

For forty-one years the Maha Bodhi Society has been working  
in India to revive the Buddha Dhamma in the land of  
the Buddhas—The Society expects your help.

# THE MAHA-BODHI

*Journal of the Maha Bodhi Society.*

## CONTENTS.

	PAGE
The First Anniversary of the Mulagandhakuti Vihara ... ..	493
Buddhism and Modern India, by Prof. P. B. Adhikari ... ..	494
A Pioneer Missionary—II., by S. Haldar ... ..	498
How man may conquer fear? by Bhikkhu Ananda ... ..	501
Anatta and Moral Responsibility, by A. B. Jayasundara ... ..	504
Love and Compassion ... ..	510
Paintings from Tibet ... ..	512
Sunita, the Scavenger ... ..	513
The Himalayan Adepts K. H. & M. and Buddhism ... ..	513
Message to Mahatma Gandhi ... ..	517
Our Central Shrine at Buddha Gaya ... ..	518
Notes & News—Brahmachari Devapriya Valisingh—Dr. Ambedkar— India During the Buddhist Period—How we are to Elevate the Depressed Class—Mrs. Annie Besant—The Hawaiian Buddhist Annual—Akyab Maha Bodhi Society—The Perambur Monastery	528

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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

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

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## THE MAHA-BODHI

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Estd. 1892.

Editor-in-Chief—SRI DEVAMITTA DHAMMAPALA

Associate Editor—DEVAPRIYA WALISINHA, B.A.

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# The Maha Bodhi Society

Founded by the Ven'ble ANAGARIKA DHARMAPALA

On 31st May,  $\frac{2435}{1891}$ .

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We want self-sacrificing men and women to carry on the work started by the Anagārika (now Bhikkhu) Dhammapala 41 years ago. For 2476 years the Buddha Dhamma existed.

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*Correspondence invited*

**BRAHMACHARI DEVAPRIYA,**

**SECRETARY, MAHA BODHI SOCIETY,**

**Holy Isipatana, Sarnath, Benares**



# THE MAHA-BODHI

Established May 1892

FOUNDED BY THE ANAGARIKA H. DHARMAPALA

अथ भिक्षुवे चारिकं बहुजनहिताय बहुजनसुखाय लोकानुकम्पाय अत्याय  
हिताय सुखाय देवमनुस्मानं । देसिथ भिक्षुवे धम्मं आदि कल्याणं मज्जे कल्याणं  
परियोसान कल्याणं सारथं सब्यञ्जनं केवलपरिपक्खं परिसुद्धं ब्रह्मचरिथं पकासेथ ।

*“Go ye, O Bhikkhus, and wander forth for the gain of the many, for the welfare of the many, in compassion for the world, for the good, for the gain, for the welfare of gods and men. Proclaim, O Bhikkhus, the Doctrine glorious, preach ye a life of holiness, perfect and pure.”—MAHAVAGGA, VINAYA PITAKA.*

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C. E. 1932

[ No. 11.

## THE FIRST ANNIVERSARY OF THE MULAGANDHAKUTI VIHARA

At the request of a large number of friends who desire to take part in the above function, the celebration will be held on the 27th, 28th and 29th December. This being a holiday period, it is more convenient for visitors from Buddhist countries to visit India. The programme, as announced, will consist of a Buddhist convention, Procession, Mela and Exhibition. The Holiest of the Holy Relics of the Lord Buddha which were kept enshrined within a stupa at Taxila for 20 centuries and were presented to the Maha Bodhi Society by the Government of India, will be exhibited for worship. For further particulars, apply to Secretary, Maha Bodhi Society, 4A, College Square, Calcutta.

**DO NOT FAIL TO VISIT THE HOLY PLACES AND  
TAKE PART IN THIS GREAT FESTIVAL.**

## BUDDHISM AND MODERN INDIA

BY PROF. PHANIBHUSAN ADHIKARI, BENARES.

Buddhism is coming to be revived in the land of its birth long after its decline and disappearance almost. The foundation of the *Mulagandhakuti Vihara* at the very spot where the Wheel of Dharma was first turned by the Tathagata Himself is no doubt highly significant for the purpose. The efforts that are being made by the Mahabodhi Society in the direction are indeed of very great value and so deserve due appreciation and wide sympathy. Already the society has started work at other centres in India, and it is well-known against what odds they are carrying on the work. The idea of founding a Vihara with an attached Buddhistic University on the very soil where the first of its kind was started by the great Founder Himself dates back to many years. The site had been selected, the plans made ready and the foundation-stone was also duly laid some nine years ago, but the actualisation of the idea was hitherto delayed, I understand, owing to lack of public support in this country. Even now the funds which have enabled the promoters of this movement to give shape to the idea are mostly of foreign origin. This shows the difficulties faced in this great undertaking and so speaks volumes for those whose untiring efforts have made it possible now to give a start to it. The seedling is laid down. The question is—will it find sufficient support in this land for its growth. Will it go on still needing foreign help for the purpose? Could it even have a continuous life, if it had to depend upon such precarious support from other countries? What is India herself prepared to do to keep alive in vigorous growth the plant, now of foreign graft, on the very soil which originally gave birth to it. These are the questions which naturally arise in our anxious mind when we review clearly

**“MAHA BODHI”**



The Buddha relics from the Great Stupa at Nagarjunakunda. The bone relic and gold reliquary are diametrically opposite to the Stupa.

"MAHA BODHI"



The Mulagandhakuti Vihara Library, Holy Isipatāna, Sarnath, Benares.



Inside view of the Library.



the past history of the decline of Buddhism in India and the present circumstances—the cultural, social and political changes—through which the country is passing now. Does India, as she is situated now, need a revival of what was once an important movement in her old history for the good of the people then? The zealous promoters of the present movement, out of sincere faith in the merits of their cause, no doubt think that they have no need to consider these problems, trusting as they must be doing, to the sure success of the sacred undertaking backed so deeply by its past glory. It may be they are right, as it has been found in many other cases that no cause really good fails ultimately, if carried on faithfully and ardently by its promoters. But the success has none—the less depended in such cases upon the actual circumstances which demanded the movement. Do we find any such demand in the present circumstances of this country for the revival of a faith, which she, for good or evil, allowed ones to decline and disappear almost. I say 'almost', for though Buddhism in its primitive form is a rare thing to find in India now, certain cults it gave rise to in the course of its spread and development are continuing still at certain places under disguised form and in different names, as, for instance, the Dharma cult in Bengal. Inwardly, it does not seem that Buddhism has died out. For the essentials of the teaching appear to have gradually merged into the general culture of the land and assimilated therewith, so that we are in a way Buddhists in culture now, though not in faith. This is also a matter of importance which has to be taken into consideration in connection with the present movement of revival. For what exactly is going to be revived by its enthusiastic promoters.

The idea underlying the movement is, so far as I understand, to spread the teachings of the Faith, as of old, not only in this land but also outside, through devoted workers specially trained for the purpose. This preparation needs a suitable Home (if we may be allowed to call it so) where the *Bhikṣhus* may live quietly and undergo the necessary training to make

them fit, both intellectually and spiritually, to undertake the work. The idea of the University is perhaps to serve the purpose of intellectual preparation, and it is commendable no doubt so far as it goes. The choice of the very spot whence the teachings spread originally, is also no doubt a happy one. Migadaya (present Saranath) has its hoary associations and unique sacredness for the purpose. But what are the teachings going to be like and what are the subjects going to be taught and studied at the University? For Buddhism, as a cult and a philosophy, has had a long course of development even in this land, not to speak of that which it has undergone, and is still undergoing, in other countries which are pre-eminently Buddhistic. Which of the various phases of the development going to be specially selected in the present undertaking? Not certainly the whole of them. If not, what special part of them? The movement, as it has been started, has its origin in what is called the Southern School and the Maha Bodhi Society hails from Ceylon. Is it the *Theravada*, which is supposed to be the oldest representation of the original teachings of Gautama himself, that is going to be revived in India, and the teachings at the new Vihara and University are to be simply on the lines held to be primitive? Is no phase of the later development into what is called *Mahayana* going to find a place there? But India, as it gave birth to the former, gave birth to the latter as well. Both belong to her past! Why then this partiality, if my surmise be correct, regarding the purpose of the present movement? The promoters of the movement have no doubt their own grounds for the choice, if there is one, and they may, let us hope, be justified by success in their endeavour. But will India accept it, in good faith, in her present condition. Would the nature of the teachings going to be undertaken suit her present circumstances? There is one thing true of Buddhism, as of nothing else of the kind so much, namely that it has always, in the course of the history accommodated itself to the actual condition of the people among whom it was spread, and its

various phases are partly due to this one feature of it. And why? The obvious reason is that the Buddha himself stood for no special cult, but for the removal of human suffering by going deeply into the very root of it. He stood for humanity and spoke for humanity itself, and not for any particular people. No wonder, therefore, that Buddhism is regarded as a universal religion. The teachings of the Enlightened One appeal to man in common, and the fine psychological observations on which the teachings are based are of the common mind of man. Buddhism is pre-eminently an ethical philosophy of life, and the ideal it sets up touches the common aspirations of man. But the effectuation of the ideal, in any case, demands necessarily consideration of the concrete circumstances and the level of understanding of the people concerned. For no ideal can be realised in the abstract. The revival of Buddhism, if it is to be effective, will have, therefore, to select out and emphasise that which is of universal value in the teachings of the Sakyamuni and work to bring them into touch with the actual circumstances, social and political, prevalent in India now, and with the general intellectual level of the people. There is no demand for a new religion or a new cult at present. We have already too many of them. What is wanted is an inwardness—a new spirit—to saturate and strengthen the struggles for the higher in our present life. There is much in the teachings of Gautama to furnish this spiritual inwardness. It would be well, I think, for the success of the movement, if it made this its special object, instead of creating another sect with its special cult by the side of the many that exist now. This is about the practical side. As to the theoretical side it is not definitely known yet on what lines the studies in the proposed University are to proceed. No selection and emphasis of any special philosophical doctrine or doctrines would do for the ideal of a University, which is to appeal to the intellectuals of this age. Let us hope the teachings there would be broad and liberal enough to include within their scope all the phases which

Buddhistic thought has presented in the course of its development and expansion.

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## A PIONEER MISSIONARY—II

BY S. HALDAR.

The Hindus and Buddhists who do not hold the dogma exclusive salvation, have always pursued a policy of "live and let live" towards people who profess other religions. The early missionaries in India met with a friendly reception from the Hindu Rajas generally. In Benares, the place which bears painful testimony to the vandalism of Moslem sovereigns in regard to Hindu places of worship, the Maharaja (Kashinaraesh) has made a free grant of a plot of land to the Moslem community for their Id prayers. The Hindus and Buddhists have, in practice, followed Christ's precept by turning to the striker of one cheek the other cheek also. The Maharaja of Travancore was friendly to Xavier and gave protection to his converts. Xavier was the Maharaja's guest and obtained his permission to convert his subjects in exchange for a mission which Xavier undertook on the Maharaja's behalf to the Governor-General at Goa. He "bestowed summary baptism upon ten thousand of the Maharaja's subjects in a month." The Machhwas knew nothing of the dogmas of Christianity but they "had simpler reasons for their conversion. Christianity was to them a not unpleasant rite which carried with it the appreciable advantage of protection by Portuguese cannon." Neophytes deputed by Xavier had converted villages on the coast of Manaar. These converts were wiped out in a general massacre of Christians. After the massacre of Manaar Xavier's Christian wrath superseded all other emotions. He departed a few days before Christmas for the north, where the Governor-General was, and returned to

Cochin within a month as an authorised officer of pious vengeance. Xavier was at this time completely engrossed in one of those politico-religious preoccupations to which the missionary temperament is subject. In his letters he speaks repeatedly of Ceylon and of the necessity of punishing the king who had dared to extirpate Christian converts. His thoughts are all fire and indignation against the infidel monarch, whom he will save from death if a Christian repentance is forthcoming, but who otherwise must expiate his crimes.

Xavier found Goa itself to be the Gomorrah of India. He was thrown into dismay by the spectacle of the life led by the Christians of the city and devoted his three months there (as on his later visits) to an attempt to arrest their degeneration. He perceived that it would be useless to attempt to Christianize the pagans and Mahommedans until the Christians could be used as an example. He wrote to Ignatius that the fruit of his labour was not good; and, indeed, four years after his death Malacca is again described (by Ualignani) as a centre of all wickedness.

This extraordinary man worked as a missionary for ten years only, out of which he spent some time in China, Japan and the Dutch Indies. During this short period he managed to baptize about forty thousand of the Hindu heathen. The *modus operandi* adopted by him is a reflection of the effulgence of this pioneer missionary. He did not learn any of the Indian languages and he employed interpreters who could not interpret. He described his own masterly method in a letter to his fellow Jesuit, Loyola: "You can imagine the life I lead here, and what my sermons are like, when neither the people can understand the interpreter nor the interpreter the preacher—to wit, myself. I ought to be a past-master in the language of dumb show. Nevertheless, I am not altogether idle, for I need no translator's help in the baptism of newly born children." This most brilliant and dazzling figure in the galaxy of missionaries was not at all satisfied with his bag of forty thousand converts in less than ten years. As a meek

agent of Christ he wrote to his friend Loyala: "The natives are so terribly wicked that they can never be expected to embrace Christianity." Later, on his suggestion, the King of Portugal directed his Viceroy and Deputy Governors in India to actively co-operate with the Jesuit Missions, and thenceforward the work of conversion went on merrily.

#### THE MIRACLES OF ST. FRANCIS XAVIER :

Travancore contributed its share to the literature of Xavier years later: it was related that he had raised the dead and that he had spoken the language of the country at once, without preparation. It was unfortunate for him that this 'gift of tongues' which was so liberally attributed to him after his death did not help him much in life. His copious correspondence is full of complaints about the difficulty of language in all countries. In this particular case he clearly states that he could not understand the inhabitants of Travancore nor they him. Perhaps the most wonderful of his miracles is that of the Crab and the Crucifix. The story runs: Xavier was on his way to Ceram through a sea sown with reefs, when a storm arose. He quieted the tempest by touching a wave with his crucifix. The waves swallowed the crucifix and subsided. A day later the ship reached Ceram, where Xavier disembarked. He walked along the beach with a Portuguese artillery-man (the narrator) when a crab moved majestically up out of the sea, carrying the crucifix in its claws. The creature deposited the emblem at Xavier's feet and returned to the sea.

The life of St. Francis Xavier furnishes a fascinating study of the spread of Christianity in India. It illustrates the readiness of an ignorant people, tied irrevocably down by the hoary authority of a priest-ridden religion to superstitious beliefs, to adopt another faith which is also based on credulity regarding the supernatural and on irrational fear of the unknown. In changing Christianity for their old religion the *hoi polloi* only left a weak and ill-organised system for one better

regulated but more specious. The step was an easy one. [Information for these notes has been freely drawn from an article on Francis of Xavier written by Mr. Vincent Sheean in *Asia* (New York) for February, 1929].

### HOW MAN MAY CONQUER FEAR?

A public discussion was held on the above subject at the Whitefield Central Mission, London, under the auspices of the Three-fold Movement. Sir Francis Younghusband took the chair and the speakers included—Rev. Albert D. Belden, B.D. (Christian), Dr. Hari Prasad Shastri (Hindu), Mr. A Yusuf Ali (Moslem), Rabbi Israel Mattuck (Jew) and Bhikkhu Ananda Kausalyayana ((Buddhist). The meeting was well attended.

Bhikkhu Ananda, speaking from the Buddhist point of view, said:—

Ladies and Gentlemen,

A boy in village was much afraid of going into a certain dark room of his house. He believed that there lived a terrible monster in that room, who would eat him up if he ever went in. His father did his best to assure the boy that there was nothing in the room and that he was afraid without any real cause. But the boy had seen the monster and he believed in himself more than in his father. Seeing that there was no way of saving the boy from the monster of his mental creation, his father thought of a plan and discussed it with his servant. The father and the servant both agreed.

One fine day the father called upon his boy and said: "Look here, my boy, all these days I thought that I was right and you were wrong, but now I find that you were right and I was wrong. Before I thought that there was no monster in the room, but now I have found out for myself that there is one and that he is a very dangerous one. We must all be

very careful about him." After a few days again he called his son and said: "Look, here, after so many days the devil has appeared to-day. I have decided to fight and kill him. If you would join me, then go and bring your stick, for there is no time to loose. The boy got excited, he had no time to think so he went into the house and brought his stick. When father and son entered that particular room they saw that really there was a giant there (for you know the servant was consulted in this connection). The father pointed out to the boy the ear of the giant and asked him to take courage. The boy, though a trifle afraid, still would not leave his father to face the monster alone. Father and son both fell on the monster with their sticks and the first Lathi blow that fell on the head of the monster was as hard as that which falls upon the head of the Indian Satayagrahi. The Monster or the servant concealed behind, shrieked. Then there came the second, the third and the fourth blow. The monster fell to the ground. The boy saw in the dark that something really did fall on the ground. Father and son rejoiced for they had killed the monster. The whole family celebrated the victory. Everybody was glad, for the boy now began to go into that room frequently without any fear. Here you see that the father, in order to kill the monster of the boy's mental creation, first had to create one and then kill him.

In this world, as a result of our faulty observations and faulty conduct, we have created thousands of fears and made ourselves their slaves. And if somebody tells us some straightforward way of conquering fear, we do not believe him. We require that our fear should first be materialised before us and then destroyed. I feel that it is because of this childish nature of ours that we have in different religions, so many different ways of conquering fear. Children when they swing up high in the air, are sometimes asked to shut their eyes if they ever feel afraid; as if a fall with closed eyes will not hurt them as much as with open eyes. A pigeon when attacked by a cat shuts its eyes. It thinks "Just as I do not see the cat,



similarly the cat also does not see me." But you know that this simply makes the task of the cat easier. Similarly there are many people who believe that one of the ways of escaping from fear is to shut ones eyes against it, to turn ones attention to something else. To shut ones eyes to fear is no way of escaping from it. It is far better to keep ones eyes open and face the danger, than to close them and be devoured by it.

Some people think and suggest that it is easier to run away from fear than to face it. But I tell you the testimony of those who have tried this experiment—the fear has never left them. It has followed them like a man's shadow. Here in this country you may not realise very vividly to what an extent a man is followed by his shadow ; but in Ceylon where we always have a fine day, it is impossible to escape from ones shadow.

Still others think that some external refuge might protect them. They driven by fear go to a mountain, to a sacred grove of trees, to certain tombs or resort to a magical formula or a Mantram. Others conceive of a higher being than themselves,—an Indra, a Brahma, a Shiva, and seek refuge under him. Others think of a being which they conceive to be highest of all and go for refuge under him. To all such fearful men, the Buddha points out: "None of these is a safe refuge, none of these can deliver any body from fear."

The refuge or the weapon which can conquer fear, according to Buddhism is other than all of these. You may be anxious to know what it is. It is so simple that when you know you will say that you already knew it. The weapon is to know the cause of fear and destroy the cause itself so that the effect may not rise at all. What is the cause of fear? The cause of fear according to Buddhism is the corruption of the heart which is the result of "Ardent lusts and longings, evil dispositions of the mind and all other such factors which make our lives impure." The Buddha in one of His discourses which have been handed down to his disciples from genera-

tion to generation for the last twenty-five hundred years, says : "All those who are unpurified in deeds, words, thoughts and manner life ; even because unpurified are seized with mortal fear and terror."

Therefore to one who wants to conquer fear, the Buddha says : "and I do not stand between you and the Buddha, for I quote directly from the Scriptures : Let him set upon himself the task of purifying his life—let him be pure of mind, deed and thought—let him escape from eager craving—let him be filled with loving kindness—let him be free from sloth and torpor—let him be serene of mind—let him not exalt himself and disparage others ; and thus let him become the conquer of all fear and forever."

This is the simple—no doubt somewhat uncompromising—Teaching of the Buddha—who does not give us any testimony whatsoever in support of what he says other than his own experience ; and asks us to believe in it only if it agrees with our own experience. I stated it as it is ; for I feel I should fail in my duty, if I minimise it in the least. May all creatures be happy !

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## ANATTA AND MORAL RESPONSIBILITY

BY A. B. JAYASUNDARA.

Our esteemed brother Pandit Sheo Narain's instructive contributions to successive issues of this Journal have kept alive the sustained interest of the readers. I feel sure they will join me in according him our grateful thanks.

In the August number he pertinently calls attention to a voluminous work by Mr. Har Dayal on "The Bodhisatva Doctrine", gives a lengthy quotation from that book and pathetically adds as follows :—

"One point has always puzzled me in my readings of Buddhist literature and it is this : What survives death to

bear the results of karma in one's life? . . . . I wish some learned Buddhist scholar who has studied the subject in Pali would throw some light on the subject to set at rest the controversy."

Let me confess at the outset that I do not intend to pose as "a Buddhist scholar who has studied the subject in Pali". Far from, it. But as an earnest student of the Dhamma, who experienced the same difficulty, our friend will pardon me, if I venture to intrude where angels should fear to tread.

Difficulties on religious questions are in the very nature of things altogether personal to the individual concerned. This is obviously the reason why Our Lord in common with other religious teachers, adopted the dialogical method of instruction. The most persuasive reasoning was the *argumentum ad hominem*. A fully sounded phesio or a set discourse seldom hit the point of an enquirer's doubt or difficulty.

I shall therefore with our learned brother's permission present my views on the question, at issue in the form of a dialogue, at the same time tendering him my humble apologies for the liberties I propose to take with him, by imputing to him words which he may perhaps repudiate.

S. N.—My friend, let us have a heart to heart exchange of views on the vested subject of "Anatta and Moral Responsibility."

A. D.—I shall be only too glad. But you must pardon me my short-comings.

S. N.—That is alright. We are not infallible—not even the youngest among us.

A. D.—That reminds me we both are past and three score years—I cannot consistently plead—'deal gently with the young man.'

S. N.—Let me plunge *in medias res*. To put it categorically—did the Buddha teach Anatta or Atta?

A. D.—Most emphatically Anatta and not Atta.

S. N.—Are you quite sure on the point?

A. D.—I am as certain as the sun is the centre of the

solar system. Until Copernicus discovered the heliocentric system the world believed the Ptolemaic geometric theory. Likewise, until the Lord Buddha proclaimed the Anatta-doctrine mankind was enmeshed in the ego-centric, atmanistic heresy.

S. N.—That sounds rather dogmatic, does it not? But quote your authority please.

A. D.—Why, my first authority is the First Step of the Eight-fold Path.

S. N.—That is strange indeed. Where is Anatta in the First Step? I cant find it.

A. D.—I am not surprised. In Sanyutta Nikāya, 21 (5) the Master says: “When one understands that form, feeling and the other khandhas are transient, subject to pain and soul-less (Anatta), in that case one possesses Right Understanding.”

S. N.—That bears you out, I admit. Do you then maintain that one who hugs the Atta-heresy, is a micchādiṭṭhi-ergo not a Buddhist?

A. D.—Most certainly yes, if we abide by the Master’s teaching.

S. N.—Your second authority please?

A. D.—I rely next on Anatta-lakkhanasutta, the second sermon delivered to the Pancavaggiya-bhikkhus on the fifth day after the first sermon—“The Turning of the Wheel of the Law.”

S. N.—Now my friend. There I think I catch you napping. I put to you this poser: Did not myriads attain Nibbana as a result of the first sermon, even before the specific discourse on Anatta-lakkhana was preached? If so the Anatta-teaching was not a *sine quanon* for winning Arahantship.

A. D.—Bear with me sir, for a moment. The wonder is that not one of the five bhikkhus, let alone the myriads of Devas and Brahmas, became an Arahant, on hearing the first sermon and only one out of the five namely Añña Kond añña gained the “Spotless Eye of Truth” as a Sotāpanna.

S. N.—But how did Añña Kondañña break the fetter of Sakkāya-diṭṭhi without the aid of the Anatta-teaching?

A. D.—Quite right sir, that is just the point, I am glad you appreciate it. May I recall what I have already said? I showed you by a quotation from Sanyutta, that Anatta is implicit in the First Step of the Path; and that fact barely sufficed a Sotapanna to break asunder the gross fetter of Sakkāya-diṭṭhi. But the explicit elucidation of Anatta in the second sermon was a *sine quanon* for an Arahant to do away with the finer fetters of Māya, Uddhacca and Avijjā.

S. N.—I regret I do not follow you. Do you contend seriously that full realisation of Anatta is not indispensable to break a gross fetter, where as it is essential to get rid of a finer fetter?

A. D.—That does sound paradoxical. But I humbly submit it is so. Every Arahant extinguishes the Asavas, but not the Anusaya (tendencies) to such Asavas, which a Buddha alone can eliminate. Does that not demonstrate to a nicety, that a keener Insight, a greater Realisation is essential to get rid of a finer and therefore more elusive evil?

S. N.—Bravo friend! That hits the nail on the head. If is sound reasoning, I grant. But need we further particularise about a basic teaching like Anatta?

A. D.—Surely not, Anatta runs like a streak of scarlet right through the Piṭakas. There is no mistake about that. One can gauge its utmost value from these facts. It is by the clear Insight into the reality of things—Yathā bhuta ñāna dassana that one sees Nibbāna.

S. N.—What is this clear Insight—Nāna dassana? I am curious to know.

A. D.—It is purely and simply seeing in terms of Anicca, Dukkha and Anatta. And therefore conversely to see wrongly is to see in terms of Nicca, Sukha and Atta, as all Micchādiṭṭhis do. Moreover, this all-important subject of Anatta is placed at the fore front in the very first discourse on Brahma-jāla in the Dīgha-Nikāya, it also forms the main

theme of the first chapter of the Kathāvatthu and of the later Milinda-panha.

S. N.—But what does our author Mr. Har Dayal say? "It is certain", he emphatically writes, "that the Mahānayist writers believed in the continuity of personal identity in the most unmistakable terms." Surely he must have good reason to say so.

A. D.—Well, it is difficult to say whether Mr. Har Dayal's grounds are good or bad, until we have them before us. For the present let us be guided by the father of Mahāyāna. Asvaghosa himself "the very pivot champion, promulgator and expounder" of it as Dr. Suzuki aptly calls him. Asvaghosa opens his famous Sarddhotpāda-sāstra (translated as the Awakening of Faith) the bible of Mahāyānism, as follows: "Adoration to the Dharma whose essence and attributes are like the ocean, revealing to us the principle of Anatman and forming the storage of infinite merits." Dr. Suzuki is perhaps the greatest living authority on Mahāyāna. Do please mark what he writes: "The Doctrine of Anatman is considered to be one of the most important and characteristic features of Buddhism and justly so, for both the Hinayana and the Mahāyana uphold this as essential. . . . . In the case of the Anatman or non-ego theory, the Mahāyanists assert that there is no atman or ego-soul, not only in its subjective aspect but in its objective application. That is to say, they deny with the Hinayanists that there is such a thing as the ego-substance behind our consciousness as a cover etc., simple, ultimate, independent unit; but they go still further and declare that this objective world too has no atman, no ego, no God, no personal creator no Ishvara working and enjoying his absolute transcendence behind this concatenation of cause and effect. This is technically known as the double negation of the subjective and objective world and for this reason the Mahāyana school has often been called, thought unjustifiably and quite incorrectly, Nihilism or Sunyavadin."

(To be continued)

## LOVE AND COMPASSION

On one occasion when a dispute arises in the band of his disciples, Buddha narrates to the discontented the history of King Long-grief, whom his powerful neighbour Brahmadata had driven from his kingdom and deprived of all his possessions. Disguised as a mendicant monk the vanquished king fled with his wife from his home and sought safety in concealment at Benares, the capital of his enemy. There the queen bore him a son, whom he named Long-life : who became a clever boy, proficient in all arts. One day Long-grief was recognized by one of his quondam courtiers and his place of concealment betrayed to the king, Brahmadata : thereupon the king ordered him and his wife to be led bound through all the streets of the town, and then hewn into four pieces outside the town. But Long-life saw how his father and mother were being led in chains through the town. And he went up to his father, who said to him : "My son Long-life, look not too far and too near. For enmity comes not to an end by enmity, my son Long-life ; by non-enmity, my son Long-life, enmity comes to an end."

Thereupon king Long-grief and his wife were put to death. But Long-life made the guards who were placed over the corpses drunk, and when they had fallen asleep, he burnt both the dead and walked with folded hands three times round the funeral pile. Then he went into the forest and wept and wailed to his heart's content, then washed away his tears, went into the town, and took service in the king's elephant-stall. By his beautiful singing he won the favour of Brahmadata, who made him his trusted friend. One day he accompanied the king out hunting. They two were alone : Long-life had so managed that the retinue took another road. The king became tired, laid his head in Long-life's lap, and soon fell asleep. Thereupon thought the youth Long-life "this

king Brahmadata of Benares has done us much evil. He has taken away our army and baggage, and land, and treasure, and stores, and has killed my father and mother. Now is the time come for me to satisfy my enmity." And he drew his sword from the scabbard. But just then this thought occurred to the youth Long-life: "My father has said to me, when he was being led away to execution: "My son Long-life, look not too far and not too near. For enmity comes not to an end by enmity, my son Long-life; by non-enmity my son Long-life, enmity comes to an end.' It would not be right for me to transgress my father's words." So he put his sword back in the scabbard again. The desire for revenge comes over him three times: three times the recollection of his father's last words overcomes his hatred. Then the king starts up from sleep: an evil dream has awakened him; he has dreamed about Long-life, that he is taking life with the sword. "Then the youth Long-life seized with his left hand of King Brahmadata of Benares, and with his right he drew his sword, and he said to Brahmadata, the king of Benares: 'I am the boy Long-life, O King, the son of King Long-grief, of Kosala. Thou hast done us much evil; hast taken away our army and baggage, and land, and treasure, and stores, and hast killed my father and mother. Now is the time come for me to satisfy my enmity.' Then the king Brahmadata of Benares fell at the feet of the young Long-life, 'Grant me my life, my son Long-life: grant me my life, my son Long-life!' 'How can I grant thee thy life, O king? It is thou, O king, who must grant me life. Then grant thou me life, my son Long-life, and I will also grant thee life.' Then the king Brahmadata of Benares and the boy Long-life, granted each other life, gave each other their hands, and swore to do each other no harm. And King Brahmadata of Benares said to the young Long-life 'My son Long-life, what thy father said to thee before his death "Look not too far and not too near. For enmity comes not to an end by enmity: by non-enmity enmity comes to an end"—what did thy father mean by that?' 'What my



father O king, said to me before his death : "Look not to far," signifies : "Let not enmity long continue ;" that was what my father meant when he said before his death : "Look not too far." And what my father, O king, said to me before his death : "Not too near," signifies : "Fall not out too readily with thy friends ;" that was what my father meant when he said to me before his death : "Not too near." And what my father, O king, said to me before his death : "For enmity comes not to an end by enmity ; by non-enmity enmity comes to an end," signifies this : Thou, O king, hast killed my father and my mother. Were I now, O king, to seek to take thy life, then those who are attached to thee, O king, would take my life, and those who are attached to me, would take their lives ; thus our enmity would not come to an end by enmity. But now, O king, thou hast granted me life and I, O king, have granted thee life : thus by non-enmity has our enmity come to an end. This is what my father meant when he said to me before his death : "For enmity comes not to an end by enmity ; by non-enmity enmity comes to an end." Then King Brahmadata of Benares reflected : 'Wonderful ! Astonishing ! What a clever youth is this Long-life, that he can expound in such detail the meaning of what his father has so briefly said.' And he gave him all that had belonged to his father, army and luggage, and land, and treasure, and store, and gave him his daughter to wife."

While Buddhism enjoins the forgiveness of the wrongs which others have done us, we ought not to overlook the thought which incidentally peeps out from this moral, that in the dealings of the world forgiveness and reconciliation are a more profitable policy than revenge. The proposition that enmity comes not to an end by enmity is verified in a very substantial way in the case of the clever lad Long-life : instead of losing his life he obtains a kingdom and king's daughter to wife.

Oldenburg's "Buddha."

## PAINTINGS FROM TIBET

### READY FOR BUDDHIST ART EXHIBITION.

Remarkable Buddhist paintings have arrived in London, and are being housed in the Buddhist Temple, which occupies a mansion near Regent's Park ready for the Buddhist Art Exhibition which will be held there this week.

There are thirty of these paintings which were discovered by Sri Rahul, the Buddhist monk now in London, during his travels in Tibet. He bought some from monks of the Tashi-Lunpo Monastery, and others from monks living in monasteries near the wild Tibetan ranges.

When the Tashi Lama, who has spiritual authority equal to that of the Dalai Lama, fled to China during the recent troubles in Tibet, his 13 valuable paintings were confiscated by the Government and sold. They were bought by Sri Rahul, and form the jewels of the collection which has now reached London.

The whole collection are the work of old Tibetan masters who learnt their art at the Indian universities of Nalanda and Vikramashila. The technique is Indian and the dress, ornaments pose, and even the faces of the gods and goddesses are exclusively Indian.

Most of the persons depicted are Dalai Lamas of the past, and they are done on Chinese silk, and have Chinese embroidery below them.

The Exhibition at which they are to be displayed will be the first Buddhist Exhibition ever held in Great Britain.

## SUNITA, THE SCAVENGER

Interesting, is the narrative which is attributed to the Thera (Elder) Sunita in the collection of "Sayings of the Elders" (Theragātha): "I have come of a humble family, I was poor and needy. The work which I performed was lowly, sweeping the withered flowers (out of temples and palaces). I was despised of men, looked down upon and lightly esteemed. With submissive mien I showed respect to many. Then I beheld the Buddha with his band of monks, as he passed, the great hero, into the most important town of Magadha. Then I cast away my burden and ran to bow myself in reverence before him. From pity for me he halted, that highest among men. Then I bowed myself at the Master's feet, stepped up to him and begged him, the highest among all beings, to accept me as a monk. Then said unto me the gracious Master, the compassionator of all worlds: 'Come hither, O monk;' that was the initiation which I received." (Sunita further relates how he withdrew to the forest, and there wrapt in contemplation, longed for deliverance. The gods came to him and paid him reverence.) "Then the Master saw me, how the host of the gods surrounded me. A smile broke over his features, and he spake these words: "By holy zeal and chaste living, by restraint and self-repression, thereby a man becomes a Brahman: that is the highest Brahmanhood."

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## THE HIMALAYAN ADEPTS K. H. & M. AND BUDDHISM

In the introductory page in "The Mahatma Letters to A. P. Sinnett" there is a specimen of Mahatma K. H.'s writing wherein you find the statement that 'The only refuge for him who aspires to true perfection is Buddha alone'. In

letter No. 10 containing entire six pages the Mahatma K. H. gives his views on God, wherein he says: "Therefore the God here offered to the adoration of the sixth century lacks every quality upon which man's mind is capable of fixing any judgment. What is this in fact but a being of whom they can affirm nothing that is not instantly contradicted. Their own Bible their Revelation destroys all the moral perceptions they heap upon him, unless indeed they call those qualities perfections that every other man's reason and common sense call imperfections, odious vices and brutal wickedness. Nay more he who reads our Buddhist scriptures written for the superstitious masses will fail to find in them a demon so vindictive, unjust so cruel and so stupid as the celestial tyrant upon whom the Christians prodigally lavish their servile worship and on whom their theologians heap those perfections that are contradicted on every page of their Bible. Truly and veritably your theology has created her God but to destroy him piecemeal. Your church is the fabulous Saturn, who begets children but to devour them."

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"It is neither nature nor an imaginary Deity that has to be blamed, but human nature made vile by selfishness. Think well over these few words; work out every cause of evil you can think of and trace it to its origin and you will have solved one-third of the problem of evil. And now, after making due allowance for evils that are natural and cannot be avoided,—and so few are they that I challenge the whole host of Western metaphysicians to call them evils that pursue humanity ever since that cause became a power. It is religion under whatever form and in whatsoever nation. It is the sacerdotal caste, the priesthood and the churches; it is in those illusions that man looks upon as sacred, that he has to search out the source of that multitude of evils which is the great curse of humanity and that almost overwhelms mankind. Ignorance created Gods and cunning took advantage of the opportunity. Look at

India and look at Christendom and Islam, at Judaism and Fetichism. It is priestly imposture that rendered these Gods so terrible to man ; it is religion, that makes of him the selfish bigot, the fanatic that hates all mankind out of his own sect without rendering him any better or moral for it. It is belief in God and Gods that makes two-thirds of humanity the slaves of a handful of those who deceive them under the false pretence of saving them. Is not man ever ready to commit any kind of evil if told that his God or Gods demand the crime? ; voluntary victim of an illusionary God, the abject slave of his crafty ministers. The Irish, Italian and Slavonia peasant will starve himself and see his family starving and naked to feed and clothe his padre and pope. For two thousand years India groaned under the weight of caste, Brahmins alone feeding on the fat of the land, and to-day the followers of Christ and those of Mahomet are cutting each other's throats in the names of and for the greater glory of their respective myths. Remember the sum of human misery will never be diminished unto that day when the better portion of humanity destroys in the name of Truth, morality, and universal charity, the altars of their false gods.

"If it is objected that we too have temples, we too have priests and that our lamas also live on charity . . . . let them know that the objects above named have in common with their Western equivalents, but the name. Thus in our temples there is neither a god nor gods worshipped, only the thrice sacred memory of the greatest as the holiest man that ever lived. If our lamas to honour the fraternity of the Bhikkhus established by our blessed master himself, go out to be fed by the laity, the latter often to the number of 5 to 25,000 is fed and taken care of by the Samgha (the fraternity of lamaic monks) the lamassery providing for the wants of the poor, the sick, the afflicted. Our lamas accept food, never money, and it is in those temples that the origin of evil is preached and impressed upon the people. There they are taught the four noble truths—ariya sakka, and the chain of causation, (the 12 nidānas) gives

them a solution of the problem, of the origin and destruction of suffering.

Read the Mahavagga and try to understand not with the prejudiced Western mind but the spirit of intuition and truth what the Fully Enlightened one says in the 1st Khandhaka. Allow me to translate it for you.

"At the time the blessed Buddha was at Uruvella on the shores of the river Neranjan as he rested under the Bodhi tree of wisdom after he had become Sambuddha, at the end of the seventh day having his mind fixed on the chain of causation he spake thus: "from Ignorance spring the samkharas of three-fold nature—productions of body, of speech, of thought. From the samkharas springs name and form, from this spring the six regions (of the six senses the seventh being the property of but the enlightened); from these springs contact from this sensation; from this springs thirst (or desire, Kama, tanha) from thirst attachment, existence, birth, old age and death, grief, lamentation, suffering, dejection and despair. Again by the destruction of ignorance, the Sankharas are destroyed, and their consciousness name and form, the six regions, contact, sensation, thirst, attachment (selfishness), existence, birth, old age, death, grief, lamentation, suffering, dejection, and destroyed. Such is the cessation of this whole mass of suffering."

Knowing this the blessed one uttered this solemn utterance. "When the real nature of things becomes clear to the meditating Bhikshu, then all his doubts fade away since he has learned what is that nature and what its cause. From ignorance spring all the evils. From knowledge comes the cessation of this mass of misery, and then the meditating Brahmana stands dispelling the hosts of Mara like the sun that illuminates the sky."

Meditation here means the superhuman (not supernatural) qualities, or arhatship in its highest of spiritual powers."

The principles of the Theosophical Society have undergone a complete change. In another letter the Mahatma writes:—"There was a time, when from sea to sea, from the

mountains and deserts of the north to the grand woods and downs of Ceylon, there was but one faith, one rallying cry—to save humanity from the miseries of ignorance in the name of Him who taught first the solidarity of all men. How is it now? Where is the grandeur of our people and of the one Truth? These, you may say, are beautiful visions which were once realities on earth, but had flitted away like the light of a summer's evening. Yes; and now we are in the midst of a conflicting people, of an obstinate, ignorant people seeking to know the truth, yet not able to find it for each seeks it only for his own private benefit and gratification, without giving one thought to others. Will you, or rather they, never see the true meaning and explanation of that great wreck and desolation which has come to our land and threatens all lands—yours first of all? It is selfishness and exclusiveness that killed ours, and it (is) selfishness and exclusiveness that will kill yours—which has in addition some other defects which I will not name. The world has clouded the light of true knowledge, and selfishness will not allow its resurrection, for it excludes and will not recognise the whole fellowship of all those who were born under the same immutable natural law."

### MESSAGE TO MAHATMA GANDHI

Bombay, 10th September, 1932.

Dear Mahatmaji,

At the meeting of the Buddha Society yesterday Mr. K. Natarajan proposed the following message to be sent to you and it was unanimously adopted. I have the honour to forward it herewith.

I beg to remain,  
Dear Mahatmaji,  
Your most obedient servant,  
(Sd.) A. L. NAIR,  
*President,*  
Buddha Society.

"On the eve of your sublime sacrifice for the emancipation of our Antyaja brethren and sisters from their age-long servitude, your friends of the Buddha Society wish to tell you that their heartfelt prayers are with you. They recall the memorable occasion of the Lord Buddha's Jayanti when you presided during your convalescence at Juhu on the 18th May, 1924, after your last imprisonment and the inspiring words which you spoke then on the life and the teachings of the Sakyamuni, who more than 24 centuries ago, showed by precept and example that antyaja classes are the spiritual equals of the Hindu castes, as you are striving to-day by your noble act of self-abnegation. The Buddha Society earnestly trusts that the conscience of the Hindu Community, which has been deeply stirred by the announcement of your intention, will lead to immediate extinction of the evil which is even more degrading to the higher castes than the Depressed Classes, and it will not be necessary for you to go through the fiery ordeal, which you have proposed,—in as much as its object would be achieved."

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### OUR CENTRAL SHRINE AT BUDDHA GAYA

(True Copy)

Exhibit C 22.

From

J. D. BEGLAR, ESQ., C.E.,

Late Executive Assistant of Monuments,

To

The Magistrate and Collector,

Gaya.

Buddh-Gaya, 2nd August, 1884.

Sir,

Before leaving this place—which I shall in a few days—permit me to place on record some notes that may be of use,



and to request your kind sympathy and effort in preserving what Government has spent a large sum of money to conserve, and in which personally I take a great interest.

I have tried to secure the better sculptures from being carried off by pilgrims and tourists by placing them as far as I could in not easily accessible places, or, where accessible, in such conspicuous places, and so arranged, that the loss of any one would be instantly perceived. Mr. Keddie has continued to employ the chowkidar I had employed for reasons of policy, *viz.*, the *pujari* of the temple, Ganesh Singh, but after my departure he will have little power to secure sculpture from the depredations of the more powerful native visitors and of European visitors if they be so inclined. A notice in large print in English and Vernacular painted on a board and conspicuously set up on your authority and with your signature, would, I trust, greatly deter people from plundering the place, while a few instructions to the police to keep watchful eye, and to instruct the village chowkidars to promptly bring any case of plunder to notice, would very materially help to secure them from plunder.

In the godown attached to my bungalow are a large collection of fragments. They were collected for the sake of their inscriptions, yet unread and unexamined. I have not time to do so now, but I intend, with the permission of the Lieutenant-Governor, to be allowed to come once more (at my own cost) to them. The fragments are of absolutely no value, except for the inscriptions which may or may not be of interest until they are examined. Let me earnestly pray you to take measures for their safety. If my bungalow is to be kept up, the khansama or chowkidar of the bungalow may be directed to look after these, as they are of no intrinsic value, even as sculpture. If a good lock be put on the door, their safety is assured.

In a detached godown are a large number of earthen casts of the old plaster ornamentation of the temple. I wrote long ago, and spoke about measures for securing them or sending

them to the museum. No notice was taken of my representations, but it is not impossible that some day some one more alive to their value may move to enquire about them. The roof is leaky, and they have partly melted away. I have no funds to save them by repairing the roof. They were made over to the Executive Engineer, Patna Division, but as no employee, not even a chowkidar of that Division is now here (since they removed my office furniture and records), it would be better if the bungalow khansama or chowkidar were instructed to look after them also. In case you are prepared to tell him so, I will remove them from the leaky godown and place them in an unleaky room which the removal of my office has rendered available, and a lock on the door would secure their safety.

In the courtyard of the temple are a number of the sacred trees of the various previous Buddhas. I had planted nearly every variety of the known 24, but some have died. Of these alive some are already high enough to be safe from cattle but several are not. These I have secured by circles of earth walls ; but an order from you excluding cattle from the court of the temple would more effectually save them than any number of walls.

The drainage of the platform of the temple, or first floor, consisting of the open terrace and the four subordinate temples round the main central shaft is effected by iron pipes let into the masonry on the east and west side. The inlets of these pipes are secured by perforated plates of copper, as I had had several times to extract most incongruous articles—bamboos, plants, stones, brick, mud and wood—mischievously or wantonly thrown and forced down the piping by boys and native visitors. But the perforations are apt to get clogged by the feathers and droppings of the birds which make their nests in the shelter of the temple ornaments, and an order to the chowkidar to keep them clean is essential to the stability of the foundation of the temple. The drainage of the entire courtyard and of a great portion of the surrounding lands is

effected by an underground covered drain. This drain is not straight, but has three heads due to the necessity of respecting vested interests, the necessity of not offending the Mahanta and the unfortunate manner in which portions of the work were executed. The entire tank works in fact were never contemplated, nor funds provided, till long after the drain as originally divided had been completed into this main channel, pouring in the water from various underground side drains. It is necessary occasionally, say, twice a year, to clean out the main and minor underground side drains, as boys take a delight in rolling or throwing in broken bricks and stones into them through the grating.

Near the final outlet of the main drain stand a few huts, and the occupants throw all their house sweeping and refuse into the open drain, just about the mouth or outlet of the main covered drain. The result is, the drain gets completely blocked, and the temple flooded. This might be prevented by an order on the village chowkidar to take cognisance of who are the parties given to such practice, and a simple threat from the Magistrate would probably prevent their doing so in future ; otherwise they may be bound down not to do so. I had every year to clean out the outlet, where an accumulation of straw, potsherd and ashes generally four feet high effectually blocked the outlet.

During highest floods of the river, the court of the temple will get flooded. As the level of the court is below the level of the recorded flood of 1812 (I think that is the year, but my papers are gone and I cannot be sure), this need cause no alarm, as it will only last a few hours. There was no one way of preserving the ancient features and at the same time giving absolute security from flooding except by expensive sluice gates for which funds would have been necessary. There will, in case of recurrence of such a flood as is above noticed, be a foot of water over the masonry lower terracing round the temple ; it will not get into the temple itself.

The tank attached to the temple was dug and the ghat

built by Gosain Belpat Gir as marks of loyalty and respect to Sir Ashley Eden and the present Lieutenant-Governor on their visits to the temple. Government contributed nearly half the expenses. The tank was intended as a reservoir for drinking water which, when the river is dry during May and June, is scarce and not good in the village wells. The tank has numerous springs, which copiously flowed even in June, and gave much trouble in being got under to allow exudation to go on. The tank consequently will always have a good supply of good water. But at present the whole village wash their clothes and themselves in it, and the water is most filthy. Pigs and cattle too are brought in and washed therein, which I have been unable to prevent, and as the tank had not yet been filled till I made over charge, I was indifferent about it, intending to take measures to suppress the practice after the high flood of the river had been allowed to pour into the tank and purify its waters ; but I am going and the flood has not yet come. I earnestly represent that measures be taken to prevent the universal bathing and washing of dirty men and of cattle in the tank, and the flood, whenever it comes, if only of average height will itself pour into the tank, establish a current and subsidence and leave the water perfectly pure and wholesome ; perhaps the village chowkidars could do much to prevent people bathing in the tank. The Gosain, who gave more than half the funds for the work, has repeatedly requested me to appeal to you to kindly take measures for keeping the water clean for drinking purposes.

A large number of fragments of sorts of sculpture lie in the compound and round the walls and elsewhere. These are of no interest and importance, but some are in good preservation and may either be sent to the Museum of Calcutta or elsewhere, or preserved in the Gaya Institution, where I noticed several fine pieces of sculpture are already being taken care of.

From past experience, I can say that this temple is one of the places which travellers from Europe are almost certain to visit, to say nothing of Burmese, Japanese, Ceylonese,

Nepalese, Tibetans and Siamese. Chinese pilgrims have not yet come, but probably will. For the more distinguished of these travellers as chief high priest envoys, some shelter more convenient than the leaky and open Burmese Dharmasalla is a necessity. If kept up as a dak bungalow, even the receipts must probably pay for the keep of a khansama; if only kept as a road-cess bungalow, it would on your authorisation be available for the accommodation of European travellers, lady visitors, and of the more distinguished foreign Asiatic visitors, several of whom have in past times, with the consent of Government and accompanied by Government officials been allowed to visit the place. If kept as a road-cess bungalow a chowkidar, who could also cook, and furniture would be desirable.

The roof of the bungalow leaks in several places, and as the walls are *katcha*, if not repaired, the bungalow will soon collapse. It has not been repaired since it was built (except petty repairs at my own cost); the fine large verandah of the office will also speedily come down if not repaired, as also the roof of the servant's quarter. If the bungalow is to be kept up, repair of however slight a nature, if only to stop the leak, is essential.

Sometime ago, I think about the time your predecessor, Mr. Boxwell, was just going away, I sent a list of my furniture, offering them for sale at moderate cost, for the use of the bungalow, and no reply has been given to me as yet. I am now going, and I again send you a list of what is available, which, if you will take over, I will leave here and make over to any one you appoint; but if you decline, I will pack up, as I am going. I can only give you scanty time for reply for this. I trust you will excuse me. I will await your reply till noon of Monday next.

Lastly, the grounds on which the bungalow stands are rented from the Mahantha at an amount of Rs. 8/-, and rent has been paid to him up to May. The various small buildings

outside the compound walls and office alignment except one small shed are all the property of the Mahantha.

I have the honour to be,

Sir,

Your most obedient servant,

(Sd.) J. D. BEGLAR.

(True Copy)

No. 2518.

From,

G. A. GRIERSON, ESQ.,

Offg. Magistrate & Collector,

Gaya,

To,

The Superintendent Engineer,

Sone Circle.

Dated Gaya, 25th July, 1889.

Sir,

In forwarding you a copy of a letter of Mr. Beglar's dated 2nd August, 1884, to the address of the Magistrate of Gaya, and in continuation of our conversation on the subject, I have the honour to draw your attention to the very unsatisfactory state of affairs which exists relating to the Bodh-Gaya Temple.

The Temple with the bungalow and grounds attached is in charge of the Magistrate of the district. He is represented on the spot by a chowkidar on five rupees a month, who has some charge of this beautiful historical fabric, the repair of which have cost Government thousands of rupees.

I need not point out to you the great historic and religious interest which attaches to this building. The large sums of money spent on it by Government are sufficient to show that it is cognisant of all this. It seems, however, to have been forgotten that such a building cannot be left alone to the mercies of a venal chowkidar. Continual petty repairs are

necessary to prevent the building again falling into decay, and these repairs are not within the power of the Magistrate to carry out. The Magistrate is given no money for the purpose, and if he had the money, he has not sufficient skilled supervision at hand to spend it properly.

Besides this the many *chaityas* and stone relics about the temple are liable to be stolen. Some of them have certainly disappeared, and when there are hundreds of them lying about uncatalogued, it is impossible to hold the chowkidar responsible. The other day an Austrian Count visited Bodh-Gaya, and went off with 20 or 30 stone relics, which he picked up there, and I had considerable difficulty in recovering those belonging to Government.

The Temple itself is also falling into despair. I have no one to look after the underground drains properly. Salt exudations also are destroying the plaster; this you have yourself seen. Villagers are encroaching on temple land.

I think that it would be by no means out of the way to expect that Government should expend something every year in keeping in order an historical monument which has cost them a great deal already. I think that there should be appointed to the building a permanent custodian of the Sub-overseer grade, whose whole duty should be to guard the various *chaityas* and the like, and to carry out repairs year by year when necessary. He would be like the clerk of the works of any large English building.

A catalogue of the *chaityas* and other images should also be prepared.

Besides those already fixed in situ, there is in a roofless disused godown a heap of unexamined relics in charge of the chowkidar, which is freely drawn upon by sight-seers. It was used as a kind of mine for globe-trotters till I tried to put a stop to it by ordering that none were to be taken away without my written permission. I fear, however, that my order has had little effect beyond raising the price of these fragments.

In addition to this, almost every month new fragments of

sculpture and statutory, often of considerable archæological interest, are dug up in the vicinity of the temple. Some of these used to be carried away by visitors, and others were used by villagers for curystones, well-lever counterpoises and the like. At my suggestion the Mahantha has stopped this, and collects all such stones in a godown as they are found, till proper arrangements can be made for their arrangement and display.

Considering that Government has spent so much money on this already, I think it might well complete its task by erecting a building to receive and properly display these carvings. I have no doubt that the Mahantha would contribute towards its cost. The carvings would be properly catalogued and placed in charge of the custodian.

I have the honour to be,

Sir,

Your most obedient servant,

(Sd.) G. A. GRIERSON.

Offg. Magistrate & Collector.

(True Copy)

Exhibit No. 16.

Produced by Plaintiff, Admitted, S.B. Sub-Judge.

Gaya :—

November 14, '08.

“Deposition of Babu Surendra Nath Tagore taken by Commission on 18th May, 1908.”

(Sub-Judge's Court 22nd May, 1908, Gaya).

Deposition of Babu Surendra Nath Tagore, taken at his residence at 19, Strand Road, Baliganj.

The witness on solemn affirmation said.

My name is Surendra Nath Tagore, my father's name is Satyendra Nath Tagore, residence 19, Strand Road, Baliganj, occupation Zemindari and Secretary, of the Hindustan Co-operative Insurance Society.



Yes, I know Okakura of Japan, as far as I recollect I went twice to Bodh Gaya once with Mr. L. Palit and once alone. On the first occasion it was only a few hours trip from Gaya and on the second I did put up in one of the guest houses of the Mahant. In the same house there were M. K. Okakura and another Japanese priest and Swami Saroda Nand.

Yes, I saw the Mahant while I was there. M. K. Okakura used often to see the Mahant. On one occasion I was present at the interview. There was one other Bengali gentleman present. He was then the Overseer, as far as I remember. We two acted as interpreter in the conversation between Okakura and Mahanta. M. K. Okakura did not know Hindustani. M. K. Okakura did write a letter to the Mahanta. I saw the draft which was made in my presence. I think, I also saw him sign the fair copy. Seeing the letter marked exhibit A the witness says "this was the letter. I recognise the signature as his."

Q. By the plaintiff's Vakil. In whose writing the letter is written?

A. The handwriting is mine (the witness) Mr. Oda of Japan is the Japanese priest referred to by me in my previous reply. I first met him in Calcutta, before I saw him at Bodh Gaya. He was introduced to me as a priest of an influential Buddhist's sect in Japan. I cannot recollect whether he was present when the letter was drafted but distinctly remember that Mr. Okakura used to consult him about all matters connected with the land referred to in the letter. I believe that the contents of the letters were explained to him and he approved of them.

Read over to the witness and admitted by him  
to be correct.

(Sd.) SURENDRA NATH TAGORE.

15-5-08.

Sarat Chandra Ghose, Pleader, Commissioner.  
Atul Chander Dutt, Vakil for the plaintiff.

(The above two letters and a statement are taken from the paper books of the Buddha Gaya Temple and Burmese Rest House case. Mr. Begler's letter shows how things stood at Buddha Gaya in 1884. Mr. Grierson, the Collector came to Buddha Gaya in July 1889. From 1877 to 1889 Buddha Gaya Temple was abandoned by the Mahant of the Saivite *Math*. Mr. Grierson without consulting Government handed over the custody of the inner shrine to the Mahant. It is time that Buddhists should unite and rescue the central shrine from the usurper's control. The Government for political reasons do not allow Buddhists to remain at Buddha Gaya.)—Editor.

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### NOTES AND NEWS

BRAMACHARI DEVAPRIYA VALISINGHA.

Our industrious Secretary Brahmachari Devapriya has informed us by a cablegram that on his arrival at Brisbane he was received by our old friend Mr. John Silva of Booyal who had come all the way to meet him. This is the first visit of a Buddhist worker who had gone on a Buddhist mission to Australia. It is a pity that he has to return immediately to take part in the first Anniversary celebration of the Mulagandhakuti Vihara, Holy Isipatana which is to be held during the Christmas holidays. The Railway Publicity Board is taking all interest to make the celebration a success by advertising. Pilgrims from Ceylon and Burma we hope will attend the celebration in large numbers. The Holy Relic of the Lord Buddha will be exhibited during the festival. We expect that our Aryan brothers will attend the festival in large numbers from various parts of India.

\* \* \* \* \*

DR. AMBEDKAR.

We congratulate Dr. Ambedkar for the triumphant history he won in the great struggle he made on behalf of the sixty millions of the so-called Untouchables. By the wonderful self-sacrifice made by the saintly Mahatma Gandhi on behalf of the so-called Depressed Class he has won immortality. Indian Aryanism has gained a victory over Brahmanical superstition. The Brahman lawgivers after the extirpation of the democratic Religion of Our Lord Buddha forged documents for the gain of their community, and for nearly a thousand years they occupied the position of the top dog.

\* \* \* \* \*

#### INDIA DURING THE BUDDHIST PERIOD.

From B.C. 580 to A.C. 787 Buddhism reigned in India. No Christian missionaries had yet come to preach the Semitic doctrine of the Nazarene Carpenter, and India proper had not yet been conquered by the cohorts of Allah. There was none to violate the ethics of solidarity during the long period that the Arya Dhamma dominated. For the first time Kumarila Bhatta and the Kerala born Sankara entered the arena and disturbed the peaceful atmosphere of Aryan India. We are told that Pushyamitra the commander in chief of the army of Brihadratha, grandson of the great Emperor Asoka, usurped the throne by assassinating the innocent emperor with the help of the Brahmans. It is said that he instituted the asvamedha sacrifice and helped the Brahmans to revive animal sacrifices. During the time of Chandragupta and Bindusara there was no asvamedha sacrifice. Pushyamitra was either a Bactrian Greek or a Persian. It is said that the ancient Persian monarchs did sacrifice a horse after a great victory. The Brahmans did not dare to rebel against the Mauryan emperors when they were in power. Brihadratha was too tolerant and therefore had given the post of Commander-in-Chief to an alien. The Sunga dynasty created by Pushyamitra did not continue to reign more than a hundred years.

It ended during the reign of the grandson of Pushyamitra. The solidarity of the body politic of Indian Aryanism was not disturbed till the advent of Kumarila and Sankara. They were both from South India. With the destruction of the Buddha sāsana there came an end of Aryan democratic cohesiveness. The Brahmans began forging documents for their own gain, and they did not look ahead to see danger ahead. The iconoclastic Arabs were marching towards India with fanatical fury. Brahmanism succeeded in weakening Buddhism, and after two centuries Brahmanism collapsed under the iconoclastic fury of the Arab invaders. India lost millions in two ways, one by the creation of the Depressed Class and the other by the forcible conversion of the labouring class into Islam. There was no Depressed Class during the Buddhist Period. Aryan independence was utterly destroyed by the Moslem invaders and three distinct communities came into existence, *viz.*, Hindus, Moslems, and the Depressed Class. The selfishness of the Brahman community is responsible for the enslavement of the 300 millions of the Aryan and Dravidian People. We hope that the Brahman community will unite with the non-Brahman community and build up a consolidated body of people to work in harmony for the enlightenment of the whole world. When harmony is established then again the Lord Buddha will enter India. We are firmly convinced of this fact. Without the illuminating light of Our Lord, India will be ever in darkness.

\*            \*            \*            \*            \*

#### HOW ARE WE TO ELEVATE THE DEPRESSED CLASS.

The Brahmans hate the people who belong to this community, and the latter hate the Brahmans with unrelenting fury. Hatred does not cease by hatred; hatred ceases by love" said our Lord Buddha "Conquer hatred by love; the unrighteous by righteousness; conquer the miser by gifts, and the liar by truth". Biological evolution is the law of nature. There can be no one class to rule over the rest. Brahmanical

domination is unnatural. Our Lord came to save all without distinction of colour and caste. Brahmanical law-givers ignored the Kshatriyas, the Vaishya and the Sudra. Manu was a Kshatriya, and yet the Brahmins forged "Manu" and interpolated texts for their own gain making the Kshatriya their inferior. The problem before us is how are we to elevate the sixty millions of the de-aryanized Aryans? What is first needed is compulsory elementary education for both boys and girls. We have the example of the Moslems in India, and the Japanese showing the way how to elevate a nation. In ten years Japan learnt the secret of racial progress. We must teach sanitation and hygiene to every man woman and children of the Depressed Class. We must teach them the elementary principles of science, and the ethics of righteousness. The rock cut edicts of the great Aryan emperor are before us. He laid down the ethics of righteousness to be followed by the high and the low. The Depressed Class requires to be trained in handicrafts. Their women should be taught hand loom weaving, home industries. The five precepts taught by Our Lord is the common property of the Aryan. The children should be taught to observe the Ten Kusalas and to avoid the Ten Akusalas. They should be taught the four principles of human solidarity laid down by Our Lord. They should be taught the ethics of regeneration as given in the Vasala sutta and the Parābhava sutta. The ethics of Brahmachariya should be introduced into the householder's life to observe one day in a week. Bhikkhus should be supported to go amongst the people to preach the Dhamma daily or weekly. Every village should have a Vihara where the people can congregate without prejudice and partake of the prasada once a week in unity. Slaughter of animals should be stopped, drinking intoxicants and taking narcotics should be strictly prohibited; truthfulness should be emphasized, and stealing stopped. By inculcating lessons on chastity the adulterous life will receive a check. Daily lessons on love and brotherhood should be preached to all. Self-sacrificing preachers and teachers should pledge them-

selves to work for the uplift of the community. The teachers should come from all classes. Industrial experts should be invited from Japan and the United States. Cleanliness is godliness and every one should be taught to be clean and to keep the surroundings clean. Floriculture and horticulture should be taught in schools. The village grogshop should be closed, and shedding of blood to appease the gods should be stopped. Painting and drawing and other arts that belong to the category of aesthetics should be taught to the young. Buddhist culture has helped the Japanese people to take the foremost place in aesthetic art. Within ten years a new people will come into existence by placing the sublime principles of Our Lord Buddha.

Bara Buddur, Published in three volumes by Martinus Nijhoff, Antiquarian Bookseller, 9 Lange Voorhout, The Hague, Holland.

Part I Archæological Description by Prof. N. J. Krom. Price 400 guilders.

Part II Architectural Description by T. Van Srp. Price 200 guilders.

The price of the complete work with English text is 660 guilders or about £55. The English edition has been limited to one hundred numbered copies only.

The price of the English translation of the First Part is £4-4-0. The Price of the English translation of the Second Part is £3-3-0.

Will not twenty extra Asst. Commissioners in Burma, who are Buddhists join together and raise the required £55 and remit the money to the Secretary of the International Institute, Holy Isipatana, Sarnath, Benares to get these volumes for the Mulagandhakuti Vihara Library. The great Stupa of Bara Buddur in Java is one of the architectural wonders of the world. It contains 700 scenes from the life of the Lord Buddha. Buddhists of Siam, Ceylon, Burma, Arakan, Japan, China, Cambodia may raise the above amount and help the

Maha Bodhi Society to enrich the Mulagandhakuti Vihara Library, which later on will be a centre of attractions to the many. We hope that Americans, Englishmen, and pious Buddhists will visit Holy Isipatana, the most ancient of the historic monuments in the world. Remember Jesus was born about 600 years after our Lord ; Mohammad was born 1200 years after Our Lord Buddha. For forty five years Holy Isipatana was the residence of the great Arhat Disciples of Our Lord ; for 1700 years it was one of the four holy places visited by the Aryan Buddhists ; for 800 years Holy Isipatana was forgotten by the Buddhists, and again after 800 years the most holy site in the world is open to the Buddhists and non-Buddhists in all parts of the world. The Maha Bodhi Society is resolved to have an International Training College established at Holy Isipatana. We shall get Brahman, Kshatriya youths to be trained here to carry the Word of the Lord to all parts of the Indian continent. We expect later on that young men from England, France, Germany, the United States, Russia, Italy would join the Mulagandhakuti International Institute and study the Dhamma, and carry the Message of Love and Wisdom of Our Lord to all parts of the civilized and uncivilized world. Where the Christian missionaries go they carry the venomous poison of European brutality and alcoholism. Where Islam goes polygamy and brutality follow, where Brahmanism goes there follows caste distinction superstition and Ignorance. Buddhism is the messenger of Peace, Wisdom, Love, Aesthetic art and a sublime Morality ending in Psychic Illumination. European culture is associated with the pagan monotheism of Semitic barbarism. True Aryan Culture is associated only with the Name of Our Lord Sakya Muni. We want the best of Europeans to come and stay at Holy Isipatana and make it a Centre of sublime spirituality whose illuminating Rays will penetrate into the dark recesses of Semitic paganism and Brahmanical superstition. We want to disseminate the Doctrine of Life and not of Death. Where there is no Love and Compassion there is Death and Destruction. Christianity

is the Representative of Death and Destruction. Buddhism is the only Religion that teaches LOVE AND WISDOM, COMPASSION AND RENUNCIATION AND MERITORIOUS ACTIVITY.

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MRS. ANNIE BESANT.

Mrs. Annie Besant is the most active woman in the whole world. Since her arrival in India in 1893 she had never spent a day in idleness. She is 86 years old, and is now at Adyar, not enjoying good health. Our Lord emphasized the truth that no God, Mara or Brahman can alter the law of Change. Birth, growth, decay, disease and final dissolution of the physical body again to be reborn according to one's karma in another birth and to go through a repetition of the same changes like the last birth. This is samsāra. Semitic paganism has no scientific foundation. Both god as creator and man had a beginning. Moses and the old prophets taught no future life. Jesus came and taught the unbelievable doctrine of an eternal hell for those who did not believe in him as the son of a Jewish deity. Mrs. Annie Besant at first was a Christian but seeing suffering she gave up belief in a god of love. Then she was an atheist, then a Socialist, and at last became a follower of Madame Blavatsky. She became a preacher after coming to India of the gospel of Sree Krishna. Then she became a co-worker of the archhypnotist and Swedenborgian Leadbeater, and then began to boost the coming of the Messiah or Lord Maitreya and presented the youngman Krishnamurti as the person who is to be the world teacher, and now she is sorry that Krishnamurti is preaching some other doctrine which is neither Theosophy or Leadbeaterism. Alone she is at Adyar, and we offer our salutations and hope that she will recover from her illness.

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## THE HAWAIIAN BUDDHIST ANNUAL.

A copy of the third Number of the Hawaiian Buddhist Annual is before us. It is beautifully printed on art paper and full of interesting articles from the pens of well known Buddhist writers in various parts of the world. The pictures of the principal Buddhist workers in the Hawaiian islands are reproduced. It is pleasant to give their names so that our readers may know who they are. The first picture is that of Bishop Y. Imamura, who may be called the pioneer of Buddhist workers. Thirty-five years ago he arrived in Honolulu and began work, and to-day he has under him 36 temples in various parts of the island. The second picture is that of Bishop S. Fukuda the third that of Bishop Sogabe of the Shingon sect, then we find the picture of our indefatigable Ven. K. Shinkaku, then the pictures of Bishops Komagata, Suyeto and Sekido. There is an interesting article by Genchi Kato D.Litt., Associate Professor of the Imperial University, Tokyo wherein he discusses in "What Sense is the Buddhism of Gautama Buddha a Religion? Western scholars think that Buddhism is not a religion. The word *Diṭṭhi* in Pali is used to express beliefs. The teachings of Our Lord are put under the category of "sammādiṭṭhi", and those of other teachers under "micchādiṭṭhi". The other word used in the Pali is "Vāda". Such teachers who proclaim an eternity of existence are known as "sassata vada", and those who hold to the theory of annihilation as "ucchedavada". Our Lord in the Dhammacakka sutta calls His own teachings as a *Majjhima patipadā*, the Middle Doctrine. Therein He shows that the world follows the two Yogas, the *attakilamatānu yoga* and *kāmasukhallikanu yoga*. The word "yoga" connotes union. The former connotes union with mortification of the body, the latter union with the enjoyment of sense pleasures. The belief in a creator god is known as *issaranimmāna-vāda*. The belief in a permanent ego is called "sakkāyadiṭṭhi", or "attavāda". Jesus said that all those who came before him were thieves and robbers! The word is incorrectly used. It should be those who came after

me are thieves and robbers. When Buddha Sakya Muni began to teach there were other teachers who proclaimed the existence of a creator, or those who taught that there is no future life etc. Some of them taught that there are heavens and hells where people go after death. The Lord Buddha taught the science of religious beliefs. In the Kalāmasutta He expounded the science of Analysis, and commended the rejection of traditions, revelations, dogmas, etc. He condemned the "ekamsavāda" and commended the "vibhajjavāda". The former were the dogmatists, the latter the Analysts. Such teaching as that which teaches the Law of Cause and Effect may be called "sammaditthi" and such teachings which shows belief in a creator, fatalism, nihilism as "micchādittthi". The Lord Buddha being the oldest of Religious Promulgators it is best to follow the definitions given by Him. Those who came after Him are "thieves and robbers".

We congratulate the International Buddhist Institute of Hawaii, whose motto is "The World for Dharma and Nirvāna for All. Buddhism shall not die in these islands." In this connection it is pleasant to remember that the late patroness of the Maha Bodhi Society, known as Mrs. Mary Foster was born in Honolulu, and that it was in October 17, 1893 that she met the Anagārika Dharmapāla whose meeting resulted in her being known to the Buddhist world as the "Queen of the empire of Righteousness" and whose benefactions "became a romance of her unparalleled generosity" to use the words of the English thinker, Mr. G. R. S. Mead. Let us hope that Hawaii and Honolulu will produce great Buddhist missionaries who will go to the East and West to preach the Dhamma of Our Lord Sakyamuni Buddha.

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#### AKYAB MAHA BODHI SOCIETY.

It was in November 1892 that Colonel Olcott visited the work started in India by the Maha Bodhi Society. Buddhists

of Akyab listening to the lecture of Colonel Olcott contributed each one his mite and a sum of six thousand rupees was collected, which was entrusted to a board of Trustees, and the money was deposited in the Bank of Bengal now the Imperial Bank of India. To begin the executive work of the Society in Calcutta a sum of Rs. 1000 was contributed at the recommendation of the then Director-General of the Maha Bodhi Society. Later on another sum of Rs. 1,000 was contributed to erect the Dharmasala at Sarnath, Benares. Since then nothing could be obtained out of the deposited fund although application was made several times, and we then learnt that the Trustees had died with the exception of Mr. Chan Htoon Aung. Application was made to other leading Buddhists in Akyab, but no response was received from them. Mr. Chan Htoon Aung calls himself an esoteric Buddhist and is silent when we ask him what he has done with the money that was contributed to the Maha Bodhi work in India. The money was paid for a special work in India, and according to the Vinaya law of Buddhism what has been earmarked for one object could not be appropriated to another. Forty years ago the money was paid. As a Buddhist Mr. Chan Htoon Aung ought to know that he violates the second of the five precepts which a Buddhist Upāsaka has to observe daily. There are 365 days in the year, and in appropriating the money for his use he has violated the precept *adinnādānā veramani sikkhā padam samādiyāmi* from November 1892 to October 1932. For forty years he has been violating the second precept daily, and his boast that he is an Esoteric Buddhist would not give him a safe passport to heaven when death comes and demand him to leave this world. Terrible will be his karma in the next world. For forty years he has neglected his duty to hand over the money to the Maha Bodhi Society. We should like to know what the conscientious Buddhists of Akyab have to say with regard to the conduct of the man who calls himself an Abhidhamma scholar.

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## THE PERAMBUR MONASTERY.

The school building erected at Perambur for the Benefit of the Buddhists of the Depressed Class from the Foster Fund by the Maha Bodhi Society was entrusted to Mr. Lakshmi Narasu by the General Secretary as there was no room for a Bhikkhu to live in the building. In 1930 the Colombo Maha Bodhi Society sent masons from Colombo to erect a cubicle for the residence of a Bhikkhu to take charge of the school. The cubicle was built and the Bhikkhu Somananda was sent by the Colombo Maha Bodhi Society to begin missionary work at Perambur, and the Society requested Mr. Lakshmi Narasu to deliver the key of the school building to the Bhikkhu. Mr. Narasu does not want to give the key of the hall to the Bhikkhu. He is a family man, and is known as the leader of the Adi-Dravida Buddhists of Perambur. His doctrine is quite novel to the orthodox Buddhists. The Adi-Dravidas had learnt from Mr. Narasu that there is no rebirth in Buddhism. And now the conflict is between the Bhikkhu and the nihilist Mr. Narasu. He has got a following at Perambur, and the Adi-Dravidas threaten the Bhikkhu and gives him trouble. The Bhikkhu has written to the Colombo Maha Bodhi Society that it is impossible to stay at the āvāsa at Perambur because of the threatening attitude adopted by the followers of the Nihilist Doctrine. What is to be done under the circumstances. The Maha Bodhi Society has spent about Rupees Seven thousand in putting up the school hall and the āvāsa and the Adi-Dravidas under the instigation of Mr. Narasu are persecuting the helpless Sinhalese Bhikkhu who is living alone in the āvāsa. At Akyab there is the esoteric Buddhist Mr. Chan Htoon Aung who does not hand over the Society's money to the Society, and at Perambur there is Mr. Lakshmi Narasu who does not want to hand over the school hall to the Maha Bodhi Society's representative, the Bhikkhu Somananda.

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## FINANCIAL

### MAHA BODHI JOURNAL.

#### *Statement of Receipts and Expenditure for the month of September, 1932.*

RECEIPTS.	Rs.	A.	P.		EXPENSES.	Rs.	A.	P.
Subscription ...	42	0	0		Stamps ...	28	1	0
Life subscription of Sawbwa of Hsipaw states ...	75	0	0		Printing bill for June ...	109	10	0
	117	9	0		Petty expenses ...	0	7	6
						138	2	6

#### *Statement of Receipts and Expenditure for the month of September, 1932.*

### MAHA BODHI SOCIETY.

RECEIPTS.	Rs.	A.	P.		EXPENSES.	Rs.	A.	P.
Sarnath :—					Sarnath :—			
Charity box collection	90	13	2		Sarnath Vihara a/c.			
Donations ...	19	4	6		Pay of Durwan ...	10	10	0
Mr. Mookerjee for food expense for August	13	0	0		Incense, candles etc. ...	3	5	9
Sale of garden produce	31	8	0		M. B. S. Sarnath a/c.			
Grant from Dist. Board for July ...	10	0	0		Salaries ...	68	10	0
Calcutta :—					Postage & Telegrams ...	8	8	0
Sarnath Hospital a/c.					Stationery ...	2	9	6
P. B. Tenne ...	3	3	0		Sarnath Library a/c.			
A. Kularatne ...	5	0	0		Glass etc. ...	2	0	0
Sarnath Vihara a/c.					Book bindings ...	13	11	9
Vithal S. Vyavarharkar	100	0	0		Meeting Exp. ...	1	0	0
Sarnath Library a/c.					Sarnath Free School a/c.			
P. B. Tenne ...	5	0	0		Pay of Teachers ...	29	5	0
Sarnath Sangarama a/c.					Takli, map, Bill frame etc. for boys ...	18	12	0
P. B. Tenne ...	3	3	0		Building a/c. ...	51	2	9
Rev. Dharmapala a/c.					Photoes & Postcards ...	75	0	0
L. A. Sornelis Appu- hamy ...	15	0	0		Sarnath Garden a/c.			
M. S. de Silva ...	5	0	0		Wages of Malis ...	22	8	0
A. Kularatne ...	7	8	0		Manure ...	26	8	0
					Plants ...	10	3	0
					Ropes ...	3	12	0
Carried over ...	308	7	8		Carried over ...	347	9	9

# MAHA BODHI SOCIETY PUBLICATIONS

	Rs.	A.	P.
<b>A. Dharmapala—</b>			
What did Lord Buddha Teach? ...	0	4	0
Psychology of Progress ...	0	4	0
Relation between Buddhism and Hinduism ...	0	4	0
Repenting God of Horeb ...	0	4	0
<b>Pandit Sheo Narain—</b>			
Sarnath—A Guide ...	0	2	0
Buddhism ...	0	2	0
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