



THE BUDDHIST

THE ORGAN OF THE

Young Men's Buddhist Association

Vol. IV. (New Series)

NOVEMBER

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CONTENTS

	PAGE
Notes and Comments:—Buddhism in Europe; Roerich Peace Pact; Our Prize day.	89
Discourse on Kokalika—by Pandit Nandasara	9
W. T. Stead's Messages from Beyond—by J. A. Will Perera	91
Radhakrishnan or Buddhism—by Parakrama	96
Who Brought Evil—Satan or Jehovah?—by S Halder	101
Reflections of a Reader	102
The Universal Union for the Diffusion of Buddhism	103
Gleanings:—Nizam On Religious Toleration; Buddhism in Nazi Germany; Buddhism in Napier, New Zealand; Tipitaka (in Siamese Scripts:	104
Y. M. B. A. Library	104

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THE BUDDHIST

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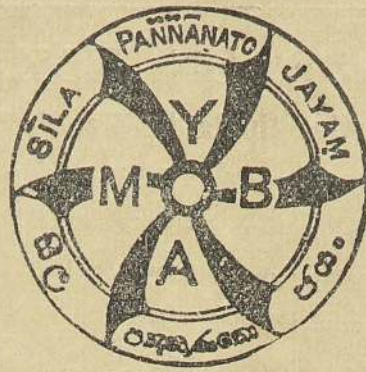
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"Sila Paññanato Jayam"

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NOTES AND COMMENTS

Buddhism in Europe In spite of the alleged persecution of Jews in Germany we are happy to publish elsewhere certain information in connection with the Buddhist activities in Europe. It appears that in Soviet Russia Buddhist studies are encouraged to a great extent and a special Academy is established to teach Buddhism. In Germany, the Dhamma seems to be making headway. Bhikkhu Ananda Kausalyayana informs that a young German has been admitted to the Order and that he is coming out to Ceylon to receive Ordination. The Buddhist House established by the late Dr. Dhalke is carrying on its usual activities with unabated vigour. Our Hungarian friend Mr. Kovas Georgy informs us that the Budapest Buddhist Group is rapidly increasing and that the number of people interested in the Dhamma is also growing. We take delight in publishing these facts not merely because the numerical strength of the Buddhists is on the increase, but because we feel that the more they study the Dhamma the greater will be their opportunity to realise that intolerance and persecution do not lead them to establish permanent peace.

Roerich Peace Pact Private Secretary to Professor Roerich writes: "It is very nice that your Journal commemorated this Washington Convention in such an impressive way. It will be interesting for you to hear that Mr. H. Wallace, member of the Roosevelt Cabinet is Protector of the Convention and Senator Wagner—Chairman. So far already ten countries have officially expressed their participation. Sir D. B. Jayatilaka's message will be read at the Convention. It will also interest you that Professor de Roerich was recently elected Hon. President of the International Buddhist Institute in San Francisco, of which the Rt. Rev. Abbot Kenju Masuyama of the Hongwanji is President."

* * *

Our Prize Day The annual distribution of prizes in connection with the Y. M. B. A. religious examinations will be held on the 18th instant at 3 p. m. at the Association Hall. Mrs. A. M. de Silva will distribute the prizes.

DISCOURSE ON KOKALIKA

Translated from Sutta Nipata by Pandit H. Nandasara

Thus have I heard:—When the Buddha was living in Jetavana monastery at Sawatthi, dedicated by Anathapindika, the Bhikkhu, Kokalika went to Buddha, paid obeisance to Him, took a seat and said “O Sir, Sariputta and Moggallana are baseminded and mean.” “Kokalika”, said the Buddha, “hold your tongue, do not say so, be satisfied that Sariputta and Moggallana are highly virtuous.” For the second and third time too Kokalika said, in spite of Buddha’s warning and good counsel “O Sir, although you are trustworthy, yet I persist in saying that they are meanminded.” Then Kokalika went away. Within a short time afterwards his body was covered all over with tiny pimples of the size of mustard seeds. They gradually grew in size till at last they were big as Beluwa fruits. Then they burst and blood and pus flowed out and he died. Kokalika was then born in the Purgatory known as Paduma by reason of harbouring ill-will against Sariputta and Moggallana. The brahma, Sahampati by name, came at midnight to Buddha, paid obeisance to Him, informed Him of Kokalika’s death and rebirth in Paduma-purgatory, and disappeared then and there. On the following day, Buddha called the Bhikkhus together and told them what had happened on the previous night. Then a certain Bhikkhu questioned “Sir, how long is the life-span of beings in Paduma-purgatory?” Buddha replied. “It is impossible to calculate the life-span of a person in Paduma by hundreds, or thousands, or hundred thousands of years.” “Is it possible, Sir, to illustrate it by a simile?” asked the Bhikkhu. “Yes” said the Buddha. “Suppose a person throws away one grain of sesame once in a thousand years from a heap of

twenty Kharis. After a long time the heap will vanish, but the life-span of beings in the Abbuda-purgatory will not come to an end. The life-span of beings in Nirabbuda is twenty-times that of those in Abbuda. The beings in Ababa stand in the same relation to those in Nirabbuda, in Ahaha to those in Ababa, in Atata to those in Ahaha, in Kumuda to those in Atata, in Gandhika to those in Kumuda, in Uppalaka to those in Gandhika, in Pundarika to those in Uppalaka, in Paduma to those in Pundarika. And Kokalika is born in Paduma.”

The Buddha continued:—

In the reviler’s mouth there is an axe by which he cuts himself.

He who condemns the praiseworthy and praises the contemptible, accumulates evil which will destroy his happiness.

To lose all wealth and even one’s own self in gambling is a trifling loss in comparison with the tremendous disaster that the harbouring of ill-will towards the good will bring about.

He who abuses the noble minded, suffers in Purgatory on account of his evil mouth and mind, for a period of a hundred thousand Nirabbudas and fifty-one Abbudas.

Both the liar and the reviler on false grounds, will be on the same level hereafter, being born in Purgatory on account of their mean actions.

He who hates a pure and innocent person incapable of hating in return, is sure to meet the reaction of his hatred just as dust thrown windwards comes back to the thrower.

* If one is covetous, faithless, greedy, obstinate, miserly and given to tale-bearing, like you, Kokalika, he talks ill of

* According to Buddhaghosha what follows from this point is Sahampati’s address to Kokalika.

others. You, the evil-mouthed, the mendacious, the wicked, the destroyer of progress, the last of men, the bastard, are throwing dust on yourself. You, evil-doer, ridicule the righteous. Accumulating bad actions thus, you shall go to Purgatory (Maha Naraka) to suffer there for a long time.

There is none whose Karma will be without effects. The suffering here for the evil-doer will be little, but hereafter it will be as follows:—

The torturers in Purgatory will keep him on red-hot iron pikes and put red-hot iron balls into his mouth, according to his Karma.

They will never speak kind words to him, never approach him with kind faces and never offer to help him. They will cause him to lie down on burning embers and encircle him with flames.

He will be tortured in an iron net work and thrown into a dark smoky place the smoke whereof will corrode his eyes and destroy them.

They will put him into a huge Cauldron filled with molten metal in which he will be coming up and going down for a long, long time.

Then again the evil-doer will be boiled in molten metal, mixed with blood and pus, which has the effect of putrefying his flesh.

He will be tortured in an abode of worms, which has neither ingress nor egress, for all sides including the top and bottom are closed with plates of metal.

He will be caused to enter the † forest of swords where he will be cut by the falling leaves. When he falls down, the torturers cause him pain by pulling his tongue out with a sharp hook.

Then they will throw him into a river of terribly rapid currents and of water that bites.

Again he will be thrown into a place where hungry dogs, jackals, crows and vultures will eat up lumps of his flesh.

The conditions in Purgatory are dreadful. Therefore the evil-doer must hasten to do good in the remainder of his life.

The evil-doer must suffer in such dreadful Purgatories as mentioned above for a long, long time; therefore one must be very careful in one's words and thoughts concerning those that are pure, righteous and lovable.

† The leaves of the trees of this forest are sharp as swords.

Mr. W. T. STEAD'S MESSAGES FROM "BEYOND"

By J. A. Will Perera

When the White Star Liner "Titanic" struck an iceberg in latitude 41°16' North, longitude 50°14' West, two decades ago, Death's cold, ironic hand fell upon William Thomas Stead, the grandest journalist of his time and one of the world's greatest men. He was a most fearless truth-speaker, a great truth seer, a champion of freedom, and a world-politician who fought oppression and injustice in any form in any part of the world. The friend of Tolstoy, John Morley,

Gladstone, Carlyle, Rhodes, and Cardinal Manning, he was privileged to be on a "Titan who strove against the gods in vain", but was not destined to survive the disaster. Had he been saved, the world would have been the happier, the world war perhaps averted, because Stead would have interviewed every monarch and politician and worked strenuously to prevent that catastrophe.

Stead was the son of a Congregational Minister, the Rev. W. Stead of Embleton,

in the north of England. He was 63 years old when the ocean swallowed him up. Although he was the son of a Christian minister he took a keen interest in matters psychical. In 1909 he started "Julia's Bureau" in London. The formal opening was on April 24th that year, with Mowbray House as its London Office, and Cambridge House, Wimbledon, as its "Inner Sanctuary". The first seance was at Wimbledon, and messages were read from "Julia" who was a dead American journalist named Julia A. Ames, whom Stead met in England in the year 1890. During her lifetime Miss Julia Ames was not a Spiritualist, but a Methodist, highly religious, very level-headed, and possessed of common-sense. She was 30 years of age when the meeting with Stead took place, but she was not destined to be on earth for many years, for, on her return to the U. S. A. she contracted pneumonia and died at Boston in 1891.

A short time after Miss Ames's death Mr. Stead was conscious of his ability to "write automatically". This is how he recorded his first experience. "I tried. Before I had sat three minutes my hand began to move, very tremulously at first, and making marks that were at first almost unintelligible.....At last.....a message was written out." In 1892 at the request of a Miss. E. he tried to communicate with Julia Ames who died the previous year. "I sat before the window", wrote Stead, "with the pencil in my hand, and said, 'Now Miss Ames, if you are about and care to use my hand, it is at your disposal if you have to say anything to Miss E.' Almost immediately my hand began to write, not in my accustomed handwriting....."

From 1892 onwards there came a series of messages from Miss Julia to

Stead, till in 1894 she sent the following message across. :—"I have long wanted to establish a place where those who have passed over could communicate with the loved ones left behind. At present the world is full of spirits longing to speak to those from whom they have been partedbut without finding a hand to enable them to write. It is a strange spectacle. On your side, souls full of anguish for bereavement; on this side, souls full of sadness because they cannot communicate with those whom they love.....What is wanted is a Bureau of communication between the two sides. Could you not establish some such sort of office with one or more trust-worthy mediums?". Julia's Bureau was "a tentative effort to build a bridge across the grave by which it is possible to communicate with those who have passed over to the other side after the change which is called death." Stead claimed to have conversed with the spirit of Gladstone, a certain "High Spirit," and many others. Close on 1909 Julia is said to have "written" to Stead about the early establishment of the Bureau, and also predicted that funds were forthcoming for the venture. A few months went by and Stead became the Special Correspondent of the "New York American" on an annual salary of £ 1,000, which sum he devoted entirely to the Bureau and its work. 150 cases were undertaken during the first 4 months of the Bureau's existence, and of these, only one solitary case proved "not to be in entire accord". Julia personally directed the activities of the Bureau in order "to minimise the risks and diminish the dangers attaching to this attempt to bridge the grave". Clients were numerous, but everyone who went for help was not accepted. Rules were also numerous and the accepted clients had to observe them scrupulously. Up to the

time of Stead's death (i. e. three years' activities of the Bureau), it seems over 600 clients received succour and were quite satisfied that they had been able to get into touch with their dear departed, and that they had not been defrauded by the Bureau. The financing of the concern fell on Stead's shoulders alone who found the working expenses exceeding the £ 1,000 he had earned from the "New York American" and diverted to the Bureau. Stead's daughter tells us that "every case entailed an out-of-pocket expenditure of £ 2. sh: 2., over and above the outlay on office. It was nearer £ 2,000 "

1. STEAD APPEARS TO HIS DAUGHTER ESTELLE.

In her book "My father", published a year after Stead's death—to be precise, in 1913—, Miss Estelle Stead states that she had seen her father since he went to his death with the "Titanic". She writes of that:—"*Three weeks after his passing he came to the upper room in the inner sanctuary of Julia's Bureau. In that room.....he . . .the beloved chief came and spoke to those who prayed and waited, knowing he would come. Clearly he showed his face that all might see, and as it faded into darkness his voice rang through the room and he spoke saying: 'All I Told You is True.'*"

2. STEAD'S MESSAGE TO MRS. CORA L. V. RICHMOND OF CHICAGO.

Two weeks after Stead met with his tragic end, he described his experiences in, and after, the wreck of the "Titanic" to Mrs. Cora L. V. Richmond, Pastor of the Church of the Soul at Chicago, who had met Stead at Darlington in the early 'eighties, and whose life-work Stead is said to have revered. The particulars given below were gathered from the

"Sketch" of July 10th 1912. The message was "given through" this pastor after she had rattled off some introductory remarks. "And it is not strange, dear friends", went on Mrs. Richmond, "if he shall seek through the instrumentality of a friend, your Pastor.....to speak of his first word since the world was paralysed with the horror of two weeks ago. We do not claim that he will actually deliver the address, but he was a life-long newspaper man, and knew how to dictate, and the 'wireless' between your Pastor's brain and the other world is not interrupted, and it will not be, if we can help it, today" A hymn was sung at this stage after which "*there was a palpable change in Mrs. Richmond's appearance and manner*" according to a pamphlet that gave a detailed report of the proceedings, so says the "Sketch" of 21 years ago. The message or rather the address that followed the physical change in the Pastor, and which was "given through her", was, we are told, in the first person, as if Mr. Stead himself was speaking to the audience or congregation.

Mr. Stead spoke through Pastor Richmond thus:—

"*Dear friends, I have been properly introduced to you, but I am no Hero.*" Then Mr. Stead described his feelings and actions after the "Titanic" struck the ice mountain. His message became interesting only after the ill-fated ship took her last plunge beneath the icy waters sucking in those floating or swimming in the vicinity.

Mr. Stead continued:—"*When all had been done that could be done, we had to go. The cries of agony were terrible. Death! and after the first roar—The rush of waters—A great surging, suffocating sense—I awoke as one awakening from a horrible dream My son! My son! Yes, the first to meet me* (N. B. This was Mr.

Stead's son who died about five years ago) *He was one of the rescuers from that realm where life-boats are never lacking. I was Alive! Awake! Awake! They had found me.....Then I knew that I was not in the body at all, but I was trying to help those spirits struggling to join their friends who had gone out in little boats—Their Wives, Sisters, Mothers..... and we stayed hours and hours above the spot where the ship went down, following the little boats to try and help the spirits that were still to live in their bodies. I realised there was no fault with the officers; I realised that the crew had done the best they could under such circumstances, I realised that there were not enough boats, and I realised afterwards that probably that was the only fault, or principal fault.—“The affairs of this world had not been forgotten by Mr. Stead because he proceeded” I was not in favour of all Mr. Carnagie's ideas—Disarmament, ‘Peace at any price’. I believe in peace born of right and so when I asked all the rulers and Governments of the earth whose representatives were in that last peace congress (when I met your Pastor, where I was pleased to meet her) I asked them that there might be put aside the underlying causes of War.....”*

The reader will be anxious to know more about the world into which Mr. Stead had swum, rather than about matters concerning ours... Here is the continuation of this interesting address or message:—*“No earthly body to take round from place to place.....and we have our bureau on this side”*. It was Julia who said “and see what we can do to make people know of the reality of life beyond the change called death”. “*I used to think sometimes*”, added Mr. Stead, “*In talking to people on this subject that they didn't want their friends*

to be alive. Sometimes it is inconvenient; and if you have done them a wrong, or if a man wants to marry again he doesn't know just exactly what to do about the spirit of the other one. But don't worry; there are no Jealousies in spirit.”

The “Sketch” did not publish the entire discourse, so, readers in England and elsewhere were denied the opportunity of reading Stead's message to humanity. Only the brief portion given here was published in the “Sketch” of a fairly lengthy address. Mr. Stead concluded in the following words:—*“I thank you, I thank the spiritual friends who have aided me through their chosen instrument to give these few broken words. If I may, sometime I will come again. I am W. T. Stead. What my name will be in the heavenly land I do not know, but for all that life stood for, I am not dead but living. ‘No birth, nor life, nor death can change or man the soul on ministry of god intent.”*—In the absence of the full message one is unable to say or conjecture as to the manner Stead was admitted to the “Heavenly land”, who the admitting officer was, whether credentials were examined, etc.

3. STEAD SPEAKS TO GENERAL SIR ALFRED TURNER, K. C. B

General Sir Alfred Turner told the members of the London Spiritualist Alliance in the Salon of the Royal Society of British Artists, some years ago his psychic experiences. The “Daily Chronicle” had a paragraph about the reappearance of Mr. Stead to Sir Alfred whilst on a visit to a medium on the Sunday following the sinking of the Titanic. The medium told him that first the head and then the full figure of a man appeared on the glass of a picture behind Sir Alfred's back. A detailed description of the figure was given, which was hold-

ing a child by the hand. Sir Alfred was quite convinced that it was Mr. Stead, and accordingly, without any delay, he informed Mr. Stead's private secretary, Miss Harper. To his utter surprise he received a reply from Miss Harper that on the same day she had seen a similar figure also holding a child by the hand. She recognised the apparition as Mr. Stead. It was indeed a curious coincidence!

Before many days had elapsed Sir Alfred was at a private seance. Stead's voice was clearly and audibly heard. He spoke at length narrating the occurrences in the last minutes of the Titanic. All aboard when the vessel dived under and quickly crossed over to the unseen world, but they were unaware that they were dead. Stead who knew that he and they were no longer possessed of their earthly bodies, took upon himself the task of acquainting the others of their new existence, and the absence of any physical suffering. In this "missionary work" he soon found other spirits as helpmates.

Mr. Stead was then asked to show himself but was reluctant. He replied: "*Not now, but at Cambridge House*". This place was the Inner Sanctuary of Julia's Bureau. A meeting took place there but the results were poor, because in the language of the "Daily Chronicle"—"not everybody was sympathetic". Mr. Stead showed himself, dressed in his familiar mode "in short sharp flashes". This was not the only time Stead appeared and spoke to Sir Alfred. When he showed his image, Stead spoke little, but he was very talkative when he did not appear. On one occasion he told Sir Alfred: "*I cannot speak to you. But pursue the truth, pursue the truth. It is all true.*" Sir Alfred expressed confidence in Stead who was sure to help those on

earth disposed to work with him as well as others who believed.

To a representative of the "Pall Mall Gazette" Sir Alfred referred to the serious interest aroused in psychical research and gave some examples of his own experiences in psychical research, notably seances at Lady Muir Mackenzie's and one in which Mr. Stead appeared. "Only yesterday," said Sir Alfred, we had a seance at which W. T. Stead materialised and showed himself to every sitter."

Stead appeared to this General at his residence, Carlyle House, Chelsea Embankment, within a week of the Titanic catastrophe. Sir Alfred told the "Daily Graphic" that Stead was one of his greatest friends. "The first manifestation of Mr. Stead, within a week of the Titanic disaster, occurred in this very room where you are sitting. Probably the first actual manifestation was a shadow seen on a glass, but I am speaking now of the audible voice on an occasion subsequently. I went to Cambridge House, Wimbledon, Mr. Stead's home and there at a miscellaneous circle—it was not the best sort of circle; I would never attend miscellaneous circles if I could help it—Mr. Stead appeared twice at my right shoulder."

Sir Alfred then related Stead's version of the Titanic affair thus:—"I am very happy to be with you again" These were the first words of greeting from Stead. "*When the Titanic sank there was for myself a short, sharp struggle to regain breath, and I came to my senses—it seemed in an instant surrounded by hundreds of beings who like myself had passed over to a new existence, but were utterly unable to realise what had happened. They were quite unconcious of the fact, that they were not still in the flesh. They were groping about in obscurity and*

uncertainty, and I set myself at once to do missionary work by enlightening the people as to what had happened and what was their new condition. In such work I am still engaged. Numerous spirits, inhabitants of the next plane devote themselves to the task of enlightening those who have passed over, and it is remarkable how many people on passing have no knowledge of the change in their state."

Attempts are made at various times to discredit Spiritualism. No doubt Spiritualism afforded many a charlatan a chance to make a living by preying on hundreds of gullible men and women who had lost those near and dear to them in the Great War. Mediums were to be found in every nook and corner in Europe and to them flocked hundreds of bereaved mothers, fathers, brothers, and sisters, to seek consolation. The activities of charlatans do not mean that Spiritualism is false. Spiritualism has two deadly enemies, the Church and the quacks. Would eminent scientists like Sir Oliver Lodge, the late Sir William Crookes, the late Professor Alfred Russel Wallace, the late Prof. Cesare Lombroso, the late Prof. Camille Flammarion, and a distin-

guished author like the late Sir Conan Doyle, believe in Spiritualism if it is false? The poet-savant Maurice Maeterlinck believed in the transmigration of souls and in re-incarnation. He saw and believed the experiments carried out by Col. de Rochas who was able by means of hypnotism to make individuals trace back the whole course of their existence. In one case, that of an eighteen year old girl named Josephine, the Colonel was able to make her go over to her previous existence on earth. Jean Claude Bourbon born in 1812 at Chamevent was one of her previous selves. The late Mrs. Annie Besant believed that she lived in Italy in one of her past lives.

This is what Goethe said:—"In my opinion, the noblest of our sentiments is the hope of continuing to live, even when destiny seems to have carried us back into the common lot of non-existence.

Darwin wrote:—"Believing as I do that man in the distant future will be a far more perfect creature than he now is, it is an intolerable thought that he and all other sentient beings are doomed to complete annihilation, "after such long-continued slow progress."

RADHAKRISHNAN ON BUDDHISM

By Parakrama

It is indeed an intellectual treat to hear Prof. Radhakrishnan. But it is not possible to agree with what he said in regard to fundamentals of Buddhism. I can not help saying that his lecture on the "Teachings of the Buddha" was merely an echo of the voice of the followers of theistic, sectarian doctrines obtained in India. We have heard enough of those speculations by Hindus about soul and god. I have never known a Hindu speaking fairly of Buddhism or representing its salient points in the

spirit of the Dhamma. Invariably the Hindu makes an attempt to read into Buddha Dhamma his own thoughts and also the ideas which helped him to shape his way of thinking. These ideas have their sources in Upanishads. When we want to hear about the Teachings of the Buddha we naturally expect any one to give us a true picture of what the Master taught and not what our friend might think of the Dhamma. Nor are we satisfied with the patronising way in which one would respect the Buddha by remain-

ing a Hindu; nor are we anxious to get a certificate for the Master as somebody tried to make out that his friend's conversion to Buddhism was the standard of judging the truth of Buddhism.

It seems to me that Prof. Radhakrishnan wrongly interpreted the silence of the Buddha when He was interrogated on the problem of eternity etc. His silence should be interpreted in accordance with the general trend of the teachings of the Buddha. In Agganna Sutta the Master has definitely dismissed the idea of a creator-god. Buddha did not waste time in discussing problems of life and death with people who asked questions out of curiosity. The Buddha spoke from experience both in this life and the lives before. Experience had taught Him that speculations with regard to the existence of a supreme will behind phenomena did not help men to attain Enlightenment which He did. Quite logically and reasonably therefore He discouraged speculations and exhorted the people to tread the ethical path to liberation. It did not matter whether the universe was created by a being or the result of evolution. Each man is to liberate himself by his own actions. Ignorance (*avijja*) according to Buddhism is absence of knowledge of the Aryan Truths which lead one to liberation from the Karmic world. While the Dhamma gives due importance to reason and reasoning it does not make reason a despotic monarch because the *lokottara-dhamma*—transcendental principles—can not be known or realised by mere logic. It is *atakkavacaro*. When Prof. Radhakrishnan referred to the questions put to the Buddha with regard to the first causes he said that man was not satisfied with the answer that the world was beginningless. But does any other religion give

us a satisfactory solution. All attempts from first to last remain on the side of speculations.

Buddhism while appealing to rational minds does not reduce itself to rationalism in the modern sense of the word. As we ascend the doctrinal ladder supported by ethical development, logical reasoning is gradually left behind, and when we attain perfect intuition as in an Arhat oppositions are reconciled, or, in the language of Hegel, thesis and anti-thesis are lost in final Enlightenment. This process does not require the aid of a supreme will or being. It should now be clear and distinct why the Buddha refused to answer questions on unprofitable speculation, and why He left man to taste the fruits of Enlightenment by his own exertions.

According to my mind the net result of the lecture is that it created a doubt about an ultimate reality. Doubt is a healthy sign in a thinking mind. But when doubt becomes the result of a religious or philosophical system it is harmful. Descartes made doubt the starting point of his philosophy, and cleared all doubts, of course, in his own way, as he proceeded. Hume remained sceptic till the end. But in Buddhism we are asked not to harbour any doubt (*vickicca*). This is evident from the fact that the Master on His deathbed commanded His chief disciples to clear their doubts if any on points of doctrine. The disciples told the Master that they had none.

If theists have embarrassing questions to be put to atheists the latter have equally difficult counter questions for the former. If theists maintain that we are merely the creatures of a Supreme Being we might as well ask what urged that Being to put forth this huge world

with its miserable contents. And if we are coming from him there should be no difficulty of knowing him and his nature. Finite beings emanating from an infinite source must necessarily have the same attributes assigned for the Infinite. But it seems that nobody knows precisely what he is. And what is more, the very existence of a being like that is questioned by a majority of world's population. No argument, teleological or moral, can support the theistic view. Biology is distinctly against an anthropomorphic deity.

Sir S. Radhakrishnan referred to Buddha as a continuator of what was already prevalent among the Indian thinkers of pre-Buddhistic period. I do not say *Hindu* thinkers because that word was not in vogue during the time of the Buddha. The statement does not seem to be consistent with facts. For instance, *paticcasamuppada* and *anatta* the basic laws preached by the Buddha do not appear to have a previous history older than the Buddha. It is no doubt commonly believed that many usages and rituals that existed in India have been grafted on to Buddhism. There are also many similar sayings in Buddhism and what is now called Hinduism. It is quite natural. But we assert that the Buddha is not merely a continuator. The Four Aryan Truths, the Noble Eight-fold path, the Causal Law, complete freedom and liberty of thought and speech, restoration of freedom to women, and above all making man his own creator and master—these are some of the outstanding characteristics of the Dhamma which have no place in the pre-Buddhistic religious sects prevalent in India. The Buddha used both critical and dialectical methods in his sermons. He was the only Teacher who invited people to

criticise His own dharma. This fearlessness, this heroic attempt to throw out the authority of the Vedas and grant freedom to caste-and-priest-ridden people are not the features of a glorious imitator and continuator. They are the work of a person whose mission was to liberate mankind by preaching a universal religion acceptable to all at all time. Before the advent of the Master there has not been a Dhamma for all. We are told that there were sixty four sects believed by people. They were all provincial beliefs confined to the very few learned in the religious lore. Blood sacrifices to propitiate various wicked deities, offering prayers to listening deities to achieve desired objects and avert disasters—they were the predominating religious acts of the Indian masses then. A very few of course led lives of meditation. *Continuity of this line* is clearly seen in modern India which is no more a Buddhist country.

Sir Sarvapalli's allusion to the closed fist of the Buddha is only found in Sanskrit Buddhist literature of one sect, namely, Mahayana. In fairness to Pali Buddhist literature which is preeminently the best authority on Buddhism, and to the spirit of the Buddha as a liberal teacher, he should have quoted from Maha Parinibbana Sutta which gives quite a different view of the Master's attitude. Mahayana version is that the Buddha holding a bundle of leaves in His hand asked the disciples whether the leaves in His hand or the leaves in the forest were greater in number. Disciples answering that the leaves in the forest were much more than those held in the hand, the Buddha is said to have said that truths He had given out stood in the same relation to the leaves in the hand. Apart from its being authentic,

there is the further question as to what kind of truths referred to here, spiritual or temporal. The Buddha did not dabble in sciences. If by "truths" we mean merely the facts discovered by sciences the statement may hold good. But if it refers to knowledge that a follower of the Buddha ought to know for his emancipation, then the alleged closed-fist theory must fall. Let us see what the Mahaparinibbana Sutta records. When the Buddha was asked by Ananda for instructions with regard to the future of the Order and its constitution after the demise of the Master, He said:

"What else then, Ananda, have my disciples to expect from me? I have shown the Dhamma and I have not made a difference between "Inside" and "outside" (esoteric and exoteric teachings). The Tathagata does not keep back anything in the closed fist. One who would think: 'I have to direct the Sangha,' or 'the Community depends on me', such a one might have to give instructions to the Sangha. But the Tathagata has no such ideas, as 'I have to direct the community' or 'the community depends on me.' Therefore, Ananda, be a lamp unto yourself, be a refuge unto yourself, without another refuge, the Truth as a lamp, the Truth as a refuge, without another refuge etc"

It is hardly necessary to point out that these words truly echo the spirit of the Master's teachings. In the face of this and other similar sayings of the Buddha, it would be preposterous to suggest that the Buddha kept back certain portions of his wisdom and knowledge. The Buddha pointed the way—to knowledge that mattered. It is for us to achieve enlightenment through it.

Prof. Radhakrishnan's lecture reminds us of similar performances in University

centres in India. To those who have listened to professors of philosophy and comparative religion the Colombo performance of our very distinguished visitor does not appear to be a brilliant one from a Buddhist point of view. His quotations from Christian writers who are out to discredit the Dhamma minimised the importance of the subject matter of the lecture. Perhaps no one was interested to know what the Christian propagandists had to say about Buddhism to safeguard their own creed. Evidently the learned lecturer treated his audience as an assembly of undergraduates. His short references to Descartes, Spinoza, Hume and Kant did not, I submit, help the audience to understand the teachings of the Buddha. Bigandet, Williams, Keith and others of the same feather may be regarded as propagandists of *avijja*. Their attempts lay in undermining the influence of Buddhism rather than to help us to understand the Dhamma. The lecture was delivered under a trust created by a Buddhist in order to disseminate the Buddha Dhamma. We were therefore little prepared to digest what non-Buddhist writers wrote on the Dhamma. It is very difficult for Christians, Hindus, and Muslims—my witnesses are their own books—to understand the *anatta* doctrine or *nibbana*. Theists have a special bias for soul and god which have no place in the Dhamma, and our Professor is a theist and polytheist too. We can easily understand then that his utterances about the teachings of the Buddha will have a mixture of theistic doses.

A recent writer in the *Aryan Path* commenting upon Emerson's Oriental Reading remarks:- "Of Buddhist literature as a whole Emerson read very little. This is easily understood. A happy, optimistic individual, living in the first bloom of the new American civilization,

there was little reason for him to be touched with world-weariness". This is again an echo of what the most ordinary non-Buddhist student or writer thinks of Buddhism. Buddhism is often accused of pessimistic tendencies. The accusation has no foundation. The world-weariness is not in Buddhism but in the world itself. When the Buddha said: Only one thing do I teach, sorrow and deliverance from sorrow, He did not introduce sorrow to a sorrowless world. He made a statement of facts as they appeared to His observing mind. What is more optimistic than the assurance our Master has given us that the bliss of Enlightenment and Nibbana can be enjoyed in this life. Why do our benevolent critics ignore these distinctive features of Buddha Dhamma? We have no empty promises of eternal heavens and curses of eternal hells. The Buddha was equally mindful of the happiness and prosperity of the people here on this earth as he was in the bliss in the life after. Hence the most elaborate system of ethics. He laid down certain rules of conduct for the householders to follow. He advised men to perform certain acts in order to ensure peace of our homes. A glance at the suttas such as Mangala and the Dhammapada will show how deeply concerned was Buddha with the wordly lives as He was with other-worldliness. A religious teacher whose mission was only to drive us into dark oblivion would not advise husbands to please their wives by providing them with jewellery etc. and to perform other duties such as attending on the sick, parents, children and friends. Buddhism has been gravely misrepresented by non-Buddhist writers and lecturers. The greatest need of the day is to present to the non-Buddhists the true Buddhist view of life.

Buddha Dhamma is neither a philosophy nor a science though both these

branches can claim it as their ally. Boundaries of philosophy and science are more or less definable. Philosophies of the world differ vastly from each other in their methods and conclusions. Sciences deal with the world dividing it to so many departments, and man's emancipation has no place in the scheme of a scientist as such unless he becomes drawn to think of it. Even philosophers very seldom speak of Enlightenment and Emancipation, the famous Jew, Spinoza, being an exception to the rule. It may be stated that the Buddha Dhamma anticipated certain conclusions and discoveries of modern philosophers and scientists. But that does not entitle us to say the Dhamma is a narrow philosophy or science. It is above these branches of learning. In the Sutta Nipāta are given the precise place of philosophy in the Dhamma. Speculations and arguments led only to profitless disputes. We are also to note that some philosophers while thinking of metaphysics have not been living up to very high ideals. That is the greatest difference between other teachers and the Master whose life was the unquestioned example of perfect harmony between thought and action. There have been great exponents of Vedic religion, but their lives can not by any means be compared with that of the Buddha.

History tells us that toleration towards other creeds really began with the Buddha. Post-Buddhistic Hinduism has been considerably influenced by the teachings of the Buddha. Upanishadic and Vedantist literature owe much to the liberalising character of Buddhism. Buddhist history knows no persecution which is even today evident in many countries. It did not set one race against another as did Christianity. During the middle ages Christianity and Islam have

been enemies of the progress of knowledge. But Buddhism remained all throughout its career the friend of diffusion of knowledge.

We highly appreciate and value what our Indian scholars have to say to us. But we are afraid that no service is rendered to the cause of diffusion of

knowledge of Buddhism by inviting non-Buddhists to lecture on the Teachings of the Buddha.

Yadā have pātubhavanti dhammā
ātāpino jhāyato brāhmanassa

Athassa kankā vapayanti sabbā
yato pajānāti sahetudhamman.

WHO BROUGHT EVIL—SATAN OR JEHOVAH?

By S. Haldar

A missionary paper which issues from California, U. S. A., and is widely distributed in the East had the following in a recent number: "Until Lucifer turned against God and became a devil, there was no trouble or evil or death in all the universe. Until Adam and Eve turned against God and went over to the devil, there was nothing but peace and prosperity and goodness in the world. A good God did not make a bad world. He made it at together good. The devil made it bad, and aided by the devil's human followers, it is getting no better last." Piety leads such people to make a scapegoat of the poor Devil. But what are the facts? We are told in Bible—the Word of God—that after his six day's work of creation God saw everything that he had made found it to be very good. It would follow that it was God's intention to keep the world good for all time, as he had made it. It would follow also that as the Almighty he had the power to prevent anyone from impairing his work. How was it possible then for the Devil to turn a good world made by God into a bad world? Is it to be supposed that in this matter the Devil got the better of God? Does not such a supposition involve a slur on the goodness and greatness of God? Can such a conception be accepted as proper by men who have real faith in the supreme goodness of God as the Sovereign Lord of the Universe, whose sway is unchallengeable? It would be impossible for such men to

believe that the omniscient God who foreknew man's fall under the Devil's temptation would have permitted such a terrible catastrophe to happen. The Genesis narrative shows that the sad event in the Garden of Eden came as a disagreeable surprise to God. This is repugnant to the idea of God's omniscience. If the Biblical account is accepted it would be difficult to resist the inference that it was not the Devil who, by his own power, brought evil into this world in defiance of God's intentions and that in this matter the Devil acted as God's instrument. As a matter of fact God himself has said: "I create evil". (Isaiah xiv. 7). It would be unjust therefore to hold the Devil responsible for bringing evil into this world. St. Augustine's idea of the origin of sin as stated in his "Confessions" is worthy of note. In considering the question as to why woman was created at all, he held that it could not have been for the purpose of providing man with a companion, for another man would have fulfilled that object. The reason must have been (he held) that the glorious Adam could not have been tempted by a mere serpent, and therefore woman, of inferior intelligence and will, was created to bring about the pre-arranged fall. Then, according to St. Augustine, evil was introduced into the world by Jehovah, himself. The assertion that Satan introduced it in spite of Jehovah, carries with it its own refutation. Such, indeed, are the ineffable charms of the Biblical religion.

REFLECTIONS OF A READER

Poor Ceylon!

The late Bhikkhu (Anagarika) Dharmapala before his death expressed the desire that he be born in India for the propagation of Dhamma. Perhaps if he was not born in Ceylon the opportunities which were his to do missionary work would not have offered themselves to him. Yet he left Ceylon as a back number and aspired to be with the future immortals of India. Mr. Jinarajadasa who is still with the living wishes to take his next birth in Latin America; and the Bodhi seedling which he will plant there will grow up to be a huge one offering him shade and shelter for Bhavana. If our good Bishop Leadbeater did not meet him at Maliban Street he would have most probably turned out to be a teacher without soul, god and "Higher Criticism" to trouble his brain. How many more are thinking of forsaking poor Lanka in their next birth we do not know. But in fairness to Ceylon one would expect these giants to be little more grateful to this unfortunate island which made them what they are. It will be interesting for us to know where our earnest Buddhist Dr. Cassius Pereira wishes to reappear. I have a predilection that he will select Ceylon where the purest form of Buddhism is still found.

"Days" and "Days"

Some local newspapers are very uneasy that their patrons the members of the general public are unnecessarily worried by frequent collections in the name of the living and the dead. But the queer side of the protest is that they have been tolerating other "Days" already numerous and opened their eyes when a really deserving "dead man", a hero of his day, is made the object of a flag day.

Promoters of the Dhammapala Day made a grievous mistake in not enlisting the sympathy of the better-halves of these newspaper men to organise the Day. For, the editor's decision is not final anywhere except in his office room. Peace to him who is no more with us, the late Anagarika had his Devadatta at the beginning of his career and throughout it also. But he achieved much more than what his revilers imagined. Now Mara has assumed the role of Devadatta. Perhaps Mara too will find that his deadly grin will have no effect on a grateful people.

Leave Them Alone

Once upon a time, I spoke to a principal of a College about the proposed Dharmapala memorial. I suggested that a national orphanage would serve Ceylon better at the present moment than a Vihara and Sanghavasa. He proved to be a Greek in a previous birth. He said with his characteristic, happy smile why should we bother about unwanted, unfortunate orphans. Leave them alone. "Survival of the fittest" seemed to be his doctrine. But why not apply the same principle to the members of the Sangha too. If you maintain that Bhikkhus go wrong if they don't have a palatial lodging house one has the right to ask, why not allow the fittest one to come out to be the successful Bhikkhu after conducting himself according to Vinaya rules under very unfavourable conditions. Surely Bhikkhus can look after themselves better than the orphans do. As regards a Vihara, I go crazy when any one suggest to put up a Vihara in Colombo. Are there no sufficient Viharas in the city. If Viharas are really necessary it is in the backward areas where the people have no religious force

for good. We are not in a position to follow Liverpool which is building the "greatest cathedral". If the late Aangarika advocated erection of Viharas and Avasas he was equally strong in advocating the cause of the orphans. But with some people sentiments are more important than real national interest.

A Remedy

It is quite apparent that there is a good deal of dissatisfaction in the minds of the public with regard to the site of the proposed memorial. It would be a graceful act on the part of the promoters of the Dhammapala Day to reconsider

the two questions, namely, the site and the form of the memorial. The late Anagarika was a popular figure. And we expect that anything done in his name to be as popular. I do not suggest to listen to persons with a grievance. But the good will of the people is essential in a matter of national importance. The Memorial Committee should before long convene a really representative meeting and discuss the matter thoroughly with a view to allay the suspicion created by adverse criticism.

I sincerely hope that better counsel will prevail.

THE UNIVERSAL UNION FOR THE DIFFUSION OF BUDDHISM

2 Rue Charles Bonnet.
Geneva.—Switzerland.
23rd June 2477

The Editors of "*The Buddhist*"
Colombo.—Ceylon.

Gentlemen,

This is to notify you that the governing body of the Universal Union for the Diffusion of Budhic Philosophy has undertaken to create in Europe a BUDHIC MONASTERY, on the same basis and conditions as those of the East. To your complete enlightenment regarding same a copy of its Constitution and Status is herewith forwarded you. It is expected to be the first and only real College of true Philosophical transcendancy established in the Western World, and to be conducted wholly by a combined Directorship and curriculum under Lamas (Nāgarpas), Theravandas and Zen Masters.

In order to assure the best organization to that important Establishment, upon which so much of the destinies of the western world rest, an Advisory Council has been constituted.

Not doubting the profound interest you have always manifested in the greatest ideals of contemporary Buddhism and knowing more specially your well demonstrated preparation in the dealing with the deep questions of our philosophy, we have decided upon asking your earnest cooperation, and

therefore have been urged to solicit your acquiescence to become Member of the said Advisory Council.

We indeed need your wise collaboration, and do expect to be favoured with your important reply.

Ever yours Most Earnestly in the Grand Law.

ANAGARIKA LHASSEKANKAKRYA,
President.

P. S.—Arrangements are being made to institute the Budhic Monastery in the southern part of Switzerland. In due time further news shall be communicated you. Please forward us Your Special Message on the occasion of the official opening.

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GLEANINGS

Nizam On Religious Toleration

The following important *firman* has been issued by the Nizam in a Gazette Extraordinary: 'Because I feel it necessary in order that certain of my personal acts and observances may not be misconstrued by the public or that ignorant and unscrupulous persons by colouring and distorting facts alter their meaning, I wish to make this point clear that what my family religion and personal belief are needs no explanation at this place, for they are well-known. But leaving these aside, I, as a ruler, possess another religion which can be termed as universal peace, for under my protection are followers of various religions and sects, the preservation of whose places of worship has for a long time been the principle of my state. Therefore, I do not desire that religious feelings of any community or sect should be hurt because of prejudice, nor do I wish to be so engrossed in my own religion as to allow it be called bigotry. Therefore, it has been my own precept and that of my forbears to regard all religions of the world without differentiation and distinction and not to prejudice our authority by interfering in religious observances of any one (unless such observance appeared likely to endanger the general peace or threatened to lead to disgraceful acts in public), but to earn good reputation by treating all alike. If in spite of this elaboration some dense persons should misconstrue my attitude, it will be regarded as a fault of their short-sightedness —*Indian Social Reformer*

Buddhism in Nazi Germany

Strange things are happening in Germany, but so far no restraint has been placed upon Buddhist advocacy in that country. For the first time there assembled recently in Berlin Buddhists from various parts of the world—from Germany, Great Britain, India, Ceylon and Japan—to discuss the position of the Buddhist movement in their respective countries and to exchange views on the principles of Buddhism.

The conference opened on the 23rd September at the Buddhist House at Frohnau, Berlin, which after the death of its founder, Dr. Paul Dahike, is still carried on through the selfless efforts of his sisters. The opening address was delivered by the Ven. Bhikkhu Ananda Kausalyana of the London Buddhist Mission, in which he set forth the principles of Buddhism in clear and instructive manner.—*Ceylon Daily News*

Buddhism in Napier, New Zealand

"You will be pleased to hear that the Napier Buddhist Study Circle is now in session. We use for study purposes a book entitled, "What is Buddhism?" published by the Buddhist Lodge of London, and I supplement this with other Buddhist literature which I have. I am also engaged in trying to set up the New Zealand Buddhist Lodge, so that we may have a central organization for this country."—*Peace, Singapore.*

Tipitaka in Siamese Scripts

Md. J. Karpeles writes from Phnom-Penh that we may now add another script to the four enumerated on page 210 of our last volume, in which the Pali Tipitaka is now printed, namely, the Cambodian, and that a sixth will soon be an accomplished fact, in that the complete Tipitaka in Laotian script is now in the press. She says that although Siam is suffering badly from the economic crisis, over 1,000 sets of the Cambodian version have been subscribed for. This contains the Pali in Cambodian characters, and also a translation into Cambodian. The set contains eighty volumes. When the Laotian edition is published, all the people of Siam will be able to read the teachings of the Buddha as set forth in the Pali Canon.—*Buddhism in England*

Y. M. B. A. LIBRARY

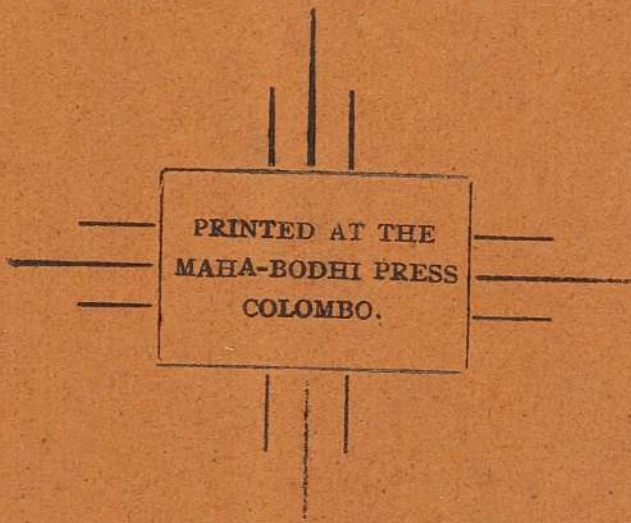
The following new books have been added to the Lending Library.

PURCHASES.

Life of Lord Birkenhead	by His Son
Crazy Pavements	„ Beverley Nicholas
The Lord of Life	„ Neil Bell
Elizabeth & Essex	„ Lytton Strachey
Versailles	„ Emil Ludwig
Point Counter Point	„ Adolfus Huxley
The Jestling Pilate	„ Adolfus Huxley
The Moscow Trial	„ Cummings
Mother India	„ Catherine Mayo
Blue Days at Sea	„ H. V. Morton

DONATIONS.

The Cross In	} From Mr. S. Haldar
The Crucible by S. Haldar	
Divine Love by A Heathen Hindu	
Father India by C. S. Ranga Iyer	} From Mr. R. Hewavitarne
Unhappy India by Lajpat Rai	



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