

THE MAHA-BODHI

Journal of the Maha Bodhi Society.

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We have been again reluctantly compelled to make the current issue a double number (March-April) owing to heavy pressure of work on the Editors. The upasampada ceremony at Holy Isipatana has kept the Editors busy and the removal of the management of the journal to that place has considerably upset the office. The next issue will also be a double number being the usual Waisakha issue after which the journal will appear monthly as before. Subscribers are requested to help the management to get the journal more widely circulated.

THE MANAGER,
"MAHA BODHI".

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The thrice sacred festival in commemoration of the Birth, Enlightenment and Mahaparinirvana of the Buddha Sakya Muni, will be held under the auspices of the Maha Bodhi Society on May 7th at the following places :—

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The usual Vaisakha Number of the *Maha Bodhi* will appear this year in the first week of May next. It will contain articles by eminent Buddhist writers on various aspects of Buddhist Religion, Philosophy, Art and History besides news of Buddhist activities all over the world. Special features of this year's issue will be the publication of the biography of the Venerable Siri Devamitta Dhammapala and a number of famous pictures of Professor Nicholas Roerich, the world renowned artist. There will be numerous other illustrations.

Those who wish to send articles and photographs for insertion are requested to do so before the 20th April.

Among those who are expected to contribute articles are :—

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Established May 1892

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“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.

Vol. 41.]

MARCH—APRIL $\frac{\text{B. E. 2476}}{\text{C. E. 1933}}$

[Nos. 3 & 4

The Venerable Bhikkhu Siri Devamitta Dhammapala's Biography

Our readers will be delighted to learn that we shall be in a position to publish in the Waisakha number of our journal the first instalment of the Biography of the Venerable Siri Devamitta Dhammapala, our revered Founder. No Buddhist of modern times had such an eventful life as the Ven'ble Siri Devamitta, whose activities were not confined to any particular sphere or one solitary country. His has been a varied life of strenuous activity in three continents. The

present awakening of Ceylon is undoubtedly due chiefly to his manifold activities in the island. At a time when thousands would have gone on their knees for a Government post, he deliberately renounced the post he had already won. It was a shock to all his well-wishers, for few at that time knew the value of a life of sacrifice and service. Yet, it was this act of self-denial that laid the foundation of his future career. Ever since that courageous step, he has been working incessantly for the regeneration of his country and the spread of the Buddha Dhamma throughout the world. While most Ceylon leaders thought it beneath their dignity to mix with the ignorant villagers, and confined themselves to their comfortable homes, he travelled from one end of Ceylon to the other rousing the villagers to a sense of their duty towards their religion and country. He was the originator of the national names and dress movements and was the terror of the oppressive official and the landlord. At an early age he visited Buddhagaya and pledged his life to rescue the Holy Place and bring back Buddhism to the land of its birth. What great success he has attained in these connections is too well known to be delineated here. He commenced the "Maha Bodhi Journal" in 1892 and it brought him in touch with the greatest of intellectuals of the time and paved the way to his world-wide fame. He attended the Parliament of Religions at Chicago and on his way back converted Mrs. Mary E. Foster to Buddhism. Four times he has gone round the world carrying the message of Buddhism. In England he started the British Maha Bodhi Society and sent two historic missions to convert the West. These are but a few facts of his life and when the biography is finished it will, indeed, be a complete "record of the rise and spread of the Dhamma during the last fifty years", for its history is intimately connected with his life. He is undoubtedly the greatest figure in the renaissance movement and his life story of hardships endured, battles fought and achievements made will be a never failing source of inspiration and strength to every Buddhist. With the exception of a few all

his friends who had worked with him are dead and gone and there is perhaps none who can do justice to his life story. So it is with much importunity that he has been prevailed upon to write down his own life story. May he get the necessary strength to complete this work without further impairing his health.

Managing Editor, Maha Bodhi.

SIMA AND UPASAMPADA CEREMONY AT HOLY ISIPATANA

ANOTHER HISTORIC EVENT AT SARNATH.

On the 16th January, Sarnath witnessed another historic ceremony equally important as the opening of the great Mulagandhakuti Vihara in 1931. This was the consecration of the site for the ordination of Buddhist monks by the leaders of the Buddhist Church of Ceylon who had specially come for the purpose. Since the disappearance of the Buddhasasana, the boundaries of the site where ordinations had taken place in the past ages, had been forgotten and the excavations of the Archaeological Dept. failed to show up any of the original boundaries. It was, therefore, necessary according to Vinaya rules, to set up new boundaries by at least 10 Bhikkhus of unblemished character whose upasampada can be traced in an unbroken line upto Lord Buddha himself. Hence the historic ceremony alluded to above. This is, therefore, of great significance to the Buddhist world, for it marks in a definite manner, the re-establishment of the Sangha at the Holy Place and from here will, in future, go forth bhikkhus imbued with the ideal set forth by the Blessed One: "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." The first lucky person to receive ordination at this holy site was the Venerable Sri Devamitta Dhammapala himself who had devoted his entire life for the spread of Buddhism in India.

On his wish to be admitted into the holy order of Bhikkhus, a plot was selected a day before the ceremony about 50 ft. square in the mango grove enclosed by 8 stone pillars with inscriptions in them to indicate the boundaries. This place—set apart for ordinations—will always remain a fixed place for the purpose. The plot was divided into 35 squares by demarcations by the High Priests themselves.

On the 16th January, in the afternoon, Ven. Sri Devamitta appeared on the boundary of the site and in Pali dedicated it to the Sasana (Sangha) order of Bhikkhus to be utilized as an ordination ground. The word ordination has a technical meaning in the Christian Church but for popular understanding the word is familiar. The ceremony is called "Upasampada" in Buddhist literature. The dedication was duly accepted ceremoniously. It is essential for a complete dedication that every inch of the ground should be consecrated. There was a body of some six Nayakas, learned in Scriptures and Theras (Bhikkhus) who were the pillars of Buddhist religion in Ceylon, being revered for their holiness and learning. The following are the names of all who joined in the consecration :—

1. The Most Venerable M. Siddhartha,
Anunayaka Maha Thera (2nd Chief High Priest)
of Ceylon.
2. The Most Ven. K. Ratanasara Nayaka Maha Thera,
Principal, Vidyodaya College,
3. The Most Ven. L. Dhammananda Nayaka Maha
Thera, Principal, Vidyalankara College,
4. The most Ven. H. Dheerananda Nayaka Maha
Thera,

5. The Most Ven. U. Ratanajoti Nayaka Thera,
6. „ „ „ A. Dhammananda Nayaka Thera,
7. „ „ „ B. Rewata Maha Thera,
8. „ „ „ K. Jinaratana Maha Thera,
9. „ „ „ K. Sumangala Thera,
10. „ „ „ Pandita Medhankara Thera,
11. „ „ „ K. Devarakkhita Thera,
12. „ „ „ Pandita Sorata Thera,
13. „ „ „ W. Sathissara Thera,
14. „ „ „ W. Piyaratana Thera,
15. „ „ „ P. Chandajoti Thera,
16. „ „ „ W. Sirinibasa Thera.
17. „ „ „ P. Seelananda Thera.

They chanted a number of stanzas from Buddhist Scriptures in the first square then repeating the same in every square, thus consecrating every inch of the ground. After that they went round pillar by pillar asking the Secretary Brahmachari Devapriya Valisinha, each time, whether there were boundary pillars of the dedicated ground. In reply he recited a formula pointing to each pillar.

Ven. Dhammapala was then dressed in layman's garment of white and appeared before the assembly and begged to be admitted to the order. On certain questions being duly answered by him he was robed in Bhikkhu robes as a preliminary proceeding to his admission as a Bhikkhu. He then goes back and pronounces 10 rules of life which may be briefly described as follows:

1. Not to transgress the rule of life that makes me abstain from destroying life.
2. Accepting the rule of life to abstain from taking a thing belonging to another before it is given to me.
3. Abstaining from leading unchaste life.
4. Abstaining from lying.
5. Abstaining from indulging in wine, spirits, strong drinks.

6. Abstaining from eating at any improper time.
7. Abstaining from the sight of dancing, singing and playing on instruments and shows.
8. Abstaining from adoring, beautifying the person by the use of garlands, perfumes and unguents.
9. Abstaining from using beds and couches not of the prescribed dimension.
10. Abstaining from receiving gold and silver.

These declarations, or one may call them vows or benedictions, were administered by the High Priest in Pāli and thereafter Ven. Sri Devamitta Dhammapala became a samanera. This was followed by the upasampada ceremony and Ven. Dhammapala became a full pledged Bhikkhu that is to say, a member of the holy order of Sangha.

As mentioned before the present was the first ordination into the order after 900 years during which time, the holy Isipatana was a desolate place, a harbinger of the renewal of the forgotten faith.

The Venerable Dhammapala had been very ill with a variety of complaints particularly heart disease, but nobody detected from the activity and energy he displayed that he was a chronic invalid, so enthusiastic and joyous were his spirits. His ardent wish to form the holy order was fulfilled. Since his initiation he is extremely happy and speaks in a tone as if all worries, anxieties, cares and fetters have vanished from his mind.

After the ordination ceremony, the Venerable Dhammapala received many presents all of which he immediately bestowed on the High Priests. Four Tibetans were also admitted into the order of Samaneras after the ordination.

On all who happened to be present on the occasion the impression was most elevating. It is an absolutely new thing to witness on a spot which was the most sacred to the Buddhists but which was a desert for centuries and which now presents a heavenly appearance.

Prominent among those who attended the ceremony

were :—Revd. Dhammaloka (Chittagong), Dr. Bhagawan Das, Sri Prakasapi, Pandit Sheo Narain and Rajasinha Hewavitarna, Mrs. E. Hewavitarana, Muhandiram P. Weerasekara and Mr. K. T. Wimalasekara who had specially come with the High Priests from Ceylon.

VASETTHASUTTA

[A dispute arose between two young men, Bhâradvâja and Vâsettha, the former contending man to be a Brâhmana by birth, the latter by deeds. They agreed to go and ask Samana Gotama, and he answered that man is a Brâhmana by his work only. The two young men are converted—Text (from Majjhimanikâya) and translation in Alwis's Buddhist Nirvâna, p. 103.]

So it was heard by me :—

At one time Bhagavat dwelt at Icchânâmkala, in the Icchânâmkala forest. At that time many distinguished wealthy Brâhmans lived at Icchânâmkala, as the Brâhmana Kamkin, the Brâhmana Târukkha, the Brâhmana Pokkharasati, the Brâhmana Janussoni, the Brâhmana Todeyya, and other distinguished, wealthy Brâhmanas.

Then this dialogue arose between the young men Vâsettha and Bhâradvâja while walking about :

'How does one become a Brâhmana?'

The young man Bhâradvâja said : 'When one is noble by birth on both sides, on the mother's and on the father's side, of pure conception up to the seventh generation of ancestors, not discarded and not reproached in point of birth, in this way one is a Brâhmana.'

The young man Vâsettha said : 'When one is virtuous and endowed with (holy) works, in this way he is a Brâhmana.'

Neither could the young man Bhâradvâja convince the young man Vâsettha, nor could the young man Vâsettha

convince the young man Bhâradvaja. Then the young man Vâsettha addressed the young man Bhâradvaja: 'O Bhâradvaja, this Samana Gotama, the Sakya son, gone out from the Sakya family, dwells at Icchânampala, in the forest of Icchânampala, and the following good praising words met the venerable Gotama: "And so he is Bhagavat, the venerable, the enlightened, the glorious", let us go, O venerable Bhâradvaja, let us go (to the place) where the Samana Gotama is, and having gone there let us ask the Samana Gotama about this matter and as the Samana Gotama replies so will we understand it.

'Very well, O venerable one, so the young man Bhâradvaja answered the young man Vâsettha.

Then the young men Vâsettha and Bhâradvaja went (to the place) where Bhagavat was, and having gone they talked pleasantly with Bhagavat, and after having had some pleasant and courteous conversation (with him) they sat down apart. Sitting down apart, the young man Vâsettha addressed Bhagavat in stanzas:

1. 'We are accepted and acknowledged masters of the three Vedas, I am (a pupil) of Pokkharasâti, and this young man is (the pupil) of Târukkha. (594)

2. 'We are accomplished in all the knowledge propounded by those who are acquainted with the three Vedas, we are padakas (versed in the metre) veyyâkaranas (grammarians?), and equal to our teachers in recitation (gappa). (595)

3. 'We have a controversy regarding (the distinctions of) birth, O Gotama! Bhâradvâja says, one is a Brâhmana by birth, and I say, by deeds; know this, O thou clearly-seeing! (596)

4. 'We are both unable to convince each other, (therefore) we have come to ask thee (who art) celebrated as perfectly enlightened. (597)

5. 'As people adoring the full moon worship (her) with uplifted clasped hands, so (they worship) Gotama in the world.' (598)

6. 'We ask Gotama who has come as an eye to the world:

Is a man a Brâhmana by birth, or is he so by deeds! Tell us who do not know that we may know a Brâhmana.' (599)

7. 'I will explain to you, O Vâsettha,'—so said Bhagavat, —'in due order the exact distinction of living beings according to species, for their species are manifold. (600)

8. 'Know ye the grass and the trees, although they do not exhibit (it), the marks that constitute species are for them, and (their) species are manifold. (601)

9. 'Then (know ye) the worms, and the moths, and the different sorts of ants, the marks that constitute species are for them, and (their) species are manifold. (602)

10. 'Know ye also the four-footed (animals), small and great, the marks that constitute species are for them, and (their) species are manifold.

11. 'Know ye also the serpents, the long-backed snakes, the marks that constitute species are for them, and (their) species are manifold. (604)

12. 'Then know ye also the fish which range in the water, the marks that constitute species are for them, and (their) species are manifold. (605)

14. 'As in these species the marks that constitute species are abundant, so in men the marks that constitute species are not abundant. (607)

15. 'Not as regards their hair, head, ears, eyes, mouth, nose, lips, or brows. (608)

16. 'Nor as regards their neck, shoulders, belly, back, hip, breast, female organ, sexual intercourse. (609)

17. 'Nor as regards their hands, feet, palms, nails, thighs, colour, or voice are these marks that constitute species as in other species. (610)

18. 'Difference there is in beings endowed with bodies but amongst men this is not the case, the difference amongst men is nominal (only). (611)

19. 'For whoever amongst men lives by cow-keeping,—know this O Vâsettha,—he is a husband-man, not a Brâhmana. (612)

20. 'And whoever amongst men lives by different mechanical arts,—know this, O Vâsettha,—he is an artisan, not a Brâhmana. (613)

21. 'And whoever amongst men lives by trade,—know this, O Vâsettha,—he is a merchant, not a Brahmana. (614)

22. 'And whoever amongst men lives by serving others,—know this, O Vâsettha,—he is a servant, not a Brâhmana. (615)

23. 'And whoever amongst men lives by theft,—know this, O Vâsettha,—he is a thief, not a Brâhmana. (616)

24. 'And whoever amongst men lives by archery,—know this, O Vâsettha,—he is a soldier, not a Brâhmana. (617)

25. 'And whoever amongst men lives by performing household ceremonials,—know this, O Vâsettha,—he is a sacrificer, not a Brâhmana. (618)

26. 'And whoever amongst men possesses villages and countries, know this, O Vâsettha,—he is a king, not a Brâhmana. (619)

27. 'And I do not call one a Brâhmana on account of his birth or of his origin from (a particular) mother ; he may be called bhovadi, and he may be wealthy, (but) the one who is possessed of nothing and seizes upon nothing, him I call a Brâhmana. (620)

28. 'Whosoever, after cutting all bonds, does not tremble, has shaken off (all) ties and is liberated, him I call a Brâhmana. (621)

29. 'The man who, after cutting the strap (*i.e.*, enmity), the thong (*i.e.*, attachment), and the rope (*i.e.*, scepticism) with all that pertains to it, has destroyed (all) obstacles (*i.e.*, ignorance), the enlightened (Buddha), him I call a Brâhmana. (622)

30. 'Whosoever, being innocent, endures reproach, blows, and bonds, the man who is strong in (his) endurance and has for his army this strength, him I call a Brâhmana. (623)

31. 'The man who is free from anger, endowed with (holy) works, virtuous, without desire, subdued, and wearing the last body, him I call a Brâhmana. (624)

32. 'The man who, like water on a lotus leaf, or a mustard seed on the point of a needle, does not cling to sensual pleasures, him I call a Brâhmana. (625)

33. 'The man who knows in this world the destruction of his pain, who has laid aside (his) burden, and is liberated, him I call a Brâhmana. (626)

34. 'The man who has a profound understanding, who is wise, who knows the true way and the wrong way, who has attained the highest good, him I call a Brâhmana. (627)

35. 'The man who does not mix with householders nor with the houseless, who wanders about without a house, and who has few wants, him I call a Brâhmana. (628)

36. 'Whosoever, after refraining from hurting (living) creatures (both) those that tremble and those that are strong, does not kill or cause to be killed, him I call a Brâhmana. (629)

37. 'The man who is not hostile amongst the hostile, who is peaceful, amongst the violent, not seizing (upon anything) amongst those that seize (upon everything), him I call a Brâhmana. (§30)

38. 'The man whose passion and hatred, arrogance and hypocrisy have dropt like a mustard seed from the point of a needle, him I call a Brâhmana. (631)

39. 'The man that utters true speech, instructive and free from harshness, by which he does not offend any one, him I call a Brâhmana. (632)

40. 'Whosoever in the world does not take what has not been given (to him), be it long or short, small or large, good or bad, him I call a Brâhmana. (633)

41. 'The man who has no desire for this world or the next, who is desireless and liberated, him I call a Brâhmana. (634)

42. 'The man who has no desire, who through his knowledge is free from doubt, and has attained the depth of immortality, him I call a Brâhmana. (635)

43. 'Whosoever in this world has overcome good and

evil, both ties, who is free from grief and defilement, and is pure, him I call a Brâhmana. (636)

44. 'The man that is stainless like the moon, pure, serene, and undisturbed, who has destroyed joy, him I call a Brâhmana. (637)

45. 'Whosoever has passed over this quagmire difficult to pass, (who has passed over) revolution (samsâra) and folly, who has crossed over, who has reached the other shore, who is meditative, free from desire and doubt, calm without seizing (upon anything), him I call a Brâmana. (638)

46. 'Whosoever in this world, after abandoning sensual pleasures wanders about houseless, and has destroyed the existence of sensual pleasures (kâmabhava), him I call a Brâhmana. (639)

47. 'Whosoever in this world, after abandoning craving, wanders about houseless, and has destroyed the existence of desire (Tanhâbhava), him I call a Brâhmana. (640)

48. 'Whosoever, after leaving human attachment (yoga), has overcome divine attachment and is liberated from all attachment, him I call a Brâhmana. (641)

49. 'The man that, after leaving pleasure and disgust, is calm and free from the elements of existence (nirupadhi), who is a hero, and has conquered all the world, him I call a Brâhmana. (642)

50. 'Whosoever knows wholly the vanishing and re-appearance of beings, does not cling to (anything), is happy (sugata), and enlightened, him I call a Brâhmana. (643)

51. 'The man whose way neither gods or Gandhabbas nor men know, and whose passions are destroyed, who is a saint, him I call a Brâhmana. (644)

52. 'The man for whom there is nothing, neither before nor after nor in the middle, who possesses nothing, and does not seize (upon anything), him I call a Brâhmana. (645)

53. 'The (man that is undaunted like a) bull, who is eminent, a hero, a great sage (mahesi), victorious, free from desire, purified, enlightened, him I call a Brâhmana. (646)

54. 'The man who knows his former dwellings, who sees both heaven and hell, and has reached the destruction of births, him I call a Brâhmana. (647)

55. 'For what has been designated as "name" and "family" in the world is only a term, what has been designated here and there is understood by common consent. (648)

56. 'Adhered to for a long time are the views of the ignorant, the ignorant tell us, one is a Brâhmana by birth. (649)

57. 'Not by birth is one a Brâhmana, nor is one by birth non-Brâhmana ; by work (kammanâ) one is a Brâhmana, by work one is a non-Brâhmana. (650)

58. 'By work one is a husbandman, by work one is an artisan, by work one is a merchant, by work one is a servant. (651)

59. 'By work one is a thief, by work one is a soldier, by work one is sacrificer, by work one is a king. (652)

60. 'So the wise, who see the cause of things and understand the result of work, know this work as it really is. (653)

61. 'By work the world exists, by work mankind exists, beings are bound by work as the linch-pin of the rolling cart (keeps the wheel on). (654)

62. 'By penance, by a religious life, by self-restraint, and by temperance, by this one is a Brâhmana, such a one (they call) the best Brâhmana. (655)

63. 'He who is endowed with the threefold knowledge is calm, and has destroyed regeneration, know this, O Vâsettha,—he is to the wise Brâhmana and Sakka.' (656)

This having been said, the young men Vâsettha and Bhâradvâja spoke to Bhagavat as follows:—

'It is excellent, O venerable Gotama! It is excellent, O venerable Gotama! As one raises what has been overthrown, or reveals what has been hidden, or tells the way to him who has gone astray, or holds out an oil lamp in the

dark that those who have eyes may see the objects, even so by the venerable Gotama in manifold ways the Dhamma has been illustrated ; we take refuge in the venerable Gotama, in the Dhamma, and in the Assembly of Bhikkhus ; may the venerable Gotama receive us as followers (upāsaka), who from this day for life have taken refuge (in him).’

MY MANDATE

OR THE AUTHORSHIP OF GOTAMA THE MAN etc.

Mrs. C. A. F. Rhys Davids' later works :—"Gotama the Man", "Sakya", "The Milinda Question", "Translations of the Dhammapada" and the "Khuddakapātha", etc., are not only quite the reverse of her previous works but they have very little relation to the scientific method of research or to scholarship. If one reads all the above works, beginning with "Gotama the Man", one can understand not only the above contention, but one will consider any serious criticism against them superfluous and a simple waste of time. But those who have no time to study them in their totality and who take up only her translation of the Dhammapada or any one of her books separately, if they have little or no accomplishments in the original language quite possibly they may take them seriously, and become misled. Reading her works haphazardly some people become angry with her. That, however, is not just, since whatever she writes in these books is all done in good faith. She still retains great respect for the Buddha—whom she now calls Gotama. Whatever defects are to be found in her writings now, are due to her conversion to spiritualism quite late in life, under tragic circumstances. She deserves the sympathy of all. To use any harsh words towards her is not only unfair, but it reflects upon the writer's inhuman heart. To remove the cause of misconception, and to defend her from unjust harshness, are the two objects of these lines.

Mānava, the Writer.

(to whom her Milinda-question is dedicated).

My dear Mānava,

Most of my readers are amazed, puzzled and even disgusted after seeing my later writings. They even question my

sincerity. They do not know with how much great perseverance, big resolution, long heart-burnings which are inevitable to every trotter of the Path of Truth, the very Way-farer, for me has dawned the sun of the Great Wisdom, was opened the great vista full of eternal glory, of enchanting beauty, of infinite happiness, which utterly transformed my whole life, my whole outlook, right into from my innermost self. In order to remove that misunderstanding, to show the path which consoled my broken heart and put new hope, new light, new sweetness, new fragrance in it, I here through you record my experience with the Truth.

People are too worldly. They are unable to see things from within, like charwomen hunting for broken pieces of coal, while the ground is strewn with real diamonds. It is about them that Jesus said, "Cast not your pearls before swine". It is because of them that Gotama hesitated to disclose his Message, his Mandate for the More-Well, for the better ; so I know my message for the Man—the Man-in-men, the very Man, is misunderstood even now, while I am still in the flesh.

Do not ask about the birth of flesh, that is useless, unnecessary, without worth ; so I should begin from my second birth, the real birth, my birth as *dvija*—the twice born. But if you insist, I may say, that I was born in a country which boasts of its great achievements in so-called science—yes, so-called, because it has no worth—no real worth. My parents gave me what is called a good education. Apart from other things I read Greek, Latin and other languages, I became interested in philosophy, psychology and many other things. People praised my scholarship, my keen intellect, and my head became swollen with pride and with vanity. In those days when I was full of 'me' I met a young man who, like me was interested in many things, knew much more than I did but was not swollen-headed like me but was very modest, conscious of his imperfection, ever eager to learn something more. It was not his humble way which attracted me, but our common taste, his high achievements—though not

so high as mine—still promising a bright future. We became friends—true and real friends—not only for this world but far beyond, to eternity.

We helped each other to pursue the work in which my husband was already engaged. I was a stranger to that field and a new-comer, but he steered my ship as a companion, as a helper, as a teacher ; so in a few years I became his right-hand in his work. Our work was quite a new opening but with great possibilities which was a great incentive to us. At the outset we began our work as scholars ; we did not hope for any great knowledge or any great intellectual achievement from those Asiatics. In the spring of our life, while full of blooming promises and enjoyments, we did not care much about anything which had no connection with our present need. But within a few years of our quest we came face to face with things we had never expected from completely lazy Eastern people. I was still hesitating but my husband was convinced by the truth we found. Tearing away his national prestige and pride, he proclaimed his conviction. I did not see things quite in that light, but the force of the facts and his reasoning compelled me to take the same line of thought. I reasoned with myself : What is the harm in accepting it? The great scientists of our age say there is no God, the world is worked by natural laws. There is no soul inside the body ; life is a chemical production of matter and mind, or of either one of them ; so I also nodded my head in assent.

Through forty long, long years we struggled, worked hard to bring before Western people those priceless gems which were buried under the deep cellar of the Pali language and in Eastern scripts. As our work proceeded, it shed more and more light on the many obscure points of Buddhist thought and history, which were closely connected with world-thought. Our work was crowned with success ; scholars appreciated our great work, and the Western world became more interested in the Buddha and what he taught because it was more convincing, more reasonable and more in accordance with science,

placing before man the high ideal of love and forbearance, with irresistible lofty ethics and deep philosophy. The scholars of the West began to study it more thoroughly and to appreciate its value.

With my happy life and with my reason convinced, I was, like my husband, satisfied with the so-called fundamental teaching of the Buddha—why 'so-called' I shall say presently. Then came the crucial day of my trial which flung a challenge to the whole structure of my life. In one morning my dear one, who was the light of my eye, the star of my heaven, the breath of my life—my son,—was snatched away from me. Until that time my thought, my love, my joy seemed to be self-centred ; I was not aware how far my joy, my contentment, my song, my smile, was based on my dear son who was really my external self :—"All I treasured" here "was gone" (Gotama the Man p. 148). Now, the whole world became a deep, dark frightful cavern for me. Life a fish out of the water, I became helpless ; my ocean of joy dried up to the bottom ; my heart was crushed ; a fearful fire was burning my being to ashes ; I was crying, 'Help ! Help ! Help !' But where was help to be found ?

My whole knowledge, my philosophy, my psychology, my wisdom and my scholarship were of no help to me. In that moment of a thousand agonies, like a merciful angel, a lady friend of mine said to me : "Why cry ? Why become so desperate ? Here is Miss Meredith, a great medium, a perfect clairvoyant and clairaudient, who has direct communication with departed ones. Let us try ; she may help you in communicating with dear Charlie". In the miserable state in which I was then, these sweet words were very soothing. But they were thrusting upon me an idea for which I was not prepared, an idea which was quite against my whole trend of mind. How is it possible to communicate with the dead and gone,—gone for ever, however much we may wish such a thing ? It is against logic, against science, against my experience of two scores of years. There was however only

this one ray of hope which I dared not ignore ; I argued to myself : "Is not Sir Oliver Lodge a great scientist of world-wide repute? Is not Sir Conan Doyle of outstanding intellect —(the famous writer of *Sherlock Holmes*)? Was not Sir Russell Wallace a life-long devotee of mighty science? What about W. T. Stead, the great editor ; William James, the great philosopher and psychologist and hosts of others, before whom my learning and intellect are nothing? And they believe in spirit-communication ; not only do they believe, but in fact they claim to have actually seen the departed ones.

My friend brought me some books on spiritualism, spirit-materialization, telepathy and other occult subjects. Though still sceptic, yet this was my only hope. I shall ever preserve in my memory that sweet October evening when stealthily I accompanied my friend to Sir James Cooper's villa where Miss Meredith was sitting for spirit communion. My friend was a regular member of the circle, and she had already told them about me. Besides, I was otherwise known to many of the friends there, so there was not much hesitation about my going there. Yet I was afraid or perhaps a little ashamed of my adventure, as I thought of my husband who was not less affected by our great bereavement, but had courage enough to compose and console himself. In a quite quiet corner of London, amidst the junipers and the garden flowers, there stood the moon-lit silvery villa. We entered an airy but dimly-lighted chamber ; we were the last to arrive, everybody was waiting for us, so we took our seat. Miss Meredith was gazing at the dim, and quiet light of a candle which was burning on the table before us. Within a few minutes her eyelids closed ; for a minute she looked like a marble statue, lifeless, calm and still. Then her lips quivered ; Professor Godfrey who was sitting close to me, asked the medium, "Who are you?" The prompt reply was :—

"I am Charles Newcomb. Since my leaving this world I have been impatient to enter into communication with my dear mother. Several times a day I have been visiting her

house, and with pain I have watched her unbearable agony ; but there has been no way of explaining to her that I am quite happy in this world I am in now which is so pleasing and so loving. When last Sunday morning Mrs. Lamb was talking to my mother about the possibility of spirit-communication, I was present ; I was afraid she might refuse to hear even that good counsel, which was the only way to relieve that heavy burden of pain which was simply killing her. I was very pleased when on Thursday I heard her consent to come here for the sitting. I was waiting here for one hour. I am extremely thankful to Mrs. Lamb for her good counsel and to Miss Meredith for volunteering herself as a vehicle, without which it was not possible for me to console my dear mother, thereby obtaining peace of mind for her. Mother dear, do not be sorry for me ; here I have every kind of comfort both bodily and mental. I am surrounded with loving faces everywhere, your mother—my grandmother, your father, Professor Richmond—my teacher, Loney—my chum, and about twenty thousand and more past generations from the side of your father and mother ; and the same number from the side of father, were assembled to give me a warm welcome. In a moment we became well-acquainted and on loving terms. Being your great grand-parents, do not think that they are old, disabled, disfigured, helpless people ; in this world there is no old age, no disfigurement, no ugliness, all faces here beam with joy. I am here with your mother, your grandmother and the twenty-thousand great grandmother from Pamir—Yes, from Pamir where in those days the whole Indo-Germanic race was living in caves with a very scanty vocabulary. They are asking me to convey to you their love. We are all a happy family ever laughing, singing and full of joy. It is only your miserable state of mind which is troubling us. Our earthly life is very short, full of disappointment ; but you “must have come to regard what is beyond this world as the real, as in a way more real than earth, because that ‘beyond’ is the greater part of the life-way in the worlds, earth being but a

very small part."* A thousand years are nothing. Be cheerful, dear Mother, rejoice in our joy here. I shall be ever ready to communicate with you. After all, the happiest life on the earth has no comparison with the worst here. Adieu, Mother, my companions are in a hurry to go to our prayer-ground, where John the Baptist is going to speak, and Moses, Confucius, Gotama, Jesus, Mohammed, Luther, Wesley and a host of old and new prophets and great teachers are coming to lend us their grace."

* * * *

The first experience was so strange that it began to hammer on my mind from all sides. The only consolation I had was the consolation of my heart which, like an autumn leaf was withered, pale, and nigh to drop. Now there began a great battle within me and I asked myself: Is it possible to have communication with the departed one? Is it not a shameful thought in a scientifically-minded person like myself to believe in such a thing, which is no different from belief in goblins, fairies and such things which uptil now have been regarded as the belief or hallucination of the ignorant and uncultured? Shall I return to such a crude, irrational belief, and forsake all my academic distinctions and scholarships? Then the thought came: No, I must be unbiased. In judging new facts, and new phenomena, one should discard all old prejudices. After all, there are many scientists of great repute—though, like myself, advanced in years—who hold this view and of what use to me is such reason and such science as cannot bring me any mental peace or any consolation for the heart-consuming fire which has made my life an unbearable hell? On the other hand, if I accept what I see as truth, it will lessen my pain and will be a God-sent shower to extinguish the fire. That is the net gain which creates new hope, new joy for the present and for the future.

1. Gotama the Man, p. 80.

I struggled for a week between the sweet and reasonable, or what sages of Upanishad call, *Sreya* and *Preya*. In the meantime I attended several *séances* which brought, every time, new force on the side of the Truth—Yes, the Truth, since it is only truth which is sweet and at the same time convincing. I was not only convinced about spirit-communion by attending these sittings but in my lonely room in the countryside, in the dead of night, when silence reigned everywhere, I began to hear the sweet voice of my Charlie, moving towards me from far to near, from childhood to youth. Sometimes I could even perceive from the corner of my eyes, a tall thin figure, though not quite clearly, playing hide and seek.

By and by the Truth conquered me ; and heart and head joined in welcoming the New Truth. My only desire now was to hear the voice and see the figure quite clearly; and for this I tried my best. I read all the literature, not only in English, but all the books available in German, French, and even in Italian. I consulted all the best spiritualists and mediums in all the three continents, but I was unsuccessful in acquiring the *Dibba-cakkhu*—the divine eye and the *Dibba-sota*—the divine ear. When I came to know it I cursed a hundred-fold my study of philosophy and my travail for Pali literature and all its so-called rationalism. Fie upon philosophy, and fie upon rationalism which do not help but positively obstruct and make obscure the light's incoming. I understood the truth in the saying :—"Blessed are those who do not know....." Now the meaning had dawned upon me why the eating of the fruit of wisdom was the cause of the downfall of the first parents of humanity ; faith is only hope and wisdom has no use and no worth.

Now, in this miserable state of mind, again came help from the other world. I was told : "Don't be sad, don't curse yourself. A few years are nothing. You are nearing the time when you will not only hear, see and talk to us, but you will enjoy our company, being one of us, for eternity. In the mean-

time take whatever you like, from our vehicles through whom we will talk to you, giving you our message—not to you alone, but to the world at large.

One evening I again heard about a meeting in the spirit-world, where Gotama, who afterward was called the Buddha was going to speak to the spirit brotherhood. An idea came into my mind, why not obtain some message from the Great One, for whose discourses we have given up almost half a century of our precious life. Sometimes I even mentioned these things to my husband, but he would not believe; sometimes even he laughed it away. While thus we were discussing, arguing, persuading one another, without success, my husband became suddenly ill, and with the same suddenness, one fine day my life-companion bade me adieu, leaving me alone to mourn his loss for the rest of my life. But on account of my previous experiences I now acted more quickly. Instead of gnawing my heart out and cursing the world, I went to Miss Meredith and Lo! at the very first sitting my husband greeted me with the words: "Annie, you were right and I was wrong when I was in the flesh, in not believing in this magnificent world. Be cheerful! The time is not long before Charlie and I shall greet you on this shore".

I was not astonished because I knew the reality and my head and heart were well prepared for such a message. Released from all doubts and mental worries, I now directed my thoughts toward the great helpers, especially toward Gotama, in order to verify the ancient records. This experience of a new method brought a great enlightenment and I may say that in that memorable year I received my second birth, not of the flesh but of the spirit, I received my mandate, and that was why I proclaimed from the housetop:—"The future will see groping also, and rightly, in this book, and in those which I have published since, let me say, 1923. But let me be judged by those later works, and not by the yet more immature gropings of my earlier work" (Gotama the Man p. 6). Do not say:—"From the age of thirty and for

forty long years you advocated one idea about the teaching of Buddha, then how is it that at the age of seventy when as a rule, people lose not only their physical strength, but even become mentally paralysed, you can propound a theory, which is against your whole life-work and full of the symptoms of mental derailment"? But this is not correct. Sixty and seventy are real youth for the intellectual giants; and how can you contradict my own ears and my own eyes? I know that people sometimes put very silly questions but in order to remove their doubts, vicikiccha, I allow you to put all sorts of questions. Let us stop here to-night; it is half past two. To-morrow we will begin again, and in the course of my narration you will have full liberty to put any questions you please.

.....(Mānava the writer).

BUDDHISM AS A SOLUTION FOR UNTOUCHABILITY

BY DEVAPRIYA VALISINHA, B.A.,

General Secretary, Maha Bodhi Society.

Thanks to the untiring efforts of Mahatma Gandhi, the removal of untouchability from the Hindu Society has become the burning question of the day. Untouchability, in some form or other, has existed in India for centuries and there have been many attempts, both from within the untouchable community and outside it, to remove this stigma from such a large section of the Indian population. But it appears that every effort in this direction has met with failure, and it is yet to be seen, whether the present movement, with the powerful influence of Mahatma Gandhi at its back, will succeed in solving a problem which has baffled so many great minds in the past.

The reason for the failure of the efforts made in the past may be put down to the fact that orthodox opposition to the

same was too strong, and the feelings of the Hindus were not sufficiently roused as to make them realise the crime of keeping down in perpetual degradation a section of their fellow beings. Thoroughly understanding Indian psychology in a manner unthought of by others, Mahatma Gandhi, by his historic fast, has succeeded in rousing the emotions of the people to the highest pitch ; and to-day every Indian who feels for the future well-being of his country, is devoting some thought to the solution of this knotty problem. The greatest leader of modern India with a saintly character and a record of unparalleled services to his motherland, is going to lay down his invaluable life in order that justice may be done to these unfortunate people, and what Indian worth the name will, in the face of this calamity, remain indifferent?

To a careful observer it is obvious that untouchability is bound up with the caste system as we find it to-day in India. It is a natural aftermath of the working of this system. Caste implies the division of men into higher and lower grades with particular rights and customs for particular sections. That being so, there cannot be any limit to these divisions so long as the principle of division is accepted. The original four castes are to-day divided into numerous sub-castes. Human nature is such that once a class of people gets certain privileges, it will try its utmost to consolidate them and repulse any attempt to take them away. Hence there ensues a struggle and the law of the survival of the fittest holds true in this case also. Brahmins were by far the cleverer and more industrious of the people and naturally they got the highest position, other castes taking their places according to their capacity. This assertion, though not true in the case of every caste, is borne out by the fact that, at one time, there existed a rivalry between the Brahmins and the Kshatriyas for the highest place. When Lord Buddha appeared in India, the Kshatriyas actually held the highest place until they were ousted from that position with the waning of Buddhistic influence.

As already pointed out, none of these castes remained intact for a long time. As time went on they were sub-divided into numerous sub-castes. Nature of the caste system is such that with the formation of every sub-caste new sets of customs and rules come into existence making those particular sub-castes exclusive in their turn. In a sense, untouchability is a matter of degree and is found even among the Brahmin sub-castes. I have heard that there are Brahmin groups who will not eat or drink from other groups. If we, therefore, really desire to abolish untouchability from this land, we have to go at the root of the matter and remove the cause.

Lest I am misunderstood, I wish to point out here that there is a great difference between a class and a caste. No country can claim that divisions of any sort do not exist among its people. So long as human nature remains what it is, we cannot completely remove these divisions. But caste system is quite a different matter. While in the case of a class, as we find in Europe, any one possessing ability can rise from the lowest position to the highest, in the case of a caste in which one's status in Society is determined by birth, this is impossible. Evil of the caste system consists, therefore, in this that one is not given freedom to raise oneself from a lower position to a higher place however much one may like to do so. A scavenger will have to remain a scavenger through all his life ; and not only that—his sons and grandsons will also have to remain in the same condition! When we consider this aspect of the caste system the question of untouchability becomes a mere side issue and the solution of the problem really lay in the mitigation of the rigours of caste regulations. At one time this was actually allowed and the interchange of castes was a common practice but later law-givers have nullified that principle which made caste a useful institution at one time.

The present movement initiated by Mahatma Gandhi is merely for the removal of untouchability in its worst form as we find in Malabar etc. This aims at the removal of such

inhuman restrictions as temple entry, use of roads and wells etc., and I have little doubt that these restrictions will be removed at least for sometime. But the real evil of the system will still remain and the lot of the so-called untouchables will not be very much improved. And it is too much to expect for the present that Hindu Society will make any radical changes in the caste system. Even Mahatma Gandhi does not contemplate this he being himself a believer in the caste system. Under the circumstances what other solution can we find?

It is here that Buddhism can step in and help in its own way to remove the evils of the Caste System. To those who do not believe in the caste system, there are several courses open: (1) Remain within the caste system and yet go through its rigours whether they like or not as expected by Sanatanists, (2) Embrace a foreign religion and (3) Embrace Buddhism.

Now with regard to the first, it is certain that the majority will acquiesce to the demands of the upholders of the caste system and remain as they are. But with the growth of education and other facilities afforded by modern civilization, they will gradually revolt against the inequities of the system and therefore it is ultimately no solution. The second alternative viz., the adoption of a foreign religion is the least desirable as it will estrange this large section of the population and introduce foreign elements into Indian Society and doubly complicate the already complicated situation in India. Under the circumstances, the third course, viz., their conversion to Buddhism seems to be the best and safest solution.

Buddhism is an Indian religion and has nothing in its philosophy or ethics which is alien to Indian religion and culture. It originated in India and had a glorious career and its achievements can be witnessed even to-day in the magnificent ruins scattered throughout India. It synthesises all that is best and necessary in Indian thought and is therefore a religion which every Indian can adopt and follow without any hesitation, for it is his own. Buddhism is a foreign

religion to those who come from Ceylon or Burma but not to Indians. Now the idea of untouchability is most repugnant to the Buddhist conception of life which regards all human beings as equals. One's social position, due to learning or wealth, may be higher or lower, but as individuals, one is not inferior to another and has within oneself potentialities which, when fully developed, can raise one to the highest position. Not only that, *every human being* can aspire to become even a Buddha—greater than whom there is no god, or man for the Buddhists. This is presumably the fundamental difference between the Hindu outlook on life and the Buddhist outlook. A man's position according to Buddhism is determined not by his birth but by his action. "*Najaccā Vasalo hoti, najaccā hoti Brāhmano, Kammanā vasalo hoti, kammanā hoti Brāhmano* : By birth one does not become an untouchable, but by deeds. By birth one does not become a brahman but by deeds."—these are the actual words of Lord Buddha.

In the Assalayana Sutta of the Majjhima Nikaya and other suttas Lord Buddha has irrefutably proved that the pretensions of the higher castes for purity on account of mere birth are simply hollow.

I think if we are ready to examine everything in an unbiased attitude, we will be convinced that caste system is unnecessary and in actual practice, purity of caste which is the essential principle of the system, has never and can never be maintained. Anthropological and ethnological studies have proved beyond doubt that few can claim to have the purity of caste. It is said that Madras Brahmins, who are the loudest in their protests against any change in the caste system, have a good deal of non-aryan blood in them. Why, therefore, this insistence about caste purity? Is it not another manner of exploitation which the world has lately come to understand in its full significance? To the credit of Buddhism it must be said that it has from its beginning stood against caste privileges in an uncompromising manner, thereby doing an immense service to the world. Wherever Buddhism spread it has tried

to mitigate this evil and has greatly succeeded. It is because of this opposition to caste that Buddhism is looked upon with suspicion in India. But the present age is an age of inquiry and enlightenment and it behoves every one to examine all customs, rites and rituals of every religion with a critical mind so that what is true and noble may be separated from what false and ignoble. In a word, we have to introduce into the religious sphere, the impartial analytical attitude of the genuine scientist who examines every theory on its own merits and discards whatever is found to be false. If religion is truth and we have no other object but the realisation of truth, we should have no fear whatever to put every religious belief and custom to the test of reason. If you find something unreasonable and false reject it, for, what use there is in clinging to that which is untrue?

In the long and brilliant history of Buddhism this has been the attitude of Buddhists and we can justly claim that of all religions Buddhism alone has kept its pristine purity and very little corruptions have come into it. Buddhist period is the most glorious period of Indian history and not only untouchability but the very inequities of the caste system were brought under control and the people were certainly happier for that matter. Foreign visitors who had come to India at that period have left records of their impressions which go to prove this assertion. If Buddhism once again finds a place in India there is not the least doubt that untouchability will vanish in no time as many other evils. Lord Buddha has been incorporated as an avatar of Vishnu and consequently there cannot be any objection if the untouchables take to Buddhism. Buddhist temples will always be open to them and they will enjoy the same privileges which other Buddhists enjoy however high their position may be. At the same time they will not go out of the Hindu fold for Buddhism is an indigenous faith which a famous Indian described as "the cream of Hinduism". I, therefore, make this suggestion to all untouchable brethren that if they fail to obtain their just rights from

those who adhere to the caste system, they may seriously consider the possibility of taking up Buddhism and thereby remaining within the Hindu fold and yet receiving the blessings of freedom from the tyranny of caste system.

ANATTA AND MORAL RESPONSIBILITY

BY ARYA DHARMA.

(Continued from page 508 of the issue of November, 1932).

[The Editor's apology is due to Mr. A. D. Jayasundara, one of our most esteemed contributors, for associating his name with the first instalment of this article. Finding that Mr. Jayasundara had the initials "A.D", an assistant, in charge of proof reading, substituted his name for "Arya Dharma", thereby doing him an injustice for which we express our deep regret—Editor, *Maha Bodhi*.]

But let us not be so foolish as to try to milk a cow by its horns—as the saying goes. For instance, apply our logic to that marvellous discovery of the Buddha's great Enlightenment—*Paticca Samuppāda*. "Philologists start out with the view that the concept is the stand-point from which one will become master of one's object, as a conceived thing. That may pass as long as it is an object of mere knowing; but it becomes an attempt that leads to the *ad absurdum*, so soon as it is a question of the grasping of the concept itself. And so the philologists in their endeavours with their logic to lead the Buddha into the *ad absurdum*, display nothing but their own lack of understanding"—So writes Dr. Dahlke. In brief, Logic is alright so far as conceptual thinking goes. But full realisation is beyond logic.

S. N.—I fear, my friend, you are painfully digressing and boring me with your prolixity. Let us at last, hark back to our original point—How do you reconcile Anatta with Moral Responsibility?

A. D.—I plead guilty, my dear Sir, to your indictment. I can only urge in mitigation the overwhelming importance of the topic I was dealing with. I am glad you pull me up.

Thank you. Before we tackle your very difficult question we must take, so to say, a preliminary canter. The whole world for centuries upon centuries has been nurtured on static ideas—both in the East and in the West. So our norms and canons of Logic have evolved from static notions. But the Tathāgata created a revolution in the mental world when he enunciated the *Paccaya-Kāra-Dhammā*—the dynamic conception of life and of the world. We find a modern echo of this teaching in Henri Bergson, the French philosopher. Let us bear in mind that there is a marked difference between the Buddhist idea of identity which is purely dynamic and that of other schools of thought which was only static. Elsewhere, I once wrote: "Identity is a static idea and strictly speaking cannot apply to life or biological values. One can correctly envisage life and its functions only from the dynamic view-point. Mathematics, jurisprudence and the physical sciences deal in identities but not the sciences of ethics and psychology. In Buddhist psychology both the subject and the object are transitory; only the inter-relation between them remains constant. This constancy of relation, which is called by some consciousness, gives rise to the false animistic notion of personal identity. Because of the continuity of temporary selves or successive states of consciousness man blinded by nescience (*Avijjā*) mistakes similarity for identity and takes the river of life for one abiding soul, even as he mistakes the river of yesterday as identical with the river of to-day."

"Life according to *Abhidhamma* is like the current of a river (*nadī soto viya*) or the flame of a lamp (*dīpa jālā viya*). It is a conclusion of modern science that the cells of the human body undergo constant change, so much so that every particle of the body of a boy of ten becomes completely transformed and gradually replaced in the body of a youth of eighteen. The ceaseless flux of things applies to both mind and body. In the former the flow is even more rapid than in the latter, and therefore it is truer to speak of the body as a permanent thing (*Atta*) than of the mind." To put it in a

nutshell—the Buddhist, that is the dynamic view of *identity* consists in *continuity* alone and not in the permanence of substance, which is the static idea. We have to keep this distinction clearly in mind as the first step in our argument.

S. N.—But you have not yet come to the point of my difficulty: “what survives death to bear the results of Karma in one’s life?” Please address yourself to that.

A. D.—Let me see. Your question is vitiated by a *petitio principii* or in plain English, it begs the question—when you say ‘what survives death you assume, or take for granted, that *something* does survive—which is not the case. Strictly speaking—the question is wrongly put and must therefore be put aside—thapanīya. Similar questions or something to the same effect were put to the Master by a brahmin of old: “How now, Lord Gotama? Is he who acts the same as he who feels the result of the act (so karoti so patisan vedayiti)? He who acts is the same as he who feels—that, brahman, is one end (heresy). How then Lord Gotama? Is he who acts another than he who feels? He who acts is another than he who feels—that brahmin, is the other end. Overcoming these two ends the Tathāgata points out the doctrine in the middle, in terms of Paticca samuppāda”—Nidāna Sanyutha.

Now what does this mean to us moderns? It means, as I understand it—there is no permanent unchanging identity between the actor and the feeler, but there is at the same time a *continuity* of personality between them—nacaso naca año—Hence the Buddhist idea of *identity* consists in *continuity* and not in *identity of substance*, for the simple reason that there is no such thing as *identity of substance* in the universe—Sabbe sankhārā aniccā.

S. N.—I am beginning to see some light. It all comes to this. One must alter his view-point, if one wishes to understand the Buddhist idea. We must give up our static way of thinking and adopt the dynamic view of life. We must discard our coloured glasses, and ‘think ourselves into sympathy with the Buddhist position’.

A. D.—Exactly so, you put it admirably—when even in this life as it is, there is no permanent soul, how can a non-existing thing ‘survive death to bear the results of Karma in one’s life,’ as you put it.

S. N.—So far alright, but I have not done with you. There is the further question yet outstanding—where is moral responsibility in that case? In the magisterial diction of another critic, Dr. Stace: “If the next life is only a continuation of Karma and not of personality, why should any one bother himself about the consequences of his action?”

A. D.—I have previously called attention to the fact—that in both mind and body the youth of eighteen was different in every particle from the boy of ten. Let me then put you this counter-question: What youth is therefore not morally responsible for his acts when he was a boy of ten, because in all respects he is different—is it not so?

S. N.—But the boy *continued* to exist till he became the youth. The boy did not die and was not reborn as the youth.

A. D.—That makes all the difference. Do you not thereby implicitly admit that moral responsibility depends on the *continuity* and not on the *identity*, of personality?

S. N.—Just so, I grant it. There being no soul the only conceivable form of identity is *continuity* and *not identity* of an unchanging substance—which we mistakenly call personality.

A. D.—I am glad you appreciate the fine distinction. Let me make it clearer by asking you a counter-question. Suppose that boy of ten underwent a sudden loss of memory and recovered his consciousness to find, that all his past was a perfect blank. What moral responsibility would he feel for acts done before he lost his memory and cannot remember?

S. N.—Moral responsibility therefore depends not only on *continuity* of personality but also on *memory*. Am I right in saying so? If the youth of eighteen does not actually remember the act he did as a boy of ten, (because of the loss of memory he underwent) it matters not that he became the youth of

eighteen. He cannot feel a sense of responsibility for an act he does not remember.

A. D.—Then after all it is not a question of memory either. You are actually forced to that conclusion. Moral responsibility cannot possibly depend upon memory. For the simple reason there can be loss of memory.

S. N.—Why do you say so? If the murderer does not remember his crime by some loss of memory, what is the use and where is the justice of sending him to the gallows? There is no object in punishing him, except as an example to others.

A. D.—You are quite right and your reasoning is flawless, if the universe is run, controlled and judged by some omnipotent Arbiter who rewards and punishes. Unfortunately the world is not so constituted but is governed by unintelligent, and impersonal physical and moral laws. The law of karma is just one of these moral laws and there is no Lord of kamma to dispense rewards and punishments, in terms of the laws of kamma—In the inimitable way that our brother Silācāra puts it: "If a person does something in his sleep, gets out of bed and walks over the edge of a veranda, he will fall into the road below and in all likelihood break an arm or leg or something worse. But this will happen not at all as a 'punishment' for his sleep-walking, but merely as its result. And the fact that he did not *remember* going out on the veranda would not make the slightest difference to the result of his fall from it, in the shape of broken bones. So the follower of the Buddha takes measures to see that he does not walk over verandas or other dangerous places, asleep or awake, so as to avoid hurting himself or anybody who might be below and on whom he might fall." Luminous words these!

S. N.—What is the upshot of it all? If then memory is not an essential factor in assessing moral responsibility—it necessarily follows that the interruption of memory by death will not prevent the operation of the law of kamma. The fact that the man who dies does not remember his acts in

his next life is no bar to his reaping the fruits of such acts. The murderer is hanged whether he remembers his crime or not.

A. D.—Bravo! my friend, I congratulate you. You have gained "the spotless eye of truth"—at least in the *intellectual* sense. May you ere long win "the Spotless Eye of Truth" in the highest *spiritual* sense also as a Sotāpanna. So note if be ! Moreover have you not heard of such a thing as Pubbenivāsānussati-ñāna—knowledge or memory of previous lives?

S. N.—Yes, I have indeed. But how is such knowledge or memory possible when death breaks up the process of thought and the body also?

A. D.—That, my dear sir, opens up a very large deep question, so much so I fear, we both may find ourselves ere long floundering beyond our depths. But subject to correction by learned Abhidhammika scholars, I shall proceed to state how I understand it in my humble way.

S. N.—Do it, please. Don't be modest. Because, after all we have reached the climax of our interesting talk.

A. D.—The Lord Buddha says, and both Eastern and Western psychology bears him out on the point, that man dies every moment (*khanika-marana*). We have seen before that the cells of the body constantly change and that the flow of thoughts in the mind is even more rapid. Philosophically speaking, *i.e.*, in actual truth and fact, man therefore dies every moment and is reborn in the next, both as regards mind and body. What the world conventionally calls death is the termination of a life-time. The former is not apparent, whereas the latter happens before the eyes of all. But according to Abhidhamma there is the strange fact, that the succession of thoughts that goes on in life is not interrupted by death, and there is no interval between the dying-thought (*cuti-citta*) in this life and the rebirth-thought (*patisandhi-citta*) in the next life.

S. N.—I see what you are driving at. Because there is

no entity that passes from one thought to the next, and there is an unbroken succession of thoughts all through life and even between death and rebirth, I do not see much difficulty now in believing that memory of previous lives can be recalled. At least, it is a bare possibility.

A. D.—Memory of past lives, be it noted, is not a mere abstract conception, a mere possibility or even a probability only, it is and has been a concrete fact. There are innumerable instances of those, who acquired this psychic power. But for a full and complete explanation of its *modus operandi* in view of the Buddhist teaching of Anatta, we must look to the Patthāna-pakarana of the Abhidhamma for an answer. This book appropriately called the "Great Book" contains twenty four modes of Relation (which is more comprehensive than and transcends the Association Philosophy of the West which deals with the Relations of ideas only); whereas the Patthāna comprises the Relations between *all* phenomena.

According to the Patthāna, each thought is related to the one next to it both before and after in at least four of these twenty-four ways of Relation. These four Relations (*paccayā*) are peroximity, (*anantara*), contiguity (*samanantara*), absence (*natthi*) and abeyance (*avigata*). Each thought as it dies gives service to the next or gives up the whole of its energy (*paccaya-satti*) to its successor. Thus each successive thought has all the potentialities of its predecessors. Therefore the mental principle of cognition or perception (*saññā*) in each mental state of consciousness, with all its heritage of the past, is a recognising in the image reproduced the idea of the original object revived by the very marks, which were observed by its predecessors in a certain reflection. I hope you now see more clearly how memory of past lives is recalled. [Vide: my article on "Anatta—the Crux of Buddhism" in "The Buddhist Annual of Ceylon" for 1922].

S. N.—To sum up the whole of our long but edifying discussion: the Buddhist position is that moral responsibility is possible without a soul (Anatta), there is *continuity* but

not *identity* of personality and memory of past lives can be recalled even though there is no soul. I offer you my grateful thanks for the great pains you have taken in enlightening me.

A. D.—I reciprocate your kind sentiments, my friend. If I have thrown even a little light on an obscure and deep subject, which an Arhat alone can *fully* realise, I should feel amply rewarded. Our friendly talk should be a constant reminder to all of us, what funny things we mortals are with our poor feeble crutch of an intellect, and that we must diligently cultivate the Higher Insight—(Vipassanā) if we wish to see as by day-light, what we now glimpse as through a glass darkly. *Appamādena sampādeṭha!*

S. N.—*Ama āvuso!*

A. D.—Please forgive the polemical tone I have at times assumed.

S. N.—That is alright. *Au revoir!*

THE RISE AND FALL OF BUDDHISM IN INDIA

BY

TRIPITAKACHARYA RAHULA SANKRITYAYANA.

(Continued from page 555 of the issue of December 1932.)

When there were plenty of new and old Sūtras, and when there existed no proper criterion for knowing what was genuine and what was not, when tradition also became confused, and it was difficult even for the learned to know what was the real teaching of the Buddha and what was not,—at that time basing their teaching on those Sūtras in which the vehicle of Bodhisattva was more emphasised, there arose many teachers, who wrote a number of treatises. They also produced new Sūtras and proclaimed that the vehicle of Bodhisattva or Mahāyāna, was the only way for the achievement of Nirvāna. They emphasised that one's own salvation should not be striven for, since that is selfish and mean, but that all should aspire to

Buddhahood, although Buddhahood is not an easy thing to obtain. They emphasised on Buddhahood or the life of the Bodhisattva (Buddha-elect), and were not satisfied with one Bodhisattva Maitreya, who is mentioned in the old records, and so they created many Bodhisattvas such as Avalokiteśvara, Mañjuśrī and others. The ideal of the Bodhisattva and the attainment of Buddhahood were very difficult, and so they began to beg the help of the Bodhisattvas and the Buddhas (of whom also they created many).

The first image of the Buddha was made during the time of the Emperor Kanishka and after the creation of so many Bodhisattvas, there came into existence, different images of them. They were worshipped everywhere and people built great temples to them endowed with much wealth and ornaments. Again, in order to lessen the difficulty of salvation and to appeal to the popular mind, they invented many sacred places where different images of different Bodhisattvas and Buddhas were located. Also they invented many gods and goddesses, first as symbols of the different qualities of the Buddha and the more eminent Bodhisattvas, but afterwards that symbolism was lost and they became separate gods and goddesses. Thus through the advent of Mahāyāna, Buddhism was diverted into quite a new channel, though still retaining much of the old philosophical and ethical background.

Before the worship of Buddhas, Bodhisattvas, gods and goddesses was originated it was considered that the repetition of Sūtras would bring merit ; of course it was not a new thing, since it was believed even in the old schools. But Mahāyāna sūtras sometimes were very lengthy, and in order to make them shorter while obtaining some amount of merit, they composed Dhāraṇīs of a few lines, which were considered to sum up the essence of the sūtras, not in meaning but in spirit. These Dhāraṇīs became very famous and sacred. When they also increased in number, then in order to shorten them, later on there came into existence many mantras or formulae of a few words which were considered to be an embodiment of

those dhāraṇīs, or sometimes of worship and prayer to the Buddha, and the Bodhisattvas, gods and goddesses. Also, in order to popularise their creed, the Mahāyānists symbolised some of their treatises such as the Prajñāpāramitā, etc. in the form of different gods and goddesses ; and thus the number of gods and goddesses were increased, and represented with strange bodies. Thus after the fifth century, in many of the monasteries of Northern India, many of these images were worshipped ; and many temples for them were constructed. As time went on, the popular mind was more and more attracted towards these magnificent images and temples ; so that the older schools began to lose their influence, and within those schools some monks began to be influenced by the doctrine and practice of Mahāyāna. Thus during the time of Hiuen-tsang and I-tsing we find Mahāyānists following the tenets of the Vinaya and of the Sarvāstivāda in the monastery of Nālandā. Because the Mahāyāna did not at first develop the rules of Vinaya, for their ordination and other precepts, they accepted the older Vinayas. Even in the eighth century when the first monastery of Samye was established in Tibet, Tibetan monks were ordained according to the Vinaya of the Mūla Sarvāstivāda. From the fifth century, Mahāyāna came into more prominence and its monasteries and temples were patronised by the kings and wealthy people. Now they were able to attract more people of other older schools to their school.

Because the monasteries were very rich, now with good provision everywhere, many undeserving people wanted to enter the monastic life and many unworthy monks came into the order. When their number increased so that they attained a majority within the Order, they began to relax many rules, and sought sanction to indulge in many vices. To that end, they composed many tantric texts, into which by-and-by they introduced some practices, which were quite contrary to the ethics of Buddhism. This phase of Buddhism which was evolved out of Mahāyāna, is known as Vajrayāna or tantric Buddhism. Since, through the spread of Mahāyāna, the

sanctity of all sūtras and tradition was broken down, it was therefore easy for these tantric Buddhists to compose many books upon their own doctrines and to propagate them secretly among their followers. They mentioned that the Buddha did not preach only one Dhamma, but three kinds of Dhammas. First he delivered his sermon at Rishipatana (Sārnāth) which is known as the Śrāvakayāna. For more evolved people, he turned the wheel of law of Mahāyāna a second time at Rājagṛiha. And for still more evolved people, Mahāyāna was not sufficient ; so in order to help those highly evolved beings, for a third time he turned the wheel of the law of Vajrayāna at Dhanyakaṭaka in South India.

It was difficult for the Mahāyānists to stop Vajrayāna ; because the latter used the very same logic against them that Mahāyānists used against their predecessors of the older schools. The second thing was that the Vajrayānists did not teach openly. Their teaching was also more attractive, because in their esoteric practices women and wine were most essential things. For the sake of secrecy they invented many stages of initiation ; in each stage only hinting at the teaching in the next. They composed many tantric works such as Guhyasamāja, Cakrasaṃvara etc. This new cult was so attractive, and the monks wielded so much power through certain of their mystic practices, which were akin to hypnotism and spiritualism, that from the seventh century onwards their number began to increase ; yet upto the end of the eighth century they were not able to proclaim their system openly. From that time the great mystic poets such as Saraha, Kanhapā, Vajraghaṇṭa and others came into the field, and by their magnetic personality, great scholarship, poetic gift and outstanding qualities, they were able to make many converts and through their influence most of the great seats of Mahāyāna Buddhism were converted into Vajrayāna.

It must not be assumed that all of these great mystics were attracted towards the cult of Vajrayāna for the sake of sensuous

pleasure. It may be that at the beginning those who were attracted for that reason might have been selfish. But afterwards, when it became a system, many were attracted to it through pure faith and great love for mystic power. No doubt many of the mystics by their practices, obtained great psychic power and so unconsciously helped the cult which was able to destroy the whole ethical fervour of the monastic Order. Most of the followers however, were initiated into the cult for the sake of sensuous pleasure.

Although after the eighth century the great monastic institutions such as Nālanda and Vikramaśilā became the headquarters of the Vajrayāna, still, like the Mahāyāna, they did not discard the previous authorities. For their ordination uniform, and some external practices, they observed the rule of Vinaya or the Hīnayāna ; they also observed the rule of the Bodhisattva life according to Mahāyāna but these two things were more external or theoretical. The third thing, which was more respected, was the practice of the secret tantric cults of women, wine, and mystic formulae, spirit communion, devil-worship, etc. Now there was a vast difference between their external and internal life; their exoteric and esoteric practices ; and in order to harmonise these differences they composed many philosophical and other treatises. At any rate, after the eighth century A.D. in the Buddhism of Northern India there remained very little of the original teaching of the Buddha. In every monastery monks used to practise sorceries, incantations, and the use of oracles. The monasteries were full of hundreds of Bodhisattvas, and frightful gods and goddesses, often in obscene postures. The philosophy of Mahāyāna was still studied, but it had not so much influence, as the practice of the mystic cult. The eighty-four great mystics, who flourished from the eighth century to the beginning of the eleventh were able to give a great impetus to this cult. By constant practice they succeeded in discovering some of the most astonishing psychic faculties, and all their success was obtained through this.

These mystics lived a strange life. Some used to make shoes, while, along with living the life of a recluse without care for money or even for comfort, but carrying on mystic practices. It was their selflessness and philosophical attainment that enabled them to do this. The first famous mystic, Sarashahāpā, used to make arrowheads (*sara*) and so he became known as Sarahapa. Another who used always to have with him a *ḍamarū* (small tambourine), was known as Damarūpā. Another used to have a ragged cloth (*gudari*) and he was known as Gudarīpā. They used to live in thick forests, or in cemeteries or other such fearsome places, using a human skull for a drinking cup, and other strange things. They even used to remain in a state of drunkenness. They did not like the company of people, though people were attracted to them in spite of being insulted and abused. These mystics had such great influence, that even kings and ministers used to offer them their daughters, since their psychic power was considered a proof of their supernatural attainment. In those days almost all Indians from the highly educated to the illiterate, from king to pauper were great devotees of these mystics and of their cult. Kings had so much faith in their formulae and practices that they did not remain satisfied with their army, but regularly employed a host of these tantrikas to perform mystic ceremonies for the protection of their realm. At such a time it was very difficult for the monks to live a pious and regulated life. In those days true Buddhist monks were very few.

When, at the end of the twelfth century C. E. the people of India were so superstitious and adhered to these heinous cults, when through the caste system, patronized by the Brahmins, the nation was divided into many factions, when people even of the same caste, of high and low status, were quarrelling with one another; when the coffers of monasteries and temples held more gold, silver, and jewels, than the treasuries of kings, since for centuries kings and rich people vied with one another in filling them, at such a time the Turks

came from the North-West and invaded the country, destroying the great temples and monasteries, considered most sacred and miraculous. Images of gods and goddesses were broken into pieces ; and though the mystic priests performed their sacrifices and mystic incantations, these did not help them. Thus by the beginning of the thirteenth century, the whole of Northern India had fallen into the hands of the Turks. The Pāla kings, who built the monastery of Udantapurī especially for the mystic monks, in order to have their help, though possessing sufficiently large armies, were yet so superstitious as not to rely so much upon their armies, as upon magic. The result was that with two hundred horsemen only, Muhammad-bin-bakhtiyār was able to capture the capital. He destroyed the famous monastery of Nālandā, and the image of the goddess Tārā, which was considered to possess great magic power, was broken and thrown down, and the great library was burnt and destroyed. The same thing happened in the case of the great monastic university of Vikramaśīlā. Had the monasteries and temples possessed less wealth, possibly the Turks would not have destroyed them, since the Turks' principal object was to obtain their wealth. Thus it was that when Buddhism in Northern India was rotten within, that there came the Turks, by whose blows it was not only shaken but brought to a collapse.

A mistaken idea is current among some people to the effect that Sankarāchārya not only used his great knowledge and power in debate, to defeat Buddhist scholars in discussion, but that his followers compelled them to change their faith by the force of the sword ; and sometimes, indeed we find passages in the books* where something like this is mentioned. But if we study the whole of the historical materials available in the Brahmanic and Buddhist literature of India and abroad,

* Asetoratushārādrerbauddhānābrdhabālakam.

Na hanti yaḥ sa hantavyobhr̥tyānityanvaśānnrpah.

(Sankara-digvijaya of Mādhava 1 : 93).

together with the archaeological finds, we are compelled to discard this notion.

As to the time when Sankara lived the authorities are not of one opinion, some scholars of the old type think that Sankara was a contemporary of King Vikrama who founded the Vikrama era about 57 B.C. Historians, however, say that because Vācaspati wrote a commentary on Sankara's gloss of the Vedānta-sūtra, therefore he cannot be later than the time of Vācaspati. The followers of Sankara themselves say that Sankara was a contemporary of the great Mīmāṃsaka Kumārila though there is nothing in the writing of Kumārila to suggest such a thing. In any case we cannot take Sankara to be before Kumārila. Now Kumārila was a contemporary of the Buddhist logician Dharmakīrti who was a contemporary of King Harsha of the seventh century C. E., and Vācaspati belongs to the ninth century ; so that the time of Sankara is somewhere between the seventh and ninth centuries C. E. ; If we take the eighth century, we shall not be far wrong. But it is certain that Sankara was not well-known in Northern India, at least in the first half of the eighth century, because Śāntarakṣita, who criticised almost all the great philosophical theories of his contemporaries and predecessors in his famous work *Tatvasaṅgraha*, never says anything about Sankara. It would seem as if Sankara was raised to a high position among Indian thinkers only through the commentary of Vācaspati, which is more forceful and philosophical ; in other words, we might say that Sankara rose into prominence by standing on the shoulders of Vācaspati.

The great exploits or conquests narrated at length in the works of Ānandagiri and Madhavācārya cannot be accepted as true since we find no mention of these armed crusades of Sankara against Buddhists in Buddhists records in Pāli, Chinese or Tibetan. If they really occurred, surely these records would have mentioned them. It is impossible to maintain that Sankara did all those things against Buddhists in the South of India ; because Ceylon had direct communica-

tion with South India ; and in the Mahāvansa, the History of Ceylon, though the brutality of the Tamil kings is often mentioned, yet there is nothing at all said about any crusade of Śankara.

In reality, Śankara may have been a gifted scholar, but in comparison with great philosophers such as Dingnāga, Udaytakara, Kumārila, Dharmakīrti, he was nothing. Also Northern scholars in those days had very little respect for those of the South as is shown by Vāṇa in his Kādambarī. Who knows whether, if there had been no Bhāmati (Commentary of Śankara's gloss by Vācaspati), Śankara's gloss would have continued in existence?

It also is not true, when considered from other points of view. In the eighth century C. E. the Palas became the masters of Eastern India (Bihar and Bengal) until the end of the twelfth century. As rulers they were staunch followers of Buddhism as is proved by all of their copper-plate inscriptions. In the districts of Patna, Gaya, etc.* even in villages, we find numerous Buddhist stone images and inscriptions belonging to that period. Before the eighth century we have the testimony of Hiuen-tsang and I-tsing for the flourishing condition of Buddhism in North India ; and later on until the twelfth century, we find Buddhism in the same condition, though internally weakened by Vajrayāna. In the tenth century, not only was Buddhism not declining but Buddhists were establishing new large monasteries such as Vikramaśilā (founded by Devapāla). It was in this Pāla period, that many Indian teachers went to Tibet ; where they strengthened Buddhism and translated thousands of Buddhist works into the Tibetan language, which are still preserved. In 8th—12th centuries many Tibetan Buddhist monks came to the monastic

* Especially in the villages of Kespā, Ghejan, Kurkihār, etc. where hundreds of beautiful Buddhist images of that period are found everywhere together with the well-known stanza : "Ye dharmā hetuprabhavā"

universities of Vikramśilā and Nālandā for their studies. We have their records, but we do not find in them any mention of Śankara's crusade.

In the North-West of the Pāla kingdom, were the rulers of Kānyakubja, who ruled the country from the rivers Yamunā to Gandak, and from the Himālaya to Vindhya mountains. Though these rulers were followers of Brahmanism, they had great respect for Buddhism, as shown by their magnificent gifts to the Buddhist monasteries. King Govindacandra donated five villages to the monastery of Jetavana, as can be seen from his copper-plate inscriptions. His Queen Kumāradevī built a magnificent vihāra at Sārnāth. His great grandson King Jayacandra was also a great admirer of Buddhism, as is shown by the Gaya inscription, in which this king is mentioned as a disciple of Mitra-Yogi, the famous Buddhist saint of the twelfth century, whose many works are still available in Tibetan translations. An old manuscript of the Prajñāpāramitā, which is now in the Royal Library of Nepal, was written for the Queen of this King. Thus we find that until the end of the twelfth century Buddhism was prevalent in Northern India.

Buddhist images of the 9th to the 12th centuries are found in Mahoba, and also in Ellora, Nasik and many other parts of the Deccan, which shows that at that time Buddhism was prevalent in those parts. We find some Buddhist cave-temples unfinished in Aurangabād and other places. In Śankara's own native-country, Kerala, the manuscript of Manjuśrī-mūla-kalpa was found even later than that time, (which is published in Trivendrum) and this shows, to say nothing of other parts, that even in Śankara's own birthplace, Buddhism was in existence many centuries after his time. Thus we know that the story that Śankara destroyed Buddhism in India is nothing more than a myth.

Now the question is: What was the chief cause of the disappearance of Buddhism in India?

The first cause of the decline of Buddhism was the

prevalence of Vajrayāna, which destroyed all moral strength, making the foundation of Buddhism very weak. The second cause was that just at that time the Turks came from the North-West, and dealt the final blow, which the structure of Buddhism was unable to withstand. Though the Turks destroyed the monasteries and temples of the Brahmins, and there were tantric practices among the followers of the Brahmins, still, the whole of Brahmanism was not converted to tantricism. Some of the leaders of Brahmanism, based their teaching more on ethical rules and on good character, so that they were more respected; that is why we find that the Brahmanic temples were often restored, though the Buddhists were unable to restore their temples or monasteries. Take, for example, the famous temple of Viśvanātha of Benares, which was destroyed several times and again and again was restored. First it was destroyed by the Turks who erected a mosque in its place, which is still there. And even now, on Śivarātri day, people visit the spot to offer flowers and water to a stone pillar standing in the courtyard of the mosque. Then the Brahmins erected another Viśvanātha-temple at a place now known as Ādiviśvesvar (original Viśvanātha); that also was destroyed. And then the third one was erected at Jñāna-vāpi, which was destroyed by Aurang-zeb in the seventeenth century. Again the Brahmins were able to construct another one which is the present temple of Viśvanātha. Here we find examples of the activities of the Brahmins, and how they were able to collect sufficient funds to erect marvellous temples; but if we look at the ruins of Buddhist monasteries and temples, we find quite another story. Quite near Benares, at Sarnath, which is one of the most sacred places for Buddhists, the last Vihāra was built by the Queen Kumāra-devi of the eleventh century, and after its destruction no restoration was made. We find the same thing in connection with Nālandā, Jetavana and other Buddhist places in Middle India. They show that when once Buddhist monuments were destroyed, Buddhist monks were unable to restore them. What was the cause? It was because

the Buddhist monks who were the leaders of the whole Buddhist community, had no reputation for good character or other admirable qualities. They were respected only because the people thought that they possessed supernatural power through their tantric practices and incantations. Through the great blow which the Turks dealt to these supernatural powers, the whole foundation of their prestige and honour vanished ; and their immoral practices were laid bare before the people ; therefore they were not helped by the people in the restoration of their temples. Also by reason of their special dress and lonely dwellings, outside the cities or towns, they were conspicuous enough to be singled out by the invaders. On account of these two causes they were forced to flee from India to border countries such as Nepal and Tibet. Thus by the fall of the Buddhist monasteries and temples, and by the absence of their leaders, the Buddhist monks, Buddhists were abandoned and left without guides, and, within one or two centuries, some of them who had relatives and caste people of their own in the Brahmanic faith, returned to that faith. Others who were considered inferior in caste, such as weavers and others were tempted, and even forced, to accept Mahommedanism. Thus, somewhere in the fourteen century Buddhism disappeared from the Middle country. It lingered for a few years more in some other places ; but without backbone it was unable to stand ; and thus the disappearance of Buddhism from its native country became complete.

SANKHISA BASANTPORE

BY JAGAT NARAIN, B.A., LL.B., ADVOCATE.

Sankhisa Basantpore is at present a small village in Farukhabad district of the province of Agra. Its only importance now lies in its identification with the ancient city of Sankhassa. Both Fa Hian and Huen Tsang, the two celebrated Chinese pilgrims have described Sankhisa in some detail. Fa Hian, who visited Sankhisa in the beginning of the fifth century A.D. places it at 18 Yojanas south-east of Mathura. Huen Tsang visited Sankhisa in 636 A.D. He calls it Kie-jo-Kio and places it midway between Pi-Lo-Chan-Na and Kie-Jo-Kio Shekwo at a distance of about 33 miles from each. Kie-Jo-Kio has been identified with Sankhisa by St. Martin Julian and Cunningham. Pi-Lo-Chan-Na has been identified with a place called Attranj Khera now in Etah district, and Kie-Jo-Jio Shekwo with Kanauj. The area of the city is given by the pilgrims as about 3 1/2 miles—the area of the land covered by the existing ruins, and the present village. The name Sankhisa has also survived inspite of the vicissitudes of time, during which Sankhisa has changed beyond recognition. It is certain that the village is situated on the land once occupied by one of the most celebrated cities of India, and one of the most important places of Buddhist pilgrimage. This is the place where Buddha descended on earth after 3 months' stay in heaven, and where he performed several miracles. The Chinese pilgrims have given a description of the various buildings as well as of the general appearance of Sankhisa. They have both described the story of the descent on earth of Lord Buddha after his 3 months' stay in heaven.

Fa Hian says that the country was very productive, and the people "rich beyond all comparison," "Men of all countries", says he, "come here, and are well taken care of, and obtain what they desire." The city of Sankhisa was surrounded by a wall 3 1/2 miles in circuit. A vihara with a stone pillar 30 cubits high with a lion's figure over it was

erected at the place of Buddha's descent, a bath house at the place where he bathed after the descent, and three towers on various other sacred places. A Sangharama is mentioned here containing 600 or 700 priests. Fa Hian also mentions a Naga tank, now called Kanhyia tank, south-east of the great stupas.*

*When the Buddha was about to descend from heaven, Sakka commanded Visvakarma, the divine architect, to create a tripple ladder, the foot of which was set down near the town of Sankhisa. And the Buddha descended at this place . . . From Sankhisa, the Master returned to the Jetavana monastery (Buddha and the Gospel of Buddhism by A. K. Coomarswamy, page 58).

"Buddha being now about to come down from Tryas-trimsas heaven there appeared a threefold ladder. The middle ladder was made of the seven precious substances standing above which Buddha began to descend. Then the king of the Brahma heavens caused a silver ladder to appear on which he took his place on Buddha's right hand holding a white chouri. Then Sakra, king of Devas, caused a golden ladder to appear on which he took his place on the left holding in his hand a precious parasol After he had come down, the three ladders disappeared in the earth except the seven steps which remained visible. In after times, Asoka, wishing to discover the utmost depths to which the ladders went employed men to dig down and examine into it. They went on digging till they came to the yellow spring (the earth's foundation) but yet had not come to the bottom. The king deriving from this an increase of faith and reverence forthwith built a Vihara and facing the middle flight, he placed a standing figure (of Buddha 16 feet high). Behind the Vihara he erected a stone pillar thirty cubits high and on the top he placed the figure of a lion. Within the pillar on the four sides are figures of Buddha and without it is shining and bright as glass Immediately after his descent, he bathed himself. Men of after ages erected in this place a bath house which yet remains. There is also a tower on the spot where the Bhikhuni was the first to adore Buddha. There is also a tower on the spot where Buddha, when in the world, cut his hair and nails and also on the following spot viz. where the three former Buddhas as well as the Sakyamuni Buddha sat down and also where there are certain marks and impressions of the different Buddhas. These towers still remain In this district there are a hundred small towers There is also a Sangharama containing about 600 to 700 priests. In this is a place where a Pratyeka Buddha ate (the fruit),

Huen Tsang's description of the story of the descent is slightly different from that of his illustrious predecessor, but his description of the various buildings of Sankhisa is the same. He mentions a vihara built at the spot of the seven steps, a stone image of Buddha, a stone column 70 feet high set up

the spot where he died is just in size like a wheel, all the ground around it is covered with grass but this spot produces none. The ground where he dried his clothes is barren of vegetation, the traces of impress of the clothes remain to this day (Beal's Buddhist Records of the West vo 1.2 pages 39 to 41 Fo Kwo Ki-9).

"After he had performed the double miracle and had made a stay in heaven the all-Knowing Buddha descended at the city of Sankhisa on the day of the great Pavarana festival (Trubner's Oriental Series no 29 Kanaha Jataka page 73).

Note. Beal thinks that the reference to the eating of the fruit is an euphemism for death. But this cannot be correct as the Buddha died not at Sankhisa but at Kusinara. To my mind eating the fruit refers not to the death of Buddha but to the eating of a fruit presented to him by a certain gardner in or near Sankhisa. "Early in the morning the Master went on his round seeking alms. The king's gardner . . . was just taking to the king a full ripe fruit, thoroughly ripe, big as a bushel when he espied the Master at the city gate." This fruit is worthy of the Master, said he, and gave it to him. The Master took it and sitting down then and there on one side ate the fruit. When it was eaten he said "Ananda give the gardner this stone to plant here on the spot: this shall be the knot mangoe tree." The elder did so. The gardner dug a hole in the earth and planted it. On the instant the stone burst, roots sprouted forth, upsprung a red shoot, tall as a plough-sole even as the crowd stared, it grew into a mangoe tree a hundred cubits with a trunk 50 cubits and branches 50 cubits in height, at the same time flowers bloomed, fruits ripened, the tree stood filling the sky covered with bees laden with golden fruit Then meditating to see whither it was that former Buddhas went after they had done miracles and perceiving that it was to the heaven of thirty-three, up he rose from the Buddha's seat, the right foot placed on the top of Yugandara and with his left strode to the peak of Sineru, he began the season of the rains under the great coral tree seated upon the yellow stone throne for the space of three months he discoursed upon the transcendental doctrines (Abhidharma) to the gods When the season was near to its end and the feast was at hand the great elder Moggallana went and announced it to

by Asoka with the figure of a lion at the top. He also mentions stupas built at the place where the Buddha bathed himself and also at places where the former Buddhas walked etc.

It is certain beyond doubt that the present village Sankhisa is situated at the place where the Buddha descended and where he performed the miracle and where there were many places of interest and sanctity to the Buddhists.

The present Sankhisa is situated on a mound of ruins about 40 feet high, 500 yards in length from west to east and about 350 yards in breadth from north to south. This mound is called Qilla or fort. About 400 yards from this Qilla to the south is a mound of soiled bricks at the top of which is the temple of Bisari Devi. This temple has also suffered from the ravages of time and is fast crumbling to make another mound of ruins at the top of one of which it seems to have been built. Adjacent to the mound on which the crumbling temple is situated, excavations were made and under the earth were found buried brick walls which are an unmistakable proof of the existence of buildings buried underground. Still further north at a distance of some yards there are walls unearthed by excavation. No building of any artistic or historical importance has so far been unearthed at Sankhisa. At a distance of about 400 yards from the temple to the north is the capital of an ancient pillar with the figure of an elephant. The trunk and the tail of the elephant have disappeared. "The capital of the well known bell shape, corded or reeded perpendicularly with a honeysuckle abacus as in the Allahabad pillar and is clearly of the same age as

the Blessed One. Thereupon the Master asked him "Where is Sariputta now". "He, sir, after the miracle that delighted him remained with 500 brethren in the city of Sankhisa and is there still". "Moggallana, on the seventh day from now I shall descend by the gate of Sankhisa" (Story of descent described). Buddha after descending taught wisdom and declared the law to the company which covered 12 leagues of ground and 30 crores of beings drank of the waters of life" (Sarabha. Miga Jataka, Trubner's Oriental vol. 4, page 168).

that, viz. the third century before Christ." (Arch Survey Vol. I, pages 271—79, Vol. IX, pages 22—23). Cunningham thinks that this elephant pillar is the same as the one described as lion pillar by the Chinese pilgrims.*

Due south from the Bisari Devi temple is a small ruin apparently the remains of a stupa and due east at a distance of about 200 yards there is an oblong mound 200 yards long and about 50 feet wide called Navi-Ka-Kot. It is covered with broken bricks and pieces of stone of various sizes and is obviously the remains of some building. All over the place at small distances are circular mounds of various sizes all covered with bricks and pieces of stone, obviously ruins of some building or stupas. The ruins cover a length of 3,000 feet and a breadth of 2,000 feet. This however, covers only the chief buildings as the city seems to have been enclosed

*Now the only piece of the Asoka pillar at present existing is the elephant capital which I have already described and, I think is the lion pillar of the Chinese pilgrims. The reasons which induce me to think so are firstly, the elephant pillar is undoubtedly much older than the date of either of the pilgrims, and yet if it is not the same as the lion pillar, it has been left altogether undescribed by them, although its great size would have scarcely allowed it to remain unnoticed. Secondly, the height of the pillar would seem to correspond very closely with that of the lion pillar as recorded by Fa Hian, who calls it 30 cubits or about 45 or 60 feet according to the value of the Chinese Chhi. Now the diameter of the neck of the elephant pillar is 2 feet 9½ inches which compared with the dimensions of Allahabad pillar 2 feet 2 inches neck diameter to 35 feet of height gives a total to the shaft of Sankhisa pillar of 44 feet 3 inches. By adding to this the height of the capital we obtain 52½ feet as the probable height of the Sankhisa pillar. Thirdly, as the trunk of the elephant has long been lost, it is possible that it was missing before the time of Chinese pilgrims and if so the nature of the animal might have easily have been mistaken at a height of 50 feet above the ground. Indeed, supposing the pillar to be the same, this is the only way in which I can account for the mistake about the animal. But if the pillar is not the same, the silence of both the pilgrims regarding the magnificent elephant pillar seems to me to be quite unaccountable." (Arch. Survey vol. 1, pages 271-79 vol. 9, pages 22-3).

within a city wall about $3\frac{1}{2}$ miles in circuit. Some part of the city wall still remains. There are three openings in this wall or rampart to the east and south-east. Outside the south-east opening is a village called Pao-Khera, or the gate village and to the north-west at a distance of about $\frac{3}{4}$ of a mile is another mound of ruins called Aghat where also a village of the same name has sprung up, and a sarai called sarai Aghat has been built during the time of Pathan Kings. To the south-east of Sankhisa ruins is a tank known as Kahyia Tal which may with certainty be identified with the dragon tank of Fa Hian.

At a distance of about 2 miles from Sankhisa is a village named Vihar. This village is also like Sankhisa covered with various elevations, though not so high as those at Sankhisa, but covered with broken bricks and fragments of stone. Vihar in Buddhist phraseology means a monastery and tradition says that the village was in olden days occupied by a Buddhist monastery.

Ancient coins are to this day found in Sankhisa and Vihar during rainy season, coins that take us back to several centuries before Christ.

The task of identifying the various places described by the Chinese pilgrims is a difficult one. Until excavations have unearthed the buried remains of the ancient buildings any attempt at fixing the exact spot of the various buildings must be more or less a guess work. The Naga tank or the Kanhyia Tal is the only place whose distance and position are given by Fa Hian, and therefore its position can be fixed with certainty. The only other object of undoubtable antiquity is the stone elephant. Granting that the figure of the elephant is the same as described as the figure of a lion by the Chinese pilgrims, it is necessary to ascertain its base in order to come to a correct conclusion regarding the place where it originally stood. A spot is pointed out at the west of the village from where the figure of the elephant is said to have been dug out. Here there is an octagonal hole in a small mound from

which the bricks of a solid foundation have been removed. If it be admitted that the original place of the elephant column was this spot, then the mound on which the village stands will be the site of the monastery with the three holy staircases and the three mounds situated to the east of the Navi-Ka-Kot would be the ruins of the three stupas of the Chinese pilgrims. The temple of Visari Devi will then be the site of one of the Brahmanical fanes described by Huen Tsang. The main objection to this is the want of any motive for the removal of the figure from its original site. The stone elephant has however, obviously been removed from the pillar on which it rested. When and by whom was this done is shrouded in the dark pages of oblivion. Cunningham is of opinion that it was probably meant to convey the figure to the temple of Mahadeva near the Naga tank. It is, however, possible to imagine that the temple of Bisari Devi was the site of the great monastery with the three holy staircases. The three mounds to the east would still be the ruins of the three atupas, but the great mound on which the present village stands would remain unaccounted for. The area occupied by the temple of Bisari Devi is not such as would have been enough for a big monastery as the one described by the pilgrims. On the whole, the first view seems to be more in consonance with the locality.

Little information is available about the modern history of Sankhisa. Tradition has it, that it was destroyed 1800 years ago when some Rishi cursed it, and the whole city was turned upside down, and that it was given by a Kayastha to a body of Brahmans. The Saxena tribes of Kayasthas, Kachhis, Nais, Bharbhoonjas etc., all ascribe their origin to this ancient city. It is said that when a well is dug in Sankhisa a wooden plank is found just adjacent to the water level and has to be cut before water can be reached. This has been found to be true of the wells dug on the side of the village adjacent to the river Kali.

It is certain that Sankhisa offers wide field for research to

the student of Buddhism and Buddhistic culture. There is no knowing what wonders it may reveal to the yet unsuspecting world if excavations are conducted on proper lines.

[Unlike mud villages in other parts of India, the village Sankhisa is almost entirely built of bricks collected from the extensive ruins—*Editor, Maha Bodhi.*]

RECEPTION TO JAPANESE ARTISTS

Mr. Kosetsu Nosu, the well-known Japanese artist, who was engaged to paint the Buddhist frescoes on the walls of the Mulagandhakuti Vihara at Sarnath, Benares, is now in India and Mr. M. Hara, the consul for Japan was at home to the artist on the 12th November last at the Nippon Club, Calcutta. Dr. Rabindra Nath Tagore who was present on the occasion spoke about the cultural unity between Japan and India. Amongst others Mr. Justice Manmatha Nath Mukherji, President of the Mahabodhi Society, Mr. and Mrs. and Misses N. C. Sen, Dr. Bhandarkar, Dr. Gaganendra Nath Tagore, Dr. Abanindra N. Tagore, Dr. Kalidas Nag, Dr. Sunity Chatterji, Mr. N. R. Sarkar, Mr. Amiya Chakravarty, Mr. Mukul Dey, Mr. Van Manen, Brahmachari Deva Priya, Brahmachari Govinda, Mr. A. Gumbrell, Miss Glen and a large number of Japanese ladies and gentlemen were present at the function.

Mr. Hara, in introducing the Japanese artist to the assembled, said, "Twelve centuries after the introduction of Buddhism and through Buddhism Indian culture into Japan, the two artists, Mr. Kosetsu Nosu and his assistant Mr. Shiko Kawai are bringing into India the Japanese fine art, which has since flourished in our country, by taking up the holy task of painting the Mulagandhakuti Vihara at Sarnath. It is of course no easy matter for both the Japanese artists to accomplish the gigantic work assigned to them. But they are deeply im-

pressed by the importance of their mission and deem it a task which is worth their undying efforts. I sincerely hope and pray that you will be good enough to give them every encouragement and any help that they may need for the success in this assignment."

"The United Buddhist Priests' Association of Japan", said Mr. Hara further, "is going to present to the Mahabodhi Society and to dedicate to the Vihara the golden bell which was forged specially in Tokyo. At the anniversary of the holy Vihara towards the end of this month, it will ring for the first time and daily thereafter at dawn and sun-set, when the echoes will linger and convey the good wish and ardent prayer of the Japanese Buddhists for the peace and prosperity of their co-Buddhists in this land."

He then requested Dr. Rabindra Nath Tagore to say a few words on the occasion "specially in consideration of his deep sympathy with the Japanese and consequently the Japanese artists who are our guests of honour to-day."

Dr. Tagore in an extempore speech referred to the great hospitality that he received while he was in Japan and said that all the great civilisations were like the big rivers. They opened up channels of communication with distant lands bringing them closer. There was a time when the best minds of India travelled all over Asia spreading the gospel of love and truth. Then Japan came spiritually closer to his motherland. That great period of the history had now dimmed through ages but still the traces of that ancient love were not obliterated. He had the opportunity of realising that fact when he was in Japan that the bond of human sympathy between Japan and India was not at its end. All the great religions of the world must secure the loving hearts of men to flourish, they could not remain rigid in dead tradition mummified. He noticed while in Japan that Buddhism was still a living religion although it had been Japanese in its aspects and features, it was not merely an imitation of what she received from India. Japan had transformed that as her

own. Proceeding Dr. Tagore said that while he was in Japan the educated Japanese knew him as the winner of Nobel Prize. He was not satisfied with that and when he was at Kobe, one early morning while looking through a window, he found ordinary Japanese women who were sweeping the floors of their houses nearby, kneeling in his presence and showing their reverence to him. He was deeply touched. He found in that obeisance the relic of the old days which still linked in Japan's racial memory. In him, the ordinary women, the fisher-people of Japan found the spirit of the same soil in which their great Master Buddha was born. That was the reason why they felt reverence for his personality. They realised as well as he that the origin of that human sympathy lay in the hoary past. He felt that behind that sympathy was the great history created by his ancestors by going to Japan and offering their best gifts which they could give to the world—the message of immortal truth and love. "You ought to feel" said Dr. Tagore, "at home here because the real relationship between India and Japan which had been established was not geographical but deeper and more profound than physical. It was a spiritual history of greater India which unfortunately India has forgotten through the ages of vicissitudes. It is still the greatest event of history, when the whole of Eastern Asia came closer to India".

He did not know whether that age could be revived. Possibly not. Times were not favourable. Life had become complex. That was a time when people simple in their devotion could accept truth when it was offered to them with humility and gratitude.

But to-day science had brought them nearer. Now they had the opportunity of cultivating that human sympathy and feel that they did not really stand distant to each other. "That sympathy" said Dr. Tagore "was still in them and possibly some-day it will come to the surface, when they will recognise each other. They will stand face to face and ask: Friend! do you know me", we shall then know each other. We shall

then learn that we have been known to each other even before we were born".

Mr. Kosetsu Nosu in the course of his reply said:—

I have come from the Eastern Country of Cherry Blossoms to this Sacred Land of Lotus Flowers, to offer my humble devotion to our Lord Buddha. This is the greatest privilege I have been looking forward to, for many years.

Permit me to say something of my idea about the frescoe work in the Mulagandhakuti Vihara which has been entrusted to me. It is well-known that every nation's art reflects its soul. Naturally the spirit of Japanese Art would not be the same as that of the Indian. How to harmonise these two is, I believe, the most difficult but the essential part of my task. The other day I had the honour of paying a visit to Dr. Tagore at Santiniketan. The poet was so kind as to call my attention to this very point, when he strongly impressed upon me the importance of unifying the characteristics of Indian Art with that of the Japanese, through the spirit of Buddhism. I could not but reply that it would be impossible to accomplish such a work within the time allowed, to say nothing of my poor skill. The poet encouraged me by saying that devotion to our Lord Buddha would solve my difficulties. Thereupon I really made up my mind to do my very best in painting the sacred frescoes, always bearing in mind this valuable advice from the poet. I should be grateful if you, ladies and gentlemen, who are present here to-day, kindly favour me with facilities and encouragement directly or indirectly. My hearty prayer is due to our Lord Buddha for the great chance that has been given to me. If my work leads to closer unity and friendship between nations, I shall have amply earned my reward.

Japanese Buddhists asked me to bring a temple bell to be presented to the Vihara. I am sure that the sound of the bell will echo the sacred voice of our Lord Buddha, who departed from this world 2,500 years ago at Kushinagara, proclaiming peace on earth.

I now pray for blessings, to Lord Buddha, to his Doctrine, and to his Monks : Santi, Santi, Santi.

I thank you.

Mr. Justice Mukherji on behalf of the Mahabodhi Society accepted the present of the golden bell by the United Buddhist Society of Japan and thanked the Japanese Buddhists.

Mr. Nosu is a graduate from the Government School of Fine Art at Tokyo and specialised in that branch of fine art known as Buddhistics. His eager desire to qualify himself in this branch of art made him an extensive traveller both in India and China. He spent about one year in India visiting places important to artists and with Mr. Kamp Arai and Prof. Sawmura of the Imperial University of Kyoto spent about three months at Ajanta to copy the frescoes of the famous caves. He came in contact on that occasion with eminent artists, of the Bengal school and notable personalities like Dr. Rabindra Nath Tagore. He belongs to the well-known Nippon Bijitsuin (Artists association).

Mr. Nosu, in the Mulagandhakuti Vihara, will follow the genuine Japanese technic of painting which he considers to be akin to the old Ajanta style as is evident from the numerous frescoes found on the walls of the old Buddhist temples in Japan, specially at Nara. But he will make it a point to study the up-to-date methods employed by the Indian artists. According to Mr. Nosu, apart from the ideal, the Western and Oriental art differs even in treatment. While the light and shade plays the most important part in the Western Art, Oriental Art excels and achieves its object through lines. In the Mulagandhakuti Vihara he will thus follow what he considers to be the chief characteristic of Oriental Art.

It may be remembered in this connection that Mr. B. L. Broughton M.A., an English Buddhist, promised in commemorating the memory of his mother, a donation of Rs. 10,000 for the painting of Buddhist frescoes on the walls of the Vihara and his only condition was that the artist must be a Buddhist.

MAHA-BODHI SOCIETY

The annual general meeting of the Maha-Bodhi Society was held on the 19th December 1932 afternoon at the Sri Sumangala Hall, Vidyodaya Pirivena, Maligakande, Colombo.

The Ven. Kahawe Ratanasara, Nayaka Thero, presided and proceedings began with the administering of "pansil."

The report and accounts were adopted on the motion of Mudaliyar K. W. Y. Atukorala, seconded by Mr. Jacob Munasinghe.

ADMINISTRATION OF HOSPITAL.

Veda-Mudaliyar M. S. P. Samarasinghe proposed: "That in the opinion of the Honorary Medical Faculty of the Foster Robinson Memorial Free Hospital the control of the permanent endowment fund be entrusted to a Board of Trustees to be specially appointed for the purpose composed of three representatives from the trustees of the Anagarika Dharmapala Fund, two representatives from the Honorary Medical Faculty of the Hospital, the Secretary ex-officio of the Honorary Medical Faculty and a representative from the Maha-Bodhi Society; and that the premises on which the Hospital stands be donated to the Board of Trustees thus appointed by a deed of transfer by the trustees of the Anagarika Dharmapala Fund."

Mr. E. S. Jayasinghe seconded.

Mudaliyar K. W. Y. Atukorala said that they should know the legal position before passing that resolution as they did not know whether legally that resolution could be put into effect.

Mr. E. S. Jayasinghe suggested as an amendment that the resolution be deferred till the Rev. Devamitta Dhammapala was consulted on the matter.

SUB-COMMITTEE APPOINTED.

Mr. W. H. W. Perera said that several legal matters were involved in that resolution and therefore it would be advisable to appoint a sub-Committee to take all necessary steps to bring that resolution into effect. However, if they were agreeable he proposed that the whole question be referred for consideration to the Executive Committee of the Society.

Mr. Jayasinghe said that their Venerable Chairman was of opinion that a sub-Committee be appointed to consider that resolution.

This was agreed to and the following sub-Committee was appointed:—Mudaliyar K. W. Y. Atukorala, Veda Mudaliyar M. S. P. Samarasinghe, Messrs. W. Pedrick, Rajah Hewavitarne, Neil Hewavitarne, U. B. Dolapihilla, N. D. S. Silva, E. S. Jayasinghe and W. H. W. Perera.

OFFICE-BEARERS.

The election of Office-bearers, which took place next, resulted as follows:—

Patrons: The Ven. Pahamune Dharmakirti Sri Saranankara, Mahanayake Thero of Malwatte, and the Ven. M. Sri Indrajoti, Mahanayake Thero of Asgiriya.

Presidents: The Ven. Kahawe Ratnasara, Nayake Thero, and the Ven. Lunupokune Dhammananda, Nayake Thero.

Vice-Presidents: The Ven. Pelane Vajirañāna, the Ven. Karandana Jinaratana, the Ven. Kodagoda Upasena, the Rev. Baddegama Piyaratana, the Ven. Morantuduwe Dhammananda, the Ven. Boruggomuwe Sri Revata, the Ven. Kolonnawe Sugunasena and the Rev. Totagamuwe Paññamoli.

Hony. Secretaries: Messrs. Neil Hewavitarne and E. S. Jayasinghe.

Hony. Treasurer: Mr. W. E. Bastian.

General Manager of Maha-Bodhi Society's Schools: Mr. Neil Hewavitarne.

Auditors: Messrs. Krishna and Rogers.

Committee : A Committee of about 50 members was next elected.

VOTES OF THANKS.

Mr. E. S. Jayasinghe then proposed a vote of thanks to Mr. M. S. P. Samarasinghe for the valuable services he has rendered to the Foster Robinson Memorial Free Hospital for the last nine years when he was Physician in charge. Mr. Jayasinghe said that on behalf of the Maha-Bodhi Society he wished to offer their thanks to him and also express their pleasure at his new appointment. He would also ask him, as a token of their appreciation of his services, to receive a small present.

The Chairman then handed the present.

TRIBUTE TO LATE PHYSICIAN.

Veda Mudaliyar Samarasinghe then proposed a vote of condolence on the death of Veda Muhandiram H. J. Alwis Senaratne who had been for a number of years an Honorary Physician of the Foster Robinson Memorial Free Hospital.

The vote of condolence was passed in silence and proceedings ended.—*Ceylon Daily News*, 20-12-32.

HIS HIGHNESS MAHARAJA JOODHA SHUMSHERE JUNG BAHADUR RANA OF NEPAL'S NEPHEW IN SARNATH

On the 23rd February, the Mulagandhakuti Vihara was visited by a notable personality in the person of General Kaiser Shumshere Jung Bahadur Rana, one of the leading members of the Rana family which is ruling Nepal to-day. He is the third son of the late Maharaja Chandra Shumshere. He was accompanied by Mr. Gokal Chand Nagratha who is in charge of the excavation and building work at Lumbini, the sacred birthplace of Lord Buddha.

Those of our readers who had read the article written by

Mr. Nagratha in the Jan.-Feb. issue, must have been delighted at the measures adopted by the Nepal Government to restore one of their four most sacred places. The General is now on his way to Lumbini to supervise the excavation work and halted at Benares in order to see the new Vihara and to study the method of preservation of ancient monuments adopted at Sarnath. His Honour was received by the Founder, General-Secretary and other inmates of the place and shown round the Vihara. His Honour showed deep reverence to the Lord. Bhikkhus recited Ratana Sutta as a blessing and before leaving the Vihara he graciously gave a donation towards the cost of the frescoes and general upkeep of the Vihara. The visit is a historic one as this is the first time that a prince of Nepal who traces his descent from the Ikshvaku family, to which our Lord also belonged, visited Holy Isipatana after the completion of the Vihara.

The General was greatly touched when it was explained to him that the blessings were couched in Pali, in the very words used by Buddha. The general secretary Mr. Devapriya Valisinha acted as interpreter between the Venerable Devamitta Dhammapala and the General. Here are some of the latter's interesting remarks:—

(1) The province in which Lumbini is situated is still called *Palhi*. (2) Hindus and Buddhists live as brothers in Nepal to the extent of worshipping some of the gods and goddesses as common benefactors. Conversion by unfair means was discouraged on the part of either sect. European tailors had not to preach to convert the world to their style of dress (looking at his own coat, the dress of the Indian Engineer who accompanied him and the Japanese artist who was painting the room). (3) Hindus ought to remember that Buddha figured as the ninth avatar representing the highest type of evolution from fish to man—first, Matsya, the creature that lived in water only, 2ndly Kurma that lived in water and land, 3rdly Varāha that lived in water and wallowed in water, 4thly Narasimha, the deomine or animal man, 5thly Vamana, the

little civilised man who carried umbrella and stick, 6thly Parashurama who carried an axe, 7thly Rama who carried bow and arrow, 8thly Balarama who carried a plough and 9thly Buddha, the thinking man who carried no weapon. (4) To him a Nepalese, Buddha had special fascination. Was not Sakya Sinha a prince of Nepal who lived, moved and had his being there? The relics enshrined within the Vihara were the bones which were nourished in Nepal.

(5) The men connected with the excavaton work in Lumbini had from the beginning met without a single exception with misfortune. Mr. Landon, Nepal's best historian, had before publishing his work died of malaria contracted on a visit to that place. People attributed the late Maharaja's death to the fact that he had sanctioned the excavation and restoration of Lumbini. The fact that people in the east are superstitious is no wonder when one remembers similar superstition in the West in connection with Egyptian tombs. It is due to the courage and enlightenment of Nepal's Maharaja Joodha Shumshere Jung Bahadur Rana that he had been deputed to carry on the work and he felt peculiar satisfaction in being blessed on his way to Lumbini in the very words of Buddha by the Venerable Sri Devamitta Dhammapala who happened by chance to be in Sarnath.

The fact that a member of the orthodox Hindu ruling family of Nepal has been deputed to supervise the excavation work at Lumbini, shows the deep and abiding interest taken by His Highness Maharaja Joodha Shumshere Jung Bahadur Rana in the sacred place. The late Maharaja Bhim Shumshere Jung Bahadur Rana initiated the work there and it is a matter for great joy and satisfaction that the present ruler is evincing the same interest and following the same policy. Before long we may see great things accomplished at the holy site. The grateful thanks of the entire Buddhist world is due to the present ruler during whose benevolent rule it will be possible to see Lumbini taking a fresh lease of life.

The appointment of General Kaiser to supervise the work

and adopt ways and means for the improvement of the sacred place should give particular satisfaction to the Buddhists as he is the scholar of the family and is admirably qualified to take charge of the Department placed under his care. Gifted with scholarly instincts, he has devoted a good deal of his money and time for the study of religion, history, art, etc. and has one of the finest libraries in the east. He is undoubtedly one of the most enlightened princes we had the honour to meet.

With the august patronage of His Highness the Maharaja of Nepal and under the able and devoted care of our visitor, we feel confident that Lumbini will regain its past glory. Emperor Asoka visited the holy spot and erected a stone pillar for posterity to know that it was the birth place of the Lord and his name is honoured throughout the entire Buddhist world. Nepal is blessed in having this site within its territory and it is our wish that when all that is contemplated at the site is accomplished, Buddhists will remember with unflinching gratitude the names of the present ruler of Nepal and our honoured visitor.

GLEANINGS

ARCHÆOLOGICAL DISCOVERY

MONASTERY'S BURIED TREASURES.

India's biggest ruined monastery lying in the ancient town of Somapuram (modern name Paharpur) in the district of Bogra, Bengal, where Dipankara who initiated Tibet into Buddhism, stayed and studied in the 12th century, is gradually yielding to the spade of archaeologists its buried treasures and relics.

The latest discovery made in the place is the shrine of the Buddhist goddess Tara excavated outside the area of the big monastery. It was formerly a mound which locally carried

the designation that it was a Vita (mound) of Satyapir about whose personality a religious legend has been woven both in Hindu and Moslem literature of the province. The discovery of the temple of Tara is considered to be of supreme importance for more than one reason. In the first place it is the temple to which a reference is made in the stone inscription discovered by the Archaeological Department at Nalanda in Bihar and in the second place here have been discovered thousands of clay seals containing the cardinal creed of Buddhism instead of the image of Buddha.

At a recent exhibition of antiquities in the premises of the Asiatic Society, Bengal, some of the objects discovered in this particular place were lent by Mr. K. N. Dikshit, superintendent, Archaeological Survey, eastern circle. It was explained that the terracotta fragments with rows of Buddhas attaining enlightenment or preaching, decorated the basement of votive stupas arranged round the central shrine which was dedicated to the worship of Tara whose effigy was stamped on scores of seals found at the place. The votive stupas in the courtyard show elaborate designs in the planning reminiscent of the cruciform plan of the Paharpur temple. The contents of the relic chamber of one of these votive shrines were examined and a vast number of unburnt clay stupas encasing minute round sealings impressed with the Buddhist creed were found. The creed when translated reads as follows :—'Everything springs from a cause and the cause has been told by Buddha and its suppression likewise the Great Sramana has revealed.'

THE FAMOUS BUDDHA IMAGE.

In Ho-o Hal of the Byodo-in Temple, Town of Uji, Near Kyoto.

The temple Byodo-in in the town of Uji, near Kyoto, was originally built as a villa for Minamoto Akira. It was later completed as a temple in 875 A.D. by Fujiwara Yorimichi, son of Fujiwara Michinaga, together with all its adjoining buildings of elaborate design. The temple has suffered from

the ravages of frequent fires and many of the buildings have been lost for ever. What has survived the vicissitudes of the ages until today is the Amida Hall (commonly known as the Ho-o or Phoenix Hall) which represents the best in the architectural art of the Fujiwara period.

The image of Amida, the main object of Buddhistic worship in the Hall, and 52 wooden Buddhistic images that decorate the interior of the Hall are as representative of the acme of fine art reached in the Fujiwara period as is the Hall itself. These 52 wooden images are hung above the molding of the Hall and are painted in various colours. No two of them have similar postures; one is dancing, another playing a musical instrument, and so on. As a study of bodily expressions these images provide many valuable suggestions.

It is noteworthy that the whole image is carved out of a solid piece of wood: the flying clouds about the feet, the fluffy heavenly gown and everything else are made of just one piece. The skill with which the complexity of the figure's position is carved out of one solid block is especially surprising. It is typical of the social atmosphere of the Fujiwara days and suggests more a drawing than a carving. The current popular notion of life in the Fujiwara days when the nobility was immersed in pleasure is expressed with surprising fidelity in this work and in this one respect alone these 52 images are worthy of special commendation in the cultural history of Japan.

Tradition says that the artist who created these images is the same who worked on the main Buddhistic image in the Ho-o Hall, namely, Jocho.

Jocho was the greatest sculptor of the early part of the Fujiwara period. A mass of documentary evidence attests to his exceptional talent as a sculptor and it may be correct to consider these images as his work. The images are masterpieces in the history of Japanese sculptural art.

BOOK-REVIEW

A Manual of Buddhism.

By Mrs. Rhys Davids, D.Lit. 335 pp.

The title of the above book is a misnomer. Unlike its predecessor of the same title written by the husband of the authoress which was as a matter a concise statement of what Buddhism was understood to be, the present work under review is a criticism of popular Buddhism according to her interpretation and is meant for "advanced students". The title of the book is clearly misleading. A purchaser who has not read the introduction will mistake it for a second edition of the previous work of the same name.

With regard to the views of the authoress, only advanced students can form an opinion. To a lay man, the book appears to be subversive of popular and accepted beliefs. For some years she is busy in issuing books, all in the same spirit the object being to show that Buddhism is misunderstood all over the Buddhist world. Does she expect that interpretations by Buddhist scholars will go to the winds, that Buddhists in the world will change their beliefs held by them for centuries? Does she hope that Buddhists will prefer the interpretations and readings of Buddhist scriptures emanating from a Christian English lady however versed in the knowledge of Pali she may be to what Buddhist scholars have understood for so many centuries? The book can serve only one purpose, that is to say, non-Buddhists who chance to read it are likely to form a different and not favourable opinion about Buddhism if they content themselves to read this book only.

An incident may be related here in this connection when Sir Syed Ahmad Khan wrote a commentary of the Koran, a comic paper observed that the Mussalmans will prefer the interpretations by Arab scholars which were acted upon in

Arabia, rather than follow the interpretation by an Indian Mussalman who was a Judicial officer at Benares, the seat of Sanskrit learning. The humour lay in contrasting Benares with Arabia. In the same way one may well say, 'I won't take the interpretation from an English lady but content myself with the commentaries of my own countrymen who knew Magadhi language (Pali) much better'.

To the Buddhist world the book under review will be a cry in the wilderness.

S. N.

NOTES AND NEWS

NEWS FROM BROTHER BROUGHTON.

Just before going to press we were delighted to receive a letter from Brother B. L. Broughton who is touring in the Far East. This is the first letter we received from him after he left Saigon in Indo-China and we reproduce below a number of interesting extracts from it:—

"After leaving Saigon I proceeded to Hue, which is an old walled city, thoroughly Chinese, for the Annamites took all their civilization from China.

From Hue I went to Hanoi and thence to Shanghai via Hongkong. I was delighted with China, especially with the flourishing state of Buddhism there. Things have improved vastly since Ven'ble Dhammapala visited Shanghai forty years ago.

The Pure Karma Buddhist Assication where I stayed in Shanghai is a splendid institution. There are regular Buddhist services there every day, and there is a clinic where free treatment is given to the poor. There is a similar institution only larger at Chapei.

I made Shanghai my centre for six weeks and thence made excursions to Ningpo, Puto Shan, Suchow and Hangchow. At

Ningpo I visited the famous Asoka Temple where there is a Buddha Relic which appears differently to different people. I saw it as a small but brilliant diamond, which they say is an indication of very good karma.

Puto Shan island is a marvel. Here I actually had my own "Vision of Kwannon Sama" in the Pure Sound Cave where these manifestations appear.

From Shanghai I went to Hankow and thence to Peking. Everywhere I found Buddhist activity and fine social work in the forms of Schools, clinics and hospitals and orphanages. You do not hear of these things from ordinary European travellers, but I have seen them.

On the 8th December at an auspicious hour I received Bodhisatta Initiation from a Chinese Bhikkhu Ven. Pu Chuan, so I am now an ennobled member of the Mahayana Church and must strive to be Pusa or Bodhisatta.

I spent a delightful week end at the Sleeping Buddha Temple in the Western Hills and I visited Nanhow, the Great Wall, Ta Tung, Yin Kwong with its giant statues and Kalgan on the borders of Mongolia.

From Peking I went to Tientsin and thence to Tsingtao where I took ship for Kobe. Everywhere I found the Chinese Buddhists most kind.

At Kobe I stayed in a Jodo Shu temple and last Sunday came to Kioto. I shall remain in Kioto for several months, it is a beautiful place and a great Buddhist centre. I have begun to study the Japanese language. It is of course difficult but it is one of the most musical languages in the world. Everything here seems beautiful."

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THE PASSING OF BISHOP YEMYO IMAMURA.

It is with the deepest sorrow that we have to record the death, which occurred on the 21st December at Honolulu, of Bishop Imamura, a pioneer of the Buddhist movement in

Hawaii and one of the most active and cultured Buddhist priests of those Islands. His death is an irreparable loss to the Buddhist cause in those Islands where his personality dominated all religious and social activities for a long time. We express our deep sympathy with Mrs. Imamura and family.

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MAGHI PURNIMA CELEBRATION.

On Friday the 10th February, the Maha Bodhi Society, Calcutta, performed the Maghi Purnima Celebration at the Dharmarajika Vihara, 4A, College Square (East), Calcutta. The temple, inside of which the Buddha relic is enshrined, was well decorated. The ceremony commenced from early morning with the blowing of conches and ringing of bells when the visitors poured in with flowers, incense, candles, lights, and flower garlands to place on the altar. During the day the temple was opened to all persons without restriction. Usual illuminations were made in the evening. In the evening lectures were delivered in the Vihara Hall by Sj. Charu Chandra Bose, Mr. G. L. Mukherjee and Pandit Banarsidas Chaturvedi who emphasised the importance of the publication of the Buddhistic Texts in Hindi, which is the Rashri Bhasa of Hindustan.

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LETTER FROM REVEREND ANANDA OF THE LONDON BUDDHIST MISSION.

In the course of a letter to the Venerable Bhikkhu Sri Devamitta Dhammapala, Reverend Ananda writes:—

“You have worked for forty one years incessantly for the re-establishment of the Buddha-Sasana in India and this is a thing which even Devas would aspire to do. Now the time has come when the work of your last 41 years shall bring forth its results. It might interest you to know that it was in the Dharmarajika Vihara that I heard the first lecture on the life

and teachings of the Buddha, and I think it was the same seed of Buddhist faith which grew under favourable conditions and later resulted in my becoming a Bhikkhu. May I use this opportunity to express my heartfelt gratitude to the founder of the Dharmarajika Vihara! I perfectly agree with you that the time is becoming more and more favourable to get back the holy shrine of Buddhagaya into Buddhist hands. A young man of Gaya district itself who has passed his M.A. in English last year and is taking up the same in Sanskrit this year writes to me in Hindi: "I am prepared to do anything and everything to become a self-sacrificing Bhikkhu. Because I believe that India can be emancipated only through the exertions of self-sacrificing Bhikkhus." From this, with a little imagination, you can easily think of a strong movement (with the full sympathy of the Indian people, especially because the movement will be purely indigenous) arising for the future historian to record. I am sure that once this movement is started there will be far greater chances of its success than they were in the past."

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CHITTAGONG SAMANERAS.

The number of our Samaneras at Holy Isipatana has been strengthened by the admission of three young Samaneras from Chittagong, the only District in India proper where there is a large Buddhist population. Revd. Dhammaloka Sthavira of Mahamuni who came to attend the Opening Ceremony of the Vihara, was so pleased with the method of training given at our Institute, on his return to Mahamuni, he commenced an institute on its model. The three Samaneras we have mentioned belong to that Institution. The Society has undertaken to educate them at its own expense for the future Buddhist work of the Society. With the seven Samaneras from Ceylon, we have thus ten novices undergoing training at Holy Isipatana. It is the desire of the Society to increase the

number to twenty taking a few from each nationality but this will remain a pious hope so long as adequate help is not forthcoming from our Buddhist brethren. Maintenance of those whom the Society has already taken in is too great a burden to shoulder fresh responsibility. So we would suggest that Buddhists of Burma, Siam, Ceylon, China, Japan etc. should arrange to support a number of Samaneras of their respective nationalities at the Institute. Buddhists of all countries should consider the advisability of supporting such useful Institutions as ours where Bhikkhus are trained on right lines for the propagation of the Dhamma.

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BUDDHAGAYA.

The Maha Bodhi Society is going to take a further step in its work of reviving the Dhamma in India. Since sometime its attention has been centred round Holy Isipatana where the building of the Mulagandhakuti Vihara was the main item. The Vihara is an accomplished fact today and its value as a means to popularise the name of the Lord is inestimable. Hundreds of visitors who come there do not even know His name but they go away with some idea of the grandeur of His Life and Teaching which, later on, may induce them to a further inquiry about His Teaching.

Buddhagaya attracts even a greater number of visitors but there is no one there to say a good word about Buddhism. The Society, therefore, proposes to send five Samaneras with their teacher to remain at the Holy spot not only to offer regular worship at the holiest of holy shrines but to acquaint the visitors with some idea of the sublime Doctrine which has brought solace to one-third of the whole human race. Buddhagaya witnessed the victory of Lord Buddha over all forces of evil and those of us who believe in the triumph of righteousness over evil, wish Buddhagaya to be once again that centre

from where will radiate the gleams of hope for a happier and more sublime humanity.

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SRI RAHULA BACK IN INDIA.

On the 29th of January we had the honour of welcoming back Tripitakacarya Sri Rahula Sankrityayana who had been to Europe at the request of the Maha Bodhi Society for missionary work. He visited England, France and Germany where he gave lectures on Buddhism which were highly appreciated. At the request of the Calcutta Maha Bodhi Society he delivered an interesting lecture on "The Future of Buddhism in Europe" at the Sri Dharmarajika Vihara. The Bhikkhu is a great scholar with a burning desire to bring back Buddhism to the land of its birth. We wish him every success in the work that lies before him.

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BABU SHIVAPRASAD GUPTA'S HEALTH.

It is with deep sorrow that we hear of the continued illness of Babu Shiva Prasad Gupta of Benares. He had several attacks of paralysis from which he has not yet recovered though he is receiving the best medical treatment possible. Mr. Gupta has been a friend of the Venerable Dhammapala and the Maha Bodhi Society for a long time, and the prominent part he played in making the Opening Ceremony of the Vihara at Sarnath a success is fresh in our memory. His life is of inestimable value to his country and the cause of Buddhism in India. A special service was held at the Mulagandhakuti Vihara for his speedy recovery. May he soon recover from his illness is the wish of all Buddhists.

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BUDDHA PRABHA.

It is with genuine pleasure that we received the first issue of the "*Buddha Prabha*", the organ of the Buddha Society of

Bombay. We heartily welcome its appearance as it will not only be a means of furthering the cause of Buddhism in Western India but will work in a spirit of comradeship with the "*Maha Bodhi*", which had been working single handed for forty years. Its hands will be strengthened by the appearance of this new contemporary. The fact that the name of Dr. A. L. Nair will be associated with it is a guarantee that it will not die a premature death like many other publications. We have, therefore, no hesitation in requesting all interested in the cause to subscribe to it. The Annual subscription is only Rs. 2 which may be sent to the Manager, *Buddha Prabha*, Nair Building, Lamington Road, Bombay.

We wish every success to our new contemporary and hope the "Light of Buddha" will once again enlighten this ancient land.

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THE NEW GENERAL SECRETARY OF THE MAHA BODHI SOCIETY.

On his being given Upasampada ordination the Venerable Sri Devamitta Dhammapala retired, in favour of Brahmachari Devapriya Valisinha from the General Secretaryship of the Maha Bodhi Society, which office he had held from the commencement of the Society. Accordingly Brahmachari Devapriya was nominated to the post by the two Presidents of the Maha Bodhi Society of Ceylon, the Most. Ven'ble K. Ratanasara Maha Nayaka Thera and the Most Ven'ble L. Dhammananda Maha Nayaka Thera. The appointment is for life as in the case of the Venerable Dhammapala. Buddhists are requested to give him every assistance in the work that lies before him.

FINANCIAL

MAHA BODHI JOURNAL.

Statement of Receipts and Expenditure for the month of November, 1932.

RECEIPTS.			EXPENDITURE.		
	Rs.	A. P.		Rs.	A. P.
Subscriptions ...	45	3 0	Paper	45	15 0
			Printing	109	10 0
			Stamps	27	1 6
			Coolies etc.	0	5 6
	<hr/>	<hr/>		<hr/>	<hr/>
	45	3 0		183	0 0

MAHA BODHI SOCIETY.

Statement of Receipts and Expenditure for the month of November, 1932.

RECEIPTS.			EXPENDITURE.		
	Rs.	A. P.		Rs.	A. P.
<i>Sarnath</i> :—			<i>Sarnath</i> :—		
Vihara Donations ...	8	2 0	Vihara a/c.		
Book Agency a/c.			Durwan's pay ...	10	12 0
Sales ...	50	8 6	Dusters	2	0 0
Sarnath Development a/c.			Flowers, Candles,		
S. B. Barua ...	2	0 0	Incense etc. ...	4	2 3
School a/c.			M. B. S.		
Grant from District			Salaries	70	12 0
Board for the			Stationery	0	8 3
months of Aug.,			Meeting expenses ...	1	4 6
Sept., and Oct. ...	30	0 0	Postage	1	1 9
Institute a/c.			Free School a/c.		
For Samaneras' Exp.			Salary of teachers ...	21	11 6
(A. Dharmapala			Manure and seeds		
Trust)	250	0 0	for boys	1	6 3
Mr. D. H. T. Guna-			Garden a/c.		
wardhana	5	0 0	Pay of Malies ...	22	8 0
Anonymous	1	0 0	Seeds etc.	5	0 0
Food dues	23	0 0	Book Binding a/c.		
Library a/c.			Expenses to Sena ...	11	8 6
Book Binding	1	0 0	Institute a/c.		
<i>Calcutta</i> :—			Salaries	60	0 0
Book Agency Sales ...	31	2 0	Stationery, Books,		
Donations from pil-			Medicine, Soap,		
grims for the Society	22	0 0	Oil, Slippers etc.	29	12 0
			Food	98	13 0
	<hr/>	<hr/>		<hr/>	<hr/>
Carried over ...	423	12 6	Carried over ...	341	4 0

RECEIPTS.			EXPENDITURE.		
	Rs.	A. P.		Rs.	A. P.
Brought forward	423	12 6	Brought forward ...	341	4 0
Admission & Membership Fee—Mr. T. Wong ...	10	0 0	<i>Calcutta</i> :—		
Refund of excess fare on 2 Ceylon tickets	2	0 0	Old Durwan's pension ...	5	0 0
Hall Rent ...	4	0 0	Incense, Duster, Soda, Paint, Charcoal etc. for Vihara	6	2 3
Beniapuker House rent for November ...	82	8 0	Book Agency a/c.		
			Books ...	6	15 0
			Stamps ...	1	14 0
			Thread ...	0	0 9
			M. B. S.		
			Postage & Telegrams	33	6 0
			Stationery etc. ...	7	6 0
			Carriage and other petty expenses ...	10	12 3
			Salary & Allowance, Calcutta ...	61	12 0
			2 Poor Women ...	2	0 0
			Vimalananda a/c. ...	21	9 3
			Library a/c.		
			Books (part payment) ...	10	0 0
			Newspapers ...	5	3 0
			Napthalene ...	0	6 0
			Food expenses ...	54	3 3
			Passage money for Rev. Vajirañana Thero and Rev. Srinivasa Thero ...	214	0 0
			Taxi hire and for other expenses on the way ...	14	2 3
			Remington Co. Inst.	20	0 0
			Furniture ...	17	0 0
			Hindi Bulletin printing ...	10	0 0
			Printing leaflets ...	17	4 0
			Repairs to Beniapuker house and Society premises ...	7	4 0
			Electric repairs ...	4	0 0
			Electric bill ...	22	13 6
			<i>Gaya</i> a/c.		
			Teacher ...	10	2 0
			<i>Balarampur</i> ...	7	2 0
			<i>Madras</i> :—		
			Allowance ...	50	0 0
			Repairs and M. O. Com. ...	25	12 0
			Tax ...	5	6 0
Total ...	523	4 6	Total ...	992	11 6

MAHA BODHI JOURNAL.

Statement of Receipts and Expenditure for the month of December, 1932.

RECEIPTS.				EXPENDITURE.			
	Rs.	A.	P.		Rs.	A.	P.
Subscriptions ...	75	10	0	Printing ...	113	10	0
Life subscription :—				Paper ...	58	14	0
General S. W.				Coolies ...	0	8	0
Laden La ...	75	0	0	Stamps ...	25	13	6
Babu S. Barua ...	75	0	0				
	<hr/>				<hr/>		
	225	10	0		198	13	6
	<hr/>				<hr/>		

MAHA BODHI SOCIETY.

Statement of Receipts and Expenses for the month of December, 1932.

RECEIPTS.				EXPENDITURE.			
	Rs.	A.	P.		Rs.	A.	P.
<i>Sarnath :—</i>				<i>Sarnath :—</i>			
Vihara Donations ...	5	12	0	Vihara a/c.			
Charity Box collec- tion ...	161	4	9	Vihara Durwan ...	10	12	0
D. R. Weeratunga for flowers ...	4	0	0	Candles, incense spirit etc. ...	12	11	0
<i>Admission & Mem- bership fees from :—</i>				M. B. S. a/c.			
Mr. Mohini M. Roy	10	0	0	Postage & Telegram ...	5	1	3
Mr. N. N. Ghose ...	10	0	0	Remington Co.'s instl.	20	0	0
Mr. B. B. Chandra	10	0	0	Stationery and other petty expenses at Calcutta & Sarnath	17	13	3
Mr. M. R. Nagar ...	10	0	0	Travelling Expenses of Secretary & Staff from Calcutta to Sarnath ...	35	6	3
Mr. L. Seneviratne ...	10	0	0	Mrs. Foster's Death anniversary at Cal- cutta & Sarnath ...	26	14	6
Mr. C. N. Mookerji ...	5	0	0	Wooden beds 10 ...	32	0	0
Miss B. Dhalke ...	5	10	0	Printing Receipt books	7	3	0
Mr. J. Chowdhury ...	5	0	0	Charity to 2 women & a Sadhu ...	3	0	0
Donations ...	50	0	0	Map of Free Dispen- sary ...	5	0	0
Refund of balance left after Australian Trip from Mr. Devapriya	147	12	0	Chandra Sekhara Exps. Books ...	11	0	0
Garden a/c.				Library a/c. :			
Sale of Grass ...	7	0	0	Paint, Glass etc. for Mulagandhakuti			
Book Agency sales ...	67	4	9	Library ...	6	8	0
Free School grant for November ...	10	0	0				
Food dues received ...	76	9	0				
<i>For Samaneras Expenses.</i>							
General Laden La ...	10	0	0				
S. N. Barua, Delhi ...	5	0	0				
Upasika ...	5	0	0				
	<hr/>				<hr/>		
Carried over ...	615	4	6	Carried over ...	194	5	3
	<hr/>				<hr/>		

RECEIPTS.			EXPENDITURE.		
	Rs.	A. P.		Rs.	A. P.
Brought forward	615	4 6	Brought forward	194	5 3
<i>Calcutta</i> :—			Marble Tablets ...	77	4 0
Rent of Beniapukar			Chairs & Tables ...	148	8 0
house ...	82	8 0	<i>Free School a/c.</i> :—		
Rent of Hall ...	26	0 0	Salary of teachers ...	25	0 0
Sinhalese students ...	30	0 0	Seeds ...	0	10 0
			<i>Garden a/c.</i> :—		
			Wages of Malies ...	22	8 0
			Ropes ...	4	14 6
			<i>Institute a/c.</i> :—		
			Salary of teachers ...	120	12 0
			Stationery, Medicine		
			Soap, carriage, Books,		
			etc., ...	51	7 3
			Food and Kitchen		
			material ...	229	11 3
			<i>Calcutta</i> :—		
			Postage & Telegram	38	11 3
			Electric bill ...	12	11 3
			Gas bill ...	18	11 3
			Repairs etc. ...	6	11 0
			Newspapers ...	2	11 0
			Book Binding ...	4	0 0
			Tax of Beniapuker		
			House ...	19	11 9
			<i>Vimlananda a/c.</i> :—		
			Examination fee and		
			other expenses ...	92	6 6
			Mr. Devapriya's a/c. ...	27	1 9
			Food a/c. ...	68	12 0
			<i>Salary & Allowances</i> :—		
			Madras ...	75	12 0
			Balarampur ...	7	2 0
			Gaya ...	20	4 0
			Calcutta ...	44	4 0
			Curtains for Vihara	5	13 0
			Electric Repairs ...	3	0 0
Total ...	753	12 6	Total ...	1,322	11 0

LAYING FOUNDATION TO BUILD THE SIMA HALL AT ISIPATANA
AND VEN. DHAMMAPALA'S UPASAMPADA.

RECEIPTS.		EXPENDITURE.	
	Rs. A. P.		Rs. A. P.
On behalf of the		Train fare etc. for the	
Ven'ble Sri Deva-		party from Colombo	
mitta Dhammapala	2,230 0 0	to Calcutta	1,414 15 0
Mrs. Foster Fund ...	2,230 0 0	K. Ratansara Nayaka	
Mr. Kosetsu Nosu,		Thero including Bank	
Japanese artist for		commission ...	251 0 0
dana ...	30 0 0	Pirikara for the Theros	272 12 0
		Train fare for 2 more	
		priests from Colombo	
		to Calcutta ...	140 0 0
		3 Tickets to Colombo	291 0 0
		Expenses for Bhikkhus	
		who left for Burma ...	30 0 0
		13 Second and 2 third	
		class tickets with re-	
		servation from Cal-	
		cutta to Benares ...	435 14 0
		Taxis, Dana and other	
		petty expenses at Cal-	
		cutta ...	103 14 6
		Train fare for Mr.	
		Devapriya and others	
		including Taxi etc.	63 8 0
		8 Stone pillars ...	47 8 0
		Coolies for fixing &	
		cleaning site ...	11 0 0
		Printing cards ...	7 0 0
		Telegrams ...	8 4 0
		Expenses on way from	
		Calcutta to Benares	33 12 0
		Buses for Priests to	
		come to Sarnath &	
		back ...	29 8 0
		Food and other petty	
		expenses while at	
		Sarnath ...	78 13 9
		Cloth, iron stoves ...	5 7 6
		Sweeper ...	3 0 0
		Carriage for Priests ...	10 0 0
		Carriage to photogra-	
		pher ...	2 0 0
		Custom duty, Platform	
		ticket and other mis-	
		cellaneous expenses	15 15 3
		Train fare etc. for the	
		party from Calcutta	
		to Colombo & Ex-	
		penses on way ...	1,234 12 0
Rs. 4,490 0 0		Rs. 4,490 0 0	

The Maha Bodhi Society

Founded by the Ven'ble ANAGARIKA DHARMAPALA

On 31st May, ²⁴³⁵
1891.

LEGACIES AND DONATIONS

Are needed by the Maha Bodhi Society for the maintenance of the following meritorious institutions :—

(1) **MULAGANDHAKUTI VIHARA AND INTERNATIONAL BUDDHIST INSTITUTE, HOLY ISIPATANA, SARNATH, BENARES.**

- (a) MULAGANDHAKUTI VIHARA, built at the holy spot after 800 years for the enshrinement of the Holy Relics of the Lord Buddha. Nothing can be more meritorious than to help this great work. Don't fail to visit the beautiful Vihara.
- (b) MULAGANDHAKUTI VIHARA LIBRARY. We have erected this building at a cost of Rs. 8,000. Equipment Rs.2,000. Funds are urgently required. Books manuscripts, Buddhist art works etc., are thankfully accepted.
- (c) FREE DISPENSARY. Estimated cost of building Rs. 2,000. We solicit your help to start this very necessary piece of work for the poor villagers.
- (d) INTERNATIONAL BUDDHIST INSTITUTE for the proper training of young Bhikkhus for Buddhist Missionary work. Pali, Sanskrit, Hindi, Urdu, Bengali and English are at present taught. Legacies and donations are earnestly solicited to make this scheme a success. Kindly help to maintain the Samaneras already undergoing training. Cost of supporting one Samanera is Rs. 25/- per month. Total monthly expenses Rs. 500.
- (e) MAHA BODHI FREE SCHOOL gives elementary education to about 50 village children. We want an industrial branch added. Help this humanitarian work. We require Rs. 2,000.
- (f) BHIKKHUS' RESIDENCE. To consist of 24 rooms, each costing Rs. 500/-. Build one room in your name. To build a small cottage the cost is Rs. 1,500/-.

**(2) SRI DHARMARAJIKA CHAITYA VIHARA,
4A, COLLEGE SQUARE, CALCUTTA.**

This is the first Vihara built by the Maha Bodhi Society in its work of reviving the Dhamma in India and your help to maintain it is requested. Library, Free Reading Room and Buddhist Hostel are attached. There is a resident bhikkhu in charge of the Vihara. Visit the Vihara. Monthly expenses Rs. 50/.

**(3) ZAWTIKA MEMORIAL DHARMASALA, MCLEOD-
GUNJ ROAD, GAYA.**

This Dharmasala was built for the use of pilgrims visiting the Bodhimanda at Buddhagaya. A free school has been recently established. A Bhikkhu resides there to help the pilgrims. The Dharmasala is about ten minutes walk from the Gaya Railway Station. Monthly expenditure, Rs. 50/-. We want your help to develop the school, and to buy more land. The cost of the plot of land to be purchased is Rs. 1,500/-.

**(4) BUDDHAGAYA REST HOUSE BUILT BY THE
M. B. S. IN 1902.**

Maintenance of a bhikkhu at this Rest House is also necessary for helping the pilgrims. Monthly cost to maintain two Bhikkhus Rs. 50/-. The Saivite menials are desecrating the holy place.

**(5) FOSTER MEMORIAL HALL, PERAMBUR,
MADRAS.**

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

(6) MAHA BODHI JOURNAL.

The Maha Bodhi Journal which is now in its 40th year is published at an annual loss of Rs. 1,500. Help to improve it by securing subscribers. Enroll yourself as a life subscriber by sending Rs. 75/- so that we may create a permanent fund for the Journal.

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Correspondence invited

**BRAHMACHARI DEVAPRIYA,
GENERAL SECRETARY, MAHA BODHI SOCIETY,
Holy Isipatana, Sarnath, Benares**

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