

The BUDDHIST ANNUAL of CEYLON



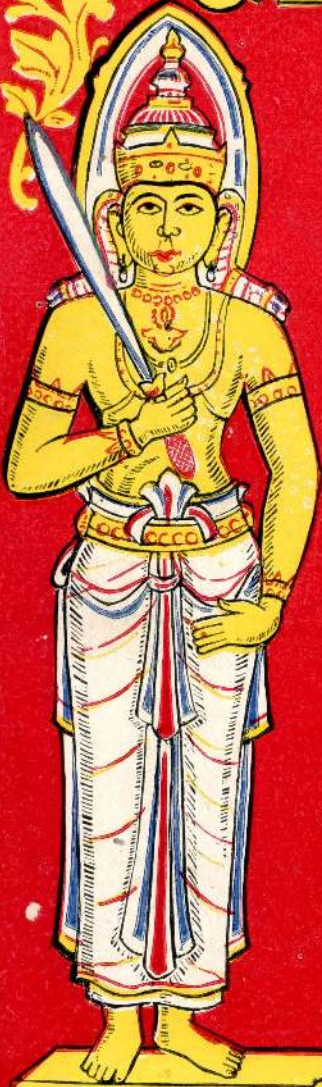
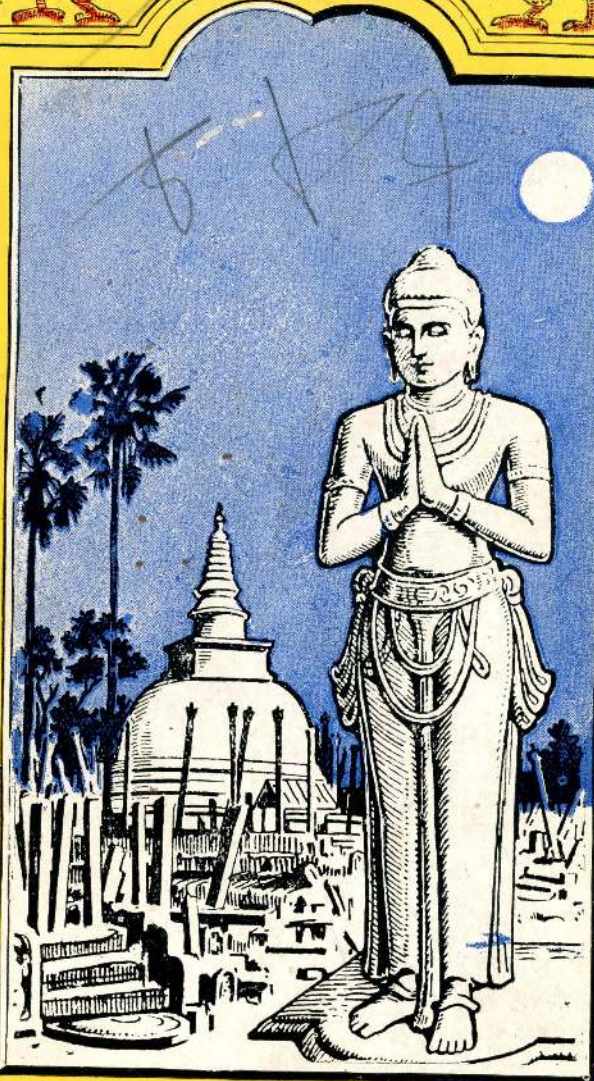
B. E. 2467.



C. E. 4923.

VOL. II

No. 1.



PRICE

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OUR LORD OF COMPASSION.

WE enter life with wondering eyes
And think its path through the roses lies ;
But roses wither, sweet petals fall,
And pain and death wait for one and all.
Dear is Life's Joy but, true to the Law,
May we see as the Lord of Compassion saw !

Bright music sounds in our listening ears,
We follow entranced through thoughtless years.
But music falters, and laughter dies ;
Still rings the sad world with ceaseless cries,
And ever has rung.....tho' little we've cared.
May we hear as the Lord of Compassion heard !

To all that live come sorrow and pain :
Soothe their despair, for all else is vain.
The path of pleasure will lead to grief :
From kindly actions springs sure relief.
The husks of life from the grain well sieved,
May we live as the Lord of Compassion lived !

In sweet compassion for all He gave
His gentle service to heal and save.
He drew the dart from a swan's soft side ;
Offered Himself lest a tiger died.
A suffering creature, or wounded bird
May we serve as the Lord of Compassion served !

With the six Main Quarters all safely kept,
With Noble Eightfold Path duly stepped,
With love to all beings that draw life's breath,
With Karma that fears not re-birth nor Death,
With earthly longings all cast aside,
May we die as the Lord of Compassion died !

Geraldine E. Lyster.

An Outline of the Fundamental Doctrines of Buddhism.

FOR OUR EUROPEAN READERS.

[BY AN ENGLISH BUDDHIST]



URING the past few years a great increase of interest has been manifested in the ancient Aryan "Dhamma" or religion generally known as "Buddhism." This appears to be due chiefly to the discovery of the antiquity and beauty of its ethic, an ethic that is by general consent second to none, by some considered superior to any that has ever been promulgated in human history. To others its principal attraction consists in its unique and unbroken record of religious toleration; while, to another group of minds, it appeals more by the philosophic nature of its doctrines.

In this article, an attempt will be made to set forth, as concisely as possible, what those doctrines really are.*

Buddhism arose among the Aryan peoples of Northern India, some five centuries before the Christian era. "Five centuries before the Christian era" rolls lightly from our lips. It may help us to realize what we mean if we reflect that five centuries from the present time (1923) take us back, in English history, to eight years after the date of the battle of Agincourt. It is generally held to have been founded by Gotama, better known as "The Buddha", son of a prince or magnate of that time. An abundant growth of legend afterwards arose concerning him, but the main events of his career are regarded by Prof. Rhys Davids as tolerably well established. Smitten by the sight of Life's universal suffering, he renounced his princedom and the world, and devoted the remainder of his life, first to the discovery, and then to the publication, of Sorrow's cause and Sorrow's cure. Sorrow, and Sorrow's Ceasing: that was then, that is now, the beginning and the end, the be-all and end-all, of what we call the Dhamma. An end, indeed, sought of all men, sought of every living thing: how does this teaching propose that we achieve it?

Its answer is.....By enlightenment, by understanding, by coming to see things as they really are, as they really have come to be, as they really are in process of becoming. The word "Buddha", indeed, it may be noted, is not a name, it is a title,.....one who has become Awakened, or Enlightened, one who, awakening from the dream of life, has

come to see things as they really are, life as it really is. To what did he awake? How, to his then clear-seeing eyes, did Life appear? With magnificent courage, he began by facing the very worst. He set out with the fact of Sorrow. That is, at any rate, matter of experience that is without exception. In that, all are one.

Sorrow he saw. But is it to be supposed for a moment that men would have listened to him as they did, nay have revered him as they have done, had he told them of nothing else but Sorrow!

What, then, did he see, and seeing, shew to men? Well, his message, in its most condensed form, is contained in the formula that is called "The Four Holy Truths", and said to have been enunciated by the Teacher in the very first discourse he ever delivered.†

They are.....

1. Sorrow.
2. Sorrow's Cause,
3. Sorrow's Ceasing.—
4. The Path that leads to Sorrow's Ceasing.

This formula really includes within it the whole of the Teaching; all the rest of the literature being nothing but expansion and exposition of one or other of these four points.

Let us proceed to expand them a little.

1. Sorrow is. This announces to us, reminds us of, the malady from which we suffer; from which, strangely enough, we always try to turn away our eyes. Sorrow, suffering, pain, ill, evil, dissatisfaction (terms that help to bring out the several aspects of the Pāli "Dukkha")..... wherever we find life, we find this. From it we are ever seeking to escape, yet ever saying to ourselves that it is not there. Would we be delivered? Then first we must realize that we are ill. A brief recitation is also made of that in which sorrow consists, but this we shall return to further on.

2. Sorrow's Cause. This is the diagnosis of the malady.

3. Sorrow's Ceasing. This is the first ray of Light, of hope, nay of assurance of Deliverance. For, such a thing is possible in this universe as "Sorrow's Ceasing".

* Few subjects have been so much misunderstood and misrepresented; so, much space, and much confusion, will be saved by dismissing at the outset a number of the prevalent misunderstandings.

1. It is not a worship of the Buddha.
2. It is not any form of Pantheism.
3. It has nothing to do with any theories of the origin of the universe.
4. It is not a body of dogma to be received as faith, on the authority of the Buddha, or of any one else.
5. It contains no esoteric mysteries. (Mahapari-nibbana Sutta, ii, 31-35).
6. It does not teach the transmigration of souls. (Milinda-panha, LXXI, 16.)
7. It contains no system or college of "priests," for there are in it no priestly functions to perform.
8. It is in no sense a specially Asiatic religion; for it was founded by men of Aryan race, and its ancient documents known as the Pitakas, are in a language (Pāli) that belongs to the Aryan group of tongues.

† Dhamma-cakkhāvattana Sutta.

4. This is the answer to the immediately-arising question as how such a deliverance is to be obtained. Here is a treatment, a method. Thus live, and Sorrow's Ceasing shall be ours. In this Path walk, and to it, of a surety shall we come.

Return we now to the diagnosis, the second of the Holy Truths. This, it is evident, is vital. For how shall he find Sorrow's cure who knows nought of Sorrow's cause? The cause is found in "Tanha",* sometimes called "Desire",† but better called Craving, Thirsting.....the hunt for "pleasure," the passion for life (whether, be it noted, in heaven or on earth).

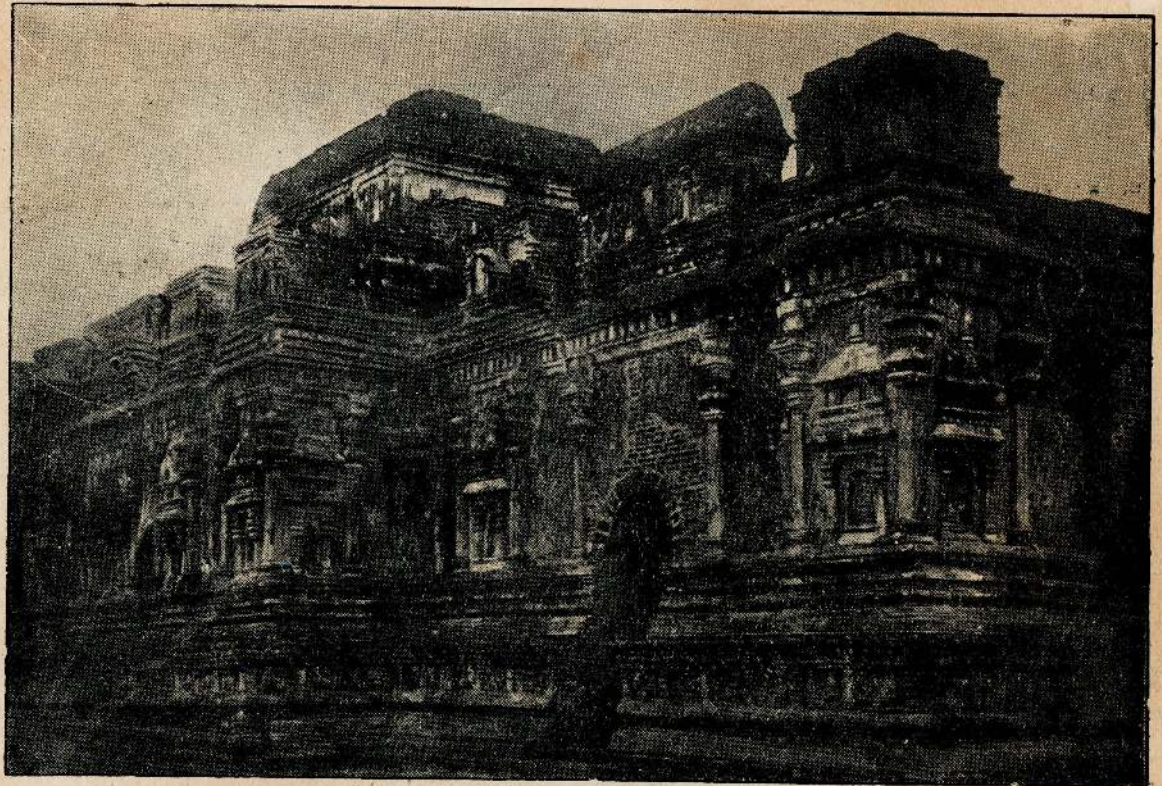
But how comes it that we do so crave, so thirst, so grasp? The answer is.....from not understanding, from seeing life, as it were, the wrong way up, from seeing it as in a dream. From this dream we can awake, and to what may we awake? To the fourth of the Holy Truths, the now often quoted "Aryan" or "Noble" or "Holy" Eightfold Path, that leads to Sorrow's Ceasing. † The Path contains the whole of the remainder of the teaching and so the remainder of this exposition will consist in an attempt to bring out its meaning; and something of the meaning and the magnitude, the exaltation, of its topmost point.

It is formulated thus.....

1. Right, or Excellent, or Highest, Understanding.
2. " " " Aspirations.
3. " " " Speech.
4. " " " Conduct.

5. Right, or Excellent, or Highest, Livelihood.
6. " " " Effort.
7. " " " Mindfulness.
8. " " " Rapture.

a condensation of far profounder wisdom than appears from its first few casual perusals. Intertwined though of course they are, its elements may be roughly separated as follows:



THUPARAMA—AT POLONNARUWA.

A stupendous structure in brick, with the most profuse and exquisite plaster work on the outside. Entrance is by an arched gateway into an outer hall, past which is the image room, where are found three or four stone images of the Buddha. The lofty Buddha statue at the very extremity has collapsed, and only the pedestal and a few bricks remain. "Into the alcove in which it is placed the only light that is admitted streams through an opening, so situated as to be unseen by the spectator in front, and thence it is poured like a halo over the head of the glorified object below"—*Tennent, Ceylon*. This remark, made in reference to a Buddhist temple in Burma is equally applicable to Thuparama. The opening, the secret light bringer, is placed in the square dome surmounting the structure (towards the left of the picture). A curious fact in every one of these buildings at Polonnaruwa is that they are never roofed with tiles—always with brick or stone. At Thuparama, for instance, the two side walls climb higher and higher and terminate in an arch high above the floor.

intellectual and the practical elements of life, neither of which must be neglected for the other. Stage 1., then, corresponds to the first, the "head" element, stages 2 to 8., to the "heart and life" elements, sides of things which we too often contrast, but which in the Dhamma scheme of things are one. Let us begin by a consideration of stage 1, for that will involve somewhat longer exposition than the others.

"Right Understanding", often called "Right Views". Not, be it noted, "correct dogmas", to be accepted on faith,

* Dhamma-cakkhāvattana Sutta cited on page 2.

† A translation that has led to the erroneous notion that Buddhism teaches the extinction of Desire, without specifying what kind of desire. Mrs Rhys Davids has shown that the two first English translators have between them rendered no less than sixteen Pali words of varying import by the one word "Desire".

‡ Majjhima-Nikaya IX, and many other places. (Siligaha arrangement) Siligaha Foundation. noolaham.org | aavanaham.org

on the authority of the Buddha,* or beliefs concerning his personality. Nor, on the other hand, merely "academic" opinions upon this point or that, of interest, it may be, but of no practical importance. These Right Views are views concerning Life itself, they are the "seeing things as they really are", the glimpse of life as in reality it isthey are the Wakening. On a true and living view of them depends success in the achievement of all the other stages. For, as we see things, so we act, so we cannot help but act; the frequent apparent failure so to do resulting from nothing but a lapse from wakefulness, and temporary reversion to a former view.

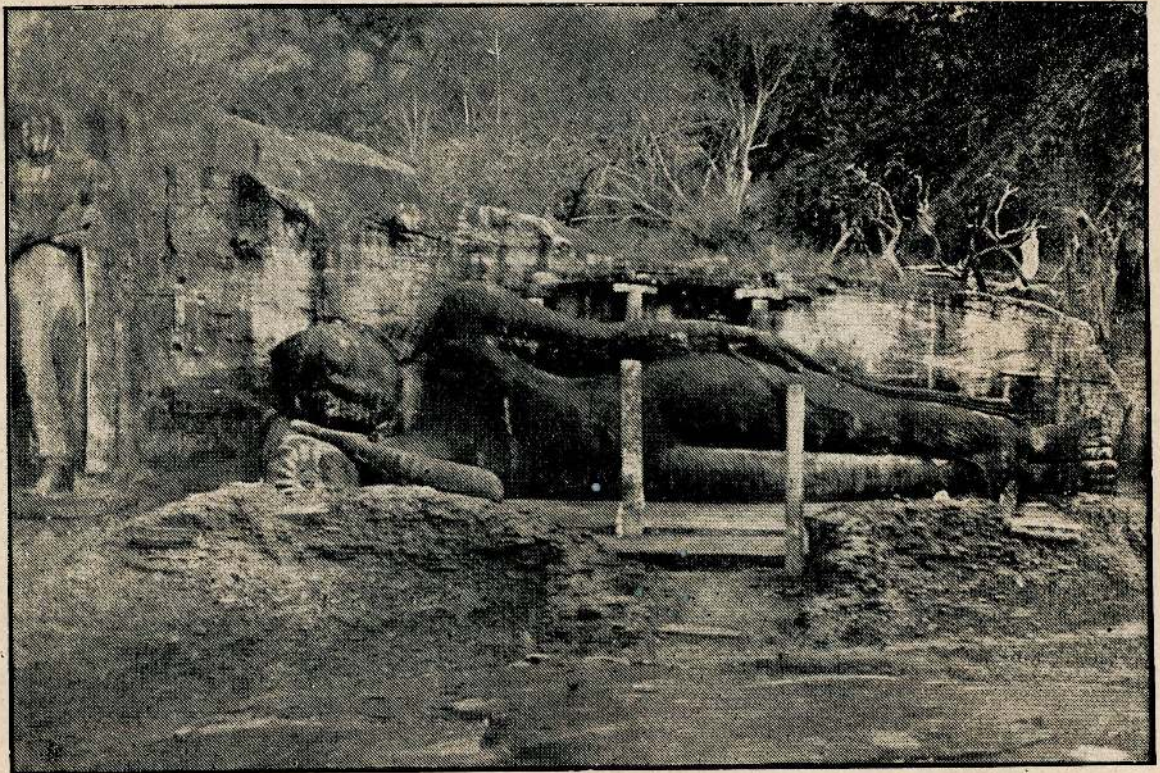
And what are these Right Views, in which consists Right Understanding?

Well, certain doctrines or principles which do not at first sight appear to have much to do with the solution of the problem. First of these, without which not one of the others can be understood, is what we now call Causation. † This is familiar enough to us now in connexion with physical science, but we are still a long way from an equal realization of it in mental or psychical affairs. In the Pitaka literature, however, it is insisted on over and over again as applying to psychical affairs; and a thorough grasp and penetration of it even declared to be absolutely essential to that right attitude to life through which a lone deliverance is attainable. The ethical applications of this are not difficult to see, are in part familiar to us in our well-known formulae concerning what we sow and what we reap. But the full significance of the doctrine of Causation is really contained in what are known as the "Three Signs", or Qualities, or Characteristics of Sentient Existence; which contain the essence of the Dhamma view of life, and are at the same time, when understood, seen to be really corollaries from this same doctrine of Causation.

These three principles, interdependent with each other and with that which has just been given, contain, especially the third of them, the very heart and core of the Teaching, and too much attention cannot be devoted to them by everyone who wishes to understand its teachings. They are conveniently summed up in three Pali words, very useful for brevity of reference, as direct English equivalents are not easy to devise.....

"ANICCA", "DUKKHA", "ANATTA".

We will consider them in order, as parts of the process of Enlightenment.



GAL VIHARA—AT POLONNARUWA.

".....The most remarkable of all the antiquities of Topawewa.....a rock temple hollowed in the face of a cliff of granitic stone which overhangs the level plain at the north of the city. So far as I am aware, it is the only example in Ceylon of an attempt to fashion an architectural design out of the rock after the manner of the cave temples of Ajunta and Ellora.....The Mahawansa records the formation of this rock temple by Prakrama Bahu, at the close of the twelfth century.....With the date thus authenticated, one cannot avoid being struck by the fact that the art exhibited in the execution of these singular monuments of Ceylon was far in advance of that which was prevalent in Europe at the period when they were erected"—Tennent, Ceylon.

This group consists of a colossal monolithic statue of the Buddha in the *Parinibbana* posture, and a slightly less colossal, but much more beautiful image of Ananda, the Lord's favourite disciple, standing at the head of the couch in tears and lamentation. "Sublime" is the only word which can be applied to the qualities of this marvellous specimen of Sinhalese sculpture. The roof, formed by the rock at the back has long fallen in.

First, then, Anicca, which is a summarised statement that in all Existence there is no such thing as permanence. Life is transient.....all of us know that: but the Anicca principle signifies far more than the "threescore years and ten" and then a passing. Life, in its light becomes a never-ceasing passing, a flux, a changing, a thing in its very inner essence passing, never the same for two successive instants of its time. Of the physical bases of life we now know this full

* Mahaparinibbana Sutta in Digba Nikaya ii, 25-26.

† Majjhima Nikaya, 79.

well: concerning psychical life most of us have it yet to learn. Yet the mind was, if possible, even more "Anicca" than the body.* "That which is called mind, intellect, consciousness, keeps up an incessant round by day and by night of perishing as one thing and springing up as another".

The next principle is that "Dukkha", Suffering, or better, Dissatisfaction, is inherent and involved in Life. This, of course, has been already stated in the first of the Four Holy Truths, in which we are not only reminded that the incidents which inevitably await every living thing, birth, decay, sickness, death, are painful; but that the very conditions of individual existence are fraught with sorrow too.††

But the sorrow-Truth is recapitulated here as one of the three "Characteristics" because it is a direct inference from the first the "Anicca", the Transience-Characteristic.† Dukkha is not so much the sorrow of mere misfortune as an inner Dissatisfaction that has little to do with misfortune. For if life be Change, then must it also be desire, either to retain some state which will not last, or to achieve some other state, the present one having become undesirable. And desire implies dissatisfaction. The separateness of individual existences, again, involves, inevitably, sorrow. For it means, even in the best and dearest lives, some degree of ignorance each of the other, and that means imperfect sympathy, and that is sorrow.

Thirdly, the "Anatta" principle is that in all life, even in the highest sentient life, there is nothing that can be regarded as psychic substance, thing, or "soul".‡‡‡ This is the central doctrine of the teaching, it is the cardinal point of its Enlightenment. It is also the teaching's one and only real difficulty. Not because

of any difficulty inherent in the idea itself, but because, having been for centuries untold brought up to see in life an "anima" or "soul", we import this "anima" into our interpretation of the teaching itself, thereby making the whole system inconsistent and apparently absurd. Nearly all the failures to apprehend it can be traced, in one form or another, to failures to grasp this central doctrine of Anatta.

Intellectually, it is a logical corollary of the far more easily understood Anicca. For, if psychic life be change, then the idea of substance vanishes from within it altogether. Strictly speaking, "I" am "my" thoughts, there is no other "I". "It is no fit question to ask who is it that feels? This is the right way to question. How conditioned, is there feeling?"† Nevertheless, it will be seen later on that not by intellection pure and simple can the full apprehension of An-atta come.

What, however, has all this to do with Sorrow's Ceasing, with Deliverance? This. These academic-seeming psychologic views, rightly, fully grasped, seen with clear and deep insight, are "Tanhā's" cure. And Tanhā's cure is Sorrow's cure.

For, all craving, all grasping, depends upon the three thoughts, "There is such and such a desirable thing (or position, or state, and so on). It can be got and held. I am here to take and hold it. It will bring me satisfaction". But, it will at once be seen, to him whom all things, within as well as without, are Anicca, Dukkha, Anatta; to such an one every one of these thoughts, T a n h ā's pillars, falls forth with to the ground.

To such an one there is no longer even the possibility of grasping. So the power of Tanhā begins to be dissolved away. And in its



Photo by W. E. Bastian & Co.,

GAL VIHARA—AT POLONNARUWA.

Vide Note to Photo on page 4. This depicts the Buddha in meditation. The statue is carved out of the same rock standing at the rear. A very gracefully worked out **Makara Torana** adorns the back-ground; and the pedestal too contains many carvings. Between this statue and the group in Photo on page 4. is the chapel proper, whose floor, roof, walls are all of the same rock, with a sedent Buddha in the interior. Four square columns with beautiful capitals support the roof of the rock.

* Sanyutta Nikaya XII, 62, 1.
Majjhima Nikaya XII, (Silacara's arrangement).
(Sanyutta-Nikaya, ii, 13).

†† Yet nowhere in the Pitakas can I recall a single expression of despondency or gloom, but everywhere the contrary.

††† Pothapada Sutta, throughout. And many others.

train go sensuality, pride, selfishness, ill-will, anger, in fact all the deadly and all the venial sins as well, and that quietly, without a single "Thou shalt not" pronounced against them.* Seeing all states as transitory, momentary, we see that any pleasure that they seem to offer must begin to pass even in the very act of its achievement. Seeing sorrow as intertwined with all conditions, we cease to seek our happiness in those conditions. And so craving begins to die away, and sorrow's root is craving.

But there is yet another blessedness in these "Right Views". They contain within them the assurance that the third Holy Truth is really true, that there is such a possibility as Sorrow's Ceasing. For, were there a real psychic entity or soul (hard-atom, to use a modern simile—is it not, indeed, more than a simile—of the world of mind) there it must remain, like just such an atom, to all eternity: and there too must we remain, locked in with our separateness and sorrow, our inevitable *Tanhā*, to all eternity as well. From that nightmare we awake; in this *Anatta*-view we begin to taste the Buddha's optimism (how could men have ever taken it for a pessimism!) and in it we gain the first far glimpse of Liberation. To return to the consideration of the Path itself. A little way back it was said that these so academic-seeming "Views", the "head" element or stage, would be found to lead directly, automatically as it were, on into the practical, "heart-and-life" elements or stages of the Path. Have we not already begun to find it so? Has it not proved impossible to so much as state (let alone to live) the cure of *Tanhā* which they bring, without slipping on into the liberation from all *Tanhā*'s train of evils; from all the deadly and the venial sins; without, in fact, passing on to the consideration of the conduct element of life. But conduct, so considered, cannot remain in a negation stage. When sensuality is gone, purity is there; when pride is gone, humility is there, when ill-will and anger are gone, benevolence is there; when selfishness is gone, self-sacrifice is there. The truth is that the Dhamma

idea, though it cannot be lived without being first thought, cannot either be thought without being lived. True, it can be *worded* without being lived. But its ideas cannot become a mental state without translating themselves forthwith into terms of life. To see the Sorrow is to flee it, to flee it is to see the Views, to see the Views is to walk the Path. Self-sacrifice, we said, was there. But it is not a very satisfactory word, it has something of an animistic flavour, savouring, too, perhaps, somewhat of a mandate from without, parent of that inner war of good and evil that all of us know too well, far enough from the inner calm where

"Nothing holding, nothing craving,

They have reached the perfect rest. †"

What are the springs of Dhamma conduct? Once more, Sorrow's Ceasing, *Tanhā*'s ceasing, Craving's end. What, however, is craving's end? It is no other than Renunciation; and Renunciation, accordingly, is the key of all the Ethic of the Pitaka. Not, be it understood, "Self mortification", a practice explicitly repudiated by the Buddha. ‡ Were we alone, that might be negative. But we are not alone: all around are lives, innumerable, high and low, rich and poor, human and sub-human, super-human too, no doubt. But what of these? Why, in the light of the three "Signs", we now see not our own lives only, but all lives beside, to be transient, momentary, tinged with life's inherent sorrow. And so, where perhaps we envied or we hated, now we cannot help but pity, and by habitually looking upon all these other lives that way, Compassion, the great Buddha virtue, becomes the habit of the mind.

The *An-atta* principle, indeed, goes deeper still. For, being but

a particular case of the general doctrine of Causation, any one life should be pictured as a link in a long chain of psychic causes and effects, or as a stream in a vast branching river-system. Once see this, however; once envisage ourselves and all our fellows as streams in this ever interchanging, interacting flux of Life, and it becomes evident that *An-atta* can-



THE STATUE OF KING PARAKRAMABAHU THE GREAT, OVER-LOOKING THE TOPAWEWA AT POLONNARUWA.

About ten feet high, a rock-hewn statue depicting Parakrama Bahu the Great either as engaged in the study of an *Ōla* book or as presenting its Charter to the University of Polonnaruwa, whose buildings were directly in front. The vast foundations of what might be considered lecture-halls, professors' and undergraduates' rooms, etc. The remains of the Potgul Vihara or Library can still be seen—a circular brick building.

* Majjhima Nikaya 13 (Silacara's arrangement).

† Sutta Nipata V. II.

‡ Dh. ck. ppv. Sutta.

not possibly be realized by thought alone, for only in our relations to those fellows can we grasp even a small portion of its meaning. To be realized, An-atta must be *lived*.*

And *how* is it to be lived? Well, that is obviously possible only by whatever is the opposite and antithesis of Grasping, the antithesis of "Tanhā". That point needs no labouring! But the antithesis of grasping is Renunciation, which we have thus now arrived at by a different path.

Renunciation, then, (typified in the Buddha-story)..... that is, once more, and this time on the positive side, the key to all the ethic of the Dhamma †..... renunciation utter, complete, final, asking no reward, no, not even in a heaven. Renunciation, leaving the liberated heart at leisure from itself. That the Dhamma taught long ago the "Golden Rule" we know from its ancient documents :‡‡‡‡ We can now see *why* it taught it. Not only did it, does it, teach it, but it could do nothing else. The "Golden Rule" is the inevitable outcome of its principles. We have now seen how these intellectual-seeming "Views" expand and unroll until they cover the whole range of conduct, and land us what to our self-blinded eyes must appear dazzling and well-nigh unimaginable heights of Renunciation. But all this is not left to mere inference. The remaining stages of the Path consist mainly of their applications to the several departments of life. To go into these there is no time in this brief exposition. And most of them speak for themselves.



Photo by A. Nell.
SRI PADA OR ADAM'S PEAK FROM
GLENTILT ESTATE, MASKELIYA.

Yet what a space of life's activities is covered by the three items of "Speech", "Conduct", and "Livelihood". In stage 6 we are reminded that all will avail us nothing unless there be unremitting Effort, in self-training and in selfcontrol.

And in Stage 7, Mindfulness, we are shown the need for an ever watchful state, letting slip, if possible, no episode of life, but testing always their ethical character, and looking at them in the light of the "right views", seeing every one of

them as both caused and causing, seeing how without exception the characters of Anicca, Dukkha, Anatta, attach to each. This must, indeed, become a habit of the mind, for a lapse from Mindfulness means a lapsing from the Path. Higher still are the "Raptures"; lofty, perhaps almost what may be called supranormal states of mind and heart, full of unbounded love, that "shines like the morning star in radiance and in glory",‡ and yet pervaded withal by an unbroken calm, "suffusing ever the whole wide world with thought of love, ample, far reaching, measureless".‡‡

Such, in brief and meagre outline, is "This never-ageing, never-dying Path", as one ecstatic writer hymns it. ‡‡‡ Does it appear a marvel that a thing so compact of psychology, of method, and of ethic, should conduct Life unto the Heights, past all heavens, past all the dreams of all the noble mystics? There is, however, one point, almost always overlooked in this connexion, to which we were well to pay attention. This is that the adjective that is attached to every stage, to every factor of the Path, is in the original Pāli "Sammā". Now "Sammā" is the same as the Latin "Summa", "Supreme". The Path, then, and every stage therein, must be walked, supremely, completely, in totality; nothing short of that. Let us read it once more over, and endeavour to picture what it means "Samma".

But, after all, can we so picture it? Lives there anyone who can so picture it? For the Path is not an opinion: it is an *experience*. And who that has not passed through an experience can picture that experience? Of those who pronounce the verdict that it is inadequate, secular, found wanting; is there one who will come forth and say..... "Lo, I, even I, have lived this Path, lived it Sammā"?

Voices indeed, there are, that say they have so lived it, but when we ask them, they are well-nigh dumb with rhapsody. The truth is that, save for such, there is no explanation of the marvel. None for us, till we can say with Subha.....

* Majjhima Nikaya 8. Silacara's arrangement.

† Majjhima-Nikaya, 19 *ibid*.

‡ Itivuttaka pp. 19-21.

‡‡ Terigga Sutta 76-79 and many others. Samanna Phala Sutta 75—end and many others.

‡‡‡ Theri-Gatha, 73.

‡‡‡‡ Dhammapada 5 and many other places.

"This is my Way, the Way that leads past grief,
Past all that doth defile, the Haven sure,
Even the Ariyan Eightfold Path, called Straight.
There do I follow where the Saints have crossed."*

And what is that Haven? Many times has Europe asked that question; and many times has it been sure it knew the answer. It is extinction, Europe has pronounced. It is, reply enraptured voices: it is, the extinction of illusion. It is annihilation, then, says Europe. It is, the voices chant: for us all sorrow is annihilated. It is Nibbana, † a going out, says Europe.....is not that the Buddha's very word for it. Nibbana indeed it is, again they say: the Going Out of all the raging flames. It is the end, persists the West. Comes the reply, it is the blissful End: it is the end of birth, of death too it is the end.

What the Haven is *not*, that indeed they tell us, and in good set terms, terms which, unhappily, we have no difficulty in understanding, for they are of matters well within the experience of us all, they are the names of the ills from which we have long suffered.

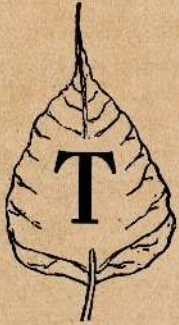
But when we begin to ask what it *is*, are we to be surprised if language fails them? Voices from afar come chanting, but they chant of the Ineffable and the Unuttered. Here and there we catch a place such as.....The Harbour of Refuge, The Isle Amid the Floods, The Place of Bliss, The Holy City, The Immaterial, The Imperishable, The Abiding, The Unending, The Further Shore, The Liberation.....And Yet, they also assure us that

"To-day, E'en now, 'tis to be won,
But only in a life that's utterly
Surrendered in devotion". ‡

He has solved the problem who has walked the Path *Samma*.

The Religion of Tibet.

[BY J. E. ELLAM.]



THE Buddhist religion originated in the teachings of Gotama, the son of the raja or chieftain of a small nation or tribe of Northern India called the Sakyas. The Sakyas were descendants of those Aryan immigrants who flowed southward from the regions of Central Asia many centuries earlier, and as settled inhabitants of Hindustan they were Hindus, their religion being what is known to-day as Hinduism. Their Hinduism, however, was much simpler than the developed forms of the Hindu religion and its philosophies with which we are to-day familiar. The caste system was then in process of formation, but was less rigid than it has since become. The economic conditions were more or less patriarchal and communistic. The principal gods of the Hindu pantheon were then in existence, and their sacrificial rites, formerly celebrated by the chiefs of tribes or heads of households, had become relegated to a priestly class which formed the caste of the Brahmans who claimed for themselves divine authority.

country with their disciples teaching all who were willing to listen, and they engaged other schools in controversy. These controversies stimulated the intellectual life of the India of that period, and were productive of some of the most profound thinkers that the world has known.

The sacred writings, the Vedas, and later the Upanishads, were compiled by the Brahmans who assign the earlier Vedic hymns to certain hypothetical "supermen" termed rishis, to whom divine revelations had been vouchsafed. The main purport of these scriptures was to establish the Brahman priests in their position of divine authority and privilege, and their content was altered or added to from time to time as circumstances demanded.

As in the case of all divine revelations, the priests differed in their interpretations, and speculation went further than the mere letter of the written word. Thus arose various schools of philosophy. The leaders of these schools went about the



Photo by A. Nell.

STONE CAVE, LANKARAMA,
ANURADHAPURA.

* Therigāthā 70.

† Nibbana (Pali), Nirvana (Sanskrit).

‡ Ibid 76.

Kings and chieftains encouraged them at their courts, and the people generally found pleasure in listening to their reasoning. It is remarkable that these disputes appear to have been conducted with mutual respect and courtesy, differing as some of them did as widely as the extremes of theological dogmatism and sheer atheism. Toleration, such as we might imitate with advantage in these days, seems to have been the rule.

It was in this environment that Gotama, afterwards known as the Buddha, or the Enlightened One, was born about the sixth century before the Christian Era. At first no written record was made of Buddha's life or teachings, either by himself or by his immediate disciples. At that time the mnemonic system of transmission from teacher to pupil was most in vogue. Even to-day many Brahmans hold that this method is superior to the written word. Be that as it may, it is probably true, as Professor Max Muller has said, that if the whole of the sacred writings of the Brahmans were suddenly destroyed, they could be reproduced word for word by the learned men who have them by rote. The traces of this mnemonic method are found in the Pāli records where important points are repeated over and over again with wearisome reiteration, the purpose being originally to fix them firmly in the memory.

Some authorities maintain that the Pāli was the common language of the people in which the Buddha spoke and taught. This is denied by others who claim that the language of the Sakyas was a Prakrit dialect, that the Pali is an artificial language akin to the Sanskrit and was never colloquial at all. However that may have been, it is certain that the oldest records of the Buddha's teachings which we possess are those of the Pāli Pitakas, the Tipitaka or Three Collections. These are the Vinaya Pitaka containing the rules and regulations of the religious order (the Sangha) founded by the Buddha; the Sutta Pitaka, or discourses of the Buddha; and the Abhidhamma Pitaka, or collection of metaphysical discourses.

The Tipitaka is said to have been first brought together and reduced to writing at the great Buddhist Council held at Rajagriha immediately after the death of the Buddha. The second Council, held at Vaisali, under Yakshada, about 350 B. C., is stated to have been concerned chiefly with matters of discipline. The third Council was held at Pataliputra (Patna) under the orders of the great Buddhist Emperor Asoka, with Mogaliputra as president, about 250 B. C. This, the third Council, is unknown to the Tibetan records, and most of the Chinese records are also silent about it. But the Council of Pataliputra is important since it is stated to have revised and re-edited the entire Pāli canon into the form now held in Ceylon, Burma and Siam. The fourth Council, held at Jalandhara in the first Christian century under the direction of King Kanishka, is said by some to have established what is called the Mahayana School of Buddhism. This is denied by others who hold that the Mahayana was a gradual and almost imperceptible evolution under the influence of Brahmanical speculation and mysticism. It introduced many features which are not found in the Pāli records, and somewhat conceitedly styled itself the Mahayana, or Greater Vehicle, as distinguished from the Hinayana, or Lesser Vehicle, which did not, and does not to this

day, recognise these innovations, but holds to what it maintains to be the original teachings.

The Hinayana is the form of Buddhism found in Ceylon, Burma and Siam. The Mahayana is the form, or rather the manifold forms of Buddhism predominant in China, Korea, Japan, Kashmir, Mongolia, Bhutan, Nepal, Sikkim, and Tibet.

The Mahayana continued, as time went on, to "expand" still further in the direction of theistic, mystical and metaphysical speculations. The result is that it is difficult to determine what the Mahayana does or does not teach. Compared with it the Hinayana is simplicity itself.



Photo by M. Sain, Darjeeling.
**HIS HOLINESS THE GYALWA RIMPOCHE,
 DALAI LAMA OF TIBET.**

Since the time when the Pāli Pitakas were first reduced to writing there is no doubt that these also have been elaborated and added to very considerably, with much poetic licence in the way of miraculous legend and allegory. But, running through the whole, is the golden thread of the Buddha's own teaching which the discriminative student may disentangle from the accretions which have gathered about it. The Pāli Pitakas, as has been said, form the "canon" of the Southern Buddhist countries, where the tendency has been to accept the authority as it stands, very much as though it were a "divine

revelation", although the Buddha himself made no such claim for his teaching. In modern times, however, there is a growing tendency in these countries, under the influence of Western thought and education, to diverge from this orthodoxy and to submit the Pāli records to a process of higher criticism. The Buddha himself is recorded, in the Mahāparinibbāna Sutta, or Book of the Great Decease, distinctly to have warned his followers not to believe anything on mere hearsay, not to believe traditions because they are old and have been handed down through many generations, not to believe anything on account of rumours or because people talk a great deal about it, or merely on the testimony of some ancient sage; not to believe anything because presumption alone is in its favour, or the custom of many years; not to believe anything merely on the authority of the priests. But whatsoever accords with experience, and after thorough investigation, is found to agree with reason, that only should be accepted as true.

This is not the place for an extended exposition of the Buddha's teaching, but its specifics, which are simplicity itself, may be briefly outlined. There is no doctrine or dogma concerning any First Cause or origin of things whether by creation or otherwise. This is held to be one of those questions which transcend human thought and therefore it does not tend to edification. The Buddha discouraged the discussion of this and other ultimate questions as tending to nothing save a tangle of views, a maze, a labyrinth of useless speculation. No matter how the world of sensate life came into existence, it is nevertheless *anicca*, that is to say, it is essentially transitory and therefore unsubstantial and unreal. This imparts to all sensate existence its outstanding characteristic of *dukkha*—sorrow, suffering, irritability, discontent, dissatisfaction, uneasiness. That which causes the arising, time after time, of the transitory and illusory phenomenon called the Self-or Ego-consciousness is *tanha*, desire, craving, which binds this "I" under the law of *karma*—cause and effect, action and reaction—which, as applied to the human being, becomes more specifically a moral law, determining the circumstances of his life and of his re-birth in this or another sphere. In order that those who so wish may escape from the "wheel" of constantly recurring birth and death, with its attendant suffering, the Buddha laid down the Noble Eightfold Path of moral conduct

which whose follows will pass beyond the sphere of sensate being and the karmic law. He will experience Nirvana in this life and his being will thereafter become merged into the state known as Parinirvana, of which nothing can be said save that it is "the peace which passeth all understanding". The religion of the Buddha is essentially one of *conduct*, not of belief in dogmas or articles of creed about gods or alleged divine laws.

The gods who frequently appear and are named in the Pāli books are those of Hinduism, but they are introduced, not as objects of worship, but merely as well known figures to point a moral or to adorn a parable. Their existence is not denied, but, admitting their existence, they are themselves nevertheless limited in space and time, "bound to the wheel" under the karmic law, and they also have their arising, transition and passing away. But the intelligent Buddhist has no need of them, and the arahan, or saint, who has advanced along the Path is superior to them all.

The outstanding characteristic of true Buddhism is its tolerance and its refusal to condemn even such religious beliefs as, judged by its standards, appear to be superstitious and without foundation in reason and experience. As an infant cannot walk without support, or a cripple without crutches, so the various animistic religions serve to

support those who may be mentally or spiritually undeveloped or infirm. Thus, wherever Buddhism has penetrated, it has never sought to interfere with or to displace the indigenous religion or its gods, still less to persecute, but simply to introduce its own teachings as a "leaven," so to speak. The effect was everywhere that of a civilizing influence, softening the asperities of savage religions and strengthening the spiritual and moral force of those of a more elevated character. This spirit of tolerance is the strength of Buddhism. At the same time it contains an element of weakness, on the one hand as against the persecuting zeal of those religions which used the sword as a means of propaganda, and on the other as against the corrupting influence of alien superstitions.

When Buddhism became the dominant religion of India there was no disturbance of the Brahmanical forms of religion and their philosophical systems. The result was, as we have

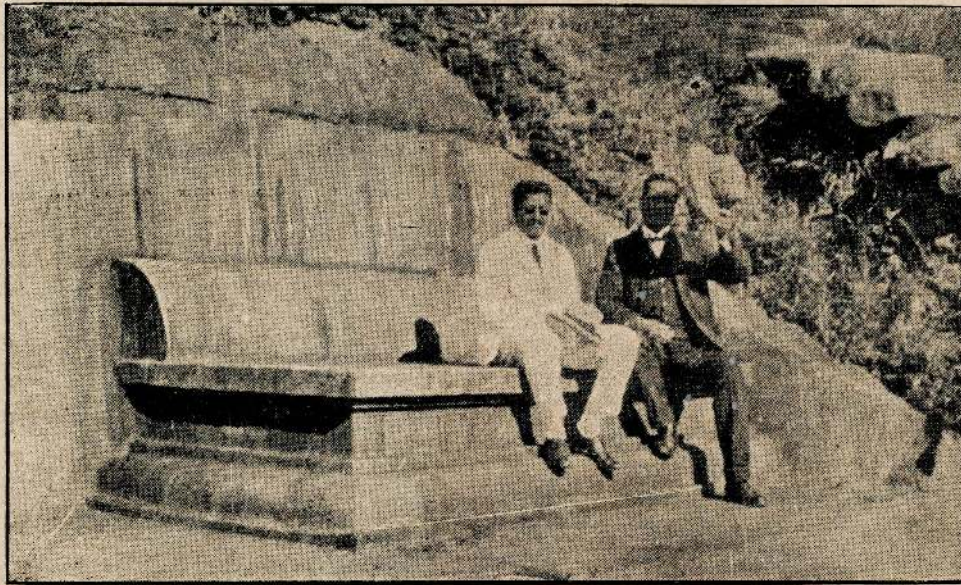


Photo by A. Nell.

GAL-ASANA, SUMMIT OF SIGIRIYA.

seen, the development, several centuries later, of that highly mystical and speculative form of Buddhism whose advocates styled it the Mahayana. It was this Mahayana Buddhism which was introduced into Tibet in the sixth Christian century, about 1,200 years after the death of the Buddha, by the Tibetan king Srong-Tsan-Gampo who had married two wives, one Chinese and the other Nepalese, both of whom were Buddhists. The Mahayana at this period had wandered far from the original teaching of the Buddha, and through its over-speculation had lost itself in the "tangle of views" against which he had originally warned his disciples. Thus the form of Buddhism introduced into Tibet was corrupt and impure at the very beginning. It is the admixture of this Mahayana with the ancient, animistic Bon religion, a form of primitive demonolatry, which constitutes the religion of Tibet.

The ecclesiastical system known as Lamaism was founded by one Padma Sambhava, the "wizard priest" who, with his two wives and notoriously irregular mode of life, did not improve matters. Concerning this Padma Sambhava, usually called the Guru Rimpoche, there is a good deal of mystery. Tradition has it that he was a Mahayanist monk from the great Indian university of Nalanda. He is said to have been of the Yogachariya school, a native of Ghazni famed for its sorcery, and he went to Tibet at the invitation of king Thi-Srong-De-tsan in the year 747 C. E. Lamaism thus became what it is to-day, a mixture of Buddhism, wizardry, mysticism and animistic superstition.

In the eleventh Christian century, an Indian Buddhist monk, Atisha, went to Tibet. He was a Mahayanist, but he deprecated all magic, and introduced reforms in the direction of celibacy and a stricter moral code. Thus was established the reformed school in Tibet, called the Kadampa or Gelupa, the "yellow caps," which now occupies the premier position in Tibet, as contrasted with the old, or unreformed school, called the Nyingmapa, the "red caps." Each of these principal schools is subdivided into sects, and between them are a number of other sects which comprise the semi-reformed school.

The difference between these sects, however, is not so much doctrinal as disciplinary. The Galukpa some three centuries later developed a more elaborate ritual under the leadership of Tsong Khapa.

At first sight Tibetan Buddhism presents the appearance of a complicated mythological polytheism to which is added the propitiation of innumerable good and evil spirits, demons of the localities, of the mountains, waters and desert places, attended by elaborate rituals, "devil dances," and magical rites and ceremonies of all kinds. Although among the better educated of the priests these ideas and performances are explained as mere symbolism with allegorical meanings, they are nevertheless accepted literally by the less intelligent of the monks and by the illiterate laity.

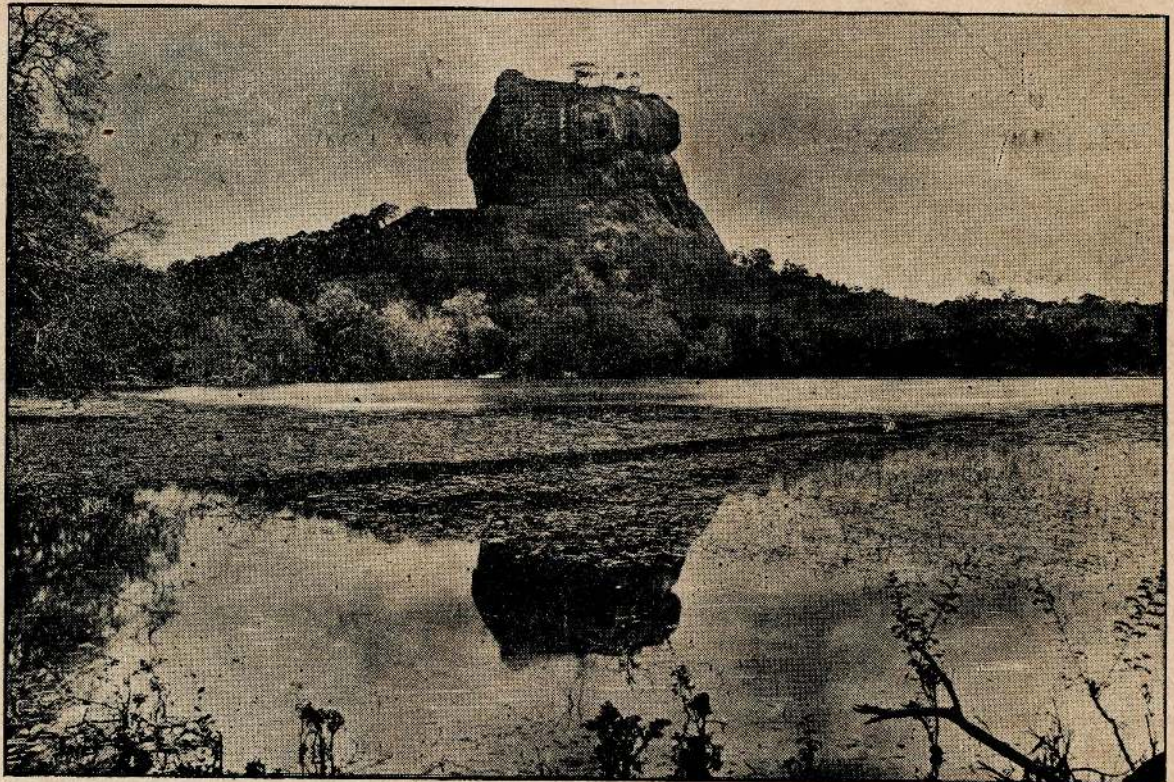


Photo by A. Nell.

SIGIRIYA TANK.

At the head of the Tibetan "pantheon" is Adi-Buddha, the impersonal source of all things, without beginning or end, that which is formless, nameless and inconceivable, in and by which all phenomenal existence manifests. This is symbolised in its innumerable aspects by the various "powers" which are called, somewhat erroneously, the "gods" of Tibetan Buddhism, of which Chenresi, incarnated in the Dalai Lama, is the most popular. It would be more correct to say that the Dalai Lama is overshadowed by Chenresi, since Chenresi is conceived as being everywhere else. The other, greater powers, the Dhyana, or heavenly Buddhas, as Akshobya and Vairocana, are also aspects of the Adi-Buddha. These are spiritual, belonging to the "formless worlds," emanations of the Adi-Buddha, and helpful to the devotee. The human Buddhas, as Gotama, are

considered as existent in the "worlds of form," though beyond the necessity of reincarnation, and are able to assist the efforts of struggling humanity. A little lower are the human Bodhisatvas, also belonging to the worlds of form, of which Maitreya, the Buddha to come, is the most notable. They are responsive to direct appeals in the way of prayers and supplications. Below these are the saints, chief of whom is the Guru Rimpoche. Lower still are innumerable local spirits and demons of all kinds, most of whom are mischievous, capable of producing diseases and calamities, and therefore they have to be propitiated in various ways. It is these demons of whom the people of Tibet go most in fear, which bulk most largely in their thoughts as approaching more nearly to their daily lives and avocations. Hence the Tibetans are the most demon-ridden and ghost-haunted people in the world; hence the Lamas, who alone have the powers of exorcism, are the most formidable of priesthoods.

The idea of the incarnation of (or overshadowing by) the Dhyana or other Bodhisatvas is not confined to the person of the Dalai Lama. The Tashi Lama who is deemed to be his spiritual, but not his secular, superior, is the incarnation of Amitabaha, "the Boundless Light" of the Adi-Buddha. High Lamas of great sanctity are in the same way considered to be incarnations of other aspects, or may themselves become incarnate. Thus there is a never failing current of supernatural power running through the whole hierarchy. The Lamas, however, have no spiritual power over the laity, in any way resembling that of the priests of the Roman Catholic Church, for example. There is no confession or absolution. But anyone who has committed a sin may consult a Lama as to the manner in which he may "make merit" such as will counteract the evil karma of his sin. The Lamas' power lies in their alleged ability to bring good or ward off evil fortune by means of their religious ceremonies; and they are moreover greatly feared on account of their supposed knowledge of the magic arts by which they may bring disaster or even death upon those who offend them or fail to recognise their authority.

The arrangements of the temples tends to strengthen these beliefs. For example, on entering the porch one is at once confronted by the terrific images of the Guardians of the Four Quarters, North, South, East, and West, and by frescoes of the local demons. There will also be paintings of the Wheel of Life, or other allegorical designs depicting the heaven worlds, and particularly the hells with their horrifying demons and tortures. Entering the nave, which is generally clear of images, there will be an assembly of the priests seated upon cushions, sonorously chanting a service to the occasional accompaniment of cymbals, horns or drums, the effect of which is impressive in the extreme. Beyond is the sanctuary, or chancel, wrapped in mysterious gloom, relieved only by the glimmering of tiny lamps and the glowing tips of incense sticks. Within may be dimly discerned great images, wonderfully wrought, representing the mystical Dhyana Buddhas and Bodhisatvas. Accompanying them are the images of numerous saints and disciples. It is strange that the Buddha Gotama is not always found, or that he seldom occupies the central position; so far has the Great Founder of the Buddhist Religion

been displaced by fantasies of which he never dreamed. In some temples the "wizard priest," the Guru Rimpoche, occupies the place of honour. These images are awe-inspiring in their impassivity, giving the impression of latent, mysterious, superhuman power. In front of them are ranged numerous bowls containing water, but seldom flowers, rice with incense sticks, cakes, etc. On the altar are also placed the dorje-thunderbolt, the symbol of power, cymbals and other musical instruments which are used from time to time in the course of the services. On either side of the nave are chapels dedicated to Bodhisatvas, saints, or occupied by the shrine of some famous abbot or other holy man, each with their lamps, bowls, incense sticks and other appurtenances of worship. Prominent among the offerings in these shrines are the *katak*, or ceremonial scarves peculiar to Tibet. Communicating with the



Photo by A. Nell.

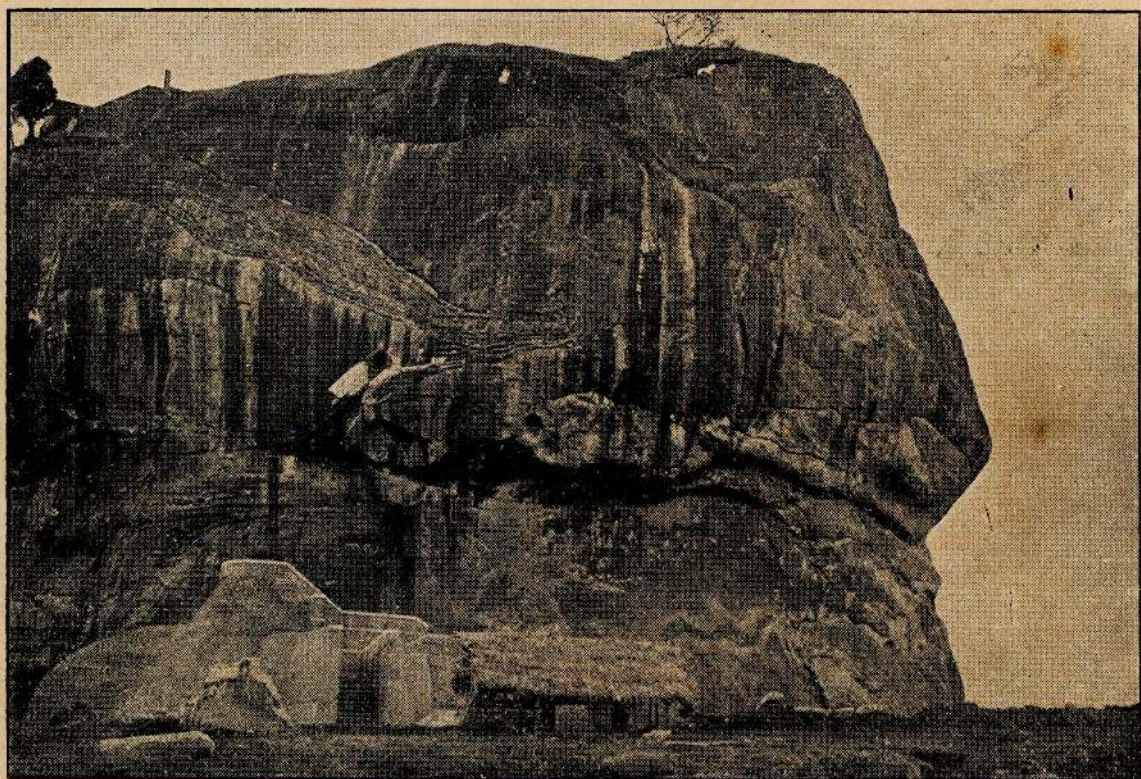
KAPILA IMAGE AT ISURUMUNIYA.

temple is often a room devoted to the dark practices of magic, containing monstrous images of Hindu gods, such as Siva the destroyer, the goddess Kali, of demons and evil spirits, human and animal skins, stuffed birds of evil omen, weapons, braziers, skulls, hideous masks, grotesque dresses and other implements of wizardry. To such extent has Tibetan Buddhism departed from the cleanliness of the Buddha's teaching which repudiated all such abominations.

At the ceremony called the Banquet to the Whole Assembly of Gods and Spirits, there are laid out on a special altar cakes and offerings, not to the Buddha, but to the spirits and demons, with the chief Lama "saint," the wizard Guru Rimpoche, presiding, on either side of whose large cakes are

set a skull full of wine and a skull full of blood. There are many other ceremonies of a like nature when various other articles are set out upon the altar, such as dorjes, bells, water vases, divining arrows, mirrors and musical instruments.

A common religious structure in Tibet is the *chorten*, found everywhere, not only in the monastery and temple grounds, and originally intended to contain relics. It has a solid plinth representing earth, upon which is set a hemisphere representing water, upon this is a cylindrical, or tapering, pillar-like piece representing fire, which is topped by a crescent shaped object representing air, and above this is a trident or leaf shaped object representing ether. The upper part of the "fire column" usually carries a tiered umbrella, the symbol of royalty. Prayer-walls are also encountered everywhere, usually in the middle of a road. On these are drawn or sculptured the various sacred images, with the ubiquitous inscription, "Om Mane Padme Hum," and they often have several prayer-wheels built into them for passers-by to turn. Travellers, to show their respect in passing these, must always keep them on their right hand side. In circumambulating any religious edifice, it is proper always to pass round from left to right, "clock-wise," which is also the direction in which the prayer-wheel should be turned.



SIGIRIYA ROCK FROM LION PLATEAU.

Photo by A. Nell.

The prayer-wheel is a contrivance peculiar to Lamaism. Upon it is inscribed the formula, "Om Mane Padme Hum"—"the Jewel in the Lotus," that is to say, the Truth (Dharma) contained in the Buddha-Spirit (Adi-Buddha). Within the drum shaped wheels are contained sacred texts or petitions. These wheels vary in size from the small wheels twirled in the hands of the pious to rows of larger dimensions set in the monastery walls or in the prayer walls, some of these being of great size, the largest being so contrived as to turn by the action of water. They symbolise "the turning of the Wheel of the Good Law" and are supposed to produce an atmosphere inimical to evil influences, as is also the effect of the fluttering of the innumerable inscribed prayer-flags seen everywhere in Tibet.

The rosary is common to all schools of Buddhism and consists of 108 beads in order to ensure the repetition of any

pious formula at least 100 times for each round of the rosary. Those of Tibet have attached to them two short strings each with ten small rings as counters of units and tens of bead rounds.

The so-called devil-dances of Tibet, in which the Lamas take part, have nothing to do with Buddhism, but are an inheritance from the aboriginal Bon religion. They are picturesque and grotesque, but are really nothing more "devilish" than ancient folk-dances, in the main celebrating the victory of the good spirits over the powers of evil.

In considering Tibetan Buddhism as a whole, we must not be content with externals only. Behind this apparently

fantastic symbolism, the strange images in the temples, the frescoes and allegorical mural paintings, underneath all the intricate and in some respects grotesque ritual of the religious ceremonies, is a deep esoteric significance, revealed only to those who have passed through the three Halls of Initiation. The gods, so-called, of the erroneously termed "pantheon" are not to be understood as real *personages* in any sense whatever. They are simply exoteric representations of certain principles, powers or forces in nature, which those who have passed through, first, the probation stages of the neophyte, and, later, have arrived at full initiation, are claimed to have under their control.

Tantrism is a feature of Tibetan Buddhism which no outsider, let alone the ordinary, matter-of-fact European, can hope to understand. The practice of intense, introspective meditation, which is part of the routine of the monasteries, is

only the preliminary whereby to attain the necessary psychic or mental "poise." Thereafter the recitation of the tantras, sometimes seemingly meaningless as sentences, together with the performance of the various rites and ceremonies laid down, are claimed to give to the celebrant (call him adept, magician, or what we will) power over the "occult." What advantage he derives from it all, we do not pretend to say. But it certainly causes him to be regarded with respect, not untempered by fear, by the ordinary run of the people.

Tibet, the country of monks, is also the country of monasteries. In every town, and at every turn as the road winds through the valleys, there are the monasteries, nearly always set high up on the mountain side. They are also found in the plains, on the lake shores, and, if there are islands, they are there also. It is estimated that from one-third to one fourth of the manhood of Tibet are inmates of the monasteries, and there are also convents of nuns though these are not so numerous. The larger monasteries, especially those of Lhasa, Shigatse and Gyangtse, are centres of learning, as learning is understood in Tibet, with colleges attached to them. The knowledge imparted consists of reading, writing and elementary arithmetic; and the learning is that of the Tangyur and the Kangyur, the two collections of the sacred canon of Tibetan Buddhism, or their commentaries, of sundry biographies and histories, of the tantric books, and of the works of the famous Tibetan poet Milaraspa. Some of the monasteries inculcate medical and surgical knowledge of a weird and peculiar kind mostly derived from the Chinese.

The Tangyur and the Kangyur are translations into Tibetan from the Sanskrit. They contain the Vinaya rules, the Sutta Pitaka, and the Abhidhamma. The first two derive from Mahayana and Hinayana sources, but the last is wholly Mahayanist, and both possess peculiar characteristics of their own which differ from the sources.

Many of the high Lamas are men of undoubted sanctity and of real erudition. But the ordinary priests, although all can read and write after a fashion and are familiar with the routine of temple and monastery, can hardly be regarded as particularly intelligent, pious or moral. Some of the larger monasteries are disgraced by a class of hangers-on or servants, a sort of lay-brothers who have failed even to pass the entrance examinations of the novices. Of such are the so-called "fighting monks" (they are not really monks) of Lhasa, idle and dissolute ruffians, whose presence forms a very real danger to the foreigner even though he may be an invited visitor. To preserve order during the temple ceremonies there is a special officer appointed, a sort of provost marshal, armed with a large stick with which he freely castigates the disorderly element. This, in itself, is evidence of the character of some of the men who are allowed to attach themselves to the monasteries after they have proved themselves unfitted to become priests.

A certain number of monks live as hermits in caves and other solitary places. A peculiar institution is that of the interned or entombed hermits. The principal haunt of these is at Dongtse, on the road between Gyangtse and Shigatse. It is situated in a desolate valley a little off the main road, about

twelve miles or so from Gyangtse. Here are a number of caves or cells, the entrance to each of which is built up with masonry, with a small, securely locked door for ingress. Besides the entrance is a tiny hole with a small door about five or six inches square. Within the cell the ascetic is immured for a certain number of years, or even for life, entirely cut off from the light of day, solitary and alone. The small aperture is for the purpose of supplying the inmate with his daily food, a meagre ration of water and parched corn. This terrible practice is supposed to confer a peculiar sanctity upon the hermit, and it is said to have been introduced by Hindu ascetics. Certainly it has no sanction from the teachings of



Photo by A. Neil.

IRON STEPS LEADING TO THE STONE GALLERY AT SIGIRIYA.

the Buddha who repudiated all such body and mind destroying asceticism as painful, useless, and leading not to enlightenment.

The best class of the Lamas occupy themselves in study, meditation and the religious services. Some act as scribes and copyists, and others are artists who paint the pictures and frescoes in the temples, on the prayer walls and wayside shrines. A few are craftsmen, though the images are mostly produced by a special guild the members of which are not priests. Several of the monasteries have printing presses for the reproduction of religious books and other publications, but only two of them

have large presses with the monopoly of printing the Tangyur and the Kangyur.

When a boy is destined for the religious life, he is usually sent to a monastery at the age of ten or twelve years. He is then attached to some monk, if possible a relative, to whom he becomes pupil and to whom he acts as a servant or attendant. As the boy grows up, it depends very largely upon himself whether he becomes a scholar and so wins to a high position in the Order, or whether he becomes as one of the ruffians aforesaid. But, to a certain extent his tutor is held responsible for his progress, even to the suffering of punishment on account of the pupil's delinquencies until he has passed a certain age or is given up as a hopeless dunce.

The rules of the Order, which are elaborate, number 253, but it is to be feared that they are more often honoured in the breach than in the observance. In the Gelugpa sect celibacy is the rule; but in the Nyingmapa this is not enforced, concubinage, though not marriage, being permitted. In the nunneries celibacy is supposed to be the rule, but this is often disregarded in relation to the Nyingmapa.

The institution of incarnate Lamas has already been referred to, the Dalai and Tashi Lamas being notable examples. The general theory is the "overshadowing" of the successor of the late Lama by one of the aspects of the Adi-Buddha, or by the "spirit" of the deceased himself. In some cases among the Nyingmapa where celibacy is not the rule, the succession runs from father to son. Among thus nuns, the lady abbess of certain of the convents is also supposed to be the earthly manifestation of some divine or superior being.

The selection of the Dalai Lama, and other Lamas who are supposed to be incarnations of superhuman beings or powers, is made in the following manner. One or more young boys of the age of about five or six years are chosen on account of certain physical marks or peculiarities. A number of articles in

the deceased are mixed up with other similar objects. The child who unerringly selects the correct articles, namely, those of the deceased, is declared to be the successor. Or, if there is a "tie" or doubt among the candidates, the selection is made by the vote of a conclave of high Lamas.

The effect of this great, theocratic system is not encouraging. It is a standing illustration to the world that priestcraft raised to its highest power is a doubtful blessing to the people who labour under its yoke. The Tibetan priesthood presents a strong contrast with the Order of the Bhikkhus as founded by the Buddha. The whole system, indeed, is such as to merit the name of Lamaism as distinct from the Buddhism of the Buddha.



STONE RAILING AT ANURADHAPURA.

Photo by A. Nell.

The Buddha.

Hard to find is an high-born soul,
Not everywhere can such be born :
Where that wise man is born
In bliss doth thrive the family.

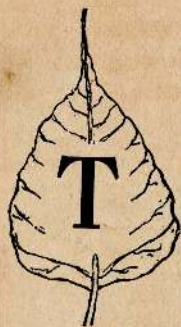
For him who worshippeth the worshipful,
Be they Buddhas or disciples,
Who have transcended phenomena,
Crossed the [current of] sorrows and laments,—

For him who worshippeth such
As are in Nirvana, beyond the reach of fear,
No one his mighty merit e'er can measure.

The Light of the Dhamma.

[BY GEORGE KEYT.]

*“Excellent Gotama ! Excellent Gotama
As one turns upwards what lay downwards,
As one opens the door to a hidden chamber,
As one points out the right road to one who has lost it,
As one, believing that those who have eyes to see objects will
see, holds an oil-fed lamp in the darkness,
Even so by the Lord Gotama has the Law been shown and
made clear in many ways.”*



THOSE who sought for Truth in the time of Lord Buddha ever gave vent to this joyous exclamation when the utterly Enlightened One caused them to realise in a moment the object of their quest. And to-day, as then, how many of us, like those old-world ascetics and philosophers, feel the same ecstasy thrill through us when the one object of our long search is found at last in the Dhamma ! It is the wonder of seeing the Truth all at once,

the joy of the sudden serenity and the certainty that pervades and instantly quiets the agitated mind of the weary seeker. Of a sudden he realises the futility of his never-ending journey, he realises that, had the Truth not come to him now, he would have gone on further in his mazy wanderings, prolonging futility from birth to birth. But now the mind is wholly cleansed of all scepticism and speculation. There is now a realisation of Actuality, which, as Dr. Dahlke very correctly says, is the Dhamma itself.

It is very difficult, for either a non-Buddhist or a born Buddhist, to know what a change occurs in the life of one who discovers the Buddha Dhamma and finds his *soul* there, so to speak. When there really is a final end to further wandering, when all terrors and anxieties vanish away, when never to be unravelled life-riddles and unanswered world-questions are unravelled and are answered, and when one does actually emerge from, and knows himself to be released from, his desperate gropings in the cloudy, breathless night of Avijjā, the feelings experienced at that moment can only be described by a great poet. The uselessness and self-bewildering turmoil of the world subsides exactly in the same way as the sea hushes down when a tempest is over; and the sweet calm that

follows is full of a soothing sense of relief and clear profundity.

It is in this peace alone that bliss, in the true sense of the word, is to be found. It is here and here only that one knows and is capable of knowing, because Definition is found here and here only. In our eyes the *self* ceases to be the perplexity it was. The mystery of the world, in every aspect, with every world-illusion, clears away like mist before the rising glory of the Dhamma.

In a most intricate labyrinth the secret of the way leading out is shown, and, when this is once known, the self-involved puzzle of the labyrinth itself seems as foolish and ineffectual as it seemed bewildering and terrifying a moment ago !

Henceforth one knows and thoroughly discerns: I am such and such an aggregation of qualities due to such a cause. The world about me is such a thing. Owing to such a cause have I come, heedlessly, into this labyrinth of distraction. Owing to such a cause have I wandered so long here, helplessly and hopelessly, ever suffering, either consciously or uncon-



Photo by A. Nell.

ciously. Owing to such a cause are these beings and things here, beings and things like myself, in reality very pitiful and transient though seeming to be otherwise, and each one striving to secure or maintain what *seems* to be a right path or a pleasant path. Because of this *separateness* and this wrong belief of "self," and because of this wrong belief in the place occupied, are the masses blinded to the Truth. It is because of all this that they look wrongly on, and deal wrongly with, the other beings they meet. Knowing such to be the true state of things, knowing the lamentable, self-asserting, self-vexed, illusion-led, maddening turmoil and misery enacted around me, let me, beholding the way out, carefully avoid entanglement and collision, let me not cause any disharmony, but at all times thoughtful and fully recollected, full of compassionate love, let me move gently along the Right Way which alone leads to Liberation.

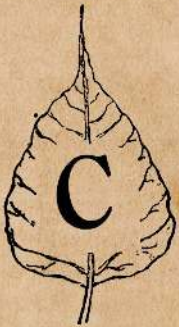
Two ideas embody the entire spirit of this manner of living: In being compelled to take what has to be taken from this world merely for the sake of living life so that it may be completed once and for all, let me take such things like the bee taking honey from flowers, without injuring the flowers; and in being compelled to live in the midst of this natural impurity and insecurity and insanity, the world, let me live pure and sane and immune, like the lily growing in a rubbish heap.

Thus does one, knowing the Law of Karma and the True Nature of things, endeavour to live.

It is decidedly because the Dhamma is free of this world, this nescience, that it is capable of causing a man to save himself from himself. It is because all other religions are of this world and in this world and for this world, being animistic, that they utterly fail to save men from themselves.

CIVILISATION.

[BY THE BHIKKHU SILACARA.]



CIVILISATION, that pregnant word so frequent on all lips to-day, as its derivation indicates, means making civil, making men fit to live with other men. Alone, man is not civil but savage. Living by himself he need think of nothing but his own needs and the immediate, untrammelled effectuation of his own will in meeting them. He may be a complete and unabashed egoist since there is nothing present to set any bounds to his egoism. This state of affairs is changed, however, the moment he tries to live with even one other human being only. His egotism, or at least the expression of it in act, is now thus much infringed upon, and perforce curtailed, by the presence of the other human being. Hence, making a man civil means, by much or by little, curtailing his egoism; and civilisation just means the general process of that curtailment. Everybody of course knows this, who has ever looked into a book on economics and thought over what he has found there, but nobody seems to believe it to judge by the manner in which the word is commonly employed. In current modern usage the word seems to be taken to mean, not an improvement in the inside of men but only an improvement in what is outside of them. It is taken to mean exclusively an extension of men's power over nature, and an increase in the number and efficiency of the instruments of that power. Civilisation is understood as more and finer things to eat, clothing, houses, cars, ships, pictures, statues, books, and other things that contribute to the external amenities of life. And the western nations, adopting completely this view of what civilisation means, have pursued with ardour the multiplication and improvement of all such things, and on the strength of their decided success in that pursuit, have claimed for themselves

the proud title of being the most civilised section of mankind. Some of them have even gone the length of claiming to be the only civilised nations on the globe at the present day, and the certain superior of all other nations that have dwelt on our globe in the past. How utterly and entirely empty that boast was, has been amply demonstrated in the history of the last eight years. What has happened during these years has introduced into the head of even the dullest Occidental a touch of uncertainty, a perturbing doubt as to the correctness of the views hitherto held in his part of the world concerning what constitutes civilisation. Ten years ago the logic of mere words of doubt on that subject would have been laughed off as not worth the trouble of answering. To-day the stern, incontrovertible logic of facts is steadily driving him toward a conclusion he can no longer evade. He now sees that somewhere in his reckoning of things he has gone wrong, that he has made an error of some sort; and he is trying in various ways to find out what that error can be.

Yet the object of his groping search lies under his hand, obvious and implicit in the very word whose hitherto accepted meaning he only now is dubiously scrutinising. Civilisation means the process of change and improvement in human character, not at all necessarily in human powers of physical achievement. The latter may accompany the former, or it may not; that is a matter which a variety of external circumstances may decide one way or the other. But wherever a community of men is found in city or country or continent, who are able to live together, each individual therein fully acknowledging the right of every other to his proper share of whatever material goods are at the disposal of all, there we have a civil people, a civilised people; there we have civilisation. Contrariwise, wherever we find a city or country or

continent of men who cannot live together in amity, numbers of whom cannot refrain from claiming for themselves a larger share of the available fund of life's material goods than others, and with determined violence seeking to put that claim into effect, there we have not civilisation but barbarism. That barbarism, in its way, may be a highly polished one. The instruments, the whole mechanism of material life at its disposal may have reached the last stage of efficiency and refinement; but the men who use these instruments, wield that mechanism, are not the less for that, barbarians; and what they call their civilisation is not civilisation at all but un-civilisation; and this is the state to which the West has come to-day.

If any one doubts this, let him imagine that he has been suddenly dropped upon one of the other planets of our system, say Saturn, and there picks up a book he is able to read, and in it comes upon a passage like this: "Germ-warfare was tried on a small scale in the late war and its results have been promising. The method of its use was the poisoning of water-supplies with cholera and typhoid germs, and the loosing of dogs inoculated with rabies and of women inoculated with syphilis into the enemy country. Here apparently is a promising beginning from which vast developments are to be hoped for," and let him ask himself what he would say after reading it. Would he not be likely to exclaim: "Why, these Saturnians are perfect savages," and look about anxiously for the means of getting off their planet again as quickly as possible. And when he learns that this passage is an extract from an article published not on Saturn but on this earth-planet he lives on, and written by a "military scientist" of the West whom we shall not pillory by giving the name of, can he say anything else but that such a person is not civilised in any proper sense of the word? Yet this particular individual does not stand alone. He is only one of a number of like-minded "military scientists" who with the same cool calmness wherewith they might study a problem in chess involving the manipulation merely of bits of wood, at this moment are carefully studying ways and means, giving their whole minds to the problem of devising similar "promising" things, hoping to distinguish themselves by the discovery of other things of the same kind still more "promising"! How can a continent on which such persons, so occupied, pass for entirely worthy and valuable members of society, be called civilised in any right understanding of the word?

At this moment that continent is industriously, if semi-secretly, engaged in getting ready all the means required for committing suicide by poison-gas! At least half a dozen countries within its borders are preparing, or already have prepared, plants for the manufacture of poison-gas of the deadliest efficiency in considerable daily quantities, and are perfecting arrangements for its distribution in large explosive capsules by means of air-machines over the centres of thickest population on their continent. So that when everything is quite ready and the word given, the inventors of the same modestly hope to see some promising beginning of the past obtain fairly satisfying development in present practice, and

if their plans go moderately well, all the chief cities of Europe within a week or two should be filled with a population of decaying human and animal corpses.

Is civilisation then about to perish from the earth? By no means. It is only the civilisation, rather the un-civilisation, of Europe which seems about to meet that fate. For though Europe perish, there still remains the old mother of religion and literature and art, Asia, with her ancient and still living civilisations of India, China, and Japan. In these countries there is, and always has been, so far as man's memory carries, civilisation; for in these countries men have maintained among themselves for thousands of years a civil life that has never permanently been broken. The march too and fro of this and the other conqueror, from time to time has disturbed the even course of their civil life with ripples and eddies more or less large; but the steady current of the stream has flowed on the same, and still flows on.

What has given, and now gives, these civilisations of Asia their stability? It is wisdom, the wisdom of life. And where have they learned that wisdom? They have learned it from their teachers of religion. This for men is the source of civilisation, of being made civil,—religion. The East is religious and so it is civilised. The whole story of civilisation lies in the word, religion, and in no other single word. Where religion is, there is civilisation. Where religion is not, there civilisation is not, but only an imitation of it. It may be a good imitation, or it may be a bad one; that will depend on the general technical skill and ability of the peoples who have made it; but it will still remain imitation only, and one that, like all imitations, at last will be put to some test it cannot meet, and be exposed for what it is, appearance not reality.

Has not the West, then, had religion? No, it has not, in the same sense that the East has it. In the East religion is really believed in, is an integral part of the life of every day of the year that is never forgotten, though on some days more intimately remembered and celebrated than on the others. But in the West religion is an affair—when it is even that—of only a fractional seventh part of the year's days, with just a few extra days thrown in on scant special occasions. So the Oriental, bound together by his daily religious observances, possesses civilisation, even when he owns nothing but a hut of clay and a field and a mattock.

Among the religions which have helped to make the East civilised, the most effective has been Buddhism; for albeit in name it has died out from the land of its origin, its influence still remains in that land and potently affects its whole mode of life. The reason for Buddhism's civilising influence is simple. We have seen that un-civilisation is simply another name for unrestricted egoism, and civilisation ultimately a synonym for non-egoism, or at least, for egoism put in bonds. Accordingly no more effective force in the promoting of civilisation can be conceived than a religion which should make non-ego its fundamental tenet. And such a religion is Buddhism. All religions of any value in the world, in the ultimate, aim to subdue, put under restraint in one way or another the

crude self-assertion of the natural man. The very word religion indicates this; since to bind back means to put bonds upon what is so bound. But no other religion in the world sets about this task of essential Religion with such forthright directness as does Buddhism. The others act as though not quite clear in their minds as to what it is they have to do. They seem somewhat to play and dally with their task. They go about it with tender, trimming airs, lopping off a twig here and a shoot there and a runner elsewhere from the tree of man's egoism, as though not altogether sure of themselves. Buddhism alone shows a full, clear consciousness of the nature of the work which it sets itself to do. It has no hesitations. It lays the axe right on the root of the tree of ego, and cuts straight into it with the plain straightforward declaration that in final, ultimate fact there is no such thing as ego, that in the last analysis, ego is only appearance along with all other appearances of conditioned life. But if ego, ultimately regarded, is non-existent, egoism, the quality founded upon its assumed genuine existence, is error, and the egotistic, self-assertive life at bottom a mistake, and like all mistakes, the more persisted in, the more productive of all kinds of untoward consequences. Hence this Buddhist doctrine of non-ego at one stroke sets upon an unshakeable rational foundation all right life, all morality. True, there still remains the work of giving that foundation in reason its necessary superstructure of realisation in fact, in life, and this is a slower and more gradually attained achievement; but given the sound foundation which Buddhism gives it, this cannot but follow. Naturally the progress towards it is slow, but it is sure and certain. Egoism does not easily die in any man, nor readily submit to any curbing of its expression. But if this axe of the Buddhist doctrine of non-ego has once been set to its root, and still in any man's thought is kept plying upon it, stroke after stroke, as long as he lives, the tree of his egoism is receiving wounds of which sooner or later it must die. It is all the time being deprived of some of its strength, and is on the sure road to ultimate decay. When that tree has wholly withered away and is dead, the man, in Buddhist phraseology, is an "Arahan." Of Arahans in the world to-day there naturally are not many; and at any one time, never will be many. But the process of the progress a human being is making towards this distant consummation is just the process of his progress in becoming

civil, becoming civilised. And a body, a collection of men, large or small, in which this process is steadily at work, constitutes a civilisation, whether their command over the resources of the natural world is much or little, the implements with which they wield that command many or few, elaborate or simple, refined or crude. The development of these latter accompaniments of humane life may possibly proceed *pari passu* with the progress of the process of *un-selfing*,—to use James Hinton's excellent word—and in such a case the world will have before it a very fine and satisfying sight. But whether they do or not, the people in whom the idea of non-ego in any shape is effectively at work, are a civilised people, and their collective life constitutes a civilisation. On the other hand, where any body of people has acquired great mastery over, developed a high degree of refinement and elaboration of, the

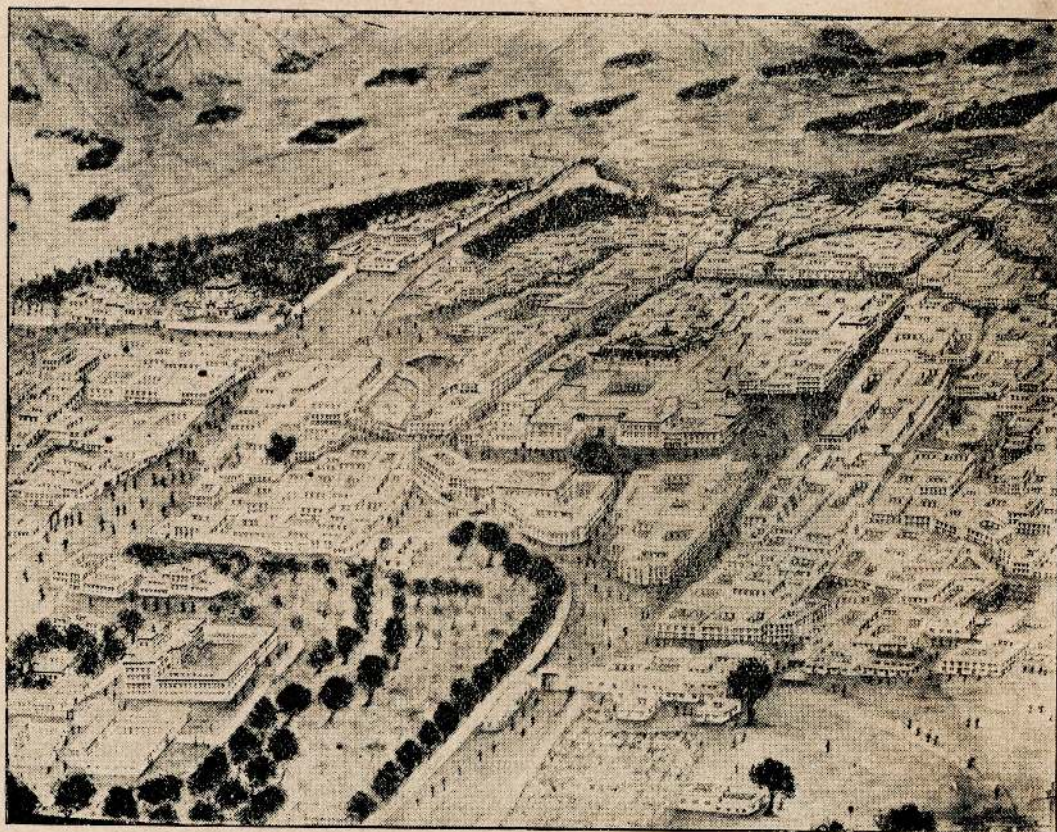


Photo by Captain Ellam.

**BIRD'S EYE VIEW OF LHASA, FROM AN OLD TIBETAN DRAWING.
 (THE POTALA IS SEEN IN THE LOWER, LEFT HAND CORNER.)**

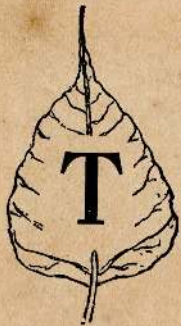
material elements of life, but is entirely destitute of any appreciation of even the idea of non-ego, their collective life does not constitute civilisation but only the simulacrum of such. They possess not civilisation but un-civilisation. And an un-civilisation by its very nature cannot hold together, but despite all appearance of strength at last must perish. Among such a people the foundation of the structure is wanting. There has been set up only a façade to which all its elaborate and multifold ornamentation contributes not a scrap of upholding

To many Oriental eyes to-day, Western civilisation—to call it so—seems just such a flimsy erection: façade and no foundation. Not that the idea of non-ego is entirely absent, at least in words, in that western part of the world; but the ego so completely preponderates in its general life, that even the stones of the façade now seem no longer able to stay in place. There appears to be not enough non-ego mortar to bind even them, and façade too, for all its brave show, now looks crumbling. It is not a very cheering spectacle to any on-

looker. All mankind receives a shock when any section of it breaks and shatters. Yet, as already said, if Europe perishes, Asia remains; and from her fertile womb can still send forth, as long ago, fresh streams of men to the West. Among these new races haply the precious seed of non-ego will not be wholly choked and killed but flourish and grow, it may be, hidden very deep at times, but still there, and so provide the certainty that where they are shall flourish and grow a true, a genuine civilisation that shall not perish.

SUMANA'S JOURNEY.

[BY AIMEE BLECH.]



HE sun had disappeared behind the mountain, and soon the sober twilight blotted out the beautiful rosy and violet hues of sunset. Great shadows now descended upon the village that lay half hidden in the hollow of the valley near the coco-tree grove. The silent shadows came down veiling in mystery the humble houses scattered here and there, and the deserted stalls; diffusing over

the whole scene the poetry of an evening of the East.

However, in an open space a little group of men and women formed a circle round two pilgrims, two Bhikkhus clad in the Yellow Robe. What these strangers were saying must have been intensely interesting, for in order to listen to them the water-carrier had laid his jars on the ground and the grain merchant had forsaken his shop.

A little behind them there stood two children, or rather young people—a boy and a girl. They had been standing there a long time, hanging in a tremor of love and ecstasy on the lips of the Bhikkhus who never grew tired of repeating the praises of the Blessed One, the marvels of His Word, the wonders of His miracles. The on-coming dark, however, dispersed

their auditors; and a villager led the Bhikkhus away, offering them evening refreshments and a roof for the night.

Just as the strangers were about to enter his door, one of them, the elder, felt his robe gently pulled, and turning, found a young boy there, eyes glowing, face illumined.

"How many days, O Bhikkhu," he said, "are needed to reach the Nigrodha Wood where the Blessed one is staying?"

"If you keep walking straight on," the Bhikkhu replied, "you will see the sun rise and set seven times on the horizon before you reach your goal. But you are very young, my son. You must pass through gloomy forests, evade the deadly cobras,



Photo by Captain Ellam.

THE POTALA, PALACE OF THE DALAI LAMA, LHASA.

defeat the wiles of the leopard, risk meeting the great man-eater. Remaining with your parents, you can live the Good Law and take your refuge in the Buddha."

"O no, Bhikkhu," said Sumana fervently, "I wish to see the Blessed One, I wish to see Him," and his eyes shone like stars.

The pilgrims had crossed the threshold of the rest-house. Sumana went away, to be rejoined by his sister Prakriti who was waiting for him.

"Brother, I have understood. I shall go with thee," she said gravely.

The father of Sumana and Prakriti was a merchant in easy circumstances. For several weeks he resisted the entreaties of the two. In the end, however, he yielded to their perseverance; and one day at dawn, without awaking their father so as not to renew his grief, the two children set off hand in hand.

Since the day of the visit of the two Bhikkhus, they were transformed. Life for them had changed its whole appearance, assumed an entirely new direction. They had only one desire, one thought: to reach the Blessed One, to throw themselves at his feet, to take their refuge in Him. Of this hope they talked unceasingly. And at night in their dreams they were at His feet, sending up to Him the warm incense of their adoration.

The first few days' stages were traversed joyously. All nature seemed to be making holiday for them. As they passed, the great trees gently bowed their heads; the thick-set bushes half opened out, offering them little berries pleasant to taste and relieving their thirst. The bulbuls followed them from branch to branch, ravishing their ears with their harmonious cadences, while the timid deer came and sniffed at them without fear.

Sumana and Prakriti marched along with heads erect, their eyes full of dreams, holding each other's hand. And above them—O marvel!—two little golden mists framed their heads, two clouds in which was faintly outlined a majestic Figure.

During their long halts—for Prakriti's little feet demanded rest—they fed upon the wild fruit they picked by the wayside; and the name of the Blessed One returned unceasingly upon their lips. At night Sumana lit a great fire to keep away snakes and wild beasts. But Indra's assistance was less protection to them than the golden mist above their heads, the mist in which was outlined the majestic Figure.

At the end of the fourth day's march, however, they felt very tired; but although this weariness did not damp Sumana's ardour, it cast a shadow over Prakriti's confidence. The young girl frequently complained; she lost heart. It was in vain that Sumana endeavoured to restore her courage with gentle remonstrances.

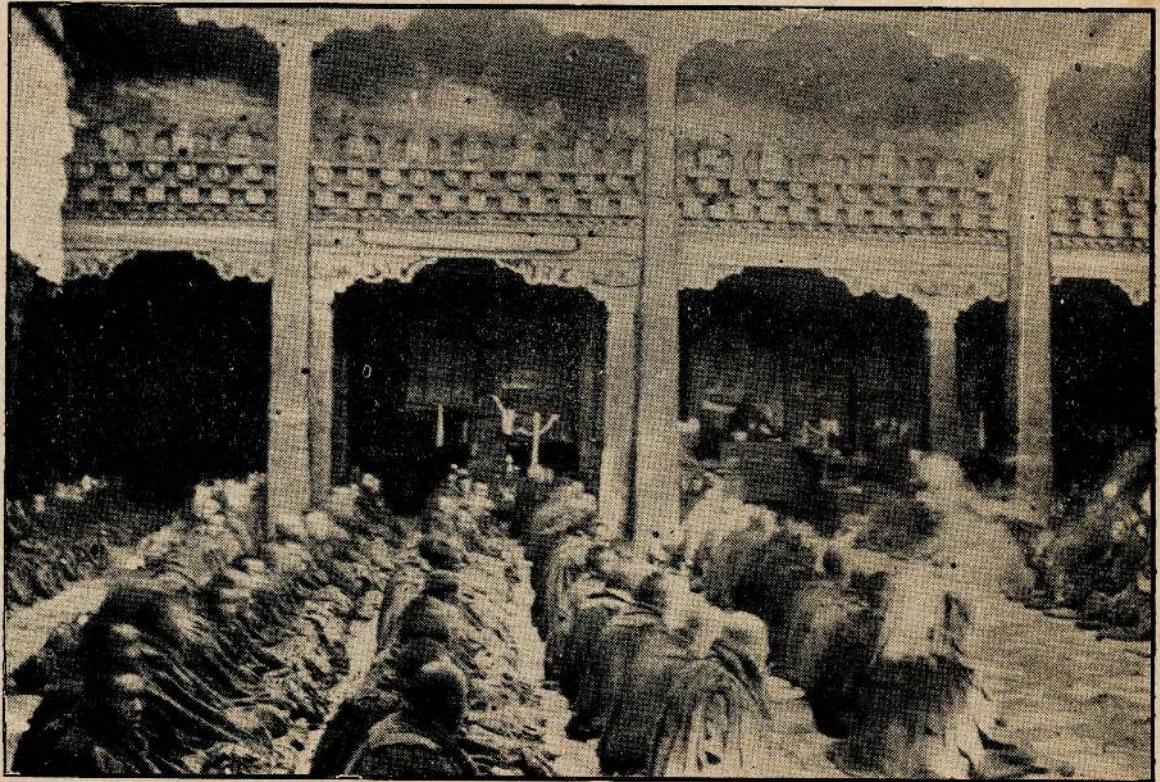


Photo by Captain Ellam.

TIBETAN LAMAS AT SERVICE.

"Do you not see the Blessed One waiting for us, calling us to Him?" he said. "I, I see him, O Prakriti," and his eyes shone with love.

"My brother," replied Prakriti, "I do not see Him. The image is hidden from me. I no longer feel it. My eyes did see it within me, but I no longer see anything. O Sumana, I'm afraid!"

"If only you will summon up confidence again, the image will return," said grieving Sumana.

But Prakriti only repeated in a discouraged tone: "I no longer see the image."

And over her head the golden mist grew pale; pale also grew the majestic Figure.

On the fifth day the stage to be covered became more difficult, more dangerous. They had crossed a plain bordered by a dark forest. A storm broke. Flashes of lightning followed one another without a break. Thunder's great voice filled all space. The animals fled before them seeking cover. Quite near the forest stood a shed where shepherds were accustomed to take shelter during storms. There Sumana and Prakriti passed the night.

Next morning Prakriti said to her brother: "Sumana, I dreamt about father. He was alone. He was crying. He was calling for us. Karma will punish us for having left him."

"We shall return to him," said Sumana, "and we shall bring to him the benediction of the Blessed One. No jewel could be more precious to him than that."

Prakriti held her peace and sighed. Over her head the golden mist paled more and more and seemed to dissolve in space; pale also grew the great majestic Figure.

They entered the gloomy forest. The sun was setting for the fifth time since their departure. The trees stretched out threatening arms as if forbidding their advance. Muffled hisses as they passed along revealed the near presence of fearful serpents. From time to time a sinister roar made itself heard. The man-eater was out hunting.

Prakriti trembled. Her anxious eyes tried to pierce the shadows. She clutched violently her brother's arm. The latter stopped.

"Sister," he said, "you are tired and it is night. Here are beds of moss at the foot of this tree. Let us call a halt here and sleep."

Prakriti let herself fall upon the moss.

"O brother," she said on the brink of tears, "I can do no more. Let us go back to the village. Let us go back to father. I am tired. I am afraid. And I have lost the image."

"Sister," said troubled Sumana, "the sun has risen and set five times. We are very near our journey's end. One more effort and we are there! And it is now that you want to turn back, now when the hour is near in which we shall see the Blessed One!"

"I have no strength to go any further. I am tired, tired. And I am afraid."

Sumana was saddened. A pain clutched at his heart. Ought he to blame Prakriti? No, he ought only to blame himself for having accepted her company. She was more to be pitied than blamed.

"Sister," he said, "let us lie down and sleep. Perhaps the Blessed One will send us a dream for our guidance."

They stretched themselves out on the moss. A ray of pale moonlight, slipping through the branches of the great tree, caressed the brows of the two young people. Prakriti's sleep was a troubled one, broken by nightmare; and golden mist was dissolved, no longer aureoled her head, although it still shone over Sumana's, quiet and serene

At dawn they woke.

"Sister," said Sumana, "I have seen the Blessed One. He said to me: 'Take Prakriti back to the village. Renun-

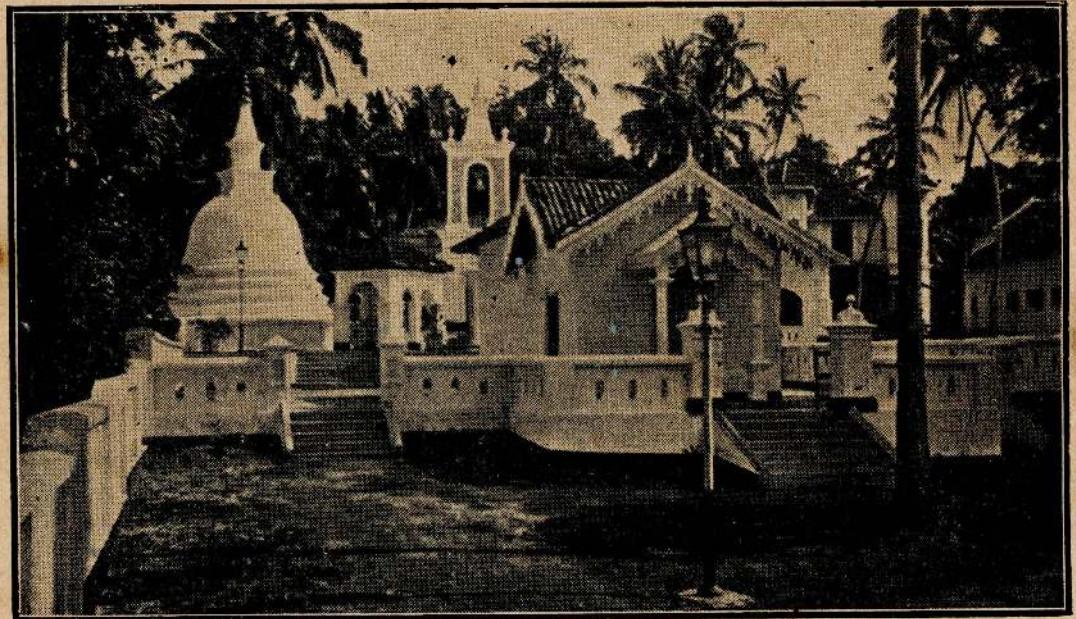


Photo by W. W. Bastian.

PAMANKADE MAHA VIHARA.

ciation is one of my paths, O Sumana. By renunciation thou shalt come to me more surely than if thy feet bore thee to the Nigrodha Wood."

"O brother, how good you are!" said Prakriti joyously. "May Karma recompense thee!"

"If I follow the path of Renunciation, it is not in order to look for a recompense," said Sumana, forcing himself to smile, although his heart bled.

Sumana had gone away for a few moments to pick some nourishing berries when suddenly he heard a cry. Running to his sister he found her seated on the moss, weeping.

"O Sumana," she cried, "it is all over with me now; a snake has bitten me." Seeing her pale with pain, Sumana

tried to reassure her, and then took the little wounded foot in his hands and sucked at the wound to draw out the snake's venom. But the poison was already at work. Sumana had no means of counteracting it. Tears in his eyes, he said: "Speak, Prakriti. Speak to me. Do not let yourself fall asleep."

But Prakriti, all undone, her eyes heavy, already was murmuring so faintly that Sumana had to lean over her lips to hear her.

"Sumana, my brother, farewell! Yama is calling me. All is dark. I am punished by Karma for losing confidence. The image has gone. Brother, do you think he will pardon me, the Blessed One?"

His eyes full of tears, Sumana bent over the poor dying girl.

"O Prakriti, he will surely pardon thee. Try to say these words after me: I take my refuge in the Buddha, and in the Dhamma, and in the Sangha."

And, as though only breathing, Prakriti repeated the sacred words. Then her pretty head sank like a flower that has been broken on its stalk, and she died.

Sumana laid her out gently on the moss, and closed the beautiful half-open eyes. As he rose he saw—O marvel! that a mist of gold enhaloed her all round, and in the mist of gold was outlined the majestic Figure.

* * *

All the remainder of the day and the night following, Sumana watched over his sleeping sister. He shed bitter tears as he thought of his father, and his pain and reproaches when he should see him coming back alone.

In the morning he repeated an invocation to the Blessed One, and his courage revived. But when the time came for him to go away, his heart failed him, and thrice he retraced his steps. On her couch of moss Prakriti looked so beautiful, so peaceful, such a pure smile played on her lips! Must he abandon her thus? Must he leave her in this dreadful forest alone, without protection?

As he stood there hesitating, harassed, suddenly he saw the thicket divide and give passage to an enormous leopard. His heart beat violently but he remained motionless. The

animal fixed on him its gold-streaked eyeballs with a sort of strange gravity, then he noticed the little dead form. Approaching it with measured steps, he sniffed at it for a long time and lay down at its feet. His look, passing on to Sumana, seemed to say: "You can go. I shall protect her."

"O leopard, I thank thee," said Sumana, his heart full of gratitude. "I can go now with easy mind since a friend will keep watch over my dear Prakriti."

And he went away, comforted.

* * * * *

The concluding stages of his journey were soon completed. At first as he set off, Sumana had thought much of his father's grief. Then an idea came to him. "I shall say to father: 'Prakriti is in the realm of Yama. But take courage! I shall love thee for two. Sumana will be at once daughter and son to thee.'"



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THE INFANT PRINCE SIDDHARTHA.
(Astrologers fortelling his coming Buddhahood.)

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And this thought brought him peace. Moreover, according as he drew nearer to his journey's end, his inner vision became more penetrating, and the image of the Buddha more brilliant and more radiant. He saw it everywhere, within him and without him. He lived neither in the past nor in the present, immersed in one single thought, one single love.

At the dawn of the seventh day he came out upon a plain bordered in the distance by a dark forest. On the edge of the forest he thought he saw a camp. He hastened his steps.

When he arrived at the place the sun was just rising. Servants were watering some richly caparisoned horses, and

some elephants were waiting with their howdahs. A group of soldiers were chatting round a big fire; and a little way off was seated a man richly clad who was drawing very sweet sounds from a sort of vina.

Sumana went up to this man. "Noble stranger," he said, "is that the Nigrodha Wood over there?"

"You have said it," replied the stranger.

"And this wood?"

"It is the place of abode of the Muni Gotama. My master is with him. My master is a great prince who owns uncountable treasure. He has come from very far to see the Muni."

"Noble stranger, I thank thee," said Sumana, and with hasty steps entered the wood.

What an atmosphere! What marvellous peace in this wood! And what a temple for the worship of the Highest! The dark foliage of the baobabs formed its vault. The trunks of the mighty trees, their branches and shoots, were its pillars, multiplying themselves endlessly.

Under these arches distant voices were to be heard. Very soon Sumana arrived at his goal. The Blessed One was there before him! Around Him was a circle of Bhikkhus, respectful

and attentive; near Him a man, sumptuously clad, who listened eagerly to Him. But Sumana saw nothing of those present. Seated lowly on the moss, with crossed legs under him and palms pressed to each other, he gazed at the Blessed One, distraught with delight, transfigured. He gazed at Him and felt, as it were, his heart burst within him, so much was this form majesty itself, so much was this face light itself! And behold! that face now turns towards him:

"Noble Prince," said the Buddha, "seest thou this youth, almost a child? Knowest thou that his mind is as finely tempered as that sword hanging by thy side? Knowest thou that his heart is like one of those diamonds which adorn thy tiara, pure and pellucid, but invulnerable? He has known how to conquer where others stronger and older than he would have yielded. He has given himself to follow the path of Renunciation. Dost thou not think that he has won the right to be a disciple? Approach, my son, and take thy refuge in me."

And at last Sumana knew the bliss that cannot be uttered. Prostrate before his Lord he took his refuge in the Buddha, and in the Dhamma, and in the Sangha.

(Translated from the French by the Bhikkhu Silacara.)

Paris.

Buddhist Knowledge among American Children.

[BY ALBERT J. EDMUNDS. M.A.]



In a sūtra of the Majjhima Nikāya (No. 97 in the Pāli; No. 27 in the Chinese) the Buddha listens to Sariputta telling his experience with a dying brahmin. (With Rhys Davids, I prefer this old-fashioned spelling. We have no letter in the Roman alphabet for the cerebral N of the native word, and dots and italics are a nuisance). The Peter of Buddhism informs the Master that he allowed the brahmin to die in the faith of union with God. "But why did you not fix his mind on Nirvana?" asks the Buddha. "Because these brahmins are wrapt up in the idea of union with God," replies the disciple. The man was dying, and there was no time to make him a Buddhist.

It seems to me that this principle of the Buddha need not be confined to our dealings with dying priests, but may be extended to any one whose mental state will take him no further than a certain stage. Therefore, in presenting American children with a concise view of the Buddha's teaching, I have omitted nirvana, *anatman* and all the rest of the metaphysics, impossible for them.

The following is the single page of my Catechism referred to (for the whole book is printed on cards, one card for each subject):—

BUDDHA

Who was the great prophet of the Hindus?

BUDDHA.

What did he do?

He forbade anger, and taught love to enemies and the Golden Rule five hundred years before Christ.

What else?

He taught his disciples to use their minds by sending out thoughts of love to all men and to the different kinds of animals.

What do the Holy Scriptures of the Buddhists teach about the man who sends out loving thoughts?

**He sleeps in peace and wakes in peace,
He dreams no evil dream;
He is dear unto mortals and immortals,
The angels watch over him;
Fire, poison, sword can harm him not;
Quickly his heart is calmed;
The look on his face is peaceful,
And he is not afraid to die.**

(Book of Elevens)

What practical good did Buddha do?

He forbade five hurtful trades.

Name them.

**Traffic in arms,
The Slave-trade,
Butchery,
Liquor-dealing,
Poisons.**

(Book of Fives)

Why is Buddha so great?

Because he was the first to found an international religion, that is, one for all mankind.

NOTE on Comparative Religion. We must beware of comparing one religion at its lowest with another at its highest. If we compare the "Christianity" of the Crusades and the Inquisition with the Buddhism of Buddha, we do Jesus an injustice; and if we compare the Christianity of the New Testament with modern idolatries, forbidden by Buddha, we do Gotama an injustice.

In Rhys Davids's valuable translation of the Digha Nikāya, it is not sufficiently brought out that the twenty-third sūtra of that collection is a dialogue on the future life. As this ancient document also turns up in the Jain Canon, we may regard it as a Catholic Hindu Scripture, neither Buddhist nor Jain. In the remarkable argument put forth by the believer, there is a scientific reason against suicide which Christians would do well to bind up with the New Testament. Briefly, suicide is compared with abortion: as no sensible mother would resort to abortion in her impatience to have the child, so no philosopher will resort to suicide in his impatience to enter upon the higher life. The correspondence between birth into this world and birth into the next was noted by Seneca, and ought to receive more attention than it has.

Cheltenham, Pennsylvania:

WHAT WE NEED.

[BY DR. PAUL DAHLKE.]



WHEN in the living body certain materials are lacking, it falls prey to sickness which expresses itself in pathological symptoms. It is somewhat the same with the body of mankind when anything necessary for its health is lacking: it falls sick, and this sickness manifests its presence through certain pathological conditions.

The pathological conditions with which the body of mankind is ill to-day, lie clearly enough before all eyes: love of pleasure, love of gain, lying, dishonesty, violence, distrust, oppression of peoples, sexual immorality, lack of respect for elders, and many other like things.

What is lacking in the body of mankind that so many symptoms of disease are revealing themselves? We answer in one word: Morality. What the world needs is morality. And where is it to get it?

Up to the time of the world-war one could still in a manner say that the fount from which the morality of the world was fed was godly fear, taking these words in their proper signification of "fear of God." But this already very turbid and weakly-running spring of morality was as good as choked up by the world-war. The different religions allowed themselves to be amalgamated with national interests, and thereby compromised themselves too much to dare now to vaunt themselves as sources of morality. Moreover, thinking men have already drawn their own conclusions. They have perceived that the religions which during the world-war in

tragi-comical fashion boasted of their god and his special assistance, have all contributed, not to the maintenance and improvement of morality, but to an undeniable deterioration of the same. The leaders of the peoples during the world-war could not have committed so many infamies if they had not been backed up by their religions. Religion has provided them with the necessary easy conscience in doing wrong. Hence the latest solution is: Away from religion! The amalgamation of morality with religion is of evil! A complete separation between them is what is needed!

The outcome in practice of this view is the religion-less school in which, in place of religion, there is given purely moral instruction.

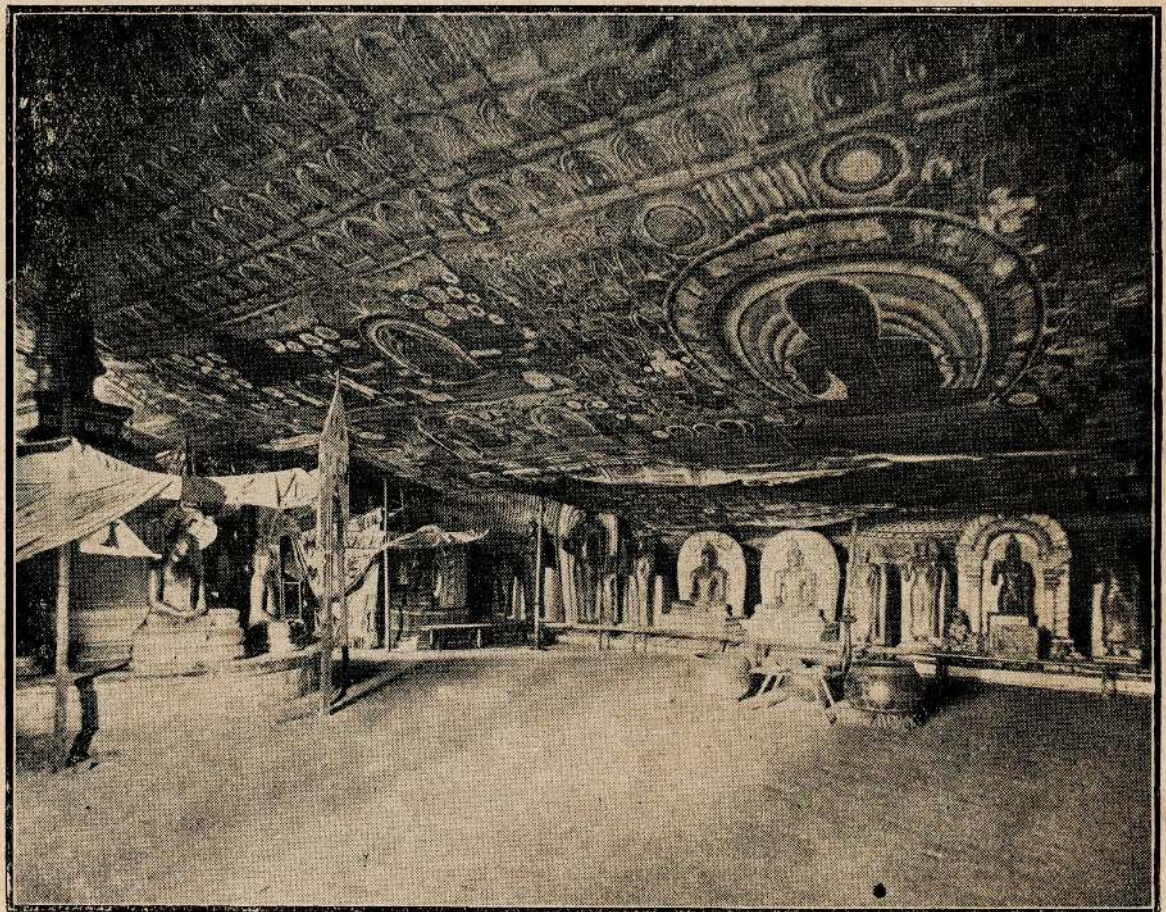


Photo by Plate Ltd.

ROCK TEMPLE—DAMBULLA.

These caves, of which the above is one of the largest, were discovered by King Valagambahu (also known as Vattthagamini Abhaya) circa 70 B.C. in his wanderings through the wilds of Lanka. After he had defeated the Tamils, and had established himself on the throne, he caused the larger caves to be converted into places of worship, which they are to this day. The old paintings have survived the ravages of time and the vandalism of the foreigner. The carving is superb and most of the statues are carved out of the mother rock. There is a recumbent figure of the Buddha which is some 47 feet long.

Certainly one must take cognisance of the facts on the basis of which this result has been arrived at: Men would be better if the god-belief did not so often prove an assistance to

being bad. But are the conclusions here drawn quite correct? First: Will purely moral instruction be in a position to educe morality? And second: Is it real religion that is to blame for this decline of morality?

In order to be able to answer this question we must first ask: What is morality? And to this question I answer: Morality is selflessness, or at the very least, the deliberate, serious struggle against self-seeking. There is, after all, only *one* immorality out of which flow the thousand-fold various forms of evil-doing,—self-seeking. Man, however, does not *have* self-seeking as a mere quality which he can lay aside, slough off; but he *is* a self-corporealised self-seeking. Hence if he wages war against self-seeking, this means that he wages war against himself, yea, against his own being. For this, however, he must have a motive, else this combat against himself will become a mere sport, as it were, which will be pursued so long as it permits of being carried on without too much inconvenience; but will be thrown aside the moment the struggle for existence makes such a step necessary.

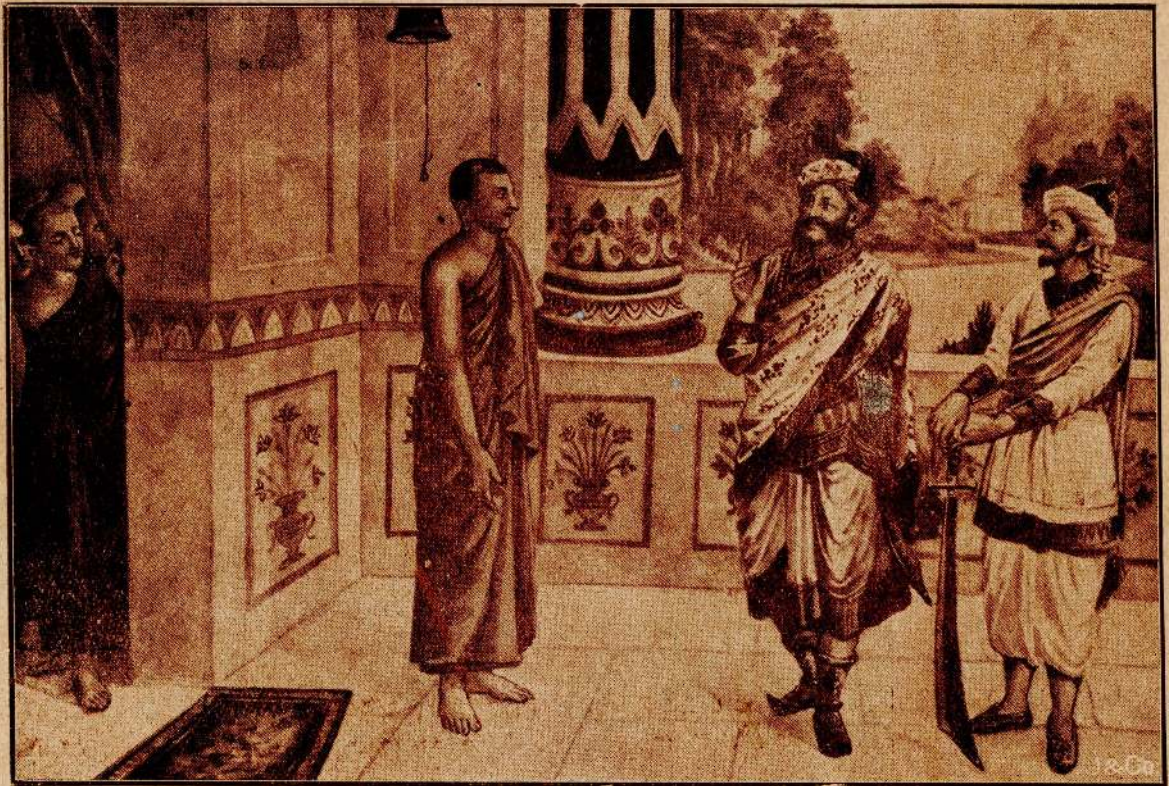
Morality is in this evil predicament where moral instruction, pure and simple, is given in modern schools. It becomes a mere sport, a mere matter of good taste, of personal decency, of commonsense; but the goad of necessity is wholly lacking. When comes the hour of testing, when it is a question of to be or not to be, one bursts through all restraints, breaks one's pledged word, commits perjuries, attacks others with violence. Here it is on a large scale as it is on a small scale at night when the last tram is starting: If there is room enough for all, then we politely and considerately allow others to pass in before us. But if there are not enough seats for all, then everybody makes a wild rush to secure one and uses his elbows entirely regardless of others.

What is actual is what acts. If a morality is to be actual, it must act; that means, it must assist in the combat against self-seeking. This service merely moral instruction in schools can never perform. The "morality" which this yields is not morality.

That is one of its defects. Another is that it undervalues, nay, completely misunderstands the nature and meaning of religion.

What religion is, of this there are many many definitions; and none of them entirely exhausts the meaning of the term. What, however, genuine religion is, of this there is one sure, distinguishing mark toleration. A religion which does not make men tolerant is no religion. Tolerance, however, is nothing but selflessness in demonstration. Hence, religion, if it is to be actual, must produce selflessness.

Here we come face to face with that function of religion which for mankind as a social phenomenon is the most important of all. Man needs religion; for it is that irreplaceable value which produces morality out of itself. To push religion to one side and try to run morality by itself, means to begin to build a house and start with the roof! Hence men ought not to begin by hunting religion out of the schools, but by introducing into them actual religion, genuine religion, which would demonstrate its actuality, its genuineness, precisely by teaching



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how to wage successful war against self-seeking. As already said, for this there must exist a motive; and this must be powerful enough to act with compelling force.

In the last analysis, man can only be compelled to that to which he compels himself. That is to say, he can only be compelled by his own thinking. The compulsion which the faith-religions exercise as begetters of morality proceeds from emotion; to be precise, from fear of God. Fear is an emotion. Emotions, however, are liable to change, can convert into their opposites; they can also entirely disappear. Hence, if the religions of faith no longer perform the function of instilling morality, the reason for this lies, not in the fact that they are merely religions, but in the fact that they are religions

which have emotion for their foundation. The most intimate, the most important thing by far about a man is his thinking. If a religious structure is to have any soundness, any solidity, it must be erected upon a foundation of thinking. Man possesses indisputably and unchangeably only what he has laid hold of in his thinking. If on the basis of any kind of thought-process he once has comprehended that he *must* be moral, such morality will never allow itself to be shaken. It well may happen that the man may be too weak to carry it out in its entirety; but it will never permit him to tell lies to himself.

Hence, everything depends upon finding that religion which begets morality as a *necessity of thinking*; and that religion is Buddhism. And why? Because from the insight into non-selfness it follows that a man does not *have* his thoughts, words, deeds as functions of an I-self, of an actor; but that he *is* action itself, through and through nothing but action. But if he is action itself, the reward of good, that is, of selfless action, the punishment of evil, that is, of self-seeking action, does not need to be searched for and found, for he himself precisely *becomes* his own action, as the blossom becomes the fruit. An I-self as doer who has deeds, and in

the core of his being remains unaffected by them,—such a thing there is not. There is nothing but this action running its self-actuated course in the fivefold play of the Khandhas. “Suddhā dhammā pavattanti.” If thus his good or evil actions affect others, himself they always affect, and that inescapably.

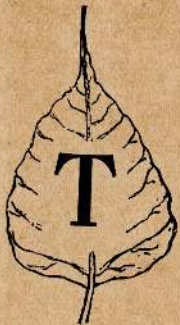
This idea thought out, lived out, produces morality as a necessity of thinking, as a logical inevitability. I *must* be selfless. My thinking compels me thereto. If I am not, I hurt myself. And if I cannot as I ought, at least I bear about with me the uneasy consciousness that this is so; and with this we have the seed of renewed efforts after the good.

To sum up: What mankind needs before everything else is actual morality. In order to arrive at this, however, there is need of right doctrine, that is to say, of Buddhism. Only out of this soil springs up an *actual* morality. And so, let it be each man's care to see to it that he actualise that doctrine within himself, in tolerance, in readiness to renounce, in compassion; and that he help in spreading it to the best of his ability by pointing it out to others, and by gifts given in its service.

HOMAGE TO HIM THE TEACHER!

The Society for Buddhist Life.

[BY M. M. HIGGINS.]



HE request came to me that I should write something about the Society for Buddhist Life (Bund für Buddhistisches Leben) in Germany and I will, with pleasure, tell the Readers of the Buddhist Annual what I know of this “Bund.”

I had the good fortune to meet Mr. Oskar Schloss, the Business-Manager of the Society for Buddhist Life, who lives in an ideal Villa, in Neubiberg near Munich, in the midst of a Park, where shady trees invite the visitors at once to thoughtful meditation. All breathes quiet and harmony, and one feels as if far away from the turmoil of the world.

I arrived in Neubiberg, when the owner of this peaceful Home was away on a journey for Buddhist propaganda. I was met by a gentleman with a shaven head, whose face was very familiar to me. He was one of those Buddhist Monks who used to live here in Ceylon in Dodanduwa and who, at that time of my visit, was helping Mr. Schloss in his Buddhist Work. (Now he must have joined the Rev. Nyanatiloka in Japan who called him, to join him there). In the Office of Mr. Schloss I found rows of Buddhist books, published by him and showing the activity of the workers of the Society for Buddhist Life. (I met Mr. Schloss later on in Stuttgart, where he came specially to see me.)

When and where, was this Society for Buddhist Life founded? you ask.

On August 18th 1912, a number of German Buddhists came together in Halle a Saale for the purpose of founding a Society where Buddhist ideas should be introduced into the personal life of the friends of Buddhism, so that the Buddhist Truths of the Dhamma and the ethical Teachings of the Buddha should be *lived* by the Searchers. Why did these earnest Searchers want to attach themselves specially to Buddhism? They argued: There is no Dogma in Buddhism and the Lord Buddha has already taught the same spiritual Truths, reached only *lately* by our great Scientists, to his Disciples 2,500 years ago. Buddhist teachings go hand in hand with Science. Besides, they said, never in the history of the world has a drop of blood been shed in the name of the Lord Buddha or in the name of any of His great Disciples.

The Dhamma of the Buddha, by its mildness, and deep moral Truths, has conquered a large portion of the world and there, where the people *live* according to the teachings of the Buddha, Peace, Truth and Content reign.

Therefore, the Founders of this Society for Buddhist Life will try to lift themselves and others out of the whirling sea of unrest and untruth unto the Island of Truth, Peace and Pity for all living Beings.—”

These and other ideals form the foundation of the Society of Buddhist Life in Germany.

What has this “Bund” accomplished? They have founded a Magazine for Buddhism (Zeitschrift für Buddhistis-

mns) which lies before me. This magazine is supported by the best knowers and students of the Dhamma. Well-known names appear in it such as Prof. Wilhelm Geiger, Prof. Dr. Dahlke, Dr. Wolfgang Bohn, Dr. Konrad Gunther, Robert Laurency, the Theras Silacara and Nyānatiloka, Ludevig Ankenkenderand, and others.—

The second regularly printed magazine is a quarterly called the "Path" (Pfad), in which are printed smaller articles, easy to understand for those who cannot yet understand the Translations from the Pāli, or the learned articles written by the Professors.

Besides these two Magazines a number of other Buddhist books are published by the learned Business Manager, Mr. Oskar Schloss.

Also lectures on Buddhism are given in different cities, often with Lantern-Pictures, which make the Buddhist Lands better known, and show what civilization was brought to those people who followed the teachings of the Buddha.

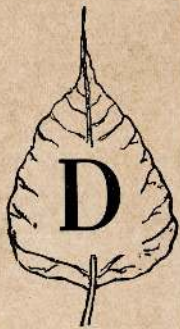
From what I have told and what I know of the Society for Buddhist Life, it will be seen that good work has been done; and I will only say that *now* this Society in Germany is in connection with the Maha-Bodhi Society in Calcutta, which has the same aims in view.*

Since Capt. J. E. Ellam has founded the "International Buddhist Union," the "Bund fur Buddhistisches Leben" has joined this "Union."

May the earnest endeavours to live a Buddhist Life, by the members of the "Bund fur Buddhistisches Leben" be blessed by the Holy Triple Gem.

From Presbyterianism to Buddhism.

[BY JOHN M. HAYES.]



DOES anyone ever really change their religion? The more I look back on my religious evolution, the more I am inclined to raise the question. The great majority of mankind are thoroughly satisfied with the faiths to which they were born, but they are generally people without vision, without habit of investigation, or strong convictions as to the verities of life, who in fear conform outwardly to the precepts of the cult to which they belong. But what shall we say of those whose inner consciousness is dissatisfied with the dogmas and doctrines of the religious communities of the west, and who strike out boldly for a larger measure of life and truth, who cannot accept the anthropomorphic gods made in their own likeness, and refuse to be saved by the self-sacrifice of another. Have we not here a harking back to truths buried in the sub-consciousness of these individuals, which cause them to reject the old irrational beliefs of the present? I was brought up a devout Presbyterian, but secretly disbelieved the doctrines of predestination, the damnation of infants, the heaven of harps and psalm-singing, and the necessity of infant baptism. Yet I taught a class in the Sabbath school, and preached the gospel of the Nazarene in many a cottage meeting. But when I first heard a Mormon elder preach the doctrine of pre-existence and universal salvation, I at once accepted them as being much truer than the dogmas of the older faith. Later in life I came in touch with the teachings of Theosophy, and here I found a mine of truth. Pre-existence was given an explanation that Mormonism knew nothing of; the law of Karma was taught instead of atonement; and the idea of an anthropomorphic god was dissipated. I was still, however, animistic in my belief, and somewhat timid about rejecting many of the old notions

of Christianity. I found among the Theosophists a lack of unity of thought and purpose; and there was a persistent effort to make one conform to the particular views of those controlling the Society. Still, I am extremely thankful for Theosophy, and shall do everything in my power to support its work throughout the world. Some members were deeply interested in the phenomenal side of the philosophy, others in the occult; and still others were looking for enlightenment without being willing to live the life necessary to its attainment.

Four years ago I took a very active part in the Society, having become president of one of the local lodges situated in Salt Lake City. It was during my work as president that I became interested in Buddhism. I began to read such literature as our library contained, also that to be found in our Public Library, and becoming suspicious that there was more in this wonderful religion than that I had yet happened to encounter, I visited San Francisco, California, and had the great pleasure of meeting the Rev. M. T. Kirby, who was connected with the Buddhist mission there; and from him and through him I learned much. He gave me free access to his extensive library of Buddhist literature, and by daily conversations with him for several weeks, I began to realize that the teachings of the Blessed One contained truths "glorious in the beginning, glorious in the middle, glorious in the end." The words of Subhadra Bhikkhu, state the case exactly:

"Buddhism teaches perfect goodness and wisdom without a personal god; the highest knowledge without a revelation; a moral world order and just retribution, carried out of necessity by reason of the laws of nature and of our own being; continued existence without an immortal soul; eternal bliss without a local heaven; the possibility of redemption without a vicarious redeemer; a salvation in which every one is his own saviour, and which can be attained in this life and on this earth by the exercise of one's own faculties, without prayers, sacrifices, penances and ceremonies, without ordained priests, without the mediation of saints, and without divine grace."

* Rev. Nyānatiloka has translated from the Pāli into German from the Majjhima Nikaya; the Milinda-Panho; the Anguttara Nikaya and other Pāli Texts.

I have spent nearly forty years of my life in searching for just such a statement as the above. It is to me a most comprehensive and illuminating outline of the distinction between Buddhism and other religions.

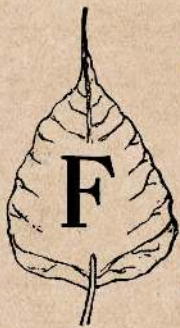
All of these truths are accepted by me without the least question, and so I wonder: Why? Did my forebears believe these things, and thus transmit them in the impulses they sent

forth, and of which I may be a manifestation? Why do I love these truths, while others utterly despise them, just because they are Buddhistic? There must be a reason.

But I am glad it has fallen to my lot to hear the words of the Lord Buddha, and to believe them. Presbyterianism has lost all its charms, and I take my refuge in the Buddha, the Dhamma, and the Sangha.

Quo Vadis?

[BY THE BHIKKHU MAHINDA.]



EW, observing the state of Europe to-day, would imagine it to be the home of modern science with all its marvellous achievements and triumphs. Perceiving the conditions prevalent in Ireland, Russia, Greece, Poland, the Ruhr, and elsewhere, one might well conclude that these people were but little, if at all, removed from barbarism. Noting the complete worthlessness of the Russian rouble, the Austrian krone, and the Polish rouble; the comparative worthlessness of the German mark; and the ominous signs that the Italian lira and the Belgian and the French franc will shortly follow in the same direction, one can hardly resist the conclusion that Europe is tottering on the verge of universal bankruptcy. And further, perceiving that—with the solitary exception of Germany—every state in Europe is maintaining military forces on a scale which would only be justified by the hourly expectation of actual hostilities, the observer realises that, appalling as the present state of Europe undoubtedly is, everything indicates that it is but the precursor of conditions far more terrible.

Yet, the observer would reflect: "Can *this* continent be the homeland of the so much vaunted 'modern education,' with its triumphs in science and engineering? Can *this* be the fruit, the glorious harvest, of that higher education of the West?" Such queries would, of necessity, compel him to seek for some ray of hope amidst the encircling gloom.

He would hear of the discovery of high explosives far exceeding anything used in the late war; of liquid poisons, two or three drops of which spell death; of aeroplanes, whose speed and fighting capacity put them in an entirely different class to all former types; and so on:—to secret experiments with "radio waves" which only require the pressing of a button to annihilate whole armies.

If, perchance, he now recalled the beautiful words of the Christian hymn commencing "Peace, perfect peace, in this dark world of sin," he might well be led to conclude that a little more 'modern education,' a little more science, and there will be every possibility of the perfect fulfilment of these words; for none living will be left to disturb the universal peace of death.

But, upon further consideration of the facts, and of the relativity of all knowledge and progress, he would realise that modern education and science can offer no real hope to humanity, because they entirely fail to touch the fundamental problem of life—the universal, arrogant assertion of "self;" nay, more, they actually in superlative degree minister to the egoism of man, as the condition of Europe to-day all too surely testifies.

Then, is there no hope, no possibility of salvation, for a world in agony—a world of Hindenburgs, Ludendorffs, Clemenceaus, Poincares, Lloyd Georges, Mussolinis, Lenins, Trozskys, De Valeras, and all the 'glorious galaxy' of "strong" men?

Yes, there is hope, but on account of the path by which alone it is to be attained, it will appeal only to few—to the discerning, the understanding. The Master has delivered His message; but few ears will catch His words amidst the tumult and turmoil of the world. Yet, those capable of discerning what is truly significant, realise that the Blessed One summed up the entire content, and revealed the ultimate lesson, of all life's fleeting phenomena, when he said with dying breath, "Decay is inherent in all component things; work out your salvation with diligence."

Therefore, for the wise there can be but one answer to life's eternal question "Quo vadis?"—

Buddhan Saranan Gacchami!

Evil.

Let no one think lightly of evil, saying:
"Twill not come nigh to me":

By drops of water falling
Is the water-pitcher filled;
The fool is filled with evil,
Though little he gather it.

Let no one think lightly of good, saying:
"Twill not come nigh to me":

By drops of water falling
Is the water-pitcher filled;
The sage is filled with goodness,
Though little by little he gather it.

The Lament of Asoka's Queen by the Bo-tree.

[BY GEORGE KEYT.]

Alone must I bewail the change
That is upon my lord these days
In that he drove out love for strange
Unlovely things, in all his ways
Grown silent now and cold.
Mute throngs of shaven doctors clad
In saffron raiment haunt his hours
With droning murmurs that make sad
Sweet things and sunlight, smiles and flowers,
Lutes and loved songs of old.

Of all the follies in man's heart,
There is not one so nude and frail
As this my lord's, now loth to part
From him, once sunlike and now pale,
Once glad, now filled with gloom.
His stature is of tall sal trees,
His strength of floods in wild ravines,
And once his words were like a breeze
In pleasure gardens where young queens
Walked in their bridal bloom.

The whole bright world kneels down to him
With princes, like the wide-spread sky
With all its clustering stars rayed dim
Before the moon's imperial eye :
Who shall assuage my pain ?
The world is helpless under me,
No strength supreamer rules above,
No heart co-equal lives to see
The passionate grief that stings my love :
Alas that I complain !

What is this madness come on him ?
First when its dawn appeared I felt
A secret fear creep round and dim
My heart, seeing his where no thaws melt
The love-concealing snow.
Through many nights awake I lay,
Stilled, feigning sleep, and saw how he
Rose without word to haste and stay
By his new love-shrine—this mere tree
With earthen lamps aglow !

Within a sumptuous ring of gold
On sculptured masonry aflame
With little carven fanes to hold
The offerings, to bring me shame
See how this tree is grown !
This is his dais where to kneel
In adoration with closed eyes
I know not what delights to feel,
What thrilling clasps and burning sighs
In this mute love of stone !

I bruise my fingers when I touch
The rough bark of this ashy stem
So hard and crude and dead ! For such
As this my loved lord did condemn
Love's living things on earth !
Am I not warmer and more smooth
With soft hair lovelier than these leaves
That quiver, and with limbs that soothe
More than these boughs ? What bliss retrieves
Love's longing here from dearth ?

If this were one like me, so sweet
From red-lips to each fragrant tress,
Embittered then from hair to feet
The honey of her loveliness
Her own death-draught should be !
What keen delight my cruel schemes
Would give me ! I would snare and twist
In trembling torments and dire dreams
Her helpless little life death-kissed
By cold-eyed jealousy !

Her life should be within her eyes
As serpents are to little birds.
Thrilled agonies, delighted sighs,
Flushed eager pantings and hot words
In love-clasps, these shall seem
The horror of a gloomy hell,
A loathed source of miseries
With which in life compelled to dwell
One vainly cries, implores and flees
Trapped in a fearful dream.

But see my shamed bewilderment !
Derisive laughter ever stirs
When men beholding say : She went
To one who loves a symbol—hers
May be, lest her bright face
And heavenly form, being so divine,
As Shiv burned love burns into dust
His earthly form and limbs that shine
With mortal splendour, merely rust
Beside her starry grace.

The rising full moon never felt
A hesitant, hidden, secret fear
That night would hearken not and melt
Into her charms, refusing here
To yield and be illumed ;
No doubts in sunlight and in spring,
No self-faith ever lost, in sound
Of music none ; whilst I, a thing
More wonderful, grope vainly round
To kindle what is gloomed !

I know not what this madness is !
 Chaitaratha with rosy skies
 And pleasant labyrinths, all his,
 Abandoning with careless eyes,
 He wades through desert ways !
 My love is raving in its pain,
 Blind, mad, with anguish, like a snake
 That has been bruised. What king again,
 Were I from this dire dream to wake,
 Would bring me such sweet days ?

The world entire is in his hands
 With realm on realm, like all the sea
 Held in the boundaries of lands
 With wave on wave ; or in a tree
 Like boughs with many leaves.
 A sacred fire none may profane
 The priest forgets in reverie
 So that it dwindles ; with my pain
 Is love, though many feel and see
 With wonder that it grieves.

STANZAS.

[BY GERALDINE E. LYSTER.]

I

*" I cherish goodwill to all beings alive, footless,
 four footed, or with many feet "*

Oh, Light of Asia, lighten our dark West
 With Wisdom garnered from thy holy Quest.
 Show us the Path that leads to Sorrow's cure,
 The Sorrows that all living things endure.
 Thy gentle teaching in our minds instil,
 That none can prosper who treat others ill.
 But he who cherishes goodwill to all
 Earth's living creatures, whether great or small,
 Through their content, his sufferings shall cease
 And he shall walk the Path of Perfect Peace.

II

*" A man is not a master because he imperiously
 subjects living creatures to pain, but he
 truly can be called a master who has
 compassion on all that lives "*

You drivers with your whips and bearing reins,
 You tyrants with your dogs on heavy chains,
 You churls who dull obedience have won
 By broken spirits, whence all joy has gone.
 All you who seek to show a master mind
 By blows, imperiousness and words unkind,
 Hear Buddha speak—"Tis but an empty fool
 " Who strives by force and violence to rule.
 " The wise man loves all creatures : he behaves
 " As if they were his comrades, not his slaves!

III

*" Whoso hurts or harms living creatures, desti-
 tute of sympathy for any living thing, let
 him be known as an outcast. "*

Oh, miserable men whose lives are spent
 In harming creatures dear and innocent,
 In Science's name you seek to cloak your crime,
 Will that avail you aught when comes the time
 You have to answer for your scarlet sin
 And know your life's work evil to the brim ?
 Take heed, take heed, the day will come at last
 When you will shudd'ring stand, and cry aghast,
 " Accurst are we : we are outcast, outcast ! "
 Oh, sons of darkness, void of sympathy
 No one will harken to your misery.
 Then listen to the warning voice sublime
 That echoes down the shadowy aisles of time ...
 " Nor Heaven, nor Earth, will any pity show
 " To outcasts who have worked another's woe "

IV.

*" Carrying neither stick nor sword, sympath-
 ic and kindly, the disciple bears love and
 compassion towards all living creatures. "*

Armed but with kindly words and gentle deeds,
 The good man follows where the Buddha leads,
 No creatures fear him, he is wrapped around
 In radiant happiness and joy profound.
 Rise, gird yourself with love ; be Buddha's priest,
 The LIGHT is glowing in the golden East
 Where first the HOLY ONE proclaimed the Law :
 " Help all Life's children, they are suffering sore,
 " Learn how to reverence all creatures sent
 " To share this life : love them, then rest content.
 " From life to life you shall advancement glean
 " Until you reach Nirvana ; perfect, clean. "

HOPES AND ACHIEVEMENTS.

The Present and Future of a Buddhist School.

[BY F. G. PEARCE.]

Principal, Mahinda College.



A few years ago the fate of Buddhist Ceylon was still in the balance. Now, however, it does not need much skill in prophecy to foresee in which direction we are going. Inspired by the steady enthusiasm and noble example of a few of the older generation, and encouraged to a considerable extent by the progress achieved by the great neighbour India, a generation of men is arising in Ceylon, which realises that Buddhism is not a 'Dead Hand' but a living force which, when applied to daily life and its problems, is just as capable of regenerating a modern people as it proved itself to be capable of regenerating ancient ones.

Vital Beliefs versus "Laisser faire." It is this earnest belief in the *practical* value of Buddhist principles, which is the real strength of the present-day Buddhist revival. Hitherto, most of the leading men in Ceylon have either frankly adopted the nominal creed of their western rulers, or else they have remained nominal Buddhists, but, in practice have adopted most of the ideals and ways of the westerner, good and bad alike, and often for convenience' sake.

A generation is arising which is not contented to take this attitude. They want to *live* their religion, they want to take it seriously; they want to apply its great principles of Harmlessness (Ahimsa), of Compassion (Maitri), of Selflessness (Anatma), to everyday life, to politics, to social problems, to the law-courts, to education, instead of reserving them for Poya-days only, or for the annual celebration of Attasil at Wesak time.

Learning while young. Mahinda College stands essentially for this attitude. Those who are supporting and carrying on Mahinda College are not content to talk about ideals. They want to put them into practice, within the walls of the College, which is a little world, in order that the boys who learn therein may afterwards test these Buddhist ideals in the great world outside, when they go out into it after leaving school.

This is why Mahinda College has been a pioneer institution in many things which are now attracting the attention of thoughtful people. All these things, in which Mahinda College has been a pioneer, are simply experiments, attempts to apply Buddhist principles to daily life.

Love versus Force. For example, we believe that much of the cruelty practised by schoolmasters towards children in western schools (and in Ceylon schools carried on in imitation of western schools), is entirely wrong according to Buddhism.

We believe that violence, such as caning, and compulsion by fear, such as many teachers practise, is not only unnecessary, but does not really make the child any better. We believe that it is much more in accordance with Buddhism to try to understand the nature of the child, and to teach him by means of Kindness (Maitri) and Reason; he will eventually learn much more by such methods than by brutal force. These ideas are being spread by many modern educationists in the West also, nowadays, but we follow them because they are essentially Buddhist ideas. As a result of this the boys in Mahinda College live a very happy and peaceful life; there are very few quarrels and disputes; there is hardly any cruelty, beating or bullying; the teachers are able to guide the boys by kindness instead of by fear, and the boys respect them because they love them, not because they fear them. This was the way in which the pupils behaved to their teachers in the ancient days, also, when Buddhism was a matter of daily life, and we are thus restoring it in Mahinda College.

The Individual Karma. Again, according to Buddhism, each individual has his own Karma, which comes from his past, and he has a certain number of qualities in him, differently arranged from those of any other individual. Each individual child therefore needs individual care. Children are not all alike. It is very dangerous to try to cure the faults of all in the same manner. An educational institution on Buddhist lines ought to provide for such individual attention to the children. As this is a very difficult matter in a College of six hundred and fifty boys, we began first of all to arrange for individual attention to the boys in our Hostels, of which we now have six, housing about a hundred boys. Instead of crowding large numbers of boys together into two or three great dormitories, like the barracks of soldiers, as is done in most Boarding-schools, we have followed the plan of having many entirely separate small bungalows, in each of which two or three teachers reside, in charge of not more than twenty boys. These boys are carefully chosen, and placed in Hostels suitable to them, with boys of their own age or temperament, and in the care of teachers who have experience in dealing with such boys. In this way we are able to give the boys individual attention, with the result that they make rapid moral and intellectual progress.

We are now adopting a plan for introducing the same principle into the Secondary Department of the College. It is called the 'Dalton Plan' and is one of the latest methods devised by modern educational experts, and the principles on which it is based are essentially those of Buddhism.

These are only a few of the numerous ways in which we are trying in Mahinda College to apply the principles of Bud-

dhism to daily life and to our teaching methods. There are many others which it would take too long to describe here, but which can be seen by anyone who visits the College and cares to look into the matter.

Rebuild Past Glories. Little by little, we believe, our Buddhist schools and colleges ought in this way to put Buddhism into practice in their actual daily work, instead of differing from the missionary schools only because the Five Precepts are repeated instead of prayers, and Buddhist texts learned instead of the Bible.

Little by little, in this way, we believe that our Buddhist schools and Colleges will begin to revive the glories of the ancient Buddhist culture. They will then begin to meet the real needs of the country. They will send out young men and young women who will be practical Buddhists, patriots, proud of their Eastern literature and their Eastern culture, while yet being equipped with such modern knowledge as the West has given to the world for its material improvement.

The Mother-Tongue and Pali. This also we are trying to begin in Mahinda College. We are trying to make our boys patriots and practical men. Mahinda College was one of the pioneers, if not actually the pioneer, in teaching Sinhalese throughout the entire College, from Infant class up to Senior Cambridge and London Matriculation. It was largely due to the efforts of Mr. F. L. Woodward, our late Principal, that Sinhalese was at last given its proper place in the Cambridge syllabus and the London examinations. Every Sinhalese boy in Mahinda College (and with scarcely half a dozen exceptions all are Buddhist and Sinhalese) learns Sinhalese, and nearly one fourth of the College consists of boys who have passed the eighth standard in Sinhalese. Most of our candidates for the Cambridge Junior and Senior, and the London Matriculation and Intermediate Arts examinations take Sinhalese as one of their subjects. There are active literary associations in Sinhalese, and some of the older students publish a printed monthly Sinhalese magazine called '*Mihindu Udhaya*.'

Mahinda College was the first Ceylon College to introduce the teaching of Pāli, and the first to send in candidates in Pāli for the Cambridge Senior examination. Three such candidates were sent in, in December 1922, by our Pāli professor, Rev. K. Upatissa, who has had a distinguished career as a Pāli teacher in Calcutta, Rangoon, and other places. In the coming year there will be over a hundred boys learning Pāli, in addition to those of the more advanced classes who are studying it for the Cambridge examinations.

A Wide Culture. But patriots are not made simply by the study of the Mother-tongue, or the study of an ancient language, however good that may be. In Mahinda College we go much further than the mere study of Sinhalese and Pāli. A patriot must be a man of wide knowledge, otherwise he is in danger of becoming a fanatic. We therefore train our boys to keep in touch with modern events and ideas, and we give them many opportunities of doing so. In teaching Literature and History we do not limit ourselves to the works of dead authors alone, as is done in most schools. The works of

modern writers and the history of modern events are studied also. The College library is stocked with many modern newspapers and magazines, containing interesting information about the latest discoveries, events, ideas, magazines which come daily, weekly, or monthly not only from Ceylon, but also from India, England and America. The boys read these with eagerness, and may be found busy in the Library, even during the holidays.

Practical Citizenship. A keen interest and an intelligent conception of the methods of government is given to the older boys by means of the Mahinda College Parliament, which meets weekly, and in which Bills are introduced by the Cabinet as in the House of Commons. The questions of immediate interest to Ceylon are discussed in the Mahinda College National Association, which has recently shown its intention of supporting Ceylonese industry in a very practical manner, namely by opening a Swadeshi Stores where all sorts of Ceylon-made goods are on sale, just outside the College gates. Excellent cloth can be purchased cheaply at this Store, and, till recently 'uttara saluwas' and other articles of silk and cotton were woven on the College loom, which has now however been transferred to a neighbouring village to enable some of the village girls to learn weaving.

Agricultural Science. Finally, mention must be made of a project which should have special interest for people of the Southern Province. It has long been felt by thoughtful people that something ought to be done to provide opportunities for the increasing number of boys who otherwise will simply pass the E. S. L. C. examination and then fail to find employment. This province being essentially an agricultural province, one naturally seeks the solution of the problem along the lines of agricultural education, and it is this that we intend to promote in connexion with Mahinda College, shortly, if we are able to secure sufficient encouragement from the people of the Province.

Already we have received a promise of a gift of land for the purpose of carrying out agricultural experiments; our Science laboratories are fully equipped, and there is every probability of our being able to secure the services of a highly qualified European gentleman who has had wide experience of tropical agriculture and horticulture, and of teaching students.

A Definite Ideal. It will be seen from the above descriptions of the work which we are doing, and which we aim at doing, at Mahinda College, that we are working towards a very definite future for the College. What is that future for which we hope and towards which we are working?

Buddhism in Daily Life. First, we intend that Mahinda College should be an embodiment of *Buddhism in practice*, an example of the application of Buddhist principles applied to daily life. We want our boys to go out into the world convinced of the rightness of Buddhist principles, and determined to practise them in daily life, whatever public opinion may be. We want to teach them to have the courage to stand up for their principles even if they be called idealists and mocked at

for attempting to realise what the world calls "impossible" and "unpractical" in these days of competition and warfare.

Oriental Culture. Secondly, we intend Mahinda College to be a *centre of oriental culture*, in the widest sense. We want our boys to be nationalists, patriots, who will be ready not only to talk, but also to *act* for their country's welfare, and to sacrifice their own comfort, if need be, for the sake of doing so. We want them to know their Mother-tongue well, and to love its literature and reverence the heroes celebrated therein, by following their example. We want them to have a *first-hand* knowledge of Buddha-dhamma, to search for Truth for *themselves*, as Lord Buddha bade His followers to do.

While teaching them to respect age and authority when they are young, we wish also to teach them to refuse to accept dogmatic assertions when they have attained the age of reason and maturity. Therefore we teach them Pali, so that they may verify the teachings at first-hand for themselves.

Further, we want their culture to be a wide one, vitally in touch with modern thought and action. Therefore we fill their school-life full of opportunities of coming into touch with all that is going on in the great world around them, both in thought and in action, through travel and through books. We also teach them to perform their religious duties regularly by periodic visits to the surrounding Temples.

Practical Principles. Lastly we want them to go out into the world well equipped to hold their own in life's struggle. Knowing that he fares worst in the long run who makes other men hate him through his own acts of selfishness, and believing that Lord Buddha's teaching is literally true that "Hatred ceaseth not by hatred at any time; hatred ceaseth only by Love," we want our boys to go out into the world armed with the shield of "Ahimsa"—(Harmlessness) unwilling deliberately to cause injury to *any* creature, whether in action or in thought, in business-life or in social-life, and not to keep this excellent precept only on Poya-days.

And while the efficiency of Mahinda College is such that we can properly prepare our boys to enter the training for any of the professions, such as Law, Medicine, Engineering, we want the College to minister particularly to the needs of this Province as a productive province. We want our boys increasingly to feel that it is the primary duty of the majority of them to *produce* things which their Motherland needs—foodstuffs for feeding her people,—textiles for clothing them,—and Right Knowledge for feeding the *minds* of the children, that they may grow up still better than their forefathers.

A Record of Hard Work. These are not ideals only. Mahinda College, inspired by her great founders, Col. Olcott and Dr. Daly, and built up by her greatest Principal, Mr. F. L. Woodward, has already achieved a good part of these ideals. Its classrooms are full to overflowing, and the time has at last come when the Buddhists of the Southern Province speak with pride of the Buddhist College of the South as the leading educational institution in the Province, and the equal of any Colombo College. The Buddhist public knows of the progress of Mahinda College; it knows what we have done during the past few years, by means of strenuous work and the generous help of a few wealthy Buddhists, to raise it to its present high position. There is no longer any doubt in the minds of Buddhists that Mahinda College is an established National Institution well meriting the assistance of every Sinhalese who loves his religion and his Motherland.

We have behind us a record of hard work and of marked achievement. In this article I have tried to show that Mahinda College has before it the probability of a future of quite exceptional usefulness to this Country. It largely rests with the Buddhists of this land to make that probability into a certainty by rendering me their help and support, and thereby sharing the great merit attached to this work, a work which is truly Buddhist not only in name, but in practice also.

ANATTĀ.

[BY DR. CASSIUS A. PEREIRA.]



LONG ago, long before the Bodhisatta, Prince Siddhattha, was born, and therefore before the advent of Jesus, Mōhammed, and such later teachers of religion the Rishis, or Seers of India, and their ascetic followers, had delved deep into the Riddle of the Universe. So deep had been their search, and so great their wisdom, that it may safely be claimed that there was nothing cosmic that they had left untouched.

To us, of the East, it seems unnecessary to go into details, as to the methods adopted by those ancient sages, to perfect their stupendous knowledge. It is an axiom with us that well nigh nothing is denied to the potent penetration of a cultured mind. By the practice of asceticism and deep

meditation, backed by an unassailable purity of virtue, these Rishis of old attained powers that are by us termed "divine:" that are divine, in that they are the birthright of beings fortunate enough to be born on higher planes than ourselves. The "divine sight" and the "divine hearing," many illustrations of which are recorded in our books, were no secrets to these men.

Mind overcoming Matter, the Rishis were able to prolong life immensely. They could cause the solid earth to quake as they willed, trembling in a limited area, or rocking throughout its ponderous mass. They were able, without impediment, to pierce through solid rock and mountain, and even this mother earth, as easily as the diver cleaves the water. They were able to walk on water as confidently as we could on the firm land.

They could transport themselves by will-power, through the air, not only from place to place on this earth of ours (even as the Thera Mahinda transported himself from Northern India to Mihintale, in Ceylon), but could transcend this plane and visit and see, as we can visit and see Benares or London, the planes of being above and below that of man.

Down they penetrated and noted all the planes of the wicked and ill-doers to nethermost hell; and up, up they soared from deva plane to deva plane, till, passing the lower Brahma planes, they came face to face with the mighty Maha Brahma himself. Some indeed, reaching yet further, gained the Four Formless planes, where the infinity of consciousness even was attenuated till neither consciousness nor unconsciousness could be said to hold sway. And there these giants of olden time, who worked with the instrument of cosmic mind, perforce must stop.

The Master-key to the Hypercosmic was unknown to the Rishis. All that is cosmic was under their control and they had traversed it from lowest depths to utmost heights, had played with these powers as with a toy, had caused this substantial seeming sphere to flutter like a dead leaf in the winds, and in short, had performed all the amazingly wonderful feats of *Iddhi* or potent will-power. All cosmic planes they had seen, and, satisfied

that nothing mundane was hidden from their eyes, as was actually the truth, they set about teaching their followers, from the fruit of their real experience, the *Vak*, or eternal voice, as revealed unto their mighty search. These are the *Sruti* and the *Smrti*, the heard and the seen, that are elaborated and

expanded in the Hinduism of the present day. And no Buddhist of to-day will deny, or cares to deny, that the great mass of first-hand evidence, with regard to the cosmic, that is the heritage of the modern Hindu, has not been, is not, and will never be surpassed. For here was reached the very pinnacle of the purely cosmic.

With the Rishis the theistic idea grew and rose in refinement even as those seers penetrated higher and ever higher as their powers increased. From the polytheism of the lower sensuous

Kāma "heavens," they arrived at their first halting-place with Sakka, or Indra, "Devāmanindo,—" the king of the gods. Penetrating further, first fell Sakka from his high pedestal, and then even Brahmā, "the Heavenly Father, the Creator and Fashioner of all there is," till the formless planes opened up a view to which pantheism only seemed appropriate. For these Rishis had never succeeded in getting shed of the *Soul* delusion. All their search had been with the one object of finding safe resting-place for "Soul." Passing Sakka's tempting *Kāma* heaven, the abodes of Brahmā seemed indeed such a place, where thought read thought and even the bodies appeared to merge. But, with the attainment of the formless ecstasies *Arupavacara jhana*, sank the great Brahma, and all "body," till it appeared to those Rishis that a

subtle consciousness only remained, lost as it seemed for ever, wrapped with a radiance of ineffable light.

But the penalty was correspondingly great, and it became ever greater even as the power of the sage was enhanced. The

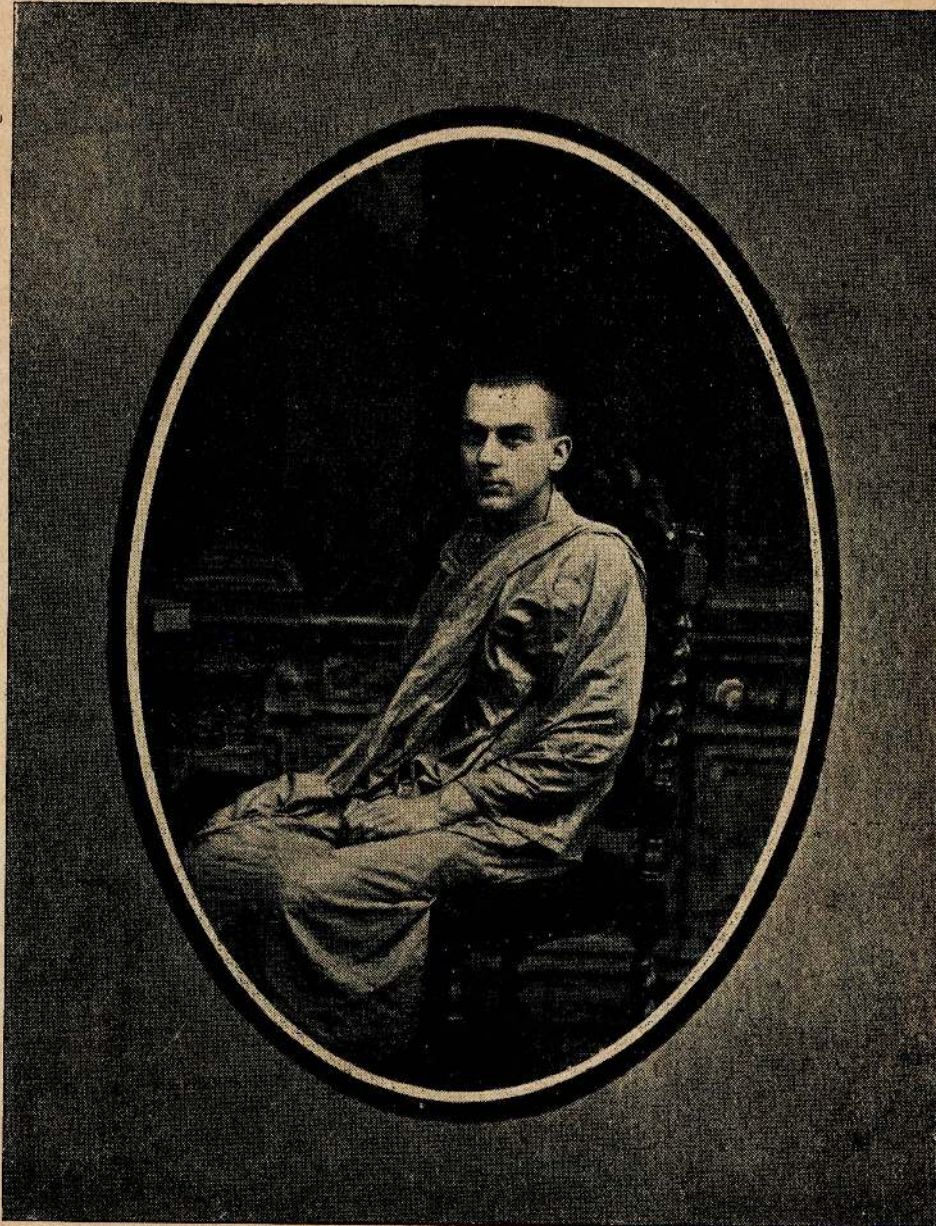


Photo by The Colombo Apothecaries Co. Ltd, Kandy.

THE LATE ANANDA METTEYA THERA.

(Allan Bennett.)

tiny "Soul" delusion grew and grew apace, till it become a great big overweening pride of ego, an "*I am arrogance*" (*asmi mana*), and egotheism ultimately merged in pantheism, thus blocking, to our Buddhist belief, the road to the Hypercosmic for æons and æons.

No cosmic seer, from that time onward, has succeeded in piercing the veils that enshroud us, as did those mighty ascetics, at a time when England sheltered but rude skin-clad painted savages, when Rome was not built, when Greece was barbarian, and when perhaps only Babylonia and Egypt were showing signs of dawning civilization.

Jesus could barely see the one "heaven" of the Christians, Mahommed could see seven, but neither was able to break through the sensuous devā planes. Zarathustra, and the priests of Osiris, Isis and Amen-ra fared no better. They all spoke of sensuous heavens, to be obtained by the good-will of others.—Vahveh, Allah, Ahuramazda, God, Isis, or Ra, as the case may be. Craving (*raga*) was not annihilated. Even the gods,—Brahma, Amen-ra, Jehovah, Odin, Jove, Allah, Indra, Siva, Visnu, were subject to this slakeless craving. And where craving is, pain is not far distant: for, with craving, come exertion, disappointment, hope, distress, elation, loss, and death,—and never a permanent satisfaction even with success.

Then, 2547 years ago, at Kapilavatthu, in Northern India, among the Sakyans, was born to Maya Devi, the wife of Siddhodana the King, a Prince. It is said in the books that the birth of the future Buddha was heralded by a multitude of supernormal portents;—the blind saw, the deaf heard, the world expectant sang with joy on that Vesak morn. But however all this may have been, since that day fully one-third of mankind has found solace and joy in the Teaching of Him who saw light then. For this was no petty, Indian Prince, among thousands, nay millions of such princes, as have come and gone in India from that day to this, unknown, unhonoured and unsung. This was a Great Being, destined to lead countless hosts from out of the ruck of the cosmic to the Deathless Peace,—and bring solace to millions of millions more in generation after generation. For, in the fulness of time, this

prince renounced his father's alluring throne, and became ascetic, to seek salvation for all beings: and he did find what he so selflessly sought.

And what was this salvation, this Freedom (*vimutti*) that was intuited under the Bodhi Tree at Gayā? It was just what those great Rishis of old had missed, and needless to say, what all the lesser ones, Zarathustra, Jesus, Mahommed and the rest could not see. It was the Secret of the Door to the Hypercosmic, and the method to open that door. Like the Rishis of old, the gifted Bodhisatta, princely recluse, plunged in solitary meditation, attained the highest ecstasies, and viewed the cosmic from topmost "Formless" to lowest "hell" plane. Only, unlike them, he saw but transience and suffering on all the planes, without exception, even unto the highest. Æons indeed may pass before the inevitable death came to those incalculably long-lived beings, but death did come



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THE HOME COMING OF QUEEN MAYA WITH HER ROYAL BABY.

ultimately. Was there then no permanent resting? There was not, in Samsāra.

Samsāra was a ceaseless unresting round of ever recurring birth, death and rebirth. There was no "deathless" here to a being weary of the painful passing shadow show. The inexorable Law of Kamma stood clear to this great seeker's gaze, even as it had been manifest to those sages of yore: how good deeds here reaped rich reward up there, and down in the "hells" the evil harvested the fruit of ill seed sown aforetime. Was there *No* escape then? But, reasoned the ascetic prince, everything has its opposite. There is darkness, there is light. There is heat, but there is coolness. So, even

as there is a pain-bound Samsāra, where Kamma and death ever ruled, there must be a pain-free and deathless Freedom, where Kamma operated no more. And as Samsara was the cosmic, so Freedom, or Nibbāna (the extinction of the fires of lust, hatred, and nescience) would be the Hypercosmic.

Now such a conception never even entered the minds of the Rishis wrapped as they were in admiration for the highest planes of the cosmic, and intoxicated with their supernormal powers. The notion of a Hypercosmic was not conceived by them. Convinced that a Hypercosmic must be, the Bodhisatta sought the path to It, the gateway to It, and what bound us to the cosmic. And looking deep he saw, and recognized, the bond of bonds,—the father of all bonds that were, are, and will be,—namely the great delusion of “Mine, I am, my Soul.”

This subtlest bond of all, the Rishis deemed no bond. They perceived, and gloried in, its existence in all beings as in themselves, from the earthworm even unto the great “I am” of Maha Brahma. But no sage of them all realized the true nature of this “I am” view. Not one appreciated the fact that this was indeed a delusion, a snare, and a fetter that fashioned all fetters. So, revelling in the delusion of “I am”, or Soul, those ascetics, themselves astray, led all their followers on the same fruitless path. With the growth of their spiritual powers, which were the result of their faultless virtue (*sila*) and the rigid control of worldly passions (*kilesas*) by the power of the factors of ecstasy (*jananagas*), grew also the vaulting self-conceit of a prideful “I am”. The corruptions (*kilesas*) were not annihilated, as those hermits fondly imagined. They were only suppressed, and their fount, the soul fallacy, remained, to revive them in due time.

Analysing the being with minutest care, the Bodhisatta could see no trace of soul (*atta*), no stable basis for such a delusion. And so he broke this last bond of all, and, with its breaking, won Emancipation, and knew the path and the gateway to that Nibbāna that is the Goal of all true seekers. The Intuition of the absolute absence of “soul” was the conclusion of the Bodhi satta’s search. With this was He Samma Sambuddha, a noble Perfectly Enlightened One. With this was the Blessed One ready to declare His Way to Freedom.

On the third full-moon night, after that of the Supreme Enlightenment, the Buddha met the “Five Bhikkhus,” erstwhile followers, and expounded to them at Isipatana, near Benares, the Four Noble Truths,—of Suffering, of the craving which is Sorrow’s cause, of the Nibbāna which is the cessation of craving, and of the Noble Eightfold Path which leads to that Cessation. The Four Noble Truths, though possible of intellectual acceptance, are inexplicable in their entirety, and difficult of absolute realization, without the complementary “No Soul” (*anatta*) doctrine. Therefore only one of the Five Bhikkhus, namely their senior Kondañña, attained the state of Sotapanna, which is the first of the Four Stages of Sanctification. On the second day Bhaddiya, on the third day Vappa, and on the fourth day Mahanama and Assaji attained the state, on further instruction. Then, to all five, the Buddha expounded the supplemental “No Soul” doctrine (handed down in brief to

us as the *Anatta Lakkhana Sutta*, or “the discourse of the salient features of the No-soul doctrine”) on the fifth day, and these five Sotapannas attained the Fourth and final stage of Emancipation, Arahatship. The Buddha’s Arahats therefore appeared in the world only after the hearing and the intuitive realizing of the *Anatta Lakkhana Sutta*, which affirmed the highest and the most sublime of the doctrines of the Enlightened One. For this is the End, Conclusion and Goal of the Buddha-dhamma.

Anatta means “no *atta*.” *Atta* is a word whose meaning varies much. In this connection the word *atta* does not convey some of its connotations such as “one’s own,” “mind,” or “distinctive quality.” Here *Atta* means that primal delusion of the world that some “thing,” that enjoys happiness or suffers pain, is *in* us; the concept that we are “chariots,” and that a “soul” rides in each of us; that an “identity” in us, called a “soul,” is the “experience of joy or misery,” as the case may be. *Anatta* is the negation of this delusion. *Lakkhana* means “nature.” So *Anatta Lakkhana* indicates “the soulless nature” of all things, animate as well as inanimate. All but real Buddhists believe in some form of the delusion of soul: for the doctrine of *anatta* is an abstruse one. Why is this so? Because we, of the world, have so long been used to the idea of “soul” that we find it next to impossible to break away from. All the world has always sought and thought “soul,” and eagerly hankered after salvation for “soul,” and all but true Buddhists yet importunately long for “soul.”

Such a thing has never really been seen or known, and yet it remains the silken net that holds us to Samsāra, the delicate Māra-bond (*sukhuman Marabandhanan*): for loosely fastened, apparently, is this bond of “soul,” and permitting much freedom: but it is exceedingly difficult to extricate oneself from its softly elusive but tenacious holds.

*Sabbe dhamma anatta’i yada pannaya passati
 Atha nibbindati dukkhe, esa maggo Visuddhiya.*

“All things whatsoever (compounded and un-compounded) are soulless; who sees this by (intuition’s) wisdom, he gets disgusted with sorrow (of the compounded, i.e. mind and body); this is the path to the Stainless (Nibbāna).” The realization of this Final Knowledge is equivalent to the attainment of Arahatship; and even though the ordinary worldling cannot at once hope for the full wisdom of the Arahats’ intuition, he must yet try to intellectually appreciate the value of this cryptic statement. The above stanza, quoted from the Dhammapada, was given by the Blessed One Himself, as a subject of meditation to five hundred Bhikkhus. For a full appreciation of the real significance of this stanza, it must be explained that there are two preceding stanzas, with a difference only in two words:—i.e.

Sabbe sankhara anicca—(and) Sabbe sankhara dukkha.

“All compounded things are transitory:” (and)—“all compounded things are pain-laden; who sees this by (intuition’s) wisdom, he gets disgusted with sorrow (of the compounded, i.e. mind and body); this is the path to the Stainless (Nibbāna).”

KAMĀ METTĀ.

HAD I my will I'd speak this word
Till every man on earth had heard:
Take heed of love whose looks are fair
But false as bogs and quicksands are.

For love a very traitor is
That takes men captive with a kiss,
And plunges them in dungeons deep
Where they can only sit and weep.

Also he maketh them so mad
They have no more the good they had.
He is so black and all cruel
I think he is the fiend from hell.

But Lovingkindness angel is ;
No man hath havoc of his kiss ;
But without fall is lifted straight
Very near to heaven's gate ;

Very near to heaven's gate,
Ceased from anger, done with hate,
Knowing naught of jealousy,
Helping all men willingly.

For then his heart so great has grown
That it no more will seek its own ;
But by this precept still would live,
Not to get but only give.

Thus is Lovingkindness found
In every place, above, around,
Shedding thoughts that heal and bless,
Wide, expanding, measureless.

For who hath Lovingkindness, he
Liveth with all men happily,
He would have all men smile not weep ;
Such a mind he still doth keep.

Praise to Lovingkindness then ;
Best of friends to gods and men !
Take Lovingkindness for your Lord ;
He gives his subjects rich reward.

SILĀCĀRA

PRIZE POEM.

THE ARAHAN.

O Glorious, O most bright,
 With starry mind more limpid, still, and deep
 Than mountain-pools leaf-shadowed; O most free,
 Roofed only with the light
 Of Heaven, you have crossed that twilight sea
 Where all lives weep!

Tell me, O silent one,
 How through your days, not swung 'twixt joy and woe,
 In self-same wise the swift unheeded hours—
 Or kindled by the Sun
 Or draped by night and hushed by opiate flowers—
 Come and go?

How through these swaying waves,
 How through these aimless undulations here,
 Cadencing always but to cause again
 As every wind-gust laves,
 Your life, a straight swift current, flows amain,
 Certain and clear!

Tell me, O lonely one,
 Serenely moonlike, constant through your days,
 How is it that the world with all its voice—
 On laughters swift to run,
 Or slow with sighs not caring to rejoice—
 With blame or praise,

Nor kindles any flame,
 Nor spreads a gloom of darkness in your heart?
 To things that lure and clamour for desire
 You run not, pride and crouching shame
 Far off; not mad in life's mad fire,
 You never part

From wise serenity
 And pitying love, compassion large and deep,
 Immeasurable as the worlds that sing,
 And all the unhorizoned sea
 Of stars. Fearless your days that bring
 No dreams in sleep.

GEORGE KEYT.

(Continued from page 37.)

Why "compounded things" (*sankhara*) in the first two stanzas, and "all things whatsoever, compounded and un-compounded" (*dhamma*) in the third? Because all "compounded things" (*sankhara*), which means all Samsāra, everything in the universe as we know it, *everything cosmic*, is "transitory" and "pain-laden;" but one exception, among "all things whatsoever, compounded and un-compounded" (*dhamma*), namely the "uncompounded" *Hypercosmic Nibbana*, which is included under *Dhamma*, and is neither "transitory" nor "pain-laden," is yet "void of soul" (*anatta*), as also are all "compounded" things. The third stanza then, speaks of "all things whatsoever, compounded and un-compounded" (*dhamma*), which is the more comprehensive term and includes "all compounded things" (*sankhara*), for a very special and precise reason. The term "compounded things" (*sankhara*) only includes Caused Effects (*hetu-phala*), or "conditioned things," and excludes *Nibbana*.

Eight "Dhammas" occupy an intermediate position, between the common ruck of the cosmic, on the one hand, and the Hypercosmic on the other. These are the Four Paths (*magga*) of Sainthood, that lead to *Nibbana*, and the Four Fruits (*phala*) thereof. These, lasting as they do but for moments of time, are transitory (*anicca*); they are also void of soul (*anatta*), but they are not pain-laden (*dukkha*). These Eight "Dhammas," though intuited in the cosmic, yet partake of the nature of the Hypercosmic. *Nibbana*, the last of the Hypercosmic Nine (*Navalokuttara dhamma*) is neither "transitory" nor "pain-laden," but it also is "Soulless" (*anatta*). All else in this and every other "world" is "transitory," and "pain-laden," and "soulless."

"Space" (*akasa*) is neither transitory nor pain-laden, but being only a concept (*pannatti*) and not a "basis something" (*vatthu*) like *Nibbana*, it is outside our scope. Included space (*sajata akasa*), e.g. the "space" in our noses, mouths, when a well is dug or a house built etc: is in a way "transitory," but unincorporated space (*ajata akasa*), i.e. the sky, is neither transitory nor pain-laden. Yet not even here is there a "soul."

A Soul exists nowhere except in the worldling's imagination. Still all religions, but the Buddha-dhamma, believe, and encourage belief, in a "soul." As a bird leaves one nest and flies to another, so a "soul" is supposed to leave one body, at death, and flit to a fresh one,—or perhaps fly, untrammelled, in "heaven." The Buddha-dhamma does not admit of any such hallucination. The Tathāgata closely and coldly analyses the Five Groups (*khandhas*), Body, Sensations, Ideas, Tendencies, and Consciousness—that make up a "being," and finds no more of "soul" here than a horologist finds in a clock.

This question is minutely dealt with in that much mis-translated sermon, the first discourse of the Majjhima Nikāya. "O Bhikkhus," says the Tathāgata, "I will declare to you the manner of the Root of all Soul-illusion (*dhamma*)." Here "dhamma" has a special connotation. It means neither "compounded and un-compounded things" nor the sacred Text. Here "dhamma" means the Root of all bondage, the "self" or "soul-illusion" (*sakkayaditthi*) of "the ordinary Nihilism Found with-

tracted worldling." All the various forms of self-illusion are briefly referred to, and dismissed as empty and false. "Void is this of Soul, or of aught of the nature of Soul," is a refrain of many sermons. "This is not mine, this am I not, there is no Soul here," is an even commoner expression. One who has not been taught, says the commentary, through lack of proper education in Dhamma, correct investigation and attainment, believes in "Soul." Such an one has not "seen." It is not a seeing with the fleshly eye, as dogs or jackals "see," but the failure at intelligent inference and intuition that is meant.

Here is only a ceaseless sequence of "causes and effects," forming, in each of us, a flux that is called "mind and body" (*nama rupa*). But long, long have we believed in a soul, and we find it next to impossible to get shed of this concept. However high the imagination may soar, whatever high plane of devā, Brahmā, or formless state we may attain, back we come, to this earth as man, or even lower, because of this subtle fetter of soul-belief.

It is like the story of the hare, in the old Indian illustration. Mr. Hare, ruffled because of an earth tremor, and annoyed because he believed, in his swollen self-pride, that the great earth quaked only to inconvenience him, first upbraided the earth thus:—"What harm have I done thee, thou great lump! Do I trample upon your surface and hurt you, in my light gambols, like the elephant with his ponderous tread! Do I deplete your breast of its vegetation by my nibbling! Do I make the night hideous with roars, like the great cats! Do I even pollute your surface copiously, as do the huge beasts! And now you are playing these dirty tricks on me! But I'll have none of it. I'm off!" And exerting all its strength, the fluffy hare jumped off the earth,—intending never to return. But alas! Mr. Hare was not aware of such a trifle as the Law of gravitation, and back it had to descend. Undaunted and angrier than ever, it leapt up again and again, till tired, trembling and panting, it had to admit that it was not an easy exploit to skip permanently off the earth.

In exactly the same way, every individual of all the falsely-believing religions, and every "Buddhist" too till *Anatta* is realized, tries vainly to skip permanently off this man state, and into an everlasting heaven. Ignorant of the reign of Immutable Law, and that this of *Anatta* is the most gravitative of them all, all the good folk of all the infidel religions perforce must come back, must be "born again," here or lower, repeatedly, till this finest and strongest shackle of them all is at last appreciated, even as a Buddha expounds it, and till it is shattered for ever, even as the Blessed One shows how. Till then, like the hare, all our frantic efforts are vain. As soon as the impetus of a jump is expended, sooner or later, even after many eons, back we fall from whatever highest heaven our "goodness" may have achieved for our temporary reward.

All, all are thus bound, even the "gods," who are as great fools as we are, and truly sometimes greater,—for their found liberty of movement, their power and sense keenness,

too often make them megalomaniac and blind to even the truths that our humbler intellects can appreciate, with a Buddha's aid. For the Soul concept is the last illusion that has to go, and this, without a Buddha-dhamma, waxes ever stronger, the stronger we become and the higher we go, till it will be a long last indeed before a Brahma deity, with his magnified and involved Soul belief, attains the Emancipation (*mutti*) of Nibbāna, except it be by the fortunate miracle of deserving, by past kamma, a Buddha's compassion and help.

What is the Buddhist method for attaining the consummation of Right Insight (*sammāpassana*) as to the "Soullessness" of all things? In brief, the seeker must first of all be Perfectly Virtuous (*sīla visuddhi*). He must next, by mastery of mind, gain Perfect Concentration (*citta visuddhi*). Then, with the help of this one-pointed mind, he must purge the consciousness of all loose thinking, and gain Purity of View (*ditthi visuddhi*), which is the fruit of "mind and body" analysis. This third "purification" merits comment.

The mind that is ultimately brought to bear on analysis of a "being," or "mind and body," or the "five groups," is given the technical name of "rightly judging wisdom" (*sammasana nana*), or the wisdom of keen appraisal. The intuition of "non-soul" is the achievement of this penetrating intellect. But, before this, one studies the real nature of "mind and body," and soon realizes that a "person" (*puggala*), a "being" (*bhūta*), a breathing individual (*pana*), an animal (*satta*) etc: are but words that indicate certain passing phenomena, and not denotative of any permanent realities or entities. Truly these are only "collections of fluxes" (*khandha santana*) that progress by a process of cutting-off, paradoxical as this might seem at first sight. The past is, from moment to moment, being cut off for ever, and an ever renewing present, the result of that past, ever conditions, with its dying, a new future.

From the time when the embryo (*kalala rupa*) forms, right up till death, there is a continuity of flux of the five Groups. Right up till death the breaking up and reforming process goes on in a ceaseless, uninterrupted flow of ever-dying "causes" and ever-new "effects," themselves the dying causes of further effects. The embryo is unique, and each "being," from conception till death, is also unique. It flows in its own continuity (*santana*), all foreign intake, stimulus, or influence, altering its nature as it flows. This "intake" from food (*ahara*), cosmic vibrations (*utu*), thought vibration (*citta*), and *Kamma*, at first adds more than it subtracts, and there is physical "growth" (*vaddhi*). Then, after a period of more or less "stationary" flux (*pavatti*), decay (*jara*) becomes more evident,—the kamma-impetus inheritance, at birth, being nearly expended. Now subtraction is greater than new formation, till the latter ceases entirely, and, for this life, there is a "big" death,—"small death," from moment to moment (*khanika marana*) occurring all through "life." At death, another birth occurs, the death being "the cause."

Next by a close study of Causal Law (*paticca-samuppāda-dhamma*), the seeker perfects a fourth "purification," that of

overcoming Doubt (*khankha-vitarana-visuddhi*). Everywhere, in all compounded things, the seeker sees but the exact operation of immutable law. This flux of mind and body is viewed as a momentary thing, always getting aid for further progress. It seems to be a solid enough affair, like the "circle" of fire formed by a whirling torch. But as such a "circle" of fire is really only an inch, maybe, of actual flame from the "static" (*thiti*) torch, which itself "exists" on fuel and will disappear with the exhaustion of that food,—so is this I-flux an illusion. It is not an entity. It really "is" only during a fleeting static moment of mind and body, and even this can be made to pass by exhausting its particular fuel. Always the impetus for the future life-moment, here or elsewhere, is generated the moment before. The impetus of ecstasy (*jhana*) may send one to high god-planes, but whatever be the somersaulting on various planes of being, high or low, the flux continues—"the same yet not the same," or "not the same, yet not another"—as the Books repeat. It is "not the same" in *identity*, and "yet not another" in *continuity*.

When Doubt, as to the inflexible operation of Law, has been overcome, then ten phases of "Intuition Wisdom" (*vipassana nana*), beginning with that of Rightly Weighing or "judging" all compounded things, lead by three more "purifications" (*visuddhis*) to Pure Insight.

The Brahmin says, of death, that the body goes to the "five Elements" of fire, water, earth, air and space. But the "soul," like a bird, soars on to realms above, or to "re-incarnation" in some other state. This delusion, in one form and another, is the belief of all peoples, of all religions but Buddhism. The Intuition Wisdom of the seeker analyses, but discovers no residue of permanent entity, no soul behind mind and body. He scrutinizes "mind and body", as a man, seated by a sheltered pool, watches rain-drops creating evanescent bubbles on the water's surface. Even as those bubbles are born, live a moment, and die,—so "mind", and so "body" are ever being born, live but a moment, and die (*uppada, thiti, bhanga*). And, as the watcher sees adequate cause for those transient bubbles that the rain-drops are bringing into being in the still pond, realizing there but the inevitable operation of everlasting laws, and no freak of accident or chance,—so here also, in mind and body, the watcher sees the operation of "adequate causes" and the everlasting play of the laws of Cause and Effect. There is here only birth, death, and rebirth of an unceasing (*avithi*) flux, a force-result that is "never the same, yet not another".

Except for this "flux" there is nothing here. There is an existence, like a flowing river, true enough,—a continuing, but no "spiritual entity," no "soul." And this continuum, says the Blessed One, is a "pain-laden bundle". A deed is, but not a "doer," which may not coincide with the average worlding's cosmic logic, but is nevertheless true. "A Nibbāna is, but not a soul that attains it. A Noble Path is, but no soul travelling on it." To intuit this is to achieve Pure Insight, and it is no easy achievement. For the absolute realization that there is positively nothing cosmic that is "permanent," nothing "happy", nothing of an *atta* or "soul," is the portal to Saint-

hood. Such a thought-moment lifts the seeker for ever from the ruck of the common cosmic, and the "fixing" of that thought marks him out as one of life's elect, who has found what he sought,—for, at last, he is a "seeker" no longer: he has trod the Path (*magga*) and tasted of its Fruit (*phala*).

This is the Middle Path of the Buddhas; neither eternalism (*sassata*) nor annihilation (*uccheda*). There death occurs, and here rebirth: this life dying here gives rise to further birth. Both the "eternal soul" idea, and "materialism" are excluded. But of these two false opinions, the Buddha holds that the soul-illusion view is the less evil, for though it blocks Nibbāna, it does not necessarily lead the deluded one to "hell" planes, as the materialist's mocking misconception of "eat, drink and be merry for tomorrow we die" almost invariably does.

Buddha-dhamma recognizes three different aspects of the "soul" illusion:—

1. The Craving opinion of "this is mine" (*tanha mannana*).
2. The Proud opinion, "here am I" (*mana mannana*).
3. The Delusory opinion, "this is my soul" (*ditthi mannana*).

Intellectually, a Buddhist appreciates the falseness of these three views, especially the last; but as long as he remains a "mere worldling," and not a "Saint," he has actually realized none of the three. The non-Buddhist, and most so-called "Nothern" Buddhists, are engrossed in all three, even intellectually. Although "craving" and "pride" make the Buddhist say "my" this or that, and "me," he has sufficiently grasped the truth of "there is no soul here" to make his view fairly good, and, at least, not obscuring. But all beings who have not attained the first stage of Sainthood (*sotapanna*) have not yet escaped these three aspects of soul-illusion. The Sotapanna has cast aside for ever the notion of "soul," and therefore, the lower levels of "craving" and "pride." Even these attenuated illusions are shed by the Arahāt.

The three aspects of soul-illusion are displayed by the worldling in twenty distinct forms of soul-controversy (*atta vada*). These are arrived at by four separate "views" in connection with each of the Five groups that constitute man, i.e. Body, Sensations, Ideas, Experience, and Consciousness.

To illustrate: the four views in connection with Body are:—

1. "Body is Soul." They are indissoluble, as a flame and its colour are indissoluble. When the flame is extinguished, its colour is annihilated, and there is an end. This is the materialist's contention.
2. "Body exists together with, or because of Soul;" as a shadow exists with, or because of a tree.
3. "In body is Soul;" as a jewel is in a box.
4. Because of Soul a Body materializes;" as scent emanates because of a flower.

The last three "views" picture varying shades of the eternalist's belief. The Tathāgata characterizes all these

twenty views as baseless, speculative hair-splitting; mere empty display of views, a writhing in the toil of views, a getting lost and entangled in a jungle of views, a barren waste of views. "Held thus fast in the bond of views, the uninstructed worldling remains unfreed from birth, decay and death: he is not delivered from sorrow, lamentation, pain, grief and despair; in brief, he obtains no relief from Suffering."

For fortyfive years the Tathāgata taught His Dhamma of the Noble Eightfold Path, that leads by Virtue, Concentration, and Wisdom, to the Goal of Freedom, where annihilated once for all is all corruption, for extirpated are the roots of corruption, which are greed, hatred, and the delusion of "Soul." Countless were the Holy Ones who attained that Goal. And the very least of these, the Saints of the Blessed One, had realized and achieved what none, not one of the mighty Rishis, not one of all the false-viewed prophets and saviours, before or since, had achieved; nay, not one, from the internal evidence of their own holy books, of their gods, triune or single, had achieved,—namely the conquest of "Soul-illusion," father of fell craving, that is common to all "gods"—from Brahma to Jehovah, Ahuramazda to Allah, and the humble tree-gods. And this achievement, of the Saints of the Supreme Buddha, together with the incidental mastery of supernormal powers far surpassing those of the Rishis in potency, was attained by their own exertion and effort, and not by the caprice of any deity whatsoever, by masterful conquest and not by humble prayer,—by right of unsurpassed excellence in wisdom, practice, and attainment, and not as a suppliant's boon.

To the "grown-ups" of Samsāra the Buddha's message is indeed a revelation. Buddhism is the religion of the mature, the strong and self-reliant. It is the only adult religion, the man's religion, the religion of him who, true to his hard-won and glorious manhood, despises the cringing servility that would hang, as pestering beggar, to the coat-tails of any prophet whatsoever, in order to scrape into a sensuous "heaven" that cannot be eternal from its very nature, though deluded prophets have always emphatically taught and averred so. For truly the greed of a voracious and ineradicated craving, even though it sojourn in heaven, is limitless and insatiable; and there is no appeasing it even by illimitable feeding.

So the Nibbāna is not for the smug piety of a prayerful but lust-ridden religionist. Neither is it for the beer and whisky-drinking "philosopher," who sees no "happiness" apart from sensuous pleasure. The sense-pleasure-loving worldling does not seek Nibbāna: and here it must be remembered that Buddha-dhamma deems "mind" the sixth sense, and under "sense-pleasure" is included even the so-called æsthetic vagaries of the dilettante.

Exactly is the measure of a man's ignorance and sensuous craving indexed and recorded by the measure of his repulsion for the passionless peace of Nibbāna. For, to the wise, it is clear that "suffered" or "compounded" happiness, from the very nature of its "caused" origin, is evanescent, and therefore neither truly beautiful nor beneficial. Such is the "happi-

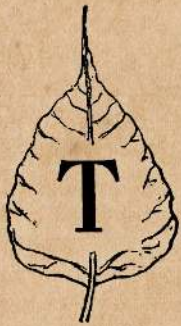
ness" derived, by the ulcered wretch, from his fannings, fomentations and unguents. The wise see that the peace of Healing is the only permanent and true happiness; and the Buddha is the Supreme Healer, who warns us that sensuous scratching only exacerbates the ulcers of life's corruption.

As the improvident puerility of a child is shown by its repulsion for much that adults prize as worthy, and attraction for what adults deem ugly and offensive, so is the careless ignorance of the children of nescience displayed to a Buddha's ken. They are repelled by Nibbāna, and all that leads thitherward, but they love to roll in the dust and dirt of Samsāra, gorging themselves with its green apples, its indigestible and

hurtful "delicacies,"—rapturously scratching their itching ulcers, and enjoying their play all day, forgetful of the coming night of death, and the terrors it brings to the ignorant. But night comes. Tight then they close their eyes, and they remember what they had been taught, but what had been scoffed at so long as the sun shone: they remember to pray to the gods, and fervently do they do so, for grace and protection; but with the dawn of rebirth they are ready to sing and dance again,—if they rise to a sunlit morn, and not perchance to the menacing gloom of pain and medicamental woe. Such is the unresting ravenous salt sea of Samsāra. But death is once again at hand: "work out your salvation with diligence."

Pioneer Pali Scholars of Europe.

[W. H. G. DE ZOYSA, MUHANDIRAM.]



HE study of Pali made famous as the language in which the Great Reformer—the Gautama Buddha—preached his law of righteousness and in which the Buddha Dharma is recorded forms now a subject of study in the curricula of the universities of Europe and America. This easy* accessibility of a language unknown in the West in the early part of the nineteenth century is the work of a few European literati; first

amongst whom stands pre-eminent George Turnour, a distinguished Civil Servant of this Colony, who under most difficult conditions persisted in his devotion in mastering the intricacies of a language and literature unknown to the philologists of Europe. Ceylon's great chronicle known as the 'Maha Wansa' was translated by him; immortalising his name thereby. His labours at a time when the present facilities were absolutely non-existing, his dogged perseverance in successfully combating the difficulties which beset him in his laudable endeavours to bring to light the hidden treasures that lay hitherto unexplored in a field so wide, so rich, and so versatile may indeed be considered as a remarkable achievement, unparalleled in the history of philology either amongst the occidental or oriental literati in recent times.

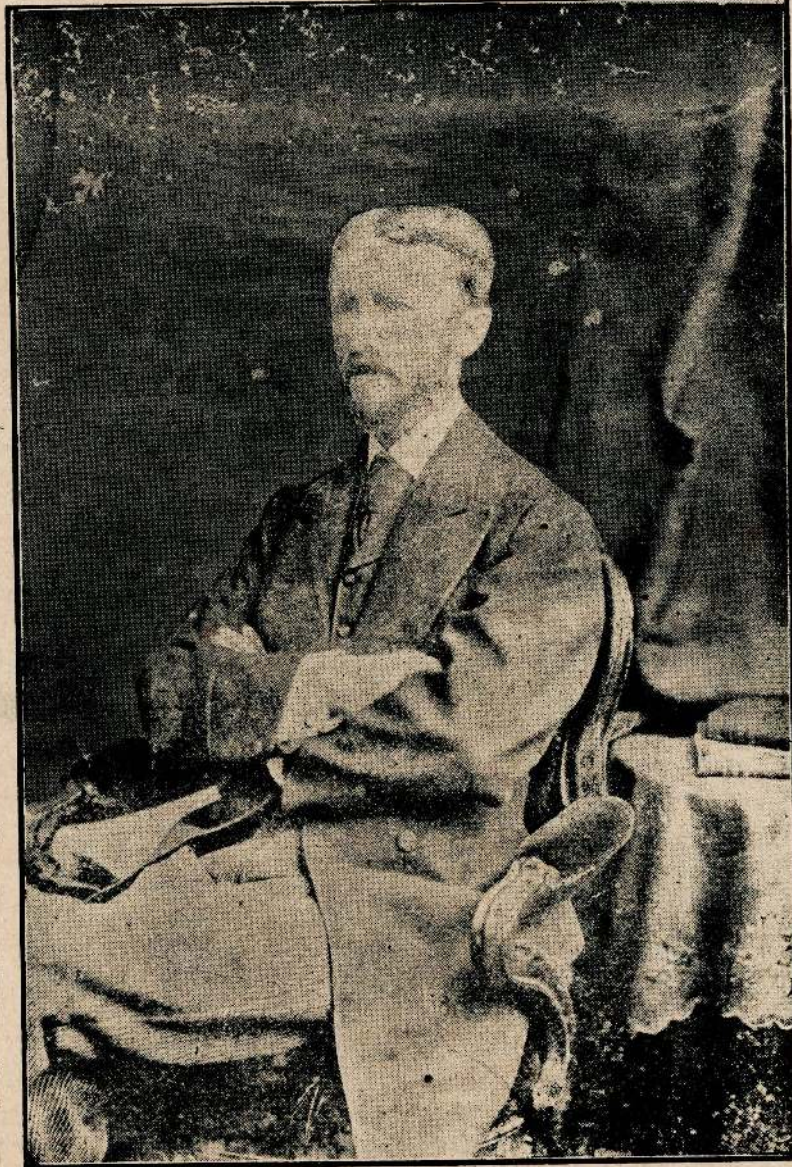
Burnouf and Fausböll later worked in making Pali Scholarship more accessible in the West. The scholarly contributions of these two men were invaluable in laying the foundation of Pali learning in Europe and America. The splendid legacy left behind by the French savant Burnouf in his introduction a 1' histoire du Bouddhisme and of his 'Lotus de la Bonne Loi' will always remain unperishable monuments in the cause of Oriental Scholarship. The translations of the 'Jataka' stories and other equally valuable contributions of Fausböll the Dane are even now regarded as the finished work of a man of the highest attainment as a Palist. No less worthy are the labours of Oldenberg, Max Muller, Albrecht Weber, Lassen, Khun, Senart, Rost,

Emmanuel, Forchammer and others in directing and arousing western thought to an interest in a language and religion which the world to-day is eagerly anxious to know, to master and to reap the benefits it confidently expects from such knowledge and mastery.

Turning to more recent times no European scholar has rendered greater service to the cause of Buddhism and the study of Pali than the great Robert Caesar Childers who, by his 'magnum opus',—his Pali Dictionary—has won for him high reputation amongst the learned men of Europe and the East as a scholar of the most eminent erudition. A few words describing the biography of this great Orientalist will I think be of interest, and assist in furthering the interests of Buddhism.

Robert Caesar Childers was an Englishman by birth, being the son of Revd. Charles Childers, English Chaplain at Nice. He was born in the year 1838. He entered the Civil Service of this Island at the early age of 22 and was appointed to the office of the Private Secretary to His Excellency the acting Governor Sir Charles Justin Macarthy and served therein from 1860 to 1863. Later, in 1863 he was appointed as a writer at the Kandy Kachcheri. In 1864 his health failing he left Ceylon for Europe on retirement. During his short stay in Ceylon he made an attempt to study Pali under a Sinhalese pundit but met with indifferent success. The honour of inducing Childers to take up the study of Pali in earnest was due to Dr. Reinhold Rost, Librarian of the India office. This was in the autumn 1868—His devotion to this study was so keen and so successful that in 1872 he published the first part of his Dictionary (pages 1-276) making his name famous. In the early part of 1875 he completed and published his life's great work. The publication of this work received a reception most friendly and favourable. The Dictionary consists of 622 pages and in its information and references is encyclopaedic. It contains thirteen thousand words and over forty thousand references and even to-day it is looked up to as the most authoritative and the only Dictionary of any value of

the Pāli language published in English in Europe. In repayment of the debt of gratitude for inducing him to take up the study of this language he has dedicated the Dictionary to his friend and colleague, Dr. Rost. "These pages I dedicate to my friend Reinhold Rost who first induced me to commence the serious study of the Pāli language and to whose encouragement and help it is due that I persevered with it amid many difficulties." In the preface of this Dictionary he renders thanks to Dr. Rost and proudly claims to be a pupil of V. Fousböll the great Danish Pālist. He also acknowledges the services of three eminent Sinhalese Buddhists whose contributions in replying to questions on points of scholarship and interpretation were most valuable. "Dharmarāma of Yattramulla whose premature death in 1872 deprived the Buddhist Church of one of its brightest ornaments; next the priest Subhuti of Vaskaduwa well known to European Pālists as the able editor of *Abidhanapadipika* and lastly the Mudaliyar Louis Cornelius Vijesinha, a scholar of much learning and originality." This Mudaliyar was in his early days a Christian (Wesleyan) Minister but latterly changed his views after drinking deep in the Buddhist scriptures in its original in Pāli. "During the progress of this work I have received from almost all communities in Ceylon proofs of sympathy and appreciation but from none more than the Buddhist clergy—a generous and enlightened body of men towards whom I am under many and deep obligations."



THE LATE Mr. ROBERT CAESAR CHILDERS.

The value of this great work was recognised and appreciated soon by Royalty. When His late Majesty Edward VII visited this Island in December 1875 he brought with him five copies of this Dictionary—richly bound in red morocco leather with the Prince of Wales insignia stamped thereon and presented a copy of each to those whose names had been submitted by the Ceylon Government as men who have made Ceylon famous by their eminent scholarship.

Hikkaduwe Sumangala, Waskaduwe Subhuti, James de Alwis, Louis de Zoysa and Sir Muttu Cumarasamy as a mark of His Royal Highness' appreciation and a high and gracious tribute to their profound scholarship. All copies were inscribed with His Royal Highness' autograph. Could a greater compliment have been paid to the eminent author? Childers held the office of Sub-Librarian, and later in 1873 was appointed Professor of Pāli and Buddhist literature, at University College, London.

In seven years (1868-1875) of strenuous labour and study he produced this great work. This continuous personal exertion had naturally further undermined his delicate condition of health and on the 25th July 1876 at Weybridge he—this great central ornament of Pāli scholarship in the West—passed peacefully at the early age of 38 years—a victim to consumption. So long as Pāli endures and Buddhism prevails, the memory of Robert Caesar Childers will be cherished with veneration by all interested in Pāli and Buddhist literature.

It would indeed be churlish to conclude this brief reference to pioneer Pāli scholars of Europe without an expression of sincere condolence at the news recently cabled by Reuter of the death of the other Pāli scholar—the Founder of the Pāli Text Society—Professor Rhys Davids, another brilliant Civil Servant of this colony. His memory like that of Childers and Turnour will ever be remembered with gratitude

in all ages as men who have left foot-prints imperishable on the sands of time.

The memories of these men die not; for they are numbered with the immortals.

Hunger the supreme disease,
Existence the supremest pain:
To know that this is really so
Nirvana, happiness supreme.

“THE PRIDE WHICH SAYS ‘I AM.’”

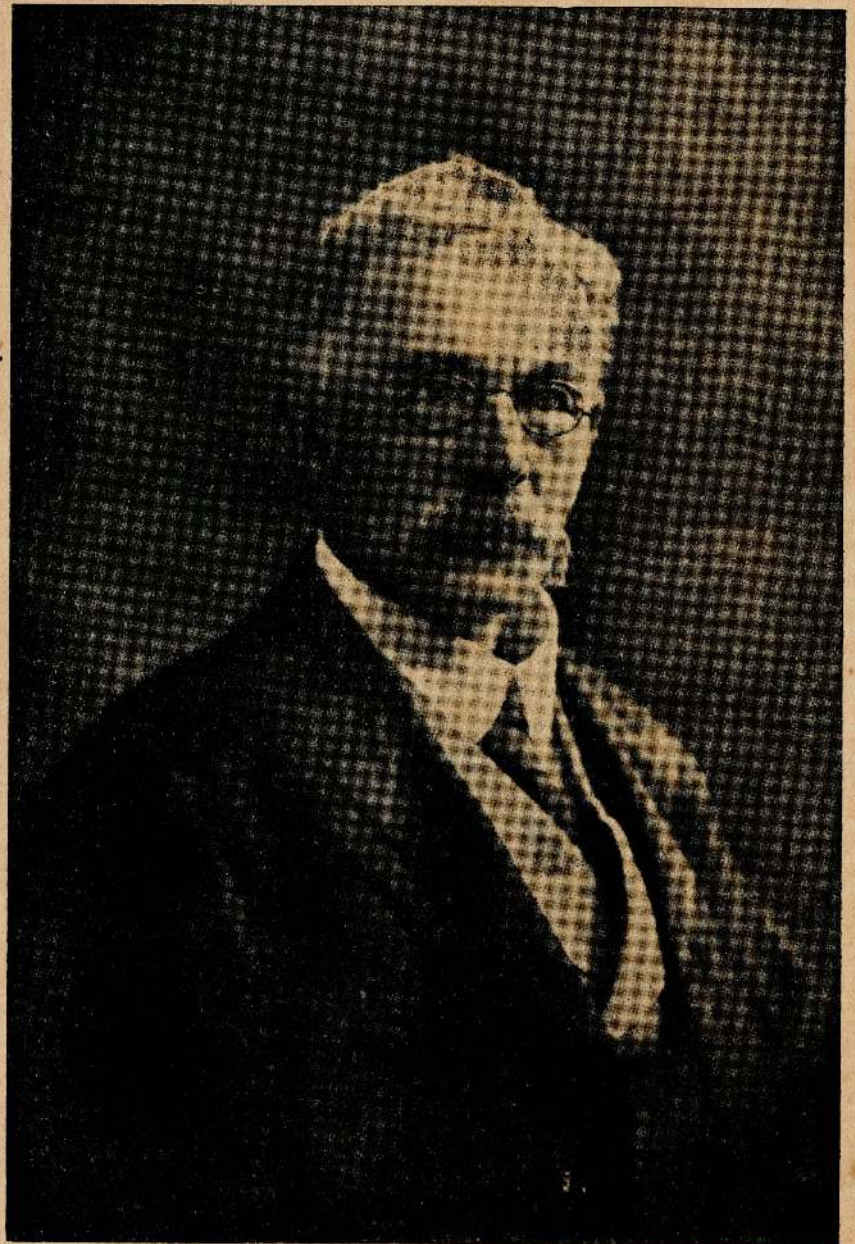
[BY DR. W. A. DE SILVA. J.P.]



WHEN the blind lead the blind they may happen occasionally to go on the right path, but usually they go on the wrong. Their journey is beset with delay, difficulty and unnecessary suffering. Strength and energy is wasted; the results of their toil lead inevitably to disappointment and sorrow. This is well marked in the activities of various communities of men. If the ideal placed before them is a blind ideal, the strivings and longings of such men are not able to take them to happiness. One of the blindest ideals man follows is that of individualism, where ‘I’ and ‘I am’ become the foremost factors in their lives. Individual activity, when it is detached and isolated from the consideration of the whole, leads to the greatest tragedy of life. When the activity of a given individual is shaped in consonance with the welfare of the whole, it leads to progress and happiness. Where self is foremost, there one finds a state of individual society which takes as its ideal the activity of the “survival of the fittest.” The abject fear of death, and the belief that sorrow and suffering lead to happiness, are two of the characteristic features of those who base their ideal on the mistaken notions that “death is the fruit of sin,” and that “sorrow and suffering here is rewarded by happiness in the future.” Both these beliefs are the result of the primal idea of ‘I’ and ‘I am.’ The teachings of Buddhism recognize the existence of death, sorrow and suffering, and also recognize that these are due to the clinging to self. The activities of a Buddhist have to be directed towards eliminating the feeling of ‘I’ and ‘I am,’ and not to accentuate and idealize it. To a Buddhist, death is only an incident in his life or being; sorrow is also an incident in that life or being; and both cease with the elimination of the idea of ‘I am.’ Death of itself does not produce any good or evil effects; nor does sorrow of itself produce any good or evil effects; they are mere incidents of being. False ideas regarding death and suffering are responsible for much of the unhappiness and unrest that is seen among human beings. When any individual thinks that self-mortification will lead him to eventual happiness, his onward progress is delayed, and the result of this his erroneous belief affects his neighbours adversely. Again, when one believes that self-indulgence will lead him to happiness then, too, disappointment awaits him. The belief in ‘I’ and ‘I am’ is responsible for these states, for ‘I’ wants to be happy through self-indulgence. It fails to achieve this happiness; whereupon the man deduces that self-mortification will bring him the result he desires, but here, too, his expectations remain

unrealised. The individualist of the ‘I’ and ‘I am’ notion, is like a swinging pendulum; he moves in either direction; sways to and fro; and continues the disturbed state of existence. He knows nothing of the “blest happy freedom of him who knows the truth.”

The idea of ‘I’ and ‘I am’ springs up and flourishes on the soil of selfish desire, passion, and delusion. The ideal of life should be shaped with knowledge, the knowledge that self-indulgence and self-mortification are alike promoters of disharmony and hence unhappiness; and that they are not able to eliminate the causes of sorrow—selfishness, passion and



T. W. Rhys Davids

delusion. This elimination can only be effected through the knowledge so well expressed in the Mahavagga thus:—

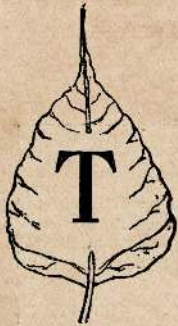
How blest the happy freedom here of him who hears and knows the truth! How blest is harmlessness towards all, and self-restraint towards living things!

How blest from passion to be free, all sensuous joys to leave behind!

Yet for the highest bliss of all, to leave the pride which says 'I am'!

Animal Stories in Buddhist Literature.

[BY DR. C. A. HEWAVITARNE.]



HERE are many delightful animal stories scattered about in the Buddhist Sacred Books. One might almost say, that the Buddhist literature is full of them. The Aryans were lovers of nature, and the hermit life they led in the forest glades brought them into intimate contact with the wild life of the forest. In the Samyutta Nikaya there are many passages that extol the solitary life of the Recluse, free from fear and full of the kindly thoughts that animated him towards forest life.

*Thite majjantike kale, sannisu Vesu pakkhisu.
Sanateva braharannam sa rati pati bhati mam.*

What time the midday sun in heaven stands still
And every bird in silent shelter lies.
The forest dense with voices seem to fill;
To me such life much pleasure signifies.

It was this communion with nature that made even the pre-Buddhist Aryan such a sympathetic lover of animal life and made him realize that their life and his life were ultimately the same. The sketches of ashrama life of the Rishi in the Vedic and Buddhist literature show him always surrounded by the gentle denizens of the forest, creating in the mind a picture not of gloom but a quiet abiding serenity and joy. In later Brahmanism cruel animal sacrifices were brought in. They demanded the slaughter of all forms of life, and the compassionate teachings of the Buddhas were in great part a protest against this mind-debasing destruction. In the spiritual development of the young Prince Siddartha one is made to realize that his first intuition of the Pain of life came from his observation of the grim tragedy of animal life.

"In the brake how fierce.
The war of weak and strong! i' th' air what plots!
No refuge e'en in water."

The Light of Asia.

So from his meditation of "this deep disease of life," came that immortal paean of love "Sabbe Satta Bhavantu Sukhitatta:" may all forms of life be happy. It is comforting for us Buddhists to remember when Western religions are modifying "Thou shalt not kill," to "Thou shalt not murder," that in Buddhism alone there is crystallized in that simple precept "I refrain from taking any form of life" the profoundest philosophy of the ages and the most transcendental love of the cosmic universe.

This love for animals has brought with it an understanding of the animal mind, which is absent in the Christian literature. The nihilistic doctrine that animals have no thinking faculty but only instinct, has caused more slaughter of animals than any desire for flesh foods or the perverse idea of mercy which dictates that all suffering animals should be put out of misery by death. To a Buddhist to kill an animal because it is suffering pain is most abhorrent; to him pain and suffering are processes common to all living things; one might as well give poison to an aged relative to relieve unbearable agony.

The kinship of man and beast is a recognised factor in all Indian religions and in Buddhism finds its highest expression in the Jataka Tales in which birds and beasts appear as teachers and fulfillers of the moral law. To a Buddhist child of orthodox parentage the Jataka Tales are realities, not mere moral tales and in consequence had great effect in the training and discipline of the unfolding consciousness. Some of these tales are charming little nature studies which vividly call to mind the simple forest setting. Quite a number of these tales were popular in the time of Asoka the Great and have been perpetuated in the Bharhut Stupa sculptures.

These early Buddhist art forms convey the idea that they were not meant simply to picture a fable but as a naturalistic presentation of the passions and desires to which all flesh is liable. In one of the medallions of the Bharhut rails is shown the story of the cruel elephant, who trampled to death the young ones of a quail. The mother bird in her sorrow appeals for help to the crow, the fly and the frog. The crow comes and pecks the eyes of the elephant, and the fly deposits her eggs on the wound. The elephant, blind, distracted by fear and tormented by thirst, is lured by the croaking of the frog till he falls down a precipice and is killed.

To the artist who showed the elephant in his madness and despair, it meant not the carving of a picture fable but the portraying of primitive human passions and the immediate result of the giving way to such passions. In the Bharhut sculptures the elephant is the animal that comes in most for artistic treatment. In the Chaddanta Jataka the Bodhisattva as the all charitable elephant gives away his tusks and becomes a source of inspiration to succeeding generations of artists. In the Naga Jataka medallion the elephant is shown held down by the monster crab who dwells in the lake and is a source of death and danger to all the herd. Another animal that receives popular attention is the monkey, his pranks and want of sense

are beautifully portrayed in several medallions. The most striking of these is the tale of the monkeys (Aramadusa Jataka) who help the royal gardener to water his plants. But as they wanted to save water and did not know how much water to give each plant, some wise one suggested that they should look at the length of the roots.

The medallion shows the monkeys pulling out the plants before they are watered. The moral is, kind deeds done through ignorance do more harm than good. The most interesting medallion is, however, the story of the great monkey-king—the Maha Kapi Jataka—who saves the herd by his wisdom. The monkey king sheltering with the herd on a tree by the side of a river is surrounded by the hunters of the king of the country. To save his kinsmen he ties a creeper round his waist and swings across the river to a tree on the opposite bank and clings to its branches and over this bridge the monkey army crossed over to safety. Devadatta who is born as a monkey is the last to cross and with the basest ingratitude breaks the back of the great king by jumping on him.

A Jataka tale that does not appear among the Bharhut sculptures is a charming little story about a partridge, a monkey and an elephant. These three friends were living in great harmony, but soon a discussion arose as to which of them was the eldest to be the leader of them. Pointing to a lordly banyan tree that was growing near by, the elephant said: "I remember when I was young I came to this spot and I could then walk over it without touching its topmost branch." The monkey then said, "In that case I must be older than you, because I remember it as a tiny sapling and I could then touch its topmost bud without standing." The partridge concluded by saying that when he was fairly grown he used to fly about in search of food, and once he came across a mighty banyan tree whose fruit he enjoyed. "One of its seeds," he said, "fell here, and out of that seed grew this great tree." So the other two worshipped him as their senior and obeyed him in every way.

These old Indian nature studies gradually travelled west and were absorbed by the Greeks. They formed part of their fables to such an extent that their place of origin was entirely forgotten, till the discovery by the west of the Buddhist Birth Stories. Besides the birth stories there are some interesting stories connected with place names. One of these spots is Kalandaka Nivape where the Buddha preached several of his sermons. Kalandaka Nivape is translated as the squirrels' feeding ground or sanctuary. How the place came to acquire its name is told in the Udāna commentary. There was once a king who went for his pleasure to his royal garden and after much sport and drinking fell asleep on the sward. Seeing him thus, all his courtiers and attendants retired to another part of the pleasure grounds leaving him all alone. Attracted by the smell of the spirituous liquor, a black snake began gliding towards him, and the sleeping monarch was in great danger of being bitten. A little squirrel which saw the impending fate of the king ran towards his ear and awakened him by his excited and incessant screams. The king saw from what terrible death he had been saved and as a grateful repayment ordered that the squirrels

should be fed every day, and decreed that henceforth no squirrels should be destroyed in that garden.

Migadāya, the Deer Park near Benares so famous in Buddhist history, owes its name to a great act of self-sacrifice.

The story occurs as Nigroda-megha Jataka and is retold by Hiouen Tsang in a slightly different way. "It was here that Devadatta and Bodhisattva, in years gone by, were Kings of deer, and settled a certain matter. Formerly in this place in the midst of a great forest there were two herds of deer, each five hundred in number. At this time the king of the country wandered about hunting through the plains and morasses. Bodhisattva, king of the deer, approaching him said: 'Maharaja, you set fire to the spaces enclosed as your hunting ground and shoot your arrows and kill all my followers. Before the sun rises they lie about rotting and unfit for food. Pray let us each day offer you for food one deer which the king will then have fresh and good; while we shall thus prolong our life a little day by day.' The king was pleased at this proposition and turned his chariot and went back home. So on each day a deer from the respective flocks was killed. Now among the herd of Devadatta there was a doe big with young and when her turn came to die she said to her Lord, 'Although I am ready to die, yet it is not my child's turn.' The king of the deer (Devadatta) was angry and said, 'Who is there but values life?'

"The deer answered with a sigh, 'But, O king, it is not humane to kill that which is unborn.' She then told her predicament to Bodhisattva, king of the deer. He replied, 'Sad indeed; the heart of the loving mother grieves for that which is not yet alive. I to-day will take your place and die.'

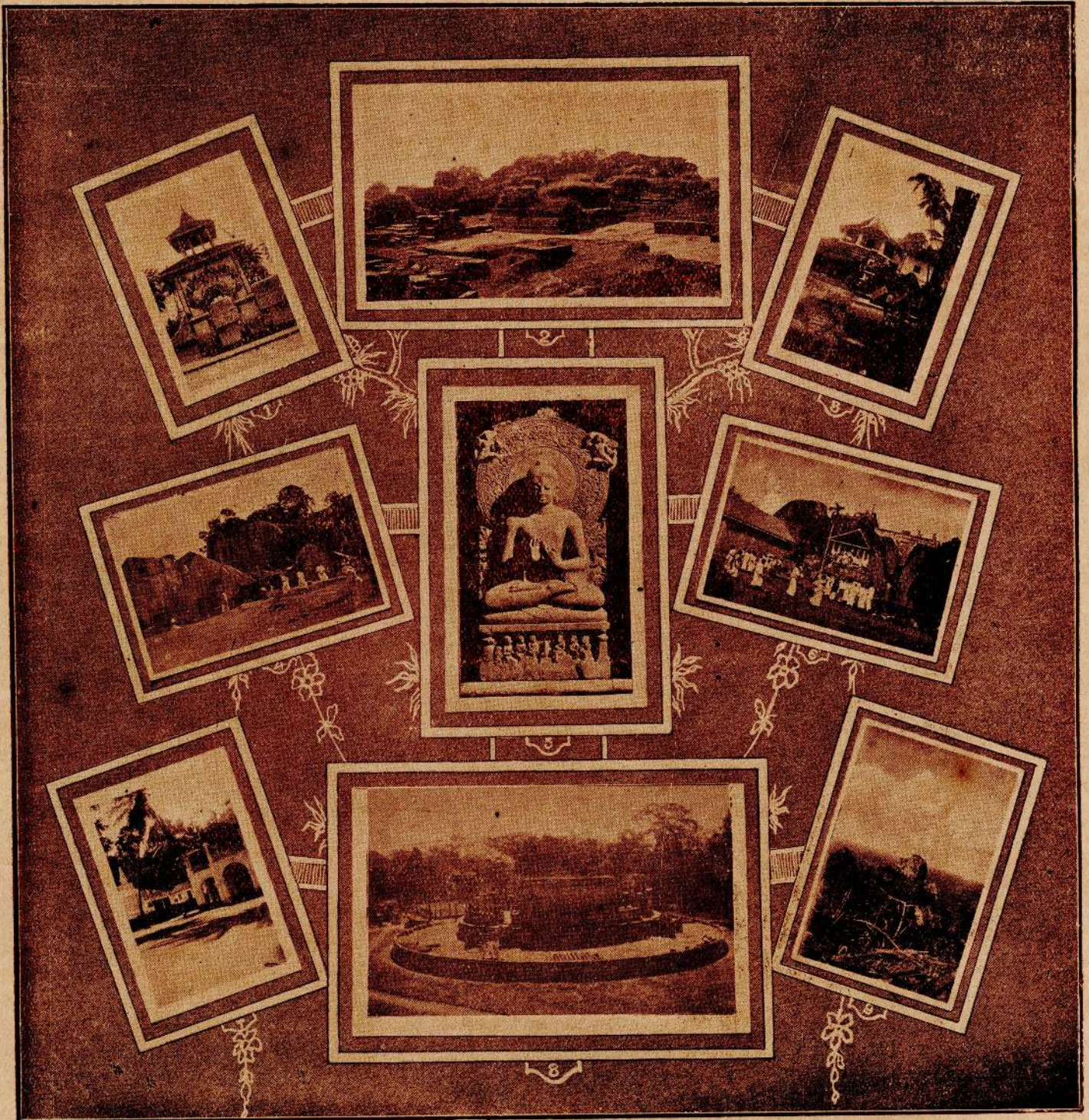
"Going to the Royal gate, the people who travelled along the road passed the news along and said in a loud voice. 'That great king of deer is going now towards the town.' The people of the capital, the magistrates and others hastened to see. The king hearing of it, was unwilling to believe the news; but when the gate keeper assured him of the truth, the king believed it. Then addressing the deer-king he said: "Why have you come here?"

"The deer King replied: "There is a pregnant female in the herd. It was her turn to die; but my heart could not bear to think that the young not yet born should perish so. I have therefore come in her place.

"The King hearing it, sighed and said, 'I have indeed the body of a man, but am as a deer. You have the body of a deer but are a man.' Then for pity's sake he released the deer, and no longer required a daily sacrifice." Then he gave up that forest for the use of the deer, and so it was called, "the forest given to the deer," thence its name, the "deer plain."

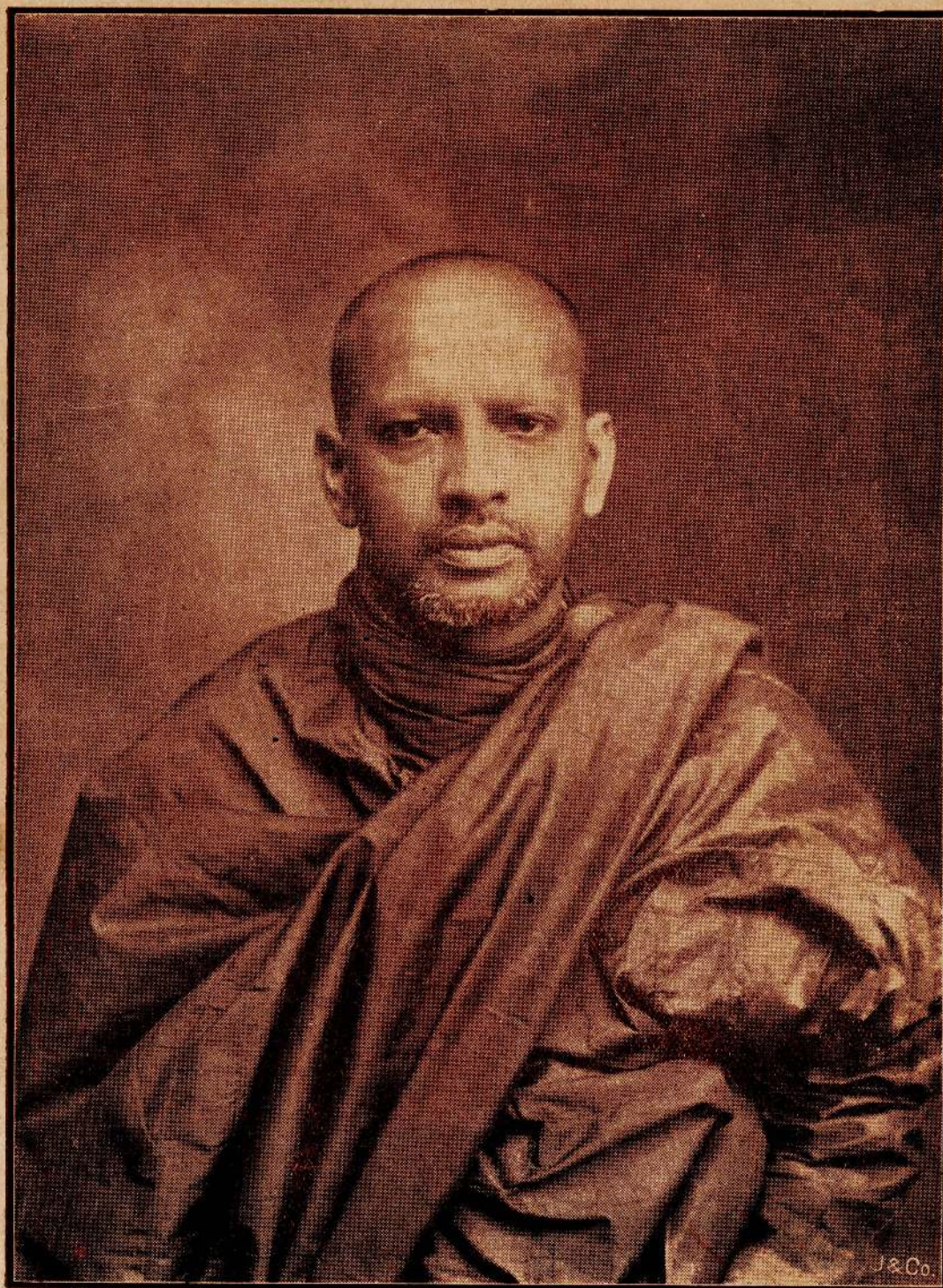
The compassionate self-sacrifice of the Buddha has now permeated the world, but it was through such stories as these that His Dhamma made its way through the world and rendered permanent the spirit of His teaching. The compassionate doctrine of Ahimsa runs through it like a web of gold, and

(Continued on page 50.)



- 1 Entrance to Pattini Devala, Kandy.
- 2 Excavations, Site of Deer Park, Sarnath, Benares.
- 3 Dalada Maligawa, Kandy.
- 4 Vessagiriya, Anuradhapura.
- 5 Buddha, "the Perfect One" preaching his first Sermon, the Dhamana cakkha Sutta (found in the recent excavations at Sarnath, this carving dates from 250 B. C. and the stone is as bright as jade.)

- 6 Isurumuniya, Anuradhapura.
- 7 Malwatte Viharaya, Kandy.
- 8 Aradhanagala, Mihintale.
- 9 Watadage, Polonnaruwa.



THE LATE VEN'BLE SIRI NANISSARA THERO.
(Principal of Vidyodaya Pirivena, Oriental College, Colombo.)

(Continued from page 47.)

beautifies the religion, and purifies the heart of the believer. This wealth of love is instilled into the minds of the young through the animal stories and aids in the development of the child. The west looks down on the animal world as only fit for slaughter, and is daily becoming more and more cruel. The future of the world will be brighter if we can get back some of the ancient ideals and teach in schools the lessons of love and selflessness as exhibited in the Jataka tales.

In the personal teaching of the Buddha two methods were employed. In the first the teaching was through kindness and love and the tales used were tales of love and renunciation. The disciple was heartened by the tale and was urged to greater effort.

In the second the sense of retribution and punishment was brought in. Evil deed, He taught, was followed by evil conse-

quence and the lesson impressed on the mind was the futility of doing bad deeds.

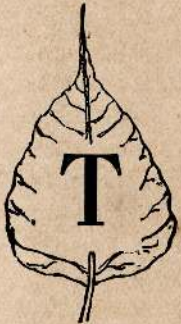
Cruelty to animals in one life was followed by suffering in thousands of succeeding lives born either in hell or as an animal. In fact birth in animal form is invariably due to cruel deeds done in a past life as a man to some animal. Evil deeds, the Buddha taught, are done through Ignorance, and Ignorance signifies not knowing the Four Noble Truths of Sorrow, Sorrow's cause, its ceasing and the Way.

Birth and Re-birth are due to Tanha or the Craving for existence and the destruction of that craving is Nibbana. Animal stories in Buddhism play a most important part in the moral teaching in developing the sense of right and wrong and the reading and thinking of them should be made a very important factor in the spiritual development of the child.

The Memorial of the Teaching.

(Freely rendered and abridged from the Pali.)

[BY THE BHIKKHU SILACARA.]



THUS have I heard. At one time the Blessed One was sojourning among the Sakka folk at a Sakya town called Medalumpa. And at that time Pasenadi the King of Kosala had come to Nangaraka on some affairs. And King Pasenadi said to Digha Karayana: "Yoke up, good Karayana, the best chariots. We shall go and see the garden and pleasure."

"Even so, Your Majesty," replied Digha Karayana. And having done as he was commanded, he came and told the King: "Yoked up, Your Majesty, are the best chariots. If now seems to thee the time!"

Then King Pasenadi, having mounted the best chariot, escorted by the other best chariots with his royal retinue, set out from Nangaraka and proceeded towards the pleasure grounds. And having gone by chariot as far as the road allowed, he alighted and entered the grounds on foot.

Then King Pasenadi, wandering about here and there in the grounds, looked upon the peace-diffusing, happiness bestowing trees, remote from noise and tumult, lonely, hidden from men, fitted for retirement. And looking upon them, the thought of the Blessed One came to his mind thus:

"Here are trees, peaceful, happy, quiet, silent, solitary, hidden, meditative. How if I go and wait upon the Blessed One, the Worthy One, the Perfect Buddha!" And turning to Digha Karayana, King Pasenadi said: "Where, good Karayana, is the Blessed One staying just now?"

"There is a certain Sakya town called Medalumpa Maharaja. There the Blessed One, the Worthy One, the Perfect Buddha now is staying."

"How far is it, good Karayana, from Nangaraka to Medalumpa?"



Photo by

THE PLACING OF THE CASKET IN THE RANSIVIGE.

John & Co.,

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FUNERAL PROCESSION OF THE LATE VEN'BLE SIRI NANISSARA THERO.

“Not very far, Maharaja; three yojanas. There is still time to go to-day.”

“Very well; yoke up the chariots,” said King Pasenadi, “and we shall go and see the Blessed One, the Worthy One, the Perfect Buddha.”

So King Pasenadi with his retinue set out from Nangaraka for Medalumpa, and thither arrived, proceeded towards the Laura. And going by chariot as far as the road allowed, he alighted and entered the Laura on foot.

Now at that time there were many bhikkhus walking up and down in the open air. And King Pasenadi drew near where they were and spoke to them saying: “Where just now is the Blessed One, the Worthy One, the Perfect Buddha staying? We are desirous of seeing that Blessed One.”

“Look, Maharaja; the door of the Vihara is shut. So, approaching slowly and quietly, go on to the veranda and clear your throat and rattle the bolt; and the Blessed One will open the door to thee.”

Then King Pasenadi took off his sword and crown, and gave them to Digha Karayana. And Digha Karayana thought within himself: “His Majesty the King holds a private conversation. I must stay here alone.”

And King Pasenadi noiselessly and with measured steps approached the Vihara with its closed door. And going on to the veranda he cleared his throat and rattled the bolt. The Blessed One opened the door. Then King Pasenadi, entering the Vihara, fell at the feet of the Blessed One; and having kissed the Blessed One's feet with his lips, stroked them with his hands and announced his name thus: “I am King Pasenadi of Kosala, Lord. I am King Pasenadi of Kosala, Lord.”

“Perceiving what profit, Maharaja, do you make such humble obeisance to this body, show such friendly courtesy?”

“I have, Lord, a profound regard for the Blessed One; and it is a rightful relation. A Perfect Buddha is the Blessed One. Well taught is the doctrine of the Blessed One. The multitude of the disciples of the Blessed One are well-practised in discipline.

“Here, Lord, I see some ascetics and recluses living the extreme religious life for ten, twenty, thirty, forty years. But after a time, well bathed, well anointed with unguents, hair and beard shorn, they revel in the attainment and enjoyment of the five pleasures of the senses. But here, Lord, I see bhikkhus leading until the very end of their life the perfect, pure, highest religious life. This also is a rightful relation.

A Perfect Buddha is the Blessed One. Well taught is the doctrine of the Blessed One. The multitude of the disciples of the Blessed One are well-practised in discipline.

“Further, Lord: kings quarrel with kings, warriors with warriors, brahmins with brahmins, householders with householders, mother with son, son with mother, father with son, son with father, brother with brother, brother with sister, sister with brother, friend with friend. But here, Lord, I see bhikkhus dwelling together in unity, in concord, in harmony, united close as milk with water, looking on one another with eyes of affection. And, Lord, apart from the Blessed One's Sangha, I do not perceive another such united company.

“Again, Lord, I walk up and down and wander about in the parks and groves. And there I see some ascetics and recluses emaciated, repulsive looking, with bad complexions, of jaundiced appearance, their veins and sinews showing, methinks not captivating to the eye, for people to see. And I said within myself: ‘Surely these venerable ones live the religious life in discontent. There is some evil deed or another



Photo by

John & Co.,

THE CREMATION.

they do which they keep concealed. Therefore it is that these venerable ones are lean, haggard, ill-complexioned, yellow, showing veins and sinews, no pleasant sight for folk to see.' And approaching them I say: ‘How is it, venerable ones, that you are thus lean, haggard, and ill-looking?’ And they answer: ‘We have jaundice, Maharaja.’

“But here, Lord, I see bhikkhus who live happy, delighted, uplifted in mind, pleasing to look upon, satisfied, not taken up with worldly business, friendly, living on what is given them, with minds gentle as that of a deer. And then I thought: ‘Surely these venerable ones in the Buddha's Order greatly realise the distinction between first and last things. Therefore do these venerable ones live happy and contented and at peace.’

“Again, Lord, a consecrated warrior king is able to slay or put to torture or banish; or cause to be slain or put to torture or banish. But when, Lord, seated in my court of justice, I am interrupted, I am unable to say: ‘Do not interrupt me, seated here in my court of justice, O good men! Await my concluding words.’ My speech is interrupted.

“But here, Lord, I see bhikkhus while the Blessed One is expounding the doctrine to an assembly of several hundreds; and at such times, from the disciples of the Blessed One there comes not a single sound of sneezing or of clearing the throat.

“On one occasion, as the Blessed One was setting forth the Teaching to an assembly of several hundreds, it befell that a certain disciple of the Blessed One cleared his throat. But a certain fellow-disciple nudged him with his elbow and said: ‘Let the venerable one keep quiet. Make no noise, venerable one. The Teacher, the Blessed One is expounding the Doctrine to us.’ And I thought within myself: ‘Wonderful indeed! Extraordinary indeed! Verily, without stick and without sword, thus well trained is this assembly!’ But, apart from the Blessed One’s Sangha I perceive not another such well-trained assembly.

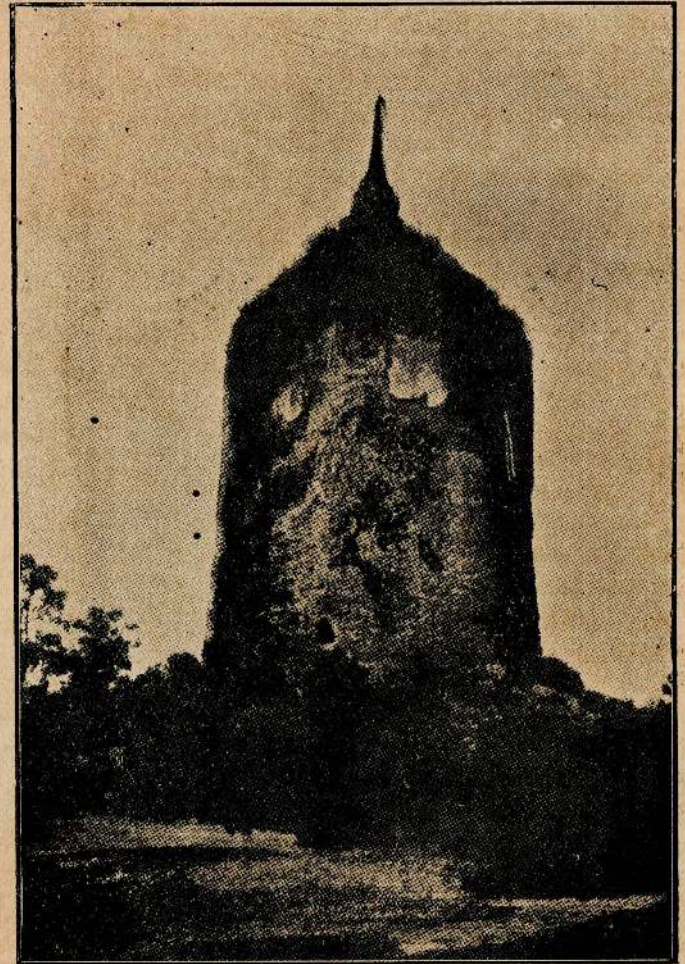
“Again, Lord, I see here some learned men of the warrior class, subtle, expert in controversy, splitters of hairs. With their penetrating knowledge they reduce the views of others to atoms. And they hear that ascetic Gotama is coming to such and such a town or village. And they draw up a question, saying among themselves: ‘Going to ascetic Gotama we will put this question to him; and if he shall answer it this way, we shall catch him in his words this way. And if he answers it that way, we shall catch him in his speech that other way.’ And now they are told that the Blessed One has actually arrived at such and such a village or town. And they go where the Blessed One is. And the Blessed One with his speech upon the Doctrine, enlightens, rouses, stirs and fortifies them. And thus enlightened, roused, stirred and fortified by the Blessed One’s words about the Teaching, they do not even put their question to the Blessed One, much less trip him up in his words, but actually become the pupils of the Blessed One.

“Again, Lord, I see here some learned men of the brahmin, and of the householder, and of the ascetic class, who plot to catch the Blessed One in his speech even as those of the warrior class, but even as these, they fail, and actually pray of the Blessed One to be allowed to take to the homeless life under his guidance. And the Blessed One ordains them to the homeless life. And thus ordained, dwelling aloof, earnest, diligent, strenuous, in no long time they realise that supreme goal of religious life for sake of which young men of family go forth from home into homelessness, here and now for themselves attaining to the realisation of the deeper knowledge. And thus they then speak:

“Ah, we surely should have been ruined! Ah, we surely should have been ruined! We that before were not ascetics, claimed: ‘Ascetics are we.’ And not being brahmins, we claimed: ‘Brahmins are we.’ And not being

Worthy Ones, we claimed: ‘Worthy Ones are we.’ But now are we ascetics indeed! Now are we brahmins indeed! Now are we Worthy Ones indeed!’

“Again, Lord, Isidatta and Purana, living on my bread, using my vehicles,—to them I am the giver of life and the bestower of prosperity. But they do not make obeisance to me as they do to the Blessed One. At one time it happened when I was gone forth with my army, that these two carpenters, Isidatta and Purana, searching about, found lodging in a certain crowded dwelling. And these carpenters passed a considerable part of the night in converse about the Doctrine; and then, placing their heads in the direction in which the Blessed One was, with their feet turned towards me, lay down



BAW-BAW-GYI PAGODA AT HMAWZA OR ANCIENT PROME, 2000 YEARS OLD.

to rest. And I thought within myself: ‘Wonderful! Extraordinary! These two carpenters owe food and carriage and life and prosperity to me; and yet they do not pay me that obeisance which they pay to the Blessed One. Surely the venerable ones in the Order of the Blessed One greatly realise the distinction between first and last things.’

“And so, Lord, by reason of this and of those other things of which I have just told, this to me is a rightful relation: A Perfect Buddha is the Blessed One. Well taught is the Doctrine of the Blessed One. The multitude of the disciples of the Blessed One are well-practised in discipline.

“Lastly, Lord: The Blessed One is of the warrior class, and I also am of the warrior class. The Blessed One belongs to Kosala, and I also belong to Kosala. The Blessed One is eighty years old, and I also am eighty years old. For this cause alone, Lord, it is rightful that I pay most humble obeisance to the Blessed One and show Him all friendly courtesy. But now, Lord, we are going. We have much business on hand, much to do.”

“If now it seems to thee time, Maharaja!”

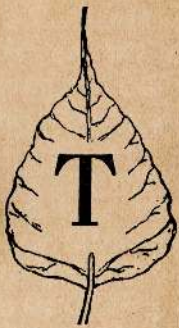
Then King Pasenadi of Kosala, rising from his seat, paid reverence to the Blessed One by passing round Him with his right shoulder towards Him, and so took his departure.

And not long after King Pasenadi had gone, the Blessed One called to His disciples and said: “Behold, O bhikkhus, King Pasenadi of Kosala, having uttered memorials of the Teaching, rising from his seat has departed. Raise up, O bhikkhus, memorials of the Teaching! Complete, O bhikkhus, memorials of the Teaching! Support, O bhikkhus, memorials of the Teaching! The memorials of the Sublime Teaching are beneficial exceedingly, O bhikkhus, and the basis of the highest religious life.”

So spake the Blessed One. Pleased, those bhikkhus rejoiced in the words which the Blessed One spake.

A Study in Buddhist and Christian Contrasts.

[BY E. H. BREWSTER.]



THE most important work of the Buddhist certainly does not consist in his *defence* of the Dhamma, but in his efforts to practise, to understand, and when appropriate, to discuss and to teach it. The Dhamma itself will dispel error.

However, keeping this well in mind, there are occasions when it is justifiable and necessary to defend the Dhamma from attack, and to show the error contained in other religions. Obviously he can best do so who first understands and practises that which he professes.

In the life of the Buddha himself we find frequent occasions when he had to meet such attacks. May we always remember the calmness and perfect justice with which the Master met them! In those who practise the Buddhadhamma should be found no place for hatred, bitterness and resentment. The Buddha's irony never descends to sarcasm. With pride we may look to the calm, dispassionate utterances, not only of the Master himself, but of all his greatest disciples throughout the ages.

Every day the East and West are being drawn into closer relationship. Therefore a better understanding is needed of the two great religions, Buddhism and Christianity. Although a considerable number of books have been written in Europe on Buddhism, and translations made from the Pāli, Western peoples generally have not a true conception of it. This is partly due to certain writers who with “parti pris” for the unity of religions would make Buddhism harmonize with Brahmanism and Christianity: or with an evolutionary theory, regardless of facts, would make of Buddhism a step in a progressive revelation, leading up to Christianity. Some other writers, following the Mahāyana school, have added rather to the general confusion.

The greatest philosophers maintain that a knowledge of differences is more important than that of similarities. However that may be, the real student of religion, earnestly, without “parti pris”, should endeavour to see clearly, noting impartially, differences and similarities.

We regret to find comparisons being made of that which is of primary importance in one religion with that of only secondary importance in another. It is extremely interesting and most significant to see the fundamental statements of Buddhist and Christian beliefs actually placed in two parallel columns. So illuminating have I found such a juxtaposition that I venture to submit them here in that form. And I would follow this with another double column of words which I believe are justly descriptive. We cannot choose better for Christianity than to take the Nicene Creed, which is the expression of belief held in the Roman Catholic, Anglican, and the majority of Protestant Churches throughout the world. It is repeated on admission to the church, and is in constant use at other times.

The Four Noble Truths equally are accepted as basic belief by all Buddhists the world over.

Christian Belief.

The Nicene Creed.

“I believe in one God the Father Almighty, Maker of heaven and earth, And of all things visible and invisible:

“And in one Lord Jesus Christ the only-begotten Son of God: Begotten of his Father before all worlds, God of God, Light of Light, Very God of very God: Begotten, not made; Being of one substance with the Father; By whom all things are made:

Buddhist Belief.

The Four Noble Truths.

“Now this, O recluses, is the noble truth concerning suffering.

“Birth is painful, and so is old age; disease is painful, and so is death. Union with the unpleasant is painful, painful is separation from the pleasant; and any craving that is unsatisfied, that too is painful. In brief, the five aggregates which spring from attachment, they are painful.

Who for us men and for our salvation came down from heaven, and was incarnated of the Holy Ghost of the Virgin Mary, and was made man; And was crucified also for us under Pontius Pilate; He suffered and was buried; And the third day he rose again according to the Scriptures: And ascended into heaven, And sitteth on the right hand of the Father: And he shall come again, with glory, to judge both the quick and the dead; Whose kingdom shall have no end.

"And I believe in the Holy Ghost, The Lord, and Giver of Life, who proceedeth from the Father and the Son; Who with the Father and the Son together is worshipped and glorified; Who spake by the Prophets: And I believe one Catholic and Apostolic Church: I acknowledge one Baptism for the remission of sins: And I look for the Resurrection of the dead: And the Life of the world to come.

"Amen."

"Now this, O recluses, is the noble truth concerning the origin of suffering.

Verily it originates in that craving thirst which causes the renewal of becomings, is accompanied by sensual delight, and seeks satisfaction now here, now there—that is to say, the craving for gratification of the passions, or the craving for a future life, or the craving for success in this present life.

"Now this, O recluses, is the noble truth concerning the destruction of suffering.

"Verily, it is the destruction, in which no craving remains over, of this very thirst; the laying aside of, the getting rid of, the being free from, the harbouring no longer of, this thirst.

"And this, O recluses, is the noble truth concerning the way which leads to the destruction of suffering.

"Verily, it is this Noble, Eight-fold Path; that is to say: Right Views, Right Aspirations, Right Speech, Right Conduct, Right Livelihood, Right Effort, Right Mindfulness, Right Rapture."

Comments.

Dependent on Faith.
Theological, Cosmological,
Theoretical, Imaginative,
Speculative, Prophetical.

Dependent on Observation
and Experience.—
Psychological, Empirical
Analytical, Ethical
Logical, Philosophical,

It may be objected that the Four Noble Truths and the Nicene Creed deal with such different subject matter as to make them incomparable. But the comparison is a just one, and an important one to make, because it is made on the ground of what is most important to each of these two religions. Whether we chose the doctrines of *Anicca*, *Dukkha*, and *Anatta*; or the *Paticca-Samuppada*, or *Kamma*, we would not find them having any more in common with the Nicene Creed than the above selection; which has the advantage of being a more general and inclusive statement of Buddhist belief than these latter. Limiting ourselves to some one formula of belief of equal value for each religion, it seems to me that the Nicene Creed and The Four Noble Truths best meet such a requirement.

The chief object of this article has been accomplished already if it will provoke a thoughtful unprejudiced comparison of them.

We shall each see them no doubt in somewhat different relations, and my list of descriptive words may meet with disapproval.

We must each form our own judgment according to our own individual mental capacities and experiences. How far apart in thought, in conception, and in aim are these two religions! Any similarities they may possess lie on the surface, not at their base. That which stands out as the most obvious requirement for an acceptance of the Christian Creed is *faith*. If this sounds tautological, as though one were to say "the cause of my faith is my faith," the Christian will explain it in the following manner. The Nicene Creed, and all the Christian doctrines, are derived from divine revelation. Their truth is *not* apparent to us because of reason, observation, or experience; but only through the "grace of God," or faith, within our hearts. This faith then, it is said, arises of its own accord without other foundation. It is not an adherence to what Jesus taught that is insisted upon for salvation, but the *belief*, the *faith*, that Jesus was the only begotten son of Jehova, that he was miraculously born, rose from the dead, and so on as stated in the Creed. If we cannot entertain these conceptions as true, according to Jesus, his apostles, and his church, we shall be eternally damned. And on what other grounds but *faith* could they be accepted? No amount of logic can prove them. They are certainly not matters of our observation, or our experience, nor are they facts of history. (Alas also *fear* has played no small part in gaining converts to Christianity). If we refuse to accept these teachings as divinely inspired, then they must remain for us products of the imagination, in no way related to verifiable reality.

How, historically, did such a religion come into existence? Christianity is but the continuation of that search which from the earliest times, has absorbed the attention of man, an attempted explanation of the why, the how, and the whence of human life. Primitive and savage thought ascribed a first cause or causes to things, in assuming that they were created by one or more gods. Among those primitive peoples were the Hebrews, whose conceptions were monotheistic. They called their God-creator Jehova, and made to him burnt offerings of pigeons, sheep, and even at times the first born of human offspring. Their prophets were believed to be in communion with Jehova, and told the Hebrews the thoughts and desires of their God. Jesus was a Hebrew, and spoke of himself as one who had come to fulfil the prophets, though he wished to inaugurate reforms. He claimed to be the "only begotten son" of Jehova, yet one with his father who sent him. The Hebrew religion was so purely monotheistic that it could not accept Jesus as the son of their god; nor admit that Jehova had a triune nature. It is evident to the student of comparative religion that the new religion, Christianity, was an outcome of the mixed international influences of those times.

Its philosophical and ethical aspects originate largely from the Greek and oriental influences which centered at Alexandria. All its symbols are familiar ones, taken from previous religions, and increasingly adopted during its earlier development. The sacrifice of Jesus' life on the cross, for the sins of the world, to propitiate his divine father, is the same in conception to the Hebrew, and other primitive peoples, offering their first born as sacrifice. It is a favourite religious theme for a God to be born of a virgin; one need search no further than Greek

mythology for any number of such stories. In the cult of Dionysus we find the idea that in drinking the juice of the grape the very blood of the god was being imbibed; nor need we go far in ancient literature to find many stories of resurrection from the dead. Such careful research as that in Fraser's "Golden Bough" contains innumerable accounts of such early similarities. It is very difficult to understand how Christianity can maintain, as it does, that its revelation is unique.

Buddha arrived, is the real cancer of self destroyed, *only* then does true unselfishness begin.

It will be remarked that I am ignoring a body of people today calling themselves "Christian" who do not accept the Nicene Creed: that there is a religious belief, becoming not uncommon, which finds its inspiration only in the gentle, sweet character of Jesus, and dismisses from consideration much of the miraculous and supernatural qualities of his



Photograph by Bernes, Marouteau & Cie, Paris.

From an Oil painting by E. H. Brewster. (Italy).

A STUDY OF LORD BUDDHA IN MEDITATION.

As for the compassionate and humanitarian aspects of Jesus' teaching, their originality cannot be maintained when one has become really acquainted with Greek and oriental thought. We find in the Buddha's renunciation of Nibbana—or Pari-nibbana—until after forty years of teaching, his democratic attitude toward castes, his consideration of animals, as well as a richness and profundity of ethical precepts concerning love and compassion and unselfishness, and many another important attribute, an emphasis which is not less humanitarian and compassionate, but more so. And when we consider the significance of the *Anatta* doctrine, we believe that *only* in this understanding of the illusion of self, to which the

religion. To those who do not believe in Christianity, this dying out and breaking up of its dogmas, its shifting and changing positions, are encouraging signs that there is approaching in the West a complete reconsideration of the whole religious field. But the name "Christian" is only properly applicable to those doctrines which for nearly twenty centuries have gone by that name, and which are still accepted by nearly all its organized forms; and furthermore, the more liberal section is entirely based on the former, and its departure, viewed from without, is not radical. In some aspects it returns to the primitive conception of a god, and we hear again the idea being advanced of god as a "king", "leader of the human race,"

as Jehova was of the Jews, and that he is evolving, and dependent upon us in some way. An understanding of life in theistic terms has a tenacious hold upon thought, from the days when the savage ascribed all that he could not understand in the world to a god, down to the present. The great black shadow of the unknown which has been called "God" has retreated very little. Once, he was conceived as creating the world, the sun, the moon and stars in seven days, and could be propitiated by gifts and prayers. Today we conceive the Earth an offspring of other fiery bodies, moving according to some inherent law, floating in space. For some the thought of the great Christian God has as much vanished as the elephant and the tortoise on which the earth was once supposed to rest.

The really awakening influences in the Western world are the Sciences, a Psychology that is empirical, and a Philosophy that is freeing itself from theological bias. But there has been no progress during the Christian era which first has not had to meet with the opposition of the church.

Few people who are not Buddhists, have any conception of the almost complete change in thought which occurs in passing from Christianity to Buddhism. It is a greater change than is implied in the difference of East and West. Christianity is Eastern in origin and it is closer to most other eastern religions than it is to Buddhism. The contrast between the Nicene Creed and the Four Noble Truths is the actual contrast which is borne out through a more detailed and extended study.

The statement contained in the First Noble Truth is the logical recognition of the real religious problem. Given ill, given misery, given unhappiness, how shall we find salvation? Even so optimistic a faith as Christian Science has its base in the recognition of suffering from the "Error" of which it would save us. Though it is the common purpose of religion to free us from the bondage of our lower nature, which is suffering; where else has this object of religion been so clearly defined as in the Buddhadhamma? Buddhism, recognizing that this is distinctly a psychological problem, works out its solution on psychological grounds, empirically and logically considered.

Change is the most obvious characteristic of life. (Anicca). There is nothing within us whose existence is independent. (Anatta). Sorrow and suffering are inevitable facts of human experience. (Dukkha). Such are the facts which constitute the First Noble Truth.

Obviously this statement is not based on faith. The minimum to which it is here reduced is as conspicuous, as is the supreme importance given to it in Christian thought. An acceptance of The Four Noble Truths is dependent upon experience, and observation, and logical conclusions. And what is true here, continues to be so throughout the entire Dhamma. From the beginning to the end, it deals with experience, in terms of experience. Buddhism, unlike other religions, is opposed to the theoretical. It begins with the undeniable actuality of experience, *not* with a search for a First Cause. The Buddha realized the illogical character and the contradiction

involved in such a term; and a god or gods, taken in such an aspect, form no part of his teaching. Like the scientist of today he dealt with what was given in the reality of experience. The gods for him were merely beings inhabiting a pleasanter sphere than this, subjects of law, and limited in knowledge. They occupy so little importance in Buddhist thought that it has incorrectly been called atheistic. Unlike Jesus, or many of the other ancient teachers, the Buddha laid no claims to divinity. He was a man of our own Aryan race, who by his own efforts in meditation and virtuous practice gained true insight, enlightenment, for the way of salvation. This way he made plain in many discourses. He declared that each man must individually work out his own salvation.

The miraculous happenings that have become encrusted upon the story of the Buddha's life, have obviously no relation to the definite system of thought which he taught. And certainly credence in the miraculous—of these or any other happenings—is considered of no merit. The Christian, so used to the God-idea, to supplication, to "divine grace," and to religion being of a world into which we cannot penetrate, unconsciously sees and reads into Buddhist expressions his own Christian conceptions. It is difficult for him to realize that a religion can exist without them. If he sees offerings being made to the Buddha-statue, he at once imagines it in his own terms of supplication, even when he is told that the act is one of grateful memory, and made for the merit which such a recognition has upon us.

The Second Noble Truth is the perception of the cause of sorrow. Buddhism recognizes no Absolute. The cause of suffering is not a "First Cause" nor an Absolute. The Paticcasamuppāda contains the detailed account of the origin of suffering, not in a cosmological but in a relative and psychological sense. This cause is *Lobha*, which is translated as greed, desire or thirst. In more detailed analysis *Dosa* and *Moha* also are given—that is to say greed, hate and ignorance are the three roots of all ill. *Moha* means not only ignorance but dullness,—the ignorance and the dullness which prevent us from seeing the Way of Deliverance. Not the ignorance of that which does not concern us.

The Third Noble Truth is the recognition that this triple root of greed, hate and ignorance can be removed. That their destruction is the end of all ill. This is Nibbana.

My critics will say that this Third Truth shows that I am wrong in claiming so much for Buddhism on the ground of experience; that this is an ideal state of which we know nothing; and that therefore the goal of Buddhism is just as theoretical, and requiring as much faith in the supernatural, as the Nicene Creed. To which I would reply that faith is an element in nearly every human action, but in a greater or less degree. There is not a single statement in the Nicene Creed which can be accepted on any other ground. It is admittedly the great requirement for its acceptance. The operations of the scientist require faith, but in a greater degree they require observation and experience. I have only maintained that in Buddhism faith is reduced to a minimum. Does it require any faith to know that we suffer? Is it not a matter of equal experience

that suffering ceases in proportion to the diminution of greed, hate, and ignorance? The Buddha, and innumerable of his disciples throughout the ages, destroyed the three roots of misery and experienced the bliss of that emancipation which we call Nibbana. To them it was a matter of experience. To us, is not that degree of peace and freedom which we experience in our slower overcoming of these "roots"; a sufficient warrant that requires but a minimum of faith, to make us look forward to a time, and admit the possibility, of complete freedom? There is known in Buddhism that state of consciousness called "leaning on Nibbana", surely such a state is not a theory, and requires no faith, but is a matter of experience to many. Therefore as a doctrine, I maintain, Nibbana is based on experience.

But Rebirth, for it is after many lives that Nibbana is realized,—is not our conception of that dependent on theory and faith? The Buddha taught his followers that it was foolish to theorize about rebirth. He gave the teaching from his own memory of previous lives: Thus in its Buddhist origin it was based on direct experience. It was in no sense a revelation handed down from God: but in following the Path of Holiness taught by the Buddha that experience of the recovered memory of former lives was not a rare experience among his disciples. The phenomenon is not dependent alone upon Buddhist sources for verification; not a few people in past and present times, outside the Buddhadhamma, have remembered and verified their memory of past lives. Modern psychological experiments in trance have been able to recover from the subject, memories of past lives, which have also been verified. What is known as "Psycho-analysis" has revealed such a richness of content in the unconscious part of our existence, as the one individual life could not provide, so that here too, I think, is evidence of that flow of consciousness (as the Buddhist sees it) which has enriched itself in previous living. All of this is empirical knowledge, as free from theory as any other body of empirical research. An experimental study of the Will reveals that it can exert direct influence on other bodies, than the one it inhabits. With the destruction of its own body, it is not a far thought to think of its reappearance, where Will does reappear, as the moving force of a new body. The majority of the world's greatest philosophers have found the doctrine of Rebirth to be the logical conclusion to their thoughts on this subject. Thus we see it is strongly supported by direct personal experience of many people, by Psychology, Logic, and Philosophy, and I am convinced may any day become the immediate knowledge of many of us.

The Fourth Noble Truth is the Way itself, by which greed, hate and ignorance are removed. This Way is The Noble Eightfold Path. It calls for strenuous mental training, for just and noble actions, for a generous human sympathy. We believe that from no other source has the world's ethical literature been so greatly enriched as from the Buddhadhamma.

The Nicene Creed contains no ethical references, nor any to a Way—except to that of Baptism. However we should mention that it is on ethical grounds that the two religions bear most resemblance. Some scholars think Christian ethics were

derived from Buddhist sources. However that may be, Christianity is lacking in the profound teaching of *Anatta* (as already explained). Nor does it contain much suggestion of a mental training leading to insight. Prayer is characteristic of Christian training, and Meditation of Buddhist training.

It is said that Buddha was the first teacher to recognize the Law of Cause and Effect. He spoke of this as his distinct revelation. In the Four Noble Truths, is the law, which is called *Kamma* seen as related to the problem of sorrow. "That being present, this comes to be; because that has arisen, this arises" (*Samyutta Nikaya*). "One thing only, Brothers, do I make known: Sorrow and the escape from Sorrow."

"Verily I declare to you, my friend, that within this very body, mortal as it is and only a fathom high, but conscious and endowed with mind, is the world, and the waxing thereof, and the waning thereof, and the way that leads to the passing away thereof" (*Anguttara Nikaya*). Such statements are pregnant with the whole teaching of Buddhism.

It will be seen increasingly, as one studies the Dhamma, that it has not the intimate relation to, and fulfilment of, the myths and superstitions of the world which were brought together in Christianity. The Buddha inaugurated a new era in human thought, which was even more of a protest against the theologies, mere speculations and theories of his time, than is our science today.


A psychological conception of the changing stream of consciousness, rich and full in its detailed analytical exposition; profound and lengthy treatises on Relativity—and how much else!—are found in the treasured writings of the Dhamma and Abhidhamma. Are not such writings more relevant to modern thought than the Christian bible?

Our conclusion to the study of Buddhist and Christian contrasts is that the Buddhadhamma stands strikingly before us because of its freedom from supernatural revelation, and from unverifiable subjects, because it does not depend on faith in a god or some semi-divine being, is not theoretical; but which, instead, is dependent on the observation of our own experiences, which opens up a path that every man can tread, and verify every day of his life. It is a religion adapted to the best in the modern spirit, and which, we believe, would bring to the latter fuller enlightenment, and a profound peace found nowhere else.

If a speech be a thousand words,
Of senseless sentences composed,
Better is one sensible sentence,
Which bringeth calm when heard.

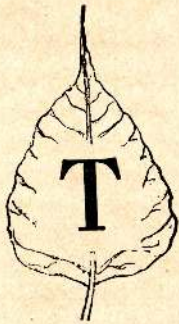
If a poem be a thousand words,
Of senseless lines composed,
Better is a poem of one line,
Which bringeth calm when heard.

Should one recite an hundred poems,
Of senseless lines composed,
Better is one Line of the Doctrine
Which bringeth calm when heard.



Why I am a Buddhist.

[BY VICTOR F. GUNARATNE.]



HERE is, I think, no belief so erroneous, so distasteful to the man of reason, and so expressive of unpardonable presumption as that very popular belief that the son is a member of the same creed as that to which his parents belong. A son of Buddhist parentage is *ipso facto* a Buddhist! Christian parents will have Christian children! Possessed of the firm conviction that religion is not a matter of mere inheritance but that it must be tested at the bar of individual reasoning, I began, years ago, to investigate with almost judicial impartiality the nature of the Dhamma and to find out reasons why I should or should not be a Buddhist.

The only criterion from which religion or any other form of doctrinal teaching should be judged is reason. Judging in this light, I was convinced of the rationality of Buddhism and therefore am now a Buddhist. It thus behoves me to demonstrate this rationality. In articles of this nature one is inclined to expose the faults of other religions. I am unable to conceive of anything more absurd than this. Granted that other religions are faulty how does this circumstance by itself prove the rationality of Buddhism? The rationality of Buddhism is to be found in its own doctrines when examined from the standpoint of pure reason.

No sooner had I begun to investigate the Dhamma than striking instances of its rationality crossed the threshold of my mind in quick succession. The first instance of its rationality I met with, is its sharp call for investigation. Buddhism does not hesitate to acknowledge the prerogative of reason to be the sole criterion of religion. On the other hand it strongly deprecates the acceptance of its doctrines on blind faith, which forms no part of the magnificent structure of Buddhism; for this blind faith creates a *will to believe*; and this enforced will to believe is but "the will to hold something as certain which one feels to be uncertain." Buddhists are expected not so much to *believe* as to *realize*. The Four Noble Truths are not to be believed but to be realized. No reasonable being who reads the following translation from the *Kalama Sutta* of the *Anguttara Nikaya* will fail to be struck by the highly rationalistic tone of Buddhism. "Do not believe in traditions merely because they have been handed down for many generations and in many places; do not believe in anything because it is rumoured and spoken of by many; do not believe because the

written statement of some old sage is produced; do not believe in what you have fancied, thinking because it is extraordinary it must have been implanted by a deva or wonderful being. After observation and analysis when it agrees with reason and is conducive to the good and benefit of one and all, then accept it and live up to it". This was my first impression of the rationality of Buddhism but it badly needs confirmation. I therefore hasten to the second instance where this rationality impressed itself on me.

I was much pleased to find in the course of my very scanty but none the less impartial investigations, that Buddhism is essentially a system of practical ethics, a moral philosophy. It afforded me the sincerest gratification to find that Buddhism lays more stress on the moral than the intellectual progress of humanity. The aim of man should be ethical and not intellectual perfection. It is a fatal error to suppose that intellectual perfection alone will secure to man his final salvation. To infer from this that intellectual development must needs be avoided as the forbidden fruit is an equally fatal error. Intellectually man should develop as far as is necessary for his ethical perfection, to which should be unhesitatingly assigned the palm of superiority over intellectual perfection. "Like Socrates as compared with the Pre-Socratic thinkers, Buddhism views the universe through man, studying external nature only in so far as his ethical purpose and ideal are thereby advanced, and not as in itself of profound interest and ultimate utility. Even the remarkable efforts of Buddhism in psychological analysis were apparently made for an ethical purpose." Has not Matthew Arnold expressed this same idea in his famous definition of the Divine—"The eternal not-ourselves that makes for righteousness." The man who has *neared* intellectual perfection (for we cannot conceive of one who has attained to such perfection) is yet a pitiable slave to his passions and is not wholly free from impure thoughts and therefore from impure deeds. His intellectual greatness is no guarantee for his moral rectitude. The private lives of some of the greatest intellectual giants the world has ever produced, are found to be distressing examples of gross immorality and habitual intemperance. Whither then does the hand of intellectual development lead us?

The Tathāgata has seen the great value of a moral training, and every course of conduct prescribed by Him centres round this one idea of man's moral development. This is what most endears Buddhism to me. A knowledge of the primary origin of all things, of the formation of the world is clearly not

necessary for moral development. Accordingly Buddhism does not seek to answer such profitless questions as, "Is the world eternal?" "Is the Universe finite?" "What is the origin of the Cosmos?" There is no more repugnant belief prevalent among many than that religion should solve the unknown and unravel the cosmic mysteries. If any particular religion has not made any attempt however unsuccessful, to throw some light on the origin of the world, down comes the weight of censure on that religion by purblind critics. It is a matter for sincere regret that these so-called critics are unable to fathom the functions of religion. So far as I know, no religion that has taken upon itself the task of explaining the first cause—a task as impossible as it is ethically useless—has ever succeeded in rendering a satisfactory explanation. What does the Tathāgata say when asked to solve these enigmas? "These inquiries," says He in the *Potthapāda Sutta*, "have nothing to do with things as they are, with the realities we know; they are not concerned with the law of life; they do not make for right conduct; they do not conduce to the absence of lust, to freedom from passion, to right effort, to higher insight, to inward peace."

The rationality of Buddhism again presented itself before me in a passage from the *Mahāparinibbāna Sutta* where the Tathāgata thus addresses his favourite disciple Ananda: "Look not for refuge to anyone beside yourselves." This same idea is thus expressed in the *Dhammapāda*: "You yourself must make an effort. Buddhas are only teachers." Now these sayings may sound harsh in some ears, and may appear to be wholly devoid of comfort. But personally I cannot imagine anything more encouraging than the above words which ungrudgingly give us the satisfaction of knowing that in our human hands lies the power to mould our future. Surely this satisfaction must be the very acme of comfort, and must be productive of the highest encouragement in this great journey of our life. No subtle intrigues wrought by an invisible divine hand will obstruct our journey; nor will that journey be facilitated by the benevolence of a compassionate and loving deity susceptible to prayers and entreaties. We cannot but rejoice that we ourselves are the architects of our own fortunes, and that in precise proportion to our efforts are our results. Has not Shakespeare comprehended this truth when he said, "Our remedies oft in ourselves do lie, which we ascribe to Heaven"? This aspect of Buddhism accounts for the high regard that I have towards its doctrines. Reflect, gentle reader, on the rationality of this dictum—"Yadisam vapatha bijam, tadisam hīsratha phalam," As you sow, so shall you reap—(which is the karmic theory briefly told) and ask yourself whether Buddhism has not succeeded in accounting for the apparent anomalies of life. I pause not for a reply, but hasten to mention one more interesting instance of the rationality of Buddhism.

If great things can be compared to small, Buddhism is like the construction of a geometrical problem, the *quod est faciendum* in this case being, to find out a method of escape from suffering. I feel that I am perfectly precise in comparing Buddhism to the construction of a geometrical problem rather than to the proof of a geometrical theorem, because what is chiefly required of a Buddhist is *action*. Just as in geometry

of the geometrical construction is no solution to the given problem, so mere reading of Buddhist books does not make one a Buddhist; he must practise virtue in the prescribed manner. Of course one must first read that he may know *how to solve*; but once that is ascertained, he has only to apply himself diligently to the task of solving. As Buddhism is a course of conduct prescribed for man, and not a pleasant narrative meant only to be understood, the Tathāgata is not satisfied with his followers if they only read over his solution; they must *practically* solve. In other words their very lives must be practical solutions to the great life-problem of finding a method of escape from suffering. Thus the phrase, "all theory and no practice," is wholly inapplicable to Buddhism, which is rather "little theory and more practice." Hoping that I have clearly shown why Buddhism is more like a problem with its solution, than a theorem with its proof, I pass on to the nature of this solution which has appealed to me with such force as to have caused in me an indomitable desire to be a Buddhist good and true.

Three separate constructions are necessary for the solution of this problem of escape from suffering. They are (1) *Sabba papassa akaranam* (to abstain from all evil) (2) *Kusalassa upasampada* (to add to one's store of virtue) (3) *Sacitta pariyodapanam* (to purify one's mind). Now these are easier said than done. To add to one's store of virtue may be considered an easy task; but to practise the passive quality of abstaining from *every* form of evil and to rid the mind of *every* form of sinful thought require a world of resolution and self-control. The man who has fulfilled the above requirements will be far above Shakespeare's ideal man, the honourable Marcus Brutus. Thus it will be seen that these three constructions are difficult in the extreme; and the Tathāgata has found it necessary to set forth in detail the manner in which these constructions should be carried out. He has asked us to avail ourselves of three instruments which form part of the necessary apparatus. These are the great instruments of *Dana* (giving) *Sila* (observance of precepts) and *Bhavana* (meditation). It may be asked what part these instruments play in the carrying out of the three given constructions, and the final solution of the problem. A little thinking will bring out the answer. The instrument of *Dana* helps the student who is bent on practically solving this great problem of escape from suffering, to divest himself of the ignoble qualities of selfishness and love of "filthy lucre," which, needless to say, are a prolific source of sin. It purifies his mind in a manner that can only be known by experience, making him at the same time realise that it is better to give than to receive; and that there is a nobler store of wealth to aspire to. Frequent use of this instrument tends in some measure to expel that base love of self, that unworthy desire to gratify one's senses, which (desire) and not jealousy is the root of all evil.

The other instrument is *sila* which is the useful foot-ruler that marks out for the student a straight line of virtuous action, an unbending course of conduct. *Sila* gives him an opportunity of availing himself of carefully drawn up and systematic methods of abstaining from evil. *Bhavana* is the

from transgressing the circle of propriety that it has described for him. It tends to dispel all unhealthy thoughts of vanity, pride, and hatred; and in their stead fill the mind with *Mettā* (universal love), *Karuna* (benevolence), *Mudita* (compassion) and *Upeksha* (disinterested tranquillity and equanimity). The student who uses this powerful instrument will also realise *Anicca* (mutability in all things), *Dukkha* (existence of sorrow), and *Anatta* (unsubstantiality),—truths which the modern scientist is just beginning to realise. The doctrine of *Anicca* states that no one thing is permanent in the universe and that "all things are in a state of perpetual flux, mutability being the very characteristic of all existence". The doctrine of *Dukkha* is rightly termed the logical sequence of *Anicca*. "Pleasure is sweet, but when it goes, as go it must, its very sweetness makes it the source of suffering". Has not Macaulay given utterance (whether with true inward conviction or not I cannot say) to this fundamental truth of Buddhism when in his essay on Moore's *Life of Lord Byron* he thus voices the latter's sentiments: "All the desires by which we are cursed, lead alike to misery; if they are not gratified, to the misery of disappointment; if they are gratified, to the misery of satiety"? The doctrine of *Anatta* states that "nowhere in the Universe, neither in the macrocosm nor in the microcosm is there an unconditioned, absolute, transcendent entity or substratum". To this universal rule the ego-consciousness, a comparatively permanent entity, forms no exception. Time alone does not permit me to dwell at any reasonable length on the interesting subject of the ego, though to do so is no digression, as the Buddhist explanation of that consciousness of individuality is one instance where the rationality and accuracy of Buddhism impressed themselves on me.

The reader may be now lost in a realm of abstraction and may perhaps have already forgotten that he is still following the solution to that great problem which has been compared to one in geometry. That he may not accuse me of digression let me remind him that I am still tracing out the part played by the instrument of *Bhavana* in the solution of this problem. One other good use of this instrument lies in the fact that by constant use of it the student is able to realise that *tanha* (desire) is the cause of suffering, and that this *tanha* can be suppressed by the practice of what is right. In other words the student realises the Four Noble Truths. Now the practice of what is right is identical with the treading of the Eight-fold path (right views, right aspirations, etc.). This noble path *must* be traced out by the student who aims at a practical solution of the great problem. When he has traced out this path he will have undergone complete transformation. Much of his evil thoughts, words and deeds will have been suppressed. Then in quick succession he enters the Four Stages in which he busily divests himself of whatever type of impurity in thought, word or deed that has been left in him. When the last remnants of evil have been expelled and when all is purity within him, he suddenly finds that he has come to the end of his constructions, to the final solution of his problem—to the sublime and joyous region of ethical perfection, *alias* Nibbana.

I am fully aware that at this critical stage of the present article, sceptics and critics are, metaphorically speaking, ready

to pounce upon me and with one voice demand proof,—proof for the validity of the above construction, alleging that even a geometrical construction is followed by a theoretical proof in support of it. This demand I admit is very just and proper. The above construction which I could not help describing from start to finish cannot be carried out in practice in the course of this very brief span of life allotted to man. Re-birth therefore requires proof. The connecting link between the life of an individual in this world and in the next must clearly be shown. Difficult as is this task, it is made more difficult when we remember that Buddhism does not grant the existence of a transmigrating soul. No wonder then that even Mr. Rhys Davids should ask. "Where then is the identity between him who sows and him who reaps?". Besides this, there are many other statements in Buddhism that require proof. During the brief time that I have devoted to the investigation of Buddhism I confess I have not come across such proof. But this is no reason to conclude that such proof is wanting as my investigations were of a very limited nature. Critics and sceptics would therefore do well to demand such proof from those of our elders who, having studied Buddhism keenly and thoroughly, are now considered to be competent exponents of its doctrines and not from youths whose knowledge of Buddhism is as limited as mine. In that demand for proof from our learned Buddhist elders, I too am ready to join.

But even if such proof is found to be wanting in the Buddhist texts, I declare I shall not be surprised. At the present moment I know of no such proof (for re-birth, etc.) and yet I am a Buddhist. This apparent self-contradiction may provoke the reader to ask the inevitable question as to why I am a Buddhist despite the absence of such proof. The reader may also reiterate that even a geometrical construction is followed by a theoretical proof. Now my answer to this is that *absence of proof in support of a geometrical construction does not mean the absence of rationality in the construction itself*. The Tathāgata's mission was to give a construction for the solution of the problem of escape from suffering. This mission He did fulfil. Now the great demand is for some sort of guarantee for the success of this method, especially as it does not seem to be accompanied by such proof as would give universal satisfaction. Strictly speaking no amount of theorizing can guarantee practical success. If then the world of theory does not afford some sort of guarantee, where else must we look for it but in the world of practice? If the correctness of the Tathāgata's method of escape, its rationality and its validity, cannot be theoretically realized, does it follow that it should be discarded as incorrect and irrational? Does it lose its claim to practical realization? Absence of theoretical proof means the absence of certain data which, if possessed, would have enabled us, long ago, to deliver judgment on the validity of the construction. But we need not be despondent. There are other data which would, with equal if not greater force, enable us to deliver a correct judgment on the same subject. These data would be in our possession only through some amount of practical experience of the Tathāgata's method of escape.

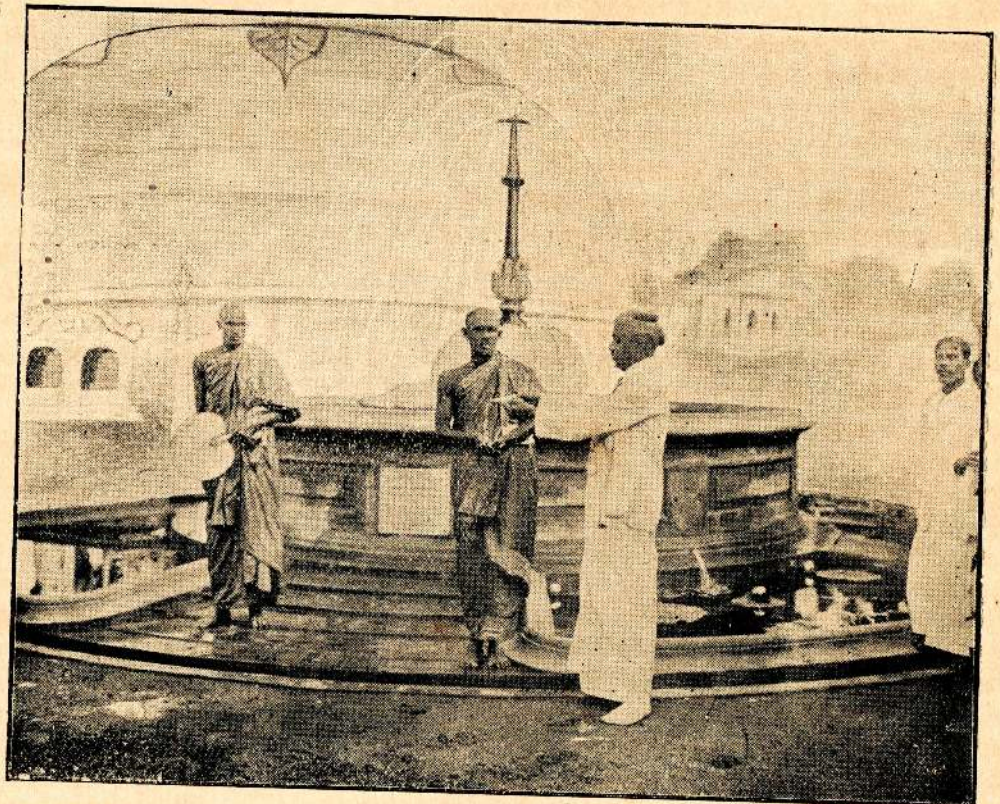
The Tathāgata Himself first practised what He subsequently preached. Through practical experience of His method of escape.

He realized its correctness. It therefore behoves those who are desirous of obtaining some sort of guarantee for the correctness of this method to take the steps needed to enjoy such experience themselves, for this experience will infallibly enable them to judge the correctness or incorrectness of the method. "The proof of the pudding is in the eating of it," as the old saying declares, not in any learned, chemical analysis of its several ingredients.

Some of my sceptical readers may now be inclined to doubt the title of experience to judge the great method of escape from suffering propounded by the Tathāgatha. Such doubts are entirely unfounded as *true experience is not deceptive*. "Were all experience deceptive how could we know it to be deceptive? The fact that we are able to distinguish between deception and truth shows that all experience is not illusory. When a man mistakes a rope for a snake, it is not the deliverance of consciousness that is deceptive. The characters that suggest the snake are really there in the rope, but the failure to interrogate consciousness exhaustively gives rise to deception."

The rationality of Buddhism therefore can properly be realized by practising, and not by merely reading, Buddhism. But it is not impossible to catch glimpses of this rationality by reading, and thus have I been able to cite a few instances. But I again emphasize for the benefit of those who demand some sort of guarantee for the success of the Tathāgatha's method, that the best way to secure such guarantee is to practise, to a fairly high degree, the method itself; for, as has been repeated many a time before, Buddhism is like a geometrical problem and not like a theorem where all is theory. To remain as we are, ignorant and unenlightened, is bad enough. But what is worse, and passes beyond my comprehension, is that, unenlightened as we are, we assume the receptivity of our minds to the truth of profound doctrines. It is only by some sort of elevation of ourselves that we are able to realize the truth of Buddhism. How else was the conviction brought home to the Western Scientist that the law of mutability (*Anicca*) reigns supreme? What Western science is indirectly trying to do for us, is to see whether she can supply the absent proof in support of the Tathāgatha's method. If my attempts to show why I am a Buddhist despite the absence of theoretical proof in support of Buddhism, have not been convincing enough, let this excellent passage from a convincing article on "Buddhism and Science" by Prof. E. J. Mills, D.Sc., F. R. S., supply the deficiencies. "Our Western dualistic training is much against us. 'How can we imagine, give some times

say, thought without a thinker, creation without a creator, subject without an object?' These are types of fruitless questions to which our education naturally leads us. It is not that there is no answer to them, but they have no meaning. *It requires much effort to shake off these pre-dispositions*. In one respect Buddhism has been much in advance of us; it has laid much stress on the improvement of our mental capabilities. Here in the West we are only beginning to feel that we have within us dormant powers which we hardly know how to train or exercise. Newton's famous remark that he made his wonderful discoveries "by thinking of them" corresponds to the higher practice of many of the more educated Buddhists. They have for ages been in the habit of scientifically training the memory and cultivating something like Newton's "thoughts" something very much higher than intellect. They consider that the condition of genius can be [cultivated, until that *higher sense* to which it really belongs, simply sees without reason or argument the truth that it seeks. They regard *discipline* as having nothing to do with any of our really fine perceptions.



THE DEDICATION OF THE GRAND FOUNTAIN TO BUDDHASASANA
 AT TISSAMAHARAMA, BY Mr. W. E. BASTIAN,
 ON 8th JULY 1922.

The very inmost sense of a subject is not a matter of space or time, but of absolute presentation to a faculty which the Buddhists call *panna* (enlightenment) and *which no more depends on the reason than does the perception of sunrise*. Who can doubt that there is very much to be done by us in this direction?"

I now pass on to the last instance where the rationality of Buddhism impressed itself on me—to the last (but certainly

not the least) reason why I am a Buddhist. Nowhere has Buddhism been found to be contradictory to the principles of Science; on the other hand, it runs parallel with them and never will its devotees find occasion to choose between their religious convictions and scientific belief. There are, I admit, certain Buddhist theories that have not yet been scientifically proved, but all that science ever propounded never clashed with these Buddhist theories. On the other hand the truth of these theories were sometimes thereby proved.

The Buddhist law of causation is the common working-ground of science and Buddhism alike. In science no progress is possible if this is ignored. The great evolutionary theory has its firm footing on this law. Eliminate the law of causation from the other universal laws known to the scientist, and the evolutionary theory falls instantly to the ground. In Buddhism also this is a fundamental law. If this law is ignored, the Four Noble Truths fall instantly to the ground. Thus this law is the prop and stay of both Science and Buddhism.

Even the theory of evolution is not, as is generally supposed, contradictory to the principles of Buddhism. Many Western scientists who have studied Buddhism, have come to the same conclusion. One scientist in particular goes to the extent of assuring us that "nothing is more clear than that Evolution is an essential constituent of Buddhism." Their belief is, that Evolution reaches its end; and perfection is attained in Buddhahood. The operation of the law of Karma does not interfere with the above belief. "It is within our power," as Buddha and Huxley both say, "to influence our environment and ourselves very greatly; and it is clear that the next link in the pedigree may be so different, on occasion, as to be, to all intents and purposes, a new species. This gets rid of much of the difficulty about time in Darwin's theory."

The doctrine of *Anicca* (mutability or impermanence) is another instance of the harmony between Buddhist and Scientific thought. *Anicca* is "the heart of all Science, or to use more familiar language, Science is evolutionary in principle. To translate the static into the dynamic is her constant task. One of her greatest and comparatively recent performances has been to destroy the notion of fixity in the organic world. Ramsay has recently effected the transmutation of one element into another: in fact the impermanence of the hitherto 'most permanent' bodies in Chemistry is now a recognised belief."

Even the theory of transmigration is not repellent to the scientist. He only lacks the necessary data with which he thinks he is able to arrive at a theoretical realization of it. Huxley was reported to have said with regard to this theory of transmigration: "None but hasty thinkers will reject it on the ground of inherent absurdity. Like the doctrine of Evolution itself that of transmigration has its roots in the world of reality."

I have now given nearly all such instances of the rationality of Buddhism as can be found in the world of theory, in answer to the question as to why I am a Buddhist. In conclusion let me reassure the reader that there are still more convincing instances of the rationality of Buddhism, and that these may be found only in the world of practice. It is only these instances that can procure man a hearty welcome to higher realms of spiritual action. But if, ignoring the secret value of practice, man attempts to realize the profound truths of Buddhism by mere theorizing, he admits of comparison to—

"An infant crying in the night;
An infant crying for the light;
And with no language but a cry."

LIFE AND DEATH.

[BY PROF. P. L. NARASU]

*Namo Sakyamunaye Tathagataya
Arhate Samyak Sambuddhaya.*



ALL sentient beings are doomed to die, for life indeed must terminate in death; even after reaching old age there comes death; such is the nature of sentient beings. Whether young or old, whether ignorant or wise, all fall under the hand of death. Just as the seed in the field germinates and grows on account of the moisture in the soil as well as the vitality of the germ, so do the elementary and composite forms of the organised being and six organs of sense arise from a cause and from a cause become disintegrated and perish.

As the union of the constituent parts forms what is called a chariot, so does the union of the *Skandhas*, the attributes of being, form what is called a "Sentient being." As such as

vitality, warmth and consciousness forsake the body, then the body is inanimate and useless. The dead are more numerous than the living. That all must pass away is the law not for one family, for one village, or for one town, but for all the wide world. The deeper one reflects and meditates upon life, the more one becomes convinced that all life is a thing unstable. In it originates suffering, and in it does suffering endure and perish. Nothing else but suffering is produced, and nothing else but suffering perishes with it.

"All compound things are *Anitya*; he who knows and comprehends this becomes freed from suffering; this is the path that leads to purity. All compound things are *Dukkha*; he who knows and comprehends this becomes freed from suffering; this is the path that leads to purity. All existing things are *anatman*: he who knows and comprehends this becomes freed from suffering this is the path that leads to purity." All mortal things are transient. Man's life is

restless. Life is a constant parting. Loss of kith and kin and friend is inevitable. One more has crossed the stream. One more has passed away and is dead. Let those that grieve meditate on the teachings of the Blessed One, restrain their tears and conclude that never more will that one be found by them. Indulgence in grief does not remove it but only enhances it. Grief and lamentation are impure, showing a heart incapable of grasping the eternal truth taught in the Saddharma. Two things separate one from father and mother, from brother and sister, from wife and children, from kith and friends, and they are distance and death. Wailing and lamentation bring no solace. Nothing that can happen to man, however terrible, however miserable, can justify tears and lamentations. They can produce nothing but weakness. The conquest over them is true heroism. He alone will be free from affliction who has freed himself from the shackles of necessity by joyfully and hopefully reconciling himself with it. Instead of sorrowing, and thereby weakening ourselves, let us take heart and cherish all that lives.

What is death? To understand death we must understand life. Scientific research is making it ever more probable that life is but a name for the manifestations of particular types of matter of very complicated structure.

There are no elements in living bodies that do not exist in lifeless matter. The bulk of living substance is composed of carbon, hydrogen, nitrogen, oxygen, and sulphur. The kinds of matter in living and lifeless matter are the same; the ways in which they work are the same. Living matter is only a particular and very elaborate arrangement of ordinary matter. Living bodies consist of aggregations of the three classes of chemical compounds resembling respectively, the white of the egg, fat, and sugar. The molecules of the compounds of the first class are formed by the combination of more than a thousand atoms of carbon, hydrogen, nitrogen, oxygen and sulphur. These are very unstable compounds, and undergo decomposition on the smallest mechanical shock; but the products of decomposition are capable of reproducing the original compounds in contact with similar compounds outside them. All chemical phenomena of life consist in this destruction and reconstruction of such compounds. All the phenomena which make their appearance in a living body obey the same laws as those in lifeless matter. The complex of activities constituting life demands no peculiar type of influence such as that ascribed to some vital principle (Soul or spirit) wholly confined to vital phenomena and absent from all others.

How life originated is not yet known. We have however reasons to think that life originated on this earth under the chemical action of the sun's heat and light when our globe entered its present phase of existence, and the temperature of the primitive oceans fell to about 45°C. The semination of our globe by means of germs carried by meteorites from other celestial bodies is a puerile hypothesis, merely pushing back the problem of the origin of life to mysterious other worlds.

The spontaneous transformation of lifeless matter into living substances resembling a chemical compound necessarily

undergoing destruction, reconstruction, and growth, and forming the physical basis of life, is a more rational hypothesis though not verified by facts. The phenomena peculiar to living beings are due to a physico-chemical state called the colloidal state. Now this state is not confined wholly to living substance. Many inorganic substances, including metals, exist in the colloidal form; and in this form they exhibit properties very different from those they possess in other states, but very similar to those of living substance. In their simplest form living beings are small protoplasmic masses, surrounded by an aqueous liquid in which are suspended other colloids. These small protoplasmic masses are called cellules. Some of them have envelopes of inert substance, which is the product of their



THE LATE Mr. F. E. BALLS.

own activity. In cellules devoid of inert covering, there is a continuity of aqueous substance between the living protoplasm and the surrounding liquid. Owing to the continuity of the aqueous medium, interactions of a colloidal nature continuously take place between the protoplasm and the medium. We can say that the cellule, that is the continuous protoplasmic mass, is formed from colloidal particles, just as the colloidal particles themselves are formed from the molecules in the solvent. In the case of cellules possessing a membraneous envelope, the aqueous continuity between the protoplasm and the medium is brought about through the physical process of osmosis. All complex living beings are built up of cellules. In the case of animals that live in air or in water the body is covered

with an unpermeable skin and the exchanges with the medium are confined to particular parts of the organism (lungs, intestines, sensorial surfaces). But in the internal medium within the sack formed by the skin the cellules constituting the animal are in aqueous continuity with the colloids which constitute this medium. No living organism can exist without interactions between the cellules constituting the organism and the medium by which the cellules are surrounded.

Life depends upon a supply of food, moisture and air. Life is a state of the living organism, and cannot exist apart from the organism of which it happens to be the state. When the body of the organism does not exhibit the characters of the state called life, it is said to be dead or inanimate. On the living body all the movements are co-ordinated and harmonious. There is an adjustment between internal and external actions, and the various organs of the body work harmoniously as parts of a whole. On the other hand, in the dead body such movements do not exist; there is no correlation between the various parts of the body, and the individuality of the organism as a whole ceasing, the parts of the body succumb to the action of external forces. Life is nothing more than a combination, made possible by the extreme complexity of protoplasm, of processes each of which taken alone falls within a simple category which preceded life in the evolution of the universe. If we do not deny the principle of continuity, and do not appeal to the magic which conjures a ghost into every living cellule, we must regard life as the last stage of a series of consecutive physico-chemical changes which originated in the formation of Stellar worlds. Organic evolution, or the transformation of living beings, both plants and animals, is an indubitable fact. Plants and animals are temporary individualizations of the same life. One germinal substance gathers materials from the outside and develops into the several plants and animals. New individuals originated in old individuals, and the old materials are dispersed.

In the course of development different species of living beings arise and grow more and more unlike one another. They endure for a longer or shorter time, and at death suffer dissolution and return into the lifeless matter from which all life has originated. The lowest living beings (protozoa) have an indefinitely long life. They multiply by division. All

highly organised beings have only a finite duration. Death is the destruction, the disappearance of organisms of finite duration. Nature uses up individual organisms just as a fire burns up fuel. It is lives that die, but not life. Death is Nature's expert contrivance to get plenty of life. But continuity in change is the law of life. Though death is the penalty which man pays for his high individuality, yet the death of the individual does not end all, just as the history of no individual begins with his birth. Each individual living being comes out of a fertilized egg-cell with certain characters inherited from his ancestors. Each individual bears upon him obvious marks of his parentage perhaps of remote animal relationship. The nature of each man may often be traced through a long series of progenitors and collaterals. This nature passes on through heredity to its incarnation in new bodies, the descendants of the dead person. But a man is not merely the living body: he is both body and mind. Man is built up of five *Skandhas*, *Rupa*, *Vedana*, *Vignana*, *Samjna* and



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CONTEST BETWEEN THE PANDIT GUTTILA AND MUSILA.

Samskara. Each of these skandhas is an element of experience which is never permanent. *Rupa* represents the totality of experience pertaining to one's body, *Vedana* the momentary emotional states; *Vignana* perceptions; *Sangna* conceptions and abstractions; and *Samskaras* the dispositive inclinations and volitions. So long as the *Skandhas* hang together there is a living being; when the *Skandhas* dissolve, the being disappears and we have death. Just as a chariot in its form and function is the result of the special combination of all its parts, so personality or individuality is that peculiar activity which manifests itself in a special combination of sensory and motor organs, perceptions, ideas and volitions. Says Buddhagosha in his

Visuddhimagga : "Just as the word chariot is but a mode of expression for axle, wheels, pole and other constituent parts placed in a certain relationship to each other but when we come to examine the members one by one we discover no chariot in a transcendental (Paramarthika) sense, in exactly the same way, the words 'living being' (prāna), and "self" (atman) are but a mode of expression for the five attachment groups (Skandhas) but when we examine the elements of being one by one, we discover there no living being in a transcendental sense to form a basis for such figments as "I am" or 'I'. In other words in the absolute sense there are only name (nama) and form (Rupa). Whatever is gross, that is form, whatever is subtle, mental, that is name. Name and form are connected one with the other and spring into being together. The individualised self is a certain grouping of the elements of experience with the body as its centre, centre of vision, centre of action, centre of interest. Every thing circles round the body, and is felt from its point of view. Like the other *skandhas* the *rupa skandha* is a group of perceptions. For a conscious being its duration as experienced by itself is exceedingly brief (*Kshanika*) lasting only when a particular consciousness lasts. To be is a particular conscious act; and a particular conscious act has no being whatsoever other than its momentary occurrence to be perceived or thought; to be a conscious act is to come into being; and to lapse as a conscious act, is to cease to be, there can be no permanence and no sameness; because each conscious act as the unit of experience or existence belongs wholly and exclusively to the moment of occurrence. In short; life for oneself, that is, conscious life, consists of the co-existence and succession of the units of existence, the conscious acts which instantly arise and instantly perish. The mutual relationship that exists between the varying contents of consciousness is described in ordinary language by the assertion that the different contents of consciousness belong to a personality; but it is determined wholly by that continuity which is really the work of memory. Memory does not establish the sameness of a self. For when memory is diseased, an alteration of personality takes place. Every new content of consciousness appears as an object to the personality representing the totality of past experience which is spoken of as the cognising subject. We do not have on the one side the whole concrete conscious life, and on the other side something called 'I.' Only in the actual threefold process of conscious life (feeling, thinking, and will) is the self lived. There is no substance of the soul to be known apart from the actual conscious life. Amid all the change in consciousness there is one group comparatively fixed. Our own body is both constant as a group, and a constant item in every field of groups. The body becomes in fact the earliest form of self, and serves as the first datum of our later conceptions of permanence and individuality. The body furnishes a set of conditions relatively permanent as long as experience lasts. The Buddha therefore taught: "It were better if the ignorant regarded the body composed of the four elements as the 'I.' instead of Mind. And why do I say so? Because this body may endure for a year, ten years, a hundred years and more. But what is called mind cognition, consciousness, is found to be, day and night, in restless change."

Even the body is not permanent. It grows from birth to middle age; then preserves equipoise for some period; and then decays through old age and dies. The particles of which the body is composed are constantly changing. Physiology tells us that in seven years the body becomes new having not a single particle which it had seven years previously. Yet we all speak of the same body as persisting from birth to death. The sameness is constituted by continuity, just as we speak of the identity of a river, although the water is continually changing, and its bed may have altered much in position.

Man is comparable to a cinema picture. In a cinema a man running is not really one man moving, but a succession of pictures, each with a different momentary man. The persistence arising through continuity in the series of momentary pictures is merely an illusion. Similarly, the real man too is actually a series of momentary men, each different from the others, and bound together, not by a numerical identity, but by continuity and certain intrinsic causal laws. The idea of everlasting existence is inconceivable and opposed to reason. We have no direct knowledge of any permanent ego. The word "I" denotes a localization with which are primarily associated certain activities and affectional states. The self that we know is a series of feelings, thoughts, and volitions. Though the word "I" remains the same, yet its significance continually changes. It originates in childhood with the development of self-consciousness and denotes first a boy, then a youth, after that a man, finally a dotard. These successive changes make it impossible to regard the "I" as permanent and identical with itself. There is an identity in a certain sense only. Suppose for example one of the spokes on a wheel were to wear out and were replaced; and then another and so on; and finally the hub and the rim; there would be nothing left of the original wheel, and yet we should be justified in speaking of the individuality of the wheel, that is, the wheel taken as a whole, as the same.

In all the changes which the character of a thing or a person may undergo, some aspect changes comparatively slowly, and on this our attention is rivetted; and thus arises the idea of identity through change. What characterises the apparent sameness of the "I" is the cohesion and co-ordination of a certain number of very frequently recurring psychic states, which, therefore come to be regarded as a permanent stock. One's past experiences leave behind psychical dispositions which partially determine the character of his present consciousness, and at the same time put the present consciousness explicitly in relation to the past. This connection is the ultimate ground and meaning of memory, and of personal continuity and identity. But each one is really aware only of the being of a fleeting moment, and aware even of that but imperfectly. The past never comes at a moment, within one's experience. Man is nothing more than a temporary union of *Skandhas*. The beginning of their union is birth, and their dissolution is death. There is not a permanent being (*Satva*) that is born or acts, or enjoys itself or suffers or dies or is reborn to die again. As long as the union of the *skandhas* lasts, individuality manifests itself at every moment as an

active pain-avoiding, pleasure-seeking will, having relations to other individuals, what we call the self of a person or one's personality, consists in the continuity of one's life activities, namely thoughts, words, deeds. It is through these that one comes into relation with others. Man's nature is such that he cannot live in a state of isolation. Apart from the community of human beings, man is merely an abstraction without life or force. The individual taken by himself, whatever else he may be is not human. The companionship of his kind is as necessary to the mental and moral health of man, as food is necessary to his bodily health. The life of the individual has no meaning apart from the collective life. The self can exist only in so far as its content is both in and out side it.

By the very act of knowledge the self accepts the content as part of itself, and cannot regard it as an independent reality. And therefore no limits can be set to the self. If all that is not self is excluded, the self vanishes altogether. That which is truly human in each one of us, the true, the beautiful, the good, has something of the universal, and is created and realized only through the communion of minds. Each man measures all distances and directions from his body and seems to himself to exist separately in space. This self localization is the objective ground of the illusion of individuality and therefore of all that mutual strife which is the most conspicuous source of suffering. The individual sufferings of man are more subjective than objective, resulting from passion, delusion, hate, lust and indolence. No man can realize his desires without the help of others. As long as a man is seeking his own good he does not find it. Every man, though he appears to pursue his own good, so as to bring within it the relevant content of all those beings with whom he has to do, is yet seeking their good also. Life for the cultured man is a joint endeavour for realizing the richest possible total of ideals for all. When a man quits this life, nothing follows him. He leaves all things behind, wife, sons, daughters, kith and friends, grain, gold and wealth of every kind. All these perish and perish. But what one does, that endures. A man endures really in his work, work that is done blends itself with the boundless, ever-living, ever-working universe and will work there for good or for evil, openly or secretly through all time. A man's little work does not remain isolated. It is caught up by the world around him. Wherever a man's acts, be they thoughts, words, or deeds, have impressed themselves, there he

is reborn. Everyone leaves behind whatever influences he has exerted on his surroundings. These influences depend on the one hand, on the character of the person that has produced them and on the other side, their effects and their duration are determined by the persons on whom the influences are exerted. The duration of these influences may be short or long, but they are always present. Every man is only a component part of the general community of human beings, that enjoys or suffers the consequences of a deed. The collective influence is there, and in an immaterial, but real sense, controls the destiny of every man, and every man contributes his share however small to the collective influence which sway for good or evil the future of mankind. Thus the psychic life of each individual continues



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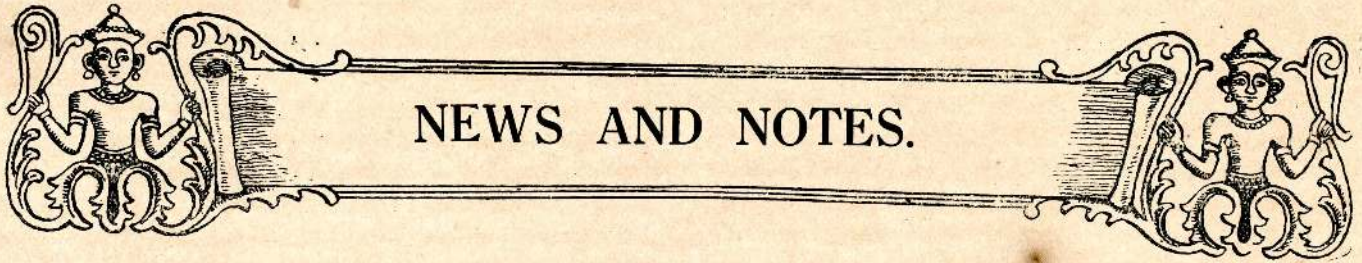
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PANDIT SENAKA AND HIS WISDOM.

beyond him; but the significance of an individual for mankind depends on how he has raised man's sense of worth. Life, more abundant life, is the end and aim of life. But the truly abundant life can be attained only by the death of the narrow selfish life.

Let us therefore train ourselves to feel habitually towards all human beings as we now occasionally do towards those whom we love best. Let us endeavour to swallow up the pain of the world in doing good. Let us leave a treasure store for the welfare of all by performing noble deeds. Let us work to realize that perennial bliss which arises from understanding truth, beauty and love, and living in harmony with Dharmakāya.

*Sarvapaṣṣyākaranam
Kussalasyōpasampadā
Svachittānurakṣhanam
Etaḍ Buddhānu Sasanam.*



Sabba Danam Dhamma Danam Jinati.
 "The Gift of Truth Excels All Other Gifts."

A Renaissance of Buddhist Ideals and Ceylon.

We are on the threshold of a renaissance of Buddhist Ideals. All over the East signs are not wanting that an awakening has set in. From China and Japan comes to us news of a vigorous revival of Buddhism and of propagandic work. The Eastern Buddhist Society of Kyoto is typical of modernist Buddhism in Japan to-day. In China the young men have come to realise their great responsibilities and are wide awake to the perils of Christian Missionary aggression in their land. Burma, the large-hearted giver, is up and doing. Her Y. M. B. A's are a host in themselves. In India the harbingers of the Reformation have already begun to manifest themselves. The Gandhian doctrines of *Ahimsa* and mind-power are no strangers to the Dhamma, whose ethical system is built on the solid bed-rock of harmlessness or non-injury (in thought, word and deed) and whose Philosophy emphasize the importance of mind culture,—nay makes mind pre-eminent. Lanka herself is not inactive. A new life pulsates in the hearts of her children, and, but for the mental degeneration, the result of three centuries and more of an exotic culture, Ceylon should be capable of even greater things.

Whilst Asia is awakening to a realisation of her place under the sun, what do we see in the West? The great war has dealt a staggering blow to the civilization of the Occident. Great monarchies are rapidly disintegrating and no less unsteady democracies and republics are taking their place. These are nothing new. The best minds are dissatisfied. They are looking forward to something greater, something really satisfying.

In the early eighties, the civilized world witnessed the inauguration of an institution which has brought about a great change in the mental out-look of an ever increasing number of people. We refer to the Theosophical Society. The fruits of this Theosophical movement are to be seen all over the world. It has altered the angle of vision of thinking men. It has created a new interest in the old religions of the East. There are other currents of thought flowing in the same direction. The dissemination of Science, the growth of Rationalism and the discovery of Pāli literature by the West are tending in the same direction.

Gradually the world is turning towards the Wisdom and the Teachings of the Buddha. The modernist Buddhist movement has produced her own authors, translators, poets, philosophers, artists etc: We can point to many of both East and West who are paving the way for,—nay are actually shaping,—the Buddhist Renaissance. Burmese and Japanese scholars

are vying with the German, the Dane, the Englishman and the American in publishing to the world the Word of the Tathāgata.

Has modern Ceylon with over a century of English education, with her hundreds of scholarly monks and educated laymen, contributed her share? We say she has not yet given of her abundance, and that, but for some noble exceptions, her record would be altogether insignificant. We look in vain for the Sinhalese Poet, Philosopher or Artist of modern Buddhism. Centuries of an alien civilization have robbed the Sinhalese of all originality and skill. For example, take the Vihāra-painting and architecture of to-day. Is there any art in them? They merely serve to illustrate the depths to which the Sinhalese have degenerated, and the extent to which they have forgotten their pristine culture.

It is left for the few who have foresight enough to bring about a change in the education of the youth of the country. Thus shall we hasten the Renaissance of Buddhism in our own land.

A Buddhist Forward Movement.

One of the planks of the forward movement is a reform of the Sangha; and this question formed the subject of discussion in the local papers. On one side stand the opponents of all reform. To them the word itself is anathema. Opposed to these stand the advocates of reform. The monks are also divided. We of course are on the side of the reformers, for the "reform" we advocate is a return to the Sangha of the Master's time. Then the Buddhist monk was the most independent and freest of men in the world. To-day it is otherwise. He has burdened himself with worldly goods. Let the monk throw the goods overboard and save himself and the ship from sinking! The critic often forgets that the history of Buddhism, particularly of the Sangha, is one long story of reform, and though it may sound paradoxical, the reform that we have in view is a return to the Sangha, the Great Sangha, worthy of the veneration of the world.

Education of Buddhist Monks.

Pirivena education is making great headway. The number of monks who resort to Oriental colleges for their education is daily growing. But the results are not as satisfactory, for to-day it is evident that there is something lacking in the education given to the monks, which is partly responsible for the absence of an enthusiasm for the religious life. Perhaps this could be rectified if *Pirivena* teaching emphasised holy living and high thinking alongside of scholastic attainments. More attention should be given to the study of Pāli and

the cultivation of the Vinaya than is the wont to-day when Sanscrit makes too great a demand on the time and energy of the student-monk. It is pleasant to note that English is taught to some classes but it is too early yet to pass any judgment on the results.

Buddhist Lay Education.

The year under review has seen the widening of Buddhist activities in the important direction of education. The premier institution of the Buddhists, Ananda College, is to-day one of the best in the Island. Her progress during the last three years has been phenomenal, and all Sinhalese ought to be proud of it, whether Buddhist or Christian. In the fulness of time, we have little doubt, that she will evolve into the National University of Lanka.

The Buddhist College of South Ceylon, Mahinda, comes an easy second with her fully equipped libraries, laboratory and hostels. Dharmaraja, the Buddhist College of the Hills, has formulated an ambitious building scheme and has already purchased an excellent site.

The Buddhist Theosophical Society maintains a large number of Vernacular schools for boys and girls. Of late industrial education is becoming popular.

Buddhist Vihara at Saranath, India.

Thanks to the princely generosity of the good friend of Ceylon Buddhists, Mrs. Mary Foster Robinson of Honolulu, the Anagarika Dharmapala has been able to lay the foundation stone of a Buddhist Vihāra at Sarnath, Benares, in the neighbourhood of the Deer Park, Migadaya, so famous in the history of Buddhism as the spot where the Buddha preached the Dhamma Cakka Pavattana Sutta to the first five Bhikkhus and thus set rolling the Wheel of the Norm. Many years later the great Buddhist Emperor Asoka set up a Pillar and raised a Stupa to mark the site thus sanctified by the Great Teacher. These memorials still stand and commemorate the august event which is of such great significance to one third of human kind.

May the new Vihara ring in a revival of Buddhism in India and may Benares once again become a centre of Buddhist culture and missionary enterprise!

The Buddha Society, Bombay.

It gives us great pleasure to record that the above Society has been founded in Bombay. The president is Dr. A. L. Nair, who has gathered round him a goodly number of young men of education with the avowed object of propagating the Dhamma. We hope that the Society will soon grow in numbers and be a genuine asset to Modern Indian Buddhism.

Buddhism in Germany.

We publish elsewhere an article from our esteemed friend, Mrs. Marie Musæus Higgins, the Directress of the Musæus Buddhist Girls' College, Colombo, on Buddhism in Germany. Mrs. Higgins returned from Germany quite recently and is therefore in a position to speak with some authority. She

however confines her remarks only to one school, viz; the League of Buddhist Life at Munich.

The other school, at whose head stands Dr. Paul Dahlke, is equally active. Dr. Dahlke publishes a quarterly journal known as the "Neu-Buddhistische Zeitschrift," which is doing a great deal in the way of propagating the Dhamma. We publish elsewhere an article from the pen of Dr. Dahlke.

Differing from the views of these two schools is a third one whose founder is Dr. G. Grim, and whose official organ is entitled "Buddhistisches Weltspiegel."

As we write news is also to hand that plans are rapidly going forward for the establishment of a Buddhist Monastery at a place called Luneberg Moor, near Hamburg.

Nor is this all. Books on Buddhism and translations from the Pāli Pitakas are being turned out by German Scholars in increasing number, and it is safe to predict that fifty years hence thinking Germany will have found in Buddhism her spiritual Teacher and Guide.

Buddhism in America.

"A renewed interest all over America about the Buddha and His teachings is evident," writes a friend. The same writer further observes: "I read almost all the languages of Europe. In looking over the current magazines of different nations I find that articles on the ancient teachings of the East have become more numerous than I have ever seen before, and more books are listed for sale about them, which is the best possible proof of interest.....After this present generation, with its faith alone in the superiority of material things, has lost its power and passed away—and it is passing rapidly now—there is going to be a general return to the ideal of India, the wise teachings of the Buddha. Then a new kind of life will come, founded upon an entirely different, logical basis,—a kind of life that will make war and all its bloody brutalities impossible and add immense height to the spiritual stature of man. All over America there are little study clubs of women slowly making their first acquaintance with the various, wonderful—to them, astonishing and revolutionary—teachings of that older land where the sun rises, and under whose splendour of light all religions and philosophies have been born. In the long run, that which is greatest and truest must prevail."

A Society is to be founded shortly with the object of propagating the Dhamma in the New World. We would request all American Buddhists and others interested in the movement to send in their names to Mr. Harry E. Adams, Box 1205, New Haven, Conn., U. S. A.

The Japanese Buddhist Missions in California and Honolulu are doing good work. They have established a number of temples all along the Pacific Coast and the Pacific Islands.

Buddhist Mission to Tibet.

We understand that the Mission was refused entry to Tibet chiefly to the opposition of interested parties out-

side that country. One of the members of the Mission, Dr. William Mac Govern, has been fortunate enough to reach Lhasa and even gain an audience with the Dalai Lama. Elsewhere we publish an interesting article on the religion of Tibet.

Congress of Buddhist Associations.

Met in Colombo on the 23rd, 24th, and 25th, of December last when an interesting programme was gone through. We expect that greater enthusiasm will prevail at the next sessions.

Central Y. M. B. A., Colombo.

We understand that the 25th anniversary of the Colombo Y. M. B. A., is due shortly. The President, Mr. D. B. Jayatilaka, has with commendable foresight addressed a timely reminder to the members to make the best use of this anniversary foregathering. We would suggest to the Executive Committee to concentrate all their energies to make their building scheme a success. Already far too much time has been allowed to pass since the scheme was first launched.

Tissamaharama Dagaba, Ceylon.

Mr. W. E. Bastian, the publisher of this Annual, has with characteristic generosity provided the above Dagaba with a beautiful fountain. He proposes to establish a free hospital and pilgrims' rest at the Sacred City. We hope that the Buddhist public will heartily support this useful work.

The Late Ven'ble Siri M. Nanissara Nayaka Thero,

PRINCIPAL, Vidodya Oriental College, Colombo.

Ceylon Buddhism has sustained an irreparable loss by the demise of the Ven'ble Siri Nanissara Thero at the comparatively early age of fifty nine years. The late Nayaka Thero's life was one of selfless service. He devoted his life to the Vidodya Pirivena, the premier Oriental College of the Island. The late Nayaka Thero was assistant teacher and Vice-principal of the institution for a period of eighteen years, and Principal since 1911, when the mantle of his illustrious predecessor, the saintly Sri Sumangala, fell on his shoulders. During the regime of the late Thero, the College expanded in all directions and Bhikkhus from far and near flocked to it to complete their studies.

By the death of the Ven'ble Nanissara, Buddhist scholarship has lost its greatest ornament, and the monkhood a leading light. May the life and the work of the late Nayaka Thero serve as a guiding star to his successor, Siri Ratanasara Nayaka Thero, and to his pupils scattered all over the country. May they all tread in his footsteps and thus be worthy pupils of a worthy teacher! *Anicca Vata Sankhara.*

Ananda Metteyya.

Just as we go to press we learn with much sorrow of the demise of Mr. Allan Bennett, better known as Ananda Metteyya, in London, on Friday the 9th March. It was in 1903 that the Bhikku visited this Island and made a long stay lecturing and studying and doing the spade work for laying the foundation of the *Buddhasasana amagama* (Buddhist International Society) of Rangoon and preparing the material for his Illustrated quarterly, "*Buddhism*," which for many

years played a very important part in making known the Dhamma in English-speaking countries. In fact to it may be traced the turning point of the lives of many eminent Buddhists of the occident who have since figured prominently in Buddhist propaganda work. In 1908 the Bhikkhu, accompanied by a few of his Burmese and English supporters, visited England and brought into being the Buddhist Society there. Shortly after the *Buddhist Review* was founded. This quarterly too, like its predecessor "*Buddhism*," has been instrumental in popularising the Dhamma in the West. In the autumn of 1908 the Bhikkhu returned to Burma leaving behind him golden opinions of his character and scholarship, and looking forward to the early establishment of the *Sangha* in England. But ill-health began to dog his footsteps, until it compelled him to doff the robe and leave Burma altogether.

He has written many treatises on Buddhism and of these the "*Outline of Buddhism*," published by Mrs. Annie Beasant of the Theosophical Society Adyar, Madras, and "*the wisdom of the Ariyas*" published recently by Messrs. Kegan Paul & Co., are the most important. It is our hope sometime to collect all his essays and lectures and publish them in one volume. We extend our sympathies to the Buddhist Society of London whose acting Honorary Secretary Mr. Allan Bennett was at the time of his death. *Anicca Vata Sankhara.*

Reviews.

The *Eastern Buddhist*, Numbers 5 and 6, 1922 combined, is a well-printed periodical devoted to the exposition of Northern (Japanese) Buddhism. It contains an historical article on Buddhism in India, with special reference to the development of the beginnings of the Northern School, the claim being made that this school has aimed at reaching the spirit of the Buddha's teaching rather than at conserving the letter of it. Two articles treat of the teaching of the Jodo sect of Japan to the effect that the repetition of the formula of adoration of "Amida" brings its practiser after death to the "Land of Bliss." And another gives many stories of the old masters of Zen in China and Japan, from which we gather that the guiding principle of Zen is actuality, realisation, and a dismissal of everything else, even the play of intellect, and the instrument of intellect, words. The concluding article consists of a re-writing of portions of various Suttas, in the form of a narrative by an aged bhikkhu of the various occasions on which he encountered the Buddha. An editorial, and notes, and reviews of a variety of magazines, follow. The *Eastern Buddhist* will be valued by all who desire trustworthy information concerning the developments which Buddhism has undergone in those lands of the Far East, China and Japan.

The first three numbers of the fourth year of the "*Buddhistischer Weltspiegel*" contain some interesting articles on the Dhamma and cognate subjects, as, for instance, the relations of Schopenhauer and Meister Eckhart to the Buddha's teaching. The founder of the magazine, Dr. Grimm, has one on "*The Religious Genius*," wherein he presents the Buddha as the perfect type of such; and another in two parts on "*Matter and Force in the Light of the Buddha's Teaching*," which is more pleasantly free than others he has written, from

that bristling combativeness which causes some to say that a German never feels quite sure he is right about anything until he has found some one whom he can prove to be wrong!

Dr. Seidenstuecker, the other editor, has two articles on various types of Buddha-rupas, well illustrated by plates of rupas from nearly every Buddhist country in the East. There is also a good picture of the great Shway Dagon of Rangoon. Some translations from Pali complete these numbers. No further ones have reached us; and it is to be feared that this well-edited magazine has met the fate of other Buddhist magazines in Germany to-day, and in consequence of the latest developments there which, as we hear, have multiplied the costs of paper and so forth fivefold, come to an untimely end. Thus everything that might make for better days in unhappy Europe is being checked and thwarted. What will be the end of it all? Certainly nothing of which those who are bringing it about, will have any reason to be proud when the final accounts are made up.

The Autumn number of "Neu Buddhistische Zeitschrift," edited by Dr. Paul Dahlke has reached our hands. It contains a number of interesting and instructive articles and an appreciatory note on *The Buddhist Annual of Ceylon*, which we reproduce below:

"The third number of this important magazine has appeared, and it is pleasant to observe the improvement that has been made from number to number. The annoying business advertisements have disappeared. The selection of articles is careful and at the same time varied. Worthy of note among others is an essay by F. Woodward on the ethics of suicide in Greek, Latin, and Buddhist literature, and essay by Prof. Lanman on H. C. Warren, and the Rev. Silacara's charming and instructive story about Trashi Shempa the Tibetan herdboy. In an article "Nibbana, the ideal of Buddhists," a poor, perspiring human head once more labours against the contention that Nibbana is a "mere nothingness." What thinking Buddhist would ever maintain such a thing! How can Nibbana be a mere nothingness when it can be realised even in this very life, to be sure not as a positive value, but as a state of being free (or becoming free) from Lust, Hate, Delusion! The writer of the article is of opinion that if Nibbana were mere nothingness it would be synonymous with space (Akasa.) Let us leave off all this useless excogitation about things which cannot be excogitated and defined, but must be lived, experienced! One thing stands sure above all else, that our well-being lies in letting go and that Nibbana is the

culminating point of this letting go. For letting go, however there is no need of cogitation or definition; for this all that is needed is to make a beginning. A motion of lust, of greed, of hatred is springing up in me; I dissolve it in the *aqua regia* of thinking. I gain courage from this, for I note: 'I can do this. I have the power.' And how can I do it? Because I am not anything of a fixed, determined character established firmly on a 'soul,' an Atta; but am instead, through and through, non-self, and therefore, through and through, can be influenced, can be directed, guided. This courage brings me joy. This joy strengthens Behaviour (that is, letting go): and the purer becomes Behaviour all the clearer becomes Knowledge; and the clearer the Knowledge, all the stronger the desire and energy for Right Action. In the article many other questions are raised as to what Nibbana may or may not be; but the writer, Bhikkhu N. of Bambalapitiya would do better to leave them alone. It is, as already said, so useless. For: 'It becomes different from that for the sake of which they always excogitate it. (Majjh. Nik. 118). What freedom from Lust, Hate, Delusion means, this every one who is really on the Path will very well experience for himself.

Again in the magazine are given a large number of beautiful illustrations of Sarnath, Mihintale, and so forth. We expect this magazine to work its way up to a leading place in Eastern Asia."

Paul Dahlke in

"Neu-Buddhistische Zeitschrift," Autumn Number, 1922.

We have received the following books and magazines:—
The Lotus Blossoms by The Bhikkhu Silacara new edition by the Theosophical Publishing House, Madras; Buddhists Hold Your Own by the same Author published by the Buddhist Fraternal Association for free distribution; the Dharmaraja College Magazine, the Mahinda College Magazine and the Mahabodhi College Magazine.

Tissamaharama Dagaba.

This is one of the most ancient Dagabas in the Island, built by King Kavantissa, father of the hero-monarch, the great Dutugemunu, two centuries before the Christian Era. It is also one of the largest of Ceylon Dagabas, its present dimensions being 550 feet in circumference at the base, and 186 feet in height. Much sanctity is attached to this venerable pile of masonry, it being believed that there was originally enshrined in it a bone-relic of the Lord Buddha.

The Dagoba which had been in ruins for many a long century, situated as it is in the wilds infested by the elephant



KOLONNAWA TEMPLE.

Photo by W. W. Bastian.

and the cheetah, was discovered about the middle of the last century; and Buddhists from all parts of the Island began once again to visit the place in increasing numbers; and, shortly after, the work of restoration was taken in hand by the Rev. Wepatha Sumana Thero. The discovery of the Dagoba led to the discovery and restoration by Government of the vast irrigation works—mighty memorials of Sinhalese days—of the village Tissa, and the consequent development of the arable land in the neighbourhood. The present flourishing condition of the settlement of Tissa dates from the time of discovery of the great Dagoba.

The work of restoration was carried out by a Society whose Executive Committee consisted of the Thero mentioned above (who died in 1870 and was succeeded by his pupil Rev. Walpita Medhankara who died and was succeeded by his pupil Rev. Hikkaduwe Dhammananda Mudaliyar C.F.S. Jayawickrama (who died and was succeeded by his son S. S. Jayawickrama, Advocate,) and J. A. Amarasinghe, Superintendent of Salt Works, who died and was succeeded by his son, Upali Amarasinghe.

In 1900, the Society completed the restoration at a cost of Rs. 188,413/52 and equipped the Dagoba with a brass pinnacle weighing sixty hundred weights. A largely attended function was held, some 45,000 people assembling and the cash offerings amounting to Rs. 10,760/00.

In 1918 it was proposed to erect a fountain for the use of pilgrims who were put to much hardship due to the scarcity of water near about the place, and ultimately Mr. and Mrs. W. E. Bastian of Colombo, at their own expense erected the grand fountain which now stands at the *Malawa* of the Dagoba at a cost of Rs. 8000/-. The opening ceremony was performed with the customary rites and religious observances on 8th July 1922 in the presence of a large assembly of Sangha and pilgrims. On the sides of the fountain are four granite slabs with the following inscription in English, Singhalese, Sanskrit and Pali:

THIS FOUNTAIN
WAS ERECTED AND DEDICATED
TO THE
BUDDHA SASANA
BY
Mr. & Mrs. W. E. Bastian
OF
COLOMBO

for the use of the thousands of pilgrims, who
annually visit this Holy Shrine on the Full Moon day
of Esala in the year B.E. 2466.

Mr. M. A. Young c.c.s. Assistant Government Agent of Hambantota, formally opened the Fountain and thanked Mr. and Mrs. Bastian for their valuable gift. A Dāna and offering to the Bhikkhus, distribution of food and clothing among 200 school-children of the place and a like distribution among the beggars, and fireworks, concluded a very successful function.

Advertisements in the Annual.

Our Publishers have been compelled, with some reluctance, to admit advertisements into the pages of *The Annual*. It has been always the aim of those responsible for the production of this journal to send out free copies to all the Libraries of Asia, Europe, America, and Africa, and they naturally expected that the readers, who of course always expressed their appreciation of *the Annual*, would co-operate with them in that direction and thereby enhance the usefulness of this publication, which is after all the only one of its kind in the Buddhist World. But, sooth to say, the sympathy of our friends, except in a few notable instances, did not go beyond the expressions of appreciation. And therefore in order not to render *The Annual* less useful in the dissemination of the Dhamma, it has been decided to re-admit advertisements.

THE LATE PROF. T. W. RHYS DAVIDS,
M.A., LL.D., D.Sc. Ph. D., &c. &c. &c.

The news of Dr. Rhys Davids' death which took place at his residence in Chipstead, Surrey, on the twenty eighth of last December at the ripe age of eighty years has been received with universal regret by the whole Buddhist world. He, more than any other person of recent times, was responsible for the status which Pali scholarship occupies to-day, in the West, and for the high standard of Buddhist knowledge that now obtains all over the world. The name of Rhys Davids is one that will not easily be forgotten, for he has passed on the torch of Pali scholarship to a number of pupils, many of them eminent men and women, not the least important of whom is his own distinguished and devoted wife and co-worker, Caroline Augusta Foley Rhys Davids.

It is superfluous at this early date when the work and life of Dr. Rhys Davids are still quite fresh in the minds of the public to set down here the names and titles of all the many texts and translations of the Pali sacred writings which he edited and translated or of the original treatises on the Dhamma which he prepared. But perhaps it is not sufficiently known that his last and greatest work was the Pali-English Dictionary. This, his *Magnum opus* will be failed by all students and lovers of Pali and Buddhist scholarship, for since the late Prof. Childers' Lexicon went out of print, neither a new edition nor a substitute had taken its place. Perhaps it was in the fitness of things, for the present work will surely be a worthy successor to Childers's masterpiece—[Elsewhere we publish a short memoir of Dr. Childers].

Rhys Davids has left behind in his translations many a beautiful rendering in English of Pali Suttas. One passage occurs to our mind, that of his translation of the *Metta Sutta*.

Love.

“As a mother, even at the risk of her own life, protects her son, her only son, so let him cultivate love without measure towards all beings. Let him cultivate towards the whole world—above, below, around—a heart of love unstinted, un-mixed with the sense of differing or opposing interests. Let a man maintain this mindfulness all the while he is awake,

whether he be standing, walking, sitting, or lying down. This state of heart is the best in the world."

"Our mind shall not waver. No evil speech will we utter. Tender and compassionate will we abide, loving in heart, void of malice within. And we will be ever suffusing such an one with the rays of our loving thought. And with that feeling as a basis we will ever be suffusing the whole world with thought of love, far-reaching, grown great, beyond measure, void of anger or ill-will."

"All the means that can be used as bases for doing right are not worth the sixteenth part of the emancipation of heart through Love. That takes all those up into itself, outshining them in radiance and glory. Just as whatsoever stars there be, their radiance avails not the sixteenth part of the radiance of the moon. That takes all those up into itself, outshining them in radiance and glory—just as in the last month of the rains, at harvest time, the sun, mounting up on high into the clear and cloudless sky, overwhelms all darkness in the realms of space, and shines forth in radiance and glory, just as in the night, when the dawn is breaking, the Morning Star shines out in radiance and glory—just so all the means that can be used as helps towards doing right avail not the sixteenth part of the emancipation of heart through Love."

If the translation is so very beautiful,—every word pregnant with such deep meaning,—what shall we say of the Pāli original itself! And passages,—nay whole Suttas,— of like beauty and spiritual uplift,—abound in the *Pitakas*.

We tender our respectful and sincere sympathies to Mrs. and Miss Rhys Davids in their great loss. But realising that their loss is in a great measure our loss too they will, we trust, carry on the noble work without slackening or remission.

Anicca Vata Sankhara.

Donations to the Free Distribution Fund.

In response to an appeal made to the Buddhist public for donations towards the fund for distributing free copies to the Libraries, &c., not served by us, we have the pleasure to state that Messrs. Robert Batuwantudawa, J. R. Sri Chandrasekera, H. de S. Kularatne, D. W. Attygalle and the Railway Staff at Lunuwila, have sent us the value of sixteen copies.

We thank them for their ready response and express the hope that other generous readers will do likewise and thus assist us in sending out the Message of Buddhism to the farthest corners of the English speaking world.

Attention: American Buddhists.

While a large number of American Buddhists and persons interested in the subject responded to Mr. Denzel Carr's article

in the previous number of the "Annual," conditions have rendered it inexpedient to found the American Buddhist Society at just this time.

The movement is by no means abandoned, however, and all those interested, who have not already done so, are urged to send their names and addresses to:

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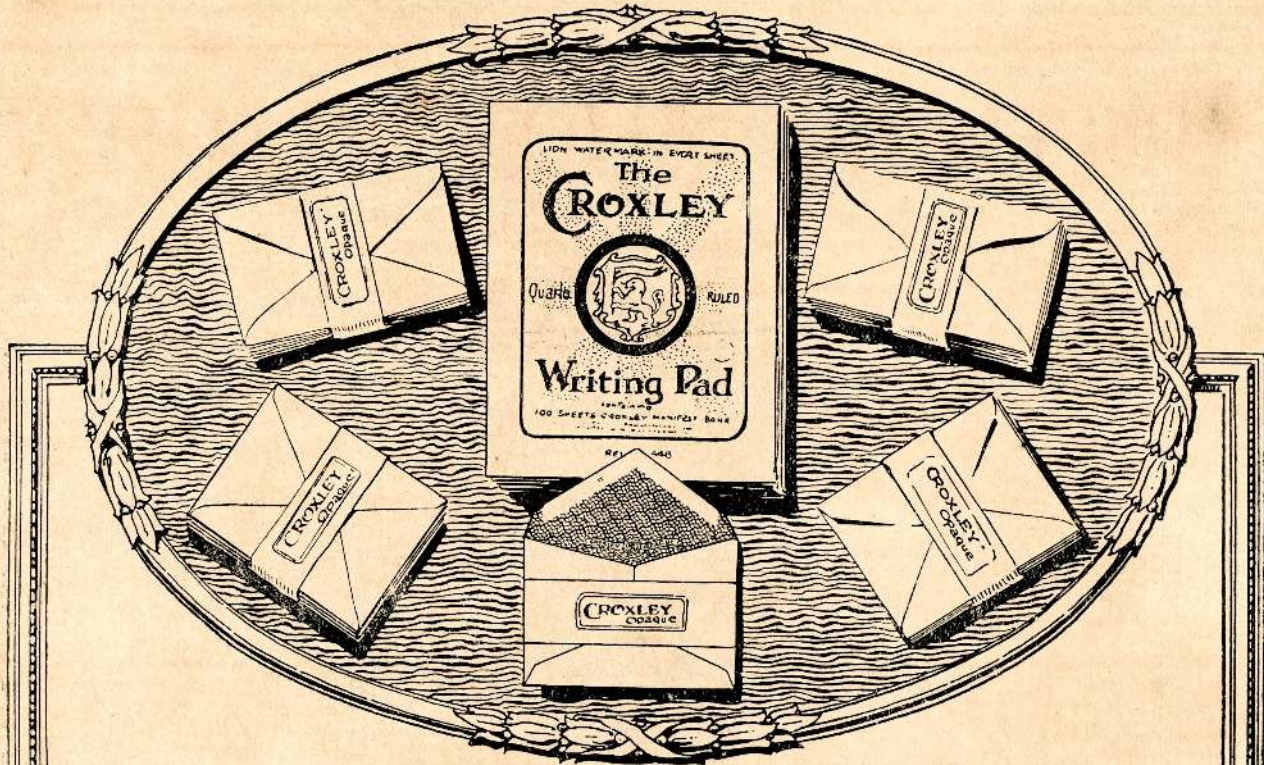
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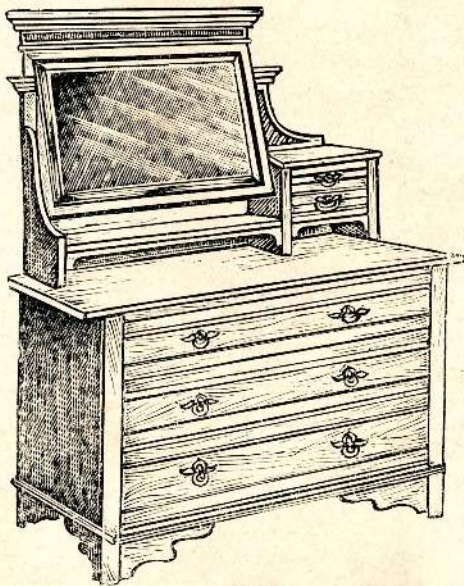
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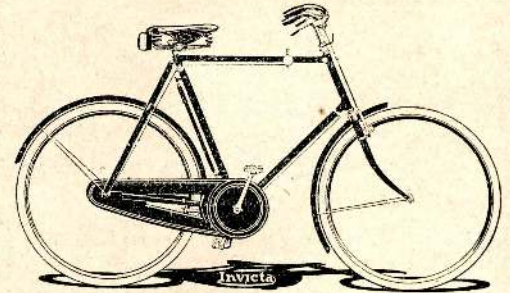
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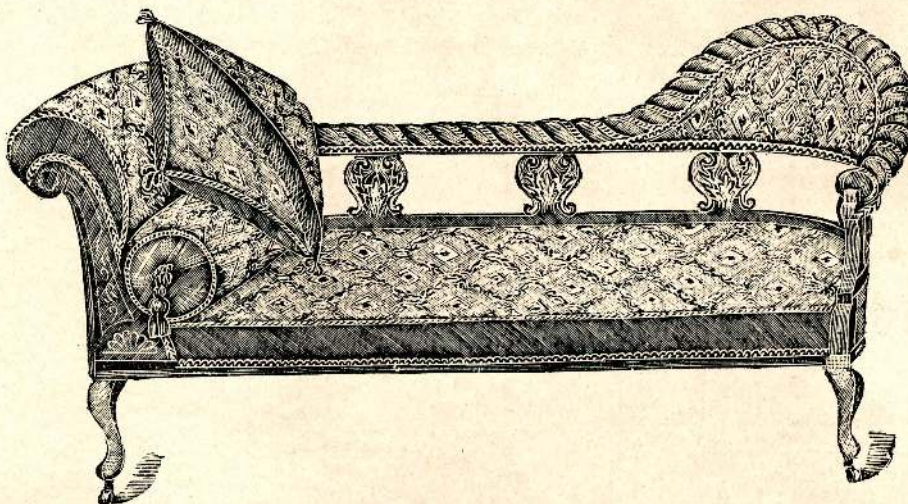


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