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THE MAHABADHI



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THE MAHA BODHI SOCIETY OF INDIA

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THE MAHA-BODHI

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.

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 this month. 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 MAHA-BODHI

FOUNDED BY THE ANAGARIKA H. DHARMAPALA

चरथ भिक्खवे चारिकां बहुजनहिताय बहुजनसुखाय लोकानुकम्पाय् अत्याय
हिताय सुखाय देवमनुस्सानं देसेथ भिक्खवे धम्मं आदि कल्लायणं मज्झे कल्लायणं
परियोसान कल्लायणं साथं सव्यञ्जनं केवलपरिपुषं परिसुद्धं ब्रह्मचरियं पक्कासेथ ।

“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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NOVEMBER, $\frac{\text{B. E. 2471}}{\text{A. C. 1927}}$

[No. 11

WE FOLLOW THEE

On that fair Path once trod by Thee of yore
Which upward leads to blest Nirvana's shore,
From earthly strife to peace forevermore,
We follow Thee, Lord Buddha.

Though oft temptations lure our steps aside
'Mid scenes of transient pleasure to abide,
We linger not, but hasten yet our stride—
We follow Thee, Lord Buddha.

E'en though the way shall lead through deepest gloom,
No fear we know, nor dread of mortal's doom :
Serene we pass the portals of the tomb—
We follow Thee, Lord Buddha.

To life eternal, from all cravings free,
To endless peace as of a tideless sea,
Where naught shall mar our blest felicity,
We follow Thee, Lord Buddha.

A. R. ZORN.

THE FIRST BUDDHIST VIHARA IN LONDON

London is the capital of the British Empire. It is the centre of the civilized world. Ambassadors and Ministers from each independent country have their Embassies and Legations. Afghanistan, Persia, Egypt, Turkey, Irak, Greece, Italy, Germany, Switzerland, Belgium, France, Spain, Portugal, Sweden, Denmark, Norway, Poland, Austria, Czecho Slovakia, United States, the South American Republics are represented in London. The Jews have their Synagogues, the Moslems have their Mosques, Russians of the Greek Church have their own Church, the French and the Italians have their own edifices, the different non-Conformist Christian sects have their denominational churches, the imposing edifices of St. Paul and Westminster belong to the Established Church of England, and the Anglo Catholics have their own edifices. But the Buddhists who number nearly 500 millions have no representative Temple or Vihara, and yet the English people have been in touch with the Buddhists of China, Japan, Siam, Ceylon for nearly a century. Ceylon, Burma, Arakan and Chittagong are under British rule. Thousands of Christian missionarises are in Buddhist countries preaching the Semitic gospel to Buddhists. The British have become the transmitters of the religion of a semibarbarous tribe which occupied Galilee 2000 years ago. Buddhism on the other hand was the religion of the civilized Aryans of the Gangetic Valley. The British spend millions to plant Christianity in countries occupied by

civilized races who profess the Aryan religion of the Lord Buddha. The time is come to present the Aryan Doctrine to the enlightened people of England. The Maha Bodhi Society has established a mission in London and they are making an attempt to erect a Vihara with Shrine, Preaching hall, library, secretary's offices, rooms for guests and so on.

The price of land in London is exceedingly high. The house now being occupied by the Society in Ealing is too far for the Londoners to visit. It is therefore our object to purchase a property in London somewhere near Regent's Park. We are negotiating to buy a certain property and the price asked for is £4650. The construction of the Preaching hall, library etc. would cost another £10,000. The ven'ble Anagarika has contributed £5000, and the Society expect that Buddhists all over the world will contribute liberally to build the first Vihara on English soil. We must not forget that the British Christians are spending millions of rupees yearly to spread the Christian religion in Ceylon, Burma, China, Japan, Siam and India. The best of material things produced in Asia reach London, and the supremely sublime Spiritual inheritance that Buddhists have received from their Aryan ancestors in the DHAMMA of the Tathāgata have not yet been imparted to the Natives of England.

Buddhism has many enemies in England. Oriental scholars who know Pali and Sanskrit have already begun to proclaim that Buddhism is not suited to the beef eating and beer drinking English people. The Christian clergy fear that if Buddhism makes its appearance missionaries might lose their jobs. The Lord Buddha gave freely the Dhamma to all. The Arhats wandered all over India preaching the Dhamma. The great Buddhist emperor Asoka sent his great son Mahinda and his daughter Sanghamittā to Ceylon 2235 years ago. Of all Buddhist countries Ceylon is the oldest in that the Sinhalese have been the custodians of the great Dhamma for this long period. With the exception of the Brahmans who had preserved the Vedas, the Buddhists of Ceylon are historically the

oldest Aryan race that guarded the Aryan Dhamma. The duty of the Buddhists is to preach the compassionate Dhamma of the Lord Buddha to the people of Europe and make them follow the ethics of mercy.

Asiatics who visit England spend their time and money and live luxuriously during their stay. They leave no good impression with the people. The Middle Doctrine must be preached to the English people. Just now scientific materialism is driving the people to destruction. This must be stopped. Science is hostile to monotheism. The greatest of all gifts is the gift of the Dhamma. Let us freely give this precious gift to the materialistic people of England.

Buddhists of Burma, Ceylon, China, Japan, Siam think of the great Renunciation of the Lord who for 45 years worked for the happiness of the people of India. In His name let us give His Dhamma to the progressive people of England. We hope to publish soon the plan of the proposed Vihara.

Donations may be sent to the Director General of the Buddhist Mission in England, 86 Madeley Road, Ealing, London W. 5. England.

RELIGIOUS POLICY OF ASOKA

BOSE'S INTERPRETATION OF THE FIRST SEPARATE ROCK EDICT

[*Criticism continued*]

In P. E. IV, the words *bamdhana*, *damda* and *vadha* have been used in a purely judicial sense, as will appear from the following quotation:—

Bamdhanabadhānam munisānam tilitadamdānam
patavadhānm timni divasāni me yote dimne.

“Three days’ respite has been granted by me in the case of men who are imprisoned and upon whom the death-sentence has been passed.”

Mr. Bose makes bold to suggest that the significance of the

words *bandhana* and *palibodha*, as used in R. E. V, is spiritual, and not judicial, without being aware of the fact that the statement in which these words occur has an exact parallel, as will be shown further on, in the Arthasāstra (Bk. II, Ch. 36 ; Bk. XIII, Ch. 5), where the word *bandhana* has been used in the semi-judicial and semi-administrative sense of prison or prisoner.

Where is the supposed spiritual sense of *bandhana*? Will it be right to mistake the snoring of a man sleeping over facts for sound reasoning of a man wide awake?

Regarding the supposed spiritual significance of the First Separate Rock Edict, regarding the supposed religious sermon contained in this edict, Mr. Bose's argument is that the text of this edict "was intended for recitations on Tisya days and on other suitable occasions," "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."¹

He has correctly cited in this connexion the authority of P. E. V to convince his readers of the Tisya and Punarvasu days, the fourteenth day of the dark half of a lunar month (*i.e.*, *amāvasyā*), the fifteenth day of the bright half of a lunar month (*i.e.*, full-moon day), the first and eighth days in each lunar half month (*patipada* and *athamī*), and such other fast days throughout the three seasonal divisions of a year having been held specially auspicious by Asoka. But one may cite the authority of numerous ancient Indian works to convince Mr. Bose of these specified days having been held auspicious by Asoka in common with the rest of Indian people who came within the fold of Aryanism. These were the universally recognised days in India, when fasts were observed, offerings were made to various deities, and people abstained from certain sinful acts and performed certain acts of merit. An exception must be made in the case of the Tisya or Pusya days. For, whether in P. E. V or in the two Separate Rock Edicts, Asoka has shown a peculiar bias for the Tisya constellation of stars, for the Tisya day. It has been mentioned in all the statements

at the head of the rest, and in the statements where others have been omitted, it has been mentioned. Tisyarakkhitā (one protected by the Tisya constellation) is said to have been the name of his second queen-consort, of his favourite wife. Tisya is uppermost in his month. This bias requires an explanation, which has happily come from Prof. D. R. Bhandarkar who, with sufficient justification on his side, has suggested that, in all probability, the Tisya was the birth-star of Asoka.

In concluding the text of P. E. V, inscribed in his 26th regnal year, Asoka says that up till the date of publication of this edict, during the last period of 25 years from the year of his coronation, he had granted a general ransom of prisoners on 25 occasions, implying that he had released the prisoners once in each of his 25 regnal years. And in R. E. V, he says that the Dhammahāmātas, appointed by him for the first time in his 13th regnal year, were employed for making money-grants to the prisoners, for non-impediment and release of the persons in imprisonment, invariably in the case of women found with child, of those prisoners who satisfied the conditions of release, and of those who were aged. And in the Arthasāstra (Bk. II, Ch. 26), it is enjoined in connection with the duties of a City-Superintendent: "On the days to which the birth-star of the king is assigned, as well as on full-moon days, such prisoners as are young, old, diseased or helpless shall be let out from the jail; or those who are of charitable disposition or who have made any agreement with the prisoners may liberate them by paying an adequate ransom.....Whenever a new country is conquered, when an heir-apparent is installed on the throne, or when a prince is born to the king, prisoners are usually set free."

Seeing that Asoka in his fifth Pillar Edict, has not cared to specify whether the prisoners had been released by him on the Tisya or on other days, whether in commemoration of his birth-day or in honour of the anniversary of the day of his coronation, there is nothing to prevent us thinking that the balance of probability of the prisoners having been released

in commemoration of the day of his coronation is in no way less in the case of Asoka. For, in the first place, Asoka has not expressly said that the Tisya was his birth-star. Secondly, it is found that wherever he had an occasion to record the date of an event, he did so in the term of, or with reference to, the day of his coronation. And thirdly, if we may at all rely upon the Buddhist literary tradition, Asoka, somehow or other, managed to get rid of his only rival in his elder brother or half-brother, either putting him to death or keeping him away from the capital, to gain entrance into the palace, to stand by the bed-side of his dying father Bindusāra, to acquire thus the right of being acknowledged, according to the established custom of the land, as an heir-apparent, as the immediate successor of his father.

Now, whether Tisya be the constellation associated with the birth-day of Asoka, or it be the constellation associated with the day of his coronation, or it be the constellation associated with the day of his birth and coronation, its importance is obviously administrative or imperial, and not moral or spiritual. In the two Separate Rock Edicts, Asoka has advised the City-Judiciaries and his other official representatives at Tosali and Samāpā to have the texts read out to them on the Tisya days and on other days as the opportunity offered. It must be remembered that in these edicts, the phrase used by him is *ḵhanasi ḵhanasi*, corresponding to the Pāli *ḵhane ḵhane*, and meaning 'according to the opportunity,' and not *chanasi chanasi*, which would have signified 'on festive occasions.' The right inference to be drawn from this is not that the texts of these edicts were intended to serve as religious sermons. The legitimate inference to be drawn therefrom is that in the opinion of the king, the texts of these edicts were highly important as setting forth his administrative methods.

The mere fact that in a particular royal record, such as P. E. V, certain acts of cruelty to some species of living beings, slaughter, burning, branding, castration, etc., are prohibited on certain specified days and occasions does not suffice to make

its significance spiritual. P. E. V, for instance, is, according to Asoka's own statement in P. E. VII, a *dhamma-niyama*, a civil regulation carrying legal force, a piece of imperial legislation. In the Arthasāstra (Bk. XIII, Ch. 5), it is enjoined, as a means of restoration of peace in a newly acquired territory, that a king should cover the enemy's vices with his own virtues, and the enemy's virtues by doubling his own virtues, by strict observance of his own duties, by attending to his works; that he should please the people and their leaders by making gifts, remitting taxes, and providing for their security; that he should always hold religious life in high esteem; that he should release all the prisoners, and afford help to the miserable, helpless and diseased persons; that he should prohibit the slaughter of animals for half a month during the period of Cāturmāsya (July-Sept.), for four nights during the full moon, and for a night on the day of the birth-star of the conqueror or of the national star; and that he should also prohibit the slaughter of females and young ones as well as castration.

Can it be denied, that here the underlying motive is political or administrative, and not religious or spiritual?

According to Asoka's own statement in R. E. XIII, Kalinga was a 'recently acquired territory.' It is rather difficult for a Research Assistant of the Calcutta University like Mr. Bose to realise what it means to a royal power to pacify the inhabitants of a newly conquered country.

Mr. Bose says that the significance of the First Separate Rock Edict must have been intended to be moral, because it "deals with subjects like envy, cruelty and idleness, the vices that obstruct spiritual insight."

Here I would ask: is the significance of a man's statement moral, if he suggests that in forming a football team, the goal-keeper should be chosen from among those men who are of steady habits, patient, alert and watchful? Asoka in his First Separate Rock Edict, has proposed to send out on tours of inspection only those High

Functionaries of State who were found to be *acamda*, *aphalahata*, *vacanela*, "not fierce, not disheartened, of polite speech." To my mind, this implies just an administrative tact, a wise method of selection of the personnel, and nothing else. Every application for Government post is to be accompanied by a character certificate.

In support of the supposed moral or spiritual significance of the text of S. R. E. I., one of Mr. Bose's arguments is: "The king may be very kindly disposed, and he may feel for every criminal, but does not behove him to proclaim by edicts through officials and by enforcing recitations on solemn occasions that certain criminals should be differently dealt witha general proclamation of this nature undermines the primary object of law."¹

Very strange, indeed! Mr. Bose does not seem to know that the following has been set forth in the *Arthasāstra* (Bk. IV, Ch. 9), as an effective principle of ancient Indian polity, of ancient Indian government:—

Evamarthacarān pūrvam rājā dandena sodhayet!

Sodhayeyus ca suddhāste paura-jānapadān damaih!!

"Thus shall the king, with adequate punishments, test first the conduct of Government servants, and then shall, through those officers of approved character, examine the conduct of his people both in towns and villages."

I have sought elsewhere to establish that in the two Separate Rock Edicts, Asoka has frankly expressed his intention to chastise or admonish his own representatives at Tosali and Samāpā, the City Judiciaries, the Viceroy and the Mahāmātras in charge, rather than to punish or crush the criminals or rebels, and that here "the sentiment expressed is precisely like that of a long experienced head of a college who finding the teachers to be in the wrong, feels the need of training them up in the higher method of moral discipline rather than chastising the body of students under them, and openly speaks

out his mind, half in jest and half in shame, knowing it fully well that they will not misunderstand his feelings.”*

I do not see how the publication of an edict containing royal instructions to the City-Judiciaries to refrain from issuing orders for arrest, coercion or imprisonment without due cause might frustrate the primary object of law. The Arthasāstra is the standard Hindu book of royal polity. It is not a Veda, which would remain a sealed book to a Śūdra. It is a secular work which might be found in the hands of all. In this work (Bk. IV, Ch. 9), it has been enjoined: “When a judge or commissioner imposes an unjust corporeal punishment, he shall himself be either condemned to the same punishment or made to pay twice the amount of ransom leviabale for that kind of injustice”; “When the Superintendent of Jails puts any person in lock-up without declaring the grounds of provocation, he shall be fined 24 *panas*, and so on”; and also in Bk. II, Ch. 36: “When the officer in charge of the city shows carelessness in the discharge of his duty (*pramādashāne*), he shall be punished in proportion to the gravity of his crime.”

Is it not the duty of every government or royal authority to publish a code of procedure containing directions as to how the Presidency or District Magistrates should issue orders for arrest or coercion of persons suspected or guilty of criminal offences?

Asoka in his First Separate Rock Edict, has advised the City-Judiciaries of Tosali and Samāpā to pursue a course of *via media* (*majha*, *madhya*). In doing so, he has followed the Indian traditional method of exposition, of *uddesa* and *niddesa*, of the bare statement of the main proposition and the gradual elucidation of its import. That is to say, he has carefully explained what he meant by the proposed course of *via media*, and what led him to propose such a course. In his statement of the argument, he has enumerated certain evil or immoral dispositions, wherefrom the City-Judiciaries

* Asoka Edicts in New Light, p. 40.

were expected to be free in order to follow the middle course successfully :—

Imehi cu jātehi no sampatipajati [:] *isāya āsulopena nithuliyena tulanāya anāvutiya ālasiyena kīlamathena* [.]

These dispositions, as enumerated by Asoka, are obviously seven : (1) *isā* (envy), (2) *āsulopa* (quick loss of temper), (3) *nithuliya* (cruelty), (4) *tulanā* (haughtiness), (5) *anāvuti* (unguardedness), (6) *ālasiya* (indolence), and (7) *kīlamatha* (lethargy). Corresponding to the first four or five, we have a separate enumeration in P. E. III of (1) *camdiya* (fierceness), (2) *nithuliya* (cruelty), (3) *koḍha* (anger), (4) *māna* (pride), and (5) *isyā* (envy). In the course of his explanation of what he meant by the proposed middle course, he has classified the seven dispositions into two well-defined groups : (1) those typified by *āsulopa* (quick loss of temper) and *tulanā* (haughtiness), and (2) those typified by *kīlamatha* (lethargy), implying that the proposed middle course lay in the avoidance of these two extremes : (1) that of a course of action characterised by quick loss of temper and haughtiness, and (2) that of a course of action characterised by lethargy or leniency.

Wrongly assuming that the proposed middle course was intended not for the City-Judiciaries, but for the citizens themselves, and anxious to interpret Asoka's middle course as implying a course, which lay in the avoidance of the two extremes of leaving home for religious life under a sudden higher impulse and sluggishly remaining for ever immersed in worldliness, Mr. Bose has propounded his aggressively original theories (1) of precipitate giving up of envy, treating *āsulopa* as an adjunct of *isā*, (2) of the cruelty of comparison, of comparative cruelty, treating *tulanā* as an adjunct of *nithuliya*, and (3) of unchecked idleness, treating *anāvuti* as an adjunct of *ālasiya-kīlamatha*.

It will be a sheer waste of time to explode his theories, which he would not have propounded but for his confusion

between Asoka's statement with reference to the citizens and his statement with reference to the City-Judiciaries.

None but Mr. Bose can mistake that the City-Judiciaries were advised to get rid of the immoral dispositions enumerated by Asoka. For in his statement of the means of realising the twofold purpose of the edict, Asoka says that he had arranged to send out only those Mahāmātras on tours of official inspection who were not of haughty disposition (*acamda*), not disheartened (*aphalahata*) and were of polite speech (*vacanela*), *i.e.*, free from the stated evil dispositions. Whether the middle course proposed by Asoka was at all influenced by the Buddhist Doctrine of the Middle Path or not is not easy to determine. For the Jainas, too, have praised, *e.g.*, in the *Prasna-Vyākaraṇa-Sūtra*, the *madhya* kind of *brahmacarya*, although the commentator has explained *majjha* or *madhya* as meaning that which keeps clear of the two extreme of passion (*rāga*) and hatred (*dvesa*). *Madhya* as an affective administrative or judicial principle has found recognition as well in the *Arthasāstra* (Bk. I, Ch. 4) and the *Kāmandakiya Niti-Sāra* (VI. 15) as in Buddhaghosa's commentary on the *Mahāpadāna-Suttanta* (*Digha-Nikāya*, Vol. II). There is little doubt that the doctrine has nowhere been so much emphasized as in the teachings of the Buddha. The evidence of the *Arthasāstra*, corroborated by that of the Law-Code of Manu, is clear enough to prove that, in the opinion of the earlier teachers, the effective royal policy consisted in aggressive militarism, relentlessness of criminal justice and relentless exaction of dues or duty :

Lokayātrāyām nityam udyatadandah syāt. Nahyevam-vidham vasopanayanam asti, bhūtānām yathā danda ityâcāryāh.

“For an effective management of worldly affairs, the king should always hold up his high royal authority. For there is no better means of bringing people under his control than this. Such is the opinion of the teachers of royal polity.”

The opinion of the earlier teachers of royal polity quoted

in the Arthasāstra is advocated in the Manu-Samhitā (VII. 102), where one reads :—

Nityamudyatadandah syān nityam vivrita-paurusah.

“A king should ever show up his high royal authority, should always display his irresistible manliness.”

In the expressed opinion of the teacher of the Manu-Samhitā (VII. 140), it behoves the king to be extremely severe (tikṣna) as well as exceedingly lenient (mridu), as occasions demand ; that he should pursue a middle course (madhya) is beyond the conception of the teacher of Manu's Law-code :

Tíkṣnascaiva mriduscaiva rājā bhavati sammatah.

“The consensus of opinion is that the king may be very severe as well as very lenient.”

The teacher of the Arthasāstra protesting, says :—

Neti kautilyah. Tíkṣnadando hi bhútānām udvejaníyah. Mridudandah paribhúyate. Yathárhah dandah pújyah. Suvijnātapraníto hi dandah prajā dharmārthakāmair yojayati. Duspravitah kāmakrodhābhyām ajnānād vānaprastha-parivrājakān api kopayati, kimangam punar grihasthān? Apraníto hi mātṣyanyāyam udbhāvayati. Baliyān abalam hi grasate dandadharābhāve. Tena guptah prabhavatāti.

“No, says Kautilya ; for whoever imposes severe punishment, becomes repulsive to the people ; while he who awards mild punishment becomes contemptible. But whoever imposes punishment as deserved becomes respectable. For punishment, when awarded with due consideration, makes the people devoted to righteousness and to works productive of death and enjoyment ; while punishment, when ill-awarded under the influence of greed and anger or owing to ignorance, excites fury even among hermits and (wandering) ascetics dwelling in forests, not to speak of householders. But when the law of punishment is kept in abeyance, it gives rise to such disorder as is implied in the proverb of fishes (swallowing the weaker ones) ; for in the absence of a magistrate, the strong will

swallow the weak ; but under his protection, the weak resist the strong.”

It must be noticed that in this parallel from the Arthasāstra, recommending the wisdom of a middle course, the man with magisterial authority is expected, precisely as in Asoka's statement, to be free from certain immoral qualities, these qualities in the case of the Arthasāstra being *kāma* (lust), *kródha* (anger) and *ajnāna* (ignorance).

It will be seen that the parallel in Buddhaghosa's Sumangala-Vilāsinī is more apt as advocating the middle course as a method of royal polity in connection with the subject of consolidation of the territory after conquest, and with reference to *majjhima* and *paccanta*, the interior and the exterior. In commenting on *cāturanto vijitāvī janapadatthāvariyaappatto*, Buddhaghosa says :—

Candassa hi rañño bali-dandādīhi lokam pīlayato manussā majjhimam janapadam chaddetvā pabbata-samuddatiradini nissāya paccante vāsam kappenti. Atimudukassa corasāhasikajanavilopa-pīlitā manussā paccantam pahāya janapadamajjhe vāsam kappenti. Iti evarūpe rājini janapado thirabhāvam na pāpunāti.

“The subjects of a king, who is relentless and who causes oppression by levying taxes and inflicting undue punishments, prefer to live in outlying regions, in mountain-fastnesses, on the banks of the rivers, or in some such secure places, leaving the interior of his territories. On the other hand, the subjects of a king who is exceedingly lenient, prefer to settle in the interior of his territories, leaving the frontier regions, as a result of their being oppressed by the plundering raids of thieves, rebels and such other rapacious people.”

Can there be a better explanation of the middle course advocated by Asoka than that which is possible in the light of these two interesting parallels from Indian literature?

As an argument of the supposed convulsion resulting from the supposed excessive religious zeal displayed by many a man

in Kalinga in leaving home to join the monastic institution of the Buddhists, Mr. Bose has quoted Prof. Kern's remarks, based upon certain utterances of a woman in the Therí-Gāthā, and exaggerating the Buddhist zeal for gaining recruits into his monastic order :

“Those who are wise abandon their children. A man who leaves his poor wife, the mother of his child, in order to become a monk, and obstinately refuses to take care of her and the child is held up to the admiration of the world as having done something very grand.”*

The utterances in the Therí-Gāthā, whereupon Prof. Kern's observations are based, embody the sentiments, complaints or pleadings of a hunter's daughter, trying to dissuade from going away from her to become a Buddhist monk her husband, Upaka the Ajívika, who fell in love with her and ultimately married her, when the latter was taking leave of her. This is quite an isolated instance of a man leaving home to become a monk, leaving his wife and newly born child to their fate. There are numerous other instances of men leaving home for monastic life at an early age, either as a matter of choice, or as a matter of fashion, or as a means of gaining a higher knowledge, or as a matter of political or social necessity, or as a matter of bitter personal experiences, or as a matter of personal bereavements, or even as a matter of gain and ease. In this particular instance, Upaka's wife herself became subsequently convinced of the rightness of the cause espoused by her husband.

But one may cite the authority of the Arthasāstra (Bk. II, Ch. 22), where we read :

(1) “When a capable person neglects to maintain his (wife and children), mother, father, minor brothers, sisters, or widowed girls, he shall be punished with a fine of 12 *panas*.”

(2) “When, without making provision for the main-

* Manual of Indian Buddhism, p. 69.

tenance of his wife and sons, any person embraces asceticism, he shall be punished with the first amercement ; likewise any person who converts a woman to asceticism."

- (3) "Whoever has passed the age of copulation may become an ascetic after distributing the properties of his own acquisition ; otherwise, he will be punished."

Regarding the first injunction, there is no difference of opinion among the Indian *religieux*, Hindu, Jaina, Ajivika and Buddhist. The second and third injunctions have evidently been urged by the teacher of the Arthasāstra as an exponent and adherent of 'secular Brahmanism', of the system of the Dharmasāstras. There is a clear evidence to show that the teacher of the Arthasāstra was opposed to the Buddhists, the Jainas and the Ajivikas, the recluses who were specially favoured by Asoka. But none can take his injunctions seriously as there is not a single historical instance, where a man was actually punished because he embraced asceticism without making provision for the maintenance of his wife and sons, or because he converted a woman to asceticism, or because he embraced asceticism at an early period of his life in disregard of the Asrama ideal of the Brahmin law-givers. At all events, the edicts of Asoka do not raise any question of maintenance of wife and sons of a person embracing asceticism, nor do they raise any question of a person converting a woman to asceticism.

Further, Mr. Bose wrongly assumes that Buddhism did away with all restrictions to open a royal road for the recruits entering into its monastic order, without taking cognizance of the fact that the restrictions imposed by it are of a nature to disqualify many an applicant for admission. One of the restrictions is that the applicant must have the consent or permission of his parents ; another, that he must not be in the service of a government ; another that he must not be in debts. The teacher of the Arthasāstra does not insist that a person

intending to become an ascetic should obtain the consent of his wife and sons. And an injunction urging a man not to retire from the world without making provision for the maintenance of his wife and children is unnecessary, because the instances, now as then, are very rare, where a man can persuade himself to run away from his home without making due provisions for his wife and children. Buddhism has rightly considered the parents to be the real custodians of a man's family and social interests.

It is very difficult, indeed, to think that the religious policy of Asoka stood against persons wishing to join the monastic order of the Buddhists, in view of the fact that in his Schism Pillar Edict set up at Sārnāth, Kaúsāmbi and Sānchi, he has been deeply concerned to preserve the unity and integrity of the Sangha by penalising within it, and no less in view of the literary tradition that he allowed and persuaded even his own brother, son, daughter and son-in-law to be ordained as Buddhist monks and nun. It is difficult to imagine that he thought it necessary to stand against the recruits of the Buddhist Sangha, in view of the literary tradition, partly corroborated by some of the epigraphic records, that it is he who despatched Buddhist missions to different countries, both within and outside India, to propagate the religion of the Buddha. It is difficult as well to imagine that he stood up against the recruits of any other Indian ascetic order, in view of the fact that in R. E. XIII, he has expressed his deepest sympathy for the sufferings all religious orders, ascetic or otherwise, who were honoured everywhere except the Yona province.

I have to enquire: what and where is the authority of Mr. Bose to suppose that Buddhism was propagated in the cities of Tosali and Samāpā, the two Maurya official headquarters in Kalinga, and up till that regnal year of Asoka in which the First Separate Rock Edict was inscribed? All the really Buddhist edicts, such as the Lumbini and Nigāli-Sāgar Pillar Edicts, the Schism Pillar Edict at Sārnāth, Kaúsāmbi and Sānehi, and the First Minor Rock Edict and the Bhabru Edict

found at Sahasrām, Bairāt, Rupnāth, Māski, Siddāpura, and Jatinga-Rāmesvara, are set up in places outside the province of Kalinga. Neither the Buddha nor any of his disciples, up till the reign of Bindusāra, is known to have visited the land of the Kalingas. None of the Buddhist missionaries sent out by Asoka in his 18th regnal year is said to have penetrated into Kalinga. The Kathāvatthu, a book of the Pāli Abhidhamma-Pitaka, is traditionally known to have been compiled in the 18th regnal year of Asoka. In this work, there is the record of a controversy (I. 3), in which it has been definitely maintained that there was no Buddhist mode of holy life or initiation in the regions outside the territorial limits of the Middle Country, on the ground that, till then, neither Buddhist Bhikkhus nor Buddhist Upāsakas had been there. In the same controversy it has also been pointed out that, even within the Middle Country, Buddhism was not spread in all places. It is for Mr. Bose to say if the cities of Tosali and Samāpā fell at all within the territorial limits of the Middle Country as defined in Buddhist literature. According to the Buddhist literary tradition, the redistribution of the relics of the Buddha's body took place during the reign of Asoka. The concluding verses of the Mahāparinibbāna-Suttanta, which, according to Buddhaghosa, were recited by the Theras of the Third or Asoka Council, and added by the Buddhist teachers of Ceylon, seem to give a hazy account of this redistribution, mentioning Gandhāra and Kalinga among the countries where the relics of the Buddha were enshrined. The concluding chapter of the Buddhavamsa, too, contains a similar hazy account, supplied perhaps by the same agents, as well as mentions Gandhāra and Kalinga as the countries where the relics of the Buddha were deposited. This is all the evidence that we have at present regarding the spread of Buddhism in Kalinga during the reign of Asoka. As regards the popularity of Buddhism, if it was at all propagated at that time in Kalinga, particularly in Tosali and Samāpā, we have no evidence whatsoever.

It is not at all difficult to understand how, like Lord Vishnu,

Mr. Bose has tried by three great strides to walk over the whole of the visible universe, or how methodically he has essayed by three successive steps to reach his objective, at each step sure of his aim and conscious of the advance made by him. At each step he has announced a definite thesis capable of being mooted both as a Theorem (Q. E. D.) and a Problem (Q. E. F.). The three theses announced by him at three steps may be presented as below :

- (1) That Asoka, as his inscriptions go to show, was far from being a convert to the Buddhist faith ;
- (2) That Asoka, as he appears in and through his edicts, was rather a Buddha himself than a Buddhist votary ; and
- (3) That Asoka, as he has expressed himself in some of his edicts, notably the First Separate Rock Edict, was rather anti-Buddhist than pro-Buddhist, which is to say by way of a corollary, that he was pro-Brahmanist or Hindu.

The first two of these have been mooted by him in a learned paper published by him in the Calcutta University Journal in the Department of Letters under the captious title 'Asoka-Buddha', and the third one looms large in the article recently published by him in the Indian Historical Quarterly under the unpretentious but vague title "The Kalinga Edict." Now, if the truth of each of these propositions be presumed as satisfactorily proved, see what happens.

If the truth of the first proposition, that Asoka was far from being a convert to the Buddhist faith, be taken as established, the question may naturally arise in what capacity, then, Asoka inculcated principles of the Dhamma in and through his inscriptions. Mr. Bose's reader confronted with this question is sure to find its answer in his second proposition, that Asoka himself endeavoured to promulgate a universal religion as good as, if not better than, that of Buddha Sākyamuni. If the truth of such a proposition with such an import be taken

as established, the question may next arise what the general trend of Asoka's Dhamma is, whether it concurs with or counteracts the tenor of Buddhism. His reader faced with this question is expected to find its answer in his third proposition, that Asoka was rather anti-Buddhist than pro-Buddhist, that a correct interpretation of Asoka's significant statements in his First Separate Rock Edict serves to reveal that the trend of Asoka's Dhamma runs counter to the tenor of Buddhism which is after all a monastic religion, and *á posteriori* to that of Jainism, Ajîvikism and other Indian religions with similar monastic proclivities, and better concurs with the tenor of Brahmanism sanctifying ideality of the normal life of a man in society, of a man adhering to the estate of a householder.

I congratulate him for all the pains he has taken to focus the problem of interpretation of the First Separate Rock Edict, and I might have congratulated him more, if his was not 'much ado about nothing. There is nothing but the height of ingenuity in his article to command the respect of any serious scholar. In order to give a good appearance to a pet theory, he has made a number of assumptions, none of which, as examined in this paper, bears scrutiny. Perusing his explanatory rendering of the edict, it seems that he has all along sought to create a Tilottamā (Ideal Beauty) with bits from the best in the writings of previous scholars, but unfortunately the product is just a crazy woman. Asoka prepared a *Karma-kānda*, a practical grammar of Buddhism. History bears out that by his noble efforts, Buddhism became a great civilising influence in the east. His edicts clearly bear out that he became an ardent follower of Buddhism.* And Mr. Bose has completely failed to prove that Asoka intended to adopt any policy against the interest of the Buddhist order, the contact of which impelled him to launch upon an active mission of the Dhamma.

* The subject has been fully discussed in my monograph "The Religion of Asoka", the Maha-Bodhi Pamphlet Series, No. 7.

THE INTERNATIONAL BUDDHIST SHRINES IN INDIA

The international Buddhist Shrines in India are Kapilavastu, Buddha gaya, Isipatana-Benares (now known as Sarnath), Kusināra, Sravasti, Sankassa, Nalandā, Kosambi, Pataliputra, Kosambi, Kuru, Rajagriha, and Saketa. Of these places Kapilavastu, Buddhagaya, Sravasti, Kusinarā are sacred to the Buddhist world because of their being connected with the life of our Lord the Buddha. Buddhagaya and Isipatana-Benares are the most hallowed as being the centres where the Prince Siddhartha attained the anuttarasammāsambodhi under the Bodhi Tree and preached the Dhamma to the five first disciples 2500 years ago. The Buddhasāna therefore is the oldest of universal religions. Christianity was founded by the Nazarene Jesus 500 years later, but it was first brought to the notice of Buddhists in the 16th century by the Portuguese pirates. Islam was preached by the Arabian Prophet 1200 years after the establishment of the Buddhasāna, and it was brought to India about 800 years ago.

Buddhism was wiped out of existence from its native soil by the Moslem invaders 800 years ago. For a period of 700 years India was forgotten by the Buddhist world, and in 1891 the Maha Bodhi Society was founded by the Anagarika Dharmapala to rescue the holy sites and to revive the Sāsana in India. Since July 1891 the Society is ceaselessly working in different parts of the Buddhist holy land with continued success. The great work the Society now has undertaken is the erection of an imposing structure at Isipatana-Benares.

Thanks to the Director General of Archaeology in India, Sir John Marshall, the Society is in possession of the necessary ground to build the Vihara. Plans have been prepared and the work will begin during this month. The estimate shows that the sum of Rs. 128,000 is required to complete the struc-

ture. Buddhagaya has practically gone out of Buddhist hands owing to the blunder made by local officials in 1890. To get back the holy site the lawyers' advise is to go before the Civil Courts in India. For the present Buddhists need not trouble themselves about ownership. What is now urgently needed is to build the Vihara at Isipatana. Benares is eternally holy to the Buddhists. The next Buddha is to take His birth at Benares, and He will also select Isipatana to preach the Dhamma. All Buddhas choose the same site to promulgate the Dhamma.

The Maha Bodhi Society hope and earnestly solicit all Buddhists throughout the world to send contributions for the noble work. Mrs. Foster of Honolulu, the gracious patron and friend of the Anagarika had already donated Rs. 30,000. A number of Buddhists of Ceylon and Burma have contributed the sum of Rs. 13626. We require more the sum of Rs. 84,374. We expect that there are Buddhists all over the world who love the Lord and the Indian people. We solicit contributions from each and every Buddhist however small. Remittances to be made to the Hony. Secretary, Maha Bodhi Society, 4A, College Square, Calcutta, India.

SELECTIONS FROM THE MANORATHA PURANI

STORY OF MILAKKA TISSA THERA.

Manoratha Purani is the beautiful commentary on the Anguthara Nikaya,¹ and like all other commentaries or Tikas is written by those well versed in the Dhamma to facilitate the study of the text.

The discourses treated in the Anguthara Nikaya are illustrated in the commentary by the recital of interesting stories of incidents that had mostly taken place in Ceylon. The story of Milakka Tissa Thera is one of the stories with a great moral to adorn it.

This Thera was a veddha² by birth, and was one of a race living at that ancient time near the Gammadulu Maha Vihara at Ruhuna.³ The Veddha-Fraternity were in the habit of giving alms to the monks of the Vihara when they go about the visinity for food for their mid-day meal.

One day the veddha, the subject of this story as was the usual custom laid traps (in the jungle Sic) to seize game. In the expectation of having a hearty repast he took with him a supply of salt to taste his meat and fire to roast it. Many a game having fallen a prey to his traps, he had a meal of roast meat in plenty and in consequence felt very thirsty. He went in search of a drink of water to the neighbouring Gammadu Vihara.

Finding all the water vessels empty in the Paniya Malaka,⁴ he cried in anger, "What on earth is the meaning of this, is not there a drop of water in this place, where so many priests reside to quench one's thirst?" A monk by name Chula Pindapatika Tissa Thera of the Vihara knew that there was water in abundance in the drinking shed, and he therefore not being able to understand the gist of the exclamation proceeded to the spot and finding ten pots of water filled to the brim thought within himself that the veddha hunter's mental

1. One of the five Nikayas of the Sutta Pitaka; the four others being Digha Nikaya, Majjima Nikaya, Samyutta Nikaya and Khuddhaka Nikaya.
2. A race regarded as one of the most primitive of existing races, found in the Eastern Slopes of the Uva Province in Ceylon.
3. One of the three ancient divisions of Ceylon; the other two being Maya and Pihiti.
4. The drinking hall, where the priests are enjoined to have a constant supply of water.

vision has been clouded by the effect of bad Karma resulting from destroying life and has for this reason turned or in fact has become a Pretha whilst yet alive, and so failed to perceive the water. The Thera lifting up a pot asked him to drink and he let the water into the closed palms of the veddha's hands. But on account of his evil Karma the water that he gulped

down dried as instantaneously as that poured into a red-hot iron. And though ten pots were emptied in this manner the thirst of the veddha could not have been allayed. The Thero amazed at this and addressed him thus :—“Oh ! believer your acts have been heinous. The evil effect therefore have turned you into a Pretha, and what their results hereafter will be it is difficult for me to say.”

The veddha was much strucht with this remark of the Thera and evidently quite realized his position from the sequel of his attempt to quench his thirst and he felt horrified as to the dangerous results of his bad Karma. With deep contrition he returned home and ordered his people to release all the animals that were caught in the traps, and going back to the Vihara begged the Bikkhus to admit him to the order of Sangha. They were not a little surprised at the change that has come on the veddha and rejoined saying, Upasaka, the duties of a Bikkhu are exacting and onerous. However they gave in to his repeated solicitations and admitted him to the order. The veddha Bikkshu was named Milakka Tissa. He led the life of a Bikkshu strictly observing the discipline laid down in the Vinaya. In the course of his studies he happened to read one day of the horrors of Naraka.⁶ He was deeply moved and inquired from Chula Pindapatika Tissa, whether anything like it could be experienced on earth. The Thera replied, “No, but I shall attempt to illustrate it to you faintly.” So saying he summoned the young novices and ordered them to raise a heap of green wood on a rock and caused a spark of fire from Naraka to appear which instantly burnt off all the greenwood without leaving even a solitary ember. This occurrence terrified Milkka Tissa and convinced him of the depravity of his Karma and led him to apply to

5. Lower Worlds :—

Narakaya, Thirisnapaya, Pretha Nikaya Asura Nikaya.

6. See Note 5.

his tutor to practise meditation to which he applied himself with great self-denial foregoing even his sleep by a curious device

of having his head wet and having it plunged into a tub of cold water. One morning it so happened that during the third watch of the night he overheard a novice reciting Arunuwan Sutta and listening to it with concentration of mind pondered within himself that it was an admonitory discourse purposely delivered to novitiates like himself and was intensely delighted and attained Arahata-ship.

7. Arabhatha Nikkhamata-Yumjitha Buddha Sasane
 Dhunatha Machchuno Senam-Nalagaramwa Kunjaro
 Yo Imasmin Dhamma Vinaye
 Appamatto Vihessathi
 Pahaya Jati Swmasram
 Dukkhasantam Karissati

Make your foremost (prime) effort in the Buddha Sasana and make your effort of renunciation. Destroy the evil's army as an elephant does destroy a forest of reeds.

He who strives with diligence in this Sanana overcomes the sufferings of re-birth in the Samsara.

The Arunuwan Sutta was first preached by one of the disciples of Wipassi Buddha in Brahma Loka in order that his sermon may be heard to ten thousand Sakwalas (worlds or planetary systems) Wipassi Buddha preached it again in the city of Arunawathi hence the name Arunawathi Sutta. Our Buddha (Gautama) too has preached the same Sutta.

E. S. JAYASINHA.

THE LIFE-STORY OF KASSAPA, THE GREAT THE LIVES OF THE PAST—(Continued)

Long, long thereafter in the present Kalpa this same brahman Vedeha, departed from heaven and was reborn in the family of a householder at Benares, during the period intervening between the dispensations of the Buddhas Konagamana and Kassapa. After he had grown into a youth, one day, he was sporting about in the wood for exercise. At the time by the bank of a river a number of Paccheka Buddhas were seated engaged in preparing robes. The house-holder seeing them

approached. The Paccheka Buddhas laid aside their work because sufficient cloth for the borders of the robes was lacking. The house-holder inquired the reason why. The Paccheka Buddhas replied: that cloth for the borders was wanting. The house-holder cheerfully gifted his upper-robe and devoutly willed, "May I hereafter from life to life never lack any requisite!"

Once on a certain occasion a Paccheka Buddha came in search of alms-food to his house, when his wife and sister were engaged in a furious quarrel. The sister offered alms-food to the Paccheka Buddha and vowed, "May I always be reborn a hundred leagues away from such a wicked wench!" The wife enraged at the vow rushed out of the house, wrenched the bowl from the hands of the Sage, threw away the food, filled the bowl with mud and gave it back to the Sage. The sister saw the outrage and admonished her sister-in-law thus, "You may revile me and beat me, but you should not have done that nefarious act of filling with mud, the bowl of that Holy Sage who during two *asankeyas* and hundred thousand aeons has fulfilled the Great Perfections." The householder's wife repented of her crime, asked again for the bowl from the Sage, refilled it with sweetened ghee and replaced it in the hands of the Sage and made this earnest vow: "Just as this food now shines with splendour, may I always be reborn with a comely complexion!" The holy Sage reassured her and disappeared through the air. The house-holder and his wife stored up acts of merit and deceasing therefore were born in heaven.

The house-holder and his wife for a very long period having enjoyed the bliss of the heaven-world departing, therefrom were reborn in two wealthy bankers' families, each possessed of eighty crores of wealth. It came to pass that eventually they came of age and they were joined together in the bond of matrimony. As a just retribution for her former heinous misdeed, an intense ill-odour as from a festering cess-pool began to emanate from her person the very moment

she stepped within the threshold of her husband's abode. The bride-groom inquired whence the stench arose, and learning the source thereof he caused the unfortunate woman to be ignominiously driven back to her parents' home in the same bridal chariot. This great misfortune repeatedly overcame her full seven times.

About that time the Pari-Nibbāna of Kassapa, the Enlightened One, took place. The devout followers began to build a *dāgeba* to enshrine the relics of that Blessed One with bricks of pure, solid gold to the height of four leagues.

That banker's daughter bethought to herself, "Seven times I was cruelly deserted by seven husbands, my life is indeed an abject thing." She caused to be melted all her jewellery and made into a solid brick, a cubit in length, a span in breadth, and four inches in thickness. Then taking in her hands that brick, with some cement and a quantity of lotus-flowers, she wended her way to the *Stûpa* which was in the course of construction. Then mason who was at work at the time found one brick short to complete a particular joint. The banker's daughter asked the mason to fit in her golden brick to fill up the vacant space. "Sister, you have come just at the nick of time. Will you please place the brick with your own hands?" said the mason. She then fixed the brick with cement, laid the flowers on the brick and earnestly vowed; "Hereafter from life to life may the sweet scent of sandal-wood emanate from my body and that of water-lilies from my mouth!" She bowed to the shrine and returned home.

Just then, it so happened, that her first husband recalled her to memory. A great carnival took place in that city. The merchant's son called his hench-men and inquired; "Where is that bride now who was led into my house sometime ago?" "Master she must be at home," they replied. "Go and bring her back, let us hold high festival." They departed, came to the house and greeted the lady. "Friends, what brings you here?" They announced the reason. "Friends, all my jewellery I have offered to the shrine and have none left to

wear." They returned and informed the banker's son. "Bring her back, jewellery she will have." Accordingly they escorted her again to his home. No sooner than she stepped into the house this time, the sweet scent of sandal-wood and of water-lilies was diffused throughout the house. "What means this, first a bad odour emanated from your body, whereas now there is a sweet scent?" he asked her. In answer she repeated the whole story of her doings. The banker's son was filled with joyous confidence in the glorious teaching of the Enlightened One's message of Nibbana. He caused to be spread a valuable coverlet over the whole of the golden shrine and decorated it around with golden lotus-flowers, chariot-wheel's in size. They performed numerous acts of merit the rest of their lives and departing therefrom became denizens of the world of the *devas*.

A long, long time after, the husband returned to the world of men by taking birth in a Brahman minister's family, a league away from the city of Benares. The wife was also born as the crown-princess of Benares. Once when they had come of age a great festival was held in the city. He called out to his mother and said, "Dear mother, give me an upper-robe so that I also may go and join in the festival." She gave him a robe. "Mother, this is too coarse, pray give me another?" he replied. She complied with request. He rejected that also. She gave still another which also he refused. "Born as we are into a destitute family how can we afford finer clothing?" "If so I shall go in search of a better garment." The mother blessed him saying; "May you this day gain even the crown of this city of Benares!" The son bowed to the mother and took his leave. "Where can he possibly go? Beyond this house or that?" the mother concluded to herself. The son wended his way and reached the royal park of Benares, laid himself down, covered his head, and fell asleep.

This was the seventh day after the demise of the king of Benares. The ministers having performed the royal obsequies of the departed king deliberated among themselves: "The

king has left no male-heir but an only daughter. A country without a monarch can never prosper." They nominated each other as king and failing to come to a final decision, they caparisoned the royal chariot, harnessed four white, thoroughbred steeds, placed the five insignia of royalty, set up the white canopy of dominion and sent it forth accompanied by five kinds of bands of music. The chariot issued out of the eastern gate of the palace, entered the royal park, circum-ambulated the sleeping youth and suddenly stopped as if inviting him to mount the chariot. The royal chaplain approached the sleeping Brahman youth, removed the blanket and examined the marks on the soles of his feet and declared that he was worthy to wear the crown not only of the Land of the Rose-apple but also of a universal monarch over the four continents. He ordered the music of the bands to be played three times over. The sleeping youth shook himself free and raising his head exclaimed, "Dear friends, what meaneth all this great fuss-" "Your majesty, the kingdom lies at your feet." "Where is the king?" he asked. "Your majesty, he has departed this life to the heaven-world." "How long ago?" "This is the seventh day." "Has he left any son or daughter as successor?" "There is a daughter but no son, your majesty." "I shall then assume the throne." There and then the ministers set up a pavilion in the park, dressed up the royal princess with the regalia, led her into the park and gave her in marriage to the prince and anointed him king of Benares. The ministers brought from the royal stores for the king a robe worth a lakh. "Friends, what is this?" "It is a garment for your majesty to wear," they replied. "Have you no finer one?" The king inquired. "Indeed, this is the finest garment ever worn by a human-being." "Did your late king ever use this garment?" "Yes" they replied. "Then your late king was one of little merit." He took up the golden goblet and said ; "Verily, I shall get superior garments!" He solemnly stood up, washed his hands clean and facing the cardinal points sprinkled the water with his hand. Instantly

eight wish-conferring trees sprang up splitting open the earth from each direction. The king (who it should be mentioned) was called Nanda, dressed himself in two celestial robes, which he picked from those wish-conferring trees and sent forth a royal proclamation by beat of drums that women through-out the city need not spin any cotton thread (for there were more than enough of celestial garments for all).

Then, the king and queen mounted the royal chariot with the white canopy over head, entered the city in triumph and reigned in all glory. One day the queen showed a great concern at the unfortunate position of the king who inquired the reason why. "Your majesty you are now enjoying all happiness as the result of former good deeds, but you are not saving for the future." "There are no virtuous persons to be had; to whom then can I extend my charity?" "The Land of the Rose-apple, your majesty, is not yet bereft of saints. Prepare your gifts, worthy recipients I shall procure."

Next day, the king spread out a grand feast in the eastern palace. The queen ascended the stairs, fell prostrate on the floor facing east-wards, repeated the precepts and vowed; "Were there saints in this direction, may they accept our meal on the morrow!" But eastwards there were no saint. Similarly there were no saints in the southern and western directions. But when for the fourth time the king prepared a feast in the northern palace and the queen exclaimed her invitation facing northwards; the chief of the Paccheka-Buddhas, named Paduma the Great, who abode on the Himalayan slopes, assembled the brother Paccheka-Buddhas and addressed them thus: "Brethren, the king Nanda sends you his invitation for the meal on the morrow, let us accept it."

The next day at early dawn they proceeded to Anotatta lake, washed themselves, went through the air and entered King Nanda's northern palace. The courtiers announced to the king that five hundred Paccheka-Buddhas had arrived. The king and queen bowed and received them respectfully, asked for their bowls, led them to the topmost floor of the

palace and served them with delicious food, when the Paccheka-Buddhas had finished their meal the king and queen fell at their feet and besought them to take up their abode in the royal park, in order that they might have the benefit of serving the Sages all their lives. The Paccheka-Buddhas consented to take up their residence in the park. The king caused to be put up five-hundred booths and equipped them with all requirements, including five-hundred walks for exercise. Not long after the border tribes rose in revolt against the king. The king charged the queen to see that proper attention was paid to the Paccheka-Buddhas during his absence and marched to the frontier to quell the rebellion. Before the return of the king the Pari-Nibbāna of the five-hundred Paccheka-Buddhas took place. The next morning the queen was awaiting the arrival of the Paccheka-Buddhas at the dining hall, after having carefully cleansed, decorated and perfumed it, with a rich meal made ready. As the Paccheka-Buddhas delayed in coming the queen sent a messenger to inquire the cause. Not finding the chief Paccheka-Buddha, Paduma the Great, in his cell the messenger went in search of him to the terrace-walk and beheld him there seated up-right. He then announced that it was time to go to the palace for alms-food. As the Paccheka-Buddha was silent, the messenger approached him and touched his holy feet and found them dense and cold. Concluding that the Sage had attained Pari-Nibbāna he came to the other Paccheka-Buddhas to find, to his great grief, that they also had likewise passed away. The messenger went back to the palace and announced the fact to the queen. The queen and the populace wailed and wept; paid their respects to the remains of the Sages, performed the last rites with great eclat, collected together the bane-relics from the pyre and built a shrine over them.

The king having appeased the border tribes returned home and was received by the queen, "Dear, what about the Sages, Are they in good health?" "Sire, the Sages have passed away

to Pari-Nibbāna.” The king bethought to himself, “Even such great Holy Sages fall under the sway of Death, how can such as we be free from Mara’s grip?” He entered the city, assembled the ministers and the people in the royal park, abdicated his throne in favour of his eldest son, who was there and then crowned king. Then he donned the yellow robe, became a hermit and lived in that park. Following the example of the king the queen also became a hermit herself and took up her abode in that self-same park. They both practised *Jhāna* for a long time and deceasing therefrom were born in the realm of Brahma.

(Here endeth the story of the past lives).

L. D. JAYASUNDERE.

Noortgedacht, Galle.

THE DAWN AND SPREAD OF BUDDHISM

BY

(BALANGODA ANANDA MAITREYA THERA).

III

With the dawn of the 20th century, an age of reason, Buddhism found its way to almost all the civilized lands of the world.

It was in the 19th century that the West began to search for Buddhism. But, unfortunately, what first came with their reach was an impure form of Buddhism, the Buddhism of the Mahayana School which is mingled with very many superstitious ideas of other religions as the Vedanta, Bon Religion, Shintoism, the teachings of Laotz, and those of Confucius.

In the middle of the 19th century the books of the orthodox Buddhism of the Hinayāna School were brought to the West and the Dharmapada was the first work translated into a foreign language. It was translated into Latin by Dr. Fausball

in 1888, and then into English, French, German, Italian and other European Languages.

In 1881 the Pali Text Society was founded by Dr. Rhys Davids, and the translation of Pali books were started. Though some missionaries misled the West with their incorrect and wilful mistranslation of Dhamma, the seekers after Buddhism increased in number year by year. The West yearned for Buddhism and its fascination was so strong that some even came to Burma and Ceylon to learn Pali with a view to study the Dhamma ; many of these seekers after truth even became Buddhist monks. Some of their names, I believe, are familiar to my reader. I may here mention some of them : Rev. Nanatiloka, Rev. Punna, Rev. Dhammanusāri, the late Rev. Subhadra—all of them Germans ; the Rev. Suññānanda a dutch man the pupil of Rev. Nānatiloka ; the late Rev. Anandametteyya, an Englishman, and ex-thera Silācāra, a Scotchman. One of them, as I have heard, was an Australian prince.

In the year 1908 the Buddhist Society of Great Britain and Ireland was founded by the late Rev. Ananda Maitreya, and among its members were the Rt. Hon. the Earl of Mexborough, the Hon. Evic C. F. Collier, Dr. Edmond A. J. Mills,—all of whom were good Buddhists—and many other distinguished ladies and gentlemen. In that very year, a European scholar J. W. Moor came to the Rev. W. Vilasa, a Burmese Thera, the president of the Sakya Buddhist Society in Madras, and entered the Order under the name Visuddhācāra. It was in this same year that a Buddhist monthly was begun at Leipzig in Germany.

At the end of 1908, a christian missionary, the Rev. E. H. Stevenson, in the course of his mission work came to Burma and studied Buddhism ; subsequently he became a Buddhist monk and was known as the Rev. Sāsanadhaja, who joined the Rev. Ananda Metteyya in Buddhist mission service.

In 1909 the membership of the Buddhist Society of Great Britain and Ireland increased to 300 and a quarterly journal

called "the Buddhist Review" was started. During these days Mr. M. A. Stephan, an archæologist, after 3 years' investigation, discovered a large number of ancient writings, many of which contained the history of Buddhism up to the 50th year after the demise of the Lord Buddha, and about 4000 Buddhist manuscripts that lay hidden in a cave.

In the same year a Christian missionary, Spurgen Madhurst, who was preaching Christianity in China studied Buddhism and became a convert, he too subsequently turned a Buddhist monk, and came to Ceylon where he gave addresses at Maligakanda Pirivena, Maitreya Hall, Ananda College and other places. In one of his addresses explained how he became a Buddhist, he said: "I came to teach Asia, but they taught me." Here we see the prophecy of Schopenhaur fulfilled, who, addressing the Christian missionaries that departed from the Christian West to the Buddhist East, had said: "now you go as teachers to teach them but will return home being taught." It was in 1909 that some Western scholars arrived at the conclusion that America had been discovered by five Buddhist ambassadors before Columbus 'discovered' it.

Thenceforth Buddhism has been quicker than before on its path of progress and a number of Buddhist leaders appeared in the West, some of them are Dr. Sylvan Levi of France, Dr. Paul Dehlke and Dr. Grimm of Germany, Carl E. Newmann of Austria, Mr. F. J. Payne, Captain Rollastan and others of England. Recently there arose two Buddhist Societies in England—Mahabodhi Society founded by the Ven. Anagarika Dhammapala and the Buddhist Lodge of which leaders are Mr. Humphrey and others, both having two monthly magazines the British Buddhist and the Buddhism in England respectively.

Buddhism is winning more and more followers day by day. Even in Russia and in some parts of America Buddhist Societies are appearing year by year. Japanese Mahā Theras are very active in training Buddhist missionaries to be sent to foreign countries.

Now almost all the books of Tripitaka are found in the English and German languages. In English there are four out of the five books of Vinaya Pitaka, the whole Dighanikāya, the whole Majjhima-Nikāya, the whole Samyuttanikāya, four sections of Anguttara Nikaya ; Khuddakapātha, Dhammapada with its commentary, Itivuttaka, Udāna, Jataka with its commentary, Thera and Theri-Gathās with their commentaries, Petavatthu with its commentary, and Sutta-nipata out of Khuddaka Nikāya ; Dhamma Sangani and its commentary, Kathavatthu, and Puggalapannatti out of the seven books of the Abhidhammapitaka, and Abhidhammattha Sangaha, a compendium of the whole Abhidhamma pitaka. Besides these there are hundreds of books and pamphlets on Buddhism published by various scholars in Europe, Asia and America.

Especially in America, England and Germany, the number Buddhists is increasing rapidly, and there will be a time when the whole earth will be covered and blessed by the Dhamma of the Lord Buddha, the Supreme Teacher of Devas and men.

JAVA AND THE DUTCH SCHOLARS

BY PROF. PHANINDRA NATH BOSE, M.A.

The Dutch scholars are doing much useful work to the cause of Greater India. But we, in India, are not familiar with the work which is being done by them. An attempt has been made here to give a very short account of some of the publications of the Dutch scholars. This forms only an instalment in making known to our Indian scholars the task undertaken both by the Dutch Government and Scholars.

In 1920, the Dutch Government began a new series of Archaeological Survey Reports for the Dutch India under the title of *Oudheidkundige Dienst in Nederlandsch-Indië*. The new Series proved superior to the older one. It gives more importance to illustration. Each fascicule contains the quarterly

Report of the Archæological Survey and various other important articles. The report of 1920 is devoted to the substitution of the various elements of Loro Jongrang of Prambanan. The Dutch archæologists, among other things, claimed to have discovered an image, which they interpreted as that of Siva receiving the Ganga in his hair. This seems to be the first representation of this famous scene in Java.

Of the various articles contributed during the year 1920, the first is—*Eigenaardigheden Van Hindoe-monumenten* from the pen of P. J. Perquin. In this paper. Mr. Perquin examines the peculiarities of the Hindu monuments in Java, specially of the Candi Kalasan. The second paper is on the Candi Soembernanas, which was discovered by the erosion caused by the torrents of the Gunung Klut during the volcanic eruption in May 1919. The architectural description of this Candi is given by B. de Haan.

Mr. F. D. K. Bosch takes upon himself the task of writing about the sculptural decorations of the Candi. The Candi by its sculptures and profiles belongs to the art of the centre of the island ; there is nothing so special of the art of that eastern part, where it has been found. It offers some new elements for the two forms of the art of Java. The small statues belong to the art of the centre. It is the case of a *Nandīsrara*, of a Siva-Guru and of a Brahmā.

Mr. F. D. K. Bosch is also responsible for another paper named *Aanwinsten Van de archæologische Collectie van het Bataviaasch Genootschap* or Acquisitions of archæological collection of the Society of Batavia. He makes an interesting study of a curious Rāksasa of bronze from the village of Baladan in the province of Malang. This small statue, very rare in Java, is very much ornamented. The Rāksasa puts on a trouser like the similar figures of Bali. Unlike the ordinary Rāksasas of Java, it also bears the *Upavita*. From a comparison of the sculptures of Java and Bali, Mr. Bosch admits that the resemblance of this statue with the art of Bali presupposes the existence of a Javanese School of art, which has

disappeared after having exercised a great influence on the neighbouring island.

The Dutch scholars also turned their attention to Sumatra. We have one paper from the pen of P. V. Van Stein Callenfels under the title of *Rapport over een diensteis door een deel van Sumatra* or Report of a visit to a part of Sumatra. The result of this visit was the discovery of the antiquities of Padan Lawas—remains of the monuments of brick, temples and of a *stupa* and an image of Buddha.

The remains of Indian culture are found not only in Bali and Sumatra, but also in Borneo and Philippines. From another paper contributed by Mr. F. D. K. Bosch, under the name of *Epigraphische en iconographische Aanteekeningen* (or Epigraphic and iconographic remarks) we learn of a small statue of gold found at Mindanao. This gold statue and another image of bronze of Siva (?) known since 1820—are the only Hindu Souvenir discovered up till now in Philippines. A mukhalinga was also discovered in Borneo. It is of the same type as frequently met with in India and Indo-China. It has more resemblance with those of the primitive Khmer Art.

In 1921 the Report gives the description of a prehistoric tomb in the East of Java. It also gives a photograph of a remarkable gate of Bali. It indicates the curious inscription of Candi Parean de Bali—in writing the date and in sculptured symbol the year. The date 1261 Saka is represented by the images of the moon, eye, of Ganesa and of a human head. Mr. T. Adam speaks of *Oudheden te Djambi* or the Antiquities of Jambi in Southern Sumatra. These antiquities of Sumatra are mainly Buddhistic and include the image of a Buddha in bronze. It is perhaps the image of Dîpamkara, found at Tanak Priok of Jambi (Sumatra). In this year Mr. P. J. Perquin continues his study on the peculiarities of Hindu monuments in Java. Mr. N. J. Krom also gives a note on the corrections and additions to the description of the bas-reliefs of Borobudur. Mr. J. L. Mones in a paper on *Een Javaansch-*

Boeddhistisch Guru-Beeld (or A Javanese Buddhist image) discusses whether the images grouped in the museum of the Society of Batavia under the name of Siva and Parvati are really so, or Buddhistic in character. They are from Kertek (Wonosobo).

In 1922, we find in the Report an interesting article on *De Hindoe-Oudheden in de Pasemah-Hoogvlakte* (or Hindu Antiquities on the plateau of Pasemah) by Mr. L. C. Westenenk. The discovery of the antiquities on the plateau of Pasemah in Sumatra is an interesting phase in the artistic history of Sumatra or Srivijaya as the ancient used to call it. A series of sculptured images of animals and human beings have been found. The local account is that they have been turned into stone by the words of a legendary person, whose name may be translated by "Langue-amère."

Another paper devoted to the researches of Javanese history and archæology is *Djawa*, which is the organ of the Java Institute. It contains many valuable contributions from the pen of Mr. Krom, Mr. Kern and several other Dutch savants.

Mr. N. J. Krom is an authority on the Indo-Javanese questions. In 1920 was published his monumental book—*Inleiding tot de Hindoe-Javanese Kunst* or (Introduction to the study of Indo-Javanese Art) in two volumes.

BUDDHIST PLACES OF PILGRIMAGE

BY

DR. PAIRA MALL, M.D.

So far the Indian places sacred to the memory of Lord Buddha have only been known to the Pilgrims of Tibet, China, Burmah, Ceylon, Siam and the distant land of the Rising Sun.

Very few Indians have heard of Sāvatti, Lumbini and Kushinara—names which send thrills of joy to the hearts of

devout Buddhist in the Far East and they call this Strip of Magdha Déça "Heavenland" in their respective tongues.

Since number of years, I had been cherishing the hope to visit these sacred places and at last an opportunity came and I made up my mind to do the Pilgrimage with two Swedish ladies and a Sinhalese Bhikku.

In this article I propose to give a short sketch of the sacred places little known to the Indians and the ways and means to get these. No lengthy or historic description will be given in this article. I hope, however, to publish a separate guide book for the pilgrims from distant lands as well as for Indians who wish to pay a homage and revere the memory of the greatest teacher that ever lived on this Earth.

As a preliminary I might mention here that being pilgrims, we made up our mind to travel Inter: class which was no hardship on the Bengal and N. W. Ry. line. In all the small places one could get ordinary articles of food such as rice, Dál, potatoes and milk. If one wishes to travel in European style one has to curry provisions as there are no rest house which provide food in these parts.

Lucknow was our starting point where we entrained at the City station at 9-30 p.m. for Balrampur, the nearest Ry. station for Savatthi. We reached Balrampur at 4 a.m. where an official from the state met us and took us to the state guest house, as we had intimated our arrival previously from Lucknow. Balrampur State is very obliging for European as well as Indian distinguished travellers who visit these parts. There is also a Dharmasala for the orthodox Hindus, which is free to all travellers. In the train from Lucknow to Balrampur, we often head shouts of guards and Chowkidars exhorting the passengers not to sleep, but to look after their baggage as there were thieves in and out of the train who might take the travellers unaware and rob them of their goods. A peculiar warning in the train in the 20th century! Fare Rs. 2/6.

Two Elephants were placed at our disposal by the Balarampur Durbar to visit Savatthi, the local name of which

is Rahet Mahet. We preferred going by Ekkas, the place being 11 miles from Balrampur. The Ekka ride was most uncomfortable, the road being very bumpy. After good deal of jolting we arrived at Savatthi in 2 hours, the road being very broad and shady. The first place on alighting, that greeted us, was the Burmese Dharmasala. We passed that on foot and walked up to the garden of Anāthpidakā, the famous merchant prince who had bought the Jetavāna for the Lord Buddha.

For nearly 24 years the Teacher taught and expounded His Doctrine to many thousand Bhikkhus in this Park. Most part of the Majjhima Nikaya and Sāmyulta Nikaya were brought to light and learnt by the young Bhikkhus by heart at this spot for the first time. Now this great Park is a waste land, studded with stunted trees and small shrubs. One sees here ancient dilapidated wells, platforms and cells for the Bhikkhus. Yonder one notices the ancient site of the city of Sāvatti girded by a wall and here and there débris of the ruined old places. In Jetavana Park is to be seen the Peepal tree believed to be planted by Ananda himself. It has a withered appearance and the trunk is getting hollow. Many pious pilgrims from distant lands have robbed the tree of its bark. Many quaint names are inscribed on the tree by pen pencil and the penknife—a sacrilege indeed! Underneath this tree is the dried up tank from the time of the Buddha.

On the south side of the Park is a big mound on which stands the residence of a Burmese Priest, who cultivates land and keeps a couple of cows. The monk is a picture of health, good humour and kindness. This mound commands beautiful view of the surrounding country. Lower down the mound is the spot where the Burmese Priest showed us the ancient gate to the Jetavana and two tanks are to be seen at the foot of the mound, no doubt existing from the time of the Lord Buddha. Through cultivated and green fields we returned to our Ekkas and reached Bulrampur after couple of hours of swingy ride on the humpy road.

On the following day we left Bulrampur at 7-52 A.M. for Pharenda Junction which was reached at 3-30 p.m. in the afternoon.* We had to wait there till 10 at night to catch the train to Nautanwa, the terminus Ry. Station which was our destination for the much longed for Lumbini, the birth place of our Lord Buddha. Here we had our dinner cooked by a Nepalese family who keeps a sort of cooking place for the travellers and charges moderately. We reached Nautanwa at midnight. Fare 9 annas. At Nautanwa Ry. Station we were met by a young energetic Brahman Pandit Gaya Purshad Panktipawan, Secretary of the Siddhartha Samgha started 3 years ago. The main object of the Samgha is the rehabilitation of Lumbini, the local name for which is Romandhei. We were taken to the P. W. D. Dák Bungalow which had two very large rooms but scanty furniture. We passed the night as best as we could and the following morning brought us face to face with the problem as how to get to Lumbini. Information on the point was very scanty, only bullock carts were available though Elephants could be hired by giving 12 to 24 hours notice.

The distance from Nautanwa to Lumbini by the cart road is 9 miles through fields and Kacha Roads, only possible to traverse in the cold weather, as one has to cross three streams which are shallow from December to March. We left Nautanwa at 1 P.M. and reached Lumbini at 5-30 P.M. thus covering 9 miles in four hours and a half. The first village we came across was Berwa Ghat on the River Danda, then Majhgaon at $3\frac{1}{2}$ miles on the River Tilotma and Sipwa village at the 7th mile. About 3 miles from Nautanwa we cross into Nepal territory. Lumbini is 9 miles on Tilar Nadi or oil stream of Hiven Tsang. From a distance 3 tall trees mark the spot of Lumbini Grove, which lies raised in the centre of cultivated fields. In the grove itself the most interesting object is the granite pillar many feet high above the ground and

Ry. Fare Rs. 2/6.

erected by the Emperor Asoka on the spot where Lord Buddha was born. The pillar laid hidden and buried for centuries till it was discovered lately by the Nepal Darbar, many centuries ago, the pillar was struck by lightning as the crack on it is described by Hiven Tsang in his travels in the 7th century A.D.

In the garden there is also a temple which has five stone images of Mâyadevi, Prajapati, Mahabrahma, Indra, and the Infant Prince Siddhartha. The temple, of course, is of much later period and is the creation of Brahmanical imagination. The central figure is smeared with Sandhur (Vermillion) and oil. There is also an ancient tank in the garden and Burmese have erected a tiny little rest house on the spot.

The night was glorious. The moon and the stars seemed to shine more brightly that night the atmosphere pure and inspiring with Metta Citta towards all beings. Heart glad at the feelings that one of the great desires in life had at last been fulfilled, that is, to see the birth place of our Lord—The Lumbini Grove.

- We reached Nautanwa at 1 A.M.

Those who wish to visit Kapilavastu can do so from Lumbini by bullock cart, but it is necessary to make previous arrangement.

From Lumbini to Kapilavastu is 14 miles, the local name for which is Tilwar Kot. There is another way to get to Kapilavastu, if one is coming from the direction of Balrampur. You get down at Suharat Ganj Ry. Stn. which lies between Balrampur and Pharenda. The distance from Suharat Ganj to Kapilavastu is 8 miles and the road good.

Another long and tedious route to Lumbini is from the Ry. Station Nowgarh on the Gonda Gorakhpur line. New Kapilavastu, the local name for which is Paprawakot is 9 miles from the station and Lumbini about 21 miles. Mode of conveyance is either country bullock cart or elephant by the courtesy of Zemindars. Our next objective was Kusinara, for which we had to go to Gorakhpur. Leaving Nautanwa at 2 P.M. we reach Gorakhpur at 6 in the evening. Fare Re 1-3.

Dak Bungalow at Gorakpur was quite full so we had to push on to Tahsil Deoria where we reached at 8-30 P.M. There is a Dák Bungalow in the Town as well as a Railway Bungalow at the station which is very uncomfortable. About 10 o'clock the following day we took a Motor Lorry in company with other Tibetan Priests who were also going to Kusinara (local name Kasia) as pilgrims. Fare Re. 1 each person.

At Kusinara which is 16 miles from Deoria we saw the reclining figure of the Lord a huge figure in Parinirvana. This is the spot where Lord Buddha died and was cremated. There is a Burmese Dharmasala in Kusinara.

The old Stupa is being repaired and some excavations are going on. A beautiful image of the Bodhisattva was just unearthed when we were there and a devout Burmese Buddhist has given donation to the extent of Rs. 10,000 for a temple to be built on the spot where this image is going to be enshrined.

Tahsil Deoria and Kasia are pretty big places and all food-stuffs can be had there. We left Tahsil Deoria in the evening and reached Patna junction about 6 A.M. where after some refreshment we had a drive in the Town and left Patna junction at 10-31 A.M. for Bakhharpur where we changed for Rajgir. This part of the journey will be the subject of my next article.

Fares-Tahsil Deoria to Patna Jn. Rs. 2-8 ; Patna Junction to Bakhhtiarpur As. 8.

(To be continued.)

THE ETHICS OF RELIGIONS

The Ethics of the Buddha Dhamma are founded on a basis of compassion and wisdom. The five observances are to abstain from destruction of life, from stealing, from sensual indulgence, from falsehood and from using intoxicants. The ethics of Christianity permits killing, and drinking liquor. The

Old Testament ethics allow robbing the enemy. Mosaic ethics permit sensual indulgence. Islamic ethics allow killing animals robbing the enemy, and sensual enjoyments but prohibits drinking liquor on this earth, Zoroastrianism allows killing animals and the use of wine. Jainism goes into the extreme of self mortification and prohibits killing, stealing and using intoxicants ; the followers of Kali and Siva indulge in sacrifice of animals ; Vaishnavas or the followers of Visnu abstain from killing and the use of intoxicants. The most comprehensive moral code is to be found in Buddhism. The five precepts and the ten kusalas are to be observed, and the ten evils are prohibited. The five precepts are

- Abstinence from destroying life
- Abstinence from taking things that belong to another
- Abstinence from unlawful sensual enjoyments
- Abstinence from lying speech
- Abstinence from intoxicants and narcotics.

The Ten Evils are

- Killing, stealing, sensual indulgence
- Lying, slandering, harsh speech and unprofitable talk
- Covetousness, Ill-will and nihilistic beliefs.

The Ten Meritorious Acts

Charity, Pure Conduct, Development of meritorious thoughts,
 Attending to the wants of elders, parents and teachers,
 Nursing parents, offering hospitality to strangers and elders
 etc.

Preaching the Good Law and Listening to the Good Law
 Sharing with others the merits of good works done
 Accepting the merits offered by others of the good work done
 Strengthening one's faith in the Good Law.

THE DHAMMA CAKKA CELEBRATION IN LONDON
MEETING AT ESSEX HALL LONDON, STRAND,
15TH JULY, 1927, 7 P.M.

CHAIRMAN: DR. C. A. HEWAVITARNE.

Dr. HEWAVITARNE said:—

Our meeting this evening is to commemorate the preaching of the First Sermon 2516 years ago. This sermon is known as the Dhammacakkasutta, the Discourse of the Wheel of the Law.

Both in East and West there are still great numbers of Buddhists who honour the name of the Buddha and find consolation in his religion. It is a religion which has brought comfort and peace to millions can it not bring a message of comfort to you?

It has been said that the religion of Buddha is a form of pessimism, because its underlying truths declare that existence is misery, but a sufficient answer is to be found to this assertion in the fact that the people who profess it find it a source of joy. In Buddhist lands the people are exceedingly happy and joyous for they have found the remedy for the misery of the world. In Buddhist lands there may not be so much pleasure as in the West, but there is a great deal more happiness and contentment. Its followers have found the contentment and joy which "passeth understanding."

You have just heard the Pirith ceremony, the recitation of the stanzas which embody a message of love which embraces the whole world.

The message of Buddhism to the world is crystallised into one short stanza, the one best known to every Buddhist.

Avoid all evil •
Do good
Cultivate the mind
That is the religion of the Buddhas.

Follow this teaching, and you will be happy in this life and in the life hereafter.

Mr. FRANCIS PAYNE said:—

It gives me great pleasure to hear the pure Buddhism expounded once more in the Essex Hall, to hear from this platform Buddhism from the primitive cradle of Ceylon where the Pali scriptures have been faithfully kept and faithfully followed.

Twenty-five hundred years ago the Buddha discovered the Law of Causation, it was not discovered in the West until the time of Descartes in the 16th century of the Christian era. This law of causation the Buddha declared to be universal. It is true always, it is true everywhere. Absolutely without exception. Buddhism is the safest and truest creed in the world. In the Buddha's time there were 63 theories concerning the God and the soul, but there was no way known of abolishing sorrow and evil. The Buddha found and taught the way out of sorrow and evil, and this teaching has been called pessimism. Do you call the doctrine who points out the cause of your trouble and the way to cure it a pessimist?

It is sufficient refutation of this misstatement that four hundred million people during twenty-five hundred years have found it their greatest jewel their greatest blessing.

There is peace alone in giving up, do not cleave to anything you have, do not grab for yourself, be continually making yourself poor by giving, for there is peace in renunciation. Quiet, calm, resigned, you will be able to cope with the difficulties of life. Follow the WAY with its eight steps, right views, aims, speech, conduct, livelihood, effort, mindfulness, meditation. Follow all eight simultaneously right here and now. If you grant me these facts to be the basis of Buddhism, there is no reason why 10 million, or even 40 million English people should not be Buddhists. There is no compulsion in Buddhism, but we dare not neglect these truths if we will rid

the world of slaughter, of anger, misery, suffering in all their many aspects.

If there is one thing permanent in this world it is the Four Noble Truths the Buddha taught.

Mr. W. A. de SILVA said :

I do not propose to go again over the ground explained to you by the Chairman and my friend Mr. Payne, I ask you only to consider with me a few points concerning truth which come to my mind.

There are certain things indisputable, eternal, infinite.

Truth is eternal and infinite. Space is infinite and eternal.

Time is infinite and eternal. Nibbana, the Great Peace, is infinite and eternal. These are facts no person can dispute or doubt.

As beings try to follow truth their happiness and peace increase, but from time to time their ideals of truth get dim, because beings are for ever hankering after ideas of immediate pleasure, so from time to time the great enlightened ones arise to bring back the truth and explain the true happiness to the world so that peace may come again.

The Buddha found separateness and selfishness prevailing, the people preferring to follow ritual, mystification, supplication for material benefits, or else disputing about words. In his first sermon the Buddha said I have attained to knowledge and peace. He placed right living as an example before them. He stood before them as one who had conquered *samsara*, and he pointed out the Way he had achieved it. He was enlightened only on account of doing, striving, practice, not by intercession, not by inflicting suffering on himself. He gave no commandments but threw a light where before there was darkness showing how man should and may live a life as little injurious to others as to himself eventually getting rid of the passion and selfish desire which keeps him in the world of *samsāra* and suffering and disharmony, and leading him to the attainment of the great peace which we all long for.

THE ANAGARIKA DHARMAPALA said :

I am glad you have assembled here this evening. 2516 years ago the Lord Buddha preached his gospel of love and renunciation to about 60 bhikkhus. He taught the Four Noble Truths. By these teachings man may enjoy perfect happiness here and hereafter, happiness upon this earth or in other conditions after death. This sublime vast doctrine cannot be expressed in words.

I have spent 34 years in India, now I am working to spread the Dhamma here in England.

The Buddha doctrine is a gospel of love and wisdom, it has no such sayings as are expressed in the Christian hymn of hate which says of my countrymen "Only man is vile."

Three great events happened almost simultaneously in the history of the world.

The Introduction of Christianity to England,
Introduction of Buddhism to the Japanese,
Rise of Islam,

yet after 1300 years people still only want to fight each other. Love has no place anywhere.

The Buddha doctrine teaches us to conquer hatred by love.

All that is great is to be found in the Buddha doctrine yet it is called an atheistic religion. Buddhism teaches that we are surrounded by gods or devas. Buddha taught there are many gods. One god can illuminate ten thousand world systems. Such mighty gods exist. Divine beings exist from eternity to eternity.

The Buddha was no atheist, He was super-divine-devati-deva.

Buddha taught us to seek wisdom and love and we will enjoy all the heavenly pleasures here.

Buddhism teaches an energetic life, to be active in doing good work all the time. A healthy man requires only 4 hours sleep.

Stop the drink abomination.

Activity is a great virtue. British supremacy is due to activity, generosity and charity. But these are not enough.

Buddhism has many aspects and Buddhists strive to be tolerant to others. There is no reason why the different sects of Buddhists should not get on amicably together, there should be the greatest feeling of brotherhood between the various schools of thought in Buddhism.

There is the original pure form, there are the mystical aspects superadded. It is a great religion satisfying everybody. There is mysticism. There are various kinds of spiritual aspects to satisfy everyone's spiritual longings.

But Buddhism must be studied, thought out, and realised by each for himself.

Mr. BROUGHTON said :

Does the West need Buddhism?

When we speak to people of its introduction here we are told, we have hundreds of religions already, there is no need for a new one. Some even say they have no use for religion at all. But religion is necessary for we must know where we stand in relation to the universe. The East will once more give a faith to the West, this time from the Far East. Why should Buddhism be specially selected? The Buddha was called The Great Physician. In his diagnosis of the ills of the world he proceeded on the lines which every physician has taken wherever the healing art has proceeded beyond mere magic. First diagnose the nature of the malady, then ascertain its cause, then having resolved on a cure find a suitable course of treatment. This implies no pessimism. A pessimistic faith takes all the joy from life, the way of the Buddha is a way to peace and joy.

He viewed life as a series of component states lacking stability, harmony and peace. All faiths take (sorrow) *dukkha* into account, and explain it mostly by myths. The Buddha looked on life scientifically: applying the basic principle of

cause and effect he saw the cause of *dukkha* as ignorance, because ignorance fosters the idea of separation instead of unity with consequent hatred and lust.

Tanha craving, lust of the world and life. Worldly prosperity. *Kāma tanha* sensuality.

Bhāva tanha lust of life.

The modern German philosopher Nietzsche taught: "Be hard! I say unto you, Be hard! for us hard ones shall be full of the good things of the earth."

Archæological research has dug out the ruins of Empires which followed Nietzsche's aphorisms.

The Lord Buddha says remove this craving for the illusions of life, get rid of the lust for life with its consequent hatred and ignorance. Rely on the Law of Cause and Effect follow the Eightfold Path and get rid of *dukkha*.

And the Eightfold Path means the development of

RIGHT VIEWS

RIGHT ASPIRATIONS

RIGHT SPEECH truthful, not malicious.

RIGHT CONDUCT the keeping of the Five Precepts.

If he does not keep the Five Precepts he is not a moral being and religion can have no meaning for him.

RIGHT LIVING, doing no injury to others.

RIGHT EFFORT, the fourfold struggle against evil to prevent evil arising and to strengthen the good we already have.

The Buddhist must be constant in watchfulness, using energy, perseverance and will-power to guard the senses and control the desires.

And lastly we have RIGHT MEDITATION, the Four Dhyanas, attention fixed and sustained, producing peace and equanimity.

Steadfast in faith we know that nothing can upset Buddhism: there will never be a time when the Eightfold Path

will not be the Way to Peace and Happiness. It is no mere theory we have to give to the West.

War is produced by man not by a heavenly despot.

Anatta does not mean no soul, that is a misleading idea. It means that there is in man no unchanging essence. Analyse the idea of soul, all is impermanence, perpetual flux. But the perfections are to be attained in this world, within ourselves. The Buddha found it in the deer park at Benares not up in the sky. Let us follow him, he who was the Lord Buddha, the charioteer of gods and men.

Mr. CHRISTMAS HUMPHREYS said :

The best contribution I can make to the discussion to-night is to consider from a Western point of view the application of Buddhism to the needs of Europe to-day. There have been four societies in this country, founded for the purpose of spreading Buddhist teachings, and there have been three magazines, a proof that there is a need for the work they undertook to do. Of these, two societies and two magazines are still endeavouring to fill that need. We may not be able to estimate how great that need is, but there is no doubt that in the seven millions in London and in the teeming millions in the provinces there are many looking for a more rational explanation of the difficulties of life than the multitudinous schools of thought in the West are able to offer them. They want something, and what that something is which they seek, may, I think, be analysed under five headings. Any form of truth applicable to the West must have at least these five qualities.

(1) Wherever the truths come from they must be presented in a form acceptable to the West. The Buddha adapted his teaching to his hearers, and had he travelled through 50 countries he would have presented it in 50 different ways. That teaching has a universal message, but that message must be in a form applicable to and digestible by those to whom it is given.

(2) We must teach *principles*, and let the people apply them for themselves. So many sects take a cut-and-dried form and say "take this and all will be well." The West is beginning to think for itself: it wants food for thought; ideas, principles, laws.

(3) A big problem, but one which must be done, is to harmonise and unify religion and science. By religion I do not mean dogmas and creeds; we cannot find common ground between these: I mean that vague unnamed, but ever present yearning of the human heart for that which is behind the phenomena we call life; that aspiration to know and to realise the relation between man and reality: that yearning of the heart which must be satisfied. And by science I do not mean detailed applied science. I mean the great fundamental principles of nature, as formulated by Western science, those principles which are eternal and therefore basic. The vast sweep of nature, the interrelation of the different parts of this wonderful universe.

At present it seems almost hopeless to find a unifying principle, but it must be accomplished; we must prove both the religious and the scientific to be dual aspects of the same common truth.

(4) It must be a reasonable philosophy, in the sense of immediately appealing to man's reason and not to the voice of authority. The West is tired of dogma. We must say, "Here is a doctrine, think it out for yourselves, don't believe it because the Buddha believed and taught it, but test it by reason and commonsense." And finally

(5) Whatever we teach has got to be inclusive. We say "This is true: now study other religions: they may be true also!" All the other religions, philosophies, faiths, have their elements of truth; there is something of truth in each and in all. There must be no cutting out and casting into the outer darkness.

These are five factors which must appear in what we are to show to the West if we are to solve their difficulties for them. There are certain qualities also: insistence on Brotherhood. This idea is growing in the West. There is a great tendency towards unifying, combining. Instead of the separative tendency of analysis, we are getting to the unifying influence of synthesis. We must teach the unity of life, therefore the brotherhood of all that lives.

Self-reliance. Man must be taught to look within himself and find within his own being—the Truth. In the hour of need it is to himself he must look, not to any God in the heavens or to any teaching in books.

The quality of interdependent independence. People want something which will teach them to stand on their own feet, and at the same time shows them how they fit in with the great outlook. Life is like a great game, in which each has his job, his place in this team.

This factor is always noticeable in anyone who is living rather than talking about religion: dignity, self-control. No hysteria and emotionalism. But there must be the heart for warmth, genuine mysticism. The factor of love, genuine compassion: a deep understanding of the unity of life and a consequent link between you and everything that lives.

BUDDHISM can supply all these. No system of philosophy has all these characteristics, and Buddhism is the only extant religion which has. Others have many of these characteristics but Buddhism is the only one which has them all.

If any religion will sweep over this country it will be the Buddhist religion, but no one single school will suffice. There are two great Schools, the Mahayana and the Theravada. Either alone is helpless, they are complementary: and I say this in the presence of anybody. I have the strength of the independent examination of the Easterner. In the West we can test and try, and see how both these Schools are complementary: both necessary for complete presentation of truth.

The Buddhist Lodge is writing a book which is being compiled at its meetings where everyone has his say. It is the outcome of many points of view. You may say that it has failed for this: it has failed for that: it is an experiment.

We believe it is Buddhism alone which can supply to the West that which it seeks and needs. We offer it in a tolerant spirit, not thrusting it down people's throats. But it is our sacred duty, if we dare to call ourselves Buddhists to say that no living person in the land shall want for the truth while we can give it. It is a thankless work, it demands expenditure of time, energy, comfort and money. It is our duty to do this, and if each will do his little bit it will be done. Sacrifice? "There is no such thing as sacrifice, there is only opportunity to serve."

THE SAMMUTI AND PARMATTHA DHAMMA

The Tathāgata when preaching the Dhamma to laymen first touches on the subject of Charity, then speaks on the virtuous life, then on the happiness that awaits those who do good work and lead the virtuous life in the different heavens,

then on the blemishes of sensuous enjoyments, and on the contaminating causes that lead to recurring births and ends in praising the life of holy renunciation. Then the Tathāgata reads the heart of the person that is listening to Him, and He sees the psychic stages that the mind of the hearer are passing through and if the person is fit to receive the Higher Doctrine of the Four Noble Truths, He then preaches the Supreme Four Truths. The universal nature of the Tathagata Dhamma is expressed in the gatha which is an epitome of the Three Pitakas, viz. :

The avoidance of all evil.
The unceasing effort to do good.
The purification of the heart.

In the Mahānāma sutta, the Lord speaking to the Sākya prince Mahānāma explained the word Upāsaka as one who takes the three Refuges in the Buddha, Dhamma and the Sangha.

The Tathāgata as the highest perfection of all that is sublime, noble, compassionate, selfless has been the guide of countless millions, and the Dhamma that He preached is the most perfect of scientific ethics, the best of ennobling principles that help to calm the thinking mind without depending on gods, devils, lords, popes, priests, occultisms, prophets, Brahmans, magicians, revelations, ascetic ethics, etc., and the Sangha is the noble Order of selfless teachers who have abandoned all sensual desires, free from the fetters which are obstacles to the realization of Nibbāna, the unshakeable bliss whose life is spent for the happiness of others, sinless, passionless members of the most holy Order of Bhikkhus, disciples of the omniscient Tathāgatha Arahat supreme Buddha, teacher of Gods and men.

The Tathāgata is described as *atulo appameyyo anuttaro rāja rājo, deva devo, sakḅānam atisakḅo, brahmānam ati Brahmo*. p. 50. Sumangala Vilāsini, Hewavitarne Ed. The Tathāgata is immeasurable, infinite, king of kings, God of Gods, Indra of Idras, Brahma of Brahma Gods.

The Tathāgata preaches the popular doctrine to the people free from the impurities of destruction of life and other abominations, avoids disturbing metaphysics about soul and creation, and shows the way to the realm of the gods, Indra, Brahma and other divinities. At the time that the Lord was preaching the Dhamma, India was full of sectarian paribbājakas, some of whose names are given as belonging to the different sects, such as *Saputta bhariyā, Unchācariyā, Anaggi-pakḅikā, Asāmapakḅikā, Dantavakḅali ā, Pavattaphalabhojino,*

Pandupalasikā. The ascetics of the first category lived in huge monasteries with wives and children. In the pre-Buddha period in the Himalayas there were holy Brahman ascetics who had reached the heights of iddhi, and at the time of the Buddha, the Brahmans had degenerated, hence His denunciations of the animal sacrifices. In the Ambattha sutta Commentary there is a passage which is of historic interest to show that the Vedic religion of the period wherein Kassapa Buddha appeared was in harmony with the teachings of the Buddha. At a later period before the appearance of our Buddha the Brahmans violated the spirit of the Vedas and introduced animal sacrifices and disturbed the harmony that existed between the Buddhavacana and the Veda.

Aparāpare pana Brāhmanā pānātipatādini pakhipitva tayo Vedebhinditvā Buddhavacanena saddhim viruddhe akamsu." Ambattha sutta Commentary, Hewavitane Ed. p. 192.

To understand the spirit of the Dhamma it is necessary to consult the Commentaries when reading the Pāli texts. The great fault of the philologists in Europe is that they think they could understand the Dhamma without the help of orthodox Teachers. An African might as well learn English and write a Commentary of the Bible without the help of orthodox theological scholars. It is distinctly emphasised that the student should associate with the Aryan teachers. He who does not do so is called an *andha puthujjana*. To give the philological root of a Pāli word is one thing, to explain the psychological connotation of a word is another. For a long time Western scholars groped in the dark not having the Pāli texts to consult ; but now having the texts it is not fair to condemn the Dhamma before consulting orthodox scholars who have been the custodians of the Dhamma for seventy generations.

THE BUDDHA'S LAST WORDS

Atha kho Bhagavā bhikkhu āmantesi :
HANDA DANI, BHIKKHAVE, AMANTAYAMI VO :
VAYADHAMMA SANKHARA APPAMADENA SAMPA-
DETHATI.

Ayam Tathāgatassa pacchimā vācā.

"Then the Lord said farewell to the monks : "Behold, now, monks, I bid you farewell ! Strive in earnest !"

This was the Tathāgato's last word.

Rhys Davids renders *āmantayāmi* by "exhort." But in the Mahābhārata, Book III, the word is used by Arjuna to mean,

“saying farewell to.” He is addressing the Himālaya Mountains :

Gacchāmyāmantrayitvā tvam.

One hesitates about differing with Rhys Davids ; but the Mahabhārata is too great an authority to overlook.

ALBERT J. EDMUNDS.

NEWS AND NOTES

Mr. Dewapriya Walisinha, the Hon. Secretary of the Maha Bodhi Society who has gone up to Benares in connection with the building of the proposed Vihara at Sarnath informs us that the Vihara Committee which met on the 20th ultimo has decided in favour of Mr. Munnalal Govila's tender for Rs. 95,000, on the recommendation of Mr. Hari Chand, the Hon. Architect and Engineer of the Society. Building operations will be started immediately. This imposing structure which will have red-stone facing will not only be a fitting monument to the untiring energy of the Anagarika Dharmapala and the zeal of the Buddhists but also a historic edifice which will add beauty to the sacred spot now filled with ruins. Very soon the old Dhamek Stupa will have near it the Body-Relic of the Lord who sat and preached there twenty five centuries ago. “Mulagandhakuti Vihara” will be the gift of the Buddhists of the twenty fifth century of the Buddhist Era to His Dhamma. In this connection we should like to draw the attention of the Buddhists to the article “International Buddhist Shrines” published elsewhere and we most earnestly appeal to them to make every effort to collect the balance so that the construction work be carried on without a break. We thank the Sarnath Vihara Committee on behalf of the Maha Bodhi Society.

* * * * *

Dr. K. Kuroita, Professor of National History, Imperial University, Japan passed through Calcutta on the 13th last month on his way to Mohen jo-daro. Dr. Kuroita and party were to visit the Maha Bodhi Society quarters before their departure from here but had to cancel the engagement owing to pressure of work. The Assistant Secretary of the Society saw the learned doctor at Howrah Railway Station and wished the party a happy time in India. Dr. Kuroita expressed his sincere regret for not being able to visit us and requested our representative to convey his best wishes to all the members.

We have great pleasure to announce that the liberal donation of Rs. 1,000 was given to the Society by I. K. Wijehamy Upasaka Mahatmaya of Iddamalgoda, Ceylon on his visit to Buddha Gaya, to buy the plot of land just adjoining our Gaya property on which a new Pilgrims' Rest is now being constructed. This most valuable timely help will enable the Society to enhance the amenities of the place and to extend its useful activities there. We thank the charitable Upasaka on behalf of the Society and hope that other wealthy Sinhalese will follow suit. This gentleman has promised another donation in aid of London Vihara. This is an indication that the Society's work is more and more appreciated by all those who come in contact with it.

* * * * *

Dr. Thomas M. Stuart of Cincinnati in a letter to the Anagarika Dharmapala writes, "I have read with much interest the article in the September number of Asia "On the Eight-Fold Path" and I shall keep it and read and re-read it often. It brings me again into close touch with you ; and since our first meeting at Dr. Buck's residence in 1893 I have held you in mind as an ideal. All these years I have carried on doing the best I could to keep the light of the ancient spiritual science burning in the heart and minds of those with whom I came in contact. This was and is being done by lectures and especially by living the life to realize and thus to know the doctrine."

Who can say that this is not the best way to ennoble the world in which we live.

REVIEWS

TALKS ON "AT THE FEET OF THE MASTER"

BY

THE RT. REV. C. W. LEADBEATER,

(*Theosophical Publishing House, Madras.*)

That little book *At the Feet of the Master* has caused many a commentary on it by Theosophical writers. The number of books on and about it threaten to be overwhelming. In this volume of 679 pages the writer has discoursed in a series of 32 "talks" on various subjects taken from the original book. The discourses open up no new thought. They have been expressed before in many places in the voluminous theosophi-

cal literature. However to groups of theosophical students in this compact form these talks are sure to be handy and useful. In a theosophical attitude many subjects are discussed some of them quite interesting even to outsiders. e.g. "If as some vegetarians do, you are having a good deal of difficulty with your digestive organs, then you are taking the wrong thing. Try other things..... If your little children keep caterpillars in order to see them turn into butterflies, they take a good deal of trouble to find what kind of leaf the caterpillar will eat."

THE GREAT EARTHQUAKE OF 1923 IN JAPAN.

Compiled by The Bureau of Social Affairs, Home Office, Japan.

We acknowledge thankfully the receipt from the Japanese Consulate, Calcutta, of the above volume with another volume containing Companion Maps and Diagrams to the Great Earthquake of 1923 in Japan. On going through these two interesting volumes two things strike us very remarkably. One is the amazing cheerfulness with which the Japanese face disasters and with which they set about to repair those disasters ; and, the other, (this strikes the mind of one who belongs to a "subject" race very forcibly) the genuine concern as distinct from the formal, which the Emperor feels for his country after the terrible havoc. Says the Imperial Edict "Whilst we deplore the happening of such calamity under Our own rule, it is beyond human will or effort to prevent the inexorable convulsions of nature. We consider that the only course left us now is to lose no moment in doing all that is within Our power....." The first volume gives in detail a full narration of the Earthquake, the damage caused by it, the Relief measures adopted to meet it, and then it mentions every item of Foreign help received. After a survey of the loss of works of Art and Objects of Historical Interest the book closes with a list of Ordinances and Laws introduced to meet the needs of the disaster. One can only marvel at the wonderful organising capacity of our Japanese friends. At the same time it is a matter for great pride that one at least of the Asiatic nations has the capacity to organise and to manage its own affairs.

The book is profusely illustrated with photographs showing various stages of the calamity and reconstruction. The printing is excellent and the get up and binding is most artistic.

The historical importance of the compilation is sure to be very great.

J. V.

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