



THE BUDDHIST

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Young Men's Buddhist Association

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THE BUDDHIST

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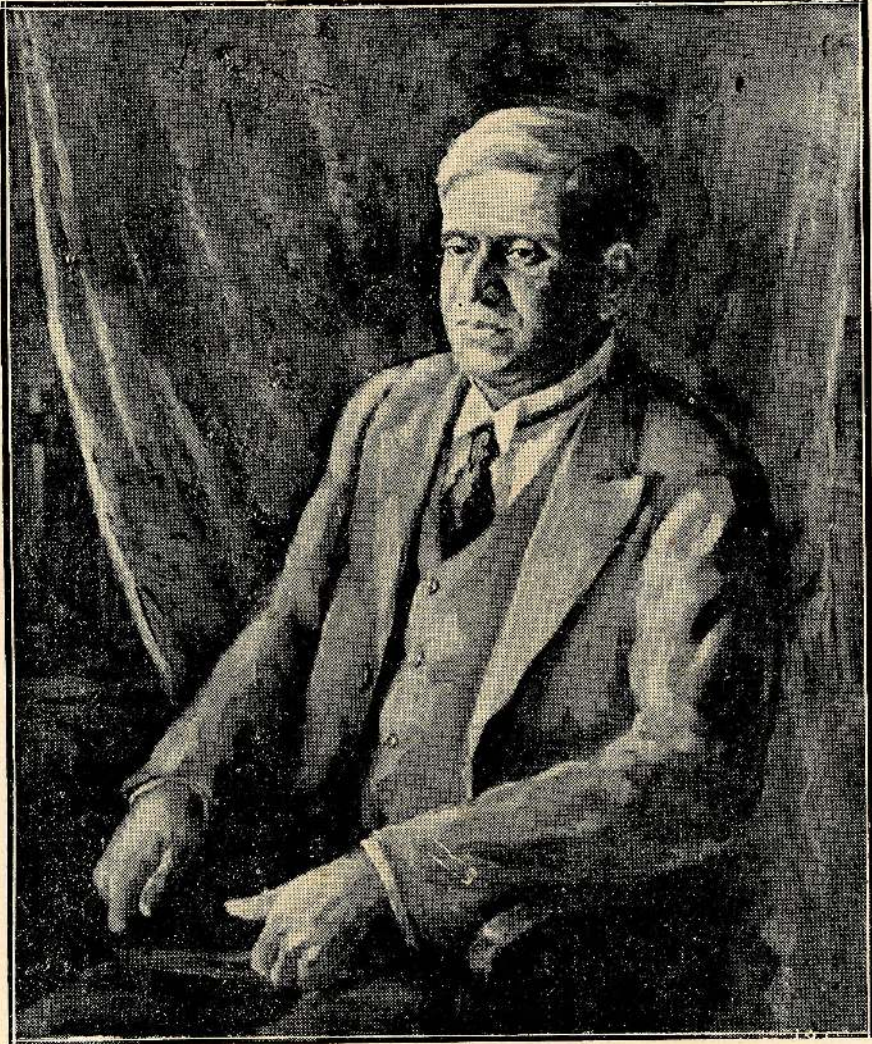
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Editor-in-Chief of the Sinhalese Etymological Dictionary,
Minister for Home Affairs and the Leader of the State Council.

THE BUDDHIST

"Sila Paññānato Jayam"

Vol. II New Series

FEBRUARY ²⁴⁷⁵₁₉₃₂

No. 10

NOTES AND COMMENTS

Sir D. B. Jayatilaka Of all the men of Ceylon who during the last twenty five years have played an important part in social and political progress of our country no one has commanded our respect and admiration more than our President whom His Majesty the King has been pleased to honour with a Knighthood. Of all who have been so honoured for service in Ceylon during this period, no one was more richly deserving of the honour thus conferred than Sir D. B. Jayatilaka. In the words of Sir Bernard Bourdillon the only criticism of His Majesty's action that we can offer is that it should have been done earlier than this. Sir D. B. Jayatilaka has reached the position he occupies today through the sheer merit of honest service to his country. His is a record which should encourage and inspire the coming generations to work fearlessly for the welfare of their country. We, as members of the Young Men's Buddhist Association, have had the privilege of his guidance and the benefit of his services from the very inception of our Association, and we think that when Sir D. B. Jayatilaka looks back some day at his life's work he will give his long connection with the Y. M. B. A.

and his services in securing its present sound and well-established position a place among the proudest of his achievements. May he live long and continue in spite of honours and great achievements still to be a servant of Lanka.

P. de S. K.

(We have pleasure to announce that the first authentic biographical sketch of our President will appear in our next issue.)

* * *

Blavatsky Centenary One hundred years ago, in 1831, Helena Petrovna Blavatsky was born in Russia. In 1875 she founded the Theosophical Society with Col. Olcott as co-founder. This was in New York "in which city she established herself why she herself hardly knew, except that thither she was drawn by an irresistible attraction", as her sister says. Madame Blavatsky and Col. Olcott were admitted to Buddhist faith at Galle and their activities in connection with the revival of Buddhism in Ceylon are well known. Before the present generation of Buddhists was born, this great personality had passed away in 1891. The whole Buddhist world now reaps what she sowed. She was one of the great pioneers to popularise Buddhism in the West, and she publicly declared

that "no amount of Western pride and prejudice will ever prevent the truths which Buddha taught from coming home to the hearts of the most intelligent thinkers of the West." Truly, *The Buddhist*, on the 15th May, 1891, editorially said that Buddhism lost in her death "its most faithful friend and fearless advocate." This journal, now in its 45th year, owes its origin to the disciples of H. P. B. The Buddhist educational activities in this island of ours are deeply indebted to the great founders of the Theosophical Society. It is with gratitude therefore that we remember her and pay our respects to her revered memory.

* * *

The Congress of Buddhist Associations.

This Congress held its annual meeting on the 9th of last month under the chairmanship of the Hon. Mr. C. Batuwantudawe, Minister for Local Administration, who in the course of his address deplored the "insidious loosening of morality" which was responsible for increase of crime. It is up to this Congress to bring back that high standard of morality for which the Buddhists of Ceylon were often praised in the near past. The following resolutions were unanimously adopted; and we hope that they will soon be put into execution.

(1) This Congress respectfully requests the Executive Committee for Education and the Government to take early steps (1) to impart free primary education to Ceylonese children through the medium of their respective mother tongues with English as a second language, (2) to train Kindergarten teachers for this purpose; (3) and to organize a five year course of free secondary education also through the medium of vernaculars corresponding to the course of secondary education at present imparted in secondary English Schools. II. This Congress urges the necessity of opening Buddhist Sunday Schools wherever they do not now exist. III. This Congress appoints a Committee consisting of seven members to be in charge of the work connected with the Tripitaka examination to be held under the auspices of the Buddhist Congress.

* * *

The Next Annual General Meeting.

At a meeting of the Committee of Management held on the 25th ult. it was decided to hold the 33rd Annual General Meeting of the Y.M.B.A. on Saturday the 20th inst at 3 p. m. All Branch Secretaries are requested kindly to prepare reports of their activities during the past year to be embodied in the general report.

DHAMMA,—THE LAW OF LIFE

By T. L. Vaswani

Five hundred millions, in their noblest moments, turn to him as the Light of Life.

"I shall go among the nations",—he said. His influence has gone among the nations. Buddha "the Awakened One" is today a world-force. When it grows the current civilisations of domination

and exploitation and aggressiveness,—civilisations of hinsa,—will end and a New Brotherly Civilisation begin.

Doctrine of Dharma.

Buddha the Illuminated One discovered the Law of life and history. Buddha named it Dhamma. It is perhaps the central conception of Buddha's Gosdel.

The word "Dharma" (Dhamma) has in the Buddhist doctrine a meaning different from what it has in the Hindu philosophy of life. Dharma in Hindu ethics refers to forms or rules of conduct for different castes and different asramas. Dharma in Buddha's doctrine means "element".

Buddha discovered the Law of the "elements" of life and existence. This Law is Dharma. Buddha saw the causal connections of life and history. Buddha saw why there was suffering in life and struggle in history. Buddha saw, too, how the suffering and struggle could be sublimated into sympathy and strength. Buddha's Doctrine of Dharma is one of the grandest discoveries in the Science of Life.

Dance of Desires.

The doctrine of Buddha grew out of his vision that Craving was the cause of dukkha (sorrow). Buddha said.—

Verily, the origin of suffering is thirst or craving.

He who overcomes the fierce thirst,—sufferings drop away from him as water drops from a shaken lotus-leaf.

Addressing at Uruvela an assembly of "a thousand brethren", Buddha surveyed the life of man and observed—"Look! Everything is on fire!" The fire of Desire! Man is unhappy because he moves in a dance of desires.

Quench the Flames!

It is not the ascetic way. Buddha realised that asceticism was not yoga. Buddha taught the "Middle Path" avoiding the extremes of asceticism and indulgence.

His message to his disciples was.—"Quench the Flames!" Three flames there be which must be extinguished if we could tread the path of the spirit.

(1) There is the flame of avidya—Unhappiness is born of unrest. And this will not cease until there is knowledge of the "elements" and the Ideal,—a knowledge of the Dharma. "Know thyself",—was also the burden of the teaching of the Greek Yogi—Socrates.

(2) There is the flame of hate—Hate and hinsa do not help. They retard evolution. Buddha says thoughts are "internal forces". A profound truth! Hate, anger, malice, passion, hinsa,—are forces of disintegration and destruction. The world needs forces of rejuvenation and regeneration,—forces that would beautify and build.

(3) There is a flame of *Ahankar* and selfishness—the illusion of the "I" must go. Egoism is the great enemy of spiritual life. If we would be helpers of Evolution, let us strive to rise above personal plane. Spirituality is impersonality.

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JETAVANA IN PALI CANON

By Tripiṭakācārya Bhikkhu Rāhula Sankrtyāyana

(Continued from last number)

Gandha kuti Pirivena.—This was the courtyard in front of the Gandha kuṭī. In it, a place, it seems, was reserved for the Buddha, where a seat for Him was erected (108). In the enumeration of the Buddha's afternoon doings, is given the following:—"Thus after finishing his after-meal performances, if he wanted to wash his body, he would go to the bath-room. The waiter would bring and place the Buddhāsana (Buddha's seat) in the courtyard of the Gandhakuṭī. The Blessed One, having donned the red loin cloth, and bound the waist-band, wearing the upper garment with one shoulder left uncovered, would proceed there and take His seat. He would remain in meditation for a while. Then the monks would come up to him. Some of them would ask him some questions on different subjects such as meditation; others would wish to hear a religious discourse from him. The Blessed One, fulfilling their wishes, would thus finish His performances of the first watch of the day."

From this we can judge the importance of the Gandhakuṭī Pirivena, and also the sanctity of the place where Buddha's seat was regularly placed. A place of such hallowed amenities, it is natural to expect, may have been marked in some way or other in later times. Now turning to the Archaeological Report (98), we find Sir John describing the Stupa *H* in these terms, namely, "Of the Stupas *H*, *J*, and *K*, the first mentioned seems to have been invested with particular sanctity; for not only was it rebuilt several times,.....but it is set immediately in front of the temple No. 2, which there is good reason to identify with the famous Gandhakuṭī, and right

in the midst of the main road which approaches this sanctuary from the eastThis plinth is constructed of bricks of same size as those monasteries (of Kushāna period)". Comparing this statement with the above we can easily understand why this place was 'invested with particular sanctity'. Its situation and other details carefully considered, there can be no doubt that it marks the place where Buddhāsana used to be set as aforesaid, and where in later times was built this—"Buddhāsana Stupa".

Buddha's chief abode inside Jetavana was the Gandhakuṭī; so it is in the courtyard of Gandhakuṭī that Buddha used to deliver his discourses to his both monastic and lay disciples. It was in this courtyard that Visākhā's valuable ornament (Mahālatapasādhana) (99) was left behind by her maid; and afterwards Visākhā decided to build a Vihāra laying out its value. It is possible that this place also was commemorated in later days, after it was connected with the Pubbārāma, another well known monastery in Srāvastī. May I suggest that the small stupa *J* marks the spot where the ornament was left. Of this stupa Sir John Marshall says:—"This stupa is coeval with the three buildings (of Kushāna period) just described". This incident of Visākhā's ornament is mentioned in Vinaya too (100).

For the bath room, we should search in the Gandhakuṭī courtyard. In N. 97, Buddha's bath room is mentioned. In Jetavana there used to have been a Jantthāghara (hot-bath-room), but this Nahāna-koṭṭhaka seems to have been

99. Ang. N. I: 14. 100. Pacitti ix: 2. 101. Arch. S. I. 1910-11, p. 10. 102. Udana 8: 6.

reserved for Buddha himself; so it could not have been a large one. Also, it is reasonable to suppose that it was in close proximity to the well, because in ordinary circumstances, water is in no other way easily accessible. The stupa *K* answers these requirements quite well. Of it. Sir John says:—

“The character.....is not wholly apparent. It consists of a chamber, 12" 8" square, with a paved passage around enclosed by an outer wall. The floor of the inner chamber and the passage around it are paved in bricks of the same size (13" x 9" x 12½" of Kushāna period) as those used in the wells. In all probability it was a stupa with a relic chamber within and a paved walk outside; and the outer wall was *added* at a later date. A few feet to the south-west of this structure is a carefully constructed well, which appears to be of a slightly later date than the building *K*.....The bricks are of the same size as those in the building *K*”

The Gandhakuṭī Pariveṇa was an open courtyard, large enough to accommodate thousands of people, who used to congregate in order to listen to Buddha's discourses. There may have been separate divisions detailed for monks, nuns, laymen and laywomen to assemble. In one of the ancient texts of Sutta Piṭaka there is a description of a congregation held in the newly constructed 'Rest Hall' at Paṭaligāma (Patna). It says—"The Blessed One, having entered the Rest Hall, seated Himself facing east by the centre pillar. Bhikkhu Saṃgha also, having washed their feet, entered the hall and seated themselves facing, east, close to the western wall. The position they took was in front of the Blessed One. The laymen of Paṭaligāma also seated themselves, by the western wall, facing west, with the Blessed One before them."

This, I think, was the general rule in regard to all the congregations; and the same was, no doubt, observed at Jetavana too. Thus it would be clear why Buddhāsana stupa is not erected quite close to Gandhakuṭī. The ground between the Gandhakuṭī and the Buddhāsana—the narrow terrace close to Gandhakuṭī excepted—provided accommodation for Bhikkhu Saṃgha; the ground to the east of Buddhāsana provided space for lay disciples. Looking at the map, we observe that the breadth of the place from the stupa *K* to the wall of the monastery *G* is only 80', which, however, is not commensurate with the necessary space for a large gathering. Therefore, I am inclined to think that the monastery *G*, though it is supposed to belong to the Kushāna period, is probably a later addition. During the time of the Buddha the whole space stretching from the Gandhakuṭī to the gate was, in all likelihood, not occupied by any permanent building.

Gandhakuti.—As regards the identification of this building, we have already seen that:—

- (1) it was in the centre of Jetavana;
 - (2) its door was towards east;
 - (3) near it was a well, where we noticed people going to drink water;
 - (4) near that well was a bath-room;
 - (5) before it was a spot where Buddha's seat was placed; and
 - (6) in front of it was the gateway.
- Further I shall show that

(7) just outside the gate was the Jetavana Pokkharani, which I have identified with the depression of the field No. 487, which identification tallies with the Chinese traveller's statement.

If we look at the map of Jetavana, we can at once conclude that monastery marked No. 2 is none other than the Gandhakuṭī. It answers all the requirements; and the great Cunningham was quite a correct when he identified it with Gandhakuṭī. In regard to the exact size of the Gandhakuṭī, we possess no information. But there is one thing of which we can be certain; and that is that it was meant for only Buddha's use. So, its size cannot be anything very much. In Vinaya (103) we are told what the exact size of a kuṭī is,—a kuṭī which is allowed for the use of a monk. A transgressor of the rule has to undergo a disciplinary punishment for the crime so committed, which is called Saṃghādisesa, the second in the order of the monastic penal code, and the sixth in its own class. According to this authority, the measurement of a kuṭī should be "in the length 12 spans, from the Buddha's span, and in the breadth 7, inwardly". The text itself explains it further to say that it is 12 spans from the outside measurement, and 7 spans from the inside measurement. Its commentary says, "Buddha's span means now 3 spans of a medium sized man, or one and a half cubit from the carpenter's hand.....Inward measurement means not taking the outer face of the wall and measuring it with its inner surface".

This shows that the measurement of a kuṭī should be 12 square spans from outside and 7 square spans from inside. If we take the ordinary span, then the measurements of course, would be, 8" x 8" and 4 2/3" x 4 2/3", respectively. But here the Aṭṭhakathā says that the Buddha's span measures three times the length of the ordinary span. For the present we are not going to discuss the possibility or otherwise of this theory.

Taking it as correct, we arrive at the measurement of the Buddha's kuṭī or Gandha kuṭī as follows: the outer size 24" x 24" and the inner size 14" x 14". I have no exact measurement of the monastery No. 2 with me; but judging from the marked area in the map it does not seem to be very far from the above finding. The door of Gandha kuṭī had panels; how many, we cannot say. But in the Barhut relief, half of the lower portion of the door is closed by a panel; the upper half portion is quite open. Shall we infer from this that the single panel was divided in the midway, thus making it into two, so that each may be moved separately. In Aṭṭhakatha, Gandha kuṭī door is mentioned under different circumstances. Buddhaghosha, in his Majjhima Aṭṭhakathā, says that when the Master, after staying at Jetavana, wanted to go to Pubbārāma, He would make a sign for the arrangement of the bedding etc. Then the elder Ānanda would sweep the Gandhakuṭī and collect the refuse to be thrown away. When he had to go out for his alms, then he would, after attending to his body, enter the Gandhakuṭī, close the door, and sit in meditation, in the morning. When He had to go out for alms along with the monks, then He would leave the door of the Gandhakuṭī half-closed. When He wanted to start on his wandering tour, then he would take on two more robes, and ascending the walking terrace, walk to and fro, from east to west".

To close the door from inside, there was a pin with a bolt (104). Among the furniture inside the bed is already mentioned.

Dvarakotthaka—The gateway of Jetavana is called Dvārakoṭṭhaka (106).

104. Ibid 1: 3: 6. 106. Jataka 229.

It was built, as already stated, by the prince Jeta. It stood in front of the Gandhakuṭī, as would be clear from the Dhammapadaṭṭhakathā (107). It says:

“Once the lay disciples of other sects took an oath from their children that they would not bow down before a Buddhist monk nor enter a Buddhist monastery. Latterly, however, these children while they were playing near the outer gateway (Bahiradvāra koṭṭhaka) of Jetavana, felt thirsty, and sent one from among them to Jetavana to fetch water, himself having quenched his thirst. He proceeded thither; entered the vihāra; worshipped the Teacher; and related to the Teacher everything he knew. The Teacher asked him to drink water and to send others also to drink there”.

This quotation and the previous one make it clear that the gateway was in front of the Gandhakuṭī door, inasmuch as anyone entering Jetavana had to confront Buddha, if Buddha was at that time sitting outside the Gandhakuṭī. Before we can fix its position, we have to fix the position of the Jetavana Pokkharāṇi.

Jetavana Pokkharāṇi.—It was undoubtedly close to the gateway as we can gather from the Jātaka (108), which states:—“Once there was no rain in the country of Kosala. Crops were withering, tanks and lotus ponds drying. Jetavana lotus pond also dried, which was near the Jetavana gateway. The fish and the tortoises lay deep in the thick of the mud. While they were yet struggling for their life, crows, falcons, and other birds of prey were feasting upon them. The Teacher, seeing the plight of the fish and other beings, resolved that He should

move the cloud-god to rain..... While returning from Sravasti after his midday meal, He stood on the steps of the Jetavana lotus pond, and asked Ānanda to fetch his bathing cloth, that He wanted to bathe in the pond.....The Teacher wore round Himself one end of the cloth and covered His head with the other end, and still stood on the steps. Then appeared a small patch of cloud in the eastern sky, which was soon able to flood the whole Kosala country. Eventually, the Teacher bathed, and donned the red loin cloth.....”. From this we can gather that (1) the lotus pond was near the gateway and (2) there were steps (built of bricks) leading to the pond. It is also close to this pond and near the steps that Devadatta is said to have sunk. Devadatt’s story has been mentioned by both Fa Hien and Hieung Tshiang, although they say that Devadatta attempted poisoning the Buddha. The version of the Aṭṭhakathā is different from this, but the place of sinking is certainly the same (109).

Devadatta, having suffered for nine months, told his disciples at last that he wished to see the Buddha, and asked them to take him to the Buddha. They told him, “You always did wrong to the Teacher in your healthy days. Therefore, we cannot take you to him.” “Do not ruin me”. “I did wrong, it is true, by the Teacher; but he bears me no ill-will, even so much as a hair’s breadth. The Teacher has but the same feelings towards myself, Angulimāla, Dharmapāla, and Rāhula! Then the disciples took him out.....The monks at Jetavana heard that Devadatta was coming and informed the Teacher. The Teacher said, “O Bhikkhus, Devadatta will not be able to see me in this life”. Those who were carrying Devadatta, placed him

107. Dh. P. A. K. 22: 9.

108. Jataka 1: 8: 5. 109. Jataka 229.

with the stretcher on the bank of the Jetavana lotus pond and went down to take a bath. Devadatta got out of the stretcher and sat down, placing his two feet on the ground. No sooner his feet touched the earth than in the earth they sank; and sank himself, slowly and gradually, now upto the ankle, now upto the knee—the waist—the chest—the neck, until at last the chin was just touching the earth, when he spoke in the following terms:—"I take refuge in the Greatest of men, the God of Gods, the trainer of the human steer....." He went to Avici, the lowest of the hells. After a period of one hundred thousand Kalpas, he will become Pratyeka Buddha.

We are not to concern ourselves with the historicity of this story; it is an old tradition. There was, however, a spot on

the bank of the lotus pond, marked as the venue of this event. Fa-Hien says that it was near the place where Cancā sank, which was by the east gate of Jetavana, some 70 paces to the west of the royal road. Hiuen Tshiang says (110), "To the east of the convent about 100 paces, is a great chasm; this is where Devadatta went alive into the hell, after trying to poison the Buddha. To the south of this again, is a great ditch; this is the place where Bhikkhu Kokālī went down alive into hell after slandering Buddha. To the south of this, about 800 paces, is the place where the Brahmana woman Chancha went down alive into the hell after slandering Buddha. All these chasms are without any visible bottom (or bottomless pits)."

(To be Concluded.)

ANIMALS IN CHRISTENDOM

By S. Haldar, B. A. (Calcutta.)

Christians, who claim to possess a Divinely-revealed religion, confidently assert that their moral code is perfect and that code cannot be improved upon. As pious people they refuse to accept the modern view that moral principles, when they are true, are at bottom only registered generalisations from experience and that every sound code of morals must rest on experience alone.

Darwin has observed that sympathy for lower animals is one of the noblest virtues with which man is endowed. But kindness to animals is, in fact, a virtue of only recent growth in Christendom. Darwin has stated in his "Descent of Man" that sympathy beyond the confines of man, that is, humanity to lower animals is one of the latest moral acquisitions. Progress towards humanity has resulted from the growth of secular

education and scientific knowledge in the West. In the West, as the Rev. Dr. Walter Walsh has pointed out, the human brain has out-run the human soul. Science has given man power, while religion has failed to impart moral responsibility in equal degree." Dean Inge, a brainy minister of the English Church, hopes that the opinion will before long be generally held in Christendom that to kill animals for pleasure is barbarous and immoral. The good Dean says; "Deliberate cruelty to animals happily arouses almost as much indignation in this country (England) as cruelty to children. It is a spontaneous verdict of a newly enlightened moral sense to which organized religion, I regret to say, has contributed very little." Indeed the opening of many seasons of blood-sports in Britain is still celebrated by solemn

religious ceremonies. Of the prevailing state of things a lurid picture is presented by Dean Inge: "We have devastated the loveliness of the world; we have exterminated several species more beautiful and less vicious than ourselves; we have enslaved the rest of the animal creation, and have treated our distant cousins in fur and feathers so badly that beyond doubt, if they were able to formulate a religion, they would depict the devil in human form." Professor Haeckel has stated in "The Riddle of the Universe": "Christianity has no place for that well-known love of animals, that sympathy with nearly related and friendly mammals (dogs, horses, cattle etc.) which is urged in the ethical teaching of many of the older religions, especially Buddhism. Whoever has spent much time in the south of Europe must have often witnessed those frightful sufferings of animals which fill us, friends of animals, with the deepest sympathy and indignation. And when one expostulates with these brutal 'Christians' on their cruelty, the only answer is, with a laugh; 'But the beasts are not Christians.'" Anatole France has exposed, with his withering satire, this unhappy aspect of Christianity in describing M. Duchailu's complaint of the gorilla: "That gentleman shot a female gorilla. She died clasping her young one to her breast. He tore the young animal from its mother's arms and dragged it after him across Africa to sell it in Europe. But it gave him just cause for complaint. It was unsociable. It preferred dying of hunger to living in his society and refused to take food." In this connection Anatole France has thus alluded, with a special reference to China, to the colour prejudice which permeates the Christian nations of the West: "It is generally acknowledged that the yellow races are not sufficiently advanced to

imitate the white so exactly. It is regarded as doubtful whether they can ever rise to such a height of moral culture. How it is possible for them, indeed, to possess our virtues? They are not Christians."

In point of morality the English people take a high place in Christendom. How are animals treated in Britain? Take fox-hunting which has been described as "the most brutal sport conceivable." Foxes are preserved in order that they may be hounded to death at particular seasons by the wealthiest men and women of England. As Mr. H. B. Marriot Watson has observed, "fox-hunting is framed to produce the maximum of torture to the quarry." An Anglo-Indian daily paper wrote in 1913: "That hunting the fox is not antagonistic to Christianity is the considered judgment of the Archbishop of York, and it has no doubt brought considerable relief to the more thoughtful minds of Yorkshire Tory squares." The London *Nation* referred, in September, 1920, to fox-hunting as "an institution deep rooted in the soil of England, as vital as her cathedrals and as fortifying as her good roast beef." A sad feature of fox-hunting is observable in the fondness shown for it by English women. The *Westminster Gazette* wrote in 1921: In probably no branch of sport wherein she enters the lists with mere man has woman made her presence more felt or attained a higher position than in fox-hunting." The same spirit of cruelty affects children. As Sir Rider Haggard has observed: "The common idea of amusing the English boy is to give him a gun and send him out to kill." In a popular book for English children by Walter de la Mare one comes across these edifying sentiments:

"Hi! handsome hunting man
 Fire your little gun,
 Bang! Now the animal
 Is dead and dum and done.
 Nevermore to peep again, creep again,
 leap again.
 Eat or sleep or drink again, O what fun!"

We have referred in particular to fox-hunting, but other British sports like rabbit coursing and stag-hunting are also associated with butchery. Truly did a writer observe in the *Lady's Pictorial* in 1918: "A nation that is brutal to helpless animals is uncivilized and a people who can endure the sight of ill-treated beasts must lack the qualities which make them to be respected."

How does all this square with the idea that Christianity is a religion of Divine origin or with the claim that it is a religion of love? The answer is to be found in the very first chapter of the first book of the Old Testament, where it is said that God gave man dominion over all living animals. Catholics have to obey the Church absolutely and to accept without question the Church's interpretation of Holy Scripture. According to the Catholic Church animals have no souls like men. Pope Pius IX refused to give his sanction to a society for the prevention of cruelty to animals on the ground that it was an error to suppose that Christians owed any duties to dumb animals. Even a greater philosopher like Descartes held the opinion that man only has a sensitive soul, not the animal.

"It is indeed a lamentable circumstance," wrote the late Rev. Walter Walsh D. D., "that theological dogmas should obstruct the free and full flow of humane sentiment and incalculably delay the Republic of all living beings." Happily the influence of theology which, to borrow the words of the historian Lecky, for centuries numbed and paralysed the intellect of Europe, is yielding, slowly but steadily, to the superior potency of scientific knowledge. "Parsondom", as George Meredith used to say, "has always been against progress." But orthodoxy is losing power in the West. Sir Arthur Quiller-Couch has said: "In our hearts we all know it: that orthodoxy is, with many, a lie of the soul." Bernard Shaw has recorded his observation that English people now find golf more stimulating than church-going. Professor F. C. Burkitt wrote in the *Hibbert Journal* for January, 1930: "We hear on all sides of 'the decay of organised religion,' and similar phrases: the latest episcopal pronouncement, the recently published charge of the Bishop of Southwark has been courageous enough to declare that the main cause is intellectual, intellectual dissatisfaction with the old formulation of Christianity." Father Rickaby, S. J., has made the pronouncement on the authority of his infallible Church: "We have no duties of charity, no duties of any kind, to the lower animals, as neither to stocks and stones" But educated Europeans and Americans of the present day have discarded such outrageous sentiments.

THE BUDDHA AND VIVEKANANDA

By Swami Jagadiswarananda

In recent years, if not before, the modern world has heard about Swami Vivekananda and his master Sri Ramakrishna, through the immortal pen of Monsieur Romain Rolland, the world famous French savant and thinker. So it is a sort of natural inquisitiveness on the part of the reading public to know

the attitude of Vivekananda towards the Buddha. The Swami's English disciple, Sister Nivedita, has rendered full justice to this subject in her master-piece, "The Master as I saw Him".

She writes—"Chief of the intellectual passions with the Swami was his reverence for Buddha. Again and again

he would return upon the note of perfect rationality in Buddha, who to him was not only the greatest of Aryans but also the one absolutely sane man that the world had ever seen." "How he had refused worship! Yet he drew no attention to the fact that it had been offered." 'Buddha' he said 'was not a man but a realisation (the highest). Enter all ye into it. Here receive the key.'

Once in his boy-hood he was 'seated in the room that formed his study, meditating' when suddenly there appeared before him Lord Buddha with His deeply Calm and Serene face. He 'rose from his seat and prostrated himself before his visitant'. Then he stood still, lost in an awestruck gaze. Suddenly it seemed as if the form before him were about to speak. But at this, a fit of terror overcame the boy and without waiting to hear, he slipped quietly out of the room and closed the door behind him".

The moment he was initiated into Sanyas his first act was to hurry to Bodh-Gaya and sit under the great tree saying to himself 'Is it possible that I breathe the air he breathed? That I touch the earth he trod?' At the end of his life again, similarly, he arrived at Bodh-Gaya on the morning of his thirty-ninth birth-day (the year he passed away) with Mr. Oka Kura, the famous Buddhist thinker and Art-critic of Japan who came to India in order to consult with Swami Vivekananda to convene a Parliament of Religions in Japan like that of Chicago where he was unanimously the greatest figure. Sister Nivedita has written a beautiful introduction to Mr. Oka Kura's book—"The Ideals of the East."

In the Belur monastery (the Head Quarters of the Rama-Krishna Mission)

on the banks of the Ganges near Calcutta, in his room is still preserved a big metal image of Buddha. Vivekananda said—"Buddha is as perfect in reason as wondrous in compassion and renunciation. He was quite untouched by the vulgar craving for wonders. He freed religion entirely from the argument of the supernatural and jugglery. Buddha is a moon amongst men and I am the servant of the servants of the servants of Buddha."

But why the personality of Buddha held him spelt bound? It is because he saw Buddha qualities in his Guru—Sri Rama Krishna. "Buddha-hood is an achievement, not a person, the highest realisation of spiritual life which is called" Nirvikalpa Samadhi in Vedantic,—phraseology, said he, "for a moment's compromise Buddha would have been worshipped as God all over Asia during his life-time, but he refused worship till his last breath."

Buddha was the greatest preacher of self-sacrifice, equality and highest moral ideals. He was the marvellous organiser. Though he denied Gods and Vedas of Hinduism he preached Advaitism to masses in popular language. Buddha brought to public light the Upanishadic truths from its little Home of Aryavarta and broadcasted them to the masses. [Not all the Upanishads anterior to the Buddha—Edd] The Greater India Society of Calcutta with Doctor Rabindranath Tagore as its Purodha with a band of learned scholars is busy with the extension of Culture and History of Greater India. It is Buddha and the Buddhists who are the actual creators of Greater India. Buddha made Asia one and aryanised the whole of Asia by starting the gigantic social movement and with the greatest force of love unified

half of humanity. The modern Hinduism with its big paraphernalia of ritual, worship, temples, tantras and Purans are mostly post-Buddhistic. "The big Hindu Temple at Puri (Orissa) with trinity of Jagannath, Subhadra and Balaram was originally a Buddhist Temple with Buddha, Dharma and Sangha.

There is much affinity of culture between the Indians and the Ceylonese. Bengali Prince Vijaya came to Ceylon with many Bengali men and women. He and his successors ruled over the aborigines of Ceylon. I have found out so many common words between the Bengali and the Sinhalese languages. The Bengali and Sinhalese people have even now so much similarity between them. Then came Asoka's son and daughter—Mahinda and Sanghamitta with Buddhism. The Tamils who form one-third of Ceylon population are Indians with their customs and religion. Ceylon in its population, culture and religion is wholly Indian, yet

it is so much different. Swami Vivekananda and we, the monks of the Ramakrishna Mission plead for the re-union of these two countries—India and Ceylon. The thing is we both have forgotten our glorious ancestry though we descend from the same fore-fathers. Let the young Buddhists and the young Hindus embrace one another as children of the same ancestors. Let them unite again in a bond of family-relation and forget all dissensions. The Ayurvedic system of medicine which the Sinhalese people love so much is totally Indian with its literature even now in Sanskrit. Swami Vivekananda who landed, after his historic speech in the Chicago Parliament of Religions, first in Colombo has delivered the same message which is a reminder both to the Indians and the Sinhalese to unite in the name of Buddha.

Next time we shall write on Buddha and Shankar and try to dispel the misunderstanding which Some Ceylonese Buddhists cherish against Shankar by showing similarities between the Philosophies of both of them.

DEVANAGARI EDITION OF THE PALI TIPITAKA.

(Professor Vadekar sends us the following information regarding the proposed publication of Tipitaka in Devanagari character.)

The Devanāgarī Edition of the Pāli Tipitaka would cover nearly 15,000 pages of the Demy Octavo size, distributed over 45 volumes like the Siamese Edition. Every volume would cover nearly 340 pages. The total number of Demy Octavo forms of all volumes would be 1,875. The composing, printing and paper charges of one form (1,000 copies) with type as illustrated in the four specimen pages, are Rs. 21 per form. This

means a total cost of Rs. 39,375 for printing. If the 45 volumes are bound in full cloth with titles printed in ink on the back the charges are Rs. 300 for one volume of 1,000 copies. Thus the total cost of binding would be Rs. 13,500 and that of the entire edition of 45 volumes, 1000 copies each, would be Rs. 39,375 + Rs. 13,500 = Rs. 52,875. If the set be priced at thrice the cost price (this is the usual practice which gives $\frac{1}{3}$ to the printers, $\frac{1}{3}$ to the editors and $\frac{1}{3}$ to the booksellers and the management of the sales) all the copies, if sold, should fetch Rs. 1,58,625. Thus the selling price of every volume will be Rs. 3-8-0 or that

of the entire set of 45 vols. Rs. 150, which is nearly the one-third of the price charged by the Pāli Text Society. Yet it should be remembered that this a *liberal* estimate of a *liberally* calculated extent of the volumes (which will in fact be something less than 15,000) for 1000 copies only. If we print 2,000 copies or lessen the number of volumes or print the books of the Abhidhamma-pitaka algebraically (!) like the Pāli Text Society, the cost of the edition will be greatly

diminished and a set could be given—say for Rs. 120. If *Visākhās* and *Dhamma-rājas* (blessed be their names!) come forward to help us by their *dhammadāna* all the volumes of the Tipitaka could be given—who knows?—for as many Rupees—thus the Sambuddhāgama will come within the reach of all Bhikkhus, Upāsakas and the Pothujjanas! (All communications to Mr. R. D. Vadekar, Bhandarkar Oriental Institute, Poona (4), India.)

GLEANINGS

Buddhism can Regain India's lost Glory.

The Hall of the Ananda Vihara at Lamington Road (Bombay) was overcrowded on Sunday the 13th December, when Madame Sophia Wadia delivered a lecture on "Buddhism—Bodhi Dharma". The lecture was organised by the Buddha Society and Dr. A. L. Nair president of the Society and the founder of the Vihara presided.

Explaining at the outset what "Bodhi Dharma" meant Madame Sophia said that it was "the Religion of Wisdom as distinguished from the religion of knowledge or what was preached by the priests or found in books. This religion of wisdom was a matter of belief, feeling and sentiment. It was a religion that gave light and eternal contentment.

Stressing the need of the religion of wisdom Madame Sophia asked why it was that in spite of the lot of knowledge that man possessed at present the world was suffering. Why it was that they found intellect opposing intellect, science opposing spiritualism, one community fighting with another and one nation trying to suppress the other. She declared that it was due to the fact that man had forgotten the religion of wisdom which liberated thought and brought about the unity of castes and creeds.

The speaker then observed that it was the Dharma of Buddha or the religion of wisdom that was preached by Lord Buddha. He showed the most practical and easy way to "Nirvana". The speaker exhorted the audience to break all the fetters of limited thought and to free it. Then alone they would be able to understand the religion of wisdom.

Madame Sophia further declared that "Bodhi Dharma" was the eternal immortal and imperishable religion. It was not something new that Buddha taught to the world. Before him there was a long series of Buddhas who were known as the Buddhas of confession, as mentioned in the Mahayana. In

order to understand Buddhism properly it was needed that they should also try to understand what had preceded Buddha.

Referring to the historical situation at the time of Buddha, Madame Sophia observed that when Buddha began to preach his religion superstition, corruption and degradation were rampant in India, Religion was not a matter of life and practice to the people. They were caste-ridden, and they were engaged in terrible animal sacrifice. It was in fact a very difficult situation with which Buddha was confronted. But he was able to see it clearly and to fight it out. He replaced the superstition and degradation that was prevalent with utmost harmony and unity. The latter development of the Maurya Empire and the great work of Asoka were the fruits of his great and successful effort and she believed that the teaching which once saved India would again save her and make her again the great Aryavarta, the glorious land that it was in the days of Buddha.

Giving a few practical points of the teaching of Buddha which they could follow in their daily life the lecturer recalled the advice of Buddha to his Bhikkhus in his saying "Be ye lamps unto yourselves Oh, Bhikkhus". That saying, said the speaker, symbolised the teaching of Buddhism. One of the main achievements of Buddhism was that it did away with the priest class. The Buddha Bhikkhus were not a privileged class. If there was any privilege it was the responsibility on them to keep the teaching of their Lord alive. They were asked to seek knowledge and not to accept any thing passively. Theirs was a virile and vigilant possession. Self-shining and Self effort were the two points which were emphasised most by Buddhism. A Bhikshu was not a man who necessarily wore the garments of a monk but he was one who understood the inner man and sought knowledge.

The speaker concluding exhorted the audience to begin that task from within themselves not by merely lip homage to that teaching but by assimilating the good points of that teaching. To look within, she said, is the first step to "Nirvana." Their effort should be to find out the method to achieve it. And that method was also shown by Lord Buddha in his injunctions to his disciples wherein he asked them to shun ignorance and illusion and not to accept anything blindly even if it came from the lips of Buddha but to accept that thing only which illuminated their minds and gave satisfaction to their heads and hearts even if it came from the lips of a child.—*Bombay Chronicle*

Lord Buddha's Contribution to world progress.

"No where in the history of the world before Lord Buddha do we here any teacher of religion who was ever filled with such an absorbing sympathy and love for the suffering humanity. Few centuries after him we hear of wise men in Greece—Socrates, Plato an Aristotle—but they were only dry thinkers and seekers after truth without any inspiring love for the suffering multitude. For the first time in India Buddhism offered a universal religion based on the equality of rights and privileges of all mankind. I wish in these days of communal and minority dissensions. Lord Buddha had once more appeared with his begging bowl and preached his Dharmacakra again. Buddhism has not only influenced the religions and philosophical literatures, manners, customs and ideals of Hinduism, but it created a great art for the first time in India. Though other types of art have been created in course of time the remains of Buddhist art in India Burma, Ceylon, Japan and China may hold its own even at the present day with art creations in any other country. The institutions of democracy probably originated for the first time in India in the regulation of Buddhist monastic order. It was the inspiration of Lord Buddha's religion that made a monarch like Asoka who lived the life of a humble beggar for the good of his subjects."—*Professor Surendra Nath Das Gupta in his address at the Buddhist Convention at Sarnath.*

A Buddhist Hospice in Japan.

A number of Western Buddhists have been coming to Japan of late with the desire of studyign

Buddhism, especially Zen meditation. The difficulty is that there is no suitable place for them to stay. Their spirits may be willing, but their bodies cannot stand the regime of temple life and the hostels are too expensive and not suitable. Now it is proposed to build a simple house as a Buddhist Hospice where such students may come, pay what they can afford, and have a quiet place with simple but comfortable quarters where they may study and practise Buddhism. It is stated that the establishment of the Hospice is for the purpose of initiating Western people into Oriental religion and culture and thereby to bring about a better understanding and sympathy between East and West.—*Eastern Buddhist* (For particulars apply to Dr. D. I. Suzuki, 39 Ono Machi, Koyama, Kyoto, Japan)

On The Threshold of the New Decade.

The building up of its remarkable scientific material and the extension of the Urusvati Himalayan Research Institute Museums both in New York and in Nagar should prove splendid accomplishments of the coming decade. The translation of the Tibetan treatises and other oriental manuscripts promise to provide for western science study into hereto inaccessible fields. Plans are also under way for extending the series of lectures presented yearly and dedicated to the problems of science and to the dissemination among the people of the urgent and immediate problems before science. Urusvati will also continue the publication of its Journal which has been acclaimed with unique success. Thus through the cooperation of all who have at heart the interests of scientific advance, it is anticipated that these great measures will be fulfilled.—*Professor Nicholass Roerich.*

Mrs. Besant's Future

We see it stated that Mrs. Besant considers her work in this life is over, "but that she will be coming back immediately in a Hindu body to continue her work for the building up of a greater India". By what means she knows this startling fact is not revealed, but presumably she has received a message from "the Masters". Truly, there is no limit to the folly of which the human mind is capable when once the path of reason has been abandoned.—*Literary Guide* for December.

Y. M. B. A. HONOURS ITS PRESIDENT

Largely Attended Dinner on the 16th Ult.

The Association's Headquarters at Borella, where the dinner in honour of Sir D. B. Jayatilaka was held, was beautifully decorated and covers were laid for about a hundred and twenty-five, among the guests being a number of ladies. The Hon. Mr. D. S. Senanayake presided and had on his right Sir D. B. Jayatilaka, Lady Bourdillon, the Hon. Mr.

A. F. Molamure, Mr. Nissanka, Mrs. A. C. G. Wijeykoon and Mrs. W. A. de Silva. On the Chairman's left sat Sir Bernard Bourdillon, Mrs. A. F. Molamure, Prof. Geiger, Dr. Paul Pieris, Mrs. Geiger, Mr. W. A. de Silva, Miss Sita Molamure and Mr. A. C. G. Wijeykoon.

The repast over, the Chairman gave the loyal toasts which were duly pledged.

Chief Guest

Mr. Sri Nissanka then proposed the toast of the Chief Guest, Sir D. B. Jayatilaka. They had assembled there, he said, under the roof of Y. M. B. A. to do honour to its chief, and it was, therefore, but meet that the task of proposing that toast should have been placed upon young shoulders. (Applause).

He wished to assure His Majesty and the representative of His Majesty's Government, who was present with them, that the selection of Sir Baron for a Knighthood was a happy one, and that in honouring him the King had honoured three million of the Buddhist population.

It was a distinction which was appreciated not only by Buddhists of this country but people of all races and all communities. There were many of them who remembered their guest's eminent services to the country in the field of education both at the Dharmaraja College, Kandy, and at the Ananda College, and it must be a source of gratification to him that a distinguished alumnus of Ananda College, Mr. G. K. W. Perera, now adorned the State Council.

Mr. Nissanka then went on to recall how Sir Baron having jilted his old love and plunging into the dangerous waters of politics, shared the prison cell in the service of his country. (Applause). He referred to his visit to England in that connection and his return to restore good feelings as between a misguided Government which had lost its head, and the governed. Today he stood out of the prison cells a gilded Knight of a far-flung Empire.

Continuing Mr. Nissanka said that he hoped that if the day were to come

when Sir Baron found himself on the horns of a dilemma, when he might be placed between the Scylla of the Government and the Charybdis of the country's interest, he would throw his lot with the country, to which he owed so much, and to which he owed his first duty. (Applause).

Referring to his association with the Y. M. B. A., Mr. Nissanka said that the Y. M. B. A. would be nothing without Sir Baron, and they also might be permitted to say that they might not have a Sir Baron without the Y. M. B. A. and it would be as its President that his name would go down to posterity, (Applause) Mr. Nissanka before concluding made a touching reference to the late Mrs. D. B. Jayatilaka.

Sir D B Jayatilaka's Reply

Sir Baron in reply said, that it was a difficult task he had to perform. It was on an occasion like that that one realised the inadequacy of the language which one could command to express one's thoughts

and feelings. When he looked round that very large representative and distinguished gathering he could not but feel greatly touched by that demonstration of goodwill and affection that had been shown to him by the members of the Young Men's Buddhist Association and their friends.

He thanked them very sincerely and very deeply, but he could not find words sufficiently expressive of his feelings that would suit the occasion. He could only repeat again and again that he was very grateful to them.

Possibly that was the only thing they expected him to say that night. But if he stopped short and sat down by merely saying "thank you," perhaps, it would be ungracious on his part. He would not go on talking about the Y. M. B. A., its small beginnings and its progressive activities or the guests because he would be treading on others' grounds, and he would therefore venture to talk on the theme of the toast. (Hear, hear), He had not reached "anecdotalage" yet but he thought he had reached that stage when he could speak of himself with impunity, without exposing himself to the charge of being egotistic.

He began life at Dharmaraja College, Kandy, and if he had been achieving anything in life, it was due to the fact that he made a very good beginning. (Applause). He made that beginning when he accepted the headmastership of that institution.

His people had other ambitions for him but he had made up his mind not to enter the Government Service. (Hear, hear). But in spite of that determination, he said he nearly fell a victim once, when being tempted to secure a Government job he applied for a vacancy for a clerk in the Forest Department, and had an interview with the Head of the Department at that time, one Mr. Clark. That gentleman questioned him as to what he was doing at the College and after he had given him an account of himself Mr. Clark turned to him and said "My young man, you go back to your College and continue your work, you are too good for this job". Even now he felt grateful to that good Englishman—a highly educated and cultured man—for what he had done. (Applause) That was the first and last attempt he made to join the Government Service.

Mr. Senanayaka: Are you not in it now?

Sir Baron: Some people think so. But I am still in the service of the people. Continuing he said that he joined Dharmaraja College on a salary of Rs. 60 a month and with no prospects. Before he took up the post, he was worried by an anonymous writer that the coffers of the Society conducting the College did not contain a red-cent, and he found it to be true. There was the school, not recognised by the Education Department, struggling for an existence, most of its pupils being overgrown boys

not admitted elsewhere, and with one assistant teacher who was paid the "magnificent" salary of Rs. 20 a month. He undertook the task and struggled for years at his work and that struggle inured him to hard work. (Applause).

"It was a bitter experience at times but it was really the making of me."

After that work in Kandy I never felt for a moment afraid to undertake any difficult task, and that was why I said that I really made a very good beginning."

He worked for 7½ years at Kandy, the school made good progress, and he left it with an attendance of about 200 boys and some Rs. 2,000 to the credit of the school, (Applause).

Sir Baron then passed on to an account of his association with the Ananda College. One great significant fact was that those who were trained at Ananda and Dharmarajah Colleges during those days were today fulfilling their duties honourably for the welfare of the country. Continuing he said that he considered that the honour bestowed on him by His Majesty's Government was in recognition of the position he occupied in the State Council.

Before he concluded he made an appeal to all Buddhists and other friends to help the Buddhist inmates of two very deserving institutions to have a Shrine Room for purposes of their religious devotions. He referred to the Leper Asylum at Mantivu and the Tuberculosis Hospital at Kandana.

In conclusion he said that Mr. Nissanka had remarked that his name would go down to posterity in his association with the Y. M. B. A. He (the speaker) desired for no better fate than that. He considered the Y. M. B. A. as one of the most important works with which he had been connected. It would be false modesty if he denied that he had done his best for it and he hoped to do whatever he could to promote its interests in future. (Applause.)

"The Guests"

Welcoming the guests, Mr. Molamure said that he did so wholeheartedly, and was very glad that they had honoured them in taking part with them in doing honour to their Chief. Among them were their distinguished guests Sir Bernard Bourdillon and Lady Bourdillon. So far as they were concerned in Ceylon, Sir Bernard was the live wire of the Government Service, very much alive if they knew them well. At times they did feel that it would be better for us if he (Sir Bernard) went to sleep once in a way, (laughter). As a live wire and as Chief of the Government Service he (the speaker) sincerely hoped that Sir Bernard would respond to their aspirations and their hopes in the conduct of the Government of this country. (Applause.)

The next guest he spotted out was the bearer of a name with which they were accustomed to associate high learning in the Eastern classics. He referred to Professor Geiger, also Mrs Geiger, who had come to teach them their own mother tongue. They hoped that when Professor Geiger went away their Dictionary would have been completed and their knowledge would be improved. Continuing, Mr. Molamure referred to Messers. Wijekoon and Balasingham, the Directors of the State Mortgage Bank, to whom they would soon be greatly indebted (laughter) and who might be good enough to hold the Association over a stile whenever necessary. He also referred to Dr. Paul E. Pieris, another distinguished Ceylonese, who insisted that they should trust him, whether they were living or dead (laughter.) Knowing the Public Trustee as they did he had no doubt they had the fullest confidence in him.

Chief Secretary Replies.

Sir Bernard Bourdillon in reply said that his wife and himself and all their other guests felt very highly honoured at being asked on that occasion to join them in congratulating their President upon the honour which His Majesty had been pleased to bestow upon him and he felt it a very great honour to be called upon to respond to the toast of the guests which had been so eloquently proposed by Mr. Molamure.

Proceeding to touch on the social activities of the Y. M. B. A. Sir Bernard referred to the most excellent work done by the Association in connection with the 1930 floods. Referring to Mr. Molamure's description of Sir Bernard as a live wire, he said

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Appl't to:—

The manager,

4A College Square

CALCUTTA.

that the term had got a double meaning, because his experience was that live wires were usually unpleasant things to come into close contact. (Laughter) About the honour that had been conferred upon Sir Baron he did not think that any of the explanations suggested that night were true explanations. Sir Baron had got his Knighthood not because he was the Leader of the State Council or because he was a Buddhist

but because of the eminent public services he had rendered to the country for a great number of years. While congratulating His Majesty on having made such a wise choice the criticism that he would venture to make was that that choice had not been made earlier. (Applause.)

That Sir Baron would be the Leader of the State Council was a foregone conclusion. It struck him that while Sir Baron was the President of the Y. M. B. A. he (Sir Bernard) had been the President of a Y. M. C. A. and while Sir Baron was the Leader of the State Council, he (the speaker) had been the Leader of the Iraq Legislature. (Applause.)

Women's Tribute

Mrs A. C. G. Wijekoon, replying to the toast on behalf of the ladies, said that they considered it not only a pleasure but also a privilege to join them in honouring one who was so thoroughly deserving of honour. Sir Baron was one who was held in the highest esteem not only by the men but also by the women of this country. (Applause.) She knew how keenly he was interested in the welfare of this country and in the education of both boys and girls.

Professor's Praise

Professor Geiger in proposing the toast of the Association said that he had known Sir Baron for many years and he spoke from the standpoint of a Professor who knew his subject well. (Laughter and applause.) He had learned a great deal from Sir Baron (applause) and it would be a great pleasure to him now to call him Sir D. B. Jayatilaka. They all knew and admired his profound and vast knowledge of the old Ebu Literature. Nobody could compare with Sir Baron in that respect. (Applause)

They all felt that there was some mental connection between his scientific and political activities. He might conclude by expressing the hope that it might be allowed to Sir Baron Jayatilaka to work forward on the same lines as he had done before for many more years. (Applause.)

Mr Rajah Hewavitane briefly and humourously replied to the toast.

Dr Paul E. Pieris next gave the toast of the Chairman and in doing so dwelt on the theme: "Remember your Leaders." If India with her 315 million people produced super-men, Ceylon with her 5 millions had, at any rate, produced men and among them a few leaders, who possessed the qualities of leadership such as courage to fight against vested interests, however fortified the opposition was.

The Chairman thanked Dr Pieris for the generous terms in which he had proposed his toast. He referred to his constant association, for years past, with Sir Baron, in various activities and the inspiration and courage he had derived from contact with his great personality. (We are informed that the catering was done by the Y. M. B. A.—Edd.)

REVIEWS

REALM OF LIGHT—By Professor Nicholas Roerich, Roerich Museum Press, New York, pp 333. Price dollars 3/-

"The evolution of the New Era rests on the corner stone of knowledge and Beauty" is the watchword of Roerich, and it permeates through all his writings which now amount to six volumes. Roerich literature tends to one goal, namely, peace through culture and beauty; In this neatly printed volume "Realm of Light" are included Roerich's messages dating from 1899 to 1931 addressed to various bodies scattered over four continents. Associations he addresses are as varied in character as the are in their local habitations. Roerich's messages are welcome by religious, cultural and scientific institutions as well as periodicals. We are happy to find his Vesak message to the Y. M. B. A. published in *The Buddhist* is also included in this very interesting anthology. In a message addressed to the Visva-Bharati, says Roerich in a strong voice, "We are tired of destructions and negations. Positive creativeness is the fundamental quality of the human spirit. In our life everything that uplifts and ennobles our spirit must hold the dominant place". This is his warning to the destructive forces created by class hatred and unhealthy competition in commerce. Lower human cravings must be subjected to the progress of knowledge—knowledge of self and knowledge coupled with culture and peace. He is pained to see retarding elements corroding the path of progress. Realm of Light is the human heart, and his greatest happiness would be to see that the heart radiates light and not emits darkness. Nicholas Roerich writes with the vision of a seer, and no modern author has a broader and nobler outlook of life than he. With characteristic generosity he has donated the proceeds from this book to the Biochemical Laboratory and Cancer Research Department of Urusvati—the Himalayan Roerich Institute. (Copies may be ordered through the Y. M. B. A.)

P. P. S.

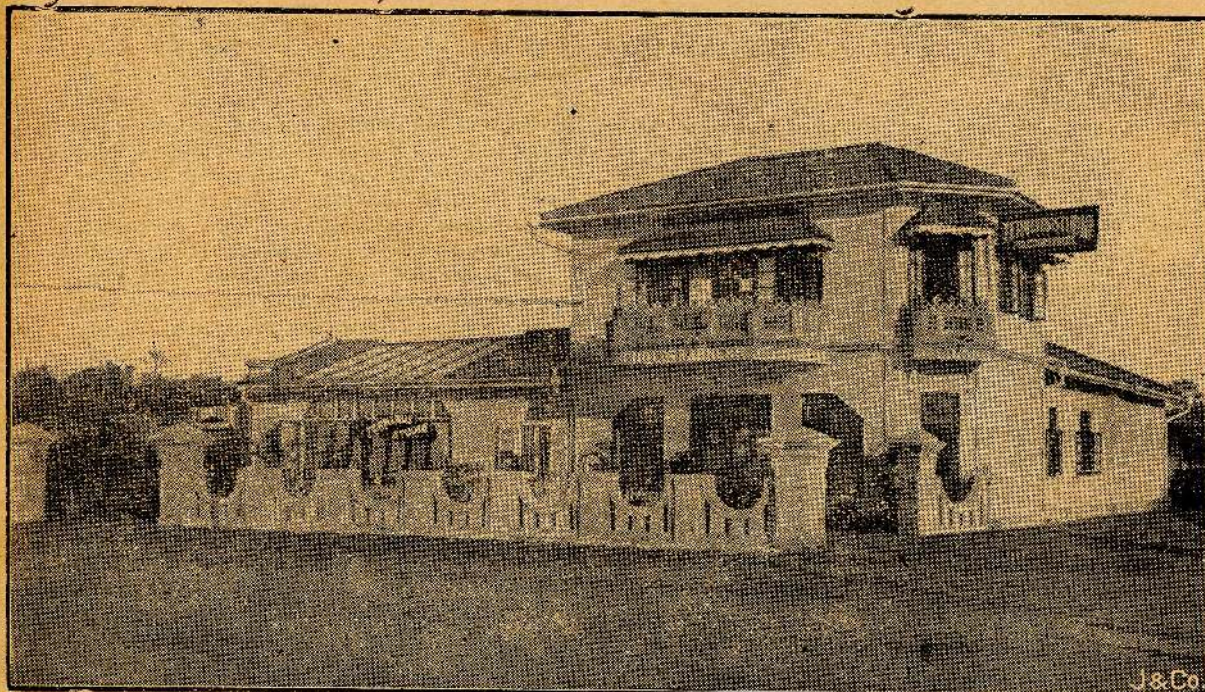
A Brief Glossary of Buddhist Terms—By the Buddhist Lodge, London, Price S1 d6

This is a very useful booklet for enquirers and students. In 30,000 words 300 Buddhist terms are clearly explained with references where necessary. Among the pamphlets so far published by the Buddhist Lodge, the Glossary should take the first place. For those who wish to get acquainted with Mahayana terms and historical names the Glossary will be invaluable. (Copies may be ordered through the Y. M. B. A.)

SARNATH—By Pandit Sheo Narain, published by the Maha-Bodhi Society of India, Calcutta.

We have received this pamphlet with thanks. It is a charmingly written little history of the old Isipatana, and it should serve as a useful guide to pilgrims and students.

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