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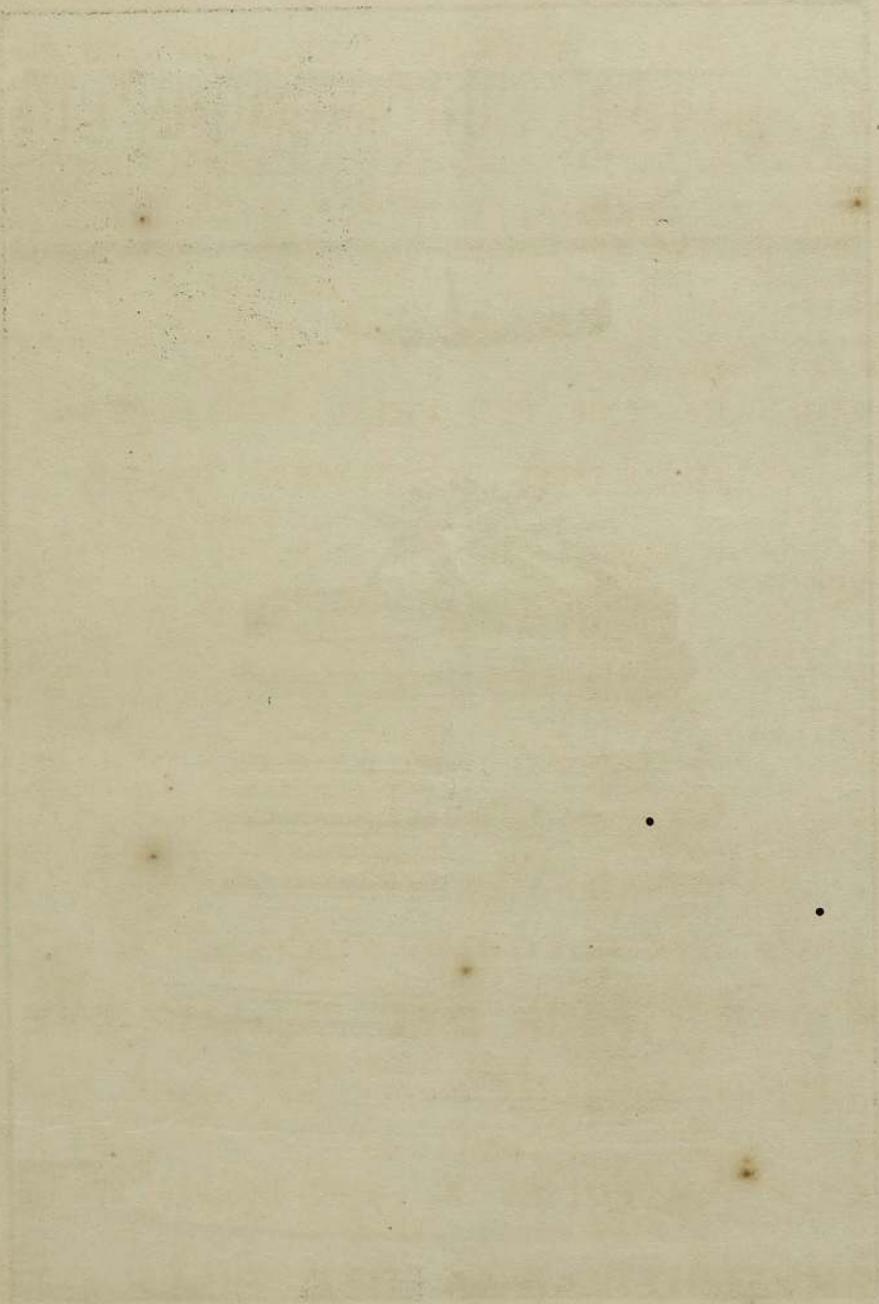
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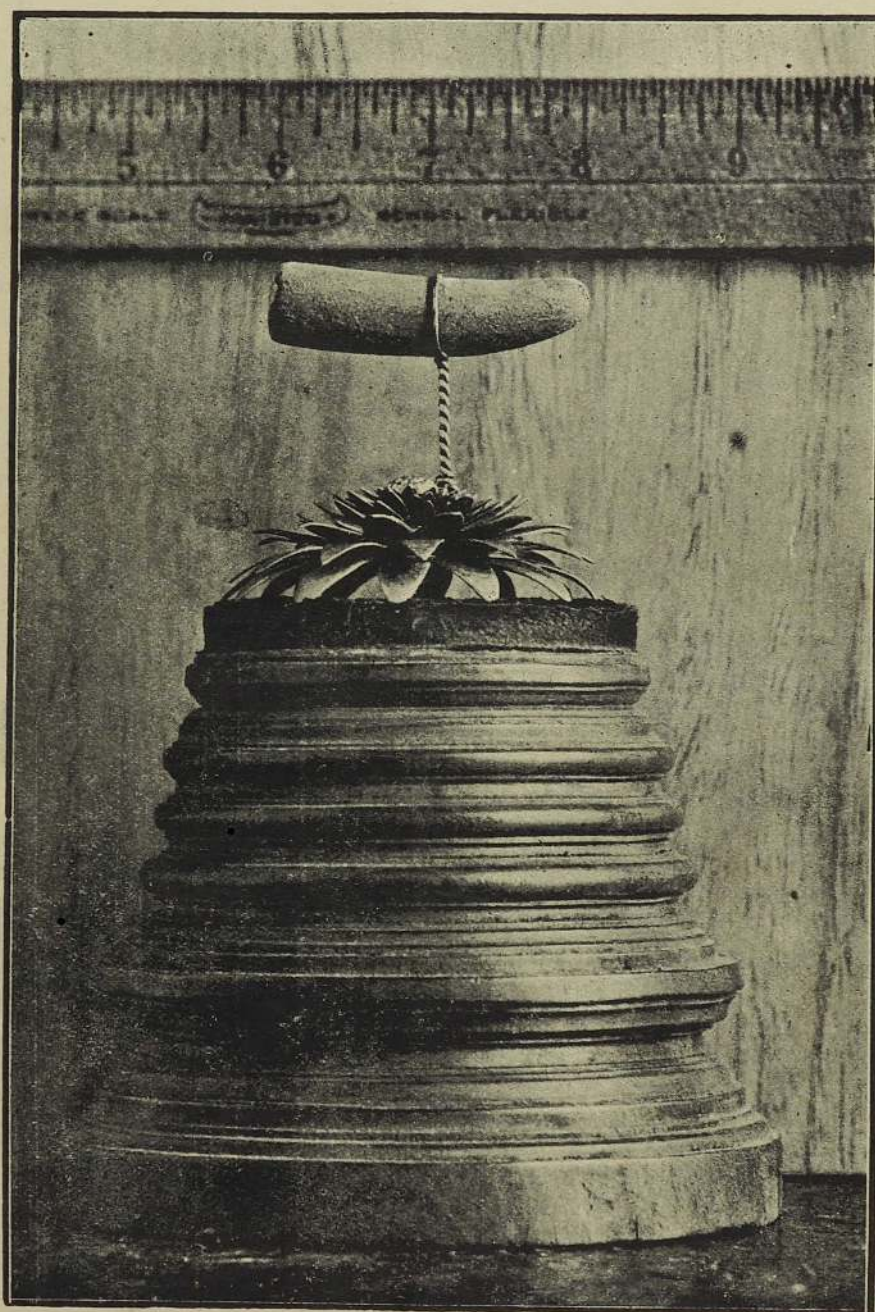
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WOMEN'S PLACE IN BUDDHISM.

MOST men are what women make them to be. Woman's influence over man is unquestionable. An individual, a family, a community, a nation or the whole universe is better or worse according as the influence brought to bear upon each by woman is rightly or wrongly directed. This being so, an examination of woman's position in the world, an investigation of her claims for recognition as man's equal, definition of her rights and wrongs, are matters which are well-worth the attention of all thinking men. The medium through which she principally makes her influence felt is the home which is also the sphere of her activity. While it should be admitted that all reasonable freedom should be allowed to woman for the correct understanding and due discharge of the multifarious duties, peculiarly appertaining to, and incumbent upon her, yet it must be readily conceded that there can be nothing more injurious to the best interests of mankind or that there can be no greater obstacle to the world's true progress than to give her an undue prominence or to allow her to occupy a position wrongly situated both with regard to herself and with respect to the beings of the opposite sex.

Extremes, they say, should be eschewed. Unfortunately with regard to the question of woman there appear to be at the present day two extremes against which we cannot conscientiously close our eyes. On the one hand there is a growing tendency among the women of the West for the establishment—if I may be permitted to say so—of a "woman's reign". The Western woman's mad craze to equal, if not to excel, man, her thirst for power, her ambition to usurp man's place, manifest themselves in various fanciful forms. The home is becoming more a sphere of neglect than one of usefulness. This is a deplorable state of things which if allowed to assume larger proportions, is likely to threaten to upset the very foundations upon which the domestic happiness, the social stability and the national greatness of the West are based, and bids fair to obliterate those subtle distinctions in woman which go to differentiate her from man. On the other hand the position of woman in some parts of the world is diametrically opposed to the above and is no better. The wrongs of woman in some countries of the East—her seclusion, her consequent ignorance of all that is worth knowing—have been carried almost to the point of criminality, and the evils are so desply rooted that even the wide influence of Western ideas has not been powerful enough completely to rescue the Eastern woman from the depth of the degradation into which it has been her misfortune to fall. The *Suttee* or widow sacrifice has disappeared only with the establishment of British rule in India; the *purdah* system is still in vogue; child marriages are only slowly dying off; and the Zenana Mission has not yet said good-bye to its labour of carrying education to the private apartments of India's hundreds of high-class women.

Between these two extremes in the lives led by the average woman of the West and of the East there must exist a mean. Now let us see which of the different religious systems of the world—for it is undoubtedly from religion that we derive everything that is good in life—supplies the mean. It is certainly not Christianity, for this is the religion professed by the West wherein one of the extremes complained of has been shewn to exist; and it is as certainly not Hinduism or Mohammedanism,

for it is these religions that have been mainly responsible for the evils complained of as existing in the East. Where then must we look for the supply of this desideratum? The answer is Buddhism—the religion of the *Madhyama Pratipada* or the Golden Mean.

Buddhism neither countenances woman's attempt at supremacy as found in Christendom nor does it approve of her low position as found in Islamism. As a general rule we do not find woman as strong, as wise or as courageous as man, though rare exceptions are not wanting. From the very nature of her mental and physical constitution and qualities woman is destined generally to take a less prominent place than man.

Woman has a mission to fulfil; to lead men aright and give to their character that roundness and perfection which it lacks, to temper his stern qualities with her mild and winning ways, to melt his adamant heart with the water of her tears, to rouse him to deeds of nobleness and greatness with the inspiration of her love; to bend his strong will by her modesty; to curb the impetuosity of his spirit by the exercise of patience and forbearance. And if in fulfilling this mission woman is to play her part aright she must condescend to remain as the weaker sex, and be contented to occupy a position contrary to that of man.

But the weakness of her sex is no reason to suppose that woman should be subjected to wrong. There is a belief among many, whose knowledge of Buddhism is only superficial, that the position assigned to woman therein is one of indignity and degradation. There is no greater mistake that can be committed than this. When, as was his wont, King Kosala, a great adherent of Buddha, was one day engaged in a religious conversation with the Blessed One at Jetavana, a royal messenger came from the palace with the tidings that his consort, Queen Mallika, had given birth to a child. The King eagerly enquired whether it was a prince or a princess. On being told it was the latter, he looked sad and disappointed. The Blessed One, observing this, addressed him in the following words: "Grieve not, Maharaj, there are some women in this world who are far better, wiser and more virtuous than men. The princess born may be one like them."

Let us see what the sacred books say as to the way in which we should manifest our duty and regard towards womankind. The three stages of a woman's life are those of daughter, wife, and mother. One's duties towards a daughter are:

- (a) to protect her from evil,
- (b) to establish her in virtue,
- (c) to instruct her in the arts and sciences,
- (d) to provide her with a suitable husband,
- (e) to give her sufficient wealth for her needs.

One's duties towards a wife are:

- (a) to treat her with respect,
- (b) not to use disrespectful language to her,
- (c) to be faithful to her,
- (d) to put one's wealth and possessions at her command,
- (e) to give her ornaments and other things suitable to her position.

One's duties towards a mother are :

- (a) to protect her,
- (b) to perform the duties due to her,
- (c) to uphold her honour in the family,
- (d) to preserve and honour her memory after death.

The nature of one's moral duties is so minutely described in the book which speaks of them that even a female servant is not forgotten and our duties to her are given as follows :

- (a) to apportion work to her according to her strength,
- (b) to give her regularly food and wages,
- (c) to nurse her in sickness,
- (d) to share with her unusual delicacies,
- (e) to give her presents on suitable occasions.

According to Buddhism the two sexes that go to make up the human race are looked upon in the light of two treasures and are termed respectively the *Purisa Ratna* or Man-Treasure and *Itthi Ratna* or Woman-Treasure. The latter is again sub-divided into two classes, *Agarika Itthi Ratna*, the woman who chooses to lead the worldly life, and the *Anagarika Itthi Ratna* or the woman who, renouncing the world, goes into the homeless state. And perhaps it is in the latter religious aspect that the strength of woman's liberty, according to Buddhism, chiefly consists. From a spiritual point of view Buddhism places woman on the same platform as man. Buddha consented to admit women as well as men into His order. And numberless are the women who have attained to the paths—the *summum bonum* of Buddhism—which mark the highest point to which human efforts can reach. This, which is a unique fact in the history of religions, speaks volumes for the tolerant spirit of Buddhism and for its recognition of woman's right to the enjoyment of freedom in the highest sense of the term.

Foremost among the women of rank who have adorned the pages of Buddhist history may be mentioned :

(1st) The names of the following saintesses who attained to Fruition of the Paths: Maha Pajapati Gotami, the step-mother of Prince Siddharta who was the first to enter the order of *Bhikshunis*; Queen Yasodhara, his consort, well-known for the transcendental powers she was endowed with; Sanghamitta, daughter of Asoka the Great and sister of Mahinda the Saint, who was undoubtedly the first lady missionary the world ever saw; Kundalakeci, the daughter of a millionaire; who was profoundly learned and a great religious controversialist; Soma, Khajjuttara, Sela, Uppalayanna, Khema and a host of others too numerous to mention.

(2nd) The names of the following Upasikas or Female Lay Devotees: Visakha, Queen Mallika; Asandhimitra, the wife of Asoka the Great; Samavati, wife of King Udeni; Magandhi, etc.

If proficiency in literature, arts and sciences is considered as a criterion of woman's high estate these also flourished among the women of Buddhist lands, ranging from the culinary art in which every girl was instructed to the art of penmanship (a religious book said to be copied in the hand-writing of the wife of King Kirtisirirajasinha of Ceylon is said to be still preserved in the Dalada Maligawa, Kandy, and from grammar and rhetoric (a treatise on Pali Grammar called *Ekakkhara-kosa* is said to be the composition of a woman) to mathematics of which Lilavati was an able exponent.

If there is any one relation which binds woman to man more strongly than any other it is the sexual relation. A discourse on the subject of this paper will not be complete without a consideration of the connection that this relation has with Buddhism in its various aspects of monogamy, polygamy, polyandry, adultery, and concubinage. Such a consideration beomes all the more important in view of the controversy recently carried on

in one of the local dailies under the title of "Buddhism and Polygamy". The discussion created no little sensation and its importance appeared to be so great as to attract the Editor into the debate. He stepped into the arena ostensibly with a desire for an impartial decision of the matter, but either through ignorance or wilful perversion, helped to mislead the world in a greater degree and painted a still darker picture of the subject than had as yet been done by the Christian writers.

The object of the Christians in this controversy was to prove that Buddhism encouraged, if not actually taught, polygamy and other forms of unlawful sexual intercourse mentioned above. Their first argument disclosed an attempt to shirk the *onus* of proof which lay on them and to screen themselves behind an indirect and negative method of proof. To say that Buddhism allows polygamy because there is no positive prohibition of it in the doctrine is to admit that it is right to do such things as rebelling against rulers or dishonouring one's parents simply because these evils do not come under the ban of a strict prohibition. Weakness is a quality inherent in human nature. Pre-historic man in the weakness of his mind ever wanted a being to command and guide him, on whom he could lean in his weak moments, to whom he could pray and appeal and to appease whose wrath he made sacrifices. Hence arouse the conception of, and belief in a super-natural Creator-God and Law-giver to violate whose command is considered a transgression or sin. It is no wonder, then, that the Christian belief in a God and his commandments which is a relic of this savage animism is adhered to by so many in the world. Buddhism is not a blind faith but a religion of enlightenment and freedom. Buddha never commanded but He advised and exhorted.

But this is a digression. To come to the subject; the ridicule excited in the minds of the Buddhists by the expressions of the Christians reached its summit when the Editor in question gave as one of the reasons for supposing Buddhist tolerance of polygamy, etc., the fact that no mention is made of these things in the *Parajika Book*. This is a book that contains rules for the guidance of the priest in sexual matters and among other things it says that intercourse with a woman makes a priest guilty of a mortal sin rendering him unfit for continuance in the robe. If intercourse with one woman is thus strongly spoken against, need it be said that polygamy is understood to be a thousand times prohibited.

The second argument of the Christians was the story of the King of Siam having a plurality of wives. This does not at all affect Buddhism materially because the King, though a devout follower of the Master, has not yet attained to Saintship and is yet within the domain of passion. The causes tending to make a nation polygamic may be various and may have nothing to do with religion. These may be due to its political and social demands and to the requirements resulting from the preponderance of one sex over the other. I am not inclined to enter into a discussion on the merits or demerits of polygamy, nor is it within the scope of this paper to do so. But of one thing I am assured and that is that prostitution is a far greater evil than polygamy and is too terrible to contemplate in its far-reaching effects of physical, moral and intellectual deterioration; and be it said to the credit of the East that this evil in its present form was unknown to this part of the globe until a comparatively recent date. I am not an advocate of free-love. But I am not altogether sure that the so-called divine institution of monogamy has been under all circumstances an unqualified success. How human law is allowed to interfere with the divine law and how the Biblical injunction: "Whom God has joined together let no man cast asunder" is violated may be seen from the number of the divorce cases that come before the civil courts of justice all the world over. But one has only to peruse thoughtfully a scientific work like Letourneau's *Evolution of Marriage* to be disillusioned regarding this "divine institution".

Another silly thing that Christians say is that Buddha had a host of wives. None are so blind as those who *will* not see! They cannot or will not see the difference between Buddha and the Bodhi Sat. Buddhism is sometimes held to up ridicule because the Bodi Sat in some birth or other had done something which is not quite right or not very praiseworthy. We are quite prepared to grant that the Bodhi Sat had his failings and shortcomings. During the period of his long and trying probation he was an ordinary being now born on a low plane and now rising higher and higher until by the perfection of the ten *paramitas* he attained to Supreme Enlightenment. When a student is studying law we do not call him a barrister nor do we call a medical student a doctor until he passes his examination. If the Bodhi Sat was a Saint free from sin where then was the necessity for him to qualify himself for what he ultimately proved to be. Though our Christian friends are quite positive in asserting that Prince Siddharta had an army of wives, yet they do not adduce a single particle of evidence in support of their assertion. If the Prince had anything to do with the women of the Court in the sense in which the Christians take it, then we are at once confronted with a problem for the solution of which physiologists may well-nigh devote a life-time with the serious constitutional incapacity which one and all of the women seemed to have been suffering from.

Not only does Buddhism not teach any wrong form of sexual intercourse but also nowhere has it expressly stated that a man should have even one wife. The only exhortation given on the subject is contained in the third precept in the shape of admonition to abstain from unlawful sexual intercourse. It has commended celibacy as the best form of life tending to spiritual development.

But those who cannot adopt it are not prevented from marrying one wife or one husband as seen from the nature of the duties as appearing in the Singalowada Sutta of parents towards children and of husband and wife towards each other. From one end of the Tripitake to the other end passages may be quoted deprecatory of the lust of flesh.

I have now explained the teaching of Buddhism with regard to the sexual relation that must exist between man and woman and I have completely demonstrated that the Master did not allow any unlawful sexual intercourse as polygamy and the like. To sum up and conclude: Buddhism places woman in a position of dutiful and respectful regard; it gives her enough freedom of thought, word and deed compatible with the laws that govern human nature and consistent with the demands of the world's progress, as may be gathered from the happy lot of woman in all Buddhist ages; and lastly it does not inflict any indignity upon her. If this proud position assigned in Buddhism to woman is to be maintained, then it follows that she should be given an education chiefly one based on the principles of Buddha's high code of morality—and it is a matter on which we may well congratulate ourselves that such an education is now being slowly but steadily imparted in all Buddhist lands and that thereby woman's influence as a civilizing factor is being fully acknowledged—for is it not in the cradle of the bosom of woman that the child—the parent of the future generation—first learns its ideas of right and wrong and of good and bad and the nature of the moral duties it will be called upon to fulfil both to itself and to its fellow-beings.

J. G. WIRASINHA.



NEPAL.

THE FORBIDDEN LAND.

BIRTHPLACE OF BUDDHA.

BY PERCEVAL LONDON.

IT was by an accident, perhaps by one of the most curious accidents in the history of archæology, that in 1895 Dr. Fuhrer chanced upon the missing pillar of Asoka which was set up by the Emperor 2,175 years ago upon the spot in Nepal where Gautama Buddha was born. The story has been told in the Proceedings of the Indian Archæological Survey. In 1894 Dr. Fuhrer had actually found the Nirvana stupa of a previous and mythical Buddha, named Konagamana, on the banks of the Nigali Sagar near Nigliva, and next year he meant to return to Nigliva in order to meet General Khadga, Governor of Palpa, to arrange for the continuance of the research. By an accident the meeting could not take place at Nigliva; the Governor met the antiquarian at Paderiya, fifteen miles east-south-east of Nigliva. On the following day, Dec. 1, 1896, close to the General's camp there was discovered, in a thicket rising above the level of the surrounding fields, the great monolith of Asoka. The pillar was deeply imbedded in accumulated debris, and it was not until several feet of earth were cleared away that the inscription of the Emperor was discovered. Then it was at once clear that the pillar marked the position of the Lumbini Garden, where, according to the definite statement of the earliest Buddhist pilgrims and chroniclers, Prince Gautama was born. The inscription—for which I have to thank the courtesy of the Oxford University Press—runs as follows: "King Piyadasi, beloved of the Gods"—this was the personal formula generally used by the Emperor Asoka in his inscriptions—"having been anointed twenty years, came in person and worshipped here, saying, 'Here Buddha, the Sakya ascetic, was born,' and he caused a stone capital in the shape of a horse to be constructed and a stone pillar to be erected which declares, 'Here the Blessed One was born.' King Piyadasi exempted the village community of Lummini from taxes, and bestowed wealth upon it."

EMPEROR ASOKA'S VISIT

The story of Asoka's visit is thus recorded in the Buddhist chronicle. "Asoka, accompanied by the ancient and venerable Upagupta, the recipient of all the knowledge and traditions of the faith, visited Lummini in great state. With him went four battalions of troops, and the perfumes, flowers, and garlands of due worship were not forgotten. Arrived at the Garden, Upagupta extended his right hand, and said to Asoka, 'Here, O great King, the Venerable One was born,' adding, 'At this site, excellent to behold, should be the first monument consecrated in honour of the Buddha.' The King, after giving 100,000 golden coins to the people of the country, raised a stupa and retired."

Eight hundred years later Hsuan Tsang visited the place, and by a happy accident recorded that it had been struck by lightning and split. The horse and the capital were thrown down. The former has been lost within the last few years, and the capital, of Persian design, is now resting in the courtyard of a small Hindu shrine twenty-five yards away from the cleft pillar.

It is no easy matter to go to the Lumbini Garden, or, as it is now called, Rummindai. Without the permission of the Maharaja of Nepal the visit is impossible, and without his assistance also it is practically beyond the capability of any visitor. It involves a night journey of eight hours in a palanquin from Uska Bazar until the frontier is crossed. Here the palanquin is no longer

possible, owing to the presence of deep streams, and elephants have to be used for the remainder of the way. At last the thicket of about four acres is approached, and in the dry season the outline of the small shrine, to which reference has been made, can be seen through the leafless trees. The elephants will make their way to the new lodge built by the Maharaja of Nepal to the north-east of this shrine. Here the visitor dismounts and he cannot fail to notice that practically the whole extent of what I have called a thicket is raised from ten to twenty feet above the surface of the surrounding country. It is, in fact, a huge mass of debris. He will probably first visit the little building now identified with a Hindu goddess, but of which the original dedication is made clear by a sculpture dimly to be seen down the flight of steps leading to the shrine—for the debris has engulfed the shrine itself to the extent of six or seven feet. This sculpture actually represents the birth of the Buddha, and, though it cannot claim to be of anything like the age of the pillar outside, it was certainly set up in honour of the Master some time before Buddhism faded out from India in the seventh century.

Leaving the courtyard of this shrine, where, as I have said, the capital of Asoka's pillar is still to be seen, one goes a little way down the slope, and there, twenty yards from the western wall of the temple, the Emperor's monument stands as firmly as ever. The Nepalese have attempted to save it from further disintegration by capping it with a flat stone, a device which at a distance detracts from its grace. It would have been simpler and better to have restored the original capital. No attempt has yet been made to investigate the surrounding debris, except that Dr. Fuhrer made a partial excavation at the actual base of the pillar itself in order to ascertain its length and the manner in which it was supported.

BUDDHA'S MOTHER.

A few yards away to the south are the remains of the pool mentioned by the Buddhist authorities as that in which the mother of Buddha bathed immediately before the child's birth. It will be remembered that Maya was on her way from her husband's capital of Kapilavastu to her father's house when her son was born. Disregarding the mythical accretions that have sprung up around this birth, we may assume that it was found impossible to look properly after the suddenly overtaken mother and that this premature delivery was the direct cause of her death seven days later. But the child himself thrived, and by all tradition grew up to be one of the handsomest and most athletic young princes upon whom the Himalayas have ever looked down.

The very names of this place have remained unchanged. Besides Rummindai, which obviously enshrines the ancient "Lummini" and the "Lumbini" of the records, the River of Oil also referred to therein flows to this day under the same name a mile or two to the east and south-east. The entire district is littered with ancient ruins. Even when in the seventh century Hsuan Tsang visited this district, Kapilavastu was a wilderness. Long before his day Fa-hien, his predecessor, had been at a loss to identify its site; and it is not without interest to note that each of the two Chinese pilgrims, inspired though they were by a determined and informed faith, had pointed out to him an entirely different locality as that of the city of Buddha's youth. The question is too complicated to deal with in

this article, but it may be said that while Hsuan Tsang was assured that the ruins of Tilaura Kot were those of Kapilavastu, Fa-hein, 250 years before, had been led by local guides to identify the palace of Buddha's father with the still scarcely touched ruins of Piprawa on Indian soil just across the present frontier.

The question is not likely to be settled unless further excavations bring to light inscriptions and seals similar to those which, after long dispute and hesitation, have proved that Kasia was the site of the death and burning of the Master. But any such event is not really to be expected. The Sakya tribe suffered terribly in the petty warfare of this sub-Himalayan district, and in any case Kapilavastu was not ranked among the four sacred cities to visit, restore, and endow which have always been a sure source of merit for the true believer.

THE FOUR SHRINES.

These four places are: (a) Rummindei, where Buddha was born; (b) Buddh-gaya, where he received enlightenment—or, in other words, became the Buddha; (c) Sarnath, a mile or two outside Benares, where, in the Deer Park, he first turned the Wheel of the Law—or began his great and holy ministry; and (d) Kasia, where the Illustrious One entered upon Nirvana. It is only within the last thirty years that these four places have been certainly known, and so far the money for a full ex-

cavation of at least two of them has not been forthcoming. A certain amount has been done at Kasia, but there is no doubt that at Rummindei there lies a greater treasure of knowledge to be revealed by the trained excavator than exists at any other holy place of Buddhism.

There is a project at this moment to enlarge the small Hindu shrine that I have described. If this is attempted it will be necessary to clear away a large amount—if not, indeed, all—of the debris of centuries which now forms the mound which the trees and shrubs of Rummindei now cover. A full excavation will give back to the world not only the railing which Asoka set up round the pillar—and it would be difficult to overestimate the historic and artistic value of such a find—but there would be found the foundations, and probably also some parts, of the walls of the earliest buildings. These almost certainly took the form of a vihara, in which a continual service of Buddhist monks was housed, and wherein pilgrims from all countries could find a temporary shelter. It would be possible also to trace and clear out the remaining walls of the pool. Other less historic remains would no doubt be found, but the possibility of such discoveries as those I have suggested makes it advisable that, if any work of clearing or excavation is begun, the highest expert assistance should be called in. The Maharaja of Nepal fully understands the importance of the site, and has cordially agreed that, should he be able to carry out any such work, the assistance of the highest archaeological authorities in India will be called upon.

A CENTURY OF ORIENTAL RESEARCH.*

I have chosen this subject for my address, as I think it is the most appropriate tribute I can offer to the memory of that great scholar whose eighty-seventh birth-day we have assembled here to-day to commemorate, and who was himself one of the foremost among the pioneers of oriental studies upon western lines in this country.

People often talk about the wonderful developments of physical science during the past century. No less wonderful, if less striking to the outsider, has been the progress in Oriental learning, by which whole new realms of knowledge have been opened up, and our entire outlook upon the early history of the human race profoundly changed and modified. From the conquest of the Panjab by Alexander to the sack of Alexandria by the Mahomedans, intercourse between East and West had been continuous, each reacting upon the other. But after this the curtain descended for nearly a thousand years, only to be raised when Vasco da Gama sailed into the roadstead of Calicut in 1498. But Da Gama and his companions had come, not for learning, but on a purely practical mission. "*Vimos buscar Christaos e espicaria.*" "We have come to seek Christians and spices." Most of the early visitors to India were missionaries and merchants, with little taste for scholarship. From time to time travellers like Pietro della Valle brought back bricks inscribed with cuneiform characters or MSS. written in unknown scripts, but an age whose conception of civilization was bounded by classical Greece and Rome regarded them as mere curiosities. An exception must be made of a few devoted Jesuits and other missionaries, like the great Robert de Nobili (c.1620), who lived in South India as a Brahmin, and is regarded by Benfey and Max Muller as the first European Sanskrit Scholar; Abraham Rogers, who translated Bhartṛhari into Dutch, c. 1651;

Ernest Hanxleden (c. 1699) who compiled the first Sanskrit grammar; or Gaston Cœurdoux (c. 1767), who first suspected the affinity of the Indo-European languages, and actually put a question on the subject to the Academie Francaise. But the work of these pioneers excited little or no general interest among scholars. The first real impetus was given by that picturesque adventurer, Anaquetil du Perron, who had seen some Old Persian MSS. in the Royal Library at Paris, and was inspired to go to the East and get to the root of the whole matter. Oriental study has had its heroes no less than physical science, and among them Anaquetil du Perron may be numbered. Being destitute of money, he braved the horrors of a voyage before the mast to Bombay. When he reached India, his thirst for knowledge was checked, but not quenched, by the war between England and France which prevented him from going to Benares and studying Sanskrit at its fountain-head. But he reached Surat, and having overcome the prejudices of the Dastur Darab, he persuaded him to teach him Avesta and Pehlevi. In 1761 he returned to Paris, with 180 MSS. and copious notes. From these materials he published his Epoch-making *Zend Avesta* (1771). The work created a profound impression, and a furious controversy raged about its genuineness. This scepticism, it must be added, was partly justified, when we remember that Voltaire had been deceived by a seventeenth century forgery which purported to be the Yajur Veda, when he wrote his famous *Essai sur les Moeurs et l'Esprit des Nations*. Dugald Stewart even went so far as to declare that the whole Sanskrit literature was an invention of the Brahmins!

Meanwhile, the study of Sanskrit had been begun by the English in Bengal. Charles Wilkins had taken up the subject at Benares, and in 1785 he published a translation of the *Gita*, and two years later, of the *Hitopadesa*. Wilkins was succeeded by a far greater scholar, the celebrated Sir William Jones (1746-94). Jones was a born

*Address delivered by Principal H. G. Rawlinson, on the Anniversary Day (6th July 1924) of the Bhandarkar Oriental Research Institute.

linguist. At college he had acquired thirteen languages perfectly, with a smattering of twenty-eight more ! He was particularly proficient in Persian, and had published a metrical translation of Hafiz of some merit. Among Du Perron's papers was a translation of some Persian renderings of portions of the Upanisads, and this gave Jones his first glimpse of the treasures of Sanskrit literature awaiting the explorer in that vast hitherto untrodden field of learning. Accordingly he applied for and received an appointment as Judge of the Supreme Court of Calcutta in 1783. On his arrival he threw himself with avidity into the pursuit of Oriental learning. In 1784 he founded the Asiatic Society of Bengal, with himself as First President. He soon caught the eagle eye of Warren Hastings, who was, as James Mill somewhere says "the first of the servants of the Company who attempted to acquire any language of the natives, and who set on foot those liberal inquiries into the language and literature of the Hindus, which have led to the satisfactory knowledge of the present day." As a practical statesman, Hasting's first object was the translation of the Hindu law-books. In order to compile a digest of Hindu and Mohammedan law. Jones, however, never lived to see the completion of this great work, which he left to his friend and disciple Colebrooke. He died at the early age of 48, worn out by his superhuman exertions. His chief translations from the Sanskrit were Kalidasa's *Sakuntala* and *Rtusamhara*, the *Hitopadesa*, Jayadeva's *Gitygovinda*, some Vedic hymns, and *The Institutes of Manu*. Of the Sanskrit language, Jones remarked that it is "more perfect than the Greek, more copious than the Latin, and more exquisitely refined than either: yet bearing to both of them a strong affinity both in the roots of verbs, and in the forms of grammar, than could possibly have been produced by accident: so strong, indeed, that no philologer could examine them all without believing them to have sprung from some common source which perhaps no longer exists. There is a similar reason, though not quite so forcible, for supposing that both the Gothic and the Celtic, though blended with a different idiom, had the same origin with the Sanskrit; and the old Persian might be added to the same family." These prophetic works contained the germs of a new Science. In 1802, and English Orientalist, Alexander Hamilton (1765-1824), was detained in France as a prisoner by Napoleon. He whiled away the dreary hours of captivity by teaching Sanskrit to the German poet and scholar Fredrick Schlegel. The result was Schlegel's Epoch-making work *On the Language and Wisdom of the Indians* (1808). This created the greatest enthusiasm in Germany for the new language and literature, and in particular, started Franz Bopp upon the study of comparative philology. In 1816 Bopp published a treatise comparing the conjugational system of Sanskrit with that of Greek and Latin. This science particularly appealed to the methodical German mind, and Bopp found worthy successors in Rask, Grimm and Brugmann. The mantle of Jones fell upon the shoulders of H. T. Colebrooke (1765-1837) whom Lord Wellesley appointed as Professor of Hindu Law and Sanskrit at Fort William in 1805. Colebrooke finished his predecessor's *Digest of Hindu Law* and wrote numerous papers upon almost every branch of Sanskrit studies, of which the most important was his *Essay on the Vedas*, which broke new ground. The study of Vedic, as opposed to classical Sanskrit, was carried on in Europe by Rosen, who published a text of part of the Rigveda in 1838, and Roth, whose essay on *The Literature and History of the Vedas* (1846), is a landmark. Roth was succeeded by Max Muller, an indefatigable worker in Vedic studies and comparative Mythology.

The last of the great trio of pioneers was Horace Hayman Wilson (1786-1860). Wilson completed the first Sanskrit dictionary, which was only superseded by Roth and Bohtlingk's *Sanskrit wörterbuch* of 1853-76. He also made the first systematic survey of the Sanskrit drama in his *Specimens of the Theatre of the Hindus* (1827). Of his *Ariana Antiqua*, one of the earliest contributions to the study of Indian Archæology, I shall

speak later. Perhaps, however, his memory will above all be revered by Orientalists for the doughty fight which he put up against Macaulay in 1835 on the question of English versus Sanskrit and Arabic as the subject of higher education. Macaulay's vulgar and offensive minute, with its cheap gibes about "seas of treacle and seas of butter, kings thirty feet high and reigns 30,000 years long" may have convinced Lord Bentinck's Government, but those who have read Wilson's reply know with whom the victory really lay. Here for the present I conclude my survey of the discovery of Sanskrit literature. Space forbids me to do more than refer to the re-discovery of the Pali literature of Hinayana Buddhism, with the flood of light which it throws upon Indian Social life in the fourth and fifth centuries B. C. and the work done upon it by Oldenberg, Ryhs David and others. The ramifications of Sanskrit and Prakrit Literature are too vast and too complicated to be indicated even in outline. One of the many branches of activity stimulated by this Renaissance was the search for Sanskrit MSS., which has led to many startling discoveries, the most striking of later years being the lost plays of Bhasa, the Marlowe of India, by Ganapati Sastri, and the *Artha Sastra*, attributed to Chandragupta's Minister, Kautalya, by Sama Sastri in the Mysore Palace Library.

I now turn to the sister-sciences of epigraphy and numismatics. Their value cannot be overestimated. They have opened to our gaze what had been a sealed book for centuries—the whole vast pageant of Hindu history in pre-Mahomedan times. It was nothing less than the recovery of a lost civilization, and those who wish to appreciate what modern scholarship has done in this direction should compare, for instance, the recent volume of the *Cambridge History of India* with Elphinstone's earlier work, edited by Professor Cowell. The various rock and pillar inscriptions had excited the curiosity of Jones and Colebrooke, but nothing could be made of them, as the very scripts in which they were written had been forgotten since the overthrow of Buddhism. The honour of finding the key belongs to James Prinsep (1799-1840), Assay Master at the Calcutta Mint, and a man of many parts. Examining some short inscriptions from Sanchi Stupa, he noticed that they all ended with a word of the same two letters. Conjecturing that these were votive offerings, by one of those happy inspirations which belong to genius, he came to the conclusion that this word must be *danam*. Furthermore, the word preceding this word invariably be a genitive, and as such would normally end in *sa*. Hence a start was made with *sa, da, na*, and by working on this as a basis, a provisional reading for a whole short inscription was reached in the space of one month. Further light was thrown on the subject by the bilingual coins of the Greek, Saka, and other dynasties of the North-West Frontier, which were sent in large numbers to Prinsep in his capacity as Mint Master. From these, in conjunction with H. H. Wilson, whose *Ariana Antiqua: Antiquities and Coins of Ancient Afghanistan* (London 1841) was a land-mark in this branch of studies, the two scripts subsequently known as Brahmi and Kharosthi were established, and the clue obtained to ancient Indian inscriptions. One of the first results of this was to establish Indian Chronology on a satisfactory basis. Jones and Colebrooke had already arrived at the "sheet anchor" of Indian chronology, when they identified the Sandracottus of the Greek writers with the Emperor Candragupta Maurya of the *Mudroraksasa* and the Furanas. Candragupta's accession must have taken place between 325 B. C., when Alexander left India, and 305 B. C., when Sandracottus made his famous treaty with Seleucus Nicator. Similarly in his thirteenth Rock Edict, Piyadasi mentions five Greek kings as his contemporaries, Antiochus Theos, Ptolemy II, Antigonus of Macedon, Magas of Cyrene, and Alexander of Epirus. The only years when these five kings were all reigning simultaneously were between 261 and 239 B. C. It was only a step now to identify Piyadasi with the Asoka Vardhana, grandson of Candragupta, of the Puranas.

Other important dates have been determined from time to time, one of the most brilliant being Fleet's determination of year one of the Gupta Era as 319/20 A. C., and on this foundation the whole gigantic edifice of Indian chronology has been laboriously erected. Those who wish to appreciate the vast work done in the last hundred years in Indian Epigraphy need only glance at the *Epigraphia Indica*, the *Corpus Inscriptionum Indicarum*, the *Indian Antiquary* and similar works. As regards western India the earlier results of these researches were embodied in those three monumental essays in the *Bombay Gazetteer*, Bhandarkar's *Early History of the Deccan*, Bhagwanlal Indraji's *Early History of Gujarat*, and Fleet's *Dynasties of the Kanarese Districts*. As far as purely archæological work is concerned, the pioneer was General Sir Alexander Cunningham, whose life work is embodied in his *Archæological Survey of India*. Many of Lord Curzon's actions have been sharply criticised: there is however, complete unanimity of opinion about his legislation for the preservation of ancient Monuments, and the enormous development of historical and archæological study in this century is chiefly due to his encouragement. The mantle of Cunningham has descended upon the shoulders of Sir John Marshall and his assistants. Every year adds to the number of fascinating discoveries unearthed by these workers: the ancient cities of Tak-sasila and Nalanda have been unearthed; the Maurya capital at Pataliputra has been uncovered: and ancient monuments like the Sanchi Stupa cleared of jungle and reverently restored; and it is satisfactory to note that many of the Indian States, notably Hyderabad and Mysore, have followed suit. Archæology has, however, done more than this. It is due to the work of the archæologist that we have been brought to realize that the culture of ancient Hindu India spread far beyond the shores of this country.

Great Buddhist and Hindu cities and temples have been unearthed at Anuradhapura in Ceylon, at Borobodur in Java and at Angkor in Cambodia. Sir Aurel Stein has traced Indian settlements and caravan routes through what is now the Lop or Desert of Central Asia, right up to the Great Wall of China. And here I should like to touch upon another branch of studies which has thrown much light upon the history, literature and culture of ancient India, and this is Sinology. Buddhism apparently found its way across the Indian borderland into the Mongolian countries about the 2nd century B. C., and for six hundred years, from the reign of Kaniska to the reign of Harsa, the intercourse was almost uninterrupted. The Chinese Pilgrims who visited the Holy Places of India have left valuable records of their journeys and many Buddhist works, of which the originals have been lost, survive in Chinese, Japanese and Tibetan translations. All this forms a fruitful and still imperfectly explored field of research, which urgently calls for workers to take it in hand.

I must now go further afield, and sketch in outline what epigraphists and archæologists have done in ancient Persia and Mesopotamia. We are now beginning to realize that Hindu India did not stand alone, but her culture and literature were deeply affected by intercourse with her Western neighbours, the Babylonians and Assyrians, the Achaemenian Persians and the Greeks. A century and a half ago, we knew nothing at all about

these nations. Their script, used all over Western Asia, and known as cuneiform or wedge-shaped, was invented by the Sumerians at a period so remote that it can only be guessed at. It was used by the Babylonians from 4500 B. C. and by the Assyrians from 1500 B. C., and hence we have in it records beside which the Vedas appear comparatively modern. The clue to cuneiform was first found by Grotefend in 1815. He conjectured that a certain word occurring frequently at the beginning of a line, was *Darheush* (Daryavush) or Darius. Assuming that this hypothesis was correct, three consonants, D, R, SH, were deciphered. From this beginning, by a series of bold conjectures, Lassen had arrived by 1836 at the whole alphabet. This was a stepping-stone to a far greater feat. In 1835, Sir Henry Rawlinson scaled at great peril the precipitous Behistun rock near Karman-shah, and transcribed the huge inscription engraved there by Darius the Great. This was written in three languages. The first was old Persian. The second was in the language of Elam or Susa. The third proved to be a new tongue, that of ancient Babylonia, a Semitic language akin to Arabic and Hebrew. Hence, by proceeding from the known to the unknown, Babylonian

was step by step interpreted. To these discoveries were added the researches of Layard and a host of workers on the sites of the ancient Babylon and Ninevah, and the discovery of an incredible number of inscribed clay tablets. We are now enabled to reconstruct with accuracy the history of the great Semitic empires of Iraq in pre-Aryan days. The influence of Babylonian and Assyrian culture upon the early civilization of India was evidently considerable, though its precise bearings have not yet been determined. An attempt in this direction was made by the late Mr. B. G. Tilak in his article on the *Chaldean and Indian Vedas*, contributed to the Bhandarkar Commemoration volume. One of the most startling

MEDITATION.

Sweet hour of meditation,
The quiet hour of peace;
When from life's care and turmoil
I find a blest release.
In silent contemplation
New faith and hope I win,
More light and deeper knowledge,
New strength to conquer sin.

Sweet hour of meditation,
When oft there comes to me
A vision of the Master
Beneath the Bodhi tree.
And with him in that vigil
My spirit seems to share
The foretaste of Nirvana,
Of bliss beyond compare.

A. R. Zorn, B.A.

discoveries of recent years was Hugo Winckler's list of Mitanni Kings, bearing Aryan names and worshipping Aryan Gods, at Boghaz Keni. And we now know, thanks to Professor Buhler, that India borrowed both her earliest scripts from Mesopotamia.

Here I must close a brief and imperfect survey, with the hope that it may perhaps serve to stimulate some who hear or read it to take up the study of this most fascinating subject. And this brings me to the question which is being asked in Europe and will, no doubt, be asked in India. What is the use of it all? people say. Well, every great branch of learning is an end in itself, and ought to be studied for its own sake. Apart from this we must remember that the roots of the present lie deep buried in the past, and we can never successfully understand, much less legislate for, India of to-day without a real understanding of the fundamental ideas upon which her culture and civilization are built up. The rediscovery of the East was of the utmost importance to Europe and was one of the leading forces in the Romantic Revival. Kalidasa's *Sakuntala* made the deepest and most lasting impression upon Goethe. He first read Forster's translation of this masterpiece in 1792, when he composed his famous epigram. Five years later, we find him modelling the prologue on earth to *Faust*, where the poet, the stage-manager and the Merry Andrew converse on the merits of the play, upon the prelude to *Sakuntala*. As late as 1830, he was still thinking of adapting *Sakuntala*

for the Weimar stage. No less profound was the influence of the Vedanta upon German philosophy. "From every sentence," says Schopenhauer. "deep, original and sublime thoughts arise, and the whole is pervaded by a high and holy and earnest spirit. In the whole world there is no study so beneficial and so elevating as that of the Upanisads. It has been the solace of my life—it will be the solace of my death." A similar spirit pervades Schlegel, in his fine apostrophe to the unknown author of the *Gita*. *Magistrorum reverentia a Brachmanis inter sanctissima pietatis officia refertur. Ergo te primum, vates sanctissime, numinisque hypopheta quisquis tandem inter mortales dictus tu fueris, carminis hujus auctor, cujus oraculis mens ad excelsa quaeque, aeterna atque divina, cum enarrabili quadam delectatione rapitur,—te primum, inquam, salvare jubeo, et vestigia tua semper adoro.* Carlyle, Emerson, perhaps Wordsworth, exhibit unconscious reflections of Oriental thought in almost

every page. To orthodox Christianity, the science of comparative philology, the discovery of the Vedas, and above all, the decipherment of the Babylonian tablets administered an electric shock as intense as that supplied in another direction by Darwin, Wallace and Huxley. Moreover, the world cannot but be the richer and wiser for having added to its stock of noble thoughts the profound reflections of the *Gita*, the beautiful and affecting teachings of Gautama and the gentle wisdom of Asoka's inscriptions. The Sacred books of India surpass the Hebrew Scriptures in the highest qualities of imagination and profound thought. It is only of late years that Europe, through the labours of Sanskrit and Pali scholars, has become acquainted with the astonishing beauty of thought enshrined in scriptures more voluminous than the Hebrew Bible; and it is not impossible that this far off literature will one day influence European thought quite as much as the Jewish Bible has done in the past.

Chinese Buddhist Pilgrims and Kashmir Routes.

Ou-kong describes the kingdom of Kasmir correctly enough as enclosed on all sides by mountains which form its natural ramparts. Only three roads have been opened through them, and these again are secured by gates. In the east a road leads to *Fou-fan* or Tibet; in the North there is a road which reaches into *Po-lia* or Baltistan; the road which starts from 'the Western gate' goes to *K'ien-to-lo* or Gandhara.

We have here a clear enough description of the great routes through the mountains which since ancient times have formed the main lines of communication between the Valley and the outer world. The road to *Fou-fan* corresponds undoubtedly to the present route over the *Zoji-La* to Ladakh and hence to Tibet. The road to *Po-liu* is represented by the present 'Gilgit Road,' leading into the Upper Kisanganga Valley and from there to Skardo or Astor on the Indus. The third road can be no other than the route which leaves the Valley by the gorge of Baramula and follows the Vitasta in its course to the West. We have seen already that Hiuen Tsiang followed it when he entered Kasmir by 'the stone gate, the western entrance of the Kingdom.' There can be no doubt that in the gates ('fermetures' of the French translation) closing these roads we have a reference to the ancient frontier watch-stations or Dvaras, which we shall have occasion to discuss below.

Besides these three roads Ou-kong knew yet a fourth: "this, however, is always closed and opens only when an imperial army honours it with a visit." It is probable that this curious notice must refer to one of the routes leading over the Pir Pansal range to the south. Owing possibly to political causes these routes may have been closed to ordinary traffic at the time of Ou-kong's visit.

The political relations between China and the Northern kingdoms of India seem to have ceased soon after the time of Ou-kong. This was probably due to the Chinese power under the later T'ang gradually losing ground in central Asia before the Uigars and the Tibetans. The pilgrimages of Chinese Buddhists, however to India continued during the next two centuries. Of one at least of these pilgrim parties it is recorded that it took the route through Kasmir. But no detailed account bearing on Kasmir has yet come to light of these later pilgrimages."

(Volume II. pps. 357-358, Kalhana's Chronicle of the Kings of Kasmir Reyangim by Steen)

SHEONARAIN.



CHRISTIAN INCONGRUITIES.

BY S. F. DE SILVA,

OUR friends, the Missionaries, have come to a Buddhist Land and are trying their best to convert us and save our souls. They are very earnest in their efforts and have spent money lavishly in their desire to save the poor heathen who in his blindness, as they say, bows down to wood and stone. What is this new means of salvation, this gospel of good tidings they have brought us? Those who have attended Christian schools are familiar with the Bible and a Buddhist, as he reads the Sacred Book of the Christians, is confronted by serious difficulties that stand in the way of his receiving the good tidings.

The Bible opens with an awe-inspiring account of a Great Creator who one day got into his head to create and people a new world. He took pains to complete his work and created as the "Crown of Creation" man and woman, Adam and Eve. He gave them the Garden of Eden to live in and roam at will clad in "native innocence." They could eat the fruit of any tree there save one. One fatal tree "there stood of knowledge called," the fruit of which "was forbidden them to taste," knowledge forbidden! suspicious, reasonless! Can it be sin to know? Can it be death? Such surmises as these are very natural and reasonable. And, into this happy garden one day a fallen angel; thence called Satan, with mind intent of working woe on man and revenge on God came and tempted the human pair to eat of the "fruit of that forbidden tree" whose taste was death, and for this crime mankind was handed over a prey to mortality and that is why human beings to-day die and pass away "dust into dust." The Son of God offered himself as a sacrifice for man and God ordained that he would send his "only begotten son" to save mankind.

This then is the Christian explanation of life and death. Does it agree with fact? The scientist of to-day rejects the Biblical theory of the creation, and of original sin. To a Buddhist whose religion emphasises Justice, this view of original sin is revolting. He cannot conceive of a deity who condemns, generations unborn, to death for a crime they never were aware of. Beside the whole system seems absurd and fanciful. God made man and foresaw that he would be tempted (for if he did not, he is not omniscient) and yet created him without any powers of resisting temptation, an imperfect creature in every way. Then after the temptation and fall of man he sent his "only son" to save man and grant a life of bliss in heaven. One and one question suggests itself to the Buddhist. "What is the purpose of all this toil and trouble? Could not God as well have kept perfectly quiet and not created man at all? Surely he would have saved himself days of toil and mankind centuries of pain and misery! We consider the action of a potter who makes a pot, breaks it and then mends it as childish capricious and foolish. What can a Buddhist think of an Almighty being whose actions are similar?

To a Buddhist reader, the Bible is by no means wholesome reading. To stories of lust and cruelty that fill its early pages, bloodshed and wickedness without end shock the Buddhist mind which is not used to read "such stuff" in religious books. "Besides the logic of its doctrines," says Professor Bury, "the character of the Sacred Book must also be held accountable for the intolerant principles of the Christian Church. It was unfortunate that the early Christians had included in their Scripture the Jewish writings which reflect the ideas of a low stage of civilization and are full of savagery. It would be difficult to say how much harm has been done in corrupting the morals of men, by precepts and examples of inhumanity, violence and bigotry which the reverent reader of the Old Testament, implicitly believing in its inspiration, is bound to approve. It may occur to

one to wonder how history might have been altered—altered it surely would have been—if the Christians had cut Jehovah out of the programme and, content with the New Testament, had rejected the inspiration of the Old."

What of the Christian means of Salvation? How can we be saved? The answer is "believe in Lord Jesus Christ and thou shalt be saved." Christ is the Son of God, the "only begotten Son," the Messiah, the promised one who shall, by his death on the Cross, wipe out all the sins. The Buddhist naturally wishes to know, what proofs there are to show that Christ is the Son of God. The Books say that Mary, the wife of Joseph, was conceived of the Holy Ghost and the son born was Christ, the Son of God. In plain language the wife of Joseph committed adultery but God told Joseph not to be afraid in taking Mary as his wife, for she was conceived of the Holy Ghost! What gross immorality! Jehovah, no better than Jupiter, whose amours were too well known to "gods and men"! No Buddhist can accept a deity whose actions are such as to make a self-respecting man, ashamed of himself.

Leaving aside this difficulty, what proofs are there that Christ is the Son of God, and that he washes or can wash away our sin? "Have faith" is the Christian reply. But the Buddhist, as a reasonable person, refuses to be cajoled into this frame of mind unless he is convinced of the truth of this assertion. The Buddhist faith or Saddha is not "blind faith" in anything merely because the so-called sacred books assert it as true, but is the result of conviction, of personal experience. No Buddhist, therefore, can accept Christ as the son of God on the mere authority of the Gospels. Facts must be proved before faith can arise. Buddhism makes Reason its only guide. "Do not believe anything," said the Buddha, "on mere heresay, or if the authority of an ancient sage is shown to thee or if it is written in Holy Books. But whatsoever after thorough investigation, agrees with thy reason, and is found conducive to thy own welfare and that of others, that accept as the truth and shape thy life according." (Kalama Sutta.) The religion "said the Buddha another occasion" must be tried as gold is tried by fire" Therefore he strictly ordered his disciples not to perform miracles and strange feats to captivate the vulgar mind and unlike the Christ he never drew crowds to him by supernatural feats. Buddhism is a practice not a profession and hence personal conviction as a result of experience and knowledge is absolutely necessary. The Christian conception of the forgiveness of sins runs contrary to the Buddhist view of the world as governed by law. The Buddhist believes in impartial justice and that any action, good or bad has a like effect. Accordingly, the wise Buddhist refrains from evil, and the iron law of justice is only a merciful and righteous law to him. This law has no fears for him, nor can a god or demon mar its working. The word 'sin' has really no place in Buddhist phraseology. There is no god whose favour is to be prayed for or whose help is to be solicited. A *Kusala Kamma* (Skilful action) is one that will further a man in the path of moral progress, while an *Akusala kamma* (unskilful action) retards him. Therefore let a wise man avoid sin (unskilful action) and all will be well. Such a man will stand with mind unshaken and fear nor care for gods or demons. To him "forgiveness of sins" is a violation of a moral law, a violation which he cannot conceive of.

There is yet another Christian view which jars on the Buddhist view of justice, That is the belief that there will come a day, when Christ will come to judge the quick and the dead. He will gather the wheat (the

Christians) and throw the chaff (non-Christians) into the eternal hell-fire. Such an exclusive view of Salvation is mercilessly unjust. Christianity seems unable to imagine goodness beyond its own pale while Buddhism is so broad in its outlook that it can even think of "unconscious followers of the Dhamma: Christian or Hindoo, or any religionist alike, is according to Buddhism, capable of Salvation. His eyes are now "covered with dust: He revels in this beautiful forest of time, with father time driving him on, One day he will be dissatisfied with the pleasant forest, will see and realise the "Anicca Dukkha, Anatta" of life and then learn Truth. Some day *he will learn*, Christian and Mohammedan alike. How cheering, how noble and grand is this concept when compared with the irrational and mercilessly unjust view of "eternal Hells and Heavens." Can a decent minded Christian think of a heaven where Gautama Buddha is not?

The Christian view of man is that of a condemned

sinner, stained with the guilt of a crime he never committed. The Buddhist is not stained with "original sin." He is only responsible for his own actions and alone will bear the fruit of things "Done and undone." The Buddhist has no need of supplicating a deity and does not even recognise such a one. The dignity of man was first proclaimed by Buddhism. Christianity belittled man and humbled him at the feet of a cruel deity, and a time will surely come in the course of ages when

By that name that in Hell-fire was written
And burned at the point of the sword,
Thou art smitten, thou God, thou art Smitten ;
Thy death is upon thee O Lord.
And the Love-Song of Earth as thou diest resound
Through the wind of her wings.

Glory to Man in the Highest ! for man is the master of things.—(Swinburne.)

Hinduism and Buddhism.

(FROM THE HINDU POINT OF VIEW.)

Buddha preached Renunciation, India heard, and in six centuries she reached her greatest height. The secret is there. The national ideals of India are Renunciation and service."—SWAMY VIVEKANANDA.

True to the saying in the Bhagawat Gita by the Lord Sri Krishna, that wherever Dharma decays and Adharma prevails He manifests Himself in human form to destroy Evil and establish Truth, five hundred years before the birth of the Founder of Christianity there appeared in India the greatest Reformer of Hinduism who was none else than the Scion of the Sakya Race, our Lord Gautama Buddha.

It was the opinion of many scholars, once, that Buddhism rose as a great revolt against the then existing systems of philosophies. But now it is well known that it was not so.

Lord Buddha, the Light of Asia and of the world appeared at that psychological time in Indian history when India badly needed a Teacher, a Saviour like Him. The great movement inaugurated by Him was not a revolt completely to destroy the ancient Dharma. "He came to fulfil and not to destroy." In fact, he expounded the same truths contained in the Upanishats, the Vedanta, the Brahmanas etc., in his own way to suit the requirements and conditions of the people during his time. Rightly does Dr. Rhys Davids, the great Western authority on Buddhism, remarks: "We should never forget that Gautama was born and brought up and lived and died a Hindu. His teaching, far reaching and original as it was, and really subversive of the religion of the day, was Indian throughout. Without the intellectual work of his predecessors his own work, however original would have been impossible etc. Gautama's whole training was Brahmanism; he probably deemed himself to be the most correct exponent of the spirit, as distinct from the letter of his ancient faith and it can only be claimed by Him that He was the greatest, and wisest and best of the Hindus."

The great success of the Lord's teaching in India once was due to the Thathagatha, speaking not in the language of the pandit class-Sanskrit, but in the popular language of His time—Pali—and the laymen and commonfolk were able to grasp his teachings which were expounded by Him. Many of His Brahamana disciples, who were great Sanskrit pandits, begged upon the Master to deliver His Bana (Sermons) in Sanskrit, but the Lord never acceded to their requests. He told such men plainly that He had come to preach the Dharma, the Doctrine of deliverance, the panacea for all the sufferings and miseries in this world, to all classes of men and the easiest way for Him to reach their hearts was by preaching them in the language spoken by the general masses. Further, the great personality of the Master, and the Spirit of compassion He bore towards all men drew near him many disciples. The masses who were so long trembling under the social tyranny of the Aryan Brahmans then realising that that was the best opportunity for them to tear away from the yoke of the priests, found shelter under the Spiritual Banner of Gautama Sakya Muni, the Enlightened. Thus Buddhism became the popular religion of India once, counting millions of followers.

Hinduism and Buddhism are in no sense antagonistic as some minds, incorrectly, seem to imagine. Absolutely the reverse. The Mukti of the Vedantin, the Kaivalya, as taught by Sage Kapila, the Father of Indian psychology, the Brama Nirvana or Yoga, as taught by Maha Muni Patangali, "Aham Bramm Asmi," as taught in the Upanishats and the Nirvana, as taught by the Lord Buddha, all mean the same. The same teachings of the Upanishats are in all. "He is the true self in every creature, and, if I lose myself I find myself." Satyameva Jayati.

VISHWANATH V. SOMA SUNDARAM

43, Galpotta,

15th July, 1925.

AMERICAN CHRISTIANITY.

(Continued from *Esala* Number, page 78.)

RELIGION AT WAR WITH SCIENCE.

The Fundamentalists, who profess to be the only true Christians, have declared a holy war against evolution. They take their geology, biology, astronomy as well as their religion from the Bible. They see an irrepressible conflict between science and religion. As a result they are determined to destroy evolution, the great enemy of the orthodox Christianity, by theology!

The Fundamentalists, inspired by the persuasive eloquence of W. J. Bryan, have marshalled their forces and have secured laws in several States forbidding the teaching of evolution in all Government schools. Only last month the State of Tennessee made it a punishable offence to mention evolution, either directly or indirectly, in the class rooms and lecture rooms of all government-aided institutions. Schools and colleges must be bound by fetters of dogmas and religious fanaticisms. Is this a step back toward the Dark Ages? Will the white America become a new "dark continent"?

Since Genesis is a literal account of Creation and since evolution rejects special Creation, there is in the opinion of the leaders of the Fundamental movement, an inherent incompatibility between science and religion. Christian creeds and the achievements of science cannot be adjusted. The Bible is infallible, as it is a direct revelation from God. Science must go.

One cannot help wondering why the anti-evolutionists stop with Darwin, and not go back to Galilee and beyond. The Holy Bible does imply that the earth is flat and that it is the centre of the planetary system.

Within a few days after the Legislature of Tennessee passed the bill which forbade the teaching of evolution in the schools and colleges, the Government geologist of Tennessee announced discoveries of pre-historic men within the State of Tennessee. According to the distinguished scientist, men lived in Tennessee hundreds of thousands of years ago, far beyond the pleistocene age. According to the reactionary Tennessee Legislature, it was not possible for men to have been there more than 6,029 years ago, when Adam and Eve were alleged to be created.

Bible or no Bible, man has been on earth about five hundred million years. The earth is a speck in a system full of worlds. This collection of worlds extends so far that light travelling 183,000 miles a second, takes centuries to cross the space. It is clear to any intelligence outside the idiot asylum that earth was not created in six days.

The genetic or evolutionary conception of the world is simply the method of growth or gradual progressive change. Darwin did not say that men descended from monkeys. What he suggested was that the human race had evolved from a long series of ancestors who could trace the family tree back to the little jellyfishes who were first inhabitants of our planet.

Biology and anthropology seem to show that man and the existing types of monkeys are descended from some "common type" of creature existing millions of years ago. In confirmation of this theory remains have been found of ape-like types of man existing in geological times, and known to scientists as the Piltdown man, the Heidelberg man, Pithecanthropus Erectus, Sussex man. I have on my desk at this moment a picture of the Taungs skull discovered this year in a limestone quarry in Bechuanaland South Africa. The fossil was found buried fifty feet deep. Some of the paleontologists believe it to be 5,000,000 years old, and consider it to be that of the world's oldest man.

The orthodox churches have strong prejudices against scientific investigations. They are opposed to intellectual bases of religion. I remember that I was once put out of a Presbyterian College in the United States because I took exception to some of the exploits of the great Jewish wonder-worker Elijah, who could

reverse all the laws of nature by a gesture of his hand. I especially questioned the plausibility of the Prophet Elijah taking a joy-ride in a chariot of fire. The authorities of this Christian College, who did not believe in letting common-sense interfere with their religion, promptly branded me as a pagan and undesirable.

There is at present a bill known as "Clean Cooking bill" before the State Legislature of Illinois, which demands that a chef study science before he is licensed to cook in a hotel. It seems to me that it is more important to require "preaching" men to study science than "cooking" men.

The situation between the Fundamentalists and Liberals has apparently become so acute that the Council of the American Association for the Advancement of Science has recently thought it wise to solemnly declare that the theory of evolution is thoroughly established, and there are no doubters among scientists of note. It seems amazing that the leaders of science in America should deem it necessary to make such a statement as this. What shall we have next? Will they now pass a resolution declaring that the earth is round or that Newton's law of gravitation is correct? At any rate, the Liberals are glad that an authoritative word has been spoken. They may now laugh at the Bible as a book long gone out of date, if they wish.

There is no truce, however, in the religious war between the two armed camps: the Fundamentalists and Modernists. The former stoutly maintain that there is nothing in the theory of evolution and that any man upholding it should be put in jail. Evolution is anti-scriptural. To believe in the teachings of Charles Darwin, Lamarck, Spencer, or Haeckel is a crime against Holy Ghost. It is this spirit of intolerance which stampedes America into witch-burning, lynching and Ku Klux Klanning.

The same bigoted crowd who put a ban on evolution will probably work with the same fanatical zeal to make Bible reading compulsory in every school as well as penalize every failure to read the Westminster Confession, the five points of John Calvin, or the thirty-nine Articles formulated by Wesley. Indeed the quarrels and recriminations of the Fundamentalists and Liberals in various Protestant sects have attained such serious proportions, remarked "The Literary Digest" of New York, that they "will rend the Christian Church more than it was sundered in the days of the Reformation" "Voila un fond de verite".

REWRITING THE HOLY WRIT

The Fundamentalists say "We believe the Bible from cover to cover" But which Bible do they believe, the Duay Bible of 72 books or the King James Bible of only 66 books or the American Revised Version or one of the dozen other Protestant versions which are more or less different from one another? It stands to reason that since all these Bibles disagree among themselves, the Fundamentalists could not possibly believe all of them.

Protestants are celebrating this year the four hundredth anniversary of the printing of William Tyndale's New Testament, the first in English from the Greek. Tyndale translated into English the Greek text published by Gerard Geradsoon, or Desiderius Erasmus of Holland. He was exiled and completed his work in prison. Erasmus was condemned for heresy. They burned Tyndale's Bible, then burned Tyndale himself at the stake after strangling him. This was in 1536.

Since Tyndale's day, of making new versions of the Holy Writ there is no end. A clergyman remarks that there have been in the twentieth century alone over 25 new translations and revisions of the Bible. He is apt to lament that "the inspired word" has come in for such "a prodigious amount of tampering, clipping, alter-

ing, and rewriting." "The living word," he moans, "is turned into 'a tower of Babel'."

The attempt to rationalize the Bible, to translate it into the more direct, touch-the-spot speech of to-day, is fiercely resented by the hard-shell ministers of the Church. They seem to think change, any change, is immoral. They are never so happy as when they can sing in chorus, "As it was in the beginning, is now, and ever shall be, world without end. Amen." But can the human mind be padlocked? Must people be always required to think of heaven as a boobyland of angels, crowns, harps, superannuated psalm singers—a retreat where justice and truth are at a standstill?

BUSINESS OF SAVING SOULS

God is to be worshipped in spirit and in truth. Religion is not a single aspect of life. Religion is a continuous search for a readjustment of life to secure more freedom, to obtain more life. Religion is the recognition of the unity of life; but what sort of a religion can people have where the "colour line" and the "Jim Crow car" reign supreme? Yet the pulpit masters and creed-mongers with their "shock troops of God" are said to be busy in what they call saving souls. It is, however, a very expensive business. An American expert on foreign missions stated that the "cost of making converts in the foreign mission field—that is, among the Borneo head-hunters and South Sea cannibals—was but Rs. 789 a head, whereas in this great Christian country it was Rs. 1371!" In other words, it costs nearly twice as much money and effort to convert a native of Christian America as a native of a pagan land.

New York City, which boasts of being the greatest city of the world, is considered by the natives the intellectual centre of America. In a remarkable article in "The American Mercury," Mr. Stanley Walker of the New York "Herald-Tribune" editorial staff says that in the city of New York there are 800,000 school children who have never seen a Bible, "and 1,000,000 youths

who have had no more religious education than if they had grown up in Paris or Africa." He further points out that there are in that city thirty-six fewer Protestant Churches than there were twenty-five years ago. "New York gradually becomes heathen." "Thus the city remains," observes Editor Stanley Walker, "a citadel of the devil—a vast, colourful, enchanting Gehenna peopled with bootleggers, gamblers, kept women, flask-toting youths, red-lipped flappers, wastrels, chorus girls and all the melancholy varieties of infidels, scoffers and hellions. Hell itself, it must be manifest, can't be much worse." What are all the gentlemen of the cloth doing for the modern Babylon?

I am quite aware that three leading Christian sects—Episcopal, Methodist, and Baptist—are now engaged in building gigantic temples in New York City. One of these basilicas will be twenty-four story high. America is the richest country on the globe. The easiest thing for it to do is to pile up money, pile up sky-scrapers. Building is more or less instinctive, and perhaps inevitable. But the vital defect of American Christianity is that it has lost its spirituality, if it ever had any. The huge sky-scraper churches have little relation to the lowly stable of Bethlehem. God and Church are divorced. It is more identified with mammon than with spirit. The Protestant Church is an institutional body: it is so loaded up with clubs, gymnasiums, swimming pools, lectures and movements that God has no chance to get into it. Not only is the church rich and materialistic; but it is an incubator and spreader of religious insanity. The clergy are not spiritually tall enough to see over denominational fences. Can such men save souls?

P. T. Barnum, the famous American circus man, once called on the Bishop of London. As Barnum rose to leave at the end of the visit, the Bishop said: "Good-bye, Mr. Barnum, I trust we shall meet in Heaven."

"We shall," replied Barnum, "if you are there."



EDITORIAL

We are indebted to Mr. C.

The Sacred Tooth Relic. Jinarajadasa for the interesting photograph of the Sacred Tooth Relic, a reproduction of which we publish as the frontispiece of this issue. If the photograph is genuine (and we have no reason to doubt it), the relic can hardly be said to be a Tooth of the Buddha. It is about two inches long, as the reproduction of the graduated measure in the picture indicates. The duty of the Diyawadana Nilame and the Maha Nayakas plainly is to give us the proofs, if any, of the genuineness of the Relic, and explain to the Buddhist world what all this means. There is an honest doubt in our minds, and ignorance is the enemy with which we are ever at war. That the Temple of the Sacred Tooth did once hold the Relic—may be true, but does it hold it now? If so, where is the Relic? Is Mr. Jinarajadasa correct and is the picture genuine? Is the Tooth which is exhibited the genuine Tooth Relic or does it encase the real Tooth? These are some of the questions which await an answer. Let us, Buddhists, consider these questions without undue sentimentality. Let us venerate the Temple of the Tooth Relic as long as it lasts and let us go on pilgrimages to holy places if these pilgrimages make us better than we are, but let us not imagine that going on a pilgrimage or worshipping the Tooth Relic alone will make us better. All the elements that will bring about good *kamma* or purification of the mind must be present, too. Are we really the 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? We feel sometimes that if some pilgrims would stay at home during that season and give the money they have saved up for the pilgrimages to their neighbour in distress or to a deserving Buddhist charity, it would do us all more good. At present we are inclined to think that the only good that pilgrimages do to the public of Ceylon is indirectly—by benefiting the C. G. R. They may at the same time be doing lasting damage in another direction. The ignorant people seem to think that when they have gone on a pilgrimage, they have acquired enough merit to get all they want in their next birth, and that therefore what they do when the pilgrimage is over, matters not at all. A man may steal his neighbour's jak fruit when he comes back or he may stab his neighbour for stealing *his* jak fruit while he was away on the pilgrimage. As far as his conduct in everyday affairs is concerned, the pilgrimage has had little effect on him. Our bhikkus, we fear, do not give sufficient guidance to their flock in these matters. They are often afraid to seem to reprimand their dayakayas

in case they lose their support, and thus undesirable things are perpetuated. The outward trappings of religion are all that can be found in Buddhist Ceylon, for the real Buddhist who tries to lead the life is a rare bird, indeed.

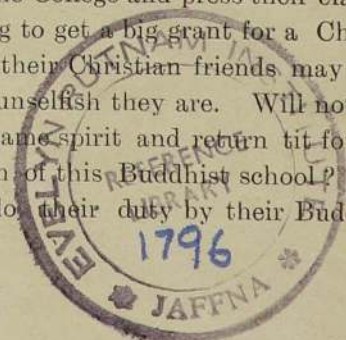
Mudaliyar D. S. S.

Wickremaratne.

We wish here to record our appreciation of the work done by Mudaliyar Wickremaratne in the Buddhist revival. He was one of the earliest workers who, with the help of Col. Olcott, organised Buddhist educational work in Ceylon at the end of last century. To him and to his fellow-workers Buddhist Ceylon owes all that it is to-day. According to his light and learning, he strove and did his best. He made an earnest effort to act in sympathy with every progressive movement and there is hardly any such existing to-day in which he did not take a leading part. The younger generation to-day with more light and greater learning should not only follow in the footsteps of the old, but overtake them and break their record for working together in harmony, while avoiding the prejudices that the old people could not get rid of, however much they may have wished.

Building Grants.

We notice that a sum of Rs. 50,000 has been allotted this year for building grants. May we appeal to the Director to make an effort to do justice to the Buddhist Schools? The large grants given to the Hindus and the Muslims last year have almost compensated for the bad treatment they received in the past. Atonement has yet to be made to the Buddhists for past official neglect in this matter. Besides that Rs. 50,000, another sum of Rs. 100,000 has been set apart for the bigger schools, and let us hope that the Christian Members of the Council will do their duty and support the claim—made now for several years—for a special building grant for Ananda College. This Buddhist school whose numbers have grown from 400 to 1,350 during the last six years has had to put up buildings costing over two lakhs of rupees. The Buddhist public have given Rs. 120,000. The Government so far has given only Rs. 10,000. If the Government gives another 50,000 (which is what has been asked for), its contribution will come to a little less than one-third of the total cost of the buildings and will certainly not be too much. This College has had to borrow Rs. 50,000 to pay its debts owing to the fact that the Government has not given the support it should. The Buddhist Councillors, we learn, are too modest and too much afraid of being accused of raising religious and communal cries if they ask for help for the College and press their claims. They are therefore trying to get a big grant for a Christian school in order that their Christian friends may see how reasonable and unselfish they are. Will not the Christians show the same spirit and return tit for tat by pressing the claim of this Buddhist school? We appeal to them to do their duty by their Buddhist brethren.





I. A. Rajapakse, L.L.D.



G. P. Malalasekera, M.A., Ph. D.



Miss Pearl Fernando, B.A. Hons.
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Diploma.



NEWS FROM ABROAD.

JAVA HILL TEMPLE.

A WONDERFUL BUDDHIST MONUMENT.

IN a knoll in the centre of a wide saucer shaped plain, lipped by a circle of volcanoes, in south-eastern Java, stand the remains of the finest Buddhist monument in the world—the temple called Boro-Budur. The Javanese, who have been converted to Mohammedanism since its erection began, call it "The Old Fish-Trap," a nickname which while it suggests the *odium theologicum*, conveys a felicitous indication of its shape, for at a distance it resembles its metonym, and is not unlike the lobster-pot in use around our shores. Its general shape is a squat pyramid, whose height is rather less than a quarter of its base-line (roughly 120 by 500 feet.) The pyramid consists of six rectangular terraces, surmounted by three circular terraces, the whole crowned by the remains of a dome or cupola. A highly ornamented gateway at each side of the base opens on stairways leading upwards through the terraces to the summit. It is not unlikely that this was the general shape of the new Jerusalem as conceived by the writer of the Apocalypse (Rev. xxi, 10-21.) A city whose length, breadth, and height are equal seems fantastically impossible; but if the city be pyramidal in form, with its walls built in tiers, one behind and above another, the conception is not only possible, but graceful—one has only to see Boro-Budur to realise how graceful. If by "foundation" in the passage cited we understand "tiers" or "terraces," the apparent fantasticality of the description vanishes.

Unrivalled Bas-Reliefs.

The material of this temple is a brownish-purple trachyte, a volcanic rock abundant in the neighbourhood. The building is in parts ruinous, especially towards the summit, the destructive agencies being not so much the weathering and waste of years as the effects of frequent earthquakes and the disruptive force of intrusive vegetation. The terrace-walls are ornamented with sculptured niches, from all of which images of Buddha in black basalt look down; the worshippers of long ago were not allowed to forget the serene lineaments of their god; wherever they turned in his temple they saw his eyes upon them. Between these niches the stone panels carry a series of bas-reliefs, which for variety of detail and artistry in execution are, I believe, unrivalled in the world. The circular terraces that crown the building are decorated with bell-shaped dagobas, wrought in stone lattice-work, in each of which sits a black image of Buddha. The great dome or cupola at the top is now in a very ruinous condition and contains nothing but a heap of *debris*. It may have held a large image of Buddha, or, more probably, was the shrine where some holy relic of the god was treasured, the *raison d'être* of the whole edifice.

It is the sculptures on the walls of the terraces that excite the visitor's deepest interest and compel his wonder. The figures are extraordinarily vivid. They are dramatised in every form of human activity—eating, drinking, bathing, dressing, walking, talking, hunting, driving, riding, dancing, fighting, sailing, ploughing, reaping—with animal life in its infinite variety graphically represented. Much of the carving eternalises the Buddhist legend, and not a little of it contains reminders and suggestions of the Christian story—the virgin-

mother, for instance, with the Holy child in her arms; Buddha walking on the surface of a river, like Christ on the Sea of Galilee, fish swimming under his feet, and an adoring crowd on either bank; while divinities and saints often wear the halo with which we are familiar in Christian art.

Marvellous Galleries.

I had to be my own interpreter when I went round these marvellous galleries; there was none to read the pictures for me and explain the allegories. Some sculptures are of a fanciful, and possibly humorous, cast. For example, one panel shows a gigantic turtle swimming across the sea with a smaller one on its back. The next depicts a storm-tossed ship, the sails blown to rags, the mariners clinging to the rigging, and the open jaws of a monster rising from the sea to devour them. In the third, the crew are comfortably seated on the turtle's back, escaping to land; while in the fourth the turtle is raised aloft on a pedestal, and the crowd of rescued mariners prostrate before it in worship. Is this the representation of an old Buddhist fable, like the story of Arion, or a satire on the idolatry against which Buddhism was originally a protest?

Another series of panels seems to contain an allegorical history of the subjugation of the ox by mankind. It began with the monkey, which is perhaps an adumbration of Lord Monboddo and Charles Darwin. In the first panel the monkey has its arms wound lovingly round the ox's neck, as though asking a favour; in the second the monkey is astride on the ox's back, and another figure appears in the background—a man; in the third the dismounted monkey is gratefully patting the fat cheeks of the ox; while in the last the man and the ox are face to face, the former apparently demanding what the latter, whose grief-stricken expression is amusingly depicted, cannot now refuse. One could fill columns with detailed descriptions of these life-like pictures, in which there is not only a full history of early Buddhism, but also a most vivid delineation of life and manners in the days when this temple was a-building—a period extending perhaps from the seventh century of our era to the fourteenth. Viewing them one cannot but agree with the remark of Alfred Russel Wallace, who saw them some fifty years ago that "the amount of human labour and skill expended on the great Pyramid of Egypt sinks into insignificance when compared with that required to complete this sculptured hill-temple in the interior of Java." "There hath passed away a glory from the earth."—"Scotsman," Edinburgh

THEOSOPHICAL SOCIETY IN ENGLAND.

BUDDHIST LODGE.

The customary Meeting of this Lodge was held at 23, Bedford Square, on 25th May. The President, who, after opening the Lodge and making several announcements, was obliged to leave the Meeting, handed over the conduct of the meeting to Mr. C. H. Brailsford, members present.

An interesting letter was read from a Buddhist Society in Mandalay, expressing interest in the Lodge and Shrine Room, and asking for further information.

It was also announced that the customary reports of meetings, hitherto sent out, would be discontinued in that form, and that a monthly report, to be called the

"Buddhist Lodge Bulletin," would take its place. This will be issued 10 times in the year, on the 1st of each month from 1st October to 1st July inclusive, and will be sent to all members and friends who will send a *minimum subscription* of 1/- for a half-year, or 2/- for a complete year. It is hoped that the Bulletin will pay its way by these subscriptions. The first number of the "Bulletin" will be issued on 1st October next, and will be sent out to all the names and addresses on our list. All who appreciate the work are asked to send subscription to either of the Lodge officers. The first number will contain reports of the meetings held in July and September. Rules of the Buddhist Lodge, First instalment of the complete Reading and Study Course, (This is ready, and will be sent out in the following ten numbers), Photograph of altar in Shrine Room, Items of interest concerning the Lodge, and the Buddhist Movement in general.

The address on the occasion of the above meeting was given by Mr. A. C. March, on the subject of "Yamaka and his heresy." Mr. March said that in his opinion this doctrine of Anatta, with which the story of Yamaka is concerned, was generally misunderstood, and was also perilously near becoming crystallised into as near a dogma, as it was possible for Buddhism to have. In setting out the three characteristics of being, the "Anguttara Nikaya" states, that "all conformations are lacking a self," but it does not say, or even hint, that no self exists outside these conformations of being. The story of Yamaka tells us that in thinking that after the death of the Arhat, he ceased to be, he was guilty of a grave heresy, and his fellow-monks were so troubled at his delusion that they besought Sariputta to put him right on this point of doctrine. The arguments of Sariputta removed the delusion. Warren, in his account of the story in B. in Translations pages 138-145, heads every page with the formula "There is no Ego," but what Sariputta tried to demonstrate was exactly the opposite of this. Sariputta, in words almost identical with those used by the Blessed One himself on another occasion forced Yamaka to realise that as the Ego is not to be identified with Form, Sensation, Perception, or any other of the Skandhas, or with all these combined, because each and all of these are transitory and evil, therefore, "The Ego is Something Which Transcends these seeming Realities, and is truly existent and very real. The enlightened man detaches himself from the illusive selves of the Skandhas and finds his true self, attains true immortality. Look within thee, thou art Buddha.

There is no Supreme Being or God outside yourself; outside the Kosmos, which commands, compels, guides, rewards or punishes. You have latent within you all the powers, the infinite powers of the kosmos, to be brought into activity on all planes of being. Bearing this in mind, we are now better able to understand the nature of the Skandhas. They are not the Self, they are instruments which the Self uses, which the Self has created for the purpose of manifesting its powers, the means by which the Self or Ego contacts the different planes of nature and acquires greater and greater Self Expression and Self Consciousness. The question of Free-will then resolves itself into this, that Absolute Freedom exists for the Ego alone, and is for the Ego to choose. The personality (Skandhas) has no freedom of will, and but little freedom of the choice but in so far no freedom of will, and but little freedom of choice, but in so far as it uses its limited freedom in the direction of selflessness; for altruism, it helps to release itself from the bondage of desire and acquires greater and greater spiritual freedom, and that freedom (salvation) we call "Nirvana."

The ensuing discussion favoured, on the whole, the view-point of the speaker, but his views received decided opposition from Mr. de Zoysa, whose remarks we regret we are now unable to report.

NEXT MEETINGS.

8th June, 7-30 p.m., Mr. Brailsford on "The Practical Application of the First Precept for the Westerner."

22nd June, 7-30, Mr. Christmas Humphreys on "The Meaning and Significance of the First of the Three Fundamental Propositions of the 'Secret Doctrine' (Blavatsky)."

An event which should be of the greatest interest to every earnest Buddhist, took place in London last evening, Monday, 6th July, 1925, C. E., when the Buddhist Meditation Room which the above-mentioned Lodge has provided for the use of all Buddhists, resident in or passing through London, was formally dedicated and declared open to the use of the Buddhist World.

The Room, which is intended for quiet reading and meditation, is situated at No. 78, Lancaster Gate, Hyde Park, London, W. 2. It contains two altars, each with a beautiful Buddha Rupa. Flowers are placed on the Altars every day, and a supply of Incense is provided. A number of books on Buddhism, and translations of the Buddhist Scriptures, are also available. The Room is open every day from 9 a.m. until 10 p.m.

The Proceedings opened by a short explanatory address by Mr. Christmas Humphreys, President of the Buddhist Lodge, who said that the Shrine Room had been provided by a few of the Buddhists of England, as they felt that there was a real need of a Spiritual Centre of Buddhism in England. A Buddhist Temple was not possible yet, but this Shrine Room marked a first step towards that goal. The Room had been open for use since the beginning of the year, and had fully justified its existence even in that short time. It was now felt that a formal opening and dedication was desirable, and they had met that evening for the purpose. The appreciative use made of the Room, as evidenced by the "Visitors' Book," was indicative of the success of the venture on the physical plane: its spiritual effect was not so easily discernable, but was not the less potent. It lay with the earnest Buddhists of all Schools and Lands who make use of the Room, to see that it becomes a centre of spiritual force for the Enlightenment of the West.

Those present then made their way to the Shrine Room on the next floor, where, after the ceremony of "taking Pansil" they seated themselves on the floor around five Cingalese Buddhists, who, under the direction of Mr. G. A. de Zoysa, chanted in the original Pali the Suttas "Good Will to all," "The Three Jewels," "The Sources of Happiness," etc., which are usually recited on similar occasions. Mr. G. A. de Zoysa then arose and declared the Shrine Room dedicated in the Name of the Buddha, of the Dhamma, and of the Sangha, and open to the service of the Buddhist World.

The Buddhists of the Hastings Lodge of the T. S. held a Service concurrently with the above in order to participate in the Spirit with their co-religionists in London.

Correspondence.

THE SACRED TOOTH RELIC.

Dear Sir,

As Maung Tha Tun asks "educated countrymen" of Ceylon to give some reason for the genuineness or otherwise of the Tooth Relic at Kandy, I accept your invitation to write on the matter.

There is at the Adyar Library an exact copy of the Tooth Relic, presented years ago to Colonel Olcott by the Buddhists of Ceylon. As I measure the copy, its length is *two inches*. If the Tooth at Kandy is supposed to be one of the normal teeth of the Lord, it is quite easy to calculate, exactly as do palaeontologists, by measurement, what must have been the size of the jaw which held such enormous teeth. I do not know what would be the report of scientific experts, but we may take it for granted that a head, to contain such teeth and be a human head in appearance, would be at least somewhere about eight to ten feet from the crown of the head to the tip of the jaw. If, on the other hand, the Tooth is not a normal one, but something abnormal which appeared in the jaw, it would be a sort of monstrosity, which would strike the beholder at once.

Now we have in the Pali books a great deal about the life of the Lord. Thousands of people met Him, and the incidents of their intercourse with him are recorded. Is there anywhere a single instance which shows that any one noted Him as of enormous size, having a head eight feet in length? Everywhere, in the descriptions as He travels about the Ganges Valley, men noted Him as of the average size of man. There was nothing strange and unusual in his features. Similarly, too, if any monstrosity had come over the lower lip, or jutted upwards over the upper lip, surely His enemies would have noted this fact, and there would be some record of their ridicule. On the other hand, when one reads the accounts of the Lord's life, there is not the slightest indication of anything abnormal in His appearance. The impression one gains is of a wonderful human being like all men in appearance, but full of wisdom, tenderness and authority.

I think this modern scientific way of looking at relics and testing their genuineness or spuriousness will not be relished by people to whom faith is something incompatible with reason. I hope all who believe in the genuineness of the relic will answer some of the difficult points which I have raised regarding accepting the Tooth Relic as genuine. If Buddhism is a reasonable religion, it must appeal to reason on every point, and to me this so-called relic is one which in no way contacts such reason as we normal human beings have.

Ten years ago, in Burma, I was given in a silver case a "genuine relic of an Arhat," supposed to be a tooth of the said Arhat. It was enormous, *one inch across*. On returning here, I sent it to a veterinary surgeon, who promptly identified it as the molar of a horse.

While I question the genuineness of the Kandy Tooth Relic, let me not be supposed to condemn pilgrimages to sanctuaries. Any spot where thousands go in a spirit of devotion soon becomes a highly magnetised

spiritual centre, whether the place contains a relic or not. Spiritual force is poured through such a centre to mankind by many occult agencies, especially by Devas. The people are certainly helped by going to the Kandy Temple, because they go with devotion, and because then their devotion becomes charged with spiritual force from the unseen side of life. If there is a true and genuine relic, undoubtedly a greater discharge of force is possible. But without any relic at all, the force is there for the helping of men. But that force exists wherever is a good man who aspires to be a centre of purity and helpfulness. A Burman need not scrape and save to make a pilgrimage to Kandy; the help which comes to him does not depend on the journey to Kandy but on the purity of its heart's offering. The nearest Buddhist shrine in Burma can just as much help him as Kandy—if he desires real purity. Is it not a pity that a false conception of Buddhism, that of going to a place on earth, should usurp the true conception, that a man's heart is the only true temple and shrine of all possible relics? In the Mahamangala Sutta, which is the code for all Buddhists, is it mentioned that reverence of relics (even of the Lord Himself) is one of the "greatest blessings"? This land of India whence I write is full of sacred shrines to which men travel to be helped. But was it not a part of the great message of the Lord Buddha to the Hindus of His day that pilgrimages were not necessary at all? Would that the yellow-robed disciples of the Lord would preach to the people once again the Lord's own Buddhism, which taught a man to "work out his salvation with diligence," not relying on priests, books rituals or pilgrimages! Then we should not have the negative Buddhism of to-day, with its fish and meat-eating Buddhists, but a positive Buddhasana which would bring an era of contentment, purity and happiness to the whole world.

C. JINARAJADASA.

Adyar, Madras.

July 10, 1925.

WOMAN'S PLACE IN BUDDHISM.

Sir,

In view of the interest that has been roused in the Buddhist world on the question of the attitude of Buddhism towards women by reason of the remarks made by Mrs. Rhys David, at the recent Conference of the Living Religions of the Empire and the learned article on the subject by Dr. G. Malalasekara, I am sending you herewith a contribution on the same matter by Mr. J. G. Wirasinha published in the "Old Buddhist" of 1904. I am sure Mr. Wirasinha's article too, will be read with great pleasure and profit by your numerous readers.

Yours etc.,

H. DE S. KULARATNE.

[Article referred to appears on page 81—Ed. "B.C."]



A REVIEW.

THE BOOK OF NUMERICAL SAYINGS II.

THE Book of the Numerical Sayings, Vol. II., rendered into English by Mr. A. D. Jayasundara of Galle, and edited by Mr. F. L. Woodward, a Scholar of great repute, came to our hands a few weeks ago. The work is a literal translation of the Fourth Section (Catukka-nipata) of the Anguttara Nikaya of the Sutta Pitaka. As the translator himself feels, we think that Mr. Woodward's interest in the present volume as the Editor 'has lent an air of distinction to the translation.'

Mr. Jayasundara, in translating this useful book, has done a great service to the English speaking Buddhists and especially to those of the West who are ever eager to be acquainted with the Teachings of the Greatest Religious Promulgator of the World. The author has done his duty by his religion, and readers will be glad to learn that he is continuing the translation of the remaining Sections as well. Especially in the West, this book will go far towards bringing many thoughtful minds to the study of the Dhamma of the Lord. It is in this wise that the Dhamma can be made known to those in other parts of the world. We Buddhists owe an immense debt to Mr. A. D. Jayasundara, whose self-sacrificing labours, amidst a host of other activities both public and private, has rendered accessible to Western minds, at least a part of the incomparable treasure of the Lord's Teaching. With this book he has set about disseminating the Glorious Dhamma, for it is the noblest work that a Buddhist can accomplish. "The gift of the Dhamma excels all other gifts."

The first three Sections of the book, we learn, were translated into English by the late lamented Mr. E. R. Gunaratna (to whose revered memory the present volume is dedicated) some years ago. But, after his death, and up to this time, nobody undertook the remaining portion of the work until Mr. Jayasundara volunteered to do it himself.

The Book consists of the various dialogues between

the Lord and His Disciples, Brahmins, etc., on various questions, such as the Buddhist discipline, the Buddhist view of morality, the Buddhist idea of the existence of the world with the beings therein, the Buddhist theory of soullessness, and the true wisdom that a Buddhist should attain. There are passages which show in clear words the evils which bring about demerit, impurity of the mind, and evils that lead to suffering.

Brethren, who is the wicked man? Herein, Brethren, a certain person is a man of wrong views, wrong aspirations, wrong speech, wrong action, wrong livelihood, wrong aims, wrong mindfulness and wrong concentration. Brethren, this is said to be the wicked man.

Brethren, who is the very wicked man? Brethren, a certain person is one who himself holds wrong views and also instigates others to have them etc....."

Practically every passage brings home vividly to the reader's mind the characteristics of human nature as they really are, and at the conclusion of the passages the Enlightened One shows the true path that is to be trodden.

The devoted labours of one single Buddhist, coupled with the willing aid of Mr. Woodward, to whom it is needless to convey our thanks, has rendered the present volume possible and it ought to benefit hundreds of eager minds. We hope, now that Mr. Jayasundara has set the example, that the readers of "The Buddhist Chronicle," among whom, we know, there are many who possess the necessary qualification, will undertake similar translations. Then and then only can the Dhamma, which we so much praise and which we so much value, be disseminated for the welfare of the many, for the gain of the ignorant. Let at least a few of us carry out a behest like "O ye laymen, be active, vigilant and self-reliant. Present these beings, who do not know the true path from that which is wrong, virtue from evil, good from that which is bad, with the translations of the Teachings of the Master."

Obiter Dicta.

The theodolite is considered to be one of the greatest inventions of Western Science. But in the times of the Sinhalese Kings levels were taken with a bamboo stick, and with this as perfect levels were taken as can now be taken with the theodolite,

H. A. P. SANDARASAGARA, K.C.

Ceylon Buddhists have yet to live through the Karma engendered by past litigation over Buddha-Gaya,

C. JINARAJADASA.

Hindu and Buddhist civilisation and culture are one in soul and beauty.

M. C. PAREKH.

The World is in need of the teachings of the Religions of India for the reconstruction of Civilisation. The World needs much of the Teachings of Buddha, not a cut and dried one, but a broad one.

C. JINARAJADASA.

NEWS AND NOTES

BUDDHIST ACTIVITIES IN MATALE.

REPORTS from Matale bring to us good news. It is heartening to see success crowning the efforts of a young society which has already raised funds to acquire a piece of land for the accommodation of the Koombiangoda Buddhist Girls' School. This school, we are informed, supplies a much felt want in the locality, and it has to face the competition of Christian Schools. The Wesak Week has been devoted for the collection of Funds for the Matale Buddhist Association and its branch, the Koombiangodo Bauddha Balika Patasala Sanwardhana Samitiya, through the sale of medals and pictures. A list of the names of those who contributed donations towards the fund has appeared in the Daily papers. Great credit is due to all who have thus subscribed towards the success of a deserving cause. The school belongs to the B. T. S., and with a capable staff, we see no reason why it should not beat other schools which are managed by Christians.

One more word to the Buddhists of Matale. The Buddhist English School needs better accommodation and equipment, if the Buddhist boys of the district are to be kept away from missionary institutions. We hope the next step of theirs will be in this direction.

IN KANDY.

We are watching with ever-increasing interest the actions of our brothers and sisters in Kandy in their campaign for the establishment of a Buddhist Girls' College in the hill capital. With Hillwood frowning at them from the hills, these ardent workers must needs summon courage to carry on an active propaganda for the gaining of their ends. The cry of such an urgent need as Buddhist Girls Schools for Ceylon has been ignored too long. We have suffered from our lethargy too much to be indifferent towards our most urgent problems any longer. Here is a ray of hope gleaming from among the hills. Who would not feel the warmth quickening him to action, if only many more of us "obeyed that impulse"!

LOCAL OPTION IN MATALE.

Once more our attention reverts to Matale. This time we have to congratulate the Temperance Workers of the place on their success in getting abolished the liquor shops within the U. D. C. limits. The glory of this victory of theirs is greatly enhanced by the fact that it had to be gained through much exertion, the workers having had to court failure in their first attempt. In congratulating again these devoted workers for the cause of Temperance, we have only to add that we are looking forward anxiously for the day when the whole district goes dry.

LESS ROWDISM IN KANDY!

The Kandy Esala Perahera season has come and gone, and there was no diminishing of the usual crowds that gather from all parts of the country. It does not reflect well on the Government when disorder prevails where order and safety of the public ought to be preserved. We are glad that the prohibition of gambling booths will tend to bring about this end. But the main cause of all the disorder and rowdism in Kandy during this season is not yet removed. We would suggest that all the liquor shops in the Town be closed at least on the last day of the Perahera when the crowds are thickest. We would then hear less of old men and women rudely handled, of girls being kidnapped and of stabbing affrays—all this at the hands of drunken debauchees.

THE BAUDDHARAKSHAKA SABHA.

The first meeting of the new Council of the Sabha was held at Ananda College on Monday, the 3rd August, with Dr. C. A. Hewavitarane, the President, in the chair. Others present were Gate Mudaliyar W. F. Goonewardane, Mudaliyar D. S. S. Wickramaratne, Dr. D. B. Perera and Messrs. G. K. W. Perera, F. R. Senanayake, P. de S. Kularatne, Amadoris Mendis, Jacob Munasinghe, Harry Dias, H. M. Gunasekara, W. H. W. Perera, D. P. Jayawardene, L. M. A. Wickramanayake, D. F. Suraweera and R. S. S. Gunawardene, Hony. Secretary.

Before the business of the day was taken up, the Chairman brought to the notice of the meeting that there is strong public opinion against the proceedings of the Sabha being conducted in English. The Hony. Secretary too, pointed out there was an editorial note in the "Sinhala Bauddhaya" on the subject and he was aware of similar letters appearing in the vernacular papers. It was agreed that in future all business should be conducted in Sinhalese.

Letters regretting inability to be present were sent by Messrs. H. de S. Kularatne (Galle), U. A. Jayasundera (Kalutara), A. P. Gunaratne (Mirigama), Mudaliyar D. S. Weerasinghe (Trincomalee) and Dr. Cassius A. Perera.

Mr. H. de S. Kularatne's suggestion that meetings should be held on Saturdays to enable outstation members to be present, was considered: It was agreed that the next meeting of the Sabha be held on Saturday, the 12th September, for a trial.

A letter from Mr. G. K. W. Perera on a subject of great importance to the Buddhists was discussed, and, on the proposition of Mr. Amadoris Mendis seconded by Mr. P. de S. Kularatne, it was decided that the matter be referred to a sub-Committee consisting of Dr. C. A. Hewavitarane, Messrs. F. R. Senanayake, G. K. W. Perera and the Hony. Secretary.

A communication from Gnanawimalatissa Thero of Rankot Vihara, Panadura, containing useful suggestions towards the improvement of the present position of the Sangha was placed before the meeting. Arising from the letter, the question of the compilation of a Directory of Bhikkus and temples in the Island was considered. It was resolved that immediate steps should be taken for the preparation of such a directory. The following sub-Committee was appointed to make the necessary arrangements:—Dr. C. A. Hewavitarane, Dr. D. B. Perera, Gate Mudaliyar W. F. Gunawardene, Messrs. R. S. S. Gunawardene and D. F. Suraweera with Mudaliyar D. S. S. Wickramaratne as Hony. Secretary.

Two letters from Pannananda Thero of Matale were referred to Mr. S. W. Wijetilleke for report, before any action is taken by the Sabha.

The following letters were also read:—

(1) The Hon. the Colonial Secretary's reply to a letter from the Sabha regarding the proposed acquisition by Government of Muwagama Temple (Ratnapura) that the matter is still under consideration.

(2) A letter from the Managing Director of Messrs. Miller & Co., Ltd., the local Agents for Messrs. Horlicks Ltd., informing the Sabha of their approval of the suggestion made by the Sabha that the figure of Buddha appearing in the Calenders issued by Messrs. Horlicks Ltd. Should be removed.

(3) The Municipal Treasurer's reply to a communication for the Sabha regarding rates levied on temples by the Municipality.

(4) A letter from the Indibedde Sucharita Samitiya suggesting that the Sabha should work for the closure of taverns and liquor shops and meat-stalls on Poya Days.

Mr. D. F. Suraweera was elected Hony. Assistant Secretary of the Sabha.

The next item on the Agenda was the election of an advisory Board of Sangha. In this connection, Dr. Cassius A. Perera's suggestion that the Board should consist of not more than nine Nayake Theros was carefully considered and in view of the practical difficulties that may arise from the adoption of this proposal, it was agreed that a Board of 50 members of the Sangha from all parts of the Island should be appointed. The election of the Advisory Board was deferred to a later meeting. In the meantime, the President, the Hony.

Secretary and Mr. A. Mendis were requested to consider the list of names suggested by the Hony. Secretary.

The proposed construction of a church at Dene-pitiya in the neighbourhood of the Buddhist temples was brought to the notice of the meeting. It was decided that the Sabha should make representations to the Government with a view to prevent a situation that is likely to arise in the future. The President, the Vice-President and the Hony. Secretaries were deputed to take all necessary action.

The proceedings terminated with the usual vote of thanks to the chair.

GLIMPSSES INTO BURMESE LIFE.

BY H. J. MASSINGHAM

Y READ in the "Times" the other day that the Governor of Burma had made a "firm speech." The Government would not be intimidated, nor tolerate "movements subversive of law and order," nor was there a word of truth in the story that Burma was being exploited by British commercial firms. etc.

And so I judged that all was not well with the affairs of Burma. Now I am going to tell one of the most wonderful stories in the world, the story of the civilisation of the Burmese. Twenty years ago, one of the resident magistrates of Burma, Fielding Hall, wrote a book called "The Soul of a People," which was a first-hand story of the Burmese people. I have looked up the reviews of this extraordinary book, and though it was bitterly assailed at the time, its actual data passed unchallenged. The fairy story was true.

The story of Burma is only partially the story of Buddhism. The teachings of the Buddha forbade war, and if ever the Burmese made war (as they did against our annexation of the country) their faith gave them no assistance whatever. To the Burmese Buddhist the first of all gifts was sympathy, and so no countenance was given to violence of any kind on the one hand, while the Buddhist priesthood abhorred all semblance of authority on the other. It was "a religion of each man's own soul, not of Governments and Powers."

Well, the teachings of Christ suggest much the same gospel, and the difference was not in the gospel, but in the fact that the Burmese really did accept and believe the simple and yet subtle doctrines of the Buddha. If they made war they did so with the full consciousness that they were violating the essential tenets of a religion which they embraced with passion and happiness.

COMPASSION FOR ANIMAL LIFE

Naturally we expect a whole nation to have gone to the dogs. We find instead a joyful and contented people whose charm is admitted by all, the most enlightened land laws in the world, marriage customs which put our property system to shame, a justice that does not degrade the evildoer, nor exile him from nature and his kindly fellow-men, nor revenge itself on him in the name of society, nor brand him for the rest of his life as a deterrent, nor advertise him as an excitement to the mob.

We find an equality between men and women and neighbour and neighbour as the Buddha preached and was rarely infringed. We find a respect and compassion combined for animal life which, were they practised in Europe, would throw the staffs of every Protection and Prevention Society upon the streets. The problems of reconciling individual liberty with social harmony which rack our reformers they settled with a smile.

Historically considered, the Burmese civilisation approximated to that of our own Middle Ages, but by the test of values rather than standards, they were the most promising civilisation in the world.

NOT A CLOAKED BARBARISM

And, now, how did this marvellous flowering of a civilisation which is not cloaked barbarism happen? I can only go into the matter very briefly here, but I can assure my readers that it makes one of the most fascinating studies in the world, Buddhism alone was not responsible, because other peoples, who achieved nothing like the humanity and enlightenment of the Burmese before they were conquered, are also Buddhists. Let us take a glance at the social organisation of the Burmese.

Before Burma was annexed to the British Crown, the country was nominally ruled by a king who appointed the governors of the provinces, who were his puppets. But between the king and his ministers and the body of the people, who lived in village communities under the advice rather than the authority of a village headman, there were a great gulf, just space since the Buddhist monks took no part either in State or local government. Sir J. G. Scott remarks, in his history of Burma, that "it (their national history) is concerned with nothing but the kings, and a very great number of them were not worth the trouble." In other words, there was no intermediate ruling class or caste between the kingship and the Court officials and the rest of the population, who managed their own affairs in their own way. They built up their civilisation upon no other basis than the stuff of human nature, guided and inspired by a great religious teacher.

Does not the remarkable result encourage us to throw all the usual theories overboard and make an unprejudiced inquiry into what human nature really is, and what are its true historical relations to the institutions which govern it?

THE TEACHING OF THE BUDDHA.

(AS EXPOUNDED TO THE CHRISTIAN READERS OF "ONWARD.")

Gospel of Self Knowledge.

WITH the exception of our Blessed Lord, there is no purer or more lovable figure among the founders of great religions than that of Gautama, who was called by his followers "the Buddha," the Enlightened One. His compassion towards suffering humanity, his renunciation of the world, his humility and his unflinching kindness and courtesy show him to have been a man of extraordinary nobility of character and a religious teacher far in advance of his time.

He seems to have been born about the year 560 B.C. The son of an Indian prince and heir to his father's throne, at the age of twenty-nine he left his wife and child and renounced the luxury of a life at court, in order to study Hindu philosophy and devote himself to the problem, unanswered by Hindu religion, of discovering the cause of the universal misery of existence. Six or seven years spent in rigid asceticism with five others like himself, failed to bring him the enlightenment he sought, and at last he abandoned his life of penance in despair. Then, one day, as he sat beneath a Bo-tree—a tree for ever after to be held in veneration by Buddhists

—he found the solution of the problem which beset him in the Four Noble Truths, on which he laid the foundations of Buddhism. His first disciples were the five ascetics who had forsaken him when he had relaxed the severity of his penance. In a short time sixty others were converted, and as he sent them forth singly to proclaim his doctrine, he used the famous words: "Go now and turn the wheel of the excellent Law." As the Cross is the sign of Christianity and the Crescent of Islam, the Wheel of the Law is the symbol of Buddhism. For forty-five years Gautama wandered from place to place, preaching and teaching and living a life of the greatest simplicity. He died as an old man of eighty in 480 B.C.

Writing was not much used in his time, and the earliest record of his teaching is found in a collection of Buddhist writings which was made more than two hundred years after his death by King Asoka, a powerful ruler in Northern India, who became the Constantine of Buddhism. These "Three Baskets of the Law," as the collection is called, contain the teaching given in the Four Noble Truths:

(1) All existence is suffering. Life is full of toil, sorrow and d sease. Everything is transient and elusive. Death offers no escape, since as soon as a man dies, an

energy is set free, which starts a new life. Yet it is not the soul which passes from life to life, but the resultant force of a man's actions, whether good or evil. This doctrine of Karma or Act-Force, adapted from the Hindu doctrine of Transmigration of the Soul, was one of the fundamental beliefs of Buddhism.

(2) The cause of suffering is desire. People long for riches, power, pleasure and for life, and as long as these desires remain Karma will continue to cause new births and new sufferings.

(3) Desire must therefore be annihilated. The result of extinguishing them is a state attainable in this world, of perfect bliss, freedom and calm, called Nirvana, in which there is no longer any fear of Karma causing further incarnations.

(4) The way to reach Nirvana is to follow the middle path between self-indulgence and asceticism. The virtues of this middle path are eightfold and consist in right belief, right aims, right speech, right action, right means of livelihood, right endeavour, right mindedness and right meditation.

On these Four Truths Buddha built up an extraordinarily high code of morals. He

gathered the inner circle of his disciples into an Order, the members of which bound themselves to follow the Middle Path, to possess no money, to live on the gifts they received and to spend their lives in learning and meditation. Part of the ceremony of initiation was the repetition of the "Three Refuges": "I take my refuge in Buddha, I take my refuge in the Law, I take my refuge in the Order." He would have none of the caste distinctions which characterised Hindu religion, and his Order typified the spirit of brotherhood and toleration, which he inculcated in all who followed him. The epitome of his doctrine was "to omit all bad actions, to do all possible good and to purify one's heart."

Yet to us Buddhism seems not so much a religion as a philosophy. For a system, however high be its standard of ethics, which acknowledges neither God nor the human soul, and admits no higher power than man's will, does not appear to be a religion at all. Chesterton sums up the contrast between Christianity and Buddhism by saying that Buddhist saint always has his eyes shut, while the Christian saint always has them very wide open. The Buddhist is looking with peculiar intentness inwards, the Christian is staring with a frantic intentness outwards. It is symbolical of the difference

THE RADIANT LIFE.

When a ray of sunlight passes
Through a prism of crystal clear,
Glorious in the rainbow's colours
Sevenfold 'twill reappear.

So if thou thy mind art keeping
Free from taint of self and sin,
All thy life in grace and virtue
Shall reveal the Light within.

Truth, compassion, joy and wisdom,
Selflessness and purity;
Like the rainbow's sevenfold splendour
These shall radiate from thee.

And on souls in darkness lying
Shall that blessed radiance shine,
Guiding them to joy and freedom
By its influence benign.

A. R. ZORN,
Los Angeles Calif.,
U. S. A.

between the gospel of self-knowledge and the gospel of sacrifice, between contemplation and prayer. To Buddha God was superfluous and religious ceremonies worse than useless. He was not conscious of guilt. The burden that weighed him down was not sin but physical misery, and his solution of the problem of existence was to get rid of it altogether. In his religion there was no priesthood, no prayer, no revelation and no real worship. All existence was material and transient. There could,

therefore, be no soul and no immortality.

It is not surprising that this Stoical creed failed to stand the test of time that in later years Buddhism responded to man's need for worship by deifying Buddha and setting up shrines to a host of minor gods. Gradually it lost its early purity. The Hindu doctrine of the soul crept in and Buddhism began to draw nearer to the Hinduism it had left.

Lord Buddha's Art of Living Misunderstood!

(BY K. KUMARAN.)

BIRTH is sorrow, life is sorrow, disease is sorrow, and death is sorrow." I have often come across Buddhists and others who give expression to this, when they talk of religion; and the number of monks whom I met who take delight in giving this introduction to their talk is also not few. To a man "in ignorance" birth is sorrow, living is sorrowful, disease is sorrow, and death is sorrow. What an ocean of difference it makes when we remove those two words, "in ignorance."! Lord Buddha's followers and real thinkers are not expected to be persons always "in ignorance." The great Teacher has removed the veil to us after making a seven years experiment on His own precious life. Why should we then continue to take this pessimistic attitude of life? We cannot ignore the experiments made by other great Teachers as well like Jesus Christ, Mohamad, Zoroaster and others, and the teachings given by them, though to different classes of pupils. Every word that comes from the mouth of great Teachers is valuable. Capital letters G and C almost look like the same to a beginner in picking up the alphabet of the English language. But it will not confuse even an ordinary student in the lower forms. To remove this confusion he need not be a perfect scholar. We are all aiming to be each one of us an ideal, a Buddha or a Christ; but to understand the Lords teachings properly we need be necessarily perfect. On a moon light night let us get out and look at the beautiful moon. It is indeed a pleasure to think of its beauties and be for a time absorbed in the splendid lustre that it sheds all around. There comes a cloud to cover the face of the milky moon; and all on a sudden instead of the beautiful light we see a blurred light. If it is too dark and thick a cloud there is complete darkness for a while. We have to be careful that without proper thinking we do not cloud the great teachings of Lord Buddha. To us a "birth is joy, life is joy, disease is joy and death is joy."

We know it is very pleasant to live, if we live properly there is no better guide to us than the "Ashtangamarga" of Lord Buddha—right understanding, right aspirations, right speech, right deed, right mode of livelihood, right effortful will power, right mindfulness, right concentration. We may not all reach the top all on a sudden. But we should in all seriousness begin and 'be prepared' to learn lessons from occasional falls too.

Even disease will be joy to us when we seriously think and find out the causes of our disease. Instead of blaming too many things and too many people, we will know for most of the diseases we are ourselves responsible. We must in all earnestness give sufficient importance to our body, by giving it at least 15 minutes exercise every morning—whatever be the age of the man or women including children who may be as a rule made to run and play about,—a good cold bath, followed by a cold water drink to clean the interior 'drain' too, proper food at the proper time and good thoughts. We have to perfect our machine like the scientist who perfect his machine after repeated failures.

Whatever be our positions in life, living is certainly a pleasure and happiness when we begin to live others like the Sun, the Moon and the Stars and little plants and the trees that grow around us. Death too is joy, when we know there is no death to us that are parts of an eternal Life. Let us be optimistic and always look at the bright side of things. We should not omit to learn the lessons of modern science and thought literature. There is no one who cannot put up a happy and cheerful face. Just try, and you will see it can even convert a weeping child to a smiling little babe. What miseries we create in our own homes for want of good cheer and a little patience now and then when we deal with children. If we are willing to take the messages that come from various quarters, to an observant eye we shall know what good reminders and messages the children give us at times. Then we will attach more value to them and will not unnecessarily illtreat them. With good will and cheer, we hope the day will dawn bringing what is prophesied on the frontis-piece of the nice little 1924 Buddhist Annual of Ceylon, (Colombo) where a tiger a lion, a cow and an elephant meet together on the banks of a lotus-flowered stream of water and enjoy the sweet drink.

"Behold the Dharmma white as ocean's crest
The doctrine that doth lift a lowly head,
Behold the Goal-tis fair Nibbana's rest,
The land of bliss by peaceful waters fed"

Malappuram,
Malabar.

ORACLE OF THIBET.

IN Tibet, most of the large monasteries have an Oracle attached to their establishment, the fees paid by the lay portion of the population for his advice forming no small part of the monastic revenue.

The Oracles, a survival of the pre-Lamaist, or Bon, religion, were admitted to the lama orders by the first Dalai Lama, although even now they are not permitted to have residence in the main monastery buildings but are given quarters outside.

The two best known Oracles in Tibet are the Nechung and the Karmasha, who are domiciled at Lhasa. At present the former, however, does not function, owing to a wrong answer he gave to certain questions put to him by the chief ministers of the country, for which he was banished.

There exists an interesting legend regarding the origin of this Oracle. Many years ago, in a village about ten miles from Lhasa, there lived a man who was famed throughout the countryside for his powers of foretelling the future, interpreting omens and dreams and his extraordinary skill in reading the meaning of the signs shown in the heavens by the planets.

This man was believed to be possessed by the Demon King, Pe-kar. Certain land-owners in the vicinity, becoming jealous of the influence wielded by him, had him seized, thrust into a wooden chest and flung into the River Kyi, which flows by Lhasa City.

SPIRIT OF THE DEMON KING.

The day before these happenings the Abbot of Drepung Monastery, one of the three largest in Tibet, had prophesied to his disciples that they would find a wooden chest floating down the Kyi-Chu, and had instructed them to recover it from the water. Accordingly, a search party was sent out.

The searchers found the chest, brought it to the bank of the stream and opened it. As soon as the lid was lifted, however, a white pigeon flew out and settled in a crevice of the near-by rocks. The dead body of the spirit was found in the chest and was disposed of in the usual way by the lamas, who had been sent to find him.

The matter being reported to the abbot, he declared that the pigeon was the spirit of the Demon King, Pe-kar, and commanded that a small house should be built on the spot where the pigeon had settled and that a suitable person should be appointed as guardian of the place. This was done and soon after it was found that the spirit Pe-kar had assumed control of the guardian, who was from this time endowed with the same powers as the unfortunate individual who had been drowned.

Thenceforward the spirit was believed to be incarnate and as each guardian passed away his reincarnation was found and appointed by the Dalai Lama. Thus a

powerful political weapon was created, as the Oracle was firmly believed in by the Tibetan people.

CONSULTED IN ALL MATTERS.

Every Tibetan implicitly believes in the guidance furnished by these Oracles and consults them in all matters. Advice is sought when going on a journey, when sick and in all the happenings of everyday household life.

The Oracle mostly consulted by the common people in Lhasa is the Karmasha, who for a small fee is prepared to give advice to all who consult him.

When delivering his oracles, the Oracle sits on a high throne, clothed in gorgeous Chinese silks, woven into a dragon pattern. He wears a breastplate of burnished steel, edged with coral and turquois. A conical hat, round the brim of which are small skulls fashioned in wood or metal, forms his headdress. A long, heavy sword carried in the right hand completes the equipment.

The Oracle never works without an assistant, who performs the duties of a clerk. All queries are first addressed to this man, who passes them on to the Oracle. The reply is also given through this clerk and is usually written and delivered the next day.

SUMMONING THE DEMON SPIRIT.

Certain lamas are also required to be present, for the purpose of summoning the controlling demon spirit of the Oracle. This they do by beat of drum, clash of cymbal and the chanting of suitable spells and incantations. The first sign of the approach of the spirit is shown by the light quivering of the Oracle's extremities, which increases until his whole body is shaking violently.

It is during this part of the procedure that the questions are put to the Oracle by the clerk and the replies are given in some unintelligible jargon, which is incomprehensible to the ordinary layman. The Oracle performs as many times as required during the day, but the continual repetition is most exhausting for him.

Oracles are something surprisingly correct in their statements and prophecies, a notable instance of this being furnished by the Oracle of the Donka Monastery, in the Chumbi Valley, when questioned by Lord Ronaldshay, lately the Governor of Bengal. The time was some few months before the end of the great war.

Lord Ronaldshay asked this Oracle when the war would end and he replied that it would do so in three months' time and that it would be followed by several years of internal troubles in England. Also that England would be victorious. All his prophecies have come true to a startling extent.

SUCCESS AND FAILURE.

CRITICS of Buddhism have alleged with wearisome repetition that it is too idealistic and impracticable, that it inculcates a gloomy pessimism and that it teaches the horrible doctrine of annihilation as its Summum Bonum. These critics, who are mostly Christian missionaries or writers on behalf of societies for the promotion of Christian knowledge, have wittingly or unwittingly prejudiced Buddhism in the eyes of the reading public who have not had the privilege of studying the religion direct from the Pali Scriptures or their translations. Of course, every student of Buddhism knows that these accusations are quite

unfounded and untrue.

For a beginning I would ask these Christian critics to study the practical advice given by the Lord Buddha in the Mangala Sutta and the Parabhawa Sutta and contrast them with the Christian teaching. The Mangala Sutta has been called the Buddhist Beatitudes. It is blessed, said the Lord, (1) not to associate with the foolish, (2) to associate with the wise, (3) to serve those worthy of service, (4), to live in a civilised land, (5) to have a stock of unexpended merit, (6) to be virtuous, (7) to be well informed, (8) to be learned, (9) to be well behaved, (10) to be truthful, (11) to serve father and

mother (mother comes first in Pali and Sinhalese), (12) to maintain wife and children; (13) to follow a peaceful calling, (14) to give, (15) to practise the ten virtues, (16) to help poor relations, (17) to do no harm, (18) to avoid demeritorious actions, (19) to abstain from intoxicating drinks, (20) to be diligent in meritorious actions, (21) to honour those worthy of honour, (22) to obey your teachers and elders, (23) to be content, (24) to be grateful, (25) to listen to the Dhamma, (26) to be long suffering, (27) to be amenable to reason and advice, (28) to see Holy Men, (29) to engage in religious discourse in due season, (30) to be energetic, (31) to be noble in conduct, (32) to see the Four Noble Truths, (33) to realise Nibbana, (34) not to be downcast by reverses (35) to be free from sorrow, (36) to be free from all impurities of the mind, (37) to cross the Ocean of Samsara and to reach the happy shore of Nibbana.

These are real blessings and those who try to possess these blessings are the really successful ones :

I do not think it is generally known that the Lord Buddha did preach also the opposite side of this doctrine—the curses of life or rather the causes that tend to failure and ruin in this world and the next.

On a certain occasion, the Lord Buddha was put this question :—

“ Parabhavantan purisan mayan pucchama Gotaman,

Bhagavantan putthuma 'gamma kin parabhavato mukan ”

“ We have come to inquire from the Lord Gotama about the being who is on the downward path. What are the causes of his retrogression ? ”

Thus questioned the Master gave several reasons one after another at the request of the questioners. The replies may be summarised as follows :—

(1) It is easy to know those who prosper and those who do not. Those who acquire the ten merits prosper and the others who acquire the ten demerits come to grief.

(2) Those who like to associate with evil companions and those who avoid the company of good men, and those who hold false views of right and wrong do not progress.

(3) The man who is constantly sleepy, the man who does nothing but simply talk and talk for no purpose, the man who has no energy, the man who is lazy, the man who loses his temper and gets angry at the slightest provocation,—that man does not prosper.

(4) He who though able neglects to comfort and maintain his aged and weak father and mother, does not thrive.

(5) The man, who cheats a Brahman, a Samana or a beggar, has to pay the penalty.

(6) The miser, who hoards his wealth and gives nothing even to his wife and children, is rightly despised in this world and gains no pleasure in the next.

(7) Conceit of race, of wealth and of caste, and contempt of poor relations are causes of ruin.

(8) The adulterer, the drunkard and the gambler lose all their wealth and go to wreck and ruin.

(9) The man who is dissatisfied with his wife and visits prostitutes, the man who covets his neighbour's wife, will get into trouble and pay for his misdemeanour.

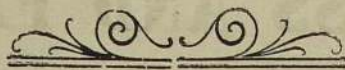
(10) The old man who marries a very young wife does not even get sound sleep through jealousy of his wife. These ill-matched marriages bring ruin.

(11) The gourmand and the epicure who wastes his money on food and drink beyond reasonable limits will ruin even a prosperous business.

(12) The poor man who longs to steal his neighbour's wealth, loses even the little he has.

The man, who takes to heart the above-mentioned causes of success and failure and acts accordingly with wisdom, will be happy in this world and happier still in one of the heavens in the next. The Gods in the Buddhist-heavens are as happy as, if not happier, than those in the Christian heaven, but the Blessed One taught that life even there cannot in the very nature of things be for ever, though the duration is really very long. Our Master sought and found the state of perfect and eternal happiness in Nibbana, to attain which man must follow the Noble Eightfold Path.

Let the Christian missionary critics compare these teachings with those of Jesus Christ, *e.g.*, “ Take no heed for the morrow ”—“ Eat, drink and be merry for to-morrow thou diest ”—“ Blessed are they that weep for they shall be comforted ”—“ It is easier for a camel to go through a needle's eye than for a rich man to enter into the Kingdom of Heaven. ” “ If a man asks for your coat, give him also your cloak, ” &c., &c. I ask you to decide in all sincerity which has the sounder and saner counsel, which is more practical and practicable, which religion if truly followed will bring about a better social order and greater happiness to mankind—Buddhism or Christianity ?





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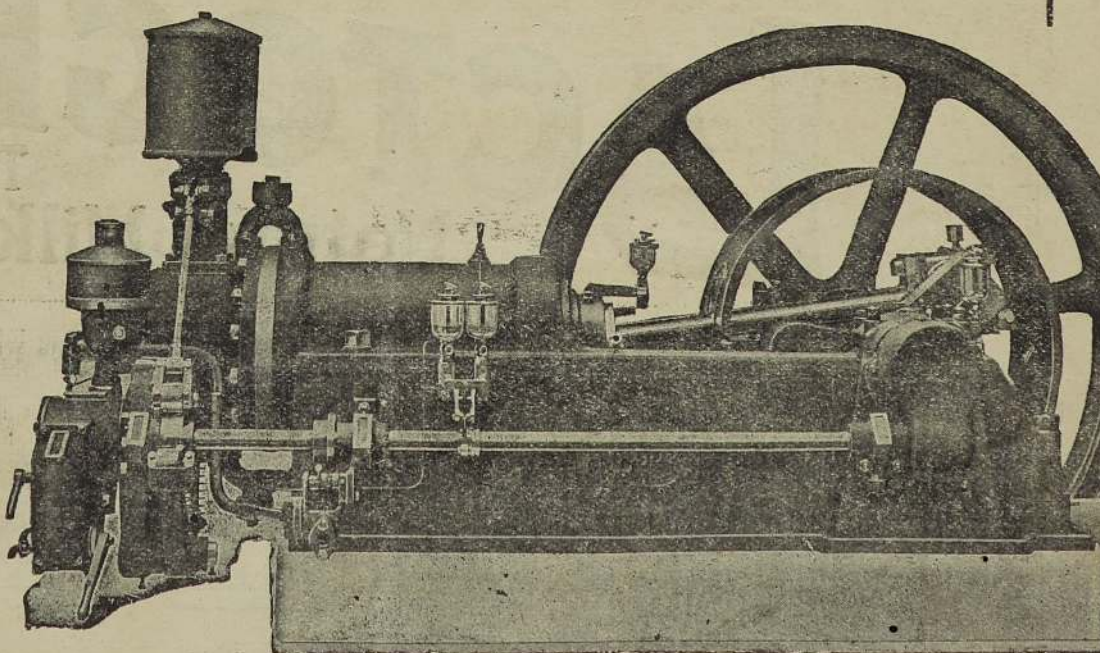
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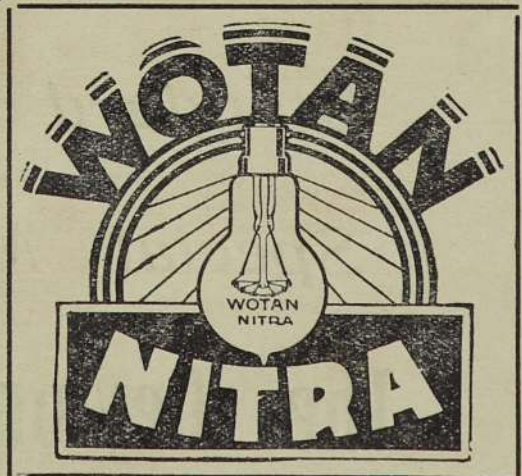
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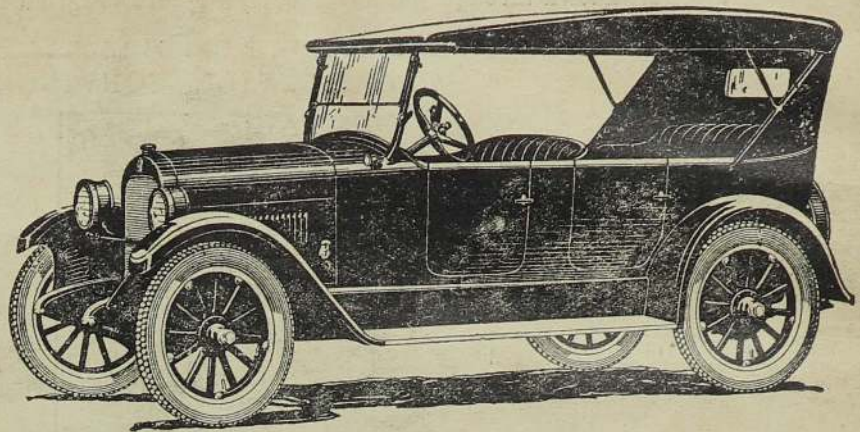
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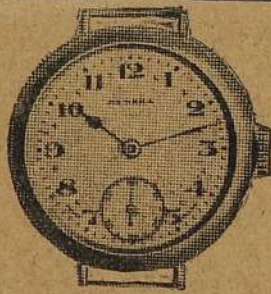
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