



THE BUDDHIST

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AUGUST ²⁴⁷⁶
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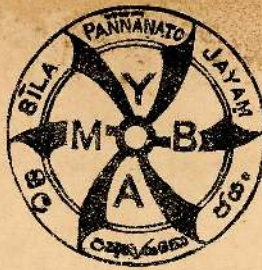
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"Sila Paññanato Jayam"

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NOTES AND COMMENTS

Mrs. Rhys Davids and the "Higher Criticism" We invite the special attention of our readers to the spirited contribution of "Ariya-Dhamma" a close student of Buddhism and prominent Pāli scholar, on Mrs. Rhys Davids' so-called "Higher Criticism". Three of her latest works, *Gotama the man, Sakya or Buddhist Origins and Milinda Questions*, present the latest phase of her mental evolution. In these works she makes an elaborate but futile attempt to prove that white is black—that the great Anattavādi was the very opposite Attavadi. This lady has won a high place as a philologist in Pāli and achieved distinction in Western philosophy. But the palpable mistakes that our contributor points out on elementary points completely demolish the infallibility of Western Pandits in the fields of Oriental scholarship. The idol has at least displayed its feet of clay. *Sic transit gloria mundi.*

All-World Buddhist Conference The earnest attention of the Buddhist public is invited to the very important announcement made at the Y. M. B. A. by Sir Hari Singh Gour regarding the proposed All-World Bud-

dhist Conference. We are glad to note that this movement first started in 1927 by the present editors of this journal is now engaging the attention of a wide circle of influential men in all Buddhist countries. Thanks to the enthusiasm of Sir Hari Singh, we are able to say that a memorandum is now being drafted setting forth definite proposals for holding the Conference. It will be published in our next issue together with personnel of committees so far formed. If the Conference is to be held next year immediate action will have to be taken by forming a strong Ceylon committee representing all Buddhist Associations of standing and prominent Buddhist workers. We also think it essential to depute an able person to visit all Buddhist countries to obtain financial support and popularise the Conference ideals. We sincerely trust that Buddhist Societies will lose no time to convene a public meeting for the purpose.

Return of Sir Hari Singh Gour The Y. M. B. A. had the privilege of accord-
ing a hearty welcome to Sir Hari Singh and Miss Gour on their return from the Far East. The

party arrived in Colombo by the S. S. President Polk on the 11th ult. On behalf of the Y. M. B. A. Mr. P. P. Siriwardhana met them on board and conducted them ashore when Sir D. B. Jayatilaka welcomed them. Later, they were his guests at lunch at the Negombo Rest House. At 5-30 p.m. the same day Sir Hari Singh addressed a very large gathering at the Y. M. B. A. giving his impressions of the Far Eastern countries which he visited. Elsewhere we publish his very instructive address which, we hope, will inspire many to strive for the welfare of our country. Before the party resumed voyage at 10 p.m. they were entertained at dinner at the Grand Oriental Hotel by the President of the Y. M. B. A. We hope that Sir Hari Singh and Miss Gour carried away with them pleasant memories of their very brief visits to our island.

* * *

Roerich Peace Pact We are glad to publish elsewhere Professor Roerich's message to the conference of the International Union for Roerich Pact for the protection of treasures of art and science to be held in Belgium this month. The Conference is meant mainly to popularise the Roerich Banner of Peace which is to be un-

furled over every building which houses treasures of art and science. This noble movement should be dear to every person who professes Buddha Dhamma which stands for universal love and peace. Professor Roerich is making a supreme effort to bring about international understanding which will save works of art and science from destruction. While we sincerely wish all success to the Conference, we shall be happy to see the Roerich Banner flying over every edifice dedicated to Knowledge and Beauty.

* * *

Y. M. B. A. Religious Examinations Our attention has been drawn to an editorial note in the *Buddhist Annual*, which accuses

the authorities of the Central Y. M. B. A. of allowing certain booklets to be used in Sunday Schools. We should like to point out that the Central Y. M. B. A. does not control any Sunday School. The examinations held by the Y. M. B. A. are chiefly meant to systematise religious education, and for this purpose the authorities have prescribed a set of books. The booklets referred to do not form part of these text books. The learned editors of the *Buddhist Annual* should have, in fairness to the Y. M. B. A., consulted the Religious Examination Secretary before they criticised it.

VANNUPATHA JATAKA

A Synopsis

(From the Sinhalese Pansiya-Panas Jātaka Pola now being edited by Sir D. B. Jayatilaka)

The Place—This Jātaka was the subject of a sermon preached by the Tathāgata while in residence at the Jetavanārama in Savatthi.

The Occasion—A certain young man of Sāvattthi having heard a discourse of the Buddha, renounced the world and entered the Order. In the course

of a few years he mastered the Vinaya rules and learned to practice meditation. Latterly, desiring solitude, he retired to a forest retreat, where he spent the whole rainy season in meditation. But all his strenuous efforts to realise the Paths were fruitless. He felt greatly discouraged and resolved to give up the



VANNUPATHA JATAKA

The Bodhisattva's attendant broke the rock with a hammer and a big stream of water gushed up.

life of meditation for which he thought he was not fitted, and return to Sāvatti where, at least he could enjoy the benefit of beholding the glorious presence of the Buddha and listening to his sweet discourse. So he returned to Jetavana. There questioned by his friends, he told them how he was obliged to give up the life of meditation, being discouraged by his failure to realise the Paths. The Bhikkhus blamed him for such faint-heartedness, so unworthy of a disciple of the dauntless Master. And they led him to the presence of the Buddha. The Blessed One, hearing their story, turned to the Bhikkhu and said "How is it, Brother, that you have lost heart now, when in bygone days, you by your own unaided efforts saved the lives of men and oxen belonging to a caravan of five hundred carts travelling in the sandy desert." Entreated by the Bhikkhus the Blessed One related the following Jātaka.

The Story.—Once upon a time the Bodhisatta was born in the family of a caravan leader. When he was grown up, he travelled about trading with five hundred carts. On one occasion he had to cross a desert sixty leagues in extent. The sand of the desert was so fine that it slipped through the fingers of the closed fist. When the sun rose, it burned like a heap of charcoal embers, and made walking on it impossible. Travellers through that desert carried in their carts such necessaries as water, firewood, rice, and so on. They travelled during the night and at sunrise they arranged their carts in a circle with a covering of leaves overhead and

having taken an early meal they rested in the shade during the day. After sun set, they had their evening meal and when the ground became cool, they resumed their journey. Traversing that desert was like a voyage across the sea. A "land-pilot" as he was deservedly called guided the carts through the trackless desert by the help of the stars.

The Bodhisatta crossing the desert in this manner covered a distance of 59 leagues. There was only a night's journey for the caravan to reach safety. That evening after they had taken their meal, they threw away the firewood and water and started on their journey. The pilot sat on a couch in the front cart, and directed the course by observing the stars. But not having slept for many nights, he was tired and fell asleep, and consequently did not notice that the oxen had turned round and were retracing their steps. The oxen continued on their way the whole night and reached the very spot where they had encamped the previous day. The pilot woke up at day-break and observing the stars shouted out to stop the carts. As they halted the carts, the day dawned, and the men looking round cried out 'this is where we encamped yesterday. All our wood and water is gone. We are indeed lost'. So saying they unyoked the carts and arranging them in a circle with a covering over-head they sat beneath it in utter despair.

The Bodhisatta thought to himself that if he gave way to despair, all would perish, walked about the place, while it was yet cool, until he came to a clump of Kusa grass. Guessing that there must be water beneath that clump of grass, he sent for a spade and ordered a hole to be dug

there. To the depth of sixty cubits they dug until the spade struck on a rock. Then they all gave up in despair. But the Bodhisatta, confident that there must be water beneath that rock, got down to the bottom of the hole, and stooping down listened with his ears to the rock. Hearing distinctly the sound of flowing water beneath, he came up and summoning his servant boy said to him "Son, if you give up, we shall all perish. So muster up courage, and going down with their sledge-hammer and strike the rock several times." The lad did as he was told. Then the rock split in the middle, and fell in. A stream of water, as big as the trunk of a palm tree, gushed up. The men

drank and bathed. They cooked their rice and ate it, and fed their oxen. Then as the sun set, they hoisted a flag at the well and proceeded to their destination, where they sold their goods at a profit and in due course returned to their own home.

The Blessed One having related this story of the past exhorted the Bhikkhu in these words, "Bhikkhu, in thy previous birth, thou strivest with courage in search of water. Wilt thou now give up thine effort to attain to the Paths?" As a result of this exhortation, the Bhikkhu was established in the fruits of Arhatship.

Mrs. RHYS DAVIDS AND "THE HIGHER CRITICISM"

By Ariya-Dhamma

Mrs. Rhys Davids is perhaps the most brilliant Pāli scholar the West has yet produced. The only possible exception was her late distinguished teacher and husband. But even he lacked the rare philosophical equipment, which his pupil possessed to a marked degree. The veteran scholar was too modest to tackle the Abhidhamma books. Nothing daunted, as early as three decades ago, Mrs. Rhys Davids grappled with the Dhammasangani and gave to an astonished world her first fruits in that rich field of profound psychological enquiry. So long as she remained a learner (*sekhā*) under the tuition and guidance of her mentor, she proved true to the genuine Theravāda tradition of Anatta. Once that restraining influence was removed, and perhaps goaded on by another untoward event which cast a shadow on her life, she has drifted away till she was caught up in the meshes of that unholy thing—spiritualism. The quondam advocate of

Anattā has performed a volte face and now assumed the role of a true-blue and even vociferous atmanist, having recanted her reasoned conclusions and jettisoned her cherished beliefs. Two of her latest works are: "Gotama The Man" and "Sākya or Buddhist Origins," the former worded in a quaint, uncouth and archaic jargon, making confusion worse confounded of a difficult subject, and the latter luckily couched in more tolerable language 'understood of the people.'

These two brochures embody her latest vagaries, which may be euphemistically termed Buddhist "higher criticism," but more appropriately called pedantic hyper-criticism. The sum and substance of them are an elaborate effort with the one aim to prove her foregone conclusion: that the great Anattavādi was not so after all, but only a thinly disguised Attavādi. The only redeeming feature is her transparent honesty. But it is

said, that even the way to hell is paved with good intentions. The evil is all the more on that account.

The specific teaching of Anattā runs like a streak of scarlet right through the Piṭakas. And it is this unique doctrine that differentiates Buddhism from all other religions of the world. The very first discourse on 'The Turning of the wheel of the Law' was addressed to five select humans, amidst a host of devas and brahmas. But none of them, be it noted, attained Arahāt-hood and only one of the five bhikkhūs, namely Añña-kondañña gained 'the spotless eye of Truth.' It was, when the Teacher delivered His second sermon, Anatta-lakkhana-sutta, that all the five won to the crown of Arahātship. What is the reason? What is the cause that the first sermon failed to induce full saint-hood in any one of the five pupils, let alone the myraid hosts of the heavens? The high religious value of the Anattā teaching, we submit, is the answer. Although Anattā is implicit in Sammā-diṭṭhi, it needed the complete explicit elucidation of the second sermon to bring about full realisation. The general idea of Anattā implied in the First Step of the Path barely sufficed to do away with the gross fetter of Sakkāya-diṭṭhi, which a Sotāpanna has to break asunder. But complete realisation of Anattā was a *sine qua non* for an Arhat to get rid of the finer fetters of Māna, Uddhacca and Avijjā. Moreover the profound significance of the Anattā-teaching is evidenced by the remarkable fact, that it is placed at the very fore-front in Brahma-jāla sutta of the Dīgha-nikāya. It forms the main theme of the very first dialogue of the Kathāvatthu and also of the later Milindapañha.

It must be at once said to the credit of Mrs. Rhys Davids, that in her earlier writings she made due acknowledgment of the profound value of this fact. But in her later 'higher criticism,' be it noted after her conversion to ātmanism, she goes back and is bent upon upsetting all her previous conclusions.

With this mental revolution, the authoress addresses herself to the task of adding yet another to the translations galore of the Dhammapada. There is perhaps no more popular or more important portion of the Dhamma, and readers the world over cannot be too thankful to her for bringing her ripe scholarship and critical acumen to bear on it. But we Buddhists are most unfortunate in our well-meaning friends and even staunch adherents. Mrs. Rhys Davids with the best will in the world aims at bringing out a translation to excel all the existing ones, ranging from Fausböll's Latin version down to the metrical rendering of Mr. Woodward. But, lo and behold, she makes a sorry hash of it. Verily, the mountain laboured and brought forth a mouse!

Mrs. Rhys Davids begins her 'higher criticism' of the Dhammapada-text, with a whimsical attempt at separating the teaching of the Master from what she fancies are monkish grafts of later days. She prints in bold characters some of the verses, and even parts of verses, which she picks out at random and labels as the original teaching of the Founder, relegating to smaller type the alleged interpolations and additions of the scholastics.

Were it not so heart-rending, it would prove an interesting pre-occupation to go through the whole gamut of her hyper-criticism. Suffice it however to place before the reader Mrs. Rhys Davids' reconstruction of the famous opening

verse of the text, so sacred to the hearts of believers. She lays sacrilegious hands and cruelly emasculates it as follows :

*Attā pubbangamam cittam
Attā settham attamayam,
paduṭṭhatto ce puriso bhāsativā
karotivā, etc., etc.*

Here is the atmanist unmasked! Nor is this all. Better gems follow. If there are other verses in the book which are fraught with equally profound meaning, they are those three standard gāthās, which have become classics among both Buddhists and non-Buddhists alike, namely the 277th, 278th and 279th verses :—

*Sabbe sankhārā aniccāti, etc.
Sabbe sankhārā dukkhōti, etc.
Sabbe dhammā anattāti, etc.**

which she translates as follows:—

“Transient is all men think and do,” etc.
“Woeful is all men think and do,” etc.
“Without the self men think and do,” etc.

Our authoress thus translates both *sankhārā* and *dhammā* by the same words, what all ‘men think and do,’ thereby making a pitiful mess of the right meaning. Why does she omit *sabbe* in the third verse? Had she only condescended to come down from her high pedestal and followed the commentator Buddhaghosha, for whom by the way she has nothing but cheap contempt, the woeful catastrophe would have been averted. But why Buddhaghosha when there is Mrs. Rhys Davids! The exigency of poetic license is perhaps her only excuse for this deplorable lapse. We are at a loss to understand how she

*Mr. Woodward here meets with an even worse fate. He makes a slip in the rendering, and repeats a worse mistake in the erratum.

can possibly justify her rendering by the same English words, those two highly technical terms, with divergent meanings. The translator’s *atta-ditṭhi* here has got the better of the scholar. So she strains the meaning to accord with her foregone conclusion of *atta-vāda*, thus making utter non-sense of the third verse. *Dhammā* here, as the veriest tyro and the merest sāmanera knows, comprises not only what ‘all men think and do,’ but also all component things and includes even the unconditioned element of Nibbāna. To crown her marvellous feat, she comes to grief at what we may, with all respect, call the *pons asinorum* of Dhammapada-expositors, namely the 294th and 295th gāthās :—

*Mātaram pitaram hantvā
Rājāno dve ca khattiye, etc.*

The verbal rendering here is, of course, plausible enough, but our learned critic meets her Waterloo in the foot-note, which she is tempted at a weak moment to append as follows :—

“The violent anti-thesis in acts and subsequent betterment possible in a man have led to sophisticated explanation in commentary, accepted by writers. To the Christian the regenerate murderer should present no difficulties.” Reject the commentator’s ‘sophisticated explanation,’ the gāthās confront the Buddhists with an insurmountable absurdity. The pity of it is that our learned critic is blissfully ignorant of the elementary Buddhist teaching: that a person guilty of an ānantariya-kamma never can be or become an arhat in that life. So, taken literally, these two well-known verses become veriest non-sense. We defy the most eminent philologist to make sense out of these two verses, without recourse to the despised commentators. Verily,

this is just retribution for the contempt, which some writers have heaped upon Buddhaghosha, Buddhadatta, Dhammapāla and other expositors of immortal fame.

The German Buddhist scholar Dr. George Grimm has produced a best-seller entitled "The doctrine of the Buddha," which is only marred by this same flaw of atmanist bias. Quite unlike his eminent compatriot Dr. Paul Dahlke, he attempts to belittle the venerable Buddhaghosha in these words: "The later actual commentaries are worshipped with such a reverence that in the end one might easily forget that to the authors of this exegetical literature there also once lived a Buddha.....Why a Buddhaghosha? Why all the other commentators when you could have the Buddha-word in the original?" For the very simple reason, we venture to reply: Lest self-sufficient German and English scholars of this very learned twentieth century trip and fall. Retribution immediately overtakes poor Dr. Grimm. Ignoring the commentator he errs in the distinguished company of Mrs. Rhys Davids and others, when on page 321 of his book, he is confronted with the self-same 294th and 295th verses of the Dhammapada. He falls into the same egregious error, when he writes that an

arhat may even have killed father and mother and yet goes scot-free. A more painful travesty of the Buddhist teaching was never penned by any writer. We beseech western scholars to learn of their follies and mistakes and to cultivate even a modicum of humility after this bitter experience.

On our part, it is needless to add that we do not for a moment say that the commentaries, or any exegesis whatever for that matter, must take a higher place or equal rank with the sacred canon. By no means. But all canons of legitimate criticism agree in one thing, that all true students of the Dhamma cannot afford to overlook the interpretations of previous scholars, scholastic or otherwise.

In the East it is a common maxim, that those who wish to learn (ye keci sikkhā-kāmā) should sit at the feet of a teacher, having first humbled themselves even as the rug, whereon the teacher cleanses his feet. Those, who follow this counsel of perfection, have a right to enter the holy temple of knowledge, others with pride of heart and head will have the door rightly barred against them.

On the portals of every academy in the West must be inscribed the motto:

"Learn before you teach."

ARIYA-DHAMMA.

MY VISIT TO THE FAR EAST

By Sir Hari Singh Gour.

The following instructive lecture was delivered before a large audience at the Y. M. B. A. on July 11 when Sir D. B. Jayatilaka presided. At the conclusion, the President thanked Sir Hari Singh Gour and conveyed to him and his daughter the best wishes of the Buddhists of Ceylon.

After a few preliminary remarks Sir Hari Singh Gour said that he was hailed by a radiogram message from the leading newspaper in the world "The Asahi". If they had no conception of what the

"Asahi" newspaper was like, he would tell them that its daily circulation was 2,500,000 copies and possessed, besides a host of delivery vans, twelve aeroplanes for the distribution of the paper

to its readers. It had a fine telephone system and the finest and biggest and most up to date newspaper office in the world. Even his American friends told him that the building which was an eight story building was the biggest newspaper office in the world. The "Asahi" paid him a signal compliment by inviting him to a banquet, at which all the principal members of the staff were present. This enterprise had eclipsed the ventures of all other newspaper enterprises.

For the price of one yen which was equivalent to about one rupee and an anna per month the paper (12 pages) was distributed at the subscribers door within the hours from 5 to 7 in the morning, and in the evening an additional four pages which supplemented the news which appeared in the morning. In the whole issue there were only four pages of advertisements. It was that close contact with life, with the living, and the reality that made it the organ of the public. The "Mainichi" vied with the "Asahi" for leadership in Japan, and he was told that if he had the satisfaction of being portrayed in the one, he could have been caricatured in the rival paper, but he was glad to say that both papers buried the hatchet. The "Asahi" was more of a liberal nature and the "Mainichi" was of the conservative type. Every child of 10, man or woman, read invariably more of these newspapers daily with the same avidity as one would eat a succulent piece of meat and a fine buttered piece of bread.

Speaking of the education system in Japan the lecturer said it was a system as cheap as efficient and as instructive as any system could be. Every child from the age of 6, whether boy or girl, received a free and compulsory education. He visited a primary school in Japan,

one of the many found in Japan, and he could say that he had not seen a bigger and better building in Ceylon. A building like that was about 500 feet long and 150 feet high. The kindergarten system was the most perfect system. Young as the students were they were all deeply absorbed in their subjects. He was shown round another room where there was a huge party with all mechanical and electrical appliances, where the students were taught the rudiments of those subjects. Then there were other industrial developments like carpentry, painting, etc, and those who could not do anything at all in those would be a soldier. In that way they were sorting out the intellects and no wastage of energy and no round pegs in square holes.

From early life the boys and the girls were trained into a quasi-military life. He saw two displays by the girls and boys and was greatly impressed by what he saw. In order that they might develop their sight they took part in archery and shot with bows and arrows. At the age of 16 the students entered the University. To them books were of secondary importance. Boys and girls were brought into direct contact with life and they learnt from the laboratory rather than from obscure pictures.

He was also interested in religious institutions, the Buddhist monasteries, the abbeys and Shinto shrines. There was not the same enthusiasm in Japan about religion and he would say that they were rather luke warm towards their religion, but the one great religion by which they were moved was by the religion of Japan—all else was secondary. When the account of the recent Hindu-Moslem riots appeared in a newspaper in Japan the editor of that paper came to see him and wanted to know for what

they were fighting about. He explained that the Hindu thought of his first and that the Muslim thought of his first and there was always trouble. Then the editor asked him "why cannot they think of India first." The most prominent quality in the Japanese was the intense patriotism for his mother country. A soldier, the kind of soldier who fought in China or defeated the Russians, would only get about five pice a day or about one anna and one pice per diem (equivalent to eight cents). When there was need for recruitment the whole village turned out shouting "Banzai". The Prime Minister of Japan received as his pay the equivalent of Rs. 850 while the Chief Justice about Rs. 600, and with all these low salaries he was impressed that here was no lowering of the morals, no corrupt practices in the Judiciary, Police or Customs, and the worst enemies of Japan did not accuse them of anything. The same could not be said of the ministerial circles, and when he was about to leave Japan a Committee had been appointed to inquire into some corrupt practices.

He visited Korea and Manchuria where, after the Japanese took possession, they had completely organised law and order of a most rigid character and everything was going on like a well regulated machine. There was no brigandage now.

Speaking of China Sir Hari Singh said that China was still in a somnolent state, whereas Japan had completely modernised. The mentality of China today was still the mentality of mediaeval times, and the advice he gave to the Chinese was to modernise themselves and he was glad to tell them that his words seemed to have some effect on those whom he addressed. He also referred to the wonderful progress made by Manilla in the Philippines under the aegis of a free nation, while the progress made by Ceylon and India under the aegis of England was not so much.

He wished to instil into them the lesson he had learnt from his visit to the Far East: "The future of your country is in modernising yourself".

ALL-WORLD BUDDHIST CONFERENCE

Leaders of religion in Japan and China have promised their fullest support to the holding of a World Buddhist Conference in Ceylon. Sir Hari Singh Gour, in making this announcement at the Y. M. B. A., Colombo, on July 11th said:—

"When I was here last, you will remember, I suggested that an All-World Buddhist Conference in some central place might be held, preferably in Coimbo as it was suitable. When I went to the Far East I put myself in communication with leaders of religion both in Japan and China and explained to them what I considered to be a very desirable thing in the interest of advancing world culture and I received very hearty support from both countries, with the result that I was able to form local Committees of leading gentlemen, whose names I have indicated to Sir D. B. Jayatilaka. I received from the Press of both countries their promise of hearty co-operation.

"The Japanese gentlemen felt that they should be the hosts of such a significant World Buddhist Conference—and that it should be held in their country. They were prepared to undertake the expenses of the arrangements for holding this

World Conference. I found a similar desire flowed from other quarters and I collected my friends and told them that the Conference was something like the League of Nations in which the great Powers have agreed to meet in some neutral place and fixed upon a place like Geneva in Switzerland, and that if it were held in a small neutral country there would be no rival international jealousies."

"My Japanese friends immediately understood and simply said 'yes,' and they were perfectly ready that the World Conference should be held in Colombo and they would give the same support as if the Conference is being held in their own country."

"I found a very ready response from my Chinese friends where the combined journalists and the leaders of thought in China promised full co-operation and support."

ROERICH'S MESSAGE TO THE SECOND CONFERENCE of The Union Internationale Pour Le Pacte Roerich for Protection of Treasures of Art and Science— GREETINGS!

It was my heartiest joy to congratulate our First Conference in Bruges last year and to follow the growth and expansion of the Pact for Protection of Treasures of Art and Science.

At the time we introduced this project, basing ourselves on indisputable historical facts which imperatively demanded to draw public attention to all the dangers which surround irreplaceable treasures of creation of human spirit.

Less than a year past since the First Conference, when from several countries came the news about the new deplorable and irreparable destructions, both of objects of art and of libraries. These sad signs reminded once more everybody how much life itself points out to the necessity of safeguarding Treasures of human creativeness.

It also became evident that although war cruelly threatens all cultural treasures, but besides war as such, these treasures are in no less danger during internal upheavals. I was glad to acquaint myself with the point of view of Baron Alain d'Herbais de Thun, who

wrote regarding our Pact that the Banner of the Pact similarly to the sign of the Red Cross could not be applied only during military actions; the consciousness of the masses, the consciousness of whole armies should be acquainted with this Sign and should beforehand in-rooted in the mind and this requires a certain amount of time.

This just statement advises us once more how undeferrably needed is the spreading of the Pact and Sign amongst the consciousness of the people. Thus also will be strengthened and renewed the understanding of historical traditions and constructive progress. Such a constructive aim in the interest of the youth is after all the most sacred duty of every educator.

Let us not conceal from each other the unheard-off crises and upheavals, which shake the foundations of the world. Let us not enumerate these events—they are known to everyone. Not only known, but even felt most painfully. This is already not a supposition but indeed a truism. Therefore the idea of special

protection of the monuments of highest civilization, of highest Culture, arises before us most imperatively.

All sensitive minds of the world understand the seriousness of the present situation. A distinguished author has recently pointed out the necessity of building another Arc of Noah in view of the indisputable dangers that threaten humanity. The same dangers are stressed by all cultural leaders. From different countries under most different circumstances these calls of Kassandra reach us. And the events that follow only prove that these calls are not irresponsible utterances. Without exaggeration daily are pouring in fresh news which confirm the necessity to assemble in the name of protection of the Treasures of human spirit.

There can be no such country which could state it does not care to worry about the protection of its treasures. There can be no such savage heart that would not like to understand that the renaissance of a nation comes together with the renaissance of the high principle of civilization and culture. Thus I cannot imagine whence a conscious opposition may originate against our mutual desire for progress of civilization and culture, which finds its expression first of all in the preservation of monuments—the true treasures of humanity.

In order to assert that thoughts and care for the preservation of the Beautiful, of the growth of progress, are not needed, one must be that destructive barbarian that only in time of complete decadence of civilization raises his voice and violating hand. But let us not speak of opposition, for we do not live in barbarian times.

Consequently before us lies the aim of spreading and inrooting in the consciousness of the people the idea of necessity of

utmost care for everything creative, constructive and positive. Destruction has made the human spirit weary. It introduced in life not only rudeness but also dullness which satisfies itself but with the coarsest forms of life.

Cultural beginnings are still neglected because there exists an erroneous opinion that the present grip of crisis is not the time to care for them. But the S-O-S of the human spirit resounds. It is time to think of the saving life-belt, which will carry us out into the epoch of a beautiful renaissance.

We are optimists and positivists; we understand that if the joint human thought will strive towards preservation and strengthening of constructive principles, everything else will adjust itself. In all ages, the most difficult problems were always solved through principles of highest civilization and culture.

History itself affirms our considerations. Let the apparent handicaps and non-understanding be only those hidden possibilities, which blossom after the obstacles have been conquered. We shall in no case give up the idea of preservation of true spiritual values of humanity. We want to live, therefore every dissolution is abhorrent to us.

We do not stand alone in these constructive ideas. We have before us thousands of written evidences of support, from the best representatives of the world. I shall not enumerate them, because not one of these beautiful names could be omitted; and to mention them all as a complete necklace of most valuable pearls would mean to write a whole book. Of course this book will be written. The names of those who stood up in the first rows for the defence of the most beautiful, the most educative, the most calling—shall be preserved on precious Tablets. Humanity must know who took pain and care for real progress.

Let us remember the history of the Red Cross. This Sacred Sign will soon mark the septuagenary of its existence for the sake of humanity. Here it will befit to remember how much of non-understanding was manifested by the contemporaries of Dr. Dunant towards this panhuman idea. Yet despite all derisions and scoffing the idea of love for humanity triumphed and even the most severe critics do not dare to dispute the remarkable results of it. There exists a special negative type of people who prefer to speak only of everything negatively. But now even these peculiar individuals will not condemn the benevolent idea of the Red Cross.

The historical development of the Red Cross should be studied by us in order to derive experience for our case. From the history of the Red Cross we understand that the idea became a living one only because of the incessant, persistent imperative actions of all its founders and co-workers. Fortunately neither derisions nor negations could in the least discourage its noble defenders. Neither shall we divert from our aims! Nothing whatsoever will break your united decisions to protect the Beautiful and the Highest!

Our Next Number

"Education in Ancient Ceylon"
which was announced to appear in this issue
will be published in the next number.

Mr. Walter Persian will write on
"Buddhism in Germany"

And also
More Information regarding
All-World Buddhist Conference
with personnel of
Foreign Working Committees

The means of inrooting this idea in the hearts of people, in hearts of the youth—our heirs—are extremely manifold. They are as multiform as life itself. Therefore I repeat, every proposition has its reason. Every thought should be benevolently discussed and the circumstances will show how and in what sequence to apply them.

If we discuss the principles of creativeness, we thereby admit also the broadest thinking. May this thinking contain first of all friendliness and goodwill. In the name of highest constructive principles, in the name of protection of everything best & noble, I greet you and am certain of the Conference's great success.

I send my heartiest wishes to the beautiful City of Bruges, which immortally stands as the symbol of a multitude of glorious names. I greet the noble efforts of the President of our Union, M. Camille Tulpinck and all co-workers, labouring untiringly and unselfishly for the General Good. I greet the heroic Belgium, the patrimonium of unforgettable creative thoughts and achievements; I greet all adherers of the Pact—the friends of real treasures of humanity.

The Conference manifests through its activities and resolutions the radiant path of constructiveness, progress and Unity.

Nicholas de Roerich.

Himalayas,
July 1932.

Y. M. B. A. HALF YEARLY GENERAL MEETING.

The Half Yearly General Meeting of the Y. M. B. A. will be held on Saturday the 20th August, 1932 at 3.30 p.m.

Members are requested kindly to send in any resolutions to be brought before the meeting to reach the Hon. General Secretary not later than Monday the 15th August, 1932.

Y. M. B. A.
Colombo, 21/7/32.

R. Hewavitarne,
Hon. Gen. Secretary.

Y. M. B. A. RELIGIOUS EXAMINATIONS

Pupils' Examination 1932

List of Prize Winners.

SPECIAL PRIZES.

Gold Medal: N. Sandasilie, Sri Sugata Samayodaya School, Kolonnawa, Colombo.

Silver Medals: (a) M. D. Karunawathie, Sri Sanghamitta Vidyalaya, Pamankada, Wellawatta.

(b) H. Piyatissa Gunasekara, Sri Sanghamitta, Vidyalaya, Pamankada, Wellawatta.

Grade VII. General Knowledge Prize: N. Sandasilie Sri Sugata Samayodaya School, Kolonnawa.

Girls' Prize: N. Sandasilie, Sri Sugata Samayodaya School, Kolonnawa.

Bhavana, Dhammapada & Suttadhamma Prize: M. D. Karunawathie, Sri Sanghamitta Vidyalaya, Pamankada.

Abhidharma Prize: H. Piyatissa Gunasekara, Sri Sanghamitta Vidyalaya, Pamankada.

Grade VI. Bhavana, Dhammapada & Suttadhamma Prize: T. D. Jayasundera Buddhist Mixed Sunday School, Kalawitigodella.

Abhidharma Prize: (a) Aenet Charlotte Cooray, Sri Sankalpa Buddhist Sunday School, Horetuduwa, Moratuwa.

(b) R. G. Gunatilaka, Sri Sanghamitta Vidyalaya, Pamankada.

Sasana-parampara & Jataka Katha Prize: W. D. Paelis, Sri Mahindodaya Buddhist Sunday School, Hirana, Panadura.

Grade V. Bhavana, Dhammapada & Suttadhamma Prize: W. M. C. Jayasinghe, Susiri-varadhana Bud. Sunday School, Kahahena.

Abhidharma Prize: K. D. William, Sri Dharmagupta Bud. Sunday School, Paiyagala.

Buddha-Charita Prize: Amarawathie Atukorale, Sri Kalyani-vansikarama Buddhist Sunday School, Wennawatta

Grade IV. Abhidharma Prize: S. Lilawathie, Sri Sugata Samayodaya Buddhist Sunday School, Kolonnawa.

Buddha-Charita Prize: (a) W. Piyadasa, Sri Sanghamitta Vidyalaya, Pamankada.

(b) U. G. Jinadasa, Hewavitarne Buddhist Sunday School, Rajagiriya,

Grade III. Buddha-Charita Prize: G. D. Somawathie, Susirivardhana, Buddhist Sunday School, Kahahena, Waga.

Daham-Kaw Prize: Roslin Margaret de Mel, Sri Sankalpa Buddhist Sunday School, Horetuduwa.

SPECIAL CERTIFICATE FOR THE BEST SCHOOL.

Sri Sugata Samayodaya Buddhist Sunday School, Kolonnawa.

ORDINARY PRIZES.

Grade VII. 1. N. Sandasilie, Sri Sugata Samayodaya School, Kolonnawa.

„ 2. M. D. Karunawathie, Sri Sanghamitta, Vidyalaya, Pamankada.

„ 3. H. P. Gunasekara, Sri Sanghamitta Vidyalaya, Pamankada

Grade VI. 1. R. G. Gunatilaka, Sri Sanghamitta Vidyalaya, Pamankada.

„ 2. A. Charlotte Cooray, Sri Sankalpa B. S. School, Horetuduwa.

„ 3. W. M. Mallika, Sri Sanghamitta Vidyalaya, Pamankada,

Grade V. 1. W. M. C. Jayasinghe, Susiri-Vardhana School, Kahahena.

„ 2. H. D. S. P. Gunasekara, Sri Sugata Samayodaya School, Kolonnawa.

„ 3. W. M. D. Jayawardhana, Susiri-Vardhana School, Kahahena.

Grade IV. 1. S. Leelawathie, Sri Sugata Samayodaya School, Kolonnawa.

„ 2. Beatrice Samaranyake, Visakha Maha Vidyalaya, Colombo.

„ 3. W. D. Mary Nona, Susiri-Vardhana School, Kahahena, Waga

Grade III. 1. Roslin M. de Mel, Sri Sankalpa B. S. School, Horetuduwa.

„ 2. J. A. Amarawathie, Sri Sanghamitta Vidyalaya, Pamankada.

„ 3. G. Mayawathie Karunaratna, Bud. M. School, Kalawitigodella.

Grade II. 1. Sumalin P. Peiris, Sri Saddharmodaya School, Egoda Uyana.

„ 2. H. D. Jnanawathie, Susiri-Vardhana School, Kahahena.

„ 3. Y. A. Mary Nona, Sri Sumana Bud. S. School, Meegoda.

Grade I. 1. J. P. Premawathie, Sri Sugata Samayodaya School, Kolonnawa.

„ 2. W. Lilian Fernando, Sri Vaisakha Vidyalaya, Wellawatta.

„ 3. Cicila C. Fernando, Sri Vaisakha Vidyalaya, Wellawatta.

This Examination was held on Sunday the 13th March 1932. Students from 172 Schools, out of 240 in the list, were examined at 149 centres. 7355 students were present out of 9358 who had applied for the Examination

The number of passes is 3389, including 89 passes in Honours Division and 522 with Distinctions.

	Passes.	Failures.	Absentees
Grade I.	1288	1762	947
Grade II.	960	316	461
Grade III.	768	529	319
Grade IV.	270	600	211
Grade V.	62	131	48
Grade VI.	33	26	6
Grade VII.	13	2	11
Total	3389.	3966.	2003.

A. KURUPPU,

July 1932,

Rel: Exam: Secretary.

GLEANINGS

The Buddha in the Writings of Dante and

Marco Polo

By Senator Giuseppe de Lorenzo.

In mediæval Europe the first sure information about Buddha and his doctrine is to be found in Italy, in the writings of Dante and Marco Polo.

Some years ago my great friend and Indologist Dr. K. E. Neumann, drew my attention to a passage of Dante's "Divina Comedia."

"A few years ago," he wrote to me in April 1913, "I have found in Dante (Paradiso, XIX. 70-75) something very beautiful:

"A man

Is born on Indus' banks, and none is there
Who speaks of Christ, nor who doth read nor
write:

And all his inclinations and his acts,
As far as human reason sees, are good;
And he offendeth not in word or deed!"

With this subtle observation and with his learned comment Neumann, the Indologist, paves new ways for the students of Dante. For what is worthy of consideration in these lines is the fact that Dante, in order to give an example of a man pure and sinless, but not a baptised Christian, choose an Indian, creating a perfect representation of the Indian ascetic in general, and of the Buddhist holy man in particular.

A mere chance? A mysterious genial intuition? Or, rather, a knowledge, more or less perfect, of reality? Dante knew all the sciences of his own times. From Greek culture he had derived, like Petrarca, a vague knowledge of the wise gymnosophists of India. He must have known, with certainty, as later was the case with the painter of Camposanto of Pisa, the legend of Buddha, brought from India in the VIth century A. D. by John, the monk, as the story of Barlaam and Joseph, and spread them, with its different apologies and episodes, in the stories of Boccaccio, John Gower and in the "Gesta Romanorum," down to Shakespeare.

But Dante chiefly derived his knowledge from Marco Polo's travels. Marco Polo became a prisoner of Genoa in the battle of Curzola on November 7th 1298. While a prisoner from 1298 to 1299, he dictated to his friend Rusticiano da Pisa, in broken French, the tale of his travels. In 1307, when Marco Polo had been free seven years, he gave a correct copy to Thibault de Cepoy. But already before 1307 the book was famous and it had been already translated into several Italian redactions, specially at Venice and Florence, as it is witnessed by the Codex Magliabechianus II, IV, 98 written in Florence by Michael Ormanni who died in 1309 A. D. "Now it is almost impossible that Dante, to whom every field of human science was familiar, did not know the tale of the great traveller. In the days in which he composed his "Comedia" Marco Polo was famous and known everywhere. The very tale of Ser Marco Polo, when compared with the above-mentioned lines of Dante gives us its best confirmation.

Marco Polo indeed, speaking of India, describes, first of all, the Brahmins, in their simpleness and

honesty, with a precision almost modern: "This is a province of Brahmans and from where they firstly came. They are said to be the best merchants and also the most loyal men in the world, who would never tell a lie for any reason. They don't eat meat, nor drink wine but live a pure life, considering as sin the killing of animals and the loving of other women, except their own wives. All Brahmans are distinguished by a thread of cotton they wear on their body, over the left shoulder and across their breast (the sacred thread of Brahmans)."

He describes then, the yogis and the Jains: "They are called Jains and wear no dress for penitence. They use instead of plates or bowls the leaves of certain trees, but not when they are green, for they think that green leaves have souls and would be a sin to kill them. They abstain from doing things, which in their opinion might be the cause of sin. And when they are asked why they go about without any dress on them, they reply: 'Because we did not bring anything to this world, and so ask nothing from this world. . . .' It is told that they would not kill any animal in the world, either fleas or mice or flies, for they think them to have a soul. For the same reason they don't eat anything green, be it grass or fruits. They sleep bare on the ground and fast, all the year long, on bread and water."

After having so described these bare holy men, reminding to the Christian the figure of St. Francis of Assisi, Marco Polo relates the legend of Buddha, with such vivacity and precision, as to make us think that he with certainty took note of the tale heard in Ceylon: "This Sagamoni Borcan (sagamoni equal to Sakyamuni and Borcan is the same as Buddha: see "The book of Marco Polo" edited by Sir Henry Yule. London 1903. Vol II, page 320) was the best man they have ever had among them and their first saint. He was the son of a wealthy and powerful king, and was so good as to avoid all kinds of worldly pleasures."

Then Marco Polo relates how the king tried all means to surround his young son with riches and beautiful sights: palaces wonderfully decorated, gardens, charming girls, that he might not have any vision of sorrow.

"Now he had lived always indoors, and he had never seen either a corpse or a sick man: but one day his father wanted him to ride in his company outside the gardens of the royal palace. But during the cavalcade they met a funeral, and the young prince said to his father: "What means all this?" "It is a dead man, son," answered the father. "Do all men die?" "Yes, son."—The young man replied nothing and remained thinking. Going on their way, they found an old toothless man, crushed down by his weakness. The young prince kept silence, but when back in his palace he said that as he, like all men, was condemned to disease and death, his only wish was now to renounce this poor world and seek for the ever-lasting one. On that very moment he left his beautiful palace and went up a famous mountain, and there lived all his life-long as a saint. And had he been a baptised Christian, certainly he would have been considered a great saint."

Now it is undeniable that in this tale, which seems almost a literal translation from the old Buddhist texts (see XIVth discourse of "Dighanikaya") one not only can find the hint for a comparison between St. Francis and Buddha, but also mark that Dante's lines are the poetical expression of Marco Polo's tale:

But unbaptised he dies, and void of faith:
Where is the justice that condemns him? where
His blame, if he believeth not?

It would be of great use for students, if both Dantist and Indologist were led to study this possible affinity between Dante and India. They would perhaps find out that, in this too, in the study of human values, we arrive face to face with the majestic land, crowned by the lofty glaciers of Himalaya, crossed by the powerful streams of the Indus and of the Ganga, girt by the immense sounding waves of the Ocean, and enlightening the world with Buddha's doctrine, which is above space and time.—*The Maha-Bodhi*.

Sir Edwin Arnold Centenary

"Edwin Arnold was born at Gravesend, in Kent, just 100 years ago, on June 10th 1832; the second son of Robert Coles Arnold, a typical English man and a country magistrate..... He went to India in 1857 as Principal of the Deccan Sanskrit College

at Poona and there at once found his spiritual homeon account of ill-health of his first wife, who was with him there, he was compelled to resign and return to England after less than five years residence in India ...Obliged by circumstances to remain under grey Western skies and labour more than forty years in London on the staff of "Daily Telegraph", his heart remained in India and every moment of his scanty leisure was devoted to the study of her languages, religions and philosophy..

.....It is true that he revisited India and Ceylon, where he was received with much honour and, above all, was ceremoniously presented at Kandy with the yellow robe and begging bowl of a Buddhist Priest Ag'in, in his later years, he was attracted to Japan chiefly as the "land of gentle manners", as he called it, and he rejoiced in the exquisite courtesy of the people in that great country..... Gentleness was the keynote of his character..... in the "Light of Asia" he has left a jewel of grace and wisdom which will endure for all time..... One has only to reflect that if the Western world had been Buddhist, instead of, nominally, Christian, there would have been no World War, to realise how inevitable is the immortality of the poem, which so finely portrays the noble and gentle earth life and the divine doctrines of the Buddha." (Dr. Emerson Arnold in *Buddhism in England*)

CORRESPONDENCE

The Editors, The Buddhist.

Kotte.

Buddhism in Malaya

Dear Sirs,

Perhaps a good many people in Ceylon are not aware that there is a Buddhist temple in Kwala Lumpur and the incumbent is Bhikkhu Nandaratna, a Sinhalese monk. It was about forty years ago that the Sinhalese Buddhists in Malaya formed themselves into a society known as Sasanabhiwridhiwardhana Society. There were many ups and downs in its career, but at the present day the work is enthusiastically carried on under the leadership of the said Bhikkhu, who leaves no stone unturned to propagate the Dhamma in Malaya. He has also started a Sunday school for the education of the children—Chinese, Tamils and Sinhalese.

In Singapore good work is done by the International Buddhist Union and they have already started a Magazine known as "Peace". The Chinese young men are taking a great interest in Buddhism here, also in Malacca and in Penang. The Chinese belong to the Northern Buddhism known as Mahayana. But as they at present evince a great interest in the Theravada Buddhism, it would be well, if a layman from Ceylon can proceed to Malaya to elucidate to them the tenets of Buddhism. Even an English speaking Bhikkhu will find a good scope in these countries. I am sure during the short time Bhikkhu Narada was in Singapore, he must have found that there is a great awakening there.

I hope that the Dhamma Duta Society will take into considerations what I have stated and take steps to send some suitable person or persons to help those who are eagerly waiting to know the Dhamma more clearly.

Yours faithfully,
M. P. De SILVA.

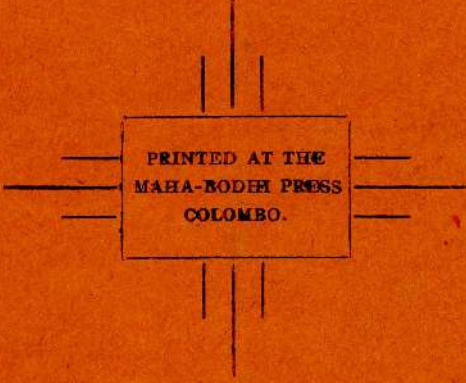
OUR EXCHANGES

The Aryan Path, Bombay; Buddhist Annual, Colombo; The British Buddhist, London; Buddhism in England, London; Children's News, Delhi; Dawn, Hyderabad (Sind); Extreme Asie, Saigon, Indo-China; Indian Social Reformer, Bombay; Industrial Echo, Germany; The Kalpaka, Tinnevely; The Maha-Bodhi, Calcutta; Monthly Dobo, Hawaii; The Navayana, Hawaii; Peace, Singapore; The Scholar, Palghat; The Theosophist, Adyar; Udaya Taruva, Colombo; Vesak Annual, Colombo.

BOOKS RECEIVED

Following books have been received with thanks:—

The Will and the Plan in Science (Adyar Pamphlet No. 154), The Work of Theosophists (Pamphlet No. 155) by C. W. Leadbeater, Man's Life in This and Other Worlds (Pamphlet No. 156) by Annie Besant, The Theosophical Society and H. P. B. (Pamphlet No. 157) by Annie Besant and H. T. Patterson, Reminiscences of Colonel H. S. Olcott by Various Writers, Two stories by H. P. Blavatsky, Karma-less-ness by C. Jinarajadasa, Beginnings of the Sixth Root-Race by C. W. Leadbeater, The Original Programme of the Theosophical Society by H. P. Blavatsky.



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