary values. A point, a line, a plane in the Euclidian sense are not existing in reality ; they are only abstractions of reality, which merely by the fact of their being abstractions make possible that pure logic which impresses so strongly the human mind. One should understand from the very beginning : pure logic is only attainable at the cost of reality ; it is only attainable where pure concepts are concerned which have

lost their intrinsic value of reality and which therefore can be filled up with any kind of reality one likes."*

Therefore philosophy can only be the framework of our mind, holding together the different branches of human knowledge ; it can only be the vessel in which the experience of our life is gathered and clarified, the instrument for the establishment of mutual relations between the different results of this experience ; in short, the tendency of unification in the diversity of our experiences. That means that experience always has to precede philosophy, that life never depends on philosophy, but that philosophy depends on life. Philosophy stands always at the end of a spiritual development, it is the establishment of a fixed order, a more or less static attitude of mind. I say more or less static, because philosophy itself can develop. But in so far as no new experience, which is the real creative force, is allowed to enter the system, this development is only constructive, i.e. limited by the material on which it is based (concepts) and the laws of composition (logic). As long as this static attitude of mind works as a regulation of the dynamic forces of experience, it is useful and even intensifies the progress. But as soon as the creative powers lose their influence or die out, the regulating tendencies become obstacles and instead of supporting they obstruct the spiritual growth.

This, as it seems, was the case at the Buddha's time and therefore it was for him not so much the question whether the Vedic philosophy was right or wrong (he really never attacked the Vedas and scarcely mentioned them), but mainly whether philosophy as such could help the situation. And evidently it could not, because the experience, which had led to the discoveries of those truths, on which the respective systems were founded, had almost been forgotten. Hence the only remedy was not a new construction of thought but a new and higher form of consciousness (*bodhi*) beyond the

* Dahlke "Heilkunde in Weltanschauung", p. 15.

limitations to which ordinary thinking is bound (*atakkāvacara*). This higher consciousness is developed and cultivated by a special training, known as *bhāvanā* or meditation, which is the realisation of the Middle Path, uniting mind and body as instruments for the attainment of a higher harmony and thus avoiding the extremes of those who seek deliverance either by suppressing the body by the mind or the mind by the body.

Though India has always been a country of Yogis and many kinds of meditation had been in use since immemorial times, it never had become so universal an instrument as under the leadership of Buddhism, which did not only make it an instrument of priests and ascetics, but a part of the daily life of every striving Buddhist layman. Buddhism has created an elaborate system of meditation, beginning with the simple consideration and analysis of the things of our daily life and ending with the highest stages of synthetic vision and intuitive knowledge. Even our bodily and moral behaviour are only parts of this system and without understanding this fact, it is useless to talk about Buddhist morality. Those who have done so, have declared Buddhism to be a mere moral doctrine or a moral philosophy, thus taking the effect for the cause or the means for the aim. A moral life alone will never lead us to Nibbāna, but one moment of insight may change our whole life and liberate us for ever. Right speech, right action and right livelihood are based on right *views* and aspirations, in other words: morality is the natural expression of insight and at the same moment the sound foundation for deeper meditation, on which again 'right views' and the rest are dependent. Thus we find the Path to be a continuous circle, or better a spiral, climbing higher with each rotation, showing the relativity of Buddhist morality which takes into consideration the different states of individual development and does not force upon man a ready-made standard moral code which has to suit everybody, whether this be possible or not.

The tolerance of Buddhism is the consequence of this attitude. The great obstacle in the spread of other religions was their opposition to the gods, rites or customs etc. of the countries in which they were introduced. Buddhism never quarrelled with national traditions of this sort, never wasted time in destructive work, but impressed the mind of the people with so many positive ideas, that those things which did not serve the welfare of humanity were forgotten and replaced by better ones.

Thus Buddhism peacefully conquered the world : its love opened the hearts of men, its Middle Way opened their minds, its meditation united heart and mind and taught the followers of this noble doctrine that self-discipline made Buddhism one of the greatest powers in the history of human progress.

(Concluded.)

THE MEDITATING ONE

BY BRAHMACHARI GOVINDA.

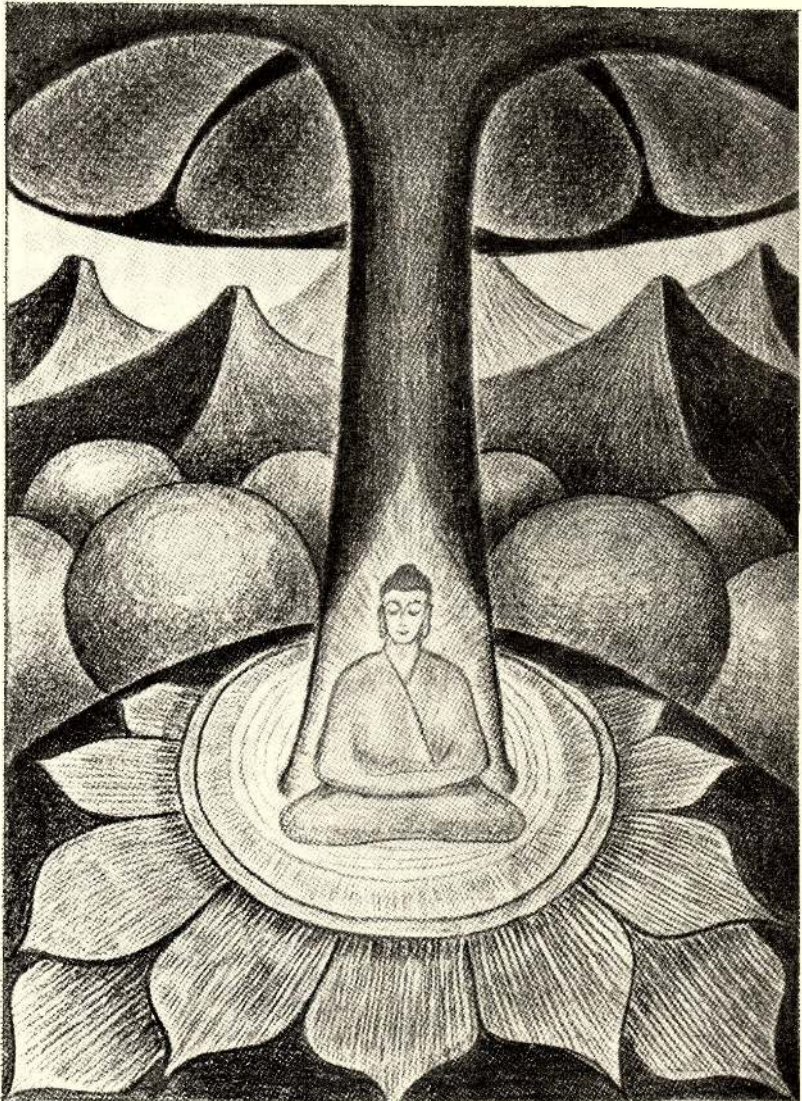
He who looks backward
is stricken by death,

He who looks forward
is stricken by birth,

He who looks inward
cannot be stricken;

Thus invincible
he becomes complete.

MAHA-BODHI



THE MEDITATING ONE.

ARTIST: BRAHMACHARI GOVINDA.



MAIN SHRINE OF THE ANANDA VIHARA, BOMBAY.



ANANDA VIHARA, BOMBAY.

A PILGRIMAGE TO ANCIENT INDIAN BUDDHIST SITES.

BY H. DHARMAPALA (NOW SRI DEVAMITTA DHAMMAPALA).

The Mahomedan invasion of India nearly a thousand years ago was destructive to Buddhism. Not contented with subjugating countries, the Mahomedans had a hatred for anything that had the remotest appearance of an idol. The ancient Arabians had an idol for each day of the year, having Allah as the chief. Mohammad succeeded in his efforts in having all these destroyed. Allah was the chief of the gods, and, as such, he was introduced to the people as the only one deserving of worship. Idol-worship was abolished, but the Black Stone, which has remained for centuries, receiving the homage of the people in Arabia, was allowed to be worshipped. It is a psychological weakness of man that he is never consistent in the carrying out of the theories that he accepts. For instance, the fatalist who believes that everything has been pre-ordained, and that it is useless to make any effort to avert what is inevitable, will yet move heavens to ward off coming calamities. A fatalist, a deist, a materialistic nihilist, to be consistent, should remain perfectly passive, and not try by action or by prayer to remove coming evils. The idolatrous Arabs, although they had an idol for each day of the year, yet had a more permanent association with the Black Stone. Each day they worshipped and kissed the same stone, but the gods they worshipped had a day set apart for each of them. So the god that was worshipped to-day was forgotten for one whole year till the next anniversary of the following year. It was an easy task to give up the gods; but not the sacred stone, which in sober truth belongs to the pre-Mahomedan religion of Arabia. Religious teachers before Mohammad had preached the doctrine of dying in the battle-field to gain heaven. The

Bhagavat Gita was intended as a war-song, and the Mahabharata war would never have taken place had not Arjuna received religious sanction to kill all his foes. Jesus Christ taught his disciples to sell their garments and buy swords. He himself was implicated as a Revolutionist, and the life that he led was unfortunately misunderstood by his own people. The present-day people are not the best judges to appreciate a life which has been too much idealised in the nineteenth century ; and we sacrifice historical facts to sentimentality in not accepting the data on their own merits, as had been the people who lived in his own time. The highest ideal of absolute self-sacrifice, loving kindness, charity, &c., are not to be found in any historic character save one—BUDDHA. We have religious promulgators before and after Buddha, and an impartial examination into their lives would show that they were lacking in that absolute compassion, renunciation, activity, perfect freedom, infinite patience and tolerance. The existing religions of the world to-day are Brahmanical Polytheism, Vedantic Pantheism, Confucianism, Taoism, Jainism, Judaism, Shintoism, Christianity, Zoroastrianism and Mahommedanism. Minor Indian sects have originated in India after the Mahommedan conquest, whose influence is limited to a particular race or territory. Northern India has produced Nanak and Kabir, Bengal Gouranga-Chaitanya, Southern India Sankara, Ramana, Madhava. Modern Indian sects of the nineteenth century are the Brahmo Samaj, the Arya Samaj, the Prarthana Samaj, and the Deva-Samaj. The gods that are worshipped today in India are Vishnu, Siva, Kartik, Ganesh; the goddesses are Parvati, Lakshmi, Saraswati, Durga, Kali, and Bhadra Kali, the Avatars are Rama, Krishna and Balaram. With these Avatars are associated their consorts, viz., Sita and Radha. The monkey-god Hanuman and the bull of Siva are also worshipped. Kapila, Yajnavalkya, Gautama, Vyasa, Agastya, as Rishis, are also revered. Brahmans who trace their descent from Bharadvaja, Vasista, Koundanya, Sandilya,

Gautama, Atreyya, Kasypa are to be found. Ascetics who go naked, who wear only *langotis* a foot wide, who wear a *ḥoupina*, who wear a *ḥambale*, who wear an ochre-coloured cloth, who wear deer skins and tiger skins, are to be met with in all parts of India. There are ascetics who take vows to abstain from speech, from lying down, from living in a place for more than a day, from taking solid food, from begging food. There are ascetics who would silently wait like the boa-constrictor till the prey comes near him without moving. These ascetics never openly ask food, they wait without a word until some one brings them food. At times no food comes for two or three days, and even in extreme hunger, they do not utter a word. Mentally they will and yearn for food. There are ascetics who will lay down on the burning sands under the powerful rays of the sun. There are ascetics who suspend themselves from a tree, and live like bats. There are the one-legged ascetics, the hand-uplifted ascetics, the dog-ascetics, who will eat the food that is thrown away on the roadside; the skull ascetics who eat and drink in a skull; the aghoris who eat dead human flesh and drink wine. There are devotees who repeat "Hari, Om," "Ram-Ram," "Mahadeva," "Bhum-bhum," "Narayan," "Radha-Krishna," "Sita-Ram," "Radha-rani," "Durga, Kali-ma," "Ganga-ma." Matted hair, cowdung ashes, ganja, bhang, charus, sidhi, are the sine qua non of the Vairagi,—the ascetic who renounces and becomes the Paramahansa. There are the Jaina Nighantas who abstain from drinking cold water, and eating anything that comes out of the ground. To avoid the destruction of souls that are living in fire and air, the followers of Mahavir, Nataputta, have to avoid burning lights in the night, and have mouth and nose coverings to prevent souls from entering their bodies. There are householders who strictly follow the doctrine of lighting no fire in their houses after dusk. Perhaps the reader may ask whether these people abstain from food in the night. They do not, but take food before dusk—all men, women, and

children. So far good; the only inconsistency is that they do not carry the principles to their final consummation.

The present state of Indian society is the result of over a thousand years of chaos in the domain of politics, sociology, and ethics. Indian society had begun to decline after the eighth century, the loftier morality that swayed the people had degenerated into a system of hedonistic ethics. Hiouen Thsang visited India in the year 629 after Christ and travelled all over the peninsula for nearly sixteen years studying the religious and sociological conditions of the people. The records of his travels are embodied in two volumes under the title of Buddhist Records of the Western World. To the students of Indian history the volumes are of incalculable value as they give an account of the people who had as yet not become slaves of foreigners.

At the time of Hiouen Thsang, there was no Semitic religion in existence in India. Neither Christianity nor Islam had commenced its career of vandalism in Asia. Happily for the world these two religions came into the world at a later time. Within the last thousand years, what cruelties have the followers of these two religions not committed in the name of a Semitic deity. The destruction of old civilizations, the burning of valuable records and historic libraries of Egypt, Central America, Central Asia, India, Ceylon, and Java was due to the barbaric tendencies of men who had taken part in the atrocious vandalism under the impulse that they were doing a religious deed. It is only the savage that delights in destruction. Man is brutal in his habits in a low state of development. Ethical development, bringing out the nobler qualities of true manhood, is possible under conditions where righteousness prevails. Cortez and Pizarro destroyed venerable relics of antiquity, and swept away from the face of the earth a people who had gentler characteristics than the Spaniards. The Roman Catholic Christianity is also responsible for the destruction of the religion of the Egyptians, whose head-quarters were in Alexandria.

In Asia, the religions that suffered extinction in the lands of their birth were Christianity, Zoroastrianism and Buddhism. Christianity, was rooted out of Palestine, Zoroastrianism from Persia, Buddhism from Central Asia, Gandhara and India. The shock that Brahmanism received, although it did not kill it, was yet strong enough to paralyse it. Works of art, historic manuscripts, temples that were the repositories of everything beautiful, were all reduced to ashes. We, who are living in these enlightened times, have only to compare the sociological conditions of the Burmese and the Japanese of the present-day with the nomadic tribes of Arabia and South West Asia, that are under the influence of Islam, and the difference is soon found. The Burmese of to-day are the product of their religion, and so are the Japanese. The races that inhabited the countries destroyed by the Moslems, had attained to civilization, whose vestiges have been recently unearthed in Gandhar, Swat, and Chitral. Fa Hian and Hiouen Tshang visited these countries in the fifth and seventh centuries of the Christian era. Had the religion of these countries not been destroyed, we should have to-day Buddhism in Swat, Chitral, Afghanistan, Kashgar, Cashmere and the Punjab, influencing the people for good, as we find to-day in Burma, Japan and Siam.

It is common tradition that Buddhism in India was destroyed by Sankara. From Cape Gomorin to the Himalayas, the tradition is repeated. Historically we find that Buddhism was a living religion at the time of Hiouen Tshang's visit in the seventh century. The Pala Kings of Bengal who had reigned till the end of the eleventh century were all followers of the Tathagata. Kshemendra, the Kashmeri poet who wrote the "Dasa Avatara Charita," and the "Avadana Kalpalata" was a Buddhist. The poem, known as "Malati Madhava," was composed at a time when Buddhism was a living religion. There may have been polemical controversies between sectarian schools and Sankara, but to assert that he had played the part of a Mahommedan iconoclast in

the destruction of images of Buddha and Devatas without historical reference to time weakens the tradition. Images of Vishnu, Siva, and other Devatas, placed in the Museums of Calcutta and Mathura show unmistakable sign of the close association of the two religions. In the Museum at Mathura, there is a piece of sculpture, the top portion of which is Buddhistic, and the lower portion Saivite;—Buddha sitting on a lotus, Devas on both sides bringing garlands of flowers; and Siva and his family consisting of Parvati, Ganesh and Kartic. In the detailed Archaeological Report of Dr. Stein, recently issued by the Punjab Government, the author who had visited the ancient Buddhist sites in Boner, Swat and Yuzufesai, writes *inter alia*—

“The purely Hindu Character of these rock sculptures, and of those subsequently examined at Bhai near Padshah, is a point deserving of special notice. It is an additional proof of the fact that Buddhism, which from the exclusive reference made to it in our written records—the accounts of the Chinese pilgrims—may be supposed to have been the predominant creed in the old Udyana, was there as elsewhere in India closely associated with all popular features of the Hindu religious system. This conclusion is fully supported by what other evidence is at present available.”—Stein's *Archæological Report*, p. 14.

The solution of the problem what had become of the great religion that had taken root in Bamian Balkh, Kashgaria, Khotan, Chitral, Kandahar, Cashmere and Punjab, in the countries watered by the Ganges and Jumna, Magadha, Bengal, Orissa, Kalinga, Southern India and in Western India, is not possible until we get reliable historical evidences. Where is the literature that India had under the Buddhist regime? We know that Fa Hian, Hiouen Tshang, I'tsing and other Buddhist priests visited India for the purpose of collecting Buddhist books. They were successful in taking copies of all the Buddhist Sutras to China. The literature of India to the seventh century after Christ, thanks to the

labours of these devoted Buddhist monks, may be found in the temple libraries of China. It is a great work, that is possible only for scholars, to discover these ancient manuscripts in the temples of China. It is to be regretted that in India to-day there are no scholars who have the ability to penetrate into the heart of Tibet or China for the discovery of valuable records.

Hiouen Thsang visited the court of the celebrated King Siladaitya Harsha Vardhana at Kanouj, the ancient Kanya Kubja of the Pali texts. This king reigned from 610 A.D. to 650 A.D.

This great king, according to Hiouen Tsang, "had 60,000 war elephants and 100,000 cavalry. After thirty years his arms reposed, and he governed everywhere in peace. He then practised to the utmost the rules of temperance, and sought to plant the tree of religious merit to such an extent that he forgot to sleep or to eat. He forbade the slaughter of any living thing or flesh as food throughout the five Indies on pain of death without pardon. He built on the bank of the river Ganges several thousand *stupas*, each about 100 feet high ; in all the highways of the towns and villages throughout India he erected *punyasalas*, provided with food and drink, and stationed there physicians with medicines, for travellers and poor persons round about, to be given without any stint. On all spots where there were holy traces of Buddha, he raised Sangharamas. Once in five years, he held the great assembly, called Moksha. He emptied his treasuries to give all away in charity, only reserving the soldiers' arms, which were unfit to give as alms. Constantly in his travelling palace, he would provide choice meats for men of all sorts of religions. The Buddhist priests would be perhaps a thousand ; the Brahmans five hundred." Vol. I, p. 214, Hiouen Thsang's Records of the Western World."

From all this it is evident that Buddha's religion was flourishing in the seventh century. If Sankara had succeeded

in distroying Buddhism, his efforts must have been made after the Pala kings, and this would bring the date down to the eleventh century. To hazard even a conjecture is rather unsafe, but taking all historical data into consideration, it is possible to think that the study of the religion of Buddha was neglected. Sarat Chandra Das, in his life of "Dipankara Atisa, "published in the Buddhist Text Society's Journal," gives an account of Buddhism in Magadha in the ninth century. Atisa, before starting on his Tibetan Mission, had uttered a prophecy that after his departure there would be a decline in Buddhism for two reasons, viz., the decline in the study of Buddhist Suttas by Bhikkhus and the looming signs in the distant horizon the coming invasion of Turukkhas. Atisa was born in the year 980 A.D., in the Royal family of Gour in Vikrampore in Bengal. His father was of the Royal race, his mother was a Brahmani (see J. B. Text Society, Vol. 1, Part 1, p. 7 note). Naya Pala was then reigning in Bengal. At the time of Atisa, in the temple of Vikrama there were 8,000 Bhikshus. His departure for Tibet was the sign of the downfall of Buddhism in India. In his absence, many monasteries will be empty. The looming signs prognosticate evil for India. Numerous Turukkhas are invading India.—P. 24, Journal B.T.S. This great priest of Bengal died in Tibet in 1053 A.D. at Nethen near Lhasa, at the age of seventy-three.

If we are to believe the records, left by Atisa, it is evident that in the eleventh century there was Buddhism in Bengal. The Buddhism of Western India, Cashmere and Gandahar must have been destroyed during the time of Atisa. In Bengal, there were Buddhists even in the latter part of the 12th century. The final stroke was given in 1200 A.D., by Bhaktiar Khiliji by the destruction of the 2,000 Bhikshus in the temple of Odantapuri which was also destroyed.

Buddha's Doctrine lasts so long as there are custodians to take care of it. It is like a jewel which has to be taken

care of. So long as the Bhikshus well and truly keep the precepts, so long will Buddhism live. Had Buddhism not been destroyed by the invading Turkhas, we would have the spectacle of seeing Bamian, Afghanistan, Gandhahar, the present Yuzufsai country, Chitral, and Cashmere to-day inhabited by a happy people, just as we find in Japan, Siam and Burma.

The entire destruction of Buddhism in India was accomplished by having the Bhikshus massacred, the sacred books burnt, and the temples destroyed. The lay Buddhists who survived the attacks either became devotees of the Brahmans or joined the religion of the Mahommedans. The light of this great Aryan religion, which had existed for nearly fifteen centuries in this holy Aryavarta, was blown out, and darkness had prevailed since then. For nearly 900 years Buddhism has been forgotten in northern India ; in Bengal and Behar for nearly 700 years.

For the first time, after this long period, an attempt is being made by the Maha-Bodhi Society to bring back the lost doctrine of Ancient Aryavarta. Since 1892 the Society has been making every effort to interest the Buddhists of Siam, Japan, Burmah and Ceylon in their holy land. Unfortunately it has not been successful in its labours so far. The desire to spread the doctrine in India has not yet come to these people. The king and the people of Siam are Buddhists ; but there is neither the love nor the desire in them to give the blessings of the Dharma to non-Buddhists. No self-sacrificing Bhikshus are to be found in Buddhist countries to-day. The Ancient Indian Bhikshus were men of great sublimity. They glorified their lives by their great sacrifice in crossing the Himalayas and the seas to give the Dharma to foreign people. Siam, Burmah, Tibet, Japan and Ceylon have a duty to perform in showing their gratitude to India. The King of Siam is in a position to help the propaganda in India. The cost of one entertainment at the hair-cutting ceremony of one of his sons of

His Majesty is enough to lay the basis of a propaganda in India. There are 15 millions of Panchamas in Southern India and over 140 millions of low castes all over India who could be brought under the influence of the holy Dharma.

The following figures are copied from the India Census Report of 1891 :—

Military caste	...	...	29,393,870
Landholders	...	...	47,927,361
Temple servants	...	...	320,530
Kayasthas	...	...	2,239,810
Cattle breeding caste	...	...	11,569,319
Agricultural labour	...	...	8,407,996
Brahmans	...	...	14,821,732
Traders	...	...	12,148,597
Goldsmiths	...	...	1,661,088
Barbers	...	...	3,729,934
Blacksmiths	...	...	2,625,103
Carpenters	...	...	3,442,201
Weavers	...	...	9,369,902
Washermen	...	...	2,824,451
Shepherds	...	...	5,152,175
Oil men	...	...	4,672,907
Potters	...	...	3,497,306
Line Workers	...	...	1,531,430
Refuse cleaners	...	...	6,363
Fishermen	...	...	8,261,878
Toddy drawers	...	...	4,785,210
Butchers	...	...	605,890
Leather workers	...	...	14,003,110
Village watchmen	...	...	12,808,300
Methers or Scavengers	...	...	3,984,303
Disreputable vagrants	...	...	400,969
Ascetics, viz. :—			
Gossains	...	...	321,612
Bairagies	...	...	275,604
Vaishnavas	...	...	469,052

Sadhus	...	...	376,130
Bawas	...	...	66,115
Fakirs	...	...	830,431
European population in India			166,428
Eurasians	...	...	81,044
Parsis	...	...	89,618
Indian Christians	...	...	1,807,092

Out of the total population of 286,205,456 there are only 12,071,249 who are termed Literates. Out of these 541,628 are females. The military landholders, Kayasthas, traders, and Brahmans may be brought under the category of high-caste Hindus. Deducting their number and the Indian Mahommedans, there are over 140 millions of so-called low-castes. Imagine the ignorance that reigns in India. Only 12 millions out of 286 millions of people are literate. 274 millions of people are ignorant of the first principles of elementary science.

Now, there is a great responsible work for the Buddhists. The English and American people are spending millions every year in trying to convert the people to their religion. A hundred years of labour has produced only 18,07,092 Native Christians in India. These are mostly from the low classes. Christianity can never become the religion of the people of India. It may take 140 centuries at the present rate of conversion to convert even the low classes. The Islamic conquerors laid waste territory and destroyed many millions of Aryan Indian people who declined to accept the doctrines of Islam. It is only the very low-castes that accepted the Koran during the Mahomedan invasion.

The only religion that will bring blessings upon the teeming millions of India, who are out-side the influence of caste, is the Dharma. *Vedas* are not for the *low-caste* and *Sudras*. Only the twice-born can study them. There is therefore, no universality in them. Buddha repudiated caste and he welcomed the casteless. He made an absolute sacrifice of self, and taught the doctrine to the ignorant

masses. The high castes have their Vedas. Out of the 286 millions of people, the 14 millions of Brahmans, 29 millions of military landholders, 47 millions of ordinary landholders, 12 millions of traders and 2 millions of Kayasths have a place in Indian society. Vedic religion does not recognize the Sudras and the low-castes. *There are 141 millions of these fallen people in India*, who are victims of ignorance, superstition and fatalism. To raise them to a higher level should be the aim of our Buddhist brothers of Japan, Burma, Siam, and Ceylon.

India by right belongs to Buddha. For 4 *asankhya* and 100,000 kalpas, the Prince of Kapilavastu had to be born in India many thousand million times to prepare himself for the great work of saving the world. The Prince of Kapilavastu gave up his royal home and his beautiful young wife, and his only son, in the bloom of manhood. He was 29 years old when he made the Great Renunciation. The saying that a prophet is not honoured in his own country is often repeated. It is a stupid saying without any significance. He is not a prophet who is not honoured in his own country. The greatness of Buddha was acknowledged by all. He was the Lord of all India during his life-time. In the *Pabbajja Sutta*, *Sutta Nipata* the Bodhisattva, the ascetic Prince, addressing King Bimbisara says :

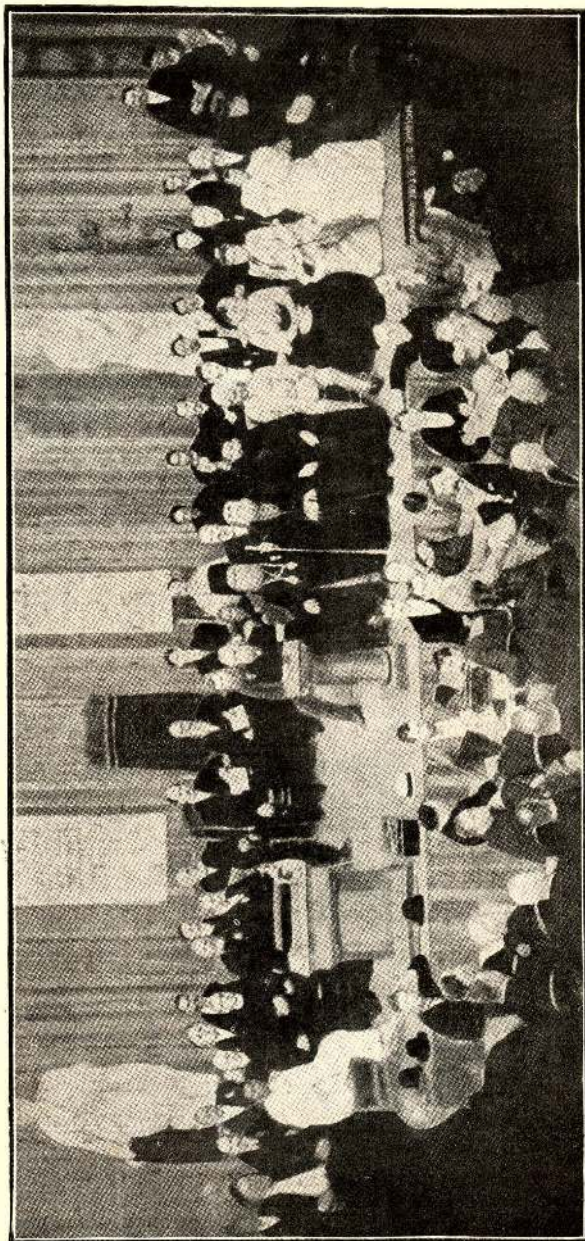
“Hard by the Himalayan slopes there dwells, O King, a Sakya race, descendants of the sun Aditya Bandhu ; from these I have sprung.” The proudest of all royal races were the Sakyas. In the geneological table of the solar line of Kings who reigned in India, the Sakya Rajahs are mentioned. All kings bowed down before him, his father became his disciple, his aunt, his cousins and his relations, all acknowledged him as their Teacher and Saviour. When he went to Kapilavastu at the request of his father, 14,000 Bhikshus escorted him. It was a glorious army of holy men. When he was in the Mahavana garden in Kapilavastu, divine

MAHA-BODHI



SRIMATI MALLIKA HEWAVITARNE LAMATANI
WHO IS NOW 86 YEARS OLD.
(MOTHER OF SRI DEVAMITTA DHAMMAPALA)

MAHA-BODHI



WORLD'S PARLIAMENT OF RELIGIONS, CHICAGO, IN SESSION. THE FIGURE IN COMPLETE WHITE SEATED AT THE EXTREME LEFT-HAND CORNER IS H. DHARMAPALA.

beings from ten thousand worlds came to hear His sweet voice. Some of the Devas sang :—

*Ye keci Buddham saranam gata se
Nate gamissanti apaya bhumim
Pahaya manussam deham
Deva kayam paripuressanti*

“DEVA SAMYUTTA, SAMYUTTA NIKAYA”.

He who takes the Buddha's refuge
To the realms of suffering will not go,
When the human body is cast off
Will to the celestial realms go.

—(From “*The Journal of the Maha Bodhi Society*,”
June and July, 1899.)

FOR PEACE AND CULTURE

BY V. SARTI.

Since time immemorial it has been the beneficial privilege of humanity that during periods of economic hardship, political unrest and spiritual unbalancedness there always appears in the world a great positive figure, standing out unwaveringly, not affected by the turmoil of the physical world, leading and guiding humanity towards Light, like a beacon rock. At present we are passing through such a tense period and it is especially befitting to remember this great privilege. It is by looking for this great helper, by whole-hearted devotion and co-operation with the work, he has outlined, and by a clear and definite realization of the fact that outside this positive Path towards Light there can only be final ruin in the chaos of ignorance, that we can re-establish the vital equilibrium and save ourselves from hopeless drowning in poverty, vulgarity, hatred, disease and debasity.

The signs by which we can recognize the great helper, is that he will invariably hold highest the torch of Peace, Culture and Creative Activity, towards highest spirituality,

as manifested in all fields of existence : in religion, art, science, economics, etc.

Whilst there are many such leaders in their local sphere of activity and guiding their own people or race, there is amongst the few one outstanding world figure, unifying the peaceful cultural aspirations of mankind and guiding it in all the multiform aspects of existence and this leader of World Culture is Nicholas Roerich.

Born in Russia in 1874, having early become the leading personality in the field of Art, he was appointed in 1906 Director of the Academy for Encouragement of Fine Arts, which developed tremendously under his leadership, became in 1910 First President of the "World of Art", a Society renowned throughout Europe, and in 1915 the 25th anniversary of his enlightened activity was solemnly celebrated. Before the revolution he leaves Russia, goes to Finland and hence to Sweden. Nicholas Roerich holds an exhibition of his paintings in London in May 1920 and in December of the same year he exhibits his paintings at Kingore Gallery, New York. His paintings then travel and visit most of the important cities of the United States. Many young enthusiasts respond to his call for Beauty and Culture and an understanding devoted group of Americans founds the Roerich Museum. Nicholas Roerich, within the short period of a few years, lays the foundation of a number of Institutions in America in most varying fields of human life. These Institutions have now, within hardly a decade, become not only leading cultural centres of that continent, but have radiated their cultural and educational activities all over the world, giving birth to numerous sister organizations and societies in even the remotest corners of the world. Roerich's beneficial teachings, encouraging to creative labour, showing that difficulties in life are only steps and thus possibilities for higher ascent, his unifying peaceful interchange of human understanding, have been helping everyone to grow, by what is best in themselves. Thus those who benefit by the wisdom

of his teaching are not monotonously standardized, but are as multiform in their expression as the beauty of growing Life itself. Thus he helps everyone in his own way, and his followers include not only people of every nation from East to West and North to South, but also so diverse men of the world, as scientists, clergymen, artists, statesmen, philosophers, bankers, workmen, etc. This is so because Roerich feels with his heart the mentality of everyone, speaks everybody's language, synthesizes the life and beauty of the whole Cosmos. This multiformity of Nicholas Roerich is naturally first of all expressed in the Institutions, which he has founded, begun, developed and continuously inspires in their uninterrupted expansion.

It is impossible to express on paper the uplifting beauty of the Roerich Museum itself, containing more than a thousand canvasses of this master. The Roerich Museum is housed in the twenty-eight storey skyscraper building in New-York. One can find no better method of describing this Museum in an article, than going through the Museum's halls and enumerating some of the names of Roerich's paintings. These names speak for themselves and the searching and learning hearts will understand the radiant canvasses : Sancta Series : "And we open the Gates", "And we do not fear", "And we continue fishing", "And we are trying", "And we see", "And we bring Light" ; "The Messenger", "The Miracle", "Saintly Guests". Wisdom Series : "Fire Blossom", "Chintamani", "She who leads", "Burning of Darkness" ; Banner of the East Series : "Mother of the World", "Buddha the Conqueror", "Signs of Christ", "Lao Tze", "Moses—The Leader", "Padma Sambhava", "Tsong-Kha-Pa", "Mohammed on Mt. Hira", "Confucius the Just One", "Sergius, The Builder", "Milarapa", "Nagarjuna, The Conqueror of the Serpent", "Oiro, The Messenger of the White Burkhan", "The Command of Rigden-Jalpo", "Sarakha, The Blessed Arrow", "Buddha, The Tester", "Signs of Maitreya", "Krishna", "The Bhagavan", "Master's

Command", "Madonna Labopris", "Chengiz-Khan Series", "Lumen Coeli", "St. Panteleimon, The Healer", "Queen of Heaven", "Fiat Rex", "Flowers of Timur" and an endless string of similar calling uplifting subjects.

Nicholas Roerich has founded and continuously guides the following Institutions.

The Master Institute of United Arts, founded in New-York, on Nov. 17, 1921 has the following motto taken from Nicholas Roerich's "Path of Blessing" : "Art will unify all humanity. Art is one—indivisible. Art has its many branches, yet all are one. Art is the manifestation of the coming synthesis. Art is for all. Everyone will enjoy true art. The gates of the "Sacred Source" must be wide open for everybody, and the light of Art will influence numerous hearts with a new love". The Master Institute of United Arts unites under one roof the greatest variety of faculties ; piano, organ, voice, violin, violoncello, painting and drawing, etching, theatre decoration, interior decoration, tapestry weaving, architecture, sculpture, ballet, chamber music, orchestra and opera, solfege, church music, drama, diction, poetry, literature, journalism, art, photography, folk songs, lecturing, etc. etc. There is also in the Roerich Museum an Institute for Advanced Education.

Corona Mudi, International Art Centre, was founded in New-York in 1922 and has as its motto the following passage from Nicholas Roerich's "Beauty and Wisdom" : "Humanity is facing coming events of cosmic greatness. Humanity already realizes that all occurrences are not accidental. The time for the construction of future is at hand. Before our eyes a revaluation of values is being witnessed. When we proclaim : Love, Beauty and Action, we know verily, that we pronounce the formula of the international language and this formula must enter every-day life. The Sign of Beauty will open all sacred Gates, beneath the Sign of Beauty we walk joyfully, with Beauty we conquer, through Beauty we pray, in Beauty we are united and now we affirm these

words not on the snowy heights, but amidst the turmoil of the city, and realizing the path of true reality, we greet with a happy smile the future." The International Art Centre holds exhibitions, arranges productions, lectures, concerts, encourages exchange of exhibitions between foreign nations, arranges touring and loan exhibitions and generally sponsors movements in every branch of Art. The latest exhibitions held in the Roerich Museum include French, German, Australian, South-American, South-African, Japanese and at this moment Canadian and Finnish exhibitions are in progress, helping in a tremendous degree to bring together an inner inter-understanding of all nations.

Urusvati Himalayan Research Institute was founded by Nicholas and Helena Roerich, and has its Headquarters in the Himalayas in Kulu, Naggar, where land and buildings have been donated by Nicholas Roerich for scientific research work in the field of archæology, philology, botany and general biology. A biochemical and cancer research laboratory is under construction with the special object of conducting research in ancient Ayur-vedic fields and in Tibetan pharmacopoeia and for analysis of the rich upper Himalayan medicinal flora, a large herbarium of which has already been collected. This Institute also publishes its official scientific organ "Urusvati Journal" a new issue of which has just appeared.

The Roerich Museum Press, New-York publishes the official organ of the Roerich Museum : The Bulletin, and volumes in all fields of Culture. Its "New-Era Library" comprises the following series : "Lights of Asia", "Lights of America", "Heroic Series", "Urusvati Series", "Collectors Series", "Roerich Museum Series", "Natural History Series", "Folk Lore Series", "Sayings of Eternity", "Songs and Sages". Nicholas Roerich's latest book "Realm of Light", as well as his "Heart of Asia", "Flame in Chalice", "Adamant" etc. had been published by this Press, as well as many books of

other authors: "Foundations of Buddhism", "American Artists", "Wandering Harp", "Goethe", etc.

During the last ten years there have come into life fifty two Roerich Societies, "devoted to the ideals of brotherhood and culture through art and science, as expressed in the teachings and paintings of Nicholas Roerich." There are twenty five such Societies in the United States, thirteen in South America, twelve in Europe and two in Asia. In his remarkable volume "Realm of Light" Nicholas Roerich talks to all these seekers of Truth and Light. Everywhere in the world he feels at home, in every country he underlines the best, rejoices at it, encourages, advises, sponsors its growth, and thus helps to ascend everyone—the true helper on the Path of Light and Highest Culture, which has given him the open admiration and gratitude of the world.

In his untiring help for humanity's needs, Nicholas Roerich has created the Banner of Peace for the protection of Cultural Treasures of the world. This Banner is the emblem of the Roerich Peace Pact, which has found widest response all over the world, as an undeferrable necessity. The First World Conference at Bruges of the Union International pour le Pacte Roerich held last September moved its adoption by Governments, scientific and artistic institutions (some of them counting millions of members) and statesmen. The book on "The Roerich Pact" gives thousands of enthusiastic votes which have been received within the first year only. Nicholas Roerich, by awakening in the people the reverence and appreciation of the world's cultural treasures, creates a new understanding amongst humanity and thus the Roerich Pact is not an abstract regulation against war, but it is a method of eliminating in the very consciousness of people the possibilities of hatred and destruction. For as Roerich himself says: "When the whole earth will be covered by the Banner of Peace protecting cultural treasures, there will be no field for war!"

The unity of cultural institutions of the world and their

constructive aspirations are bringing about the inception of a great new world body—The World League of Culture and the scope of this highest idealistic movement is indeed unlimited.

Nicholas Roerich's own personality is absolutely selfless, directed but to the Cause of the Common Good, and in its expression is cosmic. His creativeness is truly infinite. So much so that it has been even said by some art critics that all the paintings in the Roerich Museum could not have been painted by one person ! But who has seen him at work, at the same time painting, dictating an article and upholding a conversation, knows well that creativeness, versatility of occupation and movability are his outstanding attributes. For Roerich everything is ahead, so he never rests, but moves onwards, onwards in colossal strides. During less than a decade Roerich has crossed the Atlantic ocean six times and the Indian Ocean five times, has encircled with his Central Asiatic Expedition the whole of Inner Asia, covering many ten thousands of miles, through Kashmir, Ladak, Taklamakan, Dzungaria, Altai, Siberia, Mongolia, Tibet and back to India, crossing over thirty passes from 15,000 to 22,500 feet high, bringing back endless masterpieces of artistic achievements of Central Asiatic Beauty and numerous scientific data, related in his books "Altai-Himalaya" and "Shambhala" and in his son Dr. George Roerich's, recent work "Trails to Inmost Asia". And within the same decade were created not only the majority of his magnificent canvasses now in the Roerich Museum in New-York (which the American Press calls "The Cathedral of Culture"), but also all the Institutions and Societies above enumerated—truly an evidence of super-human grandeur of creative accomplishment ! Significant is the powerful portrait of Nicholas Roerich by his son Svetoslav Roerich, representing the master with a sacred casket in his hands.

In all his activities Madame Helena Roerich is inseparably and inspiringly participating and one always feels that the

world is entitled to expect a book on the noble life of her, who leads so self-sacrificingly, saintly and gloriously !

There is so much one would like to say about Nicholas Roerich—there are things on a spiritual, highest level, which can only be understood when the heart is conscious of a greater life, that transgresses the limitations of the world, which can think in the spirit in a cosmic way—and these higher conceptions cannot be explained in mere words, they are only understood from Heart to Heart. All those who have had the great privilege to come into personal contact, will have felt this greatness, which passes beyond worldly understanding. They will have felt how infinite are the sources from which this great leader towards the good of humanity draws his endless creativeness, beauty and bliss.

THE RIDDLE OF IMMORTALITY

BY DR. GEORGE GRIMM.

I.

The problem of immortality is the fundamental problem of mankind. To be sure, in many men the consciousness of the indestructibility of their being by death is so firmly rooted that this is no problem at all to them. Rather do they say with Spinoza: "We feel, and have the experience, that we are immortal." But at the same time there are not a few men in whom this basic consciousness is extinct. They decline to *believe* in any continued life after death on the authority of the churches. As the children of our scientific age they reject faith. They will only accept what permits of being scientifically proven to them; science, however, has proven the precise contrary, namely, that the immortality of man is an impossibility.

In fact, with us up to now, the conflict between knowledge and belief, and therewith, between science and religion, in no domain has been greater than precisely here. Since it will

considerably illumine the attitude of Buddhism towards our problem, let us define more closely this opposition.

Our religions as well as our science, start out with the tacit assumption that the essential nature of man must in any case consist in some one or other of his recognisable qualities, more especially, in his mental qualities, as being the noblest and most exalted. Now for science, all the mental functions of men, particularly his thinking and therewith his entire consciousness, are *essentially* bound up with his bodily organism ; also, these mental functions are *organic* functions, that is to say, functions of the bodily organism and can therefore continue in activity only so long as there exists this organism, inclusive of its finer material or astral constituents. However, upon this assumption common to both religion and science, that the essential nature of man consists precisely in these mental functions, the destruction of the human being by the death of the bodily organism, follows as a necessary consequence. Between religion which, in all its forms, culminates in the doctrine of the indestructibility of our essence, and science which demonstrates as doomed to death that which religion, as well as itself, declares to be the essential nature of man, the gulf is torn wide open.

At the same time there stands this fact, that neither of the two opponents is able to overthrow the other. Religion is not in a position seriously to contest the scientist's knowledge of the materiality even of the highest mental functions, and therewith the doctrine of the annihilation of the essential nature of man, which resides in these functions, upon the dissolution of the corporeal organism in death. And no science is able to weaken in other quarters, the overwhelming grounds for the fundamental dogma of every religion which is precisely the doctrine of the indestructibility of our essence by death.

II.

In such a conflict, what now is the position taken up by Buddhism which, claiming to be a religion of knowledge, here

also naturally, can only support itself upon logical grounds? The Buddhist says: "The fact that with you religion and science cannot come to terms with each other, indicates that on both sides truth and error must be intimately interwoven, inasmuch as the strength, nay, the invincibility, of each side lies in the truth it represents, its weakness, however, in the error with which it has amalgamated this truth."

What now is the truth on either side? True is the position taken up by science that all the mental functions are conditioned by the bodily organism. If the eyes go to ruin, then one has no more sensations of sight, no more perceptions, in short, no more sight-consciousness. If the ears become deaf, then there is no more hearing-consciousness. If the nose and the tongue get out of action, then one no longer has any smell and taste-consciousness. And in so far as the body, as organ of touch, loses the capacity of feeling, then also ceases touch-consciousness. Even with thinking it is all over, if the brain is seriously damaged; then one has no longer any consciousness, generally speaking. Any activity of the senses without an *organ* of the senses is just as impossible as digestion without a stomach. All consciousness which itself is again the sequel of sense-activity, is thus "conditioned by the corporeal organism, in the same way that, conditioned by a tree, a shadow may arise."

But as justified as is science in this direction, equally as justified is religion with its dogma of the indestructibility of our essence. That the two standpoints cannot be united,—the fault of this lies in the error with which each of them has knit up the truth it represents. Neither of them, however, succeeds in laying bare this error of the other side because it is the same error that prevails on both sides, so that thus each of them, with its discovery, would disavow itself. This error resides in their common *basis*, namely, that the essential nature of man consists in his mental qualities. Because this common basis is for each of them not to be questioned, and because it is

false, therefore is there no prospect of bridging over the gulf between science and religion so long as this common basis has not been proven false and recognised as such.

(To be continued.)

REVIVAL OF BUDDHISM

BY RAI BAHADUR PANDIT SHEO NARAIN, ADVOCATE.

There is no doubt people of India, particularly Hindus, know more of Buddhism now than they knew twenty five years ago. Modern materialism is creating a sort of indifference towards religion, as such, all over the world but the present state of mind cannot last long. Time is not far when a revulsion towards materialism will begin after the world had the taste of the sweets of it. Be it as it may, the spread of Buddhism has not been in the past due to force, or allurements for temporal advantages. It is a religion which cannot commercialise anything. Its basis is simplicity of life, eradication of superstitions, regulation of conduct according to the code of ethics taught by the Buddha. Mundane affairs are not discouraged but regulated on morality. Geography and ethnography are unknown to it.

To Burmese and Sinhalese, Indians owe some reacquaintance with Buddhist literature. They established Dharmasalas, Viharas in this country. A magnificent Vihara has lately been opened at Sarnath near Benares, but if a biblical phrase is permissible, "the harvest is plenty but the labourers are few." Hindus have any amount of praise for the Buddha, indeed they take pride in him but they do not seem inclined to revive it in India in preference to their gods and goddesses. I am inclined to think that Buddhism cannot make its headway in the present state of things among Hindus. Mohammadans in this country do not view Buddhism with approval. They do not concern themselves about its literature.

Indian Christians do not find in it any comfort or hope and are therefore not attracted by it though they admire Buddha as the founder of a proselytising religion. The depressed classes in India are in a strange predicament. Hindus fear their going over to other religions which allure them with better status and therefore Hindus relax caste rules in their favour to a limited extent. There is no organisation of Buddhist preachers to bring them in the fold of Buddhism and elevate them to a full status in society. Poor fellows are hanging in the balance and are being exploited by Semitic religions not for a genuine love for them but to make use of them, when converted, to serve political ends. I may here note that there is no successful Buddhist institution in India with Indian Bhikkhus, Indian funds, Indian management. In matter of civil rights we know that Sinhalese and Burmese follow in their countries certain laws and customs (*lex loci* as they are called) in which the element of Buddhism is predominant. Buddhists who live in some parts of India e.g. in Chittagong and in Himalayan Hills, mostly live like Hindus, follow Hindu law and in some instances are cosmopolitan in matters of worship.

Some time ago I wrote in the columns of the *Mahabodhi Journal*, that some Burmese members of the Legislative Assembly should be persuaded to introduce into the Legislative Council a bill to regulate matters of marriage, divorce, inheritance and cognate matters for Indian Buddhists basing it on the substratum of Hindu Law. Hindus are seeking modifications of some parts of Hindu Law with a view to remove obstacles in the way of Hindus forming one compact Hindu nation but they are met at each stage with opposition from orthodox Hindus. There has been a partial success for the reformers, hence civil marriages are resorted to when marriage according to religious restrictions cannot be legally valid between people of different persuasions. I would repeat the suggestion I have made before. My idea is that there are some Hindus who would openly embrace Buddhism had they been assured that

civil rights of converts to Buddhism are adequately regulated by legislation. Once a Buddhist Code of Indian Buddhist law is passed by the legislature, we may well hope that some Indians may become converts to Buddhism. They will then perceive that by conversion they have a definite law to follow. Thus if some Indians become Buddhists, we may hope, in course of time, to see Indian Buddhist churches in different provinces of India. In the present state of things I am afraid Burmese and Sinhalese being ignorant of the various languages in India will not prove effective preachers even if they acquire a smattering in some of them.

I have been watching the activities of the Mahabodhi Society ever since its foundation. I have been distributing Buddhist literature in Urdu and English for quarter of a century but what do I find? People take away my publications to read, some evince great avidity to be acquainted with the principles of Buddhism, others merely skip through some pages purely out of curiosity ; but none seems to be keen about Buddhism. Most of the Indians I have come in contact with labour under the impression that Buddhism is a god-less cheerless and a metaphysical cult for the philosophically minded people only and is therefore not suited to the aspirations and mental cravings of the masses.

I am therefore strongly of opinion that our endeavours should be directed to get a code of civil law passed by the legislature. Meanwhile we should throw broadcast literature on Buddhist subjects in all the vernaculars of India to pave the way for the revival of Buddhism. On Buddha day we should deliberate on this question and organise a band of workers who could write leaflets on Buddhist subjects in the vernaculars of India.

SPIRITUAL FACULTIES

Translated from the original Pali of Patisambhidamagga.

BY BRAHMACHARI DEVAPRIYA WALISINGHA.

In how many ways are the five spiritual faculties developed and well developed?

It is in ten ways that the five spiritual faculties developed and well developed.

By the abandonment and the well abandonment of faithlessness the spiritual faculty of faith is developed and well developed; and by the development and well development of faith, the abandonment and the well abandonment of faithlessness take place.

[Repeat the same with regard to energy, mindfulness concentration and wisdom substituting "energy" etc., in the place of "faith".]

Thus in these ten ways the development and the well development of the five spiritual faculties take place.

In how many ways are the five spiritual faculties developed; in how many ways do their development and the well development take place as also their tranquillisation and complete tranquillisation?

In four ways the five spiritual faculties are developed and in four ways their development and the well development as also their tranquillisation and complete tranquillisation take place.

At the moment of the attainment of the path of the stream, the five spiritual faculties are developed, and at the moment of the fruition of the attainment of the stream, the development and the well development as also their tranquillisation and complete tranquillisation take place.

[Repeat the same with regard to the "Once Returner", the "Never Returner" and arahat.]

This is the four-fold path purification, the four-fold purification of fruition, the four-fold purification by completely cutting off, and the four-fold purification by tranquillisation.

In these four ways the five spiritual faculties are developed and in four ways their development and the well development as also their tranquillisation and the complete tranquillisation take place.

In how many kinds of persons is there the development of the spiritual faculties? How many persons have the spiritual faculties (fully) developed?

Of eight persons there is the development of spiritual faculties. Three persons have the spiritual faculties (fully) developed.

Who are these eight persons in whom there is the development of the spiritual faculties?

(They are): Of the seven adepts and the ordinary lay man seeking after his own spiritual good.

Of these eight persons there is the development of the spiritual faculties.

Who are the three persons who have their spiritual faculties (fully) developed?

(1) The one who is awakened by hearing, the disciple of the Buddha who is free from the cankers, has the spiritual faculties (fully) developed; (2) the one who is intuitively awakened in the sense of self-created, has the spiritual faculties (fully) developed and (3) the Fully Awakened One, the Arahāt, in the sense of the immeasurable, has the spiritual faculties (fully) developed.

Thus is the development of the spiritual faculties of the eight persons and these (latter) three persons have their spiritual faculties (fully) developed.

BUDDHISM IN GERMANY

By K. FISCHER.

Buddhist activities have been started in Germany before the war. A small circle of persons eager to find mental help and support in the Doctrine of the great Indian Sage, held meetings at that time and also a German Buddhist journal was printed. Yet taking the Germans in general, we must admit that they were perfectly ignorant of Buddhism. In fact, as long as all was going on well who would be found willing to hear the Doctrine that characterised all life as suffering? When, however, the conditions of existence in Europe and especially in Germany had suffered a violent shock through the great war and its outcome had ruined our splendid economics, then the man of the West realized that life points towards a basis that though it had been overlooked for the last 100 years, should not be neglected. He realized that the religious man stands before the political man and as the official representatives of religious life, the Christian churches had proved insufficient for the wants of man, he turned his searching glance towards the East as towards the origin of all religious life. It was Buddhism that was particularly qualified by a tradition of thousands of years to supply to the religious need of man. The result was a sudden increase of interest in the Doctrine of the Buddha Gotama who discovered actuality 2500 years ago, when he, as prince Siddhattha of the Sakya family, had left his wife and child and life of luxury in his father's house to seek the truth as a religious mendicant.

We must thank Dr. P. Dalhke in the first place for making it possible for any sincere searcher to supply to his religious wants. During decades of studies in Buddhist lands, in Ceylon especially, Dr. Dalhke as it were more and more developed

into the Doctrine. Though his first Buddhist publications had impressed strongly all unprejudiced minds, yet not content with spreading Buddhist literature only, Dr. Dalhke resolved to set the germ for Buddhist Life in Europe. He therefore built the Buddhist House at Berlin-Frohnau, that was intended to be a centre for Buddhist activities in Germany. In autumn 1924 the Buddhist House first attracted public attention. It was then that Dr. Dalhke arranged the celebration of Uposatha on fullmoon days.

The Buddhist House attracted many seekers of the truth. Unfortunately the founder of the House was unable to carry out his plans regarding the financial support of his foundation, neither could any substantial help be found from other quarters. Yet it has been possible also after Dr. Dahlke's death, in spring 1928, to celebrate Uposatha on every full-moon night.

Meanwhile general interest in Buddhism has declined. Yet more earnest seekers have remained true to the Doctrine. This may be seen on Uposatha days, when everybody is welcome to take part in the ceremony. 80 or 100 and even more visitors come regularly eager to find stimulation in the teaching of the Buddha Gotama.

We do not merely discuss the Buddha's doctrine in detail, but attempt to show that "Right Insight" as meditated by the Buddha, the teacher of Actuality, will give a modern person really all he wants and solve his many problems. Wrong thinking really is at the bottom of these problems and the dissolution of the false circle that life itself produces must be attempted. Buddhism touching Actuality i.e., life at the very root, shows that every person is the maker of his destiny by his own doing. This is a principle for action as it is for every form of growth: such as the nutriment, even so the fruit; the word "nutriment" taken in the mental sense as well as the psychic and thus including the whole of the life process. Evil action in thought, in word, in deed has an evil result, good action has a good result. Every selfish doing will be understood as evil action and any doing tending to the dissolu-

tion of selfishness regarded as good action, that is, practically renunciation and recollection. It is said (Majjh. 9) that "to destroy life is evil, to steal, to lead an impure life, to tell a falsehood, to calumniate, coarse language, idle talk, craving, ill-will and false insight are evil." To abstain from these evil things and Right Insight—this is good action.

As long as a person does not realize that he himself is the maker of his destiny craving shall drive him from one existence to the other low or high according to his doing without ever setting his heart at rest. As long as a person lacks a kind disposition, kind words and deeds cannot be expected from him. Not before Right Insight is acquired this wretched wandering through the universe will disappear ; however by patience and perseverance the complete overcoming of craving may become possible some day and thus bring to cessation birth, old age, disease and death and therewith all suffering. By extinguishing lust, hatred and ignorance man brings to a final close the beginningless chain of existence.

In spite of all the misery of outward circumstances, we have in our days the great advantage that even in Europe instruction in the Buddha-Dhamma has become possible, in the unique teaching of Actuality. The only means of propagating Buddhism is by teaching the Doctrine. Therefore any person who has been instructed himself will think it his duty to communicate his understanding to others. For this purpose public meetings are held on every Wednesday at the Buddhist Holzhaus in Berlin-Frohpau where Buddhism is taught and discussed, and a journal "Buddhistisches Leben und Denkers (Buddhist Life and Thinking) appears in print.

Even though the Buddhist movement in Germany is not great in numbers—it would hardly be possible to state the number of adherents in Germany—yet it bears the living trace of self-reliant growth.

Besides Dr. Dahlke's adherents there is another Buddhist movement in Berlin called "The Community around Buddha"

which also publishes a journal called "Der Buddhaweg und wir Buddhisten."

Small circles of Buddhists hold meetings in München, Königsberg, Köln and Hannover.

"The best of all gifts is the gift of the Dhamma."

HELLS IN BUDDHIST LITERATURE

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

In my work, "Heaven and Hell in Buddhist Perspective"¹ I have set before the reader ideas of Heaven and Hell prevalent among the people at the time of the Buddha. This paper contains some new and interesting information about Buddhist hells only.

The Mahāvastu which is one of the important books of the Lokottaravādin sect of the Buddhists contains a very interesting account of eight hells. The eight hells are the following:—(1) Sañjīva, Kālasūtra, Saṅghāta, Raurava, Mahāraurava, Mahāvīci, Tapana and Pratāpana. Each hell is divided into four parts and contains four gates. It is one hundred yojanas in width and surrounded by iron walls. All the rooms of each hell are full of hellish fires and each room is hundred yojanas in extent. Here great sinners suffer terribly for hundred years and are burnt for hundred years. The guards of hell beat the sinners with iron rods.² In the Sañjīva hell creatures are hung with heads downwards and legs upwards. They quarrel with one another and hurt one another with iron nails. They feel burning sensation all over the bodies. The creatures freed from this hell fall into the Kukkula hell where they suffer much being burnt by the fire of husks. Set free from this hell they fall into Kunapa hell where the asses tear their bodies, eat their flesh and suck their blood. Seeing the

¹ Published in 1925 by Thacker, Spink & Co., Calcutta, Price Rs. 4/-.

² Mahāvastu (Ed. Senart), p. 9.

beautiful green leaves of the trees, they run towards them to seek happiness. Then the crows and vultures having iron faces suck the blood of the injured portions of their bodies and afterwards eat their flesh. The hellish creatures being terrified and hurt, run to the Asipatavana, where a large quantity of the blood of their bodies is shed. They then go to the banks of the Vaitaraṇī river and dive into its hot water. The guardians of hell pierce them with iron rods, throw them on the shore, make them eat iron molasses and drink water composed of iron and copper. Thus they suffer in this hell.

In the second hell the bodies of the sinners are hurt and blood comes out of them. They are cut from the heads to the shoulders. They attack one another in this horrible hell full of smoke.

The third hell stands in the midst of the two mountains extending over many yojanas and always keeping the fire burning. Here the guards of hell beat the sinners with weapons. They being terrified, find shelter in the mountains. In front of the sinners fire appears. They being terrified, come back and then at their back fire burns. The mountains then combine after making a terrible noise and oppress the sinners who feel pain but do not die.

In the fourth hell many hellish creatures are detained. Fire burns in their hands and they make a terrible noise.

In the fifth hell which is many yojanas in extent and always burning, the guards of hell punish the sinners with clubs in their hands. They move to and fro being puzzled and terrified.

In the sixth hell which is called Tapana hell, many sinners are detained here as in the fourth hell. Their flesh is eaten up after they are thrown on wet trees. They fall into swoon being reduced to skeleton. In consequence of their deeds cold wind blows and on all sides bitter burning sensation is felt and the sinners are burnt thereby.

In the seventh hell there stands a horrible mountain made up of fire and the sinners are pierced with pointed iron nails, still they do not die but they fall therefrom into the Kukkula

hell where they run hither and thither being scorched by burning fire. Being freed from this hell they drop down into the Kunapa hell where they are eaten up by black creatures. Set free from this hell they run towards the forest where they are attacked by vultures and crows. They then enter into the Asipatravana and Narakakumbha. Injured at the Asipatravana they dive into the hot water of the Vaitaraṇī river. The guards of hell pull them up from the water by iron hooks and throw them into the blazing fire. They then become hungry and thirsty and begin shouting at the top of their voice. The guards of hell make their mouths open by iron rods and forcibly thrust the red hot iron into their mouths. Their tongues, throats, intestines etc., are all burnt and they drop down on the ground but they do not die.

In the eighth or last hell fire runs amuck from the east to the west and from the west to the east, from the north to the south and *vice versa*. The entire hell appears as if an oven of fire. The sinners are burnt here like fuel. No doubt they feel much pain but they do not die. Thus we get a vivid account of the untold miseries and horrible sufferings of the sinners in Buddhist hells as described in the Mahāvastu (Senart's Ed. pp. 10 foll.).



SOME CURIOSITIES OF RELIGION

BY S. HALDAR.

The prevailing religion of the West is of Eastern origin and, although extravagant claims are made on its behalf by its followers, it shares many of the peculiarities of other Oriental religions, and in some of its grimmer aspects it goes one better than the rest. The founder of Christianity is said to have regarded all previous religious teachers with contempt. The writer of the Fourth Gospel makes him characterise his predecessors as thieves and robbers. Thus, Christians are taught to despise all men living outside their own magic circle. My own idea is that the real teaching of Jesus has in this, and in some other respects been grossly misrepresented in the books of the New Testament. Heathens, however, may with profit take note of the result of the teachings of the Churches as based on the Bible. In the early days of Christianity, the old Greek and Roman culture, to which Europe owes so much, was placed under a ban. St. Augustine boasted that in his Bishopric of Hippo it was impossible to find a single copy of the works of Cicero. Under his guidance the Council of Carthage forbade even the bishops to read heathen authors. Milton's "Areopagitica", a masterly defence of the liberty of the Press, was prohibited by Cromwell, who was a bigoted Puritan. In the eighteenth century Buffon expressed doubts, on geological grounds, regarding the truth of the Biblical account of the Creation ; but he was compelled by the theologians of the Sorbonne (the great theological faculty in the University of Paris) to retract his contradiction of Moses. John Wesley and other good Christians had no doubt that the theory of gravitation promulgated by Newton was erroneous. In 1864 in England there was drawn up a declaration expressing deep regret that scientific research was undermining

people's faith in the Word of God. In the same year Bishop Colenso, who was a great mathematician, was excommunicated for his critical analysis of the Old Testament. Trinity College, Cambridge, refused to allow a copy of Darwin's "Origin of Species" in its library. In Texas, U. S. A., at the present time, no Infidel, Atheist, or Agnostic can be employed in any capacity in the University and such books as Mr. Wells's "Outline of History" have been publicly burnt. Jowett was for ten years deprived of the emoluments of his office as Regius Professor of Greek at Oxford. He was obnoxious to heresy-hunters. He had long been suspected for the liberality of his religious opinions. *Punch* wrote :

"A little book Jowett made,
And argued not as one of truth afraid;
But Oxford Dons alike fear truth and Jowett,
And their proceedings not a little show it."

Christ Church, Oxford, refused to admit Robert Southey as a student on account of his independent religious views. Mr. J. B. S. Haldane, the eminent biologist, has stated that at the age of eighteen the authorities tried to sack him from Eton for introducing a copy of the "Riddle of the Universe" by Earnest Haeckel. Professor F. D. Maurice was deprived of his Professorial chair at King's College, London, because he ventured to call in question the doctrine of eternal punishment. Professor William R. Smith of Aberdeen was removed from office in 1881 on account of his critical views concerning the Old Testament published in the "Encyclopaedia Britannica" and elsewhere. Dean Milman's "History of the Jews" was denounced from the University pulpit in Oxford because Abraham, "the friend of God," was described in it as a "Sheik". The Rev. J. M. Thompson, Fellow of Magdalen College, Oxford, was subjected to penalties because he declared the miracles of the Virgin Birth of Christ and his physical Resurrection to be unhistorical. St. Louis (1126-70) had the Talmud and the Jewish libraries burnt. Pope John XXII commanded the bishops of France to destroy

Talmuds wherever found. Pope Eugenius destroyed many Jewish libraries. Dr. Priestly, an English Unitarian, had his library burnt in Birmingham by the mob for being an atheistic revolutionary. The Jesuits denounced Descartes as an Atheist and put his works upon the Index of Prohibited Books although he was a good Catholic, while the Protestant Divines of Holland declared him to be both a Jesuit and an Atheist. Vanini, the Italian free thinker was arrested and condemned, as an atheist, to have his tongue cut out, and to be strangled at the stake and his body to be afterwards burnt to ashes. The sentence was executed on February 9, 1619. Huxley wrote in "Lay Sermons": "There are one or two living men, who, a couple of centuries hence, will be remembered as Descartes is now, because they have produced great thoughts which will live and grow as long as mankind lasts. If the twenty-first century studies their history, it will find that the Christianity of the middle of the nineteenth century recognised them only as objects of vilification."

RHYTHM OF LIFE

BY BRAHMACHARI GOVINDA.

Threefold is the rhythm of life—
 taking,
 giving,
 self-absorbed:

Inhaling I take the world within me,
 Exhaling I give myself to the world,
 Emptied I live within myself—
 live
 without self
 and open again.

Inhaling I take the world within me,
 Exhaling I give myself to the world,
 Emptied I experience abundance
 Formless I fulfill the form.

THE NEW CIVILIZATION

BY ARTHUR C. MARCH.

Wesak Day is surely the greatest day in the history of the world, for on the first Wesak day was born among men the supreme teacher of mankind, he who set before it the noblest Goal, he who was himself the example of its attainment. Mankind struggles blindly in the darkness of ignorance, yearning for the light, seeking it in the world around him ; the Buddha came and bade him turn his gaze within. He taught man that in himself are to be found the *realities* of Life, and that if he will only set himself to develop his latent powers he will find all Truth and all wisdom will be his. The Buddha placed before mankind the most ennobling conception of man ever conceived—no miserable worm, tainted with original sin, the sport of a capricious deity, but a being of infinite possibilities and unlimited powers, who by his own efforts may become greater than the highest "god" the mind has yet conceived.

But he also taught that these qualities or powers are not the exclusive possession of the individual ; all share alike in them, and only by developing them with the right motives, and using them for the benefit of all, can they be a blessing to the individual and to the race.

This is where Buddhism differs fundamentally from all other religions. The "Soul" of man is not that which separates his from all other units of life, but that which binds him to them, making all life truly one great spiritual unity, the only deity which truly is.

When this great fact is grasped by the mind of man, it gives him a new outlook on life, a real conversion or "change of mind". He sees that all egoistic grasping can bring him only ill, that peace and well-being can come but to him who

works in harmony with this great truth, who *gives* instead of grasps, who works for *all* instead of for self.

If each man would but test the truth of this teaching in his daily life, what a different world we should live in. And this is true in a very literal sense, for the world is the creation of Man, the great forces of Nature which we consider as being utterly beyond the control of man being amenable to his will, when he has learnt how to use them rightly. The *iddhi* powers which Buddhism speaks of are much vaster powers than most of us dream.

But it is sufficient for most of us to learn to create a new earth by re-creating himself, by building up a noble character by power of right thinking and altruistic doing. Let each earnest Buddhist concentrate on that task, and a new humanity shall arise which shall sweep away all the evils of the past and build the grandest civilization man has yet known.

What a marvellous civilization a Buddhist civilization would be! A civilization based on Right, not on might: a civilization based on Love, not on hate: a civilization in which each unit would perfect himself by harmonious co-operation, instead of degrading himself by chaotic competition, yet one in which the individual would not be sacrificed for the supposed benefit of the community.

A Buddhist civilization would draw out all the best and noblest in a man, and would give every man the fullest opportunity of expressing his talents. What an era of Art, of Literature, of Science, would Buddhism as the religion of a race usher in! The ruins of Buddhist art in past centuries in India, Ceylon, Burma, China, Japan, Korea, all are earnest of what Buddhism will accomplish when greater opportunity shall permit of still greater work.

And that time must come: and it may not be far off. There is world turmoil, but such is only the pent-up poisons of egoism being thrown out of the system; the world disease will be healed, and health shall be restored.

The religions of the West have brought the sword of

strife ; but the age of strife is passing, and the Wisdom Religion of the Buddha must now take their place. The time is surely coming when the world will be weary of its petty strifes, when its cup of sorrow will overflow and *dukkha* will teach it to put aside concern for the illusory self to concentrate on the universal. Then shall Peace reign on earth once more.

The West has had a severe lesson, for it will be long before the karma of the last great war is worked out ; the East seemingly has not yet had its lesson. But above the clash of strife we hear whispers of a new era, prophesies of a "Messiah", of a hero king who is to bring an era of peace, of a Buddhist Kingdom which is to usher in a reign of peace. These rumours come from the soul of humanity arousing from its sleep to a cognition of that world where the limits of time and space are not. Thus sang the Devas before the Buddha came, and those who were not deafened by the din of earth, heard their songs.

Let us prepare ourselves for this future. Let us make ourselves worthy of rebirth at so auspicious a time. For assuredly we shall play our part in the new era, *if we strive to become worthy* of so great a karma.



A FEW DISTINCTIVE FEATURES OF BHAGAWAN BUDDHA'S REFORMATION

BY DR. A. L. NAIR, BOMBAY.

Buddha's great object in life lay in demolishing the unclean barriers between castes and castes, factions and factions ; and the constitution of his Sangha (Brotherhood) eloquently bears testimony to this fact. From the most erudite Brahmin monk to the lowest Pariah—the scavenger, all found equal scope for development and religious pursuit in the Sangha. Life ought to be equally respected, whether enshrined in a Brahmin or a Pariah or a beast, life ought to be held sacred, life ought to be given favourable ground for expansion and development and this natural corollary paved the way for the second great feature of Ahimsa (Non-Violence). He condemned in strong terms the killing of mute animals in sacrifices, which were performed for the attainment of supposed pleasures of the heavens. He repeated in no unmistakable language that this creates thirst for pleasures, for life and is a definite outcome of ignorance, narrowness and mistaken notion about the interpretation and the real definition of Dharma. He discovered that from the days of the Upanishads, the craze for renunciation and bloody sacrifices and Philosophic speculations, had gone on with such uninterrupted zeal and vigour that a mass of rituals, and formulas, ceremonies and beliefs was gradually coming up with the result that the humane and most essential interpretation of Dharma was buried therein and tradition, blind faith, perversion of truth, sectarian considerations and low level of religious mendicants, loomed large in the life of the people. Tradition had taken a strong hold of the mind of the people and in one place, Gotama, while addressing an assembly, says : "Oh Kalamas, don't believe in what I am

going to preach, because it is handed down by tradition, or it is so stated in holy works, or it can be so proved by inferential evidence or it suits my faith, or the person addressing is an eminent Sanyasi and hence venerable to me : but exercise your judgment and discretion and if it convinces you that it is true, believe in it." Gotama's attitude of approaching faith, created, therefore, a new atmosphere and thereby a great sensation. He, therefore, gave out his conception of Dharma as to how to conduct oneself in Life—took his stand upon character—good life (सौख्य)—ethics and psychology combined. He made mind the starting point ; and how to conquer the mind, control and develop it by purifying it, is the essence of his Dharma. He thus gave to the world his simplest conception of Dharma as constituting (सौख्य) morality then समाधि or concentration and प्रज्ञा or wisdom. He made man responsible for his own acts and responsible to his own self and threw into back ground the common belief that God rules the destiny of man. He no doubt believed in gods as beings, but they were quite powerless to change the Karma of the man, every man cannot exempt himself from the all powerful effects of his Karma, even the gods are not exempt from it. He made man *literally* responsible to himself that he may stand on his own legs and bring about his own salvation by the dint of his own exertion and life of struggle ! This is no metaphor, but a stern truth. Thus having made man responsible to himself, he removed the barriers of castes or sex in the matter of pursuit for moral development. He did not believe that the Sudra had no right to repeat the Agamas, but threw open the gates of immortality to all those who had ears to listen ! This declaration infused a new spirit into the hearts of the masses, since they were thenceforward made free agents to act and this gave a very good start towards the attainment of spiritual and ethical prosperity in India. He then showed clearly to the world that there is suffering in the world—in manifold forms—a stern

truth and the essential and most fundamental duty of man lay in fighting it out and then attaining his salvation. He thus made man an active worker, rather than a brooding pessimist. This tie of suffering, bound life together and keen sympathy and fellow-feeling soon arose in Buddhist India. Strenuous work for the betterment of the suffering humanity was the motto and for this purpose a band of self-sacrificing, energetic young men and women were required. Thus there was the foundation of the Sangha and soon the Vihara had localised it. The Vihara proved out to be a centre of work and energy and the Bhikkhus and the Bhikkhunis were the distributors of that energy among the masses.

Art was made use of by the Buddhists as expressing the different activities of life in terms of religion and a necessary equipment for the upliftment of mind, a short cut to spiritual development : Sanchi, Bahrut, Amaravati, with their stone carvings and Jataka Stories, and artistic workmanship bear eloquent testimony to this great truth. Neither were the Buddhists unaware of the grandeur and solemnity of Nature. The situation of the Buddhist caves clearly shows how the Buddha made use of Nature as a back ground and a help for mental exercises like Samadhi and various stages of meditation. It may be remarked without any touch of exaggeration that the Buddhist made Nature as the essential means of the pursuit of religious and spiritual exercises and a connecting link between man and beast.

The Vihara ever proves to be a good illustration of organised life. The old Gurukula institution gradually gave place to the Viharas, which were always near the towns and as such they were centres of enlightenment and culture for the laity. There were schools, and pupils and preceptors and thus education got more impetus from the fact that the teachers in the Vihara were devoted to life-long study and work and free from worldly cares and worries. Kings and ministers, politicians and commanders, merchants and weavers, men

and women, poor and the rich; the courtesan and the aristocrat always found in the Vihara a place where they could go for the spiritual edification !

The organisation of the Sangha too is a matter of great interest to a student of comparative Politics. The Bhikkhus in the Sangha, as a whole, constituted the Body. Their affairs were administered by that Body in meetings convened for the purpose. Every eligible member was required to attend such meeting and in case he was unable to attend the meeting he was to send a written statement allowing someone to record his vote by proxy. Cases were decided by majority of votes by the President. All the rules regarding the conduct of meetings speak very creditably about the organising and administrative capacity of the Buddhist Bhikkhus. The Vihara organisation was thoroughly democratic in constitution.

As for Education : The Buddhist period is marked by the existence of three big universities of Taxila, Nalanda and Vikramasila. The University of Taxila or तक्षशीला was of very great antiquity and enjoyed a great reputation like that of Oxford and Cambridge of modern times. It was known as a College, specialising students in various arts and sciences. Princes used to go to this University and were graduated before they assumed the reigns of Government. The story of a Physician named Jivaka is well known. He goes to the University and specialises himself in medicine and surgery and his professional feats and nature of surgical instruments throw a flood of light on the medical education in Buddhist India. The same subject is further illustrated by the Edicts of Asoka, who started Hospitals for men and beasts, who imported medicinal plants and trees from countries outside and got them planted in India. In fact the Buddhist Bhikkhus regarded this as one of their legitimate pursuits since it was aimed at alleviating the sufferings of humanity. In Anuradhapura and Mihintale there are witnessed remnants of

Hospitals with wards for the patients. It is certainly to the credit of Buddha that Ayurveda got its first real inspiration in Vaghabhatta, who himself was a Buddhist. It is really a thousand pities that no surer information should have been secured on this question of medical relief in Ancient India, beyond a few side lights that are available in the Buddhist literature.

The University of Nalanda was the most widely celebrated in those days. The Chinese travellers like Huen Tsang and Fa Hien have immortalised it by their descriptions. Every year thousands of students used to come from China, Tibet and Asiatic Tartery and other distant countries to India to drink deep at the Pyrean spring. There were professors in different subjects and there were competitive tests held every year when the candidate had to show his proficiency in his subject before his audience. Happy would be the day when a complete account is available of these seats of learning and medical hospitals.

Thus Buddhist Reformation was not merely a religious movement but it was a movement directed towards turning out works of active piety, altruistic and humanitarian work. It gave encouragement to the art of weaving and cloth-making. Then women knew how to card and spin and work on the loom and maintain themselves. The Bhikkhus' garment was made of cotton worked into cloth. Mention is made of a kind of चौबर (garment of a Bhikkhu) finished up within 24 hours beginning from the first process of carding. Was not India then self-supporting?

As for Agriculture : The Buddhist Bhikkhus had much encouraged agricultural pursuit. The Museum of Sanchi contains quite suggestive implements and relics that speak volumes about the agricultural life in the Buddhist India.

As for Arts : The magnificent arts of Sculpture, Architecture and paintings found in different caves of Sanchi, Karli, Ellora and Ajanta, stand as eternal wonders of the

orient and occident! The colour of Ajanta frescoes even now looking quite fresh and exhibiting the life of man in eloquent and artistic expression and gestures, will ever remain as one of the special features of the Buddhist Reformation.

As for Commerce : The Buddhist Jātakas speak as to how there was commerce going on between India and then known world. There are evidences to show that the Indian ships used to go to Alexandria and ships from outside used to touch Indian ports like *Sopara*. Ships used to go even as far as *Ratnadvipa* and *Suvarna Bhumi* which show how the country was quite alive to the necessity of carrying on trade with other lands, to enrich herself. The Port of *Bharukaccha* (भरुकच्छ) also bears testimony to the trade that was carried on in those times. The majority of the Merchants were either Buddhists or born sailors. In the *Karli* caves there is mention made of one gift given to *Karli*, by a donor from *Sopara*.

In conclusion, the features that are mentioned above, in detail, clearly go to show what is called Buddhist Reformation was not a movement, calculated to make India crippled, lame, narrow-minded, bigoted and obstinate, but it aimed at making India a land of prosperity and plenty. Independence and statesmanship, nationalism, tolerance of the faiths of others, brisk commerce, intelligence and politics—these are noticeable in the thoroughly self-reliant and glorious *Bharatarvarsha*! Are not *Bhagawan Buddha* and his teachings of any use to us in these days for the solution of many intricate and thorny political and social questions that beset us? Let us learn to know the value of that great son of *Jambudwipa*, who alone first made India truly great and carried the torch of *Aryan Culture* outside India out of sheer boundless Love for humanity and with a selfless desire to relieve it from suffering!

THE SACRED RELICS OF BUDDHIST INDIA

BY BHIKKHU OTTAMA OF BURMA.

In the middle of November last the world saw the opening of a great temple at Holy Isipatana, Sarnath, Benares. The Buddhists throughout the world must necessarily feel a deep sense of gratitude to the pioneers of the Buddhist movement in India—as a result of which a happy inauguration could take place within such a short period. Our heart-felt thanks must go to the Mahabodhi Society, Calcutta, and the Bengal Buddhist Association, Calcutta, which have worked side by side for forty years for the propagation of the Buddha Sāsana.

As a Bhikkhu of the Holy Order of the Lord Buddha it is my desire to bless the Mahabodhi Society for presenting to the public—to all Indians rich or poor, noble or humble, touchable or untouchable the holiest relic of the Lord Buddha for their devotional worship. The sacred treasures of the Buddhists of ancient India enshrined in monuments lay buried in the bowels of the earth and the dust of ages screened from public gaze the priceless monuments upon which was once focussed the devotional attention of millions of Buddhist hearts. All credit for bringing these hidden treasures to light must go to the Government of India—specially to the two indomitable Government Archæologists—Sir Alexander Cunningham and Sir John Marshall.

Days have long passed for people to believe in meaningless dogmas and to be satisfied with the mythological explanation of psychological truths. To-day faith has got to stand the test of science. Old ideas are fast changing and the whole world is bent upon finding the truths. Buddhism with no dogmas and based on logic is growing to be the most popular religion of the world. It is to-day closely studied in all educational and cultural centres and the Buddha Sasana seems

to be gaining ground everywhere. We saw at Sarnath representatives from almost all countries of the world. No other event in India has drawn together so many different nationalities of the world. Indeed at Sarnath East and West met together and joined hands in the cause of Buddhism. The archæological finds, apart from their historical importance have got other interests as well. The stupas, Chaityas, Viharas, and caves have got interest to a historian as well as to a seeker after truth. This becomes clear from the fact that with the demolition of these holy places, Buddhism was almost extinguished from the face of India. But now with the restoration of the sites sacred to the Buddhists, there are distinct signs of a revival of Buddhism.

Buddhism has secured for India a proud position in Architecture, Sculpture, Painting, Arts, Literature, and Philosophy. I wonder whether India progressed in any of these lines ever since Buddhism was banished from this country. The relics of Buddhist India will not only glorify India but will also serve to bind together all humanity in a common tie of fraternity. The day is far distant when the world will see one religion and real emancipation of all races, creeds and castes come about.

At present our duty is to carry on the laudable work that is being done. A large number of Buddhist pilgrims visit every year the holy sites which have been restored, but some of these places are not being kept in a way satisfactory to the Buddhists. There are about a dozen spots in India associated with the life and work of the Lord Buddha. It is highly desirable that after the restoration work is finished these places should be handed over to the Buddhists. The idea of Ven'ble Sri Devamitta Dhammapala to construct at Sarnath a Buddhist seat of learning cannot be too strongly eulogised. I hope the Buddhists of the world will very soon lay aside the stupor of centuries and gird up their loins to revive the Dhamma of the holy Tathagata in the world, for is it not said—*Dhammadānam sabbadānam jināti?*

REVIEW

Abhidhammattha-Sangaha—ein compendium Buddhistischer Philosophic und Psychologic Vol. I. by Brahmacari Govinda.

Brahmacari Govinda belongs to that glorious band of German scholars who have popularised the Buddha-Dhamma in Europe. And what marks him out from other scholars in Europe is that he, like Paul Dahlke and Martin Steinke, is not a dry thinker, but practises Buddhism in his own life and is thus a never-failing source of inspiration to all followers of the Buddha-Marga in the East as well as in the West. He entered the field of Buddhism under his former name, E. L. Hoffmann and in 1928 when he formally embraced the Buddhist faith in Ceylon, he assumed the Buddhist name Brahmacari Govinda. He has already published several books on Buddhist subjects—all of which testify to his keen insight in his problems and wonderful power of expression. One of his books was translated into Japanese by a professor of the Imperial University of Tokio and attracted much attention in the Far East. I believe he is already known to most of our readers for his valuable contributions to the Journal.

He calls the first volume of this book *Wesen und Wirken Des Bewusst-seins* (Essence and Doings of Consciousness) and it deals with—

- (i) Citta-Sangaha-Vibhāga
 - (ii) Cetasika-Sangaha-Vibhāga
 - (iii) Pakinnaka-Sangaha-Vibhāga
- and (iv) Vithi-Sangaha-Vibhāga.

The volume consists of three parallel parts : (i) the translation from the original Pali, (ii) a systematic analysis of the original text in the form of diagrams and tables and (iii) explanatory essays following each chapter. The transla-

tion can be compared with the Pali text, word for word with the aid of a special system of enumeration, so that even one who is not acquainted with Pali will be able to understand the terminology of the original text, its logical structure and composition as well as the relations between the fundamental ideas and concepts. Those who do not want to go into philological details will find the contents of every chapter explained in the following essays. Buddhist psychology is not only shown as an organic system, but also the principles on which it is based, the manner in which it is developed from the data of experience, and the reason for the arrangement and composition of the materials are explained. The book does not stop with the philological and psychological analysis but proceeds with up-to-date scientific methods to a positive synthesis of Buddhist psychology.

Some chapters of the book were already published, several years ago in the "Zeitschrift fuer Buddhismus" under the editorship of Dr. Wilhelm Geiger.

We congratulate the publisher, Ferdinand Schwab of Benares-Verlag on the wise choice of this book for publication. The get up is quite excellent.

Susil Chandra Khasnabis.

CROSSWAY OF KNOWLEDGE

BY BRAHMACHARI GOVINDA.

Death is not
 without the knowledge of death.
 Life is not
 without the knowledge of life.
 But the knowledge of life
 grows from the knowledge of death.
 Mortal are all those
 who know without being wise
 Deathless are all those beings
 who are without knowledge of death
 But immortal alone are those
 who perceive life and death.

GLEANINGS

FAMOUS HUNGARIAN VIOLINIST EMBRACES BUDDHISM.

As a result of the impression made on him by the study of Buddhism, Ferenc Vecsey, a famous Hungarian violinist, has embraced Buddhism. He has decided shortly to retire to his palace in Venice and spend the rest of his life in meditating on the teachings of Buddha. Vecsey first came into touch with Buddhism during a concert tour of the Far East.

—*Leader, March 18, 1932.*

BRITISH BUDDHIST MISSIONARIES TO PREACH IN LONDON PARKS.

Buddhist preachers at the street corners of London and in its public parks endeavouring to convert British crowds. This is part of a plan for a great drive that the London Buddhist Mission is about to launch.

The mission is financed by a wealthy Buddhist priest of Ceylon, the Ven'ble Anagarika Dhammapala, who realised all his possessions to provide funds to spread Buddhism throughout the world. These resources have been augmented recently by wealthy British Buddhists.

Today, two years after its establishment, the mission possesses about 400 members, among whom are several women well known in society circles.

Mr. Daya Hewavitane, the secretary of the mission, told me today: "The object of the drive is to clear up many misunderstandings which are connected with Buddhism among British people."—*The Evening Standard, 29th February, 1932.*

PREACHING TO MADRASIS.

Rev. Nilwakke Somananda Bhikkhu, who was appointed by the Maha-Bodhi Society, to carry on Buddhist propaganda in Tamil speaking districts of Madras, has begun preaching

once again, at Maha-Bodhi Ashram, Perambur, Madras. The first meeting was held on the 3rd January, 1932. After that a series of meetings were held regularly on every Sunday when he lectured on various subjects. Besides him eminent speakers have also taken part.

RELIGION OF THE TURKS

Neither the Turks nor the Mongols have ever been a religious people. The religious imagination, the zeal and enthusiasm which are so ardent among the Arabs, the Persians, and the slavs, have never aroused the apathy of the Turks and Mongols, and the Manchus. The religion which is most sympathetic to their phlegmatic character is certainly Buddhism. They are Buddhists temperamentally. Buddhism is the only religion natural to them. Islamism is foreign to their conceptions. Comparatively easily, without enthusiasm and without repugnance, the Turks have accepted other religions than Buddhism; they have become Magi, worshipping fire, Manichaeans, Nestorian Christians, Moslems; but their conversion has been due to chance, not to conviction. To controversy they are indifferent, for it is contrary to their mental placidity and to their military habits. The religions which they have definitely adopted they have practised loyally without alteration or discussion, as is befitting a people who call civilisation obedience, and the law of the state, yassak, military command. They have defended them like honest soldiers, offering for argument the one saint Louis recommends to the laymen against the Jews—a sword in the belly.

Like the ancient Chinese the ancient Turks recognised and venerated five elements incarnated in five persons. The five elements were earth, wood, metal, fire and water. The five persons were the yellow emperor in the centre, the blue emperor in the east, the red emperor in the south, the white emperor in the west, the Black emperor in the north. The most venerated element in these old cults was iron, the metal from which the arms were forged. It is mentioned in all the Turkish

legends. It was probably iron to which the Huns addressed their prayers and symbolised by a naked blade which the Romans called the sword of Mars. Byzantine ambassadors in the sixth century were present at a religious ceremony held on the frontiers of the Turkish dominion, during which iron was offered them. The old national names Timur, "iron" and Timurtash, "companion of iron" certainly have a religious origin—*Historians' History of the world, Vol. XXIV, page 262.*

CONSERVATION

The drainage of the caves at Ellora and Ajanta was further improved during the year at a cost of Rs. 3,268/-. The conservation of the frescoes at these two places is making steady progress. The frescoes of the ceiling of the Indra Sabha at Ellora and of Cave 11 of Ajanta were properly treated and made safe from further decay.—*Annual Report of the Archæological Department of H. E. H. Nizam's Dominion.*

TRANSFORMATION

BY BRAHMACHARI GOVINDA.

From the ocean arise
the forms of wandering clouds,
Filling with life and shape
the emptiness of the space.

From the eternal source
arise the forms of the beings,
Filling with joy and sorrow
the emptiness of the world.

The rivers unite the waters
of wandering clouds,
The ocean unites the rivers
unresting floods;

The saint unites the changing
forms of existence,
Unites and transcends the beings'
sorrow and joy.

NOTES AND NEWS

HAPPY WAISAKHA TO ALL.

The greatest day in the year for the Buddhist world is the full moon day of Vaisakha which falls on the 19th of May. Throughout the world where the joyous message of hope and deliverance given by the All Compassionate One has penetrated, the day will be observed with due solemnity ; and we, in India, will not fail to pay our collective homage to the greatest of world teachers. India has forgotten Him for long and has gone after other teachers. But the day is not far distant when He will occupy the place of honour conceded to Him for a thousand years. And so long as that position was unquestioned, India rose in the estimation of the world. Ceylon, Burma, Siam, China, and other countries which had the privilege of hearing the message of hope looked upon India as the "Holy Land". But with the disappearance of Buddhism from India in consequence of the Hindu revival movement, the Greater India lost touch with the "Holy Land". Indians themselves came under the grip of the Brahmin Theologians and they were made to perform all sorts of rites, sacrifices, and practices with the result the country became completely demoralised. When the hardy invaders swept down from the Hindukush, the country was in a state of utter disorder and they met with feeble if any opposition. Up to now India has not been able to recover from this deadly blow but signs are not wanting of a change for the better. This synchronises with the revival movement of Buddhism in this country, and it is well for Buddhists to consider the leading roll they will have to play in building up new India. Let them on this day when the "Light of the World" illuminated the whole universe, determine to spread far and wide their all compassionate Dhamma for the happiness of the people of this great country.

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MRS. RHYNS DAVIDS AND "HIGHER CRITICISM".

We wish to draw the attention of our readers to the article contributed by "Arya Dhamma" in which the writer, who is one of the few Eastern scholars whose erudition can be compared to that of Western scholars, makes a trenchant but dignified criticism of the mischievous writings of Mrs. Rhys Davids. The latter had done such splendid work at one period of her life, it makes one feel sad that in her declining years she should try to undo her own work. Doubtless she has lost her grip of the essence of the Dhamma and is today floating hopelessly in a sea of doubts. Yet she is audacious enough to attempt to alter the Dhamma and give her own interpretation as against those of such immortal commentators like Buddhaghosa. Hers is, however, not the whole fault. Both Buddhists and non-Buddhists had enthroned her as an authority without considering the obvious fact that she was *not a Buddhist*. She had taken to the study of Buddhism not for the sake of its sublime truths but as a mere profession and there are many of her type in the field of Buddhist studies today. At least after this lesson is it too much to expect that Buddhists will seriously consider the question of translating their religious works themselves into foreign languages?

* * * * *

KASHMERE BUDDHISTS.

It is gratifying to note that, as a result of the strong protests made by the Maha Bodhi Society and other Buddhist organisations, the Kashmere Government has at last done justice to the Buddhist community there. They were not only invited to send their representative to take part in the political conference but assured that they would be given representation in the Council as well. This is a great victory for the Buddhist community and we heartily congratulate His Highness and the Government of Kashmere State for the reasonable manner they have dealt with the question. Much, however, is left to be done. Buddhists of Kashmere are at a great disadvantage

owing to lack of education, facilities for the improvement of their social conditions, and development of their trade. It is the duty of the Government to give all facilities in this connection to the Buddhists who are an important section of the subjects of the state ; and we hope the spirit of reasonableness shown in connection with the Buddhist representation in the Council will also manifest in dealing with these urgent matters.

* * * * *

CHANG HTOONG AUNG AND THE ARAKAN MAHA BODHI FUND.

In spite of our requests year after year, the present sole surviving Trustee of the Arakan Maha Bodhi Society refuses to hand over the donations collected from the Buddhists of Arakan for the Society work in India. Similar collections were made in Mandalay, Rangoon and Colombo, but these amounts were duly paid and utilised for the good work. Mr. Chang Htoong alone remains silent with regard to the money that was entrusted to his care. Mr. Chang can have no claim whatever to this fund as it was the pious offering of the generous Buddhists of Arakan towards the dissemination of the Dhamma in India. The money is, therefore, sacred and to convert the same for private use by one individual is highly sacrilegious not to speak of its illegality and breach of trust. We hope Mr. Chang will see his folly even at this late hour. Will not the Buddhists of Arakan take up this matter before it is too late and compell the trustee to hand over the sum?

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SAMANERAS GO ON PILGRIMAGE.

Samaneras of the International Buddhist Institute accompanied by their teacher Revd. D. Sasanasiri, Mr. Sibnarayan Sen and the Secretary of the Maha Bodhi Society left Sarnath on the 15th March and visited Kusināra, Kapilavastu, Lumbini, and Sāvātthi. The party first halted one day at Kusināra where they performed their worship. They saw the Burmese workmen engaged in pasting gold leaves on the Parinirvana

Chaitya. The work was nearly complete and when the scaffoldings are removed the sight would be a magnificent one. Thence the party made their way to Lumbini, walking from Naugarh to the sacred site, a distance of 18 miles. They were delighted to notice that the Nepal Government had taken up the work of improving the site in right earnest and when the whole scheme is complete the hitherto dreaded fears of the road would be a matter of the past. Nearly 800 workmen were engaged in preparing the road while a special brick kiln had been set up for manufacturing bricks for the Rest House. When the road is ready it is expected that a bus service will commence from Naugarh. Buddhists of the world are indebted to His Highness the Maharaja of Nepal for the keen interest he is taking in the work. Kapilavastu was the next object of the party which they reached with little difficulty. The Secretary of the Siddhartha Sangha which has been established with the object of helping the pilgrims, accompanied the party from Naugarh. Kapilavastu has not been excavated and when this is done much material will be unearthed to confirm the expectation of valuable relics. Savatthi was the last place of the programme which the party reached after a night's rest at Sahoratgunj. Mr. S. P. Sahgal of the Balrampur Branch of the Maha Bodhi Society welcomed the party and made all arrangements for visiting the ruins. The party stayed in the nicely built Rest House of Revd. U. Ahsaya. After worshipping at the Jatavana monastery and thus earning much merit the party returned to Sarnath on the 23rd.

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H. R. H. PRINCE PRISDANG'S DONATION.

We are glad to announce that His Royal Highness Prince Prisdang of Siam has graciously donated Rs. 159 towards the Mulagandhakuti Vihara Fund. The prince is now in his eightieth year but is ever bent upon doing good and helping the cause of Buddhism. We wish him many more years of health and happiness.

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THE WAISAKHA NUMBER.

We are indebted to our contributors for the articles they have sent for publication in this issue. We are chiefly thankful to Brahmachari Govinda for the drawings he has specially made for "Maha Bodhi" from Buddhist symbols. Owing to lack of space we are compelled to withhold a number of articles sent for the special number but they will be published in later issues.

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VEN. SRI DEVAMITTA DHAMMAPALA'S HEALTH.

We deeply regret to inform our readers that the Ven. Sri Devamitta Dhammapala has fallen ill once again. On his way back to Benares he has caught a chill and he is confined to bed for over two weeks with an attack of bronchitis. He is under the treatment of Dr. Pramatha Nath Nandi and we earnestly hope that he will soon be restored to his former health.

* * * * *

THE LATE MRS. MARY, E. FOSTER'S LEGACY.

The last gracious act of the late Mrs. Mary E. Foster, the never-failing friend of the Sri Devamitta Dhammapala, was to leave in her last will a sum of \$50,000 to him for the improvement of the Foster Schools and Hospitals. In the history of modern Buddhism, there is no one equal to Mrs. Foster for her magnanimous generosity. She has been truly called the "Visakha of the Modern Buddhist World". May her noble aspirations be fulfilled.

The following is the extract in her last will referring to the legacy above mentioned:—

"Sixth: Whereas, one *Anagarika H. Dharmapala* of *Calcutta, India*, has opened and now has in operation The *Anagarika Dharmapala Schools and Hospitals* in *India* and on the *Island of Ceylon*, which schools and hospitals are known as the *Mrs. T. R. Foster Schools and Hospitals* and in which schools and hospitals I am greatly interested and desiring

that they may become prosperous and enduring institutions, and to assist the said Anagarika H. Dharmapala in their maintenance, I give and bequeath to the said *Anagarika H. Dharmapala* the sum of *Fifty Thousand Dollars* (\$50,000.00) to endow, or add to the endowment of the said schools and hospitals, and the payment of the said sum to the said Anagarika H. Dharmapala or to his successor and his receipt therefor shall exonerate my said executors from seeing to the application of the said sum of Fifty Thousand Dollars (\$50,000.00)."

* * * * *

MISUNDERSTANDING.

In my paper on 'A Note on Grammars, Dictionaries and Works on Rhetoric, Prosody, etc. of the Theravada Buddhists' published in March number of the Maha-Bodhi Journal I have used the expression 'there are many Pali teachers and lecturers who earn their livelihood by teaching Pali to the students' in the sense that there are many Pali teachers and lecturers who have devoted their time and energy to the teaching of Pali. Readers of the Journal should not misunderstand the meaning of the expression.

B. C. LAW.

FINANCIAL

MULAGANDHA KUTI VIHARA FUND.

Previously acknowledged Rs. 83,545-9-11. *Collected at Sarnath during the opening ceremony of the Vihara:—*

Mr. R. D. Abalishamy, Kaikawala, Rs. 5 ; Mr. J. D. S. W. Edrisingha, Welitara, Rs. 12-11 ; Mr. J. M. Rambanda, Kandy, Rs. 37-10 ; Mr. D. S. Jayasingha, Mulagampola, Rs. 5 ; Mr. W. D. R. Gunasekhara, Rs. 11-14 ; Rev. Saranatissa, Matale, Rs. 10 ; Mr. D. D. Kumarasena, Ratnapura, Rs. 10 ; Mr. Carolis Appu, Rs. 2-4 ; Mr. M. M. Kiripanti Upasaka, Rs. 5 ; Mr. G. S. Perelis, Colombo, Rs. 10 ; S. Dona Sophia Upasika, Rs. 3 ; Mr. K. A. G. Abhayagunawardhana, Rs. 40 ; Mr. S. D. M. Mahipala, Weligama, Rs. 10 ; Mr. E. W. Abhayaratna & Others, Rs. 20 ; Mr. P. M. Mudiyanse

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