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574

# THE MAHA-BODHI

*Journal of the Maha Bodhi Society.*

## CONTENTS.

|   | PAGE |
|---|------|
| The Late Mrs. Mary E. Foster of Honolulu ... ..   | 541  |
| Buddha and His Message—by T. L. Vaswani ... ..  | 543  |
| Buddhism in England—by Maung Maung Ji ... ..  | 547  |
| Monotheism and Polytheism ... ..  | 551  |
| The Rise and Fall of Buddhism in India—by Rahula Sankrityayana ...  | 555  |
| Buddhism Pre-vision of Modern Ideals—by L. G. S. Gomis, Licencie<br>Es Letters (Paris) ... ..   | 564  |
| Gleanings ... ..  | 566  |
| An appreciation of the Maha Bodhi Society and its founder—by Prof.<br>J. B. Pratt ... ..  | 569  |
| The Fortieth Volume of the Maha Bodhi Journal ... ..  | 572  |
| For the information of our Subscribers ... ..   | 576  |
| Correspondence ... ..   | 578  |
| Notes and News—Brahmachari Devapriya Walisinha, Mahatma Gandhi,<br>Mr. B. L. Broughton, The Japanese Artist, The Empire of<br>Righteousness, Chronological events at Buddh-gaya, Mr. Chan<br>Htoon Aung, The Perambur Foster Memorial Hall, The London<br>Buddhist Mission, Ven. Sri Devamitta Dharmapala, Burma has<br>joined India ... .. | 587  |
| Financial ... ..  | 587  |

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 1932

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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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"Maha Bodhi" Free to Members

# 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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Founded by the Ven'ble ANAGARIKA DHARMAPALA

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

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Rs. 60 per month is required for the maintenance of the Bhikkhu who is doing Buddhist propaganda work. We have an elementary school.

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We want selfsacrificing 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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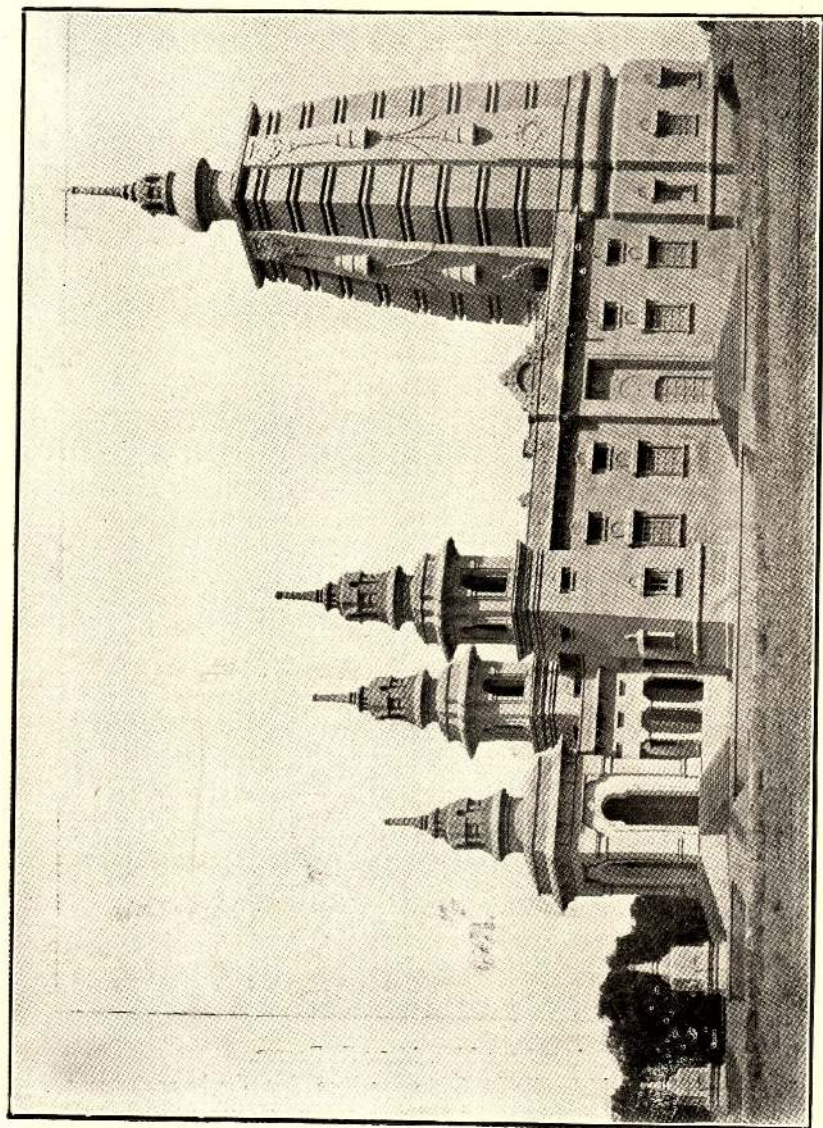
*Correspondence invited*

**BRAHMACHARI DEVAPRIYA,**

**SECRETARY, MAHA BODHI SOCIETY,**

**Holy Isipatana, Sarnath, Benares**

## 'MAHA BODHI'



The first anniversary after its inauguration will be celebrated from 27th to 29th December, 1932.



THE LATE MRS. MARY E. FOSTER,  
Patroness of the Maha Bodhi Society, whose first death anniversary  
will be celebrated on the 19th December, 1932.



# THE MAHA-BODHI

Established May 1892

FOUNDED BY THE ANAGARIKA H. DHARMAPALA

चरथ भिक्खवे चारिकं बहुजनहिताय बहुजनसुखाय लोकाणुकम्पाय अत्याय  
हिताय सुखाय देवमनुस्मानं । देसेथ भिक्खवे धम्मं आदि कल्याणं मज्झे कल्याणं  
परियीसान कल्याणं सार्धं सुव्यञ्जनं केवलपरिपुणं परिमुहं ब्रह्मचरियं पकामेथ ।

*“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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## THE LATE MRS. MARY ELIZABETH FOSTER OF HONOLULU

On the 19th of this month falls the second anniversary of the departure of the illustrious lady, Mrs. Mary Elizabeth Foster of Honolulu. It was on the 18th of October 1893 that she came on board the S.S. "Oceanic" to meet me when the ship was lying in anchor in the harbour of Honolulu. I preached the Word of Our Lord to her, and she received it with delight. The seed fell on fertile soil, and after nine years she decided to help me in the great work that I wished to start at Isipatana-Sarnath, Benares, and in January 1903 she sent me a donation of Rs. 10,000/- to start the village school at Sarnath. From this time henceforth she was a regular contributor remitting year after year unasked the sum of 1000 dollars. When she came to hear of my father's death

in 1906 February, she wrote to me that she will be my "foster parent", and she was true to her word. She contributed the sum of Rs. 77,887 to build the Sri Dharmarajika Vihara and the *āvāsa* attached thereto at College Square, Calcutta. In 1915 she sent the first donation of the sum of Rs. 17,781 to erect the vihara at Isipatana-Sarnath and in 1925 it was increased to Rs. 30,000 when the construction of the vihara was started, and in 1931 the Mulagandhakuti Vihara was completed at a cost of Rs. 1,35,626. Whenever she wrote me she would emphasize that what she has sent is "for you and your work". In December 1920 she sent U. S. A. Liberty bonds to the value of 50,000 dollars, which gave us the sum of Rs. 1,99,355, and again in June 1923, Liberty Bonds to the value of Dollars 100,000 which gave us Rs. 3,20,683. The interest of this amount enabled me to carry on the world wide operations of the Maha Bodhi Society which I began in July 1891 at Buddhagaya.

The Foster Fund is being administered by a firm of English Solicitors in Colombo, who invested about 2 lacs of rupees on rubber plantations in Ceylon, and this sum is not yielding interest because of the fall in the price of rubber. There is the likelihood of losing this money because the value of the mortgaged properties has fallen very low. I wish to inform our friends and sympathisers that since July of last year I am wearing the sacred yellow Robe of the Sangha, and the financial obligations of the Society are being looked after by the Trustees in Ceylon.

For the first time since the Maha Bodhi Society was founded in May 1891 I am announcing the fact that in January 1906 my deceased and noble father Mudliyar Hevavitarna left me a legacy which yielded me yearly Rs. 6,000, and with rise in the price of rubber the yearly income continued to increase and the executors of my father's Estate gave me larger annual donations. Since 1906 the Estate had yielded the sum of Rs. 2,12,798 which was spent in different charities and to maintain the work of the Maha Bodhi Society. As the Rules



of the Order do not allow that I should have anything to do with financial matters, the firm of H. Don Carollis & Sons, Limited are looking after the legacy.

For 40 years Japan, China, Siam, Arakan, Tibet had not given any help to carry on the great Sāsana work of the Maha Bodhi Society. Forty years ago Arakan contributed Rs. 6,000 to the Maha Bodhi fund which is in the hands of the Trustee, Mr. Chan Htoon Aung, who does not want to pay the subscribed money to the Society. Only Ceylon and Burma have been helping the work in a small degree. The Maha Bodhi Society has continued to exist because of the support that was given to me by Mudliyar Hevavitarna and the illustrious lady, the late Mrs. Mary FASTER. I am no more able to work because of old age and physical ailments. The Maha Bodhi Society is the only world wide Buddhist organization working to propagate the Buddha Dhamma throughout the civilized world, and I request that Buddhists throughout the world should help the Maha Bodhi Society to increase its usefulness for Humanity. It is the only Buddhist Organization active with a world wide field. The Holy Isipatana, Benares is the head quarters of the Society, and all communications should be addressed to Brahmachari Devapriya, the Secretary, Sarnath, Holy Isipatana, Benares. We trust that all good Buddhists will not fail to commemorate the 19th December by doing some kind of meritorious deed in memory of the late Mrs. Foster.

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## BUDDHA AND HIS MESSAGE

BY T. L. VASWANI

Mainly through the message of the Buddha, India exerted influence upon China and Japan. Buddhism but passed on to nations of the East the wisdom of India. It had been much forgotten in the sixth century B.C. The Religion of the Rishis had been entangled in theories of caste and sacrifice. A renewal of Religion was needed. Buddha was

a Prophet of Renewal. Like Jesus, Buddha came not to destroy but to fulfil. Caste was a contradiction of the supreme vision of the Holy Rishis,—the vision of Unity. Democracy cannot come to its own until it becomes a Brotherhood. Buddha's was a democratic religion. So was the Vedic religion of the Rishis. But it had degenerated. Goutama Buddha urged that religion was not caste but Dharma (observance of the "Law"). In Goutama's heart was Love for all,—compassion for the outcast and lowly. "I would not let one cry whom I could save," He said.

And Goutama was a Prophet of Reason. He warned people against blind belief. He questioned institutions and authorities. He questioned creeds and priests. He placed Truth above Tradition, Humanity above Caste, knowledge above rites, Character above creed. He boldly declared: "Not by birth is one a Brahmin ; by work is one a Brahmin." Goutama Buddha taught the one great Science,—the Supreme Science, the Science of all Sciences, the Science of Freedom. Its secret is no outer thing,—no rites and ceremonies, no forms and creeds. The secret of Freedom is self-realisation. And this realisation comes through breaking of the false self which desires have built through a series of incarnations.

Buddha taught the Doctrine of Anatman. But they misunderstand him and his message who say that he taught atheism. It was not the Supreme Self, the one Reality he denied. He affirmed it with the deep affirmation of his perfected consciousness. What he denied was the false "self", the little "self" of pride and passion, the ego-personality which we cherish. This "self", ego, must be disintegrated, destroyed. He must be non-egoistic, impersonal, before we can hope to attain to the Supreme. Nirvana is extinction not of the Supreme Self but of the desire-self, the egoistic personality projected by craving. So Buddha said:—"Truth remains hidden from him whom desire and hate absorb."

Buddha's face was a picture of Peace. Not the peace of

passivity, surrender, and subjection but the Peace of Victory and Illumination. Buddha the Teacher has his place among the greatest Heroes of Humanity. And Buddhism made wonderful contributions to civilisation. A story associated with the Bodhi-tree in Buddha-Gaya says that big lotus-flowers sprang up wherever the Buddha set his feet. The story enshrines a beautiful historical truth. For wherever the Master's message spread—in Japan, in Korea, In China, in Siam, in Cambodia and the Archipelago,—in half the Eastern world, flowers of cultures and civilisation sprang up. Hospitals for men and animals, centres of social service, associations for relief of the poor and outcast, schools and colleges,—were some of the forms in which the Gospel of Goutama Buddha incarnated itself for the help and healing of Humanity. If Buddhism was great as a democratic religion, it was great, also, as a religion of Humanity. What has impressed me in the early periods of the historic course of Buddhism is its beautiful blend of the active and meditative elements of culture and life. Buddhism took note at once of the world within and the world without. Yoga and work. The value of both was recognised by Goutama. "By work, the world exists," said the Master; "By work mankind exists." It was only in a later period, when the meaning of the Master's message was forgotten, that Buddhism became a creed of negativity and passivity and ascetic aloofness from life. Buddhism degenerated,—as Hinduism had degenerated in the days of the Buddha. Buddhism, too, needed a renewal.

There is a dynamic note about Buddha's message which its critics have not taken note of. The Buddha moved from town to town with the flaming message of Freedom. And he taught that to be free, a man must break down the barriers built by the "empirical" ego. Freedom is impersonality. Freedom is identification with all Life, the One Life. Freedom is Attainment.

The two *sadhanas* essential to the Attainment are Purity and Love. Buddha says:—"let a wise man blow off the

impurities of himself as a smith blows off the impurities of silver, one by one, little by little and from time to time." Buddha emphasised inner morality. It was not enough to blow off impurities in action. It was necessary to be pure in thoughts; for thoughts are internal forces and thoughts are the builders of Karma. So we read in the *Dhammapada* :

"All that we are is the result of what we have thought."

"It is founded on our thoughts ; it is made up of our thoughts. "And over and over again does the Buddha speak of *maitri*, of love, of compassion, for all creatures, all forms of life. Avidya, pride, and hate are the three great fetters which must be broken.

The Buddha says :

"Hatred ceaseth not by hatred;

Hatred ceaseth by love."

Again :

"There is no losing throw like hatred;

There is no happiness higher than Peace."

And again :

"Let a man overcome anger by love.

Let him overcome evil by good.

Let him overcome the liar with truth."

Civilisation lies broken and bleeding. Its hope is in this mighty message of the Love that conquers Hate. And is not the Buddha's message the need, also, of modern India?. I see her begging at alien doors for what can only come to her from within her own self; and I utter to myself, again and again, the Master's words of wisdom :—

"Be ye yourselves lamps unto yourselves!"

## BUDDHISM IN ENGLAND

LECTURE DELIVERED AT THE LONDON Y. M. B. A.

The following is a lecture delivered by Mr. Maung Maung Ji, B.A., a delegate at the Burma Round Table Conference, under the auspices of the London Y. M. B. A.

MR. CHAIRMAN, LADIES AND GENTLEMEN,

If you take up any newspaper to-day you will find and you will be impressed by the very big head lines regarding the great trouble coming on in one part of the world or in another ; for instance, there is now trouble among the people in China and also in Mexico, in Australia, in India, in Afghanistan, in Tibet and in short, all over the world. From this you will realise that there is what is called the general unrest in the world. It is as though fever were coming on and there is nobody, no statesman, no politician who can stop the rise of that temperature in the hearts of the nations. If you were to specially analyse the troubles you would find that in the heart of the nation as well as in the heart of each individual, there is a desire for something new, a search for some light, and yet neither men or nation can solve the problems that are facing them to-day. Fortunately or unfortunately you will find that the events in China unconsciously or consciously affect the policies of Europe, the conditions in India affect the conditions in America ; in other words the world is so linked up that it is impossible for one nation to be suffering in isolation, for the spirit of the family is enlarged to the nation so that the suffering of one nation is to some extent shared by the others. Therefore if we were to very coolly and collectedly analyse this world unrest, we should come to the conclusion that religion has not been truly understood either by men or nations.

In religion there are the two aspects, its physical and its spiritual aspect, or in other words, the negative and the positive aspects. On the former side of religion, if I may take the familiar examples seen in England and on the Continent, you have the church to which you go for your own spiritual consolation in daily problems, the Mohammedan to his own Mosque, the Jew to his own Synagogue, the Hindu to his own Temple and we Buddhists to our own Holy Shrines ; but this is the negative side of religion rather than the spiritual. In Burma for instance you will find what is called the Golden Pagoda to which hundreds and thousands of people go on the festival days to offer flowers, water, candles and nice dishes, in order that they may gain salvation for their souls ; yet it is not fully realised that this is only the formal side of religion. If however the spirit of religion is properly understood, whether in Christianity, Hinduism or Buddhism, we can solve some of the greatest problems of the day.

I suppose it will be easy for me to take the very familiar illustration in the Holy Bible, "whosoever shall smite thee on thy right cheek, turn to him the other also". So also in Buddhism you will find "Hatred ceaseth not by hatred but by love", an injunction which contains the same spirit put into another form and language, in a teaching founded by another great teacher in another part of the world. Unfortunately when a great teacher passes away for perhaps a few centuries, the spirit in which he founded the religion remains for a time and after, after many centuries as in the case of the Lord Buddha, it is found that men only build shrines with the carven images thereon and, while civilisation is developing in its own way, the negative aspect only of the religion is realised. Consequently we have not been able to solve some of the great problems of the day. It seems that statesmen are of the opinion that merely by the stroke of the pen from their office they can change the heart of man. Some years ago we had one of the greatest European wars into which all the nations of the world were drawn, showing that we have

not yet learned some of the teachings of the Buddha, namely that "hatred ceaseth not by hatred, but by love". We now hear that another great war will come upon us which will be the end of the nations and of the great civilisations of the world, over which no men will have control but which is surely to come in the days very near, and yet, a time of trouble out of which a new civilisation will arise. I wonder whether we could not obviate the coming on of that great war by trying to solve the problems of the day from a higher spiritual realm and it is therefore necessary for us to see in what way the spirit of Buddhism can be introduced into the solution of daily problems, some of which affect all the nations of the world.

After all what are called world problems are nothing but the individual problems and ultimately rest on the individual ; so our meeting here to-day is because every man is trying to solve those great problems in his own locality, so showing a manifestation of their effort to solve the great international problems in their own particular way. And what are those problems?

We have the great problems of drink—called in America "Prohibition" but we cannot achieve the result of prohibition if the individual has not realised it in himself ; if you are going to legislate to tell people they must not drink, they will not obey your law, but if you bring this great problem to the individual consciousness of the person, he will realise that the result can be attained by the individual and so the question of drink will slowly solve itself, but only if you and I co-operate and each do our own share. I am told that America is getting very dry though I have not been there yet and I do not know if I should touch on this vital point as they are very touchy. I hope, however, that this great problem of prohibition will soon be solved because in the world one evil awakens another in the heart of man ; if you take to drink you will find that your desires are not so much under control as another man who does not drink, and similarly other passions are

aroused by mere drink. So according to Buddhism a person who wants to be a good Buddhist must not take any intoxicating drink in any form. Many centuries ago when Lord Buddha meditated under the great Bo-tree, he realised that in the future the world would have to face one of the greatest problems of the world and he therefore uttered that saying which is one of the five precepts of the Buddhist, i.e., I promise to abstain from any intoxicating liquor or drink. Therefore it is no wonder that this question of prohibition is attracting the attention of the nations since the Lord Buddha in his meditation foresaw that men in the coming ages would have to face the problem.

Another painful problem that is related to prohibition and one on which I touch with reluctance is the White Slave Traffic. It cannot be stopped unless the individual realises his duty towards his own womankind, for no law can stop it unless the individual realises in his own soul that he is wronging the life of another person merely because he wants to satisfy his own lust and is not able to control himself. So this great problem of white slave traffic which is affecting all the nations of the world can only be solved when you and I can offer our own contribution of effort to the solution of the problem. On this point also Buddha in his wisdom preached to the world long centuries ago, that we must abstain from bodily passions because we are not able to control ourselves, thus showing that he foresaw the importance of the problem.

Another great problem is the war. How are you going to stop it and how tell the nations not to fight? If there is a clash of nations you and I will fight and say "England first and other nations afterwards" and if I am an Indian or Burman, it will be "my country first". But if you truly analyse this great conflict you will find that the individual must try to understand that after all patriotism is not everything. You can love your country while there is no need to hate others, and this truth also was put into a nutshell by Buddha—I promise to abstain from the taking of life of any living creature. There



is no need to kill even a fly : I do not know how many of you are vegetarians and a Christian perhaps looks at this question of food entirely from a different standpoint, considering possibly, why not eat meat? Yet the poor animal before going into the slaughterhouse, knows that he is going to be slaughtered for the benefit of mankind, for he is tied by the neck and pulled after the Doctor has passed him to be slaughtered. Day after day hundreds of creatures are being passed into the slaughterhouse from which they obviously shrink as I have seen myself in some of the great hospitals in Burma and if you have seen it once and have any feeling of sympathy you will not I am sure have the heart to eat the meat of the suffering animal. The animal feels the vibration of the slaughterhouse in the air, as we should do in approaching Chicago for the place is so saturated with the feelings of animals that it can be felt by the sensitive person in passing. Therefore in buying a tin of meat you will realise that in the tin is concealed the tragedy of slaughtered animals and what can you expect? If we cannot extend our sympathy, we cannot expect stronger nations to feel for us.

*(To be continued.)*

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### MONOTHEISM AND POLYTHEISM

The monotheistic and polytheistic doctrines of paganism have kept thousand millions people enslaved and fettered. The Grihasutras of the Brahman theologians, the Bible and the theology of Christian ecclesiastics, the teachings of Arabian Moslems have kept back the progress of humanity for over a thousand years. The degenerating ethics of Brahman theology have crushed the freedom of the teeming millions of the people of India keeping them in ignorance, slavery and superstition. In European countries people were denied freedom of thought by the behests of the theological despots of the Catholic hierarchy since the time of Eusebius and the African Augustine. The

teachings of the prophet of Arabia brought into existence certain personalities imbued with the demoniacal spirit of fanatical fury leading them to commit crimes against the art and literature of civilized society. Beauty and aesthetic refinement were foreign to the brigands of Arabia whose religion was to follow the dictates of destructive barbarism. In the world of imperialistic politics every conceivable crime was committed by bands of adventurers, hooligans, and buccaneers of the type of Cortez and Pizarro and Vasco da Gama. In India the first to follow the instincts of theological fury was Pushyamitra, who assassinated the good emperor Brihadratha, grand son of the great emperor Asoka, the noblest of sovereigns that ever ascended a throne. Advised by the Brahman priests the alien fire-worshipper with unrelenting fury undertook to destroy the humane religion of the Lord Buddha, and the great act that he committed was to sacrifice a horse to the fire god to proclaim that he was the emperor! In the barbaric feasts of the sacrificing Brahmans soma was drunk and madhuparka was partaken, the latter a dish prepared of beef, ghee and rice. This was a dainty delicacy greatly relished by the Brahman sacrificers. It was religiously prepared with great ceremonial incantations by the agnihotra brahmans according to the prescribed rules of the Atharva veda whose contents were based on sensual bacchanalianism of debasing obscenity. The Lord Buddha prohibited the Bhikkhus to have anything to do with this book of diabolical incantations. For a hundred years the Brahmans feasted on madhuparka and after the ending of the Sunga dynasty, India had again the time to breathe in the atmosphere of redeeming love and enlightened progress. What is difficult to comprehend is the greediness of the agnihotra Brahmans, whose love for beef, ghee and rice is depicted in the Bālapandita sutra of the Majjhima nikāya, where they are shown as an example for the pigs who run after their relished food by inhaling the perfume thereof. Just as the hogs run after their relished food, so do the agnihotra brahmans run after the madhuparka food by the exhalations of whose perfume the

greedy brahmans became aware of. Animal sacrifice were for a time suspended by the dissemination of the doctrine of Ahimsā by Our Lord whose all-embracing love for all living beings was something which was foreign to the *para vidya* of the Brahmans. The Dharma of Our Lord is founded on love, mercy, compassion, kindness, harmlessness, pity, while that of the brahmans is destruction, and exclusiveness. After Pushya mitra there was no asvamedha sacrifice until the time of Samudragupta who was fond of show, and he was a thorough-going imperialist, who loved romance. For nearly seventeen hundred years the Religion of Our Lord dominated in India until the time of Sri Harsha in the north, and the Pāla kings of Bengal. In the south everything went well until the appearance of the Kerala Sankara, who was regarded as the illegitimate son of a Brahman woman. Until his time there was no commentary written to explain the meaning of the Upanishads. That means that during the Buddha period there was no study of the Upanishads, which was at first studied in secret by the Kshatriya kings of ancient India. The Brahmans stole the secrets of the Upanishads from the Kshatriyas, and Sankara stole from the Buddhadharma and explained the meaning of the Upanishads according to his own way. He founded a new religion founded on philosophy, with animal sacrifices and Brahmanical supremacy as adjuncts. He succeeded in establishing his neo-Brahmanism which lasted for several centuries. He was ignorant of the destructive storm of Islam that was coming from Arabia. While Sankara was preaching his new doctrine of Brahman exclusiveness the cohorts of Islam were advancing towards Sindh. Our Lord preached the ethics of universal brotherhood and love to all living beings, while Sankara promulgated the exclusive doctrine of tribal Brahmanism relegating the Kshatriyas, Vaishyas and Sudras to a lower degree. The sudra people who formed the majority in India was degraded to the level of animals. They must not read the Veda nor hear it. If they read them their tongues should be slit, and if they hear hot oil is to be poured into

their ears! This was the neo-Brahmanism preached by Sankara. The Pāla kings were Buddhist still, and Sankara had no influence in the Pāla kingdom. For 20 centuries there had been an accumulation of wealth in India. The Moslem bandits of Arabia had extended their sway in Persia and in the Euphrates valley. Islam had its adherents first in Medina who were all of the brigand type. With sword in hand Mohammad conquered Mecca, and with sword in hand he converted the Meccans to the new faith. The robber bands of Arabia loved plunder and political power. If the followers of Mohammad had any gratitude to the memory of the prophet they would not have killed Ali, his nephew and son-in-law and his two grandsons on the battle field. The crescent became the beacon of plunder and the robber bands joined Omar and Othman to plunder and conquer. Sankara began his crusade in India, and from outside the cohorts of Islam were entering India. Brahmanism began to persecute the followers of the Lord Buddha, and the Mohammedan invaders entered India and found no consolidating cohesiveness among the people. They began to destroy both the Viharas of the Bhikkhus and the Devalas of the Brahmans. The Bhikkhus were massacred and the laymen were forcibly converted into Islam. One Islamic dynasty succeeded another, the victorious party destroying the conquered. There was a change of conquerors, but the destructive fury continued without cessation. By the twelfth century of the Christian era the Buddha dharma had ceased to exist in India. By the end of the sixteenth century Islam had become the sovereign power in India. The principles of the Atharva Veda and the exclusive doctrine of Neo-Brahmanism promulgated by Sankara are the two main causes of India's decline and fall. Brahmanical polytheism and Arabian monotheism are both responsible for the enslavement of the teeming millions of the Indian people. The Brahmans divided the people into Brahmans and non-Brahmans ; the Moslems came and divided the people into Moslems and Hindus, and to-day the people are divided into

Mohammadans and non-Mohammadans politically, and socially into Hindus, Moslems and the Depressed Class. Buddhgaya the central Buddhist shrine was destroyed by Bakhtiyar Khilji in 1202, and it remained in Moslem hands till 1727 ; the holy Isipatana was destroyed by Mohammad Ghorī and remained deserted until restored by the Maha Bodhi Society in 1931. The Buddha Dharma is a super-monotheism as well as a super-polytheism. Our Lord is the Teacher of Gods and men. People of India, it will be to your gain, here and hereafter to accept His Doctrine. Don't delay. Appamādena sampadetha.

## THE RISE AND FALL OF BUDDHISM IN INDIA

(TRIPITAKACARYA RAHULA SANSKRITYAYANA)

India is the country where Buddhism was born and where from the River Kosi to Saraswati and from Vindhya to Himalaya; Buddha taught his doctrine, wandering from place to place during forty-five years. Where from king to beggar, from illiterate to philosopher, from the common people to the greatest intellects, all were vying with one another in their love of Buddhism through many centuries. Where in hills and forests, every city, every town and even in the villages, the quiet, calm hermitages, the monasteries, and universities of the Buddhist monks were spread; in which for thousands of years students from the various countries of the world came to learn the sublime teachings of the Buddha, the love and brotherhood of all humanity. The country, where the great thinkers, great mystics, great sages of Buddhism by their uncommon intellect, and supreme wisdom made a great impression upon the thought of the people; the great sculptors and artists of Buddhism hewed great cave temples and stupas from the living rocks such as Barbar, Ajanta, Ellora etc. and others which are to this day among the great achievements of humankind, the country whence messages of peace and love were sent to the far away countries from the Pacific to the Mediterranean, from Altai to Oceania, and the great civilised

people such as the Greeks and Chinese were profoundly influenced by the valuable teaching of this Sage. Even now the religion which was born here, has the greatest following among the world-religions.

How it was possible for India to lose Buddhism is a strange and painful question, with which I am going to deal here in brief. There is no doubt that Buddhism disappeared from India some seven centuries ago. What was the condition of Buddhism in those days? what were the internal and external affairs of the country and how it arrived at its condition then, we do not know. These tell us nothing of the history of the rise and fall of Buddhism in India. Therefore we must begin from the beginning of the history of Buddhism.

At or about 483 B.C. is the time of the Buddha's demise. Then and up till the four centuries afterwards, the teaching of the Buddha and his sermons were preserved in the memories of his disciples, these teaching are called the Dhamma. When they were collected in regular form they became known as the Sutta Pitaka. The injunctions or the rules of discipline for monks are known as Vinaya Pitaka. In the same year that the Buddha died, in the rainy season, in the Saptaparni cave near Rajagriha, the disciples under the leadership of Mahākāśyapa collected His teachings. There Ananda the attendant disciple of Buddha was an authority on the discourses of Buddha for this collecting work, and Upāli as an authority for the Vinaya.

In Buddhism, not killing, not-stealing and other ethical rules are called Śīla, and the discussion of Skandha, Āyatana, Dhātu etc. which are more abstruse, are called Prajñā,—which is also known as Vidyā or knowledge, or, to use a more modern term, philosophy. Śīla and Prajñā are most essential things in Buddhism for achieving the highest goal. In some of the discourses of the Buddha Philosophy and philosophical terms are more extensively discussed, and those terms collected in one place are known as Mātikā. Later they were more elaborated and by the time they had become more venerated,

they came to be considered as a part of the Buddha's teaching, and they became known as Abhidhamma-Piṭaka. This Abhidhamma-Piṭaka came into existence, centuries after the demise of the Buddha, but the main theme in a nutshell was present in the discourses themselves.

At first all these discourses were learned by heart, and were not recorded in writing. Those who took to memorising the Sūtras were known as Sūtradharas or Dhammadharas (Keepers of Dhamma) in those days. Those who learned in Vinaya, were known as Vinaya-dharas or keepers of Vinaya. Similarly those who were custodians of the Mātikā were, known as Mātikādhara (or keepers of Mātikā). Afterwards when the complete Abhidhamma-Pitaka had come into existence, these Mātikā-dharas became known as Abhidharmikas.

One hundred years after the Nirvāna of the Buddha, the monks of Vaiśālī, known as Vajjiputtaka, began to neglect some of the monastic rules for the sake of gain, by allowing themselves to accept silver and gold, and to indulge in other things which were forbidden to monks. They formulated ten indulgences, which were quite contrary to Vinaya. Thereupon there arose a dissension which divided the Buddhist Church into two. Those who adhered to the original rules, were known as Sthavira or followers of the elders; whereas the other monks who comprised a large number, were known as Mahāsāṅghikas, named after the great federation of Mahāsaṅgha. About one and a quarter centuries afterwards, up till the time of the Emperor Aśoka, there were many schisms in the Buddhist Church, and it was divided into eighteen schools. Those which originated from Sthavira were twelve, namely :—

Vātsīputraka or Vajjiputtaka

Mahīśāsaka

Dharmaguptika

Sautrāntika

Sarvāstivāda

Kāśyapīya

Samkrāntika

Sammitiya  
 Sannāgārika  
 Bhadrāyānika  
 Dharamottariya and  
 Sthaviras

and from Mahāsānghika there arose seven sects:—

Gokulika  
 Ekavyavahārika  
 Prajñaptivāda  
 Lokotravāda  
 Bāhulika  
 Caityavāda  
 Mahāsānghika

There were some differences in regard to many of their tenets. According to Sthaviras, Buddha was a man and human; but with all the best human qualities, perfect in knowledge, in wisdom and character; who, having compassion toward human beings, wandered from place to place showing the Path to the people. Being human, his body was subject to old age, disease and decay. Others, however, made the Buddha something superhuman in the garb of man. These are but two of the many differences among these eighteen sects; who by additions and subtractions made their Sūtras and Vinaya into conformity with their opinions. In order to verify the teaching of the Buddha and to decide against these heresies, during the time of Emperor Aśoka, there was held the Third Council of monks; under the leadership of Moggaliputta Tissa in Patna; where they decided the points at issue. There they rehearsed the whole Dhamma and Vinaya. While the orthodox school was thus holding its sitting at Pātaliputta (Patna), Sarvāstivādins and other schools held their council at Nālandā, and from that time Nālandā became the seat of Sarvāstivādins in Magadha. It had been a sacred place before that, being the birthplace of the Buddha's chief disciple Śāriputra, but this council gave especial fame to it.

When the third council had completed its work, with the



help of Emperor Aśoka, the head of the Sangha sent several monks to different countries beyond India; in order to propagate Buddhism. That was the first time in the history of India, and also of the world that an organised mission, had been sent out to propagate religion beyond its birthplace. About twenty-three centuries before, the Indian religion went to Greece, Babylonia, Persia, Bactria, Ceylon, Burma, Central Asia and other countries. Ceylon was singled out for special honour by the head of the Church and Emperor Aśoka; and the crown prince Mahinda, who forsook his crown to become a monk, was sent along with five of his companions to Ceylon to preach the Dhamma there. The King of Ceylon Devānampiya Tissa became a convert to Buddhism, and with him the whole population of the country turned toward Buddhism. In order to establish the Order of nuns in Ceylon the King sent a messenger to Emperor Aśoka; and the royal princess, the nun Sanghamitta, the elder Mahinda's sister, came to Ceylon with a branch of the sacred Bodhi tree at Gayā, under which Buddha had become enlightened. From that time until now, Ceylon has been the home of the orthodox Church and has kept intact the teaching of the Buddha in its purest form. In the meantime, when there was a decline of Buddhism in Burma, Siam and Cambodia, Ceylon sent her missionaries to those countries and they were converted to the orthodox Church (Theravāda). The Buddhism of these countries is officially called Theravāda; and it is generally known as Southern Buddhism or Hīnayāna Buddhism.

Maurya emperors after the time of Aśoka were generally great devotees of Buddhism; and with their munificent gifts, in Magadha and in the surrounding countries many large Buddhist monasteries and educational centres were built. After the fall of the Mauryas, the Sungas became the rulers; and for political reasons they thought it advisable to patronise Brahminism and neglected Buddhism. The times were not in their favour; and so, many of the Buddhist schools which had their centres in Magadha; had to remove to other places,

where more sympathy and devotion from the people were to be expected. Thus Sarvāstivāda removed its chief centre from Magadha to the country of Surasena, and to Urumunda Hill (now Govardhana) near Muttra\*. Theravāda removed its chief seat from Pātaliputra to Vaidiśgiri (now Sānchi).

During the reign of the Śungas, by imperial patronage, Brahminism revived with a militant spirit. The horse-sacrifice, which was abandoned a few centuries before, was again revived and the Preceptor of the first Śunga emperor Pushyamitra, the great Grammarian Patanjali, became a most powerful and famous personality. It was at this time that the Brahmins began to revive the classical Sanskrit and its literature by composing such works as Mahābhārata, Rāmāyana, Manusmṛiti, though only the oldest part of them, belongs to that period; the other part being added afterwards. After the fall of the Mauryas the Sungas were not the only successors to the Mauryan empire, for the southern part of that Empire came into the hands of the Kalinga emperor Khāravela; while the North-West part, as far as Mathura in the east, passed into the hands of the Greek king Menander.

\* Later Mathura became the seat of the Saka Kshatrapas and they were more impressed by the Sarvastivada schol. It was through them that the Kushāṇa Emperor, Kanishka, became another Aśoka for Buddhism; and during his reign Gandhāra became the headquarters of Sarvāstivāda.

Like the Kshatrapas of Mathura, the Kshatrapas of Ujjaini, were more interested in the Theravāda, whose headquarters was in their territory near Vidiśā (modern Bhilsā). By and by, in unfavourable circumstances the Theravāda had to remove itself, from Northern India to a further south and in the second and third centuries A.C. it was only in some part of the Āndhra, and Tamil country that it flourished up to the eighth or ninth century A.C. Afterwards it was forced to remain secluded in the island of Ceylon; whence in the thirteenth century it was able to assert itself in Burma, Siam and Cambodia, when the Mahāyana and the last phase of Vajjrayāna was in decline, in those countries.

The Kshatrapas of these Greek kings were ruling in Mathura and Ujjeni.

The Sarvastivāda which had its headquarters in Gandhāra, differed a little from the Sarvāstivāda of Mathura and so we find three different names for it; for the oldest form of it we can use the word Sarvāstivāda; the second form which was prevalent in Mathura was named Arya Sarvāstivāda; the third form which was most prevalent in Gandhāra and the surrounding countries during the Kushāna rule, is known as Mūla Sarvāstivāda. Here also there was some difference of opinion between the Sarvāstivāda teachers of Kashmir and the Gandhāra countries; and in order to settle these controversial questions, elder of Vasumitra and Aśvaghosha held a great council under the patronage of Emperor Kanishka at Jalandhara (according to others in Kashmir) where they composed three large commentaries on the three pitakas, known as Vibhāshas, which gave to its followers the name of as Vaibhāshika, another name for the followers of the Mūla Sarvāstivāda. Thus within five hundred years after the death of the Buddha, there were many differences of opinion in the Buddhist Church.

According to the Buddha's teaching there are three ways or vehicles for the realising of Nirvāṇa :—

1. Those who want to achieve their own salvation as soon as possible, without considering about others, can realise that goal by the attainment of arahatship. This vehicle is called Arahāt-yāna, (the vehicle of Arahāt) or Srāvakayāna the vehicle of the disciple).
2. Those who, together with the attainment of their own salvation, want to do some more beneficial work for others, can reach the goal by the way which is called Pratyeka-Buddha-yāna (the vehicle of individual Buddha).
3. Those who have renounced their own salvation or Nirvāṇa in order to help others, and to this end

have dedicated their lives, who by their own efforts have been able to discover for themselves the truth about Nirvāna, are known as Buddha, and their vehicle is called the Buddha-yāna (the vehicle of Buddhas).

In the older eighteen schools all these three vehicles were represented with equal force. The Buddha-yāna was a great Yāna (vehicle) no doubt, according to the older schools as well ; but they did not denounce the other two vehicles. At the beginning of the Christian era there developed one school of thought which denounced the other two vehicles and proclaimed that the vehicle of Buddhayāna is the only vehicle, and that the other vehicles were so, only in name. In order to have the sanction of the Buddha's teaching, they compiled many Sutras and also began to proclaim the Buddhas as something of a superhuman being. Even during the time of Kanishka some teachers began to emphasise the greatness of the Buddhayāna. But it was only later, that the doctrine was established, that there was only one way of salvation, the Yāna of Buddha and Bodhisattva ; while others were only just to help the ignorant, by showing them something in order to lead them to the proper path. These things were not found in the old pitakas, and many sūtras such as Ratnakūta, Vaipulya and others are of later origin. Thus the old tradition was violated and a breach was made for the opening of any unauthorised teaching to be proclaimed in the name of the Buddha.

Like the distortions of the Sūtras, there arose also many differences regarding the philosophical teaching of the Buddha. Sarvāstivādins, after the time when the three Vibhāsha commentaries of three Piṭakas were composed, became known as Vaibhāshikas ; their philosophy was the same as that of Sarvāstivādins. Shortly afterwards in Southern India, in the country of Vidarbha, was born Nāgārjuna the great teacher of the philosophy of relativity (Madhyamaka). He taught that everything existed in relation to something else ; and that there

was no independent existence of anything. There can be good only if there is something bad as well. There can be existence, only if there is non-existence. Thus there is no independent existence of anything ; or we may say that, everything is nothing from the point of view of transcendental truth. This philosophy is known as Madhymaka, or the philosophy of Void. Two centuries after Nāgārjuna, in Vaibhāshikas, there were some more developments. The Vaibhāshikas believed regarding things external or objective and things internal or subjective, that both are real (really existing) ; while the followers of Nāgārjuna said that because 'objective' and 'subjective' are relative terms, they have no independent existence. Then a third school arose with the idea that in reality external or objective things are the only real things the internal or subjective being only the reflection of the external, having no real existence of its own. This philosophy was called the philosophy of Sautrantikas. In order to prove their views they opposed the commentary of Vibhāshā and accepted only the authority of sūtras ; hence they called themselves Sautrāntikas or the followers of Sūtras. The foremost teacher of this school was Ācārya Vasubandhu of the fourth century A.C. His elder brother Asanga was another remarkable personality of this time. He was the systematiser of that great school of idealistic philosophy which afterwards produced such a great logician as Dingnāga, Dharmakīrti and others. According to this school, internal or subjective things are the only real thing ; the external is a reflection of the internal, and has no real existence. The world as we see it, is nothing but the creation of minds. This school is known as Vijñānavāda or the school of Yogācāra. Thus before end of the fourth century the four philosophical schools—Vaibhāshikas, Sautrāntikas, Yogācāras, Mādhyamikas were all well established. The first two were more or less the followers of the old scripture, which asserted that all three vehicles were equal as far as attainment of Nirvāna was concerned, so they were called by the others, adherent of Hinyāna (little vehicle). The latter two, who relied more on the later

Sūtras of Vaipulya and other class ; named themselves, the adherents of Mahāyāna (the Great Vehicle).

(To be continued.)

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### BUDDHISM PRE-VISION OF MODERN IDEALS

By L. G. S. GOMIS *Licencie Es Lettres* (PARIS).

A sociological panoramic study of human mental activity anticipates an intriguingly fascinating revue of man's psychic excursions in his evolution from Ignorance to a harmonious and rational reconciliation to his environment. Cycles of civilization have manifested the ebb and flow of varied nations rise to cultural power, to return to oblivion either due to their lack of vitality mentally or merely as a result of economic and financial distress. What a galaxy of Stellar roles China, Egypt, Babylon, Greece, and Rome have occupied in the gallery of past civilization! Philosophy, Law, Government, Imperialism, Pyramids, Corinthian temples, Confusian doctrines and Christianity have partaken in this internationally and spatially disconnected symphony of man's increasing control over nature and his cyclonic changes from wisdom to ignorance, from other worldly spiritualism to rank vulgar materialism. Man still wanders in bewilderment in a miasma of conflicting evidence on the Ultimate Reality of Existence. Science has deviated him from supernaturalism—hitherto deistic privileges have been successfully demonstrated by scientists—the soul is now but an aberration of the mind.

Darwin's Evolutionism ushered the swansong of Creation. Apologists of Christianity swim in explanations to reconcile a self-sufficing Universe subject only to the Karmic law of cause and effect, to the dictates of mediaevalistic fiction.

Asia smiles compassionately at this orgy of doubt and despair in Western lands. By introspective mental culture the Buddha had explained away this seemingly modernistic complexity of human aspirations and ideals. He had inaugurated

a crusade for the sublimation of man's emotions under the rationalistic government of the mind, to humanity, as the culmination ethically of living organisms. A human hierarchy, the Buddha estimated, could only be judged by giving equality of opportunity to every human being. The aristocracy of the intellect according to Buddhist ethics dispels egoism for altruism, Love and Compassion.

Knowledge is released for man's emancipation from Tanha to the ambrosial balms of a non-causal Nibbana. Cosmic metabolic change, the inevitable companion of pessimism in this inexorable cycle of sorrow, misery, birth, decay, re-birth is transformed to true happiness in the Annihilation of Misery. What a triumph for the Human intellect—its supremest manifestation—The Buddha explained the mastery of mind over sensations, perceptions, volitions, transient phases of uncontrolled human instincts.

Man was held responsible for his actions ; an immanent justice in Nature was vindicated, proving that the Universal Concepts of Good and Bad had an Impartial auto-manifestative effect in the light of men's actions.

War, greed, jealousy, enfin the purging of man's baser emotions to the glory of a better understanding among humanity was preached by Our Master Mind.

Internationalism based on Love, Co-operation and an eminently enlightened code of conduct was advocated to Buddhists. Innumerable manifestations of the 'right is might theory' has awakened the West to this truism.

Besides, though Buddhism predominantly influences self-help and self-salvation, in a sophisticated world, its Dharma never disturbs the individualistic cultures of the lands it penetrates. It's a philosophy of Life that could motivate through the eternity of its Truth and its heartening idealism, all that is best in any nation's secular cultural activity. Eastern Asia was culturally linked by Buddhism in the Past, yet these Asiatic cultures do not present the monotonously uniform release of

an artistic sense of expression that Christianity enforced on a Renaissance Europe.

The 'Mahaparinibbana Sutta's' analysis of the two circumstances which make physical radiation visible to the physical eye, has only recently been re-discovered by the Europeans under the nomenclature of Aura. The International Psychological Congress of Copenhagen in 1929 recognized the Y rays, human emanations of light as conductors of Bio-physical energy, which could pierce thick metal plates, even induce refractions of light waves and be amenable to photography—a materialistic XX century discovery of the powers of Iddhi Vidhāṇāna. Scientists have decades of work to verify the Buddhas discoveries which be attained by mental insight and super normal intellect, Abhiññā. Humanists and idealists dreaming of World States, of our species living in a hitherto unattainable Utopia of peace and contentment, need only seek refuge in the ethical code of Buddhism to harmonize the abuse of Science and Materialism.

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## GLEANINGS

### BUDDHIST VIEW CONFIRMED IN MEDICINE

We are only just beginning to sound the unknown mysteries of the mind, and to realize that there are illnesses of the mind, which bring about illnesses of the body. The influence of thought on the body is greater than we dare think. It is so real that people can think themselves into an illness. They imagine that they have this complaint or that, and they go on imagining it until the symptoms appear and they actually fall ill of the disease they dread.

"Think well and you will be well—think ill and you will be ill" is truer than people imagine. Noble thoughts are good for the body as well as the mind. Ignoble thought, waves of dissatisfaction, of envy, or anger injure the body and bring on illness. It is said every time a person becomes angry with



some one else he harms himself. I believe anger and the various reactions it entails actually induces a toxic effect on the blood, that a wave of anger for the time poisons the person who is angry, and if the person is continuously suffering from fits of anger in time he or she will become ill as a result of the anger poisons poured into the blood. Fear envy and uncharitableness probably poisons the body in the same way, while kindly thoughts and happy thoughts help people to maintain perfect health.

That fear alone will kill is no longer doubted. There are dozens of cases to prove it.

(David masters "Conquest of disease—p. 243).

#### ARABIAN NIGHTS

Bidpai, otherwise Pilpay, Baidaba, and Sendeban, formerly assumed to have been an ancient Indian Philosopher, whose collections of apologues, known as The Fables of Bidpai, has been widely read throughout the Old World. But this philosopher is now believed to have had no more real existence than the Scheherazade of the Arabian Nights. It would appear that Sakya-Muni, or Buddha, is probably the author, if the collection is indeed the work of one author. The researches of such scholars as Benfey & Rhys Davids have established very clearly the fact that these early Indian 'beast Fables' inculcate the Buddhistic teaching in precisely the same manner as the Jatakas and certain of the Fables of Aesop—these last being also traced back to Buddha. The lower animals converse like human beings, and the tendency of the stories is to preach a certain moral code.

The earliest translation from Sanskrit of the stories attributed to Bidpai was made in 570 A.D. by a Persian Physician (Barzoi), who rendered them into Pehlevi, under the title of Kalilah wa Dimnah ; and this version is noticed by Firdausi in his Shah-Nameh. Thereafter the Pehlevi version was translated into old Syriac, and again into Arabic, about 750 A.D. by Abdullah al Mokaffa, from whose version all the later

translation descend. The earliest English translation is that by Sir Thomas North made (1570) from the Italian version of 1552 by Antonio Doni. In 1888 this was reprinted with introduction by Joseph Jacobs. Of later English translations there have been twenty since the latter part of the 18th century.

(Harmsworth's Cyclopaedia, Vol. II, p. 79.

#### BUDDHA GHOSA.

In an article on Buddha Ghosa by Julius de Lanerolle, it is stated:—

“It would be interesting to our readers to note that during this period (*i.e.* when Buddha Ghosa was at Buddh-Gaya) and for long afterwards, the Gaya Monastery was in the hands of Sinhalese Bhikkhus. It was in the fourth century that the Sinhalese King Kirti Sri Megha Varna with the permission of the Indian King Samudra Gupta built a Sangharama at Buddha Gaya for the use of “the Bhikkhus who were sent from Ceylon to do homage to the Diamond Throne.”

The Buddhist, May 1931, p. 8.

#### NUMBER OF STARS.

Let us take examples in space and time. First the Ptolemaic empyrean contained some five thousand stars. Perhaps ten thousand may be seen from a mountain top in India on a moonless night when the stars gleam like coloured jewels. But Buddha teaching two thousand five hundred years ago, speaks of a hundred thousand times ten million worlds—that is a million million. Sir Arthur Eddington is quoted as estimating that the great hundred-inch mirror telescope may make a photographic record of stars up to 22nd and 23rd magnitude, in all perhaps three hundred thousand million. It is possible that the new two hundred inch mirror may bring these figures up to the Buddha's total. Again, Sir James Jeans is quoted as estimating the age of the Stellar universe as two hundred million years. This still falls short of the total for a year of Brahma, the universal expansive power, in the tables of the Puranas.

Further, Buddha or his disciples taught a nebular theory closely resembling the most recent speculation of Jean and Eddington. ("The destiny of India" by Charles Johnston, I.C.S. (retired) in Prabuddha Bharata copied in Khalsa Review April-May 1931, p. 41).

SHEONARAIN.

## AN APPRECIATION OF MAHA-BODHI SOCIETY AND ITS FOUNDER

BY PROF. JAMES B. PRATT.

Most important, perhaps, of those institutions are the "Maha Bodhi Society," and the recently founded "International Buddhist Brotherhood," which aims to unite Buddhists of all lands—northern and southern—in an attempt at reviving the work and spirit of Gautama. (3) Itinerant preachers are sent about (4) The printing press is kept busy turning out Buddhist tracts and periodicals, containing both instruction on Buddhism and attacks upon Christianity. The Theosophist Buddhists publish a weekly paper in the vernacular and the Maha Bodhi Society another,—each disseminating about six thousand copies every week. The Maha Bodhi Society also publishes a monthly in English, known as "The Maha Bodhi and the United Buddhist World".

This Maha Bodhi Society is the most promising force for reform within Buddhism that I came upon either in Burma or Ceylon. I use the word "promising" advisedly, for though it occasionally lends itself to unscholarly and frantic attacks upon Christianity with ammunition drawn from the rationalist press, its great aim is the moral and intellectual regeneration of Buddhism, and as a rule it puts its emphasis in the right place. It was founded in 1891, by Mr. Dharmapala, a scholarly layman of Colombo who represented Southern Buddhism in the Chicago Congress of Religions in 1893, and who is still the

head of the Society. He realized that to do the most possible for his fellow-countrymen he must be neither lay nor clerical. The layman is too busy with the affairs of the world and its ties to give himself up absolutely to the work of reform ; and the monk living in the monastery is too far removed—physically—from the world which the reformer would help. So Mr. Dharmapala took the vows and the yellow robe of the monk, but lives in the world, and gives up his time to preaching the pure Buddhism of Gautama. This, he says, is nowhere to be found to-day ; with the exception of a few individuals here and there, there are no real Buddhists left in the world. The doctrine of the Master has been so overlaid with successive layers of accretions that it is no longer recognizable.

His aim and that of the Maha Bodhi Society, is therefore, to tear of all these accretions and to go back to that part of Buddhism which originated with Buddha. The two points that he emphasizes most in his preaching and his writing are *Activity* and the importance of the *Present Moment*.

The Singhalese are too fond of putting off to another time important matters and of looking forward to future incarnation to set things right. Hence he never ceases urging upon them that now, now, is the time to do whatever is worth doing, and that it is here and now that they must look for Salvation and Nirvana if it is ever to be attained. The other point is even more important. Buddhism must not be made into a religion of passivity and idleness. The Buddha himself was always active and always preaching activity. And by activity Mr. Dharmapala means ; (1) unremitting alertness against the innumerable and subtle temptations of sloth, ignorance, lust, anger, envy, avarice, pride, and the rest ; and (2) constant endeavour to help other into a knowledge of the truth with its resulting peace and joy.

In preaching activity and unselfishness as the great Buddhist virtues he has to deal with the example of the monks ; and no Christian missionary could be more unsparing in his

invectives. The monks live, he says, a life of lazy and selfish retirement ; their chief religious function is ringing the temple bell, and their chief activity is often that of drinking tea. It is against them a large part of his preaching is directed, and the people are exhorted not to take them as ideals. He also calls upon the people not to identify religion with external observances and the repetition of meaningless formulas, but to work out their own salvation as the Lord Buddha taught, by means of moral activity. It is wrong to trust to the ringing of a bell as the monks do at the dagobas : and it is wrong to trust to prayer to an imaginary deity as the Christian *padres* do. Only one's own moral activity can really lead to peace.

The people, he assures me, respond to this sort of doctrine, and at many a remote village after he has preached they say to him. "This sort of simple teaching we can understand. But why did not some one tell us this before?"

Unfortunately there are not many men in Ceylon or Burma like Mr .Dharmapala. But he is kindling a fire that may not be extinguished. For he has seen that the glory of Buddhism lies in the spirit of service which so dominated its great founder, and he has chosen as the motto of the society those noble words addressed by the Buddha to his earliest disciples : "Go ye, O Bhikkhus, and wonder forth for the gain of the many, 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 of glorious, preach ye a life of holiness, perfect and pure."

This was my first acquaintance in Ceylon. My last was no less interesting and no less filled with the spirit of the Buddha. He is one of the leaders of the Maha-Bodhi movement and he gives up his entire time to spreading the reform. The only reward he looks for or cares for in this life or in the other is just the doing of his duty. In our last talk together, the evening before I sailed back for Europe, we were discussing Parinirvana, and when I asked him if he

derived it for himself he said: "As a fact I do not. What I should like best would be an endless succession of lives in this world so that I might use them all in helping other people."

(Taken from "India and her Faiths").

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### THE FORTIETH VOLUME OF THE MAHA-BODHI JOURNAL

The last number of Volume 40 of the Maha Bodhi terminates this month. In 1892 May, just one year after the establishment of the Maha Bodhi Society, the thought came to Anagarika Dhammapala now Sri Devamitta Dhammapala to start a monthly journal to disseminate news about Buddhagaya. He then had very little money to launch the venture, nevertheless he had the courage to do it. The first number was printed at the Baptist Mission Press, but the Baptist minister in charge of the Press declined to print the second number because he found there was a paragraph published which criticised the Christian missionary methods of Japan. It was an extract from the Japan *Weekly Mail* edited by an Englishman. Well, we had to go elsewhere and got the second number printed in a Bengalee press, and the work was so badly done that we had to find some other place. Happily Messrs. Newman & Co. undertook to do the work, and they did the work splendidly.

The first number brought wide publicity to the Maha Bodhi Society and Oriental scholars in Europe came to know of the Buddhagaya Movement. The late Sir William Hunter was then writing his voluminous work, the History of the Indian Empire, and at the end of the chapter on Buddhism he put in a few lines about the Maha Bodhi Society. The next good result was that a copy of the first number happened to reach the hand of the late of Dr. John Henry Barrows, who was the Chairman of the Advisory Council to the Congress of Religions proposed to be held in September 1893 at Chicago

in connection with the World's Fair. Dr. Barrows sent Mr. Dharmapala a letter informing him that he has been elected a member of the Advisory Council.

And the next thing that happened was an invitation from Dr. Barrows to attend the Congress of Religions. Mr. Dharmapala attended the Congress of Religions and delivered his stirring speech which was reported in the official volume published by the Congress. Just a month after he was on board the s.s. "Oceanic" in the Honolulu harbour when a party of ladies with a gentleman came on board to see the Buddhist Delegate. Mr. Dharmapala did not care to inquire into the personalities of the party, and one lady asked him how she can control her rising temper. He advised her to develop the will power and to repeat "I will be good" a hundred times a thousand times. And this lady that put the question was the future patroness of the Maha Bodhi Society, the illustrious, Mrs. Mary Elizabeth Foster, who after the meeting did not forget the advice, and in a spirit of thankfulness began sending a small contribution to the Society. The contributions continued to come, and then Mr. Dharmapala learnt the name of the donor, and after nine years when Mr. Dharmapala had become a regular "Anagarika" visited Los Angeles in California, he wrote to Mrs. Mary Foster that he has come on a visit to the United States to preach the Dharma of the Lord Buddha, and that he wishes to start a village school at Isipatana, Benares for the uplift of the neglected children of India. In January Mrs. Foster sent the Anagarika a donation of three thousand dollars. In 1906 February 18th, Anagarika's father died, and Mrs. Foster was informed of the occurrence, and in her reply said that she would be a "Foster parent" to the Anagarika and sent for his personal use a thousand dollars, which he invested in buying a small cottage with a plot of land and started a village school at Rajgiriya about 3 miles from Colombo. The school is now flourishing with an attendance of 400 children, girls and boys. With the rupees ten thousand the Anagarika started the village school at

Sarnath-Isipatana, Benares, which is now become a world centre of Buddhist activities. All this is the result of the publication of the first number of the Maha Bodhi Journal whose motto was the one that is seen on the top of the first page of every issue of the Journal. For forty years that motto has appeared.

The Anagārika loves the Journal because it was the vehicle that helped him to accomplish what he has achieved so far. In a non-Buddhist land amidst unsympathetic surroundings he has continued to work with self-sacrificing earnestness in the cradle land of the Buddhadharma. The Buddhists of Ceylon and Burma and Arakan helped the Society during the first few years and then ceased to give further help. But the Anagārika had the support of His beloved father who left a legacy which yielded an income for his maintenance. Without expecting the support of the Buddhist public the legacy helped him to give his whole time for the welfare of the Buddhagaya movement.

The Anagārika Dharmapala is now a Bhikkhu and he is now feeble and old, and the doctors who attend on him think that as he is suffering from heart trouble his life is in danger. He has worked for the revival of the Buddhasasana in India since May 1891. The Buddhists of Asia have not helped him to revive the Sasana in India. The Society would have died long ago but for the support that the Anagārika had received from his "Foster parent" Mrs. Foster and from the legacy left by his late father. With sorrow and shame we have to confess that the Maha Bodhi Society had not received any kind of support from Japan, Siam, Arakan, China, Tibet for the last forty years.

The Journal is published at an annual loss of Rs. 1,200/- but it is kept up because it is the first love of the Anagārika. His desire is to create an international Buddhist centre at the Holy Isipatana, Benares, where earnest Buddhist students from Asia, Europe, America, Australia will congregate and study the various forms of the Buddhadharma and co-operate to



elevate the teeming millions of the ignorant, illiterate, superstitious people of India.

The Anagārika has often expressed the desire to be reborn immediately in a Brahman family in Benares, in order to continue the work that he has started in Holy Isipatana, Benares to resuscitate the Buddhasasana in the land of its birth.

The Buddhadharma has gone to other lands, but is extinct in the home land. It has gone out from Aryavarta. It is the Aryadharmā preaching the Four Aryan Truths to the Aryan people. The Aryan people have forgotten the Aryadharmā, and they have rejected the Ahimsā Dharmā.

Buddhists are not active, and dead bodies are not expected to be active. The dead man does not know what is to be active, and the living man that delays to do the right thing is dead, says our Blessed Lord. Judging from the standard laid down by Our Lord, Buddhists are dead. Outside the one fathom long body the Buddhist does not care to see, and hence the lethargy visible in Buddhist lands.

If each Buddhist would give a penny a year to carry on the work of the Maha Bodhi Society in India the great work can be done. But above all we want ten active, intelligent, educated, self-sacrificing Buddhists to come over to Benares and work to extend the work of the Society. The selfish narrow-minded sectarian Brahmans of the present day hate our Lord Buddha, who they say preached against their Veda and stopped animal sacrifices.

In the blessed land of Aryavarta, in Benares will be born our next Buddha. And our duty is to prepare the way for Him, so that we all may be born in India when He appears, listen to His Dhamma, and become His disciples, attain Arhatship, and pass on to the unconditioned, eternal bliss of anupādisesa nibbāna dhātu.

The chief priests and abbots and Nayaka theros of Buddhist countries should help the Maha Bodhi Society to revive

the Buddhasasana in their holy land. Our home and heaven is in India. Only those born in Majjhimadesa can reach the fruits of Arhatship. It is only in India that Buddhas are born, it is only in India that great Arhats appear. Therefore India is eternally holy for the followers of the Lord Buddha.

The expressed desire of Siri Devamitta Dhammapāla is to live if possible another four years to complete the 45 years of his mission in India following the example of our Blessed Lord.

Pattidāna and pattānumodanā are virtues to be practised daily by the followers of Our Lord. The Anagārika has worked for forty years as a Brahmachari Anagārika in the holy land. The good kamma or karma that he has accumulated he gives to gods and men. Our good Buddhists will we hope accept the pattidāna, and receive in the spirit of pattānumodanā.

Proclaim to all the world that the Maha Bodhi Society is working to revive the forgotten Dhamma in the holy land of the Buddhas. Co-operate with the Maha Bodhi Society Brothers, who love our blessed Lord, the Buddha Sakyamuni.

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### FOR THE INFORMATION OF OUR SUBSCRIBERS

The first issue of the Forty first volume of the Maha Bodhi Journal will be sent to our subscribers by V. P. P. We should esteem it a favour if each of our kindhearted Subscribers would without waiting for the copy remit the subscription in advance for the year or for six months.

To give the Buddha Dhamma to an ignorant world is the greatest of all gifts. Sabba dānam dhamma dānam jināti. This is the only Buddhist Journal that has continued to exist for 40 years without interruption, and the Maha Bodhi Society is the only world wide international organization in existence that has continued to preach the Dhamma to a non-Buddhist

world. We are working to proclaim the redeeming Dhamma of Our Lord Buddha to a sin burdened world. The Lord Buddha is the eldest Religious Promulgator. Other prophets came long after. Jesus, Mohammad, Sankara are later Messengers of TRUTH. They could not teach anything new except that which is injurious to Humanity. Other Teachers have taught to kill, to destroy, to use alcoholic intoxicants and to lead adulterous lives. The simple teaching of Our Lord is contained in the two lines herein given: Brahmachariyam caritabbam, kusalam kattabbam. Lead the pure life of chastity and Do good always. The Buddha Dhamma is compared to the Ocean, other Religions are later formed streams which enter the Ocean. Buddhists should be proud that they have the Oldest and purest form of the Truth that helps to escape from the miseries of Ignorance. All other Teachers who appeared after Our Blessed Lord had each one his axe to grind. They created gods, and hells but they showed no Way to gain Wisdom and to realize the supreme Happiness of Nibbāna (Nirvāna).

Tell each one of your friends to help the work of the Maha Bodhi Society. If we do not give with a heart of redeeming love this saving gospel of the Tathāgata to a sin-burdened world, thieves and robbers will enter and disseminate their unscientific puerilities and increase the number going to hell. We must enter the arena and challenge the charlatans who mislead the world. Help us dear Brothers to disseminate the thrice sweet Dhamma of Our all-merciful Lord Buddha. Sri Devamitta Dhammapāla is very ill. He may pass away before the end of this winter. You will please him if you help the "Maha Bodhi" and the Isipatana International Institute to train Sāmaneras to become Messengers of the Buddha Dhamma. We must deliver our most holy Central Shrine at Buddhgaya from the desecrating hands of the Saivite usurper who deforms the beautiful Image of Our Lord. Wake up and Act.

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## CORRESPONDANCE

MAHA BODHI SOCIETY.

Calcutta, October 30, <sup>2476</sup><sub>1898</sub>

From, The Founder and Director General,  
Maha Bodhi Society, Calcutta.

To, His Excellency the Governor of Bihar & Orissa, Patna.

YOUR EXCELLENCY,

I am requested by the Buddhists of Ceylon to forward the enclosed extracts for your kind perusal and to request that Your Excellency will be graciously pleased to see that the desecration of the Budh-Gaya Temple by the menials of the Mahant be stopped.

The late Lieutenant-Governor of Bengal Sir John Woodburn advised us to go into a court of law to get an order of Injunction to stop the desecration and also an eminent lawyer advised us that this desecration could be stopped if an order of Injunction is obtained. Now for 40 years we have been trying by every peaceful means to stop the desecration but the menials of the Mahant ascend the sacred altar and deface the image by putting an offensive mark on the forehead of the sacred image. Ofcourse the Buddhists are helpless, the Mahant knows that, and he has got lot of people to assist him and therefore he thinks he can do everything to offend the Buddhists. We therefore trust that Your Excellency will have the graciousness to go into the matter and see that the Mahant who is a Sivite will be constrained to stop this desecration which is so offensive to all the Buddhists. Since 40 years we are going through every kind of humiliation and I hope that Your Excellency who is so ably administering the Government will have the graciousness to see that justice be done, and the history of the Budh-Gaya Temple show how things have been managed and cared for during the last 2,000 years. The Temple would have never

gone into the hands of the Mahant had not the late Collector of Gaya Mr. G. A. Grierson now Sir, without consulting the Government handed over to the then Mahant the internal management of the Temple in the year 1889 and the result is that we have to suffer.

Trusting that Your Excellency will use your sense of justice to stop this abominable desecration.

I have the honour to be,

Sir,

Your Excellency's obedient servant,

(Sd.) Siri Devamitta Dhammapala,

Founder and Director General of the Maha Bodhi Society.

## NOTES AND NEWS

### BRAHMACHARI DEVAPRIYA WALISINHA

Our Secretary Brahmachari Devapriya left Brisbane on the 5th of last month and was to have been in Colombo about the end of last month. We are glad to state that he met our old friend Mr. John Silva, who came all the way from his village Booyal to Brisbane to welcome the Brahmachari. From Brisbane he had to go by train to Childers, thence to Booyal by motor car. Mr. John Silva lives in a farm by himself, cooks his own food and lives the life of a Buddhist hermit. He has 300 acres of farm land but as the price of land has gone down he finds it rather difficult to dispose of it. If he was able to sell the land he would be glad to come over to India and live with our Samaneras at Holy Isipatana. By the first week of this month we expect our Brahmachari will be amidst us. He has lot of work to do at Holy Isipatana in connection with the celebration of the sacred anniversary of the Mulagandhakuti Vihāra.

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### MAHATMA GANDHI.

The saintly Mahatma is allowed to receive visitors who come to see him in connection with the elevation of the so-called Depressed Class. He is marvellously busy in issuing statement after statement giving advice to both the Indians of the Upper and the Depressed Classes as to what they should do to solve the problem of Untouchability. The Brahmans who have held a monopoly of all that is best in the social polity

of Brahmanical India do not like to face the coming change. The Dharmasastras forged by the Brahmanical law-givers after the extermination of the Buddhadharma from its native soil suppressed the higher impulses of the non-Brahmans and thrust them down because they were Buddhists. The sacred scriptures of the Buddhists were all destroyed first by the Brahmans and later on by the invading Arab iconoclasts. After 800 years of neglect the so-called Depressed Class found a saviour in the saintly Mahatma who is in deep earnest to see that justice is done to the 40 millions of the unhappy people. They are hated by the polytheistic believers who are under the thumb of the Brahmans, and they fall a prey to both the religions that are alien to the Indian soil that had their origin in the Semitic soil of Arabia.

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#### MR. B. L. BROUGHTON.

We are anxious about our dear friend Mr. B. L. Broughton, M.A., who left Calcutta for the Far East many months ago. He was in Siam in April last, thence he visit Cambodia, and he was in the hospital at Haiphong for several weeks. He has left the latter city, and we are anxious to know where he is at present. He intended to visit China and Japan later on. If he is in Japan we hope our Japanese Buddhist brothers will treat him with cordial hospitality.

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#### THE JAPANESE ARTIST.

The Japanese Artist, Mr. Kosetsu Noosu, is under an agreement to paint the Buddhist frescoes on the walls of the Mulagandhakuti Vihara at Holy Isipatana, Benares, arrived in Calcutta on the 25th November. Mr. Broughton in the name of his late mother graciously promised to contribute the sum of Rs. 10,000/- for the painting of frescoes. According to the agreement the Secretary of the Maha Bodhi Society is bound to pay the sum of Rs. 1,000/- to the Artist on his arrival. If Mr. Broughton happen to see this para he will be pleased to remit the amount to the Secretary of the Maha Bodhi Society.

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#### INDIA OF TO-DAY.

Says Arabindo Ghosh : "If an ancient Indian of the time of the Upanishad, of the Buddha, or the later classical age were to be set down in modern India . . . he would see his

race clinging to forms and shells and rags of the past and missing nine-tenths of its nobler meaning . . . he would be amazed by the extent of the mental poverty, the immobility, the static repetition, the cessation of science, the long sterility of art, the comparative feebleness of creative intuition."

—Arya V, p. 424.

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### THE EMPIRE OF RIGHTEOUSNESS.

In the Pali Texts our Lord Buddha is called Dhammarājā. His Empire was known as the Dharmachakra. The Dharmachakra existed in India until the time of Sankara. He formed a hostile empire only for the welfare of the Brahman community. The Sudras were excluded from reading or hearing the Veda. The latter became the exclusive property of the Brahmans. The depressed class was thus formed, which was increased after India was conquered by the Arab invaders. Those who declined to become Moslems and those who declined to pay the tax were relegated to the class of slaves. The heroic and the upright preferred to become slaves and the Depressed Class became the classic ground of the noble heroic Aryans. Thanks to the saintly Gandhi there is the possibility of again re-establishing the Dharmarājya of our Lord Buddha. We have four sacred places in the Gangetic valley: the place where the Prince Siddhartha was born, the place where the Prince Ascetic became the Supreme Buddha, Teacher of Gods and Men, which is known as Buddh Gaya; the place where the Sammāsam Buddha preached His first Discourse on the Foundation of the Kingdom of Righteousness; which is at Benares, known to-day as Isipatana-Sarnath; and the place where the Blessed Lord left His physical Body, which is known to-day as Kusinara. The Depressed Class can now call themselves Upāsakas of the Lord Buddha, whose Empire extends from the Himalayas to the Far East of Japan and Korea. Take courage Brothers. The Doctrine of Love Universal, and Ahimsa was for the first time preached by Our Blessed Lord Buddha 2500 years ago. The Maha Bodhi Society has been working for the last forty years to herald the dawning of this glorious Day. What you Brothers need is education and cleanliness and to follow the five Silas and the Ten Kusalas enunciated by Our Lord. Observe these precepts and you will advance. Cleanliness said Our Lord is godliness. You have to learn cleanliness, and the most cleanly people on earth to-day are the Buddhists of Japan. Let us form the Empire of

Righteousness and we shall have one Empire extending from India to the Far East. The crafty Brahman theologians forged Manu smriti for their own gain, and they made laws to enslave the Sudras. These abominable laws must go, it will humanise the Brahmans if they give up following Manu's laws, which were forged by Brahman theologians.

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#### CHRONOLOGICAL EVENTS AT BUDDH-GAYA.

- Mauzas Mastipur Taradih conferred on Lal Gir Sanyasi as *madahmash* by Mahammad Shah Padsha August 1727.
- Application of the Government of the King of Burma to restore the Maha Bodhi Temple sanctioned December 8, 1875.
- Rajendra Lal Mitra visited the site to report on the work that was being done September 1877.
- November 9, 1878 Govt. of India undertook to repair the Temple J. D. Beglar, Engineer began work in January 1879.
- Beglar left Buddhgaya August 1884.
- Collector G. A. Grierson visited Buddhgaya April 1889.
- Collector Grierson wrote to Govt. Engineer on July 25, 1889 that villagers are encroaching on Temple land at Buddhgaya.
- Govt. took charge of the Temple April 1, 1890. Appointment of a Custodian sanctioned.
- January 22, 1891 Mr. Hewavitarna Dharmapala visited Buddhgaya.
- May 31, 1891 Maha Bodhi Society founded by Hewavitarna Dharmapala.
- Lt. Governor of Bengal Sir Charles Elliott visited Buddhgaya Oct 1891.
- International Buddhist Conference held at Buddhgaya October 1891.
- July 1891 Bhikkhus stationed at Buddhgaya.
- Hem Narayan Gir died December 27, 1891.
- Krishna Dayal Gir occupied the gaddi February 4, 1892.
- Bhikkhus assaulted at Buddhgaya February 1893.
- Japanese Buddha Image placed on the Altar of the Buddhgaya Temple February 25, 1895.
- Buddhgaya Temple Case instituted by the Maha Bodhi Society February 1895.
- Lt. Governor Woodburn visited Buddhgaya October 1901. Sanctioned the building of a Buddhist Dharmasala at Buddhgaya. Building completed in 1903.



Burmese rest house at Buddhgaya. Civil suit instituted by Krishna Dayal Gir against the Bhikkhus occupying the Burmese rest house at the instigation of the Commissioner of Patna, Mr. Levinge. January 1907.

The Civil suit decided against Buddhists.

Bhikkhus ejected from the rest-house February 1910.

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#### MR. CHAN HTOON AUNG.

Our esoteric Buddhist Mr. Chan Htoon Aung will we hope have the uprightness to remit the money of the Maha Bodhi Fund which was entrusted by the good Buddhists of Akyab forty years ago. He must be an old man now, and death may come at any moment, and then to whom will the Maha Bodhi fund go. The Maha Bodhi Society has been working vigorously for the resuscitation of the Buddhadharma in the land of its birth. The Society has built the Dharmarajika Vihara at a cost of Rs. 1,14,000/- and the library just completed at Holy Isipatana has cost Rs. 8,000/-. The Society has erected the School hall and the Bhikkhu's cubicle at Perambur, Madras, at a cost of Rs. 7,000/-. For forty years the Society is publishing the international Buddhist English monthly at an annual loss of several hundred rupees. The monthly expenses of the Isipatana Seminary come to Rs. 400/-, the school at Gaya cost monthly about Rs. 60/-, and the cost of maintenance of the Bhikkhu at Perambur cost monthly Rs. 50 to 60. The Society is working vigorously and to appropriate the sacred money allotted for the work is reprehensible. Surely are the Buddhists of Akyab so lethargic as not to compel the Esoteric Buddhist to gorge the sacred fund contributed by the Buddhists forty years ago. If this is esoteric Buddhism of Mr. Chan Htoon Aung the world will be glad to see it pushed into the limbo of oblivion. The Buddhadharma is very strict in laying down the law of karma which on no account can be violated even by an esoteric Buddhist. It seems that Mr. Chan Htoon Aung has lost all sense of hiri otappa. If he is hopelessly sunk in the abyss of esotericism we of course can't expect him to follow the ordinary rules of morality. Death may come at any moment, and we trust Mr. Chan Htoon Aung would wake up from his sleep and remit the sacred money to the Imperial Bank, Benares marked Maha Bodhi Society, or to the Calcutta Hongkong and Shanghai Bank marked Maha Bodhi Society.

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## THE PERAMBUR FOSTER MEMORIAL HALL.

In the year 1922 the Anagārika Dharmapāla began work at Perambur in association with Mr. Lakshmi Narasu to elevate the Adi-Dravida villagers by making them to follow the Buddhadharmā, expecting that would help the converts to call themselves Buddhists and get rid of the hated name by which they were known. The Maha Bodhi Society purchased a piece of ground close to the Perambur Railway station and erected a small building and gave it the name of Foster Memorial Hall. The present residential Bhikkhu, Rev. Somānanda was trained for the work by getting him to learn Tamil so that he may be able to preach the Buddhadharmā in Tamil. For his use the Maha Bodhi Society built a cubicle attached to the school hall. The hall and the cubicle cost the sum of Rs. 7,000/-. Now the followers of Mr. Narasu headed by the school teacher want to take possession of the school hall, and are persecuting the helpless Bhikkhu who lives in a state of fear. The spirit of covetousness exhibited by the followers of Mr. Narasu who preach against the doctrine of rebirth is in accordance with the ethics of nihilism. The Maha Bodhi Society began Buddhist work about twenty years ago in Madras. In November 1923 Mr. Narasu was sent to Malabar to preach the Buddhadharmā by the Society and his expenses of the trip cost the Society the sum of Rs. 282-6-3. The spirit of covetousness which is manifested among the Perambur Buddhists does not show that Narasu Buddhism has done them any moral good. To go to the law courts will only show the mean spirit of the followers of Narasu Buddhism. The helpless Bhikkhu is being threatened by the school teacher and his friends. It is curious how fond they are to take possession of others property. For several hundred years no Buddhist work was done to elevate the people of South India. They are sunk in the abyss of superstition and ignorance. The Maha Bodhi Society had taken up this work in order to help them and to preach to them the Buddhadharmā hoping their uplift. But it is to be regretted that Narasu Buddhists do not care to observe even the ordinary ethics of morality.

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## THE LONDON BUDDHIST MISSION.

The British Maha Bodhi Society was founded by the Anagārika Dharmapāla in July 1926, with the co-operation of the late Mrs. Mary Foster. It was arranged that the work will receive the support of both for two years. Mrs. Mary Foster was to pay at the rate of Rs. 900/- a month and the Anagārika

at the rate of Rs. 1000/- a month. Two years elapsed and as the work was progressing the work was continued. Mrs. Foster continued her donations till her death, and the Anagarika until his admission into the Bhikkhu Order. As the work was progressing the Anagarika purchased the house at 41, Gloucester Road, Regents Park, London, N.W. 1 for £5,000/- which was paid by him from the Foster fund, he being then the sole Trustee thereof. Three Bhikkhus and a lay Brahmachari were sent to take charge of the Mission in June 1928, their expense being paid by the Anagarika at the rate of Rs. 1,000/- per month. After two years the party returned to Ceylon, and the Trustees of the Anagarika Dharmapala Trust Fund sent the Bhikkhus Ananda and Rahula to take up the work at 41, Gloucester Road. Their efforts have been praised by the English Buddhists as well as by the Ceylon and Burmese Students in London. The first Buddhist Exhibition was held at the Gloucester Road headquarters by the Revd. Bhikkhu Rahula Sankritayayana, and many people came to see the Tibetan pictures therein exhibited. Bhikkhu Ananda is extremely busy. He is young, and healthy and is a graduate of an Indian University and is of the Kshatriya class, the first class in the Indian community in the time of our Lord Buddha. Bhikkhu Rahula is a Brahman which class is now considered in India to be the first. The work that is being done by both the Bhikkhus is being appreciated. We hope an English Buddhist will arise to take the place of the late Mrs. Mary Foster, to continue the work begun by the Anagarika Dharmapala. The Buddhadharma is just the religion suited to the English temperament. They are of the Aryan stock and the Lord Buddha was an Aryan prince who made the great renunciation to preach the psychological ethics of an enlightened spiritual Democracy. The Buddhadharma preaches the sublime psychology of perfect freedom untainted by caste, rank and wealth. It asserts the freedom of man emancipated from the fetters of theological dogmatism and degenerating supplication to some kind of God created by cunning theologians, who have assumed the arrogating power of confessing sins committed by the miserable sinner. The ear of the priest who listens to the sins of the sinner must be a kind of receptacle to receive all the dirt thrown out by the sinner. It is horrid from the psychological standpoint, and demoralizing. We wish good people would send help to the Buddhist mission.

\* \* \* \* \*

The late Dr. Rhys Davids was a courageous exponent of the Buddhadharma. His wife until his death did not show any kind of hostility to Buddhadharma, but now she is tireless in

writing against the paramattha dhamma of Our Lord. She is contributing articles to the Hindu English magazines extolling the atman doctrine, and that the anatman doctrine was not taught by the Lord Buddha. She is getting the support of both Christians and those who like the Vedantic teaching of the existence of a permanent atman. Among the Bhikkhus there is not one who is learned in English to rectify the errors committed by Mrs. Caroline Foley Rhys Davids. She is like the Cinchi woman who attempted to revile our Blessed Lord.

\* \* \* \* \*

#### VEN'BLE SRI DEVAMITTA DHAMMAPALA.

The Ven'ble Sri Devamitta Dhammapala is very ill. He is advised by his physician to avoid taking all solid food, and for the last fortnight he is living on a liquid diet consisting of curd water, orange juice and Nestle's milk food three cups per day.

\* \* \* \* \*

#### BURMA HAS JOINED INDIA.

At the last general election the Burmese have given their vote in favour of anti-separation. One party wanted to separate from India and the other party decided that they should remain forming part of India, and the latter party has won. Burma is a Buddhist country and the tradition of the people are all founded on Buddhism. Now Indian people must reciprocate by showing their love to the Burmese. The Buddhists have their central shrine at Budh-gaya. The Christian central shrine is in the hands of Christians. The Mohammadans have their central shrine at Mecca, which is in their hands. The Vaishnavas have got their central shrine at Vishnu Pada (Gaya) which is in their hands and the central shrine of Buddhists which should be in the hands of Buddhists is not in their hands. Now the Burmese must demand that the Holy shrine at Budh-gaya should be given to them and the Hindus and the Government should respond to the demand of the Buddhists. The Mahant is an usurper. He is a Saivite and has no right to dictate to the Buddhists, but because he has got money and because he is a big Zamindar, he is persecuting Buddhists and the Government officials are taking his side because he is wealthy. This is absolutely unjust and we demand that the Holy place should be entrusted to the Burmese because it is the central shrine of four hundred millions. It must not be under the control of a Saivite Mahant who is a money lender and a zamindar.

## FINANCIAL

### MAHA BODHI JOURNAL

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

| RECEIPTS.                                   | EXPENDITURE.                                       |
|---|--|
| Life Subscriptions of :—                    | Printing bill for June &<br>August ... .. 218 12 0 |
| U Thwin, Burma ... 75 0 0                   | Paper bill ... .. 54 10 3                          |
| Mrs. A. L. Cleather,<br>China ... .. 75 0 0 | Blocks ... .. 9 3 0                                |
| Miss J. C. Davey, China 75 0 0              | Making and printing of<br>wrappers ... .. 13 1 0   |
| Subscriptions ... .. 24 7 0                 | Stamps ... .. 26 0 0                               |
|   | Coolies etc. ... .. 0 6 3                          |
| Rs. ... 249 7 0                             | Rs. ... 322 0 6                                    |

### MAHA BODHI JOURNAL

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

| RECEIPTS.   | EXPENDITURE.   |
|---|--|
| Sarnath :—  | Sarnath :—   |
| Rash Behari Ghosh for<br>offering flowers in<br>Sarnath Vihara ... 10 0 0 | Vihara Expenses :—   |
| Donation for Vihara from<br>pilgrims ... .. 37 0 0                        | Pay of Durwan ... 10 8 0                                     |
| For Samaneras Expenses :—   | Candles, Incense, flowers,<br>Spirit, mentals etc ... 14 9 3 |
| Donation from pilgrims 12 4 0   | Book Agency a/c.   |
| Food dues from<br>Mookerji ... .. 13 0 0                                  | Post cards of Vihara 15 0 0                                  |
|   | M. B. S. Sarnath a/c.  |
| Carried over ... 72 4 0   | Salaries ... .. 85 8 0                                       |
|   | Postage ... .. 4 13 0  |
|   | Carried over ... 130 6 3                                     |

|                             |         |                            |         |
|-----------------------------|---------|----------------------------|---------|
| Brought forward ...         | 72 4 0  | Brought forward ...        | 130 6 3 |
| Sale of Books & Postcards : |         | Meeting & other Exp.       | 2 4 0   |
| Sarnath ... ..              | 57 14 0 | Sarnath Garden a/c.        |         |
| Calcutta ... ..             | 54 5 6  | Wages of Malies ...        | 22 8 0  |
| Donation from a Sinhalese   |         | Manure & plants ...        | 6 12 6  |
| party ... ..                | 10 8 0  | Free School a/c.           |         |
| Calcutta Vihara charity     |         | Salary of teachers ...     | 23 0 0  |
| box collection ...          | 51 1 6  | Library a/c.               |         |
| K. C. Barua for British     |         | Binding material ...       | 4 3 0   |
| Maha Bodhi Society          | 1 0 0   | Sarnath Institute a/c.     |         |
| Rent of Beniapuker House    | 82 8 0  | Salaries of teachers       |         |
|                             |         | and servants ...           | 82 8 0  |
|                             |         | Food Expenses ...          | 123 5 0 |
|                             |         | Stationary, medicine, oil, |         |
|                             |         | oil, soap, carriage,       |         |
|                             |         | etc. ... ..                | 15 6 6  |
|                             |         | 1. Young deer ...          | 1 12 0  |
|                             |         | Calcutta :—                |         |
|                             |         | Pension of old Durwan      | 5 0 0   |
|                             |         | Candles, Incense, Dus-     |         |
|                             |         | ters etc. for Vihara       | 9 9 0   |
|                             |         | Book Agency a/c.           |         |
|                             |         | Books ... ..               | 18 10 9 |
|                             |         | Stamps ... ..              | 5 15 0  |
|                             |         | M. B. S. Expenses :—       |         |
|                             |         | Postage & telegram ...     | 26 0 6  |
|                             |         | Charity to 2 poor          |         |
|                             |         | women ... ..               | 2 0 0   |
|                             |         | C. C. Bose ... ..          | 9 0 0   |
|                             |         | Plan of Beniapuker         |         |
|                             |         | house ... ..               | 9 0 0   |
|                             |         | 3 Shelves ... ..           | 31 8 0  |
|                             |         | Mr. Devapriya's a/c.       |         |
|                             |         | Medicine bill ...          | 15 14 0 |
|                             |         | Vimalananda a/c. ...       | 6 11 6  |
|                             |         | Jessop Co. in full settle- |         |
|                             |         | ment of a/c. ...           | 18 0 0  |
|                             |         | Stationary, carriage, etc. | 17 5 9  |
|                             |         | Pilgrims a/c. ...          | 3 13 9  |
|                             |         | Rev. Siriniwasa's treat-   |         |
|                             |         | ment expenses ...          | 93 11 0 |
|                             |         | Library a/c.               |         |
|                             |         | Books ... ..               | 4 1 0   |
|                             |         | Binding charges ...        | 7 12 0  |
|                             |         | Newspapers ... ..          | 2 8 0   |
|                             |         | Pictures framing bill      | 17 6 0  |
|                             |         | Gas bill for September     | 11 11 9 |
|                             |         | Electric bill for Sept.    | 22 13 6 |
|                             |         | Salary and allowance :—    |         |
|                             |         | Madras ... ..              | 50 8 0  |
|                             |         | Gaya ... ..                | 45 7 0  |
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## TO OUR SUBSCRIBERS AND FRIENDS.

The 41st volume of the Maha Bodhi Journal begins on January next. In a non-Buddhist land amidst unsympathetic surroundings the Anagārika Dharmapala (now Bhikkhu Siri Devamitta Dhammapala) began the work of revival of the Buddhasāsana and started the Maha Bodhi Journal in May, 1892. Buddhist Journals that were started by Buddhists in Buddhist countries have not been a success. For a few years they show some kind of enthusiasm and then it is allowed to fade, not having the guiding faith in them. Buddhist monks are indolent. They are not concerned with the dissemination of the Dhamma in non-Buddhist lands. They sleep and alien religionists come to Buddhist lands and sow the seeds of their unscientific faiths and capture the youths, while the Bhikkhus and adult laymen sit still. For a hundred years the alien religionists in Ceylon have continued their game of alluring the Buddhist youth to their sensuous creed, and the indolent Bhikkhus and laymen ignorant of the Dhamma have remained apathetic. In Burma and Siam the alien missionaries succeeded by their energy. In Japan the sectarian monks have lost faith in the original Doctrine of Our Lord Sakyamuni. The monks in Japan think more of their sectarian doctrine than the original Dhamma.

Siam, Burma, Arakan, and Chittagong belong to the Southern School of the Buddhist Church. The Buddhists of these countries have the Dhamma in the original Pali. Japan, China, Tibet, Korea have the Doctrine in translations.

For forty-one years the Maha Bodhi Society have been working in the cradle land of Buddhism without receiving the help of the Buddhists of Siam, China, Tibet and Japan. The central shrine of Buddhism is at Buddhagaya which is deserted by the Buddhists. Mecca, Jerusalem, Benares, Gaya, are in the hands of Moslems, Christians and Hindus respectively. Somebody has written that "Buddhism is a dropped flag".

We hope that even if a few Buddhists stir themselves to activity much could be done. We expect Buddhists of Siam, Burma, Arakan, Tibet, Japan and China will try to rouse themselves into activity and send help to the Maha Bodhi Society to carry on the work the Society has started at Buddha Gaya, Holy Isipatana, Calcutta, Gaya, Madras and London.

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# THE MAHA-BODHI

## INDEX TO VOLUME XL.

|  | Page. |
|--|-------|
| <b>A</b>   |       |
| Address at the Buddhist Convention—By Dr. A. L. Nair   | 26    |
| At the Parliament of Religions, Chicago ... ..   | 146   |
| Across World to be a Monk (Vagn Bendix Nielsen)<br>and an appreciation—By D. Hewavitarne ...                         | 333   |
| Address to the Second Conference of the Union Inter-<br>nationale Pour Le Pact Roerich—By Prof. N.<br>Roerich ... .. | 355   |
| Anti Religious Front in Soviet Russia—By Dr. A. K.<br>Mookerji ... ..  | 359   |
| Author of the Light of Asia, Edwin Arnold—By his son<br>Emerson Arnold ... ..  | 367   |
| Archæological Section of the Maha Bodhi Society ...  | 425   |
| Annual General meeting of the British Maha Bodhi<br>Society ... ..   | 475   |
| Anatta and Moral Responsibility—By A. D. Jaya-<br>sundara ... ..   | 504   |
| An appreciation of the Maha Bodhi Society and its<br>founder—By Prof. J. B. Pratt ... ..                             | 569   |
| <b>B</b>   |       |
| Buddhism in Japan—By B. L. Suzuki ... ..   | 2     |
| Buddhist Ideal—By Bhikkhu Narada ... ..  | 11    |
| Buddhism and Modern Thought—By S. Haldar ...   | 22    |
| Buddhism as a World Religion—By J. F. Mckehnie ...   | 50    |
| Bodhisatta ideal—By Rev. Narada ... ..   | 56    |
| Buddhist Ideal in Religious Life—By A. K. Barua ...  | 73    |
| Bodhi Dhamma—By Mrs. B. P. Wadia ... ..  | 77    |

|   | PAGE |
|---|------|
| Buddhism and Kayasthas—By Pt. Raghuvara Mathulal Sastri ... ..  | 120  |
| <i>Buddhapada</i> (poem)—By G. Constant Launsebery ...  | 145  |
| Buddha in the writings of Dante and Marco Polo—By Senator Guiseppe De Lorenzo ... ..                  | 155  |
| Buddhism in Japan—By M. Hara ... ..   | 166  |
| Buddhism in Germany—By K. Fischer ... ..  | 216  |
| Buddhism in China—By Rai Bahadur Pt. Sheo Narain  | 328  |
| Buddha's Birthday address—By Dr. Charles Fleischer  | 335  |
| Bodhisatta Doctrine—By Rai Bahadur Pt. Sheo Narain  | 379  |
| Buddhism in Sikkim—By Kazi Phagtsring ...   | 381  |
| Buddha discusses loving thoughts in His Dying Hour—<br>By A. J. Edmunds ... ..                        | 449  |
| Buddhism in the New World—By Prof. Om Lind ...  | 452  |
| Buddhist Nuns—By M. M. Salanave ... ..  | 490  |
| Buddhist Message on the Supreme act of self-sacrifice<br>of Mahatma Gandhi—By Brahmachari Govinda ... | 494  |
| Buddhism and Modern India—By Prof. P. B. Adhikari   | 543  |
| Buddhism in England—Lecture delivered by Maung<br>Maung Ji ... ..                                     | 547  |
| Buddhism Pre-vision of Modern Ideals—By L. G. S.<br>Gomis, Lieencies Eo Letters ... ..                | 564  |

## C

|  |             |
|--|-------------|
| <i>Crossway of Knowledge</i> (poem)—By Brahmachari<br>Govinda ... .. | 221         |
| Conquest of Death in this Life—By Lama Youngden ...                  | 276         |
| Colonel Olcott and Buddhism—By C. Jinarajadasa ...                   | 429         |
| Correspondence ... ..  | 436 and 578 |

## E

|  |     |
|--|-----|
| Europe and Buddhism—By V. Bendix Nielsen ... | 337 |
|--|-----|

## F

|   |     |
|---|-----|
| Financial 91, 140, 246, 296, 345, 399, 443, 491, 539, | 587 |
|---|-----|

|   |     |
|---|-----|
| Few Distinctive Features of Bhagwan Buddha's reformation—By Dr. A. L. Nair ... .. | 228 |
| From Error to Clearness—By Martin Steinke ... ..                                  | 279 |
| Fortieth Volume of the Maha Bodhi Journal ... ..                                  | 572 |
| For the information of our Subscribers ... ..                                     | 576 |

## G

|  |     |
|--|-----|
| Gleanings ... .. 131, 238, 339, 383, 433,                                      | 566 |
| Governor of United Provinces at Holy Isipatana ... ..                          | 366 |
| Geographical Reference in the Bodhisatvanana Kalpapatā—By Dr. B. C. Law ... .. | 412 |

## H

|  |     |
|--|-----|
| History of the Bodhi Tree—By Rai Bahadur Daya Ram Shani ... .. | 85  |
| Hells in Buddha's Literature—By Dr. B. C. Law ... ..           | 219 |
| How Man may Conquer Fear—By Bhikkhu Ananda ... ..              | 501 |
| Himalayan Adepts K. H. & M. and Buddhism ... ..                | 513 |

## I

|  |     |
|--|-----|
| If all become Monks—By an Italian Bhikkhu ... ..   | 151 |
| Indian Edition of the Pali Tripitaka in Devanagari Character—By R. D. Vadekar ... ..                                       | 311 |
| Indian Census figure ... ..  | 426 |
| Introduction of Buddhism in Sikkim and Darjeeling and a short account of the Tibetan Buddhism—By Kumar T. N. Pulger ... .. | 459 |

## K

|  |     |
|--|-----|
| King Maha Kappina and His Queen—By Miss L. D. Jayasundara ... .. | 304 |
|--|-----|

## L

|  |     |
|--|-----|
| Lord Buddha—The Apostle of Prohibition—By Keshava Appa Padhye ... .. | 106 |
| Lumbini Restoration work ... ..                                      | 133 |

|   | PAGE |
|---|------|
| List of Exchanges ... ..                          | 144  |
| Late Mr. S. C. Mookerji ... ..                    | 372  |
| London Buddhist Mission of the Maha Bodhi Society | 470  |
| Love and Compassion ... ..                        | 510  |
| Late Mrs. Mary E. Foster of Honolulu ... ..       | 541  |

## M

|   |     |
|---|-----|
| Message of the Ven. Sri Devamitta Dharmapala ...                        | 72  |
| Memorandum of the Kashmir Buddhists ... ..                              | 127 |
| Message from Prof. N. Roerich ... ..                                    | 149 |
| Mrs. Rhys Davids and "The Higher Criticism"—By<br>Arya Dhamma ... ..    | 160 |
| <i>Meditating One</i> (Poem)—By Brahmachari Govinda ...                 | 188 |
| Medical Science in the Times of Lord Buddha—By<br>Dr. A. L. Nair ... .. | 422 |
| Maha Bodhi Society and the Buddhist Mission in<br>England ... ..        | 485 |
| Message to Mahatma Gandhi ... ..  | 517 |
| Monotheism and Polytheism ... ..  | 551 |

## N

|   |     |
|---|-----|
| Notice ... 1, 49, 253, 299, 349, 397, 445, 493  |     |
| Nirvana of the Buddha—By Dr. George Grimm ...   | 37  |
| Notes and News ... 44, 87, 137, 241, 343, 387, 437,<br>457, 528, 579                      |     |
| Note on Grammers, Dictionaries and Works on<br>Rhetoric Prosody etc.—By Dr. B. C. Law ... | 111 |
| News from Holy Isipatana ... ..   | 138 |
| New Civilisation—By A. C. March ... ..  | 225 |
| Noble Lesson of "Maha Bodhi"—By an Italian<br>Buddhist Monk ... ..                        | 254 |
| New Siamese Constitution ... ..   | 415 |

## O

|  |     |
|--|-----|
| Our Wishes—By Martin Steinke ... ..    | 117 |
| Our Central Shrine at Budh-Gaya ... .. | 518 |

|  | PAGE        |
|--|-------------|
| <b>P</b>   |             |
| Practice of Buddhism By Saw Hla Pru ... ..                                   | 64          |
| Personality in Buddhism—By Ven. P. Vajiranana<br>Thero ... ..                | 170         |
| Pilgrimage to Ancient Indian Buddhist Sites—By<br>H. Dharmapala ... ..       | 189         |
| Path of Homelessness translated from German ...                              | 467         |
| Pioneer Missionary—By S. Haldar ... 473 and                                  | 498         |
| Paintings from Tibet ... ..  | 512         |
| <b>R</b>   |             |
| Review ... ..  | 135 and 236 |
| Reflection for Waisakha—By Madam Alexandra<br>David Neel ... ..              | 177         |
| Riddle of Immortality—By Dr. George Grimm 208 and                            | 209         |
| Revival of Buddhism—By Rai Bahadur Pandit Sheo<br>Narain ... ..              | 211         |
| <i>Rhythm of Life (Poem)</i> —By Brahmachari Govinda ...                     | 224         |
| Real and the False Pilgrims—By Bhikkhu B. Ananda<br>Maitriya ... ..          | 262         |
| Religion of Wisdom—By Ven. Sri Devamitta Dharma-<br>pala ... .. 300, 350 and | 398         |
| Report of the Maha Bodhi Society ... ..                                      | 317         |
| Religious Life in the Far East—By Sir Hari Singh<br>Gour ... ..              | 408         |
| Return of Buddhism to Indian—By Ven. Sri Dharma-<br>pala ... ..              | 446         |
| Rise and Fall of Buddhism—By Tripitakacharya Rahul<br>Sankrityayana ... ..   | 555         |
| <b>S</b>   |             |
| Sanskrit Buddhist Treaties ... ..  | 86          |
| Spiritual Faculties (translation from original Pali) ...                     | 214         |
| Some Curiosities of Religion—By S. Haldar ...                                | 222         |

|   | PAGE |
|---|------|
| Sacred Relics of Buddhist India—By Bhikkhu Uttama | 234  |
| Sunita the Scanvanger ... ..                      | 513  |

## T

|  |     |
|--|-----|
| <i>Transformation (poem)</i> —By Brahmachari Govinda ... | 240 |
| True Service—By Dr. W. A. De Silva ... ..                | 268 |
| Thrice Sacred Waisakha Festival in India ...             | 271 |
| True Religion—By Rev. U. Kathalasya ... ..               | 456 |

## U

|   |    |
|---|----|
| University of Tamralipi—By Prof. P. N. Bose ... | 30 |
|---|----|

## W

|   |            |
|---|------------|
| Word of Buddha in Europe—By Giuseppe de Lorenzo                         | 18         |
| Waisakha Number ... ..  | 97         |
| Why Buddhism became a World Religion—By Brahma-<br>chari Govinda ... .. | 98 and 182 |



## LIST OF ILLUSTRATIONS

|   | <i>Facing Page</i> |     |
|---|--------------------|-----|
| National Flag presented by the Indian National Congress ... ..                                    | <i>Facing Page</i> | 1   |
| <i>Fac simile</i> letter from the General Secretary, A. I. C. C. ... ..                           | " "                |     |
| The High Priests of Ceylon who performed the Opening Ceremony of the Mulagandhakuti Vihara ... .. | " "                | 24  |
| Rai Saheb Lala Hari Chand, C.E., Hony. Engineer & Architect of the Maha Bodhi Society ... ..      | " "                | 97  |
| Image of Lord Buddha inside the New Mulagandhakuti Vihara ... ..                                  | " "                | 145 |
| H. Dharmapala as a Buddhist delegate to the World's Parliament of Religions at Chicago ... ..     | " "                | 148 |
| Ven. Sri Devamitta Dharmapala at the time he attended the World's Parliament ... ..               | " "                | 149 |
| The Late Mrs. Mary E. Foster of Honolulu ... ..   | " "                | 176 |
| The Meditating One ... ..   | " "                | 188 |
| Main Shrine of the Ananda Vihara, Bombay ... ..   | " "                | 189 |
| Ananda Vihara Hall, Bombay ... ..   | " "                | 189 |
| Srimati Mallika Hewavitarne Lamateni ... ..   | " "                | 200 |
| World's Parliament in Session ... ..  | " "                | 201 |
| The Late Mr. S. C. Mookerji, Vice-President, Maha Bodhi Society ... ..                            | " "                | 349 |
| The Late Sir Edwin Arnold ... ..  | " "                | 349 |
| U. Chandramani Maha Thero, Kusinara ... ..  | " "                | 445 |
| The Mahaparinirvana Golden Stupa ... ..   | " "                | 445 |

|   |        |       |     |
|---|--------|-------|-----|
| Mulagandhakuti Vihara Library at Holy<br>Isipatana            | ... .. | .. .. | 493 |
| Inside view of the same                                       | ... .. | .. .. | 493 |
| The Buddha Relics found at Nagara-<br>junakunda (back)        | ... .. |       |     |
| Mulagandhakuti Vihara   | ... .. |       |     |
| Back of the above the Late Mrs. Mary E.<br>Foster of Honolulu | ... .. | .. .. | 541 |

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