

THE BUDDHIST CHRONICLE

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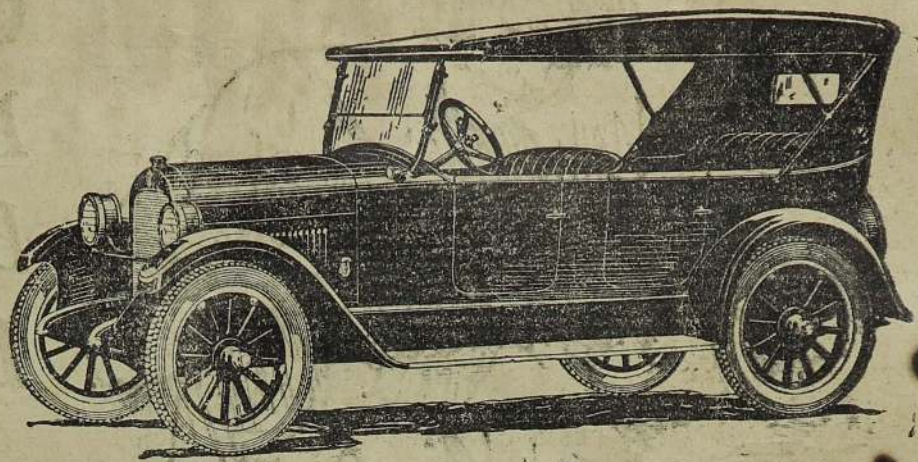
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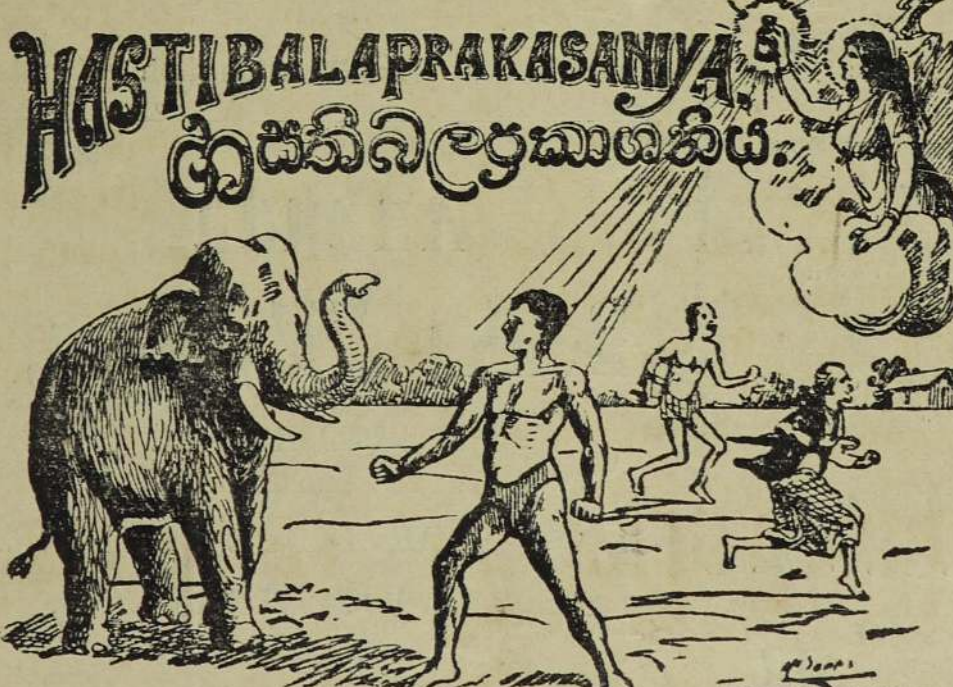
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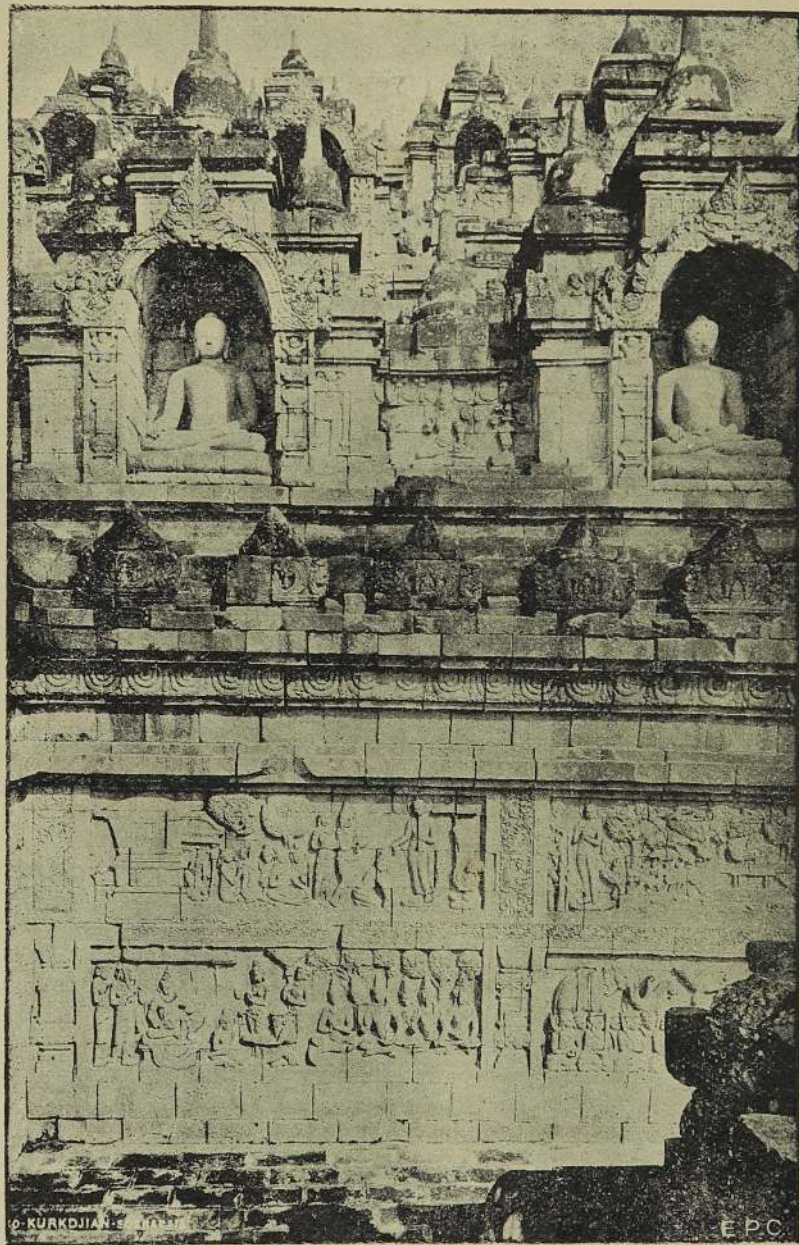
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FROM THE TEMPLE AT BOROBUDUR.

BUDDHIST EDUCATION OF TO-DAY.

IMPRESSIONS AND CRITICISMS

BY

MISS E. K. COOK, F.R.G.S.

AT the conclusion of my visit to the Buddhist schools of Ceylon I am tempted to record some of my impressions and criticisms in the hope that they may interest, and possibly provoke some readers of the *Buddhist Chronicle*. Coming into the midst of a recent revival of Buddhist activity in Ceylon, it is perhaps, difficult to assess exactly how much has been recently done or to realise the portent of certain changes which have come upon the island somewhat rapidly during the last ten years. When I have been extreme in my criticisms some have replied by pointing out that one needs to realise what bad conditions have existed in the past in order to appreciate what these late years have brought forth. All this I can dimly imagine by the dead bones of the last centuries that one sees still scattered by the wayside—such as Portuguese, Dutch and English names, “trousered gents,” girls staggering about in high heels, teaching of English History, and “highly-educated” folks who are too superior to speak, read or write their own language. These and many other things need to be seen to be believed; and the difficulties they generate need to be experienced to be understood. Those who wish to bury these bones will be often weary and the way will be long. And if I say to the bone-buriers that there is no education in Ceylon which is really in accordance with Buddhist ideals, they will be more weary still and the way will seem longer. But just when the weary traveller feels at his worst he sometimes comes to a haven wherein he finds rest and refreshment and goes away strong. May I suggest that the Buddhist scriptures provide exactly that refreshment you need? That senseless imitation of the West which is so prevalent in Ceylon is filling up the leisure time of too many of your teachers and killing the best elements in Sinhalese life. Buddhists, I presume, should believe in the value of meditation; yet the best of your men live their lives in such a rush that it tends to get more and more shut out and left our occasional spasms. To the Eastern mind, it is, I believe an absolutely necessary food, the absence of which sets up mental pathological conditions; and the West has much to learn from the East about the use of it. There are, of course, many regular observers of *sil*, but only too frequently their meditations must take an all too unpractical turn. What you need are more definite ideals, and these will never develop until you have a body of people who will set themselves to study Buddhism thoroughly and to practice meditation with the idea of building up a definite conception of what a good Sinhalese ought to be and how you are going to make him into it. Give yourselves leisure for this and you will be strengthened and stimulated; you will be strong enough to bury the dead bones and give your children a fresh and free atmosphere in which to develop.

One of the finest virtues of the Sinhalese is their inherent politeness and gentleness—nothing finer exists in the world. Yet it has to a certain extent been the undoing of your race; politeness and courtesy freely extended to the many warlike and aggressive strangers who have used your island as a stepping-stone to the Far East have cost you dearly. People often prate about the warlike nature of the Sinhalese kings; but their acts have never paralleled in aggression the many deeds of violence perpetrated in the West. This sort of thing is outside the nature of the Sinhalese. When you deal

with aggressive people politeness needs to be combined with tact, and there is such a thing as self-defence to be considered. It seems quite right for Buddhist parents to resent the introduction of boxing, Cadet Corps and shooting with the glamour of warfare they generate; yet it is not right to neglect to develop in the young the art of self-defence. This is a difficult problem, but one which needs to be solved. You have, in the past, allowed more aggressive people to step in and take possession of your land—that you cannot help; but in extending courtesy to them need you let them dominate your minds? Possibly it has all been done so quickly that you do not realise what has happened; but now that you begin to perceive it, surely it is time to act. Learn from the foreigner by all means, but give yourselves leisure to reflect and select.

So far as I can see there is no school in Ceylon which is making any real stand for the cause of Buddhist ideals. The majority of the schools are building up with varying degrees of success the mechanical framework of the English system without studying or attempting to copy the modern spirit in English education which points towards the development of individuality and character. I could name many English schools that are carrying out more Buddhist ideals than you are in your so-called Buddhist schools, because they are aiming at character building. Buddhism has more literature on morals and on the building up of character than any other religion; and yet we find that such things are often the very last consideration in a Buddhist school—there is no combined, solid attempt on the part of the staff to put these things first. Everywhere examination results are the first concern of a Principal; he does not mind what sort of examinations they are, as long as he has results that look impressive. At the same time that he is prating about his “results” he will admit quite blandly that all things left about in the school get either stolen or destroyed—a grave admission of moral insufficiency, yet it does not disturb him nearly as much as the number of boys who failed the E.S.L.C. If the E.S.L.C. and the Cambridge Senior could be abolished in Ceylon the island might hope to go forward.

I am not going to suggest that the Buddhist schools should be all the time giving specific teaching on morals and religion. Everyone knows how little attention the average boy pays to a religion lesson given by a priest as a daily dose. In this respect I presume that children are alike all over the world—they learn more by example than precept and are merely bored by excessive sermons. Rightly selected material, could however, be far better employed than it is to-day; for the wonder of Buddhism is its provision for the teaching of everyone, young and old. The interest of the Pali language to the Sinhalese and the high literary value of many of the Buddhist writings make them admirable material for the education of children. When we find Buddhist teachers using “Æsop’s Fables” instead of the “Jataka Stories” we begin to wonder what is wrong. A more sensible study of Buddhism in the schools would tend to counteract many of the wrong tendencies now developing in Ceylon—such as wrong standards of value, wrong ideas on the value of money, wrong ideas on the importance of material things and moving away from that blessed simplicity of life which is one of the best gifts of the East.

Seeing that Buddhism is the national religion of Ceylon one would expect to find in Buddhist schools a more decidedly national note. It should be the duty of Buddhist teachers to study their own country and find out what is the best way of developing it. Now a geographical study of Ceylon shows at once that its future lies in agriculture, yet your education is merely taking boys off the land. No systematic attempt is being made to develop a right standard of values in the minds of your boys. Western standards suited to an industrial community are assumed without any consideration of their suitability for an agricultural people; and wrong ideas of the value of money are creeping in which will rapidly upset everyone. If you believe in your own religion you must stand firmly against the invasion of Western materialism—you must believe in the beauty of quiet and peaceful lives and in the value of mind above matter. One of the most hopeful things in Sinhalese home life is the lack of desire for "things" for their own sake; the majority of Sinhalese are strangely unconcerned about material things. Yet we find the schools raising youths who despise the fine simple homes of Ceylon in their beautiful natural setting and want to live more elaborately, following out any new idea which happens to be foreign. After a year or two of University life they return with vast stores of information having no reference to their own country—a zoologist, perhaps who finds zoology only in books, though a paradise be at his back door, has to seek the town because there is "nothing much" at home. Surely the schools should be rearing boys to enjoy and improve their homes and villages. Large towns will always be a pest in hot countries, and Ceylon is small enough to avoid them if it likes, seeing that communication can be made both rapid and easy. The unique geographical position of Ceylon makes interest in the outside world imperative; and apart from all practical considerations the most educative thing in the world is the study of other people; Sinhalese boys should be encouraged to study all the nations who call at their door—it might be emphasised, perhaps, in the schools. But this does not preclude the development of national individuality—it need not make people ashamed of sincerity and of following their own instincts.

When we come to the education of girls we find it still less in accordance with national ideals of what a girl ought to be. After passing her "Junior" or something equally foolish, a girl staying at home has to unlive half of what she learnt at school. In the boys' schools, at least, you have Sinhalese and mostly Buddhists in charge of affairs; in the girls' schools you cannot take the trouble to get either Sinhalese or Buddhists—you will import a foreigner who neither knows nor cares anything for your ideals, or make do with anyone who happens to turn up. In Ceylon there is as yet no class corresponding to the army of unmarried women teachers in England. We, of course, can afford it, as we have a surplus of women over men.

You, who have fewer women than men, are naturally more anxious about securing the perpetuity of the race—but it has to be remembered that there is something in quality as well as in quantity and the former is surely worth while trying for. There is some very fine stuff in the women of Ceylon and few people seem to doubt that a woman is better when educated. But so far one sees no real sacrifice to the cause of Buddhist Education for girls. This is because the girls are not being allowed to do it for themselves; girls of the best families should be allowed, when they show a bent for it, to take up educational work freely and devote their lives to it instead of marrying. Some people imagine they cannot do it—they are not strong enough, have not enough business ability or some such thing. This was said long ago of English girls but we managed to show people otherwise. There is a curious idea still hanging about in Ceylon that it is a disgrace for a girl not to be married. To those who cling to this belief, one may say that by a suitable arrangement of one's family affairs it is quite possible to do educational work after marriage

if a girl is strong and healthy; and in many ways it is an advantage to have some married women about a school; elderly spinsters are apt to get a somewhat narrow view of life, especially if they live alone, as so often happens. The majority of fathers with whom I have discussed this subject, however, are quite willing to admit that in theory some girls should devote their lives to educational work instead of marrying; but when it comes down to practical things it is all right for other people's daughters but not for their own. Many, who are quite willing to work hard for their daughter's dowry and make every sacrifice to give her their best are not equally anxious to invest the same sum in her education. Many husbands would be more pleased in this; the disparity between the education of men and women in Ceylon is leading to serious problems. It is no doubt responsible for the desire on the part of certain young men for European wives: There are many people who could afford to educate their daughters well and also give them their dowry. These are the people who could do much good for the schools; the girls would have sufficient reserve to make them free from financial worry and could devote all their energy to educational work. There are many girls who marry in a perfunctory manner, and if asked would admit that they dislike married life. Such girls are wasted under present conditions; they are bound to exist in every community and often are the very women who will work with the greatest energy for a good cause. Recent articles published in this paper on "Women in Buddhism" have shown you many precedents, and it should be easier for women to-day. We are taught to suppose that people living near the equator, and especially the women, are lacking in energy and moral fibre; it is not, however, altogether true of the women of Ceylon. They are not so energetic as those of more northern climes, and there is no need for it; but in moral fibre they are in many ways remarkably strong; and as for business ability, their shopping transactions show a vast amount of acumen, which could just as easily be applied to school accounts! I must confess to have been greatly impressed by the strength of character shown by many Ceylon women; the solidarity of Ceylon family life, which so impresses those few foreigners who are allowed to enter its bounds is a fine thing, and owes a lot to the respect which is rightly given to a good mother.

Perhaps there may be some who will be thinking that I am trying to advocate a too conservative policy in the schools—I am all the time urging a return to old fashioned Sinhalese life. This, however, is not my intention. What I wish to emphasise is that there is a real individual quality in Sinhalese life typified in some of your older customs which is worth while developing. You have been losing it and are becoming mental hybrids; the Buddhist schools should make a stand for it. Some are anxious to-day to throw over even the few old customs still preserved; they want women more free, they want English ways of marrying, they want dancing and other forms of excitement not suited to the race. It would be well if those people would think carefully whether some of their own customs are not better in the long run. As we grow old in knowledge of worldly wickedness we begin to see the wisdom of a lot of conventional rules framed by our ancestors for the protection of the weak. If all women had been reasonably protected from the foreigner, your race might have been saved from the introduction of a terrible scourge; these schools of illegitimate children are a shame to you as well as to us—it takes two to carry on this evil. Rules laid down in Buddhist writings make allowance for the protection of the weak against all sorts of evils and back up most of your social customs. It remains, therefore, for the Buddhist schools to put first things first; and the first thing is respect for your own national ideals built up in a long past of which you may be justly proud. The moral of it all is, look before you leap. In boys' education, unfortunately, things have gone so far that fundamental changes can only be gradually adjusted;

in girls' education, however, there is so little done that one hopes there may be a better chance of beginning rightly.

Finally, may one venture to criticise what the priesthood is doing, or not doing, for Buddhist education? One of the most lamentable things in Ceylon is the decadent state of the priesthood, and the consequent lack of backing to Buddhist ventures. The Order was surely not made simply to employ the superfluous members of too numerous families; not that these superfluous members may not be excellent people—they often are. But if the priesthood was attracting the people for whom it was designed—namely those who are capable of shunning worldly things and developing their higher nature by meditation and discipline,—it would be the greatest thing in the world, and Buddhist education would have all the support and work that it now needs. Those few schools receiving the real backing of some worthy priest show well enough what could be done. Since, however, the reform will not come from within the order, cannot the Buddhist schools do anything to develop a body of young people who will start things afresh? There is nothing to preclude changes made to suit modern conditions, and the development of a good teaching order

would be a great help. Such an order could be of service in an agricultural country where food is always plentiful but money often scarce and unnecessary. The idea of passing on freely the gift of learning is in accordance with Buddhist ideals and might well be considered as against the present tendency to heap up school fees. You are not obliged to adopt the European money standard and it is producing many difficult results at this moment. Remember that you are not an industrial and but an agricultural community and learn your lessons in this respect from India, which is attempting to develop on its own lines, rather than from Europe. Do not think that I wish to discount all the good work which has been done with the best of intentions by my own countrymen in your land; nor to discourage those people who are coming to England to learn. The English educational system is worth studying because it is individual and well-developed; but those who know it best will realise that its success depends on no cut-and-dried system. It depends on honest self-expression and sincerity. Those workers for the Buddhist schools who come to study our system may well take back these bigger ideals which are not national but for all the world and will help to make you make your schools distinctively Buddhist in character.

ZEN-BUDDHISM.

BY NYOGEN SENZAKI.

THERE is a saying: The one who knows much says little, and one who knows little says a great deal. This proverb also may apply to Zen. If you should ask any Japanese if he knows the term "Zen," and he answers "yes," you can judge him to be a learned man, and you will see that he is of higher culture than the ordinary Japanese. If you ask, however, what is Zen, you will never get, from anyone, an answer that will give you a clear understanding; for many Japanese think about Zen, and even like it very much, but few will talk about it.

If you meet anyone who chatters about Zen too much, you can be assured that he has not the Zen spirit as yet. If you ask others, a wise one might tell you to go to a Zen-Master—that is a Zen-Teacher. Then you pay a visit to a Zen-monastery, and meet a Zen-Master. "What is Zen?" you may ask him. He may shut his door in your face, or he may slap your cheek with his strong hand. There comes a spark of Zen. Zen spirit cannot be explained, it must be experienced.

The word "Zen" is a Japanized Sanskrit. It should be pronounced "Dhyana" in its original. When Buddhism entered China, the translators adopted two Chinese characters to stand for the word "Dhyana." These characters were pronounced "Zen-na" at that time, though modern Mandarin pronounces them "Shan-nai." Of course, they simply copied the nearest pronunciation to Sanskrit, and they used several synonyms for "Dhyana" besides these two characters.

In these two characters, the last one is auxiliary, but the first one has some very interesting meanings. When the ancient Chinese worshipped the heavens, they used to sweep the ground very carefully, then they stood on this swept ground, and paid homage to the heavens. This ceremony was called Zen and written in this first character. Another meaning of this character is "to inherit." When a father gave the family treasures to his son, or when the Emperor abdicated his throne in favour of the crown prince, this was also called Zen, and was written as this character. Another meaning of this character is "quietness" which coincidentally comes very near the true meaning of "Dhyana" in Sanskrit. In Sanskrit Dhyana means quietness, or meditation, or contemplation, and Chinese synonyms for Dhyana are translated accordingly. When Zen-Buddhism flourished in China, this one character

Zen became the signification of that teaching, and entered Japan with its simple and new name.

Zen-Buddhism first entered China from India in the Leang Dynasty which began in 502 of the Christian era, and flourished in that land for nearly one thousand years. In these one thousand years were included the Tang Dynasty and Sung Dynasty—the golden age of Chinese literature. Many Japanese Buddhists went to China in that time, learned Zen and then returned to Mikado's land.

Now in this modern age, in India, Zen spirit is sparsely found, and in China, it has almost vanished. It seems to me, Zen has remained in Burma and Siam in a different form. True Zen-Masters, however, are living in Japan at the present, and they are the few who carry the lamp of wisdom which was inherited directly from Buddha Sakyamuni, and handed down from master to master. It is the mission of the Japanese Buddhists to introduce this thought to the western world, and have the term "Zen" which is Japanized Sanskrit, live up to its true meaning.

Buddha Sakyamuni, the founder of Buddhism, was born in India as a crown prince, but he gave up his bright future for the spiritual emancipation to free himself from all worldly delusions and to enlighten his fellow-beings on this earth. He was called Siddhartha Gautama. He entered the monkhood, when he was twenty-nine years old, and studied many teachings of that time, seeking the true emancipation. He journeyed from place to place, for six years, and at the end of that time, he found himself tired and weakened from his wanderings and many fastings. Then, one day, he took a bath in the river Nairanjana, a branch of the great Ganges. Owing to his weakness, he could not regain the bank of the river. A milk maid, Nandabara, happened there, and after helping him out, she gave him some rice milk. On gaining strength, he determined to attain Buddhahood through Dhyana—that is meditation.

He, then, crossed the river and went to Gaya, which is now called Buddhagaya. There he sat under the Pippala tree and meditated seven weeks. He entered into a spiritual condition called Samadhi until one dawn, and when he saw a star blazed forth in the eastern sky, he, at that moment, acquired the realization. He cried out "I see now, all beings in this world have

perfect wisdom and complete virtue, but they simply do not know it. I must teach them the truth." That was 530 years before the Christian era, or 2455 years ago. All Japanese Buddhists believe this date, and J. F. Fleet almost believes the same.

Buddha Sakyamuni preached in India until he was eighty years old, and then passed from this world. His teachings were recorded in many thousands of scriptures. Zen-Buddhism endeavours to actualize what Buddha Sakyamuni acquired through his meditation. Buddha said, "If you are brave enough to break down your delusions, you will be a Buddha at this moment. If you are weak-minded and walk back and forth, you will never get enlightened."

In Buddhism, a truth-seeker is called Bodhisattva, meaning a person who has a great big heart and seeks his own enlightenment to enlighten others. Buddhism is not a teaching revealed from heaven. It is the teaching of our own living world. It is the result of our own intellectual work. Buddha was not a son of a Supreme-being. He was merely a human, a truth-seeker, a Bodhisattva. We all should be Bodhisattvas, and we will be Buddhas in the future, not the future of a hereafter, but in these actual living days.

Generally speaking, I am a Buddhist, but I do not belong to any sect. As a citizen of the world, I have the right to study the thought of any teaching and discuss any problem of human experience freely, in the comparison of modern science and philosophy.

One writer said, "Can any faith not based on the Christian Bible contain anything good? Once upon a time, the question would have been answered with a sharp and emphatic negative. Such times have passed away." This is the age of free thinking. We should enjoy our privilege as thinkers in the twentieth century.

Zen is a sort of monism, and a very practical one. People think that Buddhism is a pantheism. Yes, you can trace some pantheistic colour in many Buddhist scriptures as well as some polytheistic features here and there. But, its significance should rather be called materialistic pantheism or plainly atheism. Buddhism is a religion of thought, not feeling, therefore, the more you trace back into its essence, the more you will experience a cold, intellectual analyzation of thought. A study of Buddhism will be "an ambassador of good will and understanding between East and West—between the old world of thought and new world of action," and then, "may help to a revival of that true spirit of charity which neither despises nor fears the nations of another creed and colour." The true meaning of worldly brotherhood will be found right there. Buddhism is the backbone of the Oriental culture, and Zen is the spirit of Buddhism.

Dr. David Starr Jordan once walked in a garden with a little girl, to whom he told James Whitcomb Riley's story of the "goblins that get you, if you don't watch out," and uncanny freak of imagination supposed to be especially attractive to the children. The little girl said to him, "But, there isn't any such thing as a goblin, and there isn't ever going to be such a thing." She was such a practical little girl. Dr. Jordan said to her, "Maybe there isn't any such a thing as anything." Then she said to him, as she looked about the garden for unquestional reality, "Yes, there is such a thing as a squash." Dr. Jordan mentioned this anecdote in his

book and said, "In this conclusion of the little girl, the reality of the objective world, the integrity of science, the sanity of man are alike bound up. The distinction between objective and subjective, between reality of perception and illusion of nerve disorder, between fact and dream, between presence and memory, is fundamental in human psychology—is essential in human conduct."

Now, Zen-realization transcends all distinctions and sees them all as one. There is no such thing as squash separate from the whole universe. You just call it a squash. You may call it an orange; why not? I wave my hand. This is really not my hand. I grasp my hand. I am grasping the whole universe, and now I am opening my hand. There goes out the whole universe. I am not trying to make the matter strange; I am only trying to show you absoluteness, or oneness, or emptiness, according to the Pranja school of Buddhism. Emanuel Kant called it "noumenon." They say in German, "Das Ding an sich," that is, "the thing in itself." In Kantian philosophy, noumenon is used to denote an object, thought which is not also an object of intuition or perception, actual or possible. According to Kant, knowledge is possible only as the object of perception.

It is the result of the co-operative function of perception and conception. Perception without conception is blind. Conception without perception is empty. Now, noumenon is an object of conception without collaboration of perception. Such a noumenon would be, for instance, a substantial soul as a thing itself. In antithesis to noumenon stands phenomenon. That little girl about whom Dr. Jordan was speaking accepted phenomenon as a squash. But, to find out what a squash really is will take a thinker's hard work. Zen will teach you how you can realize this noumenon, and how you can live up to it—one for all and all for one.

Jalal-ud-din Rumi was a Persian philosopher and poet who lived in the early part of the thirteenth century. He was a thinker of

Persian Sufi. To him, the ego, the world, and the Divine were one. He considered God as absorbing universe. Vedanda is pantheistic with occasional theistic phraseology, but Sufi has more poetical colour to it. Sufis are so strongly devoted to the Beloved that they look for the Divinity everywhere and see Divinity everywhere. I can see that Sufis are walking to the Zen road. The intellectual forms given to the most Sufi doctrines in Persia are from foreign sources, among which must be mentioned Buddhism and Neo-Platonism. "An experience in feeling God" or "A way to the One" is another gate to enter Samadhi, that is Zen-realization.

I am very much interested in the German mystics—like Johannes Eckardt—Meister Eckardt they call him. He said "The eye with which I see God, is the eye with which God sees me." In Buddhism, they say "I come to Buddha, and Buddha comes to me. Buddha, my mind, and all fellow beings are one." Eckardt's pupil, Johann Taular preached to some Zen thought in his Christian pantheism, if I may call it by this name. He was in the Dominican Order, in the first part of the fourteenth century. "Apart from God, there is no real thing," were his words. That is exactly the idea of Eckardt, yet, Taular described the actual road to reach the truth. He said he passed "Die Welt in der Wüste," that is, "the world of wilderness." He must

REVERENCE.

With reverent hearts we bow before
The Buddha's holy shrine,
And contemplate with joy and love
His countenance divine.

The Eight-fold Path which leads to Peace
To us He hath made plain,
That we from sorrow self and sin
Deliverance may obtain.

The Noble Truths He hath revealed,
The Law and Precepts pure,
Our hearts and minds to fortify
Against temptation's lure.

So let us bow before His shrine,
And join with one accord
To reverence the Buddha's name
Our Master and Our Lord.

A. R. Zorn, B.A.

have seen the world before the first of light ever appeared. Zen-Masters always say "Show me your face before you were born." Taular mentioned "Einsternizs," that is, "the absolute darkness," and many a time said about "abgrund," that is, "The bottomless abyss." Zen says "You have nothing to receive, and there is nothing to receive you. There is no space, no time. There is no past, no future, but one eternal present." Taular must have experienced the condition of mind. His last conclusion was "Gott ist nichts," that is "The nothingness is God." You see, he entered Zen through a Christian gate. You can enter Zen through any gate east, west, south or north, only do not cling to a seat of any doctrine, just walk freely, and enjoy the emancipation. Then you will know that all teachings in the world are your own inner treasures, and all thoughts of the world are the running currents in your inner ocean. Master Sengai, a Japanese Zen-teacher, once sang:

Hotoke towa ikanaru mono to hito towaba,
Kaze ni kaketaru aoyagi no Ito."

Translated is :

"What is Buddha? You may ask. Look at the weeping-willow there! See the gesture of thready limbs, playing with the breezes sweet!

Here is the whole thing, nothing more and nothing less. This is the true intellectual oneness as well as the harmony of science and philosophy, of poetry and religion. This is a viewpoint of universal brotherhood according to Zen-Buddhism. Buddha said: "I see now, all beings have perfect wisdom and complete virtue. They do not know it. I must show them the truth." Abdul Baba said: "O people of the world, you are the fruits of one tree and leaves of one branch." Our friends of Bahaism express the words in Esperanto. Let us use these words as a formula for modern Zen-Buddhism.

"Ho popolo de la mondo, vi estas ciuj la fruktoj de unu arbo kaj la folioj de unu branĉo."

AN ENLIGHTENED INDIAN VIEW OF BUDDHA-GAYA PROBLEM.

WE are exceedingly glad to note that among the prominent Indians of advanced liberal ideas a very fair view has been expressed in regard to a long-standing question of difficult and delicate nature. For years, the Mahabodhi Society has been demanding the restitution to Buddhists of Buddha Gaya, which in the eyes of Buddhists is the holiest spot in the world. At present that sacred spot is monopolised by a certain religion and certain priests and the Buddhists desire it to be restored to them by some means or other.

Writing on the question in the August issue of the *Modern Review*, Mr. Har Dayal thinks that unless it is amicably settled, this controversy will embitter India's relations with her neighbours and friends. He says:—

The complaints of the educated Buddhists about the "injustice" and "intolerance" of the Indians will be re-echoed from Tokyo to Lhasa, and we shall be branded as the enemies of the Buddhist world. Sentiment plays an important part in such movements. I am sure that invective and vilification will also be resorted to by both parties, as all sects forget the noble precepts of their Masters in such disputes about names and places. All this will be disastrous for us. The sympathy of the Buddhist world is a priceless asset for India. India has forgotten Buddha, but the disciples of Buddha will never forget India. Hundreds of modern Houien-Tsangs and I-tsangs will come to India as pilgrims during the twentieth century. Shall they go back to their native lands with seeds of bitterness and hatred against us? Shall they tell their countrymen that the sight of Buddha-Gaya has filled their hearts with sorrow and indignation? Or shall they go as messengers of peace and goodwill between India and the mighty nations of the Far East? The Far East is our spiritual empire, more precious and lasting than any worldly bayonet-butressed empire can ever be. Shall we change this great blessing of the love and reverence of millions of Asiatics into a curse? Shall we lose the fruit of all that our heroic and holy missionaries wrought in distant lands and all because of this wretched bickering over a temple and a plot of land? All thoughtful Indians must realize the gravity of this problem. It is

not a "religious" controversy for us. It is a question of national prestige and influence of moral values, even of political gain and loss for centuries to come.

What shall be done then? Mr. Dayal does not approve of the proposal of some eminent Indian leaders that the Buddha Gaya temple should be handed over to the Buddhists. For the Brahmanists have also moral claims to the sacred spot. The latter believe that Vishnu was born as Buddha in order to abolish the slaughter of animals and teach vegetarianism and that Buddha was a Divine Master, who conferred a great spiritual boon on them. Just as the spot is sacred to Buddhist, so it is to Brahminists. Besides, it is impossible to determine who should be the receiver, to discover the accredited representatives of Buddhism, who should replace the Brahmanist priests and monks. In these circumstances, Mr. Dayal offers a very sensible way of settlement as follows:—

In my humble opinion, the old Buddha-Gaya property should be left as it is and the Buddhists should build a new memorial in the vicinity. They should erect a noble shrine and a grander monument for the future. Let the dead past bury its dead. The professed Buddhists of all countries and all admirers of Buddhism should found a new association, which may be called "the International Buddha-Gaya Association." The Mahabodhi Society may also carry out this plan, and it may not be necessary to establish a new association for this purpose. The time has come, when the Buddhists should enter into their heritage. This glorious re-birth of Buddhism should not be celebrated by quarrelling with those miserable priests at Buddha-Gaya, but by building a new and magnificent shrine worthy of the faith of so many great nations. Many patriotic Indians will join such an association, even if they do not profess the creed of Buddhism. Eminent European and American scholars will hail this idea with delight. Buddha has his *bhaktas* in every land. All of them will bring a humble offering to a new shrine, which should represent the enlightened, reformed and progressive Buddhism of the future. A piece of land should be purchased in the locality. A temple, a library, a Research Institute, a hostel for Buddhist pilgrims and

scholars, a museum of Buddhist art, ancient and modern, and other such institutions should form a glorious memorial of the holy night of illumination, which marked the beginning of a new era in the history of India and of humanity. What will the educated Buddhists do with that temple over which they have begun to wrangle? No educated Buddhist would make a pilgrimage to Buddha-Gaya merely in order to see an unsightly building. Let the Buddhists and their Indian and European friends establish a modern institution, in which devotion, learning, art, and love may be combined to form a wonderful Vihara and Stupa of this century. Let everything be in pure marble. China will contribute beautiful pictures; Japan will send masterpieces of sculpture; Ceylon will give rare old manuscripts and even Java will enrich the new shrine with photographs of the peerless Boro-Budar. Let India give money and

the Sanskrit MSS. of Nepal; let England deposit the publications of the Pali Text Society, and let Germany send her scholars to the Research Institute. Can that woe-begone old temple represent Buddhism and its wonderful, many-sided history? The Mahabodhi Society or a new association must prove itself equal to the occasion and establish a modern shrine, which should sum up the history, literature and art of Buddhism in all its forms and ramifications. This is the right way to honour the Buddha in this century.

We heartily endorse this opinion of Mr. Dayal and hail it as the expression of liberal ideas among enlightened Brahmanists. Buddhists and Brahmanists should join hands and work together for the good of the world, especially as their religions originated from the same stock and in the same land.

THE RATIONALITY OF BUDDHISM.

BY LOUISE GRIEVE

TO rationalists it may well seem impossible that a system of philosophy can be rational and at the same time be a religion. In fact, such epithets as atheist, materialist, rationalist, idolator and the like are so commonly hurled at the Buddhist that he has long since ceased to be much disturbed by such maledictions. To the Christian, a religious man is one who believes in God, Jesus crucified and risen from the dead and salvation through the shedding of blood. According to his belief, man is a lost soul, the first man and woman having disobeyed God, and all mankind, since that time, being compelled, by a just God, to pay the penalty for that disobedience. The Bible account of the creation of the world and of the life and teachings of the man Jesus, son of God, must not be questioned; man must not use his intelligence. I think there are few who do not consider all this to be the acme of ignorance.

God, that is, the Christian God, is the tribal God of the Jews, made over to suit the ideas and semi-savage desires of an uncultured people. There is no reason why a man should believe in the Christian God any more than in Allah of the Mohammedans, Jupiter of the Greeks and Romans, Osiris of the Egyptians, Ormuzd of the Persians, Brahman of the Indians or any god or gods of any people. To be frank, some of these gods are much more worthy of reverence than the Christian God was before he was made over to suit modern thought and culture. Originally, this god was a vengeful god, hating all other gods, and his principle business seems to have been the destruction of the enemies of those whose tribal god he was. One cannot help but wonder what the method of destruction would be when two enemies, having the same god, each hoped for vengeance upon the other. This same god is supposed to forgive one's own sins, but not the sins of one's enemies, and to reward his followers with a workless eternity, while dealing out dire punishment to all those who believe differently.

To-day, this god has been so made over to suit the conditions that an early Christian would not recognise him. He is now a soft-hearted god, forgiving all things, having done away with hell, but not with heaven. In a way he is a more impossible god than the old god of the Jews or the made over god of early Christianity. That old god at least recognised the fact of evil as well as the fact of good. Good and evil are only relative terms and there could not be the one without the other.

There can be no virtue in believing in a god or in anything else if there is no intellectual reason for so believing and it is to the glory of the Buddhists that he believes nothing without such reason. The god of any people is, as Ernest Haeckel puts it, a gaseous vertebrate, a magnified man, with the virtues of that people proportionately magnified. As such a people progresses the god also progresses and when decadence sets in the god also becomes decadent, a bloodless, mollycoddling, mushy-hearted counterpart of his worshippers, highly magnified. Buddhism can very well do without a god as he expects no forgiveness of his sins or transgressions and he feels under no obligation to grovel and beg and make a pretence of worship where his common sense tells him that there is nothing to worship; knowing that, if there are gods, they probably care little for the worship of men. The Buddhist admits that there may be, probably are, gods, that is, beings other than human, beings who are travelling along a different line of evolution, but if there are such beings they are subject to the laws of change, old age, death and decay, just the same as are all other things in the phenomenal world. Such beings may live a longer or a shorter time than does man, but die they must, as all material things must die. So, the anathema of atheism is not such a very terrible thing after all. The Buddhist would feel much more offended if he were called a "god fearing man," for he fears neither god nor devil; he looks for no forgiveness; he expects no innocent man or beast to save him from the result of his wrong doings and he has no devil as a scape goat, on which to blame his transgressions, nor even "the woman thou gavest me."

The Buddhist takes the full responsibility of his evil-doing and knows that god nor man can save or rob him from the results of his actions, be they good or bad. He understands that the great Law knows not wrath nor pardon and that exact retribution must be made somehow, soon or late, for every word, act and thought. The result, be it good or evil, is in exact proportion to the good or evil committed. There can be no injustice in a cold mechanical Law which works impersonally, without mercy or malice, and this Law is the only thing to which the Buddhist believes himself subject. A cause must unerringly produce a result and an eternity of praying will not wipe a sin once committed. If a man sets off a stick of dynamite, then prays that it will have no result, the result will take place just the same. So with acts. A force, once set in motion, must

necessarily produce an effect, and death-bed repentances, tears or prayers will not nullify that effect.

Few people realise of what tremendous importance are the words, acts and thoughts of every-day life. A radio message sent from Philadelphia recently, was heard at Melbourne, Australia. This means that the vibrations caused by the speaking of words travelled half way around the world. If these vibrations can travel half way round the world they can travel all the way round. If the vibrations of words spoken can be heard at such a distance it means that those words have their effect on the people who hear them. Is it not reasonable to think that those same words do have their effect, even if not heard with the ears? The vibrations travel just the same, but the human ear is not so constructed as to be conscious of hearing them, but they nevertheless do strike the ear drums. These vibrations can travel round the earth and we do not know how far out into space they travel. It is the same with thoughts. There are those who are sensitive to the thoughts of those about them and who are either hurt or benefitted consciously, according as the thoughts are good or evil; so, it is reasonable to believe that thoughts also have the power to travel far. So, the Buddhist is careful, not only of his acts, but of his words and thoughts as well. You all know that a man is what he thinks, and for his reason, the mind should be under perfect control, good thoughts being encouraged and bad ones eliminated. The Buddhist knows all these things, not because someone has told him that god made it so, but because it is the Law. He knows that no god rewards or punishes him, but that he himself is his own arbiter, his own reward and punishment; that he lives and suffers and enjoys nothing but the results of his own thoughts, words and deeds.

The myth of Adam and Eve is so absurd that it is remarkable how any man of intelligence ever could have, for a moment, given it any consideration. God made a man and a woman, then forbade them to do something which he already knew they would do, then cursed the whole human race for milleniums to come. As evolutionists, Buddhists know better than to believe that man appeared on earth in this miraculous manner and they cannot fail to see the injustice of such a proceeding. As rationalists, that is, as reasoning creatures, they believe in no revealed religion nor in miracles nor in anything supernatural. A Buddhist believes that everything that exists is the result of some cause, some natural law, and if the cause is not at present understood that is no reason to believe that it has not a natural cause, but simply that, as yet, the knowledge of the cause is not at hand. He does not believe in immaculate conceptions, resurrections from the dead, forgiveness of sins by the shedding of blood, nor in the chosen of God, nor in a heaven where there is pleasure but no pain, nor in a hell where there is pain but no pleasure, nor in blind belief, nor in faith in something he knows is not true. The Buddhist does not need a god because he knows that all phenomena can be explained by natural causes and his reason tells him what is good and what is evil.

Buddhism is a religion in that it inspires man with enthusiasm and impels him to seek the good; because it inspires him to seek the highest ideal of perfection and places him above the ordinary goodness of obeying the commands of some hypothetical supernatural being; because it teaches that self must be forgotten in the good of all, in service to his fellow-beings. Buddhism is a philosophy because it is based solely upon reason. No matter how unpleasant a fact may be, the Buddhist must accept it if his intelligence tells him that it cannot be other than a fact. It is a science because it delves into the cause and effect of things—mercilessly discarding any theory which will not fit known facts. It is all these, but it is a superstition *never*.

The Buddha himself said, "Do not believe in traditions merely because they have been handed down for many generations and in many places; do not believe in anything because it is rumoured and spoken of by many; do not believe because the written statement of some old

sage is produced; do not believe because you have fancied, thinking that because it is extraordinary, it must have been implanted by a deva or a wonderful being. After observation analysis, when it agrees with reason and is conducive to the good and benefit of one and all, then accept it and live up to it."

Buddhism invites doubt, inquiry and proof. It teaches that reason is the ultimate criterion of truth. Of all religions Buddhism makes most demands on mental activity, for the reason that nothing must be accepted as true which is not logical. Its moral system is the most rigid of any system of religion because there is absolutely no escape from the results of one's deeds and because it teaches that all life is one and to harm one part of that life, even one's own self, is to harm all. When one remembers that one's acts effect not only oneself, and those immediately around, but that every act done, every word spoken, every thought sent out, has an effect so tremendous as to be beyond all calculation, then one must surely pause and at least make an attempt to guard every thought, word and act.

'Sin' is a word little used in Buddhism, for it is believed that the only sin is ignorance. No one would do wrong if no one were ignorant. There are ten sins or errors: Love of self, false faith, fear, hatred, lust, love of life, desire for heaven, self praise, error and pride. There are also ten evils to be avoided: Killing, stealing, impurity, lying, spreading evil reports, speaking with impropriety, gossiping, envy, malice, and, greatest and most important of all, ignorance. This is surely a more dignified moral code than the ten "Thou shalt nots."

"It is the only religion which does not lean for its support on the glamour of the unintelligible. It is the only religion which does not resort to the theologian's art of transforming the manifestly irrational into the seemingly rational. It does not ask you to believe three to be one and one to be three; a father not to be older than his son and the son to be equal to the father; and and one proceeding from both to be fully equal to both. Nor is it bound down by social and ecclesiastical prejudices which prevent its followers from openly expressing their convictions. It is the only religion which is *a priori* not in contradiction with the discoveries of science or with the spirit of the scientific method. Though the Buddha had not the same detail of scientific information at his disposal as we possess to-day, he was still familiar with essential problems of psychology, philosophy and religion. He saw in broad outline the correct solution of the problem of religion. He taught a religion based upon facts to replace a religion based upon the assumptions of dogmatic belief."

Buddhism has never had to retreat, step by step, before the discoveries of science; it has never had to garble the meaning of books in order to make them fit with known facts; has never had to say that a select few have the key that will fit vague or ridiculous statements which must be understood only with the use of this particular key; never claims that its books mean other than what they say, as is the fact with a certain book with which you are all familiar and which means anything except what it plainly states.

The Buddha did not claim to be different from other men except in that he was an older soul. All can become enlightened even as He was and all are on their way to that enlightenment. All men are brothers, some older and more wise, others but children, learning by bitter suffering, the way of virtue. The Buddha was not an avatar of any god nor a divine or supernatural being. He was born as other men are born and had, through countless lives, climbed his way to the heights to which all are climbing.

Buddhism recognises no miracles nor wonders and has no esoteric teaching to be handed out to a chosen few. The possibility of acquiring wonderful powers is not denied, but these powers are not miracles nor are they outside the realm of natural law. It is simply that, by strenuous and long continued effort, one man can accomplish what is impossible to one who has not put forth that effort. There can be no fanaticism in a reli-

gion which teaches every man self-culture and self-conquest. The Buddha pointed out the way and it is for each of his followers to decide for himself what particular advice best applies to himself or, indeed, whether or not he wishes to follow this way at all. Without fire or sword this religion was carried all over Asia and influenced Greek philosophy, which is not surprising when it is remembered that its tolerance enabled it to be accepted by people of very diversified temperaments. Though Buddhism teaches the annihilation of all existence, it proves conclusively that this annihilation is the highest bliss. In the west the love of life blinds people to the truth and they refuse to even consider a system of religion which does not promise them a life of everlasting pleasure, no matter how illogical such a teaching may be. Existence is always strife and stress and pain and the only hope of escaping pain is to escape existence and the man who demands truth at any price, who wants no vain illusions must, by a clear process of reasoning, understand that no existence can be eternal. Everything is a becoming and a passing away and just so long as the desire for eternal life persists, just so long must there be selfishness, and so long as there is selfishness there must be suffering.

Buddhism is not pessimistic nor the result of mental debility. It may be cruelly truthful to those who desire a way of ease, but the desire for cold truth is not pessimism and no decadent race of people could face the real facts of existence as taught by Buddhism. To look with clear eyes upon the truth takes the strength of a well balanced intellect, courage and utter fearlessness.

First of all, the Buddhist boldly recognises and admits the existence of suffering. He naturally next looks about to find a means of release from the suffering which he sees everywhere and in everything. He finds that the only logical escape from suffering is through enlightenment and this enlightenment must come about through the ceasing of selfish desire and the frantic clinging to material things. He knows that prayer is futile and even if he believed in a god who listens to prayers he would not have the audacity to ask personal favours of that god. He would be courageous enough to face things alone, without asking help of any outside being, recognising, as he does, his own responsibility, and he does not have to be a hermit or ascetic in order to be a good Buddhist. In fact, the Buddha, himself, emphatically disapproved of extremes of any kind, either of self-mortification or of self-indulgence. He taught the Blessed Middle Way—the Way of Bright Reason.

Buddhism denies the existence of a soul entity as separate from a man's actions, also the existence of a soul which was born or created at the birth of the body, but it does not deny the existence of karma or activity which operates by a continuous preservation of its deed-forms, which energise a new body. Every man is reborn with the character as it was at the moment of death. He is never the same for two consecutive lives, for his characteristics are changing from moment to moment all through his life. In spite of himself he is constantly changing and advancing, always a little higher by reason of lessons learned by experience. Just as the man is wiser than the child, so is a man wiser in this life than he was in the last and will be still more wise in the next. Evolution acts in this as in all other things. Nothing is what it is now except by the slow process of evolution. There is no such thing as a self in itself, but, for the want of a better term, a soul, an energy, which is forever changing, and which passes from body to body, or rather, which energises body after body, through death and re-birth, always modified by the experiences of the life just passed. Every man is the result of his past actions and thoughts.

"But considering the practical importance of personal effort in moral endeavour, how can the denial of the existence of a separate self as the condition of personality be useful in religion ?

"The answer is, that the denial of the existence of a separate self, an atman, is not a denial of the real self such as it actually exists in man's personality. There is no chariot in itself, but there are chariots; there are no

persons in themselves, but there are persons. The Buddha did not intend to wipe out the personality of man, but only the false notion of the metaphysical character of personality.

"Far from being an obliteration of individuality, the denial of the atman actually involves a liberation of individuality from an error that is liable to stunt all mental growth and hinder man's free development. Buddha takes out of life the vanity of self, which is based upon the dualism of atman and karma as separate realities. There is no need of bothering about an atman, but it is important to be mindful, thoughtful and energetic in all that a man undertakes and does, for the karma is the stuff of which man is made. One's own personal effort and endeavour and achievement constitute one's personality, and this personality, is preserved beyond death."

"There is no duality of a doer and his doings, a thinker and his thoughts, an enjoyer and his enjoyments, a sufferer and his sufferings, an inspirer and his inspirations. There is not an atman that performs karma; but there is karma which, wherever incarnated in an individual group, appears as an atman. The words doer, agent, enjoyer etc., are mere modes of speech. The realities of soul life consist in doings, thoughts, sufferings, enjoyments and aspirations. Actions take place, and the peculiar form of every action is preserved as an analogous disposition to repeat that same action in the shape of memory structures; and all living start life as the summed up memories of their deeds in former existences."

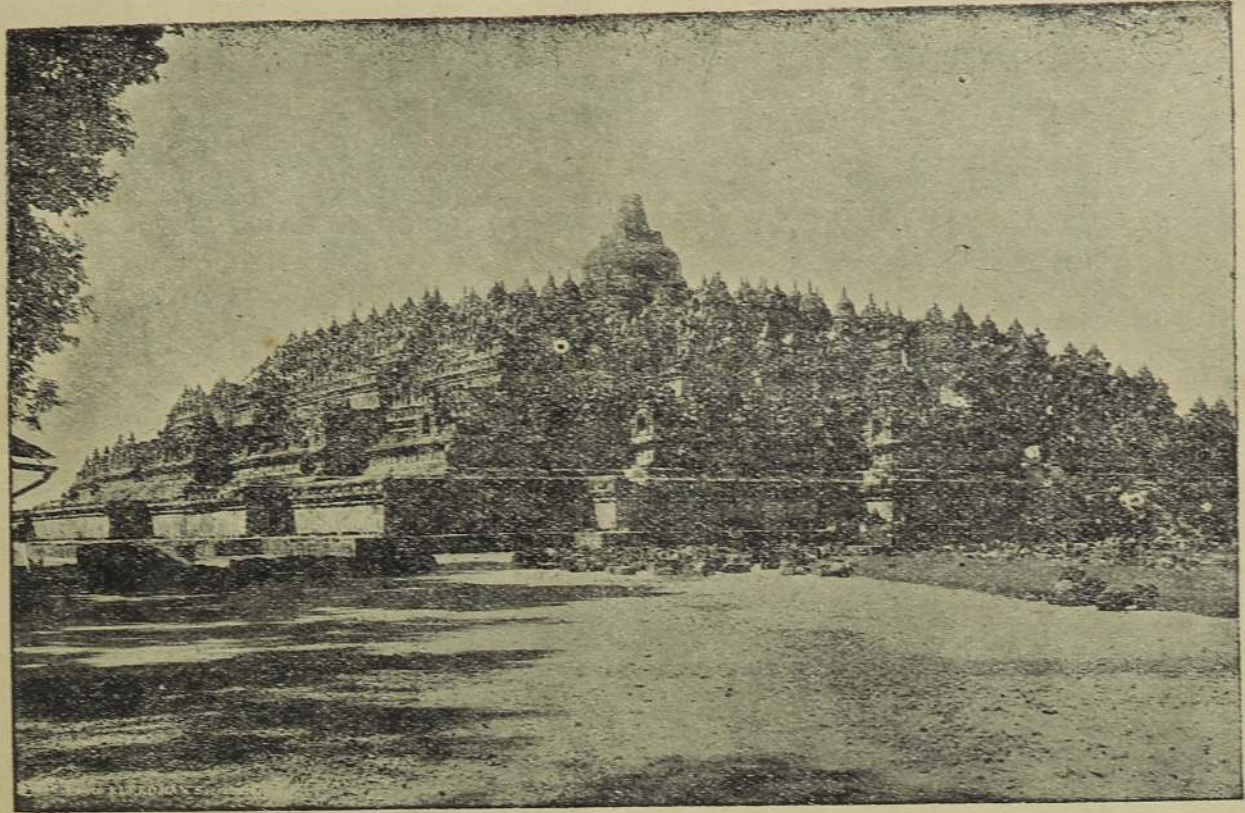
A man is not a soul and has not a soul, as the word 'soul' is understood in the western religions. The soul is not a monad, an atomistic entity, but a unification. The soul of a man is a peculiar idiosyncrasy of psychic forms, a system of sensations, impulses and motor ideas, all of which are themselves part and parcel of his soul or his personality.

It is not known for certain where the Aryan race originated, but there is little doubt that, at some remote period in history, this race divided into two great streams of emigration. One of these spread north and west, populating Europe while the other spread south and east into Persia, ultimately making its way through the Himalayas and passing through Kashmir came into India, displacing the indigenous tribes by dint of its superior civilisation and its higher mental growth. The Indian branch of this Aryan race found itself in an environment very different from that of the north and western tending stream. Under the warm Indian skies, in a genial and productive climate there were opportunities for leisure and reflection such as were denied in the severer conditions of a temperate or cold climate.

So, the Indian Aryans, even before the time of the Buddha, had reached a state of intellectual progress such as even now the north and west is but approaching. In the valley of the Ganges everything tended rather to mental than material growth and so it was that the Indian Aryans, though falling far short of the material prosperity of the Greeks and Romans, yet far transcended these in philosophy and religion and in the comprehension of the deeper things of life, which can only be approached when civilisation has attained to some degree of emancipation from the struggle of the necessities of life. These necessities were procured with ease in India, and the leisure thus gained, which is the requisite of reflection, was the privilege of all.

Thus came about a high degree of mental progress which is, even now, little known by western scholars, who, for the most part, are acquainted only with Latin, Greek and Hebrew literature. Those who have made a study of the Pali literature have found the equivalent of every development of modern thought and the replica of all the most advanced modern philosophies, from the materialistic to the transcendental and purely idealistic.

It was here that he who was to become the Buddha was born; here, with generation on generation of giant intellects as his forebears, handing down their highly developed physical brains; here, where the greatest man was not he who *had* the most, but he who *knew* the



VIEWS OF THE BUDDHIST TEMPLE AT BOROBUDUR



most; here, where the question was not 'will it pay?' but, 'is it true?'; here, where it was spiritual progress and spiritual science which hold the foremost place in the estimation.

In the western world psychology is a comparatively new science, and, compared to what we find in the Buddhist books, it is still in its infancy. Professor James dealt merely with the earlier stages of spiritual experience, but in India, twenty-five hundred years ago, eight of these stages had been so thoroughly investigated that they were the common knowledge of all who studied these things, so much so that their nature is dismissed with a mere stereotyped collection of phrases, almost incomprehensible to the western student, as they premise a knowledge of the details which he does not possess. To attempt to enumerate and explain these eight stages in the realm of psychology would be hopeless in the scope of one short lecture. Suffice it to say that to these realms of thought, each in succession transcending the other, as the waking life transcends in consciousness that of dreams, the Buddha added another, that state beyond all life known as Nirvana.

In Buddhism we find the final and the greatest product of religious philosophy, the ultimate outcome of centuries of religious training and experience; the result attained by generations immemorial of Aryan thinkers, who lived under conditions as favourable for success in this direction as the conditions of western life have been favourable to the development of material science. In both the parallel extends much further than is generally the case between science and religion. It extends to the very fundamental principles of the two great bodies of knowledge. In both, the whole edifice of thought rests upon the principle of cause and effect. In both, the natural concept of the immature mind—the idea arising from the reign of animism, that all phenomena are caused by the activity of some living being or god, is set aside and the ordered kingdom of the reign of Law is entered.

What science has done for the modern material world, the Buddha did for the spiritual world twenty-five centuries ago. His was the science of life itself, the enunciation of the universal application of karma, or the law of cause and effect. Buddhism is a religion without a god, denying the animistic conception of a subtle and immortal soul inhabiting the body; a religion which gives, not faith, but reasoned hope for progress and ultimate supreme enlightenment; a religion without prayer, yet giving to its followers that comfort which prayer brings to those of other religions; without dogma, yet offering to the fullest extent the surity which dogma brings to those who can accept it; a religion founded upon observation and attainment, whose results are open to the investigation of any who care to carry out the requisite preliminaries; a religion which asks, not faith, but reasoned understanding; the only religion which will forever and forever understand the light of scientific investigation.

The present is the time of greatest material progress the world has ever seen. but it is well known that about five centuries B.C. was the time of the greatest intellectual and spiritual culture. The Buddha was born 624 B.C. At about this time Greece was nearing the zenith of her culture; Jerusalem was being taken by Nebuchadnezzar; Niniveh was falling to the Medes and Marseilles was founded by the Phocceans. Plato lived about a century later, Alexander the Great about two centuries later. Asoka, the Great Buddhist King of India, lived from 263 to 226 B.C.

The Buddha was the first religious teacher who sent out missionaries to spread his teaching. After his death missionaries went to Ceylon, Tibet, China and eventually to Japan. Buddhism was introduced into Ceylon by the son of Asoka about 250 B.C. Later, the daughter of King Asoka left her father's court to found a nunnery, bringing with her a sprout of the sacred tree, under which the Buddha attained enlightenment, at the place now called Budda-Gaya. This sprout was planted and still blooms among the ruins of Anuradhapura. The commonly accepted date of the entrance of Buddhism into China is during the reign of Emperor Ming-Ti, A.D. 58 to 76. It made its entrance into Korea from China about 372 A.D. and from there it was introduced into Japan.

Though India was the home of Buddhism, it was at all times most unwelcome to those of the Brahmin religion, as it admitted people of any or all castes to the Order of the Yellow Robe, thus outraging the Brahmin custom of caste. Just before the Christian era India was invaded by the Scythians; in 636 A.D. the Mohammedans came; from 977 to 1325 there was continual conquest and the Mohammedan religion was forced upon the people by sword and fire. In 1398 came the Tartar invasion under Timur or Tamerlane and by this time Buddhism had almost disappeared from India, though it had made a lasting impression on the other religions of that country. 1566 saw the accession of Akbar the Great and India became a Mohammedan empire. Buddhism was the prevailing religion of India for one thousand years, but at the time of Akbar it existed almost entirely outside of India, in Ceylon, Tibet, Burma, Siam, China and Japan. The numerous monuments which retrace its history in India were erected from three centuries B.C. to the seventh century of the Christian era.

At present Buddhism is again in favour in India and is steadily gaining strength. One-third of the human race is now Buddhist and it is the proud boast of these people that not one drop of blood was ever spilled in its propagation; that no wars have ever been fought in its name and that the personality of its founder is incomparable.

The ultimate goal of the Buddhist is Nirvana, a state of equilibrium; a state which naturally cannot be put into words as there is nothing with which to compare it. It is the condition where all lives are lived, all deaths are dead.



CORRESPONDENCE.

THE SACRED TOOTH RELIC.

Dear Sir,

From the Wap-II number of your journal I have come to know that you have become a butt of frantic attacks by some of your compatriots *re* the correspondence on the Kandy Tooth Relic. Let me take this opportunity of congratulating you on the scholarly attitude you take up in your editorial. I join with you in your wish that your critics may be pleased to give us the benefit of their knowledge in the columns of your journal.

Yours faithfully,

MAUNG THA TUN,
Pleader.

Akyab.

II.

Dear Sir,

Interested as I am in matters of religious concern, I feel compelled to make a few remarks on the discussion that is being carried on regarding the Sacred Tooth Relic. Unfortunately, your editorial in the August issue, based as it was on Mr. C. Jinarajadasa's letter, has become the cause for this discussion. For my part, I must say, that your remarks are not in keeping with the ideals of Buddhism, but that they do bear semblance to Theosophy. I think that it would have been advisable if you had avoided giving expression to this preconceived scepticism until you saw the Sacred Relic for yourself.

However, granting you the liberty of expressing a doubt, your concluding remarks regarding pilgrimage are quite unbecoming. I agree with you when you say that going on pilgrimage and worshipping the Tooth Relic *alone* will not make us better. In fact, it is unreasonable to hope to attain a high level of perfection by only performing these preliminary necessities of religion. By going on pilgrimage and worshipping the Relics of Buddha, *viz.*, Saririka, Paribogika and Uddesika, we do gain merit to a considerable extent. Inward inspiration, moral advancement and mental training are the fruitful results of worshipping the Sacred Relics with devotion. In Maha Mangala Sutra Buddha himself has said "Pujācha Pujaniyanan." Just after He attained Enlightenment, the Buddha spent seven days facing the Bodhi Tree at which he attained enlightenment as a token of gratitude. These are not trifling questions. Instead of pointing out the defects of the individual, you seem to find fault with the established facts in such statements as "Are we really better for having been on these pilgrimages?" "Are the Buddhists of Ceylon less selfish, more thoughtful for others—are they more public spirited after each pilgrim season?" "As far as his conduct in every day affairs is concerned, the pilgrimage has had little effect on him." "Benefit the C.G.R." etc. clearly indicate how far you disapprove the practice of worshipping and pilgrimage. If your editorial were to produce the desired effect, the people should cease to go on pilgrimage and the sanctity of such sacred places as Kandy, Anuradhapura, Polonnaruwa, Sripada, etc., will be lost in forgetfulness, and with that the Island's glory. I hope you will seriously think over the question.

Yours faithfully,

M. G. SILVA.

Ratmalana, Mt. Lavinia.

III.

Sir,

As Mr. C. Jinarajadasa says, "I hope all who believe in the genuineness of the Relic will answer some of the difficult points which I have raised regarding the Tooth Relic as genuine," here I am attempting to dis-

close some facts in supporting my faith that the Tooth Relic at Kandy is genuine.

In the first place, let me direct your attention to the photograph in question. We cannot positively say that this photograph is an exact copy of the Tooth Relic, for, so far we have not heard of an instance where any photographer had an opportunity to photograph the same. In fact, such things were not allowed by the authorities so long. On this point, I think it is incorrect to say that it is two inches in length.

In coming to the subject proper, I suppose that it will be fruitless to try to drive home facts to one who is of strong opinion that the Tooth Relic is not genuine; but just to engage the mind of the readers, I shall raise my voice to ring in your ears from the very heart of the Island.

The present archaeologists and antiquarians of India, so far have not been able to trace any human skeleton or the remains of any, buried during the time of our Lord's living, simply because the practice of cremation had come into existence even long before His birth. From the reign of the First Great Ruler, Mahasammatha of India, the burning of dead bodies had been the habit of the people. So the solving of the problem that the people of that epoch had been bigger in stature than the present day ones by such means is difficult. I, therefore, invite your attention to the following:

Our religious books say that Lord Buddha was twelve cubits (wadurian) in height, and that he was taller than the average height of men. Mahakassapa Thero, one of His chief disciples, was the only being who was of almost equal height with the Lord. In the 'Kankavitarani' or the 'Praththimoksha Atuwawa' page 45, it has been pointed out, that Lord Buddha, in instructing his disciples as to the dimensions of their dwelling places, asked them to make them 12×7 spans (viath) of His hand. In explaining the suggestion, the author says that a span of an ordinary man in those days was one-third of that of Buddha. Here another question arises, as to the length of a waduriyana (cubit) or two spans. It is easy to solve. Through tradition, I have heard that the length of a proper span (viatha) is the length of forty-nine paddy seeds with husks placed lengthwise. This shows that a span proper is fifteen inches according to the present measurement; and that a waduriyana is thirty inches or two and a half feet in length. Thus the height of our Lord is thirty feet. If this calculation is true, I think all will agree with me in saying that it is quite possible for a person of thirty feet in height to possess a big tooth. Another thing to observe is that this Tooth Relic is one of the four canine teeth which are different from the other ones.

In further corroboration of my arguments, I ask the reader to invite his attention to the statue, representing the Mahaparinirvana at Dambuluvihara, supposed to be sculptured according to the exact dimensions of our Lord.

Generally, we can quote instances to show that even the ancient people of Ceylon have been superior to us both in mind and stature of the body. A great number of stone statues at Anuradhapura and Polonnaruwa are good examples. I have heard that the hoe which was used by King Dutugemunu who lived many years before the birth of Christ, during his stay in seclusion at Kotmale in Nuwara Eliya District, is still to be seen, and that it is so big that no present day man is able to wield it easily. There is degeneracy in the world, hence a difference in size between the ancient people and the present day ones is quite possible.

Soon after the Kandyan provinces ceded to the British Crown, there was a long drought in Ceylon, but it was miraculously dispelled by taking out the Tooth Relic into the open air. General Barns, the then Governor of Ceylon, who happened to be at Kandy on the occasion of the ceremony, granted free license

to hold the present annual Esala Perahera in honour of the Relic.

The genuineness of our Sacred Tooth Relic will be exhibited by itself if we have another Dharma Parakrama Bahu VI. who was one of the happiest souls of Ceylon to witness the miracles (Prathihariya) of the Tooth Relic. The world is empty of such pious rulers now.

I am still gathering information in support of my views, and hope to write something more in this connection on some other occasion.

E. W. J. RAMBUKWELLA.

• Teldeniya,

MISREPRESENTATION OF BUDDHISM BY CHRISTIANS.

Sir,

It is well known that a great many books on Buddhism have been written by Christian missionaries and doctors of Christian divinity, but it is not equally well known that every one of them has misrepresented and misunderstood the essential teachings of Our Lord Buddha. Nevertheless their primary object of showing the superiority of Christianity has been defeated and the attention of several great minds has been drawn to the Noble Dhamma.

I have in some previous letters pointed out a few misstatements by some authors. To-day I shall quote a few dicta of Marcus Dods, D.D.

(1) Writing on the Postulates of Buddhism, he says: "Whatever is material is subject to change and dissolution and there is no life which is not material." It is apparent that the doctor has not even heard of the Arupa world!

(2) "The ultimate good to which the individual looks forward in annihilation; the consummation of all things, which is to be prayed for and striven after is absolute universal nothing."

Can there be a greater libel than this? This is how all these Christian writers describe our *Summam Bonum*—Nibbana. They don't know even the fact that Our Master taught the Middle Path which condemns a desire for eternal life just as much as a desire for total extinction. They don't understand even the primary doctrine that to attain Nibbana one must get rid of Tanha—desire—which includes Vibhava Tanha—a desire of annihilation. It is clear as daylight that if you "look forward to annihilation" you have not the ghost of a chance of reaching Nibbana.

(3) "The two fixed ideas of Buddhism, as it appeared in the mind of its founder, are the materialistic nature of all existence and the doctrine of transmigration. These are the root principles out of which the system sprang."

There is no doubt of the fact that these are fixed

ideas which have sprung up in the fertile imagination of Doctor Dods!

Now, I shall quote three passages to show how even these prejudiced writers cannot help but write a few truths about Buddhism:—

(1) "For the same reason it refused to recognise a personal creator, because that would be to rest the blame of human existence on the wrong shoulders, and charge a creator with all the actual misery exhibited whenever life is seen. And undoubtedly if it makes individuals feel responsible for all the ills that befall them, it acts also as a powerful incentive to virtue."

(2) "Buddhism stands in no need of any doubtfully imported merit. It has a genuine and obvious merit of its own. It proclaims the fundamental truth that men obtain deliverance from their evil destiny and enter into blessedness only when they attain to perfect life and character. No sooner was this salvation proclaimed, than the vast sacerdotal system of India, with its ritual and caste, was felt to be a useless encumbrance. Buddha did not make war upon caste, but as he had discovered salvation by considering the nature of man, and as his salvation was equally applicable to all men, caste lost its religious character wherever Buddhism gained ascendancy. Buddhism has then the merit of anticipating Christianity in two of its most striking features—its universalism and its ethical character. All men may be saved, and they are saved, not at all by outward rites or mechanical performances but by themselves being emancipated from inward evil."

That the original system of Buddha was atheistic is unquestionable. There is a conversation recorded in which Sakya Muni interrogates Alara, the wisest of the Brahmans as to the existence of an Isvara or Supreme God who alone deserves worship. Alara mentions the Great Brahma as such a Being. But, objects Buddha, what becomes of him at the end of the Kalpa, when this present heaven and earth are entirely burnt up and destroyed. Where then is your Creator? Again, Buddha argues, that if all things had been created by Isvara, then all things must have been good, and there could have been no possibility of evil; there could have been no causes of sorrow; neither could there have been any difficulties of belief; this very question regarding the existence of Isvara could have found no place but all men would have known him as their Father—an argument which in other religions also has led men to abandon more theism.

If our Sinhalese Christians would only study the teachings of the Lord Buddha, I am sure they would speedily give up their belief in a personal Creator, their belief in the forgiveness of sins, their belief in salvation through another and many other such beliefs and embrace again the glorious religion of our and their ancestors.

H. DE S. KULARATNE.

Galle.



GOLDEN AGE OF INDO-JAVANESE ART.

BY PROFESSOR J. P. VOGEL (UNIVERSITY OF LEYDEN).

IN my previous lecture on the Hindu monuments of Java, I have mainly dealt with those buildings which belong to the Brahmanical religion. To-night's lecture will be devoted to the Buddhist monuments of Java and in particular to the great stupa of Borobudur.

It may seem strange that the greatest monument of Mahayanist Buddhism, and we may safely say of Buddhism in general, is not found in India proper where the Buddhist religion originated and flourished during so many centuries, but far away in the Isle of Java where Buddhism was introduced at a comparably late date.

When the Chinese pilgrim, Fa-Hian, visited Java on his home voyage from Ceylon to China about 400 A.D., he stated that the number of true believers was very small and that they were out-numbered by the heretics, as he calls them, *viz.*, by the followers of Brahmanism. The statement of the Chinese pilgrim is fully confirmed by epigraphical evidence. The earliest inscriptions, which have come to light in the Malay Archipelago, are all Brahmanical.

The earliest Buddhist inscription is dated in the year 700 of the Sakha era corresponding to 779 A.D. (1) This inscription found near the village of Kalasan in Central Java is remarkable for several reasons. It records the construction of a temple dedicated to the Buddhist goddess, Tara, together with a dwelling for the Bhikshus, who know the Vinaya and the Mahayana. So here it is definitely stated that the founders of the sanctuary of Kalasan belonged to that later form of Buddhism which is designated by the name of Mahayana, "the Great Vehicle."

SAILENDRA KINGS.

There is yet another point of very great interest in the Kalasan inscription. It states that the temple of Tara was founded by a king who is not mentioned by name, but designated as the "ornament of the Sailendra race."

At the time, when Sir Ramakrishna Gopal Bhandarkar and Dr. Brandes published the inscription, nothing was known about this Sailendra race. But since then several epigraphical documents have come to light, which have supplied valuable information regarding this mysterious dynasty. We now know that the Sailendras were the rulers of Srivijaya, a mighty kingdom which comprised Sumatra, Java and the Malay Peninsula. They were zealous Buddhists and founded sanctuaries not only in their own domains but even at Nalanda, the famous seat of Buddhist learning in Southern Bihar, and at Negapatam on the coast of Coromandel.

There is some reason to assume that the great stupa of Borobudur too is a building due to the piety of the Sailendras. According to the best authorities, the famous monument of Java must have been raised in the second half of the 8th century, and all evidence points to the conclusion that at that time Central Java was governed by the Sailendra kings of Srivijaya.

THE STUPA.

The Borobudur belongs to that class of buildings which are designated by the Sanskrit term "Stupa" (Pali *Thupa*) or by the compound *Dhatugabha* which clearly indicates the original character of such structures.

The body of the building consists of a succession of terraces, nine in number, of which the six lower and largest ones are square, three upper ones circular. Four very fine flights of steps lead up to the top of the monument, starting from the middle of each of the four sides of the square basement.

The next four terraces are each provided with a solid stone rampart forming a kind of balustrade. Thus we get four passages or corridors open to the sky by which the circumambulation, the so-called "Pradakshina," of the sacred monument may be performed. These four passages are most profusely decorated with long rows of sculptured panels, which cover not only the main wall but also the inner surface of the balustrade.

On the outside, the four balustrades are provided with rows of sculptured niches, each harboring a life-size Buddha statue, carved in stone, seated cross-legged on his lotus seat. These long rows of Buddhas, each sitting in his own shrine in imposing monotony are one of the most striking features of the whole monument. On closer inspection it will be seen that these Buddha images are not quite identical. They differ in one point, namely the Mudra.

It has been recognised long ago that these four groups of Buddhas, represent the four Dhyani-Buddhas which are associated with the four quarters. Their names are Akshobhya (East), Ratnasambhava (South), Amitabha (West) and Amoghasiddhi (North).

Besides, there is an upper row of Buddha statues, sixty-four in number, placed along the edge of the highest square terrace and all shown in so-called *Vitarkamudra* or attitude of argumentation. These statues must represent the fifth Dhyani-Buddha, named *Vairochana*, who is connected with the upper region. He might be called the Buddha of the Zenith.

We have said that above the side-square terraces there are three more which are circular in shape. It is very remarkable that whereas the square terraces are profusely decorated, the superstructure is practically void of all ornament. It is believed that this contrast is intentional and has a definite meaning. The lower terraces, it has been surmised, represent the phenomenal world, but when the visitor has ascended the upper platforms, he has left the world of senses behind and now he has reached the spiritual spheres where he may devote himself to meditation.

This much is certain, that the three circular terraces are severely plain. They are beset with small "dagobas" arranged in three concentric circles and numbering thirty-two, twenty-four and sixteen, respectively, so that their total number amounts to seventy-two. Now on closer inspection it will be found that these seventy-two "dagobas" show a peculiar feature quite unknown, I believe, in other parts of the Buddhist world. Instead of a solid dome, they present the appearance of a perforated, bell-shaped dome. Each of these "dagobas" contains a Buddha image seated with both his hands raised in front of his breast in the preaching attitude. What is the meaning of this sixth category of Buddha statues? It is a question hard to answer. The usual number of Dhyani-Buddhas is only five. Certain schools, however, acknowledge a sixth Dhyani-Buddha, who is considered to be the highest of all and who, indeed, is identified with the Supreme Deity. His name is *Vajrasattva*.

The uppermost circular terrace is occupied by a large-sized "dagoba" (52 feet in diameter), which crowns, as it were, the whole monument. In it we recognise the form of the early hemispherical stupas of India.

SACRED TEXTS ILLUSTRATED.

Now the question arises: What is the subject of these wonderful sculptures? It goes without saying that they must have some relation to Buddhism. But we know more. The sculptors who decorated the Borobudur have chosen certain sacred texts for illustration and some of these texts are known and have been identified. Thus along the main wall along

the first passage there runs a double row, each of 120 large panels. Now the upper row closely follows a famous Sanskrit text, the *Lalitavistara*, which describes the life of Buddha up to the first sermon at Benares. It has further been recognised that the lower row illustrates a collection of so-called "avadanas" or edifying tales. Some of these have been identified by the distinguished French savant, M. Foucher.

The panels which are arranged along the balustrades show Jataka, or stories relating to the previous existence of Buddha. The first thirty-four Jatakas illustrated are the same which are described in very noble language in another famous Sanskrit work, the *Jatakamala* (edited by my great Guru, Dr. Kern, and translated into English by one of his pupils, Dr. Soeyer).

The main walls of the second, third and fourth passage are decorated with a row of very large panels (some of them 7 by 3 1-2 feet). Several of these panels are beautifully carved, but it cannot be denied that they suffer from a certain monotony. Usually the centre is occupied by a Bodhisattva or some other deity seated in a very decorative edifice, and evidently engaged in conversation with a personage of high rank in royal dress.

Now it has long remained a puzzle what the subject of these sculptures could be. My colleague, Dr. N. Krom, in his large work on the Borobudur, has succeeded in identifying these panels. He has pointed out that the sculptures of the upper passages must refer to a Buddhist Sanskrit text, *Gandavyuha*. This book describes the wanderings of a young man, named Sudhana Kumara, in search of the highest Truth.

THE NUMERICAL SAYINGS.

SECTION OF PENTADS.

CHAPTER IV. ON PRINCESS JASMINE (Contd.)

(2) HIGHEST FAITH AND BEST REWARD.

ON one occasion the Exalted One was staying in the Squirrel's-Haunt at the Bamboo-grove near Rajagaha. Then the Royal Princess Cundi escorted by five hundred princesses and five hundred chariots came into the presence of the Exalted One. Drawing near she made obeisance to the Exalted One and took a seat at one side. The Royal Princess Cundi as seated at one side addressed the Exalted One thus:—

Our brother, Lord, is the royal prince named Cunda. And he says thus: Whatsoever woman or man has taken the Buddha, the Norm and the Order as guide, abstained from taking life, thieving, unchastity, lying and the use of intoxicating liquors and drugs, upon the dissolution of the body after death she or he is reborn in a state of bliss only, but not of woe. Therefore, Lord, I place this question before the Exalted One: Having faith in what kind of Master, Norm or Order and fulfilling what kind of virtuous conduct is one re-born in a state of bliss only, but not of woe.

Whatsoever living beings there are Cundi, whether without feet with two or many feet, with or without form, with or without perception, and with neither perception nor non-perception, among them all the Accomplished One, the Arahant, the supremely Enlightened One is proclaimed to be the highest. Indeed Cundi, whoso has faith in the Buddha, his faith is the highest, and he who has the highest faith gains the best result. Whatsoever doctrines there are Cundi, whether relating to conditioned or unconditioned things, among them all dispassion is proclaimed to be the highest, which purges pride, allay thirst, extirpate lust, breaks the cycle of repeated births, destroys craving and leads to dispassion cessation, Nibbāna. Whoso has faith in dispassion has the highest faith, and he who has the highest faith gains the best result.

Whatsoever bodies or fraternities there are Cundi, among them all the Order of the Accomplished One's disciples is proclaimed to be the highest, which consists of the four pairs of persons, the eight classes of individuals, well practised in uprightness, method and propriety, to whom offerings should be given and gifts and reverent greeting rendered, as unto the supreme field of

merit throughout the world. Whoso, Cundi, has faith in the Order, has the highest faith and he who has highest faith gains the highest result. Whatsoever kinds of virtuous conduct there are among them is proclaimed to be the highest, namely, that which is beloved of the Ariyans, unbroken, flawless, unvaried, unblemished, freeing, commended by the wise, untarnished and leading to concentration. Verily, Cundi, whosoever fulfil the rules of virtuous conduct beloved of the Ariyans—they are the highest in fulfilment, and the highest in fulfilment gain the highest result.

(3) ADVICE TO WOULD-BE BRIDES.

On one occasion the Exalted One was sojourning in Jatejavana at Bhaddiya. Then Uggaha, grandson of Mendaka, came into the presence of the Exalted One..... Uggaha then addressed the Exalted One as follows:—

Pray, Lord, may the Exalted One consent receive from me the meal on the morrow, with Himself as the fourth? The Exalted One signified His assent by silence. Then, Uggaha, grandson of Mendaka, recognised that the Exalted One has assented, rose from his seat bowed to the Exalted one, walked round him in adoration and departed thence. When the Exalted One after the expiry of the night, at dawn dressed Himself and taking bowl and robe proceeded to the house of Uggaha, grandson of mendicant. Having arrived He seated Himself on the seat prepared for Him. Then Uggaha grandson of Mendaka, with his own served the Exalted One, and caused Him to take His fill of rich food, both hard and soft, till He refused. When the Exalted One had finished and removed His hand from the bowl, Uggaha, grandson of Mendaka, said this to the Exalted One:—

"Lord, these my girls will get married and pass on to the families of their husbands. Pray, Lord, may the Exalted One exhort them. Lord, may the Exalted One admonish them, so that it may conduce to their well-being and happiness for a long time." Then the Exalted One addressed those girls thus:

Then, girls should thus discipline themselves:— When well wishing and sympathising parents, out of compassion, will give girls away to husbands, unto them

(husbands) let us be (wives), who rise from sleep before and retire to bed after (husbands) and ready, let us be willing servants (consulting every wish) and of pleasing behaviour and speech. Thus indeed, should ye girls train yourselves.

Then, girls should thus discipline themselves:—Whatsoever persons are honoured by the husband, whether mother and father or recluses or Brahmins let us honour, respect and revere and offer unto them, and when they arrive let us wait upon them with seats and water to wash. Verily girls, you should thus discipline yourselves.

Then, girls should thus discipline themselves:—Whatsoever work there be in the husband's house, whether in wool or in cotton,* therein be skilful and diligent, and be endowed with resource and discrimination—this is proper to be done and this is proper to be ordered (to be done). Thus indeed should ye girls discipline yourselves.

Then again girls should thus discipline themselves: Whatsoever people there be in the husband's family, whether servants, messengers, or labourers, let us know what has been done as done, and what has been left undone as not done, let us know the strength weakness of those sick and distribute food, both hard and soft, according to each one's share. Thus, indeed, girls ye should discipline yourselves.

Then again girls should thus discipline themselves:—Whatsoever was brought by the husband, whether wealth or gain, silver or gold, let us guard it with care and watchfulness, therein let us not be extravagant, thieving, intemperate and wasteful. Verily, girls ye should thus discipline yourselves.

In sooth, girls endowed with these five virtues a woman upon the dissolution of the body after death is re-born among the *Nimmanarati-devas*.†

(4) FRUITS OF CHARITY.

On one occasion the Exalted One abode in the Gable-roofed Hall at the Great Wood, near Vesali. Then a general called Siha came into the presence of the Exalted One. Drawing near he made obeisance to the Exalted One and seated himself at one side. So seated at one side Siha the General addressed the Exalted One thus:—

Pray, Lord, is it possible to point out the immediate fruit of giving?" "It is possible, Siha," replied the Exalted One who continued thus:—

Siha, a liberal donor by giving becomes endearing and pleasant unto many persons, this in itself Siha, is the immediate fruit of giving. Then again, Siha, good and virtuous men associate with a liberal donor who gives, this in itself, Siha, is the immediate fruit of giving. Yet again, Siha, the high reputation of the liberal donor who gives goes forth over the world, this in itself, Siha, is the immediate fruit of giving. Yet again, Siha, whenever, a liberal man who gives, enters an recluse, whether of nobles, of Brahmins, of the gentry or of recluses, he enters self-possessed and untroubled, this in itself, Siha, is the immediate fruit of giving. Then lastly, Siha, a liberal donor who gives, upon the dissolution of body after death, is re-born into the bliss of the heaven-world; this, Siha is the fruit of a future state of giving.

When this was uttered, Siha the general said this to the Exalted One: When these fourfold immediate fruits of giving are declared by the Exalted One, I do not accept them through faith in the Exalted One, I myself know them. Lord, as a liberal donor who gives, I am endearing and pleasant unto many persons. Lord, as a liberal donor who gives, good and virtuous men associate with me. Lord, as a liberal donor who gives, my high reputation has gone forth over the world (to wit) 'Siha the general is one who gives, performs religious duties and looks after the Order of the Brethren.' As a liberal donor who gives, when I enter an assembly, be it of the nobles, of the Brahmins, of the

gentry or of the recluses, I enter self-possessed and untroubled. When these four immediate fruits are declared by the Exalted One, I do not accept them through faith in the Exalted One, I myself know them. Verily, Lord, that which was declared to me by the Exalted One (namely) 'Siha, a liberal donor who gives, upon the dissolution of body after death, is re-born into the bliss of the heaven-world, that I do not myself know. That, indeed, I do accept through faith in the Exalted One. Just so, Siha, just so, Siha; a liberal donor who gives, Siha, upon the dissolution of body after death, is re-born into the bliss of the heaven-world.

(5) RESULTS OF CHARITY.

There are, brethren, these five results in giving. What five? (The giver) becomes endearing and pleasant unto many persons, good and virtuous men associate with him, his high reputation goes forth over the world, he is not freed of a layman's duty† and (lastly) upon the dissolution of the body after death, he is re-born into the bliss of the heavenly world. Verily, brethren, there are these five results of giving.

(6) TIMELY GIFTS.

There are, brethren, these five timely gifts. What five? One gives a gift to a visitor, gives a gift to one setting out a journey, gives a gift to a sick person, gives a gift during a famine, whatsoever first crops and first fruits there be he first offers them to the virtuous ones. Verily, brethren, there are these five timely gifts.

(7) GIFT OF FOOD.

Brethren, a donor who gives food gives to the recipient five things. What five?

He gives length of life, he gives personal beauty, he gives happiness, he gives (bodily) strength and he gives intelligence.

Having given length of life he becomes a partaker of length of life, both divine and human and so forth as to the others.

Verily, brethren, a donor who gives food, gives to the recipient these five things.

(8) FAITHFUL CLANSMAN.

There are, brethren, these five blessings in a faithful clansman. What five?

Brethren, whatsoever good and virtuous persons there are in the world, they out of compassion first help the man of faith, but not the man without faith, they first receive what should be received from the man of faith but not from the man without faith, they who declare the Norm first declare it to the man of faith, but not to the man without faith. The man of faith upon the dissolution of the body after death is reborn into the bliss of heaven-world.

Verily, brethren, there are these five blessings in a faithful clansman.

Just as, brethren, a large banyan tree, standing at a junction of four roads on level ground, affords shelter to all the birds of the air, in the self same way, brethren, a faithful clansman becomes a refuge unto many persons—whether brothers or sisters or lay devotees, both male and female.

(9) BLESSING OF A SON.

Discerning these five things, brethren, parents desire a son born in the family. What five?

Having being supported (by us) he will support us, he will attend to our wants, he will long preserve the lineage, he will enter upon (our) inheritance and he will undertake expiatory gifts for the departed spirits.

Verily, brethren, discerning these five things, parents desire a son born in (their) family.

*Here is high sanction for the Gospel of the Charka.

†Gods who delight in forms of their own creation.

†Akhandha pancha sila—"keeping the five precepts holy-

(10) GROWTH.

Brethren, because of Himalaya, king of mountains, great trees increase in growth in five ways. In what five?

They grow in branches and leaves, and in bark, in sprouts, in accessory wood and in pith.

Brethren, because of Himalaya, king of mountains, great trees increase in growth in these five ways.

In the self-same way, brethren, owing to the faithful master of a family the people of the household in-

crease in growth in five ways. In what five?

They increase in faith, they increase in righteous conduct, they increase in learning, they increase in liberality and they increase in wisdom.

Verily, brethren, owing to the faithful master of a family the people of the household increase in growth in these five ways.

A. D. J.

(Chap. IV On Princess Jasmine Ends.)

JAPANESE ARCHITECTURE.

By W. G. BLAIKIE MURDOCH.

(Continued from page 156 of the Wap-Il Number.)

But waiving the fact that its wood-work is in brown, Byōdo-in is closely akin to Hōriuji.

It is not surprising that the mansions, raised cœvally with Minamoto Tōru's, should all have vanished. Politics gradually became stormy; in 1156 a vast civil war broke out. It was clear to the victorious commander, Yoritomo, that the disturbed state of Nippon rendered needful a military dictatorship. And in 1192 he contrived to get such instituted, himself its head with the title of Shogun or General. Prior to the war, with so high a refinement widespread, soldiers had been little esteemed, their social status low. Now, conversely, they were the all-important class. Spartanism and martial prowess were adored, and the new strenuous spirit evoked a departure in sacred building. Soon the main tendency with the architects was to employ the old formula with a new plainness. Bronze bells were seldom if ever hung at eave-points; crimson paint on timber was exceedingly unusual; roofs were frequently covered with thatch, in place of tiles. Ever since the memorable founding of Hōriuji the clump of structures forming a temple had usually included a pagoda. With the novel stand for simplicity, towers of that description ceased wholly, or almost wholly, to be built. In the thirteenth century it was at Kamakura that the erection of fanes was carried on with particular activity. And Engakuji and Kenchoji are two there which typify the movement of that era.

The military dictatorship did not pass away with Yoritomo's death. Inasmuch as Buddhism had not ousted the ancient Shintō theory that the Mikados ruled by divine right, they were not literally dethroned. But they no longer had any power, the real legislative authority being the Shogunate. In 1348, it became an hereditary office with the family of Ashikaga, and presently Japan entered on a fresh period of disturbance. The Ashikaga dictators were incapable of preventing the barons from waging war on one another. Owing to the ceaseless internecine strife the commonalty suffered dire privation; Kyoto and neighbourhood were devastated; the raising of temples waned. But it was out of this turbulence with the nobles, the determination with nearly each of them to be a law unto himself, that there sprang the beautiful exploit, Japanese castellated architecture. The castle of Itimeji, not far from Kobē, was begun in 1350; that of Yedo, nowadays called Tōkiō, in 1457; and the golden age of fortress building continued till the close of the sixteenth century.

Like the ecclesiastical architects, the builders of castles did not aim at originality. They had just the one formula, and it may be briefly defined as the Hōriuji

style, carried out in stone instead of in wood and plaster. A Japanese castle is a group of buildings spread over an area generally of some acres. The central edifice or keep has three or four storeys and a series of roofs as in a pagoda, the top one being a hip-gable. These roofs are of dark grey tiles, almost black, the stone walls being white. The keep has a massive base of grey stone-work, with outward slope, and the outpost houses are small versions of the keep. Some with two storeys, some with merely one, these minor houses are mostly perched on the colossal embankments of the moats. The embankments are replicas of the base of the keep, built as they are in grey stone-work, with outward slope. Invariably, at either end of the ridge-pole, in every building in the group, there is a sculpture of a dolphin with tail in air. At Nagoya Castle, some sixty miles east, of Kyoto, the two dolphins on the keep are gilded. At Yedo Castle all the dolphins are of bronze, their colour accordingly green. The keep of Nagoya is about 110 feet high, including the base, the keep of Yedo being only, say, two-thirds of that height. But Yedo is surely the finest of all the Japanese strongholds.

The walk round the Yedo Castle occupies about an hour and a half. The grounds are hilly and rich in trees. At least one part of the moats is a natural lake, and here and there the moats are spanned by brown timber bridges, a charming shape with their slight upward curve. But it is neither the fine contour of the keep and other buildings, nor yet the rare colour-harmony which each of the buildings presents, which constitutes indeed the key to the splendour attained. As with the ecclesiastical architects, so, too, with the builders of fortresses, there was a talent for making things look a natural part of the site, which talent is notably illustrated by Yedo Castle. Through having such extensive and varied precincts, it offers a whole succession of prospects, in which nature and architecture have been combined, to fashion a glorious picture. At some points the picture is rugged, at some gentle. At some its impressiveness lies partly in one or other of the buildings involved being discerned from a great distance. And all the pictures are the lovelier because water figures in them. The architect, with a wide, romantic scene at his disposal, has chosen what appears to be exactly the ideal place for each of his various structures. His achievement is a panorama, his panorama an epic.

Of unfortified dwellings which date from before the seventeenth century, there remain only a very few. Among such are Kinkagu and Ginkagu, both near Kyoto. The first-named was the country seat of the third Ashikaga Shogun, in office from 1367 to 1395; the

other house belonged to the eighth ruler of that line, who abdicated in 1474. And it may therefore be presumed of these places, as of Byōdo-in, that they are typical of the best manorial architecture of their period. Although Kinkagu was originally a cluster of buildings, there survives now only the one big structure. Its roof is covered, not with tiles, but with brown shingles, and is pyramidal, the idea of which shape was doubtless derived from the pyramidal crests of pagodas. Ginkagu still consists in a cluster, one of the houses being closely similar to that described above, while the others are in the time-honoured Hōrivji mode. But if in the days of the Ashikaga Shogunate there was but slight evolution in the sphere of manorial building, the two old Shogunal homes remind sharply that no tribute to Japanese architecture would be complete unless it included homage to Japanese landscape gardening. For if the finest of the temples and castles claim obeisance, largely by reason of their harmony with their surroundings of forest, hill and lake, similarly Kinkagu and Ginkagu win admiration, perhaps chiefly through the fine accord of each with its garden. This last, at both places, is enlivened by a miniature lake. And, at either establishment, it is felt that the architect conceived house and garden as one. Like Kiyomizudera on the brink of its glen, the houses have well-nigh the look of having risen of their own accord.

It must have seemed to many people, as the seventeenth century opened, that the shadow of the sword would hang for ever over Nippon, but a better destiny was in store for the land. In 1603 the Shogunate was acquired by Iyeyasu; the office was made hereditary with his family, the Tokugawa; and there was chosen as seat of Shogunal legislation Yedo, although the Mikados continued to reside at Kyoto. Iyeyasu proved himself a statesman of genius; he broke the turbulence of the barons. He gave Japan at length an effective central government, its stability continuing after the great legislator himself was gone. On his death a mausoleum to him was erected, an ornate building, however. And, in the history of architecture, the real significance of Iyeyasu, is that, through the peace he brought after long centuries of turmoil, many trades-people came to have wealth, and the toiling myriads a very considerable degree of comfort. Whence, in a little, all or nearly all people in the Sunrise Land had houses of high quality as art. Is there any other country where fine architecture was thus rendered universal?

Nevertheless, this remarkable civilisation, in the Tokugawa period, was not exactly a new thing. What happened was simply the spreading, through the entire community, of that civilisation which, coming to Nippon ages before Buddhism, had been till Iyeyasu's day, current only among the upper classes. Nor did the Tokugawa period look on any actual development in architectural styles. In elevations in the Hōriuji mode the constructional items are themselves decorative, the decorative themselves constructional; and the Japanese architects were too wise to forsake so excellent a formula. In the houses built for the rich there was seldom a stone base, as at Hōriuji; and there was frequently an innovation, namely, a big porch with convex roof. But otherwise, waiving the fact that their woodwork was left brown, these new dwellings were closely similar to the Hōriuji *Kondo*. And it was exceptional to make them much bigger than that historic fane. Sometimes roofs were covered not with the grey tiles, but with brown shingles as at Kinkagu, and thatched roofs were common on cottages in rural districts. Nevertheless, if it was phenomenal for the dwellings of the humbler folk to have the porch, as a general rule, those homes were just small versions of the establishments of the rich.

With their welcome emancipation from the horrors of baronial war the commonalty began to ask for gaieties. And, consequently, a great many restaurants were built in Yedo. Often they had a garden, fair as that at Ginkagu. Frequently, as at that old Shogunal mansion, the garden was enlivened by a miniature lake. Occasionally this was spanned by a little bridge with up-

ward curve, like the bridges at Yedo Castle. And in sundry cases the architect, borrowing further from the castellated school, decorated the restaurant by setting at either end of the ridge-pole a sculpture of a dolphin with tail in air. In numerous instances these pleasure houses were made taller than the encircling buildings, the former possibly having three storeys in place of the customary two. Through their resultant salience the restaurants show forth well how fine an idea are dolphins on the ridge-pole, creating as they do an exquisite line. Through their salience the restaurants serve to emphasise how beautiful a device is the double roof with slight inward curves.

With interiors, as with elevations, the Japanese architects did not aim at being original. In the Tokugawa period the rooms of the humble were small versions of the rooms of the wealthy. And, entering a house of that era, it is at once marked that the beauty of the general effect is largely owing to the reiteration of the straight line and the right angle. The wooden shafts, which form the framework of the house itself, are always square in circumference, as too are the wooden shafts which, running from the outer edge of the verandah to the balcony, are carried upwards again to the eaves. A great part of the wall-space consists in sliding doors on the ground floor, and sliding windows on the upper floor. In either case the things are made with a network of unstained lathes, which forming a series of equal-sized squares or equal-sized oblongs, have translucent paper of creamy shade pasted over them. When the doors and the windows are drawn wide open, a prominence of the sharpest is acquired by those shafts of the framework which are at the corners of the house. For those shafts have for the time being nothing at either side of them. And they and the other square uprights, passing from verandah through balcony to eaves, have a charming unity of character, with the interminable rectangles of the sliding doors and windows.

The linear simplicity is finely echoed by reticence in colouring. The ceiling is in brownish wood; the floors are covered with light yellow matting. Those parts of the walls which are not doors or windows, are papered a neutral tint. And it is common to divide a storey into several rooms, merely by sliding screens made of opaque paper, these screens generally bearing pictorial decoration. Every room has a *tokonoma* or recess, which encloses a platform, say 4 in. high. This makes a handy receptacle for tea-utensils and the like, and within the *tokonoma* hangs the sole independent picture. Through the practice of squatting on the floor, furniture is virtually non-existent; and the mattresses used for beds are kept by day in wall cupboards with sliding doors of wood or paper, perhaps bearing pictorial ornamentation. Handles are conspicuous by their absence, the doors and windows being grasped just by the lathe itself. And the partition screens and cupboard fronts have tiny indentations, lined with metal, sometimes sculptured in low relief. In short, with interiors even more than with elevations, the Japanese school constrained the useful things to be the beautiful, the beautiful to be the useful. Fair as the typical Japanese house is without, perhaps it is lovelier still within.

As was natural, the peace brought by the Tokugawa government resulted in a huge renewal of activity in the raising of Buddhist temples. Yedo was the main scene of such work, and most of the architects there and elsewhere confronted resolutely the love of plainness, which had been the ruling taste with the hieratic builders, on the eve of the stormy Ashikaga times. The projecting ends of beams, above doorways, were often carved into leonine heads; there were introduced as parts of walls, panels of wood, carved in openwork. The thatched roof was no longer employed, favour reverting to the tiles in dark grey, almost black. And occasionally, on the edges of eaves there were set floral reliefs in metal, bearing gilt, which reliefs have a background of *shakudo*, an amalgam of deep black hue, being composed principally of copper. Pagodas came into fashion once again; there was widely revived the use of crimson paint on woodwork; and this

revival was wise in the extreme, so beautiful is the harmony which red buildings make amid the encircling greenery of trees. on an islet in Shinobazu Lake, Yedo, there is perched a tiny temple, Benzai Ten; the islet is reached by a bridge with upward curve. And on the wooded heights to the east of the lake are two further temples, one with a pagoda beside it. With their wood-work aglow with red, these buildings adorn wonderfully the scene, making of the marge of Shinobazu one of the fairest spots in all Yedo. And the buildings have something of the guise of having grown up at a wizard's spell. Here, in Tokugawa years, was the characteristic old Japanese achievement still going forward. Ecclesiastical architects had still the talent for creating what appears "an house not built with hands."

Although within the *kondo* at Horiuji there are frescoes, the idea of such decoration did not captivate the Japanese mind; and mural paintings are exceedingly unusual in the Buddhist fanes. But of the various ways of arranging the interiors of such places there are two which are greatly noteworthy. In most temples the main hall of orisons is oblong, light coming chiefly if not exclusively from the entrance, which is in one of the longer walls. In the mode which may be called A, the back part of the hall, otherwise that towards which the worshippers look on entering, has two alcoves, standing parallel with the shorter walls. These alcoves are at either extremity, the altar being in front of the outstanding part between them, and it follows that the light is tolerably strong on the altar, whereas it inclines to the dusky on either side of it. In the mode which may be called B, the arrangement is reversed. The part of the hall towards which the worshippers look on entering has in the centre an alcove, the altar standing inside it right at the back. And it follows that the light is tolerably strong on each side of the altar, whereas this itself inclines to be dusky. An air of mystery is the all important thing within the sacerdotal edifice. And in both those Japanese plans the air of mystery is attained simply by chiar-oscuro.

Early in the seventeenth century the Shogunal government forbade commerce with the Occident. But as the eighteen-hundreds neared meridian, certain Western countries began to threaten force if the Island Empire did not enter into trade with them. The Shogunal Government so valuable since Iyeyasu's day, proved it-

self incompetent to deal with the unexpected situation. There grew up a revolutionary party, who took as their slogan the ancient Shinto theory that the Mikados ruled by divine right. Thus, in 1867-68, when the Shogunate was torn down and the Mikados restored to power, it was proclaimed that Shinto was the State religion. Through the long eras, in which that faith and Buddhism had been linked, there were still raised places, exclusively for the ancestral cult. Often, there were posed outside these places, sculptures of lions, their effect grandly decorative, notably when the lions were perched on rugged masses of rock. It has been seen, however, that the lion figures in Buddhist architecture. There were, in fact, numerous other things, constructional and ornamental, which the Shinto architects borrowed from that same source. It was therefore realised, by the revolutionary or monarchist party, whose dream was that the Shinto temples should be quite other from the Buddhist, that the former could not of a sudden be divested wholly of all that savoured of the Indian creed. Is it possible nowadays to distinguish at a glance the one class of sacred edifices from the other?

At the Shinto shrines of Isë mentioned at the outset of these pages as having particular sanctity, each of the buildings has, lying horizontally across the ridge-pole, a series of short, thick logs. Each of the buildings has at either end of the ridge-pole, two spars which project obliquely into the air, which spars are simply the continued ends of the four rafters at the two ends of the gable. If, no doubt, the horizontal logs and projecting spars had utilitarian origin, they came to be viewed as having religious significance. And to-day, wherever they occur, they mark the place involved as a Shinto one. There are numerous fanes of that creed which have not these insignia, while other fanes may nevertheless at once be recognised as pertaining to the old, ancestral cult. It was told that, at Isë, the approach is spanned by a *torii*, a simple kind of arch. And nowadays the approach to seemingly all shrines of Shinto is spanned by one of those arches. This is purely a Shinto device, never to be found at Buddhist halls. But it is difficult not to be angry with Japan for turning officially against Buddhism. For what would her art have been without the Light of Asia? There are still in the Land of Sunrise some 70,000 temples of that religion, and long may they stand.

LOCAL NEWS.

ANURUDDHA WEEK IN NAWALAPITIYA.

Elaborate arrangements are in preparation for the observance of the Anuruddha Week in Nawalapitiya. There will be seven fancy bazaars and seven Bana preachings, on every alternate day, commencing on the 19th December.

The Art and Needlework Competition exclusively open to the children of Anuruddha Schools have brought in many worthy entries. Prizes will be awarded to successful competitors, and exhibition will be held during the "Week."

The collection will be in aid of the Anuruddha College, the foundation stones of which will be laid in February, 1926. Plans for an up-to-date secondary school have been prepared by Messrs. Brown & Co., Nawalapitiya.—Cor.

THE LANKA DHARMA DUTHA SOCIETY.

A meeting of the above Society was held at Ananda College on Monday, the 9th instant, with Mr. W. H. W. Perera in the Chair. Those present were: Rev. Heenatiyane Dhammaloka Tissa, Dr. D. B. Perera, Messrs. M. Piyadasa, P. de S. Kularatna, B. M. F. Jayaratne, D. A. Jayasinghe, E. S. de Silva, M. E. Fernando, M. D. A. Wijesinghe, G. K. W. Siriwardene, J. D. A. Abeyewickreme, L. S. Lekamwasam, D. H. S. Nanayakkara and R. S. S. Goonewardene (Hony. Secy.)

Proceedings began with Pan Sil.

A letter from Rev. Galagedara Pemananda intimating that a public meeting has been fixed for the 14th instant to form a branch of the Lanka Dharma Dutha Society was read. The Rev. Heenatiyane Dhammaloka Tissa, Dr. D. B. Perera and Mr. D. C. Senanayake are expected to represent the Society.

The Hon. Secretary announced that a public meeting would be held at Mukalangamuwa on the 23rd instant also for the purpose of forming a branch of the Dharma Dutha Society. The Rev. Heenatiyane Dhammaloka Tissa and Messrs. W. H. W. Perera, D. H. S. Nanayakkara and R. S. S. Goonewardene will address the meeting.

A letter from Mr. K. Wijesuriya of Dodanpahala *re* Buddhist School for the village was referred to the Buddhist Theosophical Society for action.

The Hon. Secretary submitted a report of the sub-Committee appointed to prepare a programme of work for the rest of the year. It was resolved:

- (1) That 2,000 copies of a Buddhist tract should be printed for free distribution;
- (2) That the main activities of the Society should be restricted for the present to the area between Colombo and Avissawella;
- (3) That within this area efforts should be made to form branch Societies and to arouse interest in the Buddhists of the different villages.
- (3) That Bhikkus might, however, be sent to other parts of the Island for Bana preachings.
- (4) The annual general meeting of the Society will be held at Ananda College on 14th of December, 1925.

YOUNG MEN'S BUDDHIST ASSOCIATION, NUWARA ELIYA.

5th Annual General Meeting.

The 5th annual general meeting of the Young Men's Buddhist Association, Nuwara Eliya, was held at the Association Hall on Saturday, the 5th December, 1925, at 4-30 p.m.

Mr. Timothy de Silva presided. Among others present were Messrs. C. M. C. de Silva, M. A. L. Salgado, C. T. Perera, Muhandiram Abeysekera, D. J. Marambe, D. N. D. Perera, D. Gurusinghe, E. P. Wickremesinghe, W. H. Fernando, A. P. L. de Vaas, W. Raphael, K. C. Perera, D. F. Siriwardene, W. B. F. de Silva, T. A. Jinasena, M. A. Balasuriya, M. P. Fernando, A. R. L. Liyanage, Kelambi, Stephen de Silva and the Secretary, Mr. M. Senaratna Dias.

A letter sent by Mr. J. R. Jayawardene regretting his inability to be present was read.

Proceedings commenced with the taking of Pan Sil by all present.

The General Secretary then read the minutes of the last annual general meeting, which were duly confirmed.

A report of the previous year's work of the Association was then submitted by the General Secretary. This was unanimously adopted.

The Treasurer next submitted a duly audited statement of accounts which was passed.

The following office-bearers were then elected for the ensuing year.

President.—Mr. Timothy de Silva (re-elected).

Vice-President.—Messrs. C. M. C. de Silva, C. T. Perera, Muhandiram Abeysekera and M. D. P. Samarasinghe.

Hony. General Secretary.—Mr. M. Senaratne Dias (re-elected).

Hony. Treasurer.—Mr. A. P. L. de Vaas.

Hony. Secretary (English Section).—Mr. D. Gurusinghe.

Hony. Secretary (Sinhalese Section).—Mr. W. Raphael.

Hony. Secretary (Sports Section).—Mr. Stephen de Silva.

Hon. Library Secretary.—Mr. D. J. Marambe.

Hony. Secretary of the School Building Fund.—Mr. E. P. Wickremesinghe.

Manager of the Sunday School.—Mr. N. Senaratna Dias.

General Committee.—In addition to the office-bearers the following will serve on the General Committee.—Messrs. W. P. Nandias de Silva, J. A. de Silva, W. H. Fernando, T. A. Jinasena, D. F. Siriwardene, D. N. D. Perera, W. B. F. de Silva, A. R. Liyanage, A. W. George Perera, J. R. Jayawardana, M. M. Peiris, K. C. Perera.

Sunday School Committee.—Messrs. C. M. C. de Silva, C. T. Perera, D. J. Marambe, W. H. Fernando, W. Raphael.

A hearty vote of thanks to the retiring office-bearers was unanimously carried.

The Chairman next addressed the newly-elected office-bearers and impressed on them the hard work they have before them in seeing to the advancement of the Association and their Religion and requested the co-operation of the members in the work of the Association.

Pursuant to the notice given, Mr. Wickremesinghe moved an amendment to Rule 10 of the Constitution, which was passed.

Resolutions to be placed before the next sessions of Congress, which is to be held in Nuwara Eliya for three days, commencing from the 28th December, 1925, were next discussed.

With a vote of thanks to the chair and the pronouncement of the thanks-offering, the meeting terminated.

Light refreshment were served.

The Report.

This Association which was established in 1921, has now closed its 5th year and continues its good work.

ITS HOME. Mr. Timothy de Silva, the President of the Association to whom the Association owes its thanks, at first placed the major portion of his office free of rent at our disposal. In July, 1923, Mr. Silva had to shift his office to other quarters and he has very kindly made arrangements for the Association to pay a nominal rent of Rs. 10 per mensem for the use of the Hall. It is our hope to have our permanent home in the New School Building early next year.

MEMBERSHIP.—The number of members on the roll is 110. Eleven members have left the District and 33 new members have been elected during the period under review.

MEETINGS.

SINHALESE.—No report was received from the Sinhalese Section Secretary.

ENGLISH.—17 English meetings were held during the period. The average attendance at each meeting being about 15.

The following were some of the subjects dealt with:

1. Lecture by Mr. M. S. Dias on "Karma and Re-birth."

2. An evening with the poets.

3. Lecture by C. M. C. de Silva on "Our Duty."
4. Lecture by Mr. D. Gurusinghe on "Milton—His Life and Works."

5. Discussion on "Buddhism in Ceylon—Past, Present and Future."

The attendance at the meetings have been satisfactory, except during the rainy season, when it could have been very much better.

The decision to hold the meetings of this section weekly instead of fortnightly as before was an important change that was brought into force during the year.

The thanks of the Association are due to Mr. Stephen de Silva, our energetic English Section Secretary, for rendering his valuable services as the Secretary of the English Section and assisting the General Secretary in every respect.

RELIGIOUS ACTIVITIES.—Rev. Sri Kalyanawansa of Dodanduwa gave us 10 sermons and Rev. Sri Kaviswara of Nawalapitiya, 3 sermons during the period under review. These were very largely attended.

MEMBERS LEFT ON TRANSFER.—During the year we lost the services of Mr. M. L. Salgado who had been our Treasurer Hony. Secretary of the School Building Fund and Sunday School Manager. Our Sincere thanks are due to him for assistance rendered to us during his stay in Nuwara Eliya.

FINANCE.—The Hony. Treasurer will read a statement of our financial position.

GROUNDS.—Thanks are due to the late Sir Ponnambalam Arunachalam and his heirs who have allowed the Association the use of the land adjoining the Syndicate Buildings to be utilized as a Play-ground for the children of the Sunday School and the members of the Association for Volley Ball, etc. Also thanks are due to Mudaliyar J. G. de Silva, for having obtained this privilege for the Association.

SPORTS SECTION.—This Section is making rapid progress. During the year we gave up using the Park Tennis Courts, which had been allotted to us on Sundays.

VOLLEY BALL.—Entered the Volley Ball League, though we could not carry any prizes.

PING-PONG.—During the year under review, we introduced Ping-Pong to Nuwara Eliya Associations, and a very successful tournament followed, which was very keenly contested leaving Mr. D. Gurusinghe the Champion and Mr. Paul Perera runner-up. Prizes to be kindly donated by our generous President. The thanks of the Association are due to Mr. B. A. Peiris, our energetic Sports Secretary, by whose departure on transfer we sustained a great loss.

SOCIAL.—Two largely-attended send-offs were given to Messrs. M. A. Salgado, Hon. Treasurer, and Mr. B. A. Peiris, Hony. Sports Secretary. On April 6, and Nov. 2, respectively.

SUNDAY SCHOOL.—The Sunday School was re-organised last January under the management of Mr.

Dias and now continues to be in a very satisfactory state. There are 60 children on the roll with an average attendance of about 35. It is requested that the parents of the Buddhist children in Nuwara Eliya pay more attention to their religious education.

Thanks of the Association are due to the energetic teachers, Messrs. W. Raphael and H. C. Perera.

BUDDHIST SCHOOL BUILDING.—The work of the school which was commenced in 1923 is now being pushed forward with a view to completing one section before the end of this month.

Thanks of the Association are due to those who have helped us in this great work and special mention must be made of the help rendered by our Vice-President, Mr. C. M. C. de Silva in this direction.

We appeal to all Buddhists and well-wishers to help us in this movement.

I take this opportunity to announce that on our invitation the Congress of Buddhist Associations will be holding their sessions this year in Nuwara Eliya for 3 days commencing from the 26th of this month. About 100 delegates are expected and we confidently depend upon the assistance of our members in making their reception the success it should be.

The year's work has been very satisfactory but we appeal to all members to make an effort to secure a better attendance at the meetings.

In conclusion we take the opportunity of thanking all those who have helped us financially and otherwise and also the *Buddhist Chronicle*, *Morning Leader*, *Daily News*, *Independent*, and other papers for publishing reports of our meetings, etc.

(Sgd.) N. SENARATNE DIAS,

Hony. Gen. Secy.

PIYARATANA ENGLISH SCHOOL, DODANDUWA.

Statement of Receipts and Payments.

In connection with the Anniversary Celebrations, Fancy Bazaar and Prize-Giving in November, 1924.

Receipts.	Rs. cts.	Payments.	Rs. Cts.
To sundry receipts and collections by boys in May, 1924	... 65 10	By Stationary	... 6 09
„ Money collections by boys on Fancy Bazaar Cards	... 221 16	„ Postage, etc.	... 24 72
„ Collections by the sale of Raffle Tickets	... 233 50	„ Coolies and Rail Charges	... 22 97
„ Collections towards prizes	120 00	„ Refreshments	... 31 15
„ Collections on Fancy Bazaar Cards issued to the Public	... 78 91	„ Travellings and sundry expenses	... 10 07
„ Collections by the sales at the Fancy Bazaar	... 222 65	„ Prizes and Prize-giving expenses	... 274 04
„ Seven Copies of the School Magazine sold to Pupils	... 2 60	„ "Pirit" and "Dane"	... 27 29
„ Collections at the Hoop La	... 37 50	„ Opening of New Rooms	... 5 80
		„ Printing	... 89 75
		„ Sports	... 23 55
		„ Decorations	... 14 59
		„ Permanent improvements and additions	... 69 38
		„ Balance transferred to Building Funds	... 382 02
	981 42		981 42

J. GINIGE,

Principal.

NEWS FROM ABROAD.

THE ANAGARIKA DHARMAPALA.

THE Anagarika Dharmapala landed in England from a tour round Europe on Sunday, the 27th September, when he was met by a gathering representative of the various organisations composing the Buddhist Movement in London. His first public appearance was at a Meeting of the "Buddhist Lodge," the following night, when Buddhists of every school of thought assembled to welcome him to London. He was here only seven days, but in that short time managed to give four lectures, interview and write for the Press, visit friends, conduct business and make plans for the future.

He left on October, the 4th for New York, but hopes to return here for Christmas. His coming was opportune. The time was ripe for some synthetic personality so devoted to his Master's work as to be deaf to the undignified disputes of rival factions and the everlasting claims of self-interest. Such is the Anagarika, a silent example in our midst of "Buddhism in action." It remains for us to make smooth the way for his return.

We are taking and furnishing a house for him in London, which for the coming two years will be the focus of Buddhist activity in England. After that, it will be for us to "carry on." Meanwhile let us each consider in what way we can best be of service, whether it be by individual propaganda among one's friends: the writing of letters or articles for publication: the giving of lectures or the spreading of literature: remembering always that the finest of all propaganda, as shown by the Anagarika himself, is personal example.

(T. C. H.)

My Mission of Peace.

(This Article appeared in "The Sunday Express" on 4th October, 1925.)

Buddha's Message to "Enlighten England:"
An Injustice to the East:
Christian Hymn that is an "Abominable Lie."
Tolerance not Aggression.

(BY THE ANAGARIKA DHARMAPALA.)

(One of the most remarkable personalities who have come to this country in recent years is the Venerable The Anagarika Dharmapala, Director-General of the Buddhist Mission of India. As the result of utter neglect of food and physical comforts during his forty year's service for Buddhism, he has become a partial invalid. Nevertheless, he is mentally alert and works twenty hours a day, often rising at 3 a.m. This article was written at that hour.)

"May all living beings be happy!
May they be free from sorrow and suffering!"

There are three Missionary Religions—Buddhism, Christianity, and Islam—which are alive and active. There is aggressiveness in both the Semitic Religions, whereas tolerance is the ethic of the Religion of the Buddha. But tolerance, when extended beyond a certain point, becomes apathetic indifference, and the Buddhist nations have allowed this indifference to arise. However, signs are visible that they are awakening.

Mecca of Asia.

England has become the Mecca of Asiatic Young Men who come here to study Law, Medicine and Science. They imbibe English habits of living, and upon their return to their native land they become excommunicants. Their influence has been demoralising. British Mission-

aries go to Buddhist countries to preach Christianity to the young by means of English schools. Economic and technical knowledge the missionaries never impart to the native young and the constructive side of British civilisation is therefore unknown to the youths who receive their education in missionary schools, which is greatly to be deplored. British Missionary Christianity has been active in the East ever since 1818, and thanks to Heber's Hymn, the Christians of England have especially kept in touch with the natives of Ceylon and India. "The missionary hymn referred to tells the devout Christians that in those lands "man is vile." This is an abominable falsehood, but it is upon this lie that the Christian Missionary Societies are founded.

The indifference on the part of both the Hindus and the Buddhists to propagate their faith has led the Christians to believe that these two religions are dying.

After all, Christianity in the East has been actively propagandist only within the last hundred years, and it spread because there was no activity in the scientific realm. With the scientific achievements of the last few decades in the fields of relativity, radio-activity, geology, astronomy, and psychology, it is anticipated that Christian propaganda will considerably diminish, if not altogether cease.

The rejected crumbs that fall from Christian tables will no longer be the food of the rising Asiatic generations. Scientific truths, when propagated, will enlighten men's minds and the Semitic errors will cease to be accepted by the thoughtful.

Now that I have come to serve the British people in a spirit of loving kindness, it may, perhaps, be necessary to say a few words about myself. From my tenth to my eighteenth year, I was taught English by the Missionaries. I studied the Bible daily, had to pray nine times per diem, and was forced to spend the whole of every Sunday in a kind of psychological idiocy. The Bible became my companion, and I have read it from cover to cover many times.

I have been a student of religion since my eighteenth year, and in my twentieth year I came in close touch with the late and much maligned Madame H. P. Blavatsky, who advised me to learn Pali and to work for humanity. The best advice I could possibly get was given to me by her, and I have ever since dedicated my life to humanity and to the study of Truth.

I accepted the religion of the Buddha because it taught *perfect freedom of thought*, the renunciation of selfishness, and the practice of charity.

The Buddha has taught me to die on the battlefield of altruistic endeavour rather than to accept defeat. The battle-field is one's own passions of lust, covetousness, pride, arrogance, egoism, stubbornness, conceit.

Men become mentally diseased because they are ignorant of psychological science. Do good and be good was the advice of the Buddha. I have come to England with the message of the Buddha, to enlighten the British people and to tell them that they are doing an injustice to the Buddhists in condemning Buddhism without knowing its sublime principles of universal love, tolerance, mental freedom, selflessness. I do not wish to convert any Christian from our dogma to another, but I do wish that he might learn to extend his love to all living beings.

Humility.

Truth is One, and he who has truth as his inheritance should show it in his daily life by his love, charity, humility, freedom from arrogance and pride. The Sermon on the Mount is in harmony with the ethics of Buddhism, and he who follows its principles I consider half a Buddhist.

In brief, the Object of the Buddhist Mission of the Maha-Bodhi Society is to enlighten the people of Great Britain as to the intrinsic merits of the teachings the Great Teacher of Compassion, the Buddha Gautama; to create a bond of sympathy between the people of Great Britain and the people of India and Buddhist Countries; to disseminate literature on Buddhism; to establish a central school for the study of the Higher Doctrine which enables one to gain super-sensuous knowledge, and which makes it possible for the mind to control the lower nature of the personality.

The Virile life which is now wasted in abnormal sensuous enjoyments could be better spent in such a way that when old age comes, we can look back to our past and find pleasure in the contemplation of the good done by us.

We are taught to avoid evil and do good, and to keep the heart pure of ignoble thoughts. If we strive to become good we obtain the direct and indirect protection and assistance of the Devas. The power of righteousness protects us from harm. There can be no Hell for the Righteous, nor can any Heaven admit people who think or do evil. The Hindu Brahmin's prayer to send people to Heaven is but a camouflage to gain.

I am leaving England today for the United States of America, and I hope to return to this country in January next to start the good work, which I trust will meet with the sympathy of all liberal-minded people.

Let not people imagine that I am come to destroy I have come to fulfil the Law of Righteousness which is the Comforter promised by Jesus.



RANDOM JOTTINGS.



BY A HINDU.

The progress of knowledge is lamentably slow. The main reason is that the people believe and act just because they have been accustomed to do so, and they accept statements without inquiry. As Henry George has said, in whatever lies beyond common experience we assume the beliefs of those about us. We snatch our opinions ready cooked for us in our newspapers, says Bishop Magee, much as travellers swallow refreshments at Railway Stations—in hot and hasty morsels. Most men become the walking reflex of the newspapers to which they subscribe. It is only the strongest intellects (and they constitute a microscopic minority) that can raise themselves above the accepted opinions of their time. Thus the light of Truth emerges very slowly through the darkness of ignorance. In Europe the general belief inculcated by the prevailing religion has been that the world and man were both created 4004 years before Christ. Archbishop Usher's computation has received universal acceptance in Christendom. Geology has given the go-by to such ideas but the scholars are few and the many pious people still cling tenaciously to them, and the Catholic Church has not moved a single inch from its old position which was emphasised in 1869 by the Vatican Council which anathematised those who should accept any finding of science that conflicted with revealed doctrines.

According to our latest knowledge, the age of the earth lies between one thousand million years and ten thousand million years while our planet became solid within 1500 years from its ejection from the sun. The notion which prevails in Christendom is that the earliest human race was the Hebrew race and the first language spoken by man was Hebrew. Professor A. A. Macdonell, the great Bowden Professor of Sanskrit states in the introduction to his "History of Sanskrit Literature" that till about a hundred and twenty years ago (this was said in 1899) there was no authentic information in Europe about the existence of Sanskrit Literature. The scepticism which prevailed when the discovery of that literature was definitely announced survived far into the nineteenth century. Thus, Professor Macdonell tells us, "Dugald Stewart the philosopher, wrote an essay in which he endeavoured to prove that not only the Sanskrit literature but also the Sanskrit language was a forgery made by the Crafty Brahmans on the model of Greek after Alexander's conquest. Indeed this view was elaborately defended by a Professor at Dublin as late as the year 1838". To Europeans it is intolerable that the Hindus should claim priority in any branch of knowledge: It has been the constant endeavour of Western theologians and scholars to show that Hindu religious ideas so far as they are in conformity

to higher thought, are a reflex of Christian teaching and that Hindu architecture and sculpture are feeble imitations of Greek models. The Roman Catholic Church proudly claims to be the most ancient historical institution existing in the world. But as the late Mr. William Archer has said what a miserable claim is this for a religion! The whole of written history is but the latest chapter in the Saga of mankind and the Christian Era is but the latest paragraph in that chapter.

Writing in the "Fortnightly Review" in 1896 the late Professor Max Müller stated: "In 1845 two Roman Catholic missionaries, Huc and Gabet, observed extraordinary resemblance between their own ecclesiastical ritual and that of the Buddhist priesthood of Tibet and accounted for them by ascribing them to the devil! The first missionaries in India were astonished to find striking similarities in the life and teachings of Krishna, Buddha and Christ but their "amour propre" was (as Sir William Jones has said) saved by the conviction that "the devil, foreseeing the advent of Christ, originated a system of religion in advance of His, and just like it". To the ordinary European of our own day the findings of Professor A. A. Macdonell that some of the leading doctrines taught by the early Greek philosophers were derived from the Hindus, that Greek traditions point to the visits of Thales, Empedocles and others to Oriental countries for the purpose of philosophical study and that in science too Europe is largely indebted to India are gall and wormwood. Sir Edwin Arnold tells us in his "Indian Poetry and Idylls" that the Ramayana and Mahabharata "were not known to Europe, even by name, till Sir William Jones announced their existence." European archaeologists have hitherto refused to assign to any old Indian monument an age more than 2500 years. The remarkable discoveries recently made at Harappa in the Montgomery District of the Punjab and at Mahenjo Daro in Sind have, however, (to borrow the words of Sir John Marshall, the Director-General of Archaeology) made it perfectly clear that "five thousand years ago the peoples of Sind and the Punjab were living in well-built cities and were in possession of a relatively mature civilisation with a high standard of art and craftsmanship and a developed system of writing." An immense majority of mankind everywhere slumbers on (as Buckle tells us in his "History of Civilisation") in a peaceful and decent mediocrity, adopting the current opinion of the day, making no inquiry—just holding themselves on a level with their generation and quietly conforming to the standard of morals and of knowledge common to the age and country in which they live. This explains the stagnation that we find all round us.

True Learning.



Oh, may we learn to endure woe,
To smile on those who give us pain;
To soothe the stranger, friend and foe,
And bless all life with Love's sweet reign!

And may we learn to thirst no more
For joys that bring the world no peace,
And learn in Time's great shrine to store
The deeds that man's blessings increase!

May we by thought and word and deed
Learn to find Nirvana's Blissful Peace,
When oh, for e'er we shall be freed,
And know life's most blessed release!

Oh, may we learn with patience sweet
To tide o'er sorrow's bitter sea,
And learn all worldly joys to quit,
With Wisdom's eyes life's ills to see!

Then shall all hatred in us cease,
And love in us for ever grow,
And we shall know the Sublime Peace,
And reach the end of all life's woe!

HENRIETTA B. WICKRAMANAYAKE.

EDITORIAL.

The remarks we made about pilgrimages *en passant* in the editorial on the Tooth Relic in our Poson Number have, we find, drawn indignant protests from various correspondents to the vernacular papers; and in this we must say we are not disappointed; indeed, we should have been surprised if it had been otherwise, knowing as we do, the tendency of the Buddhist public to rush to conclusions, to distort and misinterpret the other man's point of view, instead of attempting to understand and appreciate such opinions as do not fall in line with their own. We do not propose to take any notice of the vituperation and abuse hurled at us by these writers, many of whom had not even taken the trouble to read our observations, but had had their pious indignation roused by hearsay. Only one reader so far has had the courtesy to write to us directly and we publish his letter elsewhere in this issue with great pleasure. Our remarks, to which Mr. M. G. de Silva takes exception, were made in the course of an article dealing with another subject altogether and we, therefore, gladly take the opportunity afforded to us of making our position clear.

Pilgrimages should, in our opinion, be undertaken as a result of the devotion one has to one's religion. We do not mean the devotion of the man who, while making no effort to live the life clearly pointed out by the teachings of his religion, is ever ready to take up cudgels in defence of it, moved by a mere sentimentality akin to patriotism. Such a man is ignorant and conducts himself, even in defence of his religion, in a manner entirely hostile to the spirit of its Dhamma. Abuse is his chief weapon; anger is his motive force. To him the external trappings are all-important. The parasitic growths which in course of time tend to sap the life blood of any religious organisation; the ritual that priestcraft finds it necessary to add from time to time; the superstitious practices and miraculous occurrences which are found recorded in books,—these form the chief elements in his religion. He believes that without them the Dhamma cannot exist and he even believes that in this age the Dhamma cannot be practised and the Life cannot be lived, that there cannot be Arahats any more. All that is left is the ritual. To him there are certain meritorious actions and if he does some of these, it does not matter what he does before or after. He continues to lead his life of sin nor does anyone tell him that he is doing wrong. He may, for instance, habitually violate all or some of the Five Precepts before he gives a *dana* and continue to do so afterwards. Nevertheless he is told that the merit gained by this one act of his is sufficient to take him to the most luxurious of the heavens, where he hopes to loll on soft cushions surrounded by beautiful women who minister to his pleasures. There he expects to live in comfort until the Lord Maitreya appears, when—all on the strength of this one *dana*—he will be born on earth and attain Nirvana. This is a pleasant doctrine but false Buddhism, for there are no such short cuts to Nirvana.

The man who has devotion or *Saddha* is the man who is making an honest effort to lead the life whether it be as layman or bhikkhu. To such a man there comes naturally a desire to visit the Sacred Places and when he can, he undertakes what we call pilgrimages and obtains what Mr. Silva calls their fruitful results:—"inward inspiration, moral advancement, mental training." We, preferring simpler language, would say that such a man returns from his pilgrimage with greater devotion and strength, ready to make still more strenuous efforts to lead the Life of the Middle Way.

There is another type who may profit by a visit to the Sacred Places. He does not go on a pilgrimage but he just happens to be there. Although the reasons for his visit are not those of the devout follower, he is affected by the atmosphere of the place or the magnificence of the ruins, and in contemplating the devotion which

must have existed among those followers of old, some chord within him vibrates and he is stirred and finally led to the study and practice of the teachings of the Master.

We would like Mr. Silva and readers who wish to understand us, not to forget that whatever we say and do is said and done with the desire to promote the cause of Buddhism. Our desire is to see real Buddhists, men and women who are making the great effort that is necessary to follow the Noble Eightfold Path. Whatever interpretation is given should be subject to this consideration. Thus our readers and our critics will observe that our complaint was that these pilgrimages were not producing the "fruitful results" that we have a right to expect from real pilgrimages. We are not against ritual, or against pilgrimages as such, but we are against them when they produce no results. There are no doubt cases where there has been benefit but as a whole, we feel that these pilgrimages are not bestowing merit to those who expect it because we cannot honestly say that Buddhist pilgrims, on the whole, return the better for having gone. What we find is that they lead the same life before they go and after they come back. What we have observed is that the pilgrims believe that the act of going on pilgrimage in itself brings them a large store of merit and in fact that pilgrimages are performed by Buddhist sinners in much the same way as penances among Catholics—in order to receive absolution for their sins.

We ourselves have been on pilgrimages and shall continue to do so. We sincerely hope that every devout follower of the Master will, if he can, visit the Sacred Places because we feel that such visits will inspire him to do greater deeds for the benefit of humanity. We insist, however, on real devotion from the Buddhist if possible before the pilgrimage but certainly afterwards. To give a simple example to Mr. Silva, let us imagine one who calls himself a Buddhist and yet is a drunkard, or an arrack renter or a swindler, or a fisherman, or a butcher. He sins every day of his life. When the time comes, he goes on pilgrimages with thousands of others and believes that thereby he has had entered to his credit a vast stock of merit in, say, the ledger of the recording angel. He comes back home and goes on with his daily sinful business as before. Where is the "inward inspiration, the moral advancement and the mental training" of which Mr. Silva speaks?

Let us strive and make a beginning. Let us tell our friends that we must all cease to be hypocrites if we are to be Buddhists. Let us speak out frankly to our countrymen when we see them obviously and clearly ignoring the Teachings of the Master. Let us not make a pretence of our Religion and let us shrink from making ourselves a laughing stock before the world.

And, as Mr. Silva concludes, let us all—Mr. Silva and us as well as the rest—seriously think over these questions.

The Vernacular Press and in particular, the *Sinhala Bauddhaya*, has commented on our quite harmless remarks on this subject in a manner which is to be expected from that quarter.

We do not propose to take any notice of such criticism, based as it is largely on hearsay and written by people who do not choose to understand what we write nor the language in which we write. We cannot conceive how Mr. M. G. Silva came to the conclusion that our remarks bore "semblance to Theosophy." We refer him to what we had to say in our last issue. As for Mr. Rambukwelle we can only hope that he will obtain more enlightenment on the subject as he continues his research. With regard to the height of the Buddha we would suggest to him a line to follow up in his studies. Let him search out all possible sources of information as to the height of build-

ings, doors, walls and gates and such animals as horses during the time of the Buddha. Prince Siddhartha's horse, according to our friend, must have been an animal worth seeing, as also his charioteer. That Buddha alone could not have been so tall the above facts will prove quite clearly, but we would advise our friend Mr. Rambukwelle not to waste his time in the pursuit of this subject as it is a fruitless study. If what is shown to-day as the Sacred Tooth Relic can be accepted as a human tooth by a competent body of doctors, a great doubt that exists in the minds of many will be removed.

It is fully worth one's while to study the history of the Sacred Tooth Relic so that we may find out if possible the truth of the matter. It is quite sufficient for the believer, however, if it can be maintained that what is shown to-day as the Relic is a real human tooth.

This year's session of this Congress which is to be held in Nuwara Eliya has an interesting programme of resolutions and we have no doubt that the delegates will give the usual con-

**The Congress of
Buddhist Asso-
ciations.**

sideration to them and duly pass them. We would like to urge on the delegates the importance of appointing a good working committee to take steps to give effect to the resolutions. We hope the Congress will be a great success. The President, Mr. S. R. Wijemanne, is a fearless and outspoken Buddhist and we look forward to his speech. The Nuwara Eliya Buddhists are to be congratulated on their being able to invite this Congress to their town.

We wish to draw the attention of our readers to the advertisement appearing on page ix. of this issue although it is not necessary for us to say anything in praise of the Ten Pictures drawn by Mr. John Duncan.

The letters from the Director of Education and Mr. Amerasekera are sufficient testimony. The nett proceeds realised by the sale of these pictures will be devoted to the cause of Buddhist Girls' Education.



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The following is what the Hon, Mr L Macrae Director of Education and Chairman of the Ceylon Art Association and Mudaliyar A. C. G. S. Amarasekara the well-known Artist and Hony Secretary of the Ceylon Art Association have to say about these pictures

No. A B. 1568

EDUCATION OFFICE,
Colombo, 27/28 Nov., 1925.

Sir,

I have the honour to acknowledge receipt of the set of pictures which you kindly brought to my notice and to state that these pictures are most attractive reproductions and for decorative and instructional purposes will be most useful for Ceylon schools. Apart from their artistic merit, I consider they will make an excellent basis for oral teaching especially in Buddhist schools.

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I am, Sir,

Your Obedient Servant,
L. MACRAE,
Director of Education.

P. de S. KULARATNE ESQ.

Colombo, 10th Dec., 1925

My dear Mr. Kularatne,

I was more than delighted to see that you have had the set of illustrations painted by Mr. John Duncan. R. S. A, reproduced and placed in the market so that they may be available to every lover of pictures who may, like myself, wish to possess them. I feel sure that thousands of these will also find their way to the homes of those who will acquire them for the love of the subject, and you are to be congratulated on that because by this means you will be introducing Art even into the humblest homes to create in them the love of the beautiful

These pictures are *quite the best* I have seen in this branch of Art and they should serve as valuable examples to those interested in Mural painting; they show what can be achieved by adopting correct form and refined colouring to such work, even whilst preserving the features of treatment decorative painting demands.

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Sincerely Yours,
A. C. G. S. AMERASEKARA.

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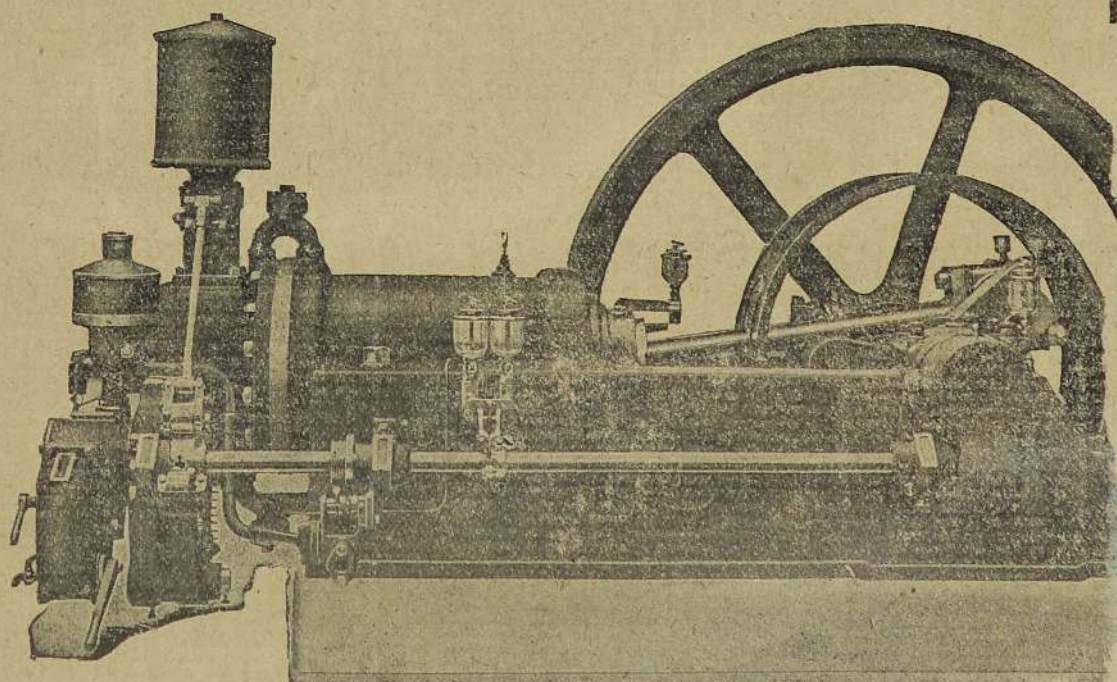
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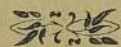
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