

The only refuge for him who aspires to true perfection is
Buddha alone—K. H.

THE MAHA-BADHI

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AND

THE UNITED BUDDHIST WORLD

A Monthly Journal of International Buddhist Brotherhood

Mg. Editor—THE ANAGARIKA DHARMAPALA

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THE MULAGANDHA KUTI VIHARA

AT SARNATH, BENARES.

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

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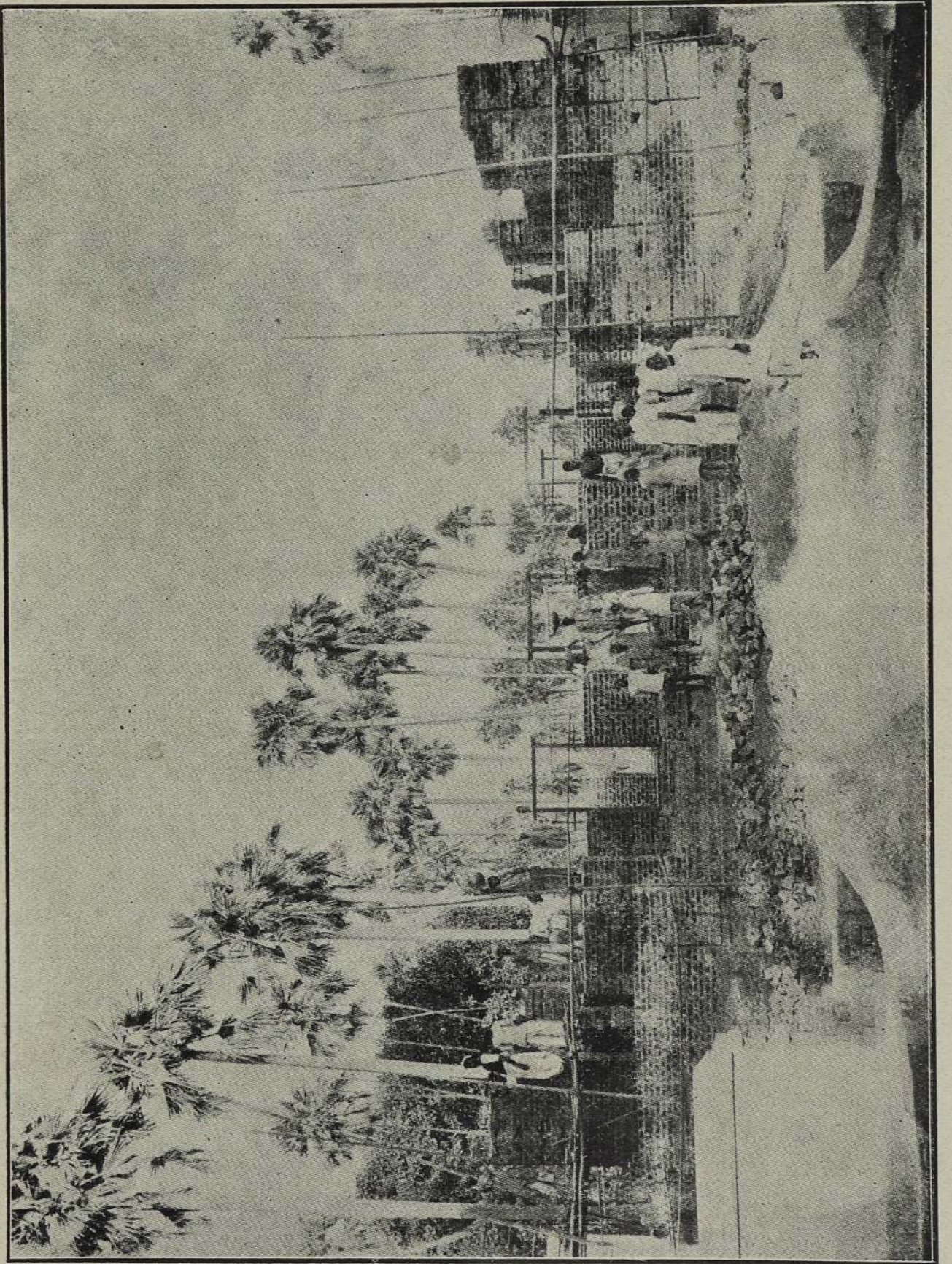
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REV. ZAVTIKA MEMORIAL HALL AT GAYA (under Construction).

THE MAHA-BODHI

FOUNDED BY THE ANAGARIKA H. DHARMAPALA

चरथ भिक्खवे चारिकां बहुजनहिताय बहुजनसुखाय लोकानुकम्पाय् अत्याय
हिताय सुखाय देवमनुस्सानं देसेय भिक्खवे धम्मं आदि कल्लाणं मज्जे कल्लाण
परियोसान कल्लाणं साय्थं सव्यञ्जनं केवलपरिपुष्पं परिसुद्धं ब्रह्मचरियं पकासेय ।

“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.

Vol. XXXV]

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

[No. 12

ANAGARIKA DHARMAPALA

We are glad to announce that the Anagarika Dharmapala who had been to England in connection with the Buddhist work there is returning to India during the present cold season. He will be visiting Ceylon and probably Burma also in connection with Buddhist Work.

SELF-DEFENCE

Gods and angels though there be,
These can yield no aid to thee,
Vain thy prayer and earnest plea ;
 Subject still are they
 Unto Karma's sway.

Mortals once on earth below,
They endured its pain and woe
Till they woke the Truth to know :
 Strength, release to find
 Lies within each mind.

By the power within them urged,
They from earthly bonds emerged,
Of all baser cravings purged,
 On some higher plane
 Greater worth to gain.

Yonder they as mortals still
Must the Holy Law fulfill,
For perfection seek, until
 All desire is done
 And their freedom won.

Far along the Blessed Way
They proceed in bright array— —
Glorious examples, they,
 Courage to unspire
 When thy zeal would tire.

Unto none was aidance given,
 Each alone hath fought and striven
 By his holy purpose driven
 Evermore to be
 From all bondage free.

Seek not, then, their aid to win,
 But with firm intent begin
 From the bonds of woe and sin
 Now thyself to free,
 Striving valiantly.

For on none canst thou depend,
 Thou, alone, thy way must wend
 And by thine own might ascend
 From Samsara's night
 To the realms of Light.

A. R. ZORN.

AN APPRECIATION OF CHRISTIANITY

On the 3rd October at 5 p.m. at the City Temple in London the following speech was made by the Venble Anagarika Dharmapala, which was received with applause :

The wonderful activity of the Christian clergy I appreciate. Two thousand five hundred years ago the great Aryan Saviour, the Lord Buddha began his mission to save the world from sorrow, old age, decay and death. His band of disciples were ordained in this wise : Go ye O Bhikkhus and wander forth for the welfare of the many, for the profit and welfare of gods and men. Preach the Doctrine glorious, sweet in the beginning, sweet in the middle, sweet in the end, both in letter and spirit.

For 200 years the Aryan Bhikkhus confined their labours

to India only, and in the 236th year of the parinirvana of the Holy One the Bhikkhus crossed over the frontiers and went to distant lands to preach the Good Law, and 2234 years ago the son of the great Buddhist Emperor Asoka, and his daughter the princess Sanghamittā came over to my country, Ceylon, and established Buddhism, planting also the Branch of the sacred Bo-Tree which was brought from Buddhagaya. The Tree and the Good Law are still flourishing in the beautiful island, and I have come to this land of a noble people to tell them of the sweet things which the Aryan Saviour taught to the noble Aryan people of India, 2500 years ago.

For 1500 years Asia did not hear of the teachings of the Prophet of Nazareth, and for the first time the Roman form of Christianity was forcibly established in certain parts of West India and Ceylon by the Portuguese. 158 years later a reformed Protestant Christianity was established in Ceylon by the Dutch, and in 1818 the British established denominational Christianity which now exists.

There are three missionary religions; Buddhism, Christianity, and Islam. The two latter belong to the Semitic family, while Buddhism belongs to the Aryan family. It is called the Arya Dhamma. For nearly 100 years the British Christian Societies have been working in the island, especially in teaching Sinhalese youths, and the harvest had been great. The Buddhist temple schools were closed by order of Government in 1870, and Buddhist children for the first time were removed from their spiritual elders and entrusted to alien hostile teachers. The Sinhalese being loyal to discipline when it emanates from the rulers, allowed the long established order to be broken after a continuity of 2177 years. The moral foundations were shaken, and the results have been disastrous.

Activity is the cosmic law, and our Lord Buddha made it the principal teaching of His religion. Love, self-sacrifice for the welfare of others, compassion for the weak, love for all, and analytical investigation of truth, the evils of nihilistic

beliefs, the unending re-evolutions of the cosmic process, the freedom from passions, and unswerving faith in the powers of righteousness were emphasised. For 49 years, that is from His 29th year to the 80th year, the gentle Prince Siddhartha led the holy life, six years of which were spent in supreme self-sacrifice of both body and mind. The supremely holy life is of unending charm, and to the Christian who loves Jesus for his sacrifice during the period of his three years activity, to know something of the sublime teachings of the Buddha will be to strengthen his faith in the wondrous power of love and self-abnegation.

From my infancy I was brought up in an atmosphere of religion. My earliest teachers were Roman Catholic fathers, and then I had two years training in a church missionary boarding school, where I was daily fed with in Biblical stories, and Adam, Abel, Noah, Shem Ham and Japhet, Abran, Isaac, Jacob, Laban, Samuel, David, Absolam, Jonathan, Elisha, Elijah, Isaiah, Hezekiah, Jeremiah, Daniel, Shadrech, Meshack, Abednego and other Hebrews for some time became my daily companions. Then I had five years training in a Church of England school, and I remember when I was asked by the Revd. Warden Miller to become a Christian, I told him that I didn't like the Old Testament, but that I liked the New. For more than a quarter of a century the Bible accompanies me wherever I go. I compare the stories of the Buddhist books with the stories of the Bible. I compare the teachings of Jesus with the teachings of the Buddha, his parables with the Buddhist parables, his ethical and psychological teachings with the ethics and psychology of Buddhism. Thereby I have been greatly benefitted in the intuitional acceptance of Truth. Sometimes I identify myself with Christian teachings so much so that I desire to make an effort to reform Christianity just as Paul did, who had not seen Jesus physically, but had the boldness to challenge and crush Cephas, the personal discipline of Jesus. I am in sympathy with Bishop Gore, and

I would suggest to ignore the stories of the O. T. as divine scriptures. As folklore stories of a nomadic people we should treat the Old Testament. The pure teachings of the gentle Nazarene we have to sift from the later theological accretions, and then we can make Jesus a central figure in the universal church of Truth. Science is progressive, while theology belongs to a decadent age. Buddhism is progressive because it did not touch on theological dogmatics, neither was it agnostic. It taught a discipline and enunciated generalized cosmic truths.

The ethics of the sermon on the Mount is of universal application, the miracles we could easily ignore because Jesus himself repudiated them as we see in his answer to the man who prided himself in having worked them. The answer of Jesus is given in Matthew ch. 7, v 21, 22. "I never knew you depart from me ye that work iniquity." The witness of the prophets is not needed to show the divinity of Jesus, for the law and the prophets prophesied until John. Missionaries who work to forcibly convert children in Buddhist lands ought to learn the words of condemnation of Jesus as given in Matthew ch. 18, v 1-6. Matthew chap. 15 v. 11-20 are in harmony with Buddhist ethics. Matthew ch. 19, v. 18-21 have a verisimilitude. The command that Jesus gave to his disciples in Mark ch. 6, v. 7-9, harmonises with the discipline of the Lord Buddha. The civilized races of Asia trace their simple ethical economics to the influence of the Buddha's gentle teachings. The scientific sensualism which is now spreading must be combatted by a higher science, not by theological dogmatics. To save Christianity we have to put new wine into new bottles ; and when we change our immoral passions we become new, and then we can assimilate new truths. Modern science is the friend of the active worker. We must be active in changing our old nature, and Buddhists would be glad to work with Christian teachers. I am the first Buddhist missionary to England and our Maha Bodhi Society intends to erect

the first Temple in London shortly. Come and see is the motto of the Lord Buddha. Self reliance, activity in doing good, renunciation of sensual passions and freedom from dogmas are the essential principles of Buddhism.

PERSONAL GOD

How the notions of the intelligent Christians in respect of personality of "God" are undergoing change is evident from the quotation below :—

"The belief that God is a person and that a real personal contact can be established between him and a human being is probably unfounded. We are persons ourselves, and we therefore tend to see all things in terms of personality..... There is no well established science of religion. The stupid Westerner has almost no educational advantages, when it comes to religious matters over his savage and Oriental brothers. His natural instinct is to regard God as a person, and he has received no training that might cause him to modify his first spontaneous opinion, as it has modified his natural untutored opinion about thunderstorms..... Where God is concerned, we are all more or less primitives, only the great religious geniusses have any knowledge (and it is knowledge of a personal, intuitive hardly communicable kind) of the truth about God. It is significant that Buddha, whom one feels to have been the most intellectually powerful of all the great religious teachers, should have rejected completely the idea of a personal God and gone beyond it. Two thousand five hundred years hence the majority of human beings may have arrived at the position reached by Gautama two thousand five hundred years ago.

We like to speak of ourselves as "Moderns," but in point of fact the vast majority of us are the most barbarously primitive of ancients." (Huxley's *Jesting Pilate*" p. 194).

SHEONARAIN.

PALI TRANSLATION

The problem of adequate translation out of one language into another has always been a very puzzling one for all who have conscientiously applied themselves to the task. How should they best set about it? Should they give an exactly literal rendering of their original, by that method endeavouring to let their reader taste the proper flavour of the original work? If they do, then more often than not, they give that unhappy reader a stiff, wooden, pedantic travesty of his native tongue which effectually strips him of any further desire to read translations from that foreign tongue. If they do not, but try to give something of a graceful turn to the language into which they are translating, in doing so, elaborating a little the language of their original, changing it a trifle, beautifying it somewhat, then it is not translation they are giving the reader but paraphrase, so they are told.

This problem of adequate yet faithful translation looms still more largely in its difficulty when the translation to be done is out of an ancient language into a modern one, in addition, out of an Oriental into an Occidental tongue, and out of a religious speech, the speech peculiar to a particular religion, into the every-day speech of an a-religious, commercially minded people like the Anglo-Saxon races, as is the case when it is a question of translating from Pali into English, that is,—when it is a question of turning the religious scriptures of the religion called “Buddhism” into the speech of the modern Englishman and American.

Practically the same difficulty confronted the company of translators whom James the First of England and Sixth of Scotland, gathered together for the purpose of making for the first time a complete, authoritative and trustworthy translation of the Jewish and Christian writings into English. And a

consideration of the manner in which these translators met, and brilliantly overcame, their difficulties, will furnish the best clue as to the proper procedure to be followed in making an adequate and thoroughly reliable translation of our Buddhist Scriptures into English. Here the first thing to be noted is that the work they undertook was not undertaken by single men working singly, but was the joint product of a large body of men, all working together, checking one another's work, taking frequent and full counsel with one another, and only coming to a decision as to the correct rendering of any difficult passage, after full and free and prolonged discussion of every possible rendering beside the one ultimately chosen as the best and most suitable. Further, the men who thus worked together at the translating work, were men who were chosen for that work because of their high qualifications, either as competent knowers of the languages, Hebrew and Greek, out of which they had to translate, or for their complete command of the tongue, English, into which they were translating; or, as was the case with a few among them, for their perfect mastery of both. And lastly, each translator was in love with his work, and what it was intended to do. It was a joy and a privilege to him to take part in making the sacred writings of the religion in which he ardently believed, accessible in a form worthy of their sacred nature, to his fellow-countrymen, and to all who could read their language. And the final outcome of their labours amply justified their plan of action. For in the authorised King James translation into English of the Hebrew and Greek Christian literature which is called to-day "The Holy Bible," we have as fine a piece of translating work as is possessed, or is ever likely to be possessed, by any people or nation. In many respects, indeed, it is finer (in the Hebrew part of it, at least) than its original, so much so, that some wag has been moved to remark that whether the original writers of the "Old and New Testaments" were "inspired by God" or not, its English translators certainly were!

Now if we are ever to have in English, translations of the

Buddhist Scriptures which shall be adequate and worthy renderings of the original Pali into the modern speech of half the world, a method of work similar to that of the English translators of the Bible will have to be adopted. Hitherto we have had, and are still getting, translations of our Buddhist Scriptures done by individual workers who cannot by the remotest stretch of language be said to be as competent translators of a religious literature into modern language as were the King James translators of the English Bible. Some of them have never been on even the most transient visit to the home of the religion whose Scriptures they undertake to translate, have never once had talk with a learned Thera or Elder, born and bred in the traditions of that religion and by that fact able, by his mere presence one might say, to convey to them something of what the spirit of the religion really signifies. As a consequence, their translations are quite competent and interesting exercises of etymological skill, backed up by amazing industry and perseverance in acquiring a knowledge of the *letter* of the religion whose Scriptures they are translating, but nothing more! The *spirit* of the religion never gets into their work for the simple reason that it has never got into them. And so, what they produce with all their industry and application, remains to a born knower of the religion, lifeless and sapless and empty of any real, life-giving savour. And the casual, uninformed English reader who happens to encounter such translations, comes perforce to the conclusion that Buddhism must be a pretty dull affair, and passes it over in future as not for him.

We might take the translation of just one word as an example of the serious wrong that is thus done to the noble teaching of the Buddha by these totally inadequate and misleading translations; it is the common word or term, *Upekkha*. This word really indicates a very high and noble quality, one that in its perfection comes very near to being a synonym for Pañña, or wisdom itself. Yet what feeble and misleading translations of it do we so often get! Sometimes it is translated

as 'evenmindedness,' sometimes as 'equanimity,' and so on. And these are fairly satisfactory translations if one considers only the letter of the Scriptures in which they occur. But if one takes into account the spirit of those Scriptures, if one has oneself imbibed some, even a little, of that spirit, they are a weariness and a distress to light upon. It is quite true that the man who has Upekkha is even in mind, is equable of temper ; but he is a great deal more. He possesses at the same time, love and pity and sympathy ; and his Upekkha is conditioned by, and one might also say, even a result of, his possession of these qualities just named. Indeed, he cannot have Upekkha in perfection unless he also has these other qualities of love and pity and sympathy for his fellow-beings.

The man who is properly possessed of Upekkha is towards his fellow-men somewhat like a physician who is in attendance upon a patient who is very ill. That patient has no Upekkha whatever. He is in a state of distress of body that produces a corresponding state of distress of mind—distress due to his present suffering condition, and distress at the possible, may be probable, prospect of death. But the physician who is attending him has none of that agitation of mind wherewith the sick man is possessed and afflicted. He is kind ; he is attentive ; he is doing all he possibly can to relieve the patient's suffering condition, allay his ailment and produce a cure, but withal he remains calm and cool, and has to remain calm and cool, if he is to be able to give the patient all the help he wishes to give him in order to aid him to overcome his sickness. Were he to become as agitated about that sickness as is the patient himself, he could not help him nearly as effectually as he is doing, and is trying to do. The physician has Upekkha ; and his Upekkha includes Metta, love for the patient, if that patient happens to be a dear friend or relative ; and whoever he may be, he has Karuna, pity and sympathy for his patient's sufferings, and a keen desire to help release him from them, and a firm determination to do so as far as lies in his power. But the very condition of his being able to do all this for the

sick and suffering is precisely this, that he should possess unbroken Upekkha, unshaken calm and coolness and poise in the face of all that suffering under his eyes.

Or, to put it another way:—

The man who has Upekkha in perfection is like one of clear, keen vision who stands on a lofty hill-top and thence looks down upon some scene of busy life below him. There he sees men moving about this way and that, pursuing their several aims and ends, encountering this and the other piece of good and evil fortune in the various paths they pursue. And he loves those fellow men who move about there below him following each his own course in pursuit of his own affairs, and he warmly wishes each of them all possible good in his own career. He also pities them keenly when he sees them meet with ill fortune in any one of its numerous guises; and he as warmly rejoices when he observes any of them meet with good fortune, and in their happiness, is happy too. Yet withal, from the height at which he stands, he perceives what many of those below him do not perceive; he sees what has brought about the suffering and also the delights they each happen to encounter upon their life's way; and all in grieving and rejoicing with these fellow men of his, sharing in mind their pains and their pleasures, he does not become as agitated in his grieving and rejoicing, as they do down below. He remains serene and poised about it all. The obstacles those down below are encountering in their tracks, may sometimes seem to them huge, insurmountable rocks barring their path to happiness in life, but to him above, they are like mere ant-hills in the place which they occupy in the totality of the landscape that is embraced in his wider field of vision. And the occasions of joy that come to those below may seem to them limitless sources of delight, but to him above looking down on them, their limitations are quite clearly visible, both in front and behind. They do not seem limitless to him. He sees all round them, their beginning and also their ending. And so

his sympathetic gladness therein, is moderate, balanced, calm, poised.

But this state of balance and poise is *not* a state of indifference. *Indifference* is one of the worst and most grossly misleading translations for Upekkha that has ever been foisted upon the reader of Pali literature who has to depend entirely upon translation for all his knowledge of that literature. Indifference belongs to what is stupid, and dull, and dazed, to him who is stupified or intoxicated with gross, material drugs or liquors, or with those hardly less potent and noxious sources of intoxication and befuddlement, the pursuit of the so-called pleasures of life. But the very last thing one can say about the man who has Upekkha would be that he is dull, stupid, fuddled. To obtain this ultimate state of the "Highest Abodes" a man has to be the very opposite of all such things. He has to have a mind keen and bright as the keenest, the brightest, Damascene blade, and a spirit awake and alive, undimmed and undarkened by worldly cravings and desires. For it is only such a mind and heart that is able truly to feel love and pity and sympathy for others, since it is not pre-occupied already with its own sufferings and joys; and therefore it is it alone that is able to have Upekkha in its fullness. What a grievous wrong, then, is done to the Dhamma of the Buddha when it is represented to English readers in purported translations of the books in which that Dhamma is contained, that one of the highest states to which a Buddhist aspires is that of indifference! As if a Buddhist were a mere Stoic, proud of his seclusion and separation from the weal and woe of the rest of mankind! It is enough to make him laugh, if it did not make him almost want to weep, that the noble teaching of his Master on this point should be so travestied and distorted out of all likeness to its real nature, and that what is calm, balance, unshakeable mental poise, just the state of mind best adapted to make him most effectively helpful to his fellow men, being the state which makes a physician most able to benefit and help a stricken patient, should be

represented as a state of indifference to them and their griefs and joys! Could gross misrepresentation ever possibly further go!

This very word Upekkha which has been, and still is, so grievously mistranslated to the English-reading world, is one of what in Pali is called "The Brahma-Viharas"; which latter phrase, again, has been, and is, badly mistranslated as "Divine States." It is perfectly true that Brahma is the name of a divinity in the Hindu, the Indian, pantheon; and that therefore, *etymologically*, "Divine States" or "Divine Abodes" is quite a good translation of the Pali phrase. But in good translation, etymology is almost the very last thing to be considered. Good translation is translation which conveys to the reader in the new language the same, or as nearly as may be, the same idea as the word or phrase in the old language conveyed to those who first listened to that word or phrase, irrespective of how nearly or distantly the word or phrase in the new language corresponds to that. But this particular phrase in English, "Divine States" conveys to an English reader the idea of something having to do with a divinity of some sort or other, with a deity; whereas the people who heard the Buddha recommend them to try to attain to these "Brahma Viharas," love, pity, sympathy, poise, did not think about deity at all but about what was the best, the highest, the happiest frame of mind in which a *man* might dwell. The deities, the divinities of the current religion of their country were not the best and loftiest and most exalted beings in the universe to those who listened to the message of the Buddha as it fell from his own lips. To them the highest being in the world was the *man* who had won to emancipation from lust and hate and delusion; and that could not be said of many of the divinities. Hence, what they thought about when the words "Brahma Vihara" fell on their ears was, what is highest and best and noblest for *man* to attain, altogether apart from what any gods great or small might be, or attain to. So that the best and only right translation of this phrase "Brahma

Vihara" is simply "Highest Abode," "Most Exalted Abode," "Loftiest State," or some other such phrase indicative of the superiority of this state of mind to the ordinary states of mind in which men mostly dwell, leaving the gods or divinities where the Buddha and his auditors left them, entirely out of the question. To do anything else is to mislead the English reader into thinking that the Buddha's teaching has to do with a theism ; and that is an entirely wrong idea.

Suppose a Hottentot who had never been in England, had never mixed with people who familiarly spoke the English language, and had only painfully acquired the ability to read English in halting, hesitating fashion by the year-long study of English grammars and dictionaries, were to translate into his native tongue a book on the religion of Englishmen (whatever that may be),—what would such a book of translation be worth as a faithful, dependable presentment to his fellow-Hottentots of the religion of Englishmen? Why, it would be worth nothing, or next to nothing unless, and until, our Hottentot got some Englishman who also was an authority on the Englishman's religion (say a Bishop or a Dean), to read over what he had written in his translation, and strike out, or correct, everything in it that was misleading or incorrect. Only then would our Hottentot's translation possess any value as a reliable guide to what it purported to describe. Yet there is nothing to-day to prevent any one who has never been in a Buddhist country, never had intercourse by word of mouth with those who are natives of Buddhist countries, in the language of those countries, concerning their religion, Buddhism, and who has no sympathy with the Buddhist religion since belonging to another alien faith, from producing translations of the sacred writings of Buddhists, based solely upon a necessarily defective knowledge of the language in which those writings are couched, since it has been acquired solely from grammars and dictionaries and other books, never from living, breathing men who have that religion and its

terminology not merely in their heads, but in their blood and bones, as a part of their very life.

And the result is what we might expect ;—translations which take the warm, living Pali, Pali that is sometimes like red-hot lava to the reader of the original who loves it, and turn it into pale, lifeless words and phrases which, compared with the warmth of the original are like the cold, grey ashes of a fire gone out, to the cheery glow of a heap of burning, blazing logs. What wonder that the Western peoples who up to now have had to depend upon such translations for their knowledge of Buddhism, are falling a ready prey to all sorts of incorrect opinions, wrong views, false impressions, *Micchaditthi*, concerning that religion !

It was all so different in the old days. Then *attano mata*, individual opinion, counted for nothing until it had passed the scrutiny of learned Theras of the Order, in council assembled for that purpose, and had been approved of by them as correct, just as to-day in the Roman Catholic Church (whatever the Greek and Anglican Catholic Churches may do) no book of exposition of their doctrines, to say nothing of a translation of their sacred books, is held to be authentic until it has received the "*non obstat*" certificate of some high dignitary of the Church. Something of the same kind will have to be done in future by Buddhists if they are to preserve their Faith from the host of perversities and misrepresentations which now threaten it from its self-styled, and in some cases, quite honestly and sincerely self-styled, friends. A council of Theras learned in the Doctrine and Discipline, a *Vibhajjavada Mandala*, will have to be called from time to time, to examine and report upon every new book on Buddhism that comes out, original or translated, in any of the languages of the Western world. To the scrutiny of this *Vibhajjavada Mandala* will have to be submitted every such new book, to see if it is a trustworthy and correct statement of Buddhist doctrine. If found to be so, then it will receive the stamp of the *Vibhajjavada Mandala* to certify that such is the case, so that all its purchasers may

know that in it they are getting an authenticated, correct presentment of Buddhist doctrine. While, when any such is found lacking in correctness, or misleading in any way, then such approval will be withheld, and purchasers of the book will know that if they believe what they find in it, they do so on their own responsibility and must not be surprised if Buddhists in argument with them, simply ignore what such a book says. If this is done, we shall all know, Buddhists and non-Buddhists alike, exactly where we stand ; and the present state of chaos of opinion in matters Buddhistic, come to an end.

But how is this to be done? So many in the East who know Pali well, know no other language, that is, no occidental language. And so many of us in the West know little or no Pali. Evidently it is a long labour that lies before us here, and we cannot begin upon it too soon. There seems only one way to set about securing the truly authentic translations of our Scriptures which we require, and that will be for those of our Bhikkhus and Theras in the East who know Pali well, now to turn to the study of some occidental language, preferably English, since that language is now fast becoming the *lingua franca* of all the educated, travelled people of the world. Let them acquire a sound knowledge of its forms and idioms and general style, by a careful study of its best writers, ancient and modern, and never cease study till they have to a certain extent made English their second mother tongue. Then let those of us who live in the West, and have a good working knowledge of English already, take up the serious study of Pali. It is not a very difficult language for us to acquire. Every educated Sinhalese already has at his command a considerable stock of Pali words and idioms in the language which he learnt and studied at College when going up for an examination in Sinhalese. Ten years hence, let us say, (or sooner, if the gods are favourable to us), let there be a gathering of as many as can manage it, of lay Sinhalese knowers of English, and of Thera knowers of Pali, and in concert let them decide

to produce a translation of one of the Scriptures of the Buddhist religion, going carefully over it word by word, and line by line, never passing over any doubtful point or rendering until it has secured the approval of at least a two-thirds majority of those present. Then, when at length the book is completed, let it be produced with the due warrant and seal of the head of one of the leading Nikayas in Ceylon, or still better, of all of them, if that prove possible, to show to the world that here they have a rendering of Buddhist Scripture approved of as authentic in every way by the chief Buddhist authorities of the Island.

Of course, this will take much time and trouble ; but it will be time and trouble well spent. And its good effects will at length show themselves in the gradual removal of the present state of chaos of opinion about Buddhism which threatens to swamp true Buddhism in the West and hatch out a whole host of vagaries of different kinds, each calling itself Buddhism, and honestly thinking itself to be Buddhism, but in reality only presenting one little, more or less distorted, fragment of the complete Buddhism we know in the East.

So there is the task for you young Sinhalese here in this land of the English, who desire the good of the Sasana ; learn Pali ! And here also, revered and learned Theras of our Island, is a work worthy of your learning and piety,—to learn the English language so that you may be able to guide us with your learning and save us from error in the translations we may make together of our Sacred Books for the benefit of the English-speaking peoples. We shall thus, working together, make much merit in spreading the knowledge of the true Dhamma of the Lord Buddha, as we know it ; for, as you have often told us in the words of the Dhammapada, the giving of the Dhamma is the best and highest kind of giving, whether we are only humble laymen, trying to do our duty by our religion, or learned Theras like you who have given their whole lives, all that they have and are, to the Religion.

THE OPPORTUNITY

To preach the Good Law in Europe, America and England the opportunity has arrived. Science and Psychology are in favour of the teachings of the Aryan Doctrine of the Lord Buddha. For several hundred years England had no idea of the existence of other religions. Since the discovery of new laws by modern scientists, a change is taking place in the minds of the people in Germany, France, England and America. In the Moslem world ancient customs are undergoing change. Protestant Christianity is dividing into sects, and the Catholic religion is associating itself with political power. The Pope is trying to recover his lost dominions in the political world. The ethics of the Old Testament are insufficient to satisfy the progressive minds of the 20th century. They were good to the nomadic tribes who wandered from place to place under the guidance of priestly lawgivers, but for a settled people advancing towards progress, the morals of the backward Semitic tribes are insufficient. The theologians who are ignorant of the great religions of Asia, think that the morals inculcated in the Jewish Bible are sufficient for the world. They are wrong in thinking that the morals of a backward race which were given to them by unprogressive leaders, would satisfy the aspirations of progressive races. The Aryans of India and the Chinese race have had a civilization long before the birth of Moses. The efforts of the Christian Missionaries to spread the religion of the Jews among the highly gifted races of Asia, however commendable from their dogmatic standpoint, must end in failure. The Christian missionaries condemn the religions of the Brahmans and Buddhists and call them "pagan" and "heathen". They are afraid of the Moslems and dare not call the religion of Islam "pagan". For a hundred years the missionaries have continued to abuse and revile the Aryan religions, and have made

every effort to destroy the foundations of Buddhism and Brahmanism. The superior morality of the Buddhists have taught them to show tolerance to other faiths. And this manifestation of tolerance by the Buddhists has been misunderstood by the Christians as if the former were indifferent to religion. The paid missionaries revile and distort the teachings of the Lord Buddha. A friend writes "I have always noticed that Christians squeal loud when anybody says anything about their religion to offend their feelings, and pose as deeply injured innocents ; but they themselves act as though they thought the followers of other religions had no feelings that a Christian need trouble to respect, so loose and careless not to say, malicious and slanderous are they, in what they say about other forms of faith than their own." This is simply because the Christian nations have come to occupy a higher political vantage ground with their destructive weapons which they use when their political interests are insecure. In Japan there was a time when Christianity was not allowed to be preached to the people. The reason was the priests of the Catholic Church worked to undermine the government of the country. The Christian governments make use of the services of the padres and traders to undermine the national freedom of Asiatic races. Christian padres take advantage of the discoveries of modern science and with the help of scientific workers, hoodwink the Asiatic races and make them believe that Christianity is the cause of all enlightenment. They forget that for 19 centuries Christianity was the foe of science.

The indifference of the Bhikkhus and Brahmans is mainly responsible for the backwardness of their followers. The time is now come for them to wake up and show a bold front to the howling missionary.

WILL AND DESIRE IN BUDDHISM

Will and desire play an important part in the cosmic process as taught in the Dhamma of the Lord Buddha. The united will has creative power as we see in the *aggañña sutta*. Desire arose in the mind of the original human beings at the commencement of the Kalpa when they were sexless, and differentiation was the effect. At first the human being was asexual. Desire arose in the mind of the sexless and the sex organs came into being. It is said that he who had more desire became the female. In the woman there is more desire than in man. In the primeval period after the formation of the earth in the constructive period of the re-evolving kalpa the original inhabitants came here from the celestial realm. They were more like divine beings, without desire for material food or for sexual contact.

The creator theory was started by the Brahman Rishis who used it for their own gain to treat other castes with contempt. In the *Aggañña* and *Assalayana* suttas the Buddha discredited the Brahman theory and proclaimed another and more older theory of the origin of species. It is the Aryan aspect of the evolution theory, which is more scientific than the special creation theory. In the *Maha nidāna sutta* the root causes for the reappearance of the individual are given. Ignorance of the law of cause and effect, disbelief in the law of kamma and vipāka, of the four noble Truths and of the existence of man in the past and in the future makes man to create causes which produce effects causing misery, sorrow, disappointment. He who does not believe in the law of kamma and the law of causal origination and disregards the evolutionary moral code is called a *micchādītthi*. The blind man unable to find the way comes to grief. The individual not knowing the operating causes of the cosmic process comes to erroneous conclusions about the Whence, Whither and what am I? The

Brahmajāla sutta gives 62 variations of beliefs regarding the origin of man and the universe. The Lord Buddha repudiated them all and enunciated the Law of Dependent Causality showing the cosmic process as unending, without beginning and without end. The Eternal process of the cosmic order was personified by erring individuals. The nature forces were personified by the Brahman theologians of ancient India. The Eternal process of the cosmic law came to be called by some GOD. Those who did not recognize God or the cosmic Order in the universe accepted the nihilistic view and adopted the hedonistic form of living without believing in a future life. They lived honest lives and became respectable citizens. The Greek philosophers did not believe in the re-evolution of man or animal. After death they believed there was rebirth in the heaven of Zeus. Romans believed in birth after death in the heaven of Jupiter. The Brahmans believed that after death they are born in the heaven of Brahma, the Creator. The ascetics desired to be reborn in the *arupa* world where consciousness alone exists. Some ascetics desired to be reborn in a state where consciousness would not operate any more, and they were born according to their desire in the *asañña satta* state. They lived in a state of epileptic trance for 500 kalpas, and when the karma was exhausted they had to be reborn on this earth. Desire accentuated by good karma gives rebirth in states of happiness. Desire influenced by evil karma gives birth in states of unhappiness. *Kāmachanda* is desire influenced by lust. Therefore the Buddha exhorted His disciples not to come under the psychic influence of *kāmachanda*. There are five obstacles which prevents the human being from attaining to perfect wisdom which leadeth to perfect happiness here and hereafter. They are *kāmacchanda*, *vyāpāda*, *thinamidda*, *uddhaccakukkucca* and *vicikicchā*. *Kāmacchanda* connotes desire for lustful enjoyment, *vyāpāda* connotes ill-will, anger, hatred, enmity etc., *thinamidda* connotes letting the mind go to a state of sleepiness, *uddhacca kukkucca* connotes psychic disturbances, *vicikicchā* connotes scepticism

regarding psychic progress, doubt with regard to the law of cause and effect and of the Buddha wisdom as supreme and of the potentialities of the holy life ending in Arhatship, and doubt in a future state and of prenatal existences.

Certain muddleheaded people who pose themselves as interpreters of Buddhism to the people of the West, influenced by their own conceit of their philological knowledge of Pali are making every effort to mislead muddleheaded people. It is most unfortunate that among Buddhists there are no Pali teachers who have a thorough knowledge of Western languages to teach western people of the sublime teachings of the Lord Buddha. Those who have a knowledge of English being ignorant of the paramattha dhamma have not the capacity to interpret the Dhamma to the Western world with the result that western philologists misinterpret the Dhamma. It is a great misfortune that our learned Bhikkhus neglected the study of European literature. Those of our lay Buddhists who learnt English neglected the study of Pali.

Had there been a few real Buddhist scholars living to-day great would have been the good they could have done to the world by the dissemination of the sublime teachings of the Lord Buddha. They could have rectified the errors of European philologists, who without the least intuitional knowledge of the paramattha dhamma mislead the ignorant people of the West.

In the Encyclopaedia Britannica the article on Buddha is concluded with the pronouncement that the Buddha passed away in a state of unconsciousness. Yogis practise Dhyāna in order to retain their power of memory until the last and to realize Nibbāna in perfect consciousness. In the fourth Jhāna the Yogi enters into the state of what is called upekkhā sati pārisuddhi wherein the mind is able to have a clear purified memory whereby he is able to grasp with clear vision the unconditioned Nibbāna. The desire to realize the perfect state is known as chanda iddhipāda. Along with intense desire the psychic student should have the strenuousness to preserve

in the holy path, and along with the dominating *will* there should be the heart of purity needed for the acquisition of further knowledge. The supercosmic path is only for him who is trying to be perfectly holy in the present life. He has to follow the ethics of the noble eightfold path of Right Insight, Right Aspirations, Right Speech, Right Conduct, Right Livelihood, Right Effort to do good and shun evil, Right Fixity of Mind, Right illumination of consciousness. He has to practise the four satipatthānas and the seven bojjhāngas. To clarify the mind and have it fixed on the Nibbāna ārammana the yogi has to practise the four satipatthānas. It is a process of psychic development emphasised by the Lord. The satipatthāna sutta has been translated to English by the late Warren and Rhys Davids, the former in "Buddhism in Translations" the latter in the "Dialogues of Buddha." Both translations might be studied with profit.

The desire to enjoy sensuous pleasures is called *kāma-cchanda*, *kāmatanhā*, *chandarāga*. The mind that runs after sensuous pleasures has to be purified by means of *nekkhamma*, renunciation of such pleasures. The supreme happiness of Nirvāna is eternal, while the happiness of the lower heavens does not go beyond, at the most, 500 kalpas. The happiness of the sensuous heavens lasts only for 570 millions of years. And after that the individual has to be reborn in this world according to the karma of the past. The supercosmic desire to realize the unconditioned Nirvana must be intense and the Will has to be strengthened. It is called the *adhitthāna citta*; to obtain the *adhitthāna chitta* the student of supercosmic psychology has to destroy the five obstacles, and arm himself with the five powers of faith, right memory, energy, calm and wisdom.

In the Mahāgosīngasāla, Vitakkasanthāna and Kitāgiri suttas, Majjhima nikāya, the determined will is emphasised. Given the intensely dominating will and the supercosmic desire to attain eternal happiness it is easy for the student of yoga psychology to advance on the path of Deathlessness.

“The only refuge” says the Mahatma K. H., in his “Letters to A. P. Sinnett”, “for him who aspires to true happiness is Buddha alone.”

AN ANCIENT ANTI-SUICIDE RUNE

A year or more ago, the following from the Içā Upanishad was quoted in this magazine :

Asuryā nāma te lokā
 Andhena tamasā vritāh ;
 Tās te pretyâpi gacchanti
 Ye ke cātmaḥano janāh.

At that time I was ignorant of its source, since discovered. I still hold to the interpretation which struck me at first glance : it is an ancient deterrent from suicide. In Surāj Mall’s commentary on this Upanishad (Benāres, 1916) it seems to me that the interpretation is Paurānik rather than Upanishadic. In the minds of the Brahmins the self-slayers were those who worshipt the wrong god ; but surely the word once meant what it said. The curious thing about is, that an illiterate young couple whom I know tell me that suicide spirits come back to them and *always pray for light!* Now these young Americans are totally unacquainted with the commonest English literature, like millions more in this land of devil-waggons (about which they are downright learned—regular pandits, in fact) ; and *ā fortiori* they know less than nothing about Hindu literature.

I submit this curious co-incidence for what it is worth. My views on suicide are sufficiently set forth in the American and Italian editions of *Buddhist and Christian Gospels*.

ALBERT J. EDMUNDS.

IN DEFENCE OF BUDDHISM*

BY HUGH GUNewardENE

Amongst those who take an interest in Buddhism are its followers, the Buddhists ; admirers of this profound philosophy sympathetically Buddhist, and many writers and critics of the past and present. In the category of the latter are many who prejudiced either by their allegiance to the Christian Faith or through ignorance have given interpretations of Buddhism conveying to the reader absolutely false ideas of this religion, sacred to, and respected by, three quarters of the world. The object of this article is, therefore, a defence of Buddhism so severely condemned by the unreasoning critic as preaching pessimism and idolatry.

In attempting to write on this subject it would be well to have it understood that no aim of mine is directed towards an under-estimation of the Christian, or any other faith. I attempt to state the value of Buddhism in terms of that currency which renders it possible for Christians to form some idea of the value of Christianity,—currency let us say, of the intellect. Buddhism differs essentially from Christianity in leaving unmentioned an Almighty Being, and in amplyfying Christian doctrines to that limit which brings one to the range of asceticism—say, pessimism, to satisfy the Christian mind. Or was it, as Tagore would say, that Buddhism gives you practical exercises leading to the realisation of an Infinite Being—Brahma of Hinduism. “In Him, we live, we move and have our being.” These words of St. Paul in themselves so like an extract from Hindoo philosophy ! Do these words reveal the identity of Him, who, for millions in a different environment, with a peculiar frame of mind and more susceptible to intuitive impulses recommend a more vigorous course—course, the

* An Address delivered to the Society, June 20th, 1915.

substrata of which is apparently pessimism itself? No, the Christian would revolt at such a stretching of the imagination. No identity decidedly not. The answer in the negative then means a positive assertion—God hesitated to reveal Himself to three quarters of his creation until it were through the medium of the Christian missionary. Incredible such an assertion seems to Christians. This mode of argument means plunging into metaphysical abstraction meant for loftier and cultured minds. Let us lie within the regions of common sense. The chemist in his laboratory working all day, contributing to the progress of the social and scientific world, sparing little time for religious controversies, has to appeal to his common sense for a judgment on religions. The millions like him absorbed in materialism make the same appeal and leaves metaphysical gropings after the Divine to those for whom such indulgence is a pleasure. Few, or none, from the holiest priest to the sinful criminal fails to find too strict a code of morals and ethics in Christianity. Buddhism, gives you more ; extends more liberal sympathy to animals ; embodied from the beginning organisations of a kind exemplified by the anti-vivisection Society ; probes into the recesses of the mind ; develops for you its transfiguration accompanying a single thought and gives to a detail an account of its machinery to assist you in the reception, retention and culture of only such mental habits and processes as would make you—let us say—a perfect being ; as would qualify you for heavenly bliss ; as would liberate you from sorrow and suffering—or, in short, as would bring you to the realisation of the ultimate aim of all religions. These arguments may therefore seem a defence in countless ways. For, they find in Buddhism, if it is deliverance from sin and suffering they seek, paths too well defined for them, for the attainment of this sublime end ; and principles, extreme obedience to which lands you in asceticism, the negligence of which for the sake of materialism, brings you to the threshold of social success—when the other essentials, wealth, enterprise and ambition, climate and environment, are not

lacking. Such arguments as may follow, let us hope, brings it home to us that they are certainly illiterate, pedantic and unchristian who by hearsay cling to the belief that Buddhists are members of a heathen body whose heathenism has been a hindrance to their ascent to the level of the Worldly Powers.

During my two years in England few subjects of conversation have been more interesting than those that touched the subject of Buddhism. Instances are certainly not rare when a change in one's physiognomy—hardly noticeable but still appreciable—has been the sequence of the confession: "I am a Buddhist." "Another of the heathen world," seems to me to be the conclusion at which he arrives, who, born a Christian, imagines himself qualified on the strength of his acquaintance with that literature which is a manifestation of the illiteracy of those responsible for it, to assert that I am one of the unfortunate majority that finds Buddhism of any real value in life. On one occasion I was conversing with an intelligent and ardent member of the 'Students' Christian Movement.' Slyly and cleverly he introduced to me the "essence of Christianity." My thanks for his efforts I returned by a just appreciation of its flavour. Not more powerful, penetrating or sweet, as I ultimately made him understand, than the 'essence of Buddhism.' The discussion ultimately turned on "the basis of faith" in Christianity. On that subject some time is usually spent. A gist of such discussion as the subject involves I shall give below. Few, however, realise the folly of pedantry who consider that the study of Shakespeare or Greek Philosophy affords sufficient insight into the theory and practice of Buddhist ethics. Some, on the other hand, only realize after a hot discussion that ample evidence has been given to justify the Buddhist's conclusion of them as both illiterate and ignorant. Such misfortune—misfortunate it is to have one run away with wrong impressions of you—falls to the lot of those that find too much truth in the '*Light of Asia*' or similar works. Mr. Harold Begbie and others of his school who gather in a few months what a master mind would take

a lifetime to study in full, poses, after a travel through India and Ceylon, as an authority on Oriental literature. He forgets that in the minds of a few at any rate he breeds contempt through his indiscretion and ignorance. The reviewing of Oriental literature should be the work of able and literate men who would not object to a genuine introduction of Buddhist philosophy to the West.

Not infrequently I am asked why Buddhist countries appear to be far behind as Powers of the world. Christians might say, "Our progress we owe to Christianity and our position as a Power we owe to the same fact." I might say in reply: "Our failure we owe to lack of materialistic pursuits. Your success you owe to your materialism?" To the genuine Buddhist the most vivid of finite objects, dramatic episodes of history in which brilliant men and women play their parts: the golden art surrounding us with an ideal world beyond which the real world is discernible indeed but etherealised by the medium through which it comes; all this, for most men so powerful a link to existence, only set the Buddhist thinking of a means of escape into a formless and nameless infinite world quite evenly grey. The very emphasis of those objects, their importunities to the eye, the ear, the finite intelligence, is but the measure of their distance from what really is.

Imagine a Buddhist nation sacrificing its *strict* allegiance to Buddhist morals and ethics for materialism and you will find a rising Power behind you. This is too well exemplified by Japan a nation, which forty years or so ago was no Power at all. Such sacrifice has been lacking in the Buddhist countries where obedience to some of the most amplified views of Christ, (minus the Almighty-God idea as may be sought for in Buddhism), has led them to a state rightly placed in the rear of the material world. A fight for the deliverance of a land from the hands of a conqueror, as illustrated by the efforts of many a subject race is nearly always fought out to the advantage of the ruling Power. Be that Power Christian, the fight would be no less severe than it would be in a land

where Buddhist influence reigns. Foreign policy must be set apart from Christian policy, was what I understood some paper to say the other day. Why one should recommend an irreligious attitude to an office that controls the amity of nations—and that in a Christian country, the so-called Fountain-head of Christian knowledge!—a Christian will find it difficult to explain in terms of the doctrines of Christ. Those that look on conquest as the first necessary step to the deliverance of a people from sin and evil will find it difficult to quote an instance where the conqueror leaves the conquered, a free and delivered people—unless it be under compulsion. We are condemning the conqueror who seeks to justify his vices and cruelty by pointing to Christ as the instigator of sin. A power would be more Christian for its divorce of religion from foreign policy. What more does the latter serve than material advancement? In Buddhist countries it was ever thought that religion recommended no war. Such as have been seen in these quarters of the world have, like all wars sought for material benefits—benefits which Buddhism like Christianity would forego to avoid the curse of war. Buddhist countries then have been more religious—most Christian would not be inappropriate—and for their piety they suffer, being condemned as nations ruined by Buddhism. That is the judgment of the illiterate Christian. Would Christ think otherwise! Christ certainly would, is the belief of the Buddhist.

With a Buddhist missionary-movement afoot and with the growth of a craving for the maintenance of a national position, for which end, aggressive steps are taken by a ruling body contrary to the dictates of Buddhism, the Buddhist countries would soon be to the world something more than Christendom is to it to-day.

Pessimism, in the minds of many a Western critic seems to be the foundation on which the Buddhist philosophy is built. Consider it as an evolution from obedience to the dictates of religion and find Christianity no less innocent of this accusation than Buddhism. Why to the Oriental materialist,

the curate or the parson, Christian to the rule, seems no less pessimistic than a genuine occupant of the temple of the East—Buddhist temples at any rate. Such a curate would be rare in the West—because true Christians are rare. Rob such holy men of Western manners and there is the ‘spirit’ of pessimism. The holy men of the East, more secluded, more religious, less social, stand accused of pessimism because they seek isolation in a wood for the mere purpose of leading a contemplative life—a wood where he indulges in the modern luxury of “open air” denied even to many consumptives at the present day. Who can be more pessimistic than they who preach everlasting hell fire to non-Christians, or eternal damnation? Isn’t it optimism of the best order to convince a soul that no crime whatever will secure for him a permanent place in Hell. Such assertion would seem a dangerous doctrine to the moralist. Might he not say, “repentance in Christianity makes sufficient amends for your sins and obliterates the effect”—suffering—of which it is the cause (sin.) This is optimism indeed. Optimism to the Christian, pessimism to the Buddhist who refuses to have credence in the doctrine that repentance absorbs the suffering which is the penalty for the sin committed. Buddhism is optimistic enough to say “*Be you Christian, Fire-worshipper or Mahammedan, you will be working for eternal happiness by eliminating sin from all the actions for which you are responsible.*” It gives hope of eternal happiness to all living beings ; and for such optimistic attitude it is accused of pessimism. This charge brought forward by many misguided writers and perpetuated by a mass of misleading literature is, not rarely, alluded to in the introductions to valuable volumes on other subjects by eminent men—eminent as authorities on those particular subjects, certainly not on Buddhism. Hudson does so in attempting to lay before us scientific evidence of a future life. Likewise many others quote from the works of eminent members of the Christian Church, pedantic missionaries and such writers, behind whose investigations into the “sense in Buddhism” there has constantly been working prejudice for

the doctrine of Christ. Impartial investigators of Buddhist literature, true students of philosophy, whose studies of Buddhism have wrought either their own conversion or sympathy with—not contempt for—the hosts of Buddhists in the East. Many a good Christian—(for such are good Christians who do not abuse their foes, will adopt a saner attitude) sees not in Buddhism a contemptible doctrine, but appreciates its value as a detailed explanation of the working of cosmic law ; as a code of ethics and morals ; as a mass of genuine philosophy with a basis of faith insufficient for him, born and bred a Christian—an insufficiency which the Buddhist certainly does not see. It is comparatively recently that the study of Buddhism was taken in hand in the west and those who have recognised its value as a result of ardent studies are responsible for literature which can give a correct idea of Buddhism to the Western world—such eminent writers, to mention but a few, Monier Williams, Max Muller, Finot, Fausboll, Newmann, Beal, and Rhys Davids.—To some literary men in Germany the East owes gratitude for legitimate comments on and accurate translations of the Buddhist scriptures. With the introduction of the study of Oriental philosophy to Western Universities and with the growth of interest in the subject time will undoubtedly produce a revelation which would revolutionise the ideas now entertained as regards Buddhism, and wash away the ignorance, which alone accounts for the erroneous views on the subject, now prevalent.

Of some significance in the estimation of the value of Buddhism, are the traveller's ideas of Oriental religions and temples. Tourists will spend but a few minutes or at the most a few hours, in examining the shrine-rooms, the decorations of the walls, and in scrutinizing the houses of the priests. Within this short time, man would imagine they have realized "the heathenism of idolatry" and obtained a clear and distinct idea of the life and manners of the priest. Within the temples the huge idols, the frankincense and myrrh, the candles and the flowers are the principal appellants to the organs of sense.

The analogies borne by the practices resulting in these offerings to the rituals of the Catholic Church are forgotten ; the psychology of those to whom the temple is sacred, is ignored ; the fact that the life in the temples has seen no 'improvement' since its initiation two thousand years ago is lost sight of. Furthermore, it ought to be remembered that life in modern temples as regards habits and customs does not reveal a condition of things ameliorated by the advantages of the civilisations which two thousand years—has seen. Nay, if anything, age has deteriorated both the priest and the life in the temples, sometimes to a regrettable extent ; so much so that a Buddhist would suspend his confession that some of modern temples are survivals of those cosy, comfortable, clean shelters for priests as were existent many years back. These homes, maintained, entirely by voluntary contributions had, and have, to depend, for furniture, for linen, for the accessories which add to cleanliness and decency, on offerings alone. The convenience of an account at Maples or the attendances of any such organisation as the Church Missionary Society have been entirely lacking. Their struggle for existence has been rendered all the more difficult and the bad conditions that obtain in the present day, due more to the degeneracy of the priests themselves, to the poverty of those in whose charge these temples are, or to lack of support, than to an arrest of development—for the place of development, degeneration has usurped. Some traveller in giving his verdict would forget these facts,—facts invaluable to an impartial judge. When temples are condemned as a disgrace to this civilized age and priests are described as uncivilized and indolent men, many a Western critic—apart from the Greeks and Romans,—forgets that he has before him the degenerated survivals of an age when criticism was an impossible thing to the most literate of his ancestors then living and the "criticised" were the members of a civilisation which recognised scrupulous cleanliness as a part of godliness. To verify this one has only to watch the life of a *genuine* Buddhist priest, not for five minutes

but for days. You will then observe him cleaning the garden, picking up the leaves—both at daybreak and at sunset—washing his hands and feet before he enters the temple on his return from a walk, indulging in so many hours of study a day—actions which form part of his day-duty. When the partial critic makes the degenerate priest the object of his attack, let us hope it is remembered European history has not failed to record some stages in the evolution of the clergy, accounts of which will horrify the vilest occupant of Oriental temple.

The discoveries of modern science seem to attract into the realm of science those members of the Christian Church whose attempts are to explain to the Christian world the conclusions arrived at by the physicist, chemist, psychologist, botanist or zoologist. It is many years since ordained Christians undertook the exposition of those facts which the scientist secures for us as result of years of diligent and intellectual work. When Sir Oliver Lodge explains the possibilities of communications with the spiritual world, or when Sir Edward Schäfer or Barnstein or Professor Moore attempts to demonstrate the "Origin of Life" from inorganic matter, clerics step forth to indicate passages in the Bible which they interpret as explaining everything that science asserts. In the sphere of spiritualism the activity of the clergyman is more vigorous. As a spiritist he interprets the facts of science, and terms this mass of literature "Christian Science." For the Buddhist it seems Science has only to support those facts which Buddhism has so explicitly laid before us, both as regards the "Origin of Life" and Spiritual communication. Would the Buddhist then be justified in calling this branch of Science, "Buddhist Science"? The Buddhist would only call it Buddhist Science when he means to convey the impression that these results of scientific investigators *reveal* Buddhism. It is Christian Science, either because science explains Christianity, or Christians explain Science. When therefore a microscopic view of Buddhism reveals these mighty facts it needs something more elaborate than a *microscopic* view for such revelation in

Christianity. Buddhism chooses to leave Science in its sphere and suffer the insult of having all her scientifically true assertions classed—by the ignorant critic—as the conjectures of those who have subjected themselves to the strain of intense meditation or as interpretations arrived at as the “last steps in the rigid process of theoretic deduction circulated among the curious.” When all that science founded on the “Origin of Species”—which to Mr. Balfour seems a discourse on the mimicry of true “Evolution Creation”—even in its incipient stage supports Buddhist views ; when the student sees something in the Philosophy of Bergson akin to some of the essentials of Buddhist doctrine ; when Dr. Saleeby, in the field of Eugenics, has intense admiration for the Buddhist practice of parent worship ; does not the Buddhist seem justified in being a so called slave to that philosophy with which modern science is entirely in concordance ?

Is it surely the aim of religion to supply the most serious subjects for our debates ? Popular opinion ought to answer in the negative. The quintessence of both Buddhism and Christianity prescribes for us a code of laws, obedience to which indicates a way out of this labyrinth of sin and suffering. The one has for its “Basis of Faith” an Almighty God to whom some pray for help ; the other gives many a god, none *almighty*, to whom others may pray for help. Call one your Saviour and Care-taker, the others only your care-takers. The one is worshipped by a quarter of the world’s population because they believe Him to be a Saviour, the others are worshipped by three quarters of the world, because they do not *know* “The One” as a Saviour. Until such positive revelation of “The One” is forthcoming, let us hope they who trust in Him will withhold their condemnation of those who think differently to themselves and will learn to say of Buddhism :—

“*This Religion, not sprung from God above
Is like her fountain, full of Charity
Embracing all things with a tender love,
Full of good-will and meek expectancy*”

Full of true justice and sure verity ;
 In heart and voice, free, large, even infinite,
 Not wedged in straight peculiarity
 But grasping all in her vast active spright."

HUGH GUNewardENE.

AFFINITY BETWEEN ISLAM AND BUDDHISM

BY PANDIT SHEO NARAIN

In an Urdu monthly "The Humayun" published at Lahore, the editor has contributed a series of articles surveying the principles and practices of almost all the religious systems of the world, past and present, concluding the series with his view of Islam, which according to him, is the last word revealed through the last of prophets. From reading his presentation of Islam, one gathers an impression, that Islam has theological and philosophical aspects. There are certain general principles of it which to my mind have some affinity to Buddhistic tenets. I have selected some of them for comparison and am placing them categorically with Buddhist tenets in juxtaposition as follows:—

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| I. (1) Islam is a religion of moderation. | B. (1) Buddhism is exactly the same. |
| I. (2) Remember God but by living amidst the world. | B. (2) Buddhism does not attempt the definition of attributes of what is popularly understood by the word "God." It inculcates mundane life according to the code of morals formulated by the Buddha. It recognizes |

an order of Bhikshus i.e., those who wish to teach and preach Buddhism, but the rules of conduct for them are very rigid. A Bhikshu is permitted to revert to temporal life if he finds it hard to conform to the rules laid down for the order.

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| <p>I. (3) Serve others but preserve yourself also.</p> | <p>B. (3) Service of humanity is one of the cardinal principles of Buddhism. Self preservation is of course equally necessary. Buddhist moral code conduces in itself to self-preservation.</p> |
| <p>I. (4) Enjoy all bounties given to you by God but only in moderation.</p> | <p>B. (4) Buddhism does not recognise that anything is specially meant for humanity. Every thing in nature exists for its own sake. One can make use of everything in nature according to ones' needs but one should not kill animate objects for food or otherwise. Buddhism is a system of self restraint but not self abnegation. All life is sacred, because every creature is on its onward path.</p> |

- I. (5) God is your Lord and giver of your requirements but one does not get anything without effort.
- B. (5) Over Lordship of any supposed higher being over humanity is foreign to Buddhistic notion. With the latter part of the Islamic proposition, Buddhism is in perfect agreement, i.e., one gets nothing without one's individual endeavour.
- I. (6) Good and evil come from God. But to do good and to refrain from evil; shunning evil and alliance with good are in man's power. This is slightly modified by philosophic writers.
- B. (6) This proposition is somewhat obscure. Buddhism does not conceive any good or evil emanating from any higher source. Man is the builder of his fate. He should avoid evil and do good to the best of his ability.
- I. (7) Show forbearance to your enemy except when he is bent on annihilation of truth. You may even sacrifice your life to vindicate truth. Indeed life is given to you only for such purposes.
- B. (7) Buddhism teaches you to forgive your enemies. But it does not concern itself with what your enemy regards as truth, you are not to impose your Standard of truth on him. According to Buddhism absolute destruction of truth is an impossibility. Therefore no question of sacrificing life to vindicate it arises. Truth may be suppressed, obscured, distorted or perverted

but only for a time. Finally it emerges and triumphs. It is your duty to correct error but only by persuasion.

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| <p>I. (8) Action! Action! Action! Islam lays greatest stress on action. According to it man is not born good or bad, by his actions he can make himself good or bad.</p> | <p>B. (8) This is in perfect agreement with Buddhism.</p> |
| <p>I. (9) Time of your death is fixed.</p> | <p>B. (9) Buddhism sees no proof of whether the time of your death is fixed or not. Buddhism does not affirm or negative this proposition.</p> |

“ RAJAGRIHA ”

(I)

Rājagriha is one of the most ancient cities of India. It is sacred as “a spot visited and blessed by the Great Buddha”, as the place where the “Prathama Mahāsamgiti” or the First Great Recitation (Buddhist Synod), took place, as the earliest capital of the Magadhan empire, and as the centre from which Buddhism began to spread under the fostering care and patronising zeal of Bimbisāra and Ajātasatru. This historic city is, again, referred to in both the epics. The Rāmāyana makes king Vasu the founder of Vasumati or Girivraja¹ (Old Rajagriha); whereas, the Mahābhārata associates mighty Jāra-

¹ Rāmāyana, Adi, XXXII, 7-8.

sandha, who was killed by Bhimasena in a duel, with this famous city.²

In the ordinary sense of the term, Rājagriha means a "king's house".³ It was at first used to denote any royal residence in general. For we meet with at least three Rājagrihas in ancient literature. Besides the famous Magadhapura-Rājagriha, mention is made of another Rājagriha in the Rāmāyana which was the capital of the Kekayas:

"Ubhau Bharata Satrugnav Kakayeshu Parantapau
Pure Rājagrihe ramye mātāmaha-nivesane."

(Ram. II. 67, 7.)

The Kekaya territory, as we know, lay beyond the Vipāsā and abutted on the Gandhāra visaya. A third Rājagriha is also mentioned by Hiuen Tshang in Po-ho or Balkh.⁴

In course of time, however, the designation Rājagriha became stereotyped and was used in a restricted sense to denote the Rājagriha of the Magadhas alone. This may be due to her ever-growing importance under a long line of powerful monarchs who raised her to the status of a paramount city in northern India.

The earliest capital or Rājagriha of Magadha was Girivraja among the hills near Rājgir in Behar Sub-division of Patna district. This is known as Old Rājagriha or Purāna-Rajgir to distinguish it from New Rājagriha which lies to the north of the old city. Hiuen Tshang calls Old Rājagriha by the name, Kusāgārapura.⁵

We have already seen that the name Girivraja occurs in both the epics—the Rāmāyana and the Mahābhārata. According to the Mahābhārata, it was an impregnable city being pro-

² Mahābhārata, Sabha, XX, 3-8.

³ Dr. Bloch notes that "the ancient name Rājagriha, the king's house, finds its parallel in such local name as Rājabari, which occurs in various parts of north-eastern India".

⁴ Beal, Si-yu-ki, Vol. I. p. 44.

⁵ The life of Hiuen Tshang (p. 113),

tected by five hills.⁶ The Rāmāyana calls it the best of cities ("Puravara") and also refers to the hills among which it stood.⁷ The association of Girivraja or Old Rājagriha with five hills that surround it, is also referred to in the Pali annals of Ceylon⁸ and Chinese accounts of Fa Hien and Hiuen Thsang. According to Prof. D. R. Bhandarkar, "It was a veritable 'cowpen of hills' being enclosed by the five hills of Rājgir".⁹ It is thus really a mountaingirt City or a city of many mountains as we may better call it. The Mahābhārata passage referred to above, tells us that "these five hills,.....seem jointly to protect the city girivraja. The city is impregnable, full of cheerful and well-fed inhabitants, belonging to all the four orders of men."

Now what are those five hills that surround the Old City? According to the Mahābhārata they are (1) Vaihāra—"Vipulasaila", (2) Varāha, (3) Vrishabha, (4) Rishigiri and (5) Chaityaka.¹⁰ "Vaihāro Vipulah Sāila Varāho Vrishabhstathā ; Tathā Rishigiristāta Subhāschaityaka Panchama." In the Ceylonese Pali annals we get the following list (1) Gijjhakuta, (2) Isigili, (3) Webhara, (4) Wepulla and (5) Pandawa. According to Sir A. Cunningham the five hills referred to in ancient literatures are identical with the present hills of (1) Baibhāragiri, (2) Vipulagiri, (3) Ratnagiri, (4) Udaygiri and (5) Sonagiri.¹² But this view has been ably controverted by Sir John Marshall thus: "General Cunningham takes the five hills to be Baibhāragiri, Vipulagiri, Ratnagiri, Udaygiri and Sonagiri ; but it is certain that the famous Gridhrakuta (Chhathagiri) was included among them and the General must therefore be

6 Mahābhārata—Sabha, XXI, 1-3.

7 Rāmāyana—Adi, XXXV, 1-7.

8 Journ. Asiat. Socy., Beng., 1838, p. 936.

9 Carmichael Lectures, 1918, p. 50.

10 Mahābhārata, Sabhā, XXI, 2-3.

11 Journ. Asiat. Socy., Beng., 1838, p. 996.

12 Cunningham's Geography, edi. by S. N. Mazumdar, p. 530.

13 Archaeological Survey Reports, 1905-6.

wrong. Perhaps Ratnagiri was reckoned as a part of Vipulagiri (the northern mountain) and the range from Chhathagiri to Giriak as the fifth."¹³ Hence the five hills are—

- (1) Baibhāragiri,
- (2) Vipulagiri,
- (3) Udaygiri,
- (4) Sonagiri
- (5) Chhathagiri.

This is also quite in keeping with Mr. Broadley's identification of the "Panchasaila". According to Cunningham again, Baibhāra is identical with Webhāra Mountain of the Pali annals, and mount Vipula is nothing but Wepulla, and may be taken as the Chaityaka of the Mahābhārata.¹⁴ But these identifications are not accepted by all scholars. It is curious to note that the Vāyu Purāna mentions girivraja as the name of one of the five hills, the other four being Baibhāra, Vipula, Ratnakuta and Ratnāchala.

This mountain-girt Girivraja is described by both Fā Hien and Hiuen Tshang. Fā Hien tells us that the City was "from east to west about 5 or 6 li, and north to south about 7 or 8 li".¹⁵ Hiuen Tshang says of Kusāgārapura—"High mountains surround it on each side, and form as it were its external walls..... The town is extended from east to west, and narrow from north to south. It is about 150 li in circuit. The remaining foundations of the wall of the inner city are about 30 li in circuit".¹⁶ According to Sir A. Cunningham's calculations we get a circuit of $4\frac{5}{8}$ th miles,¹⁷ which according to Sir John Marshall is not strictly correct. "A. Cunningham slightly over-estimates their length, giving it as $4\frac{5}{8}$ th miles whereas it is in reality $\frac{3}{8}$ th of a mile less. As regards the outer line of fortifications General Cunningham is seriously at

¹⁴ Cunningham's Ancient Geography, p. 532.

¹⁵ Legge, Travels of Fā Hien, p. 82.

¹⁶ Beal, Buddhist Records of the Western World II., p. 150.

¹⁷ Cunningham's Ancient Geography, p. 532.

fault. He reckons this to be about 8 miles and then goes to alter Hiuen Tshang's measurement of 150 li to 50 li".¹⁸ Sir John Marshall further remarks that the distance covered by the outer walls agree remarkably well with the 150 li of Hiuen Tshang. The greatest length of the city is from north-west to south-east, so that there is no discrepancy between the two statements of Fā Hien and Hiuen Tshang as to the direction of the greatest length of the city. The old walls forming the exterior line of rampart are still to be seen in many places. In a few places the wall is still in good order and about 13 feet thick.¹⁹ The *Vimāna Vatthu* speaks of the city as the best of towns well-measured between the hills while its commentary refers to its being built by Mahāgovinda Pandita.

According to Fā Hien New-Rājagriha lay to the north of the old city at a distance of four li. Some scholars hold that the new city was built by Bimbisara, the father of Ajātasatru. But there are others who attribute the building of the new city to Ajātasatru. A passage in *Sumangala vilāsini* seems to suggest that Bimbisara lived and died in the old city;²⁰ on the other hand, we know that Ajātasatru started from the old city to pay his respects to Buddha. On these grounds some scholars contend that New-Rājagriha was built neither by Bimbisara nor Ajātasatru.

(II)

The early history of Rājgir (a corruption of the name Rājagriha) is shrouded in mystery. Some scholars hold that it was at one time the capital of the Mundas and the Oraon.²¹ The Asuras also most probably held the city for sometimes and even now some forts and embankments of rude construction and huge proportions are ascribed to them by the local people. It is far more interesting to note that at the time of

¹⁸ A. S. R. 1905-6.

¹⁹ *Ancient Geography*, p. 533.

²⁰ *Sumangalavilāsini*, Vol. I., p. 137.

²¹ *Pataliputra* by M. Ghosh, p. 21.

Hiuen Tshang's visit, a very large cave was known as "the Palace of Asuras."

Let us now pass on to the time of the Mahābhārata. In the Sabhāparvan, we find a description of the duel between the Magadha King Jarāsandha and Bhimasena. Vrihadratha, the father of Jarāsandha, was a great warrior and was installed by his father Vasu,²² as the King of Magadha. King Vasu is also mentioned in the Rāmāyana as the founder of Rājagriha for which reason the city bore the name Vasumati.²³ It is curious to note that a Vrihadratha is mentioned twice (I. 36. 18 ; X 49. 6) in the Rigveda. But "there is nothing to show that he is identical with the father of Jarāsandha." Some Jaina writers also mention two Kings of Rājagriha named Samudravijaya and his son Gaya.²⁴ But nothing beyond their names is known to us.

The real greatness of Rājagriha dates from the reign of Bimbisāra whose accession may be placed in the second half of the sixth century B.C. With him opens an era of political supremacy of Magadha which gradually made Rājagriha the premier city in northern India. But "the main interest of the reigns of Bimbisāra and his famous son Ajātasatru lies in the close association of both kings with the life of Gautama Buddha". They became ardent followers of Buddhism and championed the cause of the faith. A story of Vinaya Pitaka refers to Bimbisāra's gift of "Veluvana Vihara" to Buddha. Bimbisāra once went to meet Buddha surrounded by twelve myriads of Brahmanas and householders of Magadha. During the reign of Ajātasatru the first Buddhist Council was held at the Sattapanni Cave to gather together the sayings of the Master. The Great Council was presided over by Kassapa, and the scriptures were recited by Upāli and Ananda.²⁵ On these grounds, Rājagriha is described in the Buddhistic scrip-

²² Mahābhārata, Adi, 63, 30.

²³ Rāmāyana, Adi, XXXII, 7-8.

²⁴ Sacred Book of the East, XLV, p. 86.

²⁵ Vinaya Cullavagga, XI.

tures, as "the great city" "thriving" with its beautiful palaces. The city "is hallowed by auspicious and sacred places". It is also said that Mahāvira spent considerable time at Rājagriha and converted Bimbisāra to Jainism. The political greatness of the city, however, passed away after a short time, but she has ever remained a great centre of Buddhism and Jainism.

Ajātasatru's son Udāyin or Udāyibhadra founded a new capital on the bank of the Ganges which became known as Pātaliputra²⁶ and remained the capital of Magadha up till the end of his dynasty.

"The Ceylonese Chronicles state that all the kings from Ajātasatru to Nāga-Dāsaka were parricides. The people became angry, banished the dynasty and raised an amātya named Susu Nāga (Sisunāga) to the throne".²⁷

Sisunāga thus came to the throne after the fall of the dynasty of Bimbisāra and Ajātasatru.²⁸ The Purānas tell us that he made "Girivraja his own abode." The old city again became the capital of Magadha. But this was for a very short time. His son and successor Kālāsoka retransferred the royal residence from Rājagriha to Pataliputra.²⁹ From that time Rājagriha has lost her political rank and importance. But even after a lapse of more than two millenniums, she continues to be an important centre of Buddhism up till to-day. To a pious Buddhist, she is a holy land of pilgrimage. Her every crag, every spring, every cave and every hoary tree is sacred. Pilgrims come from far and wide, and even from beyond the seas, to visit these holy spots so closely connected with Buddhism.

It is worth noting in this connection that a "Rājagaha Napa" (= King of Rājagriha) is referred to in the Hathigumphā

²⁶ Jacobi, Parisishtaparvan, p. 42.

²⁷ Ray Choudhuri. Political History, p. 111.

²⁸ This view is supported by many scholars. The Pauranic statement making Sisunāga the progenitor of the dynasty of Bimbisāra has been given up by most of the scholars.

²⁹ Sacred Book of the East, XI, p. XVI.

Inscription of Kharavela. But the identity and regnal period of this King is a matter of controversy. However, it is so far certain that he had his capital at Rājagriha and was a contemporary of Kharavela of Kalinga. It is also stated that he fled to Mathura being harassed by the Kalinga King.³⁰

CORRESPONDENCE

BOOKS ON BUDDHISM IN ENGLISH

According to the catalogues there are now a good many books on Buddhism of both southern and northern schools in English language by various Buddhist and non-Buddhist authors—Britons, Germans, Americans, Indians, etc., but as it is rather difficult to make a healthy selection I should feel much obliged if any of your readers would kindly let me know through your own organ which are the 12 best books, without distinction of school, authors' names etc.

I do not mean Buddhist catechisms. Of these, en passant, I know two books which are, I feel, most suitable for national and other schools. The one for the senior boys is Col. Olcott's "Buddhist Catechism" and the other for juniors is the "Smaller Buddhist Catechism" by Mr. C. Jinarajadasa, M.A. (Cantab). These books can be obtained from the Theosophical Publishing House, Adyar, Madras at 8 as. and 2 as. respectively.

ANANDA.

THE EDITOR, "MAHA-BODHI" JOURNAL.

Dear Sir,—Reference the article in the October issue under the caption of "Christians vs. 80,000 Buddhist priests in Burma" the number of nuns mentioned therein should be 30,000 not 3,000.

Awaiting, with interest, constructive criticisms, practical suggestions etc. from Buddhists all over the world as to how to wake up our Burma

³⁰ J. B. O. R. S., Vol. III, Part IV, p. 456.

Buddhist priests and nuns numbering 80,000 and 30,000 respectively to keep abreast of the times before it is too late.

Yours etc.
ANANDA.

Mandalay, 13th October 1927.

A QUERY

THE EDITOR, "MAHA-BODHI."

Sir,—Will any reader of your esteemed journal enlighten us on the point of Buddhist population over the whole globe? Hugh's "Modern Geography," (latest edition), clearly shows that over five hundred million souls embrace Buddhism, and we learn from other reliable sources that it is the widest spread of all religious faiths. But from the extract of a notice annexed herewith you will please see that the "Evening Express" has arrived at only one hundred and fifty million as the correct number of followers of Buddha. Well, Mr. Editor, is this not a clear example to show how prejudiced is the Christian mind against the prestige of Buddhism? We in the East were quite eager to believe whatever the Christian missionaries and others say about our religion, at a time when the British Empire was too young and modern science has not begun to make giant strides in the civilised countries of Asia. However, the signs of the times have taken a wider aspect altogether and even the ten year old school boy is not generally inclined to accept anything unless it is explained to him on sound authority.

Still further we read in the same notice that the question:—"What are the tenets of Buddhism?" is to be answered by a bitter enemy of Buddhism like Mrs. Rhys Davids. As for her knowledge in the doctrines of Buddhism the writer beg to quote the following passage from the "British Buddhist" (September 1927):—"Since the death of her husband, her former sympathy for the Buddha Dhamma has undergone change, and now we find in her the most inveterate foe born since the disappearance of another woman, a follower of the paribbajakas who through envy of the Great Teacher, conspired to destroy the reputation of the Bhikkhu Sangha, as well as that of the Lord Buddha. But she failed miserably. How would Mrs. Rhys Davids like us to say that it is because of impure thoughts, and conceit and arrogance that she uses her Pali knowledge by which she earns her livelihood, to dare to call the greatest of the Aryans, "the man Gotama?" She has caught hold of the snake by the tail end. The sublime Dhamma is beyond the comprehension of Mrs. Rhys Davids. She has not had the blessed fortune to hold converse with learned righteous Bhikkhus. Her knowledge is merely

based on philological study of the Pali literature. She is an utter stranger to the paramartha Dharma." Are all these not too bewildering for Buddhists especially in this country, who not only helped late Dr. Rhys Davids to establish the Pali Text Society but also gave liberal donations towards the Society's publications?

Yours, etc.

E. D. JAYASINHE,

Secretary,

Buddhist Lodge.

Matale, Ceylon.

Extract of the notice referred to above :—

Half the world does not know how the other half lives. It is as true to say that half the world does not know what the other half believes.

One hundred and fifty millions of people are followers of Buddha. Two hundred and ten millions are united under the banner of Islam. Two hundred and thirty millions profess Hinduism. Three hundred and fifty millions embrace Confucianism.

Each of these great faiths is a living, vital force in the lives of these teeming millions of people.

What do you know of these faiths and their meaning? What are the tenets of Buddhism? What does a follower of Confucious believe? What does it mean to embrace Islam?

AUTHORITIES.

These questions, which, in view of the present political situation in the East, have perhaps a greater significance now than at any other time, are being answered in a series of articles specially written for the "Daily Express" by the following great authorities :—

DR. LIONEL GILES, Deputy Keeper in Charge of Chinese Books in the British Museum; secretary of the China Society, London; Examiner in Chinese to the Universities of Cambridge, London, etc., who will write on Confucianism.

SIR THOMAS W. ARNOLD, C.I.E., D.LITT., F.B.A., Professor of Arabic in the University of London School of Oriental Studies, who will write on Islam.

MRS. RHYS DAVIDS, D.LITT., M.A., Lecturer in Pali and Buddhism in the School of Oriental Studies, University of London; President of the Pali Text Society, who will write on Buddhism.

DR. L. D. BARNETT, Keeper of the Department of Oriental Printed Books and Manuscripts, British Museum, who will write on Hinduism. "Daily Express," May, 6.

BOOK REVIEW
ESSAYS IN ZEN BUDDHISM

BY

D. T. SUZUKI 1927 (LUZAC & COMPANY, LONDON)

The author of these essays is well known for the valuable contributions he has made to the study of Mahāyāna Buddhism. His present work is a collection of six essays on Zen Buddhism, five of which had already appeared in "The Eastern Buddhist" edited by Mr. Suzuki himself and Mrs. Suzuki. These essays are : (1) Zen as the Chinese interpretation of the doctrine of enlightenment. (2) Enlightenment and ignorance. (3) History of Zen Buddhism in China from Bodhidharma to Hui Neng. (4) Satori. (5) Practical methods of Zen instruction. (6) The meditation hall and the ideas of Zen life. The book ends with a chapter on "Ten cow-herding pictures" showing the upward steps of spiritual training and an index of Chinese words used in the book.

All these essays are thoughtful and we must congratulate the author for giving us something substantial for the study of a living system of Buddhism—ill-known to us. The author is the most competent to deal with the subject and as a Japanese he is much better equipped to penetrate into the philosophy of Zen Buddhism, practised in Japan. Well acquainted as he is with Mahāyāna philosophy as well as with other philosophical systems of China, it was possible for him only to do justice to the subject. We are encouraged to learn that these essays only form the first series of his studies in Zen and that a second series will be soon forthcoming.

The Japanese word Zen is derived from Chinese *Tch'an* (ancient pronunciation *Zian*) which is based on Sanskrit *dhyāna*—Pāli, *jhāna* meaning "meditation." The Zen Buddhism emphasises on the doctrine of meditation. Its early history is shrouded by the mist of legends. It was an Indian (according to

some reliable documents—a Persian) monk, named Bodhi-dharma who is said to have introduced this new form of Buddhism in China towards the beginning of the 6th century (516-534 A. D.). Bodhidharma is an well known figure in the Far-East. He is known as *T'an-mo* (Dharma) in China and as *Daruma* (Dharma) in Japan,* and his portrait is found everywhere in the Far-East. The traditional history of the *dhyāna* school compiled in China naturally traces its history from Sâkya muni. Bodhi-dharma is the 28th patriarch there in succession from the Master. He is revered as the first patriarch of the Chinese *dhyāna* school. The Chinese disciples of Bodhi-dharma who were the torch-bearers of the school founded by Bodhi-dharma are Houei-K'o (486—593). Seng-ts'an (died 606 A. D.), Tao-sin (580—651). Houei-jen (605—675 A. D.) and Houei-neng (637-713 A. D.). After Houei-neng the school was split up into several sects.

Houei-neng's co-disciple, Shen-Siu (Jap. Jin-shû) became the founder of the so-called "northern school" because his influence extended into the northern part of China while Houei-neng who worked in the south became the founder of the southern school. There were no divisions in the Northern sect, but the Southern one was divided into five schools known as (1) *Lin-Chi* (Jap. *Rin-Zai*) (2) *Wei-Yang* (*Igyô*), (3) *Ts'ao-tong* (*So-to*), (4) *Yün-men* (*Ummon*), (5) *Fa-Yen* (*Hô-gen*); and under the first school Rinzai we have two subdivisions *Yang-tch'e* (*Yôgi*) and *Huang-long* (*Oryû*). Tao-siuan (Jap. Dôsen), a follower of the school of Shen-siu came over from China to Japan in 736 and transmitted the doctrine of the northern school to Gyôhyô who in turn passed it to Dengyô, the founder of the Japanese Tendai.

The Rinzai and Sôtô Sects introduced into Japan by Ei-sai (1141—1215 A. D.) and Dôgen (1200—1253) respectively and now prevalent in Japan are of the southern school.

"The essence of Zen Buddhism consists in acquiring a new

* See *Buddhist India* Vol. I, p. 3, p. 238-239.

viewpoint of looking at life and things. This acquiring of a new point of view is popularly called by Japanese Zen students *Satori* (*Wu* in Chinese). It is really another name for enlightenment (*anuttara-samyak-sambodhi*)...*Satori* may be defined as an intuitive looking into the nature of things in contradistinction to the analytical or logical understanding of it. (Suzuki p. 215-16).

As such Zen has no need of any sacred text. It derives its authority, whenever necessary, from the teachings of Bodhi-dharma, and his successors—the patriarchs of the Zen sect. A short text of four articles is attributed to Bodhi-dharma. It has been translated *in extenso* by Mr. Suzuki (p. 167 ff). Other works attributed to Bodhi-dharma are considered to be spurious by Mr. Suzuki (p. 165).

“There are many ways to enter the Path, but briefly speaking they are of two sorts only. The one is ‘Entrance by Reason’ and the other ‘Entrance by conduct.’ By ‘Entrance by Reason’ we mean the realisation of the spirit of Buddhism by the aid of the scriptural teaching. We then come to have a deep faith in the true Nature which is one and the same in all sentient beings. The reason why it does not manifest itself is due to the over-wrapping of external objects and false thoughts. When one, abandoning the false and embracing the true, and in simpleness of thought abides in *Pi-Kuan*, one finds that there is neither selfhood nor otherness, that the masses and the worthies are of an essence, and firmly holds on to this belief and never moves away therefrom. He will not then be guided by any literary instructions, for he is in silent communion with the principle itself, free from conceptional discrimination for he is serene and not acting. This is called Entrance by Reason.”

The ‘Entrance by Conduct’ consists in the four acts in which all other acts are included. These are: (1) How to requite hatred. (2) To be obedient to Karma. (3) Not to seek after anything. (4) To be in accord with the Dharma. These four acts are then defined (p. 168). Mr. Suzuki has tried to trace these doctrines promulgated by Bodhi-dharma in Mahāyāna

texts like *Vajrasamādhi sutra* which prescribes the aforesaid two entrances into the Path and also in the *Lankāvatāra sutra* and *Vajracchedikā sutra*. The expression *pi-kuan* literally means "moral-contemplation." Bodhi-dharma himself during his sojourn at Lo-yang is said to have sat in contemplation for several years fixing his eyes on a wall. *Pi-Kuan* is supposed to be a reference to that event. Mr. Suzuki however has tried to arrive at the right interpretation of the expression. He has compared it with the *samādhi* prescribed in Mahāyānistic texts like *Vajrasamādhi sutra*. The meaning of *Pi-Kuan* or "wall contemplation" must be found in the subjective condition of a Zen master, and is highly concentrated and rigidly exclusive of all ideas and sensuous images."

We do not want to present an exposition of the Zen doctrine in this review. Our intention has been to point out the importance of this form of Buddhism which is still living. "Though much modified in various aspects, the principle and spirit of Zen Buddhism is still alive as it was in the days of the sixth patriarch, and as one of the great spiritual heritages of the East it is still wielding its unique influence especially among the cultured people in Japan."

This is why Zen deserves our notice and we recommend the essays of Mr. Suzuki as a sure guide book to those who want to get acquainted with this important aspect of Buddhism.

P. C. BAGCHI.

THE VADE MECUM for use in Buddhist Temples by Dorothy Hunt, A. Raymond Zorn, B.A. and The Bhikkhu Shinkaku. Published by The Hongwanji Buddhist Mission, Hawaii. Price 1/6 nett.

The Vade Mecum is a collection of Hymns on Buddhism and an order of ceremonies for use in Buddhist Churches prepared by the learned editors for use in Buddhist temples. Some of the hymns appeared in the "Maha Bodhi" and these

with several others have been collected together and edited by them admirably. Fifty years ago Buddhism was almost unknown in Europe but thanks to the works of oriental scholars and leaders like the Anagarika Dharmapala it has made much headway both in Europe and America. Though there had been no organised Buddhist mission in Europe a large number of people have by themselves embraced the great religion. It is gratifying to note that the number is steadily increasing and it is primarily for the use of these as well as the other Buddhist residents in Europe and America that the book has been compiled.

All the three authors are well known Buddhist workers in America who are devoting their time and abilities for the great cause. We offer our hearty congratulations to them all for bringing out this much needed volume. It is to be hoped that their efforts will be appreciated by the public by purchasing this book.

Copies may be had from the Maha Bodhi Book Agency.

P. B.

A GUIDE TO THE QUTB-DELHI

BY

MR. J. A. PAGE

Published by the Government of India

This is a companion volume to the series of guides which the Archæological Department is issuing for the guidance of the public who wish to visit these beautiful monuments of the past. Guides to Sanchi, Taxila, etc., have been long before the public and we welcome the publication of this guide to the famous Qutb or victory tower built by Qutbu-d-din at Delhi. On going through the work there arises in the mind of the

reader a mixed feeling. One cannot but rejoice to think of so grand and imposing a monument. Religion is not a barrier to the appreciation of works of art. A Buddhist may admire a work like Taj with the same appreciative feelings of a Mohammedan. So it is with all others. But at the same time, it would be sheer hypocrisy to say that one does not feel sad to think how this great monument with its adjoining mosque has been erected. The learned author writes:—The mosque built, it is said, upon the site of a demolished Hindu Temple and constructed piecemeal with materials taken from twenty-seven others, was erected as a monument to the "Might of Islam....."

One of the greatest blots in the history of the spread of Islam in India, is the ruthless destruction of historic monuments erected by the Hindu and Buddhist devotees. Wherever the conquerors went they made it a point to destroy temples and stupas. In some places they went so far as to erect mosques over such temples with the materials taken out of the ruins. The monuments discussed in the book under review are of this kind.

This, however, is an enlightened age and the British Government in contrast to the Islamic conquerors is spending large sums of money for the conservation of these historic monuments. Lovers of India's past cannot but offer their thanks to the Government for its work in this direction.

We thank the Government of India for presenting us this valuable guide to the Qutb.

P. B.

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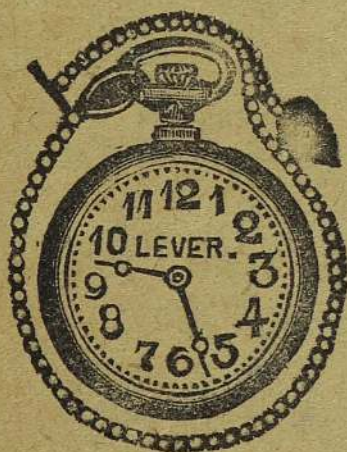


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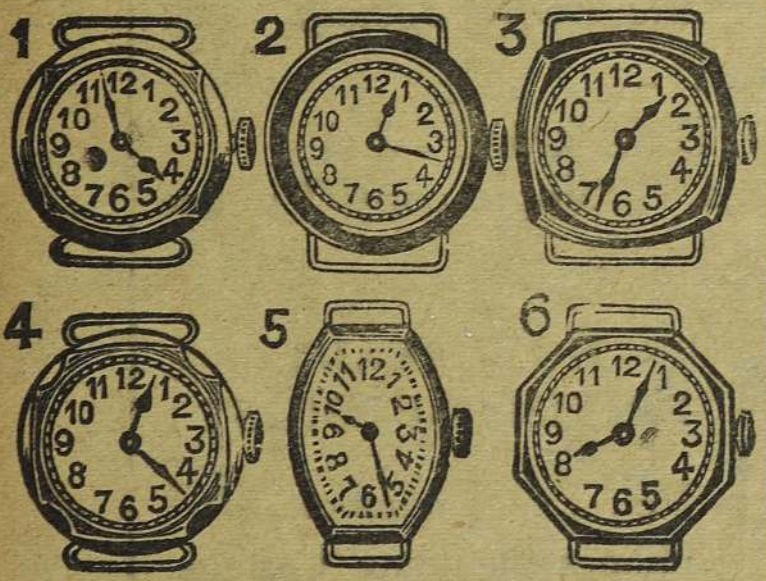
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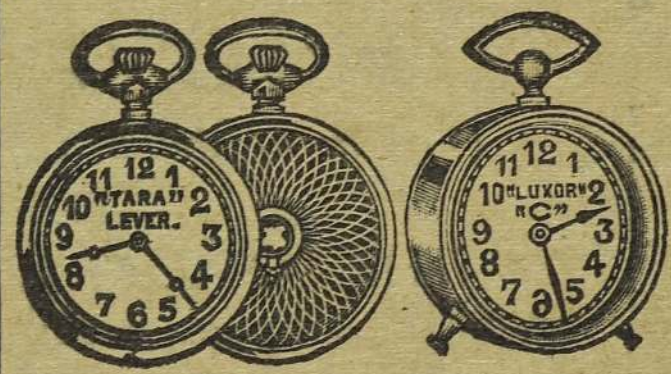


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