



THE BUDDHIST

THE ORGAN OF THE

Young Men's Buddhist Association

Vol. IV. (New Series)

DECEMBER

$\frac{2477}{1933}$

No. 8

CONTENTS

	PAGE
Notes and Comments:—Aryanism in Germany; Our New Governor; Bhikkhu Narada; ▲ a new Sunday School; Ceremony at Sarnath 	105
Germany as Buddhist Centre of Europe—by Bhikkhu Ananda Kausalyayana 	107
Roerich Peace Banner—An Address 	111
Buddhist Work in Nazi Germany—by Anagarika Lhashekankrakrya	114
Reflections of a Reader 	116
Y. M. B. A. Religious Examinations 	118
A New Sunday Schools 	119
Gleanings:—Religious Buildings and Places in Kashmir; Slavery and the Churches	120
Review:—Ariche Religion; Divine Love 	120

Price 25 Cts.

THE BUDDHIST

B.E. 2432—Established—C.E. 1888.

THE OLDEST ENGLISH JOURNAL OF THE BUDDHISTS

EDITED BY

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

ANNUAL SUBSCRIPTION

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

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

Punctual Payment will help both members and the management

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

Colombo.

Phone 3341.

THE YOUNG MEN'S BUDDHIST ASSOCIATION,

COLOMBO.

FOUNDED IN 1898—INCORPORATED.

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

Objects—The Study and Propagation of Buddhism

The encouragement of the practical observance of Buddhism

The promotion of unity and co-operation among Buddhists

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

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

Members are classified as honorary, active and life members.

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

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

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

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

Be a Member and help the cause of Buddhism.



THE BUDDHIST

"Sila Paññanato Jayam"

VOL. IV (New Series)

DECEMBER

2477
1933

No. 8

NOTES AND COMMENTS

Aryanism in Germany We have published in this issue three contributions relating to the Buddhist movement in Germany. It appears from them and also from other periodicals that German people are in search of a religion that suits the ideals they desire to foster. It is also apparent that the word Arya as applied in Buddhist terminology is being varnished with a new interpretation which savours of narrow racialism. It is against such a possible misinterpretation that we have to guard our faith. The Buddha Dhamma is indeed a product of a Sakyan Prince who is generally believed to be of Aryan descent. But the word Arya used in the Dhamma, for example, in Ariya Attangiko Maggo and Cattari Ariya Sattani, has no racial significance at all. Buddhism is also called Ariya Dhamma. In all these cases Arya means noble and

pure spiritually. It is quite clear that these *noble truths* apply equally to the people in Germany as well as to those in Arabia or Siberia. No one can maintain, therefore, that Arya has any other meaning attached to it. This word has never been meant to promote selfish views. If anyone misconstrues the meaning of Arya as found in Buddhist Canonical works he will be doing a disservice to the cause of Buddhism in Germany. We would rather have our Dhamma where it is than to allow it to be prostituted and made a target for criticism by making it an instrument to set races against races as did Christianity. The Dhamma is not a creed preached for the benefit of a specially chosen people. It is a Universal Way which can be trodden by all irrespective of caste, colour and racial distinctions. It is evident from Dr. Schumacher's little pamphlet,

a review of which is published elsewhere, that the emancipation of man from the bondage of theology enslaving his latent and manifest powers has most appealed to the German mind. We watch with great interest the progress of Buddhism in Germany on sound lines. A Buddhist symbol—the Swastika—has conquered Germany. The Dhamma will follow.

* * *

Our New Governor We accord a hearty welcome to our new Governor Sir Edward Stubbs. Sir Edward is not a stranger to this country. He served Ceylon as Colonial Secretary eighteen years ago. There are many national problems awaiting urgent solution. They require statesmanship and breadth of vision, and above all, true understanding of, and sympathy with, the national aspirations. Political freedom is the foundation on which social and religious developments rest. All progressive nations, ancient and modern, enjoyed freedom. The greatest characteristic of a modern administrator should be his ability to serve the people over whose destiny he is placed. We welcome Sir Edward with the firm belief that by the end of his term of office he will have assisted the people of this country to obtain full responsible Government which is theirs by right.

Bhikkhu Narada Our very popular preacher and author of several useful pamphlets both in Sinhalese and English is leaving for Singapore on the 11th instant on an invi-

tation from the Buddhists of that city. Bhikkhu Narada will also visit other centres in the Straits. He hopes to establish a Vihara in Singapore acceptable to all sections of the Buddhist population. We have no doubt that his presence there will be the beginning of a new era for Buddhists in that country. We wish him all success.

* * *

A New Sunday School We have pleasure to announce that a new Sunday School has been established at the Y. M. B. A. for the benefit of those children who attend schools where no religious instruction is given them. We hope that parents will take this opportunity to have their children trained in a religious atmosphere.

* * *

Ceremony at Sarnath Entombment of the ashes of the late Ven. Siri Devamitta Dhammapala is provisionally fixed for the 30th inst. The ceremony will take place at Mula-gandhakuti Vihara. We understand that a large number of pilgrims is expected to be present. Further particulars may be obtained from the Maha Bodhi Society.

NEXT ISSUE.

Ven'ble Tripitakacharya Sri Rahula
Sankrityayana.

WILL WRITE ON
Buddhist Remains in
Ladhaka.

GERMANY AS BUDDHIST CENTRE OF EUROPE

By Bhikkhu Ananda Kausalyayana of the London Buddhist Mission

All that we learn from our morning newspapers about various happenings in Germany may be true, or it may not be true. One thing however appears to be certain: Germany seems to have made herself better acquainted with Buddhism than any other country in Europe. This fact is all the more remarkable when we realise that 'Buddhism in Germany' has received little or no assistance from any Buddhist community in any Asiatic country.

When I was in Berlin I was once asked why I was bringing this Buddhism, this oriental religion, into Germany. I replied that Buddhism was no more oriental than the sun which arose every-day in the East. And if they did not mind making use of the light and warmth of the sun, there was no reason why they should not make use of the light they receive from the Teaching of the Buddha. Moreover, I added, Buddhism in Germany, neither in the past nor in the present has depended upon any missionary efforts from any oriental country. It has spread through literature and through the living example of some Buddhists. It came to Germany when a philosopher like Schopenhauer declared that "Buddhism was the sublimest religion on earth, older and truer than Christianity" and that other great thinker, Nietzsche, added that "Buddhism was a hundred times better than Christianity and was the only positivistic religion that history shows us". It came to Germany when scholars like Oldenberg, Neumann, Max Muller, Seidenstucker, Grimm, Geiger, Walleser and others began translating Buddhist books into German language. It came to Germany when some brave young men having broken the ties of their traditional religion, went over to Buddhist countries such as Ceylon and Burma, and there

entered the Order of Bhikkhus. They wrote a good deal back to their native country about their experiences of Buddhist life. Among such the name of the Venerable Nanatiloka deserves special mention. Wherever Pali scholarship is known, his name is mentioned with special respect. Buddhism came to Germany when Dr. Paul Dahlke, through his exemplary life proved to the people of Germany that Buddhism was not merely a theory but a living reality. Thus Buddhism in Germany from the very outset, was an indigenous movement and had remained so up to this day.

Among the reasons which make me say that Germany has made herself better acquainted with Buddhism than any other country in Europe, there are some which may appear rather insignificant occurrences. While walking here in London, I have often overheard people saying 'Gaindi, Gaindi'. Once as I was passing near Camden Town station, one person said 'Gaindi', but another thus corrected him; "No, it's Gaindi's son". I wanted to say "No, only his countryman". In Berlin, once I was astonished to hear some people shouting "Buddha, Buddha". Not only this. Once when I was about to cross the road with my companion Mr. Guido Auster, the policeman checked, said something to Mr. Auster and asked us to take a slightly different way. "What did the policeman say" I asked Mr. Auster. "The policeman said since you are a Buddhist, at least, you should take the proper route", was Mr. Auster's reply. The policeman in the metropolis of Germany knew enough of Buddhism to chide us for taking a short cut. I was glad to find that a Buddhist was held in a little higher esteem than other people, but sorry that we had failed to deserve it. Was he not right in holding that a Buddhist should always take the right path?

I think there are thousands of people in Germany who find more religious satisfaction in the Teachings of the Buddha than they find any where else. These people do not necessarily belong to the intellectual classes. Most of them are ordinary people who have to carry on their struggle for maintenance and along with that find time and energy for studying Buddhism and living according to it. All of these people are not organised into groups or societies. Since Buddhism is not a religion of congregations, they just try to shape their individual lives after the doctrine of the Buddha, as best as they can. But there are also people who have organised themselves into groups and societies and meet from time to time. Some such groups we find in Berlin, Munich and Hamburg. There may be some others at some other places of which I may not be aware.

Buddhist groups in Berlin and its neighbourhood generally rotate round the name of Dr. Dahlke. In order to understand the Buddhist movement in Germany, one has to know this one man, for, in my opinion he may rightly be called the father of Buddhism in Germany.

About sixty-eight years ago in Austred, a town in East Prussia, a boy named Paul was born. One or two little incidents in his childhood are rather amusing. Once, it is stated, he was standing with his hands in his pockets by the side of his mother. All at once he ran off, crossed a fence in front of him, struck a boy older than himself who was there and having hurriedly returned by the same way, stood once more by the side of his mother. "What was it all about Paul?" asked the mother. "A boy was beating another younger than himself. I could not stand it", was Paul Dahlke's reply.

As a boy he was not a shining student in his class. He would study only just as much as was absolutely necessary to keep his teachers satisfied. For apart from his studies he had several other interests. Collections of stones, coins, birds, eggs, frogs and whatever else he could find. But when he grew older, he became a medical student, he perhaps was the most industrious student of his class. As a Doctor he was a great success, so much so that at the early age of thirty-three he was able to treat himself to a trip round the world. His mother's sudden illness did not allow him to complete his project. He had soon to return after only visiting a few countries like India, Japan, America and Samoa.

Later when he got another opportunity he again started out on his travels. This time he went out with the clear intention of studying Buddhism. In India once he was standing before a shop. The shopkeeper called his attention to a small insect on his coat. Dr. Dahlke, with the true European brusqueness, shook his coat and killed the insect by throwing it hard on the ground. The shopkeeper looked at him as if he was saying: "What an uncivilised man!" The doctor noticed the changed attitude of the shopkeeper and realised that the latter had pointed out the insect to him, not for the doctor's sake but that he might be careful not to harm the insect unwittingly. The doctor took this lesson to heart and remembered it all his life.

He visited Ceylon more than once and spent a good deal of time in studying Pali and Buddhism. All that he learnt and meditated he expressed with the stamp of his own originality upon it. He wrote several books in German, some of which have been translated into other languages. He always stuck to what is

generally known as Theravada Buddhism or the Buddhism of the Southern School. All of us who do not know German are much indebted to Bhikkhu Silacara for making some of these books accessible to us in their English translations. "Buddhist Essays" by Dr. Dahlke is one of the most widely read Buddhist books, but his best book appears to be his latest: "Buddhism and its place in the mental life of mankind". When one reads this book one feels inclined to agree with what Mr. McKechnie wrote to me not long ago that "after Schopenhauer, Germany had not produced a greater intuitive thinker than Dr. Dahlke".

One might hesitate to say about any other man, but as far as Dr. Dahlke is concerned, one could easily say that from the day that he became a Buddhist, he lived for Buddhism and died for Buddhism. He was the man who founded the famous "Das Buddhistische Haus". In the most difficult years of 1923 to 1927 he worked day and night in his capacity of physician to finance this house. It consists of about seventeen apartments made for those who might wish to live there, studying and practising Buddhism. It is situated on an extensive piece of land covered with pine trees. The gate of the house is a beautiful attempt after the famous gateways at Sanchi. A big room, with three beautiful stone-slabs on the Eastern wall is used for meetings. The central slab has a charming Buddha-rupa inscribed on it in line incision. The other two which flank it on either side have Pali quotations with their German translations inscribed on them in golden letters. Dr. Dahlke built this house in order to make it a centre of Buddhist culture for the whole of Europe. His early death did not allow him to see all his plans fulfilled. At present the house belongs to Dr. Dahlke's brothers and sis-

ters. They are doing all that is humanly possible to keep the memory and work of their brother alive. The present financial crisis is making their task difficult. Will some well-to-do Buddhists come forward to give them a helping hand?

In his life-time Dr. Dahlke inspired and assisted many people to become Buddhists. I have heard some of them saying very proudly that they are disciples of Dr. Dahlke. As long as their leader lived they all worked under his guidance. But in the absence of their leader they have thought it advisable to divide themselves into more than one group. The outcome is that they meet separately every month in the temple of the Buddhistische Haus on new-moon and full-moon days.

It is astonishing to see how well attended these meetings are. Many people have to remain standing for want of space. New-moon days meetings are generally addressed by Dr. Schumacher a man full of enthusiasm for the propagation of the Dhamma. He studied Pali under Dr. Dahlke for several years and has a good grasp of the Scriptures. Recently he started publishing a Buddhistic magazine "Re-birth and Kamma. His opportune pamphlet "Arische Religion" has done some good propaganda work. The full-moon day meetings are addressed generally by Mr. Fisher. I felt sorry for his unsatisfactory health but he himself did not seem to let it stand in the way of his work. His earnest, silent efforts could be a lesson to many people. He is assisted in his work by Mrs. Fisher and the Countess von Mont. The latter astounded me by her knowledge of the Pali Scriptures. I have yet to meet another European Buddhist lady with her knowledge of the Dhamma. For the last four or five years, Mr. Fisher has published a magazine called "Buddhist

Thought and life." My insufficient knowledge of the German language does not entitle me to say anything about the relative value of these two magazines, but I hope that both will serve the objects they have in view, each in its own way

While speaking of those who are trying to keep burning in Germany the lamp of the Dhamma lit by Dr. Dahlke, one ought not to forget the name of his indefatigable sister, Miss Bertha Dahlke. I have always wondered how she can manage to do all that she does in a short day of twenty-four hours. It is a difficult thing to be equally good at both physical and mental labour, but I found that Miss Dahlke was so. She has already earned the gratitude of Buddhists and of all lovers of Dr. Dahlke by editing and publishing some of her brother's manuscripts and we hope that in the near future she is going to oblige us with another issue of "*The Brockensammlung*", a magazine founded by Dr. Dahlke.

A few miles from "*Das Buddhistische Haus*" a society founded by Mr. Steinke, known as "*Community around the Buddha*" is doing good work. Mr. Steinke chalked out a fixed line for it, when he said: "that this society does not tolerate any religious adulteration or outside dogmas and he is working solely in accordance with science and the understanding of the Buddha's Doctrine; i. e. the realisation of the Dhamma through life". I was very anxious to meet Mr. Steinke, but when I reached Berlin, I was told that he had already left Germany with three others to lead the life of homelessness in some oriental country. Later I learnt that he had reached Shanghai where he had joined a monastery founded by the Ven. Chao Kung. It is said that the inmates of this monastery are thirteen members of seven different European

nationalities and Mr. Steinke is one of them. In Mr. Steinke's absence Mr. Somma, a zealous Buddhist, is carrying on the work of the society in an admirable manner.

Another society which bears a name very similar to the one mentioned above indicates with what rapidity Buddhist ideas are spreading among the young members of the present generation. This society came into existence very recently and is due to the inspiration of some young friends. Indu, Sumana, Subuddhi are the Indian names of three young German Buddhists. Their sister Valeska does her share of the work. I hope that this society will be able to convey the Buddha's message to many young hearts.

Though I have told so much about the few societies working in and out of Berlin, yet it was not the work of the societies that impressed me most; rather it was the earnest, faithful life of a few individual Buddhists which impressed me. Even leaving out of account the members of the Dahlke family—whose deeds of kindness are too many to be mentioned, as I was their guest for no less than three months—the full period of Vassa—there were men like Mr. Schieschke, Mr. Kroskoff, Mr. Auster, Mr. Philip and Mr. Beyard Elton whom it would be hard to forget even if one were to try. Such men will always have the satisfaction of those trying their best to mould their lives according to the Teachings of the Buddha

Apart from Berlin, I heard that in Munich there was a "*Dahlke Union*", the object of which is to make the works of Dr. Dahlke accessible to the general public; and also Dr. Grimm's "*Buddhist Lodge of the Three Gems*". Dr. Grimm's book "*The Doctrine of the Buddha*" has had an enormous success

and has still a large sale. From the orthodox Theravada point of view, Dr. Grimm is considered to be a bit Vedantically inclined. I was desirous to see him and gain first hand knowledge about his views, but the geographical distance stood in the way.

I found one more "Community around the Buddha" at the beautiful harbour of Hamburg. This does not appear to have

as many members as some other societies in Germany. Most probably I was not able to meet many of them, as I did not stay there for long, still, there I met one man—Upasaka Persian—who all by himself is capable of doing what it would take a dozen other Buddhists to do. If every society could have one Upasaka Persian, then in my opinion its permanency and progress would be certain.

ROERICH PEACE BANNER

Roerich's Address to the Washington Convention

To you, who have gathered in the name of the sacred task of Peace, I send greetings. Not without cause does the world concern itself about peace, because enmity and mutual hatred have truly reached their boundaries. The violations against creative life seduced generations into the abyss of savagery. Nor can the external signs of civilizations conceal the savagery of the spirit. In such hostility in the midst of earthly unrest the true values, the creations of the human spirit, are being destroyed. Let us not look back to those dread precedents, when men are compelled to inscribe upon their tablets the memorable words: "Destroyed by human ignorance—rebuilt by human hope". But, precisely in the name of humanity's hope for better future, for true progress of the spirit, it is necessary to preserve these true values.

I will not recount the history of the Pact, the furtherance of which has been actively moved by several committees, by the Union Internationale and by two International Conferences. The validity of our ideal for peace is confirmed by the existence of the Red Cross. If the Red Cross cares for the sick and physically wounded, our Pact protects the values of human genius, thus preserving spiritual health.

The world is thinking of peace in many ways. In each proposal for peace is contained the identical aspiration towards world progress and welfare. Each one in his own tongue, repeats the benevolent formula of goodwill. Thus, we also are convinced that in safeguarding all the creative values of humanity, with a special Banner similar to the Red Cross, we are thus destroying also the very concept of war. If the entire world will be canopied with the Banner for the protection of treasures of true culture, there will be no place for war and hostility.

There have been those who have asked why we think of protection, when it would apparently be simpler to stop war completely. But at the very moment when these voices have arisen, new treasures of humanity were being destroyed and the earth was covered with new marks of shame. Hence first of all let us sacredly protect the creative treasures of Humanity. First of all, let us agree on that which is the most simple, so that, as with the Red Cross, the Banner may significantly summon the conscience of men to the protection of that, which in essence, belongs not to one nation alone, but to the entire world and constitutes the red pride of the human race.

We may be asked why we think of war. But no one has ever stipulated that the Banner was needed only during a formally proclaimed war. As a matter of fact the principle of the protection of human treasures is necessary also in numerous other cases of upheaval. Truly not only war but many other human calamities and convulsions for some reason are wrathfully thrust against the monuments of culture. One may cite an infinite number of sad examples.

Somebody has mentioned that there could hardly be a protection against the long range guns. But, the Red Cross is not visible at long distances, yet no one would deny the great humanitarian expedience of the institution of the Red Cross. Of course, we must not forget that at the inception of the Red Cross, there were many soulless critics, who argued against this highly humanitarian idea, but such ignorant condemnation is characteristic of each innovation. Let us not forget, that Edison's great invention of the phonograph was regarded as charlatany by some Academicians.

Thus let us not give importance to such fettering reasoning; for the Red Cross, with its noble benefits, has sufficiently indicated, that even with the long range guns, air attacks and the inhumanity of gases, the conception of the Red Cross still must be regarded as highly imperative and irrefutable. When a Red Cross ambulance rushes through the streets on its mission of salvation, traffic is arrested because every one realizes that something extraordinary has occurred which demands urgent measures. And now in the midst of human calamities the S. O. S. signal already resounds. The best minds have arrived at the determination of the necessity of broad measures for pacification and disarmament. But physical disarmament alone

will not help. There must be a disarming of heart and spirit. Thus the world Banner of Peace, protector of the true treasures of humanity, will be a broad reminder of those forces, which must be sacredly guarded as the milestones and guarantee of a radiant future. School-children must be firmly reminded from earliest childhood that wherever there flies the Banner, the protector of human treasures, special measures of preservation and special care must be exercised for the dignity and friendly cooperation, in the name of Bliss.

As with the case of the International Court of Justice at the Hague, the International Postal Union, the Red Cross—our Pact and Banner does not represent in its essence any international difficulties. On the contrary the Pact is a summons to one more step of cooperation: a summons to the appreciation and cataloguing of religious, artistic and scientific treasures and to the establishment of a mutual cultural respect.

We need not fear, that military authorities will raise any irresistible difficulties. Strangely enough, it is just from the military milieu that we have had no refutation; quite the contrary, we have constantly heard voices of sympathy and consideration regarding the entire practicability of the Pact. Even such undeniable authority as the Marshall of France Hubert Lyautey, has expressed himself very definitely in favour of the Pact. It is only necessary to familiarize ourselves with the written opinions of such scholarly military authorities as Baron de Thuen, who has already introduced lectures concerning the Pact into the military schools, to see once again how apparently simple it is to carry out the humanitarian task of the Pact.

It is true that one scientist expressed the opinion that the Pact might impede military actions. But, if the Pact would not only impede but arrest military actions, then its indubitable merit would lie therein. For the entire world is now concerned only with the renunciation of mortal and fratricidal clashes.

People understand profoundly that no official decrees alone can transform the material crisis into prosperity. For the heart of man must consent to disarmament and cooperation. And this panhuman postulate comprises everything to remind us that the true culture of the spirit, creativeness and constructiveness must be protected and affirmed.

We have received many thousands of sympathetic opinions regarding the Pact, from high representatives of the cultural world, from governmental and educational Institutions. Organizations numbering many millions of members have done honour to the project of the Pact through enthusiastic resolutions. The Museum's Commission of the League of Nations has likewise unanimously endorsed the Pact. The President of the International Court of Justice at the Hauge is the Protector of the International Union of the Pact founded in Belgium.

Of unusual significance for me now is the Convention in America. Many formulae of a peaceful, social, constructiveness have emanated from America. America in her unprecedented composite of all nations has more than once been the champion of peaceful and humanitarian ideas. Hence, I consider that the public masses of America, as well as the Government, which exemplifies the high spirit of Nation, will actively support the Pact of Banner of Peace, for this agreement will be one added link towards peaceful world prosperity.

I deeply regret that to-day I cannot be with you. But with the entire power of my heart, with my entire friendship, I invoke you firmly and imperatively to erect one more mighty pillar for the flourishing of creative treasures of the spirit. I am certain, that the Government of the United States to which you will transmit your resolution will respond to it undeferrably with its customary cordiality.

If humanity recognized the Red Cross as a protection to the Physically wounded and ill, then it will also recognize the Banner of Peace as the Symbol of peaceful prosperity and health of spirit. I greet you reverently from the Himalayas and beg you to help this symbol of the health of the human spirit.

• I thank you, my friends.

We have received the following cables:—

With participation of 32 nations convention today unanimously passed resolution recommending adoption Roerich Pact by America and world nations. Convention brilliant success and splendid addresses. Numerous delegates of nations pledged adherence. Convention resolved to hail its creator Nicholas Roerich also resolution thanking his great address. Permanent committee organized by convention. Japan's hoisting flag acclaimed. Resolution includes nations can adopt pact by acclamation.

“Secretary Wallace, Professor Magoffin (New-York University), Dr. Borges (Acting Director-General Pan-American Union), President, Roerich Museum, Horch presented the resolution to President Roosevelt who was most responsive and expressed thanks to Professor Roerich's message.

BUDDHIST WORK IN NAZI GERMANY .

A Message By The Ven. Anagarika Lhashekankrakya

It is indeed the fittest moment, now, to take seriously into consideration the subject-matter borne in this Message, which I hope will reach as many as possible of the sincere hearts that today dwell in the Enlightening Teachings of Buddhas.

At this very instant, in Parliament assembled, Buddhists of Germany prepare to deal with matters relating to the best efforts towards a remedy for our presently warring, weary and worried humanity. At least that is the belief we sincerely harbour. We have no particular knowledge of the real program of the FIRST GERMAN BUDDHIST CONGRESS, but, we believe that its aims are truly constructive and aim solely at enlightenment of humanity.

But there are points that call for immediate attention on our part, for it is our own duty to watch the maintenance of the purity of the Teachings of Enlightened Ones. The literature issued by the organizers of the said Congress afford us striking examples of what none can avoid calling "misconceived Buddhism". Indeed, any sincere thinker might, upon reading the literature of those "German Buddhists" that call a "First German Buddhist Congress", readily assume that Buddhism is anything else than what it really is.

It is, indeed, more than a surprise to us to hear that "Buddhism" is a RELIGION. Happily only self-appointed self-styled "Buddhist leaders" or "authorities" alone are to be seen agreeing on such a misleading concept.

Needless to say that if Buddhism could ever be a "Religion", it would never be one of the sort that is so profusely known throughout the world nowadays, for the

Buddha Gautama Sakyamuni himself did fight lion-heartedly against its premises as well as against its very spirit and methods. To call Buddhism a Religion, therefore, must either be an error, or to say the least, to confuse it with other systems and fail to catch its very essence, that is to say, its very fundamental principles. In true Buddhist thought-trend, we "rely" on nothing, and through it we are "relegated" or "reunited" to nothing.

Buddhism, if there was ever such a thing, is the clearest concept of the innate powers of the being, as also the very proudest assertion of human freedom ever upheld. As to the assumption of "relegating" or "reuniting", they are most surely out of the question here since we fail to apprehend even the possibility of our being actually forced out of the make-up of the universe, to which we are all bound by the very fact of life itself.

The greatest incongruity is the assertion, that the TEACHINGS of the Buddha are wholly and exclusively *Aryan*.

Furthermore, there is absolutely no evidence likely to bring even the slightest beam of light as to the Teachings of the Buddha Gautama himself, to mention the best known Buddha of the history, being wholly *Aryan*. In fact we are reluctant to agree on such ground, for even in the case that each race or ethnical group on earth should have its own philosophical tenets in order to ensure its true development, as we earnestly believe to be so, we cannot see how the universal and so human principles of the Dhamma could be reduced to mere racial tenets.

We would not quarrel as to the racial extraction of the Buddha nor to the ethnical descent of his best disciples,

who of course are not precisely Aryan but of the diverse types of the yellow race, as the Teachings, the philosophical principles, alone are essential to us as they are to the Buddha himself. No wise man would ever indulge in such inconsistency as to conceive or assert that the ethnical descendency has anything to do with Enlightenment.

Any indulgence in assigning definite ethical character to determine ethnical types of the human family is indeed anti-cultural as well as inhumane. It cannot remain behind the shereest shadow of doubt that the Teachings of the Budhas are wholly foreign to classifications according to purely human prejudices. Buddhism is a Teaching of Actuality, and this cannot be reached through the passionately coloured lens of "nationalism" or "racialism" or of "proselytism". Buddhism is the science of Reality, and Reality is attained through the transcending of the pettinesses of human, social life and interests. Buddhism is the Philosophy of Realization, and it is impossible to make any progress along that line if we strive to make differentiations and live on basis of cultural preferences or racial delusions. Buddhism is a stalwart effort in subliming the lower self.

Those are some of the reasons why we were adamant and in earnest rush to announce to the world that we dissociated ourselves entirely from such enterprise as the FIRST GERMAN BUDDHIST CONGRESS.

The points of criticism of the present Message are to be found in gross outline in the literature of the First German Buddhist Congress, and have been the subject-matter of the talks of its organiser, Dr. Schumacher, for the last three months at the Das Buddhistische Haus.

In some instances not only was the racial item in connection with the supposed Aryan origin of Buddhism directly attached to political purposes, but Buddhism was even exposed as being in spirit and aims fundamentally opposed to Israelism and Christianity. We repeat it, we cannot refrain from launching our most expressive protest against that as Buddhism can never be—for it has never been—instrumental in common human passions and earthly pettinesses such as the turmoil and transitory turn of politics (not always ethically constructive) and the common religious stupor and inconsistencies. To uphold such tenets is to retain a tremendously poor level likewise in culture and mind attitude.

Let us get a rapid glance at the wonderfully genial stroke of the author of "Aryan religion", which is like the war cry of the German Buddhist Congress. "Still today, German people are in want of an Aryan religion according to German essence. The efforts of the "German Christians" are rather attempts on a wrong object. German ideas are quite different from those of Christian virtues. Bravery, pride, honour, self responsibility and freedom have been the ideals filling up northern German men, and which are glorified in northern myth. Repentance, humility, faith in the mercy of God and the Doctrine of predestination have been the armour of Jewish-Christian churches. Those ideas could not suit us, etc....etc." Whatever comment would just spoil the ingenuity of this marvellous bit of modern humanism; so we pass on.

The stand is a clear cut one. "A solution of this conflict—that of religions of foreign precedence—," asserts Dr. Schumacher, "is only possible if there is a religion given to German people not cursing their northern Aryan ideals but

recognising, developing and purifying them". "The teaching of the Aryan Prince Gautama Buddha is a religion like that. In Buddhism the highest ideals of the German people like Bravery, Honour and Freedom find their recognition and purification".

We do not object to Dr. Schumacher having his own ideas regarding racial and religious matters, but where we feel adamant and fiercely obliged to interfere is when the Buddhist teachings are enacted under the form of a farce. A sure thing is this: there can never be anything such as a "German Buddhism", for the teachings of Buddhas avoid all sorts of restrictions, more so those of geographical, political and clan interest.

We need not emphasise any more on the necessity of the world to-day. We have made our Plea to the world, creating a Spiritual Platform and Crusade, but

perhaps the greatest need at this very moment is to have a clearing house for Buddhism, and this is verily what we are doing right now, being also the great motive of our organising the First AMERICAN AND EUROPEAN BUDDHIC (pure thought) CONGRESS, which is to be a real laboratory of ideas in a changing world where the living forces of humanity are to work for the elaboration of a spiritual culture to suit the actual turning point of history and also direct the world towards a greater future.

"There is nothing mightier, more beautiful, more useful and so necessary as Truth".

New York City,
14th of Sept., 1933.

(We have not published certain portions of this letter relating to the question of real founders of the German Buddhist Congress.—Eds.)

REFLECTIONS OF A READER

Soul Dislodged

Professor J. B. S. Haldane writes in the Rationalist Annual for 1934 that "centuries of science have produced no evidence for Divine intervention in the order of nature, or the existence of a soul detachable from the human body". This is really a very significant saying. The Buddha Dhamma for the last 2500 years has preached the no-soul doctrine. According to the teachings of the Buddha the human body is an assemblage of different elements, and the life principle is the result of the assemblage. There is therefore no room for a disembodied soul. It does not teach the process popularly known as the "transmigration of soul". But the Dhamma does teach that beings have a future life the conditions of which

will be in accordance with their actions good or bad. Nothing is transmitted from this body to the other. Actions give rise to another being who is neither the same as its predecessor nor an absolutely new one. It is this point that leads non-Buddhists to insist upon an entity called soul which they say escapes at death and creeps into another physical body. Is there only one soul, or are there many? Chemistry tells us that C. H. N. O³ will produce life, and chemistry is a science.

Master's Unrivalled Wisdom

Lord Buddha correctly anticipated the modern troubles of the world. Those who guide the affairs of the many governments have shown their utter in-

capability to lead their flocks to happiness and prosperity. Avarice and jealousy rule their conduct. Millions of pounds have been spent to hold conferences (peace, disarmament etc.) which have been proved absolute failures. And all governments move on to a disastrous end. In the famous Noble Eight-fold Path the Buddha has shown the greatest ethical principles ever given out for human progress. Under Right Livelihood—Samma Ajiva—He enumerated the following ways of earning a livelihood as unfit and dangerous:—slave trade, sale of animals for slaughter, sale of intoxicants and poisons etc and sale of dangerous weapons. Our world has too dearly paid for the existence of these evil trades. Patriotism and nationalism have been prostituted by men with vested interests in appealing to fellow-men to foster and support these Satanic dealings. People do not stop and think. They are racing with the Mara.

U. S. A. Goes Wet

Prohibition in the United States of America is now a dead thing. All the States have voted wet. Wets were encouraged by President Roosevelt's announcement that in time of acute distress it would not be bad to get little money by making people drink. According to Christian conscience ill-gotten money may be employed to restore prosperity without lowering the morality of the people. That prosperity without health and with increasing criminality does not amount to national progress has not entered the minds of the Christian legislators. The so-called Christian conscience is a curious phenomenon. Propagandists assert that it was Christian principle and feeling which were chiefly responsible for the abolition of slavery while the Christian Church itself owned slaves and shamelessly encouraged slave trade which was prohibited under Buddhism. After all what are the Christian principles which are not found in the older teachings?

Sermon On The Mount

There seems to be a considerable dispute as to the real authorship of the sermon on the mount. Rationalists seem to object to its inclusion "in the list of creations by the members of the Hebrew Race". It is commonly believed that it was preached by Jesus Christ who was a Jew. But let me point out that there is nothing original in the sermon and that it is an incomplete copy of the Maha Mangala Sutta preached by the Buddha 600 years before Christ. Undoubtedly Christ was much influenced by Buddhist teachers who travelled far and wide in Asia.

Science and Religion

The very old story of "conflict" between science and religion is time and again revived by scientists and rationalists. When they say "religion" they invariably think of religions which uphold creation by a god and revelation. In fact the first conflict was witnessed when the scientists put the Biblical narration to the test and the Church persecuted liberal and impartial thinkers. But there was no occasion for them to pick up a quarrel with Buddhism as it tolerated and welcomed criticism and progress of knowledge. Moreover, Buddhism has nothing in its teachings which goes against scientific truths. Not that the Buddha taught science, but that he kept clean of dogmas and relied only on empirical knowledge. The Buddha's attitude towards life and His comprehensive ethical system influenced the whole religious development of the world. What was empirical to the Buddha may not be so to those whose intellectual faculty is not fully developed. To such of them the Buddha's advice is to strive and obtain insight. The bliss that you enjoy can not adequately be explained to others unless they are in a position to realise it themselves.

Y. M. B. A. RELIGIOUS EXAMINATIONS

Annual Prize Distribution.

The Annual Prize Distribution in connection with the examinations conducted by the Religious Examinations Branch of the Colombo Y. M. B. A., was held at the Y. M. B. A., Headquarters in Borella, at which Sir D. B. Jayatilaka presided and Mrs. A. M. de Silva gave away the prizes.

The Rev. Karandana Jinaratana administered "Pansil" and addressed a few words of religious exhortation to the large gathering that filled the hall. Mr. A. Kuruppu read the report which is appended below.

Mrs. A. M. de Silva then distributed the medals, cash awards, prizes and certificates to the respective winners.

Mudaliyar Herod Gunaratne speaking next said that while it must be admitted that the Y. M. B. A. had achieved a very creditable performance in the wonderful progress made by the Religious Branch in respect of the annual Religious Examination, they could not look upon that day as one of complete rejoicing because they also knew that the number of pupils who had chosen to benefit by that Examination had been far short of what it should be considering the number of school-going Buddhist children in this Island.

Mr. Thomas Gunaratne, the next speaker, extolled the religious examination work of Y. M. B. A. as a great and noble work, in which they had succeeded where others before them had failed. He drew special attention to the fact that the majority of the prize winners in the Religious examination were girls, which he said was a happy augury for the future, because it ensured the upbringing of the future generation of Buddhist children by mothers with a sound religious training.

Mr. D. B. Jayasinghe, speaking next, appealed for greater interest on the part of Buddhist parents.

Sir D. B. Jayatilaka in winding up the proceeding said that the responsibilities connected with the work of the Religious Branch were shouldered in the main by the younger members of the Association, although there were still a few old men who were members. Since the progress of the country depended largely on the character and activity of their youth, the fact that Buddhist young men formed the vanguard of a great movement for the religious training of the growing Buddhist boys and girls of this Island enabled them to look forward to the future of their country with the greatest hopefulness and confidence. (Applause). Not only among the Buddhist laymen but also among the Buddhist priesthood it was so, because the younger priests evinced a keen interest in that religious examination.

Continuing Sir D. B. Jayatilaka referred to the fact that the examination, in spite of the strenuous work involved, cost the Association almost nothing owing to the generous response of the Buddhist Priesthood and of the laity in their undertaking.

If the Government were to hold such an examination it would cost them at least Rs. 5,000. He paid a tribute to those connected with the work of the examination and scrutiny of papers. Referring to the "Buddhist parents, especially the rich, who send their sons and daughters to English schools where no Buddhist religious instruction is provided for them, in spite of the fact that there are now a number of Buddhist English Schools to which Buddhist children could very well be sent," the President said "Let them now at least make an honest endeavour to save themselves from the consequences of deliberately allowing their children to be led astray."

He said that if their English educated Buddhist boys and girls grew up without the necessary religious training it would be a great calamity to this country.

REPORT ON RELIGIOUS EXAMINATIONS 1933

The Young Men's Buddhist Association, Colombo, instituted the Religious Examinations in 1920 to meet a special need, long and generally felt, i. e., to systematise Buddhist religious education by teaching Buddhist children the precepts of their religion from text books specially prepared for the purpose, so that by the practice of such precepts they may grow up to be intelligent and law-abiding citizens of the country.

In the first examination held thirteen years ago, only about 300 students, at a few centres, took part. But the number of candidates has increased yearly. This year not less than 10,469 boys and girls, (i. e. 1111 candidates more than last year,) from 310 schools, (i. e. 70 schools more than last year,) applied for admission. Of these, 7,933, (i. e. 578 more than last year,) entered for the examination from 203 schools, i. e. 23 schools more than last year. Of these, 3,859 as compared with 3,389 in 1932, passed the examination, 750 gaining Distinctions, and 111 in the Honours Division. It may be mentioned that the number of students registered for examination represents only about a quarter of the number receiving regular religious instruction in these schools. The examination was held this year at 176 centres, as compared with 149 last year, in five provinces of the Island, the number of schools registered up to date being 345.

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 question papers were set by a board consisting of 20 eminent and scholarly Bhikkhus who award marks after scrutinising the ever-increasing number of answer papers—by no means a light task, though performed gratuitously

To these Nayaka and Maha Nayaka Theras, some of whom have rendered other valuable service to what may be called “the best of all causes” by acting as authors and editors of text books adapted for the use of students, the Association offers its respectful thanks. It is also grateful to those of its members and friends and well wishers at out stations, who acted as supervisors at no little inconvenience, not to speak of the expense, cheerfully borne by them enabling the Association to hold the examination simultaneously at the various centres.

In order to arouse a greater enthusiasm and to secure greater efficiency on the part of those engaged in imparting religious instruction to students, an examination is also held annually of teachers themselves, on the results of which Cash Prizes to the value of Rs. 200/-, i. e. Rs. 25/- more than last year have been awarded.

The Association is greatly indebted to Mrs. D. P. Wijewardena of “Sri Ramya” Kollupitiya, who donates a sum of Rs. 250/- every year for awarding these Prizes and meeting other expenses in connection with this examination for teachers, which serves a very useful purpose.

It is encouraging to note that this examination also is growing in popularity, the number of applicants for admission this year being 35 as compared with 19 in 1932,

The Association desires to take this opportunity to express its thanks to all who have helped it in various ways, especially those ladies and gentlemen who have so generously contributed towards the cost of silver Medals and Cash Prizes.

The Committee begs to thank Mrs. A. M. de Silva heartily for gracing this occasion with her presence and for so kindly distributing the prizes,

and the Hon’ble Sir D. B. Jayatilaka our President for his unerring guidance and valuable advice which have contributed so much to the success of the activities of the Examination Branch of the Young Men’s Buddhist Association, Colombo.

LIST OF DONATIONS.

The following is a list of contributions to the cost of Medals and Prizes distributed among the successful candidates at the Buddhist Teachers’ and pupils’ Examinations of 1933

Mrs. H. Wijewardena	250-00
Sir, D B. Jayatilaka	35-00
Messrs N. & R. Hewavitarne	25-00
Mrs. C. A. Hewavitarne & Mrs. N. D. S. Silva	25-00
Mrs. G. L. Rupesinghe	25-00
Mr. V. S. Nanayakkara	15-00
Dr. W. Wijegunawardena	15-00
Mrs. A. M. de Silva	12-50
Mr R. Salgado	10-50
Gate Mudl. E. Peiris, Mudl. T. W. Gunawardena, Messrs. M. F. P. Gunaratne, D. S. W. Samarakone, M. P. Piyadasa, U. P. Ekanayaka, D. T. Jayasekara and Mrs. G. F. Perera	Rs. 10/- each 70-00
Hon. Mr. C. W. W. Kannangara, Gate Mudl. H. Gunaratne, Messrs. Q. C. Fernando, G. J. Silva, J. A. P. Samarasekara,	Rs. 5/- each 25-00
Mudlrs. P. D. Ratnatunga and C. Cooray	Rs. 3/- each 6-00
Y. M. B. A. in memory of the late Gate Mudaliyar R. F. Gunaratne	10-00
Y. M. B. A. on account of book prizes	220-00
Dr. B. E Fernando (a book worth)	6-00
Mrs. H M. Gunasekera	1-00
	<hr/>
Total Rs.	771-00
	<hr/>

**YOUNG MEN’S BUDDHIST ASSOCIATION
A NEW SUNDAY SCHOOL**

Under the auspices of the Religious Examination Branch of the Y. M. B. A. a Sunday School for the benefit of Buddhist children attending English Schools in the town, where no religious instruction is given, was opened on November 12, 1933, at the Association Head-quarters.

At present there are about 12 children attending the classes which are taught by the Revd. Heenatiyana Dhammaloka Thera who was engaged in similar work elsewhere before his departure to Santiniketan a few years ago. The Association will ever be grateful to him for kindly consenting to give religious instruction.

It is hoped that Buddhist parents sending their children to non-Buddhist schools and colleges will take advantage of this rare opportunity to educate their children in the precepts of their religion and in the practice of them. We also hope that children attending the classes will increase in number.

Mr. M. F. P. Gunaratne, a life member of the Y. M. B. A., has kindly placed his car at the disposal of the Religious Examination Committee as a conveyance for the learned Bhikkhu who resides at Nalanda Vidyalaya, and Mr. Rajah Hewavitarne, the Hony. General Secretary, has promised to equip the classes with 12 wooden chairs and 3 desks.

The thanks of the Religious Examination Branch are due to them

GLEANINGS

Religious Buildings and Places in Kashmir.

A communique issued from Jammu begins thus:-

His Highness the Maharaja Bahadur was pleased to command that all religious buildings and places found to be in possession of the state should be restored to the community establishing its claim thereto. In compliance with the order claims put forward by the Muslim community of Jammu and Kashmir have been investigated carefully and all those places, claims over which were not disputed by a third party, have been restored to the Muslim community, or some other suitable action taken in satisfaction of the claims. So far as the province of Jammu is concerned eight religious places out of a total of a thirteen claimed by the Muslim community have been restored and two more will be restored at a very early date. In one case it has been found desirable to keep the mosque in Government custody and in the remaining two enquiries are still proceeding. The Muslim community gave a list of 53 different religious places which they claimed in the province of Kashmir. Nineteen of those are held by private persons and the claim of the Muslim community is disputed. These cases are clearly such as cannot be dealt with by an executive order. In six other cases Muslims have failed to produce any evidence in support of their claim. The Glancy Commission settled the cases of two buildings, namely, Hare Masjid and Badshah Dome or the shrine of Syed Zainalabdin. They decided that whole of the former and the dome of the latter should be in charge of Archaeological department. Possession has already been made over to the Muslim community or other suitable action taken in twelve cases and in eight others the Governor will take action within a week. Of the remaining 5 cases two have been made over to the

Conciliation Board at Sirinagar and action in the remaining three has been delayed as complicated enquiries have to be made. A few cases which are still pending will be disposed of with expedition.
Maha-Bodhi.

Slavery and the Churches

It is claimed by J. K. Ingram, the author of *A History of Slavery*, that the chief motive which originated and sustained the abolitionist movement was Christian principle and feeling. No one would doubt the religious feeling of such men as Wilberforce, but Fox was irreligious, and it is a partial and partisan view that assigns the whole credit of the abolition of slavery to Christianity. Western Europe had been profoundly influenced during the second half of the eighteenth century by the writings of Voltaire, Rousseau, Diderot, and the Encyclopædists. *Le Contrat Social* had appeared in 1762, and had created an immense impression fundamentally opposed to slavery. In 1788 a *Societe des Amis des Noirs* was formed in Paris for the abolition both of slavery and the slave trade. A resolution in favour of emancipation of slaves in all French colonies was carried in the National Assembly in May, 1791. The abolition movement in France came unquestionably from non-religious influences and he would be a bold man who would say what share those influences had in the same movement in England. Denmark abolished the slave trade in her territories in 1792 (though the decree was not to come into force till 1802). In 1794 the United States forbade American subjects to take part in the slave trade in foreign countries, and in 1807 they prohibited the importation of slaves from Africa. It is clear that by the beginning of the nineteenth century the antislavery movement was in the air.—*Rationalist Annual.*

REVIEWS

Ariche Religion—Aryan Religion—by Dr. W. Schumacher.

Aryan Religion means of course the noble Teachings of Buddha for Buddhism is the only Aryan religion, the only religion created by the spirit of the Aryan race. That suffices to make Buddhism a highly welcome gospel for New Germany. The author of the little pamphlet is well known as a German Buddhist and confesses now to have become an ardent sympathiser of the National Socialism, Hitler's Gospel for the rejuvenation of the old and ever young German nation. He thinks that Buddhism and National Socialism will excellently match together. The ideals of the Aryan race have always been Honour, Freedom and Self-responsibility. And just these ideals have never found an appropriate appreciation from Christianity which has sprung up from a Semitic race. Whereas the Christian ideals are Self-denial, Self-sacrifice, Humiliation and the recognisance that our own Self has no value at all and owes everything to supernatural forces, Buddhism is founded on the old Aryan ideals. "Dont seek for help from others! Seek your path yourselves and find your salvation within you" is the noble aim which Buddha has given to the man-like self-respecting races. And the Pali Canon is quoted that the Self is master of the self and who else could be its master? " to show that Buddhism teaches self-responsibility.

Thus the author thinks that Buddhism will have new future with all those Aryan races who subsequently will awake from the Roman-Christian—

Semitic atmosphere which today covers the Mind of the European Aryans.

Divine Love.—by A Heathen Hindu, published by Book Company, Calcutta, Price As. 4.

This is a searching enquiry into Christianity in general and the Gospel of Love in particular. The author is a well-known writer about Christianity, and his most recent work deserves careful study. The book is mainly divided into three parts viz., a general view of the Bible, The Old Testament, The New Testament. He has taken every care to quote almost all writers who have expressed any opinion on the Bible and its claim to Divine Love and Revelation. When the Bible was newly introduced to India, reformers like Ram Mohan Roy and Keshub Chunder Sen who were entangled in the vast and complex religious literature of Hindustan, cordially and readily welcomed the Biblical ethics without pausing to consider to what extent the "Divine Love" had humanised the European nations. Had they studied Buddha Dhamma which their own country produced their enthusiasm for the Biblical narration would not have been so great. It is really a very healthy sign for Indians and their future that they have now competent students to place before them a correct estimate of the Bible. Of the Divine Love and Revelation we need only say that history does not prove their existence. The one thousand and nine hundred years of Christianity as practised by its followers would not convince serious thinkers that there is any justification for the claim of Christianity to "Divine Love and Revelation".

