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THE BUDDHIST

THE ORGAN OF THE

Young Men's Buddhist Association

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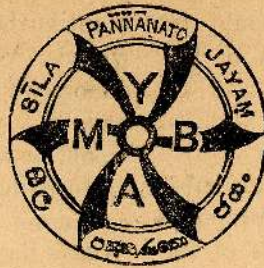
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"Sila Paññanato Jayam"

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NOTES AND COMMENTS

An Urgent Need A correspondent makes pointed reference to the neglect of the people in the undeveloped districts of Ceylon. In the crowded cities one meets with numerous religious and social organizations working for the spiritual and temporal welfare of the citizens. But it is sad to think that our fellow men in the remote regions of Ceylon have none of these facilities. Poverty and ignorance seem to be the only friends of these people, and these two evils have almost completed their task of exterminating the disease stricken inhabitants of these areas. Good water and sufficient food, educational facilities and religious instructions which are the essential features of civilized life are all denied to them. Praiseworthy activities now carried on in the cities should be extended to the villages darkened by ignorance which is the root of all ills. Indigence and illiteracy must be stamped out before any progressive movement could be established. And this is a mighty task which demands the entire resources of a very powerful organization. It is true that societies

engaged in social work in large cities have so much to do that it leaves no room for them to widen their spheres of activities. We would therefore advocate the formation of a new association purely for the purpose of improving the conditions of these people. It is these unfortunate fellow men and women who should receive the greatest consideration and sympathy from their enlightened brothers and sisters. A start must be made—and made at once—to reclaim these people and make them worthy members of the Sinhalese community. Ceylon needs a band of silent workers who will devote their lives for the welfare of the many.

* * *

Sarnath Function We should like to mention, for the benefit of our readers, that the first anniversary celebration of the opening of the Mula-gandhakuti Vihara at Isipatana (modern Sarnath) is to be held from 27th to 29th December next. Pilgrims wishing to take this opportunity to visit the holy place may obtain a leaflet giving useful information regarding the railway and

other facilities. Application should be made to the Colombo Y. M. B. A. or the Maha-Bodhi Society.

* * *

Vihara for Lepers The first list of subscribers to the proposed Vihara for the use of the inmates of the

Mantivu Leper Asylum is published elsewhere. While we thank the generous donors we beg to appeal to those who have not yet responded to our call. It would be a splendid thing if the Vihara could be built quickly so that the opening ceremony may be taken on the next Wesak day.

DEVADHARMA JATAKA

A Synopsis

(From the *Sinhalese Pansiya Panas Jataka* now being edited by Sir D. B. Jayatilaka.)

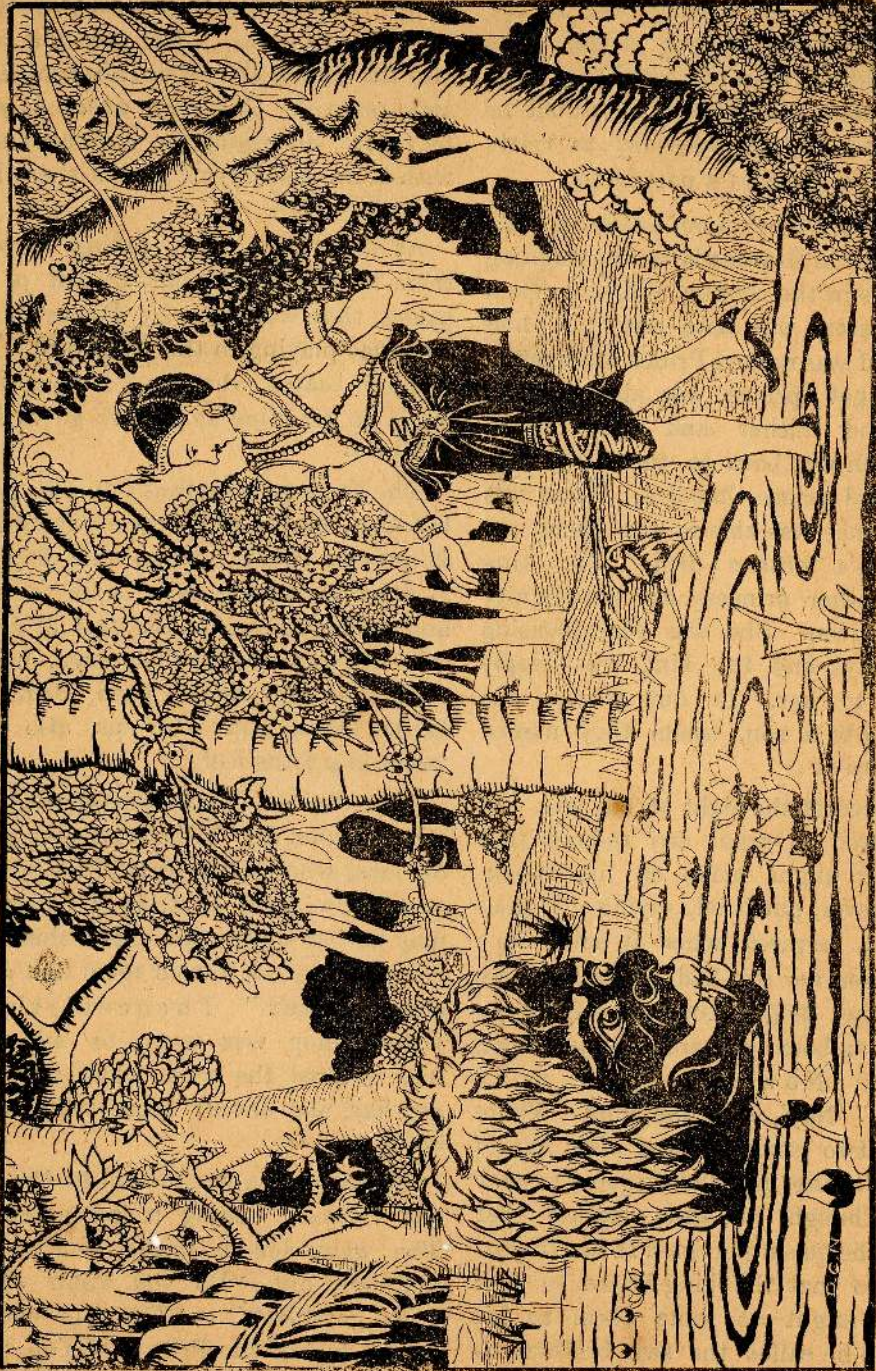
The Place—This Jataka was related by the Tathagata while he was residing at the Jetavana Vihara in Savatthi.

The Occasion.—A certain house-holder of Savatthi, having lost his wife, joined the Order. He built for himself beforehand a place to live in, a fire-room, and a storehouse, and stocked the latter with such provisions as ghee, gingelly oil and so on. Even after he had entered the Order, he would send for his serving men and women and get them to prepare whatever food he liked. He was also well provided with such requisites as robes. He wore one set of robes during the night and another during the day, and he dwelt at the boundary of the Vihara grounds.

One day when he had brought out his robes and bedding and spread them out to dry in the courtyard of his residence, a number of Bhikkhus from the country, who were going round the monastery, came there and seeing all these things asked to whom they belonged. "Friend, they are mine" replied the owner. "What?" cried they "this upper robe and that, this under-robe and that, and this coverlet and that—is all this yours". "Yes, they are all mine" said he. "Friend, the Buddha has sanctioned the use of only three robes. You who have joined the Order founded by the Buddha whose

rule of life is simplicity, have provided yourself with an abundance of requisites. Come, then, with us to the Buddha." So saying they led him to the presence of the Master.

The Buddha seeing them said "Bhikkhus, why have you brought this Bhikkhu here against his will?" Then they told him that the Bhikkhu had furnished himself with an abundance of such things as robes. The Buddha questioned him whether that was so, and on his admission, he reproved him saying "Why have you acted thus? Have I not in various ways spoken in praise of wanting little, of contentment, of solitude, of meditation, and constant effort?" Hearing these words that Bhikkhu got angry, and exclaiming "Shall I, then, go about thus", he threw off his upper robe, and without fear or shame stood in the midst of that assembly, wearing only his waist-cloth. Whereupon the Buddha, seeking to help him, addressed him and said "In the days of yore, O Bhikkhu, you were one possessed of fear and shame, were you not? Even when you were born as a water-demon, did you not spend twelve years seeking after these virtues of fear and shame? How is it then that you, even after entering the Order, stand here in this assembly without shame, having thrown away your upper robe?"



DEVADHARMA JATAKA
Water-Demon meets Prince Satiya.

On hearing these words, the Bhikkhu recovered his sense of shame; he put on his robes again, and bowing low to the Master, stood respectfully aside. The other Bhikkhus then entreated the Buddha to explain the matter to which he had referred, and he proceeded to relate the following story of a past birth.

The Story.—Once upon a time a king by the name of Brahmadata was reigning in Benares in the country of Kāsi. Then the Bodhisatta was born unto his chief queen, and was named Prince Mahinsāsa. When that prince was able to run hither and thither and play about, another son was born to the king. He was named prince Chandra. When this second prince was able to run about, the Bodhisatta's mother died. The king raised another princess to the dignity of chief queen. She was very pleasing in her ways and the king was deeply attached to her. In due course she gave birth to a son, whom they named Prince Suriya.

Overjoyed at the sight of his son, the king offered to grant any request that the queen might make on his behalf. She, however, put it off, saying "I shall make the request when it suits me". Later, when her son had grown up, she said to the king, "Your majesty, when my son was born, you granted me a boon for him. Now give him your kingdom." "Nay", said the king "There are my two sons, shining like flames of fire. I cannot give the kingdom to your son." Though he thus refused her request, the queen persisted in her importunacy, so that the king began to fear that she might do some harm to his sons. So he called the two brothers to him and said "My children, when Prince Suriya was born, I granted him a boon. Now his mother is asking or the king-

dom for him, but I do not want to grant it to him. Women are prone to evil-doing. It will be unfortunate if she plots some evil against you. Do you now retire into the forest, and return after my death and reign in this city which is yours by right." So saying he embraced them with tears and having kissed them bade them fare-well.

As the two princes, taking leave of their father, were walking out of the palace, they were seen by Prince Suriya who was playing in the courtyard. And when he learnt what had happened, he made up his mind at once to go with his brothers.

The three princes thus left the palace together, and in due course reached the Himalaya forest. Here, one day, the Bodhisatta turning aside from the road, and sitting himself at the foot of a tree, said to Prince Suriya "Go down, brother Suriya, to the yonder pond, drink and bathe there, and bring us also some water in a lotus leaf"

Now that pond had been granted to a water-demon by Vessavaṇa (the god of demons) who said to him "Except those who know what is truly god-like you may devour those who enter this pond, but you may not devour them that do not enter the pond." Thenceforth the water-demon was wont to ask those who entered the pond what was truly god-like, and devour those who did not know.

Prince Suriya went down to the pond and without looking round entered it. The water-demon seized him at once, and asked him "Do you know what is truly god-like?". "The sun and the moon" replied the Prince. "You do not know" said the demon, and taking him down into the depths of the pond, kept him in his abode.

As Prince Suriya was tarrying long, the Bodhisatta sent Prince Chandra. The water-demon seized him also and put him the same question. "Yes, I know," replied Prince Chandra "It is the four quarters." "You too do not know" said the demon, as he seized the prince and kept him concealed likewise in the depths of the pond.

When Prince Chandra too tarried long, the Bodhisatta thought that some harm had happened to them. So he himself went forth, and traced their steps down to the water. Realizing that the pond must be the haunt of a water-demon he girded on his sword, and fixing an arrow to his bow he waited. When the demon saw that the Bodhisatta did not mean to enter the pond, he appeared before him in the guise of a wood-cutter and said to him "Friend, you are tired by your journey. Why do you not enter the pond, and have a bath, drink the water, eat the lotus roots, and deck yourself with the flowers, so that you may resume your journey in comfort?" As soon as the Bodhisatta saw him, he recognized him as the demon who seized his brothers. On being questioned the demon admitted that he had seized the two princes, "Why?" asked the Bodhisatta. "I have been granted the right to devour all who enter this pond" said the demon. "What? have you the right to eat all?" asked the Bodhisatta. "All except those who know what is truly god-like" was the reply. "Do you then want to know what is truly god-like?"

"Yes, I do"

"If that be so, I will tell you what is truly god-like,"

"Then tell me, and I will listen."

"I shall tell you, but there is one thing. I hesitate a little, as I am travel-

stained". The water-demon bathed the Bodhisatta, and gave him water to drink, decked him with flowers, sprinkled him with scent, and prepared an excellent seat for him in a decorated pavilion. The Bodhisatta sat upon the seat, and making the demon sit at his feet, said to him, "Now then, give ear and listen attentively" and proceeded to explain thus what is truly god-like:

"Are there any persons in this world, who are endowed with a sense of shame and fear, so that by reason of that shame and fear, they shrink from sin and other evil practices, who are deeply attached to good deeds, and are righteous—the life of such persons is truly god-like."

When the demon heard this exhortation, he was delighted and he said to the Bodhisatta. "I am pleased with you, and I shall therefore give you up one of your brothers. Which of them shall I bring?" "Bring me the younger of the two," said the Bodhisatta. "You, O man of wisdom, only know what is truly god-like, but you do not act in accordance with it."

"Why do you say so?"

"Because you do not pay due honour to seniority in age, in that you take the younger in preference to the elder."

"Listen, demon, not only do I know what is god-like, but I also practise it. It is on that younger brother's account that we have come to this forest. His mother asked the kingdom for him from our father. Our father refused her request and for safety advised us to seek refuge in the forest. This younger brother would not stay behind and accompanied us to this forest. If we went back and said that a demon had devoured the lad in the forest, no one

would believe our word. It is because I dread that odium, I ask you to bring that brother." "Excellent, excellent," O, wise Teacher," Said the demon greatly pleased. "Not only you know what is truly god-like, you practise it as well." So saying he brought forth the two brothers and gave them both to the Bodhisatta.

Then the Bodhisatta admonished him in these words "Demon, in consequence of evil deeds you have committed in the past you have now been born a demon, who lives upon the flesh and blood of others.

If you now continue to do evil, your sinful karma will not allow you to escape from being reborn in hell and in the other unhappy states of existence. Do therefore give up evil hereafter and practise what is good."

The Bodhisatta thus converted the demon and lived there under his protection, until one day, observing the stars, he knew that his father was dead. Then taking the water-demon with him he returned to Benares, where he became king, and appointed Prince Chandra as sub-king and Prince Suriya as Commander-in-Chief.

EDUCATION IN TIBET

By Bhikkhu Rahula Sankrityayana, London.

Tibet is secluded from the outside world by ranges of lofty mountains. The passes through which it is accessible are 16,000 to 20,000 feet high. Because of the system of polyandry, the population of Tibet is very thin and with their herds of sheep and yaks and a little agriculture, people can easily support themselves. These are the main factors which make Tibet less affected by the world changes, and the people are as if they are still living in 16th century. So in order to do justice, you should compare it with the Europe of 16th century. Like the Europe of the middle ages, in Tibet of present time Monks and feudal lords are the all powerful classes

With this preliminary remark let us proceed to the system of education in Tibet. According to the two classes of people, monks and laymen, education is also divided into two classes. For the education of monks throughout the country there are thousands of big and small monasteries. In some cases, lay students have their lessons on grammar, literature, medicine and astrology. But

as some monks return to lay-life after completing their studies, the laity is benefited by monastic education. Monasteries also provide tutors to the children of rich people. But as a rule, lay-people, rich and poor both, have no direct access to the monastic classes.

Education for monks:—Tibet is a country of monks. It is not only ruled by the head of the monastic church and feudal abbots; but even not less than one-fifth of the male population consists of monks. Scarcely there is any village without its resident monk and small monastery perched on a hill top a little far from the village. At the age of 8-12 boys are taken to a monastery. Incarnate Lamas—those who are considered as an incarnation of some past famous saint or Bodhisattva—are taken even earlier. In the big monasteries these novices study under Senior students and do service. In the small monasteries they study under their own preceptor. Boys are taught to write a beautiful hand. They learn both block letters (u chen) and running hand (u med). They devote

much time and attention to improve handwriting. The next thing is to memorize some verses of the text. Grammar, rhetoric, logic, all are versified. It really helps memorizing. There are very little lessons on arithmetic which is learnt only by those who want to study astrology. Cane is necessary in the educational system. Cheeks and head are the places where they are struck if they fail in their work. Except incarnate Lamas all novices have to perform some service to their teachers, by whom they are often supported.

After finishing the elementary course of writing reading and memorizing of some religious texts, they study grammar and popular literature which take about 4 or 5 years; then the students take up the advanced subjects. For this, if their monastery is small and they have no suitable teacher they are sent to big monasteries. The students who try to enter the chief monastic universities first have to go through more training in some middle size monasteries. This education may be taken as secondary education. Here they memorize some elementary books on logic, religion and poetry. Memory is the chief test. Though the boys have something like a class, they have no periodical examinations. Whenever the Teacher likes, he asks some questions. If the lessons are not prepared the students are punished and no new lesson is given. When the book is finished, they take some higher text book. During this period, if the boy shows some aptitude to painting, he is encouraged. In all the big monasteries there is provision for the teaching of painting.

After completing this course if students want to study more, they have to go to some of the big monastic universities. There are four of them:—Galdan, (two

days journey from Lhasa) Depung (founded in 1415), and Sera (founded in 1418 near Lhasa, in the U province, Tashi-lhun po, (founded in 1446) in the province of Tsang. These four monasteries are in central Tibet. Samye is the oldest monastery in Tibet, about three days journey from Lhasa. It was founded in 770 A. D. by the Indian philosopher Santarakshit of Nalanda. But now it has lost its fame as a great educational centre. Besides these the great monastery of Gtergi, (founded 1547,) in Kham, near the boundary of China, and Sku-bum monastery of Amdo (founded 1577) on the way to Mongolia are the great centres of learning. These monasteries have big landed estates, and receive donations from the visitors, and to a certain extent they support their students. More intelligent students have many facilities, because the teachers love their brilliant students very much. For the less intelligent, they have to arrange for their expenses from their family or monastery.

All these Universities are residential, where thousands of students come to study. De-pung, the biggest, has about 8,000 students in residence. In Sera there are about 6,000; in the Galdan and Tashilhunpo more than 3,000 each. The other two also have more than thousand students. The four Universities of central Tibet have many blocks of hostels for the students, under the different colleges or Da-Sang. The hostels vary according to countries. Thus in Depung monastery, Samlo Khamsan is the hostel, where there are Mongolian students from Russian territory; students from Mongolia proper reside in Chhavavo Hostel. Every hostel is autonomous and is governed by the students, and ex-students themselves. There is some common property in every hostel.

In the higher classes study is more thorough. Here also there is much memorizing. All the students hold regular discussions on logic and philosophy, which is very popular. Though the heads of the Da-sangs or Colleges called Khan-po or principals are always brilliant scholars of the monastery, they do very little teaching work. Teaching is left to Ger-gen or lecturers; highest of them are called Ge-shed or so-called Doctor of Divinity. After completing their course of study, scholars return to their monastery. Those who are more attached to learning do not return and become Ger-gen. In Tibet there are several convents for nuns, where they have arrangements to train girls for ordination. These convents are independent from Monasteries and are self-supporting. They impart instructions in literature and religion, though they have not the same arrangements for higher studies as in monasteries.

Education of laity:—Though indirectly monastic universities help in the education of the laity by providing teachers as mentioned above, still the lay-students can be taken as regular students. The great difficulty is that the hostels are strictly meant for the monks. It is seldom a good scholar returns to house-hold life, because in the monastery and government they can hold important positions. It should be remembered, that in Tibetan government every post has two officers, one monk and the other a layman. For example, in the Telegraph office of Lhasa there are two officers, the head is Rev. Tander, a monk, and his assistant a layman. In early days boys and girls of rich families are taught together by the chaplain of the family, but the girls did not pursue studies to the same extent as boys, except those who intend to become

nuns. In ordinary classes literacy is low among women. Rich people keep private tutors for their children, but the poor children learn reading and writing from their elders in the family or go to the resident monk. In some towns, like Lhasa and Shegatse, there are some private schools established by the teachers themselves. They charge a small fee. Here also the subjects of study are the same as for the monks, but there is less logic and philosophy. In Lhasa there is a government institute called Tis-Khang, where the students are specially taught accounts and book-keeping. It is from these students that high government officials are recruited. A few years ago a school for the study of English language and some other subjects was started by the Tibetan government, but since 3 or 4 years it was closed. A few years ago some students were sent to England by the Tibetan government, but as they were not able to come up to the expectations of the people in Tibet this system is now stopped.

Such is the state of education in Tibet. When compared with European countries it is quite insignificant; but if you compare it with many eastern countries it is satisfactory, and all the credit goes to the monks.

The Children's News, Delhi

The management of The Children's News of Delhi on the occasion of its 10th Anniversary Number which is going to be published in the first week of January, 1933 has announced to award prizes of over Rs. 100/- and merit certificates to the best writers under 18 years of essays, stories, articles and poems. The MSS should not exceed two pages of ordinary foolscap size and should reach the Editors, The Children's News, Egerton Road, Delhi. For more particulars apply direct.

REFLECTIONS

By H. B. G.

They who think only of their own salvation and happiness will never know peace of mind, but those who make the welfare of all beings their concern, and do something as far as it lies in their power to bring it about will know true happiness, and peace ever lasting.

Our greatest happiness in life is to be kind to others, and we can never know happiness where there is no kindness. The moment we become kind everything around us is changed, and gloom is turned into sunshine.

It is sweeter to speak a loving word, to forgive an enemy, to bring comfort to one sinking beneath the burden of life than to gain a whole mine of wealth, for this perishes, or we leave it behind, but our kind deeds remain with us for ever, making us happy whenever we think of them, and it is our good deeds which having gladdened us during our life-time follow us like angels when we leave this world.

What strength and joy it gives us to know that it is in our power to make our lives happy, and that none can mar our happiness if we never cease to sow seeds of love by word and deed and thought. If we do good now, we shall have nothing to fear in the future, and can be happy even in times of trouble. We know by experience that we can make any day happy if we do kind deeds, speak gentle words, and send loving thoughts to all beings. Even if others hurt our feelings, and our friends forsake us, yet we can be happy, by being kind to all around, and taking hold of every opportunity of increasing our store of good Karma, which alone we can call our lasting wealth.

Why be unhappy when you have every chance of giving happiness to others?

Why be dull when there is so much on every side to interest you?

Why be lonely when you have always at hand books the best of companions, to cheer and instruct you? So let your life be one smooth, peaceful, ceaselessly flowing stream of good deeds, loving thoughts, gentle words, and cheerful smiles.

If we love nature, and take a real interest in her we shall truly be happy. Nature diffuses peace, calm, and joy abounding, and if we truly love her, and make her a part of ourselves, these virtues shall be ours.

Our Lord the Buddha attained Enlightenment far from the toil of the workaday world in the sweet calm that nature brings. If we also court nature, and learn to love her there is no doubt that lovely ideas will take shape in our minds also made clear and smooth by nature's calm.

If we can find abiding joy in the beauties of nature, and love poetry, not only the poetry we read in books, but that we see in life, the men, women, and children, and the beautiful things we see every day, we shall, no doubt discover poetry within ourselves.

What is poetry but that which is beautiful and sublime in oneself, and in others, and in all things around us, and few can turn these things into melody, express them in poetry; but those few are among the supremely happy.

What would life be without music, poetry, and nature, but surpassing all these is the ideal friend.

It is against nature to be vain. The sweetest and most beautiful are those who are natural like the flowers that are unconscious of their own sweetness.

Waste not your leisure hours, but make pearls of them, and form a lovely necklace to delight all who wear it.

RE-DISCOVERY OF GIJJAKUTA IN RAJAGAHA: ARCHAEOLOGICAL FINDS

An important archaeological discovery which is expected to impress the whole Buddhist world has been made by Mr. P. C. Choudry, I. C. S. Sub-Divisional Officer of Behar, in the district of Patna. It is the long-sought for cave-hermitage of Lord Buddha on the "Vulture" Peak at the ancient Rajgriha. (modern Rajgir) described in the sacred Pali texts and also by the famous Chinese pilgrims Fa Hien and Huen Tsang.

Master's Cave-Hermitage

It is recorded in the earliest Pāli Suttas going back to the time of Buddha himself, that a particular peak in the Rajgriha Hills, known as the Vultures' Peak (Gri-dhrakuta) was the favourite resort and hermitage of the Great Master, where some of the most important sermons forming the basis of several of the sacred texts, were delivered by him and that a certain important ceremony was first instituted there at the instance of King Bimbisara. Many of the important "Mahayana Suttas" are also associated with this peak where the Buddha passed a considerable part of his enlightened years.

Devadatta's Treachery.

It is further recorded in the Buddhist texts that it was here that Devadatta, the recalcitrant cousin of the Buddha made a murderous attempt on the life of the Blessed One by hurling a huge boulder aimed at him from the hill-top, while he was taking his customary exercises on the shaded western slope of the hill not far below, in front of his cave hermitage. A piece from the missile is said to have struck his foot and caused a severe wound. The Pāli texts also testify to the fact that some of the most important features of early Buddhism

were developed and defined here, and some also received the stamp of finality.

Visit by Chinese Pilgrim.

Fa Hien and Huen Tsang who visited India at the close of the fourth and the middle of the seventh centuries respectively, saw these caves on the Vultures' Peak which served as the cave-hermitage of the Buddha and his fraternity, and also found that the traditions associated therewith were still living. They also found several "Stupas", temples and rest houses on the hill and well-built roads traversing the hill.

Cunningham's Failure.

General Cunningham who followed the routes and travels of the Chinese pilgrims throughout India, made a search for the exact location of the spot where Gautama Buddha resided and preached. Though he identified the Vultures' Peak he, however, failed to find the exact spot of the Teacher's famous seat from which he preached, nor could he discover the caves enumerated by the Chinese pilgrims. He, however, realised that "the joint authority of the two pilgrims was too strong to be doubted" and hoped that "Future research will perhaps discover some remains of these once holy cave-dwellings"—a hope which has now been fulfilled by Mr. Choudry beyond all reasonable doubts."

The Sacred Spot Re-discovered.

Since August 1930 Mr. Choudry directed his researches to the discovery of the traditional cave-hermitage of the Buddha on the Peak with the help of the Pāli texts, the records of the Chinese pilgrims and the guidance offered by a Buddhist monk from Burma Rev. U. Kondanna, who has taken his residence at

Rajgir for the last ten years. He succeeded before long in identifying beyond doubt, the site of the Great Teacher's hermitage, the seat from which he delivered some of his famous sermons, the temples and rest-houses and other caves mentioned by the Chinese pilgrims and other authorities. He was further rewarded by the finds of two inscriptions, one on a brick of the Maurya period and inscribed in Asokan Brahmi characters, and the other on stone in the script of the 12th century Pala period. He also found several stone images of the Buddha belonging to the late Pala period enshrined in some of the caves which bear testimony to the latter's having been held sacred and used as places of pilgrimage by the Buddhists till about the Mahomedan occupation of the country. The result of these two finds were duly brought to the notice of Mr. K. P. Jayaswal, President of the Patna Museum, who after a careful study thereof recognised the far reaching importance of the find and was satisfied that the exact location of Lord Buddha's hermitage and the famous seat from which he delivered his sermons, was at last discovered.

A Colony of Hermits.

The Vultures' Peak which according to the testimony of the Chinese Pilgrims, lies just midway between the old and new Rajgriha, situated within a distance of two and a half miles from each other, lies in the middle of the valley almost encircled by the Rajgir Hills. Mr. Choudry has found no less than 11 caves there which practically honey-comb the eastern and western slopes of the hill and formed a well defined colony of Buddhist saints and recluses 2,500 years ago. Though it was a colony of hermits it had its own arrangements for water, communication, assemblies etc.

Built in Cyclopean Style.

The caves though natural in shape, and formation were however, improved by structural additions and supports. These as well as the roads and walls were built in the well-known cyclopean style employed during this period and earlier, in which huge block of unhewn stone formed the only material and which knew no cement and needed no repair. Brick and brick-built structures were also a common feature of this period as evidenced by the finds of several remains of brick-built temples and shrines on the top of the hill and at other spots, built of bricks of the Mauryan type and also of bricks resembling stone-slabs in size and shape, which must be back to still earlier period. Several other minor antiquities found there by Mr. Choudry, it is said, unmistakably take back the history of the Vultures' Peak to the Mauryan epoch or earlier still.

Origin of the Name.

As for the appellation of the Vultures' Peak Mr. Choudry has a very ingenious explanation to offer. The huge grey rocks that surmount the peak look like so many brooding vultures against the back-ground of the sky, which, according to Mr. Choudry, gave it the name of the Vultures' Peak.

ANICCAVATA SANKHARA.

A. L. E. PERERA,

(Chief clerk, Messrs Whiteaway

Laidlow & Co.,)

Died 5th November, 1932

RANDOM JOTTINGS

By A Reader

Professor N. K. Bhagvat, writing in the *Aryan Path* for May, on the Buddha Vamsa or the Line of Buddhas, concludes his article thus:—"Such are a few of the details of that Vamsa or the line of the Buddhas, to which Gotama belonged. These Buddhas begged their food, and in this life of mendicancy, they carried on the work of regeneration and moral progress. Buddhas represent perfection of personality, *par excellence*, and we have attempted to show that in this eternal march of time many Buddhas or supremely perfected personalities must have existed and worked for the betterment of living creation.

"The student of Comparative Religion will find herein much food for thought, as behind the appearance of these extravagant and astonishing details, there lies this grand truth—that greatness, unalloyed self-sacrifice, wonderful sincerity of purpose, untiring zeal for their mission and all-embracing love and compassion characterise these mighty Personalities of hoary antiquity. It is the liberal and catholic mind alone that will be able to see these essentials, after sifting them from the mass of non-essentials. It is in order to teach humanity to distinguish the essentials from the non-essential that these Buddhas appear in this World; it is the absence of such knowledge, that brings in its train all the ills of life. The Buddhas appear and disappear to the ordinary vision, but their infinite knowledge continues to exist and help all men according to the unflinching operation of the Law of Karma."

Buddhavamsa clearly shows, as do the other important Suttas, that Buddhas are not *sent* down to the world from high heavens in ready made form in the

same manner as some Prophets are said to have made their appearance in the world. Buddha is one who *became* Perfect and Enlightened through the process of evolution extending over *kalpas* of years. It is therefore easy to assert that the pet Hindu theory of Vishnu coming to the earth in the *form* of a Buddha is only a later development in the history of Hindu thought. Buddha was never called a *Vishnu Avatar* in His life time. Nor did He say that He was such. Vishnu is an imaginary god, while Buddha is a historic personality. The twenty seven previous Buddhas have all been pre-Vedic Personalities, and they can not be called *Avatars* of Vishnu who comes to prominence with the formation of religious sects in ancient India. This idea of *avatar* was the last great attempt on the part of the Hindus to absorb Buddhism in Hinduism.

* * *

I have always been thinking of the apathy of the new Buddhist workers to the needs of the people living in the remote districts of Ceylon. In fever stricken, poverty ridden villages of Vanni our fellow-men are allowed to rot away as if they are unwanted by the more civilised brothers. We raise a huge cry "Religious Education." But where? In few provincial towns only. What religious *education* do the Vanniya people get from us. They are born Buddhists because parents are Buddhists, and die nominal Buddhists because they are not perverted to any other religion. They can not think because they have no food to nourish their physical bodies. Mental activity is possible only when the bodily needs are fulfilled. Our friends connected with the Dharmaduta work make

a feeble attempt to organize weekly *bana*, and they are highly satisfied if the Colombo audiences are "crowded". If we devote half the attention that is paid to cities to charitable and religious work in the Vanniya, I am sure we can evolve a very healthy class of people who will enrich the Sinhalese community. It is time that we did some substantial work by the people of undeveloped districts and show them the Way.

* * *

The unfortunate end of a stag in utter agony brought about by the *gentle* men and women of Somerset, England, formed the subjects of a serious discussion as to where cruelty to animals is not cruelty. Those engaged in the so-called "blood sports" chased an innocent wild stag for 14 miles when the terror stricken animal jumped over a wall to

escape the human wolves and hounds. But on its downward journey it hit against some rocks and broke its legs. Now it lay helpless and terrified by the barking hounds and noise of the approaching hunters. For ten minutes the stag struggled to live till it was finally killed by the pursuers. Some people who were bathing in watering places protested against this wanten cruelty to animals, and the "sportsmen" soon retired with the dead body of the stag without waiting to justify their ethics of "blood sports". In Ceylon, too, there are some who try to ape their English brothers-in-sports. To them all I put this simple question: If they believe that animals are created by a god whom they worship, do not the animals possess some qualities of their creator? If so, is it right that animals are tortured to death?

TREASURES OF ART AND SCIENCE.

The Second Conference in Bruges, Belgium called together by the International Union of the Roerich Pact for introducing into life the defence of artistic and scientific treasures, terminated on Aug., 9th. The Conference took place under great enthusiasm and was concluded with series of projects for introducing the Roerich Pact in the whole world. Besides the already existing International Union of the Roerich Pact the City of Bruges has placed at the Union's disposal a separate building for the inauguration of a Roerich Foundation for Peace, Art and Science. The eighteen splendid paintings of Prof. de Roerich, which were exhibited during this Second Conference dedicated to monuments of beauty of the world, will form the nucleus of the new Museum. For this museum also many other valuable exhibits have been promised as

donations. Thus the City of Bruges presents an artistic collection and several private collectors have also expressed their consent to donate collections to this Museum.

Amongst the people who participated in the activities of the Conference one has to mention: The President of the Union, M. C. Tulpinck; the representative of the City of Paris Councillor Brunessaux; the Consul-General of France, the Hon. Leon Guernonprez who had been officially delegated to represent the French Government; the Duke of Argyll, Mr. Murray—delegate of Great Britain; the well-known professor of International Law, Baron de Taube; the Delegation of the Roerich Institutions headed by the President of the European Center in Paris Mme de Vaux Phalipau and the General-Secretary Dr. G. Chklaver; Count de Rochefort; the

architect Rey de Vilette; representatives of Czecho-Slovakia, Greece and seventeen other countries which took part in the Exhibition and Conference. The Conference was greeted in the name of His Majesty King Albert of Belgium and by a message from the Belgian Prime Minister Renkin. Amongst messages and greetings received, one cannot omit to mention the highly sympathetic message of Marshal Lyautey; of the President of the Court of International Justice at The Hauge and Honorary Protector of the Union Internationale pour le Pacte Roerich Marquis M. Adatei;

letters from Rabindranath Tagore, Sir Jagadis Bose, Prof. Sir C. V. Raman, from the Director of the School of Arts and Crafts in Lucknow, A. K. Haldar, the Maha Bodhi Society, Maurice Maeterlinck, Senator Copeland of New-York and numerous Women's Leagues and scientific organizations of America as well as from other representatives of the world of culture. Having taken a series of practical measures for the near future, the Conference closed its session with the firm conviction that the noble Roerich movement has been firmly established and will find world adoption.

BOMBAY BUDDHA SOCIETY & MAHATMA GANDHI

The following resolution was unanimously adopted by the Buddha Society and sent to the Mahatma:—

“On the eve of your sublime sacrifice for the emancipation of our Antyaja brethren and sisters from their age long servitude, your friends of the Buddha Society wish to tell you that their heartfelt prayers are with you. They recall the memorable occasion of the Lord Buddha's Jayanti when you presided during your convalescence at Juhu on the 18th May, 1924, after your last imprisonment and the inspiring words which you spoke then on the life and the teachings of the Sakyamuni, who more than 24 centuries

ago, showed by precept and example that antyaja classes are the spiritual equals of the Hindu castes, as you are striving today by your noble act of self-abnegation. The Buddha Society earnestly trusts that the conscience of the Hindu Community, which has been deeply stirred by the announcement of your intention, will lead to immediate extinction of the evil which is even more degrading to the higher castes than the Depressed Classes, and it will not be necessary for you to go through the fiery ordeal, which you have proposed,—in as much as its object would be achieved.”

GLEANINGS

Buddhism and Clergy

At Trowbridge last month, before a gathering of clergymen, a member of the Society (British Maha Bodhi) spoke on the Buddhist view of Soul, God, Re-birth, and Nibbana. But judging from the questions asked after the address, the teachings of Anatta, and of A-theism (in the Buddhist sense of simple independence of whether gods exist or not) were subjects quite beyond the apprehension of the assembled clergymen. So we are informed by a report which reaches us. Well, what else did the speaker on these subjects expect? If you are by profession a teacher and a preacher of a religion which is based on the idea of a god who is going to save you yourself, that being his chief, most impor-

tant function, what possible chance is there of you comprehending at an hour's notice a religion which denies the existence of a permanent, eternal “you yourself”, and therefore simply has no particular use for a god to “save” this supposititious entity. And that is the position of the average Christian clergyman. To understand a teaching like Buddhism requires of anyone brought up in the current religion of the West, a complete thinking of things all over again from the very foundation. And what Christian clergyman with his living to earn by preaching what has been drilled into him by years in Training Colleges and Theological schools, has time or even inclination—for such a thing? No, it is the free thinking layman of these islands who makes the best material on which to work in the dissemination

of Buddhist ideas. The clergy are hopeless material from this point of view. They are not free to think. They are committed men; committed to the doctrines on which their living depends. Their minds are set, wrapped in tight, containing swaddling bands, like the feet of old style Chinese woman, which, even if by a miracle the swaddling bands were removed, have so long functioned—or rather failed to function—in their bonds, that they are now incapable of exercising themselves freely on any religious question. To them we must address their own saying, but in another sense: "Ye must be born again", before you will be able to catch even a glimpse of the profound doctrines of the Buddhadhamma, more especially that of Anatta. Nothing less will do, to open the windows of your minds to fresh light. Hard words, but true—*The British Buddhist*.

Dr. Annie Besant

On the first October, Dr. Besant enters her eighty-sixth year, and the Theosophist its fifty-fourth volume. For the birthdays of the two fall on the same day. Dr. Besant is perhaps a shade stronger; she has had enough energy to leave her room and to go up five steps and along a long corridor to visit Bishop Leadbeater in his room. She has paid this visit daily on several occasions —*The Theosophist*.

News from Japan

Literary.—Mrs. Suzuki writes to say that Dr. Suzuki is now working on his second series of Zen

essays, which will be published early next spring. He will then continue his mighty task of translating and editing the *Avatamsaka Sutra* which "he hopes to complete in five years". Meanwhile he has completed "a simple book on Zen", which we hope will be published in England without delay. Both Dr. and Mrs. Suzuki speak highly of Alan Watts's little booklet on Zen, published by the Lodge, *Buddhism in England*.

Mulagandhakuti Vihara

We are glad to inform our readers that Mulagandhakuti Vihara Library was formally opened in July. We have received a large collection of works from Rai Bahdur Pt. Sheo Narain, Ven Sri Devamitta Dharmapala, and the complete collection of Siamese Tripitaka from the King of Siam. We have just received also a complete set of Burmese Tripitaka from U Ba Maung of Taungdwingyi. We expect that Buddhists would make a gift of useful books to the Library.—*The Maha-Bodhi*.

The Anti-God Front in Russia

According to *The Catholic Mind* "no less than 32 Bishops, 1640 priests, and 7000 monks and nuns are said to have been killed in Russia between 1917 and 1931." The League of Fighting Atheists has a membership of over 5,000,000, which they hope to increase soon to the gigantic figure of 17,000,000.

LETTERS TO THE EDITOR

**BUDDHIST SHRINE ROOM AT MANTIVU
LEPER ASYLUM**

The Editor, *The Buddhist*,

Sir, - We shall be much obliged if you will kindly find space in your valuable paper to publish the annexed list of donations received for the construction of a Shrine Room at the Mantivu Leper Asylum.

A further sum of Rs. 1,000 is needed to commence building operations and we would take this opportunity of appealing again to those who have not yet subscribed to send in their contributions as early as possible.—Yours, etc.

Y. M. B. A.,
Colombo.

V. S. NANAYAKKARA,
Hony. Treasurer.

November, 5th 1932.

**Donations to Buddhist Shrine Room at Mantivu
Leper Asylum.**

Sir D. B. Jayatilaka, Rs. 100; A. E. de Silva Rs. 25; G. J. Silva, Rs. 25; M. F. P. Gunaratne, Rs. 25; R. Hewavitarne, Rs. 25; A. Peries, Rs. 20; Mrs. A.

E. de Silva (Snr.), Rs. 10; D. W. Rajapatirana, Rs. 10; Mrs. D. W. Rajapatirana, Rs. 10; P. de S. Kularatne, Rs. 10; Hon. Mr. D. S. Senanayake, Rs. 10; J. L. Kotalawala, Rs. 10; P. de S. Jayasekera, Rs. 10; B. David Cooray, Rs. 5; Mrs. A. de Silva, Rs. 5; P. Marapona, Rs. 5; M. Piyadasa, Rs. 5; D. C. Weerasekera, Rs. 6; D. T. Jayasekera, Rs. 5; G. Caldera, Rs. 5; M. Chas. Perera, Rs. 5; Mrs. M. W. Peiris, Rs. 5; Mrs. B. J. Perera, Rs. 5; N. J. V. Cooray, Rs. 5; N. J. S. Cooray, Rs. 5; D. A. Mallawaarachchi, Rs. 4; Mrs. A. S. F. Wijegooneratne, Rs. 3; M. David Silva, Rs. 2; Atapattu Mudl. W. Samarasinhe, Re. 1; R. M. Arthanayake, Rs. 2; A. P. Wijetunga, Rs. 2; T. V. Perera, Rs. 2; S. W. Gomes, Rs. 5; Dr. L. A. Rajapakse, Rs. 5; H. M. Gunasekera, Re. 1; Mudl. K. T. A. de Silva, Re. 1; W. F. Abeyakoon, Re. 1; A. Nanediri, Re. 1; B. R. Dias, Re. 1; J. E. A. Adihetty, Re. 1; A. P. Balasuriya, Re. 1; S. D. Perera, Re. 1; W. M. Karunaratne, Re. 1; B. M. F. Jayaratne, Re. 1; M. B. P. Jayawardana, Re. 1; A. Dias de Singhe, Re. 1; M. E. Perera, Re. 1; A. Jayasinghe, Re. 1; C. M. Agalawatte, Rs. 5; V. S. Nanayakkara, Rs. 5;—
Total Rs. 400.

SIAMESE SECT & UPASAMPADA

The Editor, *The Buddhist*.

Sir,

I appealed to the Mahanayake Theras of the Asgiriya & Malwatta and five other nayaka Theras and Rev. Sri Devamitta Dammapala of Calcutta) and to the Congress of Buddhist Associations and Lanka Dharmaduta Sabha seeking their help and views to remove the restrictions as regards Upasampada (Ordination) of the Siamese Sect.

I am thankful to the Rev. Sri Dhammapala Thero of Calcutta for his prompt reply and advice in the matter, and I quote below a translation of his letter:—

“ Calcutta 7-11-2476. Received your letter. It is a pity that there is no sympathetic worker in Ceylon like Mahatma Gandhi to work in a spirit of compassion and Maitriya. After the establishment of the Siamese Sect, the Tamil Ministers of the King in Kandy prevailed upon him to forbid the Upasampada to priests other than of the Goigama caste. ”

Over a thousand years ago the Brahamins in India worked against Buddhists and three to four millions were made untouchables. After another 1000 years Mahatma Gandhi offered his life for the upliftment of about 6 million untouchables. In this work the educated Indians joined the Mahatma. Are the educated Ceylonese willing to show a united front in this respect? For a number of years Mahatma Gandhi tried to save the depressed classes from untouchability.

Public meetings should be held in Ceylon to eradicate the evil reported by you. The educated Goigama class should be made to realise the importance of Parabhava, Wasala, Vasetta and Agganna sutras preached by the Bhagawat. The Great Merciful Bhagawat ordained people of various Nationalities irrespective of castes or creeds.

It is with the idea of forming one Sect, common and impartial to all, the teaching of Dhamma to Samaneras of different communities has been undertaken by me at Isipatana, Benares. I am at present ill, and have not the bodily strength to undertake the work you propose. Under doctor's advice, I have been placed under low diet and am very weak. You must get people to agitate and write to the press on the subject and also get a few of Goiwansa to help you in the campaign.

Ceylon Buddhists are degenerating daily. The Bddhists must work unitedly in this matter and must take pains to form one sect.

The Amarapura Sect has also divided themselves into several groups. Efforts should be made to get them also united. If the Siamese Sect will only act sympathetically, Ceylon will brighten up.”

I hope before long, I shall have the views and support of many Buddhists in the Island in this cause

Yours etc,

B. M. F. Jayaratne,

REVIEWS

The Life of Ven. Sariputta.

This neat little pamphlet is published by the English Students Association of Mihiripenna, we believe for free distribution. The author of this biographical sketch is Bhikkhu Narada, one of the most popular preachers and writers on the teachings of the Tathagata. It is a matter for great joy that he is filling a long felt want. Pamphlets of this nature serve a very useful purpose, for they are bound to introduce the youthful readers to the higher teachings thus ennobling their character. Nobility of character, devotion to duty and love for humanity are some of the outstanding characteristics of the great disciples of the Buddha—qualities which should be cultivated by every rational being. It is hoped that the learned author will from time to time give out to the world life sketches of other great Theras.

The Buddha Prabha.

It is with great pleasure that we have received the first issue of *The Buddha Prabha*, the journal of the Buddha Society of Bombay. This society has done much to promote the cause of Buddha Dhamma in India, and the new journal is bound to further that cause. The object of its organ “is to popularise the teachings of the Bnddha by educating the public in a popular way.... free from pedantry and scholarly display”—an excellent idea. It is adorned with useful articles and attractive illustrations. We wish our youngest contemporary a long life of usefulness.

Good-Will.

Mens sana in corpore sano is a great blessing. Bhikkhu Sumedha of Galle was evidently actuated by the above mentioned saying when he wrote this beautiful booklet. It is pregnant with helpful hints on mental and physical development. At present Ceylon is afflicted by a crime wave, and the best remedy to remove this evil is the cultivation of good-will. The booklet is printed by Messrs. K. H. G. Johans and Co., for free distribution.

Y. M. B. A. SERMONS.

Nov.	13	Karandana Jinaratana Thera.
„	20	Karaputugala Dhammaloka Nayaka Thera.
„	27	Pelene Vajiranana Nayaka Thera.

