



THE BUDDHIST

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THE BUDDHIST

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THE BUDDHIST

"Sila Paññanato Jayam"

VOL. III New Series.

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NOTES AND COMMENTS

"Sanghamitta" We are grateful to Mr. Nanda Lal Bose, Professor of Art in Santiniketan, for his kindness in sending a photograph of his famous painting "Sanghamitta" for publication in *The Buddhist*, thus giving us the pleasure and honour of publishing it for the first time. We are indeed happy that we are able to publish it in this month of Poson (May-June) when her great saintly brother Maha Mahinda blessed this Island of ours with his visit 2240 years ago. Sanghamitta followed him soon and established the Bhikkhuni Sāsana raising our womanhood to the highest stage of moral perfection and mental development. The gift of her imperial father, our beloved Bodhi Tree, sent to us through her, made our Lanka immortal in the annals of the world. To the Buddhists of Ceylon, full moon day of Poson is as important as the Wesak. In the name of our spiritual parents, Thera Mahinda and Theri Sanghamitta, we repeat our Wesak appeal to make a genuine attempt to raise the moral well-being of our race.



by Nanda Lal Bose.

"SANGHAMITTA"

Jataka Stories. Synopsis of a Jataka from the *Sinhalese Pansiya Panas Jātaka Pota* now being edited by Sir D. B. Jayatilaka will form a new feature in *The Buddhist* from next month. Each synopsis will be accompanied by an illustration depicting the chief event in the story. These beautiful illustrations have been drawn at the request of the Editor of the *Jātaka Pota* by Mr. J. D. A. Perera, the well-known Colombo artist.

* * *

Foster The Maha
Hospitals and Bodhi Jour-
Schools. nal announ-
ces that the

late Mrs. Foster has left in her last will 50,000 dollars for the maintenance of "Foster Hospitals and schools in India and Ceylon". Her previous donations to the Anagarika (now Sri Devamitta) Dharmapala amounted to about 200,000 dollars. While we congratulate the Maha Bodhi Society on these princely donations, we have to be satisfied with reminding our local Fosters to remember the 40,000 boys and girls who receive religious education through the Y. M. B. A. Religious Examinations.

Ourselves We are now in our 44th year. It is with the greatest pleasure that we send out the first number of Volume 3 in the New Series. As the only English Buddhist Journal

in Ceylon, *The Buddhist* ought to get more support than what it receives now. We hope for better days. Index to Vol. 2 is sent with this number.

GOETHE AND THE RELIGION OF LIGHT

By T. L. Vaswani*

For a study of Goethe, many young men turn to Goethe's Life by G. H. Lewes. It is a book written in a fascinating style. Lewes, as students of his "Biographical study of Philosophy" know writes beautifully, but is not profound. A better study, I think, of Goethe giving a new outlook on the man and message may be found in the book by the German scholar H. Duntzer, published in Leipzig in 1920, and now translated into English. A great poet is a creator. Goethe, I regard, as one of the creators of a new epoch. In him definitely was brought to an end an epoch. Thinking of him, one thinks of world-poets such as Homer, Kālidāsa, Dante, Shakespeare. Yet Goethe stands on himself. Shakespeare influenced him,—Shakespeare and Spinoza. Yet Goethe stands,—unique at once in his individuality and his absorption. His awareness or consciousness is remarkable; yet his poetry emerges out of the very creative activity of Life. Goethe's love of absolute beauty and Goethe's cosmic genius impress one much. His gift,—the Renaissance Movement in Germany,—was interrupted, alas! after Germany developed militarist ambitions and succumbed to industrialism. His Optimism is still the need, not alone of the German youth but of the world's youths, rising more and more in "red revolt" alike in East and West.

Goethe called himself a "World's Child". A child of nature, he certainly, was; and if he had practised tapas, this

child of nature would, also, have become a child of Grace. He entered into some vital and creative experiences of Life; but for lack of tapasya, he did not become a master of the "Art of Living". In Goethe one may find some of the noblest expressions of "Naturism" and "Humanism". He aimed at reconciling Nature and Man. He sought to unite the Classical with the Teutonic spirit.

Goethe was, essentially, a man of culture—the greatest man of culture, the most "aware" man of his century. He stood aloof at once from creeds and narrow nationalisms. He worshipped art. In a number of his poems, I see the influence of the East; and in his nobler inspirations, he rises to the heights of an Eastern sage, an Indian Rishi.

Goethe speaks of "Three Reverences",—(1) Reverence for what is above us, (2) Reverence for what is around us, and (3) Reverence for what is beneath us. This third reverence suggests a whole philosophy which will, I believe, be developed in the coming days when the poor will, more and more, come into their own. A new reverence for the poor and the sub-human, animal kingdom will help in building up a new, simple, and humane civilisation.

Essentially Spinozistic and Eastern, too, is Goethe's conception of the World-Spirit weaving the garment of Nature. Goethe's vision of God-nature and her endless transformations is at the very

heart of Asian mysticism. Goethe's Life-work, the one which occupied him, off and on, for almost half century, was his "Faust". This book is unique, is incommensurable. It is the greatest book in literature in the modern era. Faust has been rightly called a "World-epic". Faust has a yearning for knowledge, a longing to understand the secrets, the inner secrets, the hidden vital forces of nature. Faust fain would know; but he is a willing victim to desire,—limitless desire. And in desire is death. Faust indulges in sensual pleasure, and so he fails to find happiness. This great book "Faust" is really in two parts; and in the second part is well brought out the idea that the kingdom of happiness is not in the kingdom of desire. Is not the idea sung and re-sung in Hindu and Buddhist books? Conquer your craving, (trishna, tanha) if you would achieve happiness.

Most moving to my mind are Goethe's last words on his death-bed:—"Light,

more Light!" Desire is darkness. Light,—the light of lights,—is Love. Often we confound love with desire. Love is Light,—not heat! Light,—not desire! In the name of "Love",—love of samaj, or institution, or cause or movement,—or creed or country, we have, again and again, set up hate and strife. And behold! The world lies broken, bleeding! Alas! in much of what we call "Love" is the heat of desires. Some students of science are in quest of "light without heat". The Rishis and Saints have seen that light: it is the Light of Love. Goethe bore witness to their nobler vision of Love as Light. "Light! more Light". India needs it! And the nations need it! And every one of us needs it! for to be desire-dominated is to wander, Faust like, in darkness. Light is wisdom; Light is desire-less Love; and in a Religion of Light is the hope of bewildered, wandering humanity.

* Based on address at the meeting held in Hyderabad (Sind) to celebrate Goethe's Centenary.

POETS OF CEYLON

By Julius de Lanerolle

A Lecture delivered at the Y. M. B. A. under the "Wisdom of Lankā" Series.

The oldest known poem of Ceylon is the Elu Daladā Vamsaya dealing with the history of the Tooth Relic. Its author is not known and the work itself is now lost. It is supposed to have been written soon after the arrival of the Relic from India, during the reign of Srī Meghavanna in the fourth century A. C. The next known poem of Ceylon is written in Pāli. It is the Dīpavamsa, the older of the two epic poems. It also probably belongs to the fourth century. Of its author we know hardly anything, and it is even doubtful that it was written by a single individual. The Dīpavamsa is not a work of any great literary merit, depicting as it does the first clumsy

attempts of the Sinhalese to compose poetry in Pāli. The second epic poem, the Mahāvamsa, also written in Pāli, is undoubtedly a masterly production of a great Sinhalese poet. Its author Mahānāma may be regarded as the first great poet of Ceylon who is so far known to us. He is also the first among the Sinhalese known to have written Pāli in a masterly manner. Pāli learning in Ceylon received its first impetus by the activities of Buddhaghosa, under whom Mahānāma probably had a good training. He was not only a poet but also a great scholar. A Pāli work named Saddhammapakāsinī, a commentary on the Paṭisambhidā

is traditionally ascribed to him. The *Saddharmāṅkāra* says that he was an *Anāgāmin*.

Soon after the death of King Mahānāma, his Tamil relatives created disturbances in the country. At that time certain descendants of the Moriyān dynasty, dreading the power of the Dravidians, were living in concealment in the interior districts of the Island. Among them was a prince named Dhātusena, who afterwards, defeated the Tamils and occupied the throne. His mother's brother was our poet, who, having entered the Holy Order, was at that time presiding at the *Dighasanda Pirivena* in *Anurādhapura*. Young Dhātusena was educated and brought up by him. He also took great pains to protect Dhātusena from the Tamils who tried their best secretly to destroy the prince. At last, however, Dhātusena was killed, not secretly but in public, by his own son *Kassapa*. On the verge of this dreadful act, the last wish of the king was, according to the *Mahāvamsa*, to see his only friend, probably our poet. Mahānāma, it was actually he, who, on that occasion, served the king with meat of water-fowl the latter's favourite dish. *Kassapa* could not live very long, after killing his father. He was defeated in battle by his brother *Moggallāna* and in the battle field itself he committed suicide. After his death, his fortress, the well-known *Sīgiriya*, was converted into a *Vihāra* and dedicated to our Poet, by *Moggallāna*. After this we hear nothing of Mahānāma.

The next great poet of Ceylon known to us is *Kumāradāsa*. He is possibly the greatest of all Ceylon poets. Truly, he is one of the greatest Sanskrit poets the world has seen. He is reputed to have composed several poems; but only one of them survives today, and that is the

Jānakīharāṇa. It is written in Sanskrit; and whether *Kumāradāsa* wrote any poem in Sinhalese, it is difficult to say. For one thing, however, if he did write in Sinhalese, his own tongue, he would have produced even better poetry—not in the least that the *Jānakīharāṇa* lacks in merit. On the contrary, it is considered to be a masterpiece in Sanskrit poetry, especially among those written in Gaudi Style. It has commanded universal respect and has been used in India, the home of Sanskrit literature, much more than in Ceylon, its own home. It is bound for ever to remain to the lasting credit of a Sinhalese poet. The theme of the poem is the story of the *Rāmāyana*, and in its composition, *Kālidāsa* has been very closely followed. Imitating *Kālidāsa* so well and so beautifully, *Kumāradāsa* has still managed to retain his own originality. A theme once treated by an immortal poet like *Kālidāsa* to be treated by another would be something very difficult indeed. It would be still more difficult to make that treatment, even if such were done, equally popular with the people of India. And yet this is exactly what our poet has done. It is a pity that we are given to know so little regarding his life. The *Pūjāvāliya* and the *Paṛakumbā Sīrita* identify him with King *Kumāra Dhātusena* (end of sixth century). This identification is questioned by many a critical scholar and no satisfactory solution has yet been arrived at. It is, however, interesting to note that *Kumāra Dhātusena* spent his youth in India, having gone there with his father *Moggallāna*, who left Ceylon when the parricide *Kassapa* came into power. It is possible that *Kumāra Dhātusena* had a brilliant school career in India and acquired all his knowledge of Sanskrit while there. Unfortunately for us, just at this point, where the narration of

Kumāra Dhātusena's reign begins, the text of the Mahāvamsa is defective. That is to say, the 40th Chapter of the chronicle is altogether missing and the 41st chapter opens with the story of Kumāra Dhātusena, which is exhausted in three *gāthās*. "On Moggallāna's death", it says, "the famous Kumāra Dhātusena became King. His form was like that of an angel and he was a man of strong physique. He effected improvements to the Vihāra that his father had built, and caused an assembly of monks to be held in order to revise the sacred canon. To the great body of monks he gave the four monastic requisites and satisfied them, and died in the ninth year of his reign after performing many meritorious acts." About this King, identified with the poet, there is a tradition which has been credited both by the Pūjāvaliya and the Pāra-kumbā-Sirita. It says that the poet-King had a great friend by the name of Kālidāsa, a poet himself. Whether this Kālidāsa is the great bard of India, it is exceedingly difficult to say. Whoever he was, he was once on a visit to Ceylon and had taken lodgings in the house of a courtesan, which used to be frequented by the king. On the day in question, the king had written two lines on the wall of that house with the announcement that he would reward the person who could write two other appropriate lines and complete the verse. (Samasyapūraṇa). Kālidāsa, who saw this, wrote the two necessary lines and completed the verse. The courtesan, seeing the prospect of getting a magnificent reward, killed the Indian poet in cold blood and informed the king that she wrote the two lines and, therefore, demanded the promised reward. The King, however, knew her talents too well to be deceived by her story and at once suspected the probable author of the two lines. On being threa-

tened by the king the murderess confessed her crime, and, when the corpse of Kālidāsa was brought out, the sorrow and the consternation of the king knew no bounds. He then ordered a cremation to be given to the deceased poet. The funeral pile, ablaze with the dead body of his brother poet, was a sight which the king could not bear to see. He at once threw himself into it and was consumed by flames together with his friend. This tragedy is reputed to have taken place at Hatbōdiwatta in Matara. How far this tradition is true, and, even if it is true, how far it applies to our poet Kumāradāsa, the author of the Jānakīharāṇa, we do not know. Similar stories are also current in India regarding King Bhōja. True or not true, this is all we hear of Kumāradāsa's private life.

During the reign of Aggabodhi I, in the seventh century, lived, it is said, twelve celebrated poets who composed poems in Sinhalese. Later works like the Pūjāvaliya and the Nikāya Saṅgrahaya give their names as follows:—

Sakdā-mala, Asakdā-mala, Dāmī, Bæbiri, Dalabisö, Anurut-Kumaru, Dalagot-Kumaru, Puravadu-Kumaru, Dalasala-Kumaru, Kitsiri-Kumaru, Sūriya Bāhu and Kasupkoṭa Æpā

The Asakdā Kava and the Purāṇa Mayūra Sandesaya, quoted in the Sidat-Saṅgarā, are possibly among the works of these poets. Neither those poems nor any information regarding their authors are now available. Vijayabāhu I, who removed the seat of Government from Anurādhapura to Poḷonnaruva in the eleventh century is said to have been a poet. Of his poems we know nothing. As a king he was a very successful ruler. The author of the Muvadevdāvata, whose name is not known, is a poet of very high order. He is undoubtedly indebted to

earlier poets; but he retains a marked individuality. The Sasadāvata is decidedly a younger but a greater poem than the Muvadevdāvata. It was written during the reign of Queen Līlāvati, but who wrote it, we are not aware. Dharmakīrti, who wrote the Pāli Dāṭhāvamsa, during the same period, is decidedly a poet of the highest order. The Dāṭhāvamsa is possibly the best of all Pāli poems. It is entirely based on the Eḷu Daḷadāvamsa, which is now lost; but we do not know how far Dharmakīrti is indebted to the Sinhalese work for his expressions. Both Guruḷugōmi and Vidyācakravartī, the authors of the Amāvatura and the Butsarāṇa respectively, manifest great poetic genius in their works, but they seem to have composed no poems—at least, no poem comes down to us as a composition of any one of them. Parākrama Bāhu II of Dambadeniya is the greatest of all Ceylon poets who lived after the end of the seventh century. He is no doubt indebted to his predecessors, even as Kālidāsa was to Asvaghōsa, Bāṇa and others. But his work, Kavsiḷumiṇa, the gem of Sinhalese poetry, is a poem which displays not only great originality and poetic genius, but also a good deal of humour—a very rare phenomenon in Sinhalese poetry. Parākrama Bāhu II was a scion of the Moriyān dynasty. He received his early education at the feet of Saṅgharakkhita, the first pupil of Sāriputta. He was an expert not only on the Vinaya, but also on the Dhamma, and wrote the Vana Vinisa Sanne, a Sinhalese paraphrase to the Vinaya Vinicchaya Tīkā, and another Sanne to the Visuddhimagga. He held a convocation of the learned monks and issued a Katikāvata. As a Buddhist scholar, as a poet, as a ruler—in all these respects, he was most successful. But to-

wards the evening of his life he lost his power of speech and had to retire from all activities. During the reign of this King there were several other poets. The Saddharma-ratnāvaliya shows that its author Dharmasēna was one gifted with poetic genius, but he is not known to have composed a poem. Védēha Thera who wrote the Samantakūṭa Varṇanā was an able descriptive writer as well as a gifted poet. Anavamadarsi Saṅgharāja's pupil who wrote the Hatthavanagalla Vibāra Vamsa was, like all others, indebted to earlier writers; but, taking his work as a whole, we cannot but conclude that he had the creative genius more than most others. We have no knowledge of his private life. During the Gampola period we hear of great poets, who seem to have given new life to Sinhalese poetry. Sandēsa Kāvyaas are for the first time found in this period, after the Purāna Mayūra Sandesa above mentioned. Verses with same terminal letters in their rhymes and verses of the Samudraghōsa vr̥tta came much into vogue, after the works of these poets, although those styles of composition were not unknown before. Two Sandēsas are known to have been composed during the Kingdom of Gampola. They are the Tisara Sandēsayā and the Mayūra Sandēsayā, of which the former is the older. The Mayūra Sandēsayā is a masterpiece among Sandēsas. Its authorship is generally attributed to Kavīsvara a grandson of Guruḷugōmi but this view has been challenged. Whoever he was, he was undoubtedly a great scholar besides being a poet. He has a wonderful command of the language. The chief characteristic of his composition is alliteration. After Gampola we enter upon the richest age of Sinhalese poetry, namely, the Kōṭṭe period. During this time there was a large number of scholarly

poets, the chief among them being the well-known Sri Rahula of Toṭagamuvē. A scion of the Moriyān race, he hails from a village named Dematana not far from Daṃbadeṇiya. According to tradition he displayed poetic talents as a child. For some time he lived with his widowed mother in his village, when Parākrama Bāhu the VI married his mother and adopted him as the king's own son. He entered the Holy Order, and in his advanced age became the Saṅgha Rāja of Ceylon. He probably had his early education under Mahā Vīdāgama Thera. He himself does not say who his immediate teacher or preceptor was but only states that he belonged to the popularly succession of Utra-Mūla Mahā Thera. Apparently, he was more or less a self-educated man. The versatility of his scholarship is marvellous. He is easily the last great poet and scholar Ceylon produced. His outstanding poetical works are Kāvya Sēkharaya, Sēḷalihinī Sandēsaya and Paravi-Sandēsaya. Of his other works may be mentioned the Pancikāpradīpaya and the Buddhippasādani Tikā to the Padasādhana—both Pāli grammars on the Moggallāna system. He was the principal of a great centre of education at Toṭagamuva, whence he derives his name. In his Sēḷalihinī Sandēsaya he invoked the God Vibhīsaṇa to gift a child to his step sister Ulakuḍaya Dēvi. Eventually, she got the wished for child, who, after Parākrama Bāhu VI, came to the throne under the name of Jayabāhu, who, within the first year of his reign, was killed by Sapumal-Kumārāyā. After this event, our poet seems to have given up his association with royalty and lived in retirement. Apparently, he wrote his last book Buddhippasadini Tikā during this period. The next great poet of

Kotte is the author of the Guttīla Kāvya, reputed to be a Thera named Vāttāvē. He has displayed even more originality and independence of thought than Toṭagamuve, of whom he is supposed to have been a pupil. The tradition says that the teacher grew jealous of his pupil owing to the unparalleled talents of the pupil. Vāttāvē, in order to show his teacher that he did not belong to that class of pupils who became traitors to their teachers, wrote the Guttīlaya and sent it to Toṭagamuve. After this, he is said to have given up robes and appears also to have given up all literary activities. Vīdāgama and Irugalkula are the other great poets of this period. Of the two, Vīdāgama is a class by himself. He may be called a religious poet. He has had the gift of expressing intricate religious ideas in the simplest language. The authors of the Girā Sandēsaya and the Hansa Sandēsaya are not known. They are also poets of no mean attainments. After the Kingdom of Kōṭṭe, the scholarship as well as the poetic talent declined. Of the later poets, Alagiya-vanna is the only one who has composed an outstanding poem. He is a genius—not much of a scholar. His Kusa Jātakaya and Sēvul Sandēsaya are of considerable value as poems. He may be regarded as the father of war poems, the Haṭan Kāyyas. The Paraṅgi Haṭane is a work of his. He hails from Hiswēlla in Siyanē Kōralē, his father being Dharmadhvaḷa Paṇḍita. He was attached to the court of Rajasimha I of Sītāvaka (1581—1593). Later on, his services were requisitioned by the Portuguese Government for the compilation of a Tombu. While serving the Portuguese he became a Catholic, and apparently, as a Catholic composed the Kustantīnu Haṭane. Besides Oriental languages, he

is reputed to have been proficient in several European languages, such as, Portuguese and Latin. He had a sister by the name of Mānikhāmy, married to a minister named Attanāyaka. It was at her request that he wrote the *Kusa Jātakaya*. From the Kandy period onwards, Ceylon does not seem to have produced any poets of outstanding merits. But there have been many who composed poems. Among them are Karatoṭa, Bōwala, Kalugala, Kaṭuvana, Dunuvila Gajanāyaka, Sāli Ælīc, Baranaganitayā, Samarajīva, Dissānāyaka, Thomas Samarasākara, Gajaman Nōna and Mīripenné.

* * *

Among the known poets of Ceylon, it would be futile to look for a Kālidasa, a Shakespeare, or a Tagore. The reason for this is not in the least that Sinhalese people lack in poetic talent. The existing poems show that they do possess it as much as any other nation. But the real drawback lies in the fact that it has never been allowed freely to develop. There can be no doubt that the Sinhalese language was a highly cultured one from the earliest known times; for, otherwise, it would not have been possible for a vast literature of expositions to the whole Tripitaka in Sinhalese to exist in the third century B. C. Nevertheless, it was Sanskrit that the Sinhalese people used for all their cultural and classical learning, not only before, but even after the advent of Buddhism. Once Buddhism was introduced as the state religion of the country, then the necessity arose to write all the religious works in Sinhalese in order to teach and develop religious thoughts in the people's own language. Owing to this, no doubt, people attached

the highest importance to Sinhalese. If this state of affairs was allowed to continue, then, indeed, the natural talents of the people would have developed to their fullest extent. But that was not to be. In the fifth century A. C., the Sinhalese religious works were all translated into Pāli and, as a result, Pāli learning gained the highest position in the country, Sinhalese, the mother tongue of the people, was gradually neglected; Sanskrit learning was still in vogue; and, eventually the people lost every chance of developing their own natural tendencies. Whatever Sinhalese poetry they wrote they had borrowed from Sanskrit. The indigenous poetry had thus no beginning of its own and no spontaneous development of its own. All our poems are mere representations of Indian models. This process is clearly seen in Sinhalese works on rhetoric, such as, *Siyabas Lakara*, which are all translations of Sanskrit books. It is a wonder that a nation like the Sinhalese, who, from the earliest times of their existence, were in the closest possible contact with Sanskrit, did not produce a single drama. It is perhaps due to the characteristic influence of the Southern school of Buddhism. Future generations are therefore not a little indebted to the few pioneers of our own times, such as, C. Don Bastian, B. J. Perera, and John de Silva, who have paved the way for a dramatic literature, which, in the long run, would be worthy of the Sinhalese language and the Sinhalese genius. Sinhalese poetic talents, as I said before, have not yet been fully developed and a close examination of modern compositions shows that they are not dead either; and therefore, need I say, the best Sinhalese poet is yet to come.

OPENING CEREMONY OF MULAGANDHAKUTI VIHARA (Sarnath.)

A Graphic Description by Rai Bahadur Pandit Sheo Narain, Advocate.

Sarnath Camp had been laid out for the day when the new Mulagandha Kuti Vihara was to be opened. Mr. Sahni delivered the message of H. E. the Viceroy and the sacred relics H. E. had sent in a casket. Our President who received them made a suitable reply to the message.

Then a procession started from the Museum, the order regulated by a Tibetan nobleman Mr. Laden La, was as follows:—

1. Two pitchers of water carried by 2 Upasakas.
2. Flag bearers.
3. Northern Buddhists and Musicians.
4. Ceylon (Sinhalese) ladies.
5. Burmese ladies.
6. Bengali and other Hindu ladies.
7. Bhikkhus
8. The elephant carrying the casket of holy relic.
9. Mace bearers.
10. Bhikkhus.
11. Sinhalese.
12. Burmese.
13. Bengalis.
14. Boys of M. B. Free School.
15. Caparisoned horses.
16. Spectators on both sides of the road.

An English Buddhist (Mr. Broughton), a German Monk (Govinda), a U. P. Buddhist (Sahgal) and a Punjabi Buddhist (Mr. Sheo Narain) were in some male group or other.

During the procession Chinese and Japanese Bhikkhus and Tibetans played their characteristic religious music throughout. The procession was witnessed by thousands of spectators from Benares and its neighbouring villages, every one of whom seemed to be pleased to see the unique spectacle. To a student of Buddhist history it meant translation to a period when such processions were common on Deer Park—the hallowed spot. The international character of the concourse of Buddhists, laity and clergy, amazed everybody, the like of which had not been seen here within so many centuries past.

The procession in which there were two elephants and several caparisoned horses finished the distance in a short time, then it circumambulated three times round the temple. The relic was then delivered to Nayaka Theras from Ceylon and Burma who

consecrated the temple by chants in Pali language, little understood but appreciated by the public. The relic was then placed on the altar on the dais and was open to view for 3 days, after which it was deposited in a vault underneath the pedestal of the image of the Buddha along with a number of presents of various kinds. Many inscribed tablets of gold and silver, sent by distinguished persons who loved Buddha, were also exhibited on the dais, notable among them were from Sir John Marshall and Sir Hari Singh Gour. The procession was then dissolved.

The 11th November was the busiest day of the festival. After the three circumambulations round the Temple, a meeting was held under a big *Shamiana*. It was so densely packed that not even a way through was left. It was presided over by the Ven: Ratanasara Nayaka Thera who delivered his opening speech in Sinhalese which was rendered in Hindi by Bhikkhu Sirinivasa. Then Panca Sila—(five precepts)—was recited, followed by a Hindi song by the girls of the Theosophical Girls School of Benares. Ven: Sri Devamitta Dhammapala who had taken his seat near the President was too weak to read his message which was in English. Pundit Sheo Narain was deputed to read it but his voice in reading it was not sufficiently powerful. So Lala Sri Perkash took over the reading. The message was a brief one. In welcoming the public, he related how the Temple came to be built. The usual noise of an Indian audience called fourth a slashing rebuke from Pt. Jawahar Lal Nehru, which restored quiet. The subsequent proceedings went on smoothly.

After Ven: Dhammapala's message was read Raja Sir Moti Chand, a premier reis of Benares, read his speech as President of the Reception Committee. Coming from a Hindu gentleman, "an orthodox Sanatanist," and in the terms in which it was couched, it

sent a thrill into the hearts of the Buddhists present in the meeting. One passage from his speech will repay perusal.

"Thanks to Ven: Dharmapala, we meet here today to witness the opening ceremony of the Vihara that bears the name which the cottage in which Lord Buddha lived bore 2520 years ago. May the Hindus and the Buddhists remember that ethnically and culturally both are the same, owing allegiance to one whose memory both cherish with reverence and admiration.I hope you will all join me in thanking Ven: Dhammapala whose singleness of purpose, has allowed him to see the dream of his childhood materialized in his old age and in wishing him a long life so that before he casts off his mortal body he may see Asia united for international good-will and the peace of the world".

After this speech, Mr. Owen, Collector of Benares, delivered the present sent by His Excellency the Governor of United Province, which was a silver *Amalaka* fruit in a small silver plate.

Next followed a Sandesa (message) from the Buddhists of Ceylon which was read by Mr. Gunavardhana as a delegate from Ceylon. One short passage in it showed the general spirit of this message:—

"It is to Buddhism that we owe our peaceful traditions and our Aryan culture; we were a race fierce and warlike before its advent. Thus our debt of gratitude to the Indian motherland is deep and varied. Thus from the point of view of religion, the gifts we have received from India are of inestimable worth. Otherwise too, for many of our arts and crafts, and largely and generally for our civilization, all of them closely linked with this gift of Truth, we are immeasurably beholden to India."

Then messages from distinguished persons from all parts of the world were read out.

Those from Lord Ronaldshay (now Earl Zetland) ex-Governor of Bengal and Dr. Tagore were very touching.

Next in order in the agenda in the programme was the presentation of a gold medal to Rai Sabib Hari Chand and a gold medal to Lala Munna Lal Govila in appreciation of their valuable services in the building of the temple and the present of one hundred rupees to Gulab Chand Brahmin, the Sculptor who had made the image at Jaypore. Mr. Ramanand Chatterjee then read his speech on behalf of the Hindu Mahasabha in which fraternal spirit prevailed namely, all Hindoos welcomed the new temple. A number of speakers e. g., Mr. Laden La, C. I. E., Mr. Broughton;(an English Buddhist) Brahmachari Govinda, (a German Buddhist,) Sri Rahula and others delivered speeches but no arrangement had been made to report them. The meeting was dissolved after a few remarks from the Chair. The temple was illuminated within and without and so was Dhamek Stupa. The whole night chant went on in the Temple.

12th November.

The second day (12th November) the function was comparatively a brief one. From 9 a. m. to nearly 3 p. m. the visitors saw the museum and the ruins, which moved many Buddhists from outside India into tears. The Hindus too heaved deep sighs in common with Buddhists.

Our readers are aware that Emperor Asoka's daughter Sanghamitta had taken a branch of the Bodhi Tree (*Ficus Religiosa*) under which Prince Siddhartha Gautama had attained enlightenment, to Ceylon when she followed her brother Mahinda and planted it in Anuradhapura. It grew up into a mighty tree and is still there. It is the oldest historical tree in the world. Ven: Dharmapala had brought three saplings from this tree to Sarnath to plant them in the vicinity of the temple. A quadrangle enclosure had been built for planting them. The ceremony was performed according to the ritual chalked out. Mr. Daya Ram Sahni agreed to plant two of these saplings and one was to be planted by Ven: Dharmapala. The former

gave a short account of the *Bodhi Tree* as recorded in the Chronicles (This was reproduced in *The Buddhist* for March)

After this ceremony, there was a meeting of the Buddhist convention presided over by Dr. S. N. Das Gupta, Principal, Sanskrit College, Calcutta. His Presidential address showed great historical research. A lay man who had not had equal facilities to study the subject had of course to accept his views. Dr. Das Gupta's reputation as a scholar is undisputed. It may be noted for fairness of recording facts correctly, whispers of dissent from some of his statements were heard amidst some Hindus, but as there is no opportunity for any debate, there is possibility of comments after it is issued in the official report of the proceedings. It was noted in the programme that synopsis of long papers and some short papers will be read, but it became late in the evening, and the proceedings of the day came to a close.

The Mahabodhi Society had got printed a report of the working of the Mahabodhi Society from the time of its constitution up to date. There was not time enough to read it. It was printed in the form of a bulletin and widely circulated. It traverses the whole range of Mahabodhi Society's activities for the last forty years. It wound up by thanking the Maharaja Sahib of Benares, notable Reises and other residents of Benares for their hearty co-operation and help on this momentous occasion. At the close of the convention Ven: Dhammapala mustered strength to make a short speech in English in which he remarked that the co-operation of Hindus on this occasion was beyond all expectation.

Future of Buddhism.

On the third day the topic for discussion was the future of Buddhism with special reference to renewal of Buddhism in India. Mr. Broughton presided and made a short speech being very sanguine of Buddhism not only being resuscitated in India but its prospects of becoming a universal religion were favourable. Many speakers followed. Ven:

Dhammapala also spoke. He pointed out that although Buddha was spoken of in highly eulogistic terms by all Hindus he found only one man, Pandit Sheo Narain actively supporting and co-working with him. His words "I am presenting Mulagandha Kuti Vihara to India for the common benefit of all" were touching. At the end Pt. Sheo Narain rose and pointed out that Ven: Dhammapala need not despair of conversion of many persons in India, but the *difficulty is that Buddhists in India have no separate code of Inheritance, marriage etc., and people who are ready to embrace Buddhism find themselves unable to do so because they are bound by Hindu Law and have to observe it ex necessitu.* Therefore they do not sever their connection from their community. In practice they behave in almost all respects like their Hindu brethren. He also pointed out that he has been a Buddhist from 1878, and that he believes it was he who wrote "*Life and Teaching of Gautam Buddha*" in Urdu at a time when the Punjab had forgotten that Buddha was any religious teacher at all in India. He then pointed out the affinity, common interest and common civilization of Hindus and Buddhists. He also remarked with gratitude that the help and co-operation shown by Benares Hindus was simply phenomenal.

This meeting ending, all Buddhists were entertained to a garden party by Raja Sir Moti Chand. The gathering was at once international. It may be noted here that Lala Shiva Prashad Gupta had before this given meals to all Bhikkhus for 2 days.

Mr. Laden La had brought with him some Lama dancers and musicians. A lama dance was performed which was a new thing for all the people there. Needless to say every one enjoyed it immensely.

A film company was taking photos of the procession and the opening ceremony and of other events. They requested Mr. Laden La to repeat the dance in day light to enable it to take photos for a film to which he kindly consented. The party of dancers then left for Allahabad on the request of Pt. Jawahar Lal Nehru.

It is stated above that the religious chant was kept up the whole night, the interior of the temple was lighted with innumerable candles, and incense sticks, equally numerous, converted the hall into a veritable "scented chamber" (Mulagandha Kuti means principal scented chamber). Visitors were simply lost amidst the devotional, the all engrossing ecstatic attitude of the lovers and adorers of that majestic personality in whose name at least a quarter of the human race takes refuge. The image in the attitude of preaching had a magical effect on everybody, Buddhist or non-Buddhist alike. The entire scene was a romance, like of which India had not seen for 800 years.

Is what is stated above a fairy tale? or is it Alladin's wonderful lamp of the Arabian Nights that called into existence all that we have described? is that the *Bakauli's* paradise on earth created by magic? No, it is the very land, the holy Isipatana where Lord Buddha came on foot from Buddha Gaya and preached to his five ascetic comrades who had deserted him, the very spot were these five Brahmins.

Kondanna, Vappa, Baddhiya, Mahanama, Assaji were performing their ascetic practices, and it is here that the Lord gathered sixty more disciples whom he sent out to preach his doctrine with the following directions.

WHICH IS MORE MERITORIOUS—DANA OR SILA

By Mrs. D. N. Hapugala

Piyadasa Wijayasena is a noble looking youth, who had just returned from England, after qualifying himself as a Barrister-at law—the vocation of life chosen by many a son of rich parents in this country, who have enough money to waste.

As a school boy when in Ceylon Piyadasa was keen in acquiring a sound knowledge of his religion as an accomplishment to his education. His comparisons and contrasts of different view-points of Buddhism with Christianity and other religions always convinced him that he had to learn a lot more before he could understand Buddhism properly. He often wondered what a good thing

Go ye, O Bhikkhus, and wonder forth for the gain of the many, for the welfare of the many, in compassion for the world, for the good, for the gain, for the welfare of gods and men. Proclaim, O Bhikkhus, the doctrine glorious, preach ye a life of holiness, perfect and pure". (Mahavagga, Vinaya Pitaka).

It is verily the Mrigadaya (the deer park) which we may aptly call the cradle of Buddhism. Let us hope from this hallowed ground light will radiate to the whole world.

As observed by Ven: Dhammapala, the Mulagandha Kuti Vihara is presented to India and "what is ours is going to be yours for ever in the next succeeding minute" said the report of the society published in the Bulletin No. 3. The attitude of Buddhists towards Jains, Hindus and Sikhs will be what is inscribed in the Asokan Edicts:

- (1) "King Priya darsin, beloved of the gods, wishes that all sects may dwell at all places, because they all desire self-restraint and purification of heart" (Rock Edict VII).
- (2) "Other sects should be honored, by so doing one exalts one's own sect. By doing otherwise one injures one's own sect and also harm to another sect". (Rock Edict XII).

it would be to have "Comparative Religion" taught as a subject in every school. But unfortunately, he could see in nearly every up-to-date school in Ceylon the highly educated teacher was only a fair faced Christian, most probably imported into this Island to educate the ignorant 'heathens' here.

Piyadasa's father did not worry much about religion. He thought he would be quite satisfied if his son learnt only some sure trade of life recognised by the modern world as respectable. On the contrary, Mrs Wijayasena wished their only son Piyadasa to be not only clever but pious and good

Perhaps he expected too much from Piyadasa ever since he was able to talk and walk. She hoped her son would grow up to be as brave as Dutugemunu, as clever as Parakramabahu and at the same time to be as pious as Sirisangabo. Things went on smoothly between the parents and the son till Piyadasa went abroad. Even after his long stay in one of the modern cities of the West with its modern conceptions of life, the mother expected her son to grow up to her own ideals.

When Piyadasa left Ceylon eight years ago, his sister, Susila, was a little girl of ten, but the day he returned home he least expected to meet a graceful young lady who was busily engaged in household affairs; soon the brother discovered that his sister was not at all like the Western girls, who, as a rule are indeed as clever as the men there. But what is that indiscribable charm he could not find among the number of clever and pretty Western girls, with whom he was constantly associating himself for the last eight Years? In fact he was nearly enraptured in love with the fair young daughter of one of his tutors, who always sought Piyadasa's company whenever the opportunity occurred. But Piyadasa knew that he had to dissociate himself from his parents if he were to marry a Western girl.

After the day's work is done often he would sit and muse, seemingly staring into nothing though he could see in his far-off home, his mother whose affection he valued more than lots of other things in the world. This wave of thought helped him in the end not to burden his head and heart with the love of a foreigner, while his parents expected him to prosecute his studies. But now that he had come back home he was glad he had no secrets to unburden to his mother or anyone else.

He was greatly struck with his sister's accomplishments. She could converse with him on any topic and contribute her share of experience and interest. She had a melodious voice and could sing and play on one or two instruments. She shared the household duties with her mother, but Susila was the sole

mistress of their beautifully laid out garden. Piyadasa admired his sister's retiring ways and charming womanly dignity with which she discharged her duties. Eventually of course he discovered that his sister's knowledge in the Dhamma was far superior to that of his.

It was Wesak eve and preparations for the following day were in full swing, in "Wijayagiri"—the magnificent town residence belonging to Wijayasena family. Susila and her mother were to observe "Sil" and the son had half hinted to some of his friends that he too would join them at the Y. M. B. A. to observe "Sil" if he could spare the time. Piyadasa set on a bench in the garden thinking what excuse he could offer his friends not to go early to join them in their "Sil" campaign, when his sister disturbed him. "Brother," she asked, "Will you be going with us to-morrow to the temple close by or have you decided to join your friends at the Y. M. B. A.?"

Piyadasa was taken back, for he had not made up his mind yet about the following day's programme. He thought he would enter into a discussion with his sister so that it might help him to decide about "Sil". Instead of answering his sister he asked her "Have you much faith in observing *Sil*, Susila? Some how it seems to me a waste of time to sit in a corner muttering to yourself some *gathas* or other, perhaps half the time nodding to yourself. Cannot one's time be better occupied on a Pôyaday? For instance I believe almsgiving is more practical than observing *Sil*. Do you not think so too?" Susila was amazed to hear her brother speak thus. She thought it was not worth entering into an argument with him, whose head was full of Western ideas still.

"Dear Brother" she said very kindly, I hope you have not forgotten what is said in the Dhamma—that the highest form of "Puja" to the Lord is "Pratipatti". If a Westerner who is materialistic and is only interested in trade and other modes of life said that he had more faith in almsgiving

than observing Śil or Pratipatti Puja, I would not be surprised. But we Buddhists in the East look at things from a different angle. I dare say when you forget that you have been in the West among your much admired practical friends for sometime and listen to our Bhikkhus Dhammaloka and Narada, who will be preaching tomorrow at the Y. M. B. A., you will begin to think differently.

By 9 o' clock in the following morning the Y. M. B. A. hall was full of people clad in immaculate white, looking sedate and serene. All were seated on mats cross legged. "Tring, tring, tring," goes the tinkling of a tiny bell and in walks a Bhikkhu of youthful saintly appearance bent with intelligent eyes. Without any formality he takes the seat on the dais, specially prepared for him. He looks around cheerfully and appears to be pleased and satisfied. Yes, he is pleased that amongst his "once-a-year-upasakas" there is a latest addition in the shape of a barrister who seemed to

think that he had nothing much to learn after a long sojourn in England. But this is not the first time our Bhikkhu has seen the self-satisfied foolish look among many a so-called educated modern young men of ours. He only feels sorry for them and opens his sermon on "Mind"- how to make your innerself your own master and control your mind and its actions big or small.

The clock strikes ten. Our Bhikkhu winds up his sermon by exhorting his audience how much Lord Buddha did for humanity by controlling and guiding his own mind in the right path. Our Bhikkhus did not use many difficult Sanskrit or Pali words but his exposition of the Dhamma was supreme and the effect it had upon his audience at the end of the sermon was marvellous. The following day Piyadasa told his sister that he entirely agreed with her views on 'Sila' and thenceforth he spent an hour daily studying his religion instead of indulging in brushing and trimming his hair and moustache for a long time, which he thought was more practical for his welfare formerly.

BUDDHISM AND VEGETARIANISM

By R. C. Chapman

All over this beautiful little island large numbers of Buddhists flock to various viharas on Full Moon Days to pay their homage to their Great Master. In their devotions they repeat the precept "Panatipata veramani sikkhapadam samadiyami" which means, "I promise to abstain from taking the life of any living creature! It is the general belief among Buddhists that it is a sin for them to kill any living animal, and as such one would be acting against this precept if he would help another in committing the destruction of any life. It is sometimes argued by flesh eaters that they are not breaking any vow as long as they do not kill the animals themselves, but they little realize that there would be no work for butchers if everyone abstained from flesh eating. Some Buddhists might think that unless all turned vegetarians, flesh would continue to be sold and that no good would result out of a few only stopping flesh eating. Such men should remember that it is particles of sand that

make mountains, and that if every Buddhist would be faithful to his religion, and would abstain from flesh eating, the roll of flesh eaters would gradually vanish away.

No Buddhist would conscientiously deny that flesh eating is a sin. Even the most intemperate flesh eaters refrain from taking flesh on such days as when they observe 'Atasil' and 'Pansil' or when going on pilgrimages to sacred places as Sri Pāda and Kataragama. They turn vegetarians on these days because in their heart of hearts they realize that they would be acting against the precept and would not be true to their vow if they took flesh.

Lord Buddha gave eight precepts to be observed; but when it was found that the ordinary man would not be able to observe them all, He asked the laymen to observe the five precepts which every Buddhist ought to follow. By eating flesh, Buddhists also break the precept "Musavada veramani sikkhapadam samadiyami," which

means "I promise not to say a falsehood (about even the smallest thing)," since all Buddhists, even the non-vegetarians, utter these precepts when they go to the places of worship. Flesh eaters commit a sin not only by eating flesh but also by telling falsehood since they take the vow of abstention from flesh eating and when they return to their homes, forget their sacred oaths and indulge in flesh eating.

There is a wrong notion prevailing among many that if they refrain from eating flesh they would lose their strength. Eminent doctors firmly assert that flesh eating not only gives no strength but it rears diseases in the body and shortens the life of an individual. In a certain book "Health and Longevity" by A.C. Selmon, M.D. (page 111) there are rules for health and longevity, and among them there is a rule as follows, "Eat but little meat and see that it is well cooked," and this rule is under an asterisk mark with

a note below. This doctor finds that most of the people are flesh eaters, and stated the above rule in order to lead them to health and longevity. When we refer to the note it states as follows, "While it is better to eat but little meat, it is far better to dispense with flesh food altogether! Now the readers can realize that flesh eating weakens the system rather than give strength to the body. If vegetarianism does not give strength to the system it is difficult to imagine how the warriors of King Dutugemunu possess such strength as to perform such remarkable feats.

It is a good sign to see that within the last few years many Buddhists have abandoned all superstitious ideas as to flesh eating and have become vegetarians in accordance with Our Lord's precept. It is my fervent hope and prayer that with further enlightenment all Buddhists will realize the evils of flesh eating and do their utmost to abide by the precept "Panatipata veramani sikkhapadam samadiyami !

GLEANINGS

The Buddhist Lodge, Zurich

We have pleasure in announcing the formation of a little group in Zurich, Switzerland, with the above name. The founder and leader is Mr. Basile Giurkowski, and all communications should be addressed to him at 16 Langackerstrasse, Zurich, 6, where the Group holds its meetings. Buddhist literature in German will be very welcome for study and distribution—*Buddhism in England*.

Buddhism in Malay

Mr. Kwee Tek Hoay, the Editor of *Maestika*, Prinsenlaan, 69, Batavia, is publishing a series of books in Malay language on the Life and Teachings of the Lord Buddha Gautama. The first of the series is now on sale.—*Buddhism in England*.

Buddhism in Austria

Mr. Kovacs Pyorgy, 11 Margit Korut 3, III Emelet 21, Budapest, Hungary, writes to us:—"I have your precious letter for which I thank you very much. Also very many thanks for the periodical. I learn much from it. I should like to subscribe to it, but now this is impossible because in my native country in Hungary is a money prohibition. It is forbidden to send to foreign lands any money. My country is deeply in the economic crisis"—*Editors, The Buddhist*.

Sidelight on Conversion

We publish on another page the judgment of Mr. Justice Boys of the Allahabad High Court in a case in which he had to decide whether an Indian

Christian Minister, named Sherring, should be prosecuted for perjury. His lordship decided against his prosecution as he thought that it may be difficult to obtain a conviction as there had been much false swearing on both sides. The importance of his judgment, however, lies in the scathing exposure of Sherring's casual way of making a convert. It would be unfair to generalise from this instance but at the same time it is impossible to think that Sherring is the only black sheep in the fold of Christian missions. Sherring himself claimed to have made on an average 40 conversions in a year, in the last 11 years since he was ordained. It is possible that, in the other 439 cases, he had carried out his Ministry in a less irresponsible way, though it is hardly probable. Mr. Justice Boys laid stress on the fact that a bogus conversion and baptism by such men as Sherring could be made, as the law stands, to have the effect of, in fact, divorcing the parties lawfully married. Conversion as a means to marriage and divorce is by no means uncommon. In fact, in the absence of a law of divorce, Hindu wives, who are not satisfied with their husbands, have more than once sought relief through conversion to Christianity or Islam. The note-worthy feature in the present case is that it was a Mahomedan woman who came within the scope of Sherring's operations. Mr. Justice Boys did not mince his words in describing the state of things disclosed by this case. The wonder is that there are people who honestly believe that Christianity stands to gain by such conversion.—*Social Reformer*.

REVIEW

BUDDHIST STUDIES, edited by Bimala Churn Law, Ph.D., M.A., B.L. Thacker, Spink and Co. Calcutta, 1931.

Hitherto students of Buddhism and its kindred literature had been grateful to Dr. Law for his own learned researches, published in various forms, chiefly his exhaustive and splendid monograph on Buddhaghosa. Now he comes before us in another role, as editor and author (more editor than author), providing a great intellectual feast. The volume before us runs into over 900 pages and includes several pages of illustrations as well. Dr. Law has succeeded in rallying round him for his publication the scholarly elite of many lands, all names well-known and each writing on themes which have formed subjects of their long and laborious studies. It is quite obvious that the editor's task has been mainly that of diplomatic persuasion in gaining the writer's consent to write *something* for his volume. The choice of topics he has left entirely free to the writers of the papers themselves. The outcome is a tremendous amount of variety diverse in character as well as in form. This, though it perhaps tends to make the volume more valuable, makes a reviewer's task extremely difficult. Some of the papers seem to have been merely meant as peace-offerings to escape further pursuits by the editor's blandishments. They are just digests of the authors' own previous works served up in popular form. Such, for instance, is Geiger's *Short History of Ceylon*. Others are notes gathered together—gleanings from various fields e.g., Haraprasad Shastri's "*Chips from a Buddhist Workshop*", profitably arranged for the student. Yet others are compilations from various sources, put together with the scientific training of the research scholar. Amongst the longest paper is one by our own veteran student, Dr. W. A. de Silva, who writes on the *History of Buddhism in Ceylon*. He has gathered together a vast amount of material from all sorts of sources, some of them hitherto unexplored. Particularly the part of the essay dealing with the modern period is a masterly survey. Among other Ceylon contributors are Bhikkhu Rambukwelle Siddhartha, Mr. S. Paranavithana and Bhikkhu Narada. Bhikkhu Siddhartha writes on *The Origin and Development of the Pali Language with Special Reference to Sanskrit Grammar*. His profound knowledge of the two languages makes his conclusions specially valuable, though how far his theories will be accepted by critical scholars of other lands will be a matter for much surmise, if we are to judge the hypotheses current amongst them from a similar article by Dr. Berriedale Keith who contributes a very learned paper on the *Home of Pali*. Dr. Keith questions the genuineness of practically every theory which has hitherto found acceptance among research scholars and throws down a direct challenge to

orthodox scholars. Mr. Paranavithana's paper on *Buddhist Festivals in Ceylon* bears the characteristics of thoroughness and scholarship which we get accustomed to expect from him. Bhikkhu Narada's two articles on *Sansara* and *Nibbhana* show a wide acquaintance with Buddhism, its religio-philosophical aspects and form quite interesting reading. He writes convincingly, though too much like the apologist. Mrs. Rhys Davids' rigorous plea for the consideration of *Man as Willer* strikes a different note altogether. Hers sounds like a voice in the wilderness, but if the enthusiasm her recent pronouncements at the Leyden Congress of Orientalists is any clue to the conviction which she has brought to European students of Buddhist lore, then its echoes will be far reaching. Space will not permit us to write in detail of the many other papers which the volume contains. But mention must be made at least by name of Dr. Kenneth Saunders' article on *The Question of Historical Sakya Muni*, Dr. E. J. Thomas' *Buddhist Education in Pali and Sanskrit Schools*, Dr. M. Nagais' *Buddhist Vijnana Discipline*, Dr. B. M. Barua's *Faith in Buddhism* and Dr. Radhakumud Mukherjee's two papers on *Ancient Indian Education* and *The Authenticity of Asokan Legends*. They are very well-written, clear, concise, unpadding. Dr. George Grimm's essay on *Christian Mysticism in the Light of Buddha's Doctrine* shows an enviable knowledge of the "esoteric" side of both the religions and is a development of the same writer's views found in his earlier volumes on Buddhism. There are two essays dealing with Buddhism in Tamil literature, one by the well-known expert in South Indian antiquities, Dr. Krishna Swami Aiyangar, who writes on the *Buddhism of Manimekhalai*, and the other by his successor Mr. Ramachandra Dikshitar. Mons. Louis Fiot's contribution on the *Outlines of the History of Buddhism in Indo-China* is one of the best of the essays, and the volume deserves the price charged for it for this alone. Dr. Law himself has written several papers, where he reveals, as usual, his profuse energies and his unquenchable thirst for knowledge.

To use rather an unBuddhistic expression "the egg is very full of meat", and it cannot be done justice for in a short sitting like this. It can provide a rich repast for many long days. Dr. Law deserves the applause of all for his energy and enthusiasm, not to mention the great expense it must have meant to him for so splendid a production.

G. P. Malalasekera.

On board the s.s. Orsova

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