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# THE BUDDHIST

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# THE BUDDHIST

“Sila Paññānato Jayam”

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## NOTES AND COMMENTS

Vaswani We should like to make a few observations on Sadhu Vaswani's letter which we publish elsewhere. We do so only to dispel a possible misinterpretation of the Buddha Dhamma. Sadhu Vaswani's highly religious consciousness is rather disturbed to see that we, the followers of the Buddha, do not believe in a Supreme Deity—a Creator. By some we are called agnostics and atheists. The Buddhists are neither agnostics nor atheists. They are just Buddhists and no more. Buddha Dhamma—Ariya Dhamma—popularly known as Buddhism, does not come within any definition of religion known to the students of comparative religion and philosophy. It stands by itself. Theologians and theistic philosophers assert that there can be no religion without God. But Buddha Dhamma puzzled them when it offered them a way of life which satisfied the highest human aspirations. The right spirit of Buddha Dhamma does not show the necessity of our belief in a god as it is the case with the followers of Semitic religions and the majority of Hindu sects. The Tathāgata, during his forty five years of ministry, is not known

to have asked his disciples to appeal to any external force or being for their emancipation from the ills of Samsāra. The Dhamma is primarily concerned with purification of mind by certain methods prescribed by the Buddha. Hence no prayer in the Dhamma. Tathāgata holds man responsible for his actions good or bad. Therefore, man must emancipate himself. The Buddhas only point the way. A correct understanding of the Noble Eightfold Path brings the wayfarer to Eternal Bliss. This Bliss is certainly unutterable, and no words can adequately explain its nature. The passage (from Udāna) quoted by Sadhu Vaswani shows the only way in which a glimpse of It is given in the Dhamma. The word “One” or “thing” in the passage does not refer to a god, but to Nibbana. If, as Sadhu Vaswani says, the Buddha had God-consciousness, He should have naturally referred to it in the course of His first sermons and udanas. We find no such references in the Pitakas. The Buddha discouraged questions about the nature of Nibbana for very good reasons. Nibbana is to be experienced rather than to be merely known, the paths prescribed

in the Dhamma leading the faithful to Nibbana, the ultimate goal. Buddha Dhamma is a heritage—heritage of the Buddhavaṅsa, the Line of the Buddhas. Tathāgata was not a prophet in the sense Jesus and Mohamad were prophets. His is not a revealed religion made in heaven and revealed on earth through the representative of a divine being. We do not dispute that some of the truths preached by the Buddha may be found in other religions older or younger than the Buddha Dhamma. The Buddhist attitude towards other creeds is well-known to be the most tolerant one. But what makes Buddha Dhamma unique is its Anattavāda which finds no place in other religions. While we fully appreciate the view point of our esteemed friend, we do not agree with his conclusion that the idea of God has a place in the Buddha Dhamma.

\* \* \*

**Our New Exchanges** We acknowledge with thanks receipt of the following periodicals:—*The Scholar*, Palghat, India; *The Vesak Annual*,

Colombo; and *The Navayana*, Hawaii. *The Scholar* is devoted to literature, science and art, and it contains many readable contributions from well-known writers. *The Vesak Annual* made its first appearance in May, and promises to be an annual event of religious importance to Buddhists. The Annual has some valuable articles on Buddhist philosophy. *The Navayana* is also a new venture, and is edited by our old friend Bhikkhu Shinkaku. It is published by the International Buddhist Institute of Hawaii. It attempts to present the Buddha Dhamma not limited by the boundaries of any one school or sect though its main features betray a greater tendency to Mahayana. We wish the new journals a long and useful life.

\* \* \*

**Sir Hari Singh Gour** We are glad to announce that Sir Hari Singh Gour will be returning to India via Colombo in a few days. Arrangements are being made to give his friends another opportunity to hear him provided his steamer arrives in time.

## APANNAKA JATAKA

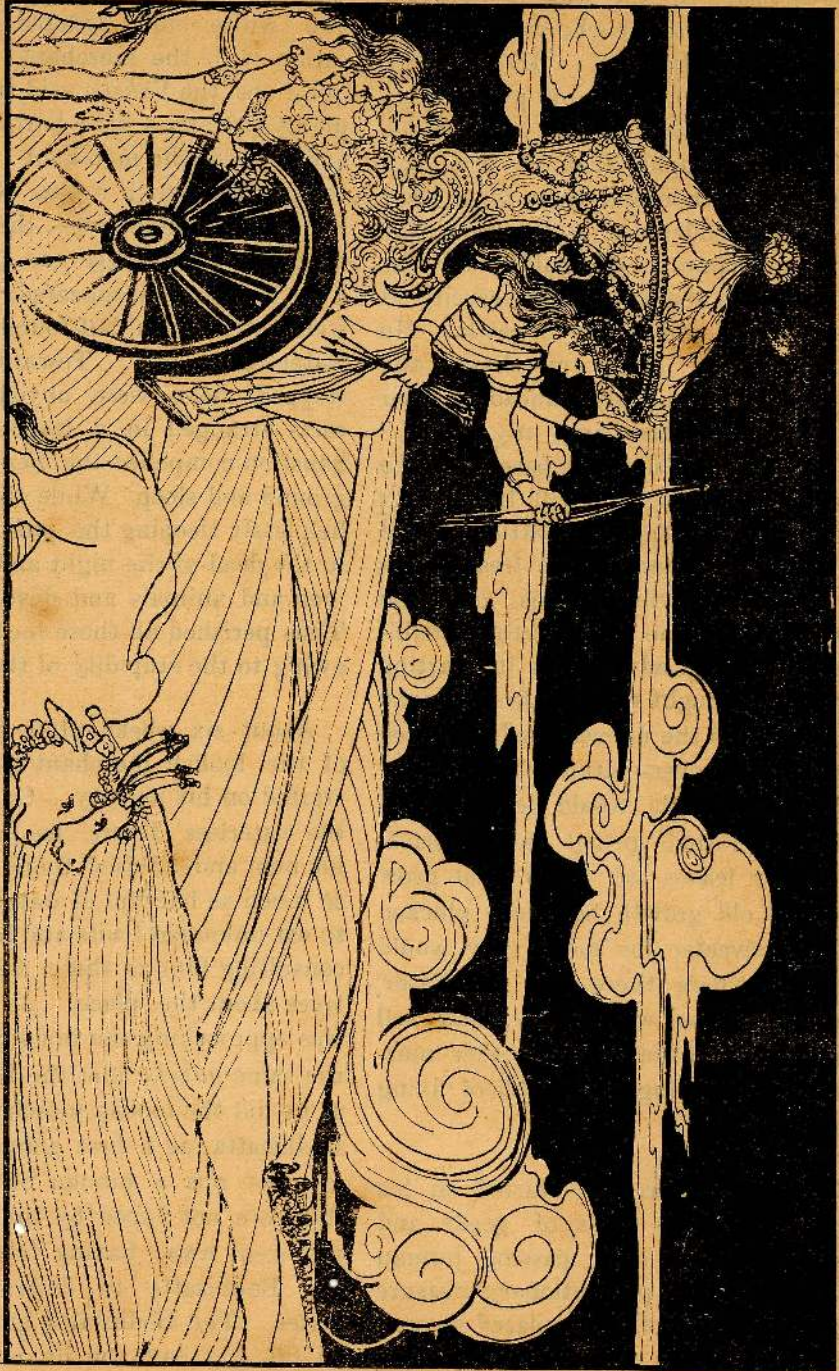
### A Synopsis

**The Place**—This Jataka was the subject of a sermon delivered by the Tathāgata while in residence in Jetavanārāma in Sāvatti.

**The occasion**—It was preached in respect of 500 Tirthaka Srāvakās who were friends of Anathapindaka, the great banker. Anathapindaka used to take them to the Buddha whose Teachings they accepted and worshipped Him as their refuge. But as soon as the Buddha left Sāvatti for Rajagaha, the Tirthakas abandoned their faith in Buddha and reverted to their original heretical belief.

On Buddha's return to Savatthi after 7 or 8 months stay at Rajagaha, Anathapindaka went to Him together with his Tirthaka friends and informed the Lord of what had happened. The Buddha interrogated them and found it was so. Then the Buddha said that even in the past, people perished in demon-haunted deserts by following what was no refuge as true-refuge. Anathapindaka entreated the Buddha to relate the story which was hidden in the hoary ages of the past.

**The Story**—Aeons ago, our Bodhisatta was a rich merchant residing in Benares. He goes trading from east to west and



**APANNAKA JATAKA.**

*The yajshia adorned with lotuses driving a chariot drawn by two white bulls and accompanied by his followers wearing wet clothes and lotuses.*

*vice versa* with 500 carts laden with merchandise. In the same city there was another merchant who was "stupid, uneducated and tactless". It so happened that these two merchants prepared to start from Benares at the same time. Bodhisatta thought that it was not advisable for thousand carts with their numerous attendants to go the same way at the same time as it would make the road unfit and there would be scarcity of water for men and fodder for cattle. He summoned the other merchant and enquired if he would start ahead or after him. "I will start first, my friend," said he. His decision was based on the following reasons:—"I will travel on a road uncut by other carts. Cattle will feed on fresh grass. There will be fresh herbs and water. I will sell my goods on prices fixed by me". But the Bodhisatta saw greater advantages in starting after. He thought that the first caravan would level up the uneven road; the oxen would eat the over-matured hard grass, while his animals would feed on the fresh growth that springs in its place; the tender leaves of herbs that grow where the old growth had been plucked would be sweeter for men; they would dig wells where there was no water, which the latter would use; and sell goods at prices fixed by the other merchant, thus avoiding the trouble of fixing prices first.

The foolish merchant started on his journey with 500 carts of goods and entered the desert after passing human habitations. As a precautionary measure he had large pots of water placed in each cart. When the caravan reached the middle of the desert, a *yaksha* appeared before him with a band of men who wore lotuses and water lilies on their

heads; their clothes were wet. The *Yaksha*, who rode on a chariot drawn by two white bulls, entered into conversation with the merchant. In reply to questions, the *Yaksha* said that there was plenty of water a little beyond that place, and advised the merchant to destroy all the jars filled with water. Convinced by the *Yaksha's* assurances, the foolish merchant did accordingly and proceeded on. The *Yakshas* disappeared. On and on went the caravan, but found not a drop of water on the way. Towards dusk, they stopped, oxen were unyoked and the carts arranged in a laager. Utter exhaustion compelled the men to lie on the ground and sleep. While they were thus helplessly sleeping the *yakshas* came up in the dead of the night and killed all the men and animals and devoured them. Thus perished all those men and animals owing to the stupidity of the merchant.

About six weeks after the departure of the foolish merchant the Bodhisatta started on his journey. On his reaching the waterless desert, he summoned all his men and advised them not to waste so much as handful of water and also not to eat unknown fruits and herbs without consulting him as there were poisonous trees about the place. As the caravan was approaching the middle of the desert the same *yaksha* met the Bodhisatta just as he did the foolish merchant. But the Bodhisatta at a first glance knew that he was not a human being, and was therefore not duped by him. The *Yaksha* went away having failed to induce the Bodhisatta to destroy his jars of water. The Bodhisatta hurried on, and on his way saw the human and animal bones—the only remains of the former caravan. The carts were there still filled with goods. The Bodhisatta ordered his

men to form a camp and had strong men with weapons placed on guard. Early next morning, they resumed their journey and reached their destination. After selling his goods on high prices, the Bodhisatta returned home safe with all his men and animals.

Thus, said the Lord addressing Anathapindaka, perished those who were opposed to truth, and safe were they who clave to truth. The sermon was concluded with the following gāthā:—

“Appannakam ṭhānaméké dutiyam  
 āhu takkikā  
 Etadaññāya medhāvi taṃ ganhe  
 yadapannakam.”

Then some declared the sole, the  
 peerless truth;  
 But otherwise the false logicians  
 spake.

Let him that's wise from this a  
 lesson take,  
 And firmly grasp the sole, the peer-  
 less truth—  
*Chalmers' Translation.*

## BUDDHA AND MODERN INDIA

By T. L. Vaswani

Buddhism and Hinduism must not be separated one from the other. At one time, indeed, the two were, in Java and Cambodia, regarded as the same. To me the Hindu Dharma is a Catholic Dharma: and in its wonderful synthesis I see the great truths which keep alive Buddhism and other world-religions. Buddha himself called his doctrine “Ariya,” i. e., “Aryan”! The noble “Eightfold Path” he preached was the “Aryan Marga”. Buddha rendered rich services to the Hindu Dharma. He broadened it into a mighty, dynamic Brotherhood. Hinduism has, through Buddha, touched the ends of Asia. Buddha built on the broad foundations of the Upanishads. Buddha preached the “Good Law” of India’s seers and saints to all.

It is not right to accuse Buddha of “athiesm”. His silence on many questions was the silence of the mystic, not of the sceptic. After all, are not all expressions of our knowledge of God mere symbols? The Reality transcends all concepts, all images, all words. Silence is an eloquent tribute to the

Eternal Truth that has no adequate name. The Unutterable is the Unnameable. Sometimes Buddha breaks silence, and then we are given a glimpse or two of Buddha’s God-consciousness. In one place, Buddha says:

There is, O disciples, a state where there is neither coming nor going, neither death nor birth. There is, O disciples, the Unborn, Unoriginated, Uncreated, Unformed. Were there not such a “One,” there would be no possible exit from the world of the born, originated, created, and formed.

Five hundred millions of the human beings bow to the Buddha. Not to an Athiest! The fascination of this Great Figure in History grows as the centuries pass. A book has been recently published in Italy by Dr. Suali. The book is named “L’Illuminata La Storia de Buddha”. (The Enlightenment: The story of Buddha.) It has been compared to Papini’s “Life of Christ”. This Italian book of the Buddha is written by a great Sanskrit scholar in Italy. With what enthusiasm he writes of Tathāgata and his Great Renunciation!

On a Full Moon Day, Siddhartha Gautama leaves the Palace in search of the secret and cure of "dukkha," the world-sorrow. On a Full Moon Day he has the Enlightenment under the Bodhi Tree. On a Full Moon Day, he leaves for Benares to preach the "Good Law". I believe on the Vaisakhi Purnima (Full Moon Day) there is a fresh outpouring of Buddha's influence upon all who would be in tune with him and his message. For to me the Buddha is not dead. Nor Jesus. Nor Krishna. The supermen of History, the Men Perfect, do not die. Beyond the bounds of birth and death, unfettered, free,—they still act upon humanity but in Silence, guiding the destinies of nations and religions and of the individuals who, with love and longing in their hearts, look for light and leading on the Path of Life.

A moving story this,—of Buddha's Quest that ends in Illumination and attainment of Nirvana. On reaching the Forest of meditation, he gives away his fine clothes to his charioteer saying: "These fine Benares clothes do not befit a 'sramana'," Gotama the Prince becomes a 'fakir'. After seven years of "tapasya," he is on his way to the Bo-tree. A grass-cutter meets him and offers him two bundles of grass. A simple gift! A poor man's gift! An offering of Love! One symbolical, too, of the eight-fold bond to be loosened before the Illumination may come. Buddha scatters a handful of grass on the ground and forms a seat for himself and says: "I decay, I care not if my life-blood dries up, but I will not leave this seat of grass until I attain to Enlightenment." What divine will-power in these words! And what may not a man achieve if he would wake up his will-power! Man can achieve the "impossible". For man is Divine! In this mighty faith sits Buddha on the grass seat. And Mara the Tempter comes and asks him to vacate the seat. "No!" says Buddha. His mighty resolve nothing must shake. His resolve is destined to revolutionise history. Mara becomes angry. He

throws a weapon at Buddha. It falls as a garland of flowers! Mara hurls rocks at Buddha. His Resolve is stronger than the Rocks. They drop down as nosegays at his feet! Mara looks small. Nothing can harm a man of harmlessness. Nothing can vanquish a man of mighty will-power and faith. "The seat belongs to me," says Buddha to Mara. Then Mara calls up a big army, and says, to Buddha "Look! so many bear witness to me. Who is your witness?" And Buddha, pointing to the earth, says: "Behold! the Earth bears witness to me!" Then Mara's army disappears. Buddha's "divya cakshu," the "Divine Eye" opens. Buddha attains to Enlightenment!

To-day "the Earth bears witness" to him! To-day East and West pay homage to Buddha! To-day, as five and twenty centuries ago, his message speaketh to the millions of India, if they will but listen and answer in the language of life.

"Come! Rouse thyself!" is one of the Buddha's sayings. Methinks so speaks Buddha still to the nation: "Come! rouse thyself!" Is it not the message of the "Rishis" of the Upanishads: "Arise! Awake!". Buddha, too, said: "Play the Man!" Methinks so speaks Buddha still to the youth of India: "Play the man!" It is no message of pale, weak quietism the Buddha gives to young men. His is the message of Spiritual Manhood: "Play the Man" And for all in East and West is the affectionate appeal of the Lord's words,—the very last words uttered by him, as in his eightieth year he passed away blessing Ananda and other disciples, blessing the earth and other worlds, blessing men and gods and bird and beast:

"Work out your salvation with diligence!".

(We comment editorially—Editors.)



## OUR LORD ATTENDS ON THE SICK

*"Yo bhikkhave maṇ upatṭha heiya  
So gilānaṇ upatṭha heiya"*-The Buddha  
(Civarakhandhaka, Mahavagga)

Our Lord is in residence at Rajagaha which throbs with spiritual life. As usual, He goes round the vihara with His beloved disciple Ananda, and comes across a bhikkhu suffering from a virulent type of eruptions. He is in acute pain unable to remove himself from his own filth and refuse. The Compassionate One sees that he is not attended to, and lovingly asks the patient if no one attends on him. "No, my Lord," says the bhikkhu in pain, "no one attends on me as I am of no use".

The Master loses no time. He acts—acts immediately without leaving it to others.

Says the Master:—

*"Gaccha Ananda udakaṇ āhara  
imaṇ bhikkhuṇ nahāpessāma"*

"Go, Ananda, fetch water. We shall bathe this bhikkhu" Water is forthwith brought. The Blessed One pours water while Ananda washes the patient. Bath over, Master and disciple carry the patient in, the Buddha holding the head and Ananda the legs. Now the sick bhikkhu lies comfortably on a bed.

How beautiful and ennobling a story is this. Does it not put the selfish into utter shame?

The Buddha returns to His Arāma, and gets all bhikkhus together, and thus addresses the assembly:

"You have no parents to serve you; who will serve you if you do not serve each other".

And exhorts the bhikkhus in these immortal words:

*"Bhikkhus, he who wants to serve me  
should serve the sick"*

It is by these acts of mercy and words of kindness pregnant with deep meaning that the Blessed One gives us a glimpse of the social aspect of His Dhamma. The Incomparable Teacher of the Three Worlds bends down to treat a patient discarded by lesser men who did not understand the right spirit of the Dhamma.

Is this little episode from the life of Tathāgata known to many of our "educated" men and women? Do our bhikkhus relate this story to the faithful as often as they repeat the tales of giving alms by princes and merchants?

This episode should be painted and kept in every vihara and house. But who will paint it. Our artists are lured only by splendour and magnificence. A wretched patient is nothing for them. I remember this story is depicted in one of the paintings by Mr. Duncan, the talented relative of Mrs. Kularatna. Is there any hope of seeing this nice story on canvas at the next Art Exhibition?

"Parakrama"

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## THE SPIRIT OF BUDDHISM

By Sir Hari Singh Gour, M.A., D.Litt., LL.D., M.L.A.

When I put my foot down on this beautiful island of yours, I was besieged by the enterprising representatives of the Press who flooded me with numerous and multifarious questions upon politics, religion, economics, philosophy, and last of all the general topic as to whether the Civil Disobedience movement in India was going to succeed or fail, and what is to be the duration of its life. Judging from the tone of their talk, I thought that the question with which they were intimately concerned at the present moment and in which they would feel interested at the present juncture would be a question bordering upon politics rather than a question in the very centre of religious philosophy. However, if there is any shortcoming in my lecture this evening the fault must be laid at the door of your President who has announced the subject and tacitly admitted that I had consented to deliver it. Coming to the subject of the lecture itself, I was a student of Buddhism and I have been a student of Buddhism for many years, and the reason for it was that I felt that in that great convulsion which the world had produced ever since the armageddon of 1914 the result of which was popularly and publicly announced in 1918—and though we are now in 1932, the end of which we see not—I thought there must be something radically wrong with the social order which had brought about these world-shaking convulsions which had brought into the cock-pit some of the so-called civilised nations of the West and some of the civilised and go-ahead nations of the East. If you read the history of the Great War of 1914 one thing will stand out in bold relief and that is that all the copy-book maxims to which we were rooted in

our schooldays, and which we regarded as postulate, have been thrown to the dust heap, and on the termination of the War; the war-weary world has been looking out for some light, guidance, however feeble the light, however uncertain the guidance, so that it may be able to steer itself and avoid the shoals and rocks of another great world concussion. It is that which is responsible for the great depression through which the world is passing and it is that intellectual feeling of uncertainty in which man today knows not what will be his fate tomorrow; it is in that struggle, that uncertainty, and doubt, that men and nations alike today are seeking new light and guidance. You see in Europe and America conferences are being held, ministers of the nations of the globe foregather for the purpose of confabulating upon the great issues which many of them perceive, but a great many of them perceive not, and though a great deal of paper was being written upon and reams of paper pass through the Press, yet the result is none the better than if these conferences have never met, (laughter), if these doubts which are convulsing the economic body politic in Europe and America and in Asia, had never been brought together for the purpose of deciding upon a future course of action. The great League of Nations was initiated in 1919, with the faufare of trumpets, and around its cradle were burnt frankincense and myrrh of adoration and adulation by 54 nations of the world, great and small, and upon its portals were written the great words "Self-Determination for Nations" (great and small). Has this great era of universal peace and brotherhood, which the League of Nations was initiated to inaugu-

rate, arrived? Time has passed, and years have rolled on. Disarmament conferences have met and dispersed. One nation asked another "How many battleships have you scrapped and how many more are you going to scrap?" (laughter). A neighbour asks "How many ships are you going to scrap?" and the reply is vague. One brother asked another "What sacrifice are you going to make? but, unfortunately, neither brother was prepared to make any sacrifice. (laughter). The result is that these conferences meet and great speeches are delivered by responsible ministers that the dawn of universal peace, that the dawn of universal parity, and of the dawn of universal progress, is now in sight, that the battleships, great and small, are all going to be scrapped, that the 'U' boats that wrought such havoc in the great War are going to be a thing of the past, and that the Lion of Germany will now drink at the same pool with the Lamb of France, not to mention the wolf of England and of Russia. It is in this condition that we now find the great nations of Europe, and as you turn to that great American democracy you will find there one great lesson from this Great War. All the hoarded wealth of the world has been melted down into gold ingots, a foot and a quarter long and 9 inches thick, and these golden bricks are put into modern golden Argos and carried week by week for its change for paper money to be transferred back to the cells of the United States Treasury. I should have expected that with that seven hundred million pounds worth of gold in the sole possession of this International Exchange, America would be at any rate twice as happy as yourself. But what do we find? With all the hoarded wealth, with all the seven hundred million pounds worth of

gold, America is unable to balance her budget, which is over seven million pounds in deficit. That is the abject condition into which this concentration of wealth has led the United States of America, while the second largest gilded Republic, that of France, which has got almost half as much gold as America, is now looking up to its neighbours and asking them "Are you going to pay me back my debts?" The neighbours say "Yes, if you will buy our boots and shoes and stockings. If you don't, how are we going to pay your debts?" (laughter). It is in that vicious circle you find the economic embroglio of the modern world, Wild solutions are being suggested. Mr. Lloyd George, who made this land his temporary home a short time ago, the other day, wrote a book to ask the people to do what they would not do.

"You will ask me what all this has got to do with the subject of my lecture this evening. If it had nothing to do with it you could be sure that I would have been the last person to have been talking about it or uttered a single word about these convulsive movements that are now agitating Europe and other parts of the world. If you turn your minds to the agitation that is permeating Europe and America and this part of Asia, you will find one fact responsible for this growing discontent and absence of any constructive program upon which the world might settle down to useful action. And that fact is "mutual distrust". It is mutual distrust that is responsible for the failure of the Disarmament Conferences, for the failure of other confabulations of the great nations of Europe; and while they are anxious to secure peace they know within their hearts that they cannot trust one another; and unless there is a feeling of mutual trust, which can only come

when there is a greater and more charitable disposition towards their bretheren and between the nations of the world, there is no hope: it is only then that these conferences are likely to become successful. Now, then, I ask you, if you are, therefore, to have mutual trust, how are you going to get it? Are you going to have mutual trust by passing an Act of Parliament, or are you going to have mutual trust by writing "Trust one another" upon a Treaty, 3½ feet long, in golden letters of the old English Alphabet, and then forgetting all about it ever after? That is not the spirit in which you will be able to create that mutual trust, that brotherly feeling, if the world is to be reconstructed, and if the rehabilitation of the world tomorrow is to be on the lines of progress and prosperity and not along the lines of mutual distrust, mutual destruction and, indeed, of mutual annihilation. And if that is to be brought about, what do you require? We had in 1914—1918 a singular example of the failure of Christianity, which, while claiming the supreme value of the necessity of forgiveness, allowed us to see cannon shots, fired by Germany, being retaliated with such deadly effect by France, which was the very negation of the doctrine preached by the Founder of that religion. The failure of that religion to keep peace between the various nations is responsible for the great, surging and growing unrest that exists through the length and breadth of the world. And when I read the history of all religions—I have read the history of every one of the religions—I found one fact perfectly clear and unchallengeable, that is, that with the exception of Buddhism, all other religions in the world have shed blood, especially in the great War during the four years 1914—18. It has been said

by even the most venomous enemy of Buddhism that one great thing in Buddhism is that during its existence of 2500 years as a messenger of peace it has nowhere set man against man and it has not shed a single drop of blood. If I, therefore, place before my audience one fact which is singled out by the history of mankind from the dawn of antiquity right down to this day, that fact is that Buddhism is a religion of universal peace and of universal brotherhood, and it is that religion which produces mutual trust. When I was addressing audiences in Germany and France, I told my friends there. "You are all distrust, filled with mutual distrust, and you want a cure. That cure will not lie along the lines of the League of Nations or compacts and confabulations and conferences, but the cure will lie in your cleaning and chastening your minds and creating a new spirit within yourself for the purpose of showing the world that your own men are able to trust one another and trust your neighbours; and it is only then when you have imbibed the spirit of the great religion which has behind it a history of 2500 years will you be able to raise your head before the whole world and say "Now I have imbibed the new message, now I am inspired by the new vision, now I am filled with the new spirit," and that is the spirit of trust, of mutual trust, and human and universal brotherhood. When you have got that you want no conferences. When you have got it you require no meetings and no compacts, you require no treaties and understandings and mutual obligations. You require, I say, nothing that is visible upon the records of the body State, because you have then acquired the fundamental key to your own happiness, and, through your happiness, to the happiness of the entire world. (applause). It is that which

underlies Buddhism, as a great religion, the greatest of them all, and it is the spirit of Buddhism which makes Buddhism a religion superior to any as a peace-loving and peace-giving religion that man or god dispensed to man. And it is that feeling, ladies and gentlemen, which we require the world to understand. It is that spirit which we want to put into the West and into the East, and I am glad to say during the short and hurried visits that I was able to pay to these countries I found a receptive mind among the intelligentsia of those countries, and one distinguished person told me that if there were not those who for the sake of their bread and butter depended upon inculcating the teachings of this religion and that, these other religions would have a natural death. But because vested interests are strong and people have got to make a living by teaching the dogmas of a particular religion, these religions remained. But as you know, Buddhism is not so much a religion as it is a method of life. It is not so much a dogma as it is a cult, a mental exercise. It is possible for every man to be a Buddhist in mind without sacrificing his own conscience. Every man can follow the behests of that religion without one jot sacrificing one's traditional views of life and life after death. That being so, I say to my friends of the West and to you, that Buddhism is a religion which has stood the test of time, because it has been the messenger of peace and the harbinger of prosperity, of universal love. Buddhism is a highly scientific religion. It was the founder of Buddhism that first inculcated the doctrine of cosmic growth and cosmic evolution. Only a hundred years ago Mr. Chas. Darwin the great Biologist of Cambridge published his work on the origin of

species and in that work he pointed out the unity of all life, the evolution of life from of protoplasm right up to the highest, namely, man. But that is only a very small part of the teaching in Buddhism, which deals with the highest species down to the lowest and shows you how the evolution of life, even the evolution of kings, has gone on in the scheme of cosmic creation. Buddha was the first and greatest scientist, who initiated a definite theory when modern men who are calling themselves educated and civilised, were living in caves 6 feet deep, painting their faces and making grimaces to Romans when they appeared before them out of curiosity to look at them. That was a time when metaphysics was a word not thought of by them.

I wish I had the time to go on further with my lecture, but I feel that the few words I have said to you this evening are sufficient for the purpose of showing to you that whatever may be the school to which you belong, whatever the creed you wish to subscribe to, there is something that rises superior to your cult and your creed, and that is the "Spirit of Buddhism". (loud applause)\*

\* A lecture delivered at the Y. M. B. A. Colombo.

## Our Next Number

### Synopsis of Vannupatha Jataka.

Professor Roerich's Address to the  
'Union Internationale Pour Le Pacte Roerich'

"Education in Ancient Ceylon"  
by  
Mr. L. H. Mettananda

A Prominent Pali Scholar will write on  
"Mr. Rhys Davids and Higher Criticism"

## AWAKENED INDIA'S MISSION TO THE WORLD

By Rev. Arthur E. Massey (London)

Vaswani's "Religion and Culture" is a little book on a great subject, timely and appropriate.

The world long since have become spiritually impoverished but for the stimulus and inspiration it continually receives from saints, seers and sages; and Sri Vaswani is, unmistakably, one of the great men with a constructive and stimulating message, not only for India and the East but for the whole world. Vaswani's burning utterances as it were "touch the spot", and by their convincing force evoke a responsive truth in the hearts and minds of readers and hearers, arousing within them a healthy unrest and spiritual activity. How momentously and universally appropriate and necessary is the advice given in the preface:—"Only let us be careful not to confound religion with creeds and forms. Sectarianism, as I have often said, is the very negation of religion".

The author's rebuke to Russia's appalling materialism is, surely, well-merited as we must all sorrowfully admit, and he is, also, awake to the possibility of this insidious poison inoculating the intellectual life of his beloved India.

One finds in this helpful book much emphasis on the unity of religion and culture which clears away many illusions and misconceptions fostered by the "mazes of dogmas, creeds and controversies".

No one is better equipped intellectually and spiritually to help on the "New Civilization of brotherliness of broad human sympathies" than Vaswani himself. "Religion and culture" is a little mine of concentrated molten thought on the things that really matter.

Revaluations, Science of Life seeking the One Beloved, The Spirit of Culture, Influences, The Sons of Light, The Bridge of Immortality, and Creative Sacrifice are vital subjects treated without any waste of words; it is an epitome of awakened India's spiritual mission to the world.

We need such messengers fired with the truth and reality of their message even more so in the West than in the East.

Religion in the West has always been forced into a secondary place in the life of its peoples; if it were not so there never would have been the "Great War". We need messengers such as Sri Vaswani to help us to realise that "the things which are seen are temporal but the things which are unseen are eternal". Vaswani is a real mystic. The mystics of all religions from time immemorial have given out truths which ever reveal the underlying unity of all religions. Only the man-added accretions cause differences and disunity.

India has yielded an abundant harvest of precious truths and has never ceased to point towards Reality.—so hard and difficult for acceptance by the masses who are so lamentably enmeshed in the mire of illusion. Someday, however, they must emerge, even though they tread in solitary file,—the Path that leads unto the palace of Peace.

Let every student of religion and every aspirant to the Higher Life secure a copy of "Religion and Culture" and read, mark, learn, and inwardly digest its supernal message.

## INDIA AND MODERN GERMANY

BY HELMUTH VON GLASENAPP

*Professor of Indology, University of Königsburg*

Since the middle of the last century Schopenhauer has exercised a great influence on German thought. It is due to him more than to any other that the interest of the German mind for the grand conception of Indian philosophy was awakened. From Schopenhauer on we trace a number of thinkers who have followed up his system in various ways. Among the disciples of Schopenhauer it is fitting that we first mention the great Indologist, the late Paul Duessen who was the professor of philosophy in the University of Kiel. In his "Elemente der Metaphysik" and in his works devoted to the history of philosophy he has especially insisted on the similarities between Schopenhauer and the Vedanta system. In opposition to him the well-known translator of the Pali dialogues of Gautama Buddha, Karl Eugen Neumann (1865-1915) has laid stress especially on the close relationship between Schopenhauer's metaphysics and the Buddhistic doctrine. Among the thinkers who started from Schopenhauer's philosophy but developed his doctrine independently we will make special mention of Philipp Mainlande (pseudonym for Philipp Bat, 1841-1876), who wrote a drama on Buddha and thought to promulgate the esoteric gist of the Buddha-doctrine in his "Philosophie der Erlösung" (Philosophy of salvation), but only gave a clear construction of his own, which had little to do with Buddhism. Schopenhauer's influence on Eduard von Hartmann (1842-1906) can only be regarded as moderate. Hartmann tries to give a synthesis of the idea of Hegel and Schopenhauer in an independent way in his "Philosophie des Unbewussten" (Philosophy of the Unconscious). He rejects asceticism and his philosophy of history, in which he regards the world-process as the incarnation, the passion and the finally expected salvation of the Absolute, is opposed to the doctrines of most Indian systems. Still he must be mentioned here because Indian influence can be traced in his writings. In his philosophy of history he teaches that the religion of the future will be a "concrete monism," which will be a combination of the abstract pantheism of the Vedanta and the Judaeo-Christian monotheism. That parallels can be found in various points of his system and in Indian doctrines, he has shown himself, when he declares that in one place of the Vedanta work "Pancadashaparakarana" his "world-principle, the Unconscious, is characterized better and more exactly than by any one of the latest European thinkers."

Through Schopenhauer, Friedrich Nietzsche (1844-1900) also became acquainted with Indian ascetic philosophy, but was afterwards a strong opponent of it; but he had always a high regard for the social philosophy of the *Manu-smṛiti*. Richard

Wagner (1813-1883), the great composer, who was at first an admirer of Nietzsche, but became his enemy later on, remained an ardent admirer of Indian religions all his life, thus following Schopenhauer, although he has vacillated a good deal in his personal views. In his Operas we meet with many Buddhistic ideas; in 1855 he made a sketch of a great musical drama "Die Sieger" (the Victors), the source of which was the story of Divyavadana. Buddhistic subjects have later been treated more than once in operas. I only mention here Max Vogrich's "Buddha" (1901) and Adolf Vogl's "Maja" (1905). Of the rather large number of dramas based on Indian subjects I mention Michael Beer's tragedy "Der Paria," Ferdinand von Hornstein's "Buddha" (1899), Gottfried von Boehm's "Rischjasrynga" (1909), Leopold von Schroeder's "Dara oder Schah Dschehan und seine Sohne," and especially Karl Gjellerup's "Das Weib des Vollendeten" (The Wife of the Perfect) (1907). Of the poems which treat of Buddha's life in epic form Josef Victor Widmann's "Buddha" must be mentioned first of all. Among the authors who treat Indian subjects in novels the most remarkable are Karl Gjellerup in his "Pilger Kamanita" and "Die Weltwanderer" and Hermann Hesse in his beautiful story "Siddhartha." In German lyrical poetry we also frequently meet with Indian ideas, but the limit of my essay forbids me from investigating it further.

The scholars, philosophers and poets, who endeavoured to propagate Indian ideas in Germany were few, and they talked to a few. There are, however, a number of associations with more or less firm organisations, which regard it as their task to spread Indian doctrines directly and indirectly. Of these I mention first of all the spiritualistic, occultistic, and especially theosophic societies, which appeal to large circles and strive to make Indian religions widely known. The percentage of ideas derived from India varies according to the different groups and schools very much. The *Theosophists* of the school of Mrs. Besant show the greatest loyalty to Indian thought, whilst with the *anthroposophy* of Dr. Rudolf Steiner, claiming more adherents in Germany, the Indian element is kept more in the back-ground. Indian views of the world are directly propagated by societies like that of the "Friends of Indian Wisdom" in Hagen, Westphalia. They lay especial emphasis on the Vedanta philosophy. A regular Vedanta Society, which performs divine service, does not exist in Germany as it does in New York. Buddhism, however, has small communities in Germany, which are pretty numerous. It is a proof of the great interest which

is taken in the doctrine of Gautama, that Buddhistical periodicals appear which interpret the "Dharma" of the Lion of the Shakya race in various ways. Most German Buddhists belong to the laity, but some have tried to go "the path from home to homelessness," some have adopted the yellow garment in Ceylon or Burma, and others endeavour to practice the ascetic principles of Buddha in their homes. In Frohnau, near Berlin, a Buddhistical monastery was founded some years ago, the members of which devote their time to ascetic exercises. They were directed by a physician, Dr. Paul Dahlke, who also wrote a good deal on the subject.

As is shown by what we have said the German public is especially interested in the religions, the

philosophical systems and the classical literature of ancient India. But the extraordinary success Robindranath Tagore has with his lectures in Germany, the many readers the works of Gandhi have found in German translations prove that the interest of the German people in the spiritual life of modern India is also very great. It is little more than a century that Indian wisdom and Indian poetry have extended their "Digvijaya" to the West. At the beginning of the last century India was no more than a word, except to a few, but to-day its spiritual treasures are well known to all the educated people and are estimated at their full worth. (*Indian and the World*).

## THE BUDDHA JAYANTI

### Wesak Celebrations in Bombay

The Thrice-Sacred Day of the Bhagwan Buddha fell this year on Friday, the 20th May and the Buddha Society had drawn up a suitable programme extending over three days i. e., 20th, 21st & 22nd. The programme included novel features of Bhajan and lectures with the help of the Magic Lantern on the life of the Bhagwan, devotional meeting including the recitation of the Pancasila and the Sacred Texts and last but not the least, distribution of sweets to the Blind and fruits to the Hospital patients. The programme, had it been carried out in full, would have characterised this year's Jayanti as preeminently grand. In this year's President of the Meeting, the Society found a worthy selection. For Madame Sophia Wadia had already delivered a number of lectures under the auspices of the Society on Buddhism and her personality combined with method of presentation, grasp of the subject and sincerity and force of expression had already made a mark on the public of Bombay. While thus everything was being organised and our President in spite of his age and health, was admirably shouldering the responsibilities of this Annual Function, there was the sudden outbreak of Hindu-Muslim Riots and the display of fiercer emotions of human beings in attacking men, women, and children, had created panic in this otherwise peaceful city and cast a deep gloom on her face with the result that all the plans chalked out for the Jayanti celebrations were rudely shaken. The Society, however, carried out the major portion of the programme with devotion and loyalty to the compassionate Bhagwan.

#### 1st Day.

In the morning, brothers and sisters assembled in the Vihara before the Buddha Rupa. Lotus and roses were presented. Prof. N. K. Bhagwat recited the Pancasila and rehearsed Sacred Texts and in short explained in Marathi the significance of the Thrice-Sacred Day. He was followed by Prof. Phadnis who beautifully explained in English the idea underlying the Dharmachakra with suffering and Nirvana as the two poles. It was a good interpretation put on the wheel of the Law. Swami Sharvananda thereon paid his homage to the Bhagwan in a couple of sentences. This brought the morning programme to close. In the evening there was Bhajan when Mr. and Mrs. Wadia were present. Mrs. Freney M. Cama had specially come to sing a

few devotional songs and it did keep up the religious atmosphere and the frame of mind of the audience. The magic Lecture could not be held owing to Curfew Order in the City.

#### 2nd Day.

In the morning, the number of audience was a bit improved. The recitation of Pancasila was followed by Mr. Ginwalla's suggestion for meditation on Bhagwan Buddha for two minutes. Immediately the members sat down closing their eyes and meditating upon the Bhagwan. It was truly an inspiring sight! Thereon Prof. Bhagwat explained a few verses from the Dhammapada and the President requested the members to partake of the refreshments served. In the afternoon, the public meeting was arranged in the cool and shady open under the holy trees of the Anand Vihara to relieve the audience from the heat, which had reached perhaps its height on that day. The management were not very hopeful of a good audience, yet by 5.30 ladies and gentlemen began to come in and the prospects appeared bright. There was, however, a sudden dust and wind-storm and the clouds lowered in the sky and the signs of rain appeared and threatened to upset the whole seating arrangement; by 6 p. m. the meeting had to be held in the Hall as it began to rain accompanied by thunder and lightning. The Hall was full and Madame Sophia Wadia delivered for one full hour a truly inspiring lecture on the greatness and sublimity of Lord's Teachings. She sang the greatness of the Lord and with the solemn chanting "Om Mani Padme Hum" she created an atmosphere of sublimity and silence. It was indeed a truly devotional congregation! The Jayanti was truly observed and Prof. Bhagwat thanked her on behalf of the Society and the 2nd Days programme was over.

#### 3rd Day.

On the 3rd Day, sweets were distributed to the blind boys and fruits were given to the Hospital patients. For this function, telegraphic and other messages were received from Mr. Natarajan, Mr. Jayakar, Dewan Bahadur, H. D. Mehta, Mr. Padhye and others. Special lighting arrangement had been made but owing to the gloom of the riots, lights were not lit at the express wish of the President.



## VAISAKHI MANDALIS

In response to an appeal issued by Vaswani a number of "Vaisakhi Mandalis" have been formed in Hyderabad (Sind) with a view to combat the three evils which run rampant in the Vaisakha month;—the evils of *deti leti*, drinking and meat-eating. Signatures are being taken from those who promise, during this sacred season, to refrain from these evils, it being hoped this might be the first step. In the course of an appeal issued by Vaswani, he writes:— "Vaisakha is a sacred season. On the Vaisakhi day was born Buddha the Blessed One. On the Vaisakhi day rest the blessings of Rishis and Saints. It is to me a matter of deep regret that this season is conspicuous in Hyderabad for 3 sins,—(1) *Meat-eating*;—Flesh-diet is *hinsa* food. The agony of the dumb slaughtered animals rises up to the heavens; who will save the dumb driven creatures? I earnestly ask every one of my *sat-sangi* brothers and sisters to give up all *hinsa*-food. (2) *Drinking*:—Many drink liquor in this sacred season; and drink, we know, has made desolate many homes. I am told that a few days ago a

man, under the influence of intoxicating drink, burnt himself to death. The body was meant to be a temple of Bliss. The temple must be kept pure. I ask every one to give up drink. (3) *Deti-leti*:—(dowry system):—In this sacred season, too, the *deti-leti* evil is rampant. How many homes has it not darkened? The *deti-leti* brings money to some; but at what cost? It is blood-money, and no blood-money is blessed. Look at our homes! The *deti-leti* has robbed them of happiness. I ask sisters and brothers to take a courageous stand and resist this evil. May the Vaisakhi bring blessings of simple life to many homes! And may the blessed day awaken in many the aspiration to save the poor and lowly and to have mercy upon the weak, voiceless creatures!" The *Sakhi Sat-Sang* is taking prominent part and bands of sisters are paying house to house visits to induce other sisters to sign anti-*deti-leti* pledges. "Bands of Brothers," too, have been formed to influence other brothers to refrain from drink, meat and *deti-leti*. At the meetings held on Sunday morning to form the Bands, enthusiasm prevailed.

## GLEANINGS

### Is Manasarovara Anavatapta ?

Writing in *The Mythic Journal* of the Maharaja of Mysore's Pilgrimage to Kailasa, Mr. S Srikantaya in an interesting article says:—In spite of popular opinion, scholars greatly differ regarding the identity of the Anavatapta lake (the lake without heat or trouble) of the Buddhist texts with Manasarovara. Ekai Kawaguchi gives the circumference of the lake as 200 miles and describes its shape as more or less octagonal and Dr. Rangachar in his printed Diary is inclined to accept this view. Other members of the party, however, consider it to be above forty-five miles in circumference, forming on the right almost a circle. Dr. Sven Hedin considers it as saucer-shaped, with a depth varying from 68·4 ft. to over 286 ft. and, with a diameter of fifteen and a half miles at its widest, and narrower in the south than in the north and having eight monasteries on its shores. Situated in an extensive basin amidst hills, it is most beautiful. Its water looks blue from a distance, is clear as crystal and sweet. The lake is fed by the melting snows of the hills all round. His Highness and the Hindu members of the Party bathed in the holy lake, offered tarpan libations to the names of their ancestors and performed Gangapuja.

Manasarovara is full of fish but fishing is not allowed. Should any fish be cast up by the waves the Tibetans dry it in the sun and use it as medicine for driving away evil spirits. It is said that flamingoes go to the Manas at the commencement of the rainy season, to find a safe asylum in the rocks bordering on the lake, when the swell of the rivers in the rains and the inundation of the plains conceal their usual food.

To the immediate north of the Manasarovara lie the vast and extensive ranges of the Kailasa mountain, on the western side of which rises and flows the Indus river, the Brahmaputra originating on the far eastern slopes. To the south is the Ladak range comprising the spurs of the Gurla Mandatta whence issues the river Karnali. On the left side of Manas lake itself is to be found the source of the river Sutlej, while below and to the north-west of the main Himalayan ranges lie, near the Lipulekh pass, the Zaskar range of mountains. Emperor Akbar appears to have sent a survey party to these regions. Col. Moorcroft went on his expeditions in 1812-14 to trace the source of the river Ganges. Other have followed.

Dr. Sven Hedin, who has explored every inch of the expansive lake by night and by day for weeks finds nothing to compare with it in his long wanderings in Asia. The over-powering beauty of a nocturnal sail on the lake is incomparable. At night I seem to hear the gentle but powerful beat of the great heart of Nature, its pulsation growing weaker in the arms of night, and gaining fresh vigour in the glow of the morning red. The scene, gradually changing as the hour go by, seems to belong not to earth but to the outermost boundary of unattainable space, as though it lay much nearer heaven, the misty fairyland of dreams and imagination, of hope and yearning, than to the earth, with its mortals, its cares, its sins, and its vanity. Phenomena like these are fleeting gusts in the earth and occur once in a lifetime as a greeting from a better world. Thousands and thousands of pilgrims have wandered round the lake in the course of centuries and have seen the dawn and sunset, but have never witnessed

the display which we gazed upon from the middle of the holy lake on this memorable night. In bright sun-shine 'the clouds display wonderful tone-effects; white and grey, sharply defined, they lie in different stages before the mountains and behind them dark blue and purple curtains seem to hang down. We might be gliding over the bright floor of a temple hall, its walls richly decorated with flags and standards, which hang down from golden hooks on the ceiling of the sky and touch the dust of the earth with their fringes. The geni of Siva's paradise seem to hover round us. . . . . All tones are so bright, airy and grey that the landscape which surrounds us, on a depth of 180 ft. in the lake, like a ring where the water ends seem hardly real. . . . . I could live and die on this heavenly lake without ever growing weary of the wonderful spectacle always presenting fresh surprises.' Verily is the lake Manas worshipped as the mystic reservoir of the lord of life, belonging to heaven and not to the earth.

The middle of the lake is smooth as if oil is poured upon it. The crystal purity of the water and its dark greenish-blue colour are as beautiful as the flavour, and monks use this water in preference to any other. Even the first view from the hills on the shore of lake Manas causes the pilgrim or the traveller to burst into tears of joy at the wonderful, magnificent landscape and its surpassing beauty.—*Social Reformer*.

### Ajanta Frescoes

As the result of the keen interest taken by the Nizam's Government in the famous Ajanta frescoes, some new paintings which had hitherto been concealed under a thick pall of dirt, smoke and varnish have just been discovered.

In 1920 Sir Akbar Hydari, then Secretary to the Nizam's Government in the Archaeological Department, employed two expert Italian craftsmen to save the frescoes from further decay and ruin. The operations started by them are still being continued by a band of Indian artists in the services of the Nizam's Government, and in recent times scientific advice from experts all over the world has been made use of in connexion with the cleaning and preservation of these unique treasures of Indian art.

Among the newly discovered frescoes is one in the Chaitya Cave which, according to a Brahmī inscription carved on it, is dated the second century A.D. The fresco represents a bathing scene in which ladies are shown enjoying a bath in a pool near a beautiful grove.

Another new fresco has been found in Cave No. XVI, a *Vihara* of the fifth century A.D. In this fresco the Bodhisattva, in the form of an elephant, offers himself as prey to hunters to appease their hunger. There are several episodes of the story; in one he is shown throwing himself down from a

precipice, in another hunters are cutting large pieces of flesh from his body, and in another they are roasting those pieces on a fire. The delineation of the whole subject is marked by the Buddhist doctrine of Renunciation.

Apart from the discovery of these new frescoes, several subjects which were supposed by some recent writers to have been irrevocably lost have been found intact under a thick daub of varnish. Among these the most notable are the Chaddanta Jataka and Syama Jataka painted in the Chaitya Cave, No. X.—*The Statesman*.

### Buddha's Birthday

The White Lotus Birthday Celebration. "Fete du Lotus Blanc" of the Gautama Buddha, the herald of peace and love on earth, was celebrated at Nice (France) this evening under the lead of Baroness Gouresky and her friends.

In a darkened hall, filled with admiring guests and disciples, the image of Buddha was set up on an illuminated stage, filled with white lilies and foliage and plants, from behind which readings from the "Light of Asia", addresses, songs, music and recitations were given.

Mr. Hardayal Sing, a Buddhist scholar, and Dr. D. N. Maitra of Calcutta, wearing Oriental dress, attended on behalf of the International Cultural Fellowship, which proposes to establish a centre here — (Associated Press of India.)

### 60 Conversions

Sixty members of the depressed classes at Adoor in Central Travancore were baptised by the Rt. Rev. E. A. L. Moore, Anglican Bishop of Travancore on Sunday.

After the preliminary service at Adoor church, the party left in procession to the nearest river where, in the presence of a large gathering of Christians and Hindus, the baptismal ceremony was performed.—*The Statesman*.

## CORRESPONDENCE

Mr. A. Jayasinghe writes:—I read in the June issue of *The Buddhist* a letter from Mr. Kovacs Pyorgy of Budapest, Hungary, in which M. Pyorgy intimates his inability, owing to an economic barrier, to subscribe to *The Buddhist* in spite of his desire to do so.

As Mr. Pyorgy wishes to read *The Buddhist* regularly, I shall thank you to make arrangements to send him the magazine which I am entitled to.

(We shall be glad to make this arrangement. This is exactly how each member of the Y. M. B. A. can and should be of service to others who seek the light of Dhamma. We commend the example of Mr. Jayasinghe to other members of the Y. M. B. A. — Editors)



