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THE BUDDHIST

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THE BUDDHIST

“*Sila Paññānato Jayam*”

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No. 9

NOTES AND COMMENTS

Rabindranath Tagore The Sage of Shantiniketan has just completed his seventieth birthday. As poet, author, playwright, educationist and artist, Tagore has rendered immense services to the world, especially to India. Political India deplored the day when Rabindranath gave up turbulent politics in favour of the finer aspects of human intellect. But the Poet never hesitated to speak out on behalf of the down-trodden when occasion arose. Tagore is both a seer and a singer. His ideas of Greater India and International peace are the direct result of his great admiration for the Blessed One whom the Poet always points out as the noblest product of India. While Gandhi's path to freedom lay in renunciation and faith Tagore strives to attain the same goal through beauty and culture. The world will very soon witness who will triumph. About two decades ago, three institutions were contemplated by three men--Shantiniketan of Tagore, Hindu University of Malavya and Mulagandhakuti Vihara of Dharmapala. We are happy to see that these sister institutions are able to contribute to the intellectual, social and religious development of India. All parts of the world have joined in paying high tribute

to the Poet for his disinterested work for the progress of humanity, and we are one with them in paying our warmest tribute to him. The best way to express one's gratitude for Rabindranath is to help Shantiniketan for which he devotes his whole life. We wish him longer life and greater happiness.

* * *

Our Prize Function We publish elsewhere a report of the most popular function of the Y. M. B. A. namely, the distribution of prizes to successful candidates in the annual examination held by the Association. We commend the interesting report of the Secretary of Religious Examinations to the general public, and invite them to assist the good work done by the Y. M. B. A. by making this examination more popular in the remote districts of Ceylon, where moral training is at a low ebb. One way of enlisting more schools is for our wealthy Buddhists to follow the example set by the donors of various prizes and to increase the number of prizes and to award scholarships. It is a matter for great joy to see that about 30,000 boys and girls receive religious education through these examinations. On behalf of the Y. M. B. A. we wish to

express our very hearty thanks to the donors and examiners whose co-operation is a great asset to the Y. M. B. A.

* * *

Ourselves We regret to note that the support we have been receiving during the last eight months of our existence is not very encouraging. In view of the fact that the journal is sent free to all regular members of our Association, the number of subscribers must be greatly augmented in order to make the publication of this journal a financial success. We repeat our appeal of last May and request our members and friends to enroll more subscribers both to the Y. M. B. A. and to *The Buddhist*.

Our Vesak Arrangements are being made to issue a double number (April and May) for Vesak to be in the hands of the subscribers before the 15th of May. The special issue will contain many learned articles from well-known scholars of Buddhism and also a number of Buddhist pictures from famous artists. Those who are willing to send articles are requested kindly to do so within the next three months. We invite our readers' attention to the advertisement published elsewhere.

BUDDHISM IN FRANCE

By J. F. McKechnie (Bhikkhu Silacara)

Out of evil often comes good. That is an old saying and a true one. Fifty or more years ago the predatory powers of Europe were each taking their slice of lamb, their slice of the Asiatic lamb that took their fancy most; and what took the fancy of France was Tonkin and Annam and a piece of Siam,—Cambodia. But in Cambodia there was hidden away in the jungle a wonderful piece of building, known only to a few jungle-dwellers from the portions of it that projected through the vegetation that almost covered it completely over. A few French investigators came to hear of it; and at length there was revealed to the world the wonders of Angkor Wat, one of the great Buddhist monuments of the world.

Years have passed. Those Frenchmen who in face of this great testimony in stone to the ardent faith of the people in the Word of the Exalted One, had their interest in that Word aroused, have set on foot an Institute at Pnom-penh for the study of that Word, which is doing

much to maintain and strengthen its hold on the people of the country.

But what interests Europeans more, is that on French soil, at the great Colonial Exhibition held in Paris this year, there is a splendidly realistic reproduction of the great Angkor Wat, complete in every detail down to the very patches of verdant moss that stain and beautify its ancient stones. It is only the artistic genius of the French which could set up such a beautifully faithful reproduction of an ancient monument, for the delight of the eyes of all who visit their exhibition of the wonders of their colonial empire.

But those who find their eyes delighted with the ancient moss-grown lines of the Angkor Wat at the Exhibition, have an opportunity of doing more. They have an opportunity there also of having their minds, if not delighted, at least instructed a little in what Angkor Wat stands for, and stood for, to the pious hands and minds that reared it so many centuries ago there on Siamese soil. Under its

shadow, Miss Lounsbery, founder and moving spirit of *Les Amis du Bouddhisme* of Paris, has set up a little stall for the sale of Buddhist literature. Under the able management of Mons. de Malan, an instructed Buddhist, it has succeeded in arousing much interest in those who came to see the Buddhist monument. Many of these visitors have stayed to learn something of Buddhism from the polite gentleman who sold them a little literature about Buddhism, and in face to face talk shared with them something of what he had himself realised concerning its teaching. In this way, many hundreds of people of French and other nationalities visiting this really fine Exhibition, have made an acquaintance with real Buddhism, slight and passing though in many cases it may be, which it is to be hoped will in future give them at the very least, respect for Buddhism, and for those who profess the Buddhist Faith even if these latter should happen to be Europeans! In future they will not be so much disposed to look upon them as strange eccentrics of unaccountable tastes! Perhaps in time, when they have had leisure to think and ponder over what they found in the little tract or booklet they bought at the Buddhist stall in the Paris Colonial Exhibition—for to take in Buddhism properly, requires thought and reflection—perhaps in time they may even come to share the beliefs of those who put its literature in their hands, and at last put their trust also in the Blessed One.

The other activities of Miss Lounsbery consist of a meeting held monthly in her house on the Rue Guynemer, skirting the north side of the Luxembourg Gardens, to which is gathered usually a distinguished audience of the more serious and enquiring among the students, and even

professors, of the numerous educational institutions of the French capital. And much good work is done in this way in disseminating a knowledge of genuine Buddhism among the intelligentsia of Paris.

It was not always thus. The last time a wave of interest in Buddhism passed over Paris, it was mainly aroused by Burnouf's translation of *Le Lotus de la Bonne Loi*, with its Mahayana strain of the grandiose and the spectacular. And the result on the French minds which came in contact with it was to arouse that same [tendency towards the theatrical, which has such a strong place in so many French minds. On all hands, in certain circles of society, one found images of the Buddha with candles and incense-sticks burning before them, and all the other paraphernalia of a purely superficial interest and adoration. But it was all, or most of it, external and theatrical; a mere transient fashion that passed, as all such fashions pass, leaving nothing behind.

To-day, however, it is a serious, not a society, interest in Buddhism that is being aroused by the labours of Miss Lounsbery and a few other keenly interested fellow-workers. These recognise that for an intellectual people like the French, it is something more substantial than the grandiose emotionalism of the Mahayana Scriptures that is needed to arouse their real interest in, and adherence to, the teaching of the Buddha. So she, with the help of Madame La Fuente, a devoted follower of the Blessed One, are now arranging with the Paris firm of Guethner and Co., to publish a series of translations from the Pāli Scriptures, of which there is almost a complete lack in the French language. A beginning has been made with a trans-

lation of that ever-young, never to be superseded, classic of Buddhist literature, the Dhammapada. This appeared some months ago, and has had a very good sale. And now Miss Lounsbery and Mme La Fuente are engaged in making a translation into French of selected portions of the Majjhima Nikaya. And no doubt, when these are ready and printed they will have as good a circulation among thoughtful Frenchmen who are interested in religion, as already has the Dhammapada translation. In any case, through this series they will be enabled to make the acquaintance of authentic Buddhism at its fountain head, in the narrative of the words and deeds of the Blessed One, recorded in the language in which he spoke. From the reading of such sober records, as distinguished from the somewhat intoxicated narratives of the Mahayana Scriptures—there is really no other more fitting word than “intoxicated” for some of the writings of the Mahayana—we may hope that in France there will come about a better appreciation of the Buddha’s Word than has hitherto prevailed there. It is surely not too much to expect that the keenly logical, and at bottom, very “common-sensical” Latin mind of the Gallic lands will see that in Buddhism they have a teaching which possesses an absolutely unassailable philosophical foundation; and that on this firm foundation is built, grows up, an outcrop of ethical teaching and social rules, all pervaded by a spirit of good-will and kindly feeling which is as much needed in France to-day as in any other country in Europe.

Perhaps it is even more needed in France to-day than anywhere else in Europe, for not even the most ardent French patriot can deny that if Europe

still to-day is far from reaping those fruits of peace which she was expected to reap after the conclusion of the bloodiest war that has ever stained her annals, it is very largely due to the so sadly mistaken attitude towards her conquered foe which the French nation has not yet abandoned, even now, thirteen years after “peace” was supposed to have been made with that foe. Very far is that attitude from what the Buddha would have taught her to adopt,—that attitude which finds such fine expression in the simple but pregnant phrase of the Dhammapada: “Enmity never comes to end through enmity. Through friendliness it is that enmity comes to end. This is the age-old law.”

Of course, the whole world knows what is the cause of that attitude. The French are still in mortal fear of the Germans, even when Germany possesses neither army nor navy nor aeroplanes with which to do hurt to any one, even if she wished. They are terrified in mind at the bare idea of Germany again becoming a powerful, or even moderately powerful people, from a military, or even an economical, point of view. But Buddhists cannot help thinking that since Christianity has failed to influence them into a treatment of a vanquished enemy that is only what decent human beings ought to adopt towards each other, perhaps a filtering of Buddhist thought and ideas into their minds, might lead them to adopt a better and more truly human attitude towards a defeated adversary than now unfortunately is found among them.

So then, the task of those like Miss Lounsbery and others of *Les Amis du Bouddhisme* must be to produce in increasing quantity, translations of the Pāli Scriptures of Buddhism into the French language; and in semi-private conferences

and intimate conversations strive to introduce to the more thoughtful and enquiring minds of France a knowledge of authentic Buddhism, thus sowing a crop of seed which may yet produce a good harvest in the shape of a better private and public tone of thought and life among a great people.

There is only one disappointing thing which Miss Lounsbury encounters in her efforts to spread a knowledge of Buddhism in France, and that is the extent to which some of those who might otherwise take an active part in assisting her in those efforts, are influenced by "fear of the Jews", so to speak. Not of actual Jews, but of those in authority in the various ranks of its political and social and official life. Since the war, the Roman Catholic Church has obtained a considerable hold on some sections of the life of France, even in Government circles, and for fear of offending some Roman Catholic superior in their official service, many a young Frenchman who has still his career in life to make, shrinks from openly identifying himself with a "pagan," a "heathen" religion. One young man, in a public lecture, as though by way of public recantation of his Buddhist beliefs, after having lectured vigorously in favour of Buddhist ideas on many occasions, declared that he thought that those who wished to call themselves and be Buddhists in Europe, ought to go to a Buddhist country and be Buddhists there. He considered that so long as they lived in a Christian country they ought to find the religion of that country sufficient for them to follow! Just as though religious understanding were a mere matter of geography! At this rate, those of this young man's compatriots who are trying night and day, by every art and wile, to turn Sinhalese

from their own noble Faith to the religion founded by the Jewish wood-worker, the French missionaries of the Roman Catholic Church, ought to be told by Sinhalese Buddhists that if they want to be Christians they ought to go to Christian France and be Christians there! Which, of course, is absurd; but not more absurd than the reverse advice of expression of opinion, of the young man who had once been one of Miss Lounsbury's most promising assistants in her labours to bring Buddhist ideas before his countrymen. But we must hope that she will find others to assist her, who are in a better position to resist the pressure of economic necessity exerted by superiors in office. We must hope that religion in France as elsewhere, will become and remain what it ought always to be, a matter of free choice for the individual, unaffected by any other consideration but its own appeal as what is right and true, to the mind and heart of each individual.

In the south of France, at Antibes Dr. Grimm of Munich some time ago gave a well-attended lecture on the subject of "Happiness: The Message of the Buddha," which has been printed in *resumé* as appendix to a book of his, "La Sagesse du Bouddha," issued by the same firm as printed the Dhammapada in its French dress. A few of the questions which the learned Doctor answered after the lecture are also given in this appendix. We may translate and quote a few here, to give future Buddhist missionaries to France from Ceylon, some idea of what they will have to prepare for!

Question :—What is the reason for the universe?

Answer :—That is a question, under another form, concerning the beginning of the universe. But there can be no

questions about the beginning of the universe, for there has not been a beginning. The Universe has no beginning. This conclusion follows from the consideration of the data supplied by natural science. Everything in the universe is created in accordance with the ceaseless transformations of matter continually following, one upon another. But each such transformation is the effect of a cause which has preceded it. This cause, in its turn, is the effect of a previous transformation and so on and on, back into the infinite past, without any end that we can see. Always and everywhere we perceive nothing but transformations in long chain, linked one to another, and due one to another, under the form of cause and effect; thus chains of causality that are lost in a past without any limit. Never, as one runs back in thought into the past, does one meet with a first transformation which is without one preceding it. Such a thing is simply unthinkable, as well as unfindable. Now, under the concept of universe, one understands nothing else but the totality of the innumerable chains of causality which present themselves to our understanding. The world, then, could never have had a first beginning... No matter at what particular one moment in the past one chooses to imagine oneself placed, behind it also there always lies an infinite past. At no moment, therefore, in the past, is there room for a first cause. More especially, there is no room for inserting a god who has created everything from the beginning out of nothing. The wheels of the universe are already in movement at every moment of the past. All this may be resumed in the words: The concept of causality has no reference whatever to the *existence* of the matter which forms the apparent world. It only has to do with the ceaseless *transformations* of that matter.

That also is why our own particular Samsara—the chain of our re-births—is without beginning. It follows from all this, that a sane intelligence is incapable of conceiving a first beginning.

Question:—To what does happiness lead us? What is the goal of happiness?

Answer:—Happiness has no goal. It is itself the goal.

Question:—If this happiness is personal, then it is not the universal harmony which ought to be included in true happiness.

Answer:—Two replies may be given to this objection. If one is truly happy, one is in harmony with the universe. If we are not in harmony with the universe, the reason is that we still have a personal desire; so we are not happy. If everybody attains true happiness, then there is your universal harmony!

Universal harmony can only be achieved by personal happiness, gained by each for himself. He who wishes to bring happiness to the world, ought to begin by making himself happy.

Question:—All seekers who have worked for the progress of humanity, the perfecting of life,—what becomes of all their painfully accumulated knowledge in face of the extinction of all desire?

Answer:—You mean: What becomes of the outcome of all human activities in face of this nullifying?

Questioner:—Yes; that is what I mean.

Answer:—For simple reply, I would put to you this question:—What would become of all the hospitals if every sick person became well?

Questioner:—Then everything becomes nothing?

Answer:—I have not used such a word this afternoon. Who told you that?

Questioner:—Nirvana signifies annihilation, does it not?

Answer:—Not at all. I have shown you beyond contradiction that one has happiness when one has no desire. We have spoken only of *the annihilation of desires*, the absence of desires producing true happiness. The absence of desires is then the true *reality*, and consequently the *opposite* of nothingness. To gain this happiness we must abandon the world. If you abandon the world, it is naturally annihilated for you. Thus Nirvana means, liberation from all suffering. It does not satisfy you, then,—to have all suffering annihilated?

* * *

The Sinhalese reader will here get an idea of what Buddhism has to do, if it

is to be introduced with effect into French minds; and what Buddhist missionaries to that country will have to encounter in the way of interrogation and objection. Among all the hundreds and thousands of Sinhalese Bhikkhus, who is going to prepare himself, as well by his character as by his intellectual equipment, to meet in argument and consultation these keen-witted people? If French priests by the dozen are seeking to bring Christianity to Ceylon, it would only be a polite returning of the compliment,—and Frenchmen are keenly appreciative of politeness—for Sinhalese Bhikkhus in turn, to take Buddhism to France. One gift for another, is fair dealing.

JETAVANA IN PALI CANON

By Tripiṭakācārya Bhikkhu Rāhula Sankrtyāyana

(Continued from last number)

The foregoing discussion makes it clear that a Magadhan Khāri is about 41 seers. If we simply question the cultivators of Patna District as to what extent of field they can sow with 41 seers of paddy they would tell us that it is a Khārīka or Karīsa. 8 Karīsas was the extent of Jetavana.

Salalāgāra:—The monastery No. 19 was not included in the original Jetavana. According to a statement in Samyutta Nikāya, the Blessed One was once staying in the Rājākārāma of Srāvastī when a Saṅgha of thousand nuns went to Him. The Aṭṭhakathā, commenting on Rājākārāma, says, because it was built by the king therefore it was called Rājākārāma (abode built by king). During the first Enlightenment period (528-514 B. C.) the Tīrthakas (monks of other orders), when they saw the Master honoured and gaining in popularity, thought that it was all due to the virtues of the ground and not of the Master himself. So, they also

decided to build for themselves an Ārāma near about Jetavana, and, with the help of their lay disciples, raised a sum of one hundred thousand Kahāpaṇas for the purpose. First of all they bribed the king and obtained his permission to put up the building where they wanted, and then started building operations. One day, the builders, while raising a pillar raised a terrible uproar. Then, the Teacher came out of Gandhakuṭī and, standing in front of it, asked Ānanda—“What is this noise as if fishermen were afishing?” Ānanda replied that the Tīrthakas were putting up a building for an Ārāma just outside Jetavana, and the disturbance was caused by them. “They are opposed to the good law”, observed the Master, “and, will disturb the peace of Bhikkhu Saṅgha”. Therefore, He asked Ānanda to go and tell the king to stop it. Ānanda went, accompanied by

78. Pacittiya, Bhikkhuni Vibhanga Nissaggiya II.
79. Ibid 12. 80. Sam N. 54: 2; 1. 81. p. 28.

other monks. But the king did not come out of the palace to meet him. So, Ānanda had to come away, failed in his mission. The king, having accepted bribes from Tīrthakas, was under an obligation to them. Therefore, he could not possibly come out and face Ānanda, knowing very well the nature of the message Ānanda had brought for him. The Teacher then sent Sāriputta and Moggallāna. They also received the same treatment. Next day, however Buddha himself went, accompanied by Bhikkhu Saṅgha. After taking His meal, He preached Dharma to the King and concluded by saying "O King! It is not good to make monks fight among themselves". The king sent his men to the Tīrthakas and got the work stopped. Then he observed that there was no Vihāra constructed by himself, and, on the site of Tīrthakas, built a Vihāra with the money received from them as bribe. Such is the story given in Jātaka-Atthakathā (82) in regard to the Vihāra built by king. These statements shew that the place was quite close to Jetavana for, the noise raised by workmen could be heard from inside Gandhakuṭī, and the king himself built a Vihāra there and dedicated it to the order. It stood on the back side of Jetavana, i. e., somewhere near the western boundary.

In map No 2, the monastery No. 19 concurs with the western boundary near its southern end. It is only 900 ft. from Gandhakuṭī (mon. No. 2). So, the monastery No. 19 of Saheth, together with its surrounding buildings, is apparently the Rājākārāma. The king, later on, built another Ārāma for the nuns inside the city. This Ārāma was known as Salalāghara *In Dīgha Nikāya

82. Jataka 213.

* But the difficulty that arises here is that Salalāghara is nowhere mentioned as identical with Rājākārāma.

occurs the following passage: "Once the Blessed One was staying in Salalāgāra at Srāvasti" (85). In its commentary it is described as a Gandhakuṭī built of Salala (a kind of wood). In Saṃyutta Nikāya we are told that "Venerable Anuruddha was once staying in Salalāgāra at Srāvasti"; and in its Atthakathā the building is noticed as 'a hermitage built of Salala tree or one that had a Salala tree before its door'.

According to Dīgha Nikāya Atthakathā "there were inside Jetavana four beautiful houses, namely, Kareri kuṭī, Kosamba kuṭī, Gandha kuṭī and Salalāghara. Of these, Salalāghara was built by king Pasenadi and the others by Anāthapiṇḍika".

From these statements we can gather that (a) while in the old text of Dīgha and Saṃyutta Nikāyas Salalāghara is not included in Jetavana proper, (b) in their Atthakathās it has been spoken of as one of the four principal buildings in Jetavana, for, nowhere in the old text do we find the other three buildings mentioned, when mention was necessary, as 'Once so and so was staying in Gandhakuṭī or Kosambakuṭī' etc. The absence of this form of expression in connection with those three buildings is a clear indication that they were not in a locality where Salalāghara stood, or that Salalāghara was not in Jetavana where they stood. (c) It was built by king Pasenadi, and (d) of Salala tree. (e) Its name in Atthakathā is given as Salalāghara and not as Salalāgāra as found in the old text. As regards the variation in these two names, ghara and gāra, there is hardly any difference in their meanings; each of them means, precisely, a house. And why Salalāghara or Salalāgāra was included in Jetavana proper is not far to seek. It is quite possible that it was in

later times enclosed with a wall together with Jetavana proper, and thus, came to be considered as a part of Jetavana. Tradition alone remained that it was built by the king. It is therefore clear that monastery No. 19 has been known by three names, namely Salalaghara, Salalāgāra, and Rājākārāma; and it originally stood outside Jetavana, proper.

In Note 80 we notice one thousand nuns going to see Buddha. It indicates therefore that the place was rather a large one. Jātaka (89) has the following:—"Once the Blessed One was staying in Rājākārāma which was built by king Pasenadi close to Jetavana. Surrounded by the four assemblies—monks, nuns, laymen and laywomen, He was preaching the Dhamma to them. In the middle of the discourse the monks exclaimed, 'Long live the Blessed One! Long live the well-reached One!' "From this also we can infer that Rājākārāma was a big place where thousands of disciples could assemble. There may have been a Gandhakuṭī for Buddha, as was to have one wherever Buddha was residing. This Gandhakuṭī may be identified with the chamber with the circumbulatory passage in the middle of the Western row.

According to Jataka (83) there seems to have been a public road between Jetavana and Salalāgāra monastery or by the Salalāgāra monastery. For we see there men and women passing by the backside of Salalāgāra and coming to the Gandhakuṭī (mon. 2) to drink water.

From the above discussion, it should be clear that Salalāgāra (monastery No. 19) was originally quite apart from the Jetavana proper; but afterwards, when

it came to be inclosed together with Jetavana by one moat, the whole area so inclosed was naturally called Jetavana.

Gandhakuṭī.—The most hallowed place in Jetavana was Gandhakuṭī. It is often mentioned throughout Pāli scriptures and their commentaries. The whole of Jetavana is an 'un-relinquished' place by all Buddhas, especially the spots occupied by the four legs of the Buddha's sleeping bed. We have said elsewhere that no mention has been made of the direction in which the door of Gandhakuṭī stood; nevertheless, we have indicated, rather indirectly, that it stood facing the east. On this point we get clear information from Chinese sources. The well from which men and women went to drink water as indicated in N. 83 seems to be the one seen even today, a few feet to the south-east of Gandhakuṭī, quite close to the building K. In the Dhammapada commentary also (107) we see a boy coming to drink water and saluting Buddha. Of this well, Sir John Marshall states thus:—"A carefully constructed well, which appears to be of a slightly later date than the building K.The Bricks are of the same size as those in the building K. (13" x 9" x 2½" —'later than early Kushāna' 24). Sweet and clear water". By this statement, however, it is not necessarily meant that the well was originally built in later Kushāna period. It is possible that the well which was used by Buddha was restored during that period. For otherwise it is difficult to believe that the well sanctified by the Blessed One should have been so neglected as to leave no trace of it now.

Gandhakuṭī was a very beautiful building inside Jetavana; it has been compared (90) with a celestial palace. In

83. Ibid. 84. Jataka 155. 85. Digh. xxi.

86. Sam N. 51: 1: 8. 87. Digh. N. A. K. xiv.

89. Jataka 155.

90. Sam N. A. K. I: 9: 5.

front of Gandhakuṭī there was the "Pamukha". After midday meal, the monks, as a rule, pay their homage to the Buddha and assemble on the compound. Then the Blessed One gets on to this Pamukha (91-93) and gives them instructions before He retires into this Gandhakuṭī. In another place we notice that the Buddha (108), after his midday meal, betakes himself to the courtyard of the Gandhakuṭī, and sits on the Buddhā sana (Buddha's Seat). After the monks have paid their homage to him; He rises from the seat, and standing on the step of the jewelled staircase, instructs the monks and then enters the perfumed chamber (Gandhakuṭī). This jewelled staircase and the abovementioned Pamukha (literally, 'front') seem to be identical. In the Barhut relief, however,

there is no such staircase shown; but it is well to bear in mind that Barhut relief does not contain minor details. So, it is not unreasonable to think that there was a staircase just in front of the Gandhakuṭī door. In respect of this question, there is another suggestion made—that the staircase and the Pamukha were two things each different from the other. In this case, the Pamukha is spoken of as a terrace, just outside the Gandhakuṭī; and the staircase was either before the door or on the east side of it extending as far as the terrace. In another place also (95) this staircase has been mentioned, where it is stated that the Buddha, standing on it, gives instructions to Bhikkhu Saṃgha.

(To be continued.)

91. Dh. P. A. K. 19: 2. 92. Udana A. K. 2: 2.
93. Jataka 163. 94. Jataka 1: 8: 5. 95. Jataka 153.
96. Majj. AK 3: 5: 1.

PROPOSED EXHIBITION OF BUDDHIST ART

To the Editor, *The Buddhist*.

Dear Sir,

It is proposed to hold an exhibition of Buddhist Art in May, 1932, under the auspices of the Y. M. B. A. The objects of this exhibition are (a) to give our local artists an opportunity to study the development of Buddhist Art in Ceylon and to bring before them works of art which are ordinarily not accessible to the general public and (b) to encourage the growth of Buddhist Art in Ceylon. Lectures on Buddhist Art and its influences will be delivered during the time of the exhibition.

Although the exhibition is primarily intended for works of art now in Ceylon, collectors of other countries will be invited to contribute. The exhibition will consist of the following sections:—1. paintings, 2. sculpture, 3. bronzes, 4. illuminated

manuscripts, 5. ivories and 6. lacquer works in their relation to Buddhism.

An exhibition of this nature will necessarily incur considerable expenditure, and this can only be met by a band of guarantors who are willing to pay at the rate of Rs. 10/- each. On behalf of the Working Committee we beg to appeal to our friends for their valuable support.

We are glad to mention that Mr. Kau Jen Foo, who was among us a short time ago, and the Japanese Consul have kindly promised to render all help they could. The following gentlemen have already consented to be guarantors:— The Hon. Mr. D. B. Jayatilaka, Messrs. W. A. de Silva, Sri Nissanka, C. F. Winzer, S. Paranavitane, Dr. G. P. Malalasekera, Gate Mudaliyar Walter Samarasinghe, Mudaliyar A. C. G. S. Amarasekera, Messrs. J. D. A. Perera, C. D. Amaradasa, J. N. Jinendradasa, J. D. de Lanerolle, George Keyt and R. Hevavitarnne.

All money orders and cheques etc should be sent to Mr. R. Hewavitarnne, Post Box 48, Colombo, and enquiries to the Secretary, Buddhist Art Exhibition, Y. M. B. A. Colombo.

W. A. DE SILVA
Chairman

P. P. SIRIVARDHANA
Secretary

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THE IDEAL WOMAN

(A Buddhist Conception)

By Mrs. V. Vitharana

"You are the dispensers of the supreme rewards, and in this 'vale of tears' it is your part to make the tears less bitter and the smiles more sweet. The smile of a beautiful woman is the most powerful agency in the world, as powerful to create as to destroy."

How would it be if every woman should bear in mind these lines as a constant reminder to herself of her great position in the world, her share in its joy or misery? For on the type of home she makes, on her actions as wife and mother, depends the growth or decay of a nation. It is not a king or Emperor, minister or statesman, that rules a nation, but the woman, could she but realize this fact. On her nobility or degeneracy, her intellect or folly, depends the rise or fall of a nation; for it is she who moulds the character of that nation, she who sends forth the new generation well armed or otherwise to fight the great battle of life. Wherever she has failed, or where man in his ignorance has cramped her powers, there has been nothing but loss and degeneracy.

Unfortunately woman herself fails to understand that within her own home she wields a power far greater than in the outside world. Impelled by a desire for fame, she throws away the golden treasure of home love to wear for a moment the tinsel bauble of a careless world's applause. She declares herself man's equal, craves for recognition of her powers, and cries aloud at man's "injustice" She forgets that in this very inequality and apparent weakness lies her power. Tennyson no doubt foresaw the arrival of the modern woman, and his beautiful poem, "The Princess" is something of a prophecy of the unrest of the present

day As the poem develops the Princess's university grows to wonderful proportions. She instils into her girl graduates high ideals that in those days woman was not considered great enough to entertain. In addressing the new arrivals to her institution she says:—

"O lift your nature up:

Embrace our aims: work out your freedom,
Girls,
Knowledge is now no more a fountain sealed:
Drink deep, until the habits of the slave,
The sins of emptiness, gossip and spite
And slander, die Better not be at all
Than not be noble."

But great as her dream is, there is one flaw. She attempts the impossible in aspiring to train her girls to live their own life free of man's "domination". Thus comes disaster and total failure, for Love, The Conqueror, enters and the Princess herself falls an early victim.

"For woman is not undeveloped man,
But divers: could we make her as the man,
Sweet Love were slain: his dearest bond is
this,
Not like to like, but like in difference."

Many modern women would perhaps be horror stricken at the "treachery" that this remark betrays, but we cannot deny the fact that where woman tries to compete with man in his own special sphere, she comes a very poor second. There may be a very few exceptions, but on the whole woman is unfit in every way to cope with the hardships that man's life in the outside world entail.

But in her own field, her home, if she be a true woman, she is a very queen, with a halo for her crown. She wields her sceptre nobly, and all who come within her sphere, husband, children, servants, even friends, cannot but be cheered for the daily round.

Now of all women none should be better equipped to build an ideal home than the Buddhist. She cannot fail, since

all duties and customs required of a true Buddhist woman lead to the making of an ideal wife and mother. Her great powers lie in her love, understanding, and service—service rendered gladly and generously.

“Thou shalt be served thyself by every sense
Of service that thou renderest.”

The performance of her duties as a wife, her trust in her husband, her loving service, make her not his slave, as many women suppose, but his queen, enthroned in his heart for ever. And unless she fails him by baseness or falsehood, unless she shakes his faith in her, no sweet-voiced siren will ever charm him from her side. He cannot, dare not, fall in her esteem. He must live nobly and keep the loving trust of his true-hearted wife.

Ruskin speaking of the ideal home says: “It is a place of peace; the shelter not only from all injury but from all terror, doubt and division. In so far as it is not this it is not home. But so far as it is a sacred place, a vestal temple, a temple of the hearth watched over by Household Gods, before whose faces none may come but those whom they can receive with love—so far as it is this and roof and fire are types only of a nobler shade and light—so far it vindicates the name and fulfil the praise of Home. And wherever a true wife comes this home is always round her. The stars only may be over her head, the glow-worm in the night-cold grass may be the only fire at her foot; but home is yet wherever she is; and for a noble woman it stretches far round her, better than ceiled with cedar or painted with vermillion, shedding its quiet light far, for those who else were homeless”.

Now what sort of a mother would such a woman make? The Lord Buddha has said that in every home dwells a Buddha.

By it He meant the pure and noble mother who with her great love and understanding could teach and guide her little ones to lead a life of truth and purity.

But how far does the Buddhist mother strive to fulfil this sacred trust, this belief of the Supreme Buddha Himself in her wonderful powers? I am afraid, if we but look around there is very little evidence of her good work in this direction. She takes a deep interest in her children's health, their education, their future career, but spends very little time or thought on that most important side of their training—their religious and spiritual development.

Perhaps many a mother would say Buddhism is too deep and difficult a religion for children to understand. Yet how few Buddhist mothers try to make their children understand the simpler side of their faith: the A. B. C. of Buddhism! How insignificant is the knowledge our children gain in their early days of those great truths that should be imbibed even from the cradle! Respect, love, obedience to parents, kindness to others, especially to one's dependents, respect to teachers, self-control, truth in thought, word, and deed. Every mother has at some time or other to find ways and means to instil these characteristics into her children. What better medium could she find than The Lord's own Dhamma? Only, she must use it wisely, in order to get the best and highest from each child. It will not do to tell little ones not to do a thing “because it is a sin.” Children have a keen sense of what is right, and are sure judges of the good and true. An appeal to that nobler instinct, chiefly through the home atmosphere, cannot fail to make the necessary impression on them even if they should sometimes go astray. They will all consciously imbibe that higher ideal and strive to do the right,

“Because right is right, to follow right
Were wisdom in the scorn of consequence.”

Mother must be the Light throwing out a straight bright ray to guide her children on The Way. For in their opinion what mother does is right. Thus if mother wishes to grow up into noble men and women, she should herself as far as possible be “Incapable of error.” And in those early years her exemplary life will be the religion of her little ones.

“Live truly and thy life shall be
A great and noble creed ”

But that alone is not enough. Nor is it enough for children to be taught a few Pali stanzas and taken occasionally to a place of worship. They must be taught the essentials of their religion.

Sabba papassa akaranan;
Kusalassa upasampada:
Sacitta pariyodapanan:
Etan Budhanusasanan.

When once they have imbibed the spirit of their faith, the formalities and ceremonies accompanying it will follow as a matter of course. In any case they will have found the kernel while otherwise they would merely feed on husks. King Asoka has told us in his inscriptions, “The signs of true religion are goodwill, love, truthfulness, purity, nobility and goodness. Wherein does true religion consist? It consists in doing as little harm as possible, in doing abundance of good, in the practice of love, compassion, truthfulness, and purity in all the walks of life.” To instil these ideals into children nothing is more inspiring than the life story of the Lord Buddha Himself. Nowadays children know little or nothing of this fascinating tale, nor do they understand a word of the pali stanzas they repeat. They are left alone and unguided, to pick up whatever they can of correct or incorrect ideas of religion, and parents are surprised and grieved when these same

children feel no enthusiasm for their faith. How could they, when at home they hear nothing that could inspire their love and reverence for the Lord and His Dhamma, and know not of the Great Ideal for which through many kalpas the Lord Himself had sought.

Therein lies the greatest part of the Buddhist mother’s work. To show her children something so beautiful and glorious and true, an ideal so perfect, yet attainable for the seeker.

Is anything more beautiful and appealing to the child mind than the story of the Prince Siddhartha? It would be a tale of which they would never tire—far more fascinating than tales of giants and fairies that children love so well.

Suppose mother should call her little ones around her in an evening, lead them to some quiet and dimly lighted corner, and when all the world seems hushed and listening, tell them a part of this wonderful story. One could imagine them listening spellbound and with bated breath. And how much better they would be for having heard it! Their last impressions for the day would be the recollection of some story of the Lord’s own life, some memory of His compassion perhaps, or of his boundless love for all beings. They might sometimes hear

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of His great wealth, His palace, His beautiful Princess Yasodara, His son and then of His Great Renunciation. What would be the effect on them of such a tale? It would arouse in them a deeper understanding and a clearer vision, and they would think of The Lord with a far greater veneration than ever before. They would revere Him as the Perfect Example of all that is good and true, and would henceforth dearly love to follow in His Footsteps. Besides, the Pali stanza "Namo tassa bhagavato arahato sammā sambuddhassa" would then be pregnant with meaning, for already their little hearts would be at the Feet of Him who "cast away His world to save His world."

When once they have been taught to love and revere the Lord, it will be no difficult matter to train them to follow the simpler ideals of the Buddha Dhamma and incidentally to revere the Sangha, the living representatives of the Lord.

Thus the Three Refuges and the Five-fold vows will not be the parrot-like repetition that they now are to the average child, but a daily reminder to themselves of what they surely believe to be right and true. This one simple story would also instil into their young minds the first principles of maitriya, dāna, sīla. Besides, they will realise early in life that true religion is one's thoughts and actions, the greatness of one's character, rather than the mere learning of a formula.

The wise mother will need no further prompting as to how she may guide her children in this direction. There is an endless series of Buddhist stories with which she can delight them and at the same time lead them to a happier frame of mind. Thus almost from their babyhood they will learn those beautiful lessons of love, compassion, humility, truthfulness, purity, those very qualities that appealed to them in hearing of the Buddha and His Disciples. And just as the Buddha taught mankind the Truth and led them gently to the Path of Peace, so will mother in her own little world guide her children to a higher life, the first steps of the Buddha Way.

When in later years these same sons and daughters become grown up men and women, they will recall with feelings unutterable, those happy far-off days, and there would be added significance to each of them in the word of the poet:—

"If aught of goodness or of grace be mine
Hers be the glory;
She led me on in wisdom's path,
And set The Light before me."

And whatever life may bring them in the future, whether of joy or sorrow, the memory will never be effaced of those dear peaceful days when father and mother were a loving presence and home a bit of heaven.

GLEANINGS

As Others See Us.

We are glad to see "The Buddhist" of Colombo again. It is edited by our old and faithful friends, Mr. D. B. Jayatilaka, now risen to eminence, and Mr. P. P. Sirivardhana. This magazine is actually the oldest English Buddhist magazine in the English language, for it started in 1888. It stands for the Young Men's Buddhist Association of Ceylon and we are sure that there will be many rising young Buddhists ready to supply it with a steady stream of able articles. The September issue is good; the Indian Bhikku Sankrtyayana has written an able article on the town Savatthi or Sravasti in the Pali

Canon and its relation to the details of Buddha's life, a very fruitful and important piece of work. Mr. P. P. Sirivardhana has contributed a delightful account of his travels to the Kalu Valley in the Punjab "British Buddhist"

Kinematograph record of the life of a modern Buddhist Saint.

A record of the life of a famous modern Buddhist saint is now being shown in Japan. The subject is the late Baroness Takeko Kujo, a devoted Buddhist and a celebrated poet. The Baroness Kujo renounced the social life to which her position entitled her and devoted herself to spreading the *dharma* and work-

ing amongst the poor. On her death-bed she expressed the wish to return quickly to earth-life, to carry on the work she has undertaken, thus displaying the true Mahayana ideal of the Bodhisattva devoted to the upliftment and enlightenment of humanity. We hope that this film may be shown in England. It would be an excellent way of demonstrating Buddhist ideal to the West. "*Buddhism in England.*"

Your Belief and Mine.

My point is this: the beneficent reforms of the French Revolution were the work of men who rejected Christianity, and whose philosophy of life was secularist and utilitarian. And the same is true of other advanced movements. The gradual humanization of criminal law dates from the work of the Italian Rationalist, Cesare Beccaria. The era of radical reform in England was inspired by the Atheist, Jeremy Bentham. The pioneer of factory reform and popular education was Robert Owen, who rejected all religions as false. The modern Socialist movement, in every country where it has taken root, is stamped with the influence of the Materialists, Karl Marx and Fredrich Engels. The three foremost men of letters in our own country-to-day, three men who between them have done more than any others living to direct the spirit of the age into human and intellectual channels, are George

Bernard Shaw, Herbet George Wells and John Galsworthy—not one of them a Christian. If "he that believeth not shall be damned," there will be good company in hell. Archibald Roberston in *The Rationalist Annual.*

Some Interesting Books.

- Buddhism and Faith by M. G. Mori; 150 pp, 3s. 3d
The Herald Sha, Hibiya Park, Tokyo, Japan.
- Three Things That Matter—Religion, Philosophy and Science by W. G. Bond; 350 pp, 5s. Watts and Co, 5 & 6 Hohnson's Court, Fleet St. London E. C. 4.
- A Short History of Christianity by J. M. Robertson, 256 pp, 1s. Watts and Co.
- Humanity's Gain from Unbelief by Charles Bradlaugh; 1s. Watts & Co.
- The Crux of Indian Problem by R. P. Paranjpye; 128 pp, 3s. 6d. Watts & Co.
- Life of Buddha by Bhikkhu Narada, 1s. 6d, Adyar, Madras.
- Buddhism in India, Ceylon, China and Japan by C. H. Hamilton; Chicago, 4s 6d.
- The Religion of Man by Rabindr Nath Tagore (Hibbert Lectures) pp 230. 7s. 6d. London.
- First Principles by Herbert Spencer; 10s. 6d. Watts and Co.

Y. M. B. A'S RELIGIOUS EXAMINATIONS

The annual distribution of prizes, medals and certificates to the successful winners at the Religious Examinations annually held in March and July under the auspices of the Young Men's Buddhist Association of Colombo, took place on November 28 at the Y. M. B. A. Headquarters, Borella. The Hon Mr. D. B. Jayatilaka presided and Lady Thomson gave away the awards. Despite the inclemency of the weather, the attendance was very large.

Lady Thomson arrived punctually at 3-30 p. m. attended by Mr. H. S. M. Hoare, Private Secretary to the Governor and was received by Mr. Jayatilaka, the President of the Y. M. B. A. and Mr. W. A. de Silva. As Lady Thomson stepped out of the car a pretty bouquet of Barbeton daisies was presented to her by the little daughter of Mr. D. L. Wijewardene.

Proceedings began with the observance of Pansil by those assembled, followed by the chanting of Jayamangala Gathas by a choir of boys from Nalanda Vidyalaya, a novel and pleasing feature being the violin accompaniment by an orchestra of young men and women

Mr. Jayatilaka, on behalf of those assembled and on behalf of the Y. M. B. A. next extended a cordial welcome to lady Thomson. "We are exceed-

ingly grateful to her," he added, "for consenting to come among us this afternoon in spite of her many engagements, to distribute the prizes to the successful students in the religious examination. We are aware that both the Governor and Lady Thomson are deeply interested in all efforts for the social uplift of our people, and I am sure she readily realises the good of this work done by us—these examinations for the unlifting of the people, by giving to our boys and girls that moral training which must be the basis of true character-building" (Applause).

Mr A. Kuruppu, Hony. Secretary, Religious Examinations branch of the Y. M. B. A. then read the report for 1931. In the course of it was the following:—

About 300 candidates appeared for the first examination held in 1920. This year the number examined was 5,330, out of 7,076 students who applied for admission. of whom 3,207 passed 297 with distinctions and 77 in the honours division. The examination was held at 109 centres, and 130 schools out of 188 registered for admission took part in it.

"It is encouraging to note that there is an ever-increasing number of students taking this examination, and the number of schools applying for admission is also increasing, which to-day is 210 as against 188 at the end of February last, 138 in 1930 and 99 in 1920.

"On an average of only one-fourth of the number of students attending a school is entered for this examination, and it is therefore clear that over 30,000 children receive instruction in religion in the schools which enter pupils for this examination.

"Every year shows an improvement not only in the numbers present but also in the percentages of passes. The Association has good reason, therefore, to be satisfied with what has been achieved in the past and to hope for greater advancement in the future.

"The Gold Medal awarded by the Association is a valuable gift, and a student must score more than 75 per cent, to secure it. The successful candidate this year, Miss K. D. Gunawathie, of Sri Sanghamitta School, Pamankada, obtained 89 per cent., the winners of the Silver Medals awarded to candidates who score more than 75 per cent. have obtained 81 per cent. each

"In order to arouse a greater enthusiasm and to secure greater efficiency on the part of those engaged in the teaching of children an examination is also held annually of teachers themselves on the result of which cash prizes of the value of Rs. 175 are awarded. The Association is deeply indebted to Mrs. D. P. Wijewardene Lama Etani of "Sri Ramya," Kollupitiya, for defraying all the expenses in connection with the Teachers' Examination, and for offering every year, three prizes of Rs. 100, Rs. 50 and Rs 25 respectively to be awarded to the best candidates. There were nineteen applicants this year for admission to this examination, of whom five (5) obtained First Class, four (4) Second Class and two (2) Third Class certificates.

"It is my duty to refer here to the late Mr. J. E. Gunasekara who did valuable work as Secretary of this branch of the Association's work for the last three years. By his death the Association has sustained a great loss."

The prizes were next distributed by Lady Thomson, the recipients being cheered as they came up to receive their awards.

Lady Thomson then addressed the gathering, her speech being interpreted by Mr. Julius de Lanerolle.

Lady Thomson said:—"Mr. President, Ladies and Gentlemen; I thank you deeply for your very warm and kindly welcome which early dispelled my apprehensions in accepting your invitation to distribute the prizes at a Young Men's Association.

"My reassurance was greatly increased when I found that the chief prize was to be presented to a young lady—Miss Gunawathie—who secured the most creditable marks of 89 per cent, in the school's

examination on religious knowledge. I expect that the opposite sex will be swift to avenge this triumph won, so to speak, in their own field and under the standard of the Young Men's Buddhist Association. But to Miss Gunawathie and the other girls in the Buddhist schools I would say 'do it again.'

"Both His Excellency, who was much interested to read a copy of your report, and I myself much appreciate the clearly stated objects of your Association. The firm insistence upon a moral education based on a broad religious standard is a high ideal;

whose achievement will enrich the country by an influx of young men and women resolved to promote the best interests of their own people and all mankind on the principles of self-effacement and service to others which form the best lessons of all true religion.

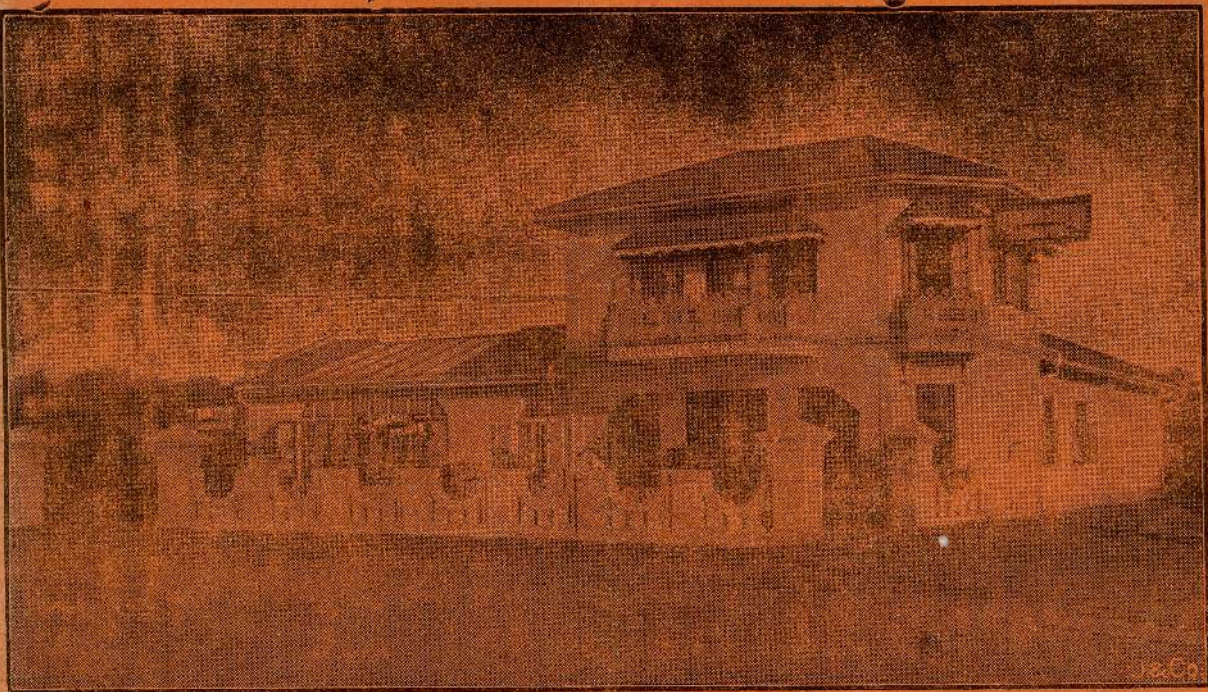
"I am particularly pleased that this movement should be under the presidency of Mr. Jayatilaka. For many years—as a schoolmaster, as a Barrister and now as the leader of Ceylon in State Council—you have been the acknowledged public champion of Buddhism in your Island. I thank you, Mr. President, and all those assembled for this opportunity of recognising the good work which you are doing."

Mr. W. A. de Silva proposed a hearty vote of thanks to Lady Thomson for having graced the occasion by her presence, for her very nice words and for giving away the prizes. It was a unique day for the students who had taken up the examinations, because they had found in Lady Thomson one who wished well for the people of this country and the growing children. It was a most difficult thing to conduct religious education in the country because the various activities introduced and the various methods of education had made it very difficult for religious education to be part of the ordinary education. The Y. M. B. A. on the advice of the President had undertaken to hold examinations in religious knowledge in order to encourage the study of religion throughout the Island among the younger generation. "One word that struck me, I should like to repeat," he added in conclusion, "and that is, at a time like this, when new ideas, new enterprises and new systems of education are penetrating or taking prominent place among the people, it is as well for us to see that the children of the country are well instructed in their religion, so that they may discriminate when these new ideas come as to what they should accept and what they should not." The vote was carried with acclamation. School boys and girls and their parents were entertained with light refreshments.



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