



THE BUDDHIST

THE ORGAN OF THE

Young Men's Buddhist Association

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*AN INSTITUTION FOR THE RELIGIOUS AND CULTURAL ADVANCE-
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"Sila Paññānato Jayam"

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NOTES AND COMMENTS.

An Exhibition of Buddhist Art. We have great pleasure to announce that the Organising Secretary of the Y. M. B. A. is making arrangements to hold an exhibition of Buddhist art early next year under the auspices of the Central Y. M. B. A. We welcome the idea not only because the proposed exhibition will be the first of its kind, but also because an exhibition of art purely Buddhistic has been a greatly felt want. Colombo has seen many art exhibitions since of late. But we feel that an exhibition of Buddhist art will certainly unfold before our artists the history of the gradual growth of an art with which Sinhalese art is inseparably linked. Spontaneity and skill in producing really good works of art in the past had been the outcome of religious devotion. And it is true of modern art also to a great extent. An exhibition of this kind will bring together a great variety of paintings and sculptures etc. from all Buddhist countries thus giving an opportunity for our local talents to draw inspiration. The immense educative value of this proposal will, we have no doubt, commend it to general public. And when a definite programme is

drawn up it will, we trust, receive the whole-hearted support of all lovers of art.

* * *
Youth Movement in Germany. The very instructive lecture delivered at the Y. M. B. A. by Herr von Pochhammer, Consul for Germany, should teach our youth many important lessons. The unaustratious way the German lads started the movement unaided, the dogged perseverance with which they maintained it in spite of difficulties and lastly, gaining the sympathy of whole Germany by self-discipline and activity—these are the characteristic features of the German Youth Movement which today counts over 5,000,000 members. If art and literature create patriotic feelings in us, natural beauties of one's motherland make one a lover of his country. And our Lanka offers to the wandering youth sacred edifices and beauty spots whose glory and charm are seldom surpassed by those in foreign countries. Hikers or rambles—they have the same goal in view viz. to be in communion with nature untrammelled by routine work. Central Y. M. B. A. has started rambling, and we hope that many institutions will spring up to promote youth movement in Ceylon.

Ven. Dhammaloka Thera. We extend a hearty welcome to Dhammaloka Thera who is on a short visit to Ceylon. The learned Thera, who is one of the most popular preachers in Colombo, has already delivered a sermon and a lecture to crowded audiences at the Y. M. B. A. In his lecture on "The Buddhist Missionary Activities in India," he emphasised the fact that if Buddhists wanted to achieve success in India they should send Bhikkhus who are not only learned in all branches of Buddhist learning but are also moved by a really genuine desire to work for the Sāsana. They must be men of the highest character, and should be able to show to the Indians by their own examples what Buddha Dhamma stands for.

A Great Event. The opening ceremony of the Mūlagandhakuti Vihara at Isipatana Benares, has been fixed for the 11th November next. This function promises to be a great event in the history of Buddhism in India and Ceylon. We understand that the ceremony is to be performed by a body of learned Maha Theras from Ceylon. This as well as other arrangements for visitors at Isipatana involve heavy expenditure which the Maha Bodhi Society could hardly bear without generous support from the Buddhists. We confidently hope that Ceylon Buddhists will materially assist the function both by their presence and contributions. We wish it brilliant success.

ABOUT RELIGION

By J. F. McKechine, (Bhikkhu Silacāra.)

The poets are those among mankind who see most of what really is. Whereas other men only look at things, being unable to do anything else, they, in virtue of their so much keener sight, see *into* things, and tell us what they see in words as appropriate as they can find, in prose or in verse.

One of the greatest of English poets, Shelley, has uttered these pregnant words on the subject of religion: "All religions are good that make good men. And the manner in which an individual ought to prove that his religion is the best, is by being himself better than all other men."

It is impossible for any honest thinking man to deny what Shelley here says. After all, what is the use of splendid schemes of perfect moral precepts, magnificently built and ornamented temples, if the men who profess to follow such exalted precepts of right conduct, and worship in such grand specimens of the

architect's skill, are not men whom one can respect, to say nothing of admire. If a Buddhist wishes rightly to be able to assert his superiority over a Christian or a Mahommedan, he must be able to point to the greater number of good deeds that he does, to his own greater possession of loving kindness and compassion, shown in his actions, and to his own greater tendency towards renunciation and self-sacrifice. Not that it is required that every Buddhist should be able to show that he is an Arahan exactly; but at least he ought to be able to show that he is trying, to the best of his ability, to move in that direction.

Of course, it is possible to look at a religion from many other points of view. The moral point of view, the extent to which it influences its adherents towards right conduct, is certainly a very important aspect of any religion, but it is not the only one.

Jāti pi dukkha! To be born is to become subject to suffering. Every Buddhist knows that. It is what he is taught from the very beginning of his instruction in the faith of his fathers. This is the very first of the four great facts which constitute the four-square foundation on which the Buddhist religion is erected. In this life, then, that is beset, and cannot be anything else but beset, with the unwanted, the unpleasant, the painful, any religion worthy the name must offer men some hope, some comfort, some consolation, in the midst of this present world through which they are passing. No matter of what sort a man is, even though he be the greatest of philosophers, he cannot hold firmly and consistently to the following of the path of right action if he does not see ahead of him some light to be reached by doing so; or, if he is a man of less fine grain, unless he receives the promise of something that will make amends to him for his denial of his ordinary instincts towards taking hold of whatever comforts and pleasures come his way. A religion that is absolutely pessimistic and devoid of all comfort and consolation for human beings that are human beings and not super-men or gods, would not be a religion in any right understanding of that word. And so we have in the world all kinds of religions which make great promises to men of the happiness and enjoyment that is awaiting them in the future when they are done with this low common life of earth, if only they obey what is taught them in that religion. And nothing is easier than to make such promises. Who knows what lies in the future? It is like a great big black sack out of which one can promise to draw forth anything at all that is pleasant, since no one can see what is inside it.

How does Buddhism differ from these religions of promises? It differs in this, that it is a religion which deals with *facts*. It takes first the fact of the existence of ill, of suffering, in this our life; and then proposes to deal with that fact, and get rid of it in the only way in which anything really can be got rid of, *removing its cause*. It finds that cause to consist in man's continual hungering and thirsting for pleasureable sensations, from the coarsest sort supplied by the grossest of his senses, up to the most refined ones furnished by the titillation of his most delicate feelings and emotions. And then, finally, it lays down, a course, prescribes a method, whereby this vexatious hungering and thirsting which causes all man's misery, may be brought to an end, and therefore, all his misery also, be brought to an end, finally, for ever, so that it never again can raise its head any more than a palm-tree that has been cut off at the root can ever again raise into the air a crown of foliage and fruit.

This is the light, this is the hope, this is the promise of reward, that the Buddhist religion holds out to men, to all men, the high-thinking philosopher as well as the ordinary man of the world, as the incitement towards right living which he needs to enable to live a life that shall not do harm either to himself or to others, and as the comfort and consolation which will enable him to bear with fortitude all that he may be called upon to endure of unpleasant and painful in the course of his life. He can bravely face, and fight through, all that life may impose on him of misfortune and ill in the sure hope that beyond it all, lies the certainty of achieving a complete and final release from it all, in following the method for achieving such release laid down for him by his teacher the Buddha, since that method is as sure and certain

in its operation as the methods laid down and followed by scientists for the securing of the aims they have in view in their laboratories and workshops.

In fact, what makes the Buddhist religion different from every other in the world, is just this, that it is science, that is, knowledge, of what it deals with, human life. And that its methods for eliminating ill, pain, suffering, are methods dictated by knowledge, absolutely accurate knowledge, such knowledge as a Buddha possesses, the possession of such knowledge being precisely what makes him a Buddha, what gives him the title to be called such, an Enlightened One. Thus the surpassing excellence of the Buddhist religion, what

makes its hold upon those who adopt it only stronger and stronger as the years go on, is the fact that they find in it, all the comfort and consolation and hope that is offered in any other religion; but also find that this comfort and consolation and hope are not airy figments conjured out of fine phrases, but are based upon the actual facts of existence, and absolutely accurate knowledge of these facts, by One who knew with perfect exactitude what they were and the proper way to deal with them, namely, by a Buddha. This reason, this all-sufficient reason, it is, that every devout Buddhist, every day, repeats with all the trust of all his heart: *Buddham saranam gaccami*; I put my confidence in the Buddha, and in none else.

THE VISION OF THE RISHIS.

By T. L. Vaswani *

To this beautiful spot I came but a few days ago. I came as a pilgrim to this Himalyan Home. I came to receive your blessings. You all have blessed me abundantly. This ashrama is meant to be a family, a spiritual family. You are about to go out of it to do your work in different spheres of life. What may I offer you on the eve of your departure? I offer you flowers of love. One flower there is which they call "forget-me-not". I offer it to every one of you:—"Forget-me-not". My name and form,—forget them! *Nama* and *rupa* belong to the plane of *Maya*. But forget not the message I have given to you in different ways. These lips have in weak words uttered the message; but the message is not mine. The message is of the Rishis. In it is India's hope, the world's big hope.

For the Rishis are not dead. Their message is not dead. It has a vital value for modern India, for the modern world.

You need the message of the Rishis to reconstruct and revitalize the nation, to rebuild humanity. All I wish to say to you is:—See that you are true and loyal to that message. This Ashrama will not fulfil its larger purpose if it does not pass on the message of the Rishis. A mighty future must we build; we must study modern science and the social economic forces of the modern world. But we must also study and apply to modern conditions great ideals which may make India a vital nation. To ignore the message of the Rishis is to invite spiritual starvation. In one picture and in one ceremony is embodied the vision of the Rishis. Each vital nation embodies its vision of the Ideal in some picture or pictures, some figure or figures of art. Germany has played a great part in the history of modern nations. I was in Berlin before the war. What did I see at the gateway of the great city? There

stood a great figure,—a statue of a gracious lady representing Science. Germany's vision is that of Science and scientific "Kultur". Germany was and still is I think the most scientific nation. Great is the vision of science; and we in this country must study science more and more if we would rebuild the nation. Great is the vision of science,—great, but not adequate. For you can misuse science for destructive ends. Science is inventing today poisonous gases and new deadly weapons for the next war.

Great was Greece,—ancient Greece. Her Genius flowered, specially in the fifth-sixth century. The Persians had been repulsed at Marathon. They had come in large numbers to conquer Greece. Small in number were the Greeks,—small but patriotic. Number does not count in the history of human progress. Not number but *Shakti*,—vitality,—is what wins. The Greeks were a small number but they were patriotically banded together and they beat back the Persians. Greece became famous as a freedom-loving nation. In her great period, Greece threw up thinkers like Plato and Socrates and dramatists like Euripides and Aristophanes. She, also, had statesmen. The greatest of them was Pericles. A gifted statesman. He set his stamp upon his country as not many statesmen in the world's history have done. Two great statesmen impressed each his will on India in two different periods of her history,—Shri Rama and Asoka. In the West I know of but one who impressed his will upon his country more vigorously than Pericles and that man was Lenin. Modern Russia is the face of Lenin. And ancient Athens was the face of Pericles. Pericles built Athens on a magnificent scale. He engaged the services of a great artist and sculptor named Pheidias. This

master-sculptor built a statue of the Goddess named Athena,—the guardian deity of Athens. She reflects the very soul of ancient Greece,—reflects the ideal of Beauty which Greece worshipped as the supreme vision of life. Beauty has a spiritual quality. Beauty links us with the divine. But is there not a vision greater even than that of the Beautiful? The Rishis of India embodied their vision in two things, one a picture and two a ceremony. The picture is that of Saraswati. She is the Goddess of knowledge of culture. The Shakti Ashrama is meant to be a school of culture,—the culture of Shakti. And a mark of true culture is simplicity. Saraswati is represented as being simple. The Shakti Ashrama should be a home of simple life. I ask you to be simple in dress and diet. There is something even more important. It is inner simplicity. You seek knowledge. Let knowledge grow from more to more. But let it not make you proud. Saraswati clad in simple garb is a picture of humility. This is inner simplicity. Today young men go out of colleges with pride in their hearts; so it is they can do so little. They are too proud to be in touch with the masses. Infinite is the realm of knowledge; and the more you know, the more you feel how little you know. True knowledge, therefore, makes one humble.

I said the Rishis embodied their vision of knowledge and life in one picture and one ceremony. The picture is that of Saraswati, the Simple. The ceremony is that of fire. This fire ceremony is to me a most impressive one. I am a fire worshipper. Often as I have watched the flame, my eyes have been touched with tears. Be sons of the Flame! O ye that are young you,—so many of you,—have become cold, inert, lifeless. You have become materialists,—disciples of

matter. Even matter has more life than many of us. In your hearts may be kindled again a flame of new life. Be flame-like, full of life. Be sons of Shakti. And Shakti does not mean merely shakti of the body; that is necessary but is not enough. Shakti does not mean only energy of mind; that, too, is necessary but is not enough. Shakti is strength,—of body and mind. The flame is a symbol of the spirit of Shakti. Therefore I say:—Worship the flame. India needs flaming hearts. She needs young men whose souls will ache because India is in pain and subjection. If in every province there be even a few young men filled with the flaming love for the Rishi's ideals, then, indeed, there is hope for the nation.

There is a pretty little poem not much known but pregnant with a message for the young. The poem is named "The Youth and the Sage". A young man comes to a Rishi, a Sage, and wishes to know the meaning of life. The young man is troubled with questions concerning the "whence and wither and why" of life. He has doubts; he is perplexed by the problem of existence and he feels that none may solve "the riddle in his room". This young man comes out of his little room, comes to the sage for solution of the Riddle of life. The sage tells him a number of things which there is no time to tell. Among them are three beautiful thoughts which I wish to pass on to you. The saint says to the youth:—"blessed is he who bows before the One Sublime. Blessed is he who walks with trusting steps the bridge of time. Blessed is he who humbly says:—"may I be a sacrifice unto Thee".

(1) "Blessed is he who bows before the One Sublime", Here is the secret of the true spirit of culture and religion

It bows before the One Supreme,—in silent reverence. Culture is not showy; religion is not noisy; spirituality is not controversial. Don't make a show of religion but go about in life with deep silent reverence for the One Sublime. (2) "Blessed is he who walks with trusting steps the bridge of time". Trust one another! Trust India and humanity. Be not cynics. Walk with trusting steps the bridge of time. India will advance and achieve. (3) "Blessed is he who humbly says:—"May I be a sacrifice to Thee! "May The One Sublime so bless you that you may spend your lives in service of the poor. So may you re-build this ancient gifted nation. The rishis need not money, not wealth, not shouts and shows, excitement and noise,—but instruments of silent service. May the rishis bless you, so that you may be taken as instruments of silent service. For not in shouts and shows but in silent service, in little, daily acts of self-offering will India be born again and our Mother,—Divine Humanity,—be newly blessed.

* From the address at the Shakti Ashrama, Dehra Dhun, India.

PUBLIC LECTURES AT THE Y. M. B. A.

Ven. H. Dhammaloka Thera will deliver a lecture on "My Impressions of India and Her Peoples" on the 1st inst. at 5-30 p. m.

Herr Von Pochhammer, Consul for Germany, will deliver a Lantern Lecture on "The German Landscape as an Expression of Her Economic Life" on Tuesday the 6th inst. at 6 p. m.

Mr. E. Reimers, the Government Archivist, will deliver a public lecture on "Historical Records of Ceylon" on Thursday the 15th inst. at 5-30 p. m.

SRAVASTI IN PALI CANON.

By Tripiṭakācārya Rāhula Sāṅkṛtyāyana.

(Continued from last number)

Srāvastī, the City. In those days all the houses were built of wood as would be seen in the description given of Jetavana and Pubbārāma. Although it is nowhere mentioned in connection with Srāvastī itself, yet from the description of Rājagaha (25), we can reasonably conclude that the ramparts and city walls were generally constructed of wood. The same has been mentioned by Megasthenes in regard to Pāṭaliputra during the time of Chandragupta. This is now conclusively proved by the excavations of Bulandībāgh. In those remote days, when people's settlements were far between and Sāla forests in the vicinity of towns gave plenty of timber, it was less costly and naturally more convenient and advantageous to use timber rather than anything else for building material.

Mention has been made of four gates, of which names are given (26, 27) of three as Uttaradvāra (Northern gate), Dakkhinadvāra (Southern gate) and Pubbadvāra (Eastern gate). Southern gate opened towards Jetavana and the Eastern gate towards Pubbārāma. The Northern gate was facing the Sākyā and Anga countries. Just outside the Northern gate, there was a village called Uttaradvāragāma (29). Apparently it was a village which stood between the gate and the river.

In Vimānavatthu (30) and Udāna Aṭṭhakathā the fourth gate is mentioned by the name of Kevaṭṭadvāra (fishermen's gate); outside this gate was the village

Kevaṭṭagāma (fishermen's village) where there were five hundred families of fishermen.

Thus in the Piṭakas and Aṭṭhakathās we find four gates mentioned—Uttara, Dakkhina, Pubba and Kevaṭṭa dvāras. Dr. Vogel in his report of the Archaeological Survey of India 1907—8 has described these gates in details. According to him the circumference of Maheth is 17,250 feet or a little more than three and a half miles. Srāvastī was destroyed by Mohammedans in the 12th century A.D. It is perhaps not proper to suggest that during all these 18 centuries, from the 6th century B.C. to the 12th century A.D., no radical alteration was effected to the plan of the city. One thing, nevertheless, seems to be certain, and that is that, after the fall of Kosalan power in the 4th or 5th century B.C., Srāvastī never became the seat of any great kingdom. In the beginning of the fifth century A.D., during the supremacy of Gupta power, it was a village with 200 families when it was visited by Fa-Hien. Its condition at the time of Hiuen-Tshaing was not any better. Therefore it is not unreasonable to think that, after Kosalan time, the boundaries of Srāvastī were never extended, and the present circumference of Maheth, 17,250 feet, marks fairly accurately the area of Srāvastī (Jetavana?) of Buddha's time. The site of Maheth is one of the most ancient cities in India. At Patna, it was after digging 17 feet that the Mauryan level was reached. So, the level of Buddha's period cannot be anywhere above that level. Dr. Vogel in the course of his excavations there found bricks belonging to periods ranging from 320 B.C. to the 10th century A.D. Wherever there is

25. Dham. P. A. K. I; 1.

26. Digha Nikaya 2; 3.

27. Parajika II.

28. Majj. A. K. I; 3; 6.

29. Dham. P. A. K. 4; 8.

30. *ibid.*

a breach in the ramparts of Maheth people indiscriminately call it a 'darwāzā'—gate. There are as many as 25 of these so-called gates. Of them only 10 are accepted by Dr. Vogel as genuine, and they are distributed as follows: 1 in the north, 1 in the east, 4 in the south and 4 in the west. In reference to these, let us now consider the four gates mentioned in Pali scriptures.

Uttaradvāra (North gate). From Note 27 we learn that whenever Buddha was seen going towards the north-gate it was generally believed that He was going out on a wandering tour. We have also heard (32) that this was the gate through which Buddha went to Bhaddiyā in North Anga (Anguttarāpa=that portion of Bhagalpur and Monghyr districts which lies to the north of Ganges). Bhaddiyā was a large trading town somewhere near Begūsarāi on the Ganges. Eastward-going road from Srāvasti was through this gate. Just outside the gate, across the river Aciravatī, there was a bridge made of rafts (35). "Along the river-face.....only one....Nansahrā Darwāzā.....has proved to be one of the original city-gates." Now, there is no difficulty in identifying this Nansahrā Darwāzā with the Uttaradvāra. Outside this gate, not far from it, is the Nankhān, the old bed of Aciravatī. Between Kachchī kutī, which has been identified with Anātha Piṇḍika's house and Nansahrā-gate, there are still some marks of a street. From Kachchī kutī there is a well-marked broad street leading southwards direct to the Bazār-gate, which we are going to identify with the Dakkhinadvāra. In Note 29 we read of monks returning from Uttaragāma after having taken their alms; as they were

passing the court there came down a rain, and they entered the court-house, to find the judges accepting bribes and adjudicating upon owners as disowners and vice versa. This court-house was perhaps between Kachchi-kuti and North-gate on the southern side of the road, inasmuch as the way to Jetavana, after passing Kachchī kutī, was through the broad road (Mahā Vīthi), on which stood the bazar of Srāvasti.

Pubbadvāra (East-gate). This too was a very important gate. Outside it was the well-known Pubbārāma built by Visākhā. Its location might have been very easy, had we known where exactly the Pubbārāma was. We see in the southern rampart a real gate—Gangāpur-Darwāzā; but in Dr. Vogel's map no ruins have been marked outside it; and instead, we find a well-marked ruin—Hanumanvan—outside Kand-bhārī Darwāzā. But Kand-bhārī gate is on the S. E. corner of the rampart, and may be regarded as on the southern side of the rampart. Besides, there are some other objections to its identification with the East-gate. (a) In Note 20 we noticed that the king Prasenajit met Ānanda outside the East-gate, which was not very far from the bank of Aciravatī. But the distance between the gate and the river bank would be considerably too much to fit in with the narration if we take Kand-bhārī as East-gate. (b) In Note 27 and several similar passages, we are told that Buddha, while going to Pubbārāma from Jetavana, always went through the city. If Pubbārāma stood near Kandbhārī, then indeed, there was no necessity for Buddha to go through the city, as it is not the shortest way to Hanumanwan (outside Kandbhārī Darwāzā). (c) From Majjhima-Nikāya (35) we see Buddha

31. *ibid* 19; 1

32. *Vimāna Vatthu* 2, 2.

33. *Udana A. K.* 3; 3.

34. *Dh. P. A. K.* 4; 8.

35. *Parajika II.*

going to Pubbakoṭṭhaka in the evening for a bath. He also delivers a sermon in Brāhmaṇa Ramyaka's grove, and from there, returns to Pubbārāma. In Angutara-Nikāya also we find the same statement. It is therefore safe to conclude that Pubbakoṭṭhaka was close to Pubbārāma. And Pubbakoṭṭhaka was, as we have already mentioned, near the N. E. corner of Maheth, which, on the other hand, was far, far away from Kandbhārī gate. A difficulty, however, arises in settling the identity of this gate, for no ruins of an important nature have been marked outside the Gangāpur Darwāzā, if, on this point, the map is quite correct.

Dakkhinadvāra (South gate). This was a very prominent gate of Srāvasti. Through it passed the road to Jetavana. Outside it were encamped the king's armies whenever there were preparations for a military expedition. Here was also the camping ground for caravans. For we see merchants coming from Setavya (Svetāmbī (37) and camping here. Setavya was on Srāvasti—Kapilavastu road, and those who come from Setavya have had to cross Aciravatī at the front of North-gate. In this plan there are tanks shewn; and in Udāna (38) we find boys fishing in a tank when Buddha was returning from Srāvasti. Amusements and different other shows were also conducted on this ground. Chandābha had something unusual about his features; there were some rays emitting from his face. With a party of men bent on making money, he was touring the country, going from place to place, and was once encamped here. So, it would seem that, outside the North-gate, between it and

Jetavana, there was a vast area of open land, teeming with sheltering trees and tanks. Perhaps, Baitārā tāl, Kundiya tāl and other depressions mark the ancient tanks. In order to identify Dakkhinadvāra we have to examine all the gates along the southern rampart accepted as genuine by Dr. Vogel. According to him, there are four of them, namely, Kandbhārī, Bazār, Galhi, and Tamrind (Imlīa) Darwāzā. Of these, Imlīa and Kandbhārī are on the two extreme points, and far removed from Jetavana. From among the remaining two, Dr. Vogel has identified Galhi with the South gate, as it happens to be the nearest to Jetavana. But there are other grounds which render it more reasonable to identify Bazār gate with the South gate. (a) Of Jetavana, we find only one gate mentioned, in all the Pali books; and that was in front of Gandha kuṭī (See Gandha kuṭī), which, according to Chinese pilgrims, faced eastward. Fa-Hien mentions another gate on the north side, but in Pali scriptures there is not the slightest indication of it. Whatever that may be, it is quite clear from the above circumstances and there is no doubt that, the main gate of Jetavana faced eastward. And towards east is Bazār Darwāzā. Now, the Galhi Darwāzā is on the north of Jetavana; and so, the main gate of Jetavana could not have been facing it. (b) Galhi Darwāza is only about 1380 feet, i.e., one fourth of a mile, from Jetavana, while, according to Fa-Hien, it should be 6.7 lis and to Hiuen Tshiang 5 or 6 lis, or about one mile. But Bazar-gate is about 3,600—more than half a mile—from Jetavana. (c) In Suvannasāma Jātaka we notice crowds of people going to Jetavana. Bankers see them in Mahā vīthi (Main Street) and realise that they are going to Jetavana. It is therefore apparent that this Mahā vīthi was leading towards south gate. In

36. Arch. S. I. 1907—8 p. 89

37. Majj. N. 1; 3; 6.

38. Jataka 176

39. Dh. P. A. K 1; 6.

40. Udana 5; 8.

Dr. Vogel's description we find a similar broad path still visible in Maheth (41). The passage reads thus: "A passage 12' wide which gives access to a broad path leading almost due north and widening out into a glade, which is.....situated south-east of the ruined temple known as the Kachchī kutī. There is good reason to suppose that the Bazār Darwāzā marks in reality the site of one of the city gates as it seems to be the starting point of a broad street or bazār....." We can easily recognise this broad street as the Mahāvīthi; hence Bazār Darwāzā the south gate. (d) Outside the south gate, not far from it, was the well-known Tindukācīra Mallikārāma. For in Dīghanikāya, we see Buddha on his way for alms, finding the time a little too early going into Mallikā's Ārāma for a while. The Aṭṭhakathā of Dīghanikāya makes the point quite clear. It states—"after having gone near the city-gate and seeing the sun....." Now, outside the Galhi gate, we do not find any such ruins as can be identified with Mallikārāma. But outside Bazār Darwāzā, not far from it, there is Chīrenāth Mahādeva. Here we are face to face with interesting particulars. The term Chīrenāth supplies the meaning of the old name Tindukācīra, and the mound itself justifies in every respect its identification with the site of the ancient Mallikārāma.

From the foregoing circumstances we may safely conclude that Bazār Darwāzā was the Dakkhinadvāra of ancient Srāvastī. It is certainly not inappropriate to have called it Bazār Darwāzā in that it was the starting point of Mahāvīthi on either side of which were large shops.

Kevattadvāra (Fishermen's gate). All that we know in connection with this

gate is that, outside it, was the Kevaṭṭagāma with five hundred families of fishermen. A kevaṭṭa village stands naturally close to a river, boating and fishing being the profession of the villagers. Therefore on the south of Srāvastī, wherefrom the river is comparatively too far away, could not have been the kevaṭṭagāma. So far, we have identified three city gates on three different sides; and western side alone remains unconcerned in our attention. According to Dr. Vogel there are four genuine gates, namely, Khairā, Khairī, Pipal and Rāmgārḥ, along the western ramparts. Can it not be possible that one of these was the kevaṭṭadvāra. If we suppose that the fishermen's village was quite close to the river, then indeed, Kevaṭṭadvāra would be Rāmgārḥ Darwāzā; and if otherwise, it may be any one of the remaining three—most probably, Khairī. It is also not unreasonable to recognise Tamarind gate on the western rampart as a genuine one, and, there is no doubt, it is the most important gate on that side. It is also just possible that that was the western city gate—Kevaṭṭadvāra.

So much for the city gates. Let us now examine the buildings inside the city, such as, Rājakārāma, Royal Palace, houses of Anātha Piṇḍika and Visākhā, Court house and the Bazār.

Rajakarama This was a convent of Buddhist nuns. (a) In Dhammapada (43) Commentary mention has been made of its construction. Uppalavaṇṇā, the most prominent of the Buddhist nuns, was at first staying in Andha vana (Blind forest), when she was molested by her maternal uncle's son who had been attached to her while she was under the care of her parents. Then, Buddha asked the king

41. Dh. P. A. K. 26; 30.

42. Jataka 539.

43. Arch. S. I. 1907—8, p. 86.

44. Digha N. 1; 9.

Pasenadi to put up a building inside the city for the Bhikkhunī Saṃgha (nun's order) to live in. "The king caused to be built a residing place for Bhikkhunī Saṃgha on a side of the city." Thereafter, the nuns were residing inside the city. (b) Rājākārāma has also been mentioned in Majjhima Nikāya. It is said that Mahāpajāpatī Gotamī, accompanied by five hundred nuns, once went to Jetavana, and invited Buddha to preach to the nuns. The Buddha asked Venerable Nandaka to go and preach to them, and Nandaka went to Rajakarāma for the purpose. Commenting upon this statement Buddha Ghosha says (45)—(c) "A vihara which was built by king Pasenadī on the south corner of the city in a place like Thūpārāma (of Anurādhapura, Ceylon)."

From these references we notice that Rājākārāma was in the city, but in a corner of it—the southern corner to be precise, close to the city walls. By the southern corner we need not necessarily infer the south gate. (d) Nevertheless, it was at the same time not far from the gate, as in Saṃyutta Nikāya (46), we are told that Ānanda, while going out for alms, used at times to stay at the convent and engage in some religious talk with the nuns.

In the map we find from the so-called 'Nim-gate' to 'Sobhnath-gate,' alongside of the rampart, indications of a remarkable place. This seems to have been a reserved place for religious purposes. In the eastern part of it there are several groups of ruined Jaina Temples and also the site of the Brahmanic Temple. It is quite possible that these sacred precincts originally included the site of Rājākārāma. Accordingly, we should not be very far

from the truth, if we take as the probable site of Rājākārāma, the plot of land between 'Baitārā-gate' and 'Nim-gate,' which is also not far away from the south gate (Bazar-gate). Here was the residence of the great Prajāpatī, the first promoter of Bhikkhunī Saṃgha, and the elder maternal aunt of Buddha. Hiuen Tshiang describes a separate preaching hall as distinct from Prajāpatī's convent. In Pali scriptures we find no mention of such a preaching hall inside the city.

Anathapiṇḍika's house. We observed above that the broad street starting from the Bazar gate is the Mahā vīthi or main street of Śrāvastī. It runs right from south to north. Its two sides are still well-marked. Since it was the main street of the city, we may naturally expect that on its either side were the houses of big merchants and bankers. The fact that the banker's son by opening the window of his house was able to see Mahā vīthi as given in Note 40 shows that his house was on Mahā vīthi. (a) For Anāthapiṇḍika's house also search has to be made upon this road. "Once," it is said in the Dhammapada Commentary (47), "the Master having had his meal at Anāthapiṇḍika's house, went towards north-gate. Whenever he had his meal at Visākha's house, he would go through the south-gate to Jetavana; and whenever he had his meal at Anāthapiṇḍika's house, he would go through the east-gate to Pubbārāma. Having heard that the Master was going towards north-gate, Visākhā went (etc.)." From these statements, we may draw the following inferences: that (b) from Anāthapiṇḍika's house there were two roads leading in two separate directions—one in the direction of north gate and the other of Pubbārāma or Jetavana; and that (c) it was not far from the house of Visā-

45. Dh. P. A. K. 5; 10.

46. Majj. 3: 5: 4.

47. *ibid.*: A. K.

khā, as almost at once she could hear that the Master was going towards north-gate.

On the map, Kachchī kuṭī is marked in a place upon the Mahā Vīthi, from where proceeds two roads each distinct from the other. In relation to these roads and in accordance with the above particulars, Pakkī kuṭī—another ruin marked—can be identified with Visākhā's house. So, General Cunningham was not wrong when he identified Kachchī kuṭī with Anāthapiṇḍika's house. Dr. Vogel's excavation proves, as it were, that it was a Buddhist monument. According to Hiueng Tshiang it should be on the east of Prajāpatī's monastery; but his statements in regard to directions are often wrong. Rājākārāma was by the side of the southern rampart: it has been so proved by Pali authorities. But Hiueng Tshiang says "not far east of this (king's palace) is a stūpa.....on.....the spot where stood a great preaching hall erected by king Prasena Jita for Buddha's use. Next we see a tower; this was where stood the Vihāra of Prajāpatī." If we accept this statement as correct, then the king's palace will have to be located close to the southern rampart, when indeed the king might not have been able to see the Bhikkhus bathing in Aciravatī from his palace N. 18.

In Jātakaṭṭhakathā, (48) we are told that Anāthapiṇḍika's house was a seven storied building with seven gateways; and on the (49) fourth gateway there lived an infidel goddess.

Visakha's house. The banker Migāra, Visākhā's father-in-law, was one of the richest men in Srāvasti. For this reason, her house also may be searched for in the main street. I have already indicated why Visākhā's house was not far away

from Anāthapiṇḍika's house, which we have identified with Kachchī kuṭī. Therefore, either Pakkī kuṭī, as I have already stated, or, stūpa A, which stands between Pakkī and Kachchī kuṭīs, should be the site of Visākhā's house.

The King's Palace (a) The king, along with his queen Mallikā, as stated above, was able to see, from the upper storey of the palace, the monks bathing in Aciravatī (N. 18). Therefore, the palace should have stood on the bank of the river. (b) Also it could not have been far removed from Pubbakoṭṭhaka—the bathing place especially reserved for the king. (c) it was (51) on the road from Visākhā's house to Pubbārāma, and (d) nearer the latter, for, in Udāna (which belongs to the old text of Sutta Piṭaka) we notice Visākhā going to the king for some business and from there to Pubbārāma at rather an unusual hour, to be questioned by Buddha as to the reason for her coming in the noon. In the Commentary, (52) it is stated that, on that occasion, she had gone to report to the king of an unusually heavy Duty charged to her by the Customs authorities at the City gate on some valuable articles which she had received from some of her relatives as presents. This statement suggests that the king's palace was near the east gate, and in the eastern side of Mahā Vīthi. Now, with these data (a, b, c, d) if we look at the map, then we will find that the king's quarters can be located within the area bounded on the east and north by the city wall, on the south by the road from east gate to Mahā Vīthi, on the west by Mahā Vīthi and the road to the north gate. The palace itself was some-

50. Beal's Life of Hiueng Tsiang pp. 92; 93.

51. Jataka I.

52. Jataka 284.

53. Majj. A. K. 1; 3; 6.

54. Udāna 2; 9.

48. Sam. N. 46; 1; 10.

49. Dh. P.A.K. 4; 8

where between Jurihā gate No. 1 and Madār gate. Hiueng Tshiang's statement seems to be incorrect.

The Court. In N. 29 we noticed that some monks coming from Uttaradvāra village were obliged by the rain to enter into the court, where they witnessed official corruption. The Royal Residence extended, it seems, from Mahā Vīthi to north gate unto the road, and the court stood on this road, perhaps not far from the gate.

Maha Vīthi This was the main street. I have identified it with the broad road from the south gate to Kachchī kuṭī. It was nothing other than the bazar-street, wherefore the south gate was named as Bazār-gate

Gandambarukkha. This is connected with one of Buddha's miraculous performances. Although this miracle is not mentioned in the Piṭaka text, it is still connected with another miraculous journey which he took to Tāvatiṃsa heaven, where he spent the three months of rainy season. This place is marked in a Bhārhat relief as the scene of his descent from Tāvatiṃsa. In the Commentary of Dhammapada (56), after stating how in Rājagaha there arose a controversy between other sects and Buddha in regard to his supernatural powers, it has been said that Buddha announced that he would perform miracles in Srāvastī. On the fullmoon day (56) of Vesākha (of his seventh rainy season after enlightenment, i.e., 522 B.C.) as he entered the city (from Jetavana), the king's gardener, Gaṇḍa, was taking a ripe mango for the king. Seeing the Master, the gardener thought to himself, "If I take this mango to the king, then indeed he will eat it and give me 8 or 16 kaḥapaṇas. But what

on earth is the use of that money to me? Might I not offer it to the Master?" and so, offered the mango to the Buddha. Buddha accepted it and having sipped its juice gave the seed back to Gaṇḍa asking him to plant it on the very spot. He did so, and then the Master washed his hands allowing water to be poured over it. Then at once sprang up from it a mango tree, fifty cubits high and covered with both flowers and fruits. We may not accept this as an historical fact; but it is beyond doubt that in later days, there used to be a mango tree, which came to be considered rather miraculous and, easily enough, revered by credulous people. Later still, it is just possible that some memorial was built on the spot. As regards its location, I think it was not far from the southern gate (Bazār Darwāzā), and perhaps, on the turning point from Mahā Vīthi to Rājākārāma.

Panca chiddaka gaha (Five-hole house and Brahmanavataka) This also has got some connection with a miracle. One Brāhmaṇa woman (57) prepared food for four monks and asked her husband to go to the monastery and fetch four old Brāhmaṇas. He went and brought four novices, Saṃkicca, Paṇḍita, Sopāka and Revata, each seven years old—but Arhats, all of them. Brāhmaṇī, seeing these young novices, naturally became angry, and asked her husband to fetch an old Brāhmaṇa immediately from Brāhmaṇavātaka. Sakka, at that moment, moved by the supernatural powers of the four Arhats, came disguised as an old Brāhmaṇa and occupied the highest seat in Brāhmaṇavātaka. He was, as would be expected, fetched home by the Brāhmaṇa, who went there in search of an old Brāhmaṇa. After partaking of food, the five of them went away through five holes in

55. *ibid.* A. K.

56. Dh. P. A. K. 14; 2.

57. Dh. P. A. K. 26; 23.

the house. Following this event, the Commentary says, that house was called 'Pancachiddaka geha' (five-hole house). In later times, in this place also, some memorial may have been put up. But in the available material there is nothing to help its location. Both the Chinese travellers are silent in regard to it. What was Brāhmaṇavātaka? It was, perhaps, some sanctified place of Brāhmaṇas. This was the age of sacrifices (yāgas); so, we cannot be far from the truth, if we suggest that this was the place where sacrifices—yājñāvāta—were generally performed. That the word 'vāta' has been associated

with sacred places is proved by the Ghusundi inscriptions of 2nd century B. C. Inside the city, there are two important places which are still held sacred by Hindus. One of them is the Hindu Temple by which we have located Rājākārāma, and the other Sūrajkund which stands by the river. So, the site of Brāhmaṇavātaka should have been anywhere close to these two places.

Octroi Posts. In N 51 we notice that there were octroi-posts on the city-gate where the officials overcharged Customs Duty on Visākḥā's articles. (*Concluded*)

DONA CATHERINA AND HER SECOND CONSORT AND CHILDREN.

By Scrutator.

Wimala Dhamma died in 1604 having reigned 12 years according to the *Rajavaliya*, i. e. 1592—1604, as stated in Mr. Blaze's and Mudaliyar Simon de Silva's histories of Ceylon, or 14 years, i. e. 1590—1604 according to Mr. Codrington's account. Before his death he caused his cousin, a son of the younger sister of his mother—who was leading the life of a Buddhist monk on Samantakuta to divest himself of his robes—and arranged that he should succeed him on the throne.

According to the *Rajavaliya*, Wimala Dhamma had four sons and one daughter by Dona Catherina, and he committed the former to the care of their uncle who became King under the title of Senarat, and who was known to the Portuguese as "Henar Pandar Changata" (? Sangharatna). Senarat married the widowed Queen who bore him a son, as stated in the *Rajavaliya*, named Devarajasinha, also called Maha asthana, who became famous at a later time as Raja Sinha II and the victor of Gannoruwa

(1638) against whom Diego de Mel de Castro the Portuguese General marched at the head of nine hundred of his countrymen supported by a large body of Sinhalese (low country) Canarese and Kaffirs, declaring "The little black is frightened. We will drag him out by the ears." De Castro mistook for cowardice the King's desire to settle by peaceful means a petty quarrel arising out of an attempt on the part of the former to rob one of the King's Portuguese friends of an elephant which he had sent to him as a present.

We read in Mr. Obeyesekere's paper *Raja Singha II and His Times*, "Dona Catherina had one son named Mahastanne by Wimala Dhamma and three by Senarat." (p. 2).

In his former and fuller work entitled "*Outlines of Ceylon's History*, it is stated "King Wimala Dhamma had a son and two daughters," (p. 239). These statements do not agree, and are also at variance with that contained in Ribeiro's

Ceilao, viz: "the Queen bore him" (Senarat) "two sons". No other son of Senarat figures in history besides Raja Sinha II.

In a note to *Ceylon: the Portuguese Era*. Dr. Paul Pieris writes, "Baldeus gives the name of two daughters (of Wimala Dhamma) Soriya Mahadascyn and Hantan Adascyn and states that Wimala Dharma left behind him only the one son (Mahastanne Adascyn) and two daughters. Spilbergen's Journal refers to one son and one daughter. Van Waerjick does the same and gives their ages as eight and three respectively in 1603. It is natural to expect that the eldest Prince would have been with the King at the reception of the Ambassador. (Valentyn follows Baldeus). On the other hand the *Rajavaliya* (p. 100) says that the queen bore one daughter and four sons to Wimala Dharma and proceeds to name the sons as Rajasuriya, Udumale, Kumarasinha, and Wijayapala. While the Mahawansa (p. 330) states that Kumarasinha, and Wijayapala were the sons of Wimala Dharma. Finally Rebeiro (1-8 and 11-3) speaks of a son of Wimala Dharma who was alive at Matale after Raja Suriya and Kumarasinha had died and Wijayapala had left the country.

Even among contemporaries there appears to have been doubt as to the parentage of the children of Dona Catharina. Botelho quoted by le Grand, says, commenting on Ribeiro's statement that Senarat left two sons surviving him, that many authors assign three sons to Senarat, viz: Kumarasinha, Wijayapala and Raja Sinha.

The new King unlike his predecessor, was both by temperament and training a man of peace. According to Ribeiro he treated with the Portuguese for "a

perpetual peace". "This was granted on the condition of his declaring himself tributary to His Majesty and paying each year a tribute of two elephants with tusks of a certain length, which he continued to do punctually, year by year, so long as we did not wage war against him".

"He was devoted to our nation, for he saw in us an excellence, affectionate disposition, good faith, and other qualities which make a people esteemed. His whole intercourse was with the Portuguese and he entrusted to their keeping the two sons whom the Queen bore him, that they might instruct them in reading and writing as well as the Latin tongue, music and horsemanship and in all these they were skilled and well versed in the humanities." According to the *Jornava do Reino de Huma* Senarat 'absolutely was the best captain, the best King, and the best man whom the chingalas knew, he was learned, liberal and kind to the poor, and most valiant'.

As for the son whom Don Joao (Wimala Dhamma) had (by Dona Catharina) he (Senarat) kept him apart from the others so that his own sons might inherit the kingdoms, and thus the former busied himself with even fights in Malāle where he was brought up (*Ribeiro's History of Ceylon, Dr. Pieris's trans, p. 74*), owing to which he received the nickname of "Prince of the Roosters".

According to the *Rajavaliya* the eldest son of Wimala Dhamma who was known as Astana Bandara and also Mahastanne a name by which in their youth Raja Sinha II and his own son Vimala-daham Suriya II (1684-1706) were also called—"was sent to Māveliganga for aquatic sports and caused to be drowned by his attendants and unknown to the Queen mother".

In Mr. Obeyesekere's *Outlines of Ceylon's History* it is stated that "Prince Mahastanne, son of Dona Catherina by Wimala Dhamma died in 1612 A.C., some say of fever, whereas others say of poison administered by his physician at the instance of Senarat who was anxious to secure the throne for his own son. Before her death she entrusted the guardianship of her children to the Prince of Uva and Boschouwer" (p. 241).

It is of interest here to note what Mr. Codrington says in his *A Short History of Ceylon*, of the son of Wimala Dhamma, who got Uva when in 1628 Senarat divided the Kingdom by lot among the children of Dona Catherina—Wijayapala getting Matale, and his own son Maha Asthana (Raja Sinha II) the five countries above the mountains, practically the modern Kandy District—i. e. "Kumarasinha was poisoned by Rajasinha before Senarat's death which took place in 1635 and the youngest prince became sole King as Raja Sinha II (A. D. 1635-1687)"—or 1634-1684 according to Mr. Blaze's and Mudaliyar Simon de Silva's class books of Ceylon History, or 1632-1687 according to Mr. Obeyesekere's *Outlines* where it is also stated that "Comara Singha" died *after* his father (p. 247)—or more correctly his step-father. According to Dr. Pieris also "Kumara Sinha had early followed Senarat to the grave, and Raja Sinha had taken possession of his principality without sharing it with Wijayapala as the latter demanded" (*Ceylon and the Portuguese*, p. 230), leading to an open rupture between them in 1638, resulting in Wijayapala (with his 8000 men) being defeated, and his going over subsequently to the Portuguese who took him to Goa where he was baptised and died nine years later in 1654.

If "Kumarasinha was poisoned by Raja Sinha before Senarat's death which took place in 1635" as stated by Mr. Codrington, and if Wijayapala was defeated and deprived of his sub-kingship only in 1638, it is obviously incorrect to say that "the youngest prince became the sole King as Raja Sinha II" in 1635, three years *before* the latter event took place (*Italics are mine*).

In this connection it is also noteworthy that it is stated, apparently incorrectly, in Mudaliyar Simon de Silva's (Sinhalese) *History of Ceylon* (p. 88) that it was Kumarasinha who having incurred the suspicion and displeasure of Raja Sinha by secretly releasing the prisoners taken at Gannoruwa (1638)—i. e., 33 out of 700—fled to the Portuguese in Colombo, embraced Christianity, and was sent to Lisbon where he lived several years until his death without however receiving thereby the help he expected.

To revert to the passage on page 241 of Mr. Obeyesekere's *Outlines of Ceylon History* relating to the guardianship of the children of Dona Catherina, it will be seen that it is not consistent with the following passage—for which Baldeus is cited as the authority—on the next page of the same volume, viz:

"Soon after the Emperor (Senarat) who felt the loss of the Queen Dona Catherina keenly and still more acutely grieved over the fact that he was suspected to be the cause of the death of Prince Mahastanne, fell seriously ill, and summoning a Grand Council appointed by royal patent the Prince of Uva and Bosehouwer guardians of his son Comara Singastanne, and entrusted to them the administration of the country in the event of his death" (p. 242).

It is difficult to follow the historian here. We have already read that Dona

Catherina before her death entrusted the guardianship of her children to the persons above named. What was the necessity therefore for Senarat to do the same in respect of one of them who was older than his own son Raja Sinha II who was so much as seventeen years old when he took part in the battle at Randeniwela in 1630, i. e. five years before Senarat's death.

It is also not apparent who was this Prince of Uva who is said to have been appointed one of the guardians of Kumarasinha by Senarat. He could not, of course, have been the same person who aspired to the throne on the death of Wimala Dhamma, and whom Senarat in the presence of Dona Catherina—who had sent for both of them, while Queen Regent, to appear at Court—is said to have stabbed to death, exclaiming "Lie there thou false traitor" (p. 239).

GLEANINGS.

"Right" to convert in India and England.

"In England an attempt to convert any one from the religion of the country by the most gentle and dispassionate address, is by law an offence; to attempt the same thing by contemptuous or vituperative language is an offence which would be severely punished in practice. *But the reason is that conversion is not recognized as a legitimate object.* The law assumes the truth of Christianity. But it is manifest that the law and the Legislature of this country cannot assume the truth of any religion. And, as free discussion, or in other words, attempts at conversion, is the best criterion of the truth of anything, the truth or falsehood of which is not already assumed by law to be beyond controversy, it seems to follow that a *bona fide* attempt to convert ought not in this country to be treated as a crime, even though the intention to convert be an intention to do so by wounding the religious feelings of the person addressed. We apprehend it is almost impossible to convert a sincere or ardent votary of any faith without wounding his religious feelings in the early stages of the process. And if that be so, and if it is admitted that attempts at conversion from one faith to another ought not to be punished in British India, then the wounding the religious feelings ought not to be punished when the wound is inflicted with that legitimate object."—*Sir Hari Singh Gour's "Penal Law of India"* quoted in "*Social Reformer*."

Rationalism and Freedom.

"It is only by a Rationalist attitude, which looks to the present and the future rather than to the past, which cares for the bodies and minds of the people in this life rather than for the salvation of their souls after death, and which sets the good of mankind before any fancied commands of super-natural beings, that India can permanently attain the place that is her due."—*Dr. Paranjpye in his "The Crux of the Indian Problem."*

Buddhism in Japan.

We, Japanese, will never forget the incalculable service which those two Indian notables (Manjusri and Bodhisena) and several of their followers have rendered to our country by introducing Buddhism, and through Buddhism the material civilization then prevailing in India. The development of the Japanese civilization in ancient times was only possible by virtue of Buddhism; the ancient sculpture, painting, architecture were all Buddhistic

arts. The ancient writers owe their classical works to the Buddhistic ideas. During the age of Civil Wars, i. e., between 1200 and 1600 A. D. Buddhism served as the guardian of learning and art and the emancipator of the human mind in distress. That world-famous "Bushido", i. e., Japanese "samurai's" code of honour, which is esteemed as the fundamental moral power of our nation, is also moulded with the aid of doctrines or precepts of our Lord Buddha. The ancient high ranked Buddhist priests opened remote regions of the country, built roads and bridges and led the people in the work of social welfare. They brought many useful plants and food from our neighbouring countries, for instance tea, "takuan" or pickles, and "Ingen" or Harikot beans and so forth. Owing to the indefatigable efforts of the high priests of ancient times Buddhism was brought to the very heart of the Japanese nationals. Worship of our Lord Buddha is a part of our daily life and the Lord's precepts are the guiding spirit of us all. Really the belief in Lord Buddha is universal among our people, and we may say, we are all born Buddhists and not converts.—*Mr. M. Hara in the Maha-Bodhi.*

Industrial Growth in Russia.

Lord Lothian gave figures showing the expansion of Russian industries since 1913. He took first coal production, which has leapt from 28,000,000 tons in 1913 to an estimated output of 83,000,000. The output of oil at Baku has grown from 9,000,000 tons to 25,000,000 tons. Already the oil front—the most advanced economic front in Russia—has reached the output envisaged by the Five-Year Plan, although the period of the Plan is only half-way through.

The output of iron ore in 1913 was 9,000,000 tons, and is to-day 16,000,000 tons, and steel production is twice what it was. Output of electro-technical machinery has risen from 45,000,000 roubles in value to 1,145,000,000 roubles, agricultural machinery from 67,000,000 roubles to 760,000,000 roubles, while electric power output has risen from 2,500,000 000 units to 12,000,000,000 units. The total production of industry in 1913 was 8,430,000,000 roubles, and is to-day 29,000,000,000 roubles. Wage-earners numbered 11,000,000 in 1913, and there are 16,000,000 to-day. To-day there are no unemployed, although two years ago there were 1,700,000. In addition, they are making some of the biggest steel mills and electric power generating stations in the world.—*Manchester Guardian.*

HISTORICAL MANUSCRIPTS.

Government Archives,
Colombo, 1st September 1931.

Sir,

His Excellency the Governor has been pleased to appoint a Historical Manuscripts Commission to ascertain what Manuscripts connected with the Civil, Ecclesiastical, Literary or Scientific history of this country are extant in the collections of private persons and in corporate and other institutions.

The Commissioners think it probable that you may feel an interest in this object, and be willing to assist in the attainment of it, and with that view they desire me to lay before you an outline of the course which they propose to follow.

If any person expresses his willingness to submit any paper or collection of papers within his possession or power to the examination of the Commissioners, they will cause an inspection to be made by some competent person, upon the information derived, from whom the Commissioners will make a private report to the owner on the general nature of the papers in his collection. Such report will not be made public without the owner's consent, but a copy of it will be deposited and preserved in the Government Archives, to which no person will be allowed to have access without the consent of the owner of the papers reported on.

Where the papers are not mere insulated documents, but form a collection which appears to be of Literary or Historical value, a chronological list or brief calendar will be drawn up, and a copy thereof presented to the owner, and to no other person without his consent, but the original of such calendar will be deposited for preservation in the Government Archives, to which no person will be allowed to have access without the consent of the owner of such collection.

The Commissioners will also, if so requested, give their advice as to the best means of repairing and preserving any papers or Manuscripts which may be in a state of decay, and are of Historical or Literary value.

The object of the Commission is solely the discovery of unknown historical and Literary materials, and in all their proceedings the Commissioners will direct their attention to that object exclusively.

In no instance will any Manuscript be removed from the owner's residence without his request or consent, but if for convenience the Commissioners be intrusted with any Manuscripts, they will be deposited in the Government Archives, and be

treated with the same care as if they formed part of the Government Archives, and will be returned to the owner at any time specified by him.

The costs of inspections, reports, and calendars, and the conveyance of documents will be defrayed at the public expense without any charge to owners.

The Commission will therefore feel much obliged if you will communicate to them the nature of the documents, if any, in your possession, and also assist in any way possible in obtaining the objects for which the Commission has been issued.

I have the honour to be, Sir,
Your obedient servant,

E. REIMERS,

Secretary,

Ceylon Historical Manuscripts Commission.

WISDOM OF LANKA LECTURES.

Arrangements are being made for a series of lectures called "Wisdom of Lanka Lectures" by prominent scholars on the following subjects:—

1. Sinhalese Art—(a) Painting and Sculpture (b) Music.
2. Sinhalese Literature.
3. Poets of Ceylon
4. Architecture in ancient Ceylon.
5. Forms of Government.
6. Laws and Customs of the Sinhalese.
7. Ancient Medical System.
8. Irrigation in ancient Ceylon.
9. Industries do
10. Education in ancient Ceylon.

These lectures are intended to enrich the very meagre information now available to the general reading public. The lectures when delivered will be published in this journal for the benefit of serious students of these subjects. Names of speakers will be announced later in the press.

Y. M. B. A. SERMONS.

For October, 1931.

- | | |
|------|----------------------------|
| 4th | H. Dhammaloka Thera. |
| 11th | Talpawila Silawansa Thera. |
| 18th | Bhikkhu Vajira. |
| 25th | Bhikkhu Narada. |

YOUNG MEN'S BUDDHIST ASSOCIATION.

Y. M. B. A. RAMBLERS AT LABUGAMA

First party of Ramblers organized by the Y. M. B. A. had their outing on Sunday the 23rd August. The party was headed by the Hon. Mr. D. B. Jayatilaka, and it included several ladies with Miss. Ada Rajapaksa as their leader. Ramblers visited Labugama Reservoir and were shown round by the Engineer in charge, Mr. David Reservoir is built by erecting a huge dam across a stream running between two big hills whose tropical vegetation is extremely beautiful. The catchment area is about 2500 acres, while 230 acres are covered with water Reservoir looks like an inland lake of clear blue water running $2\frac{1}{2}$ miles between hills. Its deepest place is 70 ft. No contamination of water is possible because no human beings are allowed within the catchment area. The intricate machinery with 15 big tanks for filtering the water we drink in Colombo is very interesting. Filtered water goes to an underground cell, from where it is released through giant pipes. Labugama sends a continuous supply of water to Colombo at the rate of 12,000,000 gallons a day. It is hard to imagine that within 30 miles from the City we have one of the most fascinating and charming beauty spots in Ceylon. Ramblers are thankful to Mr. Kalatuwawa, Korala, for placing his house at their disposal. Some Ramblers enjoyed a cool bath in the pretty stream which flows by the road. They returned to Colombo after a delightful day of rambling in the country.

LECTURES AT THE Y. M. B. A. "National Dress of the Sinhalese"

On Monday the 24th August, Mr George Edirisinghe delivered an interesting lecture on the above subject, Dr. W. A. de Silva presiding. The lecturer traced the history of the dress to the earliest period of Ceylon and adduced reasons for discarding the now accepted method of new dress. He gave a demonstration of his method of wearing national dress consisting of a long clothe draping both legsto look like a pair of trousers, a short jacket and a head gear somewhat similar to those worn in Kandyan districts. A sash round the waist and a pair of sandals completed the dress.

Philosophy of Omar Khayyam.

The above was the subject of a very illuminating address delivered by Gate Mudaliyar Walter Samarasinghe, on the 10th last month with Mr. P. de S. Kularatna in the chair. The learned lecturer gave an exhaustive account of Omar's biography and the influences—both cultural and religious—that

shaped his thoughts. The lecture was a protest against the ordinary way of interpreting Omar's "Rubaiyat" now so famous in the literary world. Omar lived and wrote in the latter half of the 11th century and the 1st quarter of the 12th. He was the astronomer-poet of Persia. Omar revolted against the theological views of his day and the sham and hypocrisy of the priesthood. He was an agnostic who did not see a satisfactory explanation for this "sorry scheme of things". His seemingly Hedonistic view of life was deeper than what it appeared to be. He advised the people to make the best use of life on earth for he did not know what was beyond death.

Ah, Love! could thou and I with Fate conspire
To grasp this sorry Scheme of Things entire,
Would not we shatter it to bits—and then
Re-mould it nearer to the Heart's desire?

Y.M.B.A. FLOOD RELIEF FUND.

This Fund started during the disastrous Flood of 1930 eventually totalled up to Rs. 4,564/60. Of this amount Rs. 1,215/25 were spent by our volunteers on immediate relief in outlying districts on both banks of Kelani River.

On finding that the money donated by Government to the flood victims were not being utilised for repairing houses, the Honorary Treasurer of the Fund, the late Mr. D. C. Senanayake, who took the greatest interest in this matter, proposed that houses with an iron framework be built and handed over to the poorest sufferers.

So far eleven all-metal houses have been completed round Wellampitiya, Kotikawatta and Buthgamuwa at a cost of Rs. 211/84 each. Five more are being erected along the Sedawatte Road. A detailed statement will be published when the accounts are closed.

It is impossible to record here the names of all who kindly helped in this work of charity, but special mention must be made of Messrs Julius de Lanerolle and K. Siri Perera who helped me in no small way in the selection of building sites for the most helpless cases.

Mr. V. S. Nanayakkara has now been appointed Honorary Treasurer of the Fund in place of the late Mr. D. C. Senanayake.

RAJAH HEWAVITARNE,
Honorary Secretary,
Flood Relief Fund.

Y. M. B. A. RELIGIOUS EXAMINATIONS

Results of Teachers' Examination, 1931.

The following have passed the Y. M. B. A. Teachers' Examination held on Saturday the 25th July 1931, and are entitled to certificates.

FIRST CLASS CERTIFICATE

1. Mr. N. R. Munidasa Sirisena, Sugata Samayodaya Buddhist Sunday School, Kolonnawa, Colombo.
2. Miss M. Adeline Fernando, Sri Sankalpa Buddhist Sunday School, Horetuduwa, Moratuwa.
3. Miss K. D. Gunawathie, Sri Sanghamitta Buddhist Sunday School, Pamankada, Wellawatta.
4. Miss G. Somawathie, Saddharma Buddhist Sunday School, Weragoda, Kelaniya.
5. Mr. G. L. G. Amarasena, Upananda Buddhist Sunday School, Manawila, Galle.

SECOND CLASS CERTIFICATE.

6. Miss Nanceline Perera, Sri Sankalpa Buddhist Sunday School, Horetuduwa, Moratuwa.
7. Mr. D. D. Wahalantari, Sri Dharmagupta Buddhist Sunday School, Paiyagala.
8. Mr. H. D. E. Jayapala, Sri Balabhivurdhidayaka School, Gonawala, Kelaniya.
9. Mr. S. W. Senanayake, Vernacular Boys' School, Uduwa, Horana.

THIRD CLASS CERTIFICATE.

10. Mr. A. W. Gunasekara, Buddhist Mixed School Kananke, Imaduwa.
11. Miss Somalatha G. Fernando, Visakha Maha Vidyalaya, Colombo.

PRIZE WINNERS.

First Prize Rs. 100/- in cash by Mr. N. R. Munidasa Sirisena of Sugata Samayodaya School, Kolonnawa.

Second Prize Rs. 50/- in cash by Miss M. Adeline Fernando of Sri Sankalpa School, Horetuduwa.

Third Prize Rs. 25/- in cash by Miss K. D. Gunawathie of Sri Sanghamitta School of Pamankada.

The above prizes are given by Mrs. D. P. Wijewardene Lama Etani.

A. KURUPPU,

Rel. Exam. Secretary

Minutes (in part) of a Meeting of the Committee of Management held on Monday the 17th August, 1931.

Present:—Mr. J. N. Jinendradasa, in the Chair, Messrs. Siri Perera, J. D. A. Abayawickrama, J. A. P. Samarasekera, D. N. Hapugala, D. T. Jayasekara, A. Jayasingha, G. J. Silva and V. S. Nanayakkara who acted as Hon. Secretary.

Minutes of a meeting held on the 10th August, 1931, were read and confirmed.

The Treasurer's proposal to invest part of money lying to the credit of the Funds was discussed, and it was decided that a sum of Rs. 1000/- out of the Abayaratna Fund and the interest of the Buddhist Press Fund amounting to Rs. 776.46 be deposited in the Ceylon Savings Bank as fixed deposits.

Two presentation books to the Library viz. Sinhalese Milindapanha and Pacitta Paliya sent by Messrs. U. P. Ekanayaka and Co. were acknowledged with thanks.

Mr. L. Rajakaruna was enrolled a member.

Religious Publications in Stock:—Mr. W. F. Abayakoon, Organizing Secretary and the Clerk were requested to verify the stock. It was also decided that the Organizing Secretary be in charge of the stock of books as well as be in charge of the office.

R. HEWAVITARNE,
Hon. General Secretary.

HOSTEL NEWS.

The following gentlemen have joined the Hostel:—
Mr. R. B. Wettewe, District Court, Colombo.

- „ E. Aluvihare, H. M's Customs.
„ A. M. Gunasekara,
„ B. Samarasingha, Surveyor General's Office.

Mr. A. W. Dharmapala, Radio Inspector, has left the Hostel after his marriage. He was the recipient of a present from the Hostellers on his wedding day.

Mr. C. W. Ratnayaka, of the Colombo Municipality, is leaving the Hostel by the end of October. There are two vacancies in the Hostel. Please apply early to avoid disappointment.

NOVEMBER NUMBER OF THE BUDDHIST.

Will Contain:—

A Buddhist Parable—by T. L. Vasvani.

Youth Movement in Germany and its Philosophy of Life—by Herr von Pochhammer.

Unity in Diversity in Buddhism—by Miss Bridget Botejue.

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