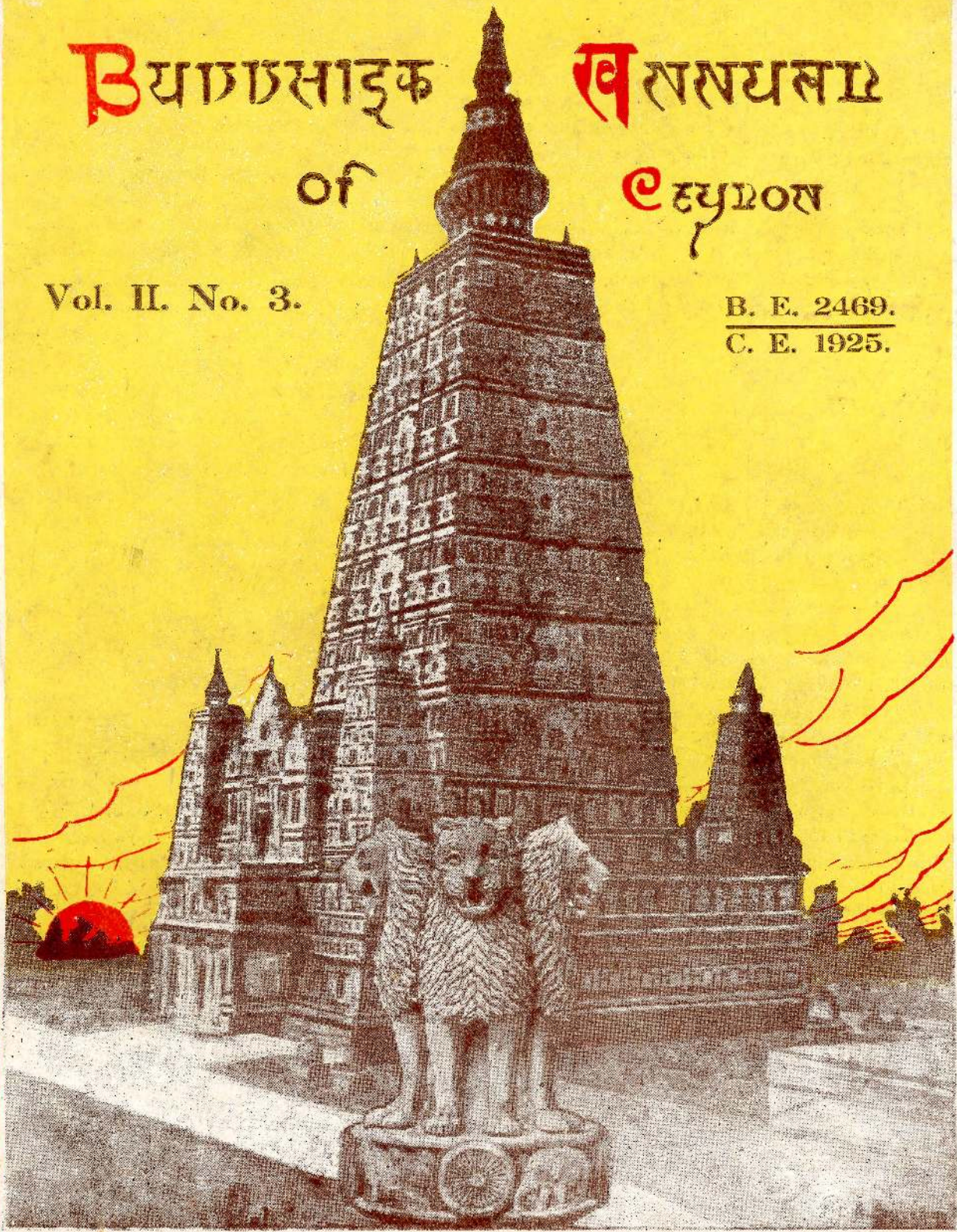


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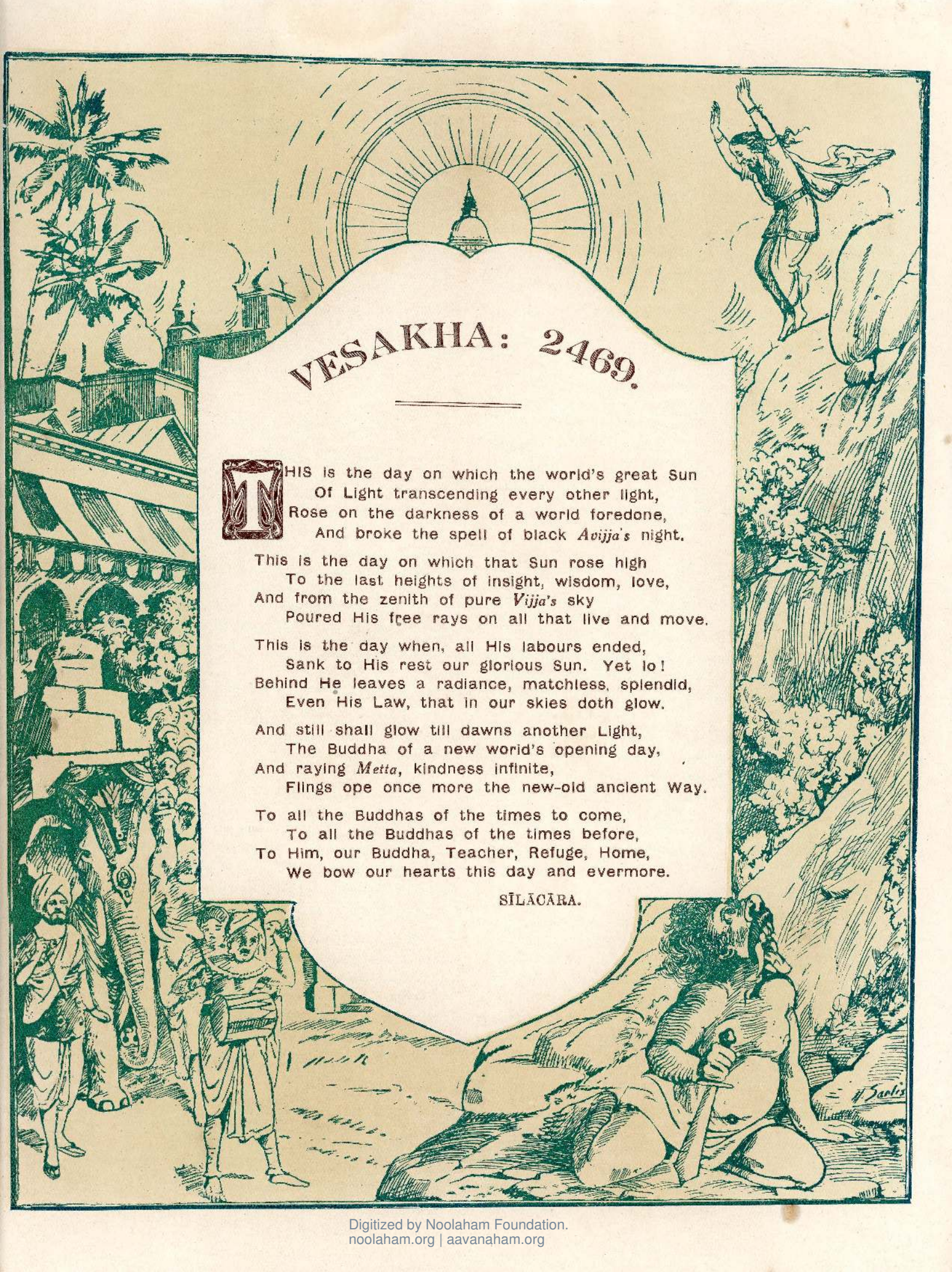
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EDITED BY

S. W. WIJAYATILAKE

&

S. A. WIJAYATILAKE, B. A.



VESAKHA: 2469.

THIS is the day on which the world's great Sun
Of Light transcending every other light,
Rose on the darkness of a world foredone,
And broke the spell of black *Avijja's* night.

This is the day on which that Sun rose high
To the last heights of insight, wisdom, love,
And from the zenith of pure *Vijja's* sky
Poured His free rays on all that live and move.

This is the day when, all His labours ended,
Sank to His rest our glorious Sun. Yet lo!
Behind He leaves a radiance, matchless, splendid,
Even His Law, that in our skies doth glow.

And still shall glow till dawns another Light,
The Buddha of a new world's opening day,
And raying *Metta*, kindness infinite,
Flings ope once more the new-old ancient Way.

To all the Buddhas of the times to come,
To all the Buddhas of the times before,
To Him, our Buddha, Teacher, Refuge, Home,
We bow our hearts this day and evermore.

SĪLĀCĀRA.

THE APPEAL OF THE DHAMMA

[By J. F. Mc KECHNIE]

HARDLY any statement is more frequently made to-day by observers of current life and manners than this: that religion is no longer a concern of the average man; that he cares little or nothing for religion; that he has largely thrown religion overboard. Now if this statement were made only with reference to the *form* of religion current in the lands in which it is made, hardly any one who keeps his eyes open would care to dispute its truth. For a single visit to the places where that form of religion is officially represented, and celebrated on a particular day in each seven set apart for the purpose, would furnish all the confirming proof that could be asked for. In these places the enquiring visitor would find present on such occasions not a tenth part of the grown-up population who, if they wished, could be present; and the small numbers present he would find made mostly of women, eked out by a few children.

But if the statement is meant to apply to interest in Religion itself, to interest in man's deeper, more fundamental position and probable destiny in the universe, then it is not true. Indeed, the very contrary is true. So far as we can judge, there never has been a time in Europe when men as a whole have been more earnestly anxious to obtain satisfying information as to what constitutes their lasting, permanent weal and how this may be achieved, as contrasted with merely temporary well being, than they are at present; and the proof of it is, that almost any kind of theory as to what this well-being consists in, and how it may be attained, no matter how strange and even absurd it may seem, to-day always finds some quite serious people to look into it, and often to give it their adhesion. It is only to what he has been, and still is being, told by the professional representatives of the nominal religion of his continent, that the modern western man is showing increasing indifference; and in circles where manners are franker and blunter, even contempt.

In different quarters many different causes have been mooted for this feature in the character of the modern occidental. In one quarter he is told that he has become sensual, is so steeped in the gratification of his desire and lusts, that he has no wish to listen to anything that might make him uncomfortable in the pursuit of these gratifications, or threaten to put a check upon that pursuit. It is mostly the professional religionists of his country who tell him this. In another more thoughtful quarter he is told that he has lost the sense of reverence, the feeling of awe and veneration that he ought to feel in the presence of what is higher and better, and therefore all inclination to hear about such things. Others, again, tell him that he has become, as it were, dazed and bewitched in the hunt after merely material well-being, has carried it on so long, and with such intensity and also success, that he has simply lost the power of appreciating any other kind of well-being, and so

passes by with a superior smile every attempt to call his attention to another kind of well-being, on the part of the prevailing religion of his part of the world. In sum: the modern western man is told that he has so lost the sense of reverence, is so sunk in sensuality, and so engrossed in the pursuit of material good, that he has no reverence for what is worthy of being revered, no desire for self-control, self-denial, to say nothing of austerity, hence no interest in a religion that would call his attention to these things and urge upon him the desirability of their practice.

Now if these charges were entirely true, instead of being, as they are, only partially true,—if these alleged causes of the modern western man's indifference to, and contempt for, his nominal religion were the actual causes of that indifference and contempt, the matter would be a very serious one. For a race of people wholly lacking in the qualities of esteem for what is higher, for self-control and self-discipline, would be an ugly spectacle, and more than that, doomed to sure decay at no very distant date. But these accusations are not true except in a very minor degree; they are not the causes of the prevalent lack of interest of the West in its nominal religion; or if so, only to a small extent. The real cause for this state of things lies elsewhere. Men to-day in western lands are as ready as ever they were, to practise these fair virtues, if only they were shown sufficiently good reason for doing so. It is not primarily the *will* to practise these virtues that is lacking. What is lacking in the current religious teaching of their continent is the presentation of any clear and definite *reason* why they should practise them.

We here say advisedly, "any clear and definite reason," because what has hitherto passed for a good reason for practising the virtues, no longer seems such to the modern Western man. It is not his alleged irreverence or sensuality or materialism that is responsible for his indifference and contempt towards his nominal religion, but simply that he no longer sees any clear, good reason, why he should pay it serious attention.

In some of its *results*, this attitude of the modern western man towards his continent's official religion is unhappy, and even lamentable. One has only to cast one's eye over the records of lawlessness and crime of that large section of the western world, the United States of North America, in order to see how unhappy and lamentable these results can be. In many of the chief cities of that great country for a long time past, a veritable wave of violent crime has prevailed that simply defies all the efforts of the normal defenders of law and order to keep under control. Indeed, there is ample material for the pen of the most corrosive ironist in the fact that the nation which sends out to the East the largest number of the most active and energetic emissaries of the nominal religion of the West, with the object of converting the "heathen" (as they are pleased to call them) of Eastern lands

to that religion, is precisely the nation that is most completely failing to make that religion have any serious effect on the conduct of its own citizens! Such a person might well enquire, for instance, if the vigorous "pushing" of the foreign trade in America's religious wares is not due to an almost entire absence of home demand for the goods.

But unhappy and lamentable as may be some of the *results* of this indifference to their nominal religion in western countries, the *fact itself* is not lamentable at all. It is no more to be lamented that the West is indifferent to its official religion, than it is to be lamented that a child has ceased to be a child and grown up to be a man; for, rightly regarded, that is exactly what the fact means.

A child, just because it is a child, is frequently told many things which, when it grows up, it does not, and cannot, believe in just the form in which those things were told it. Their telling in that form was made necessary by the limited powers of understanding, the lack of discretion, of the child himself, and by the probable harm that might result to him if, with that scant understanding and discretion, he were told the exact truth. Yet, as he grows up, he begins to notice that he is not being told the exact truth, begins to want to know it, and now has a right to know it.

Something the same is true of a race of the human species, as is thus true of the individual.

While in their infancy, and possessed accordingly of but an infantile understanding, it may have been necessary to tell them that a "God" made them and the world; and that this "God" will punish them if they do "wrong" and reward them if they do "right," by an eternity of terrible torture in the one case, and never-ending continuance of keenest bliss in the other, for in being told this they have been largely kept from doing themselves harm. But the days when mankind, the more progressed portions of it at

least, accepted all this as literally true and acted on it, have definitely passed. The mentally grown-up man of to-day simply does not believe, nor *can* believe, these things which his race was told in its childhood, any more than the individual child can believe the stories about the "bogey-man" it was told in its childhood's days to keep it from harm, when once it begins to reach years of discretion. If any one is so ill-advised as still to go on telling it these stories, expecting it to believe them, out of its old habit of respect for the teller, it may say nothing in protest outwardly; but inwardly it is saying to itself: "O, I do wish mamma would not go on telling me that stuff; I do wish she would talk sensibly to me. I'm not a baby now." And the look on the face of a child when it is thus being talked to by an innocently misunderstanding elder, plainly declares this to any even half-observant eye.



THE BUDDHA IN MEDITATION

From a Painting by E. H. Brewster

with them and their lives, something they could feel sure was all true from beginning to end, and had a definite and demonstrable bearing on the actual business of living in which they are all engaged, he and they. But the speaker never does this, for he cannot. And so the listeners sit there with dead wooden faces, enduring the time of talk as well as they may. And when it is happily over they pass out of the building with an expression that only now becomes animated and human, in the knowledge that that is over once more, and

It is much the same kind of look that is to be seen on the faces of the assembly that confronts the expounders of the current religion of the West. "That awful, deadly dull expression" which an Anglican bishop, the Bishop of St. Albans, recently described as facing him every time he gets into his pulpit, just means that those present have come to listen to this that is going to be told them, only out of a sense of duty to old custom and habit; that they do not, and cannot, believe it; and are wishing with all their hearts that the speaker would tell them something they could feel has some real connection

need not be faced again for a whole seven days. They are grown up, and they have had to sit still and listen to children's stories; and they are simply tired of hearing them, for they no longer believe them to be true; they know they are just—stories! And yet, they would like to be told what is true. They would like to be told something solid, some unimpeachable, demonstrable, certain fact instead of all the old dreary fiction that is drooled out to them in its place. Their demand, albeit in their general inarticulateness many of them are unable definitely to formulate it, even to themselves, is for just a little verifiable fact in place of all this unverifiable fiction.

Here it is that the Dhamma comes in, able fully to meet that demand; for its simple but all-comprehensive claim is, that it offers men in the deepest question that can affect them, the question of their own existence and ultimate destiny, the facts, all the facts, and nothing but the facts. This claim, it should be noted, is not a claim to answer every question that may arise in the mind of man regarding everything and anything. It is only a claim to answer every question *on what immediately concerns him*, every question regarding himself and his future. But in answering these questions of immediate import, every other question as well that is not entirely idle, is as good as answered. For all these others, once the former questions are answered, become matters of no great moment one way or another. They become trifles, of no particular importance whether they are answered or not, where they are not, indeed, simply annihilated, reduced to nonentity, through the coming of the other knowledge.

The fact, or, more correctly, the four facts, which the Dhamma presents to men as of immediate importance, facts intimately connected with their own existence and destiny, are what are generally known as the "Four Noble Truths,"—the Truth of Infelicity, of the Cause or Arising of Infelicity, of the Cessation or Destruction of Infelicity, and of the Way that leads to the Cessation of Infelicity. These four "Truths" or Facts, thoroughly well understood, and their understanding acted upon, embrace all that man need concern himself to know. Thoroughly understood and acted on, they will bring him what, at bottom, is all he wants, deliverance from infelicity.

There is no need here to enter into any detailed treatment of these four Facts. They form the subject matter, treated in one way or another, of every reliable treatise or book on the Dhamma. Every word written or spoken about the Dhamma, however apparently commonplace, however seemingly subtle and abstruse, has its sole reason in the explanation, the elucidation, in some connection or other, of one or another of these four facts. Here it need only be pointed out that the first of these facts or "Truths" is a fact of *observation*.

Every one who takes the trouble to look with cool, scrutinising, impartial eye at his own existence and the existence of others who share with him the forced gift of life, perceives at once as outstanding fact, the presence of the unpleasant, the unwanted, the undesirable, extending through increasing degrees of intensity to the positively distressing and painful. It is true that in the case of some favoured lives, this presence of the unpleasant may not be observable at any given moment. But if the person concerned will look backward into his past, he will at once see moments, and many of them, that were filled with the infelicitous. And if he looks forward into the future with any kind of intelligent gaze, he will perceive every possibility of moments arriving that will be charged with the unpleasant in one form or other; he may even have good cause to foresee the advent of the unpleasing in its most emphatic shape, as acute physical and mental suffering. Or, turning his gaze away from his own little private life, turning it upon others of the many lives around him, he will have no need to look



From a Statuette by F. H. Brewster

THE BUDDHA

back into a past or forward into a future in order to perceive pain-filled moments; but in the actual present, casting his eye over the globe, over the whole scene of contemporary life throughout the world, if he has any power of sight at all, and is not deliberately and of purpose aforethought putting blinders upon it, he will at once see a picture that has in it great areas of immediately present distress and pain.

To take one instance, and only one, of this ever-present pain: since, as the poet sings, and as statistics confirm,

Every moment dies a man,
Every moment one is born,

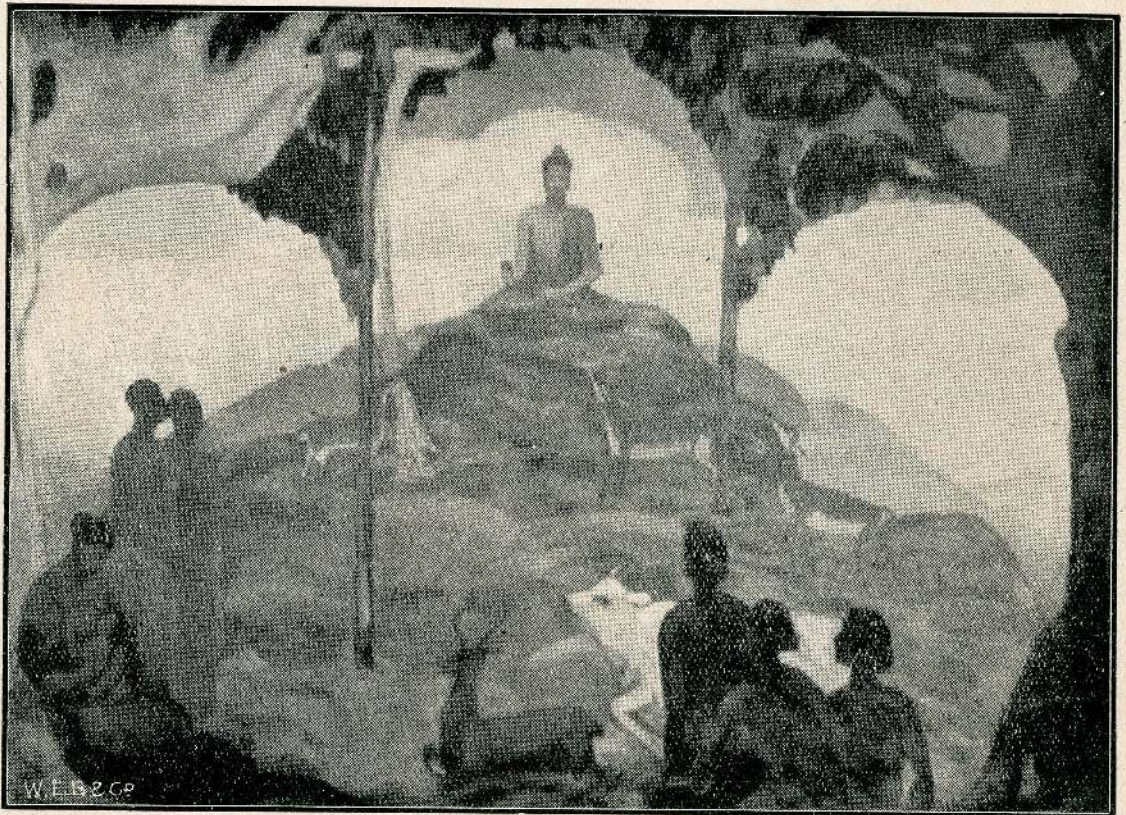
were he to lend his ear and listen attentively to every sound arising from this earth he lives on over its whole surface, what he would hear would be a continuous, never-ceasing moan from

the pangs attendant on the birth of a new being into the world, a moan that would go on and on all the time without end, never once stopping by night or day! And this moan would be accompanied almost as continuously, though not altogether (since every person who dies is not surrounded by loving friends), by a sound of lament, sob or wail, from those mourning the departure of a being out of the world.

It is this power, or at least the will to acquire this power, of looking at the *whole* of life, which constitutes the first step in the proper appreciation of the Dhamma. No right understanding of things is possible until one is able to depart from the contemplation merely of that one tiny fragment of life that is oneself, and takes into one's purview the entire field of life. The man who does not do this cannot have any true right conception of things, and by the Greeks was rightly called an *idiotes*, an idiot, that is, one exclusively concerned with himself and his own individual affairs. Right Understanding, understanding that is not confined to any such limited field, is the first essential characteristic of the Dhamma and of those seeking to know it fully. And seeing and understanding, thus widened to the width of the world, unfailingly brings a man to recognition of the first of the four cardinal facts of life, the fact of Infelicity.

The next two facts to which the Dhamma calls attention, are not, like the first, facts of observation: they are facts of reasoning. But after a little thought, a little reflection, they become as sound and solid and undeniable as any fact observed through the senses. It is a fact of reason, that is to say, it is something which, after a little thinking about the matter, one can see *is so*, that all unhappiness, all infelicity, proceeds from a relation of lack of harmony between the individual's desires and the things or circumstances which he encounters. If we crave something, but do not get it, unhappiness, infelicity arises because of this failure to get the wanted thing. Or if we have been fortunate enough to get the desired object, but have it taken away again from us, then again we are plunged into unhappiness. Or if we want something, and the very opposite of it is forced upon us, once more we are unhappy. And since this is so, it follows, beyond doubt, of

necessity, that if craving were removed, were not present, unpleasantness, unhappiness, pain, in these three forms of it which comprehend all its possible varieties, also would be removed and cease. So that these two latter "Truths" or Facts of the Dhamma are as certain and undeniable as the first one, albeit they are only facts of reasoning and not of sense-observation. They are not mere hypotheses. Neither are they just tales for children. They are solid, irrefragable verities which a very little thought about them is sufficient to establish upon firm foundations. Hence, like the first, they are what must appeal to the mind of the modern man, which, just because it is a grown-up man's mind, before all things desires facts, seeks verity, wants simply the truth however uncomfortable it may appear, in place of fairy tales however soothing and pleasant.



From a Painting by (Mrs.) Achsah Barlow Brewster.

THE BUDDHA DELIVERING A SERMON

To men, however, who, whether they like it or not, have to *live* their lives and not merely *speculate* about living them, these three first Facts of the Dhamma's revealing are no more vital than any other theoretical facts might be. For, strictly regarded, looked at apart by themselves, they only constitute what may furnish theory of some sort of action, but are not themselves direct guides to such action. A man may be fully convinced of their truth, may see plainly that they *are* facts—as indeed no one can help but do who gives them any kind of serious thought or consideration—but with all this he is still without any direct guidance as to what he is to do about it all. He has so far been given no clear clue as to *how* he is to get rid of his craving, and so get rid of the infelicity of which this craving is the ground and cause.

This latter necessity of *life* as distinguished from speculation, is furnished by the "Fourth Noble Truth," the fourth Fact of the Dhamma, the Fact of the "Path," of the course of action, action of body, speech, and mind, by means of which, Craving, therefore, infelicity, suffering of every possible kind, is removed, made to cease, its possibility destroyed.

This also, like the others, is technically called a "Truth" or as we have been calling it, a "Fact," but it is not one in exactly the same sense as the three that precede it. It is not strictly a fact that is to be observed by merely lifting the eyes and looking, as is the first, of Infelicity. Nor is it a fact of reason, a necessary and inevitable outcome of a train of connected thought, like the second and third. It is a fact of which one cannot so much say it *is*, as that it *becomes*, one for whomsoever sets about making it become. In plainer language: it is not a fact of simple observation, nor of reason, but of experience. It is, rather, becomes, a fact of that most solid kind of all, a fact experienced by each individual who makes the experiment suggested by a theory, in this case, the theory propounded in the first three "Facts." That is to say: any one can prove to himself that the Fact *is* veritably a fact by the process of setting out to follow it; for, so doing, he will find that it does what it purports to do. He will find that in the degree that it is followed, in that degree it progressively reduces craving, and so, infelicity, unhappiness, pain. And this finding gives him good warrant for believing what he is told: that when followed out completely to its end, it brings about the complete cessation, the total annihilation of craving of which at present he experiences only a partial cessation, and so, the complete cessation, the total annihilation of infelicity that is technically called "Nibbana". Of this latter, of course, the full proof in actual experience on the part of the individual himself, remains a far off thing; since the complete ending of craving is something that does not take place at once, but is only approached by very gradual degrees, craving being a thing so deeply rooted in our very being as to constitute from a certain point of view, that very being itself. But unless one is going to be so very sceptical as to deny the reliability of all historical records, there stands the proof of this last Fact of the Dhamma in the record of many who have actually in this world attained the final ending of Infelicity called Nibbana, beginning with one called "The Buddha," and continued by others called "Arahans."

Thus founded as it is upon four facts respectively of observation, reason, and experience, the appeal of the Dhamma, once it is brought before him, ought to prove irresistible to the modern western man who wants to know what life is all about, and is weary of what is told him about it by the expounders of his own nominal religion, since he is simply no longer able to believe what they tell him. He asks for facts, and they offer him patent fictions. He demands proofs, and they offer him only hypotheses. He seeks verifiable truths, and they offer him unverifiable suppositions which do not even seem to have any bearing upon the actual life he lives. No such criticism can be brought against the Dhamma. It is a statement that primarily has nothing to do with imagined futures elsewhere, but is con-

cerned with what actually is here now, and with the best way of dealing with what is here and now present. In other words, it is *actual*, and deals with present actualities; which is precisely what the modern western man wants, and so seldom finds in the official religious teaching of his country. It is, in real truth, a *science* of life; and like all science, is based upon verified and verifiable facts, and upon nothing else.

Men to-day in western lands have entirely lost the old motives to right living that once moved them, hopes of "heaven" and fears of "hell" and awe of a "God" who possessed the power to despatch them to one or the other for endless time, according as it pleased him. What can replace these outworn sanctions of morality? There is nothing else can do this but the Dhamma which sets before men as motive to right living, the most powerful general motive of all, release from pain: not from hypothetical pain in an indefinite, unarrived, doubtful future, but from actual, present pain in the actual present hour. It offers to save men from "hell". But that hell is not a hypothetical one conjured up artificially as possibly to come into existence in future time. It is the real one they are now actually experiencing. It is that sure and undeniable one present all about them, conditioned existence itself.

The appeal of the Dhamma is thus the appeal of everything that is actual as distinguished from what is merely hypothetical. It is the appeal of an actual cure, the actuality of which can be verified by present experience, of a disease actually now present in the patient. Whether men will take the cure prescribed by the physician for the disease from which they are suffering, will depend upon whether they recognise themselves to be sick enough to need it. But once they do recognise that they are seriously ill, and that they are being offered a perfect cure, there can be little doubt as to what they will do. Like a man ill of some itching skin disease, they will seek relief from the itch, and the disease of which it is a symptom, by following the physician's prescription. And so, eventually, when this itching disease of conditioned existence is at last seen by each man in his turn, to be what it is, they will seek relief from it in the Dhamma, which is nothing else but a diagnosis of that disease, and a prescription for its cure. Following that prescription, in no remote time but very soon, with full assurance they will be able to say with Shakespeare's Timon of Athens:

*My long sickness of living now begins to mend,
And Nothing brings me All Things.*

Of whatsoever teaching thou art sure that it leads to passion and not to peace; to pride and not to humility; to the desiring of much and not to the desiring of little; to the love of society and not to the love of solitude; to idleness and not to earnest striving; to a mind hard to pacify and not to a mind easy to assuage—that, O Gotami, note well! That is not the Dhamma; that is not Vinaya; that is not the teaching of the Master.

Vinaya Pitaka.

THE SUFFERING OF THE WORLD

[BY M^LLIE AIMEE BLECH]

NIGHT is falling. The vivid colours of the sunset have been followed by softer and yet softer tints that have stolen on to touch with rose or gold the tops of the tall trees; but nothing avails to penetrate the mystery of the jungle undergrowth. Under a network of tangled lianas the Bodhisattva rests, in an attitude of meditation, hands crossed, eyes closed.

The bird no longer sing but seek out one another, calling each to each with little chirps; for the dark night lies in wait for them with its snares and invisible enemies. From time to time the sound of breaking branches disturbs the silence. It is a leopard or a panther which, with a tremendous leap, has flung himself to the ground on the track of some prey. The creature of the wild scents the Great Sage, then moves quietly away in respect. Here is a serpent undulating over the grass; its small forked tongue is raised,—but it spares the sacred feet of him who seeks to save the world.

* * *

The Bodhisattva is meditating upon human suffering. Day and night that suffering sets throbbing his great heart.

“Ah, poor humanity! When wilt thou understand that craving is the root of all suffering; and that to free thyself

from craving is to free thyself from suffering? Craving destroyed, plucked out ‘with all its bleeding roots’;—then it is that all thy tears will be dried; then it is that a radiant smile will overspread thy lips: then will come peace, the great peace of renunciation.”

And the Lord, in his meditation, sees the miracle unfold,—humanity transformed by knowledge that leads to wisdom.

And yet, on the long road of evolution, pain is the merciful companion of man. For he who as yet is too weak to pluck from his bruised heart the roots of craving, through pain will learn to look with compassion on his brother’s trial; and so, slowly, gradually, the bonds of his egoism will disintegrate.

Upon the long interminable road that leads to Nibbana, pain is the brutal scourge that whips forward the weak and indolent man, or the egoist who believes himself the centre of the world.

And the Bodhisattva meditated on pain, on the part that is played by pain.

* * *

Suddenly plaintive cries call him back to earth. A falcon passes over his head beneath the intertwined lianas. In its claws it holds a poor little crushed bird, and a few drops

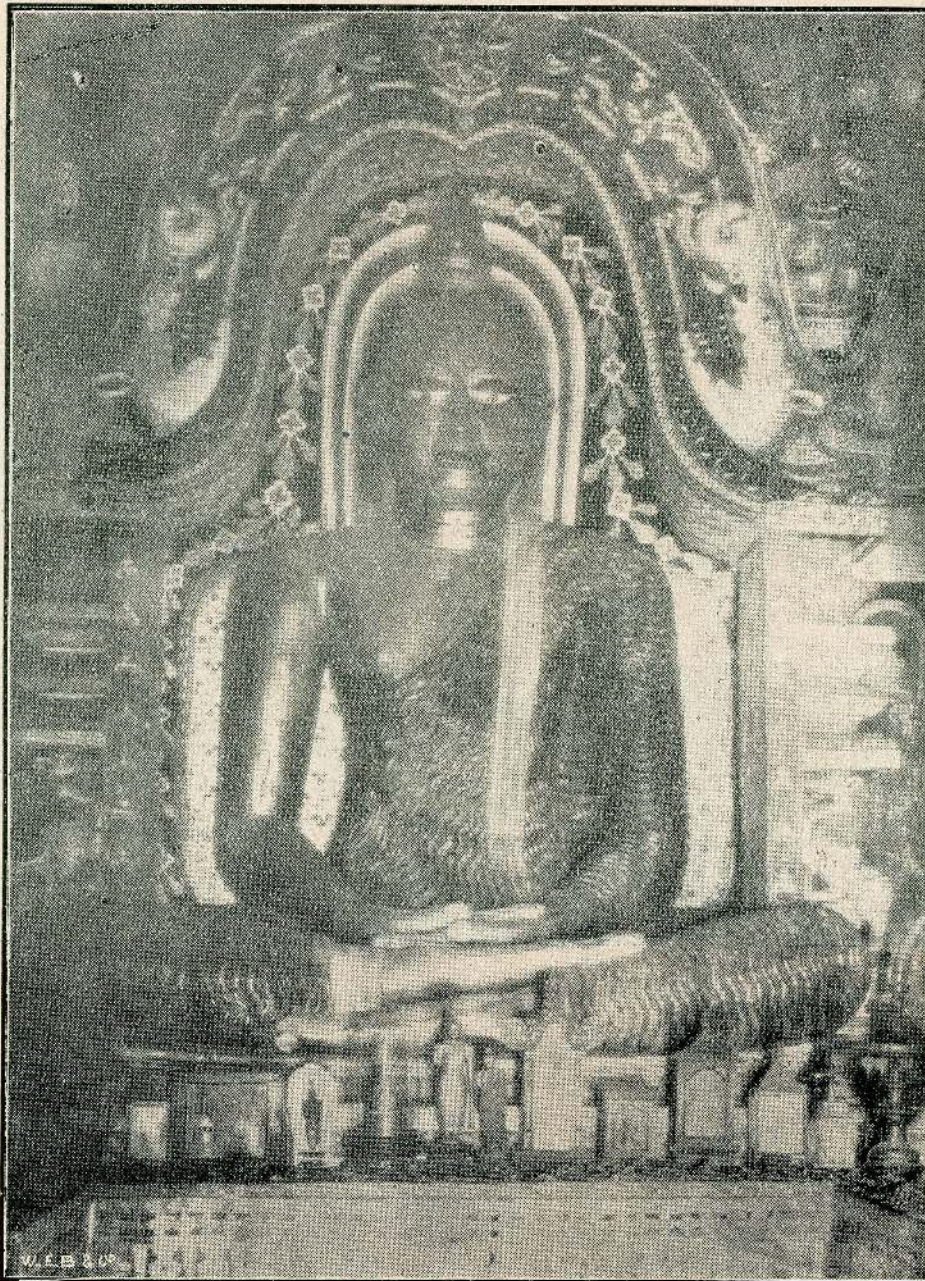


Photo by P. Henry Fernando

BUDDHA STATUE AT LANKATILAKE TEMPLE, CEYLON

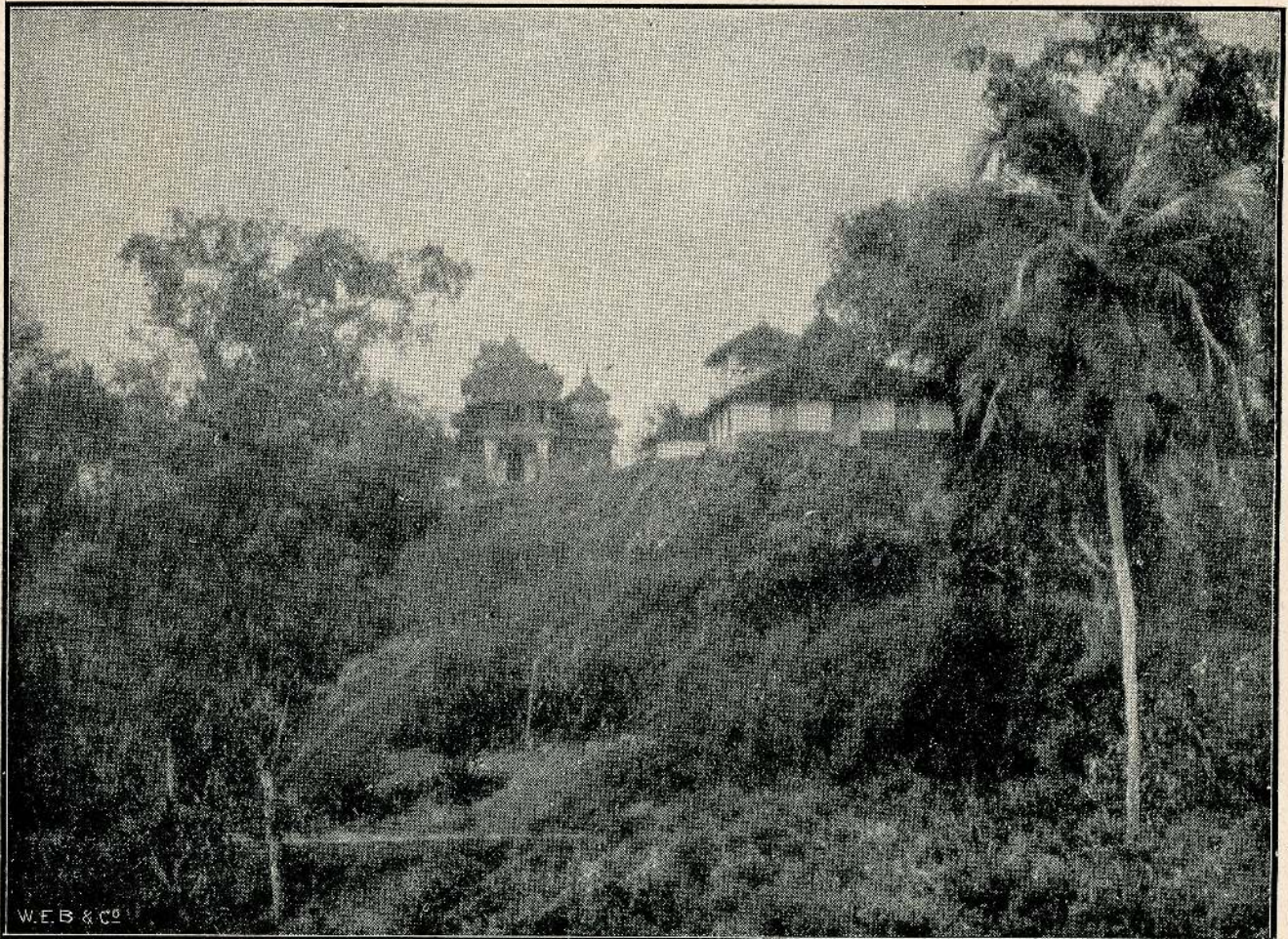
of its blood fall on the folded hands of the Sage. He sighs. The anguish of the little songster has found an echo in his heart. He suffers as he thinks of the pretty little body now all mangled and torn. He bows his head; and behold! a tear has fallen to the ground.

Again a cry of pain has struck on his ear. A wounded deer which, in wild flight, has been able to escape her murderer, has just fallen at his feet. With an effort she lays her dainty head on the knees of the Bodhisattva, her beautiful eyes, swimming in tears, implore his succour; then she gently expires caressed in death by that august hand.

live in order to feed full, to strike, to destroy without respite. He breaks up all forms in order from them to build up again other new ones. And this is necessary; for the life that escapes, liberated from one form, will manifest itself in superior forms.

The law wills it so; and the Law is good under all its seeming brutality and cruelty.

But in this ceaseless blind destruction of forms, why is undeserved pain inflicted upon creatures without proper consciousness, often inoffensive? Why cannot death accomplish his work without the accompaniment of pain?



A DISTANT VIEW OF GADALADENIYA TEMPLE

Photo by P. Henry Fernando

And again the head of the Holy One leans over towards the ground, and a tear falls.

* * * *

And again the Lord meditates upon suffering. But pain, the stern but just schoolmaster of mankind, pain, the result of Kamma,—why does it fall upon the kingdom of animate nature, upon so many innocent creatures who do not reason, do not understand why they suffer?

Nature is one immense slaughter-house, a field of battle where victory is to the strongest, where the weak become the prey of the vanquisher. Death makes use of the necessity to

There lies the grand *why*? That is the great question that rises from the heart of Him who is all love, all compassion; who has sacrificed his human happiness, his kingdom, Yasodhara's sweet love, all the beautiful years of his youth, in order to uncover the mystery, the root reason of pain, and so bring peace to men.

The Bodhisattva now aimed at penetrating the secret of tortured nature. He wished to shield from ill, from suffering, those younger brothers of ours who make their way so painfully towards the confines of the human kingdom. Did he not, in a former life, give his body for food to a lioness ready to perish of hunger?

And behold! the mystery of the suffering of the animal kingdom lifts its veil a little, a very little.

Alas! In order that all may live, these graceful forms destroy one another, devour one another. They find the source of their physical life in the destruction of another being. They drink their brothers' blood. O Nature, Nature, what curse weighs heavy upon thee that thou art not able to evolve in thy varied beauty, save by suffering and destruction? But thou art the road that leads to humanity; and the man who has passed through thy lower kingdoms, who has journeyed through thy thousand vegetable and animal forms, is predestined to the great final peace of Nibbana, to its grand, its glorious Illumination. Our humble younger brothers, then slowly, painfully, climb this road where the sacrifice of the form, a sacrifice continually repeated, conducts to the great sacrifice which brings Liberation.

Once more a tear has fallen to the ground.

* * * *

But now the jungle is waking. Here comes the dawn

driving away dark night. Her rosy finger penetrates the network of intertwined lianas. It smiles on the little winged songsters who, drunk with joy at meeting the light again, send forth their hymns of gratitude as they fly round the august figure of the Holy One who has now returned to his body.

The deer does lead their fawns to the feet of the Lord. The beasts of the wild, hidden away in the thickets come out and roll themselves at his feet.

By a sort of mysterious magic, all these creatures know that the heart of the Bodhisattva is a deep, unfathomable well of tenderness and compassion; that his infinite love embraces all that lives, and that the whole world throbs and vibrates within him.

* * * *

And see! Three white flowers of the lotus are unfolding their petals at the feet of Him who has let fall three tears of compassion!

(Translated from the French by J. F. Mc Kechnie.)

THOUGHTS ON THE LIFE OF THE BUDDHA

[BY E. H. BREWSTER]



NLY those who have arrived at Buddhahood can speak with full knowledge of the life of the Buddha. But the glory of that life shines on all who contemplate it; and thoughts arise from that contemplation by which we can help each other on our way.

The Buddha, the Dhamma and the Sangha—the Teacher, the Teaching and the Taught—are related in a profound unity. The Blessed One declared that he who would know the Buddha must know his Teaching; but to know the Teaching he must *live* the Teaching. That is, he begins to tread the Path that leads to Enlightenment: he begins to know by experience some of the Truth known by the Buddha; he begins an increasing relationship with the Buddha: if his path be that to Buddhahood he begins to become a Buddha. The Blessed One said:—

“Even if a Bhikkhu should take up the edges of my robe and follow after me step by step, if he then becomes envious, with a keen passion for lusts, malevolent in thought, corrupt in his aspiration, heedless in thought, uncontrolled in his thoughts and feelings, then is he far from me, and I from him.

“Why? Because, O Bhikkhus, that Bhikkhu does not know the Dhamma, and not knowing the Dhamma he does not know me.

“But even if a Bhikkhu should dwell a hundred leagues from me and be not envious, nor with keen passion for lusts, nor malevolent in thought, nor corrupt in his aspiration, but

heedful, attentive and controlled, pure in thought and feeling, then is he near to me and I to him.

“Why? Because, O Bhikkhus, that Bhikkhu knows the Dhamma, and knowing the Dhamma, he knows me.” (Iti--Vuttaka. 92.)

The Dhamma then was the true expression of the character of the Buddha. The secret of all genius lies in just this power to give true expression to what is greatest in us. How surpassingly true in the case of this Greatest Genius!

As I meditate on the life of the Buddha the qualities which stand out most strikingly to me, aside from his wisdom, are his honesty, strength, and compassion. The thoughtless think of honesty as a homely virtue, not realizing how intellectually limited we are in honesty, nor the possibilities of its development: it is the absolute requisite for a vision of truth; it is the making of ourselves true that we may see truly, only then can the truth come to us. MAETERLINK in one of his best essays well describes the progressiveness of sincerity, which is but another word for honesty. When lacking this quality the idealist is carried away by his desire and imagination, which lead him to accepting something as true, that he does not honestly know. But the idealism of the Buddha is based on experience, on reality: its honesty is impeccable.

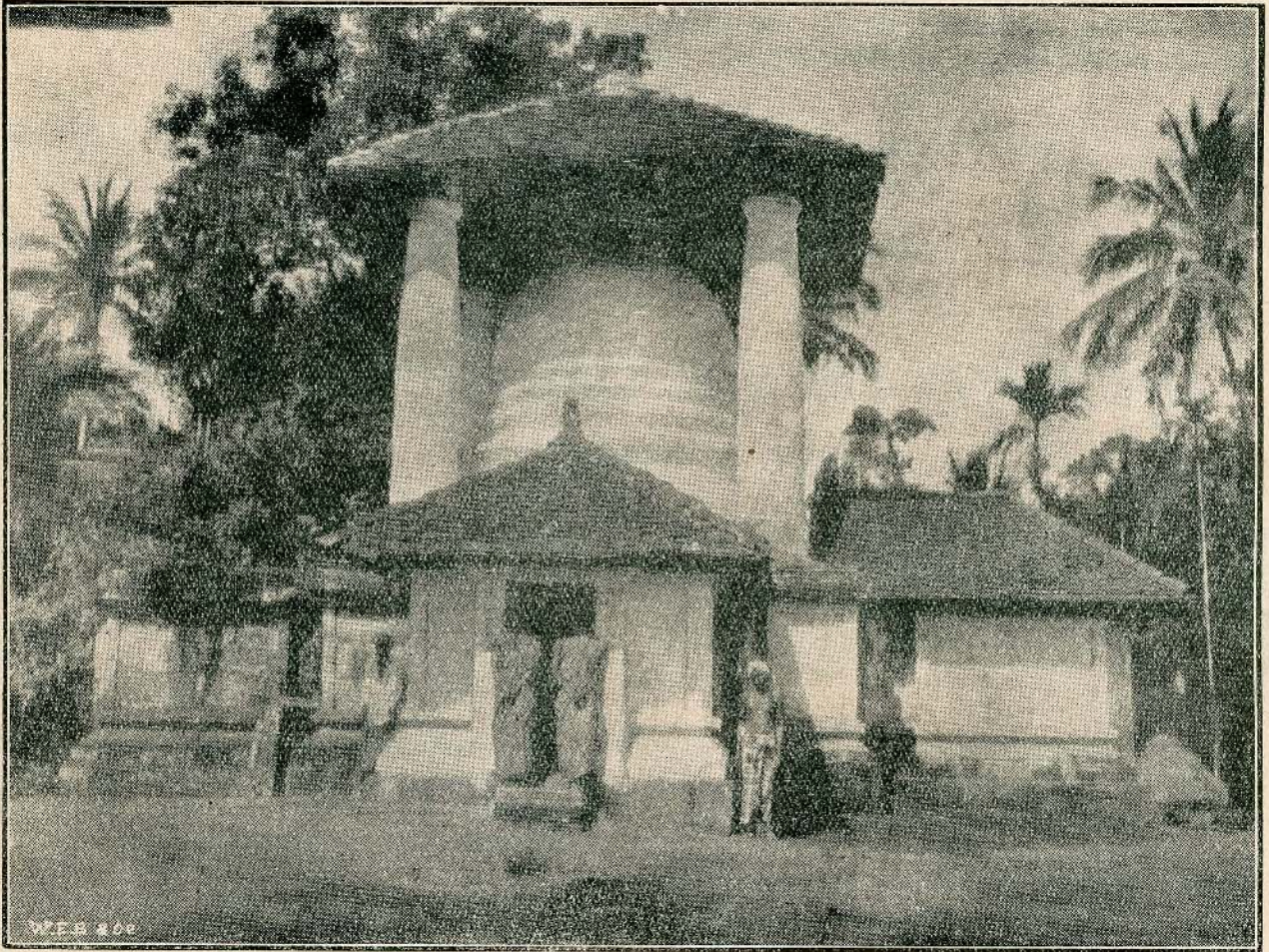
The strength to which I refer is manifested in the Buddha's dauntless perseverance. It seems to me that these two qualities of honesty and strength linked with his great

compassion are the qualities which most distinguish the Blessed One in his search for Truth and which finally led him to the great Enlightenment: though underlying these were all those qualities gained in many a former birth, of which previous to his Enlightenment the Buddha was not fully conscious, but which from his unconscious life sustained him to that Goal.

These thoughts are based on a study of the Pali Canon, to which historical research is continually bringing remarkable verifications. But there is also other than historical truth. The acceptance of history must always be based largely on faith: we cannot know in the sense in which we directly know

helpful to some of my fellow students: and reminding the reader once again that the proofs which history and archæology contribute concerning the Buddha—gratifying as they are—have secondary importance to those verifications which come from our own psychological experience. It is with this latter knowledge and wisdom that we can begin to understand the life of the Buddha.

To some an experience of psychic power, and of the super-normal, gives credence to the accounts of the prophecy which foretold the coming of the Buddha, and of visitants from "other" worlds. But however that may be the great message



THE DAGOBA AT GADALADENIYA, CEYLON

Photo by P. Henry Fernando, Gampola

psychological, ethical or philosophical truths. It is these latter truths which are the most important and most emphasized truths of the Pali Canon, and which make of Buddhism a verifiable religion. According to the degree in which we realize these teachings of the Buddha we eliminate time and space and come as near to him as did the disciples of his own day. So rich are these scriptures with indications of the Buddha's character that one is overpowered by the vastness of the subject. Yet all Buddhist students must enter that field, and I give here some of the results of such study, offering them more as an artist would present notes or impressions than attempting a complete outline, but hoping that they may be

of the Buddha is little affected by such phenomena. At its appearance the Blessed One was wont to repeat: "It is not thus that the Thathāgata is rightly honoured."

It was not strange that a birth springing from a long series of most meritorious lives should have been in the family of the king of Kapilavastu. In that environment, he who was to become the Enlightened One, received the best advantages which the world then had to offer. His father, like some fathers of our own day, thought to prevent in the young prince the spirit of research, or any questioning of life, that would lead him to abandon his kingdom and to go forth on that quest which

prophecy had foretold he would make; thus the luxury with which he surrounded Prince Siddhartha would have stifled a weaker being. Part of the tragedy of the poor consists in their usual belief that happiness is to be found in material welfare, which not having, they pass their lives in craving to obtain, or in vain regrets. While the tragedy of the rich consists in their not rising above their wealth, but in clinging to it, and in being imprisoned and stifled by it: hence happiness is not found in either case. Greed, whether to grasp or to hold, can only end in misery. The young Siddhartha was a dutiful son; not until he was twenty nine years of age did he cease to live the life which his father required of him. And those experiences were of value to him. There are not a few references to the care with which he was reared; surely that must have included what was considered the best available education. He did not go forth to the homeless life without having shared in the experiences of a normal man. He knew at first hand how to value those joys of life, nor was anyone able to keep away from him the knowledge of sorrow. Also he knew at first hand that luxury was not conducive to happiness.

The sorrow which the Buddha felt was one of sympathy for the world, and this, with the great desire for enlightenment, led him, in the prime of his youth, to go forth in search of the way that leads beyond all ill. For this he left even wife and son, never to return to the home-life again. In doing so he evinced that honesty of character and energy which he possessed in so perfect a degree. He had looked the truth in the face, that life lived in sensuous enjoyment is a vicious circle. For all mankind he sought the way of release.

Now followed six years of search. His perseverance and suffering were the utmost man can endure. A lesser mind would have rested content with the partial truth which Alara Kalama and Uddaka taught, and would have accepted their invitation to remain as a teacher of equal standing with them. But the honesty and perseverance of the Buddha would not permit him to do that. Tirelessly and fearlessly he continued his search. All students of his life should be familiar with the account contained in Majjhima-Nikaya, 36th discourse. Following the description of his study with those teachers is given that of his extreme asceticism, terrible for most of us to contemplate: finally he knew, and, exclaimed regarding it: "This is the uttermost, beyond this one cannot go." Because he abandoned that way his fellow ascetics deserted the Buddha and held him in disfavour.

When we read in Western languages that Buddhism is opposed to all desire, we must not understand desire here to be inclusive of aspiration. Evidently what is meant is all selfish, lower desire. Obviously it was aspiration, or the desire for truth, that mankind might profit thereby, which caused the Blessed One to forsake his home and prompted his years of search. What else but aspiration, to aid mankind, kept him in the world after his Enlightenment?

The second stage of the Noble Eightfold Path is right desire or right aspiration, (*samma-sankappo*). A misunderstanding, due perhaps to the difficulties of accurate translation, has followed from the statements regarding desire: the con-

ception has spread in the West that the Buddhist ideal is a passive, inactive one. Only a little reading of the scriptures is necessary to dissipate such a conception, where the Buddha is constantly found preaching the need of strenuous exertion and right aspiration. An examination of the Abhidhamma books would soon reveal the high moral value given to these qualities. This higher desire, or aspiration which has in it no greed, is to be found in the work of an artist or scientist when he is most truly such, forgetful of self, desiring only that beauty or truth be manifest. The higher stage of Jhana I presume to be free

Life's Consummation.

Oh, Heart of all the World,
 You beat as one,
 All suffer pain and loss
 When evil's done.
 Think not, oh lordly man,
 To stand alone,
 Harm but the weakest life
 And all atone.

Creatures that walk or run,
 Fly, swim, or crawl,
 Hurt to the least of them
 Is hurt to all.
 By his deeds, good or ill,
 Each seals his fate,
 Strive to help, heal and bless
 Early and late.

Oh, wondrous soul of things,
 You, too, are one,
 All will be merged in Thee
 When peace is won.
 Life's troublous ocean crossed,
 Enfranchised, free,
 Those who have reached Life's goal
 Are one with Thee!

Geraldine E. Lyster.

from aspiration, so great is Jhana in realization—but surely it is not reached without aspiration.

(For a discussion of this subject by Mrs. Rhys Davids and Shwe Zan Aung see *Compendium of Philosophy*, page 244).

Of great interest and beauty I find the continuation of the Majjhima-Nikaya account, recording how the way to Enlightenment was finally revealed.

"Now not by this terrible asceticism did I attain the highest condition of man—the distinction of knowing truly genuine knowledge."

"There is perhaps another way for enlightenment."

"Then, Aggivessano, came to me the thought: I remember indeed once sitting under the shade of a rose-apple tree

while my father Sakka ploughed the royal furrow, having freed myself from desire, freed from things not good entering, to have dwelt in the first Jhana, born of solitude, full of joy and happiness: 'Is not this the way of enlightenment?'

"Then, Aggivessano, came to me the consciousness according to insight. 'This is the way of enlightenment.'

"Then, Aggivessano, came to me the thought: 'Why should I perhaps fear this happiness, this happiness beyond desire, beyond things not good.'

"Then, Aggivessano, came to me the thought: 'I cannot easily reach this happiness with a body so extraordinarily weakened; what if I now take solid food, cooked rice?'

"And then, Aggivessano, I took solid food, cooked rice."

A description is given of his entering the four stages of Jhana and his attaining Enlightenment.

I do not remember to have found in modern commentaries notice of this important reminiscence by the Buddha of his childhood's premonition. Yet he tells us that it was this reminiscence which indicated to him finally the way to his Enlightenment. The torture of asceticism had not shown him that path; (we might wonder if asceticism had not contributed to the development of his powers, but in later discourses he declared it a useless method)—instead a peaceful joyous experience of childhood led him to his Goal. Thus do the wise ever turn to honour the child.

The beautiful descriptions of Jhana contained in the scriptures I leave for the reader to study.

Through such an experience the Blessed One came to his full Enlightenment. Our thoughts cannot penetrate that Enlightenment: we only from a distance can consider some of the subjects to which the Buddha turned his attention; the fuller content of his experience must remain closed for us; yet the Buddha probably related all that words could tell, and we are most fortunate in so far as we have that. Here then I would give in some detail what is most important in that account. Also it is of great interest to note the order in which the Truth is revealed.

Firstly then, continuing the same discourse already quoted, we are told by the Blessed One, that after experiencing the Fourth Jhana with his mind 'composed, pure, translucent, straight forward, cleared of dross, subtle, ready for action, firm, incorruptible,' he directed his attention to the memory of previous states of existence. He passed from the memory of one birth, to the memory of thousands, then to epochs during various evolutions and dissolutions of the world. "Ignorance was dispelled, knowledge was born, darkness was dispelled, light was born, while I dwelt alert, ardent and attentive, Now the feeling of joy which in that way arose in me, Aggivessano, could not conquer the mind."

Secondly, in the second watch of the night, he directed his mind to the disappearing and reappearing of beings. "Thus I saw with pure heavenly eye, surpassing that of men, beings disappear and reappear, common and noble, beautiful and ugly, happy and sorrowful. I realized how beings always reappeared according to their actions."

Thirdly, he directed his attention to the destruction of the *Āsavas*, (the "Deadly Floods" which cause illusion to arise: they are sensuality, lust for living, speculation and ignorance:) their destruction constitutes Arahantship. Having attained this, the Blessed One arrived at a knowledge of the Four Noble Truths. "I knew as it really is: This is ill, I knew as it really is: This is the origin of ill. I knew as it really is: This is the cessation of ill: I knew as it really is: This is the Path that leads to the cessation of ill." Then he gave a similar expression to his conquest over the *Āsavas* and concluded: "Thus knowing, thus seeing, my mind was set free from the illusion of hankering after sensuous life, was set free from the illusion of hankering after becoming (in the higher worlds), was set free from the illusion coming from ignorance. In this freedom and emancipation this knowledge arose: 'Re-birth has been destroyed. The higher life has been fulfilled.'"*

The account of the Buddha's thought at this very important time is continued in the Mahāvagga of the Vinaya Texts: though I presume the two accounts somewhat overlap each other.

The Mahāvagga begins: 'At that time the Blessed Buddha dwelt at Urūwela, on the banks of the river Neranjara, at the foot of the Bodhi tree, just after he had become Sambuddha. And the Blessed Buddha sat crosslegged at the foot of the Bodhi tree uninterruptedly during seven days, enjoying the bliss of emancipation,

Then the Blessed One during the first watch of the night fixed his mind upon the Chain of Causation (*Paticca-samuppāda*) in direct and in reverse order. 'Because of ignorance, will and associated action. Because of will and associated action, consciousness. Because of consciousness, mind and body. Because of mind and body, the sixfold provinces (senses). Because of the sixfold provinces, contact. Because of contact, feeling. Because of feeling, craving. Because of craving, grasping. Because of grasping, becoming. Because of becoming, birth. Because of birth, decay, death, sorrow, lamentation, ill, grief and despair. Such is the coming to pass of this entire body of ill.

'From the ceasing of will and associated action, consciousness ceases. From the ceasing of consciousness, mind and body cease. From the ceasing of mind and body, the sixfold provinces cease. From the ceasing of the sixfold provinces, contact ceases. From the ceasing of contact, feeling ceases. From the ceasing of feeling, craving ceases. From the ceasing of craving, grasping ceases. From the ceasing of grasping,

* I have ventured to use my own translation for passages from the Majjhima-Nikaya.
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however until he had arrived at Enlightenment there had been the need of life's experience for him. Now that that need had gone, he was freed from this world, bound to it only by compassion. He had become in the profoundest, utmost sense the compassionate One.

It is true that in those passages which I have quoted, trying to come as near to the thought of the Blessed One as possible, at the time of his Enlightenment, but which are rather the *subject* of his thought than its content, we find no mention of love or compassion. What we find instead, and of more importance, is the knowledge concerning those inhibitions which keep us from that higher life, of which love, compassion, sympathy and equanimity are the natural expressions; and to which the life and teaching of the Blessed One bear such pre-eminent testimony. Love finds but sullied expression while greed, hatred and ignorance reside in us. I believe that the love which springs up spontaneously, as greed, hatred and ignorance are being destroyed, is a truer, less artificial love than that which we try more deliberately to cultivate. However Buddhist literature is richer, it seems to me, than any other in beautiful texts teaching the importance of love. I cannot but believe that the Buddha gave a stronger emphasis to the teaching of love and compassion than has ever been taught elsewhere: *he taught also how and why this state should be realized.* Study of the lives of mystics who have experienced, at least, what they considered to be enlightenment, reveals to us certain conditions somewhat parallel to those in the case of Buddha. Perhaps some of these were Pacceka-Buddhas—that is they had not the ability to teach—but Gotama the Buddha had this power in a supreme degree. From the mystery of his Enlightenment he returned to the world with a teaching which has reached more human beings than any other teaching ever given. The Buddha's exultant claim (which we find him soon making) that the Immortal had been found, that he had conquered death, is also made by other seers, but the Buddha's vision, unlike theirs, referred not to individual immortality; it passed beyond that, beyond life and death. Death is overcome only as life is overcome. His goal transcended the category of life,—and yet his teaching is not in terms of mysticism, but in the clearest terms of logic and psychological experience.

To return to the events under the Ajapala banyan tree, we find that the Blessed One was at first doubtful whether his message could be understood by men. "Given to lust, surrounded with thick darkness, they will not see what is repugnant (to their minds), abstruse, profound, difficult to perceive, and subtle." Not yet did he exercise the power, as later in his life, of looking out over the world to find those in need of him. Instead we are told that a great being of the heavenly world visited the Buddha, petitioning him to teach the Way to men, saying: "There are beings whose mental eyes are darkened by scarcely any dust: but if they do not hear the doctrine, they cannot attain salvation. These will understand the doctrine." Then the Blessed One, "with his eye of a Buddha, full of compassion towards sentient beings, looked out over the world." He saw "beings whose mental eyes were covered by scarcely any dust, beings whose eyes were

covered by much dust, beings sharp of sense, and blunt of sense, of good disposition and of bad disposition, easy to instruct and difficult to instruct, some of them seeing the dangers of future life and of evil.".....Then he exclaimed: "Wide open is the door

Dukkha, Anicca, Anatta.

We are enclosed on all sides by the rocks of birth, old age, disease, and death, and only by considering and practising the true law can we escape.

Gospel of Buddha, Chap. XXX. verse 22.

The wisdom of the Tathagatha is the sun of the soul. His radiancy is glorious by day and by night, and he whose faith is strong will not lack light on the path to Nirvana, where he will inherit bliss everlasting.

Gospel of Buddha, Chap. LXIX. verse 2.

Dukkha, Anicca, Anatta,
The leaves are falling fast,
The reign of the rose is ended,
The sky is overcast.
The whole world is filled with sadness.
From city and jungle rise
The cry of life's suffering children—
The daylight slowly dies.

Our Lord looked with love and pity
Upon every living thing,
From the lowliest child of nature
To the mightiest crowned king.
For, hatred, delusion, passion,
Still claim and enslave us all,
And each alike on the wheel of change
Must suffer, and rise, and fall.

Dukkha, Anicca, Anatta.
Tho' every life knows pain,
He who faithfully walks the path
Will not look for help in vain.
The Law of the Tathagatha
For ever will light the way;
It is our moon to shine by night,
Our sun to illumine the day.

In Lord Buddha we take our Refuge,
His Law of good our guide,
To pilot us as we toss and drift
On being's remorseless tide.
With the Dhamma's light to steer by
Some day we'll fear rocks no more
But, merit won, each will moor his barque
On Nirvana's changeless shore.

Geraldine E. Lyster.

of the Immortal to all who have ears to hear; let them send forth faith to meet it. The Dhamma sweet and good I spake not, Brahma, despairing of the weary task for men."

The Dhamma of the Buddha is the way to Truth and Enlightenment. Not being a Pacceka-Buddha he had the power to teach that Way, and the texts would indicate that a form for that teaching followed immediately the Enlightenment, was indeed, I think, a part of that Enlightenment; because he had that power to show the way he is of supreme importance to the world.

of their decease, then he knew by the same power that his five companions, who had practised asceticism with him were residing at the deerpark of Isipatana. On the way thither he met one who exclaimed at his serenity and radiance, and questioned the Buddha regarding his teacher and doctrine. The Blessed One replied: "I have overcome all foes; I am all-wise; I am free from stains in every way; I have left everything; and have obtained emancipation by the destruction of desire. Having myself gained knowledge, whom should I call my master? I have no teacher: no one is equal to me; in the world of men and of gods no being is like me: I am the holy



Photo by P. Henry Fernando

THE SACRED BO-TREE AT LANKATILEKA, CEYLON

The Buddha had that clarity of knowledge which makes him a refuge for the thinker, and for the man who has had to face the difficulties of reality. The purely mystical and visionary do not thrive in that clarity. The Buddha's Enlightenment was surely far above what we call an emotional experience and above vision. It must have been an experience of Wisdom and actual Knowledge, compared to which, what we experience by that name is mere opinion.

How often in history has man found wisdom among the trees? After these few weeks of meditation there, the Blessed One began his life as the Great Teacher. His first thought was to aid his former teachers, but psychically he became aware

One in this world; I am the highest teacher, I alone am the absolute Sambuddha; I have gained coolness (passionlessness) and have obtained Nibbana. To found the kingdom of Truth I go to Benares. I will beat the drum of the Immortal in the darkness of this world."....."Like me are all Victorious Ones who have reached extinction of the Āsavas; I have overcome all states of evil; therefore, Upaka, am I the Victorious One" But Upaka shakes his head and goes on his way.

Arrived at the Deer Park, the presence of the Buddha quickly overcomes the prejudice which had arisen in his former companions because of his desertion from their extreme asceticism. The Blessed One said to them: "If you walk in

the way I show you, you will, ere long, have penetrated to the truth, having yourself known it face to face; and you will live in possession of the highest goal of the holy life....."*
Soon follow the Buddha's discourses called "The First Sermon", "The Middle path," "The Foundation of the Kingdom of Righteousness," "The Setting in Motion of the Wheel of the Law." It was fitting that this should have been delivered to those who had strayed so far from the Middle path; it was characteristic of the Buddha that he always spoke appropriately to the experience of his hearers. But this sermon was not only appropriate to a great mass of searchers in India of that day, but it is of universal application and of profound meaning for all time. It contained the doctrine of the Middle Way, the Four Noble Truths and the Noble Eightfold Path. The Blessed One saw that knowledge is the product of relations, that the extremes of asceticism, or sensuality, dulls our awareness to those relations, and leads to illusion; he asked for an alert, pure, honest mind in a healthy body; by such the truth is most likely to be seen without distortion.

Next he talked to them on "Not having signs of the Self." The Blessed One denied that any part of ourselves which we know is unchangeable, therefore that we are not aware of a Self. In no religion has the idea of selflessness been given such a foundation. Grasping of things for self is the illusion of illusions. Hatred and fear arise from the same illusion. Not to recognize that all in this world is transitory (*anicca*), therefore without signs of self (*anatta*), is to be ignorant. This is ill (*dukkha*). When this ignorance decreases, greed and hatred diminish; with the extinction of greed, hate and ignorance, Nibbana is realized.

So powerful and clear was the teaching as given by the Buddha himself, that soon, accounts say, there were sixty Arahats in the world; including the five ascetics and important citizens of Benares, who had come to listen to the Blessed One. Then he sends forth his disciples to preach. "Go ye, now, O Bhikkhus, and wander for the gain of the many, for the welfare of the many, out of compassion for the world, for the good, for the gain and for the welfare of gods and men. Let no two of you go the same way. Preach, O Bhikkhus, the doctrine which is glorious in the beginning, glorious in the middle, glorious at

the end, in the spirit and in the letter; proclaim a consummate, perfect and pure life of holiness."

The next most important event is the Buddha's sojourn with the Jatilas, who were worshippers of fire. After allowing them to witness frequently his supernormal power, he spoke to them "The Fire Sermon" in which he declares that "everything, O Bhikkhus, is burning." He enumerates each of the five senses and the mind as "burning with the fires of lust, hatred and ignorance."

How vast a region was covered by the Buddha's insight: Western psychology is just beginning to realize that its pro-

blem is with a "changing stream of consciousness," which the Buddha saw and so exhaustively analysed. He realized that the philosophical problem is largely one of Relations, while in this brief sermon on Burning, preached by him twenty five centuries ago, we find a precursor of the scientific knowledge that matter is in a continuous state of combustion. A few western philosophers—notably Schopenhauer—have seen that the cause of this burning lies in consciousness, lies in that greed which feeds the fire, and is the fire.

The entire body of Jatilas including their leaders became followers of the Blessed One. The growth of the Order, and the spread of the Dhamma, were now well established, and continued throughout the Buddha's life-time (indeed for centuries after it, until its followers included a large proportion of the human race). I regret that the limits of this

essay do not permit our following in further detail those forty years of the Buddha's life.

The Pali scriptures contain many splendid accounts of the sayings and actions of our Great Master during the time which follows those events I have quoted. He denied himself to none, from the lowest to the kings and sages. Into his Order he democratically received men from all castes. Though he considered it unwise from some standpoints to admit women, rather than exclude any who could tread the path, he admitted them.

During those years he was always distinguished as the Radiant, Happy One. They were strenuous years. Although

NIRVANA.

Hymn.

Nirvana, realm of peace,
Land of eternal rest;
Where earthly pain and woe
Can never more molest.

Nirvana, realm of light,
Land of eternal day;
Where dark despair and fear
Shall never more dismay.

Nirvana, realm of bliss,
Land of eternal joy;
Where sorrow never more
Our rapture can alloy.

Grant, O Eternal One,
That we may know and see—
Nirvana's Paradise
Is one-ness, Lord, with Thee.

A. R. ZORN,
Los Angeles., Calif.,
U. S. A.

* The quotations from the Vinaya Texts follow closely Rhys Davids' and Oldenberg's translations.

he was the Enlightened One, the Buddha Supreme, he did not neglect to pass periods of each day in meditation, nor did he neglect his teaching to the people. Even at the very end of his life when Ananda wished to protect him from intrusion, he asked that the new-comer be admitted to his presence.

For the advantage of students like myself who come to Buddhism from another religion, I would suggest that it is of great importance to note well where the emphasis is to be found in the Scriptures; and the teachings which the Buddha himself said were the most important; and which are the most frequently repeated texts. Some come to the teaching with preconceived ideas, and long remain ignorant that these are not to be found in the Dhamma. So it is also of great importance to note what is absent, that we may keep our conception of the Dhamma pure. The Buddhist teaching is like a great musical composition; study will reveal what is the theme that runs through the whole.

If we, his followers today, fail to arrive at the blessings which the Dhamma holds for us, it is entirely the fault of our weakness. There in the Scriptures is the truth he left for us, as we live accordingly we can never fail to verify it. But to talk or merely read about those truths is not to *live* them. We are too apt to be purely intellectual, theoretical, sentimental—reading about goodness and admiring it—or purely on the plane of physical activity, lost and engrossed in it. Both courses miss the Middle path. Neither is true living. Knowledge comes through experience, by contact, by relation, but how much is it enhanced when accompanied by meditation on that experience! The Bhikkhu Silacara tells me that in Tibet there is a saying that the way to Nibbana lies not through contemplation nor through activity alone, but that truly to reach Nibbana these qualities must be as united as husband and wife. From such an unity of thought and action there springs a progressive experience and finally a full consciousness of the Path. How many of us are really seriously interested enough in this progress to rise even one hour earlier in the day for meditation; and of equal importance, to follow in action the truth which we see?

In the life of the Blessed One we find embodied our highest ideal. He asked for a perception of the Truth which he taught and which he lived; only as one who embodied that did he accept veneration. He was the embodiment of the Noble Eightfold path: If we would come near to him in the profoundest, truest sense we must live the life he taught. Then we shall be united with him in the bliss of Nibbana.

Few men reach that other shore. The great majority only run back and forth this side the stream. But those who are devoted to truth, who in accordance with the well-proclaimed Doctrine strive only towards the one goal, shall reach that other shore, swimming across the raging river of death.

Dhammapada

Even if the body is clothed in the layman's dress, yet may the mind mount to the highest things. The man of the world and the hermit differ not from one another if both alike have conquered selfishness. So long as the heart is bound in fleshly bonds, all outward tokens of the ascetic are useless.

Fo-sho-hing-tsan-ching.

THE HOLY WAY.

Hymn.

Music—National air of Austria.

Through life's way of pain and sorrow
 Gleams the Buddha's Pathway bright;
 Onward, upward, straight it leadeth
 Unto freedom, joy and light.
 He, the Lord, Himself hath trod it,
 Gaining victory and release;
 Following Him, we too shall enter
 Blest Nirvana's calm and peace

Holding steadfastly His Doctrine,
 With a Purpose firm and true;
 Pure and kind in Word and Action,
 Seeking worthy deeds to do;
 Living nobly and for others,
 Pure in thought, in Effort Right
 Off in holy Meditation—
 Thus we tread this Pathway bright.

Come ye weary, heavyladen,
 Burdened with your load of care;
 Cast aside earth's vain illusions,
 Fear no more temptation's snare.
 Take your refuge in the Buddha,
 In His Law, His Brotherhood;
 Thus the Holy Way pursuing,
 Yet shall find he highest good.

A. R. ZORN,
 Los Angeles, Calif.,
 U. S. A.

A man is not venerable merely because his hair is white. Whoso loves truth and does his duty, in whom dwell goodness, patience, and self-control, who is steadfast and free from fault—such an one with reason may be called venerable.

Dhammapada

If we tread the path of true wisdom by avoiding the two extremes of error (gratification and mortification) we shall reach the highest perfection, if religion consisted only in flesh-mortifying asceticism, it never could lead us to peace.

Fo-sho-hing-tsan-ching

The Term "God" as the Name of a Person

[BY EDWARD GREENLY, D. SC., F. G. S.]

FROM the very outset of its long career, the system now commonly known as Buddhism has found itself in the presence of theistic systems. They have differed greatly in character, some having been genial and tolerant; others harsh, aggressive, and exclusive. The Buddhist attitude towards them has differed from time to time according to circumstances, but has always been dictated by its own fine tradition of magnanimous tolerance, a celebrated example of which is the fourth rock-edict of Asoka. The attitude taken up in the Pitaka literature is a curious one. The existence of the deities of that time is assumed as a matter of course, but in regard to the Dhamma they are put on just the same footing as men, having to make their own way to Attainment by means of the Eightfold Path. One never feels quite certain whether the compilers of the Dialogues really believed in the existence of these beings. Possibly, with due regard to difference of circumstances, the example set by the writers may be worthy of consideration. However that may be, it is evident that they were well acquainted with the systems current in their time. And, as there can be no doubt that it is desirable to understand (as far as that is possible) the nature and modes of development of usages which are current in our own time, the following brief study may be of some interest.

Few mental phenomena are more curious, or of more serious importance, than the magical sway of words and phrases. How often it may be seen that the popularisation of some word, half-understood or misunderstood, will inflame to fury the passions of whole classes of society, and inhibit thinking on the subject in question, altogether. Nay more: the mere presence or absence of an article in connection with a noun; or even the kind of characters in which the word is printed, will bring about the same result.

Of such words, none can have been more potent than "God," which has now held a large part of the world spell-bound for some fifteen centuries. The spell depends upon its being written or printed in a particular manner. Preface

"the", still better "a", and quite a different effect is produced. Use a small initial letter, so as to write or print "god", and the magic spell has vanished.

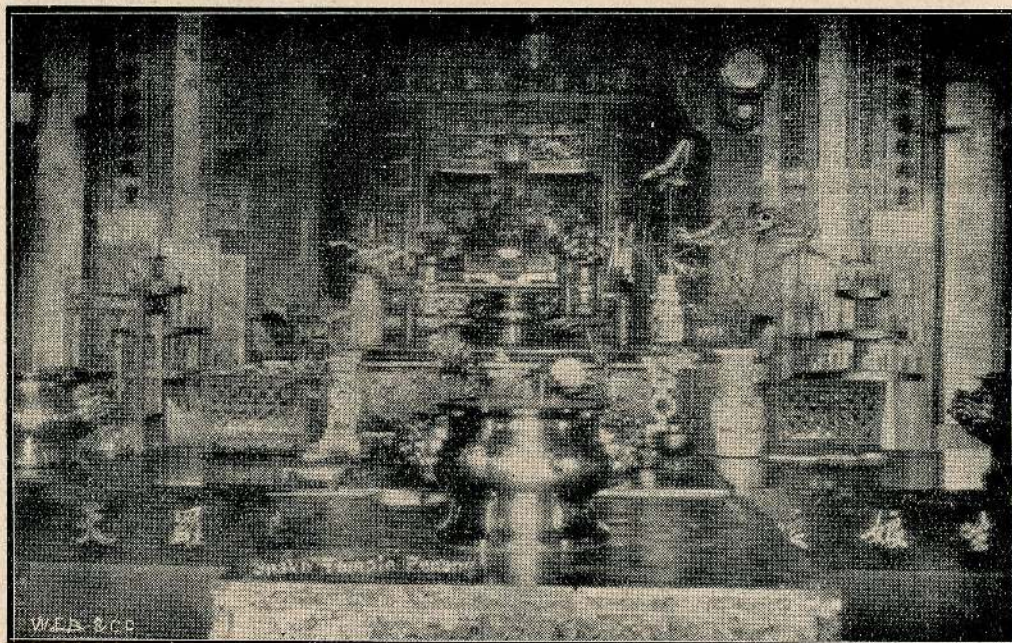
Suppose we enquire into this a little. But let it be clearly understood that we do not propose to deal with the treatments of this famous word which are dear to the hearts of a certain class of metaphysical writers. We shall, in this essay, take the word in the sense in which it is understood, and for centuries has been understood, by nine hundred and ninety-nine out of every thousand of the persons who employ it; the sense in which it is used in the prayers of the Anglican liturgy, and in countless hymns and sermons. Now in all this vast body of usage, nothing is more clear than that "God", in the singular number, and spelt with a capital initial (as is "Theos" in the Oxford edition of the text of the Greek New Testament adopted as the basis of the Revised Version of the English Bible) is always the name of a particular person, whose characteristics

and whose likes and dislikes and emotions are frequently described. "God" in short, is quite frankly and openly used as the name of this person, in precisely the same way as the speakers use the name of any male human being.

Yet the usage is, in reality, quite anomalous. For the term (with its equivalents) is not, in any language, so far

as I know, the name of any person, save in this particular connexion. Such words as "god," "theos," "deus," "divus," "dova," are terms applied to a particular class of beings, personal names being given to each individual member of the class. The anomaly is much as if we should take to speaking of some eminent Italian personage, not as, "Signor—," but as "Italian," which would hardly tell us who he was.

How did so curious and exceptional a usage arise, and how did it come to be so widely prevalent? The question, however, in practice, must be put in another form. It resolves itself, really, into the enquiry: "Who is the person thus designated?" In reply to such a question concerning any ordinary person, we expect to be told something of his occupation, his position in society, his nationality, and the like; but most of all we expect to hear about where he lived before he came into



SNAKE TEMPLE, PENANG

our circle, and what he did there; while, should it transpire that he then went by a different name, we shall be likely to pursue our enquiry with unusual pertinacity.

Now, so far as I have been able to ascertain, the first appearance of "God" as the name of a particular person is in the writings now collected into what we call the "New Testament." It is true that similar expressions are to be found a century or two earlier in the writings of the later Hellenic and Hellenised Roman thinkers, at a time when they were developing what I have elsewhere called *Abstractive Monotheism*.^{*} But they do not use them at all in the same sense: they speak alternately of "God" and "the gods," "God" being to them an abstraction, an ideal, not somebody who did this or that, on this or that occasion. In the New Testament, on the contrary, not merely is the use of the term habitual, but "Ho Theos" is a definite person with a definite record in written history, to specific incidents in which record the writers repeatedly allude.

Not by any means, indeed, the first appearance in history, of the person so referred to. For the New Testament writers leave us in no doubt whatever as to the identity of that person. He is the national deity of the people of Israel, known in the Hebrew writings as Yahwé.

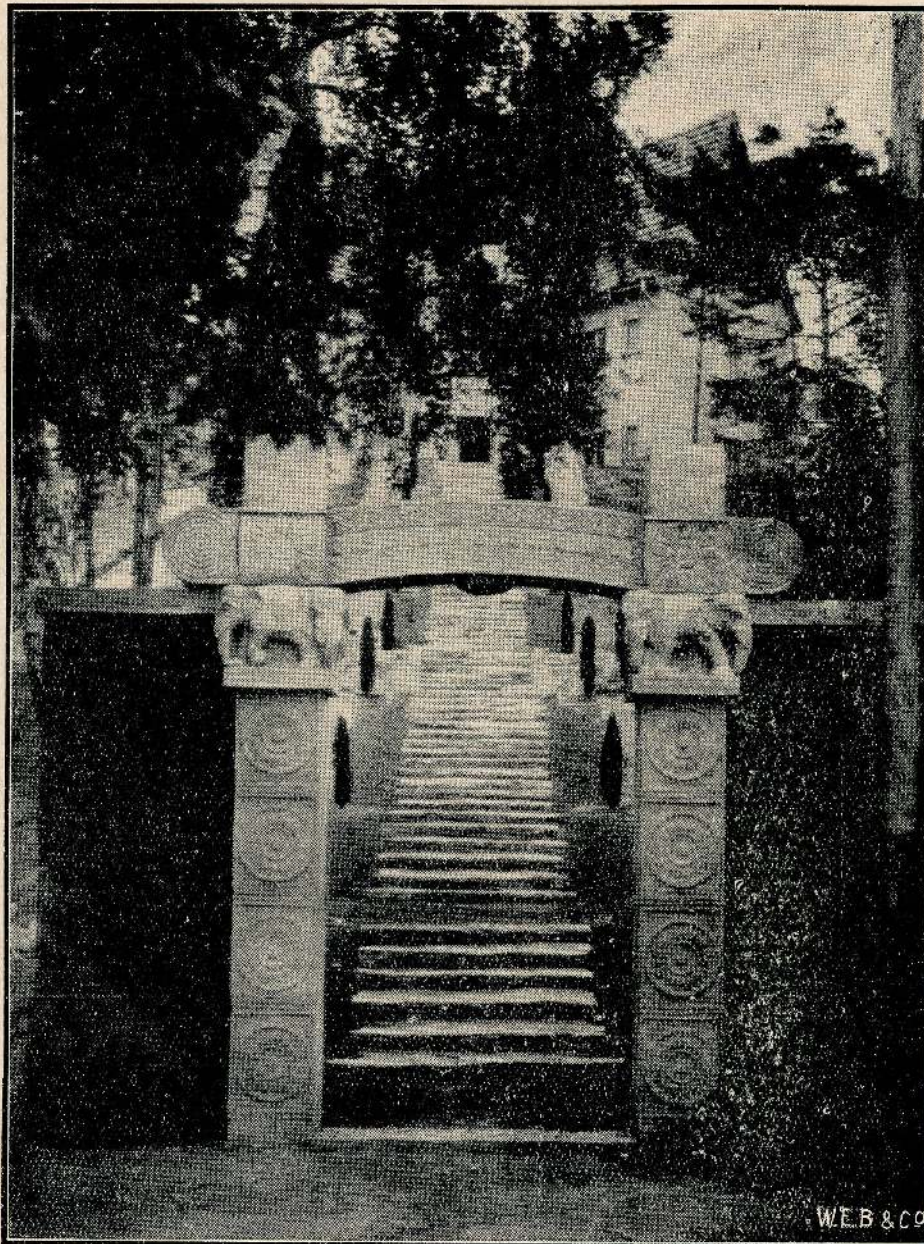
This identity is implicit throughout the whole of the New Testament, and in many passages, explicit as well. The

argument in the Epistle to the Romans, and in the third chapter of the Epistle to the Galatians, which are among the earliest and most important Christian tracts, are wholly based upon it. In Romans XI, 2-4, citation is made of one of the most uncompromising of all the Yahwist documents (I. Kings XVIII, XIX), which describes an episode in the career of that prophet whose very name Elijah (Eli-jah, i. e., "My god is Yahwé")

emphasises the nature of his mission. In the address of Stephen (Acts, VII) a long series of Old Testament stories is re-told in a summary, wherein Yahwé is alluded to, throughout, as "God" (Ho Theos). The allusions to the Hebrew writings which we find in the Gospels (the Fourth as well as the Synoptics), are in the same vein. In the most primitive of these (Mark XII, 26) the following explicit identification is made: "Have ye not read in the book of Moses, how in the bush God (Ho Theos) spake unto him?"

Thus the question which we put, not without misgivings as to its creating an impression of profanity, is answered by the New Testament writers in terms which admit of no dispute. "God" is Yahwé.

Why, however, did not these writers adopt the old (name itself, or at any rate one of the) names with which, as readers of the Jewish Literature, they were familiar? A brief study of the divine designations found in the Old Testament may help us to understand. Thirteen such designations are used therein, in a total of (roughly) some ten thousand passages.

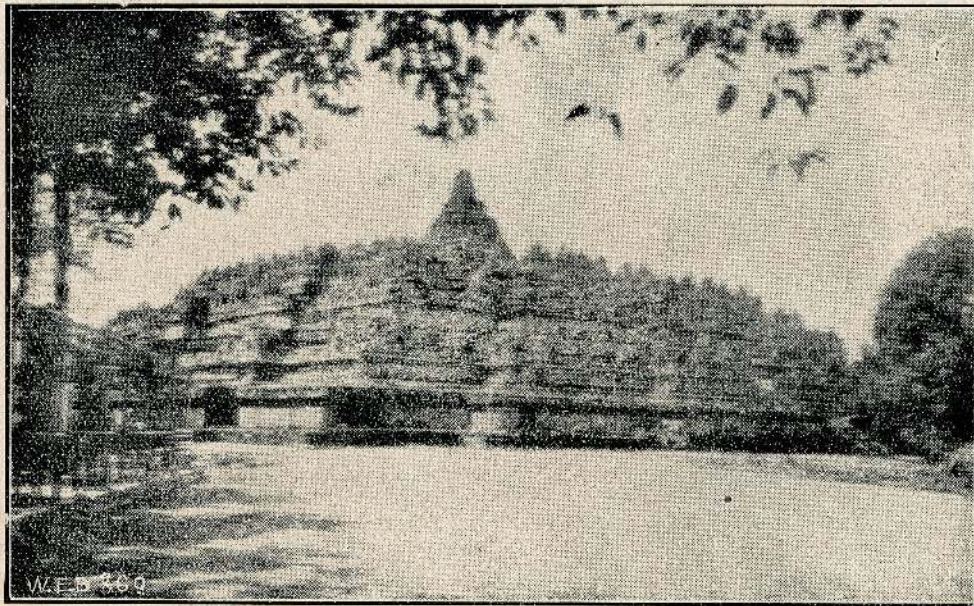


ENTRANCE OF "THE BUDDHIST HOUSE" IN BERLIN

* See *Types of Monotheism*, R. P. A. Annual (Watts & Co.) for 1925.

§ National, for in the earlier Old Testament writings he is by no means thought of as the only god existing. Jewish monotheism was a later development. (See, among other passages, Exodus XV, II.)

Yahwe. This is by far the most frequent, for it occurs no less than 6,823 times, always as the personal name of the god of Israel. The Hexateuchal document in which it is used is technically known as "J," (to distinguish it from the document known as "E,") wherein the term Elohim (see below) is employed. For a reason which will presently appear, the pronunciation "Yahwé" was lost for ages, but has been recovered by modern scholars. Ancient Hebrew, however, had no vowel-signs, and the written form of the word is YHWH, which has long been known as the "Tetragrammaton" or "four-letters." The more familiar spelling "Jehovah" is quite late. The Massoretic Text, which is the authoritative Jewish Hebrew text of the Old Testament, was compiled from older manuscripts between the fifth and ninth centuries of the Christian era. In this text, spellings "Yahowah" and "Yehowih" (transliterated into English as "Jehovah") first appear. They are artificial constructions, arrived at by inserting into the Tetragrammaton the vowels of "Adonai" and "Elohim" (see below). This was really of the nature of an instruction to the *viva voce* readers of the synagogue not to pronounce "Yahwé," but in reading aloud, to substitute "Adonai" or "Elohim." Why did they adopt so curious a procedure? It was the climax of a long process of development. About the third century B. C. signs began to appear of a feeling that the name of the god was too sacred to be spoken aloud, at any rate by the laity. Accordingly, in the Septuagint, a Greek translation of the Old Testament which was made in Alexandria (by seventy scribes, so the legend runs, whence its designation) somewhere about 284-247 B. C., the word "Yahwé" never appears, but is always rendered "Ho Kyrios" (i. e., "The Lord"). The English versions of the Old Testament, it may be remarked, follow the Septuagint in this particular, so that occurrences of the name "Yahwé" can be easily identified by the English reader, by the occurrence of the term "the Lord." This feeling grew stronger and stronger, and extended even to the priests, until, by the time of the Roman siege and destruction of Jerusalem (C. E. 70), the sacred



GENERAL VIEW OF BOROBUDUR, which is found in Central Java. It is ornamented with hundreds of life size statues and bas reliefs, representing the highest examples of Buddhist art, being a sculptured record of the previous lives of Sakya Muni.

name could be pronounced only by the High Priest, and even by him only at special and rare festivals, and "below his breath." Thus the original pronunciation of the Tetragrammaton was gradually forgotten; and hence the curious device of the Massoretic Text, and the coining of the word "Jehovah." The sentiment seems to have been born of a fear on the part of the Jew lest he might inadvertently commit a breach of the well-known commandment (Exodus XX, 7) "Thou shalt not take the name of Yahwé thy god in vain." An experience of my own renders this quite credible. Very early in life I came to know of the monstrous threat (Matt. XII, 31, 32; Mk. III, 29; Lk. XII, 10) "Whoso blasphemeth against the Holy Ghost hath not forgiveness," and it filled me with terror. I never mentioned the fear to my teachers, but made up my own mind

to take no risks. Accordingly, throughout my childhood I sedulously refrained from ever mentioning "The Holy Ghost"!

Yahwism had developed among the Israelites by the time of their conquest of Palestine. How much older it may be is still unknown: though a faint side-light is thrown in connexion with the term "Shaddai" (see below). The

etymology of the name "Yahwé," too, is uncertain. Finally, there is still difference of opinion as to whether Yahwism was a strictly Hebrew cultus: or whether (as indicated by the occurrence of "Yah" as a divine designation in ancient Babylonia) it was common to more than one branch of the Semitic race.

"Yahwé is very common as a component of theophorous names, * most of those beginning with "Je" or ending with "jah" (such as "Jehoram," "Abijah") being compounded of it. Perhaps the most interesting of these is "Joshua" = "Jehoshua" = "Yahwé is deliverance." For "Jesus" is nothing but a Hellenised modification of "Joshua." The old divine name "Jesus" thus contains the old divine name "Yahwé."

Eioah, Elohim. These (meaning "god," "gods,") come

* Theophorous names are those which are formed upon the name of a god. They have not been much used in Christian Europe. "Theodore" and "Dorothea" (both of which mean "Gift of God") being comparatively rare. Christendom soon found more popular substitutes in the widely venerated saints and Virgin, so that we still have innumerable "Johns," "Jameses," "Georges," "Marys," and the like.

next in order of frequency, occurring 2,627 times. But in 2,570 of these occurrences, the word is in the plural (Elohim). Of the 57 times where the singular (Eloah=Arabic "ilah") does occur, no less than 41 are in the book of Job, and the rest in other late works or poetry. The singular is, indeed, now regarded by scholars as only an artificial restoration, really based on the plural. That plural is of such importance that one of the original documents of the Hexateuch is designated "E" from its use. The term survived until far on into the monotheistic period, when (as a designation of the god of Israel) it seems to have acquired a quality somewhat like the "We" of modern royal pronouncements. But the designation of the "Elohim" of Egypt (Ex. XII, 12), the identification of Elohim with Teraphim (Gen. XXXI), and the reference to "sons of the Elohim" show clearly that it was originally derived from a polytheistic stage. It therefore stood for "gods," not by any means only the god of Israel, and was in no sense the name of a person.

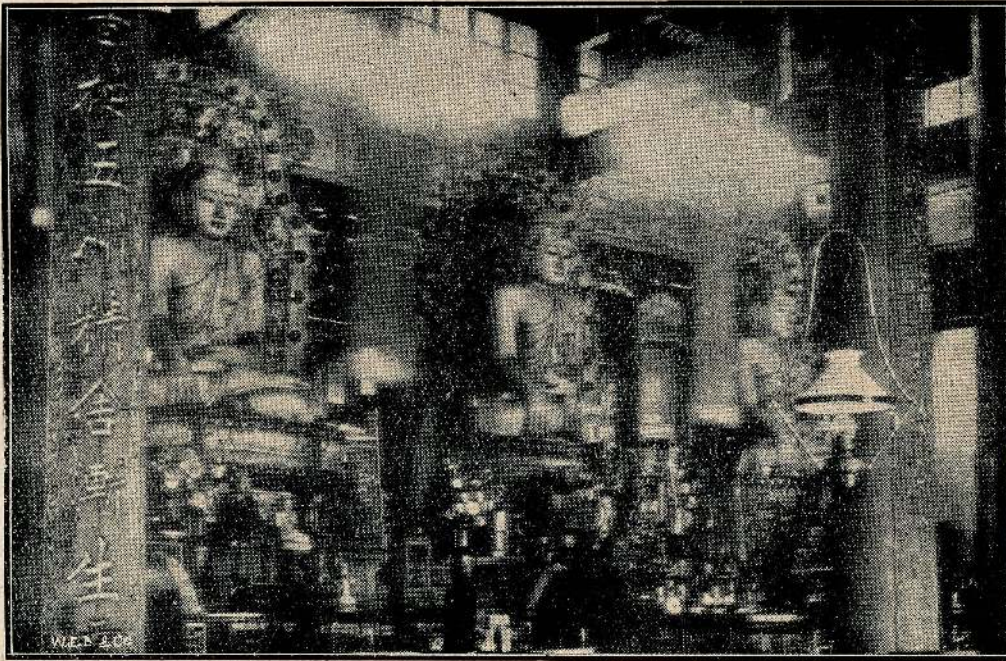
El (also meaning "god"). This occurs only 217 times (73 in Psalms, 55 in Job, and generally in poetical passages). Like Elohim, it may denote either the god of Israel or other deities. When denoting the god of Israel, it sometimes has the definite article attached to it, and also some attribute, such as "the hero-god," or "the god of antiquity." A very curious passage is that where (Gen. XXXIII, 20) Jacob, on setting up a sacred stone (massēbah) actually calls it "El-elohe-Israel," i. e., "El, god of Israel." Thus *El* is, no more than Elohim, the name of a person. Even in Job, where (as is Eloah) it is frequent, it is not a name, for Job is a Yahwist document. It is often found as a component of theophorous names, such as Eli, Elijah, Elisha, and others. Both its etymology and that of Elohim are very uncertain.

Other designations of the god of Israel are as follows. *Ab*, "father," in the sense of father of the Jewish nation, *Abir*, "strong one," *Sur*, rock or possibly stone. *Elyon*, "almighty," is almost wholly post-exilic, and probably foreign, for "elioun" is known to have been a Phœnician divine designation. *Adonai*, which occurs 134 times, signifies "my lord." The title appears

in Syro-Hellenic mythology as the well-known "Adonis."

Sabaoth (properly *Sebaoth*). A genitive or possessive, meaning "of armies," occurs 282 times, and as an attribute of Yahwé. In early books, the armies are simply those of Israel, of which Yahwé, as national deity, was commander. In later books, when, by selective monotheism,* Yahwé was coming to be regarded as the only god who ought to be worshipped in any nation, the armies appear to be celestial ones; which reappear in the New Testament as the "legions of angels" on which Jesus is reported as saying that he could call at any moment. Whether the expression ever refers to the stars is uncertain.

Shaddai (occurring sometimes as "El Shaddai") is, unfortunately, of obscure meaning and origin. For there is an interesting passage (Ex. VI, 3) where Yahwé tells Moses that he was not known to the ancestors of the nation by his name, Yahwé, but as "El Shaddai." The passage is in the "P" document, which, as we have it, is late; but seems to be taken from some far older document or tradition. Thus it points to a Pre-Yahwist period,



CHINESE TEMPLE, SINGAPORE.

so that, if only a little more were known of its date and its history, it would probably throw light on the age and origin of Yahwism.

Baal. On account of the celebrated resistance of Elijah to the recognition by King Ahab (who had made an alliance with Ethbaal, King of Tyre) of a Tyrian cult, this term has long been supposed to be the name of a "heathen" deity. It is, however, a term common to all the Semitic languages, meaning "lord" in the sense of "proprietor," the free-holders of a city being its "baalim." There were, therefore, multitudes of local divine Baals, each presiding over his own district; and on the completion of the Israelite conquest of Canaan, Yahwé himself became the Baal of that country, and as such was worshipped on the old sacred hill-tops and under the sacred trees. The term was incorporated into theophorous names of prominent Yahwists, such as Baalhanan ("Favour of Baal") an administrator

* See *Types of Monotheism*, cited above.

under King David; and it is of great historic interest to find that the name of the celebrated Carthaginian general who came very near to the conquest of Republican Rome, Hannibal, is the very same word inverted, and also means "The Favour of Baal."

The case of *Moloch* (=Molech, also long supposed to be the name of a "heathen" deity) is very similar. Scholarly research has now made clear that the correct spelling and pronunciation is Melech (Melek) which simply means "King," a title frequently applied to Yahwé. There are several allusions to a rite of "offering" children, "passing them over," or "causing them to pass through fire" to Moloch, which appears to have been some form of sacrifice of first-born. A comparative study of all these allusions leaves no doubt that, whatever the nature of the offering, it was made to Yahwé himself in his capacity of divine Melech or King.

Thus it appears that the Christian term "God" (Ho Theos) was not a translation; for the only term it could possibly translate which was of sufficiently frequent occurrence, was in the plural, and plurality in theology had become anathema. Yahwé alone remains; and the identification with

that is, we have seen, undoubted. But, even by the time of the appearance of the earliest Christian tracts, the new religion was repudiating restriction to Jewry, and aspiring to the domination of the Gentiles, who could not be expected to accept so national a deity as Yahwé. The use of that term, *as a name*, was consequently out of the question. Thus the only course open was to adopt the Greek term "theos," already familiar in the Mediterranean world, and, identifying it with the personality of Yahwé, to use it, for the first time in the world's history, not as a generic designation, but as a personal name.

In an article published in this "Annual" in 1921, I drew the attention of Oriental Buddhists to the importance of the "Higher Criticism" as a method of research. The present study shows what a flood of light is thrown by it upon an otherwise perplexing usage. We live in a period when facilities of travel are bringing nations and religious systems which have been isolated for centuries, into intimate inter-communication; and many curious problems are thereby arising. Some of them are being presented for solution to the old Buddhist peoples of Asia. Familiarity with the methods and the results of the "Higher Criticism" will soon put them quite at ease among these problems.

BUDDHA-GAYA

[From *India Revisited* BY SIR EDWIN ARNOLD]



AFTER some days spent in Benares we followed further the steps of "the Master," as he first wandered down from Kapila-vastu to the Ganges Valley, near Patna, and thence to Rajagriha and Buddha Gaya. Leaving Patna or Bankipore, the road leads for about sixty miles through a level country covered with rice fields to Gaya, the ancient Rajagriha, or "King's House," where Bimbisara reigned. We reached this town at night, and I rose at daybreak next morning with much pleasant anxiety to view and identify those landmarks of the neighbourhood in which the Great Teacher dwelled during six years, and where he put a stop to the cruel sacrifices, and passed daily with his begging-bowl. "Round Rajagriha five fair hills arise." There, in the distance, they were! Bipula, with its stream and crags; Ratnagiri; Gridhakuta, still swarming with vultures, as its name implies; Sonagiri, "the Golden Hill"; and most memorable of all, Baibhara, with its hot springs, which has on its northern extremity at Jarasandh-ki-baithak, the veritable cavern wherein Sakya-Muni lived, and near at hand, that of Son-Bhandar, wherein the great Buddhist Convention assembled three months after his death. The ancient town of Rajagriha, with its five hills, lay some miles away from the position of modern Gya, but close to this latter is Mora, the Pragbodhi mountain, containing the cave of which Fa Hian* writes: "Going north-east half a yojana from this

we arrived at a stone cell, into which Bodhisatwa, entering, sat down with his legs crossed and his face toward the West. Whilst thus seated he reflected—'If I am to arrive at the condition of perfect wisdom, then let there be some spiritual manifestation.' Immediately on the stone wall there appeared a shadow of Buddha, in length somewhat about three feet. This shadow is still distinctly visible. Then the heavens and the earth were greatly shaken, so much so that all the Devas resident in space cried out and said—'This is not the place appointed for the Buddhas, past or those to come, to arrive at perfect wisdom.' All that was after he had lived for some time in the cavern upon Baibhara, which General Cunningham — whom I have since had the privilege to meet—discovered in the remarkable way thus narrated in the official records. "Two points in the description led me to the discovery of the cave I was in search of, which was quite unknown to the people. Close to the hot-springs, on the north-east slope of the Baibhara hill, there is a massive foundation of the stone house, eighty-five feet square, called Jarasandh-ki-baithak, or "Jarasandha's throne." Now as Jarasandha was an Asura, it struck me that the cave should be looked for in the immediate vicinity of the stone foundation. I proceeded from the bed of the stream straight to the baithak, a distance of 289 paces, which agrees with the 300 paces noted by Fa Hian. Seated on the baithak itself, I looked around, but could see no trace of any

cave; and neither the officiating Brahmans at the hot-springs, nor the people of the village, had ever heard of one. After a short time my eye caught a large mass of green immediately behind the stone basement. On pushing aside some of the branches with a stick I found that they belonged to trees growing in a hole, and not to mere surface brushwood. I then set men to cut down the trees and clear out the hollow. A flight of steps was first uncovered, then a portion of the roof, which was still unbroken; and before the evening we had partially cleared out a large cave, forty feet in length by thirty feet in width. This, then, was the Pippal, or Vaibhara cave, of the Chinese pilgrims, in which Buddha had actually dwelt and taken his meals. The identification is fully confirmed by the relative position of the other cave, called Son-Bhandar, which corresponds exactly with the account given by Fa Hian. In a direct line the distance between the two caves is only 3000 feet, but to go from one to the other it is necessary to descend the hill again to the bed of the stream, and thence to ascend the stream to the Son-Bhandar cave, which increases the distance to about 4500 feet, or rather more than 5 li. The Son-Bhandar cave was therefore beyond all doubt the famous Sat-tapani cave of the Buddhists, in which the first synod was held in 478 B. C., three months after the death of Buddha."

Yet, the most hallowed spot of all this sacred ground is certainly Buddha-Gaya, where, under the Bodhi tree, the sun of Truth rose for Prince Siddhartha. You pass along the banks of Phalgu to the point where the two streams of Lilajan and Mohana unite to form that river, traversing a sandy but fertile valley full of sal trees, jujubes, figs, and bamboos. The sunny hills look down on the broad shining channel; the peaceful people sit at their hut-doors winding their Tusseh silk cocoons, or draw the palm wine from the toddy trees, or herd upon the plains great droves of milch cattle and black sheep. Underneath the shady topes move the forest-creatures of the Buddha story, in that amity which he created between them and man—the striped squirrel, the doves (pearl-colour and blue), the koil, the parroquet, the kingfisher, the quail, and the myna. Especially does the sacred Fig Tree flourish in the neighbourhood—not the aswattha, which sends down aerial roots and makes fresh trunks, but the Peepul, the sacred Fig,

under the shade of which Siddhartha triumphed over doubt.

After five miles of this pleasant passage the village of Buddha-Gaya is reached, and a short walk from the road brings one suddenly in view of a lofty temple built in tiers or stages, and adorned with seated figures of Buddha. This is the great central shrine of the Gentle Faith; the Mecca of Buddhism. The tower, built of bricks, faced with white chunam, rises out of an extensive square excavation to the height of 160 or 170 feet, with eight rows of niches belting its diminishing pinnacle, which is crowned with a golden finial, in the shape of an ammalaka fruit. All around it, in this sunken square, are stupas and viharas, large and small—shrines and memorials—with rows of broken sculptures and inscribed stones dug up from the vicinity of the temple. Inside the adytum of the temple is a seated Buddha, gilt and inscribed, before which were fluttering numberless gilded ribbons; while the granite

floor was carved with votive inscriptions, and desecrated in the middle, by the Brahmans who have usurped the place, with a stone Lingam. South-west of the temple—which doubtless remains much as Hwen Thsang saw it in A. D. 637—is a raised square platform, and on one corner of this, its trunk and branches adorned with leaf-gold and coloured here



VAJARASATTVA
 BOROBUĐUR, JAVA.

and there with red ochre, stands the present representative of the famous Bodhi tree, replacing the many successors of that under which, according to the Mahawansa, "the Divine Sage achieved the Supreme, All perfect Buddha-hood." The present tree is a flourishing little peepul, thick with dark, glossy, pointed leaves, from which the Brahman priest, who was reciting the names of Siva to a party of pilgrims, readily—too readily, indeed—gave me a bunch. I should have been better pleased if he had resented my request; but Buddha is unknown and unhonoured upon his own ground by the Sivaites, although it is His name which has made the place famous, and which brings there countless pilgrims. It was strange to see these votaries of Mahadeo rolling sacrificial cakes—pindas—and repeating mantras on the spot where Sakya-Muni attained so much higher religious insight! Around the hollow are clustered gardens and huts, and immediately encircling the temple itself is a railing of sandstone, the most ancient relic of the site—almost, indeed, the most antique memorial of all India; for,

besides its old-world carvings of fabulous animals, and lotus blossoms, the massive fence of masonry bears Asoka inscriptions, and must be at least twenty centuries old. A Burmese tablet is set up in the Mahant's college, close by, which says: "This is the chief of the 84000 shrines erected by Dharma Asoka, ruler of the earth, at the close of the 218th year of Buddha's Nirvana, upon the holy spot where our Lord tasted the milk and honey."

Since then the original fane has been patched, repaired, and renovated, but not apparently very greatly altered in outline or character from Asoka's own work. Ages of neglect had covered its base with debris, from which it is now cleared again, and will be protected for the future with more or less satisfactory reverence. Yet painful it certainly is, to one who realises the immense significance of this spot in the history of Asia and of humanity, to wander round the precincts of the holy tree, and to see scores and hundreds of broken sculpture, lying about in the jungle or on the brick-heaps, some delicately carved with incidents of the Buddha legend, some bearing clear and precious inscriptions in early or later characters. In the garden of a little house near the platform and the fane I saw numberless beautiful broken stones tossed aside, cut into Buddhas and Bodhisats with a skill often quite admirable; while in a shed adjoining was a whole pile of selected fragments—five or six cartloads—lying in dust and darkness, the very first of which, when examined, bore the Buddhist formula of faith, and the second was an exquisite bas-relief of Buddha illustrating the

incident of the mad elephant who worshipped him. I have since appealed to the Government of India and to all enlightened Hindu gentlemen, by a public letter, against such sad neglect of the noblest locality in all their Indian philosophic annals; and I cherish the hope of seeing the temple and its precincts—which are all Government property—placed under the guardianship of Buddhists. But whether the temple and its relics be preserved with proper reverence or not, neither bigotry, Brahmanism, nor time can ever destroy the inherent sanctity of the scene, or diminish the spell which broods over that memorable-landscape. Here, in the sunken plain which looks southwards to Shergoti and northwards to Gaya, here, where the dark-green peepul is still the chief of the forest trees, and Phalgu trickles in her wide bed under the rocky hills, the greatest Thinker of ancient times rose from his long meditations of love and pity to proclaim ideas which have moulded the life and religions of Asia, and modified a hundred Asiatic histories! What site—even in India, so rich with monuments and shrines—can be compared for imperishable associations with this of the little Fig Tree at Buddha-Gaya, under whose shade I passed the afternoon of a perfect day, while pilgrims trooped into Asoka's temple, close at hand, and the dreamy brilliancy of the sunshine and the placid industries of the happy villagers brought to mind that Nirvana which is not annihilation, but the unspeakable perfected state beyond all such existence as our senses can know—that peace of heaven which "passeth all understanding," that eternal refuge from the evils of being, where the silence lives."

The Relativity of the Concept of Suffering

[BY ERNEST L. HOFFMANN]



SUFFERING is neither an absolute property of the world as such, nor yet an unconditioned quality of the psychic world. It is neither this world nor the other that is Suffering, but simply the *Clinging* to it, *Upadana*. The Buddha sets forth as the cause of Suffering, not the world, but a certain relationship towards the world, *Tanha* and *Upadana*, the Craving that arises because of Ignorance, and the Clinging that results from this. He does not teach the renunciation of the world after the fashion of asceticism, but the renunciation of Craving and Clinging to the world, upon the Path of Insight as the overcoming of the world. *Nibbana* is not the state of world-negation (any more than it is of world-affirmation), but that of freedom from Craving, Hate and Delusion. (See *Anguttara Nikaya*, III, 55). Craving, Hate and Delusion are the impermanent elements of that subjective world which must be brought to an end, or the sterilisation of Suffering cannot be attained. The Buddha defines this subjective world in these words: "That in the world through which one, perceiving the world, arrives at his conception of the world,—that, in the Order of the Blessed One, is called 'the world.'" (*Samyutta Nikaya*, IV, 35, 116). That the ceasing of Suffering can be reached, even in this life, provides the proof that Suffering is only a relative

condition (even if a very general one), and not a characteristic of the world, or something absolute in any sense of the word. As everywhere, so also here, the Buddha speaks only of the most generally common subjective condition.

The understanding of Suffering (also as a concept) as a relative thing, is clearly shown in the stereotyped formula, *jaramaranam sokaparidevadukkhadomanassupayasa*, and its extended definition. If, in the place of this formula, one simply translates "Suffering," that fine shade of meaning is thereby lost which resides in the perception of relativity. Of course the several items of the formula are not to be understood in a purely external manner, as unfortunately generally happens. If, for example, one understands the phrase, "Birth is Suffering" to mean that a mother on the birth of her child is tormented with pain; or that the new-born child thereby is subject to unpleasant experiences, one decidedly misses the real signification of the saying. "Birth" in the Buddhist sense is not merely a particular single moment in each life, but the "conception," the "conceiving" that is called forth continually through the senses, which effects the "Appearance of the Groups (*khandha*)," "the Seizing of the Sense-domains," the continuous materialisation and binding anew of each

moment of life,—and thereby our bondage. In similar wise, death is not only a certain definite moment, but an element of life. Death is the dissolution, the decay, the continual change that is always taking place within us. To one it presents itself as painful because it takes from him what was dear to him, what he clung to. While to another it appears only as a sign of his imperfection.

Hence the knowledge of Suffering is not born from the common, every-day observation of life, but from inward, meditative contemplation of the cosmic procession of events. After the disciple, made capable of doing so through the following of the "Holy Path," has gone through the four stages of "Internalisation" (Jhana), "he directs his mind to the remembering of his previous forms of existence; first one life, then two, three, ten, an hundred, a thousand, an hundred thousand; then to the times of many a world-arising, then to the times of many a world-dissolution, then to the times of many a world-arising and world-dissolution....."

...Thus does he remember his many previous forms of existence with their characteristic marks, with their particular relationships..... And with mind made inward, pure, supple, freed from dross, pliable, workable, firm, impregnable, he directs it towards the knowing of the disappearing and the re-appearing

of beings. With the Heavenly Eye, the purified, the supra-human, he sees how beings disappear and re-appear, base and noble, beautiful and unbeautiful, fortunate and unfortunate; he perceives how beings return hither according to their deeds." (See Majjhima Nikaya, VI, 10).

After the disciple in this manner, proceeding forth from himself, has drawn the entire happenings of the world within the circle of his contemplation and experience, he arrives at the directly perceived Knowledge of Suffering, and the foundation theses of the healing Truth that follow therefrom, these namely:—

"This is Suffering': this he perceives in accordance with the truth.

'This is the Arising of Suffering': this he perceives in accordance with the truth.

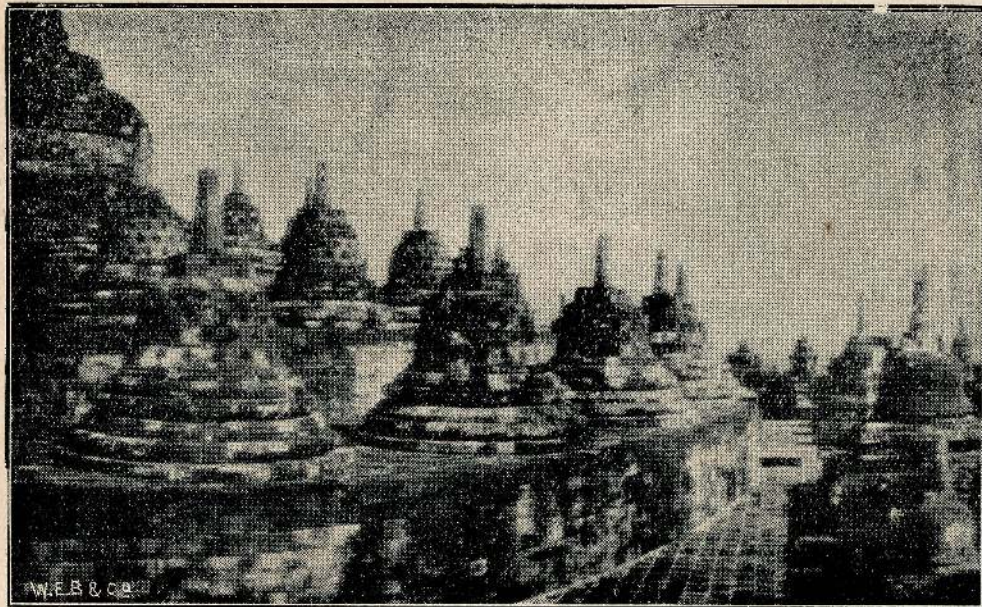
'This is the Ceasing of Suffering': this he perceives in accordance with the truth.

'This is the Path that leads to the Ceasing of Suffering': this he perceives in accordance with the truth."

(Majjhima Nikaya, VI, 10.)

Here also is made plain what is meant by "Suffering": not this or that unpleasantness of life, but that—I might almost say—cosmic suffering, the Suffering implicit in the cosmic Law which chains us to our deeds, good as well as bad, and drives us incessantly round in an unresting circle from form to form. In short, it is *the Suffering of Bondage*. The experience of this suffering, it goes without saying, can only be born of a higher state of consciousness such as is described in the above-cited quotations. This, however, is the fruit of the Holy Path; and this again is the consequence of a primary, peculiarly original experience of life such as is presented to us in the Buddha legend in the appearances that symbolised old age,

sickness, and death. This immediately experienced bodily imperfection of man which he feels as his impermanence, constitutes the force that impels him to reflection upon himself and to the seeking of higher values. As soon, however, as such are divined, there sets in self-evaluation (the appraisal of self-standards), and therewith the knowledge of



TERRACE—BOROBUDUR.

inward, and in the truest sense, one's own, imperfection. Suffering is no longer felt externally, but internally. It is no longer something foreign, contingent, but a part of one's own self-constructed being. Here begins the ethical road, that Holy Path which leads to direct, intuitive knowledge with the description of which we set out.

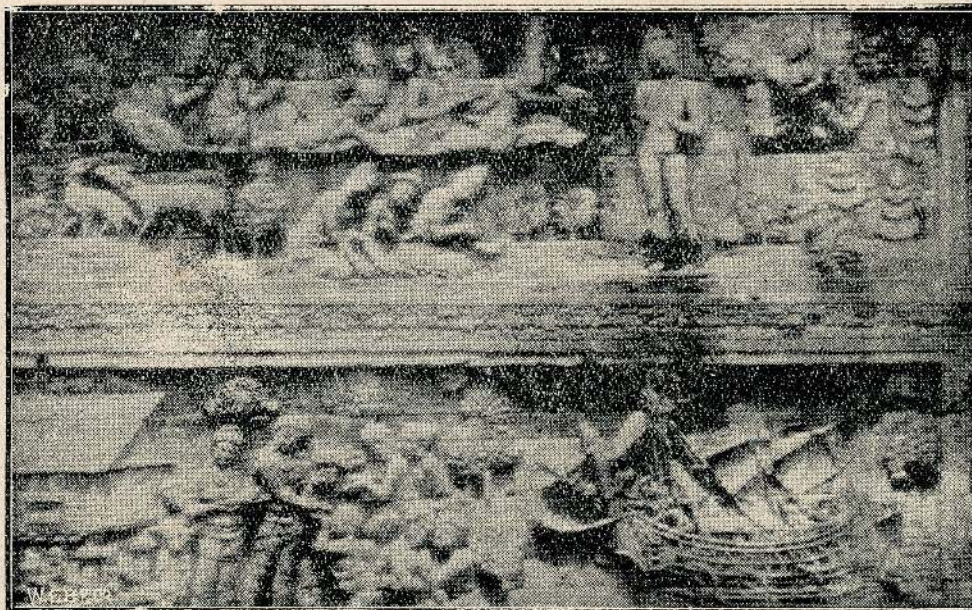
"Suffering," thus, is an entirely relative conception; that is to say, it is at the beginning of the Holy Path another thing from what it is at its end. Is now Nibbana, as the complete deliverance from Suffering, equally to be regarded from this relative standpoint? I think not; at any rate, not in this sense. For whoever already in this life has forced his way through to the state of Nibbana, has run the whole course of the Holy Path, and thereby also passed beyond the primary experience of Suffering and reached that of the higher states of consciousness. Nibbana thereby would acquire a supra-

mundane tone, a tone transcending the personal. The personality, with progressive understanding, has lost its narrowness, the narrowness of particularity, and has become the symbol of ineluctable law, of the living, and yet so uncannily, so uniformly, rigid procedure of the world. And so Nibbana presents itself, not only as freedom from the personality and the fundamental impulses that form and maintain it, but equally as freedom from the Law of the World. The Law of the World, however, is the world itself; for the world does not possess this law as a characteristic, but it is itself it; it consists in this conformity to law (Kosmos=Law=World). In this sense it is possible to overcome the world within one's own personality. "In being delivered lies deliverance," within ourselves everything runs its course, and nowhere else; there Nibbana is realised, freedom from the World-law. Now we understand how the Delivered can say: "This world is no more."

In order to bring once more clearly before our eyes the totality of the thought-structure which was briefly summarised at the end of the above-cited quotation from the Majjhima Nikaya, we will here repeat the dicta in question. Proceeding again from the three main components of the personality and rising up to the

last outcome of the Deliverance idea, it is said: "Thus knowing, thus seeing, his mind is delivered from the delusion of craving, from the delusion of existence, from the delusion of Error. 'In being delivered lies deliverance,' this knowledge arises. 'Dried up is birth, fulfilled the holy life, finished the work, this world is no more,' this he knows."

Therewith is taken the last step from Being to Non-Becoming, from Kosmos to Non-Kosmos, from the principle of "Vishnu" to the principle of "Shiva." The word "Kosmos" may perhaps be misunderstood, inasmuch as it is commonly used to indicate "world" in the absolute sense. Nothing of the sort is meant here. Here we speak only of the *experienced* world which alone is accessible to us, and which in the knowledge of Law and its recognition, presents itself to us as Kosmos. That this is not the only possible form of experience follows from the fact that it can be transcended; in the same way that there is also a state *before* its attainment, namely, Becoming, the impulsion to manifestation, the principle of "Brahma."



BAS RELIEF—BOROBUDUR.

In the "Brahma-istic" state is consummated the deliverance from Becoming into Being, from caprice into Law. In Buddhism is consummated the deliverance from the Become, the Formed, to the *Un-Become*, the *Un-Formed*, the absolute transition from Law to *Freedom*, the development of the Vishnu-ite principle into the Shiva-ite principle. While, thus, the "Brahma-istic" condition seeks freedom *in* the Kosmos, Buddhism strives for freedom *from* the Kosmos. Buddhism itself thus also belongs to the Kosmos, that is, so far as its mental form is concerned. Only in Meditation, with the attainment of the Arupaloka stages, does the breaking loose from the Kosmos begin, and Nibbana, of course, lies beyond these. It is the same as with Suffering. In order to be able to be released from it, one must experience it, or have experienced it. In order to be delivered from the Kosmos which is nothing else but the object of Suffering, one must be capable of experiencing

it, must really experience it. Thus is it to be understood that the path over the *primary* experience of Suffering is an absolutely necessary one; and that we must first have wrestled our way to freedom *in* the Law before we can attain to freedom *from* the Law, that is, to Freedom, final and complete. A man who should wish to overleap this stage, instead of arriving

at Freedom would arrive at Nihilism. He only who travels *through* the world will reach its ending, not he who loiters in it, nor yet he who flees it. But there is a *straight* Path, and he alone who *follows* it will understand these words of the Buddha:

"Without having attained the ending of the world itself, I do not make known unto you the Doctrine of the Ending of Suffering." (Samyutta Nikaya, IV, XXXV, 116.)

Capri, Italy.

(Translated from the German by J. F. Mc Kechnie.)

Whether Buddhas arise, or Buddhas do not arise, it remains a fact, and the fixed and necessary constitution of being, that all its constituents lack an enduring substance. This fact a Buddha discovers and masters, and when he has discovered and mastered it, he announces, teaches, publishes, proclaims, discloses, minutely explains and makes it clear, that all the constituents of being lack an enduring substance.

Anguttara Nikaya.

THE BUDDHA'S METHOD OF EXPOSITION

(An extract from the *Netti*, with the *Standard Annotation*)

[BY THE BHIKKHU NARADA]



HE authorship of the *Netti*, or the *Netti-Pakarana*, is ascribed to the Arahant Mahā Kaccāyana Thera, who was one of the chief disciples of the Buddha. The commentarial explanation of the term *Netti* is 'that which leads to the Sublime Truth'. This profound treatise, though not mentioned among the Canonical Books, is nevertheless deemed as the word of the Buddha, as it was approved by the Master Himself and rehearsed by the Sangha at the First Convocation. The author has endeavoured to elucidate the Teachings of the Buddha in a systematic way, that arouses the admiration of all keen students of Buddhism. The present writer is of opinion that this *Nyaya* (systematic) exposition is as essential as the Abidhamma philosophy for a clear comprehension and an intellectual appreciation of the sublime teachings of the Tathāgata.

What does the Buddha expound?

He expounds Enjoyment or Satisfaction (*Assada*), Vanity, Worthlessness or Wretchedness (*Adinava*), Release or Salvation (*Nissarana*), Fruit, Blessing or Consequence (*Phala*), Means or Way (*Upaya*) and Ordinance or Injunction (*Anatti*).

1. What is Enjoyment or Satisfaction?

"When an object of pleasure (*Kama*) is realised by one who has longed for it, that person, having acquired the object assuredly becomes possessed of a *happy mind*."

The occasion cited reveals an important phase of the Buddha's Teaching which is completely ignored by some hasty critics of Buddhism, that is, His admission that a certain kind of material pleasure exists in the world. It is true that this, being merely the gratification of a desire, is momentary; yet, the Buddha does not absolutely deny that the individual does experience some pleasure in its attainment, which fact conclusively disproves the unwarranted statement that the Buddha is a pessimist.

"Whatever happiness or pleasure, O Bhikkhus, arises in consequence of the Five Aggregates (Body and Mind) this, O Bhikkhus, is the *Enjoyment* concerning the Five Aggregates."

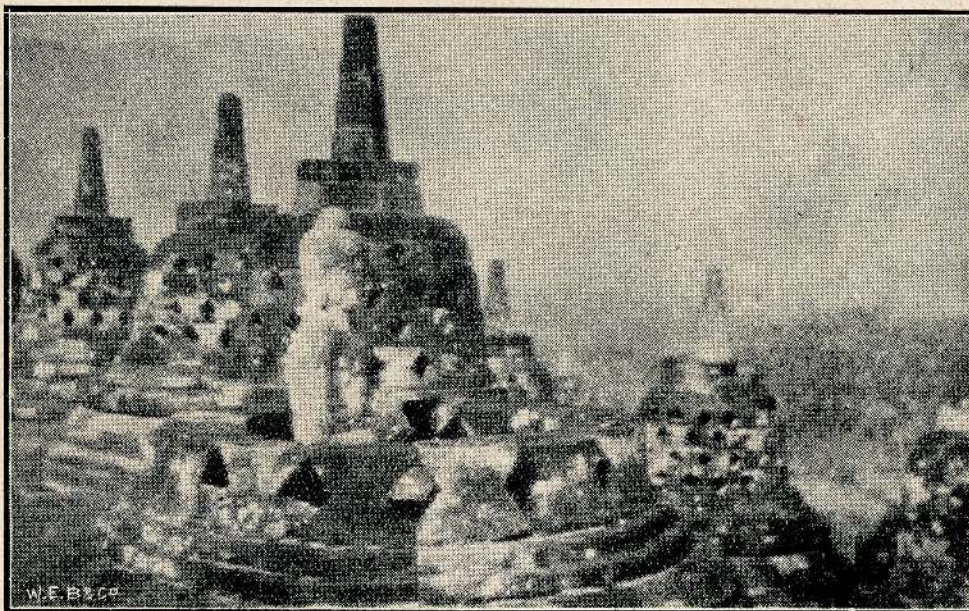
2. What is Vanity, Worthlessness or Wretchedness?

"If those objects of pleasure fall away from that person who desired and cherished a craving for them, he comes to grief as if he were wounded by an arrow."

This illustrates the vanity or wretchedness of sense-desires, for pain is inevitably connected with every worldly pleasure. If we admit the truth of the statement that there is pleasure in the attainment of a desired object, we must perforce admit that

its corollary also holds true. We feel happy at times, in the contemplation of an object and, as a rule, in its attainment, but no sooner are we deprived of it—which of necessity must happen—then we experience pain almost equalling, or even exceeding, the degree of pleasure previously experienced.

Thus we see that the Buddha is neither an optimist nor a pessimist.



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3. What is Salvation or Release?

"He who avoids objects of pleasure even as one keeps one's foot away from the head of a serpent, he, with mindfulness, transcends this craving that pervades the world."

By admitting the existence of a certain kind of pleasure in the world, and simultaneously drawing our attention to the fact that it is only a prelude to pain, the Buddha emphasizes the advisability of finding a remedy for Craving, the cause of Sorrow.

The commentary states that the meaning conveyed by the term *Nissarana* may either be the Noble Path or Nibbāna.

1. Again, what is Enjoyment or Satisfaction?

"Man is greedy after fields, gardens, gold, cattle, horses, slaves, messengers, women and many other objects of delight."

2. What is Vanity, Worthlessness or Wretchedness?

"Passions overpower him: with troubles he is overwhelmed. Sorrow thereby accompanies him as a wrecked ship drifts with the tide."

3. What is Salvation or Release?

"Hence the individual acting always with mindfulness, will avoid objects of delight. Forsaking them he will cross the flood, as one would reach the other shore having emptied the ship of water."

4. What is Fruit, Blessing or Consequence?

"Righteousness protects him who is righteous, as a big umbrella does in time of rain. This is the fruit of well practised righteousness. A righteous person never goes to an evil state."

"What is the fruit of the Doctrine?" questions the commentator. "Is not the realisation of Nibbāna the fruit produced by the practice of the Buddha's Doctrine?"

"This is quite true," he replies, "but that is obtained only by degrees. By *Phala*, or Fruit, is meant here the manifest result of the Doctrine, which, in other words, means the knowledge acquired by hearing the Truth; Worldly Bliss, Divine Happiness, Discipleship, Private Buddhahood, Omniscience and so forth, are also fruits since they are obtained by hearing the Truth."

5. What is Means or Way?

"When one comprehends, by one's own wisdom, that all conditioned things are transient, one therefore gets disgusted of this Painfulness, (that is, the Body and Mind). This is the Path to Purity."

"When one comprehends that all conditioned things are sorrowful....."

"When one comprehends, by one's own wisdom, that all Dhammas (conditioned states, or the unconditioned) are soulless, one therefore becomes disgusted of this Painfulness (that is the Body and Mind). This is the path to purity."

The commentary explains that the way, or the means, is the bare appreciation of truth, as above enunciated, which constitutes the preliminary section of progress (*Pubba-bhaga Patipada*) which leads to the Noble Eightfold Path.

6. What is Ordinance or Injunction?

"Just as a person who has eyes, when possessed of courage, avoids uneven places, even so should a wise person avoid evil in this world of existence."

The Buddha, as a rule, does not indulge in commands during the course of His sermons. The commentator says that the Buddha who in all respects was fit to give orders, moved by compassion, only exhorts His followers, saying—Act thus, this being for the well-being of those who are fit to be trained.

"O King Moga! look upon this world as unsubstantial (*Injunction*). Acting always with mindfulness (*Means*) one roots out self-delusion, and thus becomes one who has transcended Māra." (*Fruit*).

In each of the above instances the Buddha has brought only one factor into prominence. The first triplet may be

treated in seven ways, as follows: (1) Enjoyment, (2) Vanity, (3) Release, (4) Enjoyment and Vanity, (5) Enjoyment and Release, (6) Vanity and Release, (7) Enjoyment, Vanity and Release.

Instances are cited above to illustrate the first three. As for the others, the commentary gives the following:—

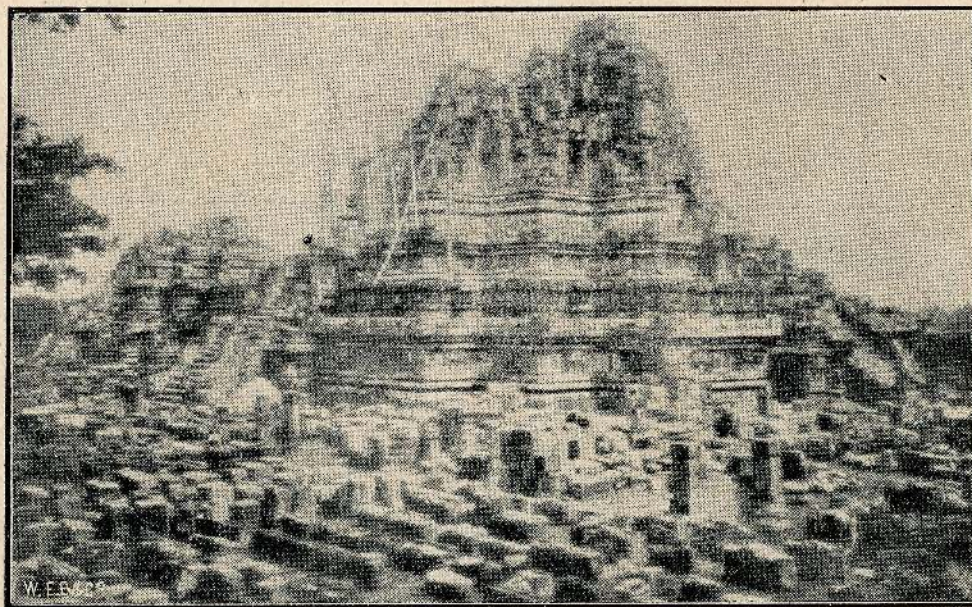
(4) Enjoyment and Vanity.—

"Whatever a person does becomes evident in that person himself. A good doer (experiences) good, whilst an evil doer evil."

Or again: "There are eight conditions in the world—gain and loss, honour and disgrace, pleasure and pain, praise and blame."

The first item in each of these four pairs implies Enjoyment, the second Vanity.

(5) Enjoyment and Release:—



RUINS IN BOROBUDUR.

"Happiness is the result of merit. The intention of one (possessing) merit is also accomplished; soon he attains to the supreme, calm Nibbāna."

(6) Wretchedness and Release.—

"Burdens, indeed, are the Five Aggregates (i. e. the constituents of the Body). The bearer of these burdens is the individual. Painful is the laying hold of the burden in the world; happy is its relinquishment. Casting aside this heavy burden, grasping none other, one eradicates this craving, is appeased and perfectly calmed."

(7) Enjoyment, Wretchedness and Release.—

"If you fear pain and if it is unpleasant to you, do no evil deed, either in public or in private."

(6) Means and Injunction.—

"Understanding this body (to be fragile) as a vase, stabilizing this mind like a fortified city, let one fight Māra with the sword of wisdom, and protect that which is won, without exclusively dwelling thereon."

The Blessed One expounds the Release (*Nissarana*) by itself, only to "the individual who comprehends the Truth at the time of its pronouncement" (*Ugghatitannu*). "To an individual who comprehends the Truth when explained in



MONASTERY OF JAKYENDO, TIBET.

"Sensual pleasures are indeed varied, sweet and charming. In diverse forms they upset the mind. Therefore am I ordained, Your Majesty! Verily, the blameless state of a recluse is noble."

The second triplet is also treated in the same way:—

(4) Fruit and Means.—

"The energetic, discreet Bhikkhu, establishing himself in virtue, cultivates concentration and insight. It is that wise person who disentangles this entanglement."

(5) Fruit and Injunction.—

detail" (*Vipancitannu*) He expounds both Vanity and Release; whilst to "an individual who may be guided" (*Neyya*) He speaks on all the three—Enjoyment, Vanity and Release.

The first type of individual requires no elaborate elucidation for the comprehension of the Truth. He is only in need of a slight indication, as in the case of Venerable Sāriputta, who realised the first stage of sainthood immediately on hearing two lines of a stanza recited by the Venerable Assaji. Venerable Anna Kondañña, who also attained the first stage of sainthood after hearing one discourse, may be cited as an example of the individuals belonging to the second group, who comprehend the Truth—when explained and analysed in detail. Sermons that appeal to them are neither too short nor too long

He to whom the comprehension of the Truth comes gradually by exposition, questioning, wise reflection and association with good friends, is known as "the individual who may be led." Such a one was the Venerable Rahula.

There are four Modes of Progress (*Patipada*) and four individuals.

1. He of the Craving temperament (*Tanhacarita*), and possessed of ignorance, is led by the faculty of Memory (*Sati*) supported by the foundation of Mindfulness (*Satipatthana*)—Painful is his method of progress—and slow also is his Intuition (*Abhinna*).

2. He of the Craving temperament, but having profound wisdom, is led by the faculty of Concentration (*Samadhi*), supported by the Ecstasies (*Jhanas*)—Painful is his method of progress but quick is his Intuition.

3. He of the Speculative temperament (*Ditthi Carita*) and possessed of ignorance, is led by the faculty of Exertion (*Viriya*) supported by Right Effort (*Samma Padhana*);—Happy is his method of progress but slow is his intuition.

The first pair of individuals are led by insight, preceded by concentration for mental emancipation from the bond of lust (*Anagami* i. e. the third stage of the Path). The latter pair are led by concentration, preceded by insight for deliverance through wisdom, or the absence of ignorance (*Arahant* stage—final sainthood).

The commentator gives alternative explanations for "modes of progress" (*Patipada*) and "intuition" (*Abhinna*).

With reference to concentration (*Samadhi*) the term *Patipada* is applied to mind-culture extending from the first attempt up to "neighbourhood ecstasy" (*Upacara Jhana*), and *Abhinna* to the wisdom that is associated with the Ecstasy and extending up to the time of attainment to one-pointedness of mind" (*Appana*).

With regard to Insight (*Vipassana*), *Patipada* is applied to the power that enables one to distinguish between mind and matter from the ultimate point of view, and *Abhinna* to the realisation of the Path.

The first type of individual lacks both effort and wisdom, being overcome by indolence and veiled by ignorance, and thus the concentrative faculty is not strong in him. Memory training, achieved by developing the Four foundations of Mindfulness, is the best antidote for his character. As he is naturally disposed to crave for objects of pleasure, he has to labour hard in order to inhibit the Hindrances and lull down passions. Consequently his preliminary course becomes extremely painful and his intuitive power is weak, being enmeshed in ignorance.

The second type of individual possesses wisdom, with which is closely connected its ally the concentrative faculty. Nevertheless his preliminary stage is painful though he is swift in intuition.

The speculative individual is in every way superior to the preceding type owing to the fact that his mind is active and is amenable to reason. He is strenuous and can utilise his energy for good purposes if only he diverts it into proper channels. His preliminary course is easy, but he experiences some difficulty in the intuitive stage, as this third type of individual is handicapped by his lack of wisdom.

The last type of individual is the most efficient of all. He possesses the necessary forces at his command. The preliminary path he traverses with ease, and he acquires intuition also in no long time.

Knowledge acquired by hearing (*Sutamayi Panna*) is that of investigation, the effort to retain in memory, deliberation, and close examination by one who has faith, after hearing the Truth from the Teacher or a worthy follower of His, who is leading the Noble Life.

Knowledge acquired by thinking (*Cintamayi Panna*) is the investigation, comparison, close examination and mental reflection of one who has thus heard the Truth.

Knowledge acquired by meditation (*Bhavanamayi Panna*) is that which arises in an attentive person either in the Sight Plane (i. e. *Sotapatti*) or in the Culture Plane (i. e. the three other paths), as a result of the first two kinds of Knowledge.

(Another explanation).

"Knowledge acquired by hearing" is that which is obtained as the result of an exposition of Truth by another (*Parato Ghosa*).

Wise reflection that arises in oneself is termed "knowledge acquired by thinking."

Knowledge acquired by both these means is that which is acquired by "meditation."

"One who comprehends Truth even at the time of its pronouncement" is a person who possesses the first two divisions of knowledge.

"One who comprehends Truth when explained in detail" is a person who possesses the first but not the second division.

"One who should be led" is a person who possesses neither of them.

What does this doctrine reveal?

The four Noble Truths—viz. Sorrow, the Cause of Sorrow, the Cessation of Sorrow, and the Path leading to the Cessation of Sorrow.

Vanity and Fruit are implied in the first truth of Sorrow, Enjoyment in the second, Release in the third, and Injunction and Means in the fourth.

These are the Four Noble Truths.....

BUDDHISM AS THE WORLD-RELIGION*

[BY THE HON'BLE MR. D. B. JAYATILAKA M. A., BARRISTER-AT-LAW.]

TO a Buddhist the idea of a universal religion has in it nothing unfamiliar or strange. It is to him inherent in the very conception of the Buddha—the all-wise, all-compassionate Teacher. The Buddha appeared on this earth for the good of all, for the happiness of all, to bring to all the glad tidings of emancipation from evil and sorrow. His message is thus for the whole world. It is of course not likely that at any particular time all men will be professedly Buddhist. What is of real importance is that the truth for which the teachings of Buddhism stand, should more and more influence mankind, for in proportion as that influence grows, the true progress and happiness of the world will be most assuredly promoted. Happily the spirit of the *Dharma* is surely, if indeed slowly, permeating the thought of the world and penetrating into the hearts of men, and signs are not wanting which indicate that the coming Religion—by which I mean the expression of the highest spiritual ideals of the age—will to a very large extent bear the impress of the *Dharma*. It is only natural that this should be so, for when the *Buddha Dharma* is rightly understood, it will be found to embody those qualities which in the opinion of thoughtful men will characterize the Religion of the future. Let us consider one or two of these essential points. First of all comes the feature of *Universality*, to which I have already adverted. I refer to it again here partly for the purpose of removing a very common error. The Buddha is the World-Teacher (*Sattha Deva manussanam*), and his message is addressed to all mankind, irrespective of race, colour, caste or sex. This note of universality which characterizes Buddhism is no after-thought, no subsequent development in its career, due to some accident of history. It was struck by the Master himself—not at the close of his earthly life, but at the very beginning of his public ministry when he sent out his disciples with the injunction that they should wander over the world, out of compassion for mankind, for the good of the many, for

the welfare of the many, and set forth the higher life in all its fulness and in all its purity. And the message thus proclaimed brings peace and happiness equally to all, to the poor and the lowly as well as to the high and the mighty—to Bimbisāra, the sovereign lord of the Magadhas, and Sunita, the outcaste scavenger, to the merchant prince Anātha Piṇḍika and the beggar Indaka, to the Sakyan Queen-mother Prajāpati and Cāpā, the hunter's wife, to the wealthy and high-souled matron,

Visākhā, the courtesan Ambapālī, and the sorrow-stricken Patācārā, to the Brahman sage Pokkharasāti and the child Sopāka. Though the mission of Buddhism is thus all-embracing, it is not infrequently described by Western writers as a rigid asceticism—a cult meant for recluses, who have withdrawn from the ordinary life of the world into the seclusion of the monastery or the forest. This is a serious misconception. Buddhism does indeed insist on the high value of renunciation, the giving up of what one holds dear and precious, for the sake of the Truth. "Every good deed has in it the element of renunciation"—says the Buddha. It is at the same time recognized that utter self-sacrifice even for the sake of the higher life is at any particular time possible only for the few, while the majority must follow a less difficult path, and train themselves in the sphere of duties attached to household life. The due performance of these duties is extolled by the Buddha in no unmistakable terms. On one occasion he was asked: What is the highest blessing? He answered the question in

several verses one of which translated runs.—

To support father and mother,
 To maintain wife and child,
 To be engaged in blameless occupations,
 This is the highest blessing." (*Mangala Sutta.*)

Surely this is not asceticism. In fact the Buddha *Dharma* condemns all ascetic practices which involve self-mortification as painful, ignoble, and unprofitable, just as it discourages and disapproves of all forms of self-indulgence. Buddhism teaches



STATUE OF A DEVA—BOROBUDUR.

* An address delivered at the Congress of Religions held in Paris in July 1913.

the Middle Path (*Majjhimapatipada*) along which man may advance to perfection. It attaches little value to mere external practices and appearances. The transformation of the heart is the only important thing. "The eschewing of clothes, wearing of matted hair, smearing the body with dirt, fasting, sleeping on the ground, being unwashed and unclean—none of these practices purifies the man. But if a man, though he may wear fine clothes and costly jewels, yet keeps his mind serene, calm and controlled, and leads a chaste life, and refrains from hurting all beings, he is the holy person (Brahman), he is the true ascetic (Sramana) and he is the true disciple (Bhikkhu). *Dhammapada* X. 13. 14.

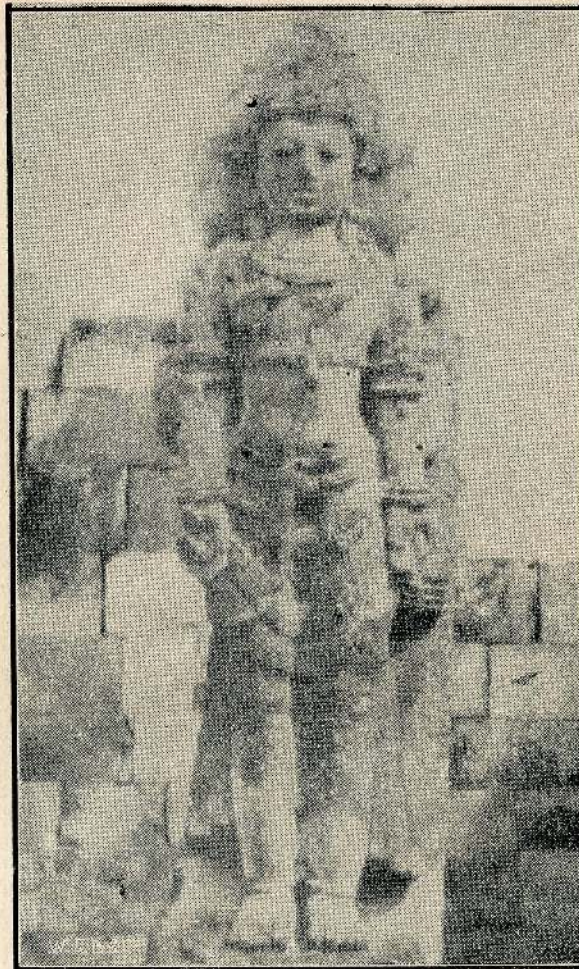
The coming religion, it has been well said, must appeal to reason, and stand the test of human experience. Buddhism completely fulfils this requirement. One of its most striking features is its rationality. In the first place there is no veil of mystery which envelopes either the person or the teachings of the Master. The Buddha never claimed to be a supernatural being, nor did he ever say that the truths he taught were discovered by him by means of supernatural intervention or agency. He was, to begin with, a man, the son of human parents. And his attainment to truth was gained not by the aid of any external power, but by the conquest of his passion in his own heart. The summit of perfection to which he attained by his own endeavours is within the reach of all of us, if we will only put forth the necessary effort. In fact we are all potential Buddhas. A nobler teaching has never been given to the world. It adds enormously to the ordinary estimate of the potentiality of man. It teaches us to recognize in the meanest and humblest of our fellow-beings

the possibilities of all that which is great and good. It inspires us with courage and confidence, whenever the darkness of sorrow and trouble casts its thick gloom around us, whenever we feel discouraged by failures and seemingly insuperable difficulties, there rises before our minds' eye the heroic figure of the Master who conquered by his own efforts and there rings in our ears the heartening message: "Let not your hearts fail, for if you persevere you shall conquer, even as I have conquered."

Again Buddhism offers no dogmas the belief in which is necessary for salvation. It is understanding, knowledge,

wisdom that purifies, not mere faith. The seat of authority is Reason which must prescribe for each one of us the rule of life. On one occasion some people came to the Buddha with a difficulty. Different teachers, they said, came to them at different times. Each of them praised his own teaching and condemned that of the others. What were they to do, which teaching they were to accept? Accept no teaching, replied the Blessed One, because it is handed down in tradition, or because it is found in the sacred books, or because it is taught by such and such a teacher, or because it can be proved by mere subtleties of logic. But accept a teaching and act up to it if in your reason you are convinced that it is conducive to moral

welfare. There you see reason emancipated from the bonds of superstition and the fetters of external authority. Buddhism has ever been taught and propagated under this great charter of mental liberty. Is it then a matter for wonder if it has been always filled with the loftiest spirit of tolerance, and if the blot of persecution and wars of religion has never stained the pages of its long history? Wherever Buddhism gained a foothold, it gave free scope to all intellectual activities. It encouraged learning, for it taught salvation by enlightenment and held all advancement of knowledge to be a means to that end. India reached the zenith of her glory during the Buddhist period. In Ceylon the mighty achievements of our ancestors in various fields of activity were all associated with Buddhism. In Japan it has been the kindly foster mother of art and science. Further, so far as the teachings of the Buddha are concerned, there never was and there never can be a conflict between science and religion, and the reason for this is not far to seek.



STATUE OF A DEVA—BOROBUDUR

The Buddha Dharma contains no speculations as to the origin of things and first causes, which form the most important battle ground in the warfare between science and religion. In fact Buddhism condemns all such vague speculations as utterly unprofitable. Upon the sure foundation of principles derived from the facts of life it builds a system of practical ethics—a method of self-culture, which has for its end the emancipation of man from all evil and all suffering. The training is threefold, and it is summed up for us in the famous utterance of the Master which contains the essence of all his teachings. It is this:—

To abstain from all evil,
 To fulfil all good,
 To purify the heart,
 This is the teaching of the Buddhas.

That is a very simple teaching. For one thing it involves no dogmas, no sacraments, no rites and ceremonies, which in the history of religions have been so fruitful a cause of dissension among men. Still if you examine that little verse more closely, you will find that it contains a profound and comprehensive teaching. It touches life at all points and covers the whole sphere of conduct and moral progress. Now what is evil, and what is good? From the Buddhist stand-point everything is evil, sin, which harms others and hinders one's own moral advancement, while on the other hand everything is good, which is helpful to others and promotes one's own spiritual progress. As the first requisite of the moral life, Buddhism demands the avoidance of evil. This may be regarded as a negative teaching of little value, but that is not so. Abstinence is of utmost importance in ethical training, for it involves self-restraint which forms the first rung in the ladder of progress. Why, to be a decent member of society, a good citizen, one must undertake to abstain from certain things which are hurtful to the community. So if any one wishes to lead the good life, he must abstain from those acts the avoidance of which is essential alike to the welfare of the individual and the community. First of all he must refrain from (1) destroying life, (2) from taking by force or fraud that which does not belong to him, (3) from all forms of unchastity, (4) from untruthfulness, (5) from the use of intoxicating drinks and drugs. Then he must not be engaged in any trade or occupation which may cause harm and suffering to others. He must not, for example, be engaged in the traffic of human beings, in the manufacture and sale of intoxicants, or in the manufacture and sale of weapons of destruction. While one abstains from evil, one must also try to do positive good—that which is helpful to others. "Be diligent in doing good," says the Buddha, "for the mind of him who falters in good works, clings to that which is evil." But the avoidance of evil and the doing of good, all important as they are, are not in themselves sufficient. There is yet one more thing to do. The mind is the spring of action, the fountain head of all our efforts. It is the attitude of the mind that constitutes the real value of an act. Buddhism therefore attaches the highest importance to the third part of its system of self-culture—the purifying of the mind. The dust of passion—ill-will, lust, ignorance—has settled on it, and it must be our endeavour to remove this dust and restore the mind to its pristine brightness, so that Truth in all its beautiful forms may mirror itself on its surface. How may this be done? By the diligent, deliberate, and persevering exercise of those qualities which are opposed to the evils that becloud the mind and prevent it from seeing things as they really are. Among these purifying tendencies, the first place is given to Love. "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 these up into itself outshining them in radiance and glory." Love, universal love, is the remedy for all the ills that afflict man-

kind, but it is rightly and fully practised only when we can say with the Master: "Our mind will not waver, nor 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 thoughts of love, far-reaching, grown great, beyond measure, void of anger or ill-will" (*Majjhima* 1. 129). That is the ideal, that is the goal set before the disciples of the Buddha. In the presence of such love, all ill-will must disappear, all hatreds must cease, and all embracing good-will must ensue. Now he who practices this three-fold teaching has his feet well planted on the Path—the Ariyan Path—"which leads to peace, to insight, to the higher wisdom, to Nibbāna."

It may well be asked: why should men give up evil, do what is good, and purify the heart; in short what is the

THE FIVE GOOD RULES

(From "The Light of Asia")

- Kill not—for pity's sake—and lest ye slay
 The meanest thing upon its upward way.**
- Give freely and receive, but take from none
 By greed, or force, or fraud, what is his own.**
- Bear not false witness, slander not nor lie;
 Truth is the speech of inward purity.**
- Shun drugs and drinks which work the wit abuse;
 Clear minds, clean bodies need no Soma juice.**
- Touch not thy neighbour's wife, neither commit
 Sins of the flesh unlawful and unfit.**

SIR EDWIN ARNOLD.

incentive to the leading of the higher life? The motive may be considered as two-fold, the desire for one's own good, and the good of others. None of us are free from sorrow and suffering and we all realise how imperfect we are. We wish to be happy and we wish to be perfect. We also realise that there is suffering and unhappiness all around us, and we wish, at least in our unselfish moments, to relieve that suffering and remove the causes of that unhappiness. These two desires supply an adequate motive for all right endeavours. They are not, as some may think, opposed to each other. They are in fact the two aspects of the same motive force. For your own good is involved in the good of all, and you can perfect yourself only to the extent you forget yourself in the service of others. So after all, it is the love of humanity—the enthusiasm for the welfare of your fellow beings that can drive man along the path of righteousness. That is the spirit of the Buddha Dharma; that, I feel confident, will be the spirit of the World Religion of Tomorrow.

MIGARA

A Story of Old Ceylon

[BY GEORGE KEYT]

ALONE, forgetful of all the world, far from the ways of civilized men, dwelt Migara. His sole possession was a leaf hut which he had built with his own hands. Nothing he saw, but only the wide dense forests surrounding him and the mountains dwindling into the distant blue. Nothing he heard, but only the cries of wild animals, the songs of birds, and all the innumerable sounds of nature.

Any one actually seeing Migara in the midst of his surroundings—pacing by his hut or gathering fruits and herbs and dry twigs in the forest—would have imagined him to be one born into this strange manner of life. But a careful observer would have noticed that Migara was not of the jungle folk, even though his attire was scant and tattered, and even though he seemed to be content with his simple lot. Migara wore earrings and armlets of gold, his hair was always oiled and bound in a knot on the top of his head, his beard had grown, and his face, though weather-beaten, looked as if it had once had a clear complexion, like that of a well-born youth.

Travellers who chanced to meet him sometimes, and who partook of his frugal hospitality, gave him news from the great city. In vain they sought to sympathise with him and help him. Their questions were of no avail, and Migara's identity remained unknown.

As the days passed by, Migara, bored by the monotony of his surroundings, penetrated further and further into the great woods. He was always armed with a big sword, a javelin, and a bow.

One morning, while perambulating the dread wilds, he heard agonizing cries, and hastening to the spot whence they proceeded, he saw a poor Veddha woman being mauled by a bear. He was quick to save her life and restore her to her people. Ever afterwards the Veddha tribes of the neighbouring

forests manifested towards Migara a devotion which was touching. He was often with them, participating in their strange doings, and it seemed that his worries were leaving him.

One evening Migara returned to his hut unusually gay and light-hearted. He lit a fire, prepared and had his meal, and then he began to sing snatches from songs he used to hear in his youth.

He sang ecstatically. Song after song came to his mind. Of a sudden he ceased, looking vexed. "Ah," he said, "how did *that* song of all songs steal into my memory?"

He rose in great agitation and paced his hut. He strove to be rid of the memory of that song, to recall other things to his mind, but his efforts were vain. That particular song would cling to his thoughts.

He looked out at the night. The sky was full of stars, and the spectral trees swayed slowly to the night-breezes. The sounds of the dark forest were sweet to his ears. But the stars seemed to twinkle to the tune of that song, the breeze and the trees kept rhythm to it with their swaying, and the many strange sounds of the deep forest were but ever-widening echoes of that tune.

It was the voice of a young woman who sang, and Migara visualized her singing. Motionless he stood, staring into the night, thrilled by that bird-like voice.

And now some magic seemed to transform the scene. All was bright, and it was a stately city he saw: broad paved streets with flowers in beautiful carved pots ranged in rows on either side: great tapering towers, lofty structures shining in the generous sun, and a distant clamour of people and traffic.

Where was he standing? What was this cool crystal floor beneath his feet, what were these frescoed walls, heavy carved pillars, and gold-embroidered curtains around him? The



Photo by V. D. P. Fernando
VIHARA IN MADUWANWALA.



PRINCE SIDDHARTHA



air was perfumed, and everything was cool and hushed except for the faint babbling sound of a fountain playing hard by.

Migara was ill at ease. He had stolen into the inner apartments of a great mansion in Anuradhapura. He was amazed at his own act. Was he not the son of a Singhalese noble who now boldly stood in a mansion long since occupied by an invading Damila? But such audacity was not without its reason.

The lady Airangani was here, in the curtained apartment just opposite. Immediately after her betrothal to Migara, she happened to be seen by a Damila lord who could not restrain his passion for her. It happened upon the full moon night, in the month of Vesakha that she went in secret, together with her devout parents and her women, to worship at the Great Thupa in Anuradhapura. The Damila, an evil licentious man, and very powerful in Elara's army, took Airangani captive together with her maidens. Her father was slain, and for fear that her mother might seek justice at the King's hands, the Damila had the aged lady also murdered.

Airangani was a young, innocent, timid girl in the bloom of lovely youth. She was utterly helpless.

When the news came to him, Migara raved like a mad man. It was useless to seek the king's justice. He belonged to one of the great Singhalese families who lived at Rohana whose princes were hostile to Elara.

For many days he roamed about listlessly, hardly eating or sleeping. Then, unable to endure his grief and anger any more, the infatuated Migara, to the horror of his kinsfolk and friends, left his village and set out for Anuradhapura, seeking the beautiful lady who was to have been his bride.

Lingering in the inner apartments of the mansion, it was not long before Migara heard voices, soft feminine voices, scarcely audible.

"Alas," thought Migara, "they dare not speak aloud because of their great fear." Passionately he demanded, "Where is Airangani?"

He spoke in Singhalese. Instantly a rustle sounded within the opposite chamber, and a serving woman tip-toed out, slightly moving the curtain. Fearfully looking from side to side, she waved Migara to depart, and hurried in. He heard a whisper. It was Airangani's voice! He trembled to hear. She began singing softly:

Do I wait for my lord in the place
Prepared by me for our love?
Alas for love's union gone!
His steps I hear and his voice,
But I yearn to behold his face.

Has the day sent forth, above
The darkness, its herald the dawn?
Has it told the earth to rejoice?
What though the night be gone?

The earth as its couch is prepared,
But the light is lonely and wan
That waits the glory of day
And the bright warm clasp of the sun.

Not yet has my heart despaired,
O my lord whose coming I stay,
My king, my beloved One!
Though the night-bird is in the night,
See, Chakor cries for the moon,
For the moon itself and its light,
Though the pavements of heaven are strewn
With flowers of stars that are bright.

Migara stood as in a dream. When Airangani ceased, he was taken with a mad desire to walk into her room and bear her boldly away. Was he not well armed, and was his horse not awaiting him without? All of a sudden he heard footsteps approaching. He was sane in an instant. Realising his peril, he crept away. He had scarcely gained his horse in the courtyard, when he was confronted by armed men. But he now seemed to possess the strength of ten elephants. Easily dashing the soldiers to dust, he sprang on his horse and was off.

He regained his village unhurt. His kinsfolk and friends crowded round him, but he saw them not. The old madness was in him, and when he calmed down, he was dazed and silent.

"There is no hope," he said, "I must away to the lonely wilds and there forget that I was Migara".

And so he parted from his kinsfolk and friends.

When Migara roused himself from his long reverie, he shivered. A cool breath fanned his face. The dawn was breaking and the pale stars vanishing from the enkindling sky. He saw that it was of no avail attempting to calm his mind. The old desire had seized him once more. Again he saw the beautiful Airangani in the clutches of the savage Damila, looking upon him imploringly. He was fascinated by the memory. He raged and could not contain himself.

"I must go to her," he cried. "She is beautiful, she is mine. My great love will make me terrible. Let me take her to my village, or die in the attempt!"

Arming himself, Migara strode out into the dawn.

Many days Migara journeyed. Leaving behind him the wilds, he walked through places bearing signs of civilized life, and every moment brought him closer to the heart of civilization. Much hardship did Migara endure. He strode on ecstatically, heeding neither the burning sun nor the chilly nights. He was led on, as it were, by a vision,—the tender form of Airangani with her large dark eyes, and her lotus lips. Great was the magic emanating from her presence, so that all the life around seemed to be full of enchantment.

At the hut of a peasant Migara was told that a prosperous township was not far distant. He reached the township not

long after, and the people there took him to be a young noble. They asked him whether he journeyed to Anuradhapura to reclaim the lost position of his family. Migara scornfully said that so long as the Damilas held Lanka, he would rather live like a Veddha in the wilds of Bintenna than in state at Anuradhapura.

The people laughed and asked him who he was that he did not know of King Dutthagamani's victory over Elara.

"It is now many months since our land has been liberated by the Rohana king, and now once more the city is adorned by the sacred Sangha."

Migara's amazement was only equalled by his joy. Fired with new hope, he arose and set out for the city.

As far back as Migara's memory could carry him, the Damilas had ruled Lanka. Their power did not extend to where the well-born Singhalese families had retreated. Many miles away from the erstwhile centres of Singhalese government, formed into a separate community, those Singhalese dwelt in Rohana, guarding and cherishing their religion and nationality. But the fact could not possibly be ignored that the overlord of Lanka was a Dravidian. The great and beautiful city of Anuradhapura, so sacred to the Singhalese, was occupied by Damilas. The Buddhist Religion, in consequence, suffered greatly, and though Elara was a righteous king, still, in the eyes of the Singhalese, things were not as they should have been.

So Migara observed a great change. Now the Singhalese fearlessly inhabited the land, a free people enjoying their own. Beautiful *viharas* were visible everywhere, and in the mornings the Bhikshus came out for alms as of old.

Migara strode along happily, full of a consciousness of security.

One morning, through the distant foliage of huge pleasure-parks, he caught a glimpse of walls and towers shining afar and he knew that Anuradhapura was at last in sight.

Migara stood still and stared at the distant city. The rosy morning sunshone on the landscape around, and cool breezes refreshed him. The world was lovely in his eyes, and life a good thing. Merchants were journeying towards the city with rows of carts following them; the tinkling bells of the oxen sounded sweet. Boys were driving cattle to the fresh green fields, singing merrily the while. Parties of villagers strolled towards the city to buy things from the bazaars. No one seemed to notice the weather-beaten Migara seated under a wide tamarind tree, dreaming of his anticipated happiness.

"I will seek out Airangani," thought he, "and marry her. Then will I seek service under the king; he knew my people. When I have made a fortune, I will take Airangani to our village."

Full of excitement, he arose and resumed his journey, arriving at the city gates by noon.

When Migara came into Anuradhapura, the entire city was ablaze with a beauty never seen before. As Migara walked along the splendid streets, the people stared at the strange figure, so majestic and so wild-looking. "He looks like Singhabahu," said some. At that hour there was not much stir in the city, it being high noon, the siesta time. Migara, too, felt hot and weary, but he was too impatient to rest in the spacious shady courtyards where he saw poor people reclining. The great flowering trees, the clear cisterns, the coolness and fragrance, these did not tempt him.

Being hungry, he refreshed himself at an inn and then, a new man, he set out to the mansion where he had heard Airangani's song.

He found it occupied by the family of a Singhalese merchant. They did not seem to know anything about the lady, and Migara, suddenly sad at heart, wandered about the city streets till evening, inquiring everywhere for Airangani. Some of the people took him to be a mad man and pitied him.

While thus wandering he saw a procession coming towards him,—men-at-arms, chariots, and music. As he looked he

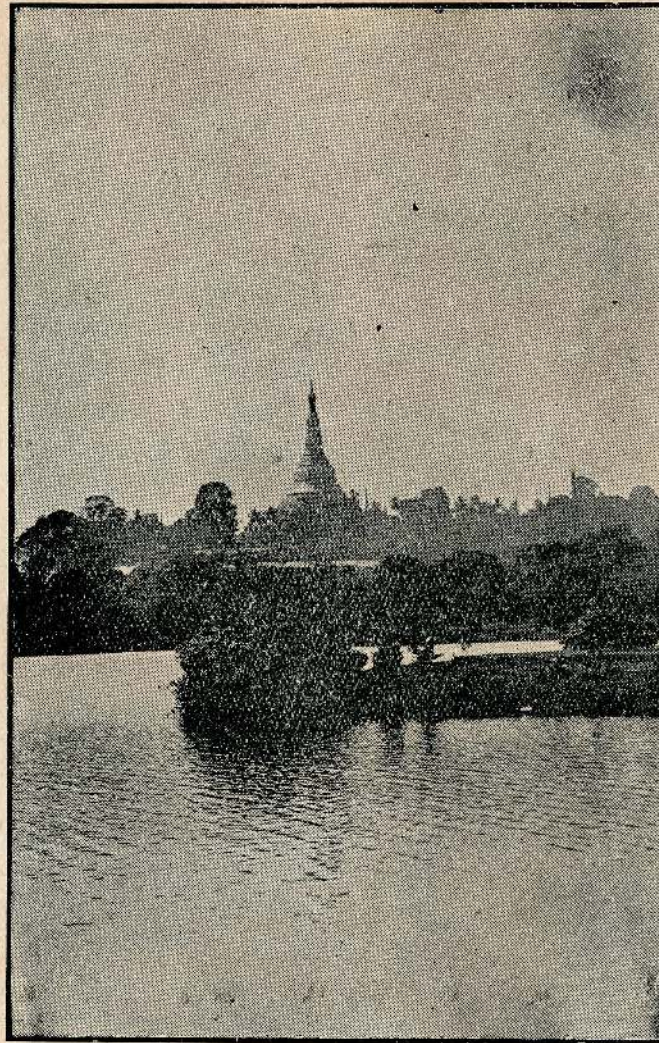


Photo by Dr. E. Jayasinghe
THE SHWE DAGON PAGODA, RANGOON.



NIRVANA.

“TO hear in old words, breathing balm,
The secret of the Wordless Calm,
The equipoise of chastened will,
The Master's comfort, 'Peace, be still!'

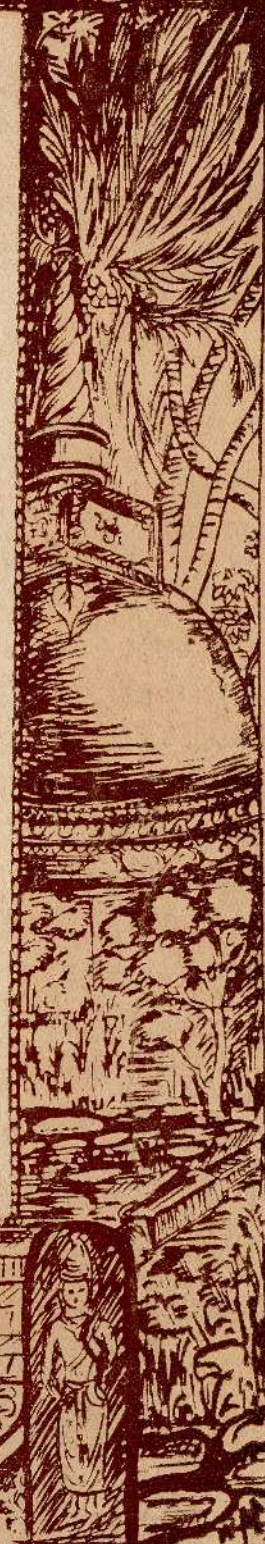
To search tear-bordered lids between
Until each wandering soul, serene,
Finds in Nirvana of the blest
A mother's arms, a lover's breast.

O Unseen Presence! Constant Power!
That comprehends our little hour:
Because Thou art, though unconfessed,
When Nature faints, we feel Thee—Rest!

Thy Light, which is not Sun or Star,
But clear as heavenly haloes are,
Illumes the path our feet must tread,
Thy pity folds us, quick and dead.

So, cradled in immensity,
Troubled or still my couch may be,
What time in tranced dusk I wait
The turning of the Key of Fate!

—EDWIN ARNOLD,
in Seas and Lands.



A decorative border in a reddish-brown ink surrounds the text. It features intricate floral and vine patterns, with larger flowers and leaves at the corners and smaller repeating motifs along the sides. The border is composed of multiple parallel lines, creating a textured, woven appearance.

BUDDHISM.

I must, indeed, be bold to say that, wherever the doctrines of the Great Teacher of India have passed, they bring to the people adopting them, or partially adopting them, more or less of embellishment and elevation. Nay, I believe it impossible that the religious tenets of the Buddha should ever enter into the life of any large body of people without stamping on the national character ineffaceable marks of the placidity, the kindness, the glad beliefs, and the vast consolations embodied in the faith of Sakya Muni. Nor, believe me, is it even possible, in spite of the grave authorities which assert the contrary to me, that Buddhism once entering a land should ever altogether and finally depart from it. You will instantly think of India, and remind me that the professed Buddhists there are to be numbered by scores or hundreds, but I must answer that all Hindoo India is Buddhist in heart and essence. The sea does not mark the sand more surely with its tokens than Gautama has conquered, changed, and crystallised the religious views of the Vedas and Vedantas, and so far from encouraging any one to hope that Buddhism will pass away from Japan, or from any other of its homes, I announce my conviction that it will remain here long enough to reconcile its sublime declarations with the lofty ethics of Christianity and with the discoveries of Science, and will be for all of you who love and serve the East, no enemy, but a potent, necessary, and constant ally.

—EDWIN ARNOLD,
in Seas and Lands.

observed that the Royal parasol was held over the first chariot, and Migara knew that the king himself was driving out in state. When the procession came up to him, Migara gazed reverently at the great prince who had delivered Lanka from foreign rule. Gorgeous in his royalty looked the diademed young king. Maidens with yak-tail fans stood on either side of him, dancing-women sang before him, the court-ladies followed in their carriages, and the princes and ministers of Lanka rode behind. A great crowd followed, and they were tumultuous in their joyous acclamations.

Migara inquired from one of the crowd whether the king was bound. Some of the people laughed, amazed and amused at his ignorance. But an old man, imagining him to be a foreigner, told him that the king was bound for the Lohapasada which was then in course of construction. "It is like unto a palace of the gods," he said.

But these things did not interest Migara. He was obsessed with the idea of seeking out and claiming Airangani. He had now a vague recollection of how Airangani had two valiant brothers who served Gamani at Rohana. In those days king Kavantissa had had all the brave men in the villages of Rohana sought out to serve in his son's host of warriors. Surely now, having Airangani's brothers with him, the king would know of the lady's whereabouts?

Then Migara, made impulsive by his great love for Airangani, acted very boldly. He pushed through the crowd, brushed past the surprised men-at-arms, and walking straight up to the royal chariot, he called out: "I am Migara, O lord of men! I am Migara the son of Gajasena, great king!"

The king stopped his chariot, all the procession halted, and the music ceased. Looking down at the excited Migara the king said: "I know you, Migara. Let me look upon you. Long have I sought for you. Where were you these many years, O foolish man? You should have been among my warriors at Rohana. Your brave act in those days had scarce come to my ears when you fled to the wilds!"

All eyes were turned towards Migara as he stood before the king.

"But you have grown rough like the jungle folk, Migara,"

continued the king. "Come into the fellowship of my knights; all your kinsfolk are with me."

"Great king," said Migara, "there is time for that. But now I seek my betrothed, the lady Airangani. Lord, know you aught of her whereabouts? Her brothers were with you, great king."

"Airangani?" repeated the king, striving to recollect. "Ah yes! Her brothers, alas, are not with me now, Migara. Almost all her kinsfolk are dead, having fallen in battle. Only the women live, and the children; but she craved nothing of me, Migara, *nothing!*" And here the king angrily smote the side of his chariot. "She only craved leave to go to an *arama*."

"Which *arama*, great king?" asked Migara eagerly.

"The abode of the good Theri Visakha, many miles from the city. But stay here, Migara. We can send for her. When she went she was broken in health, and desired to be cared for by the good Theri. But she must be well now."

"Great king," said Migara, "I journeyed many miles on foot in order to reclaim my love. Let me depart to her. I will return to the city."

"As it pleases you, Migara," said the king.

Migara made obeisance to the king and departed.

And now Migara's joy knew no bounds. He swiftly left the city behind him and strode joyously across the plain. The evening was fast waning, and before long night overtook him. But he walked all night, and when the dawn broke he thought he saw the *arama*. He hastened towards it, having just enough strength left to climb up the massive steps and pull at the bell-rope. Then he sat down and waited, weary to death but happy.

He waited long before any one answered his call, and was then told that the Theri Visakha dwelt in another *arama* just three miles away. Migara sank down exhausted and for a moment grew very despondent. But he soon recovered his spirits, and was glad to receive some milk from a compassionate Upasika. Greatly refreshed, he asked one of the Bhikshunis many questions about Airangani, but he was given no information beyond being told that Airangani's identity was not known yet and that the Theri had taken her in out of sheer compassion.



STATUES IN BOROBUDUR.

Then a great fear came upon Migara. "Is she ordained as a Bhikshuni, O venerable one?" he asked.

"She is not, sir. She is too weak through sickness."

Migara was full of anxiety. Saying "I must seek her out immediately," he resumed his journey.

When Migara eventually reached the *Arama*, it was long past noon. The Theri received him kindly and heard his story.

"The lady Airangani," she said, "has improved greatly. When I first took her in she could hardly stand. Even as yet, O Migara, she is fragile, and easily overpowered by any slight mental tumult. The sight of you will do her good."

"How am I to meet her, venerable one?"

"Abide in the park, O Migara; we will meet you there."

Migara did as he was bidden, and before long the Theri came out and sat down under a tree. She was accompanied by another, a haggard little woman whose hair was partly grey. Feeble and emaciated, though not old, the Theri's companion leaned heavily on a staff and walked with difficulty. She sat down next to the Theri who looked at her full of solicitude.

Migara came up, and saluting the Theri, took his seat on a side, wondering where Airangani could be. He was on the point of asking the Theri, when that venerable woman turned to her companion and said, "Tell me, dear one, something of yourself. You said you would, dear Airangani."

Migara started and stared at the woman who was addressed as Airangani. He stared at the bony wrinkled face, the lustreless sunken eyes, the cracked blue lips, and the thin withered neck. He stared at her miserable body, all bowed and wrecked and the skeleton-like wrists and fingers. He stared till a mist screened

his eyes. He sat immovable like a man stunned. *This woman was Airangani!* He could scarce conceal his feelings. He felt faint and sick, and he stared blankly.

Airangani had been speaking for some time; but Migara heard her not. Great despair superseded his tremendous passion. If the Airangani of past years had died upon the day of her betrothal, he could not have felt worse than he felt now. Where once fascination had reigned, there now arose, all in an

instant, as much repulsion. Just as a beautiful paper-lantern is suddenly blown out by a cold gust of wind, the glow and the wonderful magic in Migara's heart vanished, and only cold darkness was left. How utterly futile had been all his vast enthusiasm! He longed to die even where he sat.

Gradually he realised the situation. He became more collected. With a great effort he summoned up his old self-restraint, and strove to listen to Airangani's feeble voice. But for some time his mind was dulled.

"And I was beloved from birth," Airangani was saying, "greatly beloved, O venerable one, and attended on from morning till night. I was surrounded by loving care, the utmost of loving care. I lived luxuriously, gratifying my every wish, like to the fairies in Sakdev's heaven. I was the idol of my father. It seemed that nothing could satisfy him with the thought, 'I have pleased my child sufficiently.' Moreover, I was beautiful to look upon, so that my radiant presence

brought joy to those who beheld me."

Migara felt a compassionate sadness coming over him. All his horror was gone. Airangani continued:

"Beholding poor women who came to my father's gate, and people made ugly by misfortune and old-age and sickness, and beholding miserable homeless folk departing with no cer-



"The dwindling flame of life in her began to flicker away.....and, as the twilight slipped into night, she sank down by the Theri's side....."

tainty of any further life-sustenance, with no kinsfolk and friends, the thought never once came to my mind, 'Not above such conditions am I.'

"Yet now, O venerable one, I know that not even the mightiest monarch in all the world is above the dread vicissitudes of life.

"If the happy household is so fortunate as to escape ruin can it yet be said that the town is free from all misfortune? And if the town is ruined, how can the household escape? If the town is so fortunate as to escape ruin—either by warfare or by pestilence, or some other undesirable cause—can it yet be said that the province is above all misfortune? Not the entire land is assured of never falling upon evil days!

"To be separated from the loved, this verily is grievous. But even more grievous is it to be united to what is loathsome. With me it was even so. Therefore let none ask, 'Thus securely surrounded by only what may delight me, how can it ever be that I shall be separated from the loved and be united to the undesirable?'

"Bereft of all my people as I was and compelled to serve as a favoured slave in the house of bestial men, all happiness left me, O venerable one, and my body that was once so beautiful withered away and waxed unpleasing to the eyes of men. So long as my loveliness lasted, I was made to delight the Damilas, and, against the wishes of my mind, I was compelled to dance and sing, and entertain the Damila lords in other ways also. This, O venerable one, made me sick, and, as the fresh loveliness leaves a flower which is tossed hither and thither, so my loveliness left me.

"Then, O venerable one, lying ill in my rooms my lonely room—seeing that my maidens had been taken away from me—I began to suffer great anguish, both in mind and body. When the fierce fever shot fire through my aching frame, then was I like to one mad. But in the moments that the fevers abated, I thought thus:—If one like me could have fallen on such evil days, how could it ever be that anybody in this world would be assuredly safe from falling a prey to conditions contrary to happiness?

"I said to myself: 'Life is become hateful to me. How is it possible to love that which is full of uncertainty, that which is certain of sorrow alone and nothing else? Even if old age and disease come not, there is ever a severance of some sort, and to oneself there must come the inevitable dark death.'

"With such thoughts in my turbid mind, O venerable one,

I asked myself: 'What if I now put an end to this miserable being called Airangani?' This seemed a good thing to do. Thinking, 'The milk that is sent to me, and the sweetened gruel, these I will not take, but starve instead,' I resolved to let the flame of my life die down for lack of oil.

"When I heard footsteps approaching my room and the laughter and derisive remarks cast at me by the Damilas without, anger did not fill my heart, but only pity. 'They are but dust,' I murmured. 'How can they ever hope to avoid the silent grave?'

"The Damila king had sent messengers inquiring after my health. The king sent word saying: 'We have not seen the divine Airangani for many days. Neither has she danced and sung at our festivals. Fearing lest her body be stricken with sickness, we send a good physician.'

"When the king heard of my pitiable state, and of my desire for death, he was full of solicitude, and sent holy men to persuade me to live. But I asked for Bhikshus, O venerable one, and the king sent me many saintly Theras who showed me my folly in desiring death."

"King Elara was a righteous ruler," said the Theri, "and our king has done well in honouring his tomb. But tell me dear one, how did you come to me?'

"When I recovered from my great sickness, and when I was able to walk to and fro in my room, I heard rumours of king Gamani's advance upon Anuradhapura. A great turmoil was caused here in the city. Events occurred very swiftly. One morning the lord of the mansion left the city, and I heard that the king himself had gone forth to do battle with Gamani. But the city soon fell into the hands of our people, and Elara was slain. Then, O venerable one, as my two brothers and

almost all my kinsfolk had fallen in battle, I was told by king Gamani to ask whatsoever I craved. But life had no more glamour for me, and I came hither."

There was a long pause when Airangani ceased speaking. Migara looked piteously at the sickly face of the once beautiful woman. He had no more passion for her, but her story put many deep thoughts into his mind.

Then the Theri said: "If your betrothed lord should come to you, would you refuse him?'

"Alas!" said Airangani, "he is no more. His audacity cost him his life."

"But if he should be alive?" Asked the Theri.

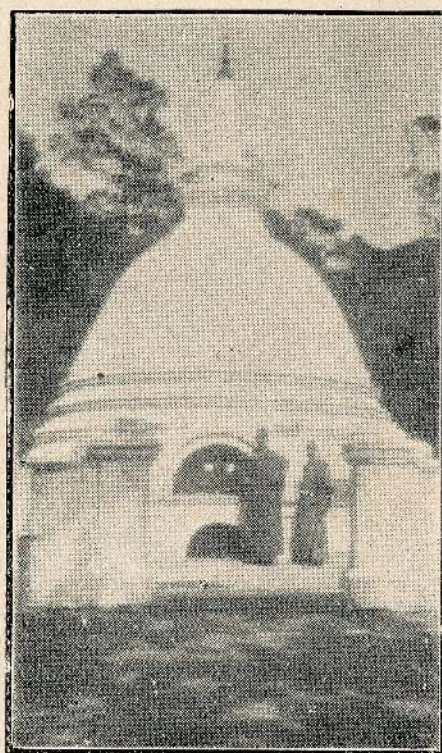


Photo by D. N. Hewavitarne

**BUDDHIST VIHARE AT
 NUWARA ELIYA.**

"Then surely must he flee from this wreck which is me!" said Airangani laughing hysterically.

Migara rose and said: "I, even I, am he, O lady."

Airangani stood up, trembling violently. The Theri sought to take her away. But she stared at Migara in silence for some time, then shrieked out: "You are not he, O stranger! Migara was beautiful and strong, like the god Sanamkumara. But why did you speak thus?"

"Because he is Migara," said the Theri, trying to calm her.

"He!" cried Airangani frowning at Migara. "No! He is not, O venerable one!"

Then she remembered her own condition.

"Alas!" she wailed. "I forget. What of me? Am I not greatly changed, O venerable one?"

She spoke with difficulty. Her feelings were too much for her. The dwindling flame of life in her began to flicker away. Her heart throbbed fast, she gasped for breath, and, as the twilight slipped into night, she sank down by the Theri's side and died in her arms.

* Transiency, suffering and the absence of an everlasting ego-entity.

"Alas!" said the Theri, "she has died too soon. Sorrow had made her wise. She was prepared for that Path which alone leads to the complete extinction of all pain, of all *karma*. There, like winds vainly beating the mountain-crag, the vicissitudes of life vainly seek to bring misery. There alone is life no tyrant, and death no prelude to fresh pain."

Migara heard, and understood, even as he gazed at the stiffening form and the livid face of what was once the divine Airangani. The darkness was closing around, but many deep thoughts flashed clear to his mind.

The stars began to strew the sky, the night-breeze to sway the great trees, and all the strange sounds of nature to pulse around that lonely place. And Migara remembered the night he left the wilds when the old song came back to him, and he gazed again at the dead woman.

"Anitya," murmured Migara, "Anitya, Dukkha, Anatma."*

He bore the dead Airangani into the *Arama*. Bowing low before the Theri, he said: "The veil of nescience is torn from me." And he strode out, through the night, to greet the Eternal Dawn.

WESAK DAY, 2469 B. E.

[BY THE REV. LOUISE GRIEVE]



GAIN comes this glorious Wesak Day, the day that is, of all days, the most sacred to those, all over the world, who love and reverence the great Sakya Teacher—that One who, ages ago, made the vow to become a very Buddha, a teacher of gods and men and who, over twenty-five centuries ago, was for the last time born among men.

He who was to become the Buddha for this age and race was born in the kingdom of Kosala, of the proud and aristocratic Sakya clan, in northern India. In the Books we read:

"The Buddhas are never born into a family of the peasant caste, or of the servile caste; but into one of the warrior caste, or of the Brahmin caste, whichever at the time is the higher in public estimation."

So Gotama, Prince Siddartha, was born into the warrior caste, which was at that time higher in public estimation, son of king Suddhodana and queen Maya. The stories of the birth, the life, the Enlightenment and the final Nirvana of this Great One are so invested with marvel, myth and poetic exaggeration that it is not always easy to distinguish fact from fancy, and as some of the apparent myths are super-physical

experiences which can only be told in symbolic form, it is difficult to sift and separate, arrange and tabulate historical fact, poetic license, metaphysical symbol, extravagant adoration and the various differences in translations.

But this does not at all alter the value of the life and teachings of the Buddha. There is sufficient record of facts, which are absolutely authentic, to prove the truth of the principal events of his life, and his teachings and the establishment by him of the Order of the Yellow Robe are beyond any shadow of doubt.

At an early age the young prince showed a desire for the life of the student and sage rather than that of the ruler or warrior. Everything possible was done to keep him from contemplation, as it was hoped that he would succeed his father to the throne and in time conquer and rule what was believed at that time and place to be "the world", but in spite of every precaution he saw sickness, old age, death and suffering, and in brooding over the sorrow and struggle which exists wherever there is life, his heart ached with all aching hearts, known and unknown, and at the age of twenty-nine, in the glory of his manhood, he gave up all, his throne, his palaces and, dearest of all, his wife and child, feeling that if one still young and strong, not tired of life nor worn with age, gave all for love of men and all that lives, surely he could find the secret of deliverance from pain and sorrow.

On the night of the full moon of the month of Vaisakh, the Sakya prince, in anguish, tore himself from home and went forth, determined never to return till he had found that for which he sought. Calling his charioteer, Channa, he bade him bring his horse, Kantaka, and stole softly out while all were sleeping. Just before dawn he stopped, and cutting off his hair with his sword, gave both to Channa along with his crest jewel and princely robes, bidding him take them all to his father, the king, and tell him that he would not return till he could come ten times a prince, when all earth would be his, not by the sword, but by love and service.

In the garb of an ascetic he spent six years wandering, studying under this sage and that, living in extreme simplicity and practising the severest discipline of mind and body, but failing to find that for which he sought, and realising that Enlightenment would never come by adding ills to life which is so ill. So at last, bidding farewell to his companions, he went on his way, knowing somehow there was light to reach and truth to win. He made his way to the Bodhi-tree, at the spot which is now called Buddha-gaya, and prepared to enter into meditation and never to leave the spot till he had wrested forth the secret for which he had sought so long. A shoot from this Bodhi-tree is still standing, and, to all Buddhists, this is the most sacred spot on earth.

Here the forces of evil assailed him; he was tempted by Mara, the evil one; that is, the self made a last terrific fight for existence; but he was unmoved and remained firm in his purpose and at last his mind pierced the darkness and Enlightenment came. Gotama Siddartha became a Supreme Buddha at the time of the full moon of the month of Vaisakh. He remained for many days in meditation, formulating his Doctrine, thinking of the Dependent Originations, forward and backward, of the Four Noble Truths and

and the Noble Eightfold Path, the Three Characteristics, the Skandas and the doctrine of Karma.

The Four Noble Truths are Sorrow, the fact that sorrow in some form exists wherever there is being; Sorrow's Cause, the fact that there is a cause for sorrow; Sorrow's Ceasing, the fact that there is a remedy for the existence of sorrow, and the Noble Eightfold Path, the Path which, if followed, will bring about the cessation of sorrow. The Noble Eightfold Path consists of Right Doctrine, Right Aspirations, Right Speech, Right Conduct, Right Way of Earning a Livelihood, Right Effort, Right Self-discipline and Right Meditation or attainment of Samadhi.

The Three Characteristics are, first,—All conformations are suffering. Second—All conformations are transitory. Third—All conformations are lacking a permanent self.

Dependent Origination: On ignorance depends karma; on karma depends consciousness; on consciousness depend name and form; on name and form the six organs of sense; on the six organs of sense depends contact; on contact depends sensation; on sensation depends desire; on desire depends attachment; on attachment depends existence; on existence depends birth; on birth depend old age, death, sorrow and misery.

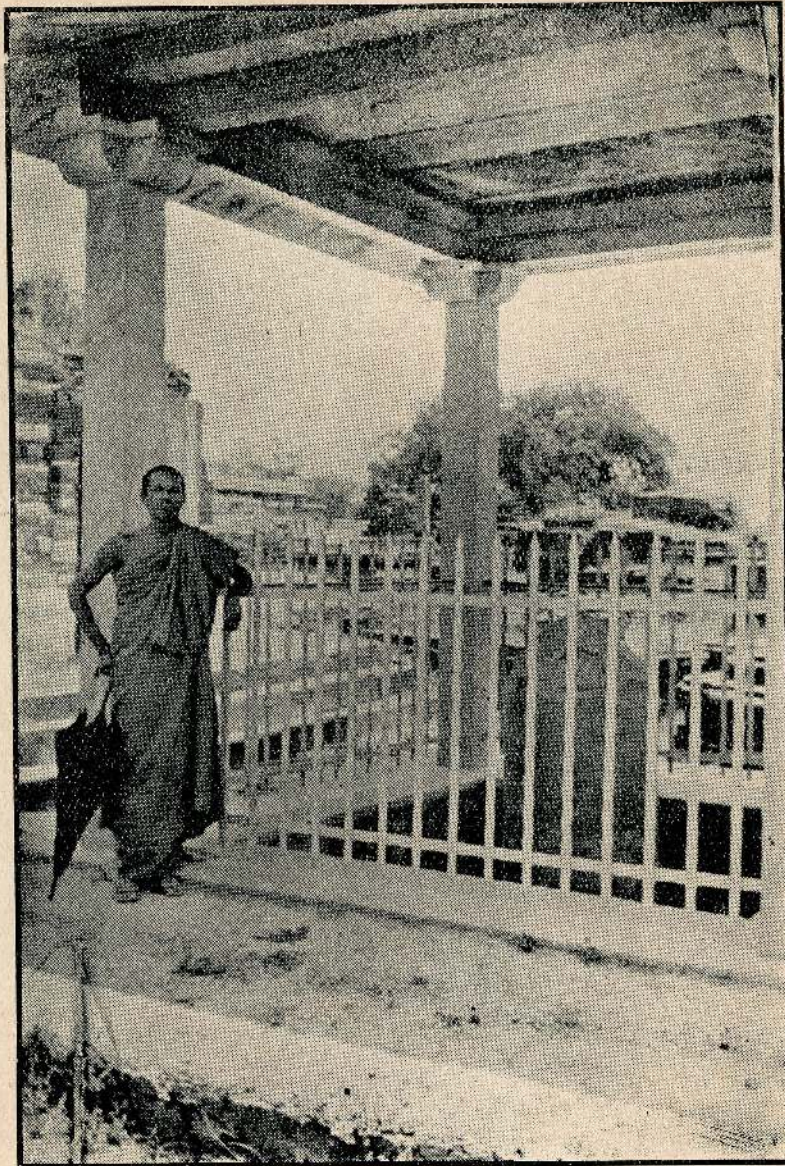


Photo by D. C. Radford

ASOKA PILLAR AT SARNATH, BENARES.

The Skandas or attributes of being are: Materiality, sensation, perception, discrimination, and consciousness.

Karma or the law of cause and effect: Nothing exists without an antecedent cause and all that exists is the effect of a cause.

The complete comprehension of these things and the apperception of others which cannot be put into words, will

lead to Enlightenment and release from the wheel of re-birth. Space does not permit of going into more details, but translations of Buddhist Books are now available to all who wish to study the teachings of the Greatest Being who ever trod this planet.

Like any other system of teaching which has existed for many centuries, untruths have been mingled with the truths which the Buddha taught, but these are easily distinguishable to any one who will make an earnest and unprejudiced study of Buddhism.

After His Enlightenment the Buddha taught His Doctrine for forty-five years, gathering disciples from all classes of society, from kings to outcastes. He founded the Sangha or Order of the Yellow Robe which to this day exists in Ceylon, Burma and Siam in its original form, and in time, against His own inclination, but at the earnest request of His followers, permitted the organisation of the Order for Bhikkhunis or nuns.

A certain amount of misunderstanding exists as to the meaning of the words of the Buddha upon the occasion of the formation of the Order of Bhikkhunis. He said that on account of having admitted women to the Order the religion would likely decay after five hundred years. Some have taken this to mean that Buddhism would die out in that time; others that Metteyya Buddha would appear on earth after the lapse of half a millenium. It seems far more reasonable to suppose that he meant that his words would be misconstrued, interpolations allowed to creep in and utterances of major or minor importance be lost or garbled and misinterpreted; for we read elsewhere of, first, the disappearance of the attainments, then of the disappearance of the method, the disappearance of learning, the disappearance of the symbols, (the Yellow Robe etc).

"This, O Sariputta, is the disappearance of the Symbols.

"Thereupon, the dispensation of the Supreme Buddha being now five thousand years old, the relics will begin to fail of honour and worship....."

" This O Sariputta, is the disappearance of the relics."

After this is the account of the destruction of the World-Cycle and of the conception and birth of Metteyya Buddha. The words, "the dispensation of the Supreme Buddha being now five thousand years old" must be a mistake in translation or of repeating the original words, for, in reading the account of the disappearances, five thousand years would be thousands upon thousands of years too short a time for those happenings.

The writer is unable to find any reference in the Buddhist Books of a Buddha who was to appear five hundred years after

the death of Gotama, or that the Doctrine which Gotama taught would ever be entirely done away with. He taught eternal verities which will be as true for all time as when he taught them twenty-five hundred years ago, and as they will be taught again when the next Buddha appears on earth. All the Buddhas taught and will teach the same truths. As time goes by the teachings of a Buddha become distorted and misunderstood and it is necessary for another Buddha to come and again teach them in their original purity, but no teacher since the time of Gotama Buddha has taught the same truths which he taught and the teachings he



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gave are still so fresh in the minds of one third of the human race that it has not yet been necessary for another Buddha to present them, and it will not be necessary for ages to come. Buddhism is taking a new lease of life and, though not accepted as Buddhism, it is colouring the religions and philosophies of all the world at the present time and is being taken up as a study by an increasingly large number of people.

His work still lives, for time cannot change Truth. Beliefs and customs change, but Truth is eternal. The Buddha did not, as some claim, return as Sankara or any other teacher. He did not remain on earth in any form whatsoever, and does not live in the body of the Teshi Lamar

He disappeared completely and ceased to be as we understand the words "to be." The energy that had brought him to birth and re-birth was exhausted, and there was nothing left again to draw together the elements that go to make up a physical body, visible or invisible. He exists only in this teaching, in the Body of the Law:

"Self has disappeared and the truth has taken its abode in me. This body of mine is Gotama's body and it will be dissolved in due time, and after its dissolution, neither god nor man will see Gotama again. But the truth remains. The Buddha will not die, the Buddha will continue to live in the holy body of the Law.

"The extinction of the Blessed One will be by that passing away in which nothing remains that could tend to the formation of another self. Nor will it be possible to point out the Blessed One as being here or there. But it will be like a flame in a great body of blazing fire. That flame has ceased; it has vanished and it cannot be said that it is here or there. In the body of the Dharma, however, the Blessed One can be pointed out; for the Dharma has been preached by the Blessed One.

"It is true that no more shall I receive a body, for all future sorrow has now forever passed away. But though this body of mine will be dissolved, the Tathagata remains. The truth and the rules of the Order

which I have set forth and laid down for you all, let them, after I am gone, be a teacher unto you."

When Ananda asked him, "Who shall teach us when you art gone?" the Blessed One replied:

"I am not the first Buddha who came upon earth, nor shall I be the last. In due time another Buddha will arise, a Holy One, a supremely enlightened One, endowed with

wisdom, in conduct auspicious, knowing the universe, an incomparable leader of men, a master of angels and mortals. He will reveal to you the same eternal truth which I have taught you. He will proclaim his religion, glorious in its beginning, glorious in the middle, and glorious at the end in the spirit and in the letter. He will proclaim a religious life, wholly perfect and pure, such as I now proclaim."

Gotama Buddha was the Buddha for the Aryan race and

the Kali Yuga, or age of darkness, the age of deepest materialism. He taught the same truths that all the Buddhas have taught and will teach, but he taught them in the manner best suited to this particular race and age. Other teachers arise, each with his own idea of some particular "faith" or "belief," but another Supreme Buddha will not appear until the next World-Cycle. There is no shadow of reason to believe that Metteyya Buddha, or any one even approaching Buddhahood, has appeared since the disappearance of Gotama Buddha. It is not necessary for a civilization to be shown the Way more than once, and there are always those who have attained the Arahan stage who will keep the light burning, even if sometimes feebly, clear through this World-Cycle, after our civilization has passed away and the next is far enough advanced to permit of a sufficient number of highly evolved individuals receiving the teachings of another Buddha, and it is then that Metteyya Buddha will appear and

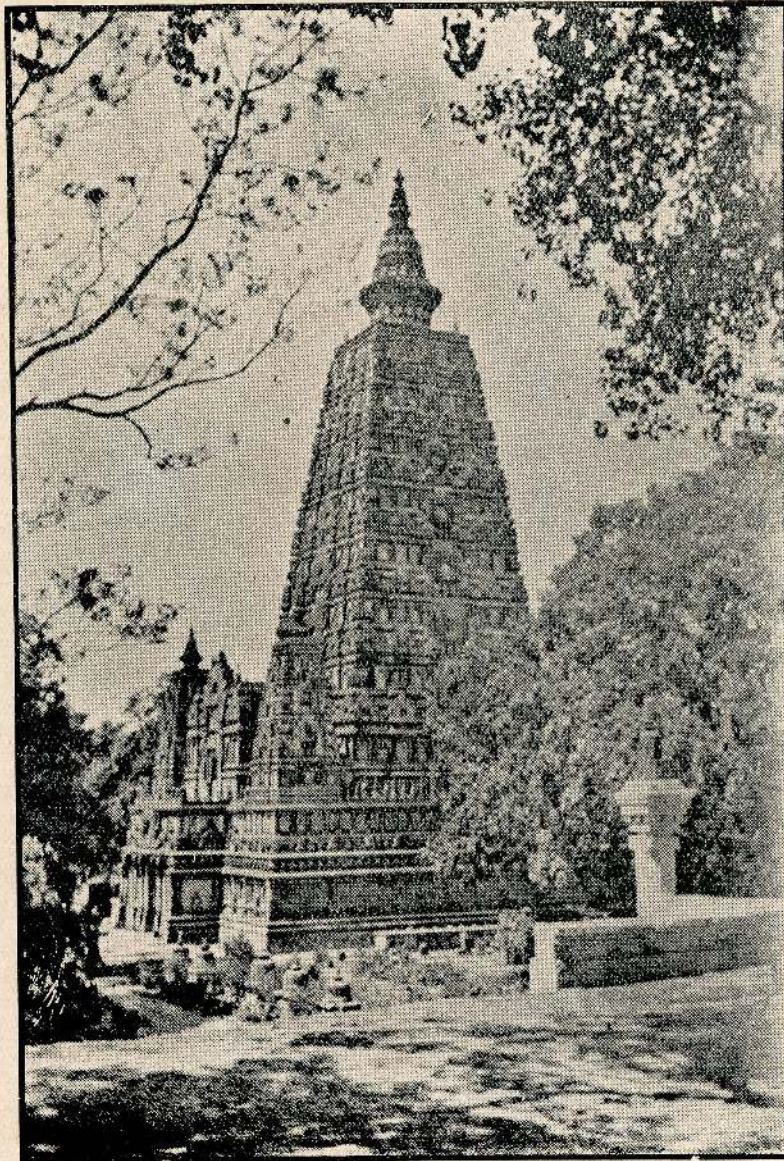


Photo by D. C. Raaford

SRI MAHA BODHI VIHARAYA, BUDDHA-GAYA.

again point out the way.

The Great Ones can only point the way; in reality each must find liberation for himself. No one else can carry us over the ocean of Samsara. It is through long ages of stress and struggle that each one must go through the process of refinement and culture till he reaches a stage of evolution where he is able to comprehend the nature of existence.

During the century in which the Buddha lived, five hundred years before the Christian era, some of the greatest intellects of the world, at least since our history began, were existing on earth—philosophers, religious teachers, artists, etc.; and the mentality of those great men seems to have been of a higher order than is found at present, as, without the aid of material instruments, they discovered truths which we are now re-discovering with the aid of the finest instruments. Some of our wonderful modern discoveries are spoken of in the old books as matters of common knowledge, and it seems the great ones of that time knew there would be a disappearance of learning, as will have become apparent from the quotations in this essay regarding the “disappearances” as well as from other words we find in the old books.

When the Buddha was eighty years old he one day felt ill and said to his disciples: “Behold, O brethren, the final extinction of the Tathagata will take place before long.”

He proceeded to the Sala grove near the river Hiranyavati and bade Ananda make ready a place for him to lie down. For some time he discoursed with his disciples and any others who wished to ask him questions, turning no one away even when he was in pain and near death. At last, after asking the brethren if there were any questions which they wished to ask, upon which they remained silent, he said a few words more, ending with:

“Decay is inherent in all component things, but the truth will remain forever. Work out your salvation with diligence.” These were his last words, after which he entered into meditation and a short time later the body of Gotama died, and he entered the state of final Nirvana. This happened at the full

moon in the month of Vesak.

Though the Buddha requested that he be not worshipped, saying he was only as other men, he is and has been adored by millions upon millions of people who can find no other way to show their gratitude to one who gave up a realm and all that ordinary man holds dear so that he might seek the way of liberation from sorrow.

He taught no “faith”, “belief” or dogma and he did not attempt to teach anything which was beyond the comprehension of the man to whom he was at the time speaking. To all he taught the Four Noble Truths and the other fundamentals, but abstruse subjects were discussed only with the few who could comprehend such things. His religion is primarily a religion for the intellectual and highly evolved and is not likely to ever become a “popular” religion; man must evolve up to this religion—it cannot devolve down to man.

To the millions who daily repeat the Refuge Formula or bow before His stainless, flower-heaped altars, as well as to the unprejudiced student, it must seem certain that this gentle Sakya prince is the greatest, purest, best, most lovable man our race has produced. So Buddhists all over the world, on this full moon day, pay special reverence to their beloved Guide and Teacher.

Praised be our Lord, the Buddha,
Praised be the Glorious One,
Praised be the Holy One,
Praised be the Utterly Enlightened One,
Praised be the Exalted One,
Praised be the Perfect One,
Praised be the Teacher of Gods and men!

AT THE CORNER HILL.

[*Freely rendered and abridged from the Pali of the 90th Sutta of the Majjhima Nikaya*

BY J. F. MC KECHNIE]



At one time the Blessed One abode near Ujjuṇṇa at the Corner Hill in the Deer Park. And about the same time King Pasenadi of Kosala was come to Ujjuṇṇa upon some business or other. And King Pasenadi spoke to one of his men and said:

“Go, good man, where dwells the Blessed One, and bear my salutations to the Blessed One’s feet; and, wishing him health, fitness, lightness, strength and well-being, say: ‘The King, Pasenadi of Kosala, Lord, brings to the feet of the Blessed One his greetings, and enquires after his health and fitness, his lightness, strength and well-being’; and say also: ‘To-day, Lord, after food, when he has finished his morning meal, the King will come to pay the Blessed One a visit.’”

“Very good, Master,” replied the man, and going where

was the Blessed One, paid reverential salutation and sat down at one side and conveyed to the Blessed One the King’s message.

Now the sisters Soma and Sakula heard tell: “To-day they say, after breakfast, the King is going to see the Blessed One.”

And Soma and Sakula went to the King as he sat at one side and said to him:

“Be kind enough, Maharaja, to bear our greetings also to the feet of the Blessed One, and wish him from us health and strength, saying: ‘The sisters Soma and Sakula, Lord, bear their salutations to the feet of the Blessed one, and enquire after his health and fitness, his lightness, strength and well-being.’”

And King Pasenadi, after his meal, betook himself where

was the Blessed One, and after reverential salutation, took a seat at one side, and thus addressed the Blessed One :

"The sisters Soma and Sakula, Lord, bring their salutations to the feet of the Blessed One, and enquire after his health and fitness, his lightness, strength and well-being."

"But how, Maharaja? Could the sisters Soma and Sakula get no other messenger?"

"Soma and Sakula, Lord, heard tell: 'To-day after breakfast the King is going to see the Blessed One.' So they came to me as I was at table and asked me to convey to the Blessed One's feet their salutations, and their wishes for his health and strength and well-being."

"May it be well, Maharaja, with the sisters Soma and Sakula."

Then King Pasenadi said to the Blessed One :

"I have heard, Lord, this: 'The ascetic Gotama holds that there are no ascetics or Brahmins who know all, understand all, who can claim possession of perfect knowledge and insight; such a thing is impossible.' Now, Lord, those who thus speak,—is it that they have quoted the Blessed One's own words, have not quoted him wrongly, but have spoken in accord with the Doctrine, so that no occasion for offence can arise?"

"Those, Maharaja, who have spoken thus: 'The ascetic Gotama holds that there are no ascetics or Brahmins who know all, understand all, who can claim possession of perfect knowledge and insight; such a thing is impossible' have not used my words, and charge me wrongly, without grounds."



Drawing by George Keyt.

Asita pays homage to Prince Siddhartha.

av Then King Pasenadi turned to Vidudabha, the head of his
bo my, and said :

dis "Who was it, General, who spread abroad this report at
rei court?"

the "Sanjaya the Brahmin, of the Akasa family, Maharaja."

af Then King Pasenadi called to one of his men, saying :

th "Go, good man, and bear this message to Sanjaya the
Brahmin, of the Akasa family: 'The King, sir, calls for thee.'"

sl "Very good, master," replied the man, and went and deli-
e vered his message exactly as bidden.

Then King Pasenadi turned to the Blessed One and said :

"It may be that the Blessed One has meant this in some other way, and the people have taken it up otherwise. In what sense, then, does the Blessed One assent to having made the statement?"

"In this sense, Maharaja, do I assent to having made the statement: 'There is no ascetic or Brahmin who at any one time can know all, understand all; such a thing is impossible.'"

"Well grounded, well founded is this that the Blessed One has said: 'There is no ascetic or Brahmin who at any one time can know all, understand all; such a thing is impossible.'"

"But now, Lord, there are four castes: warriors, priests, merchants, and menials. Among these four castes, is it that there is any difference, any distinction?"

"Among these four castes, Maharaja, warriors, priests, merchants, and menials, there are two, the warriors and the priests, that are recognised as the higher, to whom it is fitting to pay salutations, respect, homage and due regard."

"I am not enquiring of the Blessed One concerning things now present. It is as regards the future, Lord, that I enquire of the Blessed One if among these four classes there may be distinction and difference."

"There are, Maharaja, five qualities fitting for struggle. What are these five qualities? A Bhikkhu, Maharaja, has confidence, he has faith in the Enlightenment of the Accomplished One, thus: 'This is the Blessed One, the Exalted One, the Fully Awakened One, the Perfect in Knowledge and in Conduct, the Auspicious One,

the Knower of all the worlds, the supreme Guide of men who wish to be guided, the Teacher of gods and men, the Awakened One, the Blessed One.'

"And he is hale and well; his forces are equally blended, neither too cool nor too hot for the carrying on of the Middle Effort.

"And he is honest and undeceiving; lays himself open, in accord with the truth, to the Master or to experienced Brothers of the Order.

"And he abides vigorous and resolute in putting away unwholesome things and in bringing about wholesome things.

"And he is wise, endowed with the wisdom that sees the

rise and fall of things, the noble penetrating wisdom that leads to the complete ending of Ill.

"Such, Maharaja, are the five qualities fitting for struggle. And among the four classes of warriors, priests, merchants, and menials, if there are any, Maharaja, that are endowed with these five qualities fitting for struggle, long will it make for their benefit and well-being."

"And, Lord, should there be those of all four classes, who are possessed of these five worthy qualities, here may there be difference and distinction among them?"

"Here, Maharaja, I say, it depends on the difference in their striving."

"Suppose, Maharaja, that there are two tame elephants or horses or bullocks, well broken in, well trained; and two tame elephants or horses or bullocks not broken in, not trained. What think you, Maharaja? Would the pair of well trained animals do the work of the well-trained, carry out all that is required of the well-trained?"

"To be sure, Lord."

"But the other pair of tame elephants or horses or bullocks that are not broken in, not trained, would these untrained animals do the work of the well-trained, carry out what is required of the well-trained, like the pair of animals that are well broken in, well-trained?"

"By no means, Lord."

"In the same way, Maharaja, that what is to be attained by the faithful, the healthily balanced, the honest and open, the vigorous and resolute, the wise, should also be attained by the faithless, the sickly, the dishonest and dissembling, the slack, the foolish, —such a thing is impossible."

"Well grounded, well founded is this that the Blessed One has said. But now, Lord, if among all the four castes there should be those who have attained these five qualities fitting for struggle, who are perfect in striving, is there distinction and difference here?"

"Here, Maharaja, I declare there is no kind of difference whatever among them, namely, between Deliverance and Deliverance."

"Suppose, Maharaja, that a certain man, taking dry oak wood, should kindle a fire, produce light; and that another man should take dry *sal* wood and kindle a fire, produce light; and another man mango wood, and do the same; and another man fig-tree wood, and do the same. What think you, Maharaja? Among those fires kindled with different woods, would there be any difference whatever between flame and flame, glow and glow, radiance and radiance?"

"None at all, Lord."

"Even so also, Maharaja, is it with the flame kindled by vigour, produced by striving. Here, Maharaja, I say, there is no difference whatever between Deliverance and Deliverance."

"Well grounded, well founded is this that the Blessed One has said. But now, Lord, are there gods?"

"Why, Maharaja, do you ask: 'But now, Lord, are there gods?'"

"I wish to know, Lord, whether the gods come back to this world; or whether they do not come back here."

"Those deities, Maharaja, that are prone to ill, these come back to this world. Those who are not prone to ill, do not return hither."

At these words, Vidudabha the head of the army turned to the Blessed one and said:

"But those deities, Lord, that are prone to ill, and come back to this world,—could these deities drive out and banish from their places the deities not prone to ill who do not come back here?"

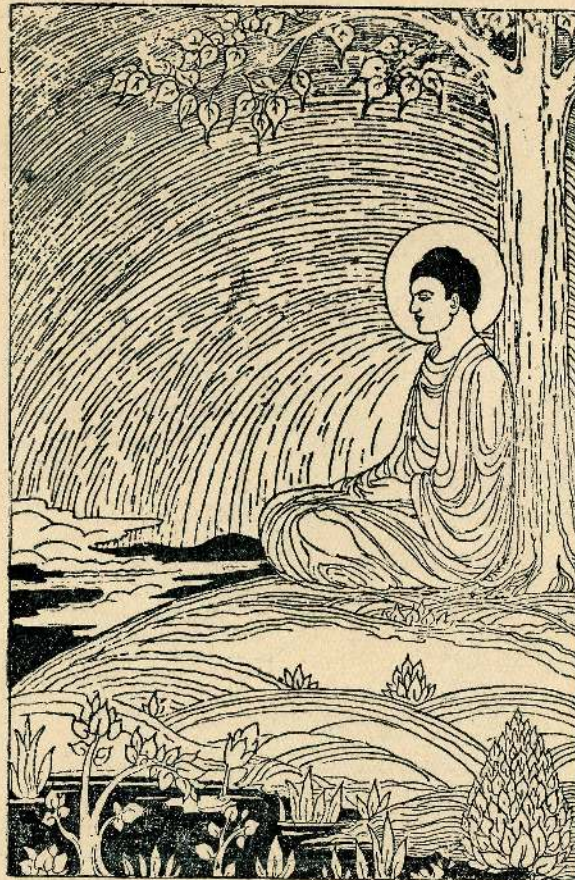
Then the venerable Ananda thought within himself: "This

Vidudabha, head of the army, is the son of King Pasenadi of Kosala, and I am the son of the Blessed One.* Now it is fitting that son should converse with son."

And the venerable Ananda, addressing Vidudabha, said:

"Here, General, I should like to question you on this matter; and as it shall seem good to you, so do you make answer."

"What do you think, General? As far as the dominion of King Pasenadi of Kosala extends, where King Pasenadi bears royal rule and sway, can the King drive out and banish from



Drawing by George Keyt

The Enlightenment.

* Ananda here speaks of himself in a spiritual sense. The Buddha had only one son of his body, Rahula by name, who also became a Bhikkhu.

this realm any ascetic or Brahmin, meritorious or unmeritorious, chaste or unchaste?"

"As far, Sir, as extends the dominion, the rule and sway of King Pasenadi of Kosala, there the King may drive out and banish from his domain any ascetic or Brahmin, good or bad, right-living or wrong-living."

"And what think you, General? Where the dominion of King Pasenadi of Kosala ceases, where the King does not bear royal rule and sway,—can the King, there, drive out and banish any ascetic or Brahmin, good or bad, right-living or wrong-living?"

"Where, Sir, the domain of King Pasenadi ceases, there the King cannot drive out and banish any ascetic or Brahmin, good or bad, right-living or wrong-living."

"Well now, General; have you heard of the three-and-thirty gods?"

"To be sure, Sir, I have heard of the three-and-thirty gods. And so also has my Lord Pasenadi here, the King of Kosala, heard of the three-and-thirty gods."

"What do you think, General? Can King Pasenadi drive out and banish from their places the three-and-thirty gods?"

"The King, Sir, is not able even to see the three-and-thirty gods, let alone drive out and banish them from their places."

"In the same way, General, those gods that are prone to ill and return to this world, are not able even to see those that are not prone to ill and do not return here, let alone drive them out and banish them from their places."

Then King Pasenadi turned to the Blessed One and said:

"What is the name of this Bhikkhu, Lord?"

"Ananda is his name, Maharaja."

"Ananda, indeed! Ananda, verily, in bodily form! Well grounded, well founded is what the venerable Ananda has said. But now, Lord: Is there a Brahmà?"

"For what reason, Maharaja, do you ask: Is there a Brahmà?"

"I wish to know, Lord, whether or not a Brahmà returns to this world."

"A Brahmà, Maharaja, who is prone to ill, comes back to this world. A Brahmà who is not prone to ill, does not come back."

Then one of the people of King Pasenadi approached him and said:

"Maharaja, Sanjaya the Brahmin, of the Akasa family, has come."

And King Pasenadi turned to Sanjaya and said:

"Who was it, Brahmin, who spread abroad this report at our court?"

"General Vidudabha, Maharaja."

"General Vidudabha says: 'Sanjaya the Brahmin of the Akasa family...'"

Just then, one of King Pasenadi's men approached the King and announced:

"The chariot is ready waiting, Maharaja."

Then King Pasenadi addressed the Blessed One and said:

"Concerning all knowledge, and concerning the purity of the four castes, and about the gods, and about Brahmà, have we questioned the Blessed One. And the Blessed One has explained these things to us; and it has pleased and satisfied us, and therewith we are well content. All things whatsoever concerning which we have enquired of the Blessed One, has the Blessed One made clear to us, to our pleasure

and satisfaction and contentment. But now, Lord, we would go. Much business awaits us; we have many things to do."

"If now seems to thee the time, Maharaja."

Then King Pasenadi of Kosala, pleased and delighted with the words of the Blessed One, rising from his seat, saluted the Blessed One reverentially by passing round, right shoulder turned towards him, and so took his departure.



Drawing by George Keyt
The Bodhisatva as ascetic.

† Ananda=Happiness, bliss.

THE TRUE WORSHIP OF THE BUDDHA

[BY SUNYANANDA]

IN a series of articles that appeared recently in a Parisian review, the great French Orientalist Sylvain Levi has given a most interesting outline of the causes that brought about the fall of Buddhism in India. The current opinion among ordinary Buddhists is that Muslim persecution was responsible for the death of Buddhism in the land of its birth, but Eastern as well as Western scholars have more than once denied the truth of that view and now the learned professor supports them, relying on indisputable arguments and historical evidence.

"It is a matter of surprise," he writes, "that a great religion can disappear from the land where it originated, especially from a country as large as India. One would feel tempted to incriminate the destructive fanaticism of Islam, but Brahmanism has been equally ill-treated by the Muslim conquerors and, still, it has survived, it has found strength to bear renewed ordeals and to arise out of them as full of vitality as ever..... The Muslim invasion has not covered India in a sudden; it has taken four or five centuries to spread as far as the interior and the South of the large Indian peninsula. Out-of-the-way regions were not lacking where energetic believers, surrounding pious Bhikkhus, could have taken shelter to make a supreme stand, wait for better days and bequeath to their descendants their old tradition. In fact, there must have been some instances of that kind, for we see that, as late as the XIIIth century, a prince of the Sivalikh hilly region, in Punjab—in the midst of a country already entirely Mussulman—had kept faithful to Buddhism and even sent an offering to the temple of Buddha Gaya which was still visited by pilgrims. But such cases must have been exceedingly rare for we do not know any other one that could be pointed."

The learned author continues that when Buddhism preached a universal all-embracing Doctrine, Brahmanism restricted itself to India and to Hindus so that Hindus having to fight Islam, reverted spontaneously and unanimously to it as the best and the strongest barrier they could find to protect their customs, their traditions and their spiritual individuality. Here I shall venture to differ from the scholar's opinion. Had Indians been really impregnated with the deep philosophical

meaning of the Buddha Dharma they could have stood the attack of Islam better as Buddhists than as Brahmanists, but this was out of question because, even before the Muslim invasion genuine Buddhism had disappeared from India. Whether the success of Brahmanism in partly checking the flood of Islam has proved beneficial to India is a matter open to discussion. Personally I believe that if India, as a whole, had embraced the creed of the Prophet, her destiny might have been widely different from what it has been and, perhaps, she would have never known Western rule, but this is out of our subject.

"To turn back to Brahmanism, the followers of Buddhism had not to go a long way," continues Sylvain Levi, "since for centuries Buddhism, in India, had lost the inspiration that had given it life at its origin..... Buddhism and Brahmanist Hinduism had amalgamated; of the early, original, authentic Buddhism nothing remained but names and words emptied of their meaning. Having reached that degree of degeneration and corruption Buddhism had nothing more to give to India and so it disappeared."

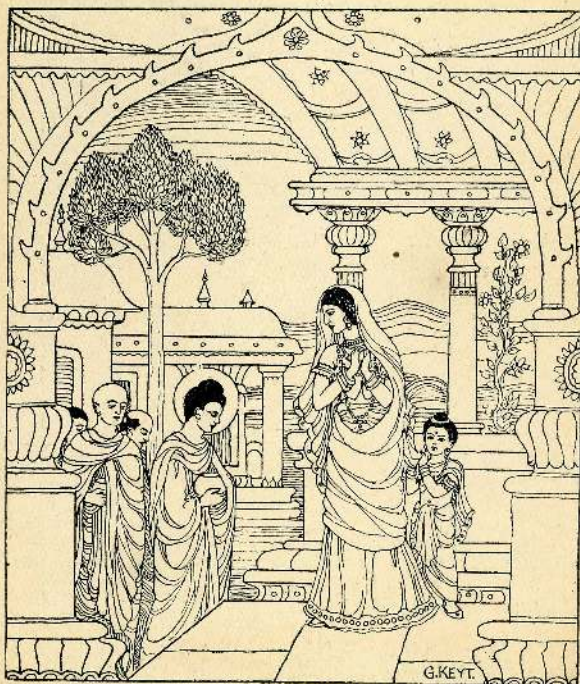
Sad enough to say, the old story is repeating itself. As the learned professor has read it in the Sanskrit texts of yore, I, during years of travel and observation, have seen it being lived under my eyes, and if the so-called Buddhist countries do not awake to the reality of the danger, in a few centuries another Sylvain Levi will be able to write not only on

the fall of Buddhism in India but on the fall of Buddhism in the world.

I know that Buddha Dharma, as well as all things in the world, must pass away. Nations too come to their end. A day will come when there will be no more Indians, Sinhalese, Englishmen, Chinese and the like and later on, this earth also will cease to exist, but such far-away events are not, as a rule, receiving consideration in our everyday life.

Whatever may be the distant future of the Doctrine, it is not for Buddhists to lower the lofty teaching of the Buddha to suit their intellectual laziness and debility.

A Wesak day seems a suitable time to invite Bhikkhus and lay followers together to turn back earnestly to the too much



Drawing by George Keyt
Siddhartha returns home after the Enlightenment.

forgotten way of attentiveness, analysis and meditation that is the only Buddhist Path. They themselves must find the true meaning of the Buddhist terminology they are using and see if it has or has not kept its original meaning, if it has not become "mere names and words emptied of their meaning".

They need to realise that true worship of the Buddha is the quest for "right belief", the understanding of "the arising and of the passing away of things", the knowledge of the "compounded" in order to reach the "uncompounded". In brief, the only right token of his respect that a disciple can offer to the Buddha is to endeavour to become a Buddha himself. Such an ideal, I know, has also been discarded by some who fear the effort and the hardship of high spiritual climbing. They

declare closed the road to Arahatsip and to Nirvana. And proceeding in that way, they strip Buddhism of all that which constitutes the originality, the unique greatness of the Buddha's doctrine. What kind of superiority can they then claim on other religions? What have they to give to the world?

To reduce Buddhism to a mere ethical teaching is to lower it. All religious teachers have commanded their disciples to be good but the Buddha has told his, "Be free. Win emancipation through knowledge, through wisdom." This is the fundamental difference between Buddhism and other doctrines and it is this message that its followers ought to spread all over the world. But what if they themselves have lost sight of it?

THE SOURCE OF EFFORT.

[BY THE BHITIKHEU MAHINDA.]

"With earnestness work out your salvation."

NO thoughtful man can contemplate the world without his attention being arrested by the spectacle of universal activity—of the ceaseless, gigantic, stupendous effort it presents. Merely to glance at the vegetable kingdom is to perceive vast numbers of trees which raise many tons of minerals and moisture to considerable heights. Similarly, the animal kingdom reveals the same scene of ceaseless effort, heightened and intensified: the outcome of all this endless struggle being, according to Charles Darwin, the "survival of the fittest."

Coming to man, the scene of activity becomes far more intense; but, together with this great increase of intensity, a diversity of directions appears, for there are three very distinct and different ways in which this activity or effort manifests itself amongst men.

The vast mass of mankind craves comfort with security: the clamour of the Roman populace was for *panem et circenses*! This dread of danger and of insecurity of livelihood, on the part of the masses, leads to the building up of stability and wealth in a nation; moreover, owing to the same *herd* timidity, they are easily governed and amenable to authority. This largest class comprises the merchants, the commercial classes, and the petty traders, workers and menials of all descriptions. The *effort* of this great mass is the acquisition of money in peace: we might describe their motto as "Safety First."

The second mode of human effort is that manifested by that relatively small group of men who desire adventure and love risk: in India, known as the *kshatriya* caste. It comprises the soldiers, sailors, airmen, explorers, and the pioneers in all forms of hazardous enterprise—the men of daring, rejoicing in danger, who delight (in the words of Kipling) "to pull the very whiskers of death." This group gives security and power to a nation: the fighting forces of all nations are recruited from

such men, who highly esteem the orders of chivalry and privileges of honour with which they are rewarded by their respective governments. Nevertheless, these men may easily become a menace to the State itself, and even overthrow their own established forms of government, as Italy, Spain, and Greece to-day testify. Their *effort* manifests itself in the joy and pursuit of adventure and warlike enterprises.

The third mode of human effort reveals to us the ultimate flower of humanity, being restricted to that exceedingly small class of men whose desire is for wisdom. Life itself is the problem these rare individuals seek to solve. This group—in number, extremely small—comprises those fearless and independent seekers, the genuine thinkers: men who are frequently regarded as a potential, if not a positive, danger to the State, because their ideas and theories often give rise to restlessness and dissatisfaction with existing conditions. The *effort* of this rare class is the quest for Truth—the last and highest manifestation of all possible forms of effort.

Now, when humanity has been thus divided into the three main divisions of Plato, it becomes exceedingly interesting and significant to observe their respective attitudes towards religion.

The masses desire security in this world—and the next. Being readily amenable to authority, they unquestioningly accept any form of religious teaching given with authority. Their religious effort is to insure safety hereafter, if possible; and, as the various "orthodox" religions, by guaranteeing eternal salvation in the next world, greatly facilitate the task of government in this one, government patronage and encouragement of religion is seen to be by no means disinterested.

But the warriors—those daring individuals whose joy is the adventurous life—having little fear of death, are really influenced by religion only when it offers a Valhalla of delight



for heroes hereafter; otherwise, they undoubtedly regard religion with more or less contempt, as something only fit for weaklings. The religious effort of this class, in the case of Islam, is still tremendous; outside that religion, it is practically negligible.

Thus we see that the attitude of the masses and of the daring type towards religion is ultimately identical with their respective attitudes towards life: the former finding consolation and hope in safety; the latter despising this refuge of pusillanimity, and ready for risk and adventure either here or hereafter. Genuine religious effort is found only in the third class of men and, likewise, its source.

The few who comprise the third group—the genuine thinkers—are little impressed by authority, still less by money; but they are greatly impressed by the characteristics of life, particularly by its brevity, its uncertainty, its suffering!

They perceive the ceaseless activity, the stupendous effort of life; and the inevitable question arises—for what purpose, to what end? Reflecting on the abyss of Time during which this effort has proceeded, the necessity for some explanation of life's brief but tragic drama becomes ever more insistent. Gripped by this profound problem, neither money nor adventure can lure the thinker; the enigma of life and

its suffering is the bitter goad which urges him on with neither peace nor rest. His time is short. He must devote it to the comprehension of this fleeting, suffering, astounding phenomenon of life!

Here we have the explanation why the "three warnings" of life are regarded as being so profoundly significant by the third type of men; whilst, to the other two types, they are something so common, and of such everyday occurrence, as to be scarcely worth mentioning:

"Did you never yet see among you a man or a woman, eighty, ninety, or a hundred years old, decrepit, crooked as a gable-roof, bowed forward, supported on a staff, staggering along with tottering steps, wretched, youth long since fled, toothless, bleached hair hanging in wisps over the blotched and wrinkled brow? And did the thought never come to you then: 'I also am subject to Decay; by no means can I escape it'?"

"Did you never see amongst you men or women who, laden with grievous disease, twisted with pain, wallowed in their own filth, and when they had been lifted up, were obliged to lie down again? And did the thought never come to you then: 'I also am subject to Disease; by no means can I escape it'?"

"Did you never see amongst you a corpse that had lain for one, two, or three days, swollen up, blue-black in colour, a prey to corruption? And did the thought never come to you then: 'I also am subject to Death; by no means can I escape it'?" (Anguttara, III. 95.)

Can any thoughtful person contemplate this procession of Decay, Disease and Death, eternally repeated through out infinite Time, without re-echoing those solemn words of the Buddha: "*Idam pi Dukkham*"?—This verily is Sorrow!

Now the average man regards with aversion this emphasis

laid on the sorrows of life, because he deliberately closes his eyes to the real nature of life, and endeavours to ignore and forget those unpleasant facts which he not merely dislikes but fears. Thus the sublime teaching of the Buddha is frequently condemned, in the West, as absolute pessimism, solely on account of its refusal to advance comforting theories and its fearless and frank recognition of the facts.



King Ajatasattu goes to learn wisdom from the Buddha.

Nevertheless, dislike and fear it though men may, it is this outlook on life which distinguishes the genuine thinkers of all time, and which constitutes the source of effort of the real Buddhist, that is, the Buddhist by nature—not merely in name. The Buddhist merely in name will differ little, if at all, from the adherents of other religions, whose faith is largely the product of custom and habit; whereas, it is the reality of the Buddha's teaching which impresses and grips the true Buddhist. He finds that it absolutely confirms his own experience of life; and his confidence rests not merely upon veneration for the Teacher, but upon personal recognition of the agreement of the Teaching with things as they really are.

Then, taking the Buddha as his Guide, he traces to its source that primordial factor which determines the arising of life's fleeting phenomena—*tanha*, craving. Again, for himself, he realises the agreement of the doctrine with fact. And now one thing alone remains to be investigated and realised.

namely, the way laid down for the eradication of *tanha*—the Noble Eightfold Path; which, being a mode of conduct and not a philosophical speculation, requires to be practised and not debated. But the stimulus which urges the true Buddhist to follow the Noble Eightfold Path is not the prospect of worldly gain or heavenly bliss, but his own profound insight into the real nature of life: its brevity, its suffering, its emptiness—*Idam pi Dukkham!*

Having thus traced religious effort to its sole genuine source in right understanding (*Sammaditthi*), we will revert for a moment to the three types of individuals into which we divided humanity, in order to emphasise an outstanding trait of character common to both warriors and genuine thinkers.

We found that courage and dauntless determination are characteristics which distinguish alike the thinkers and the warriors: the warrior firmly faces danger in pursuit of adventure; the thinker, in pursuit of wisdom. It is the danger and persecution a man will calmly face for his beliefs and ideals that arouse the respect and admiration of others and not the mere theories or doctrines he may hold. It is the steadfastness and unflinching heroism of the Saints of all times that have perpetuated their memory and teachings down

the ages. And thus we find the Blessed One repeatedly insisting on the necessity of courage and fortitude in his followers. He himself reveals this supreme characteristic in the vivid description given in the *Bhaya Bherava Sutta* (Fear and Terror, *Majjhima*, 4.), of how He purposely sought out “places of horror and affright”—the lonely tombs and burial grounds in the hills and forests—on the nights of evil omen. And He goes on to relate, with the sincerity of the brave, how fear arose in Him and how it was overcome by iron resolution and self-control; and how, investigating the cause of weird sounds which occurred in the dead of night, He discovered—a deer, a wood-hen, the rustling of leaves! The very simplicity and candour of the narrative reveal the heroic earnestness and invincible determination of the Blessed One. Only the Teachers of humanity speak so.

And what is the goal to which, even in this life, the thinker who takes the Buddha as his guide, attains?—“mindful of Transiency, Dispassion, Cessation and Renunciation, he clings to nothing whatsoever in all the world and, unclinging, he does not fear or tremble. Unfearing, untrembling, he attains to his own Deliverance, and he knows: ‘Re-birth is ended; lived out is the Holy Life; done all that was to do; for me this world is no more.’ (*Majjhima*, 37.)

MAHA BODHI.

[BY DR. C. A. HEWAVITARNE]

“The place, Ananda, at which the believing man can say:—‘Here the Tathagata attained to the supreme and perfect insight’ is a spot to be visited with feelings of reverence.”



IN the *Mahaparinibbana Sutta* are mentioned the four holy places which the devout layman should visit with feelings of reverence. These are the spots where the Blessed One was born; where He attained to Supreme Knowledge; where He preached the first Sermon at Isipatana and where He finally passed away—Kusinara. These four sacred sites while Buddhism lasted in India were the goal of the Buddhist pilgrims from the distant lands of Asia bringing with them their priceless offerings and carrying away with them as mementoes of their pilgrimages the symbolical plaques of these sacred spots made of clay or beaten metal. Such a symbol of the Maha Bodhi temple I have seen dug up from a ruined Vihara in Southern Ceylon at least a thousand years old. Till the Muslim invasions eight hundred years ago, Isipatana where the Buddha preached the *Dhammacakkapavattana Sutta* was a centre of Buddhist activity, since which time all its Buddhist associations have been lost and its origins obscurely merged in Sarnath, or Saranaga Natha the lord of the deer. Kusinara and Lumbini had been but names to reverence mentally till recent archaeological research rediscovered the sites through the descriptions left by the famous Chinese monk Hiouen Tsiang.

The sacred spot where the Lord Buddha attained His Supreme Enlightenment—*Anuttaram Sammasambodhi*—is so profoundly associated with the personality of the Compassionate One and His undying Doctrine that the heart of the Buddhist world throbs in unison at the mere mention of Maha Bodhi.

The Bodhi tree under which the Supreme Teacher received His Enlightenment (Bodhi) sprang into existence on the day Prince Siddhartha was born, at the spot where all past Buddhas had obtained their wisdom and where Maitriya the future Buddha will receive his. Known as the Bodhi Druma it has stirred the imagination of the devout and has brought hope and consolation to countless millions of Buddhists. For it is said in the *Maha Parinibbana Sutta*:—

“And there will come, Ananda, to such spots believers, brethren and sisters of the Order or devout men and devout women and will say:—‘Here was the Tathagatha born’ or ‘Here did the Tathagatha attain to the supreme and perfect insight’ or ‘Here was the Kingdom of righteousness set on foot by the Tathagatha, or ‘Here the Tathagata passed away in that utter passing away which leaves nothing whatever to remain behind.’ And they, Ananda, who shall die while they with believing heart are journeying on such pilgrimage shall be reborn after death when the body shall dissolve, in the happy realms of heaven.”

The story of the Enlightenment is the story of the Buddha's victory over evil and the greatest epic known to humanity; the struggle of Knowledge against Ignorance and the proclamation to the world of the Four Noble Truths.

The *Bodhi mandī*, the seat on which the Buddha sat in ecstatic meditation till he burst into his paeon of the world conqueror :

Anekajati Sansaran,
Sangavissan Anibbhisān
Gahakaraka Gavesanto
Dukkajati Punnappunan.

became in later ages the *Vajrasana* or the diamond throne, the immovable centre and foundation of the universe. And the Symbol of the the Bodhi Tree truly represents the spirit of the Buddha doctrine; in as much as the Bodhi Tree which is transient, subject to death and decay, still persists in the memory of the devout follower, and proclaims to the world by its very transiency the immutable Law that the Buddha preached: "Everything that is passes away."

The Bodhi Tree however is so closely associated with the Enlightenment of the Buddha that in gratitude he offered it for full seven days His unwavering gaze, (*animisā locana puja*), and at the foot of the Tree after seven days' ecstatic meditation He breathed forth the solemn utterance :

"When the conditions of existence dawn upon the strenuous meditative Brahmana,

When he understands the nature of cause and effect,

Then all doubts depart."

And in the spirit of that supreme gratitude his countless followers up to to-day honour with reverence and worship with all humility that Sacred Tree as the emblem of the Holy One's great struggle for emancipation and final victory.

Historically, the Bodhi Druma in this Buddha Cycle is the *Aśvatthana*, but in other dispensations it might be the *Nigrodha* or *Patali*. Throwing away as a worn-out robe His six year's renunciation and extreme ascetic penances at Uruvela the Bodhisatva proceeded to the *Aśvatthana* tree and sat at

its foot with the determination never to rise till He had reached emancipation, and defeating Mara, in the third watch of the night He attained to *Samma Sambodhi*. It is clear from the *Mahāparinibbāna Sutta* that it was held in reverence even during the Master's life-time, and according to *Fahian* there was a *Vihāra* built soon after His *Parinibbāna*.

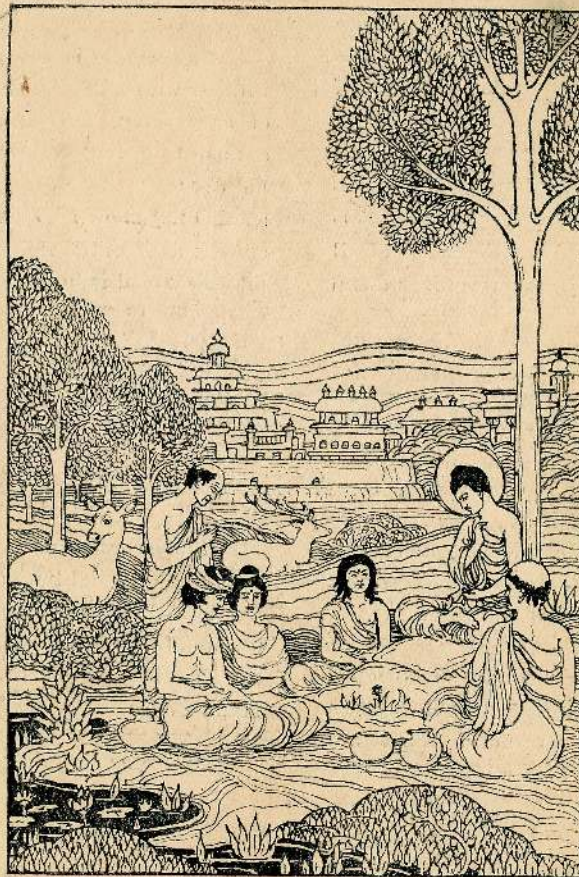
It is with Asoka, 218 A. B., that we get a historical record of the Tree in the Singhalese *Mahāvansa* wherein is described the severing and dispatch of a branch to Ceylon, with his daughter the *Theri Sangamitta*. This branch, planted with great ceremony at Anurādhapura by King *Devanāmpiya Tissa*, 237 A. B., exists even today and is held in the same reverence as the parent tree itself.

The legends of its destruction first by Asoka in his unregenerate days and later by his queen *Tishyarakshita* are not current in Ceylon though they are graphically described by *Hienou Tsiang*, who further describes its destruction by *Śasanka circa 600 A. C.* and its revival by *Purna Varma* a few years later.

From that date the Bodhi tree had suffered no damage at the hands of opponents of Buddhism but was cared for and worshipped by Buddhist kings till the Mohamedan invasion. In the eleventh and the fourteenth centuries Arakanese and Burmese embassies visited the Maha-Bodhi.

In 1876 according to *Cunningham* the old tree died, and the present tree is from a seed taken from the parent tree. Another planted at some distance was reserved for the use of the Hindoos. With regard to the Temple at Buddha Gaya, Asoka built a temple over the *Vajrasana* which fell

into decay and was rebuilt according to *Hienou Tsiang* by a Brahman about the first century before the Christian era. During the Gupta period Buddha Gaya was filled with *Sangharamas* and in the reign of *Samudragupta (circa 330-375 A. C.)* an embassy came from Ceylon from the King *Megavarna (350-379 A. C.)* and obtained permission to build a *Sangharama* at Buddha Gaya to the north of the Sacred Tree. This *Sangharama* contained about a 1,000 Theros when *Hienou Tsiang* visited it in the seventh century. An inscription recently discovered mentions a Singhalese *Bhikshu* by the name of *Mangala Swami* as the head of this *vihāra*. The day is supposed to be the 12th or 13th century.



Drawing by George Keyt

The Buddha and His First Disciples.

Buddhagosha the great commentarian came to Ceylon from near the Maha Bodhi in the 5th century about the time of Fabian. The contemporary Sinhalese records describe the high state of Buddhist culture in India at the time.

The Burmese embassies of the 12th and 14th centuries repaired the Great Monastery ascribed to Asoka and it is possible that during this time there were Sinhalese Bhikshus; anyhow in the deciphering of this inscription the services of Ratnapala, a Sinhalese Pali scholar, were used.

An inscription of about the 10th or 12th century is left by a Sinhalese Buddhist Bhikshu, Ratna Sri Jnanacharya, the author of Chandra Punchika. The name is spelt through a clerical error as Sri Jana in "Buddha-Gaya" where Rajendra Lal Mitra assigns the date to the 10th century.

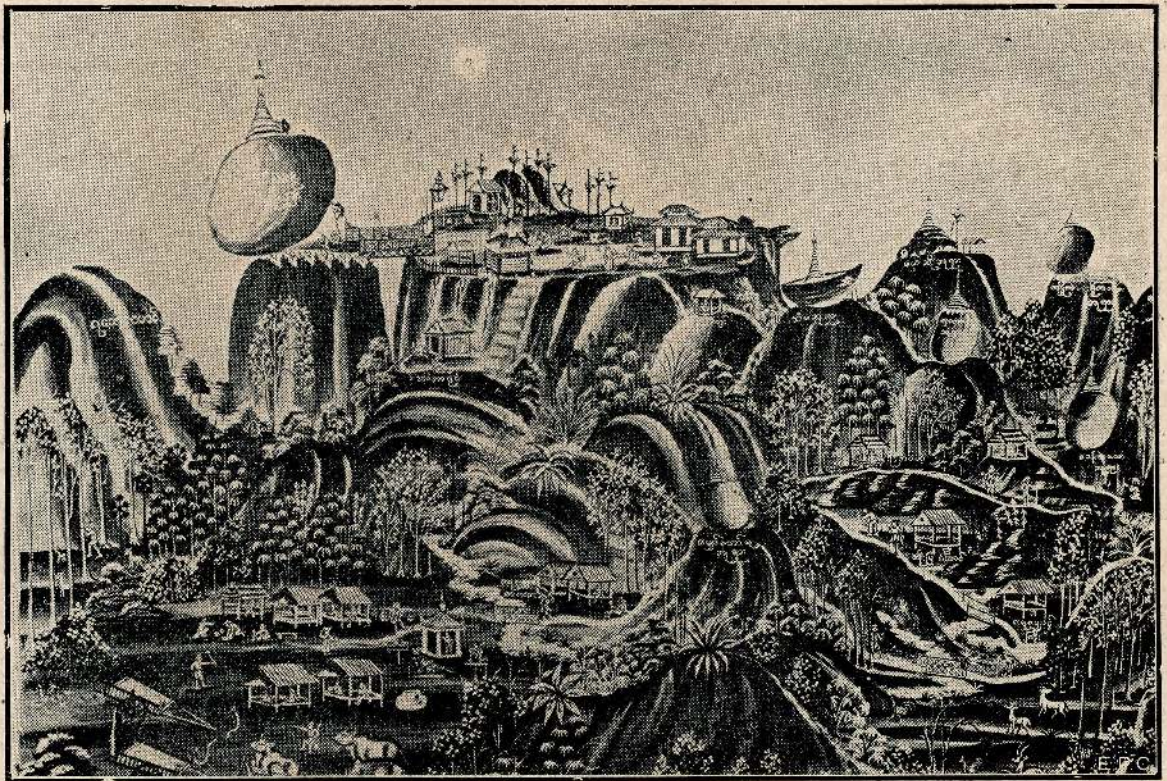
The Buddhists of Burma have been visiting the temple through the ages and in 1875 a Burmese embassy visited Buddhagaya and in 1876 began restorations. The British Government then undertook the restoration for the King of Burma which was completed in 1884.

So although four sacred spots are mentioned in the Maha Parinibbana Sutta, Buddha Gaya with its sacred Bodhi Druma and the associations with Buddha's seven weeks of meditation under the Bodhi Tree, the Ajapala tree, the hood of Mucalinda Nagaraja, and the offering of Sujata have endeared it, more than any other place in India, to the Buddhist heart and has found ultimate expression more than any other spot in satisfying the needs of the ardent and devout Buddhist. There is some doubt among foreign scholars about the meaning of the word "Uruvila" especially as it is called in Lalita Vistara "Uruvilva." The Buddhists have no hesitation about the matter. The commentary on the *Udana* by Dhammapala Thero says "*Uruvelayanti Maha Velayam Mahanto Valikarasimhi ti attho dattabboti.*" Large heaps of sand are to be understood, it says. In the Pali explanations no reference whatever is made to a tank or *vilva* trees.

Though Buddhists have disappeared from the neighbourhood, the spirit of Buddhism still lingers in the neighbourhood

of Buddha Gaya, just as its name has been handed down through countless generations in contradistinction to Brahma Gaya which still considers its santification not complete till it seeks its final worship under the Bodhi Tree.

Dr. Grierson writing on Gaya in the *Encyclopedia of Religion and Ethics* says:— "At the present day the district is composed of two tracts—a northern and a southern—with very distinct characteristics. The northern half of the district together with the present district of Patna is still known as Magah, a corruption of Magadha and is well irrigated and fertile. The southern half which locally bears the name of Ramgarh is imperfectly irrigated and covered with forest.



A ROCK TEMPLE IN BURMA.

Magah or Magadha received its Aryan civilisation from the North and West and was the area from which Buddhism spread over India. Ramgarh has received such civilisation as it possesses from the South and South-West. Although the religion has long disappeared Magah to the present day is a Buddhist country. It is covered with ruins of Buddhist shrines and Buddhist images are frequently turned up in the fields by the plough."

So among its Hindu surroundings Buddha Gaya has absorbed Buddhist influences, just as the Maha Bodhi temple has remained, throughout the ages, Buddhist in spirit, in spite of the fact that the Buddha image has been marked with a red *tilak*. Writing in "Buddha Gaya," Rajendra Lal Mitra says: "The place was never thoroughly converted to Hindu usage, and none thought of dedicating Hindu images there." Else-

where he says: "The lingam established in the centre of the square area in front of the throne is not an ordinary figure of the kind, but a big votive Stupa which has been made to do duty for it. It is still worshipped by the Mahant of the Math." With regard to the images in the Maha Bodhi Temple in 1868 Rajendra Lal Mitra saw a Buddhist image placed by the Burmese embassy of 1831, which was replaced by another Burmese image which he describes as "hideously ugly." O' Maleny writing in 1906 in the Gaya Gazetteer describing Maha Bodhi Temple says:—"In the sanctum is the principal image, a large mediaeval statue of the Buddha. On an upper floor another chamber contains a statue of Maya Devi, his mother."

There has arisen a certain amount of controversy that the Temple is a Hindu temple and that the image is an image of Shiva; but it is evident from the authorities quoted that the

Maha Bodhi Temple was never a Hindu temple and that there was never a Hindu image. Owing to ignorance or carelessness any image was used to represent a Hindu deity and in the Great Temple it is the image of the Lord Buddha that is being used with the *tilak* mark. The Buddhists of the world require the Temple and the Bodhi Tree for their free worship and soon the time will come when the Mahant who has enjoyed the possession of a Buddhist temple, not as a Hindu Temple but as a Buddhist Vihara, will be obliged by force of Hindu public opinion to hand over the temple to its rightful owners the Buddhists of Asia. And may that day be soon, and may the glorious doctrine of the Blessed One, glorious in the beginning, glorious in the middle, glorious in the end sway and uplift the hearts of the millions in India to seek again the long lost Amrita of the Holy One and taste again the life-giving energy, that is the soul of the Buddha Doctrine.

GOTAMA THE MAGICIAN AND HIS SPELL.

[Rendered from the Pāli of Anguttara Nikaya BY A. D. JAYASUNDERA]



ONCE upon a time, the Exalted One was sojourning at Vēsali, in the Gable-roofed Hall of the Great Wood. Now then, Bhaddiya, the Licchavi, came to the presence of the Exalted One. Drawing near he made obeisance to the Exalted One and took a seat at one side. So seated at one side Bhaddiya, the Licchavi, addressed the Exalted One thus:—

"Lord, I have heard this: 'Gotama the recluse is a magician and knows a spell, whereby He entices the adherents of other sects,' Lord, those who say this: 'Gotama the recluse is a magician and knows a spell, whereby he entices the adherents of other sects'—perhaps, Lord, are sayers of what has been said by the Exalted One and do not misrepresent the Exalted One by saying what is not (true), and they are explaining according to the truth of the Norm, so that no one, who is of His doctrine and a sharer of His views, would render himself liable to blame (by mistaking what the Exalted One says). Indeed, Lord, we ourselves do not desire to misrepresent the Exalted One."

"Come you, O Bhaddiya, accept not on hearsay, nor by tradition, nor by what people say,* accept not because it is in the scriptures,† nor by mere logic, nor by inference, nor by consideration of appearances, not because it accords with your views, nor (because you think it must be right) out of respect, with the thoughts 'one must revere a recluse.' But Bhaddiya, if at any time you know of yourself—'these are immoral conditions, these are wrongful, these are reproached by the wise and these when observed and fulfilled conduce to loss and pain'—then Bhaddiya eschew them."

"What think you, of this, Bhaddiya? When greed arises in oneself, is it to his well-being or disadvantage?" "To his disadvantage, Lord."

"Bhaddiya, this greedy person overcome by avarice and with mind overpowered by it, kills living beings, steals, commits adultery and tells lies, also he urges others to do likewise to their loss and pain, for a long time."

"It is so, Lord."

"What think you, Bhaddiya? When thoughts of ill-will, and confusion of mind and of vindictiveness, arise in one-self, is it to his well-being or disadvantage?"

"To his disadvantage, Lord."

"Bhaddiya, this vindictive person overcome by desire for vindictiveness,‡ kills living beings, steals, commits adultery and tells lies, also he urges others to do likewise to their loss and pain, for a long time."

"Yes, Lord."

"What think you, Bhaddiya, are these conditions meritorious or demeritorious?"

"Demeritorious, Lord."

"Are they wrongful or blameless?"

"Wrongful, Lord."

* Commentary says: Speech marked by angry report.

† cf. Anguttara iii. § 65, where similar advice is given to the *Kamalas*.

‡ The *Tiṭṭhaka* were not yet in existence, but the word *Pitaka* was in common use for Brahmanical collections learned by rote, so Buddhistic also.

"Are they reproached or praised by the wise?"

"It is so, Lord."

"Reproached by the wise, Lord."

"What think you, Bhaddiya? Do thoughts free from anger and ignorance and vindictiveness arise in oneself to one's advantage or disadvantage?"

"When observed and fulfilled do they conduce to loss and pain or not? What is your opinion?"

"O Lord, when observed and fulfilled they do conduce to loss and pain—this is my opinion."

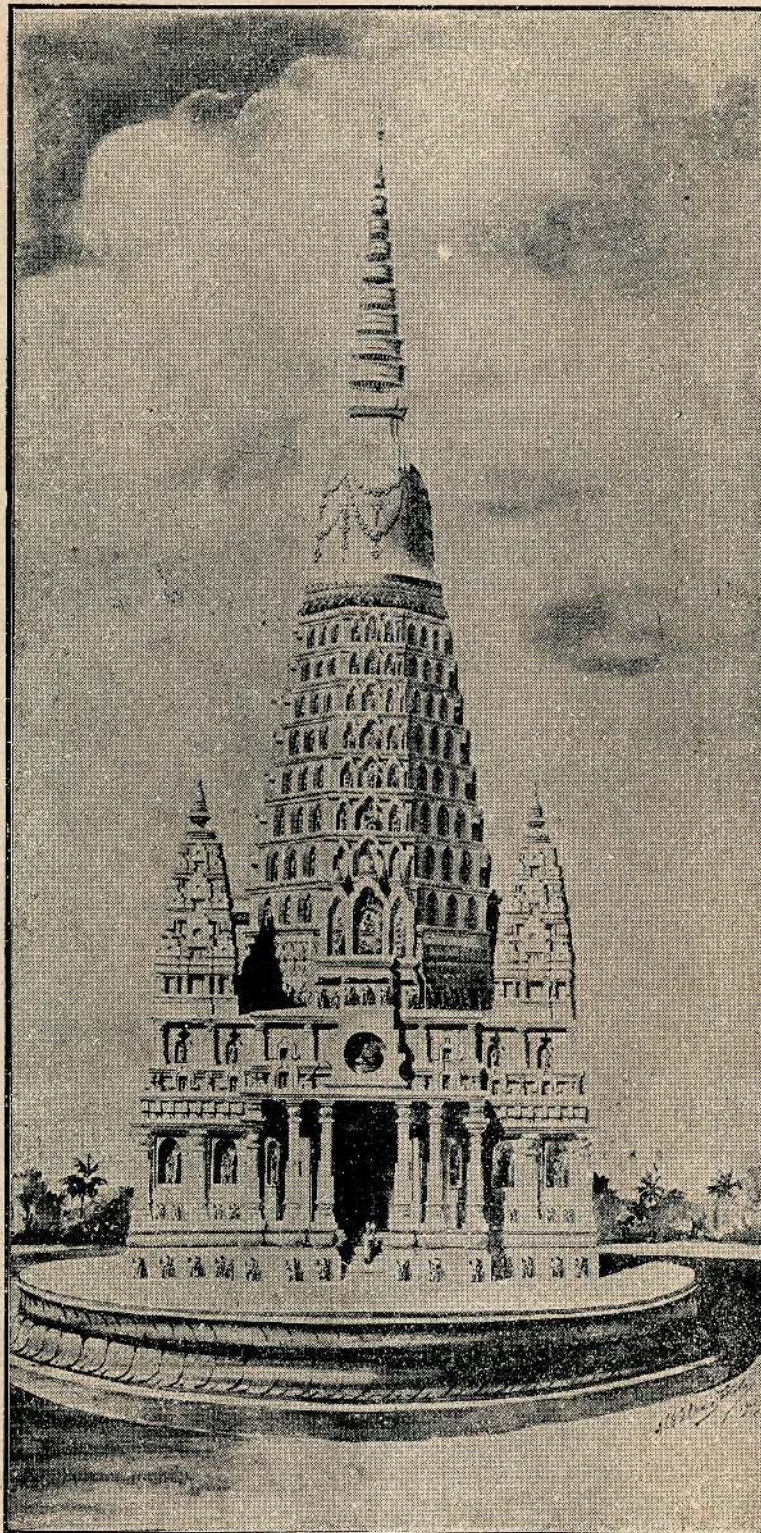
"Of a truth, Bhaddiya, that which I said: 'Come Bhaddiya, accept not on hearsayThen Bhaddiya eschew it.' It has been so said, and this is why it was so said."

"Come, Bhaddiya, accept not on hearsay...(as above). Bhaddiya, if at any time you know of yourself—'these conditions are meritorious, these are blameless, these are praised by the wise, and these when observed and fulfilled are conducive to advantage and happiness'—then Bhaddiya, you should act abiding therein."

"What think you, Bhaddiya? Do thoughts free from greed, arising in one-self tend to one's advantage or not?"

"To his advantage, Lord."

"Bhaddiya, this person who is free from greed and not overcome by avarice, and his mind not being overpowered, neither kills living beings, nor steals, nor commits adultery, nor tells lies. Also, he urges not others to do likewise (thus conducing) to their advantage and happiness, for a long time."



DIPADUTTAMARAMAYA, COLOMBO.

"To his advantage, Lord."

"What think you, Bhaddiya? Are these thoughts meritorious or demeritorious?"

"Meritorious, Lord."

"Are they wrongful or blameless?"

"Blameless, Lord."

"Are they condemned or praised by the wise?"

"Praised by the wise, Lord."

"When observed and fulfilled do they conduce to advantage and happiness or not? What is your opinion?"

"When observed and fulfilled they do conduce to advantage and happiness—this is my opinion."

Of a truth, Bhaddiya, that which I said: Come you, Bhaddiya, accept not on hearsay..... Bhaddiya, if at any time you know of yourself: these are meritorious conditions, these are blameless, these are praised by the wise, and these when observed and fulfilled conduce to advantage and happiness. Then, Bhaddiya, abide you performing them. It has been so said, and this is why it was so said.

Now, Bhaddiya, some good and generous men in the world exhort their pupils thus: Come you, my dear men, dwell ye controlling (thoughts of) avarice, and so dwelling with avarice

controlled, you will not commit acts born of avarice, either by body, tongue or mind, dwell ye controlling ill-will and ignorance, and dwelling with ill-will and ignorance controlled you will not commit acts born of ill-will and ignorance either by body, tongue or mind.

When this was uttered, Bhaddiya, the Licchavi, spoke thus to the Exalted One : 'Excellent, O Lord! Excellent, O Lord!May the Exalted One accept me as a lay-disciple who has taken Thee as guide from this day forth as long as life lasts.'

"But, Bhaddiya, have I said thus: Come you, Bhaddiya, become my disciple, I shall be your teacher?"

"Indeed not so, Lord."

Then, Bhaddiya, those recluses and Brahmins do indeed accuse me, who speak and declare thus, with what is not true, empty, false and fictitious when they say:—

"The recluse Gotama is a magician and knows a spell, whereby he entices the adherents of other sects."

"A lucky thing, O Lord,—a fair find indeed is this alluring spell! Lord, would that my beloved blood-relations were enticed by this alluring spell! It would indeed conduce to the advantage and happiness of my blood-relations, for a long time. Lord, would that all the warrior clans were enticed by this alluring spell; it would indeed conduce to the advantage and happiness of the warrior clans, for a long time. So also would it tend to the advantage and happiness of the Brahmins and *sudras*, for a long time."

"It is so, Bhaddiya, it is so, Bhaddiya! If all the warrior clans, likewise if all the Brahmin clans and also the people of the lower castes, enticed by this alluring spell were to eschew immoral conditions, it would be to their advantage and happiness, for a long time.

"Of a truth, Bhaddiya, if this world and the world of *dēvas*, Maras and Brahmas with the host of recluses and brahmins, including gods and men, enticed by this alluring spell were to eschew immoral conditions and promote meritorious conditions, it would be to the advantage and happiness of *dēvas*, Maras, and Brahmas, with the host of recluses and Brahmins including gods and men, for a long time.

"Verily, Bhaddiya, if these two* great *Sala*† trees, enticed by this alluring spell, were to eschew immoral conditions and

produce meritorious conditions, it would indeed conduce to the well-being and happiness of these *Sala*‡ trees for a long time, if (of course) they could only think! Needless indeed to speak (of the well-being and happiness that will accrue) to one who has become a human.



By kind courtesy of the Mahabodhi Press.

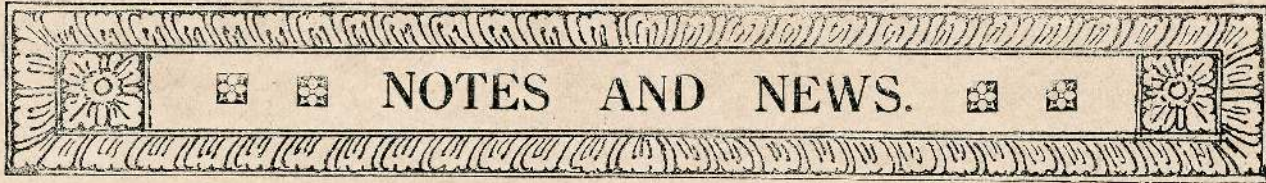
"MINAR CHAKRI,"

A BUDDHIST PILLAR AT KABUL, AFGANISTAN.

* P. T. S. Text *ce* but Singhalese text and commentary read *dvē* (two). It appears there were two *Sala* trees in favour of the Teacher at the time of speaking.

† *Shorea robusta*

‡ *Sace Ceteyu* : 'if they were conscious', probably refers to *dvē Maha Sala*. If so, P. T. S. edition places the full-stop in the wrong place.



Sabba Danam Dhamma Danam Jinati.

“The Gift of Truth Excels All Other Gifts.”

Buddha-Gaya.

We appear this year at a time when the burning question in the Buddhist world is how to get back Buddha-Gaya into Buddhist hands. We are sure that most of our readers are aware what Buddha-Gaya means to Buddhists. For the benefit of those, however, who may wish to know something about this sacred spot in India, let us hasten to explain that Buddha-Gaya is to Buddhists what Jerusalem is to Christians or Mecca to Moslems. And more. Whereas Jerusalem and Mecca are important and sacred because they are associated with the physical life of Jesus Christ and Mohamed, Buddha-Gaya owes its sanctity not only to the circumstance that the Buddha actually dwelt there for a considerable period, but to the infinitely more important circumstance that it was there while sitting in meditation beneath the shade of the Peepul tree that He realised final Enlightenment—the result of which was dual: the presentation of the most profound and fascinating philosophical explanation of Life and its many attendant phenomena, and the propagation of at once the simplest, the soundest, and the most humanly possible of all ethical systems. All the varied ethical doctrines of previous and subsequent thinkers appear absurdly one-sided compared with this wonderful religious philosophy discovered, nay felt—for it is something that has not merely to be thought but lived—by the Lord Buddha two thousand five hundred and fourteen years ago. This is it then that entitles Buddha-Gaya to the world's homage, it is important not merely to the professed Buddhist but to all whose ideal is not only to live and die but to feel that they have lived well and done their duty by their fellow-beings. It is not our purpose here to dwell on the varied excellence of Buddhism but rather to draw attention to the fact that Buddha Gaya, the scene of the Buddha's final victory, is today in the hands of a Hindu Mahant (Arch-priest).

There at Gaya in the hallowed precincts of the temple of the Blessed One daily rites are performed by the Hindus which are repulsive to the Buddhist mind. In the temple of Him who preached Metta (Loving-kindness) for all living things, today we learn that animal sacrifices by the Hindus are not unknown. Those moreover who have made the pilgrimage to Gaya testify to the filthy condition in which the place is kept. It will interest our readers to know that eminent Hindus like Mahatma Gandhi, C. R. Das, and Rabindranath Tagore are united in their opinion that Buddha Gaya should certainly be in the hands of Buddhists. As early as 1878 Dr. Rajendralal Mitra LL.D. wrote in his book on Buddha-

Gaya (published under the orders of the Government of Bengal) “From an obscure position as a small village of no interest Uruvilva rose to high distinction as the hermitage of one of the greatest religious reformers of the world—of one who exercised the most unbounded influence on the mind of man. For over 1,600 years it was held to be the most sacred spot on earth by at least one-fifth of the human race. For centuries the stream of pilgrims flowed towards it without intermission. Princes from all parts of India vied with one another in enriching it with the highest treasures of art that they could command. Every spot where the Saint had rested or taken his meal, every pool in which he had laved his person, or washed his scanty raiments, every nook and corner connected in some way or other with his long protracted meditations and self-torture, once had its recording stone; and nothing was left undone to produce an uninterrupted page of monumental history for the period he devoted to the acquirement of perfection in the knowledge of good and evil. The hand of time has, however, obliterated nearly the whole of this page and what little remains cannot be deciphered without some idea of what the whole probably was.”

The above is what one of the leading lights of the Hindus wrote so far back as 1878. Has anything been brought to light since that year to warrant our Hindu friends to lay any historical claim to the ancient fane? If an officer of a Christian Government had through an error of judgment made over the sacred temple to a Saivite Mahant for safe-keeping, surely that right of custody must end when the rightful owners have come back to claim it. We ask our Hindu friends whether it is morality to prop up their claims with false hypotheses and theories in the face of such indisputable historical antecedents as the holy temple enjoys.

But it may be objected that there is no moral principle involved in the question of the recovery of Buddha-Gaya; that if the Buddhists want to regain Buddha-Gaya they should pay for it. Then we would advise our Buddhist brethren to collect the money necessary for buying up the temple from the Mahant; and in any case to convince the public in the Buddhist countries of Burma, Siam, Tibet and Japan as well as in India itself that Buddha-Gaya is the heritage of Buddhists and should properly be under their control. Lastly we would remind our readers that the Maha Bodhi Society was formed for the very purpose of regaining Buddha-Gaya, and that it is that body which should primarily spend and be spent in the attempt

to recover the sacred temple. Therefore we would suggest that Buddhists all over the world irrespective of whether they belong to the Northern Church or the Southern should combine and assist the Maha Bodhi Society to fulfil its purpose. If it shirks the responsibility then it will be time for some other association to be formed for the purpose.

The Sangha

In his address at the Conference of Living Religions held in London last year, the Hon. Mr. W. A. De Silva referred with a gesture of self-satisfaction to the presence of 7,000 Buddhist monks in Ceylon. We, however, do not share in this self-complacency. On the other hand, we view with concern this alarming increase in the number of monks who ultimately have to live on the charity of the land, idling away the live-long hours, not fulfilling either their duty by their family or their obligations to the Order to which they have dedicated their lives. It may be argued that education among them has made good and rapid progress, and that that alone is an asset to the country. But we urge that the education now imparted leads a monk nowhere so far as his true mission is concerned.

From the very inception of this Journal, we have emphasised the necessity of effecting a change in the present state of things. Today the monks have forgotten their ideals and what justified their existence. They look to the Order as an easy opening in life and not as a calling. Of course we refer to the average monk and not to the exception. It is manlier and wiser by far to diagnose the case and discover a remedy rather than to confound the true issues with a cloud of words.

It was, therefore, with great expectations that we welcomed the news that the Anagarika Dharmapala was proposing to found a new School or Seminary for Buddhist Bhikkhus. And we naturally thought that the Anagarika, who, in and out of season, used to inveigh against the present unsatisfactory state of things, would make an effort to prescribe a practical remedy. But, sooth to say, his remedy is likely to prove worse than the disease. With Mrs. Foster's funds, the Anagarika has purchased a house on Victoria Drive, Kandy, and has installed there a few young Samaneras who have not even arrived at years of discretion, without any preliminary inquiry as to their capabilities or ability to bear the burden of the task to which they have been called. What is, however, wanted is quite a different state of things. Indeed, we must put a stop to the robbing of young boys except in extraordinarily deserving cases and reserve this new School for the purpose of training young men, (as in Catholic Seminaries the world over), who have already attained a fair measure of education, and who volunteer to lead the life of a Bhikkhu realising the heavy responsibilities that attach to life in the Order. Such an institution only is called for. And such an institution, if properly conducted under the guidance of a Board of Studies, will attract the best type of men not only from Ceylon but from other parts of the world as well, and will become the nucleus of a modern Nalanda or Taxila.

Buddhist Activities in Ceylon

The year under review has witnessed an appreciable revival of interest among lay Buddhists all over the Island. A most remarkable feature of this enthusiasm has, in our opinion, been the opening of Sunday Schools for boys and girls in the villages and the growth of the secular educational movement. We hope that this wave of enthusiasm will sweep all over the country and that every village will in the near future have its own girls' school. To our minds the education of girls is even more important than that of boys, for as long as the mothers of the nation remain true to the religion of their forefathers and try to realise in their daily lives the highest womanly ideals—gentleness and chastity and courageous devotion—so long is our safety as a nation ensured.

The Congress of Buddhist Associations, Ceylon.

The fifth annual sessions of the above Congress took place at Panadure on December 26, 27 & 28 last year. The Hon. Mr. C. W. W. Kannangara presided and delivered an instructive address. Several resolutions on different questions were passed. It was we ourselves who first mooted the idea of a Congress of Buddhist Associations, but whereas it had been our object to harmonise the work of different Buddhist Associations in the Island, and thus prevent much over-lapping and waste of energy, what we actually do find is, that year after year the programme has become less and less practical until last year it was purely a matter of passing resolutions.

The International Buddhist Brotherhood.

We welcome the establishment in Colombo of this Association. The exuberant enthusiasm of our youth is evident in all the activities of this new society. For it has taken on its not over strong shoulders the great question of how to recover Buddha Gaya, and already much spade work has been done. By delegating Dr. Cassius A. Pereira, the President, and Mr. A. E. Gunasinghe, as spokesmen of the Ceylon Buddhists to vindicate the Buddhist claim to Buddha Gaya at the Indian National Congress last year the Brotherhood has shown that it is determined to tackle this difficult problem of regaining Buddha Gaya. We suggest that the Brotherhood should, in the first instance, create an interest among other Asiatic nations in this Buddha Gaya question, and then demand the restoration of the shrine with a united and no uncertain voice.

Revival of Buddhist Art.

Last year we observed how the rapid growth of a number of modern *Viharas*, grotesque in design and hideous in their detail, marked the decadence of Buddhist art. To-day, we are in a position to state that real Buddhist art is slowly but surely trying to re-assert itself. At Kotahena, in Colombo, there was recently completed a Dagoba built in main on the lines of the Stupa at Buddha-Gaya. And now comes the news that the foundations have been laid of a Vihara at Visuddharamaya also in Colombo which is to be an exact replica of the Thuparama Vihara at Polonnaruwa. We would advise the organisers closely to follow the ancient style of

architecture and painting and decoration within and without the building, and not mar the idealism of the ancient designers by a blind imitation of the pseudo-art which seems to characterise most of the Viharas built in Ceylon to-day.

Buddhist Activities Abroad: Germany. The most outstanding event of the year has been the successful completion of the "Buddhist House" in Berlin by Dr. Paul Dahlke, to whom the Buddhist

world is indebted not only for this beautiful structure, a place where the increasing number of German Buddhists can retire for the purpose of meditation and of reading Buddhist literature but also for his valuable contributions to Buddhist literature. We understand that the Buddhist House has been welcomed by German Buddhists, and the newspapers have published photographs of the buildings and otherwise made known its existence to the Buddhist world. Perhaps it is not known that the good Doctor has had to labour day and night in order to find the wherewithal for the buildings. It is not yet too late for the Buddhist East to show its appreciation of the Doctor's good and noble work. May we suggest to our readers to send the Doctor what financial help they can and thus win for themselves some of the good *Kamma* which he has earned. Elsewhere we publish two photographs of the Buddhist House and also a list of contributors from Ceylon to the Buddhist House Fund.

The First Fifty Discourses of the Buddha from the Medium-length Collection.

Again it is to Germany we have to direct the reader's attention for a work of rare merit in the field of Buddhist literature. Herr Oskar Schloss Verlag of Munchen—Neubeberg has published a second edition of the English translation of the first fifty discourses of the Majjhima Nikaya by the Bhikkhu Silacara. The first edition was published nearly fifteen years ago in two volumes and was greatly appreciated by students and scholars of Buddhism all over the world. The present edition has been issued in one volume of convenient size, which is an improvement on its predecessor.

We quote the following from the Prospectus issued by the Publisher. "Here in this collection are to be found purely doctrinal expositions of the subtlest and profoundest points in the Doctrine set forth with masterly clearness, interesting conversations between the great Teacher and some questioners who had come to him to learn from his own lips the Doctrine he taught, such conversations eventually issuing in an explanation of the Buddha's tenets, richly illustrated with parables and similes, and now and again a discourse shot through with that delicate ironical humour which marks the man who is completely master of his knowledge, whose knowledge has not mastered him. All these are to be found in this Collection, so that it can fairly be said that whoever has read and pondered over this part only of the vast total of all the Buddha's recorded words, knows the Buddha's doctrine—so far as its practical purposes are concerned. He can here learn all he means to know of the Way to Nibbana, that is, the Way to the unconditioned deliverance of the mind from all bondages, which was the goal of all the Buddha's Teaching.....Perhaps after reading these dis-

courses they may do even as others have done, and come to the conclusion that they have made the acquaintance of the world's greatest mind in the domain of religious and philosophical thought. But at least they can be sure of this, that they will find they have enlarged and enriched their minds in a manner not to be compassed by any more geographical travel, in making this excursion into the mental and spiritual domain of the greatest of the sons of that ancient land of never-ceasing interest, India."

So to all those who look to the Dhamma for their spiritual evolution and to all lovers of ancient India we commend this volume of the Buddha's discourses.

In England. Due to lack of foresight on the part of those who were at the head of the society which was known as The Buddhist Society of Great Britain and Ireland, the movement has died away with the depletion by death of its original members. When it was suggested that a piece of land should be acquired wherein to build a Temple and Head Quarters, the scheme was turned down by those who should have known better, and to-day in spite of all the money spent, the only land-marks that this society has left behind are the old numbers of the Buddhist Review. Since then Mr. Francis J. Payne started a Buddhist Association and organised and delivered two series of lectures on Buddhism and gathered round him a number of students. But as to what Mr. Payne's movement is now doing we have had no information whatsoever.

The Conference of Living Religions within the Empire.

This took place at the School of Oriental Languages in London in September last, and Buddhism was ably represented by Dr. W. A. de Silva and Mr. G. P. Malalasekera, B.A. The addresses of both were highly interesting and instructive and the latter, we understand, created a very favourable impression on the audience by his masterly and eloquent address.

In America.

It's a long way from Germany and England to America, but our excuse for passing over many another country in Europe and over the Atlantic to America is because it is in America that we find an increasing demand for and an interest in Buddhism. Already there are several missions at work. In San Francisco, the Rev. Dr. and Mrs. Clark are at the head of the Buddhist Temple there, a photograph of which appeared in our last issue. They are also responsible for a Buddhist study centre in Oakland.

In Los Angeles, California, there is a growing body of Buddhists with their own Temple with Rev. Louise Grieve at the head. The foundation for a larger temple has been already laid.

At Honolulu, in Hawaii, there is another Temple where Rev. M. T. Kirby, late of the San Francisco Temple, continues to do good work. There are other missions scattered all over the Pacific coast, with which we shall deal on a later occasion.

We would respectfully suggest to our co-religionists of America to drop all Christian nomenclature such as Church-

Cathedral, Ministers-in-charge, Bishop, etc. and revert to Buddhist substitutes, e.g. Vihara, Arama, Bhikkhu, Monk, Thero, Maha Thero, etc. The American movement is pregnant with far-reaching results. On the one hand, there is the primary function of conserving the interests of the Japanese Buddhists and keeping them within the fold, and on the other of disseminating the seeds of the Dhamma far and wide over the country and especially in large industrial centres with poor and working class populations, who are the real backbone of the country and whose welfare, both physical and spiritual, ought first to be looked after.

Reviews and Notices of Books, Periodicals, &c.

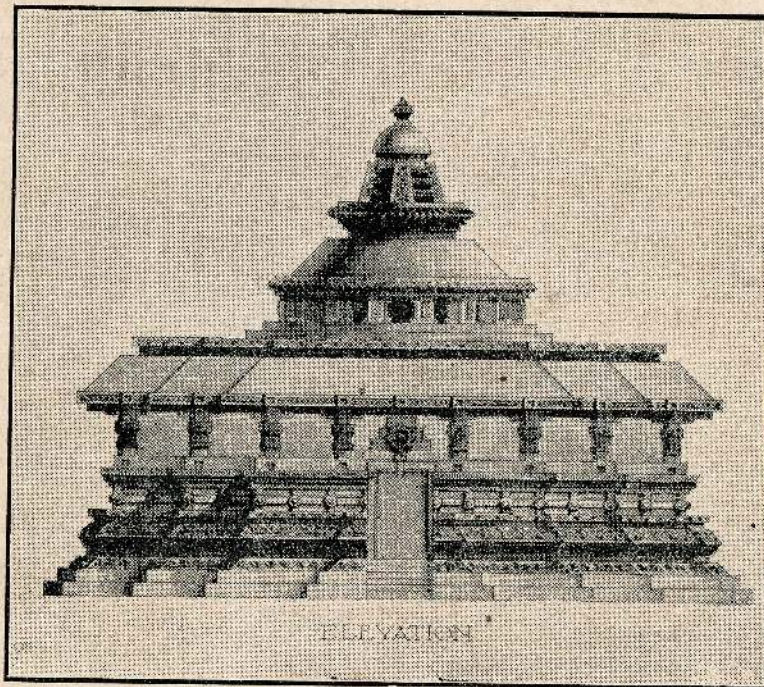
The Supreme Human Tragedy and Other Essays. By A. Brodrick Bullock, M. A., London, The C. W. Daniel Company.

The Triumph of Ugliness and Other Essays. By A. Brodrick Bullock, M. A., London, The C. W. Daniel Company.

These two volumes of essays by the Professor of English Literature at the University of Rome have been written with the distinct ethical purpose of driving home to men's minds the truth of the time-old doctrine that all sentient beings are closely inter-related, both physically and spiritually. It is clear that the author has been strongly influenced by the religious systems of the East, by Hinduism and Buddhism in particular. The doctrine of the oneness of all life, which he here presents in defence of his plea for mutual understanding and common aspirations among mankind, is found exhaustively dealt with in books like the Bhagavad Gita. Nor has Buddhism overlooked the fact that all sentient beings are fundamentally one; indeed the Buddha emphasised as one of the chief points in His teaching the view that all life is subject to the same vicissitudes and disabilities; and that the differences we ordinarily observe in the phenomenal world are not so much differences of kind as differences resulting from the particular degree in evolution that each form of life has reached.

To pass on, however, to the more important aspect of his work, namely his remedy for the growing callousness apparent in modern life, both among individuals and among nations. As he himself says in the Preface to *The Triumph of Ugliness and Other Essays*, "The change from darkness to light is not necessarily impossible. It may be effected, not.....through any new-fangled counsel of perfection, but through the continuous, patient and devoted training of the young for many successive generations, by those who see, beyond the veil of

phenomena, into the heart of things, into the metaphysical unity of life, and who are filled with the inspiration which that vision of deliverance brings." Here the writer strikes a true note. We have seen how little has been the value of moral precepts alone in the formation of character, and no wonder, for he to whom those precepts are given, especially if he be young and intelligent, questions their authority, and it is rarely indeed that this is successfully explained. But once teach the young, if possible with illustrations from actual life, how much in the same circumstances all life is placed; how much the same as myself my neighbour is, and all those precepts which formerly were barren counsel of perfection clothe themselves in a new significance. Thus is it that in the education of the young *principles* of goodness are always to be preferred to *precepts* of goodness.



FRONT ELEVATION OF THE PROPOSED MULAGANDE KUTA VIHARA AT SARANATH.

help his brothers, nor yet alone the open eye with which he sees their sufferings. If he is really to be their deliverer, he must devote all his strength and energy to their service, and with toil and trouble he must search for the cause of the evil, through sympathy gaining knowledge and wisdom, and thus, and thus only, able to cope with the ill." How much in accordance with Buddhism? Did not the Buddha address Himself to this very task, of finding the cause of the evil, and did He not succeed pre-eminently? Again in Parsifal "love is shown to be an essential principle of life in relation to suffering; it has no sex conditions, and being purged of every trace of self-seeking, rises from the individual to the universal." "Love," says Wagner, "is the renunciation of myself, and in the beloved I find myself again." Is this not the principle of Metta, of universal loving-kindness, taught so long ago by the Buddha? This study of Wagner's Music-Drama ends with a statement of the true function of Opera. It is, according to Prof. Bullock's analysis of Wagner and according to the estimates of the ancient Greeks, "to fill 'the growing life of man' with an ever higher conception of the Good, the True and the Beautiful."

S. A. W.

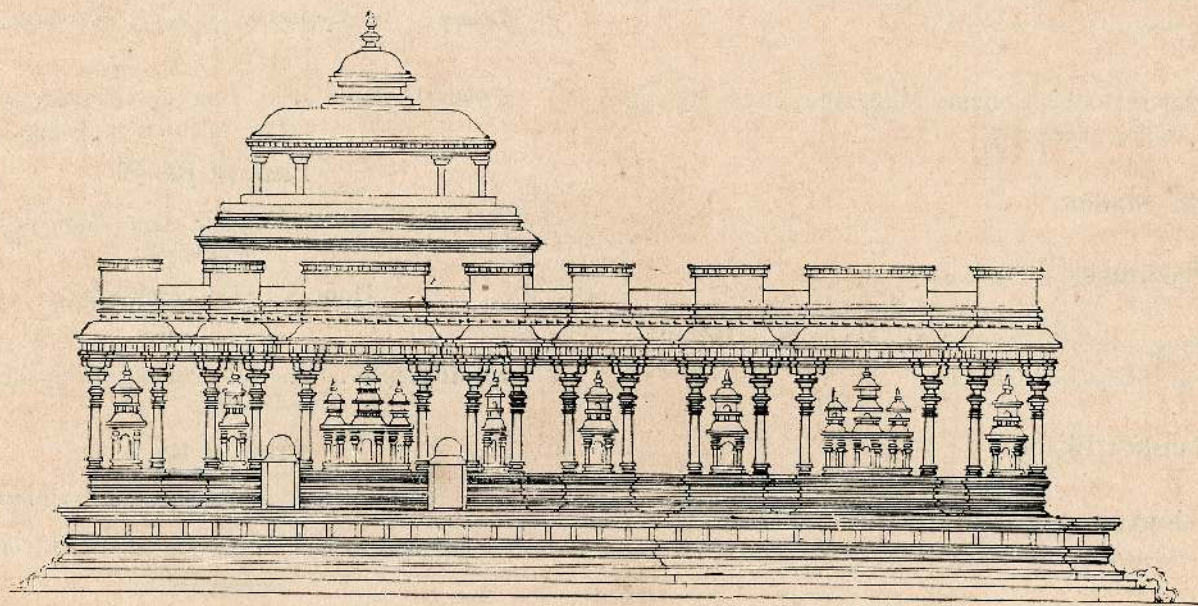
The Blessing.

We have received the first number of a neat little yellow-clad magazine of some thirty-eight pages called *The Blessing* which, for all its modest dimensions, if its initial promise is maintained, ought to prove one of the most useful of its kind in English, that have yet appeared in Ceylon. Its object, as declared in an admirably tempered, well-written Foreword, is to make known the Dhamma through translations from the Pali, the textual reliability of which translations is guaranteed by the fact that one of the two Bhikkhus concerned therein is a Singhalese, born and bred in the Religion; while the smoothness of the English rendering is assured by his collaborator in the work being an Englishman who, to judge by the two Suttas given in this number of the magazine, is a thorough master of his own tongue.

spoken, and giving the reader an idea beforehand, of what to expect in it.

The plan of sending out a hundred copies of the magazine to different libraries throughout the Western world is a good one; and if any of our readers wish to share in the good Karma which comes of a spreading of the knowledge of the Good Law, they cannot do better than send something to the Committee to assist them to make the hundred two hundred and then three and four hundred, and still more; so that this Blessing may be spread as widely as it ought to be, for the benefit and advantage and welfare of men.

It may be added that the magazine is printed on good paper in clear pleasant type and we have found no more than two unimportant printer's errors in all its thirty-eight pages.



THE PLAN OF THE PROPOSED THUPARAMA VIHARA, COLOMBO.

Nothing better could be conceived for the dissemination of an accurate knowledge of the Dhamma than the project upon which the editor and managing committee of this magazine have embarked. The only way to secure a thoroughly sound, and at the same time, not too harsh and forbidding, translation of an Oriental religious Scripture into an Occidental language is by just such a work as is here broached. We can only hope that it will be steadily continued until a substantial part of the last hundred Suttas of the Majjhima Nikaya has been turned into good, readable English. And if the promise of the two Suttas here given, the 51st and 52nd, is fulfilled, that hope is fairly certain to be realised in full measure. The style of the English is flowing and dignified; and the notes, drawn largely from the Commentaries of Buddhaghosha, tell the reader all he needs to know concerning an occasional doubtful word as to why the translators have translated it in the way they have. The brief introduction to each Sutta is also a useful thing, explaining the circumstances under which the Sutta was first

We wish the Servants of the Buddha, with whom the idea of its publication has originated, all the Blessing that belongs to, and, we are sure, will accompany, a magazine of such a name and such a purpose.

SĪLĀCĀRA.

We acknowledge with thanks the receipt of the following books and periodicals:—

THE NEW BOOKS.

Buddhaghosha by Dr. B. M. Barua, M. A., Ph. D.

A review of this volume will appear in our next issue.

Foreign Connection of Buddha by Arie Akkiraj Umakanta Vidyasekera Pandit, Madras.

Nibbana, a dialogue in Singhalese by J. M. Wickramanayake, Kurunegalle.

THE PERIODICALS.

The Aquarian Age, published monthly by the Aquarian Ministry of Santa Barbara, California, U. S. A.

The Blessing for January, February, March and April 1925: published by The Servants of the Buddha, Colombo. Editor: Dr. Cassius A. Pereira. It contains translations of Buddhist Scriptures with introductory notes and explanations.

Die Brockensammlung for 1925, being an Annual published in German by Dr. Paul Dahlke. It runs into 136 pages, and the printing and get-up leave nothing to be desired.

The Eastern Buddhist, Vol. III, No. 1 contains interesting articles dealing more particularly with Mahayana Buddhism. It is edited by Dr. D. T. and Mrs. Suzuki and is published by The Eastern Buddhist Society of Kyoto.

The Maha Bodhi College Magazine, issued by The Maha Bodhi College, Colombo.

Narodha Starina.

The Opportunity, a Negro Journal.

The Rays, edited by Dr. and Mrs. Clark of the Buddhist Temple of San Francisco, California.

The Sanskrit Bharati.

Self-Culture, being a Quarterly published by the Indian Academy of Science.

The Shrine of Wisdom for Autumn 1924.

The Theosophical Path, an illustrated Monthly published by the Theosophical Society of Point Loma, California. It is the best Theosophical Journal we have come across. Its get-up speaks volumes for the enthusiasm of the Editor, Mrs. Katherine A. Tingley.

The Visva Bharati Quarterly published by the University of Shantiniketan. A splendid journal, containing articles of permanent value: easily the equal of the best English and American periodicals.

We have also received:—

Laien—Buddhismus in China by Von H. Hackmann.

Zen Der Lebendige Buddhismus in Japan by Von Ohasama Faust.

THE BUDDHIST ANNUAL OF CEYLON.

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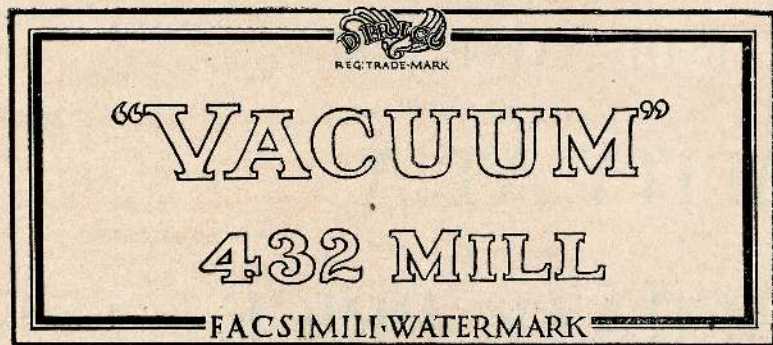
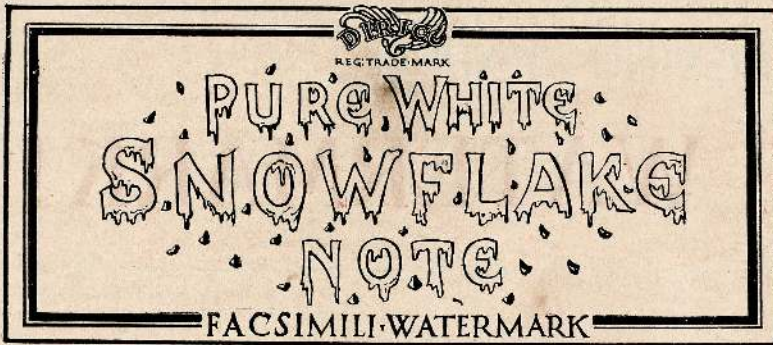
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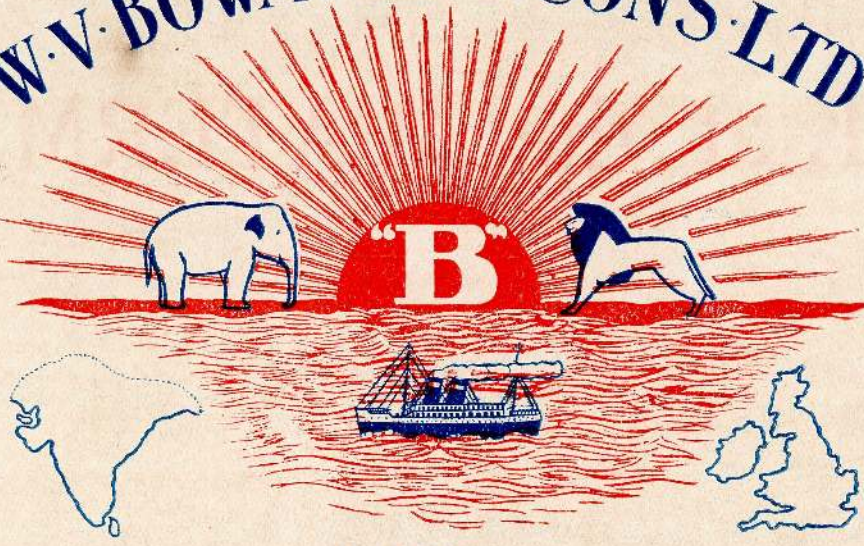
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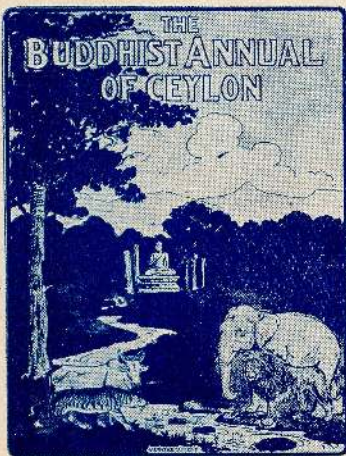
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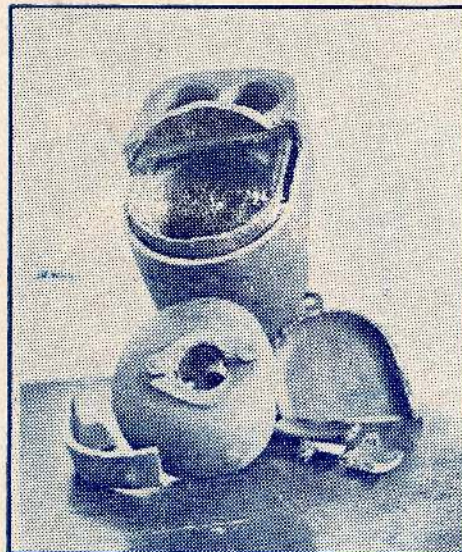
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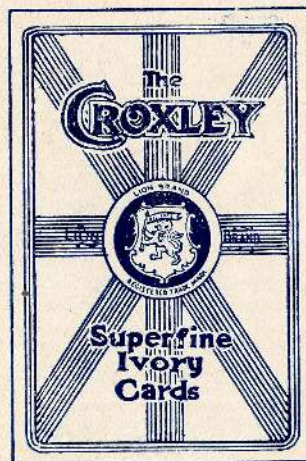


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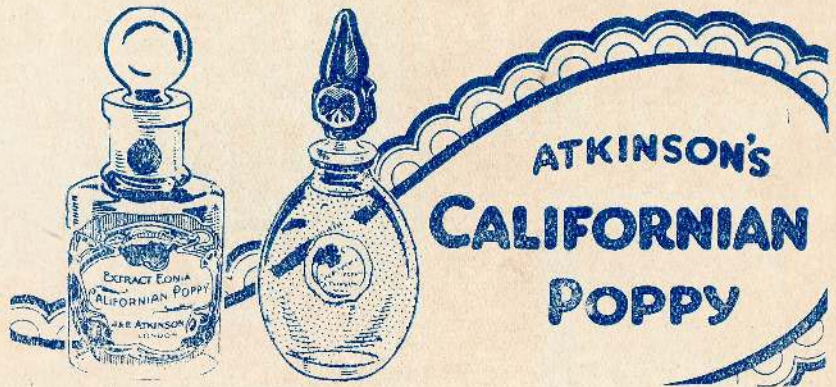
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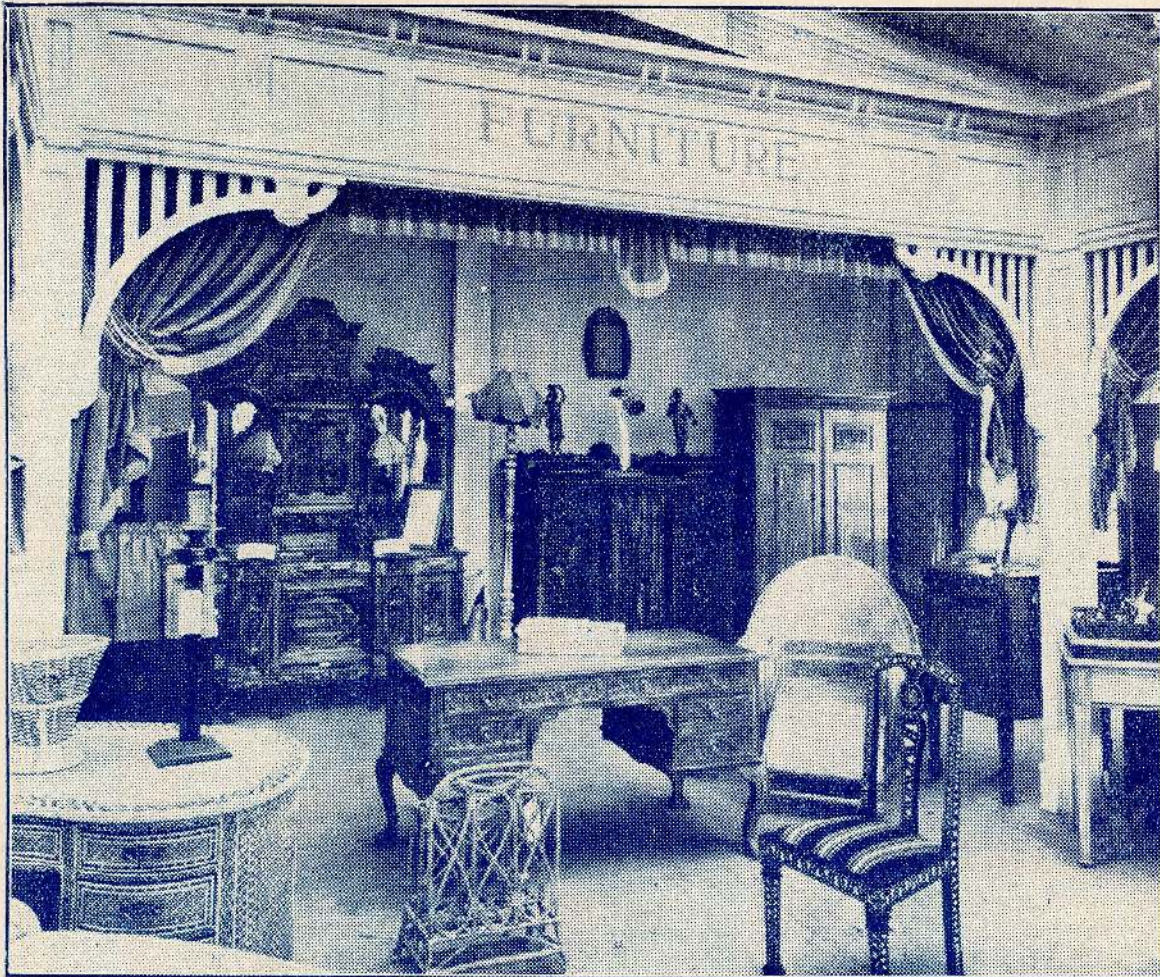
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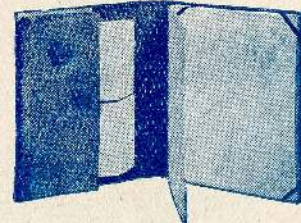
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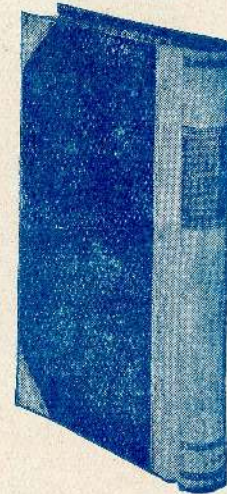
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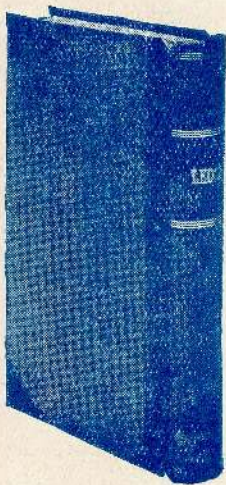
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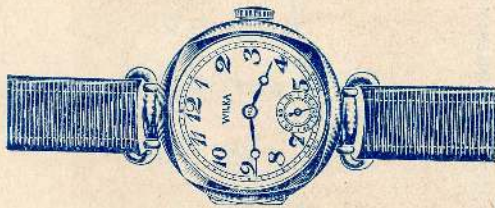
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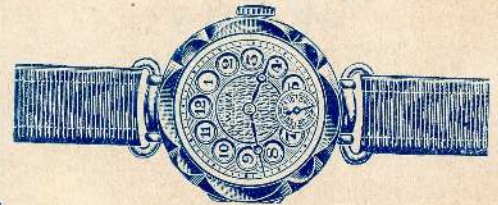
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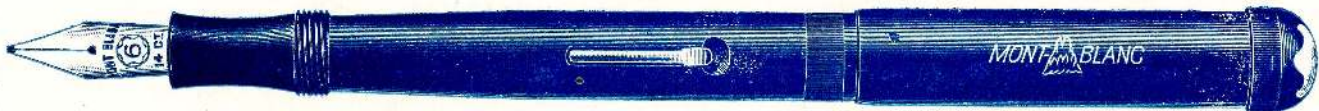
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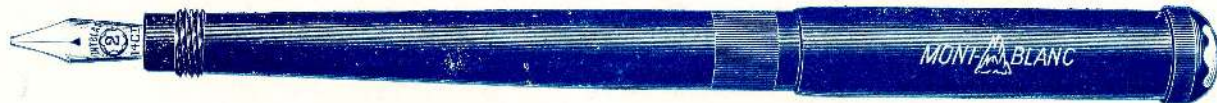


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