



19

THE BUDDHIST

THE ORGAN OF THE

Young Men's Buddhist Association

Vol. III. (New Series)

JANUARY ²⁴⁷⁶/₁₉₃₃

No. 8

CONTENTS

	PAGE.
Notes and Comments:—Ancient Monuments; Art Treasures; A Recent Restoration; Sir D. B. Jayatilaka; Ven. Sri Devamitta Dhammapala; Cullasetthi Jatakā; Y. M. B. A. ...	113
The Superiority of Buddhadharma Over Later Religions—by Ven. Sri Devamitta Dhammapala ...	114
The Origin and Development of Katikāvatas—by Julius de Lanerolle	117
A False Alarm on the Buddhist Front—by Swami Jnanakanda ...	118
Loose Leaves—by T. L. Vaswani ...	121
A Letter from a Hungarian Buddhist ...	122
All-World Buddhist Congress: Its Aims and Objects ...	123
Restoration of Temples and Monuments ...	125
Gleanings:—Best Cure for European Ills; Bhikkhu Rahula in Paris; Buddhism in Siam; Frescoes in Mulagandhakuti Vihara; News from U. S. A.; Gift of Buddha Relic; Benares Hindu University ..	126
Y. M. B. A. News ...	127
Mantivu Leper Asylum Vihara Fund ...	128
Notices:—Annual General Meeting; Annual Dinner ..	"
Important Notice to the Buddhist World ...	"

Price 25 cts.

THE BUDDHIST

B.E. 2432 — Established — C.E. 1888.

THE OLDEST ENGLISH JOURNAL OF THE BUDDHISTS.

EDITED BY

Sir D. B. JAYATILAKA and P. P. SIRIVARDHANA.

ANNUAL SUBSCRIPTION

Ceylon, India and Burma... Rs. 3'00 | Other Countries ... Six Shillings

Free to Members of the Y.M.B.A. whose subscriptions are not in arrear

Punctual Payment will help both members and the management

All articles should be addressed to the Editor; business communications to the Secretary and Money Orders and Cheques to the Treasurer, Y.M.B.A. Colombo,

Phone 3341.

THE YOUNG MEN'S BUDDHIST ASSOCIATION, COLOMBO.

FOUNDED IN 1898 — INCORPORATED.

AN INSTITUTION FOR THE RELIGIOUS AND CULTURAL ADVANCEMENT OF BUDDHIST YOUTH.

Objects—The Study and Propagation of Buddhism

The encouragement of the practical observance of Buddhism

The promotion of unity and co-operation among Buddhists

The advancement of the physical, intellectual and social welfare of members

Membership—Men, not less than eighteen years of age, having any or all of the above objects in view, are eligible for membership.

Members are classified as honorary, active and life members.

Any person who has rendered distinguished service to the cause of Buddhism may be elected an honorary member at a General Meeting of the Association.

Active members shall pay a minimum subscription of one Rupee a month or ten Rupees a year or five Rupees a half-year, payable in advance during the first month of each period.

Any person who gives a donation of not less than Rs. 200/- to the Association may be elected a life member.

ANNUAL SUBSCRIPTION Rs. 10/- MONTHLY Re. 1/-

Be a Member and help the cause of Buddhism.

THE BUDDHIST

"Sila Paññānato Jayam"

VOL III New Series.

JANUARY ²⁴⁷⁶
1933

No. 8

NOTES AND COMMENTS

Ancient Monuments We have published elsewhere certain regulations made by the Governor under the Buddhist Temporalities Ordinance making it unlawful for any person to carry on work of restoration or repairs in or to any ancient monument without the approval of the Public Trustee. These regulations came into force on the 10th of last month. A list of monuments, temples, inscriptions etc. to which these regulations will apply will be published from time to time. We are glad that the Government of Ceylon has at last realised the danger of allowing unscrupulous builders to meddle with historic monuments. The new regulations are a step in the right direction. But it is a pity that this was not done earlier—before the perpetration of much vandalism which has disfigured many an artistic structure. We understand that these regulations are only a temporary measure, and that a joint committee of the Executive Committees of Home Affairs and Education is now engaged in drafting a Bill dealing with the question comprehensively.

* * *

And Art Treasures In our issue of last March, we wrote editorially, "An enormous amount of valuable *ola* manuscripts and other art objects are yearly removed to foreign countries. This must be effectively stopped by

immediate legislation. Here we might follow the example of France which does not allow art objects to be removed from that country without permission from the Ministry of Fine Arts." We repeat this today with the earnest hope that the two Ministries concerned will include in the proposed Bill sufficient provision to protect and preserve all valuable manuscripts and art objects. In these matters public opinion is as essential as legislation. People must be educated on the subject by popular literature, and it is for the Archaeological Department to take necessary steps in this direction.

* * *

A Recent Restoration

As we go to press news reached us that the restoration of the great Ruwanveliseya (Ratana Maha Cetiya) of King Dutugemunu at Anuradhapura was completed up to Hatareskotuwa (Square Enclosure) and that the enshrining of relics and treasures took place on December 29 amidst brilliant pageantry and time honoured religious ceremonies in the presence of a great gathering of Buddhists. The Ruwanveliseya Restoration Committee deserves the thanks of the Buddhist world for the work so far completed—a stupendous task involving the expenditure of several lakhs of rupees. The Maha Cetiya was a symbol of love, unity and co-operation in the remote past, and it is so even today.

Sir D. B. Jayatilaka The Hon'ble Sir D. B. Jayatilaka, Minister of Home Affairs and Leader of the State Council, is leaving Ceylon for Egypt on the 4th of this month to represent the Government of Ceylon at the International Railway Conference to be held in Cairo. He is just convalescing after a severe attack of fever, and we hope that the change will do him good. We also trust that his visit to the land of Pyramids will be the means of establishing cultural and commercial relations between the two countries. We wish him *bon voyage*.

Ven. Sri Devamitta Dhammapala We understand that the ordination of the Venerable Dhammapala who entered the Order recently will

take place on the 16th of this month at Sarnath. A number of Nayaka Theras will be leaving for India to take part in the ceremony. In this issue we publish an interesting article from him.

Cullasetthi Jataka We announced last time that the synopsis of this Jataka would be published in this number. But owing to the illness of Sir D. B. Jayatilaka we have not been able to do so. It will be published in a subsequent issue. We regret the delay.

Y M B A A notice published elsewhere announces that the 34th Annual General Meeting will be held on February 18. The annual dinner will be held at 8 p. m. the same day.

THE SUPERIORITY OF THE BUDDHADHARMA OVER LATER RELIGIONS

By The Ven. Sri Devamitta Dhammapala

(*Founder of the Maha-Bodhi Society and Editor of the Maha-Bodhi Journal.*)

Our Lord Buddha is the oldest of religious Teachers in the world. There were other religious teachers who appeared later; but when Our Lord the Blessed Buddha appeared 2500 years ago in the Majjhimadesa there was none to challenge Him. He stood first and alone in the field. In China there was Confucius and Laotze, but they were not Promulgators of Religion. Confucius was a contemporary of Our Lord, but he ignored religion, and was indifferent to a future life and emphasized the importance of constitutional ethics, and inculcated the principles of good government. He laid down laws of jurisprudence for the welfare of the Chinese people, whose history he had studied going to many centuries back, and he found that their past history was superior to what it was in his time.

He therefore said that what he promulgated then had been already laid down in the ancient books of Chinese Law. He was against the gods and warned the people not to put too much stress upon them. He was a positivist as far as ethical jurisprudence was concerned. Laotze, his contemporary, on the contrary was the promulgator of mystic religion. He emphasised the importance of a mystic life, and he believed that man can live to a great age if he cultivated the principles of a mystic life. In Greece there were great thinkers, but they were younger than Our Lord. It is said that Pythagoras who was a vegetarian had been to India and learnt the religions of India. There were six contemporary religious teachers of India who preached certain principles of religion opposed to

the Noble Religion of Our Lord; but their followers were few. There were Sramanas and Brahmanas who went about teaching their sectarian doctrines. To get an idea of the religious conditions that existed in India 2500 years ago, one should read the Brahmajāla and the Sāmaññaphala suttantas of the Dīghanikāya. It is beneficial to enlarge one's historic knowledge of the social and economic conditions of ancient India to read the 550 Jātakas. They are a storehouse of all kinds of things that existed in ancient India, and they are the most entertaining of ancient stories as they contain so much of humour. One who reads them do not want the company of a humourist to entertain him. Pessimism has no place in the Buddhadharmā. The Jātakas were so popular at the time that many of them were recorded on stone pillars and railings during the time of Asoka. The Sanchi torana panels have several of the longer Jātakas sculptured thereon. The Vessantara, Chaddhanta, Mahākapi, and scenes from the life of Our Lord are engraved thereon. In the Ajanta cave temples also are many Jātakas painted on the walls. It is said in the Potthapāda Suttanta commentary that two causes helped to spread the Dhamma in India, one is the popularity caused by the Jātakas of a future life and the other is that the discipline of the Bhikkhus according to the regulations of the Vinaya. The religious ascetics and yogis of ancient India had no teacher; they were not guided by an enlightened Teacher, and when the people found that Our Lord was in every way supreme, young men of noble families went to Him and became His disciples. He was a Prince of the Gautama gotra and a descendant of the great King Ikhsvaku, and the reigning kings of Magadha, Kosala, Avanti, and the Princes of Vesali, and

noted Brahmanas became His disciples. It is said that He had a band of 1250 Arhat Disciples all of the Brahman and Kshatriya castes. In the Buddhist period the Kshatriyas were recognized as superior to Brahmanas, but after the extinction of the Buddhasāsana in India there were no Kshatriyas left, and naturally the Brahmanas took the first place. Kings of a later period were not pure Kshatriyas, and as there were no pure Kshatriyas to challenge the priority of the Brahmanas they came to the front as the lawgivers and promulgated laws to suit their purposes. It is interesting to study the Manava dharmasastra and other grihasutras say of Apastamba, Yajnavalkya, Gautama, Gobhilya to find the arrogant attitude adopted by the Brahmanas. It makes a Buddhist smile after reading the Bhuridatta Jataka, the Vasala sutta, Aggaññasutta, Assalāyana suttanta to find the same attitude adopted by the Brahman hierarchy. To find out the difference between the Suttas and the Upanishads by reading and analysing them is also an interesting study. Along with the Brahmanical books it is necessary to read the Bible and the Koran with analytical insight. Our Lord was an upholder of public opinion. He was an advocate of Concord, Peace, Unity, and was against the pretensions of arrogant Brahmanas. To read the Ambaṭṭha sutta of the Dīghanikāya is entertaining as it shows how the Lord checked the intolerant pride of the young Brahman Ambaṭṭha. Pride, covetousness, and false religious theories had no place in the supernormal Doctrine of Our Lord. The arguments used by the Creator Brahma to show his creatorhood are given in the Brahmanimantanika suttanta of the Majjhima Nikāya. Brahma makes the boast that he created the world, and Māra, like Satan in the presence of the

Jewish God as depicted in the book of Job, takes the side of Brahma and says that Brahma is the creator. It is interesting to find how ideas travel or as it is called the emigration of idea. James in his epistle chap. 2.19 says "Thou believest that there is one God; thou dost well: the devils also believe and tremble." Primitive man believed in a creating Lord. He was not a scientist and feared the phenomena of Nature and naturally came to the conclusion that all things were made by a God who lived on the topside of heaven. The creating Gods had their origin in pagan lands, not in civilized countries. China was highly civilized when Europe was sunk in pagan darkness. The Chinese laugh when he is told to believe about the creating God. In India no philosopher believed in a creating God. The Brahman lawgivers consulted their own interest and declared that Brahma was the creator; but when Vishnu and Siva entered the field he found that his place was not safe. Monotheism disappeared and henotheism took its place. There were people who thought that Vishnu is a necessary adjunct in the economy of nature, because the minor gods declared that Vishnu is the protecting god. The creating Brahma found that people wanted somebody to protect them, which Brahma could not do; but he was a diplomat. He did not like our Jewish Jehovah say that he is a jealous god, but he made friends with Vishnu and lived in amity. The Jewish Jehovah was also full of anger because the Israelites were going after other local gods and offering things to them. His anger was so great that he called Nebuchadnezzar to destroy his own temple at Jerusalem and to carry the Jews into captivity. The reading of Leviticus, Numbers, Deuteronomy, Isaiah, Jeremiah enlightens the mind to see the dreadful hatred

which Jehovah shows to the gods of Canāān. The evolution of the Biblical God is easily discovered by reading the old Testament books. In Genesis the first chapter depicts an androgynous god, the second chapter depicts a vegetarian god, and there is the flood. God who becomes frightened seeing the people building the high tower, fears that they will go to heaven, and comes down and confuses them. Then we find a deity conversing with Abraham and telling him to go to Canaan promising him that country to his descendants. Then we find the deity wrestling with our friend Jacob, the swindler, who robbed his eldest brother's birthright. Then we lose the presence of the deity for 400 years, and suddenly appears to Moses on the backside of Mount Horeb and tells him to go to Egypt to free the Hebrews who were in bondage. The changeability of the deity is found in many instances showing that he could not be the identical deity. The ten commandments of Exodus is changed in Deuteronomy, chapter 4. He leaves the whole world to take care of itself and adopts the people of the house of Israel as his own. But they were not obedient to him. He was their king, but the Israelites wanted another king, not being satisfied with the God's minister Samuel.

These stories are full of humour showing how childish are the gods of the world. When we read the Puranas we see the same humour running through showing the foolishness of the different gods. With the dawn of science men become humoured with the foolish tactics adopted by the different countries. When Our Lord appeared as the Universal Saviour of gods and men, there was no Jehovah, no Allah, no Shiva, no Vishnu, no Jesus, no Krishna, no Ramachandra, no Kāli, to challenge Him. There was no specific

God at the time, and He was not called upon to deny any. Seven hundred years after the establishment of the Buddha-dharma was born Jesus. His religion spread in the West after three hundred years, and it was brought to Ceylon by the Portuguese pirates 2170 years after Our Lord's Parinirvāna. The Buddhists for the first time heard of Jehovah from these bucaniers. For 2170 years Buddhists did not know of a creating god of Hebrew origin.

Buddhadhamma is absolute Truth, and the object of the Dhamma is to make of man a supergod, a visuddhideva, above a sammuti deva. Jehovah, Vishnu, Shiva, Brahma are sanmuti devas.

Christianity is for babes and sucklings and for the foolish say Jesus and Paul. Buddhadhamma is for the sons of noble families. When noble families disappear, the Dhamma also disappear.

Dhammarājika Vihara,
Calcutta.

THE ORIGIN AND DEVELOPMENT OF THE KATIKĀVATAS

By Julius de Lanerolle

A *Katikāvata* is an ecclesiastical rescript addressed to the Saṅgha, the Buddhist Clergy. It contains mostly disciplinary injunctions and is usually issued by the Hierarchy. But the enforcement of these rules has always been in the hands of Buddhist kings and their representatives, who seem to have wielded great authority on the religion. For this reason, almost all the important *Katikāvatas* are found to have been issued under the names of kings.

The Buddha, as is well known, did not appoint any one to take his place in the Holy Order after His demise. He exhorted the members of the Order He founded as well as others who followed Him to take the Dhamma and the Dhamma alone as their guide. No sooner the Master entered the state of Parinibbāna, than arose mischief-makers, such as the old Subhadda, who wanted to have their own ways with the Dhamma and the Vinaya. From time to time they created numerous heresies. Owing chiefly to this, several rehearsals of the Dhamma and the Vinaya had successively to be

held under the leadership of eminent Mabā Theras and the patronage of different Buddhist kings who ruled during those respective times, in order to preserve the true doctrine in its pristine purity. Following each of these rehearsals the kings concerned lost no time in taking necessary steps to purge the Order of the heresies that had taken root in it. On certain occasions they themselves took the initiative to hold these rehearsals and, of their own accord, convened Councils of eminent Theras. There were also occasions, on which they punished the heretics, not necessarily after the holding of rehearsal. In finding out heretics they never depended on "expert evidence." They went to the Saṅgha¹ and acquired for themselves a first hand knowledge of Pātimokkha and other Vinaya treatises before they undertook the onerous task of purging the Saṅgha of numerous heretics.

To be Continued.

1. See, e.g., Rāpnath and Maski Rock Inscription of Emperor Asoka -Hultzsch, *Corpus Inscriptionum Indicarum* pp 167 and 175 respectively.

A FALSE ALARM ON THE BUDDHIST FRONT

By Swami Jnanakanda Ph D., M. Sc., F. R. S. (B.)

Director of the Oriental Philosophy Department, Chief of the Greater Antilles Section of the International Scientific Association; Faraday Society; Indian Chemical Society etc.

The enfoldment of a social mission for Buddhism has been till very lately a great necessity, but the very nature of the Buddhist tenets, we might say, make for the difficulty of such social character of the Buddhāgama, mainly because it is more an attitude of mind than a matter of position of the individual.

Buddhism rests entirely on tenets of scientific transcendency wholly intimate and its philosophical trend makes it an absolutely personal affair, in effort as well as in aims. This doesn't imply nevertheless that it is irresponsive to to environment but rather that it is profoundly individualistic. All thesis or formula on the collectivistic plan is and works in utter antagonism to it. Therefore, Buddhism cannot be mixed up with whatever religious movement of other denomination nor can it fundamentally be confused with the principles and aims of any political campaign. Buddhism is an *individualistic plan and mood of life*, derived from an *individual outview of life*, leading to an *individualistic aim of intimate perfection* which is to crystallize in objective and practical form out of *individual control and persistence* which itself depends on *individualistic qualities and faculties*. Buddhism stands therefore as a system of thought and attitude towards life, and could never become a *social sense*: to become a social reality it would have to get thoroughly realized and upheld in each individual beforehand.

Thus we must confess that we were not surprised to a little degree on seeing in the issue of *The Maha Bodhi* for August (2476-1932), official organ of the Maha-Bodhi Society, of Calcutta, India,

offering an inflated defence of Communism, which according to its author, Dr. A. K. Mukerji, M. A., Ph. D (Lond), perpetrates a "great mission on earth—a mission which will undoubtedly be fulfilled". The article, which is termed by the Editor of the Organ "an impartial account of the much discussed affairs of Soviet Russia," finishes with the admonition: Thus theoretically and practically, the Russian affairs should certainly interest Buddhists all over the world.

We know of no better apology and at the same time tacit recommendation of Sovietism, which strikes us overwhelmingly relieving its source among Buddhists and specially in a conspicuous Buddhist circle. The exposition in itself is rather a spicy one, well brought up, and we may say a plea in favor of Communism in all its antichristian fervor and socialistic experience, but it is also a sort of call to Buddhism to rally to Communism, and to this we are far from being a party, rather we are itching in unrest in order to formulate our protest towards such aims of presumed Buddhistic interest.

We are not aiming against Communism, which we would qualify as an attempt or an essay towards a new social order, which by the way, good as it may be, is far from becoming a possible or practical reality if we are to judge according to its immediate results. All the creeds are equally respectable to us, more so when upheld by respectable persons; for the Buddhist tenets call for tolerance towards all creeds of each and all individuals. Then why ask Buddhists to mix up with Communism? These two movements, in spite of apparent parallels in same

principles and aims, are entirely antithetical, if not antagonistic in the long run. The main reason of it would be that Communism cares exclusively for the external aspect of the individual, which also becomes a mere part of a mechanism, the Soviet automatism, and the entire tenets and activities of Bolshevism aim at, and certainly lead to, the opposite of all the beneficial factors of life converting him into an automaton of the Sovietic interest. This is said with all due respect. But to sum up, no more psychological entity to analyze and control, no more individual to cultivate and lead on the path of perfection and Liberation and no more personality that can think or care for itself in any way, in a word individuality is reduced to a sort of insignificant part of the confused magma of the Marxian economic utopia.

Buddhism on the other end is just the opposite. Dr. A. K. Mukerji then goes on to establish what he cherishes and wants the world to believe as harmonious connections between Buddhism and Communism: Communism is *atheistic*, so Buddhism presumably. Wholly wrong, we rush to affirm. Buddhism is not atheistic, it is merely *abtheistic* (1) for it doesn't even contemplate the problem of the existence and nature of God, it is absolutely indifferent to it, and this does certainly not imply that it is against all ideas, qualities or factors which may be termed God. Communism is *scientific materialism*, so Buddhism advances Dr. Mukerji. We doubt that for Buddhism cannot be a more spiritual positivism than it is, nor Communism is in any way scientific, all the contrary we would say. The waxing red against religious sentiments and rage against symbols of mys-

tical transcendency and an ingenious effort in banishing by Neronian Ukases a social system responsible for the disproportionate distribution of wealth has not the least aspect of being scientific to us, nor is there anything like science in the suppression of the individual in favor of a thoroughly collective organism; we rather see in that a freak of injudicious exultation, and the proof of that is that even bloodshed has NOT been spared in order to try presumably a more humanistic system of social evolution. Revolution was their slogan, and at that things were to be, not according to the natural way of progressive development as any sensible person would prefer. We fear therefore the brightness of the prospects of Communism will be ever more and more deceiving.

Communism *condemns dogmatism and entertains free inquiry*, so Buddhism is further asserted. Yes, but the free inquiry of Communism is limited to the extent of the mystically aureolated Sovietism, which is ultimately the unique truth, the only right thing extant, according to communist leaders and therefore must be the scope and unique domain of Bolshevik thought and aim. Meanwhile Buddhism is as infinite as life, as manifold as the Universe itself, as evolving as nature and free like the mind alone can be free, unfettered by human conventionalities. Communism knows not such freedom since it denies its existence to the individual whom it deprives of all personality, being unsubstantial and escaping all possibility of becoming subject to the fiscalization of the Soviet interest.

Communism is a *dynamic philosophy*, so is Buddhism, further asserts the Doctor. This is altogether a false view we dare say. Communism is not a mystical urge, but simply an ideological passion

(1) See our study *God and Buddhism* in THE BUDDHISM IN BURMA, No. 1.

spurred only by psychological exultation and physiological needs, while Buddhism is indeed a true dynamic philosophy of spiritual perfection and mystical transcendency, which is the absolute opposite of the nature of the Communistic purposes and aims.

To conclude Dr. Makerji compares the Soviet Commune to the "Sangha", which are supposedly the respective keynotes of Communism and Buddhism. Utterly wrong we are obliged so shout. The Soviet Commune is *imposed*, meanwhile the Sangha is a *free institution*, entered freely, freely organised and freely managed without whatever class of imposition. Can the Soviet Commune make identical claims? Certainly not.

Then the fact that connoted savants like Prof. Oldenberg and Prof. Stcherbatsky, directors of the Department of "Buddhology" of the Oriental Section of the Leningrad Academy of sciences, devote most of their time to the study of Buddhism in an attempt to elucidate the points of harmony between the Soviet trends and Buddhism is not by any means a relevant thing since in every country in the world to-day Buddhism is being intensely studied. More relevant indeed is that Buddhism is now at last taken into consideration as in a tentative interest to justify its historical value and its transcendency as exposed by us for the last ten years as the best Philosophical system for the solution of all the modern, actual, social and economic ailments (2).

We believe it is a mistake to call for a fusion or confusion of Buddhism with Communism or with whatever sort of *ism* or creed or *logy*. Communism is a creed, a thing which Buddhism is not and can

never be. Communism is a preconceived "essay", Buddhism is an unrestful effort towards perfection of the being in the continuous discoveries, progressive thought, ever changing interests within the great aspiration towards Liberation.

We have already stressed in precise terms WHY I AM NOT A COMMUNIST (see L' AUBE, No. 56—P. O. Box 64, Lyon-Terreaux, France). This alone is sufficient to curb all unwise interest for Communism. But again we must insist, in the true Buddhist spirit that any social or ethical essay is within the attributes of all individuals, be they authentically true or dire follies. In private, every Buddhist is free to harbour the ideas they like or to rally to the clans they want, but public manifestations of ideas outside the principles of Buddhistic transcendency can never be licit or in harmony with the tenets of the Dhamma which rather is a matter to be ventured *alone* and right *within* by each individual.

And again, fancy Buddhism mixed up with Communism in meeting brags and street manifestations, aiding to destroy social harmony and upset constitutional rights, willing to throw bombs and blow up factories and trains. A marvellous Buddhism this one, of a new brand to satisfy the Moscovite passionate psychology in a fit of colossal reform through destruction and abolition of the hated things of the past which they were incapable of perfecting or sublimizing. We speak of what we observe about the world, actual truth, not of what is invisible in far-off Russia or according to the exalted apologists of Sovietism.

Behold! Buddhism stands above all for PEACE and ORDER be they conveyed

(2) See our studies The renewal of the World through philosophy, True Philosophy to the rescue of the world, etc...etc...

in terms of sociology or of psychology. People should struggle hard for their institutional maintenance or right on an harmonious, logical, social basis. Buddhism has always been such, why should it be otherwise now ?

We sincerely believe that this has been a false alarm and that by now author and Editor are in accord with us in ascertaining that Buddhism is the great Salt of Life, and that as a good brew it must not be mixed up.

LOOSE LEAVES

By T. L. Vaswani

(From my "Diary" and "Letters")

Nov. 19 is approaching. A sacred day in my diary. A day sacred to the memory of Sri Keshub Chandra Sen. Not yet has India known him and his teaching. He was generations ahead. His profound teaching will be better understood and appreciated in the New Age that is dawning.

* * *

The *Gita* opens with conflict. And always when spiritual life unfolds, conflicts arise. These must be faced and overcome. Spirituality is conquest.

* * *

Religion? Let us *talk* of it less, practise more!

* * *

The first step to Knowledge is *concentration*, The second is *silence*. The third is *tapas*! (self-control). The fourth is that true simplicity which flowers in humility. Then the Voice awakes! And like the flower unfolded, blooms in wondrous beauty the Vision which is Wisdom. And the Vision has no ending!

* * *

Ask! Ask! Blind beliefs are barriers. They must go! Ask! Ask! And then will one day hear the Answer! And unto thee will the secret be revealed!

* * *

The Earth is beautiful with blue water and green fields. But man has made himself a "rebel" of nature. Man has

made himself unhappy, because he has forgotten Divinity and is become a worshipper of the Dust.

* * *

Men have imprisoned themselves in prison-house built by themselves—their *karma*. All suffering is due to self-imprisonment. Break the prison-house of desire,—and be *free*.

* * *

Out of these experiences of *maya*,—the world's goods and pleasures and pains—grows a longing to escape *maya*. This longing to escape is the *first step* up the ladder of Liberation.

Y. M. B. A. HOSTEL

FEW VACANCIES

APPLY TO THE RESIDENT
MANAGER FOR PARTICULARS

OUR NEXT ISSUE

PROFESSOR NICHOLAS ROERICH

will write on

MAITREYA

A LETTER FROM A HUNGARIAN BUDDHIST

(We have pleasure in publishing the following extracts from a very interesting letter received from Mr. Kovacs Gyorgy, a young Hungarian Buddhist living in Budapest. It will be seen that he is now forming a little group of enthusiastic Buddhists. Our young friend's great difficulty is that he is not able to acquire the necessary books for the study of Dhamma. It will be remembered that Mr. A. Jayasinha has undertaken to send his copy of *The Buddhist* to Mr. Gyorgy.

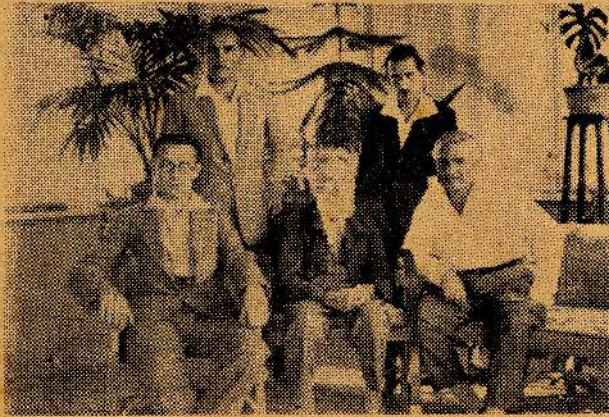
We hope that there are many others who will be glad to help this group of Buddhists by sending them useful books. His address is 11 Margit-Korut 3, 111 Em 21, Budapest, Hungary.—Eds.)

"It will be shortly the time, when one year

ago I wrote to you and you were so kind to reply and give me the addresses of Venerable Bhikkhu Narada and Mr. McKechnie. I am glad to write now that I and my Hungarian Buddhist friends are at the beginning of zealous work. Up to now I exchanged letters with Mr. McKechnie from whom I got letters—indeed kind and precious words. I wrote and also got a very kind letter and four little excellent books from Ven. Bhikkhu Narada, for which I am very grateful to them. From Mr. E. C. March I got the *Namarupa Pariccheda* written in Sinhalese characters. From this book I learned the Sinhalese characters, and when I can afford a grammar and dictionary I begin to learn the language. I am

very grateful to Mr. Jayasinha who was so kind and good to relieve me by his noble help.....I am very glad to be a reader of your excellent organ from which I learn and teach to my friends

"Since the last winter, I and other Buddhists in Budapest became acquainted with each other. We held some meeting in the spring and on Uposatha Day. Since summer we held monthly meetings in which 10 to 15 friends were present. May I offer to you these little photographs of us.....The old gentleman



HUNGARIAN BUDDHIST GROUP

who sits in the centre is now 80 years of age. He is now the oldest living Hungarian Buddhist. His name is Rohonczy. He was the chief of the Shorthand Bureau of the Hungarian Parliament. He wrote the first Hungarian Buddhist

book entitled. "A modern Vallas" (The Modern Religion) in 1913. Beside Mr. Rohonczy the sitting, tall, stately statured, gray-haired gentleman in open white shirt is Boromisza Tibor, a noted painter-artist. Beyond them stands with inclined head Zimbroid Gulyas Ference, also a painter-artist. The other standing gentleman is Vago Laozlo, a whole-sale merchant in whose dwelling we hold our meetings. The sitting young man who has spectacles is myself.

"I hope the seed which we are sowing will be strong. Lastly I have a modest request to you. Will you be so kind as to send me that number of *The Buddhist* in which my letter was published. Once more I thank you for your kindness. With the best wishes and with the most sincere *chetta* "

ALL-WORLD BUDDHIST CONGRESS: ITS AIMS AND OBJECTS

(Communicated)

It is proposed to hold the first session of the All-World Buddhist Congress in Colombo on 24-31st. December, 1933.

2. The object of holding this congress are, i. to bring into closer personal contact, all workers in the cause of Buddhism all over the world in order to create a spirit of camaraderie among them, ii. thus to infuse greater enthusiasm in their work adding to the strength of their conviction that they are working in a field possessing world-wide organisation and support, which should encourage the workers, rally the waverers and make new converts to the healing balm of the great religion, iii. to coordinate and unite the activities of the Buddhist workers throughout the world and iv. to study their plans for the promotion of Buddhist religion and culture all over the world. As is well known, Buddhism is a religion of universal love and peace. Its doctrine goes to the heart of all men, while its essential tenets, though metaphysical, have, so far as science has progressed, prove their truth. Buddhism is a religion of reason, and as such, its torchlight penetrates every crevice of human activity. Taken merely as a method of human conduct, Buddhism has taught to the world, the great lessons of human unity, universal brotherhood, unrewarded self-sacrifice and above all, compassion to all sentient life. Its humanising influence has made the world what we see it today. But, in the fullness of its lessons, if practised, the world would be happier, and the family of man would rise above its sordid surroundings and that self-realisation of self in the individual as in the cosmos, so necessary

for the larger outlook upon life and a truer appreciation of things seen and unseen. It is the intention of the Congress to focuss the essential tenets of the creed and make it an ever growing power for world peace and world happiness.

3. Following the example of the Founder of Buddhism, who originated the Sangha, and of his apostles who held several Councils, to clarify, elucidate and explain the creed, it is hoped that the World Congress would once revive the periodical meeting of all searchers after the truth in one friendly gathering in which workers of all parts of the world might meet, exchange views and be a radiating centre for greater light to the war weary world.

4. With this object in view, the Congress is being organised in the island of Ceylon, where the pure and undefiled tenets of that great religion are still revered. Ceylon is geographically accessible to all parts of the world by land, sea and air. It is possible to reach Colombo from the uttermost corners of the Globe with the least discomfort, inconvenience and expense to all those desirous of attending it. A representative reception committee will be formed to hold the Congress during the next Christmas vacation when the climate of Ceylon is ideal and when nationals from the East and the West usually get respite from their arduous duties during the year.

5. Ceylon possesses many magnificent hotels, where abundant accommodation is available and will be reserved for those bespeaking it in time.

6. A leaflet giving the list of hotels, the charges therein, the kind of accommo-

dation available and other information regarding dietary clothing and conveyance will be shortly supplied to inquirers, and bulletins issued from time to time in which this information would be embodied.

7. In order to make this Congress thoroughly representative of all nations and countries, it is necessary that local committees should be appointed forthwith in each one of them. Buddhists and pro-Buddhists in all countries are, therefore, requested to organise themselves into local committees and communicate the fact to the editors of *The Buddhist* together with the names of office-bearers and that of the corresponding secretary, through whom all communications will be supplied for distribution in the countries concerned in their own languages.

8. It is proposed to hold meetings for three days at which papers on the various subjects affecting Buddhism will be read, and lectures delivered, which will be condensed in the proceedings of the Congress, to be published in a book form under its auspices.

9. The following subjects are tentatively suggested as fit for discussion at the Congress:—

1. The compilation of a Buddhist Bible, stating the doctrine in a condensed form applicable to all Buddhists, irrespective of its various schools and sects.

2. The progress of Buddhist thought made in all countries, and the plan for popularising the creed everywhere, especially in countries where Buddhism has become stagnant or is forgotten or superseded by other religions.

3. The establishment of a closer union between all Buddhist countries, societies, sects and schools with a view to eliminate their conflicts as far as possible.

4. The wider dissemination of Buddhist thought by means of books, periodicals, lectures, cinema shows and other similar means in all countries.

5. Missionary work, and the establishment of fresh missionary centres and their guidance by a central body.

6. The education of Buddhist missionaries.

7. The education of Buddhist communities, scholars and students, and facilities for research and advanced studies in the history, philosophy and tenets of Buddhism.

8. The provision for the establishment of Buddhist libraries and museums and picture galleries, descriptive or illustrative of Buddhist art,

9. The better control of Buddhist endowments and religious foundations

10. Such other matters as the Assembly gathered may agree to bring forward.

SUPPORT FROM CHINA; COMMITTEE BEING FORMED

In reply to a letter addressed by the editors of *The Buddhist*, Mr. Hsuing Hsi-ling, Ex-Premier, Peiping, China, writes;—

"I wish hereby to acknowledge the receipt of your letter dated Oct. 21 and thank you for the same.

"In regard to the All-World Buddhist Conference which you are proposing I can assure you that I am wholly in sympathy with, and will be glad to give my part of support of the undertaking. Accordingly I will proceed to the work of the formation of the Committee as you suggested, and keep you in touch as to the progress of the activities here.

"With best regards and wish for your success,

I am, Yours Sincerely

Sgd. Hsuing Hsi-ling"

VIEW OF PROF. OM. LIND, CUBA

Copy of letter No. 456 dated the 26th November 1932 from the President, Universal Union C/O Buddhistische Haus, Kaiserpark, Berlin-Frohnau, Germany, to Sir Hari Singh Gour, Kt., M.A., D.Litt., D.C.L., LL.D., M.L.A., Barrister-at-law, Nagpur.

Your most welcome letter dated at Nagpur, C.P. of the 6th of October of the current year is just at hand, having followed me through my different displacements about the world.

I am really glad to hear of your successes in the Far East, my correspondents there having informed of your activities, and now I appreciate the opportunity of congratulating you for the same. Buddhism needs a good deal of apostles like that to maintain the fire of zeal and consciousness ever alert on the turn of the Wheel, in order to keep faithful to the tenets of the Dhamma. Unfortunately, there are too few, and this accounts for the disastrous, sickening realities observed by you and by every true Buddhist that happens to explore these regions.

From my Tribune in L'Aube, the organ of the New Society of Application of Philosophy, of Lyon-Terreaux, France, I have been saying much about that for the last year.

Concerning the ALL WORLD BUDDHIST CONFERENCE in order to give a fresh missionary impulse to Buddhism in the East, I believe every sincere Buddhist will second your aims and participate. But have you not received our own Plan and Project for celebrating such Conference, under the title of Grand World Assembly of Buddhist Leaders and Philosophers which we have been submitting to the different Buddhist thinkers and publications for the last two years? May be we could arrange for a simultaneous action or else fuse both movements, for we have already gained much interest and adhesion for our projected conference.

Of course I personally would collaborate towards making viable and successful your own plan. I only expect you to bring to my notice further details about the plan, and I shall surely cooperate to the full extent of my will and energy.

RESTORATION OF TEMPLES AND MONUMENTS: NEW REGULATIONS

The following regulations have been made by the Governor under the provisions of Section 43 of the Buddhist Temporalities Ordinance, 1931:—

1. From and after the 10th day of December, 1932, it shall not be lawful for any person, without the approval of the Public Trustee first had and obtained, to commence or to carry out any work of restoration, repair or addition in or to any Buddhist shrine, temple, inscription or monument, to which these regulations

may by notification in the "Gazette" be declared by the Executive Committee of Home Affairs to apply.

3. Application for such approval shall be made in writing setting out in full the nature of the work to be done, the materials to be used, the estimated cost and the amount of money collected or set apart and actually in hand for the purpose, and there shall be annexed to the application such plans, sketches, and specifications as may be necessary to

show all the changes, both in outward appearance and in structure, that the proposed work is intended to effect.

3. The Public Trustee shall deal with each such application in consultation with a Committee of advisers consisting of the Archaeological Commissioner, an engineer with architectural experience or qualifications, an artist, and other suitable persons including at least one Buddhist, whom the Governor may from time to time appoint for the purpose.

4. (1) Any application may be disallowed on the ground that the work proposed will result in inappropriate or incongruous repairs or additions, or will otherwise deface or damage the existing structure, or on the ground that the applicant is financially or in any other way incompetent to carry out the proposed work.

(2) The Public Trustee may in his discretion approve of one part of a proposal and disallow the rest.

5. Where it is decided to allow an application wholly or in part, the Public Trustee shall notify the fact of such approval in writing to the applicant;

and such written approval shall thereupon be sufficient authority for the execution by the applicant of the proposed work or the part approved.

6. The fact that an application has been disallowed shall likewise be notified forthwith by the Public Trustee in writing to the applicant; and any applicant dissatisfied with any such decision, may appeal to the Governor within two months of the date of such decision.

7. (1) Any approval given as aforesaid may be withdrawn at any time by notice in writing addressed to the applicant, if it appears to the Public Trustee and the Committee of Advisers that the work completed by the applicant up to that time is, either in point of external appearance or of internal decoration, or for any other reason, incongruous or inappropriate.

(2) An applicant so served with notice shall stop forthwith all work that may then be in progress; but he may, within two weeks of the receipt of such notice, appeal to the Governor against the withdrawal of the approval.

8. The Governor's order on any appeal under these regulations shall be final.

GEANINGS

The Best Cure for European Ills

The suggestion that in the doctrine of Buddha might be found a solution of many of the ills that now beset Europe was made by Prof. Norman Baynes, who presided last evening at the annual dinner of the University College London Old Students' Association, which was held at the college. Prof. Baynes said.

"In this distracted Europe of ours there is surely need for us to return to the doctrine of Buddha, that Middle Path which opens the eyes and bestows understanding, which leads to peace and insight and higher wisdom, to that Nirvana which is the dying out in the heart of the

fire of the three cardinal sins—sensuality, ill-will and stupidity. If we could only see in Europe today the dying out of sensuality, ill-will and stupidity we should, indeed, be far advanced on the road to that recovery for which we pray."

Sir Buxton Browne, the distinguished surgeon, told of the days when he joined the college in 1867. There were no amenities then," he said, "but we were hardy children of a hardy race.—*Ceylon Observer*..

The Bhikkhu Rahula in Paris

The Bhikkhu Rahula will be leaving for Paris on the 14th November to address a meeting of the Buddhist Society of that city, *Les Amis du Bouddhisme*. This is the first lecture of the season, in the

series arranged each winter by the above Society, at 12, Rue de Gaynemer, the Paris residence of Miss Constance Lounsbury, the energetic Secretary and Founder of the Society. We anticipate that the Society will make full use of the opportunity the Bhikkhu's visit affords, of settling points which the members are not as clear as they wish to be; for the French mind—and every healthy mind for that matter—loves clarity above all things. The too prevalent fogs of England, physical and mental, have no counterpart in La Belle France; or if they do make their appearance, no one rests content till he has done his best possible to drive them away. And Bhikkhu Rahula can be trusted to do his utmost in helping those Frenchmen of Paris who are interested in the Buddha Dhamma, to dispel any Buddhistical fogs that may be vexing them unduly. We expect to receive from him a good report of his activities in that direction.—*British Buddhist*.

Buddhism in Siam

In my country, Buddhism is the State Religion in the true sense. It receives full support from the Government in every way. There is a certain Department of state to help, and be responsible for, the progress of Buddhism in the country. The king of Siam ranks as the Defender of the Faith; so the Head of the Sangha of Siam, the Prince Patriarch, is appointed by him. The Sangha is the highest society in Siam. It forms a strong and centralised Order, and is a great help to the state both from the cultural and political points of view.—Sanya Dharmasakti in *The British Buddhist*.

Frescoes in Mulagandhakuti Vihara

The Japanese artist, Mr. Kosetsu Noosu, is under an agreement to paint the Buddhist frescoes on the walls of the Mulagandhakuti Vihara at Holy Isipatana, Benares, arrived in Calcutta on the 25th November. Mr. Broughton in the name of his late mother graciously promised to contribute the sum of Rs. 10,000 for the painting of frescoes. According to the agreement the Secretary of the Maha-Bodhi Society is bound to pay the sum of Rs. 1000/- to the artist on his arrival. If Mr. Broughton happen to see this para he will be pleased to remit the amount to the Secretary of the Maha-Bodhi Society.—*The Maha-Bodhi*.

News from U. S. A.

Berkeley. At the International House, Berkeley, nine Caucasians and 31 of Japanese ancestry met together at the invitation of Mr. F. W. Biehl and Miss Ichiyo Nakamaru and formed an organisation to be known henceforth as The University of California Young Buddhist Association, and decided to meet together once a week for a religious service and address, and once a month for a business meeting.—*The Navajana*.

Gift of Buddha Relic

On the occasion of the first anniversary of the opening of the Mulgandhakuti Vihar at Sarnath, Benares, a relic of Buddha, discovered at Nagarjunikunda, was presented today (Dec. 27) to the Mahabodhi Society by Rai Bahadur Dayaram Sahn, Director-General of Archaeology, on behalf of H. E. the Viceroy, before a distinguished gathering of Buddhists, some of whom had come from Japan, Tibet, Ceylon and Burma.

The ceremony was performed according to Buddhist custom. A procession accompanied the relic to the Vihar, where it was placed in the great temple, after which the ceremonial ringing of a large bell weighing seven maunds (560 lbs.) presented by the United Buddhist Society of Japan took place.—*Ceylon Daily News*.

Benares Hindu University

Speaking in Hindi at the recent Convocation, to confer Degrees upon Graduates of the Benares Hindu University, Pandit Madan Mohan Malaviya stated that a crore and forty-six lacks of rupees had been spent so far on the various departments of the University, and he appealed for a further sum of 4 crores. He further emphasised the necessity of giving cultural and moral education to the students and of training their character. Supporting the mother tongue as the medium of instruction Pandit Malaviya stated that at the Central Hindu School of the University students were already receiving education through Hindi and announced that from next year the medium of instruction in the Intermediate classes of the University will also be Hindi. Though he recognised the value of a proper study of the English language he expressed the view that it was unnatural to impart instruction to the students through a language entirely foreign to them. One of the suggestions thrown out in his address was that selected persons interested in Indian education should meet to examine the present system of education and formulate a scheme suited to India.—*Indian Social Reformer*.

Y. M. B. A. NEWS

Sports Branch—The Committee of Management have decided to do away with the present system of collecting fees for each game of tennis, and have substituted in its place a monthly fee of Rs. 1/50 per member. This change will come into effect from this month. Sports Secretary appeals for co-operation of members to make the Sports Branch a success.

Hostel—The Committee of Management have appointed Mr. J. Nanayakkara as Resident Manager of the Hostel and Secretary of the Sports branch in place of Mr. D. L. Disanayaka who has resigned.

MANTIVU LEPER ASYLUM VIHARA BUILDING FUND

The Editors, *The Buddhist*,

Sirs,

I have the honour to forward herewith a further list of donations received for the construction of a Shrine Room at the Mantivu Leper Asylum for favour of publication.

The amount so far collected is not sufficient to commence building operations, and I would once more appeal to those who have not yet subscribed to the Fund to favour us with a remittance at an early date. Yours etc.

V. S. NANAYAKKARA,

Hony. Treasurer

Y. M. B. A.

LIST OF DONATIONS

Previously acknowledged	Rs 400. 00
J. A. P. Samarasekera	5. 00
Mrs. George Abeyanayaka	5. 00
Gate Mudaliyar H. Gunaratne	10. 00
Neil-Hewavitarne	25. 50
Mr. & Mrs. W. E. Bastian	10. 00
Lanka Buddha Dharmaduta Sabha, Colombo	5. 00
Mantivu Buddhist Association	2. 50
Dr. J. P. C. Chandrasena	2. 00
Mudaliyar G. W. Gunaratne	125. 00
S. B. Attanayake	1. 00
C. L. Perera	1. 00
R. A. Dissanayake	5. 00
Dr. W. A. De Silva	10. 00
D. E. Wijewardena	10. 00
M. De S. Suriyabandara	5. 00
W. W. Jayasinghe	1. 00
G. C. Nanayakkara	1. 00
Hon. Mr. C. W. W. Kannangara	10. 00
H. L. De S. Kulatilake	10. 00
Sri Puspaḍana Society, Kandy	5. 00
Madame B. P. Wadia, Bombay	100. 00
D. W. E. Meegama	10. 00
Mrs. Cecil C. Senaratne	10. 00
S. C. Block	1. 00
M. H. C. Cooray	5. 00
J. D. Dharmasena	5. 00
Mallika Anatha Nivasa, Colombo	10. 00
Mudaliyar Thos. Rodrigo	5. 00
Mrs. H. S. Gunasekara	5. 00
J. Moonesinhe	5. 00
J. T. Perera	2. 50
Dr. D. B. Perera	10. 00

Total 817. 50

YOUNG MEN'S BUDDHIST ASSOCIATION ANNUAL GENERAL MEETING

The 34th Annual General Meeting of the Y. M. B. A., Colombo, will be held on Saturday the 18th February, 1933, at 3 p.m. Members are kindly requested to forward all resolutions to be brought before the General Meeting to the undersigned to reach before the 23rd instant.

R. HEWAVITARNE

Hony. General Secretary.

Colombo,

1. 1 33.

ANNUAL DINNER

The Annual Dinner of the Y. M. B. A. will be held on the 18th February, 1933, at 8 p.m. at the Association Hall. Subscription Rs. 2/50 per head.

Members who wish to attend the Dinner are kindly requested to forward their subscription to the Hony. Treasurer by the 31st instant.

Guests will include ladies.

Dress. *WHITE.*

R. HEWAVITARNE.

Hony. General Secretary.

1. 1 1933.

IMPORTANT NOTICE TO THE BUDDHIST WORLD

The Universal Union for the Diffusion of Buddhism, founded in Xieng Mai (Siam), the year 1913, reformed in Yokohama in 1918 and again in Darjeeling in 1930, by the Ven. Anagarika Oung Maung Cherenzi Lhashekankrakrya is interested in creating a chain of Buddhist Universities, the plan of which is already finished and waiting for final realization only the actual means and the aid of a competent and proper body of teachers.

Applications are called for from well prepared and well-intentioned teachers and Professors in the following subjects:—

Pali language—Chemistry and Physics—Higher Mathematics—World History—Bible analysis and criticism—Buddhist Exegesis—Buddhist Asceticism—Buddhist Psychology—Buddhist Philosophy—English language—Mediterranean Mysticism—Slavic Mysticism—Oriental thought movement since the Vedic days.

Persons qualified in these subjects are earnestly called upon to get in touch with us, stating their terms for service.

The first of these Universities is to be opened by the middle of the year 1933 either in Germany or Switzerland, and in India by the end of the same year.

All communications to!—President, Buddhist Union, C/o Das Buddhistische Haus, Berlin-Frohnau, Germany.

(Buddhist publications please reproduce)

