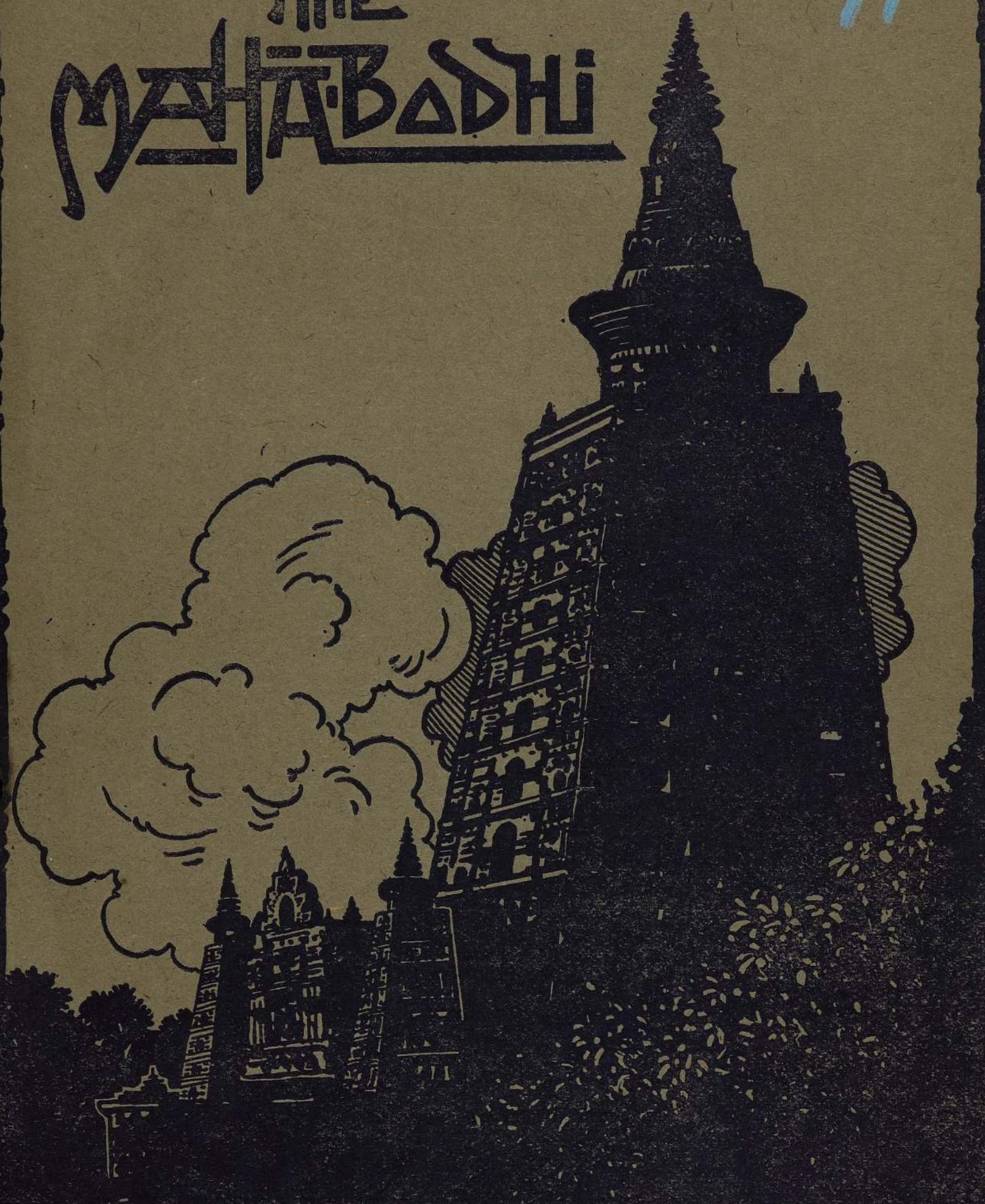


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# THE MAHA-BADHI



## JOURNAL OF THE MAHA-BADHI SOCIETY

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# THE MAHA BODHI SOCIETY OF INDIA

Established:  $\frac{2435\text{B.E.}}{1891\text{C.E.}}$

OFFICE-BEARERS 1927-28.

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AND

## THE UNITED BUDDHIST WORLD

*A Monthly Journal of International Buddhist Brotherhood*

Mg. Editor—THE ANAGARIKA DHARMAPALA

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## THE MULAGANDHA KUTI VIHARA AT SARNATH, BENARES.

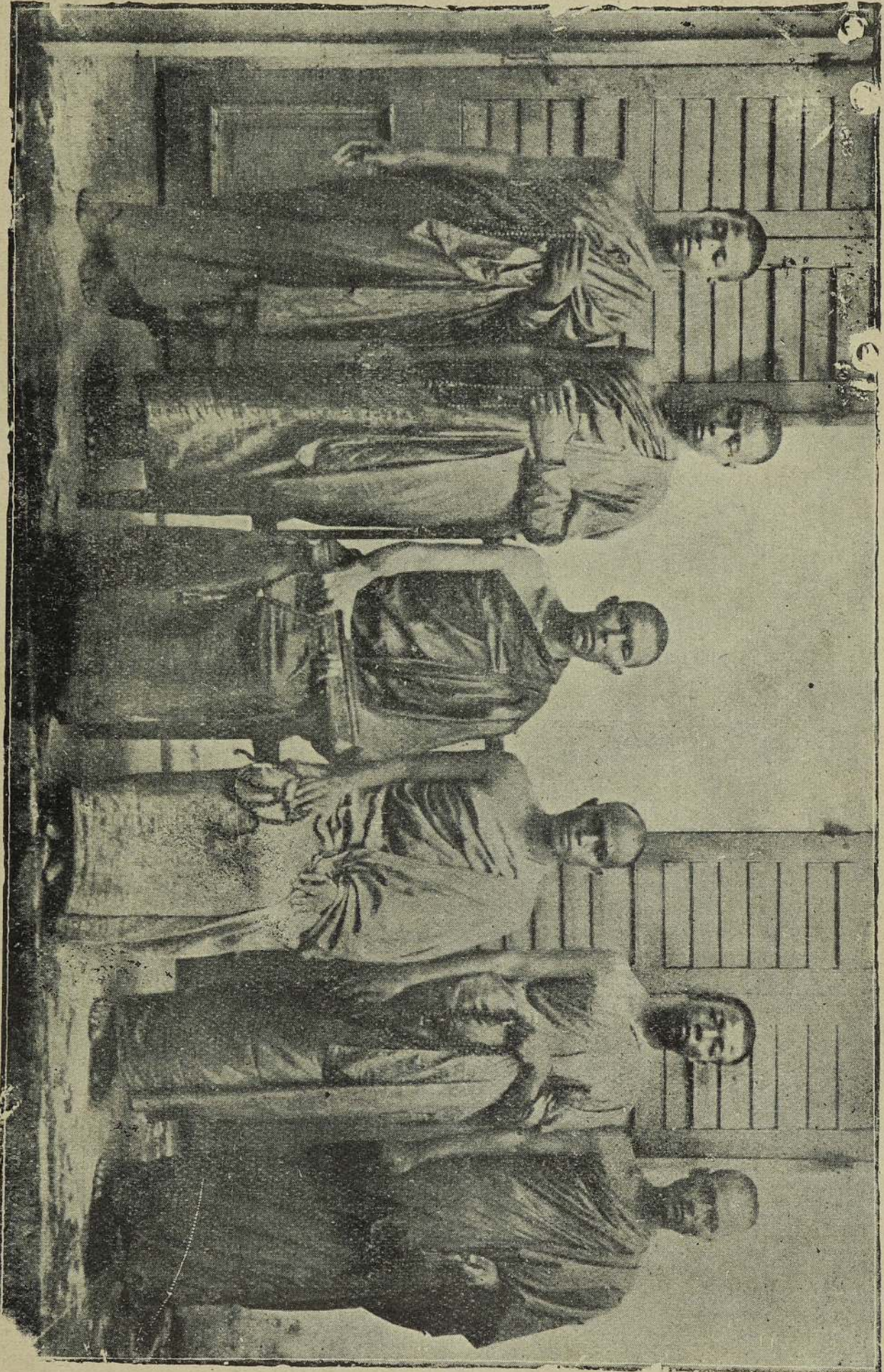
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The holy site known as the Deer Park at Rishipatana, Benares, is the most famous in the history of our noble religion. Our Lord preached the first Sermon to the five Bhikkhus at this hallowed spot, 2513 years ago. A thousand years ago the place was sacked by the Mahommadans and the Bhikkhus were massacred. For a thousand years the place was in a state of desolation. The Maha Bodhi Society is now going to erect a Vihara at the sacred spot, and building operations will be started very soon. The estimated cost of building the Vihara amounts to Rs. 1,30,000. There are millions upon millions of Buddhists in Asia. We desire that each Buddhist will contribute his mite and we are sure that the poorest Buddhist will joyously give his or her quota. Our Lord enunciated for the first time the ethic of renunciation and self-sacrificing charity. He left His royal palaces to save all humanity. Will not the Buddhists of Japan, Burma, Ceylon, Siam, China, Tibet, Chittagong, Arakan, Cambodia, Nepal, Korea, Manchuria and Sikkhim co-operate with the M. B. S. to erect the shrine at the hallowed spot? Mrs. Mary Elizabeth Foster of Honolulu has paid Rs. 30,000 to the Vihara Fund. How much will you pay?

Remit whatever amount you can to the Calcutta Hong Kong and Shanghai Bank marked "Maha Bodhi Society" or to the General Secretary, M. B. S., 4A, College Square, Calcutta.

ANAGARIKA DHARMAPALA,  
*General Secretary,*  
Maha Bodhi Society.





The six Buddhist Monks who were expelled from Nepal.  
From the left :—(1) Rev. Mahavirya, (2) Rev. Mahachandra, (3) Rev. Tshering Nurbu (of Simla), (4) Rev. Mahapragna (Vaishya Convert), (5) Rev. Mahakshanti, (6) Rev. Mahagnana.

# THE MAHA-BODHI

FOUNDED BY THE ANAGARIKA H. DHARMAPALA

चरथ भिक्खवे चारिकां बहुजनहिताय बहुजनसुखाय लोकानुकम्पाय् अत्याय  
हिताय सुखाय देवमनुस्सानं देसेय भिक्खवे धम्मं आदि कल्लगणं मज्जे कल्लगणं  
परियोसान कल्लगणं साधुं सव्यञ्जनं केवलपरिपुष्पं परिसुद्धं ब्रह्मचरियं पक्कासेय ।

*“Go ye, O Bhikkhus, and wander forth for the gain of the many, for the welfare of the many, in compassion for the world, for the good, for the gain, for the welfare of gods and men. Proclaim, O Bhikkhus, the Doctrine glorious, preach ye a life of holiness, perfect and pure.”—MAHAVAGGA, VINAYA PITAKA.*

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Vol. XXXV ]

OCTOBER, B. E. 2471  
A. C. 1927

[ No. 10

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## HOLY CONTEMPLATION

O blissful hour when, silent and alone,  
In reverent love before Thy shrine I bend,  
With thought sincere, the Truth by Thee made known  
To learn in fulness and to comprehend.

From transient things my spirit I withdraw,  
From self and all that would my powers bind,  
And meditating on Thy Holy Law  
The Way of full Enlightenment I find.

With ardent zeal Thy patient steps I trace  
Through mortal frailty to perfection's height,  
And enter thus in thought the holy place,  
The realm transcendent of eternal Light.

As flows the stream into the boundless sea,  
 So with the Infinite my being blends,  
 And in that moment knows the ecstasy  
 Of bliss immortal, peace that never ends.

Once more descending to this mortal plane,  
 Mine be the task to make the vision real,  
 That selfless state of holiness to gain  
 Where Truth its glory shall in me reveal.

A. R. ZORN.

---

### THE LONDON BUDDHIST VIHARA

Negotiations are being carried on for the purchase of a suitable plot of land in London for the purpose of building the First Buddhist Temple for the use of the Buddhists of Europe. For over a hundred years the different Christian missionary societies have been working in Ceylon to propagate the religion of Jesus among Sinhalese Buddhists. The result of their labours has been fruitful. Children of Buddhist parents by the thousands have been baptized and converted to the Galilean religion during the last century. The poor Buddhist parents did not anticipate that their children would be converted by the missionaries when they let their sons attend the missionary schools. A hundred years ago there were a few thousand converts who accepted Christianity for the sake of worldly gain. The late Colonel Olcott arrived in Ceylon in 1880 and accepted Buddhism along with the late Madame Blavatsky, and the result of his conversion was that he opened the eyes of the Buddhists and pointed out the danger of sending Buddhist children to missionary schools. The Catholics have their schools and the Baptists, Wesleyans, Church Missionary Society, Church of England have their denominational schools, which are attended by Buddhist youths. Each mission tries to convert the Buddhist youths, and the result is that thousands of them have joined different denominations. The Buddhist Bhikkhus were the custodians of Buddhist youth for 2178 years. But in 1870 the Christian government began establishing vernacular schools in different parts of the island and compelled Buddhist parents to send their children to them.



The Temple schools had to be closed, and the Buddhist youths passed thenceforward under Christian influence. The missionaries found the opportunity to sow the seeds of their faith through schools, and they got permission to open their denominational schools throughout the island from Government. By diplomatic means the Temple schools were closed and the Buddhist Bhikkhu teachers were warned that they dare not try to get Buddhist boys back to their temple schools. It was an outrage but the simple minded, unsophisticated Buddhist Bhikkhus through fear of Government censure let the Buddhist children go out of their control. It was a shameful trick the missionaries played knowing the harmless nature of the Buddhist priesthood. Government officials helped the white skinned missionary to open more schools for the conversion of Buddhist children, a procedure which would not be tolerated in any Christian country.

The time is come now to give the sublime teachings of the Lord Buddha to the natives of England, and enlighten them about Buddhism, and expose the missionary fraud.

The enlightenment of the natives of England regarding Buddhism has become a necessity. To preach the Dhamma to the English people it is necessary that Buddhists should have a temple in some part of London for the present. Science is in favour of the noble Religion of the Lord Buddha. In fact Buddhism is Science. When the people of England listen to the Doctrine of the Lord Buddha they will understand the difference between the Aryan Doctrine and the Jewish religion of Jesus.

There are Buddhists in China, Japan, Korea, Siam, Burma, Tibet, and Ceylon. In all these countries there are thousands of missionaries preaching the Jewish religion to the unsophisticated natives. The time is now come for Buddhists to establish a Buddhist Mission in London. For the first time the Maha Bodhi Society has established a centre in London, and operations are going on since July 1926.

To build a Buddhist Temple in a suitable quarter in London we have to purchase a vacant plot of land. The cost of land will come to about £7,000. To put up the necessary buildings another £10,000 would have to be spent. We do not attempt to compete with the various Christian denominations in converting the English people to the Aryan religion. But we do want to present the Doctrine of the Lord for comparison. Jesus was an Asiatic, the Apostles were all Asiatics, and speaking psychologically Christians have an Asiatic orientation.

The British since the third decade of the 19th century have

come in contact with Buddhism. It was an Englishman by the name of George Turnour who translated the Pali Mahavansa into English. It was an Englishman—Brian Houghton Hodgson—who presented the complete Sanskrit collection of Buddhist scriptures to European libraries.

“The gift of the Dhamma excels all other gifts”, said the Lord Buddha. To preach the Dhamma a Vihara Hall is a necessity. We require £10,000 to begin work.

We hope Buddhists all over the world will respond to this request of the British Maha Bodhi Society. There are millions upon millions of Buddhists who would like to give the supreme gift of the Dhamma to the people of England.

Sabba Dānam Dhamma Dānam jināti.

---

### THE ABHIDHAMMA PITAKA

In the fourth week after the Blessed One had gained Omniscience He contemplated the contents of the Abhidhamma which is infinite in its nature. In the seventh year of His Buddhahood the Tathagata preached the Abhidhamma to His mother in the Tāvātimsa heaven. Daily for three months seated on the throne of the god Indra the contents of the Abhidhamma Pitaka He declared to the angelic community. By means of supernormal power that He possessed He went to the celestial region, and by supernatural power daily He descended to earth when the food time arrived. The Atthasālini describes the method that He adopted during the three months that He preached the Abhidhamma, which is as follows:—

“He noted that it was the time for taking meals, so He created a Buddha after His own image and by iddhi power He willed: ‘Let this created (nimmita) Buddha act in the same manner as the real Buddha, let Him preach so much of the Doctrine’ and the real Buddha by iddhi power would come down to the Himālayas and take His bath at the Manosila Lake, and by iddhi power then go to the continent Uttarakuru where He received food, and returning to the Himālayas partook the same. To the Himālayas the righthand Disciple Sāriputta went by iddhi power where he met the Lord, and to him the Blessed One taught the portion that He preached to the Devas. Then by iddhi power He went and sat on the

heavenly seat. Spirits of greater power knew when the Buddha left the seat, not the lesser devas. They could not differentiate between the true Buddha and the nirmita Buddha. Day after day for three months this process continued and Sāriputta daily taught to his 500 disciples what he had heard from the Lord.

The seven books of the Abhidhamma are  
Dhammasangani, Vibhanga, Dhātukathā, Puggala Paññatti,  
Kathāvatthu, Yamaka, Patthāna.

The Brahmans and all who profess the Aryan religion believe that communion with the devas is possible, and the Buddhists believe that the Lord and His foremost disciples by iddhi power are capable of visiting the distant worlds. Moggallāna, Sāriputta, Kāsyapa, Anuruddha etc. by iddhi power visited the Brahmāloka, and Moggallāna was foremost in going to the distant worlds and meeting the devas in their mansions. The two Pāli works Vimāna Vatthu and Petavatthu give details of the after lives of those who had died. The former book mentions of the heavenly mansions of the devas, and the report of conversations which the great Arhat held with the angelic beings. The latter book gives descriptions of the sufferings of beings born in purgatory, who on account of the evils done during life on earth had to suffer. Karma and the doctrine of Rebirth were thus brought to the notice of people by means of these heavenly visits. The born materialist and nihilist, who does not accept the doctrine of Karmavipāka, will reject Buddhistic spiritualism as spiritualistic twaddle. Modern Spiritualism is founded on the utterances of trance mediums, who lead immoral lives. They have no knowledge of their own doings, some passing elemental or bhut take possession for the time being of the body of the medium, and the utterances are made. Some of these elementals are like the devils driven out of the bodies of the epileptics by Jesus. The disciples of Jesus failed to drive certain devils, and Jesus said that it was due to their want of faith. Others who were not the disciples of Jesus succeeded in driving them out. The teachings of the Buddha are divided into two divisions—sammūti and paramattha—the former is called popular, and the latter is known as the essence of the Doctrine. The sutta pitaka belongs to the popular division, and the Abhidhamma to the paramārtha—the transcendental.

The Western mind is incapable of comprehending the transcendental doctrine of the omniscient Buddhas. The abhidhamma teaching develops the analytical faculty in man. India for many thousand years had been the home of spiri-

tually inclined. For the realization of Truth sons of noble families renounced everything and strove strenuously for years and years. The Prince Siddhartha made the great renunciation and for six years continued to mortify his body in the hope of realizing the infinite state of Nirvana. The Truths that He promulgated were not confined to a post mortem existence. They were realizable truths within the grasp of all who will make the sacrifice.

The Atthasālini mentions three kinds of study, viz. study after the manner of catching a snake on the wrong side ; study for the sake of deliverance ; study for the preservation of the Holy Doctrine. To the first category belong some of the Western Pāli scholars. They study the Dhamma with arrogant pride to show that the Buddha was not so great as themselves. They do not take the trouble to comprehend the spirit of the Doctrine, they do not associate with the learned professors of the Doctrine, do not follow the moral life required of the student and to show to their theological friends that they are clever they criticise. The result is misery. The "Cruel remorseless egotism they have brought back from their last incarnation" hinders them from enjoying the bliss of infinite peace. He who is ill trained in the Abhidhamma thinks of the unthinkable, loses his mental equilibrium, and ends in insanity.

### THE OUTCAST.

When Bhagavant dwelt at Sravasti in Jetavana, he went out with his alms-bowl to beg for food and approached the house of a Brahman Priest while the fire of an offering was blazing upon the altar. And the Priest said: "Stay there, O shaveling ; stay there, O wretched shramana ; thou art an outcast."

The Blessed One replied: "who is an outcast?"

"An outcast is the man who is angry and bears hatred ; the man who is wicked and hypocritical, he who embraces error and is full of deceit.

"Whosoever is a provoker and is avaricious has sinful desires, is envious, wicked, shameless, and without fear to commit sins, let him be known as an outcast.

"Not by birth does one become an outcast, not by birth does one become a Brahman ; by deeds one becomes an outcast, by deeds one becomes a Brahman."

—*The Gospel of Buddha,*

## RELIGIOUS POLICY OF ASOKA

### BOSE'S INTERPRETATION OF THE FIRST SEPARATE ROCK EDICT OF ASOKA.

#### [CRITICISM]

Mr. Manindra Mohan Bose, M.A., in his "Kalinga Edict" article published, in two instalments, in the March and June issues of Dr. N. N. Law's Indian Historical Quarterly, maintains that James Prinsep, the great decipherer of the Brāhmi alphabet and discoverer of the art of deciphering the inscriptions of Asoka, had correctly numbered the Kalinga Provincials' Edict (the edict under discussion) and the Kalinga Borderers' Edict respectively as S. R. E. I (First Separate Rock Edict) and S. R. E. II (Second Separate Rock Edict). He thinks he has good reasons to believe that the Kalinga Provincials' Edict (Prinsep's S. R. E. I) was meant to be an elaborate commentary of the Tenth Rock Edict (R. E. X), and the Kalinga Borderers' Edict (Prinsep's S. R. E. II) was meant to stand in the same relation to the Thirteenth Rock Edict (R. E. XIII).\*

In suggesting on such a ground as this that Prinsep's S. R. E. I was a substitute for R. E. X, and Prinsep's S. R. E. II was a substitute for R. E. XIII, Mr. Bose has not done justice at all to the objective ground whereupon General Sir Alexander Cunningham based the correction proposed by him in numbering Prinsep's S. R. E. I as S. R. E. II, and Prinsep's S. R. E. II as S. R. E. I. The objective data of correctly numbering Asoka's edicts of the Fourteen Rock Series as engraved on stone are not far to seek.

One complete set of edicts of the Fourteen Rock Series is found engraved in a running manner or continuous form,

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\* Postscript in I. H. Q., June, 1927, pp. 351-355.

in one column, and on the same block of the Kālsi Rock, No. II of the fourteen edicts having been placed below No. I, No. III below No. II, No. IV below No. III, and so on and so forth. The distinction of one of these fourteen edicts from another can easily be made out from the fact that each of them has been put within a border of four straight lines or enclosed in a rectangular frame, on the same face of the Girnar Rock whereupon the fourteen edicts are arranged in two columns and divided from one another by straight lines, the left column consisting of the edicts I to V, the right one of the edicts VI to XII, and the edicts XIII and XIV being placed below the two columns, that is, below the edicts V and XII, in a separate column of two edicts, No. XIV standing below No. XIII. On the Dhauli and Jaugada Rocks, the edicts of the same Fourteen Rock Series are engraved without being put in frames, while the Kalinga Provincials' and Borderers' Edicts have been encased in two ornamented rectangular frames, obviously to keep them separate from the edicts of the main series. And this is the justification offered by Asokan scholars for naming them Separate Rock Edicts.

At Jaugada, the edicts of Asoka are inscribed on three different tablets on the same vertical face of the rock. The Rock Edicts I to V are contained in the first tablet. Nos. VI to X and No. XIV of the edicts of the Fourteen Rock Series are contained in the second tablet. And the two Separate Rock Edicts are inscribed on the third tablet, the Kalinga Provincials' Edict (Prinsep's S. R. E. I) standing just below the Kalinga Borderers' (Prinsep's S. R. E. II). This fact decides once for all that Prinsep's S. R. E. I was meant to be numbered as S. R. E. II, and Prinsep's S. R. E. II as S. R. E. I. On the Dhauli Rock, the Kalinga Borderers' Edict (Prinsep's S. R. E. II) is engraved in continuation of No. XIV of the edicts of the Fourteen Rock Series and in the same column, and it is placed just below R. E. XIV, while the Kalinga Provincials' Edict (Prinsep's S. R. E. I) has been inscribed just to the left of the Kalinga Borderers' and in the same line

with the latter, obviously for want of space. From this it is clear that at Dhauli, too, Prinsep's S. R. E. I was meant to be placed below his S. R. E. II, that is, to be numbered as S. R. E. II, and not as S. R. E. I.

It is rather a pity that Prinsep's mistake in numbering the two Separate Rock Edicts has so far been perpetuated partly, as expressed by late Prof. Vincent A. Smith, to avoid an unnecessary confusion in reference. Had the great Prinsep been alive now, he would, I dare say, have frankly admitted and corrected his mistake in preference to wasting his time to wait and see how Mr. Bose of the Calcutta University pleaded to defend him where the point in his case was the weakest of all.

The redoubtable Lahiri Research Assistant has, after all, failed to uphold Prinsep's numbering even on his own ground. The so-called First Separate Rock Edict may or may not be an elaborate commentary of R. E. X, so long as the fact is that Nos. XI, XII and XIII of the edicts of the Fourteen Rock Series are absent or have been excluded from the Dhauli and Jaugada settings, but not No. X, I cannot understand how Prinsep's S. R. E. I may be supposed, except by *Suggestio falsi*, as a substitute for R. E. X. In view of the fact that both R. E. X and S. R. E. I exist on the same face of the rock at Dhauli or at Jaugada, Mr. Bose fails to make even a *prima facie* case in his favour. Apparently there is not a single important statement, nor a single important technical expression, common to these two edicts, R. E. X and S. R. E. I, to remind the reader of the one by the other. Following his mode of reasoning, I shall not be surprised if each of Asoka's edicts may be proved, in some sense, to be an elaborate commentary, or a substitute for, the other. That  $2+2$  is equal to four, or that the three angles of a triangle are equal to two right angles, needs no proof to convince science and common sense; it is only the light-hearted sophist who counts 'on a steady supply of dupes to amuse the tedium of many an age' by mooting the proposition that  $2+2$  is equal

to anything but 4, or that the three angles of a triangle are anything but two right angles.

As long as the fact remains that the Kalinga Provincials' Edict stands just below the Kalinga Borderers' on the same tablet as at Jaugada, or just to the left of the latter in the same horizontal column, the latter standing just below No. XIV of the edicts of the Fourteen Rock Series, as at Dhauili, so long Mr. Bose will plead in vain to establish that it is correctly numbered as S. R. E. I, and not as S. R. E. II. Similarly, as long as the fact remains that R. E. X and S. R. E. I stand on the same piece of rock, whether at Dhauili or at Jaugada, so long he will try but in vain to foist a horse as a substitute for an ass upon his incredulous fellow beings.

Prinsep was able to ascertain that Nos. XI, XII and XIII of the edicts of the Fourteen Rock Series had been omitted from the Dhauili setting, and that their omission had been compensated for by the addition of two Separate Rock Edicts. Subsequent discovery went to show that these three edicts were wanting also on the Jaugada Rock, and that there, too, their omission was compensated for by the addition of the same two Separate Rock Edicts. The omission of R. E. XI dealing with such a subject as *dhamma-dāna* did not matter much, as it was but a replica or repetition of R. E. IX dealing with the theme of *dhamma-mangala*. I mean that R. E. XI was nothing but a different manipulation of R. E. IX under a changed theme on title. Repetition has been specified in the Arthasāstra as a defect of style in a royal writ. Asoka himself must have been aware of this defect, otherwise he would not have cared to give a good excuse in his Fourteenth Rock Edict for his indulgence in repetitions. "Certain things have been said again and again," says Asoka, "on account of the impressiveness of their content." R. E. XI, judged in relation to R. E. IX, was only an individual instance of such a repetition. The omission of R. E. XII enunciating the principle of religious toleration as understood by Asoka must have been fatal because there was no like of it in any other edict. In



accordance with Asoka's own statement in R. E. XIV, he was aware of the incomplete setting of the edicts of Fourteen Rock Series in certain cases or some places, and he has gone to say that that was either due to the mistake, oversight or error of judgment on the part of scribes, or for some special reasons, or for local unsuitability. The omission of R. E. XI was apparently due to some special reason, and that of R. E. XII to the scribe's oversight or error of judgment. But it may as well have been that they had been omitted simply because they happened to be in a bad company, to be issued or despatched for engraving along with R. E. XIII in one instalment. In R. E. XIII, Asoka has stated at some length how reflections upon the horrors of his war with the royal power of Kalinga and its after-effects led him ultimately to embark upon *dhamma-vijaya*, conquest by the *dhamma*, giving up the idea of territorial extension or thoughtless world-domination by the mere force of arms. It would have been unwise or impolitic to cause R. E. XIII describing the horrors of the Kalinga war and its after-effects to be inscribed at Dhauri and Jaugada, better, Tosali and Samāpā, which were two official headquarters within Kalinga, as that would have served only to remind the people of Kalinga of their old sores. That is to say, the omission of R. E. XIII from the Dhauri and Jaugada settings of Fourteen Rock Edicts was due to their local unsuitability. If the two Separate Rock Edicts had been really meant as substitutes or compensations for any edict of the Fourteen Rock Series, it is R. E. XIII, and no other.

The inter-relation either between R. E. XIII and S. R. E. I, or between R. E. XIII and S. R. E. II, is not difficult to ascertain. The main theme of R. E. XIII, as pointed out above, is *dhamma-vijaya* (conquest by the *dhamma*), which seems to have had a twofold significance for Asoka: (1) the peaceful extension of civilisation by a moral and spiritual means, and (2) the gradual widening of the scope of civil administration as opposed to military. The inducing of a permanent law-abiding attitude among all his subjects, within

his empire, literally, within his conquered territories throughout (*savata vijite*), and the opening of a road of friendly intercourse with the dominions of neighbouring kings, such as five Greek principalities in the north-west, the countries of the Cholas, the Pāndyas, etc., in the south, and the tracts of independent or semi-independent tribes in the frontier or outlying regions (*antas, paccantas*), must have been the primary motive of his plan of *dhamma-vijaya*. There is nothing in his edicts to show that he had disbanded the militia or impaired the strength of the Maurya army to make experiments of *dhamma-vijaya*. On the other hand, Asoka in his Second Separate Rock Edict, shows the sword held in his left hand in holding out the Quran in his right, when he says, "Should the peoples of unconquered outlying regions (*amtānam avijitānam*) desire to know how I am disposed towards them, I wish that this message should reach them: that they should have no cause of anxiety from me, that they should have consolation from me, that they should rather gain happiness on my account and suffer no pain. But this message also should reach them: that His Gifted Majesty will forgive them as far as he is able to forgive, and on the condition that they will practise the principles of conformity and strive to secure man's higher interests pertaining to this world and the world beyond."

So far as the enunciation of the internal policy of Asoka's government, the widening of the scope of civil administration as opposed to military, is concerned, the Kalinga Provincials' Edict (Prinsep's S. R. E. I) is inter-related to R. E. XIII. And so far as the enunciation of the external or extra-territorial policy of his government, the opening of a road of friendly intercourse, is concerned, the Kalinga Borderers' Edict (Prinsep's S. R. E. II) is inter-related to R. E. XIII. In the light of this twofold inter-relation, we may easily understand why the text of the First Separate Rock Edict had been addressed to the City-Judiciaries responsible for the internal administration of a city by maintaining peace and order in it,

and that of the Second Separate Rock Edict had been addressed to a viceroy and council of ministers competent to deal with frontier questions and foreign or extra-territorial policy.

A lover of India will thank the resourceful Mr. Bose for having supplied her boasted spiritual people with a sop to their vanity by premising that Asoka, the greatest and most powerful of the Maurya emperors of their history, preached an eloquent "Sermon on the Mount" in his First Separate Rock Edict. "The sermon contained in this edict," he argues, "was intended for recitations on Tisya days and on other suitable occasions. We also find from the Pillar Edict V that these Tisya days, like many others named therein, were held by Asoka specially auspicious, and so the slaughter of animals of various kinds was prohibited on these days. Therefore, it can be assumed that the sermon that was intended for recitations on such occasions must have something spiritual (rather of morality) in it, for it is beyond conception that the subject of imprisonment and torture of criminals should form the basis of a sermon that was considered fit for recitations in solemn festivities." "We are, moreover, confirmed in this our belief," he continues, "when we find that the edict deals with subjects like envy, cruelty and idleness, the vices that obstruct spiritual insight. We also cannot but consider the question of administrative wisdom here. The king may be very kindly disposed, and he may feel for every criminal, but it does not behove him to proclaim by edicts through officials and by enforcing recitations on solemn occasions that certain criminals should be differently dealt with. For, however pious the intention may be, such acts must encourage evil-doers and bring that relaxation of law which can on no account be conducive to good government. Officers may be secretly instructed to act kindly to criminals, but a general proclamation of this nature undermines the primary object of law. It is not at all possible that Asoka committed such a blunder."\*

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\* I. H. Q., March, 1927, p. 76.

Mr. Bose must be eulogised for having successfully sung hallelujah to Asoka. Amen!

The text of the First Separate Rock Edict is addressed, as already mentioned, to the High Functionaries of the State (Mahāmātā) who had been serving at Tosali and Samāpā as City-Judiciaries or Presidency-Magistrates (Nagala-viyohālakā), City-administrators or City-superintendents' (Nagalakā, officers in charge of towns or cities). Asoka's *Nagalakā* is the same official designation as *Nāgarika* in the Arthasāstra of Kautilya-Kautalya. The Arthasāstra, be it noted, has devoted a separate chapter (Bk. II, Ch. 36) to define the functions of a *Nāgarika* or *Nāgarika-Mahāmātra*, as well as the penalties for breaches of his duties. And it goes without saying that Tosali and Samāpā were two important cities and official headquarters in Kalinga, better the country of the Kalingas with whom, Asoka, as he himself says in R. E. XIII, had successfully waged a war in his eighth regnal year, the boasted land of the Kalingas which has been referred to in the same R. E. XIII as recently obtained' or 'lately annexed' (adhunā ladhesu Kalimgesu).

The preamble of the First Separate Rock Edict is:—

[Dhauri Text:] Suvihitā pi niti iyam [:] ekapulise pi athi ye *bamdhanam* vā *palikilesam* vā pāpunāti [.] Tata hoti akasmā *tena bamdhanamtika* [.] amne ca [vage ba-] hu jane daviye dukhiyati [.] Tata ichitaviye tuphehi kimti [.] 'Majham patipādayemâ' ti [.] Imehi cu jātehi no sampatipajati [—] *isāya āsulopena nithuliyena tulanāya anāvutiya ālasiyena kīlamathena* [.] Se ichitaviye kimti [.] 'Ete jātā no huvevu mamâ' ti [.] Etasa ca savasa mule *anāsulope atulanā ca* [.] Nitīyam\* [:] e *kīlamte siyā* na te ugacha samcalitaviye tu vajitaviye etaviye vā [.]

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\* Hultsch, Bühler and others have connected *nitiyam* with the preceding sentence to much confusion of the reader of the Asokan text.

Mr. Bose's 'explanatory rendering' of the above quoted preamble is:—

“There is such an individual who is bound in worldly ties, and who is tortured (by passions and habits). When this bond of worldly attachment is cut asunder by him all on a sudden (as indicated by his leaving home due to sudden religious zeal), his many relatives become deeply grieved. Consequently you should desire—what?—to follow the middle path, *i.e.*, the path that is intermediate between turning a sudden recluse on one hand, and suffering from the tortures of bad passions and habits on the other, from the bondage and misery of sin. (The secret of success does not lie in turning a sudden recluse, but in the freedom from bad passions and habits. So, one should remember that) success is impossible with the following dispositions—with temporary (non-permanent) giving up of envy, with cruelty of comparison, (and) with non-retreating or unchecked idleness and sloth. Hence you should desire what? that these dispositions may not be yours. The maxim of conduct lies in non-temporary (permanent) giving up in root (*i.e.*, complete eradication, used with reference to cruelty) of all these (dispositions, such as envy, cruelty and sloth). (But people there are, who are subject to such tortures. For them this is the advice). He who is thus (with envy, cruelty and sloth) oppressed, will move to rise, for (with the negative particle, in the sense of he has not the power to move, so long as he is thus oppressed, though) one needs must move, walk and advance (by gradual exertions in moral training).”\*

The purpose of the First Separate Rock Edict, as stated by Asoka, is:—

[Dhauili Text:] Etāye athāye iyam lipi likhitā hida ena Nagala-viyohālakā sasvatam samayam yujevū ti [,]

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\* I. H. Q., June, 1927, pp. 350-351.

nagalajanasa akasmā palibodhe vā akasmā palikilese  
va no siyâ ti [.]

Mr. Bose's 'explanatory rendering' of the above cited passage is :—

“For this purpose has this *lipi* been engraved here that the *Nagalaviyohālakas* may strive at all times that the people may not manifest sudden religious zeal (by leaving home), and may not at the same time suffer the sudden tortures of bad tendencies.”\*

And the means suggested by Asoka is :—

[Dhāuli Text :] Etāye ca athāye hakam dhammate pamcasu pamcasu vasesu nikhāmayisāmi e akhakhase acamde sakhinālabhe hosati.

[Jaugada Text :] . . . . . pamcasu vasesu anusamyānam nikhāmayisāmi Mahāmātam acamdā aphalahatam vacanele [.]

Mr. Bose's explanatory rendering of the quoted passage is :—

“And for this purpose I shall send out every five years (a Mahāmātra) who is free from cruelty, free from the cause of anger, and free from idleness, etc.”†

Accepting Mr. Bose's explanatory rendering, we are to understand that Asoka in the preamble of his First Separate Rock Edict, has expressed his sympathy or solicitude for sufferings of the relatives of a man cutting asunder the bond of worldly attachment all on a sudden, and has issued an injunction to the City-Judiciaries of Tosali and Samāpā, exhorting them to see that the citizens of these two places appreciated and acted upon the prudence of a *via media*, avoiding the two extremes of leaving home for religious life on short notice or without any notice, and sluggishly remaining for ever immersed in worldliness. And in accordance with his explanatory rendering, the purpose of the First Separate Rock

\* I. H. Q., June, 1927, pp. 350-351,

† I. H. Q., June, 1927, p. 351,

Edict is to inspire the City-Judiciaries to strive at all times that the citizens of Tosali and Samāpā, better the people of Kalinga, might not manifest sudden religious zeal by leaving home, and might not at the same time suffer the sudden tortures of bad tendencies.

The historical conclusion to be drawn from such an interpretation would be, according to Mr. Bose, to say that Asoka's injunction in his First Separate Rock Edict against the leaving of home for religious life must have been directed against all Indian monastic religions in general, and against Buddhism in particular, and might be shown to have accorded with the course of life prescribed for all Aryan in the Brahmanical works,—with the ordinance of the Hindu Sāstras.\*

Mr. Bose goes further and says by way of an explanation of the far-reaching consequence of this historical conclusion: "When Asoka has made an injunction on this point, it seems it was the tendency of the time to leave home for religious life. This must have been the effect of a new light that flashed before the eyes of the people accustomed to the orthodox (Hindu) view narrated above. As Buddhism was at that time growing to be a powerful religion which gave the Samgha an equal status with the founder of the sect and with Dharma, enjoining upon every Buddhist to pay obedience to all the three in the same (refuge) formula, and as we know this new doctrine was acclaimed by the rich and the poor, the Brahmins and the slaves, it is quite natural to suppose that the injunction of Asoka was principally directed against the Buddhists. For, though we hear of the Ajivikas, and of persons like Buddha and Mahāvira leaving home for religious life in the pre-Asokan period, such limited egress never put the society into convulsion that could necessitate such an injunction. Even in the West we find people joining the Young Men's Christian Association, the Oxford Mission, and the Church, but the society is strong and liberal enough to overlook such

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\* I. H. Q., March, 1927, pp. 81-82.

secession from family, in consideration of the benefits these organisations bring to the society, and also in view of the limited number of persons that follow this mode of life. Condition was somewhat of this nature in the pre-Buddhistic period, the society in general being formed on the principle of looking upon householder's life.....as the best of Asramas. Then came Buddhism. It removed many disqualifications under which the people were placed in social and religious matters, with the result that they must have, in great numbers, flocked within the fold of the Buddhist Samgha. The sufferings of the relatives must have attracted the notice of the king, who then made this injunction for the protection of the society." ]\*

Thus Mr. Bose of the Calcutta University has built castles in the air. I fail to understand how Asoka may be supposed to have expressed in the preamble of his First Separate Rock Edict his solicitude for the suffering of many relatives of a person who has cut asunder the bond of worldly attachment all on a sudden on account of excessive religious zeal, and left home for religious or monastic life. Mr. Bose will say that he has deduced this from his explanatory rendering of Asoka's statement :

"*Suvihitā pi niti iyam [ :] eḅapulise pi athi ye bamdhanam vā palikilesam vā pāpunāti [.] Tata hoti aḅasmā tena bamdhanamtika [.] amne ca [vage] bahuḅane daviye dukḅhiyati [.]*" the concluding clause in the Jaugada text being: "[*amne*] *ca vage bahuḅe vedayati [.]*" He has correctly cited the renderings of the above passage in the writings of other scholars. And I cannot but agree with him in thinking that these are, in some respects or other, faulty, and remain as yet open to correction.

Let me consider, for a moment, the merit of the rendering offered by Dr. Hultzsch: "It happens in the administration (of justice) that a single person suffers either imprisonment or

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\* I. H. Q., March, 1927, pp. 82-83.



harsh treatment. (An order) cancelling the imprisonment is (obtained by him, while many other people continue to suffer.”

Here I may prefer ‘harsh treatment’ to ‘torture’ as a rendering of *palikilesa* in the Asokan text. But ‘an order cancelling the imprisonment is obtained by him’ is obviously a far-fetched rendering of ‘*tata hoti akasmā tena bamdhanamtika*’ in Asoka’s statement. One need not make much fuss over the rendering of *daviye* in *daviye dukhiyati*, for the simple reason that the Jaugada text has altogether dispensed with it. It is a suggestion from Dr. Lüders that *daviye dukhiyati* means ‘continue to suffer.’ The grammatical construction of the clause rather compels one to connect *daviye* with *vage bahujane*, and there is no difficulty in treating it as a phonetic variation of *dayiye* or *dayite*, Pāli *dayito*, which is a past participle, meaning ‘beloved’ or ‘the beloved one’. I may also point out that in the Asokan sentence, one is not bound to take *tena* to mean ‘by him’, ‘by a person (spoken of in the preceding sentence as one who) suffers imprisonment or harsh treatment’. There is nothing to prevent one taking *tena* to mean ‘as a result of that’, ‘in consequence thereof’, ‘ultimately’, *tena* having reference to the whole of the preceding sentence. In accordance with the drift of Asoka’s statement, one may as well explain *bamdhana* in the preceding sentence as meaning ‘arrest’, and *bamdhana* in the following sentence as meaning ‘imprisonment’. It will be seen that in the Arthasāstra (Bk. IV., Ch. 9), a distinction has been drawn between *rodha* and *bandhana*, between *rodhâgāra* (the lock-up) and *bandhanâgāra* (the jail), and that the meaning of *pariklesa* varies from harsh treatment, harassment or molestation to torture to elicit confessions and judicial punishment by way of flogging, caning, maiming, and the rest.

As regards Mr. Bose’s explanatory rendering of the passage, the issue is twofold: (1) whether the compound *bamdhanamtika* in the Asokan text implies ‘the end of imprisonment’ or it implies ‘ending in imprisonment’; (2) whether the significance

of the terms *bamdhana* and *palikilesa* is moral and spiritual or administrative and judicial.

According to Dr. Bühler, *bamdhanamtika* means 'something which ends with imprisonment'; according to Prof. Vincent A. Smith, it means 'imprisonment as the result'; according to Dr. D. R. Bhandarkar, it means, 'something which leads to imprisonment or death'. On the other hand, M. Senart interprets the compound in the sense of 'putting an end to an imprisonment'; Dr. Hultsch, in the sense of 'an order cancelling the imprisonment'; and our Mr. Bose, in that of 'cutting asunder the bond of worldly attachment'. The historical bearing of the preamble of Asoka's First Separate Rock Edict, as deduced by resourceful Mr. Bose, may deserve consideration only if it can be satisfactorily established that the compound *bamdhanamtika* really implies 'the end or ending of imprisonment', and not 'ending in imprisonment'. So much, then, depends on the meaning of the compound *bamdhanamtika*.

Now, the Asokan *bamdhanamtika* is the same kind of compound as the Pāli *maranantika* and *āyukkhayantika*, and the Sk. *maranāntika*. In an ancient Pāli *gāthā* embodied in the Digha-Nikāya (Mahāparinibbāna-Suttanta, Ch. IV), as well as in the Udāna, *maranantikā* occurs as an adjective of *vedanā*. The reading *māranantikā* in the P. T. S. edition has not the support of the commentators. The adjectival compound *maranantikā* has been expounded alike by Buddhaghosa and Dhammapāla. The latter in his commentary on the Udāna expounds *maranantikā* thus: "*maranantikā*' *ti maranantā*, *maranasamipapāpanasamatthā*," "the word *maranantikā* means that which ends in death, is capable of causing one to get near death." Candrakīrti in his *Mādhyamakavritti*, has used *maranāntika*, precisely in the above sense, as an adjective of *skandha*. Prof. Childers in his Dictionary of the Pali Language, has quoted *āyukkhayantika* from the Mahāvamsa as an instance of a compound with *antika* (*sub voce antika*). In the *gāthā* of the Mahāvamsa, the compound *āyukkhayantika* occurs as a

substantive, precisely as *bamdhanamtika* does in the Asokan text.

*Patto āyukḥhayantikam* [Mahāvamsa].

*Hoti tena bamdhanamtika(m)* [Asokan text].

There is absolutely no reason for doubt that in the stanza of the Mahāvamsa, *āyukḥhayantika* means 'that which leads to, ends in, has for an end, termination or destination, is ended or terminated by the wearing out of the span of life'. So Prof. Childers has rendered *patto āyukḥhayantikam*: "brought to death's door". Thus, to all intents and purposes, *āyukḥhayantika* is the same in meaning as *āyukḥhaya*, exactly as *maranantika* is the same in meaning as *marana*, the only conceivable difference being that in the instance of a compound with *antika*, the final result of a process is indicated. Can there be any doubt, I ask, that the quotation *patto āyukḥhayantikam* from the Mahāvamsa is an apt parallel for *hoti tena bamdhanamtika(m)* in the context of Asoka's First Separate Rock Edict?

Those who doubt, let them compare the two and see how they stand. The expression in the Mahāvamsa *gāthā* is: *patto āyukḥhayantikam*. Asoka's sentence begins with the clause: *Tata hoti aḥasmā tena bamdhanamtika(m)*. If this be read in reference or relation to the preceding sentence *eḥapulise pi athi ye bamdhanam vā palikilesam vā pāpunāti*, it becomes easy to understand that the use of *tata hoti* is not like that in R. E. XIII, where one finds the sentence, *Tatra so pi tesam upaghāto hoti*, but like that in R. E. VIII, R. E. IX and R. E. XI, where one has such sentences as: (1) *Tatesa hoti [:] samana-bābhanānam, dasane ca dāne ca [,] vudhānam dasane ca etc.*; (2) *Tatesa [:] dāsabhataḥasi sammyapatipati [,] gulunam apaciti [,] etc.*; (3) *Tata idam bhavati [:] dāsabhataḥamhi samyapratipati mātari pitari sādhu susrusā [,] etc.* I mean that *Tata hoti* may be taken to stand as an introductory clause in apposition with what follows in the sentence: *aḥasmā tena bamdhanamtika(m) [,] amne ca [vage] bahujane daviye dukḥhiyati*. If this construction be allowed, the verb *pāpunāti*

must be taken as understood after *bamdhanamtika(m)*, the clause, with the verb supplied from the preceding sentence, reading: *aḥasmā tena bamdhanamtikam pāpunāti*. The literal rendering of it will be: "All on a sudden, he gets imprisonment thereby". Here 'he' is the person spoken of in the preceding sentence as one who undergoes *bamdhana* and *palikilesa*, and 'thereby' means 'in consequence thereof', 'ultimately, as a result of the process (of law or certain action) described in the preceding sentence: *eḥapulise pi athi ye bamdhanam vā palikilesam vā pāpunāti*.

If the parallel cited be sound, *bamdhanamtika* is the same in meaning as *bamdhana*, the only conceivable difference being that in the instance of *bamdhanamtika*, *bamdhana* (imprisonment) is the ultimate result of a certain process of action, viz., of *bamdhana* and *palikilesa*. Even without supplying the verb *pāpunāti* from the preceding sentence, and treating the compound *bamdhanamtika(m)* as a neuter subject of the verb *hoti*, the same explanation may be offered consistently with the implication of a compound with *antika*. I am not aware of any compound with *antika* in ancient Indian literature, implying 'the end or ending of what is signified by the first component, *bandhana*, *marana* or *āyukḥhaya*. And if Mr. Bose cannot establish that *bamdhanamtika(m)* means 'the cutting asunder of the bond', the historical conclusion drawn by him from the preamble of the First Separate Rock Edict becomes unmeaning.

Mr. Bose does not seem to be aware of the fact that the three words *vadha*, *bandhana* and *pariklesa* are generally associated together in ancient Indian literature, and that in the instances where one happens to be omitted, it is supposed to be implied in one of the rest, as well as that there are contexts where the word *bandhana* is used in the sense of imprisonment or in the sense of *bandhanagata* (prisoner). Let me first cite an instance from the Pāli Theri-Gāthā, the Gāthā of Subhā Kammāradhitā, where all the three words occur, and set

forth how the commentator has explained them. In the Gāthā of Subhā, one has this line :

*Vadho bandho pariḷleso jāni soḷa-pariddavo.*

In commenting on this line, Dhammapāla, the commentator, suggests : “*Vadho’ti maranam. Bandho’ti daddu-bandhanādi bandhanam. Pariḷleso’ti hatthacchedādi-pariḷlesā-patti*”. “Here the word *vadha* means death ; *bandha* or *bandhana* means the condition of being bound by a creeper, a rope or a similar binding material ; and *pariḷlesa* means the condition of being tortured with the cutting of hands or other limbs.”

I may cite a similar instance from the Jaina Prasna-Vyākaraṇa-Sūtra, Ch. I, and a similar explanation of the three words from the Tikā of Abhayadeva Suri.

Now, let me cite an instance from the Arthasāstra, which corresponds to that cited from the Theri-Gāthā, and in which the commentator supplies the word *bandhana* omitted in the text. In the Arthasāstra (Bk. II, Ch. 10), one reads :—

*Vadhah pariḷleso’ rthaharanam danda iti.*

In commenting on this, the commentator suggests : “*Vadho vyāpādānam. Pariḷleso bandhana-tādanādibhir duh-ḷhotpādānam. Arthaharanam dhanāpahārah. Idam trayah dandah.*” “Here *vadha* means doing violence by way of causing death ; *pariḷlesa* means causing suffering by way of arrest, harassment, etc. ; *arthaharana* means robbing a man of his wealth. These three constitute *danda*.”

Lastly, I am to cite two instances, one from the Jātaka-Commentary and the other from the Arthasāstra, where the word *bandhana* has been used in the sense of imprisonment or in that of a prisoner, of a person who is imprisoned. I must refer the reader, in the first instance, to the Bandhana-mokkha-Jātaka (No. 120), where *bandhana* means nothing but imprisonment or a prisoner (*baddha*, *i.e.*, a person shut up in prison). Secondly, in the Arthasāstra (Bk. II, Ch. 36), one is sure to come across the expression *mokṣo bandhanasya*, the word *bandhana* signifying, according to the commentator, a

person who is bound (*baddha*), or one in the condition of imprisonment (*bandhanastha*, *bandhanagata*).

Be it noted that, in all these instances, the word *vadha*, *bandhana* or *pariklesa* bears a physical meaning, without any moral or spiritual implication.

Turning to the edicts of Asoka, I find that the word *vadha* has been used in R. E. XIII clearly in the physical sense of violence by way of causing death, the words *bamdhana* and *paliklesa* in S. R. E. I to mean respectively the condition of being bound and the condition of being harassed, and the word *bamdhana* in P. E. V also in the physical sense of prison or prisoner, the word *bamdhanamokha* (release from prison) in P. E. V being the same expression as *bamdhanabadhasa mokha* (release of a person bound in imprisonment) in R. E. V.

Leaving the question as to whether the significance of the words *bamdhana* and *paliklesa*, as used by Asoka in his First Separate Rock Edict, open for the present, one may compare with profit the effect of *vadha* as stated in R. E. XIII and that of *bamdhana* and *paliklesa* as stated in S. R. E. I.

Asoka in his R. E. XIII, says :—

Yesam vā pi samvihitānam sinehe avipahine etānam mita-samthuta-sahāya-nātikya viyasane pāpunāti tata se pi tānam eta upaghāte hoti [.]

“The friends, associates, companions and kinsmen of those whose affection remains undiminished, in spite of their being well provided for, come to ruin ; that, too, turns out to be a cause of hurt to them.”

Asoka in his S. R. E. I, says :—

Ekapulise pi athi ye bamdhanam vā palikilesam vā pāpunāti. Tata hoti [ :] akasmā tena bamdhanamtika(m) [.] amne ca [vage] bahujane daviye dukhiyati [.]

“There may be a man who gets into the condition of being bound or into that of being harassed. There it may happen : Thereby he gets, all on a sudden, into the condition of imprisonment, and others, that is, many beloved ones in the group (among his people), feel grieved.”

Whatever be the merit of my literal rendering of the two statements, it is certain that by the expression 'many beloved ones among one's people' Asoka meant 'one's friends, associates, companions and kinsmen with undiminished affection,' and not 'one's wife and children.' It is also certain that in dealing with the after-effect of *bamdhana* and *palikilesa* in S. R. E. I, Asoka has stated, *mutatis mutandis*, the same thing that he has done in dealing with the after-effect of *vadha* and *upaghāta* in R. E. XIII.

If so, the meaning of the compound *bamdhanamtika* which fits in with the context would be 'imprisonment as the final result of a process,' and not 'the end or ending of imprisonment.' For, as I shall try to show, it would be strange indeed that Asoka or any other sensible king should think of dissuading his subjects from turning monks all on a sudden on the ground that their friends, associates, companions and kinsmen would be deeply grieved.

Mr. Bose cannot but premise that what Asoka says in stating the purpose of his First Separate Rock Edict accords with what he says in its preamble. But he fails, may be on account of his excessive religious zeal to prove his pet theory, to realise the verbal importance of the purpose of the edict as stated by Asoka. It will be seen that its purpose, as Asoka has stated it, is twofold, each of the purposes being set forth in a separate clause. The two clauses setting forth this twofold purpose are these :—

1. Nagala-Viyohālakā sasvatam samayam yujevû ti.  
"That the City-Judiciaries (of Tosali and Samāpā) may strive at all times."

2. Nagalajanasā akasmā palibodhe va akasmā palikilese va no siyâ ti.

"That sudden *palibodha* or sudden *palikilesa* may not be the lot of the citizens (of Tosali and Samāpā)."

Mr. Bose utterly fails to recognise that corresponding to these two clauses setting forth the twofold purpose of the First Separate Rock Edict, there are two separate statements in its

preamble, one with reference to the citizens of Tosali and Samāpā, and the other with reference to the City-Judiciaries themselves. It is in his statement with reference to the citizens that Asoka has expressed his solicitude for the suffering or sympathetic pain of many beloved ones, of the friends, associates, companions and kinsmen, of a person who got into the condition of *bamdhana* or into that of *palikilesa*, and all on a sudden into that of *bamdhanamtika* as an ultimate result of the process of *bamdhana* and *palikilesa*. And in his other statement, Asoka has exhorted the City-Judiciaries of Tosali and Samāpā to fulfil the wisdom of a course of *via media*, for which they were required to be free from certain evil or immoral dispositions, because, in the opinion of the good king in whose eye his subjects were to him as if they were his own progeny, they might not strive to attain success, if they had remained under their influence :

Tata ichitaviye tuphehi kimti [,] ‘Majham patipādayemā’ ti [,] Imehi cu jātehi no sampatipajati [:] *isāya āsulopena nithuliyena tulanāya anāvutiya ālasiyena kīlāmathena* [,] Se ichitaviye ki[m]ti [,] ‘ete jātā no huvevu mamā’ ti [,]

If Asoka’s language has any meaning, it is absolutely certain that Asoka in his above quoted statement, has exhorted the City-Judiciaries of Tosali and Samāpā, to whom the text of his First Separate Rock Edict was addressed, to cherish the ambition of fulfilling the wisdom of a course of *via media* (*majha*, *madhya*), as well as that he has exhorted the same City-Judiciaries to see that the evil or immoral dispositions, enumerated by him in the argument of his main exhortation, *were not theirs*.

But Mr. Bose, the great Sahajiyā scholar of the Calcutta University, would have us believe on his authority that Asoka in his above quoted statement, has exhorted the City-Judiciaries to see that the citizens of Tosali and Samāpā appreciated and acted upon the prudence of a course of *via media*, avoiding the two extremes of leaving home for religious life all on a



sudden owing to an excessive religious zeal on one side, and sluggishly remaining for ever immersed in worldliness on the other. That is to say, he would have us seek for the correct explanation of Asoka's *via media* in the avoidance of the two extremes of *aḥasmā palibodha* (sudden palibodha) and *aḥasmā palikileśa* (sudden palikileśa) which, according to his fine imagination, are implied in the second clause setting forth the main purpose of the edict under discussion.

In Asoka's statement in the preamble with reference to the citizens of Tosali and Samāpā, we have *bamdhana* and *palikileśa* used as a set of two words, as well as the expression *aḥasmā bamdhanamtika*. And in the second clause setting forth the purpose of the edict with reference to those citizens, we have *aḥasmā palibodha* and *aḥasmā palikileśa* used as a set of two expressions. In these two sets, *palikileśa* is a common word, which has been used, according to Mr. Bose, in one and the same sense in both the contexts. As to the expression *aḥasmā palibodha*, he definitely maintains that it occurs as a substitute for *aḥasmā bamdhanamtika* in the preamble, here *palibodha*, according to his new vocabulary, signifying an excessive religious zeal such as that displayed by a man in leaving home for religious life, and *bamdhanamtika* signifying the cutting asunder of the bond of worldly attachment. He is of opinion that *palibodha* in the Asokan text cannot be treated as a synonym of *bamdhana*, for the simple reason that it signifies just the opposite of *bamdhana*, meaning 'the bond of worldly attachment'.

How to explain *palibodha* as meaning just the opposite of *bamdhana* in utter disregard of the fact that in Buddhist literature, the word *palibodha* has been invariably used in the sense of a hindrance, an impediment, an obstacle, a fetter? It is not difficult for clever Mr. Bose to meet this objection, if one be prepared to appreciate him when he argues, saying that the word *palibodha*, Sk. *paribodha*, used in the edicts of Asoka in the sense of an excessive religious zeal displayed by a man in leaving home to join a monastic institution such as

that of the Buddhists, that is to say, in going out in quest of supreme knowledge, in accordance with its primary and literal sense, *pari*, an augmenting particle, meaning 'supreme', and *bodha* meaning 'knowledge', deteriorated in its meaning and came to signify 'hindrance, obstacle, etc.', precisely in the same way that the epithet *devānampriya* used in the edicts of Asoka in the sense of 'Beloved of the gods' deteriorated in its meaning and came to signify in later Indian literature 'one duped of the gods' that is, 'a fool'.

Such overstraining of the nerve is sure to drive any man mad. I find that the analogy of *devānampriya* is inappropriate. So far as Buddhist literature is concerned, this epithet has not undergone any deterioration in its meaning. Dr. Hultsch has shown at length that in the *Mahābhāṣya* of Patanjali, the expression has been generally used in a good sense, say, in that of 'beloved of the gods', and rarely in a bad sense, say, in that of 'duped of the gods', while the Jaina lexicographer Hemacandra has explained it as meaning, in its bad sense, 'one duped of the gods', that is, 'a fool' (*iti murkhe*). If one can understand why Asoka came to be represented in the *Mahābhārata* as a reincarnation of a demon-king Yastvasva, one may also understand why *devānampriya* used as an epithet of Asoka, the avowed follower of Buddhism and royal supporter of the Buddhists, or as an epithet of Dasaratha, the avowed royal supporter of the Ajivikas, came to be interpreted in the works of the Brahmins and of the Jainas as denoting 'a fool'. The reason is apparently the same thoughtless sectarian prejudice which prompted the author of the *Arthasāstra* to prescribe a certain amount of fine for those householders who would entertain the Buddhist recluses and the Ajivikas at a feast in performing a *Sradh* or such other auspicious ceremony. But the case of *palibodha* stands on entirely a different footing. It is a technical word which occurs, in this form, only in the edicts of Asoka and in the works of the Buddhists, both earlier and later. So far as the Buddhist literary usages go, the word has not undergone any change in

its meaning. Moreover, Mr. Bose cannot reasonably maintain that *pali* or *pari* is an augmenting particle, always meaning 'supreme' or 'perfect', as in the examples of *paritosa* or *pariyanna* cited by him. Does *pali* or *pari*, e.g., in the case of *palipatha* or *parivāda*, at all signify 'supreme' or 'perfect', or is it that in these two instances, the particle simply means 'contrary', 'contradictory', 'misleading'? Mr. Bose is not aware of the fact that in the Buddhist literary usages, the words *gadha* and *paligedha* have been used in the same sense.

In R. E. V, the word *paligodha*, corresponding to the Pāli *paligedha*, occurs as a variant or synonym of *palibodha*. Assuming the primary literal meaning of *palibodha* to be 'supreme knowledge' and that of *paligodha* or *paligedha* to be 'excessive thirst' (*gedho* = *tanhā*), he thinks it is easy for him to equate the two words and their meanings thus: the former signifies 'supreme knowledge as an excessive thirst', and the latter meaning 'an excessive thirst for supreme knowledge'.

How can Mr. Bose be sure, I ask, that *palibodha* is a Prakrit equivalent of the Sk. *paribodha*, and not that of *parivyuha*? Prof. Childers had good reasons to suggest that *palibodha* "is probably the result of a confusion between *parirodha* and *paribādha*". He has cited the authority of Clough's Sinhalese Dictionary, in which "*palibodha* and *palirodha* are given with the same significations" (*sub voce* *palibodha*). He might have as well cited the evidence of some of the Sinhalese manuscripts of the Mahā-Niddeśa where *rodha* and *palirodha* occur as variants of *gedha* and *paligedha*.<sup>1</sup>

Although *palibodha* and *palirodha*, or *bodha* and *rodha* are synonymous, it is difficult to account for the dialectic change of *rodha* into *bodha*. I find it difficult to equate *bodha* in *palibodha* with the Pāli and Sk. *bodha*, signifying 'knowledge', in view of the fact that in such ancient Buddhist works as the Mahā-Niddeśa and the Thera-Theri-Gāthā, we have two past participle forms *palibuddha* and *paribbulha*, both meaning 'routed', 'sur-

\* Mahā-Niddeśa, p. 8, 6n. 14, 15.

rounded', 'besieged', and suggesting a common verbal root like *pari-vyuha* or *paribyuha*, just in the same way that *muddha* and *mulha* are the two past participle forms of the same verbal root *muha*.

Mr. Bose admits that just as in Buddhist literary usages, so in the edicts of Asoka, *palibodha* is a synonym of *paligodha* or *paligedha*. If so, I do not understand why he denies that *palibodha* cannot be treated as a synonym also of *bambhana*. The *Mahā-Niddesa* is a book of the Pāli Sutta-Pitaka, and its date of composition may be safely assigned to the 3rd or 2nd century B.C. In this text, there is a passage, where these three words, *palibodha*, *gedha* and *bandhana*, have been used as synonyms :

Eso kho assa *mahāgedho*.....*mahāpalibodho mahābandhanam*.

I think this reference will suffice to convince all that Asoka in his First Separate Rock Edict, has used *palibodha* as a synonym of *bamdhana*, and that *bamdhanamtika* is the same in its meaning as *bamdhana*, the only conceivable difference being that in the case of *bamdhanamtika*, *bamdhana* (imprisonment) is the final result of a process, namely, that of *bamdhana* and *palikilesa* mentioned in the preceding sentence.

In the opinion of Mr. Bose, the words *bamdhana* and *palikilesa* have been used by Asoka in his First Separate Rock Edict "not in the sense of imprisonment and torture of criminals, but figuratively in the sense of the bondage of the world and sufferings that result from evil passions and bad habits."\* He means to say that the significance of these two words, as used by Asoka, is ethical or religious, and not administrative or judicial ; it is, in other words, spiritual, and not physical. With regard to the supposed spiritual significance of *bamdhana*, his argument is this: "In religious literature of India, this word has been extensively used in the spiritual sense and very rarely in the sense of imprisonment in the person of a king. As the edicts are mostly on religious subjects, it is quite appropriate to take *bamdhana* in the spiritual sense only."†

[To be continued]

\* I. H. Q., March, 1927, p. 76.

† I. H. Q., March, 1927, p. 81.

**Mrs. MARY E. FOSTER'S 83rd BIRTHDAY ANNIVERSARY  
CELEBRATIONS AT THE MAHA BODHI SOCIETY.**

On Wednesday the 21st September the Maha Bodhi Society of India celebrated with great enthusiasm the 83rd birthday anniversary of Mrs. Foster, the generous American Patroness of the Society. Hon. Mr. Justice M. N. Mukerji presided over the meeting held in this connection and the following were noticed in the audience :—Dr. B. M. Barua, Messrs. S. C. Mookerjee, S. N. Mookerjee, Councillor, Anukul Ghose, B. C. Mallik, Ba Ying and Kumud Behari Sen and others.

The meeting commenced with the singing of a specially composed song by Mr. P. N. Ray.

Mr. S. C. Mookerjee in the course of his speech narrated the circumstances that brought Mrs. Foster in contact with the work of the Society. Mr. Dharmapala who had been to the Parliament of Religions at Chicago in which the late Swami Vivekananda also took part, was returning to India *via* Honolulu where she met him on board the steamer and heard a few words about the glorious Dhamma of Lord Buddha. She was at once fascinated with the teachings and ever since then kept correspondence with the Anagarika resulting ultimately in a life-long friendship. She had been a neverfailing supporter of the activities of the Society and her generous donations were numerous. It was through her great generosity that the Sri Dharmarajika Vihara in which they were assembled that day, had been erected. Besides there were in Ceylon a free hospital and several institutions which owe their existence to her benefactions. This being her 83rd birthday it was fitting that they should celebrate the solemn occasion and wish long life and health to this well-wisher of India.

Dr. B. M. Barua who followed him said that Mrs. Foster was truly a princess by her generous nature as well as her

birth. She belonged to the Royal family of Hawaii. She has endeared herself to the Buddhists of the world by her marvellous gifts to the cause of Buddhism. Her position might well be compared to that of Visakha, the great benefactress who lived during the life time of the Blessed One. In conclusion he wished her many more years of peace and happiness.

Mr. Justice Mukerji in bringing the proceedings to a close said that he was very glad to associate himself with the function. To wish well of others was in itself a good thing. But to send good wishes to Mrs. Foster who was their patroness was pure and simple gratitude. She had nourished the Society with the devotion of a mother. It was, therefore, fitting that the members of the Society should assemble that day to congratulate her on her attaining the 83rd birthday and send their good wishes for her long life and happiness.

At the conclusion light refreshments were served on all those who were present. The poor children of the neighbourhood were fed on the following day. Celebrations were also held at the following places:—Sarnath (Benares), Bodhgaya, Madras, and various places in Ceylon.

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### ABOUT FRUIT

Fruit is a very healthy article of diet. Indeed, human beings cannot live without it. And there are many different varieties of fruit, of all shapes, of all colours, of all degrees of hardness and softness, of all kinds of textures of skin or rind. And some people are very learned in all these details about fruit. They have read every book they can find about fruit ; and carefully tabulated and stored away in their mind or in their note-books, what they have found there. They have also, in some cases, actually had specimens of fruit in their hand ; and made first-hand observations for themselves of the external appearance of the fruit concerned, and noted where

its rind and shape and colour, and so forth, bear resemblance to those of other fruits, and also wherein it differs from these others, making careful and extended notes of these differences. And they have found a certain degree of satisfaction, perhaps even of pleasure, in this occupation about the external resemblances and differences of the various fruits of the world, as these happen to have come under their notice, or as they have sought them out. And so far they have done work that has a certain value. But suppose now that on the strength of this extensive knowledge they possess of the external qualities of fruits, they proceed to pass judgment upon the real value of the various fruits they have studied from the outside, and finally decide that such and such a one among them let us say, the orange, is a very inferior fruit, what will any person possessed of common sense be likely to say to them? Will he not say: My good man, I appreciate all your labours in classifying and tabulating all that information you have collected about the fruits of this world of ours, but have you ever *tasted* an orange? Have you ever eaten one? You haven't? Then you must excuse me if I tell you quite frankly, that you do not know anything about an orange that is of any consequence; you are in no position to pass a judgment upon its value that will have any importance for reasonable men. Nobody knows what a fruit really is till he has *tasted* it. And as you have never tasted this fruit, you do not know anything about it that really matters to those who *have* tasted it, and therefore know what it is like *inside*.

There is a lady whose name there is no need to mention, who has done a great deal of investigation into the external resemblances and differences of those fruits of mankind's spiritual life, the religions of the world. In this direction she has done a great deal of valuable work on account of which she is well known, and also much respected, and even honoured. To one of these religions she has given particular attention, and brought before the world a great deal of information concerning it which is, or ought to be, of much

value to the world. Of late, however, not content with bringing forward the information her industry has accumulated concerning that religion, she has thought herself entitled also to pass a judgment as to the value of the religion in question, and has decided that it is an inferior religion, that this particular fruit of man's religious life is of inferior value; and the publications supposed to be devoted only to publishing *information* about this religion, not judgments upon its value, she now uses to make known her depreciatory opinion of it.

It is highly questionable if she has any right to do this. And it is more than questionably right, it is entirely dishonest of her to invite adherents of the religion in question to subscribe to the cost of the publications in question, and then to use the pages of that publication (paid, or partly paid for, with these adherents' money!) to belittle and disparage that religion. Such a thing is to be expected of those who are by profession, belittlers and disparagers of every form of faith but their own. A miserable way of earning one's livelihood, to be sure! But there are such people in the world, much to be pitied as they are. But it comes as a surprise to find this procedure of disparaging other people's faith, adopted by one who is under no necessity whatever of doing so in order to earn her salary, as are those other unfortunates.

Moreover, we followers of the Buddha entirely dispute the title of any one to say what our religion is worth, who has not himself or herself *tasted* it, had actual living experience of it within themselves. This actual living experience of it within ourselves of our Dhamma, is what we call tasting and eating the orange. It is a different thing altogether from noting that an orange is a round fruit, and is yellow in colour, and possessed of a certain odour, and so on, and so forth. One may know all these facts about an orange, and yet really know nothing at all about it, until one has eaten one, tasted the sweet, juicy pulp inside, and incorporated that sweet juicy pulp into one's own body. *Then*, one knows what an orange is. But until then one does not know what it is, no matter



how many words one is able to pour forth on paper about this, that, and the other superficial fact concerning the fruit.

We followers of the Dhamma have tasted this fruit, the Dhamma. Not fully ; we cannot claim that, at least, not we common men. It is only the Arahān who has really tasted the sweet orange of the Dhamma through and through, and made it entirely his own. But at least we others have gone a little deeper into the orange, have bitten into it, and not merely looked (however long and minutely and scrutinisingly) at the outside of it. And biting into it, and tasting it, we are in a far better position, to say what the fruit is worth than one who has never done anything else but look at it from the outside. Indeed, we are in the one only proper position for doing so. And our judgment is, that it is the sweetest, most wholesome fruit in the world ; and that it would be well for the whole world if it would taste of this glorious fruit of the Buddha-dhamma, and eat it day after day as we do ; that if it would do this, long would it make for its benefit and advantage and well-being. For we have tasted and eaten this fruit, and *know* that it is good, in the only way that one *can* know whether any fruit is good or not, by tasting and eating it.

Why does not the lady in question, with all her extensive knowledge of the outside of this fruit of the Dhamma, not bite into it and find out the sweetness, the juiciness that is inside it? Why indeed not? It is something of a puzzle. But perhaps the answer is that some people are so much involved in Samsara in every fibre of their body and mind, so much soaked through and through with the salt water of that mighty sea of Samsara, that they simply cannot grasp, or even feel a wish really to grasp, the idea of non-Samsara, the idea of dry land. Indeed, in spite of all their skill in *talking* about Samsara and non-Samsara, they are by their innate nature for ever debarred (or at least, during this lifetime, debarred) from feeling that anything is real and valuable except what can be found in Samsara. They have not the

least glimmering beginning of that Eye of the Law, the Dhamma-cakkhu, which enables some of us Buddhists to catch a faint glimpse, though from ever so far a distance, of the delectableness of being done for ever with the Conditioned, and attaining to the Unconditioned. And so they find that the Dhamma is a thing of "negations," and therefore, as such, to be contemned. What blindness! Yea, what lack of common sense! For the Buddha and his religion are above all things founded upon fact, upon sober actuality, and abjure and avoid like the plague all intoxicating wallowing in dreams and fictions however pleasant and exhilarating. And if one speaks sober fact about this world and what lies beyond, how else, save in the language of negation, is one to speak, and keep upon the safe, solid ground of ascertained fact? It would no doubt be very delightful and exhilarating and in every way enchanting, to draw fancy pictures of what Nibbana is; but at the end of it all, they would still be fancies; just fancies. They would not be fact. All the *fact* we can say about Nibbana is that it is *not* this we are suffering now. This is all we really can safely say we *know*, that it is the ceasing of suffering. When we go beyond that, we are simply *guessing*. But the Dhamma is not a system of guesses or fancies; it is fact, it is actuality, it is truth. And so the Lord of Truth, the Supreme Buddha, says only what he *knows*. And what he *knows* and tells us that he knows, for he found it so, is that Nibbana is the ceasing of Suffering, the Ending of Ill. Such a statement has a positive value. It means something. We know what ill, what suffering, is. And therefore, when we are told that Nibbana is the ceasing of this thing we know, so well, ill or suffering, we have set before us an idea we can take a solid grasp of, something sound and solid, not a vague fancy that only floats mistily in the air before us, and that we can never take a proper hold of, just because it is in the air, and not on the solid ground where we live our actual, every-day lives, all the time.

Putting it another way, we might say that what keeps

certain people from ever forming a correct opinion of the value of the Doctrine of Nibbana and the Way thither, is the fact that this Doctrine is a *sober* doctrine ; and they do not want to be sober, they want to be drunk. And they do not care what they take to make them drunk. Some take crude alcohol into their bodies. Some read poetry. Some intoxicate themselves with art. Some plunge themselves head over heels in the vats of what they call 'love.' Some inebriate themselves with ambition. But whatever it is they choose as their form of obtaining intoxication, one and all are determined that they shall get intoxicated, and that they will have nothing to do seriously, with anything that might lift them out of their intoxicated condition, and bring the sober facts of existence soberly before them. And since this latter is precisely what the Buddha-dhamma is meant to do, so that men may next take the appropriate measures to get out of the misery they are in, in their intoxicated condition, therefore all these inbred, hereditary inebriates (for, from how many aeons back have they not been drunk with the drunkenness of Samsara !) simply do not want at the bottom of their hearts to grasp the sober facts of the Buddha's teaching, even though they may be dealing every day with the *words* in which these facts are expressed.

It is a strange state of affairs to us who have seen a little of what the Buddha has tried to show us, who have got a little of the dust of the world rubbed off our eyes, who have recovered a little from the intoxication of the world's drugs, who have become half sober at least, sober enough at least to know that we are drunk, and who now wish for nothing better than to become wholly sober and sane and healthy. What can we do but direct our thoughts and aspirations towards wishing that others also may come to want to be sober, sane, and healthy also. And in the meantime, as now, when in their unsobber condition they say what is not so about the Buddha-dhamma, then with all respect we must politely but firmly tell them, that they are not in a condition to say what

that Dhamma is in its real essence. We have to tell them with all respect that they must become sober and taste it, and eat it, and make it their own ; and then they will know that it is good and sweet and wholesome, that it is the best, the sweetest, the most wholesome fruit ever grown in the garden of the religions of the world, for the refreshment and nourishment of mankind.

“WESTERN EASTERNER.”

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### PERSONAL IMPRESSIONS OF BUDDHIST COUNTRIES :—SIAM\*

BY DR. B. R. CHATTERJEE, M.A., PH.D., D. LITT.

Often did I recall the happy hours spent with my companions in Western Tibet the year before (1922), while I was travelling alone from Singapore to Penang—on my way to Siam—during the summer vacation of 1923.

The South (Siam) Express leaves Penang once a week on Thursday morning and reaches Bangkok on Friday evening. On other days there are ordinary trains which take more time as they halt at night. Soon after reaching the Siamese frontier one can see from the train Buddhist shrines on apparently inaccessible peaks of steep cliffs. The famous temple of Nakon Patom (Nagara Prathama)—one of the biggest “pagodas” in the world—can also be seen from the train shortly before it reaches Bangkok.

Bangkok, the capital of Siam, became quite modernised during the reign of Rama V (King Churalangkarān—1868-1910). Its splendid boulevards, electric tramcars, electric lights, etc., take by surprise the new-comer.

But the principal attraction of Bangkok are its picturesque temples which cover one-fifth of the total area of the city. These temples are Buddhist monasteries—i.e. they are not

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\* A lecture delivered at the Sri Dharmarajika Vihara, Calcutta.

only sanctuaries, where a divinity is supposed to reside, but cloisters, where men dwell who have renounced the world for a shorter or longer period of time, grouped round the temple proper. The latter (the temple proper) consists of a large hall where the monks recite their prayers and the lay people congregate to hear the sermon fixed for a certain day. The glittering roofs of the shrines, with their porcelain tiles and glass beads, flash under the tropical sun and convert the capital into a fairy city.

The essential part of every Siamese temple is the "bot," a rectangular structure facing the East, where the monks congregate four times a month for public confession and other sacred functions. At the end of the central nave is a large statue of the Buddha. In front of the altar is the bench of the preacher who delivers the sermon. In most of the monasteries, besides the "bot," there is another similar edifice, for the assemblies of laymen, called the "vihara." The gates of the temples often show fine inlay work in silver or ivory, representing in some cases scenes from the Ramayana.

The principal temple of Bangkok is the Wat Pra Keo—the Chapel Royal of the Emerald Buddha which is the most precious image in the world. It is exclusively reserved for royal ceremonies.

Buddhism in Siam is a living religion. Every Siamese, from the king downwards, has to live the life of a monk for a shorter or a longer period.

Guided by an official of Prince Bidya, who graciously gave me every facility, I had an opportunity of conversing with a learned monk—Chokun Rajwethi. His monastic cell was scrupulously clean and adorned with images of the Buddha. He told me the Siamese tradition that about Asoka's time two Indian monks Sonaka Thera and Uttara Thera had visited Siam and had converted the land to Buddhism. These pioneers were the disciples of Mogguliputta—the preceptor of the Emperor Asoka. Contact with India, he said, existed

even in Pre-Maurya times. I shall always remember his affectionate farewell.

Historical evidence points to the conclusion however that Siam received its Buddhism (of the Hinayâna school) from the Mons or the Talaings of Pegu. These latter claim, for themselves, that Buddhaghosha, the celebrated divine, went from their country to Ceylon in 402 A.D., and brought back a complete set of the Tripitaka, and firmly established the southern school of Buddhism in Pegu.

Siam received its Indian culture in the days of the Khmer Empire (Ancient Cambodia) of which it formed a part. This powerful empire, thoroughly imbued with Indian culture, dominated for a thousand years the central portion of Indo-China. Titanic shrines like the Angor Vat (a Vishnu temple) and innumerable Sanscrit inscriptions still bear testimony to its past greatness. Then the Mons of Pegu brought their quota of Indian influence. So it happens that the districts of Siam have Indian names (Visnuloka, Maharastra, etc.), that royalty and the aristocracy have Indian titles, that the Siamese alphabet is Indian and that their literature also bears the impress of Indian influence.

I may just mention that it was in the 13th century A.D. that Siam threw off the Cambodian yoke and became independent and that it was in the middle of the 14th century, with the foundation of the capital Ayodhya, commenced the modern period of Siamese history. During the last 30 years it has become a thoroughly progressive country.

Indeed an Indian traveller, like myself, is sure to carry away the most pleasant reminiscences from this "Land of the White Elephant."

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## CHRISTIANS vs. 80,000 BUDDHIST PRIESTS

The number of Christians in our province (Burma) of Pagodas and Phongyis has been increasing at an alarming rate, there being now one Christian for each 50 people. One of the outstanding converts is a "Patamagyi" (say Buddhist D.D.). Not contented with this noteworthy progress the Protestants and Catholics are still fighting tooth and nail to swell the number of converts rapidly by all sorts of weapons in the shape of schools, dispensaries, leper asylums &c. under the close supervision of 506 missionaries and 3650 indigenous workers at immense expense. There are under training also 454 men and 278 women in various parts of Burma for further active conversion work. Of the 49957 students now attending the Christian schools 20981 or 42% are confirmed youthful converts leaving a balance of only 28976 students or 58% yet to be dealt with. Such briefly is the painful spiritual position of our country at present and the outlook being even more dark and dreadful. I wonder when will our self-less 80000 priests and 3000 nuns wake up and play their part speedily and systematically. Of the various remedies for such troubles I feel what our co-religionists in Ceylon took in 1880 with the help of Col. H. S. Olcott and Madame H. P. Blavatsky, founders of Theosophical Society, was tolerably effective. There the Singhalese opened rival Buddhist schools besides dispensaries &c. at all villages and towns where there were Christian institutions causing thereby, many of the latter to be closed down. Other more effective prescriptions, suggestions &c. are sincerely invited both in English and vernacular from all serious Buddhists especially from the ecclesiastical quarters where lies principally our gloomy country's spiritual fate and future. Let us also *en passant* cease to hesitate to criticise our Sangha honestly and sharply and overhaul drastically where necessary before it is too late. We cannot go on without healthy and constructive criticisms which are so sorely needed at the moment in respect of our clergy.

ANANDA.

## BUDDHIST ACTIVITIES IN DAR-ES-SALAAM

In response to a Circular Letter sent by Mr. G. H. P. Gunapala, the Cashier of the Govt. Treasury, a large number of Sinhalese Buddhists, resident at Dar-es-Salam, assembled at the New Cinema Hall on Saturday the 6th August at 5-15 P.M. to discuss what measures should be adopted to erect a Buddhist Temple at Dar-es-Salaam, which was found to be a long felt necessity.

Nearly 50 members were present and Mr. D. B. Malis de Silva, the popular manager of the well-known firm of Messrs. Ranti de Silva & Bros., was elected chairman. Mr. G. H. P. Gunapala was unanimously elected to be the Secretary of the meeting. Mr. Gunapala in a stirring speech spoke at length on the dire necessity of having a place of worship for the Buddhist residents here. He proposed that immediate steps be taken to erect a Vihara at a cost of at least 60,000 shillings and that every endeavour be made to complete the same by the end of December, 1928, the latest.

The resolution was duly seconded and carried unanimously and donations to the extent of Shs. 10,500, were promised, there and then by the members present.

Other speakers followed and dwelt at length on the extreme necessity of making the proposition of Mr. Gunapala a sure success without much delay, and also expressed the hope that their brethren in Ceylon would no doubt support such a good cause to their utmost capability. They further wished that the proposed Temple be built in the same form as the one now being erected in London, through the untiring efforts of the Rev. Anagarika Dharmapala, one of the most prominent Buddhists in Ceylon.

A very strong Committee of 13 members was duly formed to give effect to the resolutions passed.



At the close of the meeting much enthusiasm prevailed and the meeting was duly pronounced a great success owing to the large amount of donations promised.

Mr. G. H. P. Gunapala treated the gathering to Light Refreshments which were served ad lib, and with a vote of thanks to the chair the meeting terminated.

### EXPULSION OF BUDDHIST MONKS FROM NEPAL

To protest against the recent expulsion of six Buddhist monks from Nepal, a representative meeting of the Buddhists of Calcutta and the public was held on Wednesday, the 31st August at 6 P.M. at the Buddhist Hall, College Square, Calcutta. Rai Jadu Nath Mazumdar Bahadur M.A., B.L., C.I.E., M.L.C. presided.

In his introductory speech Rai Bahadur dwelt at length on the relationship that exists between Hinduism and Buddhism in Nepal and related how Hinduism and Buddhism lived side by side peacefully both in India and Nepal.

The President of the Buddhamargi Samgha, in giving a summary account of the expulsion, referred to the statement of the Indian Lama which has already appeared in the English and Hindi papers. A Rajput Buddhist of Simla had gone as usual to Tibet and undergone Buddhist training for about a decade and had been living in the Nagarjuna Cave in Nepal, giving religious advice to both Buddhist and Hindu devotees. He added "Two Nepalese youths of whom one was a Vaishya and another a Buddhist Bandy had of their own accord taken the monk's robes in accordance with the Buddhist Scriptures, under another Buddhist oilman. Two other Bandyas who are hereditary monks also put on the yellow robes. In all cases the Rajput priest was not the cause of their conversion. The Indian Lama was also fined one hundred rupees, while seven Buddhist ladies who happened along with a boy, to go to the Cave to offer worship were also confined for a week in a damp,

dirty cell in which a male Moslem detenu was also confined and cooked his food. They were also fined as also the two other Bandyas. A new ordinance which prohibits preaching by a non-Nepalese preacher and missionary work among the non-Buddhists is said to be the cause of these outrages on Buddhist religion. Nepal had a long religious and historical relationship with China and Tibet and the Buddhists protest at the interference of the Government in their Buddhist affairs and activities and oppose the new ordinance prohibiting missionary work and conversion amongst the Nepalese people—a custom and right enjoyed since time immemorial by the people there.”

The main resolution moved by the Venerable Punnananda Mahasthavira of the Dharmankur Vihara, was supported by Prof. Dr. Beni Madhab Barua, M.A., D.Litt. (Lond.) In supporting the resolution he entered a vehement protest against this encroachment on the rights and liberties of men. He felt great indignation at the expulsion of the five Nepalese and their leader who happened to be a Rajput. Theirs was a purely religious mission. Their humble activities could not have been interpreted in any other line—even in the light of a remote pro-Tibetan propaganda. The case as it appears, is one of the expulsion of six innocent and helpless but devoted workers in the cause of Buddhism. He regretted that the kingdom of Nepal which has been the boasted home of both Buddhists and Hindus from time immemorial and which is looked up to by every Indian for upholding the high traditions and ideals of the past and for the encouragement of peaceful and humanising missions of religion should show such spirit of intolerance. It is the birthright of man to preach and practise his religion offending none in their own interests.

#### THE RESOLUTION.

“Resolved that a memorial under the signature of the President and of the representative Buddhist societies be sent to H. M. the King of Nepal and to His Highness the Prime

Minister of Nepal for rescinding the order of expulsion passed against the six Buddhist monks."

The Chairman in concluding the meeting remarked on the religious and political prestige of Nepal and suggested that in case the memorial failed to have its desired effect, a deputation should go to Nepal and represent the Buddhist grievances direct to the rulers.

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In reply to the inquiry as to the "crime" they had committed for taking such a drastic action, the Secretary of the Maha Bodhi Society has received the following reply from the Private Secretary to H. H. The Maharajah. [*Actg. Editor.*]

(TRUE COPY)

KATMANDU, NEPAL.  
30th August, 1927.

To

THE SECRETARY,  
*Maha Bodhi Society,*  
4A, College Square,  
Calcutta.

DEAR SIR,

With reference to your letter of the 11th instant in which you speak of a party of Buddhist priests, I write to inform you that recently one Chhering Norbu came to Katmandu with the ostensible purpose of passing his days quietly in religious pursuits for which he received the facilities he desired, having due regard to the Lama Buddhistic Order to which he professed to belong. For a time nothing unusual happened with him or on his account, but thereafter when he began to take to objectionable methods of trying to beguile away individuals, inculcating thoughts and ideas calculated to dissociate them in a very obnoxious way from the customs, usages and socio-religious laws of the land, people began to look upon him with

suspicion, till at last the dramatic debut of five of his converts dressed in peculiar costumes, evidently at his guidance, along with their mischievous flouting of every other religious pursuits and persuasions, nearly brought him into clash with the angry public. The five men involved in this who were of poor circumstances, were named (1) Prembahadur Shresta, (2) Budharatna Banda, Bekharatna Banda, Gnanaratna Banda and Nuchhedas Salmi. So high were the feelings roused by their actions that they stood the chance of being lynched by the infuriated public—Buddhists and Sanatanists alike. The police intervened and after careful investigations it was thought prudent that Chhering Norbu and the five of his converts named above should clear off to avoid trouble on themselves, granting them a reprieve from imprisonment to which they had made themselves legally liable for having illegally transgressed the laws relating to the Varnasrama Dharma. The five men mentioned in your letter along with the name of Chhering Norbu as Maha Pragna, Maha Chandra, Maha Gyana, Maha Virya and Kshanti may be the new names assumed by the 5 persons named above.

It is indeed such a great pity that Chhering Norbu should have thought it worth his while to try to create a disturbance in the traditional happy and harmonious relations that have from time immemorial subsisted among the different sects of the people in this country, including the Buddhists of this place who, as is well known, are, as they have been all along, observers of Varnasrama.

Yours truly,  
 Sd. MARICHI MAN SINGH,  
 Bada Kaji,  
 Private Secretary to  
 His Highness the Maharaja, Nepal.

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## DARJEELING Y. M. B. A.

The opening ceremony of the new Young Men's Buddhist Association Hall, Darjeeling, was performed on the 9th September 1927 by Kumar T. N. Pulger, President of the Association.

The Hall is a two storied building. The ground floor consists of 1 Hall for holding prayers and meetings, 1 office room, 1 bath room, 1 godown and a verandah, and the upper storey consists of 4 bed rooms, 1 pantry, 1 kitchen and 2 verandahs. It is expected that the 4 bed rooms will at present meet the modest requirement of Buddhist monks and pilgrims who had up to date no place to halt at Darjeeling. As Darjeeling is a halting stage for Tibetan and Sikkimese pilgrims visiting Gaya and other shrines of India, it is hoped that the efforts of the Young Men's Buddhist Association in establishing a Dharmasala and purifying the fallen state of Buddhist Society will be greatly appreciated.

The house was purchased last year and a part of the repairs were done but the work had to be stopped for want of funds. This year Kumar T. N. Pulger lent a considerable sum of money to finish the urgent additions and alterations.

In the morning the usual ceremony was performed by the Lamas of the Phodong Monastery, Bhutia Busty, a branch of the well known Phodong Monastery of Sikkim.

About 400 guests were entertained and the poor people were sumptuously fed. At night there was a Lion dance followed by Sikkimese dance and songs.

The Tibetans, the Sikkimese and other hill people that have embraced Buddhism are all poor and it is the aim of this Association to help them during sickness and to bear expenses of funeral ceremony etc. It is hoped that the rich as well as the poor will take interest and sympathise our scheme.

## BOOK REVIEW

### BUDDHIST ANNUAL OF CEYLON: VOL. III. No. I.

The Buddhist Annual for 1927 is out, and we have received a copy from Messrs. W. E. Bastian & Co., the publishers, Colombo, Ceylon. Price Re. 1.50 or Re. 1-8 annas. We congratulate the Editor and the publishers for the excellent get-up and the varied contents of the Annual. The opening page has several verses from Mr. F. L. Woodward's translation of the Dhammapada. But the translation of the Pali into English is wrong in the two verses:

Sweet it is to be a mother, sweet the love of fatherhood,  
Sweet the life of hermits, sweet the life of Brahmans good.

The Editor perhaps did not consult the Pāli original verses in the Dhammapada, had he done so he would have discovered the blunder. The second article is also a translation of the discourse in the VIII nipāta of the Anguttara Nikaya.

The third article is from the pen of Mr. W. A. de Silva on the Sangha. It is a good article. The fourth article is from the pen of Revd. Mr. Hunt of Honolulu, wherein he emphasises by the words:

Surely NOW is the time to take the message of the Dhamma to the West, to shew that there can be no quarrel between true science and the teaching of Him whose religion is founded on the Laws that govern life and the Universe.

A Buddhist Sermonette is the next article by Mr. J. F. McKechnie, wherein he emphasises the usefulness of practising Metta to broadcast loving thoughts on all living beings from the dynamo of the ever active mind. The Leading Principles of the Higher Criticism is from the pen of Dr. Edward Greenly. That should be read by all who are interested in Biblical criticism. He wishes that Buddhists should apply the test of

higher criticism to the Pitaka literature. He says "the Dhamma will stand strong by its Ideas, and by them alone."

Some observations upon Viññana and Nāmarupa is by Dr. Paul Dahlke. It is a very long article giving the experiences of Dr. Dahlke regarding the ultimate which is known as Nirvana. We have two erudite Germans, one Dr. Dahlke and another Dr. Grimm, each one contradicting the other with reference to the ineffable Nibbana, which was considered by the Arhats to be beyond the powers of the finite mind to comprehend. The perfected Arhat realized Nirvana but even He could not express it and explain it by words to the non-Arhat. The Arhat mind was not understood by the Sotapatti, nor by the Sakadagami; only the Arhat could understand another Arhat. Nirvana was the pasture ground of the Arhats. When Dr. Dahlke tries to explain what Nirvana is he only flounders. Dr. Grimm tries to show that outside the five skandhas there is the essence which is the real man. He tries to find the eternal atman in man, while the Arhat made the effort to get rid of the skandhas by realizing the ineffable Nirvana by wisdom and love. The path to realize Nibbana is neglected by both scholars, and they are trying to describe a thing which they have not realized. Sila, Samādhi, Paññā, Vimutti, Vimuttiñānadassana are the stepping stones to realize Nibbana. Mme. Alexandra David Neel criticizes the "born Buddhists." She is right. Unfortunately the critics too fail to understand the spirit of the teachings of the Lord Buddha. In India the Hindus say that Buddha is the ninth Avatar of Vishnu, and yet they do not follow the teachings of the Master. In the Calcutta Dharmarajika Vihara, the Hindu members often times declare "that Buddha is our Avatar." We can't prevent them from saying so. The criticism of Dr. Grimm's work on the Buddha's Doctrine by Dr. Cassius Pereira is trenchant. Revd. Nanatiloka Thera's article on Meditation is timely. To understand the Dhamma the student should be first virtuous, at least he should abstain from the ten evils, and avoid doing evil in thought and refrain from passions, and begin to prac-

tise concentration-bhavana. Jhāna and Paññā are necessary to understand the Nibbana dhamma. Ordinary people have not the qualifications to know what Nibbana is. Mrs. Rhys Davids gives an account of the Pali Text Society and asks help from the Buddhists to carry out her programme of printing the yet unpublished texts. In the journal of the Pali Text Society for 1927 she says that there is nothing in the Pali Dhamma for the European to learn and yet she asks help from Buddhists to tear down the edifice built by the Bhikkhus of ancient India. To her the monks of the Holy Order appear like a red rag to an infuriated bull. She is almost mad with rage and is not contented to remain quiet. In the Journal of the Royal Asiatic Society for April 1927 she is trying to show that the Lord Buddha was not the Founder of Buddhism but some unknown monks! After 2500 years of existence we have in her another formidable critic like Cinci or Sunakkhatta, who is determined to destroy the Sāsana. Why this formidable fury against the Compassionate One we hardly can understand. Let us hope that she will not join the choir of the formidable critics of the Dhamma. She is more furious than all the missionaries put together. Her articles in journals, and her "Ancient Creeds", and "the Willer" show her terrible fury against Buddhism. She asks help from the Buddhists to propagate the Dhamma, and in her articles elsewhere she condemns the Dhamma! The Notes and News contain very little news of the different Buddhist movements throughout the world. The Editor has not a kind word to say about the attempt of the Maha Bodhi Society to establish the Sasana in India.

**The Buddhist:** Edited by Mr. D.B. Jayatilaka, M.A. and published by The Y.M.B.A. Colombo, Ceylon.

We are glad to see the reappearance of "The Buddhist" as a monthly after several years of suspension. It is welcome even as a monthly though we should prefer to see it in its old form as a weekly. As the Editor rightly says "it comes back into life once again in order to supply a need and meet a demand." Ceylon is the home of pure Buddhism and as such it should have not only one but many Buddhist periodicals for giving expression to Buddhist views on different topics of the day. "The Maha Bodhi" has been, up to now, the solitary English Buddhist monthly in India, Ceylon and Burma; and it cannot but feel happy at the birth or rather re-birth of this periodical with similar aims. We wish it every success.



The first issue of "The Buddhist" has been printed at The Times Press but we hope the management will purchase its own press for which a good sum of money had been subscribed by the Buddhist public of Ceylon.

---

LATE MR. ADHAR CHANDRA DAS.

We deeply regret to announce the sudden death from heart-failure of Mr. Adhar Chandra Das who filled the post of Printer and Publisher of "The Maha Bodhi" ever since it was transferred from Colombo to Calcutta. Mr. Das was one of the oldest employees of the Sri Gouranga Press and his sudden death is a distinct loss to the Press as well as the Maha Bodhi. His unassuming nature and unselfish services as Printer and Publisher of various magazines endeared him to all those who came to know him. We offer our sincere condolence to the bereaved family.

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FINANCIAL

MULAGANDHAKUTI VIHARA FUND.

RECEIPTS.

Previously acknowledged :—Rs. 43,562-7-4. S. N. Barua, Esq., Delhi, Rs. 5 ; Collected by Mr. G. M. Perera, Ipoh, F. M. S. :—Mr. D. W. Attygalle, Sanitary Board Office, Rs. 7-71 ; Mrs. Attygalle, Rs. 3-08, Mrs. Marshal Perera, Rs. 8-05, Mrs. Gabriel C/o A. E. Gabriel, The Straits Trading Co., Ipoh, Rs. 3-08 ; Mrs. Ranatunga C/o J. Ranatunga, Esq., Post office, Ipoh, Rs. 3-08, T. V. R. Patharama, Esq., Sanitary Board office, Ipoh, Rs. 2-90. Total Rs. 27-15-0 ; S. N. Barua, Esq., (August), Rs. 5 ; J. H. Ekanayaka, Esq., Rs. 21-2 ; S. N. Barua, Esq., (September), Rs. 5 ; Grand Total, Rs. 43,626-8-4.

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Revd. D. N. Uttaradhaja, Veyangoda, Ceylon	26	0	0
Revd. D. Ratanajoti Thera, Ruanwella, Ceylon	19	0	0
Mr. Quah Ee Sin, Rangoon, Burma	12	0	0
„ K. T. Wimalasekhara, Horana, Ceylon	10	0	0
Mg Tha Tun, Akyab, Burma	10	0	0
Revd. K. Dharmatilaka, Kalutara, Ceylon	6	0	0
Mr. T. R. Sinha, Maymyo, Burma	5	0	0
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Mr. T. W. Siriwardhana, Matugama, Ceylon	2	0	0
	<hr/>		
	720	15	0
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P. S.—As the work is going on rapidly money is urgently required to pay the contractor. We hope the generous Buddhists will send their donations at once.

## SARNATH SANGHAVASA FUND.

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## CORRECTION.

*July No., p. 364.—*

Mr. Quah Ee Sin's donation should be Rs. 12/- instead of Rs. 10/-.

DEVAPRIYA WALISINGHA,  
*Rec. Secy. & Treasurer, M. B. S.*

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## GAYA MAHA BODHI HALL

(REV. ZAWTIKA MEMORIAL.)

Several years ago, the Anagarika Dharmapala bought a piece of land on the Macleodgunj Road, Gaya, with the purpose of erecting a small Mission House both for Buddhist work and for the use of visitors from different Buddhist countries, but for some reason or other the actual work could not be started for a long time. A couple of years back the work was commenced under the supervision of the late Revd. U. Zawtika, a Burmese monk, and two rooms were built. A start was made in the construction of the main building, but for financial stringency the operations could not be continued.

The work has been restarted now and if funds are forthcoming we hope to complete the building before the end of this year.

On more than one occasion, when we had the opportunity of visiting Gaya, we had strongly felt the great necessity of such a Rest House near the Railway Station for the exclusive use of Buddhists. We have also seen the great inconvenience to which Buddhist pilgrims were put owing to lack of such a place near the station. Most of the important trains, we are told, either arrive at or depart from Gaya station during night, thus making it very troublesome for the pilgrims who come from long distances. Some of them we have seen, during our last visit, passing a whole night in the station with great inconvenience. Therefore if this Rest House is erected it will not only serve as a place for Buddhist work but also give shelter to the pilgrims both on their way to Buddhagaya and back. They could proceed from the station to this Rest House, buy necessary provisions and start again after taking rest if needed. As the plot of land we have is only ten minutes walk from the station and on the way to Buddhagaya it is an ideal place for such a Rest House.

It is estimated that Rs. 5,000/- will at least be required to complete the work. We therefore appeal to the generous Buddhists of Burma and Ceylon to contribute this small sum and remove a long felt want. As the building operations are going on rapidly we hope contributions will be sent to the undersigned at 4A, College Square, Calcutta, as early as possible.

We are glad to mention here that the hall will be named after the late Revd. Zawtika as a mark of our gratitude to him for the devotion he showed to this work.

DEVAPRIYA WALISINGHA,  
*Rec. Secy. Maha Bodhi Society.*

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the organ of the Buddhist Lodge, London

*Edited by A. C. MARCH.*

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