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“Sila Paññanato Jiyam”

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NOTES AND COMMENTS

Japanese Representatives We have had the pleasure of welcoming Reverends Ogata and Kawano the representatives of the second General Conference of the Pan-Pacific Young Buddhist Associations to be held in Kyoto in July next. Their visit was on behalf of the Federation of all Young Men's Buddhist Associations in Japan for the purpose of extending their invitation personally to the Central Y. M. B. A., Colombo, and through it to all other Y. M. B. A. s and similar institutions in Ceylon to send delegates to the Conference. They make a special appeal to Women's Buddhist Associations to have them represented at the Conference. Their invitation will be placed before the Committee of Management of the Y. M. B. A. which will discuss the matter early. We have no doubt that all Buddhist institutions will gladly co-operate in making arrangements to send as many delegates as possible. We need hardly mention that the forthcoming conference is a very important one from the religious point of view. It will be a gathering where many matters vitally effecting the future of Buddhism in its relation to social welfare of the people will be carefully discussed. It is quite essential that Ceylon, one of the oldest and greatest

Buddhist centres of the world, should adequately be represented at the Conference. We congratulate the Federation of Japanese Y. M. B. A. s on the selection of their representatives. Revs. Ogata and Kawano are real ambassadors of Japanese culture. We wish all success to their noble mission.

* * *

A Distinguished Visitor Among the visitors to the Y. M. B. A last month was Prince Prithvi Bahadur Singh of Nepal, who was returning from America after attending the Religious Parliament held there. He addressed a crowded meeting at the Y. M. B. A. on the "Fellowship of Faiths." Prince Prithvi is the founder of Humanist Club of Bangalore where he is actively engaged in popularising the Humanist ideas.

* * *

The Y. M. B. A. The Annual General Meeting of the Y.M.B.A. is fixed for the 24th of February. A further notice will appear in our next issue. The Sports Branch extends its invitation to all members of the Tennis Club to attend the prize distribution in connection with the tennis tournament on the 13th instant. A notice appears elsewhere.

ANCIENT REMAINS IN LADDAKHA

By Tripitikacariya Ven. Rahula Sankrityayana

I

The discovery of Buddhist manuscripts at Gilgit, some two years ago—dating back to 6th or 7th century A. D.—and some other things of archaeological interest arrested my attention, and accordingly I visited Kashmir last April and stayed at Leh, the head-quarters of Laddakha, for about three months. The great Indologist Prof. Sylvan Levi of France had requested me to send him some notes and photographs of the books found. Out of the books found at Gilgit six manuscripts have been brought down to Srinagara. Chaudhary Wajahat Hosain, I. C. S., Home Minister of Kashmir State (son of our late lamented Moulvi Karamata Hosain Saheb of Arrah) rendered me every help. I intended to proceed to Gilgit but I could not secure the necessary permit. So far as I could ascertain I found that the ignorant officers of Kashmir State had distributed pages of the valuable books amongst their friends, which may no longer be traced. Had those valuable books been found in any European country they would have got every protection and would have been preserved in museums. Although I saw those manuscripts or whatever remained of them yet I could not take any notes or photos as I had given my word to the authorities not to do so. Prof. Sylvan Levi, Foucher, Sir Auriel Stein and several others had done their best to take steps for the preservation of these books, specially Sir Auriel who was the first man to throw light on them. Perhaps the Archaeological Dept. of the Govt of India had also tried to obtain them but the Kashmir authorities refused to com-

ply with their wishes. Had those books been brought to Bibliothecque Nationale or British Museum they would have been properly preserved. The condition of the other books lying at Gilgit is no better. It is a matter of great regret that the *Kashmir State has already abolished its Archaeological Dept.*, and closed down the Museum.

II

From Kashmir I went to Laddakha which, physically and ethnologically, is a part of Tibet, and the inhabitants also are Tibetans in language, religion and culture. In 1835 Laddakha came to the hands of the Kashmir State. There are still some remains in Laddakha, which may be considered to be treasures of Indian art. There still exist some Buddhist monasteries at Alchi and Sumad, dating back to 10th century A. D., which bear pure Indo-Buddhist paintings. These monasteries were neglected even when an Archaeological Dept. existed in Kashmir and now that the department has been abolished, their condition may better be imagined than described. The German Buddhist, Brahmachari Govind, who is himself an artist, also accompanied me to Alchi, and highly appreciated the art. No care and attention is given to preserve it. At one place I saw a wooden statue which has been totally disfigured, as there was no arrangement to save it from sun and rain; but what is still left speaks of its beauty. The door sills and windows are also made of wood and are nicely carved. As it was dark inside the temple our small camera could not help us. The Idols and images are made of brick, and the painted cloths have got

miniature paintings which are wonderful. These miniatures are of small size—3 in. by 5 in.—and are most beautiful. Though 1000 years old, their colour is still bright. The art and sculpture here may be compared to those of Ajanta and Bagha (Gwalior). It is a matter of great regret that the attention of our Indian scholars has not turned towards them. If proper care and protection are not given to them, they will be lost for which we will not be forgiven by future generations. Sumda is in no way inferior to Alchi. Besides Alchi and Sumda there is one Buddhist monastery in the country of Spiti, south-east of Laddakha. In the Tabo monastery which was built in the 10th or 11th century A. D. has fine frescoe paintings. Spiti is a part of Kangra district and hence is in British India. I intended to go there; but I was detained at Laddakha; winter season came in and so I could not go. In Tabo there is a nice frescoe painting. This monastery was also built by the great translator Rin Chen-zang-Po. Rev. Joseph Gergon of Leh Ladakh told me that 7 or 8 years ago, when he visited that place, he found water leaking through the ceiling, and the paintings were wet; their condition still is said to be no better. Rev. Ashboe (Keylung), who had been there very recently, was very much aggrieved to see the deteriorating condition of the paintings. I suggest that suitable steps should be taken to preserve these ancient monuments of Tabo and Lahlung in Spiti by the Indian Archeological Dept. In Lahula there are some two or three old monuments of 10th or 11th century, which are also not in a better condition. Russian Bolsheviks are often castigated for their alleged barbarity, but in regard to their ancient monuments, religious or cultural, they have done much more than is being done here.

III

For three months I was in Leh. Laddakha is chiefly populated by Buddhists. Although they have been under Kashmir State for the last 100 years yet they are most backward in education, so much so that even a dozen men who have passed middle examination can't be found out of thirty-eight thousand of Buddhist population. No special State scholarship or educational facilities are given to these backward tracts, though the Buddhists are most loyal to their ruler. No separate Police arrangement is made for Laddakha, which shows the simplicity and truthfulness of the people. The Buddhists of Laddakha have represented matters and it is hoped the Kashmir Government would take some steps towards the advancement of their education. A few years ago only Urdu was taught in the State schools, which was utterly difficult for the Tibetan speaking children to follow, but for the last two years the Tibetan language has also been allowed, but Urdu is still compulsory. If the Urdu language is made optional, then it would be helpful to Tibetians. In spite of the Tibetan language been allowed, no text-book has been written so far. During my sojourn in Leh I wrote three Tibetan readers and one Tibetan Grammar, which I have brought down with me for publication. I also wrote "A short History of Buddhism In Tibet" and translated the Majjhima Nikaya (Pāli) into Hindi. It contains 152 discourses of Lord Buddha.

Laddakha is situated in upper Himālayas and none of the river-beds is lower than 10000 ft. The altitude of Leh is 11,500 ft. above sea level and hence it never has a hot climate. Wheat and barley are grown sufficiently to satisfy

the needs of the people; besides, they keep sheep and goats. It is a country of naked hills and except a few poplar and willow trees no other trees are seen.

This year, it is said, witnessed the heaviest rain within memory. I was staying in the house of a wealthy Mahant. One night when I suddenly awoke I found that rain water was pouring into my room from the roof, but fortunately, the place where my writing materials were kept was safe. The roofs there are made of earth and are only two to three inches thick. This sort of earth covering is sufficient for a country where there is not more than 1 to 1½ inches of rain in the year. This year, the rain being the heaviest, several houses collapsed.

IV .

On my return journey I went to see the Buddhist monastery at Narma, not very far from Leh, the style of which is that of Wikramshila and Nalanda. It dates back to 10th or 11th century A. D. About the 15th century the Balti invaders had destroyed the monasteries but still some frescoe paintings could be seen inside some of the stupas. I saw one and found the frescoes wilfully destroyed by the inhabitants of the locality, mostly non-Buddhists. It was a tragedy. If the Kashmir Government had taken care, these beautiful art treasures could have been easily preserved. I got some seals in Kutila script (in Sanskrit) which I have brought down with me. On my onward journey I went via Kashmir, but on my return I came via Kullu. I had to cross Lahula which is populated by 10000 Buddhists. At this place also there are two or three temples dating back to 10th or 11th century A. D. This territory lies between the two tributaries—Chandra and Bhagā—of the river Chenab.

The tract is hilly and pine and other forest trees are found in plenty. Purda system and untouchability are not found anywhere. Before the advent of the British Government this tract was being ruled by its feudal lords—who were called Thakurs—who gave tributes to the Sikha rulers. Since its annexation the British Government treated it well. It is exempted from the operation of the arms act. Much of the administrative control of this territory is in the hands of the Thakur Saheb of Kolang—who is a hereditary ruler. Education is spreading among them. The inhabitants of Lahula were carrying on business in Tibetan wool, but due to fall in its market price they have been hard hit. Lahula is famous for its *Zeera Koot*, a spice used in perfumery, which is sold at the rate of two to three rupees a seer. It is its chief product. The last motoring station for Lahula is Manali—23 miles from Kullu—from where the Ratang pass is about 24 miles. After crossing this pass a man can reach Lahula. The Ratang pass is about 13000 ft. above sea-level. Lahula is very cool in summer and is one of the best health resorts for those who like solitude.

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ON DECAY

By Pandit H. Nandasara

(Translated from the Sutta Nipata.)

[The solace that Buddhism offers to those who are distracted with misery on seeing their near ones snatched away by Death, is based on a clear exposition by the Buddha, of the fundamental laws of life and death. Buddhism does not seek to delude its followers with glamorous pictures of a Heavenly condition which is to follow death; it does not offer compensations in the shape of future pleasures for present miseries. Rather, the Buddha asks His followers to "see life steadily and to see it whole," and from that calm and steady vision to derive whatever consolation might be needed for the sorrows that beset this earthly life.

Once, while moving about from place to place for the well-being of men, Buddha along with His disciples, visited Saketa. A certain old and wealthy Brahmin saw the Buddha at the city-gates and moved by a strong feeling of parental affection, burst into tears and advanced to Him saying "O son, I have seen you after a long time." He began to touch and embrace the Buddha, exclaiming "Where have you been my son, so long? Cruel has been the separation." He then invited the Buddha together with the retinue for alms and sent a message to his wife to prepare food. His wife too at the first glance at the Buddha, felt a deep love for him and acted just as her husband did. At the end of the feast, Buddha delivered a sermon which enabled them to attain the First Path, Sotāpatti. They requested Buddha to take alms daily from their own house. They were known by the name of the "Buddha-parents." and their house "The Buddha-family". When Bud-

dha was asked by the Elder Ananda why the Brahmin and his wife felt such a strong love towards Him, He replied that they had been His parents over five hundred times in their previous lives. Subsequently they attained to the remaining Stages of the Path and entered Parinirvana, the final passing away, in advanced age, being Arahans. The relatives, neighbours and citizens gathered to pay their homage in the last rites which were sanctified by the presence of the Buddha who delivered the following sermon]

Life is short; many die in less than a hundred years. Even he who lives beyond hundred, is sure to die being smitten with decay.

People grieve over the beloved dead. No being is permanent, ownership and existence are subject to change. Knowing this the wise man becomes a recluse.

Even our most cherished possessions must be left behind at the moment of death. Therefore the wise man having realised this never fails to be vigilant.

The things that we behold in a dream, cannot be seen in wakefulness. Even so the loving cannot see the beloved dead.

It is the name that remains of all beings seen or heard; it is the Name of the departed that does not decay.

It is difficult for the greedy to give up grief, lamentation and avarice. Therefore Sages, having given up attachment, walk along the Path that leads to Nibbana.

It is suitable to a follower of Buddha to lead a solitary life being detached in mind, so that he may not have to sojourn in Purgatory.

The true follower of Buddha is never attached to worldly things, gathers neither friends, nor foes and does away with greed and grief.

Like a drop of water on a lotus-leaf or on the petals of the lotus-flower, the sage is free from attachment to the pleasures of sight and hearing and of the other senses.

With heart purified of Desire, free from attachment to sense-objects, the sage never thinks of other ways for the attainment of salvation. He never attaches himself to worldly objects, nor is he detached from Nibbāna.

ON THE SPEAR OF SORROW.

[The Buddha consoled with the following discourse one of His lay followers who was grief-stricken at the loss of his son and had abstained from food for a week.]

Human life is unwarned (of its close), mysterious, full of hardships, brief and filled with sorrows.

There is no way to defeat death. One has to die, even though one has lived up to a very advanced age. This is the Law of Life.

Ripe fruits have the fear of falling down at dawn. Even so, all those that are born have the fear of Death.

All the pots made by the potter are broken at last; so is all life.

The small and the great, the ignorant and the learned, all are in the grip of Death. Death is the last refuge of all.

Everybody has to die and enter the other world. There is no help for it. The father cannot help his son. Relatives are of no avail.

Like a butcher, Death snatches away people from the midst of relatives, even while they are looking on and talking.

Thus all the world is pressed down by Decay and Death. Having understood the nature of the world, the wise are sorrowless.

You do not know the way he has taken. Without knowing the two ultimates of whence he is and whither, it is in vain that you weep. Know you within yourself if weeping over any matter is any good. Does a wise man ever, lost to self, suffer self-inflicted pain?

One cannot calm one's mind by grief or tears. Grief only creates more and more suffering and causes pain to the body.

One becomes wasted and discoloured by self-inflicted pain. To weep is of no use to the departed person; so it is utterly useless.

He who does not give up grief, suffers more and more pain. Weeping for the departed, one is entirely controlled by sorrow.

Behold others who are about to depart from this world according to their Karma. Beings shudder having approached Death.

We are swayed by a multitude of hopes, but always what happens is just the contrary of our hope. Behold the nature of the world.

Although one lives a hundred and twenty years or more, one must leave one's relatives and life too.

Therefore listening to the sayings of Saints, knowing the impossibility of the revival of the departed, one should give up bewailing.

When the house is on fire, the wise man quenches it by pouring water; so the risen grief should be subdued as wind drives away a piece of cotton.

He who wishes to be happy should give up sorrow, desire and evil-mindedness, and pull out from his heart the spike of defilements. Being devoid of Cankers, one attains serenity of mind and then is calm and free from Sorrow.

THE BUDDHIST UNIVERSITY OF NALANDA

A Lecture Delivered at Y. M. B. A. by Mr. Hirananda Sastri

Mr. Sastri prefaced the lecture with a brief survey of the places of interest to Buddhists, which he had excavated in India. He said that he had been working at different sites. One of them was Kusinara where the Buddha died and was cremated. Later he had worked at Sarnath and finally at Nalanda. Kusinara was in the United Provinces, and when the Buddha wanted to die Ananda asked Him why He wanted to die in such a wattle and daub town, and the Buddha replied that so many Chakravarti kings had died there before. His (the speaker's) chief had carried on excavations at Kusinara for two or three years but it fell to his (the speaker's) lot later to excavate a huge stupa and a colossal statue of the Buddha. It so happened that the evening before he excavated them there was a huge storm and the people thought that the relics wanted to disappear. In the centre of the stupa he found a copper vessel and on the top of it a copper plate the whole of which was written on, only the first line being engraved. When he saw that a thrill of joy ran through him. He found the copper vessel full of sand and in the sand so many small white pearls, some with holes and others with no holes.

He also found inside it two tubes. One broke and the other was hard and he cut it and found inside some charcoal and silver coins belonging to the reign of Kumara Gupta. There were also pearls and precious stones. Another tube that was found was of silver and inside it was a gold tube and inside that was some reddish substance. When he felt that a wonderful feeling came over him and he thought he was placed in a heap of snow.

His whole body became cold and the reddish substance melted and the liquid evaporated. The copper vessel and plate were now in the Museum. The last line in the copper plate stated that those things were placed in the Maha-Parinirvana Chaitya of the Lord Buddha. That proved conclusively that Kusinara was the place where the Buddha died. About a mile from that spot was the place where Buddha was cremated.

Nalanda was the place where the Buddha stayed for several months and preached the Dhamma. It was acquired for Him and presented to Him by 500 merchants. At the time of the Buddha, Nalanda was only a very flourishing town. They learned that not only from Buddhists but also Jain texts, for it was a place sacred not only to the Buddhists but also to the Jains. The Royal Asiatic Society of Great Britain had asked them to have it excavated and in 1917 it was excavated and very interesting things were found there. After the initial operations had been carried on by Dr. Spooner, he was asked to excavate it in 1920-21. They found there stupas, bronze figures, monastic buildings, inscriptions, etc. The monastic buildings were rectangular and all round were cells. There was also a row of cells just opposite the entrance. The earliest building they found belonged to the Gupta age. In the time of one of the Gupta kings, King Meghawarna had sent an embassy from Ceylon asking for permission to build a "sangharamaya" at Buddha Gaya and permission being granted it was built.

So far they had found nine different monasteries and in the first of them there were some very important relics. The

chief of those was the Samudra-Gupta-Copper Plate and a stone inscription of Yasowarnadeva. The "Patticca-Samuppada" was written in very minute letters on the tablets. The most important inscription they found was the one which was issued in the reign of Devapaladeva in the 9th Century A. D. In his reign the king of Java and Sumatra had sent an ambassador to Devapaladeva asking him to construct a monastery at Nalanda and endow some villages for the maintenance of the Vihara. Devapaladeva, who was also a Buddhist, agreed. The condition laid down was that the income of those villages should be spent for the maintenance of those buildings, for the writing of sacred books which should be given to different people to propagate the Dhamma, for the maintenance of the Bhikkhus who resided there and also for the maintenance of a hospital. That inscription showed that both those islands were governed by a dynasty that had gone from India. In Java and Sumatra they found either Hindu antiquities or Buddhist antiquities.

It appeared from the contents of one inscription that a prominent Turk had embraced Buddhism and had brought to Nalanda presents from his own country. That inscription gave them an idea of what Nalanda was in the 6th Century A. D.

Starting from the period of the Buddha till the days of Fa Hian in the 4th or 5th Century A. D. there was no mention of Nalanda as a University town. Fa Hian merely mentioned it. Nalanda abounded in lakes full of lotus plants which survived even to the present day and the name Nalanda meant, he thought, the giver of lotus stalks. The real derivation of it, however, was not known. Another confirmation of Nalanda that

he had found was that Sariputta had died there and even now there was a place there called Sasiçhikka after Sariputta. Among the statues they found was one leg of the throne where an elephant was overpowered by a lion. Some of the bronzes they had excavated were of very high artistic beauty. Apart from the stone figures some of which were now being worshipped as Hindu figures there was also a huge figure of the Buddha in his "Vajrasana". That image was decidedly Buddhist but the Hindus had now put a mark on the forehead. The same thing had happened at Buddha Gaya where the Mahant had asked his disciples to put a mark on the forehead of the statue.

The whole of Nalanda was full of Mahayana influences. In the early days a quarrel had arisen between the Theravadas and others. Gradually Nalanda had developed into a big centre of Mahayana, so much so that Nagarjuna was said to have stayed there for several years. Hiun Tsang who went to Nalanda to study in the 7th Century A. D. gave vivid account of the monasteries there. He said that no less than 5,000 students were staying there, studying not only Buddhist texts but even the Vedas and that 200 villages were granted to the University and that different kings continued to make grants. They also found in the excavations a good number of clay seals which had been sent along with presents.

Buddhism started at Sarnath but it was from Nalanda that it spread to different lands. University of Nalanda had its own seal. Hiun Tsang said that many people forged the seal of Nalanda University to show that they came from Nalanda. From the accounts of Hiun Tsang they found that Nalanda was a flourishing University town. Close to

Nalanda was a place called Vihara which was the stronghold of Mahayanism. In the 13th century A. D. when the Moham-medan invader went to Vihara they found it full of Buddhist monks. The invader was disappointed and he asked his men to kill everyone they came across. Thousands were thus butchered and not a single monk was left. The same thing had happened at Nalanda, and the books were burnt.

Some of the seals were gilt and showed that even in those days the Panchayat system was prevalent and that each Panchayat was working under the instructions issued from Nalanda. Some of the seals were Brahminical and possibly there was no enmity between the two religions. Other seals were of a religious nature with stupas and figures of the Buddha engraved on them. One building that was found there was of marble and showed that marble buildings were known to Indians long before the Mohammedans came to India. There was a building which might have been built by Valaditya, a great Buddhist King, and some of the panels of the building contained Brahminical stories.

In this connection he wished to mention that among the excavations in the Madras Presidency they had come across a place called Nagarjunikunda where a "sangharamaya" had been built by monks from Ceylon.

The fame of Nalanda had reached the Far East and Sumatra and Java, and it was through reputation that Hiun Tsang was attracted there. With regard to the life in the University, Hiun Tsang stated that so many householders were asked to feed so many students so that each student was able to prosecute his studies without inconvenience. According to Hiun Tsang it was with difficulty that one gained entrance to Nalanda because before one was allowed to pass one had to answer so many questions put to one by the door-keepers and it was only when the latter were satisfied that one was allowed to proceed. The door-keepers were said to be so clever and efficient that they were like examiners.

The people who lived there were far advanced and had reached a high standard not only in learning but also morally and that was the reason why people were attracted to Nalanda. The images that had been found there were masterpieces of artistic skill and he did not know how they could manufacture them. From the 6th century A. D. up to the 10th century A. D. they found a continuous link and it was only after 12th century A. D. it was destroyed by the Mohammedans and never revived. The Archaeological Department was trying to conserve the basements of the different monasteries and preserve the stupas also. Similar to Nalanda they had a University at Taxila where also they had carried on a good deal of excavations.

BERLIN • BUDDHIST CONGRESS, 1933

Amid great public interest a Buddhist Congress has taken place in Berlin, with the participation of leading Buddhists from the entire world. On Saturday, September 23rd, a solemn ceremony in the Buddhist House in Berlin-Frohnau opened the Congress with the 31. Sutta

of the Majjh. Nik. Then Dr. Wolfgang Schumacher, summoner of the Congress, welcomed the guests present, and emphasized that one word from the recited Sutta should prevail over the entire Congress, the word of Anuruddha:

"Verily, O Lord, are we different in body, but only *one* will is ours". Then Bhikkhu Ananda Kausalyayana, of the Buddhist Mission in London, spoke concerning the basic teachings of Buddhism. His English speech was rendered into German by Guido Auster. Bhikkhu Ananda said: "We in the West can not turn away from Buddhism simply because it comes out of the East, any more than we can shut ourselves off from warmth and light of the sun merely because these arise in the East. The truths of Buddhism have their validity in all countries". Bhikkhu Ananda then analyzed the teachings of the other faiths and skillfully pointed out the contradictions inherent in the precepts of God, Creator, revelation, and everlasting soul, and finally set forth the four noble truths. "Moreover, Buddhism is no pessimism, since it deals not only with sorrows but with the liberation from sorrow".

In a Berlin auditorium on Sunday, afternoon, September 24th, the representatives of the separate countries spoke concerning the status of the Buddhist movement in their native lands.

First of all Dr. Schumacher made a short report on Germany. Then Bhikkhu Ananda spoke about England. There followed a message from Miss Grace Lounsbery, president of the French association of the "Amis du Bouddhisme", and a report concerning its activities in France. Then Dr. Prochazka-Pilsen spoke regarding his efforts to spread Buddhist ideas and philosophy in Czecho-Slovakia. Mr. E. W. Atukorala spoke concerning the revival of Buddhism in Ceylon where after long and terrible repression by the Portuguese, considerable freedom in religious matters has now been won under English rule. Bhikkhu Ananda spoke further concer-

ning the attempts of the deceased Anagarika Dhammapala to re-create Buddhist centers in India and to win the holy places back into Buddhist hands.

It was to be gathered from all these reports that the Buddhist movement happily is once more in a growing period and that in all countries of the world there is a vigorous search for a religion of perception, such as Buddhism represents.

This interesting afternoon closed with a report by Rev. Sakakibara, the Buddhist Mahayana-priest from Japan, who exhorted the followers of Theravada to afford vigorous practical assistance to the Japanese Buddhists in effecting a purification of Japanese Buddhism. On Sunday evening Dr. Schumacher spoke on Buddhism and problems of the present day, and showed by means of many examples (social questions, protection of animals, etc.) that Buddhism is not out-dated, but modern and full of life.

On Monday evening Dr. Bruno threw light on Buddhism from the philosophic side and earned great applause.

The following may be characterized as the success of the Congress: that on one hand it succeeded in bringing representatives of different trends together for personal discussion and created valuable human connections among the leading Buddhists; and on the other side, that through the public lectures a great circle of men were brought in touch with Buddhism. (*Reported by Dr. Schumacher.*)

THE SECOND GENERAL CONFERENCE OF THE PAN-PACIFIC YOUNG BUDDHIST ASSOCIATIONS PROSPECTUS.

(We have pleasure in publishing the full prospectus of the Second General Conference of the Pan-Pacific Young Buddhist Associations, which we received from Rev. Sohaku Ogata, the representative of the Federation of all Y. B. A's of Japan, which acts as sponsors of the Conference. We comment editorially—Eds.)

It can not be denied that at the present moment there has arisen a serious crisis in the international political situation among the various nations whose shores are washed by the Pacific Ocean, and, in view thereof, we young Buddhists can by no means afford to look on this state of affairs with folded arms, but feel ourselves swayed by a strong religious impulse. Considering the tremendous world-issues as well as the position of our own nation, Japan, among the same, in the Holy Name of the Lord Buddha we call upon all young Buddhists in the countries bordering upon the Pacific to rally, and, while paying due importance to the racial civilization of each unit, to increase their mutual friendship and understanding. Thus, it is our aim to make efforts towards an international contribution in the form of a great block of Buddhists.

We have resolved to carry out this epoch-making international movement in Japan in the latter part of July this year. One part of the execution of our plans lies in putting into effect those resolutions that were carried at the First General Conference of the Pan-Pacific Young Buddhist Associations which was held in Hawaii in July of the 5th year of Showa (1930), the other is the commemoration of the 2500th anniversary of the Lord Buddha's birth, which is due on the 8th of April, 1934. We may say that this general conference, composed of one thousand specially-chosen delegates of fresh and open mind,

sitting under the observation of the entire world, will afford a most excellent chance for granting a boon to the various nations of the world.

We are confident that the development of the world's civilization, together with the question of international friendship, can not be brought about by any other means than by a mutual spiritual union between the peoples of the world, and, above all, by a firm and sincere hand-clasp, born of belief in the Buddhist religion, between the nations whose shores touch the Pacific.

We also believe that it is well within the bounds of possibility that this general conference may succeed in completely getting rid of the conventionalism and conservatism lingering in the older form of the Buddhist religion, and, together with the emergence of an exuberant manifestation of a new form of Buddhism, a great influence for good will be exerted on the future fate of the Pacific.

At home we seek for reforms in the teaching of the Buddhist precepts, in the organisation of its system and of its enterprises, while, abroad, we aim to debate on the trend of world-thought, with special reference to present international politics, economics, and diplomacy, and take upon ourselves the duty of passing resolutions as to what should be the constructive policies and compendium of our Buddhist religion. The present General Conference of the Pan-

Pacific Young Buddhist Associations is indeed burdened with a heavy and important duty.

We wish to sound a paean of heartfelt praise and thanksgiving to the Lord Buddha that we have received the honour of being selected for the execution of this onerous duty in the sacred anniversary year of His birth.

Ladies and gentlemen, at home and abroad, we trust you will read the signs of the times in the international situation and recognize the grand humanitarian message of Buddhism, and we look for your whole-hearted support in our sacred aims and purposes.

1. *Name*:—The Second General Conference of the Pan-Pacific Y. B. A's.

2. *Purpose*:—To study and to carry out the practical methods for encouraging the spirit of young Buddhists and promoting mutual cooperation between the various Y. B. A's in the various countries bordering on the Pacific Ocean.

**Head-quarters: The Federation of all
Y. B. A's of Japan
(10 Hitotsubashitori, Kandaku, Tokyo)**

PLANS

3. *Sponsors*:—The Federation of all Y. B. A's of Japan

4. *Place*:—Tokyo and Kyoto, Japan.

5. *Time*:—From 21st to 29th July, 1934.

6. *Organizations Invited*:

a. Y. M. B. A's and Y. W. B. A's and other associations of similar nature at all universities, colleges, and middle schools in Japan.

b. Y. B. A's in Manchukuo.

c. Y. B. A's in China.

d. Y. B. A's in North America.

e. Y. B. A's in Hawaii.

f. Y. B. A's in Canada.

g. Y. B. A's in India, Ceylon, Burma, Siam.

7. *Delegates*:—All delegates shall be actively engaged in Buddhist work at present or shall have future intentions of doing such work.

8. *Preparatory Business Office*:—At headquarters in Tokyo.

9. *Expenditures*:

a. The sponsors shall finance all conference expenses of the delegates, such as housing and meals, during the Conference.

b. Travelling expenses to the Conference and return shall be defrayed by the delegates or the groups represented by such delegates.

10. *System*:—The meetings of the Conference will be of two types, general meetings and round table discussions. The Round table discussions shall be composed of four divisions:

a. Religious education.

b. Activities and management of Y. B. A's.

c. Constructive criticisms of current thoughts.

d. Organization and standardization.

11. *Languages that may be used*:—Japanese, Chinese, English or Esperanto.

12. *Reports and Topics for discussion* will be chosen and arranged after submission from all the delegates, e. g;

1. Report on activities and resolutions arrived at during the First General Conference of the Pan-Pacific Y. B. A's.

2. Reports by delegates on present conditions of each Y. B. A. in their respective countries.

3. Questions concerning the peace of the world, especially that of the Pacific.

4. The policy contributed to the civilization of the world by Buddhism.

5. Measures to be taken by Buddhism with regard to the present social unrest.

6. Various problems relating to the purification of society.

7. The attitude of Buddhists towards the thought problem.

8. The attitude of Buddhism towards racial problems.

9. Commemoration activities marking the 2500th Anniversary of the Lord Buddha's Birth.

10. The carrying into execution of the resolutions and conclusions arrived at during the Conference.

11. Propositions submitted by each delegate.

12. Problems of Young Buddhist Associations.

a. Research as to the problem of Y. B. A's leading principles.

b. Research as to organization and activities of the Y. B. A's.

c. Provision for communication and mutual cooperation between the Y. B. A's of different countries.

d. Study of the methods of Buddhist instruction for young people.

e. Questions concerning the Pan-Pacific Federation of Y. B. A's.

13. Location for the next Conference.

One hundred thousand yen (by donation) has been set as goal to meet expence for the Second General Conference of the Pan-Pacific Y. B. A's.

ARTICLES OF THE BOARD OF ORGANIZATION OF THE SECOND GENERAL CONFERENCE OF THE PAN-PACIFIC YOUNG BUDDHIST ASSOCIATIONS.

ARTICLE 1.

This association shall be called THE BOARD OF ORGANIZATION OF THE SECOND GENERAL CONFERENCE OF THE PAN-PACIFIC Y. B. A.

ARTICLE 2.

The Board shall attend to all business in connection with the preparation of the Second General Conference of the PAN-PACIFIC Y. B. A's which will take place in July, the 9th year of Showa (1934), in Japan.

ARTICLE 3.

The Headquarters of the Board shall be situated at the General Office of the Federation of all Y. B. A's of Japan, and the local offices shall be placed either in the respective Y. B. A's headquarters of the district or in any other convenient place.

ARTICLE 4.

The following officers shall be elected in order to do the business of the Association:

(a) A number of committees, a president, and Vice-presidents. The committees shall deal with every business, in preparation for the Conference, and shall work under its special rules.

(b) A number of counselors to supervise the works of the committees.

(c) A manager and assistant-managers shall systematically arrange the resolutions passed by the committees. There shall also be at the disposal of the manager and assistant-managers a few secretaries to accomplish the daily routine.

- (d) A number of Advisers.

ARTICLE 5.

Any person who supports the association shall be elected as a member by the Board of Organization and be placed under one of the three categories mentioned below:

- (a) An honorary member.
- (b) A special member.
- (c) A supporting member.

ARTICLE 6.

The work of organization is divided into nine divisions:

(a) The presiding committee; this committee shall deal with general business.

(b) The General committee; this committee shall deal with the business belonging to every committee, and other necessary affairs:

(c) The Financial committee; this committee shall deal with finance in general and the accounts of the Conference.

(d) The Recording committee; this committee shall deal with general correspondence, editing and publication of documents and issuing announcements.

(e) The Investigating committee; this committee shall prepare the reports necessary for the meeting on the following items;

(1) Particulars of the present state of Y. M. B. A's.

(2) Particulars of the present state of Y. W. B. A's.

(3) Particulars of the present state of Buddhist Sunday Schools and Youth's Associations.

(f) The Communication committee; this committee shall deal with both domestic and foreign communications.

(g) The Draft committee; this committee shall deal with the organization of the meeting together with the preparation of any question to be brought up before the conference.

(h) The Reception committee; this committee shall deal with the reception and entertainment of the foreign delegates.

(i) The Commemoration committee; this committee shall deal with all the commemoration work for the 2500th Anniversary of the Lord Buddha's Birth.

ARTICLE 7.

The expenses of the General Conference and the preparations therefore shall be met by donations; the income and expenditures shall be approved by the committees.

BYLAWS.

ARTICLE 8.

All the necessary matters not mentioned in the articles shall receive the attention of the committees.

ARTICLE 9.

The term of the officers shall expire at the end of the General Conference.

ARTICLE 10.

The various committees shall be elected by the members constituting the committee of the Federation of All Young Buddhist Associations of Japan. The other officers shall be duly elected at the meeting of Board of Organization.

ARTICLE 11.

The Manager, assistant-managers and secretaries shall receive a remuneration.

GLEANINGS

Sectarian Schools

The main object of the Christian schools is the propagation of the Christian religious idea. The Magazine of a well-known Christian school in Colombo puts the idea well. The pupil should "feel and be influenced by the atmosphere of holiness and peace that shall be there. . . . and experience there the unspeakable joy of fellowship with Christ our Saviour, realising him as a Living Presence in each individual heart." It is a noble idea for a Christian child. But how can a Buddhist child be benefited by it?

Sometimes the religious idea is put into a child's mind in a more subtle way.

The danger to children who do not belong to the religious denomination of the school is greater now than formerly owing to the Kindergarten or Playmethod of education.

Your correspondent mentions a number of Buddhist Principals of Schools whose services were not retained. Will he enlighten us as to the circumstances under which the Rev. Hutchinson left Wesley, the Rev. W. A. Stone took up a lecturership at the University College, the Rev. Fr. Lytton moved from St. Joseph's, the Rev. Bro. Walter James from St. Benedict's and why the Rev. Bro. Bonaventure did not return to St. Sebastian?

All schools are more or less financially embarrassed. It is true Buddhist schools are worse in this respect, because they were all started without capital. If they continue to be unsound it is mainly due to the apathy of Buddhist parents.

St. Thomas' has a large debt and the yearly interest alone comes to over Rs. 20,000. The Buddhists are helping to pay a good portion of it. For whilst there are 388 Anglicans at St. Thomas', there are 402 Buddhists (figures for 1931) The Buddhist pupils must be paying in fees and grants nearly Rs. 80,000 per year.

"Buddhist Parent" ought to realise that the policy he is pursuing is suicidal. In Wesley College there are 138 Buddhists to 68 Wesleyans. There are 127 Buddhists in C.M.S. Ladies' College; and so on. Most of the Christian schools could not exist if not for Buddhists. There are hardly any Christian children in Buddhist schools. That means that whilst the Christians are all giving a good Christian education to their children and producing good Christian citizens, the well-to-do Buddhists do not wish to give a Buddhist education to their children and are helping to produce indifferent Buddhist citizens without any religious restraint.—
G. D. Wickramaratna in "Ceylon Daily News"

Hindi Translation of the Majjhima Nikaya

Tripitakacarya Sri Rahula Sankrityayana who returned from Leh, Ladak, brought with him the manuscript of his translation of the Majjhima Nikaya when he visited Sarnath. He is soon leaving for Allahabad to commence the printing work. We have not yet succeeded in getting the money necessary for this purpose. Our appeal has brought two guarantors and we want eighteen more. Will not our friends who are following our constant endeavours to spread the Dhamma in India agree to help us in the work by contributing Rs. 100/- each?—*The Maha-Bodhi.*

Monsters of Cruelty

"We shall have to revise what is known as religious teaching, since that at present involves holding up to the very young as patterns of morality such monsters of cruelty as Moses, Joshua, Samuel, and David, whose atrocities, translated into plain English exceed anything that were alleged against our enemies in the last war."—*Lord Raglan quoted in Literary Guide.*

THE CONGRESS OF BUDDHIST ASSOCIATIONS

The annual sessions of the Congress of Buddhist Associations was held at the Dharmaraja College, Kandy, on the 26th ult. under the Chairmanship of Mr. Sri Nissanka. Mr. P. de S. Kularatna, the Chairman of the Reception Committee welcomed the delegates. A unique feature of the gathering was the presence of two Japanese monks, Revs. Ogata and Kawano who are visiting the Buddhist countries with the purpose of inviting Buddhist Associations to send delegates to the Second General Conference of Pan-Pacific Y. M. B. A.s They were very warmly and affectionately received by the President. Rev. Ogata made a short speech which was translated into Sinhalese,

The following resolutions were passed un-animously:—

"That this congress resolves to take necessary steps (a) for the codification of the Buddhist Ecclesiastical law (b) for the establishment of a Buddhist Ecclesiastical Court.

"In the opinion of this Congress it was never the intention of the founder of the Sri Chandrasekera Fund that the Trustees thereof should directly or indirectly in any manner aid the maintenance of any place of religious worship other than Buddhist; hence this Congress urges the Trustees of the said fund to administer it in strict conformity with the intention of its founder."

Mr. Sri Nissanka and L. H. Mettananda were re-elected President and Vice-President for this year.

REFLECTIONS OF A READER

Useless Yogi

Amusing stories about the powers of Yogis are again related by persons who are said to have acquired intimate knowledge of their life. The most common miracle attributed to their hypnotic power is connected with the railway engine which did not run. When I heard the story—it is current in almost every city—I wanted to find out a man who saw the miracle. Curiously enough none had seen the incident. What I cannot understand is why these Yogis cannot use their power in doing some thing to help humanity, say, by stopping racial warfare. Swaraj can be very easily got if a Yogi is able to do what he likes. Cannot he *will* an opposing army to run in disorder? Lord Buddha most emphatically asked His disciples not to perform miracles because that was not the way to convince a man of the truth of a religion. Yogis should not be useless to themselves as well as to others.

Y. M. B. A. SPORTS BRANCH

TENNIS TOURNAMENT

The distribution of Prizes in connection with the Tennis Tournament will take place on Saturday the 13th instant at 4.30 p.m. at the Y. M. B. A. Mrs. A. E. de Silva (Jnr.) has kindly consented to give away the Prizes. The members will be glad to know that there will also be an exhibition game of tennis by well-known Colombo players. The Sports Committee trusts that the members of the Y. M. B. A. Tennis Club will not fail to attend the function and make it a brilliant success. A cordial welcome is extended to them.

OUR EXCHANGES

Following periodicals have been received with thanks:—

Refined Vandalism •

With all the ordinances, a vigilant Public Trustee and an Archaeological Department, Vandalism in historic places is going on. Vandalism is either crude or refined. Recently I visited Attanagalla. The spot where our saintly Sirisangabo sacrificed his life is now enclosed with an ugly building. For centuries it was not built upon. The misguided piety of some has now prevented all from seeing this historic site—if it be the identical one—with its natural setting. The building is purposeless and useless. It only uglifies the place. In Varana a person who is doing some “improvements” has thought it fit to erect his own statue on the temple premises. Greater benefactors had endowed Viharas without making a show of their charities. Now nothing can be done without a touch of Vandalism. No true archaeologist or artist will ever imagine that electric instatallation in rock temples like Dambulla and Varana is an improvement. This is refined Vandalism.

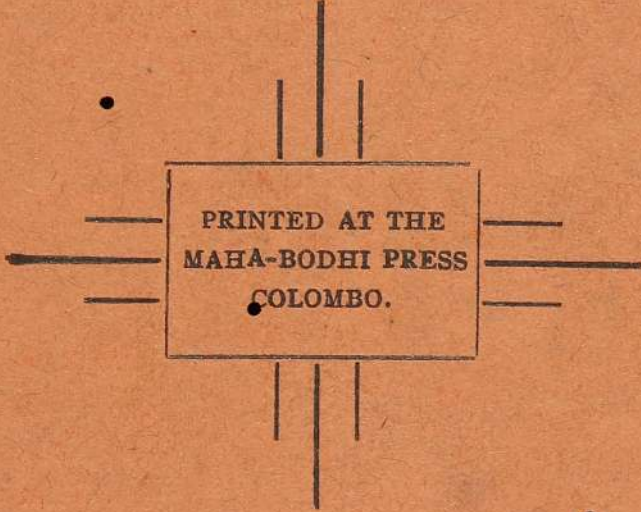
The Maha-Bodhi, Calcutta; *Indian Social Reformer*, Bombay; *Aryan Path*, Bombay; *Buddhism in England*, London; *British Buddhist*, London; *Peace*, Singapore; *Buddha Prabha*, Bombay; *India and The World*, Calcutta; *Young Ceylon*, Colombo; *Children's News*, Delhi; *Extreme Asie*, Saigong; *Kalpaka*, Tinnevely; *The Scholar*, Palghat; *Rajan Dharmaraja College Magazine*, Kandy; *Nalanda*, Nalanda Vidyalaya Magazine, Colmbo; *Sinhala Bauddhaya*, Colombo;

A CORRCECTION.

The list of donations in connection with the Prize Distribution published in our last issue should be corrected as follows:—

	Rs.	Cts.
Mr. V. S. Nanayakkara	20	00
Mrs. A. M. de Silva	15	00
Mr. W. A. de Silva	12	50

We regret the error.



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