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THE MAHA-BADHI



JOURNAL OF THE
MAHA-BADHI SOCIETY

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THE MAHA BODHI SOCIETY OF INDIA

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HELP TO SPREAD THE DHAMMA

THE MAHA-BODHI

AND

THE UNITED BUDDHIST WORLD

A Monthly Journal of International Buddhist Brotherhood

Mg. Editor—THE ANAGARIKA DHARMAPALA

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THE MULAGANDHA KUTI VIHARA AT SARNATH, BENARES.

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

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

ANAGARIKA DHARMAPALA, •
General Secretary,
Maha Bodhi Society.



THE LATE VEN. AMBANWELLE SRI SIDDHARTHA SUMANGALA,
Chief High Priest of Siamese Sect, Malwatte, Ceylon.

THE MAHA-BODHI

FOUNDED BY THE ANAGARIKA H. DHARMAPALA

चरथ भिक्खवे चारिकं बहुजनहिताय बहुजनसुखाय लोकानुकम्पाय् अत्याय
हिताय सुखाय देवमनुस्सानं देसेयं भिक्खवे धम्मं आदि कल्लायणं मज्जे कल्लायणं
परियोसान कल्लायणं साध्यं 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] SEPTEMBER, $\frac{\text{B. E. 2471}}{\text{A. C. 1927}}$ [No. 9

PROGRESS

We are marching ever foward
 On the Path of Right.
Truth will lead us safely onward
 Through Samsara's night,
 By its force indwelling
 Ever us impelling
 In our efforts ne'er to cease
 Till we win release.

Though the world with fame and treasures
 Would our hearts beguile,
Bidding us amid its pleasures
 Tarry yet awhile,
 With determination
 Spurning all temptation,
 To our holy purpose true
 We our way pursue.

And when trials rise before us,
 Doubts and fears assail ;
 Sorrow's storm-clouds gather o'er us
 And our zeal would fail,
 On the heights appearing,
 Weary spirits cheering,
 Visions sweet of Paradise
 Greet our longing eyes.

Yonder on the summit gleaming
 Of Perfection's height
 See in wondrous glory beaming
 Blest Nirvana's light.
 Steadfastly ascending,
 We, our journey ending,
 Shall in triumph enter in
 Endless bliss to win.

A. R. ZORN.

OUR DUTY TO THE PEOPLES OF THE WEST

The British people have by their energy, enterprise, and learning won the first place on this earth. Their empire is the greatest of all historic empires in the past. Canada, Australia, New Zealand, South Africa, India, Burma, Malay Peninsula, Honkong, Ceylon, Irak, are under the British Flag. A hundred years ago under the aegis of the British Flag missionaries of the Protestant Church began their evangelical work in India, Ceylon and later on in China, Japan, Burma and other places. To-day the missionary movement has reached its zenith. Last year eleven million copies of the Christian scriptures were circulated, among The Chinese, Indians, etc. The Foreign Bible Society has printed the Bible in 600 different languages. The sum of £400,000 was expended in printing the Christian scriptures by the Christian denominations of the Protestant

Church. Over 23,000 missionaries are engaged in Asia and Africa in disseminating the Christian doctrine among the so-called Heathens. The Moslems are extending their empire in Africa, and they have a splendid mosque in Paris, and the Ahmadiya movement has erected a mosque in Southfields, a suburb in London.

The Brahmanical religion makes no proselytes, and only the born Hindu can become a follower of Brahmanism. The other non-proselytising religions are Zoroastrianism, Judaism and Jainism. The Catholic Church is extending its sway in Germany, the United States and in England. Before the birth of Christianity, Buddhist missionaries went all over Asia preaching the Dharma of the Lord Buddha. Nine hundred years ago the Buddhist empire extended from the Caspian Sea to Japan. All Asia was Buddhist. Since the establishment of Islam Buddhism in Central Turkestan, Bamian, Graeco Bactriana, Turfan, Sogdiana, Afghanistan, Kashmir, Gandahar, Panjab, Sindh, and India was destroyed by the conquering Arabs. Wherever the Moslems went they found the temples of the Buddha and without any compunction they were all destroyed. Where there was not one Moslem in India in the year 1000 A. C. to-day there are 70 millions all descendants of Buddhist and Hindu converts during the successive invasions of Moslem dynasties.

In 1400 Java was converted to Islam, and later on the people of Malay Peninsula. Today the Islamic empire is the most aggressive of missionary religions. Christian missionaries in India do not make vigorous attempts to convert the Moslems. The Moulvis are active, and they know the weak points of Christianity. The Buddhist empire today has a population of over 500 millions, and the Hindus who number 250 millions accept the Lord Buddha as the ninth incarnation of the God Vishnu.

The time is come to give the sublime Dhamma to the people of the West. Christianity is confronted with modern Science, and Science is against all dogmatic theology. Science

is modern, while the dogmas of Christianity belong to an antiquated age. China is waking up and also India. The missionaries are now meeting with opposition in China. Some oriental scholars are now in league with the missionaries. Both are paid for their services, and they know that if Buddhism enters the field the missionaries will have to recede. In England there is an increasing number of Freethinkers and Rationalists and their activities have to be taken into account.

Higher Buddhism is pure science. It has no place for theology, and it has got nothing to do with creator gods and fighting lords. It rejects the phantom of a separate soul entity residing somewhere in the body. It rejects a saviour by whose favour one can go to heaven, it rejects the superstitions of an eternal hell and an eternal heaven, it rejects the idea of prayer to bribe the god, and it repudiates the interference of priests. It is the religion of absolute freedom, which is to be gained avoiding all evil, doing all good and purifying the heart. It is against alcoholism, and killing animals for food and sport. It is a brotherhood, embracing all humanity, and the world of animals as well as gods. It preaches the inter-relationship between man and man. Whole humanity is one brotherhood. It is the friend of enlightened progress, and preaches the sublimest Truths of meritorious activity and shows the Path strewn with the flowers of good thoughts, good words and good deeds, Right insight, Right aspirations, Right Speech, Right profession, Right Effort, Right Fixity of Thought and Right Illumination of Mind. Only by self sacrificing activity happiness can be found. It preaches against asceticism and Sensualism. It preaches against unscientific monotheism, polytheism, pantheism, nihilism. Its teaching is that ultimate Truths are to be realized, not simply believed as dogmas.

This religion was founded by the Prince of Kapilavastu, who renounced to discover Truth all things that the world hold dear. He underwent the severest form of bodily mortification in order to find the path of happiness in perfect consciousness. He rejected asceticism as it was an obstacle to gain a clear

consciousness. He rejected sensual pleasures as they too interfered with the realization of wisdom. He proclaimed the Middle Path as it brings man to the goal of happiness here on earth before death. Young Buddhists of Asia ! The time is come for you to prepare yourself to enter the battlefield of Truth, love and Service and carry the message of Equality, Brotherhood, Compassion, Selflessness, Renunciation to the energetic people of England, Germany, United States, France and other countries. The Soviet government perhaps may not allow Buddhist missionaries to enter the great country of Russia, and Duce Mussolini perhaps would not allow them to enter Italy. Spain is also closed to you. There is Persia and Turkey. There are the Republics of South America. These countries should know of the supreme Truths promulgated by the Lord Buddha, who taught them 2500 years ago to the most enlightened people of Aryan India. Then was not born Jesus, Mohammad and other prophets. Let the people of these countries know the Four Noble Truths, the Noble Eightfold Path, the Seven Principles of Enlightenment, and the 12 Bases of the Law of Causality.

Arise, Awake, Unite and join the Army of Holiness and Peace and defeat the hosts of Evil.

ANAGARIKA DHARMAPALA.

THE DHAMMA CAKKA CELEBRATION

Sammāsambodhiñānam hatasakalamalam suddhato cātisuddham,
Addhā laddhā suladdham vatamiti satatam cintayanto subodham,
Sattāham sattamevam vividha palasukkham vitināmesi kālam,
Brahmenāyācito so Isipatanavane vattayī dhammacakkam.

“Verily attaining purity beyond the purity of others, the destruction of all taint and the attainment of highest knowledge is an excellent attainment indeed ;” thinking so continually about perfect knowledge for seven days. He, even during that time, enjoyed various happinesses—the fruit of Saintship—and on being asked by Brahma he set forth the supreme truths of religion in the Isipatana wood.

Ibid.

THE ORIENT UNITES FOR WORLD PEACE ON BUDDHA'S BIRTHDAY

The Maha Bodhi Society of America, founded by the Venerable Anagarika Dharmapala, and with headquarters at 148 West 49th Street, New York City, most solemnly celebrated Lord Buddha's birthday (Wesak Day) with a China-India Friendship Dinner at the Ceylon-India Inn of New York. The guests of honour were the Honorable Ziang-ling Chang, Consul General of China ; the Honorable Kiyoshi Uchiyama, Consul General of Japan, Mme. Uchiyama ; the Honorable M. K. Sagaphi, Ex-consul General of Persia ; and the Honorable A. F. Assal, Consul General of Egypt.

Among numerous celebrated guests were Mr. and Mrs. W. A. De Silva, of Colombo, Mr. and Mrs. I. Sogani, Mr. and Mrs. Max Smith, Mrs. William R. Shepherd, Mrs. Philip Lewisohn, Mr. Charles Recht, Mrs. Florence Kendell, Mr. and Mrs. Hari G. Govil, Dr. and Mrs. Alfred Pinneo, Dr. Robert Good, Mr. Ernest K. Moy, Mr. Thomas Ming-heng Chao, Mr. Harry Bernhardt, Mr. and Mrs. H. K. Rakhit, Professor J. J. Cornelius and Mr. and Mrs. Sarat Mukerji. Dr. Charles Fleischer acted as the toastmaster.

Dr. Ananda Coomaraswamy came from Boston to attend this dinner and spoke on "Buddhist Art." Professor William R. Shepherd, of Columbia, spoke on "East and West." Mr. Zero spoke on "Buddha, the Compassionate," Swami Bodhananda of the Vedanta Society on "Buddhism and Evolution"; Pandit Jagadish C. Chatterji on "Western Misconceptions Regarding Buddhism." Claude Bragdon invoked the Spirit of Buddha. Basanta Koomar Roy, who spoke on "Buddha's Call to Asia," also read the messages received from His Excellency Dr. Sao-Ke Alfred Sze, the Chinese Minister at Washington ; Professor John Dewey, of Columbia University, Rev. John Haynes Holmes of the Community Church of New

York, Rev. J. T. Sunderland, Dr. P. W. Kuo, Director of China Institute in America, and Mr. J. H. Grairo of Ceylon.

Mrs. De Silva and Mrs. Sogani chanted hymns in Pali and Sanskrit. Mrs. Kamala Mukherji and Mr. Sarat Lahiri sang a group of Hindu songs. And quite in keeping with the spirit of this holy day, the dinner was purely vegetarian. The reverent audience most warmly cheered its thanks to Mr. K. Y. Kira, the very life and soul of The Maha Bodhi Society of America.

BUDDHA, CONFUCIOUS AND PEACE.

Address by ZIANG-LING CHANG,

Consul General of the Republic of China in New York.

The mere mention of the names of the great teachers of China and India should create an atmosphere of peace. For neither Buddha nor Confucius ever taught conquest by force. While the claim may be asserted that all religious founders had taught peace and universal love, the fact remains that only the schools and the followers of Buddhism and Confucianism are absolutely free from the stain of bloodshed in the campaigns for the propagation of these faiths. It is a striking fact worthy of note that political penetration never followed the footsteps of Buddhist and Confucian followers.

Buddha fundamentally is a pacifist. Since his teaching is founded upon the basic doctrine of pity, resignation, self-abnegation and universal love, even at the expense of self-sacrifice, I shall consider his religion the purest and noblest of all faiths.

Buddha gives the strongest challenge to the Western civilization which is founded primarily upon the doctrine of "survival of fittest." In the world of politics, Buddhism has been defeated, for, with the exception of Japan, all Buddhist countries in Asia are today in a state of dissatisfaction. Yet, the spiritual supremacy of Buddhism still is intact and it will never be destroyed. Perhaps, some day when the Occident realizes the inevitable catastrophe which extreme materialism

is bound to bring about, Buddhism may be consulted with profit as a neutralizing factor to save humanity from mechanical destruction.

China, Japan, India, Siam and all other countries of Asia as well as Turkey in the outskirts of Asia are bound together by a common link in the form of Buddhism. Buddhism thoroughly permeates our civilizations. In our literature, philosophy, art, architecture, social customs, national laws, political systems and in our every day life, the influence of Buddhism is everywhere noticeable. May not these peoples of Orient bound together by the link of Buddhism, meet on the common ground of universal brotherhood and love for all mankind, with the peoples of the Occident bound together by the common link of Christianity? Peace of the world and the future of mankind depend not upon the predominance of the one over the other, but upon the co-operation of all.

JAPAN'S DEBT TO BUDDHISM.

Address by KIYOSHI UCHIYAMA,
Consul General of Japan in New York.

It gives me great pleasure to be a guest at this China-India Friendship Dinner to mark the birthday of Buddha.

The meeting here tonight recalls bygone memories of my boyhood days, because in Japan we celebrate Buddha's Birthday in the same way that Christmas is observed in this country. It still lingers fresh in my mind that a great flower festival on that day was held in various temples where we paid homage to the bronze image of Buddha, which symbolizes the sublime idea expressed in his immortal word: "I am the lord and master of my own."

Thus, from childhood, almost all Japanese never fail to have an inspiration of a mysterious spirit of Buddha which is higher than the highest, deeper than the deepest, and limitless in all directions. In this way I am instinctively interested in Buddhism, not only as a religion, but also as the greatest philosophy and art. As you undoubtedly know, our

civilization in early days was inherited through Korea from China, which originated in India.

I would like to say only a few words on how Buddhism was introduced into Japan. One of the notable events in our history was the presentation of a golden image of Buddha and the sacred text to the Emperor of Japan by a Korean King in 552 A. D. Notwithstanding the strong opposition from conservative circles at that time, new images and teachers were brought one after another from Korea. Since then Buddhism began quickly to flourish in the Imperial Court and its influence steadily gained ground among the people. Especially, in the reign of the Emperor Suiko, about 600 A. D. Buddhism was elevated to the status of the State Religion at the instigation of the Prince Shotoku. The debt Japan owes to Buddhism in the development of her ancient civilization is really incalculable. It is no exaggeration to say there is nothing in Japan which has had more influence than Buddhism. What we call nowadays the art and literature of Japan is but their attainment of the high stage of refinement, mostly connected with Buddhism. It may truthfully be said that the rise of Buddhism in Japan is closely interwoven with the history of her civilization. A brief study of the masterpieces of Japanese sculpture, painting and architecture will easily reveal to you the above truth. Besides art, almost all of our literature and music are tinged with the idea of Buddhism. Therefore, both in spiritual and material civilization our country is entirely in accord with China and India through the omnipotent power of our beloved Buddha.

I might say that my sympathy and reverence for Buddha are no less than yours. It is written in the Buddhist scripture that: "All the world in ten directions is Buddha's holy land." The opportunity to enjoy the happy, holy life is shared equally by the rich and the poor, the wise and the unwise, the Occidental and the Oriental.

As I have said already, my soul has been deeply imbued since childhood with Buddha's doctrines, and having spent

more than sixteen years of my younger life in China, nothing is more pleasant to me than to be invited to this dinner. And I believe that this meeting will serve greatly in promoting intimate relations among the nations whose countrymen are represented here this evening.

MOSLEM TRIBUTE TO BUDDHA.

*Speech by SYUD HOSSAIN,
Editor, "The New Orient".*

As one looks upon this scene it is impossible not to realize its symbolic significance. We have here tonight Jews, Christians, Confucians, Buddhists, Taoists, Hindus, Moslems—all gathered together to do honour to one of the greatest names of all human history, a name that enduringly stands for Universality and Truth. The message of Buddha was for all humanity, and it is, therefore, but meet that all races and religions should be represented on this occasion to renew their faith from the inspiration of that great name.

This gathering tonight, ladies and gentlemen, is not only a remarkable one; in many ways it is unique. It is not a gathering merely of men and women, but of souls, of aspirations, of ideals. It is an occasion which brings home to one the fundamental unity of humanity and the overwhelming significance of the spiritual values of life. It furnishes an object lesson in what humanity may yet become and achieve—a true family of nations united in bonds of mutual understanding and fraternal good will, transcending the external labels of gratuitous separatism, and realizing the inner and indivisible unity of their spiritual destiny.

MESSAGE FROM DR. SAO-KE ALFRED SZE.

Chinese Minister at Washington.

I regret my inability to join you on this occasion of China-India Friendship Dinner on Buddha's birthday, but it affords me great pleasure to avail myself of this opportunity to offer you my cordial greetings and good wishes. I thank you for

your kind invitation to me and the kind thoughts which prompted you to extend it.

MESSAGE FROM REV. J. T. SUNDERLAND.

I believe that Buddha was one of the very greatest and noblest religious teachers that this world has known, and that the Buddhist faith has been one of the greatest humanizing influences in the history of mankind.

MESSAGE FROM PROFESSOR JOHN DEWEY.

America's Foremost Living Philosopher.

I am sorry that circumstances are such I cannot have the pleasure of taking part in your interesting gathering. It was a happy thought to celebrate the birthday of Buddha by China-India Friendship Dinner, and to extend the opportunity to American friends to join. Present problems indicate the necessity of better understanding of the problems of Asia by Americans. It is well for us to be reminded of the great spiritual and moral teachers of the Orient and to realize the ideal bonds which unite all peoples of all races and climes in the common interests of our one Humanity.

MESSAGE FROM REV. JOHN HAYNES HOLMES.

Minister, The Community Church of New York.

I am glad to have the opportunity of paying homage to the great saint and exalted religious leader in whose name you are assembling. Buddha ranks among the two or three sublimest souls of all history. His life of sanctity and sacrifice, his message of pity and love are preserved forever among the imperishable treasures of the race. Buddha is one of my saviours—his name stands inscribed in letters of gold upon the walls of my church. I can think of nothing more beneficent than that his message should be carried everywhere throughout the western world, to help in healing our ills and tempering our cruelty.

I cannot forget that it is to India that the world is indebted

for this sublime spiritual genius. Buddha is the incarnation of India's noblest spirit, and therewith the prophecy of India's ultimate redemption.

MESSAGE FROM DR. P. W. KUO.

Director, China Institute in America.

. . . The people in China and in India are facing many common problems and in the solution of these problems we need to co-operate in every possible way.

—*The Oriental Press.*

THE ASPIRATIONS OF A BODHISATVA

May I be deserving of love in every existence, owing to mortifications, ceremonial observances, and all meritorious acts performed by me in this existence as well as in my previous existence.

May faith, modesty, fear of sinning and great knowledge, energy, thoughtfulness, concentration of mind and surpassing wisdom, like Indra's thunderbolt possessed of the virtue of penetration, be consummated in me until my attainment of Buddhahood.

Having got rid of desire, hatred and illusion, heresy, pride, and doubt, and being free from niggardliness, jealousy and impurity, may I be stable and devoid of conceit.

May I not be oppressed by any one, but be wealthy and not humiliated through garments given in gifts to me; may the wealth and body obtained by me be, forsooth, for the benefit of others.

May I support my parents according to the Law and, being respectful to elders and of great service to others, may I bring about the advancement of myself as well as that of relatives, friends, and enemies.

Having approached the Protector Metteyya, I shall pay honour to his person, and acquiring the excellent Veyyākaraṇa, I shall be Buddha in future time.

Not being polluted by the world, delighting in charity, established in the precepts and virtues, undergoing renunciation of the world, and obtaining excellent knowledge, may I be replete with strength and power.

May I exercise forbearance even in the cutting off of my head and flesh, hands and feet ; being established in truth, may I be devoted to love and equanimity in order to be steadfast.

Having made the five great sacrifices and, not missing the road to omniscience, having served moral depravities, and being victorious over the five Māras, shall I be Buddha in the distant future.

Translation from Jinālañkāra by James Gray.

RELIGIOUS MYSTICISM

The following quotation may interest the readers.

“Mysticism which is the systematic cultivation of mental quietness, the deliberate and conscious pursuit of the surest kind of happiness, may be most satisfactorily regarded as a rule of health. Mystics attribute their happiness and their creative powers to a union with God. The hypothesis is, to say the least unnecessary. Atheists and Epileptics have received inspirations which have been attributed to the Holy spirit. Every symptom of the trance from the ‘Lense of presence’ to total unconsciousness can be produced artificially in the laboratory. The drug taker, the epileptic, the suddenly inspired Mathematician or Artist, the experimental psychologist differ from the religious mystic only in their attitude towards the mystical experiences which they all equally share. Believing them divine the religious mystic cultivates his experiences, makes use of them to bring him happiness and serenity. The others accept them as merely curious sensations like giddiness or the hiccough and do not attempt therefore to make a systematic use of their experiences in the conduct of their lives. In this they are wrong.

Huxley's *Jesting Pilate* (1926)
p. 192.

Sheonarain.

THE LIFE-STORY OF KASSAPA, THE GREAT

THE LIVES OF THE PAST

This disciple came to be called Kassapa, the Great, to distinguish him from the trio of matted hair ascetics (Jatilas) the Kassapas of Uruwela, Nadi, and Gaya respectively.

The story of his career in the past is as follows:—Once upon a time of yore a hundred thousand aeons before this blessed era of Our Lord Gotama, Padumuttara, the Enlightened One, was born into the world of men strewing about showers of lotus flowers—hence his name. Once the Enlightened One abode in the deer park named Khema hard by the city of Hansawati.

A house-holder called Vedeha, possessed of eighty crores of wealth, rose at early dawn, partook of a sumptuous meal, with flowers and incense in his hand, came to the monastery, paid his respects to the Master and seated himself on one side. Soon thereafter the Master proclaimed to the assembly that his third disciple Nisabha, the Great, was appointed the chief among those who observe the rule of ascetic practices. Vedeha, the lay devotee rejoiced at His words and at the end of the religious discourse, when the congregation had dispersed, approached the Master, bowed and requested Him to accept his invitation for the meal on the morrow. The Master replied, "Vedeha, the number of the Sangha is exceeding large." "How many of them, Lord?" "There are sixty-eight lakhs of the brethren." "Pray Lord, exclude not from my invitation to the meal even a single novice out of the whole assembly." The Master accepted the invitation in silence. Vedeha returned home, prepared a sumptuous feast and announced that it was time for the meal. Master took bowl and robe and escorted by a large number of the Order, proceeded to the house of the lay-disciple, accepted the seat prepared for Him, washed His hands and feet

and partook of the food. Vedeha also took a seat beside the Master.

At that time the Ven. Nisabha, the Great, came to the spot in search of alms-food. Vedeha saw the Elder approaching and advanced to meet him, bowed and asked for his bowl. The Elder handed the bowl over to him. "Do please enter, Reverend Sir, the Master is also seated inside." "It is improper, lay-disciple." Vedeha filled the bowl to the brim with delicious food and offered to the Elder. Then Vedeha went back to the house and said thus to the Master, "Lord, the Elder Nisabha the Great even though I informed him of the presence of the Master would not enter. Why so, Lord? Is the Elder superior in virtues to the Master Himself?"

"Verily the Buddhas never depreciate the merits of others. Vedeha, as for ourselves we are here in this layman's house taking our meals but that Elder chooses not to do so. We resort to dwellings in villages but the Elder eschews them preferring forest-haunts. We live under sheltering roofs but our brother abides under the dome of the open sky."

Even thus did the Master extol the praises of the great Elder, just as the large rivers pour their copious waters and fill to the brim the vast depths of the ocean. Vedeha greatly rejoiced at heart, bethought to himself, "What other benefit profiteth me, I shall aspire to the position of chief among the brethren who lead the austere life, in the dispensation of a future Buddha!" He then continued his lavish hospitality to the Buddha and His disciples for full seven days and treated them with magnificent liberality. On the seventh day he offered robes to the Order, fell at the Master's feet and declared thus, "All this worship and offerings which I have rendered to the Master and His disciples by the action of my body, my word, my thought for these seven days were not with a view to gain the pomp and pleasure of worldly life either here on earth or in heaven or to become a Mara or a Brahma. May this the great meritorious action of mine lead to the attainment during the life-time of a future Buddha to the position of the

chief among those brethren who practice the virtue of austere life, even as this great Elder Nisabha the Great!" The Master foresaw by His omniscience that the aspiration of Vedeha would be literally fulfilled and said, "Vedeha, your great heart's desire will indeed mature during the life-time of Gotama the Buddha who will bless this earth by his appearance, a hundred thousand aeons hence; hen you will attain the position of His third disciple under the name of Kassapa the Great." Forsooth the words of the Buddhas are a surety sure. Vedeha performed manifold acts of merit during a whole life-time and departing from that life was reborn into the bliss of the heaven-world.

Thereafter for long, long ages, Vedeha fared on for many a life in the world of devas and of men and ultimately was reborn as a human being in a destitute Brahman family at Bandhumati, in the life-time of Vipassi, the Enlightened One, ninety-one aeons ago. It so happened that the Tathagata preached every seventh year. Hence the populace held great rejoicings and grand ovations. The devas announced all over the Land of Rose-apple that the Buddha was delivering religious discourses. The Brahman heard the glad tidings with great joy. He and his wife had one lower garment each but they shared between them one solitary upper robe, hence he came to be well-known in that city as the one-robed Brahman. Whenever he visited a meeting of the male Brahmans the husband donned that upper robe while the wife was forced to keep indoors. And when the wife entered a meeting of the women she used that same upper robe while the Brahman stayed at home. Once the Brahman asked his wife whether she chose to go by night or by day to hear the Buddha's discourse. "Women as we are it is inconvenient to go by night." So she proceeded to the monastery accompanied by other women and returned home at even-tide. Then she gave over the upper robe to the Brahman who himself went to the service-hall after dark.

The Master seated on the dais with fan in hand and deli-

vering the glorious discourse just as the copious rains pour down the slopes of Mt Meru and stir up the waters of the vasty deep. The Brahman was seated at the end of the assembly listening to the mellifluous words of the Master. During the first watch of the night the Brahman thrilled with rapturous joy bethought to himself, "O if I shall only offer this my upper robe to the Master!" But his stinginess overcame him. "This is the only upper robe we both have, without it neither of us can venture out of the house." During the middle watch of the night he was once again filled with the same rapturous joy but miserly decided within himself not to offer the upper robe. Similarly a third time he was filled with great joy, during the last watch of the night. Saying to himself, "May what happen afterwards death or otherwise." He doffed his upper robe and laid it as an offering at the holy feet of the Master. Then he exclaimed thrice, "I won! I won! I won!"

It so happened that at that time the Raja of Bandhumati was listening to the Master's discourse from behind a screen. Warrior-princes, indeed, are always pained to hear the word "Victory" uttered by others. The king sent a courtier to inquire what this exclamation of victory meant. The Brahman answered, "Others equipped with bows and arrows mounting horses, elephants and chariots enter battle-array and defeat their enemies. In that there is no glory. Not so with me. Just as a strong man batters the head of a ferocious wild bull and makes it flee away I overcame greedy temptation that arose in my heart and gave the robe to the Master." The courtier conveyed the reply to the king. "The Brahman has well understood the great worth of the Master and it is a pity we have not." So saying the king sent a pair of valuable garments to the Brahman, who rejoicing at the reward said to himself, "All this while I was silent and the king gave me nothing, now that I extol the praises of the Master the king has rewarded me abundantly. What profiteth it to me to retain this gift which I have earned by proclaiming the virtues of the Master, I shall therefore make a thank-offering of them to the Master."

The king inquired what the Brahman did with the robes and having learnt that they were offered to the Master, the king sent him another pair of robes which also he offered to the Master. Thereafter each time the king doubled the number of his gift until at last he presented the Brahman with thirty-two pairs of garments. The Brahman thought to himself, "I am exacting an exorbitant levy on the king." He kept to himself and his wife two pairs and offered the thirty remaining pairs of robes to the Master. Thenceforth the Brahman thus became an intimate follower of the Master.

Sometime after the king saw him one cold night seated in the service-hall listening to the Master's discourse and presented his own crimson blanket worth a lakh in value to the Brahman and asked him always to wear it when listening to the Dhamma. The Brahman thought to himself, "What profiteth it if I cover my wretched body with this valuable garment, I shall offer it also as a gift to the Master by setting it up as a canopy over the dais in the perfumed-chamber."

Once the king repaired to the monastery at early dawn and seated himself in the perfumed-chamber beside the Lord. He then saw the crimson blanket which was shining overhead with the splendour of the sixfold rays emitting from the Master's aureola and at once recognised it as the blanket he had gifted to the one-robed Brahman, and announced the fact to the Master, "So great king, you have made this gift to the Brahman and he in turn has offered it to us." The king was so gratified that the Brahman knew what was proper although he himself did not, he endowed him with every human requisite each eight-fold and appointed him Minister—advisory to the king. The Brahman, all his life supplied sixty-four continual gifts of ticket-food to the Order and faithfully observed the precepts and deceasing therefrom was reborn into the bliss of the heaven-world.

L. D. JAYASUNDARE.

(To be continued)

SERMONETTE

BY THE BHIKKHU SHINKAKU

All over the Western World to-day, we see little groups of earnest thinking people stepping outside the fold of Theological Christianity and looking for the truth elsewhere.

The Churches everywhere are facing a crisis, for the organized teaching of the past centuries is failing to satisfy the inquiring mind of the youth of the present day.

This religious un-rest seems to be chiefly due to what is known as the conflict between Religion and Science, and the cause of this conflict surely lies in the fact that dogmas and creeds have usurped the place of TRUTH.

People who do any thinking at all, know that miracles, personal devils, personal Gods and eternal hell are but the remains of primitive imagination and have no real foundation.

If the world is seeking a religion of common sense, a religion founded on knowledge and investigation, it is to Buddhism it must turn, for Buddhism instead of being a revealed or supernatural religion, is founded on the unchangeable Laws of Life and the Universe and can therefore never conflict with any known or unknown fact of science.

The Lord Buddha teaches us not to waste time trying to change what is unchangeable, but to learn to live in harmony with these laws.

The Northern school of Buddhism to which I belong is not as some people think a new teaching, but a fuller development of that which our Lord Buddha taught centuries ago on the shores of the Ganges. In this school men are no longer asked to give up their ordinary lives, or to cut themselves off from earthly love, they are taught to use this earthly love and to find the truth within themselves.

Wherein then does the difference between the Buddhist and the Christian scheme of salvation lie?

In Christianity, Salvation means being saved from Eternal punishment (Hell), this salvation being OBTAINED by belief that a God-man died to save mankind. We can trace this idea of a man-God dying to save the world to those far off ages, when men having a very limited intelligence, were afraid of all things they could not understand and made Gods and saviours of those things through fear. If we study the history of the great sun-worship of ancient times we find no less than 13 of these saviours who, at different periods in history and in different parts of the world were supposedly born of virgins, crucified, rose from the dead with their physical bodies and ascended into the sky.

Salvation in Buddhism means freedom. Freedom from ignorance which brings us to a state of perfect peace *ATTAINED* when we lose the illusion of the false self.

The three stages to this state I would call Knowledge, Realization and Manifestation.

First we have the knowledge of the power within, our sonship with the Eternal Buddha Essence (Oneness of all Life).

Secondly. We have the realization of this power called the seed of Buddhahood within, *our ability* to become free from ignorance.

Thirdly. We manifest this realization in our lives thus experiencing Nirvana in our present life.

The Universal Buddha Essence is *Impersonal* in the Universe.

The Bodhicitta (Wisdom Heart) makes the Buddha Essence personal in us.

In each form of life is this seed of wisdom or Buddhahood awaiting development. To merely have the knowledge of this is not enough. Knowledge is useless without a realization, that is the ability to make practical use of it.

We have within us all Life, all Love, all Wisdom, all Intelligence, all Knowledge. Must we pray to an outside power

to develop it for us? If I wish to light my house, do I go out into the street to pray for it to come in? No, I simply turn on the switch. So then in the spiritual sense we turn on the switch and get into harmony with this power within.

Realizing this power, placing ourselves in harmony with the Law brings us to manifestation.

By manifestation I mean the actual expression in every day life of the truth we have previously known and realized.

Salvation in Buddhism then means perfect Enlightenment, absolute freedom from ignorance through the realization of the Bodhicitta within and this is Nirvana.

THE ARAKAN MAHA BODHI SOCIETY AND THE BUDDHA GAYA FUND

The public particularly the Arakan Buddhists will be interested to know something about the Arakan Maha Bodhi Society and the Buddha Gaya Fund collected at Akyab. The Society was formed some thirty five years ago when the late Colonel Olcott, the well-known worker in the field of Buddhism, accompanied by the Anagarika Dharmapala, visited Akyab in October or November 1892 at the invitation of the Buddhists of Arakan. During his stay at Akyab the Colonel began to collect funds FOR THE INDIAN WORK OF THE MAHA BODHI SOCIETY and the Arakan Buddhists in response to the noble call for a noble cause came forward with a handsome contribution of Rs. 5,000/- towards the Buddha Gaya Fund and the same was placed in the hands of the Trustees. Out of this whole contribution a sum of Rs. 2,500/- was paid TO THE INDIAN WORK and the balance is still in the hands of those Trustees. Efforts were then made by the Maha Bodhi Society to recover this amount from the Trustees for the WORK IN INDIA but without result.

We do not know who were the Trustees of this Fund but on enquiry we are made to understand that U Chan Htwan

Oung, Pleader, is the only surviving member of the Society in whose name that Trust Fund was said to have been deposited with the then Bank of Bengal, and it is not definitely known whether the money is still lying with the Imperial Bank of India, Akyab. We can neither say with confidence that the total balance or a part of it had been deposited in the Bank. We hope U Chan Htwan Oung who was revered and highly esteemed by the people of his generation for his public spirit and independent qualities will break his long silence to give us a public, definite and clear account of the matter which has nearly gone into the limbo of oblivion and we further hope that he will kindly let us know why this money had so long been kept in the custody of the Trustee or Trustees of the Fund for no purpose. We cannot say that U Chan Htwan Oung and his comrade or comrades, if any, will endeavour to return the balance contribution, plus interest for 35 years at the then Bank rate, to the Maha Bodhi Society to continue their work in manifold ways with a sole purpose for the spread of Buddhism—the Noble Religion of our Lord Buddha, both in the East and the West.

Copy of the replies from U Chan Htwan Oung to the Maha Bodhi Society is published below for the information of the Buddhists of Arakan and we hope that they will not fail to get a true idea of U Chan Htwan Oung's attitude in the matter :—

(Copy.)

To,
D. SINGHA,
C/o. Maha Bodhi Society,
4A, College Square, Calcutta.

SIR,

In reply to your letter dated Calcutta the 23rd April, 1925, with a good pretension, I have pleasure to enclose the duplicate of my letter dated Akyab, the 18th May, 1893 addressed to H. Dharmapala, Esq. General Secretary, Maha Bodhi Society,

which in a way speaks of the relationship between two independent societies, the Maha Bodhi Society and the Arakan Maha Bodhi Society.

Yours Truly,
(Sd.) CHAN HTWAN OUNG.

(Duplicate.)

To,
H. DHARMAPALA, ESQ.,
General Secretary,
Maha Bodhi Society,

Akyab, 18th May, 1893.

DEAR SIR,

The Arakan Maha Bodhi Society can guarantee a contribution of Rs. 25/- a month for the Maha Bodhi Society's current expenses. Arakan Maha Bodhi Society admits that it is desirable to have a permanent office in Calcutta but they beg to point out that it cannot be maintained at the expense of Arakan alone.

The Arakan men do not believe in helping Maha Bodhi Society once for all. They are desirous of making Arakan Maha Bodhi Society a source of income of Maha Bodhi Society which will never fail to contribute its fair share.

I remain,
Yours obediently,
CHAN HTWAN OUNG,
A. M. B. Society.

It is doubtful whether any "fair share" of contribution has been made to the Maha Bodhi Society by the Arakan Maha Bodhi Society since its very inception out of its own fund, apart from the Buddha Gaya Fund placed in the hands of the Trustees. We do not wish to deal with the question of relationship between the two Societies, namely, the Maha Bodhi Society and the Arakan Maha Bodhi Society but we can never believe that the latter was an independent Society, as

stated by U Chan Htwan Oung in his letter above addressed to Mr. D. Singha, who is the Assistant Secretary of the Maha Bodhi Society.

To us it can only be a branch of the Maha Bodhi Society as it appears to be in a way incorporated with the Maha Bodhi Society according to rule 2, clause (v) of the rules and regulations of the Society in regard to the aims and objects of the Association filed with the Memorandum of Association (in the matter of Act XXI of 1860 of the Viceroy and Governor-General in Council) in the Matter of Maha Bodhi Society.

Any way it is not the main point of our purpose which we are now undertaking. What we wish to say is all about the Fund collected for the Indian work of the Maha Bodhi Society which was placed in the hands of the Trustees at Akyab. Every sane man will not differ from us when we say that the balance of the Trust Fund ought to be handed over to Maha Bodhi Society to carry on the work originally contemplated when the Fund was collected at Akyab in 1892.

By the way we will here suggest that readers may kindly subscribe to the Maha Bodhi Journal, a monthly and official organ of the Maha Bodhi Society, wherein they may read the most interesting articles written by the Oriental and Occidental Scholars about Buddhism and they may know in detail the work carried on by the Maha Bodhi Society.

We have written on this subject time and again and enough has also been said here about the contribution of the Arakan Buddhists towards the Buddha Gaya Fund. The public will realise that this money is not the income or property of the Arakan Maha Bodhi Society but only a public fund which being collected for a specific object and for the time being placed in the hands of the Trustees of the Fund cannot be utilised for any other purpose by the Arakan Maha Bodhi Society at its pleasure.

What now remains to be done by the Buddhists of Arakan is either to revive the Arakan Maha Bodhi Society and appoint new Trustees with a view to properly regulate the utilisation

of the said Trust Fund for proper object, or to devise ways and means for early recovery of the due amount from the surviving Trustee or Trustees of the Fund for the Maha Bodhi Society to carry on their work in India and abroad.

It is therefore our earnest wish that the Arakan Association and the Arakan Buddhist Association will take this initiative in the matter and it is hoped that other Associations will follow their lead by giving their hearty co-operation and whole-hearted support as much as they can concentrate their effort in this noble endeavour. The object in view can only be achieved by the united and combined effort of each and every Buddhist of Arakan but not by the effort of one man or one association. Buddhists of Arakan! Will you remain indifferent or will you take up this noble cause which solely means the revival of Buddhism and the dissemination of Buddha-Dharma. It is not too late, there is yet time for you so long as there is a surviving member of the Arakan Maha Bodhi Society. We appeal to all concerned to do it NOW when there is still a ray of hope or NEVER.

Had any Government aid be considered necessary in the attempt we will suggest that such assistance may be sought for by proper representation to the Authorities concerned when occasion arises.

1893 civilisation is now no more in this century as civilisation progresses onwards with the march of time. The old order has changed yielding place to the new and we must move on with the tide of time. WAKE UP, Buddhists of Arakan, for the fair name and fair fame of Arakan. GLORY will be your REWARD.—“*The Arakan News*”.

BRAHMAN AND DHAMMA

BY DR. GEORGE GRIMM

(Continued from page 403 of the last issue).

IV.

Thus then the Brahman of the Veda and the Dhamma of the Buddha blend together into a harmonious unity ; or rather, the Buddha-dhamma is the highest consummation of the Veda-Brahman. Brahman in his all-embracing sense was from the very beginning the science of "the marvellous thing," of the holy within us, whatever it might be, and however it might be reached. This marvellous thing the Buddha pointed out as the Nirvāna-domain in which all that has arisen is extinguished for him who has reached it, and accordingly he replaced the Brahman-concept in its interpretation as the Absolute, by this Nirvāna-concept. Also, for the rest, he has purified and completed the Brahman-science in his Dhamma, in that he has laid down the cause why we common men wander away such worlds apart from the marvellous thing, Nirvāna, and what is the *true* way to it. On this very account, just because his Dhamma does not at all stand in contradiction to this Brahman-science but is rather its highest embodiment, he calls every one who has realised his Dhamma, the *true* Brahmin, taking this word again in its original sense as "offerer of prayer," "meditative concentrater and behavior :"

Who never cleaves, who never clings,
In wisdom never is unsure ;
Who has attained the Other Shore,
Him may I well a Brahmin call.

Escaped from all this human world,
Clean gone from all the worlds o' th' gods ;
From every yoke unyoked, released,
Him well may men a Brahmin call.

(Majjhima Nikāya.)

The Buddha thus did not wish to set aside and replace the Brahman and Brahmin-hood, but he wished to *purify* it. In other words: The Buddha was no *revolutionary* but a *reformer*, to be sure, a reformer who reformed right in to the very marrow: "Kassapa, in the world there generally prevails the view that asceticism and Brahmin-hood are very hard to attain. And yet, Kassapa, if it were only a question of going about unclothed, or wearing a hair shirt or clothes come from a corpse, or clothing sewn together out of rags picked up from a rubbish-heap, or being a thorn-man who lies down on a bed stuffed with thorns, or sleeping on a wooden seat or on the bare earth, or of eating only once within certain times extending up to a space of fourteen days, then the contention that asceticism and Brahmin-hood are hard to attain would not be in place. For every common householder's son, yea, every water-carrying female slave is in a position to make a resolve to do all these things. On this account, rather because it has to do with what is greater than these things, because it goes far beyond such exertions, is asceticism and Brahmin-hood hard, very hard to attain, and for this reason assuredly one has a right to say: 'Hard to attain is asceticism and Brahmin-hood.' Kassapa, if a Bhikkhu begets within himself such kindness of heart that he no longer knows hate and ill-will, and if then, free from the Influences, already, here below, in virtue of his own knowledge and realisation, he has won to that deliverance of the mind and deliverance through wisdom which is beyond these Influences, and constantly maintains himself therein, then is such a Bhikkhu rightly called an ascetic and *Brahmin*." (Dīgha Nikāya.)

Yea, he can take to himself a yet much higher name:

Who threefold knowledge in him bears,

Is stilled, has conquered all re-birth,

He, O Vāsettha, note thou well,

As Brahmā, Sakka,* is *rightly* known!

(Majjhima Nikāya.)

* Another name for Indra.

Thus he can call himself *the highest God*, and indeed, the highest god not merely in the usual sense, but the highest God "*rightly known*." But what is the *rightly known* highest God? He who has most closely touched the Brahman, "the marvellous thing" in us which the Buddha has unveiled to us as just Nirvāna: "Therefore, verily, is Indra, as it were, exalted above all the other gods, for he had touched the Brahman most closely, he had known first that it was Brahman."†

So simple is the relation of the Dhamma of the Buddha to the Brahman of the Veda. To be sure, in order to be able to penetrate this simple relationship, one must apply as the standard significance of Brahman, its *original* and therefore its *real* significance, and above all, one must also have really comprehended the Buddha-dhamma. This, however, he only has understood who has understood the great saying: "All is *Anattā*, is *not my I*, is *alien* to my essence." "All is *Anattā*: is *not my I*. In other words: my *I* is *absolutely* transcendent, is raised above all possible conditions in the world." Whoever has grasped this *kernel*, this *core* of the Buddha's doctrine, understands without anything further that the Buddha also teaches *immortality*. For, through the fact that our *I* is raised above *all* conditions—Cf. especially pp. 62 and 63 of this magazine—is it in particular also raised above death. It is not our *I* that dies; it is only our *attributes* (*upādi*) that die; *i.e.*, our corporeal organism together with our consciousness, dies. But the immortality of our *I* is no immortality of *duration*. For, since our *I* is raised above *all* conditions, therefore is it also raised above *time*, and therewith also above the state of permanence which belongs to time. Thus our *I* also does not endure. On the contrary, of this permanence also holds good the dictum: "This am I *not*, this is *not my I*." So long as the *I* is associated with attributes (*upādi*) there rather

† Kena-Up. 3, 4, 28. Exactly so, is it said in the Dhammapada, v. 23: "The wise touch Nibbāna" (Phusanti Dhirā nibbānam).

arises only *the appearance* of permanence, as is explained more in detail in "The Doctrine of the Buddha," pp. 179, 180. The immortality of our *I* is thus, more closely regarded, an *indestructibility which is not duration*. Thus, this *highest* form of immortality the Buddha also has taught, like all other truly great minds, in particular, Schopenhauer, who sets it forth with unusual clearness. Yea, the Buddha, alone among all mankind, and precisely through his Anattā-doctrine, has *proven* it with mathematical certainty. But because the understanding of this Anattā-idea as the idea of the absolute transcendency of our *I*, in the course of the centuries has been completely lost sight of, the later Buddhists were no longer able to grasp the idea of an immortality which yet is not duration ; much rather were they only able to picture to themselves an immortality in the sense of a permanent, an enduring, in time. But, as already said above, the Buddha expressly rejects a permanent, enduring *I* ; and so it was believed ; and still to-day is believed, that he rejects immortality altogether.—It never seems to occur to these deniers of immortality that if our *I*, thus, that in which at bottom we consist, is not immortal, but thus *dies*, thus is itself *annihilated* in death—for dying just means that what dies is annihilated—then a re-birth is simply impossible. And so they expose Buddhism to the legitimate mockery of all other men, that this doctrine of the Buddha teaches a transmigration of the soul without a soul!—It is precisely this denial of immortality by present-day Buddhists which is mainly responsible for the fact that the Buddha's doctrine more and more tends to disappear out of the world! An irreligious man has no use for the Buddha's doctrine ; and a religious man turns away with dislike, nay, with horror, from a doctrine, about which he is told that it denies the central core of all religious consciousness and with that, the fundamental idea of all religion, namely, our immortality, and along with this, the truth felt by every man of any depth, that in our deepest essence we cannot die.—It is high time to turn back from the Buddhism of a Buddhaghosha and

the other *Commentators* to the old, original doctrine of the Buddha (Cf. also the Preface to "The Doctrine of the Buddha".) It is to be hoped that modern Buddhists are at least *tolerant* enough not to choke down in advance this voice of one "crying in the wilderness." Whoso has grasped *this* kernel, has grasped all ; he has also comprehended the Brahman-dhamma. And whoso has not comprehended this, has comprehended *nothing*, especially has he not comprehended the Brahman-dhamma. To be sure, here at this point minds divide. For here one must be able to comprehend that beyond the world there yawns no absolute nothing, as half-baked philosophers imagine, but that there "the other shore," the "*absolute actuality*"—"paramatthasāro nibbānam"—opens out ; in other words, that beyond our sphere of temporality lies "the realm of deathlessness." That, however, men cannot comprehend nay, at bottom, do not at all *want* to comprehend. Because they very well feel that in the self-same moment that they do comprehend, it were all over with the splendour of this our world ; and the breaking loose from it would have to begin. And this world is still so beautiful, so beautiful !

(Concluded)

[We thank Dr. George Grimm for the thought provoking series of articles he has kindly contributed to the pages of this Magazine. There are many strange theories and questionable interpretations of the Dhamma in these articles with which we are unable to agree. Whether one agrees with Dr. Grimm or not, the articles deserve careful study as they are written by one who is a sincere seeker after the truth.—Actg. Editor, *Mahabodhi*.]

THE ATOM

RADIO ACTIVE SUBSTANCES.

The radiation from these substances consist of three different kinds.

(1) The Alpha particles constituting the Alpha radiation, are produced by the disintegration of the atom of the radio active element, and are identical with atoms of *Helium*, the element which comes next to Hydrogen in order of weight. Each Helium atom carries two unit charges of positive electricity ; in other words each radio active atom has been deprived of two positive electrons. These alpha particles are ordinary gaseous molecules which have acquired special properties owing to the great speed at which they move, and also to some extent to the positive charge of electricity which they carry. They are of the same nature as the canal or positive rays.

(2) The Beta radiation. These consist of a stream of electrically charged particles each of which is identical with an electron and are of the same nature as Cathodal rays.

(3) The Gamma radiation is of the same nature as X Rays. New experiments on these various kinds of radiation had led to the conclusion that the number of free negative electrons in an atom (i.e., the number revolving round the nucleus) was approximately equal to half the atomic weight. Wholly independent experiments on the deflection suffered by Alpha particles in passing through metallic sheets pointed to the number of free positive charges in an atom being equal to about half the atomic weight. These two conclusions are mutually conformatory since, the atom being neutral, the number of free positive charges on the nucleus must be equal to the number of free negative electrons revolving round it. This atomic number is plainly the expression of some fundamental property of the atom and was identified by Mosely with the number of free positive charges existing in the nucleus

and consequently with the number of free negative electrons rotating round the nucleus.

The electrons are probably arranged round the nucleus in successive rings or layers, and it is only this outer ring or layer which is affected by other atoms, and the chemical character of the atom is due to this outer portion. So the atomic number of an element is a more important characteristic of it than the atomic weight, since it represents the fundamental characteristic of the atom.

Since elements having different weights can be arranged in groups because of similarity of their properties, lends support to the theory that an atom is not a single simple entity. There must be similarity between the atoms of similar elements, and this similarity must be a similarity of structure. For instance : if the atom readily loses electrons from the outer layer thereby assuming a positive charge ; it is what is termed *electro positive* ; if it readily takes up electrons from the other atoms it is *electro negative*. Thus the metals of the alkalis Sodium, Potassium, Ammonium, Lithian etc. may be received as being composed of a stable core consisting of a nucleus and one or more layers of electrons together with a single external electron which the atom readily loses assuming a unit positive charge.

The metals of the alkaline earths e.g., Calcium, Barium, Cerium, Magnesium, similarly would have two such easily detachable external electrons, and aluminium three such. The Halogens e.g., Chlorine, Bromine, Fluorine, etc., may be regarded as having such an external layer as would rather take up an extra electron than part with those it already contains, and would thus tend to assume a negative charge. The elements which are non-valent, e.g., neither electro positive nor negative, are those of maximum stability, their external layer neither giving nor taking electrons, such as, Argon, Neon, Krypton, etc. which are sometimes known as the inert or noble gases—in that they do not combine with other elements. The atom of Silicon has four outer electrons and may reach the

stable arrangement of 8 found in Neon and Argon either by acting as a quadrivalent positive element and losing 4 electrons, or as a quadrivalent negative element and gaining 4 electrons from other atoms. Silicon is actually capable of acting in both of these ways forming both a Chloride of Silicon in which it is electro positive, and a Hydride, in which it is electro negative. Phosphorus can form both Phosphorus Chloride in which it is electro positive, and Phosphorus Hydride in which it is electro negative.

As regards the nucleus of the atom where mass in the ordinary sense resides, we recognize in the first place that it is remote from external interference being protected by the outer electrons. It thus plays no part in chemical combinations and the properties due to it remain unaltered irrespective of the mode of combination of the atom. This is true as regards mass and radio activity. The nuclii of the radio active elements are unstable to a greater or lesser degree, and by the expulsion of electrons, or of Helium nuclii they strive to attain a state of greater stability. For any given kind of radio active atom, the rate of disintegration is constant as it is a property of the nucleus alone, and is independent of to temperature or mode of combination. Since the energy charge involved in such disintegrations is very great, we must conclude that the energy content of the nucleus is enormous compared with the energy associated with the Valancy Electrons.

As regards the structure of the massive portion of the nucleus of an atom, it would now seem that all atomic weights are multiples of that of Hydrogen. For the reason that all other atoms are built up of atoms of Hydrogen. First we have the fact that radio active nuclii emit Helium nuclii in the alpha ray transformations. Helium nuclei must therefore be considered proximate constituents of the larger nuclei. Then there is the fact that all the elements proper, yet investigated by the positive ray method have atomic weights which are multiples of one number. This fundamental number is interpreted as the

characteristic weight of a mass constituent of all atoms and receives the name of *Proton*. Proton is naturally identified with the Hydrogen nucleus.

A BUDDHIST VIEW OF EDUCATION

THE writer of this paper has no knowledge of the systems of education in lands professedly Buddhist, but the report of those who have travelled there tends to show that the teaching of the Buddha has undergone many developments, according to the circumstances and character of the races who have accepted him as their Guide. None of these developments are exactly suited to the Western races, and it is most desirable, therefore, to go back to the original teachings of the Buddha as set forth in the Dialogues and other parts of the Pitakas. We do not find there any dogmas or matters of belief—things to be accepted by faith or on authority ; each person must work out his own salvation, he must be his own refuge, his own lamp : hence the great importance attached to an earnest desire for the truth, to see things as they really are, face to face. Buddhism therefore should be looked upon not as a belief, but as a way of living produced from the attitude of mind which arises from becoming aware of and from recognizing the existence of certain facts, and accepting them with all that they imply. What are these facts? The Buddha said "I teach only sorrow and the ceasing of sorrow" ; and this is no isolated saying, this fact of all life being sorrow is insisted upon again and again in the Pitakas, and the Three Great Signs are merely three ways of saying the same thing. Now the outlook on life of him who sees that this is true is radically altered ; the values of all things are changed. What used to appear of great importance now seems trifling, and much of it even distasteful. Happiness is found in quiet paths heretofore overlooked or despised. What sort of view would such a one take of our

educational ideals and systems, and what alterations in them would appear desirable?

The importance of this subject of Education cannot be over-estimated; it is of more consequence and has more far-reaching effects than any other. For who are the inheritors of all our life's work? For whom are carried on the enormous and multifarious activities of any state, civil and military, social, political and commercial?

It is for the children. If there were none, if there were no generation to come after us, what a waste of energy all these efforts would be. Their numbers alone are enormous. In England and Wales nearly half the population are under twenty-one years old, that is, in the period of life when the character is being formed by education of some sort or another; and probably, taking the world as a whole, the proportion of children to adults would be still higher.

As it is our duty to hand on to these, in due time, the accumulations which we have received, and in which we only have a life interest, so it is even more incumbent on us to see that the heirs of such a vast estate are properly brought up, so that they may make the best possible use of it. If they are desirous of knowing the truth, courageous, compassionate and courteous to all, and possessed of unfailing energy, then the world will be happier for them and for those who come after them.

In one sense we are, all of us, all our lives educating and being educated by those with whom we come into contact. We cannot have any relations, however slight, in any way, with others, without influencing and being influenced by them; therefore it behoves the follower of the Buddha to judge all his actions in the light of his teaching. But we propose to deal here with the ideals of education as applied systematically to the young, and with that other form of education known as the treatment of the criminal. If the proper conditions could be applied to every child early enough, crime, disease and ignorance, and their consequent ills could be almost entirely

eradicated ; wars would cease, and strikes and retaliation of all sorts ; and the present cost of armaments, prisons, police, and judicial machinery, and most hospitals and asylums would sink to an insignificant fraction of their present total.

The idea that the primary aim of education is to provide its recipient with a means of livelihood is a very narrow one, and quite at variance with the teaching of the Buddha ; its real aim should be to enable him to lead a rational and happy life and to help others to do the same.

As above said, the Buddha having taught only the cause of sorrow and its cure, his followers will estimate the virtue of any thing or system precisely as it conduces to the elimination of sorrow.

Now it is through ignorance that sorrow arises ; ignorance of the real values of things leads men to endeavour to attain objects which, when realized, prove to be full of disappointments and weariness ; such as wealth, success, fame ; possibly a man may be happy although possessed of these, but the happiness does not arise from their possession. Again ignorance as to the ultimate result of actions, habits, etc., is a fruitful source of sorrow, a different result appearing from that which was desired. To be able to recognise the truth is therefore the first object of education ; but this alone is not sufficient ; Karma, *i.e.*, the result of past living, has made tendencies and caused omissions in the character of an individual which also lead to sorrow ; and to correct these self-control is necessary ; he who has obtained the eye for truth so that he can see the Path, and also self-control so that he can follow it, has nothing more to learn.

The aim of education, therefore, should be to give the student a knowledge of the truth, a desire above all else to see things as they really are, to do away with opinions and prejudices ; and also to give self-control, of which an important part is awareness, or recollectedness ; that is a consciousness always of what one is doing, and of what the result of such doing will be.

In the beginning, the education of a child must necessarily be physical by means of games and exercises, but the object of these should be not so much to attain skill and strength, much less to win, as to obtain physical self-control, to keep the temper, and to learn due subordination and suppression of the self ; or as common parlance very well puts it "To play the game." The mental balance that is to be obtained by these means is most valuable.

During this early stage, teaching must be almost entirely by authority, but the child should be made to understand from the beginning, that this authority has its only basis in the greater experience and knowledge of the teacher, and is not merely the expression of his or her own personal will or desire. Whenever possible, reasons should be given, and when this is impossible, the child should be told that there are reasons, which will be taught and understood later on, when greater knowledge and experience makes it possible. The asking of questions by children should always be encouraged, of course at suitable times, and the greatest care should be given to the answering of them patiently and reasonably. All attempts to put them off or answer irreverently or carelessly should be avoided. Children quickly detect and secretly resent this. When the teacher does not know a correct answer, to make a frank admission of ignorance is the best thing to do ; whoever recollects his own childhood will know that this does not in the least diminish the respect or affection for the teacher, but is rather encouraging, demonstrating as it does to the child that his present condition of ignorance is not an insurmountable barrier to the attainment of knowledge. Competition should be avoided altogether. This system develops in the pupil the idea of the aggrandisement of self at the expense of others, and is therefore fundamentally opposed to Buddhist views ; the only form of it to be encouraged in a child is competition against himself, he should be urged to pit his desire for knowledge and truth against his ignorance and indolence, so as to become a free man and master of himself.

The greatest care should be taken not to teach as facts what are only possibilities or probabilities, such as belief in, or denial of, the existence of God or Gods, or theories as to the origin and the past or future history of the world and universe, or, as it is put in the Brahma-Jāla Sutta—all attempts to “Reconstruct the past or arrange the future” ; for there is no profit in these things.

Religious instruction of the young is, from the point of view of the follower of the Buddha, impossible. Morality (or conduct) unfortunately so often bound up with cosmogonies and theories about God and the soul, has really nothing at all to do with these ; a young child can be taught to speak the truth, to cast out anger, jealousy, hatred, etc. ; to live cleanly, to be honest, to be courteous and compassionate to all, simply because those who do so are happier and better for such living ; it is not in the least necessary to mix up these with rites, ceremonies and theories.

The intellectual side of Buddhism is far beyond a child's mind, and must be left to that later period, when—the necessary foundation of morals having been securely laid—the problems and troubles of life are beginning to present themselves and demand a solution. Then the study of the word of the Buddha will bring peace and happiness, in exact proportion as the student understands and puts into practice those profound and subtle teachings.

The question of rewards and punishments is a very difficult one ; a practical acquaintance with teaching shows the extreme difficulty of dispensing altogether with some thing of the kind, and yet to act solely from fear of punishment or hope of reward is a debasing thing. If they cannot be altogether eliminated it would be better to make them appear as much like the natural results of conduct as possible ; for instance in the case of habits of untidiness and leaving things about, deprivation of the articles so left about (after due warning) would teach that such carelessness leads to loss, as it inevitably does in later life.

The value of history lies chiefly in the fact that it shows the results of action and conduct, and therefore may serve as a guide to us ; we may also learn modesty by discovering that ideals, aims and achievements, fondly imagined to be the peculiar property of ourselves, our neighbours and our times are really very ancient indeed.

The value of the sciences is that they require unbiassed and untiring observation and the elimination of prejudice ; and, briefly, in all forms of study it is not so much the subject taught that is of value, as the way in which it is taught ; the manner and method of the teacher are far more important than the syllabus ; he alone is worthy of that name who recognises that he is developing character and not merely distributing knowledge.

One other most important branch of education is manners. How much selflessness may not be taught by looking out for the small wants of others and supplying them ; such, for instance, as passing things at table, refraining from noise, joining in recreations desired by others, not obtrusively, but as a matter of course. These things may appear very trival, but most of life is made up of such ; and out of these daily, hourly trifles character grows, as all things in nature do—imperceptibly for the most part.

The second aspect of education which we propose to touch upon is the treatment of the criminal. As this paper is written on the Buddhist view of education, we must begin by putting forward the Buddhist view that all life is one. The criminal is part of each one of us, he is our brother, and you cannot destroy this fact by anything whatsoever. You may deny it by word, by action, in your heart even, but you cannot alter the fact that he is your brother one whit ; very literally bone of your bone, flesh of your flesh. You may make him outcast but you cannot cut yourself off from him, and inevitably therefore the harshness and cruelty with which he is treated must come back again upon the society which inflicts it. Therefore all punishment simply as such or for the sake

of example to others is most foolish as well as wrong ; whatever punishment is meted out to him should be based on the motive of a desire to benefit himself and society, by changing a useless and harmful member into an honest and useful one.

Some of the old Greeks knew this, as a story told of Lycurgus shows : a young man who hated him threw a stone and knocked out his eye. The citizens therefore gave him to Lycurgus as a slave to do what he would with. Some time later, he came into the assembly with the young man and said, "I received this man from your hands a dangerous criminal ; I return him to you an honest and useful citizen."

In any rational system of treating crime, it is necessary to bear in mind that there are two classes of criminals, one requiring a very different treatment from the other. The one, probably very small, consists of those born with a strong criminal tendency. There is no doubt that this class exists, and for those composing it the proper remedy would be a life of restraint much like that now accorded to the insane ; not with any harshness, but such as to prevent their harming others as well as themselves. Under proper supervision the often remarkable abilities of men of this class might be made a source of advantage to Society and themselves. As in the case of lunatics, possibly some might be eventually cured, while others might have to be kept always under observation.

The other class, and by far the larger, are simply those who have been tempted or driven (often by circumstances not of their own making) beyond their power to bear and have fallen. Now there is no use or sense in taking a merely sentimental view of these people, and in placing them in surroundings far more comfortable than those of others, perhaps quite as unfortunate, but who yet have been brave enough to resist temptation. What is required is a common-sense treatment, with the sole object of awakening in them right views as to their own and other people's positions. There would be much possibly disagreeable or even painful in such treatment ; just as a doctor who has to cure a disease,

often has to use painful and disagreeable remedies ; but the object, through it all, should be the ultimate return of the subject to a healthy and right-minded condition, and till this reformation is attained, he should not be released.

It should be borne in mind that the creation of the second class, and probably of the first as well, is largely owing to the defects in our social system and views ; in other words, that the origin of crime is partly in Society (that is, ourselves) as well as in the criminal. Criticism and suggestions are, unfortunately, far easier to make, than to put into practical execution, and possibly neither the readers nor the writer of this paper are in a position or have the ability, to reform our criminal laws or their execution ; but the more of us there are who feel that our present attitude towards the criminal is foolish as well as wrong, and who express that opinion, the easier will be the way for the Reformer when he does arise. Meanwhile our individual line of action is clear ; we should treat any brother who has been unfortunate enough to fall exactly as if he had not done so, except of course that we should point out to him his fault, and endeavour to assist him.

BERNARD E. WARD.

Buddhist Review.

THE BUDDHA SOCIETY OF BOMBAY

[S. H. JHABWALA.]

The Buddha Society of Bombay was founded 5 years ago when my esteemed friend Dr. A. L. Nair and I were contemplating one day as how best to propagate the Buddha's creed as against the materialistic doctrines propagated in Bombay by all sorts of unnatural forces, and we found that a Society like the above might largely help in the solution of the difficulty. We have to-day a Hall and a Library of our own. In the current year we propose to go forward by founding a Vihara in Bombay so as to centralise all our endeavours:

FIFTH ANNUAL REPORT.

It is the great power of Lord Buddha's Dhamma (Law) that prompts the Managing Committee of this Society to place before the General Body the Fifth Annual Report of the Society's working, covering a period of one year ending with the 30th of June 1927. In accordance with the principle laid down in the Third Annual Report, the Annual General Meeting is separated from the Buddha Day and this arrangement has been found to be both convenient and satisfactory, since the Society's members find it quite possible to attend the General Meeting, when convened after the commencement of the monsoons. The Society's work shows, on the whole, slow but steady advance in agreement with the aims and objects of the Society. It has created a centre of Buddhism in Bombay, which has attracted people from far and near. This work has been greatly appreciated by distinguished Buddhists, like the Anagarika Dharmapala of Ceylon and Rev. Ottama of Burma and this should indeed prove a great incentive to the members of the Society.

FORTNIGHTLY DISCOURSES.

During the year under Report, 22 Discourses were given on different occasions by scholars and members on Buddhism and allied religions.

Messrs. N. D. Mehta, S. S. Mehta, Acharya, Padhye, Mawji Shet, Jamnadas Dwarkadas and Profs. Bhagwat and Phadnis, shed a flood of light on various aspects of Buddhism and this zeal on their part, in conducting the classes was highly commendable. Mention may be made of Dr. G. V. Chitnis, who conducted two classes and his brilliant expositions combined with his sympathy for Buddhism attracted intelligent audience. The subjects treated of by these speakers were in general Philosophical and belonged to the domain of comparative Religions. The classes are largely attended and serve the great purpose of removing misconceptions about Buddhism, enlightening the audience upon the real nature and value of

Buddhism, as a religion and philosophy, its antiquity, archaeology and historical past, and its practical value both as a cure of mind and social evils. Discussions are generally allowed at these meetings and thus they develop a spirit of enquiry and solution of doubts, which is the surer way to attain knowledge. Under the direct supervision of the President, these classes are being continued with the regularity of a clock and in this abiding feature of the Society the Report has to show a great progress.

SPECIAL MEETINGS.

During the year there were three meetings held for specific purposes :—

(1). The Annual General Meeting of the Society was held on Saturday the 4th of September 1926 for the adoption of the Annual Report and the election of the Office-bearers. Mr. Mucchala was added to the number of Hon. Secretaries. The meeting also confirmed the new Rules and Regulations of the Constitution of the Society and resolved on starting the Dhammapada Class, and holding examination for College Students and awarding prizes to successful candidates. The meeting also thought on the scheme of Life-Membership.

(2). The second special meeting was held on Saturday the 15th of January 1927 at Nair Building under the Chairmanship of Mr. G. K. Nariman to pass a condolence resolution, touching the outrageous murder of the late Swami Shraddhananda. A subscription list to perpetuate the memory of the Swami was started and the Chairman handed over to the President a sum of Rs. 25 as his subscription.

(3). A Third Meeting was held on the 12th March 1927 in the Society's Rooms, when Dr. S. V. Ketkar, M.A., Ph.D., Editor of the Marathi Encyclopoedia delivered his "Conversation on Buddha" and gave his own view and estimate of work of the Buddha and his person but the Society regrets the lecturer failed to convince the members.

Unless the Society has its own Hall for the purpose of General Meetings no progress is possible to be shown.

VISITS TO THE SOCIETY.

During the year under Report, the Rev. Anagarika Dharmapala, paid a visit to the Society on his way to England, where he has gone to start a Buddhist Mission. He was given a hearty welcome by our President and he expressed great satisfaction at the work of the Society, but desired that it should have a Vihara of its own. He has also promised to try his best to help the Society in the construction of a Vihara.

The second visit was from Rev. Ottama of Burma, who fortunately graced the Thrice-Sacred Day, celebrated by the Society this year. Rev. Ottama wields tremendous influence over the Burmese Upasikas by his personality and speeches. He stayed in the Society's Rooms and proved a fountain of energy and a great source of inspiration to all those, who came in contact with him. He also emphasized on the desirability of a Vihara in Bombay. Rev. Ottama saw the Library and the general working of the Society and expressed admiration.

The two other visitors were a Bhikkhu of Bengal and Mr. Walisingha, the Manager of the Mahabodhi Society of Calcutta. The former was entertained by Dr. Nair at his place while the latter accompanied Rev. Dharmapala to Bombay. There were besides these eminent gentlemen, many Burmese, Japanese and Chinese Upasakas who used to attend the classes of the Society.

These visits from Buddhists of Burma and Ceylon are of great significance, in as much as they show how the Society's work in bridging over the gulf between the Hindus and the Buddhists is being appreciated by the Buddhists and they are being gradually attracted to their Indian brothers and how much they feel at home here. The Committee is sure that when a Vihara is built in Bombay, this intercourse will be more frequent and that the tie of brotherly affection will be more strong and enduring.

OUR LIBRARY.

Slowly and steadily the number of books of the Library shows increase. This year the Society purchased about 25 volumes and the money expended over books amounts to Rs. 159-15-3. Books from the Sathe Collection are being bound and numbered, and Prof. Bhagwat, who is also the Librarian of the Society desires that the members should take keener interest in the Library and by frequently using books stuff their minds with information. The list of books, added this year to the Library will be found separately given and marked as Appendix A. Special mention must, however, be made of the English Translation of the Jataka Collection, edited by Cowell and others and the volumes (5 in number) are sure to interest our members, since the Jataka Literature is a veritable mine of information about the social and religious conditions of Ancient India. Prominent Journals and Magazines on Buddhism are also subscribed to by the Society, which after one year go to add to the number of the books in the Library.

FREE DISTRIBUTION OF LITERATURE.

This year the following pamphlets and leaflets were published and they were distributed on the Anniversary Day. Under the name of "Leaves from the Bo-tree" two leaflets are printed one on 'Love' and other on 'Happiness'. On the Jayanti Day another pamphlet, entitled "Meritorious Deeds" was similarly distributed. For this selection, the President is to be thanked as they beautifully illustrate the altruistic phase of Buddhism. It is proposed that these leaflets and pamphlets be also published in Marathi and Gujrathi, so that they may be extensively read. More frequent publications are necessary in this direction and it is hoped that donations, if received for this specific purpose, will greatly add to the fulfilment of the Society's object of educating the public in the principles of Buddhism in a popular and appealing manner.

COLLATERAL ACTIVITIES.

In pursuance of the General Body's Resolution, the Dhammapada Class was started from the 29th of August 1926 by Prof. Bhagwat and continued till the middle of May 1927. The Dhammapada Class was held for 3/4 of an hour on the same Sunday on which there was the fortnightly discourse, and as such members that attended the class, also stayed for the lecture. Looking to the progress of this year there is no reason to doubt the complete success of the class. It is proposed to hold the class again from August, and some other work like the "Psalms of the Brothers" will be prescribed for the next year.

As for the examination among College Students the Committee's efforts are progressing.

The third idea of a Buddha Week (Saptah) in order to get materialised requires more workers to volunteer active work in this direction.

Society had arranged with Mr. Acharya a lecture at the Prince of Wales' Museum and thus the members could have a realistic and graphic idea of the Gallery of Buddhist Antiquities. The effect of such lectures on the mind of the members being abiding, the Committee suggests that once or twice lectures should be arranged in places like Karla or Bhaja or Kanheri, on Sundays, where members should make it a point to attend, to pass the day in meditation.

The Society's correspondence is on the increase and people from America (Los Angeles), Czechoslovakia, England, Japan, Burma, Tibet maintain correspondence with the Society. In the case of India, people from Calcutta, Punjab, Calicut, and Madras Presidency are in regular communication and thus mutual, aims and objects are understood and views exchanged and thus the Buddhist world, so divided as it were, is being knit together in common aspirations and ideals.

While the Society is thus broadcasting its activities, the individual members are no less busy in working for the realisa-



MRS. MARY E. FOSTER
whose 83rd Birthday Anniversary will be celebrated on the 21st Sep. 1927.

tion of the Society's objects. One of our members Mr. G. K. Nariman, undertook an interesting tour in Bammian where are enshrined the great antiquities of Buddhism. Mr. Nariman also delivered at the Marwari Vidyalaya a lecture on "Buddhism and the Principle of Equality."

Mr. Padhye contributed an article entitled "Buddhism and Modern thought" to the Jubilee Volume published by the Prarthana Samaj in connection with their Diamond Jubilee ; while Prof. Bhagwat represented Buddhism and spoke on the occasion before a gathering of the representatives of different religions that was held on 20th March 1927 at the Prarthana Samaj Hall. He further delivered a public lecture on the "Message of Buddhism" at Baramati in May last. To work out the ideal of the Pali Literary Society, he has published Jataka Selections in the Devanagari characters for the benefit of Sanskrit-knowing public of India and named it the "Jataka Katha Sandoho" or the selections from Jataka tales. When the book is supplied with Marathi and Guzrati translation, it will be strictly in accordance with the objects of the Pali Literary Society. Further through his initiative in the St. Xavier's College, F. Y. Class for Pali students is started and there are at present 30 students studying Pali literature. He further gave as Prize Books to students of the Thana Municipal Schools 105 copies of a Marathi Pamphlet, the name of which can be rendered in English as "Some Important Rules from Buddhism."

NOTES AND NEWS

MRS. MARY E. FOSTER'S 83RD BIRTHDAY CELEBRATIONS.

The 83rd birthday anniversary of Mrs. Mary E. Foster, the generous patroness of the Maha Bodhi Society, falls on the 21st September, 1927 and preparations are under progress for the celebration of the event in a befitting manner at various

centres in India, Ceylon and also in London. It is a day of unusual interest and joy to the members of the Society, for its activities are almost entirely carried on with the funds she has generously placed at the disposal of the Anagarika Dharmapala.

When in 1917 the Anagarika appealed to the Buddhists of all countries for financial help to build the present Sri Dharmarajika Vihara in Calcutta, it fell on deaf ears. As he had already promised to the Government of India that he would erect a worthy Temple to enshrine the sacred relics which the Government very kindly desired to hand over to the Society, he was at a loss how to fulfill the promise. He wrote letter after letter to almost all Buddhist countries and to the rich Maharajas of India ; but with the noble exception of H. H. The Maharaja of Baroda who magnanimously donated Rs. 10,000, the appeal failed to draw any substantial help from anywhere. He was in deep distress over the matter. It was at such a crisis that this never failing friend and supporter came to our leader's assistance with sufficient funds to undertake the project. If not for her timely help the beautiful Vihara could never have been built as it was. It is only those who were acquainted with the state of affairs at the time that can really appreciate her timely help. Monetary help is certainly not the only help which is worthy of praise but when it is offered at the psychological moment its value is inestimable.

This, however, is not the first time that this noble lady has come to the aid of the M. B. S. Eversince she heard the few comforting words of the Dhamma from the lips of the Anagarika on board a steamer in Honolulu, she has been regularly helping the Society. The Foster Memorial free Hospital at Colombo, Foster Hall in Madras, Foster Building in Calcutta, and the Foster Seminary in Kandy, Ceylon are some of the institutions which owe their inception to her benefactions.

Her admirers have fondly described her as the "Queen of the empire of Righteousness." She is indeed a queen both in her charities and in her magnanimous nature. She never

cares for empty praises but finds happiness in doing her bit silently and inostensibly towards a worthy cause.

On this occasion of her 83rd birthday we send her our sincere good wishes for her long life and happiness. May she live long in perfect health and serenity of mind is the wish of thousands of her admirers who will join the celebrations on the 21st September.

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AKYAB M. B. SOCIETY

The attention of our readers is drawn to the correspondence published elsewhere regarding the affairs of the now defunct M. B. S. of Akyab. Many years back a large sum of money was collected from the generous Buddhists of Akyab for the work of the Society in India and was placed in the hands of a Board of Trustees of whom only one member is still alive. Mr. Chan Htwan Oung, who is the only surviving trustee, was repeatedly requested to hand over the amount for the work in India but without any success. As the money was collected solely for a public purpose, it goes without saying that Mr. Oung's action in refusing to part with the money is highly illegal.

As suggested by the correspondent we trust the Buddhists of Akyab will take up the matter and realise the money before it is too late for any action.

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OBTUARY.

We deeply regret to announce the sad demise of His Holiness the venerable Ambanwelle Sri Siddhartha Sumangala, Mahanayaka Maha Thera of the Bhikkhu Sangha of Ceylon, at the Malwatte Vihara, Kandy, on the 3rd August. He was elected to the high position in 1925 and for nearly two years carried on the onerous duties of the exalted post with a devotion to the cause of the Buddha Sāsana characteristic of the long line of eminent Maha Theras who occupied it from the time of the saintly Weliwita Pindapatika Saranankara, Sangharaja, of imperishable fame. The death of the great Thera at this period

in the history of Ceylon when his services are required for the uplift of the country, is an irreparable loss.

As president of the Kandy branch of the M. B. S. and as the head of the Foster Seminary His Holiness rendered immense service to the Society with whose activities he had identified himself ever since his election as the Mahanayaka. At a meeting of the Maha Bodhi Society of India held on Saturday the 20th August, the following resolution was solemnly passed: "Resolved that the members of the Maha Bodhi Society place on record their deep sense of sorrow at the passing away of the late Revd. Ambanwelle Sri Siddhartha Sumangala, Mahanayaka Maha Thera, who worthily occupied for nearly two years the high position of Mahanayaka and rendered inestimable service in that capacity to the cause of Buddhasasana in Ceylon and beg to assure the members of the Sangha Sabha that they stand united with them in honouring the memory of the deceased Mahanayaka Maha Thera."

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BRITISH BUDDHISTS

ORIENTAL TOUCH IN LONDON.

The Buddhists all over the world celebrated on the full moon day of last month the great annual festival which they call Wesak. This is their New Year Day, and, according to their reckoning, the year 2471 began this month.

An Aberdonian who was present at the gathering in London of adherents and students of Buddhism describes it as somewhat overburdened with speeches, but redeemed from dulness by the presence of the white-haired Sinhalese, the venerable Anagarika Dharmapala, in orange-coloured robes. The Venerable Dharmapala said he was a fighter by nature, and strongly admired the vigorous British. His great dream was to build in this country a college where students would be taught true psychology, meditation, and the development of inner vision.

It is not generally known that on becoming a Buddhist it is

not required that the new-comer should renounce any other religious belief he may hold so long as he is able to go through the ceremony of publicly declaring his belief in the validity of the simple truths and moral laws laid down as fundamental by the Lord Buddha. Mr. Loftus Hare, for instance, who took part in the proceedings, a well-known writer on comparative religion, is a member of the Society of Friends.

Our correspondent adds that he noticed in the audience several from "Aiberdeen and twal' mile roon," including two young medical men.—"*Aberdeen Citizen.*"

BOOK REVIEW

MY JOURNEY TO LHASSA.

BY ALEXANDRA DAVID-NEEL (London: Heinemann—1927).

Madame David-Neel, a French lady, gives an account in this book of how she managed to cross over into Eastern Tibet from the Chinese province of Yunnan. Disguised as poor Tibetan pilgrims she and her adopted son, a young Lama, succeeded in reaching Lhasa after many narrow escapes. It was only her command over the Tibetan language—Madame Neel is an Oriental scholar—and the tact of her companion that enabled them to evade the Tibetan officials who, since the alliance of the Dalai Lama with the British Government, are stricter than ever in their policy of keeping out foreigners from all access to Lhasa. After four months of tramping, filled with adventures which cover 254 pages of the book, the two pilgrims reach their goal at last. Chapter VII deals with the mysteries of the "Forbidden City."

A funny story is told by the author which, she says, is very popular in the Tibetan capital. "At the time when the Dalai Lama was in India, he happened to be the guest of the Viceroy. Once, being seated with the latter and many distinguished guests in a drawing room, he stretched out his

two arms. And behold! On each of his upturned palms appear one of the hills of Lhasa. On one hand one could see the Potala (the palace of the Dalai Lama) and on the other the great Medical College (these two edifices are built on the two hills which dominate Lhasa). At the sight of this marvel the Englishmen.....all fell down on their knees and bowed down at the feet of the Tibetan pontiff, begging his protection."

Madame Neel does not like the new regime in Tibet and severely criticises the present policy of the Dalai Lama. Neither is she very enthusiastic about the spiritual treasures of Lhasa—the Rome of the Lamaistic world. "The three great Lamaseries, whose fame attracts thousands of pilgrims and where young Lamas come to study from even the farthest regions of Mongolia and Manchuria, are not in Lhasa but in its vicinity.....Among others one can name Tashilumpo, the monastery of Tashi Lama. It is located at Shigatze and is considered to be the highest seat of learning in all Tibet."

Chapter VII (towards the end) is the most interesting in the whole book especially where the author describes the great monasteries of Tibet (many of them situated far away from Lhasa). In some of these monastic palaces, "veritable museums full of art treasures," Madame Neel had studied Lamaist texts during her previous sojourns in Tibet. The trip to Lhasa was her fifth visit to the "Forbidden Land." We hope that the author would soon publish an account of her experiences in the great monastic libraries of Tibet during her former travels in that country. Such an account would be of great value to the students of Buddhism. Some of the photos in the present volume were taken during her previous visits to Tibet. Finally we may mention that Madame Neel did not go back to China from Lhasa. She came to India via Gyantse. Madame Neel and her adopted son, the young Lama, are at present both in Paris.

B. R. CHATTERJI.

A HYMN

BY THE BHIKKHU SHINKAKU

Sing gladly boys and maidens
Your hymn of praise to day,
'Tis right that children's voices
Should blend in sweetest lay.
O praise the Holy Teacher
Who found the root of pain
And by His life triumphant
The power of self hath slain.

Come sing dear boys and maidens,
Your hymn to Buddha Lord
It was for all His children
His wisdom He outpoured.
Sing praises of the Master
Who found the Holy Way
Which we will safely follow
To everlasting day.

And when we sing His praises
Remember we must strive
By holy word and action
To keep His faith alive.
O let us try to follow
The Holy Path He found,
With Love and with Compassion
All forms of life surround.

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