

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

14

THE MAHA-BODHI



JOURNAL OF THE
MAHA-BODHI SOCIETY

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1891C.E.

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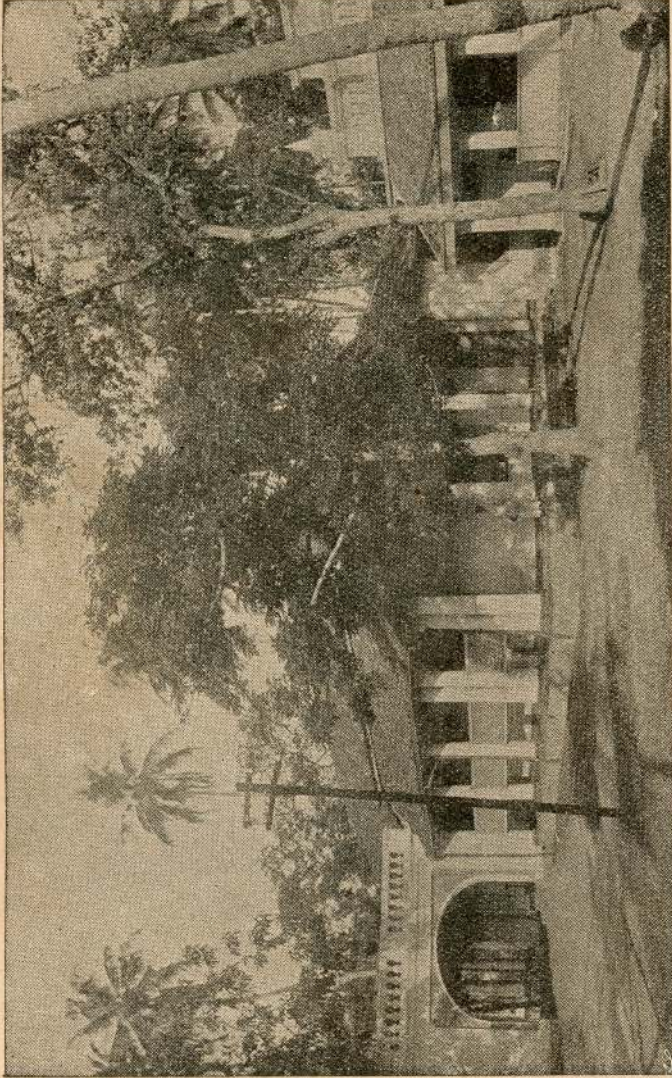
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Maha Bodhi College, Colombo, Ceylon.

THE MAHA-BODHI

AND

THE UNITED BUDDHIST WORLD

A Monthly Journal of International Buddhist Brotherhood

Mg. Editor—THE ANAGARIKA DHARMAPALA

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GAYA MAHA BODHI HALL

(REV. ZAWTIKA MEMORIAL.)

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

The work has been restarted now and if funds are forthcoming we hope to complete the building within one month.

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

It is estimated that Rs. 8,000/- will at least be required to complete the work. We therefore appeal to the generous Buddhists of Burma and Ceylon to contribute this small sum and remove a long felt want. As the building operations are going on rapidly we hope contributions will be sent to the undersigned at 4A, College Square, Calcutta, as early as possible.

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

DEVAPRIYA WALISINGHA,
Rec. Secy. Maha Bodhi Society.

THE MAHA-BODHI

FOUNDED BY THE ANAGARIKA H. DHARMAPALA

चरथ भिक्खवे चारिकं बहुजनहिताय बहुजनसुखाय लोकानुकम्पाय अत्थाय
द्विताय सुखाय देवमनुस्सानं देसिय भिक्खवे धम्मं आदि कल्लारणं मज्झे कल्लारणं
परियोसान कल्लारणं साधयं सव्यञ्जनं केवलपरिपुणं परिसुद्धं ब्रह्मचरियं पक्कासिय ।

“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. XXXVI]

JANUARY, B. E. 2471
A. C. 1928

[No. 1

STORM AND CALM

The lake last night was roaring white,
The tempest howled to heaven again.
The lightning flashed, the thunder crashed,
The trees were lashed with rods of rain.

How changed the world to-day ! The wind
Is hushed ; the trees to rest are laid
As deep as his whose constant mind
Upon Nibbana's peace is stayed.

The lake, a mould of moveless calm,
Gleams in the softly shining sun
Still as his breast who knows the balm
Of wild desires for ever done.

Quiet is in the morning air,
And on the earth, and all around ;
Such quiet as those bosoms share
Where passion's voice has ceased to sound.

Stillness and quietude and peace !
To these our hearts, wing-weary, come
Like birds from flight over stormy seas,
That find at last their own true home.

Silacara.

SARNATH BUDDHIST TEMPLE AND COLLEGE

To all high-minded and benevolent persons who love to be associated with the noble work of religion and of liberal education, the Maha Bodhi Society conveys this happy message that after a few years of continued efforts it has succeeded in obtaining a spacious and beautiful site at Sarnath, the world famous Deer Park near Benares where the Lord Buddha delivered His first message of enlightenment bringing solace and inspiration to the five great ascetics who were His fellow seekers of Truth. The Society has already commenced building operations of the proposed Vihara designed to serve as a *sanctum sanctorium* for the enshrinement of the relics of the Buddha to be presented by the Government of India, as an ideal place for serious study and contemplation and no less for friendly interchange of ideas. This Vihara is to serve as a living and growing Buddhist institution modelled in miniature on the great Buddhist

institutions of yore, such as those at Nalanda, Taxila and Vikramasila.

We are happy to be in a position to announce that the selected site of the Vihara lies to the east of the Dhamek Stupa at a distance of 600 feet. The Vihara with its Shrine, so far as present arrangements go, will stand, when completed, with the imposing Dhamek Stupa on its right. The final result of negotiations with the Government is that the Society has at its disposal as much land as it requires for the building work and that after the Vihara is completed the Government will at their own cost lay out a park around it in a manner to add to its solemnity. This is surely a fine opportunity which we should by all means avail ourselves of to found a suitable Buddhist institution on the very spot where the Lord Buddha set the Wheel of the Law rolling. By a very modest estimate of building cost, worthy of such a spot, the Society has to spend full one lakh of rupees. The Society has so far been able to raise donations to the extent of Rs. 40,000/- the major portion of which (Rs. 30,000/-) has been received from Mrs. Mary E. Foster, the generous benefactress of the Society. Thus the Society is still in need of Rs. 60,000/- to carry out the building work of the Vihara in contemplation.

We issue this appeal to the Buddhists and the Hindus, nay, to all, irrespective of castes and creeds, to combine to contribute their mite to the Vihara Fund. The historical importance, alike to the Buddhists and the Hindus, of Sarnath as a centre of ancient Indian cultures is too well known a fact to be emphasised. We believe that this announcement of building operations of the

proposed Vihara at Sarnath being taken in hand is enough to inspire all benevolent hearts to respond to this earnest appeal of ours.

All remittances will be thankfully received and acknowledged by the Secretary, Maha Bodhi Society. Donations may be sent to The Imperial Bank of India, Benares, marked "Sarnath Vihara a/c" or to the Treasurer, Maha Bodhi Society, 4A College Square, Calcutta.

MANMATHANATH MUKHERJI, M.A., B.L., *Judge, Calcutta High Court,*
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THE RELIGION OF RELIGIONS

The Buddha Dhamma is the religion of religions. Long before Jesus and Mohammad appeared the Tathāgata Buddha preached the religion of Truth to the people of India. The contemporary religious promulgators who preached Religion were Purāna Kassapa, Makkhali Gosāla, Ajita Kesakambala, Pakuda Katyāyana, Sanjaya Belattiputta and Niganta Nāthaputta. Purāna Kasyapa specialized in the doctrine of inaction. We quote the words of the translator of the Sāmaññaphala

suttanta regarding the teachings of the above named six teachers as follow :

Purana Kassapa said to King Ajātasattu—To him who acts O King, or causes another to act, to him who mutilates or causes another to mutilate, to him who punishes or causes another to punish, to him who causes grief or torment, to him who trembles or causes others to tremble, to him who kills a living creature, who takes what is not given, who breaks into houses, who commits dacoity or robbery, or highway robbery, or adultery, or who speaks lies, to him thus acting there is no guilt. If with a discus with an edge sharp as a razor he should make all the living creatures on the earth one heap, one mass, of flesh, there would be no guilt thence resulting, no increase of guilt would ensue. Were he to go along the south bank of the Ganges striking and slaying, mutilating and having men mutilated, oppressing and having men oppressed there would be no guilt thence resulting, no increase of guilt would ensue. Were he to go along the north bank of the Ganges giving alms, and ordering gifts to be given, offering sacrifices or causing them to be offered, there would be no merit thence resulting, no increase of merit. In generosity, in selfmastery, in control of the senses, in speaking truth there is neither merit, nor increase of merit.

Makkhali Gosala in answer to the king said : There is O king, no cause either ultimate or remote, for the depravity of beings ; they become depraved without reason and without cause. There is no cause, either proximate or remote, for the rectitude of beings ; they become pure without reason and without cause. The attainment of any given condition, of any character, does not depend either on one's own acts, or on the acts of another, or on human effort. There is no such thing as power or energy, or human strength or human vigour. All animals, all creatures, all beings, all souls, are without force and power and energy of their own. They are bent this way and that by their fate, by the necessary conditions of the class to which they belong, by their individual nature :

and it is according to their position in one or other of the six classes that they experience ease or pain.

There are eighty-four hundred thousand periods during which both fools and wise alike, wandering in transmigration, shall at last make an end of pain. Though the wise should hope: by this virtue or this performance of duty, or this penance, or this righteousness will I make the karma that is not yet mature, mature—though the fool should hope, by the same means, to get gradually rid of karma that has matured—neither of them can do it. The ease and pain, measured out, as it were, with a measure, cannot be altered in the course of transmigration; there can be neither increase nor decrease thereof, neither excess nor deficiency. Just as when a ball of string is cast forth it will spread out just as far, and no farther, that it can unwind, just so both fools and wise alike, wandering in transmigration exactly for the allotted term, shall then, and only then, make an end of pain.

Ajita Kesa kambali, who wore the garment of human hair, said:

“There is no such thing, O king, as alms or sacrifice or offering. There is neither fruit nor result of good or evil deeds. There is no such thing as this world or the next. There is neither father nor mother, nor beings springing into life without them. There are in the world no recluses or Brahmans who have reached the highest point, who walk perfectly, and who having understood and realized, by themselves alone, both this world and the next, make their wisdom known to others. A human being is built up of the four elements, and when he dies the earthly in him returns and relapses to the earth, the fluid to the water, the heat to the fire, the windy to the air, and his faculties pass into space. The four bearers of the bier take his dead body away to the burning ground. The talk of offerings, this talk of gifts is a doctrine of fools. It is an empty lie, mere idle talk. Fools and wise alike on the dissolution of the body, are cut off, annihilated, and after death they are not.”

Pakuda Katyāyana said to the king : The following seven things are neither made nor commanded to be made, neither created nor caused to be created, they are barren, steadfast as a mountain peak, as a pillar firmly fixed. They move not, neither do they vary, they trench not one upon another nor avail aught as to ease or pain or both. And what are the seven? The four elements—earth, water, fire, and air—and ease and pain, and the soul as a seventh. So there is neither slayer nor causer of slaying, hearer or speaker, knower or explainer. When one with a sharp sword cleaves a head in twain, no one thereby deprives any one of life, a sword has only penetrated into the interval between seven elementary substances. (Compare Bhagavad Gita).

Sanjaya Belattiputta said : If you ask me whether there is another world—well, if I thought there were, I would say so. But I don't say so. And I don't think it is thus or thus. And I don't think it is otherwise. And I don't deny it. And I don't say there neither is, nor is not, another world. And if you ask me about the beings produced by chance ; or whether there is any fruit, any result, of good or bad actions ; or whether a man who has won the truth continues, or not, after death—to each or any of these questions do I give the same reply.

Niganthanatha said to the king : A Nigantha, O king is restrained with a fourfold self-restraint. He lives restrained as regards all water ; restrained as regards all evil ; all evil has he washed away : and he lives suffused with the sense of evil held at bay. Such is his fourfold self-restraint. And since he is thus tied with this fourfold bond, therefore, is he, the Nigantha called Gatatto, Yatatto, thitatto.

In this connection it is good to look for the definition given of the agnostic in the Brahmajāla sutta, which is as follows : There are, Bhikkhus, some recluses and Brahmans who wriggle like eels ; and when a question is put to them on this or that they resort to equivocation in four ways, viz. In the first place, Bhikkhus, some recluse or Brahman does not understand the

good, as it really is, nor the evil. And he thinks: I neither know the good, as it really is, nor the evil. That being so, were I to pronounce this to be good or that to be evil, I might be influenced therein by my feelings or desires, by illwill or resentment. And under these circumstances I might be wrong; and my having been wrong might cause me the pain of remorse; and the sense of remorse become a hindrance to me. And so he answers when questions are put to him thus: "I don't take it thus. I don't take the other way. I advance no different opinion and I don't deny your position. And I don't say it is neither the one nor the other.

There were some recluse or Brahman, dull and stupid, and by reason of his dullness he hesitates to answer questions, and when he does answer it is like this: "If you ask me whether there is another world I would answer I do not know."

The Tathāgata is not a theorist and He therefore condemns dogmas and theories concerning the past and the future. The various dogmatic theories found in the Brahmajāla sutta have been condemned by Him. By His omniscient wisdom He discovered the Law of Cause and Effect, and when that Law is applied to the past He found it worked and also it would work in the future. The Law of Cause and effect was the touch stone of the two great psychic factors which He made use of to find out the working thereof. He looked to the past and found that consciousness had lived in variations under differentiating conditions. He found that consciousness did not cease after the dissolution of the physical body but that it was reborn according to the karma of the individual in accordance with the great Law of Cause and Effect. The great Law of Cause and Effect was applied to the Law of Relativity showing how the individual Consciousness continues to work. The mind is ceaselessly at work in both ways whether guided by Ignorance or by Wisdom. The perfected mind of the Arhat is guided by Wisdom and is free from the contaminating influences of the threefold evils. The perfected mind does not create sankharas giving birth to fresh karma.

The mind under the influence of Avidyā (Ignorance) is ceaselessly creating fresh karma, now good, now bad.

When Mālunkyaputta guided by Ignorance asked the Tathāgata whether the world is eternal or not eternal ; whether it is finite ; or not finite ; whether the soul and the body are one ; or whether they are different ; whether the present personality after death is born again ; or not ; whether the personality after rebirth will cease to exist ; whether the present personality neither does exist nor ceases to exist hereafter, the answer of the Tathāgata is that the denial or affirmation of these questions has nothing to do with the observance of the principles of the holy life. The Tathāgata was no dogmatist. These questions are foolish for one who has realized the Infinite. Some people seem to think that the silence observed by the Lord in answer to the foolish questions indicated that He was an agnostic. Nothing of the sort. Every one of these questions have been analysed and rejected because the purified consciousness of the holy Arhat has realized that absolute peace by means of Wisdom. It was a new science of Wisdom that the Tathāgata promulgated which when comprehended gave the mind the peace unshakeable and happiness infinite. To realize this state it was necessary for the disciple to observe the principles of the supreme eightfold path whereby right insight, right aspirations, right speech, right deeds, right livelihood, right endeavour, right fixity of thought, right illumination can be gained. All foolish questionings cease when the mind comprehends the four noble truths the first of which points out the existence of grief, sorrow, anguish, lamentation, disappointment, despair, and the causes whereby such sorrows are caused. The fear of death is lost in the mind of him who realizes the third noble Truth. Deathlessness becomes manifest to him who has destroyed Ignorance by means of Wisdom. Nirvāna is infinite bliss. It is beyond expression, and ineffably sweet. It is acala sukha-unshakeable happiness. Foolish dogmas about the existence of a creator, the necessity of suffering

saviour to lead men to a heavenly existence are rejected by the scientific thinker who accepts the immutable law of cause and effect. The Dhamma of the Tathāgata may be called the religion of religions. The foolish dogmas of pagan religions posit the existence of creators, weeping saviours, eternal hells, and other tomfooleries. There is no hell for him who observes the principles of the Middle Doctrine promulgated by the omniscient Tathāgata. Popes, priests, rituals are fetters to be destroyed by means of wisdom.

To the undeveloped barbarian the mythological fables of Arabia, of Babylon, Assyria, India and other lands, may appear true, but the analytical consciousness of the scientist without rejecting them, try to find out the source of the myth. Pleasure loving people do not care to seek Truth and Truth does not manifest except to those who are prepared to make sacrifices and renounce sense exciting enjoyments. To the early disciples Jesus spoke of the Holy Ghost, which is another name of Supernal Truth and Jesus made the solemn declaration that "if I go not away, the Comforter will not come unto you. Jesus said "that I have many things to say unto you, but ye cannot bear them now." The supernal Law of Truth and Righteousness is hidden from the mind of the man who do not care to make sacrifices for the realization of Truth in this life in perfect consciousness. The Lord Buddha is called the Dhammakāya, the body of Truth, for He is Truth, for did He not say, he who sees Truth sees Me. His holy body was a tabernacle for the residence of Infinite Truth. The mind of man is worth more than earthly kingdoms, and to allow it to be contaminated by petty bickerings and to be influenced by hatred, anger, illwill, covetousness and unscientific beliefs and superstitions is not wise. The wise man rises above abuse, revilings, slanders and thinks nothing of the illtreatment he receives at the hands of people who have no idea of the sublime.

The Prince Siddhartha of the solar line of Sakyas, son of the Raja Suddhodana, made the great renunciation in His

29th year and went through bodily sufferings for six years and reached the climax of bodily pain. Beyond that he could not go. He fell down in a swoon, and the angels thought that He was dead. After a time He gained consciousness and then He thought that there must be another Way to gain Truth. It was the recollection of the inward bliss that he had experienced as a baby under the Jambu tree at the royal ploughing festival, which gave Him the clue to discover the secret of the Middle Path.

ANAGARIKA DHARMAPALA.

WHAT IS BUDDHISM ?

Buddhism is the English name for the great Religion of Ancient India known as the Buddhasasana. The teachings of the Lord Buddha are known under name of the DHAMMA. The Lord BUDDHA was born 2551 years ago at Kapilavastu, the capital of the small kingdom of the Sakyas. The Prince who became the supremely enlightened Teacher of Gods and men, was known as Siddhartha. His father was the Raja of the Sakya country. In his 29th year the Prince Siddhartha left his kingdom and went in search of Teachers who would show him the way to eternal happiness, where there is no birth, no death, no illness, no old age, no lamentation, despair, disappointment, worry, anxiety and other ills. He found no satisfaction in the mere enjoyment of luxuries in the palace, and as it was then the custom to practise bodily mortification to get the final release from sin, the Prince went through the severest mortification for six years in the forest of Uruvela, near Gaya. Having failed to secure enlightenment and wisdom by bodily mortification, he abandoned the ascetic method, and adopted the middle path, which was his own discovery, and within a very short period, some say within seven days, he

became the possessor of supreme wisdom and the ten kinds of transcendental knowledge, that he called himself the BUDDHA. For forty five years He continued preaching the Middle Path of Right Knowledge, Right Desires, Right Speech, Right Deeds, Right Way of earning livelihood, Right Endeavour, Right training of Consciousness and Right Concentration. He was the first to preach against cruelty to animals, against animal sacrifices, against asceticism, against hedonism, against cruelty to children, against war, against the manufacture of destructive weapons, against slavery, against alcoholism, against dealing in poisons, against slaughter of animals, etc. He was the first to teach the principles of Evolution, of the law of Causality, of Psychic relativity, of the changeability of all cosmic organisms, of the foolishness of relying on others to go to heaven. He taught the common people the way to happiness, and to take precautions against the risks of fire, floods, robbers and the tyranny of kings. He taught that between man and man there is no difference, and the differentiation lies in the profession and character. The Aristocratic caste distinction which was organised by the Brahmans, He repudiated as unjust. It was the ethic of spiritualised democracy that He enunciated. Happiness could be realised here not by sacrificing to the gods, and praying to get possessions, but in ceaseless activity in doing good, in helping the sick, in feeding the helpless, in founding hospitals for the sick, both animals and men, in giving pure water to drink, in distributing clothes, food, flowers, scents, perfumes, vehicles, to the poor and in building houses for their dwelling, and in teaching the law of righteousness. Love to all, both men and animals was the ethic that the Blessed One emphasised. He said that there is no place for an anthropomorphic creator in the cosmic process where millions of habitable worlds are found in starry spaces. A God who creates fools, cripples, the blind, the dumb, the deaf, the insane, the epileptic, could not be a wise creator, such a creator has no place in a country where sensible people dwell.

The Lord Buddha was a scientist full of compassion

for all. His great religion at one time prevailed in all Asia, but since the advent of barbarian religions it declined, and to-day it is found in China, Japan, Ceylon, Burma, Siam, Tibet, Cambodia, Korea.

THE ANAGARIKA DHARMAPALA,

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Buddhist Mission,

"Foster House," 86, Madeley Road,

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THE OPEN DOOR

Man is a prisoner. Some men feel and know this, and all the time resent it. The bars of time and space and all that these bars involve, to them are a perpetual, never-ceasing irk. They would be free. To freedom they unendingly aspire. And if for them the bars of the prison should happen to be gilded, none the less for that do they remain *bars*, hemming them in, shutting them off from liberty. They wish them away.

Other men the great majority, do not feel much restraint upon their liberty in the prison. It provides them room enough for all they wish to do. They have no feeling that they are missing anything by their confinement within its walls. Only when the nature of their prison announces itself to them as *pain*, only then are they taken with a vague feeling that would like to be somewhere else. But this feeling goes no further than a desire to get into some other and—as they hope—better room in the prison. These men are to be envied; or perhaps—pitied! For they have no idea of freedom: not yet! But some day that idea will arise within them. And then the very finest apartment in the prison will no longer

avail to content them. They too will want freedom. And nothing else but freedom will satisfy them.

Who is the jailer that keeps each man shut in behind the bars of time and space? It is himself. It is his **self**. None else holds him there. If he could get rid of that jailer he would be free. That jailer it is, and no other, who keeps the door to liberty shut upon him.

And how does that jailer come to be there holding shut the door? *Thought* put him there; *thought* keeps him there; *thought*, in fact, made him. *We think self, and so we are selves*. There is no other reason. Even as is written: "In all that we are the primal element is mind (or thought). We are made by thought. Thought is chief." The door to liberty is shut against us by the thought, *self*, and by this thought alone. To get that door open a little way, we have only to cease a little to think *self*, and a thin slit of the sunshine of liberty opens upon us. We have only to cease a little more from the thought *self*, and the slit becomes a wider chink: more of freedom's light shines in on us. And still with more and more achievement in ceasing to think *self*, the wider becomes the door, and we begin to catch glimpses of wide prospects we had never hitherto dreamed of, vistas of space, of light and free air, of far horizons the very existence whereof our pent-up condition within the prison-house had never allowed us the chance even to imagine before. Such things at last we see through the open door. It now remains only to pass out through that door, and *taste* the freedom we have *seen*.

Why then do not all we world-prisoners who, with the thought non-self, An-atta, have somewhat opened that door and seen a little of what lies beyond,—why do we not all pass through it and take fully what now we partly glimpse? Alas! though we see non-self, An-atta, we cannot yet *do* it. There are chains, there are fetters, upon us. We cannot, as we would, move out through that door we see. There are obstacles, there are hindrances, between us and that exit upon

liberty. Those have still to be removed from our limbs before we can walk freely where we wish. These have still to be surmounted, overcome, before we can reach and pass that threshold into freedom.

And yet it is much, it is very much, *that we keep the door open*. It is much, very much, that we do not allow it to be closed upon us, shutting out from us the sight of what lies beyond the walls of our prison-house. It is much that we can think *Anatta*, and still continue to think it, still hold on to the *thought* of it. By and by, perhaps becoming stronger, we shall be able to get rid of the fetters, one after another. We shall be able to clear out of our way the hindrances that obstruct our passage to the door, and so at last make our way out into freedom, into the freedom of the universe,—and of beyond the universe!

Meanwhile, if we cannot yet pass through the door, we can at least keep it open. We can hold to the *Anatta* thought, the non-self thought, to the Right View of things. We can refuse—in thought at least—to be shut into the prison-house of eternal self. We can refuse, against every attractive inducement from without or treacherous inclination from within, to let the door close upon us and shut out our prospect upon infinitude. We can hold to *Anatta*, to non-self, in thought, even though the scerner may point the finger of mockery at us. We can hold to the thought of *Anatta* even though in bitter moments we may feel all too keenly how his mockery is only too well justified, and that we are no more free from self in our action, no more unselfish in our doings, than others who have not, and apparently do not desire to have, our Right View.

No matter! Still we must keep to that Right View. Still we must hold to that Right Understanding of things, even if as yet it does not have all that influence upon our conduct that we wish it should have. Some day, if held on to, it yet will be followed by Right Conduct, and by everything else that is

right, even by Right Wisdom, whereby at long last we shall pass out indeed into Freedom, and never again be prisoner of the sad jailer *self* in the prison-house of Samsāra.

SILACARA.

CHANCES OF REVIVAL OF BUDDHISM

In one of the issues of the Young East it is suggested that Indian salvation lies in the wholesale adoption of Buddhism as a national religion. If Sir William Hunter is right in his surmise, it is possible that there may come in India a wave of revival of Buddhism. Buddhists in other countries have no adequate notion of the conditions in India. Favourable and unfavourable forces are working here in opposite directions. It is not possible to predict the result.

I shall however briefly note the working of favourable and unfavourable forces.

(A) *Favourable forces* :—

1. Every year the birth day anniversary of the Buddha is celebrated in principal towns in India ; noted men in India take part on such occasions.
2. Excavations in various parts in India have led to the discovery of numerous finds of Buddhistic interest. These arouse curiosity and stimulate interest.
3. A Vihara is built in Calcutta in which the image of the Buddha is enshrined, daily service is performed and weekly lectures are delivered under the auspices of Mahabodhi Society. Similar Viharas are proposed to be built in Bombay and Madras where Buddhistic societies already exist. A semi-nary and a Vihara are in course of construction at Sarnath, 6 miles from Benares where the Master preached his first sermon.
4. There is a fair chance of Bodh Gaya temple being placed under the joint management of Buddhists and Hindus.

5. Burmese and Singhalese Bhikshus are maintaining a couple of Buddhistic shrines in some important towns.

6. The place of birth, the place of enlightenment, the place of the first sermon, the place of Parinirvāna and the places which the Master visited and the places where he stayed have all been definitely ascertained. Some few Indians but a large number of pilgrims from outside India frequent them every year. Their number is increasing steadily.

7. Two Buddhistic Journals conducted in English are published by Buddhistic Societies.

8. Lives and teachings of the Master are issued in Hindi, Sanskrit and Urdu languages by Indian writers. The writer of these lines distributed gratis, 1500 copies of Urdu Translation of Strauss' book "Buddha and his doctrine." A second edition of this, was called for and is being issued without charge to the general public.

9. Appreciative articles often appear in Indian Journals. The Missionary efforts of Buddhistic preachers outside India are read with some interest in India.

10. The attitude of Christians and Muhammadans is indifferent towards Buddhistic revival though Hindus are drawing closer to it. They now regard Buddhism as a sort of reformed church which arose out of Hinduism. They are acting as a matter of fact on Buddhistic lines in taking in hand the untouchable classes and have further opened their gates for reclamation and conversion of men of other faiths into Hindu religion. There is no antagonism towards Buddhism whatsoever. Forces are compelling them to be Buddhists in spirit though not in letter.

11. Buddhistic Mission in Malabar gives good promise.

(B) *Unfavourable forces* :—

1. India is rightly described as an epitome of the world. Indeed it is certainly not a country with a homogeneous population. It is like a continent with an area of one million and eighty thousand square miles. There are 130 dilects from six

root languages, there are 1800 castes and sub-castes amongst Hindus alone and there are 50 millions of untouchable classes. There are innumerable creeds and modes of worship. Amidst this medley of peoples the chances of success for a rational system like Buddhism are problematic.

2. Christian missions are powerful agencies supported by enormous funds ; they are reaping rich harvests in India and elsewhere.

3. Muhammadans far from adopting Buddhism are pushing proselytising propaganda with great zeal and earnestness, not only in India, but in other parts of the world.

4. Among the Hindus the Brahman sects are strongly pantheistic, it would not be an easy task to draw them to Buddhism. The recent Hindu sect called Arya Samaj is keen on revival of what they call ancient Vedic religion. Their enthusiasm is great, and their organization perfect. It is doing very useful work in many ways. The Sikhs in the Punjab are a religio-military class. Buddhism has no fascination for them. They are displaying great religious activity in the Punjab.

5. Indians on the whole are not inclined to abandon ingrained superstitions and deep rooted dogmas.

6. Buddhism as prevalent in Tibet can scarcely be called real Buddhism. The condition of Buddhism in mountaineous tracts of the Himalayas does not appeal to Indian population as anything preferably superior.

SHEO NARAIN.

THE LIFE-STORY OF KASSAPA, THE GREAT

II. THE STORY OF THE LAST LIFE.

Whilst they were enjoying the bliss of the Brahma—world, long ages after, the Master, Lord Gotama appeared in the world of men, attained the Supreme Wisdom, delivered the

first great religious discourse and in the course of His numerous journeys reached the city of Rājagaha and sojourned therein. It came to pass that at that time the husband, departing from the Brahma-world, took birth in the Brahman village called Mahātitta as the eldest son of the Brahaman named Kapila, and became known as Pippali. The wife also deceasing from the same Brahma-world took birth as the eldest daughter of the Brahaman Kosika in the city of Sāgala, in Madhu, and came to be called Bhadrakapilāni.

In course of time, they both came of age, the young man attained his twentieth year and the girl her sixteenth year. The parents admonished their son Pippali ; "Son, you have now attained your majority, it is your duty to ensure succession to the inheritance. It is now time that you took a wife unto yourself." The son positively declined their suggestion more than once saying ; "Dear parents, pray do not say such a word in the range of my hearing. I shall diligently and faithfully serve and attend on you to the end of your lives. Thereafter I shall renounce the home and don the yellow robe as a hermit." The parents importuned him again and again and pressed continually their earnest appeal. But the son persisted in his refusal and finally took refuge in an ingenious ruse. He collected a large quantity of pure gold, engaged an expert goldsmith to cast the image of a girl of the most exquisite beauty and had it well polished and burnished. Then he dressed the image in a fine crimson garment, decked it with ornaments of variegated flowers and addressing his mother said ; "If only I am lucky enough to win a girl as comely as this golden statue, then shall I wed her, if I fail I shall renounce the worldly life and become a hermit."

The mother concluded in her mind, "Verily, my son is a person of great merit ; in many a life has he done virtuous deeds, has given liberal gifts and performed great aspirations ; and whenever he did any meritorious act he must have performed it in company with others but never alone. Surely, in previous lives there must have been some woman, who joined

him in acts of merit and in consequence must now be blessed with the most exquisite beauty like unto this golden image."

She called together eight Brahaman elders, treated them with sumptuous food, provided them with all requisites and sent them forth with the request; "Friends, wander from city to city, and village to village, with this golden image in a decorated chariot, in search of a young lady in some family of equal social station in life and when you find her make a present of this valuable image to that lucky household." The Brahamans bethought to themselves: "This is indeed a task we should undertake. What country is distinguished for the beauty of its womenfolk? The land of Madhu is long famed in this respect. We shall wend our way thither."

They then started on their tour and ultimately reached the city of Sāgala in Madhu-country. They stopped at a bathing-ghat on the banks of a river, placed the golden image in a conspicuous position and hid themselves in a secure place hard by. Next morning, it came to pass, the maid in attendance on Bhadrakapilāni bathed her in perfumed-water, dressed her in precious garments, decked her with brilliant jewellery and leaving her in her ornamented bed-chamber, herself repaired to the bathing-ghat for a bath. The maid beheld the golden image and mistaking it for her mistress of peerless beauty was greatly enraged at her wantonness and exclaiming: "What brought you here you naughty girl?" She struck the image severely on the face with her open palm.

She felt a severe shock as if her hand struck a solid rock and stepped aside and said: "Surely I was silly in thinking this hard, molten image to be my gracious mistress. This image cannot be compared even unto her dressing maid." The Brahamans came out of the hiding-place and inquired: "Is your lady possessed of a beauty like-unto this image?" The maid replied: "When she is in a twelve-cubit chamber no lamp is required to light it, for the radiance of her person suffices to disperse the darkness." The Brahamans replaced the image in the chariot together with the presents and accom-

panied by the maid repaired to the house of Kosika the Brahman and remaining in the porch of the house announced their arrival.

Kosika gave the Brahman strangers a cordial reception and having exchanged courteous greetings asked: "Friends, whence have you come?" "We are messengers sent, Sir, by the Brahman Kapila of the village of Mahatitta in Magadha," they replied. "What brings you here?" The Brahmans stated the reason. "Excellent! dear friends, that Brahman is equal to us in social position, wealth, and fame. We are willing to grant your request." So saying he accepted the presents. The Brahmans at once sent a messenger with a reply to the Brahman Kapila announcing the good news of their lucky discovery. The parents informed Pippali of the fact. Pippali thought to himself: "Verily, I never expected this, the messengers say they succeeded!" He then wrote a script and sent it secretly announcing to Kapilani: "Dear lady, pray seek a match suitable to your status in life. I am renouncing the worldly life; become not remorseful afterwards."

Also, Kapilani on her part wrote a similar letter and despatched it through another messenger informing Pippali: "Dear Sir, Do search for a lady equal to your status in life, I am leaving the life of the home, on your part repent not afterwards." The two messengers met on the highway. They read the two letters together and disappointed at the contents tore up both the scripts and substituted two other forged letters of their own making, continued their journey and delivered them to the respective parties.

Though unwilling, in due course, Bhadrakapilani was married to Pippali; but not even a smile passed between them. So long as their parents lived they took no interest in their family welfare. On the death of their parents, they took an account of their possessions. The youth Pippali owned eighty-seven crores of wealth. He had sixty tanks to irrigate his fields, which were twelve leagues in length, and thirty-two

villages of serfs and a large number of horses, elephants and chariots.

One day Pippali the Brahaman youth, escorted by a large retinue repaired to his rice field in his chariot and stood in a corner watching his men at work. He saw crows and other birds of the air pouncing upon and devouring earth-worms and other vermins, turned up with the sods by the action of the ploughs. He asked: "What do the birds devour?" "Worms Sir," was the reply. "Who is responsible, friends, for this ill-deed of the birds?" "Master, you are to blame for it." Pippali then pondered in his mind: "Alas! what availeth all this wealth of mine? They are a vanity of vanities; I shall settle all my possessions on the lady Kapilāni, retire from the world and lead a lonely hermit's life." Kapilāni was herself at that time seated in the central court of her mansion attended by her maids. She saw the crows picking up vermins from a heap of gingely seeds that were drying in the sun and asked: "What do the crows devour?" "It is vermin lady," was the reply. "Who is responsible for the demerit?" "Lady, you are to blame." "I need only a piece of cloth to wear and a handful of rice to satiate my hunger. If I have to be responsible for the mis-deeds of so many men and animals, what chance have I even in a thousand lives to free myself from the Samsāra's round of re-birth? As soon as my husband returns home, I shall resign everything to his charge and flee from the home-life."

Pippali returned from the fields, bathed himself, ascended the upper storey of his house and seated himself on a stately divan. As usual delicious food fit for a monarch was placed before them. Subsequently they found themselves alone when the servants had retired. Pippali questioned: "Dear, what dowry did you bring at your marriage?" "Fifty-five thousand caravan-loads." Then he said: "Hereby deliver unto you all that wealth including eighty-seven crores of my own." "What meaneth this, Sir, where do you intend to go?" "I shall become a hermit," the husband replied. "I was always

expecting you to do it and I shall follow your noble example." They realised the life of the three-worlds as if it were a leaf-thatched house on fire. They secured robes, earthen-bowls from the market and shaved their hair and said to themselves: "Whatever Arahants there are in the world, we assume the yellow robe and take to the hermit life in their name." So saying they slung the bowls over their shoulders and issued from the mansion thus retiring from the life of the home. Not a servant was able to recognise them as they passed by. But as they proceeded through the thirty-two villages of the serfs, in their self-assumed disguise, they were made out. The serfs fell at their feet and wailed and wept exclaiming: "My lord, my lady, why do you desert us in this helpless condition?" "Friends, we are fleeing from the world as if it were a house on fire. Were we to grant each serf his or her freedom individually, it would take us a century, therefore you all are emancipated in a body." Having thus disbanded all their serfs and slaves, who were all moved to tears, they took their departure.

The Bhikkhu walking ahead thought thus: "Bhadra-kapilāni is all too precious a lady in the whole land of the Rose-apple. She is now following me. Foolish people may entertain idle thoughts—that even having retired from the worldly life we cannot separate ourselves from each other, and thus utter malicious remarks leading to their own perdition." He thus decided to part with her. The Bhikkhu suddenly stopped at a junction of two roads. The nun came up to the spot and bowed to him. He said: Kapilāni, at our association with each other people will give vent to futile thoughts to their own ruin. Takest thou one road, I shall take the other." "Yes Sir, association with a woman is a stain and a fetter on a hermit's life. We shall not continue our journey together lest we make our brothers and sisters stumble." Then she respectfully walked around him thrice keeping to the right, prostrated herself with her hands joined together above her head in reverential adoration, in four

different places, and uttered thus: "The most loyal and intimate friendship, which bound us together for over a hundred thousand aeons, is today broken. Master, the male forms the superior moiety of the human race, therefore takest thou the road to the right. We females belong to the inferior half, hence I shall take the road to the left." So they sadly parted company and each started on his or her own way. Instantly the great mother earth shook to her foundations, as if to declare her inability to bear the great burden of the profound virtues of two such noble individuals. The sky roared with claps of thunder and the great mountains reverberated with the noise.

At the time, Lord Gotama the Buddha, seated in the perfumed-chamber of His residence in the Bamboo Grove, felt the earthquake and reflected in His mind: "What meaneth this strange phenomenon and what is its cause?" He at once realised that it was due to a great event, which was the ultimate parting from each other of two noble personages, namely the Brahaman youth Pippali and his beloved consort Bhadrakapilāni, who together had renounced the world to join the Brotherhood. Moreover the Master, thinking to Himself that on His part it was right and proper, that He also should show this noble couple same mark of due respect, took bowl and robe and issued forth from the perfumed-chamber and unaccompanied even by one of the eighty chief disciples proceeded to a distance of three leagues in order to receive them. The Master halted midway between Rājagaha and Nālandā and seated Himself under a large banyan tree named Bahuputtaka, in the full splendour of the six-hued rays emitting from His sacred person. That banyan tree became resplendent with the bright radiance and the whole vast forest was aglow like unto a great conflagration.

The Brahaman youth Pippali (who hereafter became famous as Kassapa, the Great) beheld with wonder the Lord of the Universe in His magnificent effulgence and at once decided in his mind: "Verily, verily, this is my holy Master

in whose name I retired from the world as a follower and disciple." He approached the Master stopping and bowing at three places on his way: "Lord, Thou art my Master and I am Thy disciple," Kassapa exclaimed. "Kassapa, were this profound homage paid to this vast earth, she will indeed be unable to bear it; but the boundless adoration you, who fully realise my supreme virtues, render to Me moves not a hair of my body. Stay, Kassapa, I shall grant thee an invaluable gift."

The Tathāgata thus gave him full ordination. Thereafter the Master rose from His seat under the banyan tree and resumed His journey accompanied by Kassapa, the Elder. The Master's sacred person is decorated with the thirty-two distinctive marks of a super-man. The body of Kassapa, the great is endowed with seven of such characteristic marks. The Master proceeded some distance and manifested an inclination to rest under the shade of a tree.

The Elder, desiring to consult the Master's comfort, removed his upper robe, folded it into four and spread it as a seat for the Master. The Master sat down and felt that robe with His fingers and said: "Kassapa, this upper robe of yours is indeed very fine." The Elder concluded: "The Lord is pleased to say that my robe is very fine, perhaps He may deign to wear it." So thinking he besought the Master to wear it. The Master said: "Kassapa, how about a robe for you?" "May the Lord pass over to me His own robe instead." "What Kassapa, are you worthy to bear this worn out refuse rag? The day I picked up this cloth, which covered the corpse full of worms lying in the public cemetery, of the slave-girl called Punna, this great earth trembled to the water's edge. This invaluable robe worn to a rag by the use of a Tathāgata cannot be borne by a person endowed with minor virtues. This robe is only fit to be used by a Bhikkhu who has practised to perfection the sacred vow of continually using only a cloth, picked up from a rubbish heap." So the Master exchanged robes with His own disciple. Simul-

taneously, the huge mass of this earth shook to its ocean depths, as if to express its inability to bear the profound virtues of the Master, who condescended to exchange robes with His own humble disciple.

The Elder thereupon, without taking pride in the great favour bestowed on him by the Master, accepted, the thirteen specific vows of an ascetic—bhikkhu at the hands of the Master Himself, put forth strenuous endeavour for seven days and at early dawn on the eighth day won the guerdon of Arahatsip, together with the Transcendental Faculties. The Master gave utterance in the following words to high praise of the Elder Maha-Kassapa. "Brethren, the Elder Kassapa the Great has no quarrel with anyone and is pleasing to many. Even as the full-moon disperses the darkness, brethren, the Elder Kassapa, the Great, has rid himself of all sensual pleasures. His graciousness is a blessing to the families of clansmen, who associate with him." Thus the Master sang the praises of the noble qualities of the great Elder.

Sometime thereafter, founding His religious discourse on this very text of the Kassapa-Sanyutta, the Master appointed Maha-Kassapa as the chief among the Bhikkhus devoted to the practice of the ascetic life. The Master then by the power of His omniscience peered into the future of the Sāsana and foresaw that His two principal disciples Sāriputta and Moggallāna would pre-decease the Tathagata, but Kassapa the Great will survive Him and live to the good old age of one hundred and twenty years. After His Pari-Nibbāna the latter would hold the First Convocation to revise the Canon, consisting of the Law and the Rules of Discipline, in the Sattapanni Cave, and would establish the religion so that it may last 5000 years.

Therefore the Master proclaimed that after His passing away the great Elder should be considered by the Order even as His own equal, and was thus entitled to all the respect, veneration and obedience.

Thus it came to pass that the solemn vow Kassapa the Great took for the first time having been born as the Brahman

Vedeha in the sacred presence of Padumuttara, the Enlightened One, a hundred thousand aeons ago, attained full fruition in the days of Lord Gotāma the present Buddha.

In accordance with his vow Kassapa listened to the Dhamma, entered the Order, received full ordination and finally attained Arahatsip and was appointed chief among the Bhikkhus who devoted themselves to ascetic practises, such as the vow of the refuse-rag, the three-robed vow and eleven other austere practises.

Even as the rising sun at early dawn makes the lotus-bud to blossom in response to his rays, the great Elder shone resplendent in the Sāsana spreading the beneficent rays of his spiritual influence in all directions for the benefit of gods and men.

The Elder continued his residence in Jetavana near unto the Master.

One day it happened that a certain matron happened to behold the Elder. Having been in the former birth his mother, motherly affection became suddenly aroused in her breast. Thereafter she began to call him her son and daily kept aside a spoonful of boiled-rice and served it to the Elder on his alms-round. The Elder, Kassapa the Great, was only four inches shorter in height but was otherwise similar in physical appearance to the Master Himself. The people therefore very often mistook the disciple for the Master.

It came to pass that, one morn, the Master on His round for alms-food arrived at the door of that matron's house. The matron, seeing Him approach and thinking He was her supposed son, brought out and presented Him with the spoonful of rice, which she daily kept for the Elder Kassapa, the Great. The Master accepted the gift and proceeded a short distance. Just then the Elder came on his alms-round to the same house. The matron was overcome with surprise and exclaimed: "This is indeed passing strange; verily, this is my son, where is that monk who took away the food I always kept for my son. What an awful mistake?" So saying, she

ran after the Master crying out: "Halt Sir, Halt Sir!" Then she approached His bowl, put her hand in and removed the spoonful of rice, each grain of which became miraculously separated from the rest of the food in accordance with the Master's will. Then the matron approached the Elder Maha-Kassapa and offered him the same spoonful of boiled-rice.

The Master in the exercise of His omniscience surveyed the past in quest for the cause of this strange event. In the age long career during four asankeyas of years when as Bodhisatta the Master gave away all his wealth and possessions in fulfilling His Dāna Paramita it strangely happened that this matron of Sāvatti was not the recipient of a single grain of boiled-rice out of His great gifts, as she had taken birth during the whole of that time in constellations other than this. Therefore she was not now blessed with the good fortune of making a gift in return unto the Master.

The Elder became deeply agitated by this unfortunate occurrence and bethought to himself that it was a great mistake on his part to go round begging for alms-food in the same city as the Master Himself. Then the Elder besought permission from the Master and took his departure that very day itself to a solitude in a cave of the Himalayan forest. He continued to spend his days therein after having given utterance to the solemn aspiration: "Whensoever Tathagata's Parinibbana takes place may all the flowers of this tree near my cave simultaneously fade away, as a warning to me and may the Lord's funeral pyre not take fire until my arrival." •

(To be continued.)

L. D. JAYASUNDERE.

SONNETS

From the Teachings of Lord Buddha.

THE GAMBLER.

Six evils wait upon the gambler, man
Or woman, boy or girl, it is the same :
Hatred is his if he shall win the game ;
Sorrow is his if he shall lose ; nor can
His word be e'er accepted, for a ban
Is on his ways and works, and his the blame ;
And too his kinsfolk scorn his very name
Clear round the world, from Ind to Korazan.
He is not fit to care for child nor wife ;
He wastes his substance in a noisome den ;
He is a vagabond, a rogue through life ;
He cannot enter princely courts again ;
He is debased by his unworthy strife ;
Throughout the world he is despized by men.

HUNGER.

"Preach not the Law unto a hungry man
Or woman ; nor the weary, weak nor ill ;
Let them be rested first and fed until
Their strength comes back ; for know this, that none can
Whate'er the cause, howe'er the lack began—
Absorb good teaching when the strength is nil.
But feed them, clothe them, rest them, and fulfil
The Law of love,—all else beneath the ban."
The Buddha spoke. They fed the wanderer there ;
They clothed him, warmed him, cherished him, and lo !
When first the Words of Wisdom then they told,
He was alert, accepted them, was bold
In Knowledge and Right Deeds ; and taught them so
To all the countryside, that wisdom rare.

TRUTH.

There is a truth that cannot e'er be told,
 For words contain it not. From mind to mind
 It needs must pass,—and yet, friend, you will find
 This truth in sunsets and in stars of gold,
 In crested surges, mountains high and cold
 Beneath the moon ;—and too, where blooms are twined
 About a lofty tree—where tendrils wind
 In early morning as the flowers unfold.
 Hark! From dim coverts clearly it will ring,
 And in the fair bird-voices shall be heard ;
 Where low amid the grasses wild flowers cling
 Behold the blossoms by the sweet wind stirred,
 In gayest sunshine they their petals fling
 So shall you learn to hear the hidden word.

("Truth" is by Soyen Shaku, translated into English prose by Seiren,
 in "The Eastern Buddhist" of Kyoto, Japan).

C. H. HAMAN.

HOW I DISCOVERED LORD BUDDHA

BY S. C. MOOKERJEE, BAR-AT-LAW.

In my youth I had read "History of India" for passing school examinations. The Epic period had preceded the Hindu period and touching the latter only a few pages had sufficed. Buddha's birth and sacrifice and his founding an anti-Vedic, Godless, pessimistic, nay nihilistic, religion were all dealt with in one short page. In another two pages were dealt the advent of Alexander, the Hellenic influence, the Mauryan Empire, Sandracotus or Chandra Gupta I, Emperor Asoka and his edicts. Thus in part 1 of the Hindu period and in three pages were dealt with the most glorious period of Indian History. In the second part of the Hindu period we had in another four pages the accounts of the two Chinese

travellers Fa-Hian and Hieun-Tsang and of such emperors as Kanishka, Vikramaditya and Harsha and the last of the Hindu kings Prithiraj slain in battle by Mohamed Ghorī the first Mussalman robber chief who started ruling India and thus paved the way for the establishment of the "Moghul Empire" in India.

From the study of such eight pages of Indian history relating to the Hindu period, what do you expect an Indian student of ordinary intelligence to learn of his own country? Hardly anything. Those eight pages had failed to make any impression on my mind. I woke up to the fact that we Bengalees were a cowardly lot when I learned that Baktiar Sha had conquered the whole of Bengal, Behar and Orissa by means of 17 cavalry men.

One of the minor points to which I beg to draw the attention of our readers is that the reading of history—Indian history in particular, in our schools and colleges is not what it really should be. History is one of the great vehicles for imparting knowledge to the young, in making them understand the culture and nobility of their own race or in other words in making them appreciate as to what had been the work or mission of our race in the past, as to what part we Indians had played in the civilization of the world we live in. For, a true knowledge of our historic past can not but be helpful in our future evolution as a human race. Our race—consciousness, our race-achievements in the past should guide us in choosing the further path which lies a-head.

In this connection we should ever remember that we are not an upstart race come into existence yesterday but that we are one of the Primeval Aryan stock which has assimilated unto itself all other non-Aryan stocks which could be found in India which is our Motherland.

To resume my story as to how I discovered Lord Buddha. At Oxford though I read Law, I found plenty of opportunity to read history such as Green, Lecky, Froude, Buckle, Draper, Carlyle, Macaulay, Gibbon. There I was greatly attracted by

Sir Edwin Arnold's "Light of Asia" and Rhys Davids' "Buddhism." Upon returning to India as a Barrister I read Rhys David's "Buddhistic India," in the Story of Nations series and "Asoka" in the Rulers of India series.

I read those books slumberingly, I am afraid, without thinking whether Buddha and Buddhism could ever be living forces in dead India of To-day, though her down trodden condition, would ever gnaw at my heart.

Twice I visited Ceylon for my health and came away without any thought for Buddhism. I was still in slumber.

In 1916 my stay of a month in Rangoon greatly impressed me with the Buddhistic culture there: firstly in the freedom of its women, in the cleanliness of their attire; secondly in the sweet cleanliness of their worship in the Buddhist shrines or Pagodas such as that of Shwe Dagon and Wingaba where the colossal figure of Lord Buddha and the divine honours that were paid to him left me transported with emotion; thirdly the fact of their village education being in the hands of temporary priests on a three years vow working under their Buddhistic Church led me to deep thinking and comparing the happy Burmese conditions with those of our own in India. In Burma the literates were 90%, in India the literates were 6%, I woke up to go to sleep again.

In may 1919 we started a Society in Calcutta called the "Indian Rationalistic Society." Its object was rationally to discuss anything and everything except politics. We simultaneously started a monthly journal naming it the "Bulletin" of our Society. Of this journal I was one of the Editors and as I took a great deal of interest in our society it was my determination that the journal should contain topics to be thought over by the generality of our countrymen and not contemptuously thrown aside as "trash." At our 1919 June meeting, in tabling our fixtures, at an ambitious moment, I declared that I shall deliver a lecture on "The Decline and Fall of the Hindus," on September 5th.

Upon coming home that night while thinking it over in my

own mind as to what I had done, I felt inclined to tear my hair, for the subject seemed too vast for me to tackle. I was not sufficiently equipped I felt. Yet I was determined to rise to the occasion and say my say on the subject. I began seriously to think and read and write all at the same time working twenty hours a day. To finish a good paragraph of nine lines I found I had spent fully six hours. I wanted to treat the whole subject historically. So I read up all the available books on histories of India. One night after I had been writing and rewriting my thesis for some hours I stopped suddenly in disgust with myself. Some one seemed to put questions into my ears:—"Where are you going? Where do you want your people to go to? What is the path of hope you are going to point out to your people who are degenerate enough in all conscience?"

I went to bed that night repeating those questions to myself in a humble and depressed condition of mind. I was in great agony of spirit, not unlike that of a mariner who had lost his compass. I soon fell asleep and in my dream I saw the great colossal figure of Lord Buddha with that bewitching compassionate smile on his lips as I had seen it 3 years before at Wingaba.

I rightly interpreted my dream the next morning quite soothed and comforted and without any shadow of a doubt in my mind as to the objective which should be revealed in my thesis and I wrote thus:—

"And to-day, standing as we do on a shelterless deck of a helmless bark, enduring the boisterous winds of a strong, greedy, meaty, rummy and beery culture of the materialistic civilization of the West, daubed and tarnished and roped in as degenerates, if there be any room to hide our faces in mental shame and agony for protection and refuge, it would be still in that all merciful, all loving bosom of the greatest, loftiest, the most spiritually minded Asiatic to whom all China, Japan, Corea, Siam, Cambodia, Burma, Ceylon, Tibet and last but not the least his own motherland India are one."

"In the darkening gloom of that occidental materialistic culture, which we cannot assimilate without the risk of being engulfed, denationalised, and reduced to nothingness, it is Him, The Light of Asia, my beloved countrymen that we may still look to for guidance in that religio-social renaissance which is coming and for which India confidently and yet patiently and fervently waits."

I am glad to state that my above thesis, guided by that unique inspiration which it was my good fortune to get, has been very well received by the public. I may declare it in public that I discovered Lord Buddha at a crucial moment of my life and out of the agony of my heart, and intellect which had become overpowered by their own incompetence.

The present day Hinduism in India has entered into a lane that has no outlet, no ideal for self realisation or expansion, no catholicity of spirit for grasping the whole of India even in one embrace of brotherhood let alone the rest of Asia or the whole world. Such narrow Hinduism is unsuited and antagonistic to the soil and spirit of our great mother India and is therefore bound to perish.

The only religion which can at once lift the status of the down trodden Indians to that of the free Buddhistic races of the world is Buddhism and I submit all Indians of light and culture should publicly and openly embrace it. It was their oldest religion which even now demands restoration at their hands.

(The above was read at a meeting of The Colombo Hindu Dharma Samaj.)

RAJAGRIHA

III

OBJECTS OF INTEREST.

A distinguished writer has remarked—"To have seen the place where a great event has happened,, is the

next thing to being present at the event in person—to seeing the scene with our own eyes.” In this respect few places in India are more highly favoured than Rājagriha. It is not too much to say that if anyone were to go through the various spots of interest in or around the great city, and ask, what happened here?—who built it?—why such a site was selected at all?—at what sacred spot the Buddhist Council was held?—a real knowledge of some historical events would be obtained, such as the mere reading of books or hearing of lectures would utterly fail to supply.

The first thing that interests most a sight-seer is the mighty fortification of the old city. “*The Cyclopean walls*” that surround Girivraja are the oldest remains extant at Rājgir. They may be best described in the words of Sir John Marshall—“The pre-historic walls of Old Rājagriha are indeed quite interesting. The faces of the walls are built of massive undressed stones between three and five feet in length, carefully fitted and bonded together. No mortar or cement is visible anywhere in the stone work. The greatest height was between eleven and twelve feet. The walls are finished off with a course of small stones. The thickness of the fortifications varies on the different hills, the usual thickness being 17' 6". Another interesting feature about the outer fortifications are stairs or rather ramps in order to give access to the top.”³¹ There were also watch-towers (possibly of a later date) erected at various points on the hills. One of such towers has been identified with the “*Pippala Stone house*.” According to Sir John Marshall it was at first constructed as a shelter for guards, but in course of time, when the city was deserted, it became a convenient and lonely cell for ascetics to meditate in.

The second place of interest is the “*Gridhrakūta Hill*.” It has a peculiar sanctity in the history of Buddhism. It was a most favourite resort of Buddha and some of his important sermons were delivered here. Sir A. Cunningham would place

³¹ Archaeol. Sur. Rep. of India 1905—06.

it somewhere on the lofty hill now called the Sailagiri. But according to Sir John Marshall it is a mislocation and he places it somewhere in the Chhathagiri "which rises up in a solitary conical peak between Ratnagiri and Sailagiri."³² The most convenient foot way upto the top of the Gridhrakuta is one known by the name of the "*Road of Bimbisāra.*"

The next important place which claims our special attention is the famous "*Sattapanni Cave.*" "The Sacred Hall," observes Sir John Marshall, "in which the First Convocation was reputed to have been held, has been the subject of more writings than anything else connected with Rājagriha."³³ Sir A. Cunningham identifies it with "Son Bhāndār."³⁴ But Sir John Marshall places it somewhere on the northern side of the Baibhāra hill. It was mentioned by Buddha as a most delightful place among other places associated with Rājagriha.

"*The Karanda Veluvana*" and other remains near the northern gate of the old city also claim our special attention, "Veluvana" or Bamboo garden is well-known in the Buddhist history. This garden was a gift of King Bimbisāra to the Great Buddha. The Karandas (=squirrels) received their food here. We are told in a story that a king once fell asleep in this "Veluvana" when a black serpent came out of a hollow of a tree and proceeded towards the King. Seeing this, the tree deity being anxious to save the life of the King came out in guise of a Karanda and roused the King from his deep sleep. The King, out of gratitude, arranged for giving food to the animal which has saved his life. For this reason the place thenceforth came to be known as "*Karandaka-nivāpa.*" To Sir John Marshall belongs the credit of definitely identifying the site of "*Karanda Veluvana.*"³⁵

The hot springs of Rājagriha are also noteworthy. They

³² A. S. R. 1905—06.

³³ Ibid.

³⁴ Ancient Geograpy, p. 531.

³⁵ A. S. R. 1905—06.

are known by the name of "Kund" and most probably formed in the bed of the Saraswati river. They are named as follows :—1. Gaṇā-Jumna ; 2. Anant Rishi ; 3. Sapta Rishi ; 4. Brahma-Kund ; 5. Kasyapa Rishi ; 6. Byās Kund ; 7. Markand-Kund ; 8. Sita-Kund ; 9. Suraj-Kund ; 10. Ganes-Kund ; 12. Rām-Kund ; and 13. Sringgi Rishi-Kund. The last mentioned Kund has been appropriated by the Muhammadans, by whom it is called Makhdum Kund. With the exception of Ganga-Jumna, the water of all these Kunds are hot. The Ganga-Jumna has however two springs, one hot and other cold. Of all these the water of Sapta-Rishi-Kund is used for drinking purposes. These Kunds attract visitors and pilgrims from far and near.

The local people point out a particular flat rocky ground bearing some curious marks as the spot where Bhima and Jarāsandha fought the wrestling match. It is called Rana-bhumi. But Mr. Beglar suggests that the curious marks are letters and they form a long inscription written in peculiar characters.

Son bhāndār or the treasury of gold, is a cave situated at the foot of the Baibhāra hill. "This cave is cut out of solid rock and its interior is chiselled to a steely polish." The identification of Sattapanni with Sonbhandar, as suggested by Sir A. Cunningham, is utterly untenable.³⁶

There are many other famous sites of which mention should be made of Devadatta's Cave, an old well-wherefrom two inscriptions were discovered and many Hindu and Jaina temples of great interest. The famous Jaina temple called the "Maniar Math" was probably built in 1780, on some high brick mound.

As has already been stated New-Rājagriha was built to the north of the old city. There the ruined fortress called Rājgir stands uptill now. The stone walls of the new city are still visible in some places.

³⁶ A. S. R. 1905—06.

Mr. Buchanan compares New Rājagriha to an irregular pentagon of one long side and four nearly equal sides, the whole circuit being about 3 miles. "On the South towards the hills a portion of the interior was cut off to form a citadel, and here portions of the stone walls are still in fair preservation." Dr. D. B. Spooner believes that the new city outside the gates of the old city dates from at least the sixth century B. C.

This is, in short, an account of the historic city of Rājagriha. It is not too much to say that about one third of the history of Magadha is, in reality, the history of Rājagriha. She is associated with the beginning of Magadhan Imperialism and many a dale and corner of the great city have brought down to us memory of many events of the history of Buddhism. Buddha says—"On one occasion, Ananda, I was dwelling at the same Rājagriha in the Banyan Grove ; on one occasion at the same Rājagriha in the Sattapanni Cave ; on one occasion at the same Rājagriha at the Tapodá Grove ; on one occasion at the same Rājagriha in the Tapodá Grave ; on one occasion at that same Rājagriha in the Bamboo Grove in the Squirrel's Feeding Ground ; on one occasion at that same Rājagriha in Jivaka's Mango Grove ; on one occasion at the same Rājagriha in the Deer Forest, and all these are pleasant." Her fine natural scenery combined with numerous ancient relics attract sight seers from all parts of the civilised world. Her ancient relics testify to her greatness and give us some idea of the glories of Indian Civilisation.

U. N. BHATTACHARYA, M.A.

WAY-SIDE JOTTINGS

BY S. HALDAR.

Men are creatures of circumstances. Not only our physical actions but also our social, moral, and religious conduct are (as Dr. George Gore has pointed out in his "Basis of

Morality") determined by surrounding circumstances. It thus happens that men stick up for the religion in the midst of which they were born. They give their own religion the first place, even if they do not claim it as the only true religion. Here we have the source of religious fanaticism. In this respect the Hindus differ from the followers of other religions. They do not regard their own Gods as either superior or inferior to the Gods of other peoples. They will offer vows to Moslem Pirs, their children will masquerade as Mohurrum bulls, they will make offerings to the tall Minars of Aurangzeb's mosque at Benares in the belief that they are Benimadhoji's flagstuffs. The educated Hindu will express his highest conception of resignation and self-sacrifice as "Christian resignation" and "Christian self-sacrifice." The uneducated Hindu will, on the other hand, readily risk his life in preventing the slaughter of a cow by a Moslem.

The actions of the uneducated people result no doubt from ignorance. How are we to account for those of the so-called educated Hindus? In their case also ignorance is the cause. They aim at national independence and they think that they have sufficiently qualified themselves for it by making speeches, editing newspapers and preparing designs for the national flag of the Indian Republic. Aping the easier forms of Western activities is all they are capable of. They do not realize that in present circumstances the very existence of the Hindus is threatened by the propagandist zeal of the Cross and the Crescent. Weakened through want of national solidarity and helpless under ages of priestly tyranny Hinduism is under a relentless cross-fire from the serried battalions of the various Christian Churches in front and the snipers of Islam behind. Christianity is the State religion of our rulers and the propaganda on its behalf is overwhelming in its vastness. A single Missionary body, the British and Foreign Bible Society, which has Mr. Stanley Baldwin, the British Premier, as a vice-president, has spent more than £400,000 in 1926 in sending out over ten million volumes of Christian sacred books in no

less than 593 languages for the reclamation of the heathen. It behoves educated Hindus to study the religion carefully and to examine its claims. Instead of doing so they will tell a fellow who turns his attention in this direction: Let Christianity well alone; there are better interests to think of now. These are the men who will take their ideas about Christianity from their Christian masters (many of whom are missionaries) and speak of "Christian resignation"!

Mr. Aldous Huxley has stated in his "Jesting Pilate: the Diary of a Journey": "A little less spirituality, and the Indians would now be free—free from foreign dominion and from the tyranny of their own prejudices and traditions. There would be less dirt and more food. There would be fewer Maharajas with Rolls Royces and more schools. The women would be out of their prisons, and there would be some kind of polite and conventional life—one of those despised appearances of civilization which are yet the very stuff and essence of civilized existence." As a foreign traveller Mr. Huxley has seen the uneducated Hindu masses and the handful of our educated men as a conglomerate mass, but on the whole he has not gone far astray in his diagnosis. Religious prejudice crushes down not only the ignorant proletariat but a very large section of the educated Hindus also. In all countries most men find it hard to shake off their old beliefs. As Sainsbury has observed, men are apt to govern their inquiries in a manner that may square with the dicta of prevalent opinions. The *New Statesman* (March 26, 1927) thus referred to the religious revivalism and evangelical bigotry which are prevailing in a part of America:

All the world knows, of course, that the most stupid and revolting sorts of religious bigotry and hypocrisy are endemic in America; where, over large tracts, the standards of intelligent civilisation—as Europeans understand that word—are far lower than in any other nominally Christian or Buddhist country. . . . And it is clear enough that America will never win the respect of civilisation until she has succeeded in crushing the crude and brutal Puritanism which is so tremendous a force in that land of Ford cars, and Fundamentalism, and again hell-fire

TEACHING OF PALI IN THE CALCUTTA UNIVERSITY

BY B. M. BARUA, M.A., D.Litt.

Classes in Pāli were first opened, in 1911, in the University of Calcutta with a view to coaching students for the M. A. degree, and in the year following additional classes were organised for instructing students of affiliated colleges and schools other than those in which provision had already been made for the teaching of Pāli, from the Matriculation to the B. A. standard. The M. A. classes were placed under the charge of late Dr. Satischandra Vidyābhusan, Principal, Sanskrit College, Calcutta, who was the first to obtain the M. A. degree in Pāli, in 1901. The teaching of the Under-Graduate and Junior classes was entrusted to a Chittagong Buddhist monk who had studied Pāli in Burma and Ceylon. The curriculum of the M. A. course was distributed into three Groups: A (Literary), B (Philosophical), C (Epigraphical). Each Group comprised eight Papers, the first four being common to all the groups. The common Papers included the study of the following:—

- I. Selected portions of the Digha and Anguttara Nikāyas, the Jātaka-Commentary, the whole of the Dhammapada, the whole of the Theragāthā with commentary, and the portion of the Sumangala-vilāsini edited by the Pāli Text Society.
- II. The Dhammasangani with Atthasālini and the Nettipakarana with extracts from its commentary.
- III. Kaccāyana's Pāli grammar, Vararuci's Prākṛita-prakāsa and Sanskrit grammar up to the B. A. Pass standard.
- IV. The Lalitavistara, the Buddhacarita, selected

pieces of the Avadāna-kalpalatā and the Sanskrit texts prescribed for the Intermediate Examination in Arts.

The Literary Course (Group A) embraced four special Papers distributed as follows:—

- V. Comparative Philology of Pāli, Prakrit, Sanskrit and cognate dialects.
- VI. Inscriptions of Asoka.
- VII. History of Buddhism and Buddhist Literature (both Southern and Northern).
- VIII. Essay on a subject bearing upon the Course.

The Philosophical Course (Group B) contained four special Papers, distributed as follows:—

- V. Selected portions of the Abhidhamma Pitaka with commentary; Buddhist Ethics with special reference to the Pāramitas; the Nyāyabindu with Tikā.
- VI. Nāgārjuna's Mādhyamika-kārikā with commentary; Dignāga's Pramānasamuccaya.
- VII. Hindu accounts and criticisms of Buddhist Philosophy; Doctrines of the Four Schools of Buddhist Philosophy: the Mādhyamikas, the Sautrāntikas, the Vaibhāsikas the Yogācāras.
- VIII. Essay on a subject bearing upon the Course.

The Epigraphical Course (Group C): Special Papers:—

- V. (a) The Mahāvamsa.
(b) Unseen Passages in Pāli for translation into English.
- VI. (a) Inscriptions of Asoka.
(b) Early Indian Alphabets.
- VII. Selected inscriptions from the Epigraphia Indica, Fleet's Corpus Inscription and Inscriptions of Kshaharata Princes.
- VIII. (a) Ancient Geography of India.
(b) Translation from English into Pāli.

The M. A. course was divided into two academic years of study, the Fifth and the Sixth year.

The system of Post-Graduate Teaching, in its technical sense, in Arts and Science, was inaugurated in June, 1917, with a view not only to invigorate the older method of teaching but also to afford facilities for higher study and research on scientific lines embracing all important branches of knowledge. This two-fold object could not be achieved except by widening the scope of the old course, by making teaching arrangements on a larger scale, by the appointment of scholars who had specialised in particular branches of study, by the re-adjustment of the old curriculum to scientific needs, the introduction of still newer branches of study, enlarging the University Library, making arrangements for the publication of research-works, and substituting, wherever possible, written examination by thesis. In order to foster such a liberal education and spirit of research, the angle of vision had to be changed, a new atmosphere of freedom and a commonwealth of ideas had to be created, and the teachers and learners had to be brought into closer contact by co-ordinating all the parts of the system into unity and autonomy. It required a master-mind to conceive such a complex mechanism of higher education full of immense possibilities. It was the Hon'ble Justice Sir Asutosh Mookerjee who really understood what higher studies meant to a truly cultured man, and he it was who also realised the vision of such a glorious institution. Equipped with experience and organizing capacity, such as few nations can boast of, he forthwith set about to mature a plan and find out means to materialise it. The world did not know what was shaping in his mind until in June, 1917, the present system of Post-Graduate Teaching in Arts and Science was ushered into existence.

The Post-Graduate Teaching is conducted in the name and under the control of the Calcutta University, and for this purpose two Councils are constituted, viz., the Council of Post-Graduate Teaching in Arts, and the Council of Post-Graduate

Teaching in Science. Each of these Councils consists of (a) Post-Graduate Teachers (other than those who are designated Assistant Lecturers, and Research-assistants), who are members *ex-officio*, (b) four members, appointed every year by the Senate, (c) two members, annually appointed by the Faculty of Arts (or of Science, as the case may be), and (d) heads of all colleges in Calcutta, affiliated to the B. A. standard (other than those who are included in the Teaching Staff). Each of these Councils annually elects its own President and is vested with authority, subject to the ultimate control of the Senate (communicated by the Syndicate), to deal with all questions relating to the organisation and management of Post-Graduate Teaching.

After the constitution of the Council, the Executive Committee is annually formed, consisting of (a) two representatives of each of the Boards of Higher Studies in Arts (or Science, as the case may be); (b) two members, selected by the Senate from its nominees on the Council; (c) one member, selected by the Faculty of Arts (or, of Science as the case may be) from its nominees on the Council, and (d) the President of the Council, being the *ex-officio* Chairman of the Committee. The Board of Higher Studies in each subject or group of subjects is constituted annually, consisting of (a) the Post-Graduate Teachers of that subject or group of subjects (other than the Assistant Lecturers and Research-Assistants), who are members *ex-officio*; (b) three persons selected by the Council from amongst its engaged in Post-Graduate Teaching in the subject or group members; (c) two members co-opted from amongst those engaged in Post-Graduate teaching in the subject or of group of subjects in places outside Calcutta; (d) the Chairman, elected annually by the Board.

The function of each Board is to initiate proposals regarding (a) courses of study, (b) text-books; (c) standard and conduct of examination; (c) appointments, and such other matters as may be specified by the Council with the approval of the Senate.

The Executive Committee of the Council receives and considers reports from the Boards of Higher Studies attached to it, and exercises such supervision and gives such direction as may be necessary to ensure regularity of work and maintenance of discipline among the students.

The Council reports on any subject that is referred to it by the Senate.

Proceedings of the Board of Higher Studies are subject to confirmation by the Executive Committee; those of the Executive Committee are subject to confirmation by the Council and those of the Council are transmitted to the Senate through the Syndicate for confirmation.

Each Board of Higher Studies formulates, not less than six months before the termination of the academic session, the requirements of the special department during the ensuing session, together with an estimate of the probable financial cost. The University Board of Accounts prepares, on the basis of such estimates and in consultation with the Chairman of each Board, a consolidated Budget, which is placed for scrutiny before the Executive Committee, who report thereupon to the Council for discussion and confirmation.

Since the inauguration of the present system the Pāli Department, provided heretofore with one teacher only, has been completely overhauled and adequately supplied with a Teaching Staff, consisting of Professors, Lecturers and Assistant Lecturers, entrusted with the teaching of branches of Buddhist study in which they have specialised. Of the Teachers, there are some who are trained in the modern scientific method of study and research, while others represent the traditional method followed in different Buddhist countries. The course has been divided into four Groups A, B, C and D. as against the three Groups of the older system. The subject has been distributed into four Groups, each consisting of eight Papers, the first four being, as of old, common to all. The adjustment of the common Papers, as distinguished from the old arrangement, has

been conceived in such a way that the students may be equipped with a ground-work which is indispensable to the mastery of the subjects included in the special Papers of the different Groups. The novelty in the conception of Groups is that the study of the Pāli Abhidhamma Books embodying a comprehensive system of psychological ethics, methodology and logic and that of the Mahāyāna literature and philosophy have come to form, unlike before, two independent branches of investigation. The scopes of the literary and epigraphical courses have been sufficiently widened.

The standard has been so much raised and the method of teaching so much improved that even a casual observer can see that the days are gone when one man, however efficient, was thought sufficient to impart instruction in all the Groups of a subject, of so far-reaching importance. A special feature of the present system is that in order to prepare students for the higher study of Pāli and Buddhism, the University Junior and Under-Graduate classes have been brought into line with Post-Graduate Teaching, and some of the Post-Graduate Teachers have been deputed to the Under-graduate and Junior Staff to do additional work in that behalf.

(To be continued)

NOTES AND NEWS

THE "WORLD TEACHER".

So the "world-teacher," Mr. J. Krishnamurti has returned home to India from his world tour. Interviewed by the press men on his landing in Bombay along with Dr. Annie Besant, Krishnamurti says:—"I can now say I am the teacher."

But we Buddhists of this country have known very little of these new doctrines—of theosophy—as we do not believe in the existence of God, the creator and the destroyer. But

some say theosophy does not believe in the existence of God as defined above. And so the doctrines of the World Teacher are vague and perplexing. The God that is believed by Krishnamurti, as we can vaguely gather, has been defined by the "world-teacher," as we understand him, as the "Beloved". But what is Krishnamurti's "Beloved"? He says:—"My Beloved is the open skies, the flower, every human being. . . . To me it is all ; it is Shri Krishna ; it is the master K. H. ; it is the Lord Maitreya ; it is the Buddha, and yet is beyond all these forms."

This is all what we can vaguely gather of the "world-teacher" and of his religion and the work of further investigation is left to those interested in religion and philosophy.

—*New Burma.*



BUDDHIST PILGRIMS.

With the commencement of the cold weather Buddhist pilgrims have begun to arrive in large numbers from Burma, Ceylon, Tibet, Sikkhim and even distant China. We had the pleasure of meeting several Chinese monks besides a good many from Ceylon and Burma. It gladdens one's heart to see them coming to this sacred land regardless of the privations of a long and tedious journey to pay their respects to the four holy places visited by the Blessed One. The religion of reason and love which the Lord Buddha taught in India and which even today unite Indians in a bond of brotherhood with so many diverse races, is no more a living force in the land of its birth. With the passage of time as everything else this great religion also disappeared ; but it is a matter for joy that there are unmistakable signs of its revival. There is a growing demand for the study and better understanding of Buddhism which has brought solace to the greater part of Asia.

In the work of Buddhist revival in India the pilgrims have a great duty to perform. They should not only visit the holy places and carry first-hand information to their fellow country-

men but impress upon them the necessity of taking more interest in the affairs of the land of the Buddha. If this is done they will be doing a real service to the cause of Buddhism in India.

* * * * *

ACCOMMODATION FOR PILGRIMS.

The arrival of so many pilgrims has once again raised the question of providing them better accommodation at the M. B. S. Headquarters in Calcutta. The space available at present is extremely limited and consequently they are put to much inconvenience. To purchase the adjoining plot of land and build a few rooms it would require at least Rs. 20,000/-. It is to be hoped that some of the generous Buddhists who had already seen the necessity of providing better accommodation or one interested in doing works of utility will kindly donate this sum and make it possible for the Maha Bodhi Society to give the future pilgrims more comforts.

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DISTINGUISHED VISITORS.

Among the distinguished Buddhists who paid us visits in December last was Revd. Sri Sumedha of Ceylon. He very kindly delivered two lectures under the auspices of the Maha Bodhi Society. The first was on "The Right Comprehension" and the second on "The Chain of Causation". Both the lectures were highly instructive and the wish was expressed that he should come and work in India.

Rai Bahadur Pandit Sheo Narain who is well-known to our readers as a regular contributor to this periodical also halted a few days at the Headquarters on his way to Burma and delivered a highly interesting lecture on "The Prospects of Buddhist Revival". Pandit Sheo Narain is a prominent Buddhist of Lahore and is doing his best to spread the Dhamma in the Punjab.

* * * * *

TOLERATION.

The presence of His Majesty, the King of Afghanistan in Western India has evoked great enthusiasm among the followers of the Prophet. At one of the mammoth gatherings held in his honour, he is reported to have advised his co-religionists to observe toleration and show respect towards other religions. His Majesty said—"If you want your religion to be respected, you must show equal respect to the susceptibilities of other's faith." What has been said by His Majesty to-day, the same great truth was proclaimed by the Great Buddhist Emperor Piyadarsi, the beloved of the gods two thousand-two hundred years before the birth of Christ, who had this great lesson engraved in rocks and pillars throughout his vast empire. The main purport of these sermons on the rocks is toleration towards other's religion, respect for the elders and compassion towards all living creatures. We are glad to find that His Majesty, the King of Afghanistan is also actuated by the same feeling and advises his brother religionists to follow this high standard of religion.

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MR. KIRA'S HOMECOMING.

Mr. K. Y. Kira is the most distinguished Singhalese gentleman in America. He first came to this country in 1904. In 1920 he was naturalized as a citizen of this great Republic. As a citizen he never fails to vote in the American national, state and city elections. And as an honest and loyal citizen he is much admired by countless Americans. He makes his home in New York, and has a devoted wife and two lovely daughters, Elsie and Anna.

Mr. Kira left New York a few days ago for a short visit to his friends and relatives in that most beautiful island of Ceylon. He also expects to travel a good deal on the mainland of India before he returns to America next February.

Though an American citizen, Mr. Kira never forgets the welfare of India and Ceylon. And as a Buddhist by faith he

never fails to try his best to follow the Dharma as taught by the Blessed Lord Buddha. He is the Honorary Secretary of The Maha Bodhi Society of America founded by The Venerable Anagarika Dharmapala in 1925. He patronized the publication of "The Message of Buddha" by Anatole France, and "China's Debt to Buddhist India" by Professor Liang Chi Chao. And it was at his home that the great China-India Friendship Dinner on Lord Buddha's birthday was held last May. The Honourable and Mrs. W. A. De Silva of Colombo, the consuls of China, Japan, Persia and Egypt, and many more distinguished orientals and occidentals were his guests on this historic occasion. All over the Buddhist world Mr. Kira is known as a great patron of Buddhism.

In America he is also known from coast to coast as the prosperous proprietor of The Ceylon-India Inn in New York. This beautiful inn at the centre of the richest city of the world is one of the most important of our national institutions in America. It is an artistically picturesque place. Its walls are decorated with the reproductions of Rajput, Moghul and Singalese paintings. For the last ten years almost all our important national functions are being held at this place ; and it is also here that the Orient and the Occident meet for dinners, meetings and conferences. Mr. Kira is also a patron of the Hindusthan Association of America which is doing invaluable work for the progress of education in India, Burma and Ceylon. In fact there is not a worthy national cause that does not receive his sympathetic support, both moral and financial.

It is most earnestly hoped that when Mr. Kira returns to America he will bring with him a thoroughly qualified Buddhist to preach the gospel of Lord Buddha in America.

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MAHA-BODHI SOCIETY'S ACTIVITIES

LONDON VIHARA.

We are glad to state that a plot of land has been purchased for the erection of the proposed London Vihara. The plan of the Vihara has been sanctioned by the County Council and building operations will commence as soon as possible. It is an epoch making work and no Buddhist should fail to join the Anagarika Dharmapala in this great work.

LECTURES AT THE CALCUTTA VIHARA.

The following lectures were delivered at the Vihara hall during the last month :—(1) The Right Comprehension by Sri Sumedha ; (2) The Chain of Causation by Sri Sumedha ; (3) What India needs by Swami Sachidananda Saraswati ; (4) Buddhism in Japan by Dr. Probodh Chandra Bagchi, M.A., D. Litt. (5) The Theory of Karma by Swami Sachidananda Saraswati.

GAYA ZAWTIKA MEMORIAL HALL.

Gaya Zawtika Hall is nearing completion. Our readers are, therefore, requested to send in their contributions towards this work and thereby partake in the merits. As the hall is built in memory of a noble hearted Burmese monk we hope his fellow-countrymen will honour his memory by contributing liberally to this fund.

SARNATH VIHARA.

Among the numerous works which the Society has undertaken during this year the Sarnath work is the most important. As stated in the November issue the work has been commenced and if all goes well the temple would be an accomplished fact within 1½ years. In this connection we would draw particular attention of the reader to the appeal published in this issue under the signature of the President, the General Secretary and a number of prominent Buddhists and sympathisers. If *each of us* contribute his mite the small sum required would be realised. We therefore appeal to each of our readers to send his contribution at once.

BOOK REVIEW

[*Books on religion, philosophy, ethics, and other allied subjects in English, French, German, Bengali, Hindi, etc. will be reviewed in this monthly.*]

BOOKS RECEIVED.

We acknowledge with thanks receipt of the following books. Reviews of these will follow as space permits. A Synthesis of the Bhagawat Gita by the Editors of the Shrine of Wisdom ; Bhagawat Gita by Bodhiraja ; Antiquities of Indian Tibet by Francke ; Hindu Mysticism by S. N. Das Gupta ; The Commentary to Patisambhida by Revd. Jinaratana (S. Hewavitarne Bequest Vol. 21) ; Was Jesus influenced by Buddhism by Dwight Goddard ; Miss Mayo's Mother India—A Rejoinder by K. Natarajan ; Archaeological Survey of India—Annual Report 1924-25 ; Memoirs of the Archaeological Survey of India No. 30 by Ramaprasad Chanda, B.A., F.A.S.B., Rai Bahadur.

TWO RECENT EDITIONS OF THE GITA.

SHRIMAD BHAGAWAD GITA (A STUDY)—By S. D. Bodhiraja, M.A., LL.B. Ganesh and Co., Madras, 1927. Price not mentioned. Pp. 540.

A SYNTHESIS OF THE BHAGAVAD-GITA—By the Editors of the Shrine of Wisdom, London. Price 3/- net. The Shrine of Wisdom, Acacia Road, Acton, London W. 3. Pp. 71.

Seldom did the ancient exponents of Hindu theological literature exhibit such a profound insight into the probable judgment of posterity as in their appreciation of the beauty of the Gita. Their verdict concerning the sublimity of the main ideas of the Song Celestial has by no means been stultified by modern criticism. The Gita has a wonderful hold upon the minds of people who turn their backs upon things of the earth and strive to comprehend the world invisible. The present generation is seeking to renew its acquaintance with the Gita ; and editors and interpreters of this great little book are legion. Many come from the east and west and pool their contributions towards the understanding of this book. Justice Budhiraja has brought out a decent edition of the Gita with notes and comments that have freshness and originality for their characteristics. Ganesh and Co. should be congratulated upon the high standard their publications, as a rule, attain. The paper and printing are good and the get-up of the book deserves the

same epithet. There was a time when European Orientalists tackled the Gita in the light of its affinity and contrast with the New Testament. With many a student of the Gita-literature the subject is still an open question. But the centre of gravity in the Gita-problem has shifted from Christianity to Buddhism. To use the words of Justice Budhiraja, "it looks as if the Gita were a protest against Buddhism. Moreover it seems to assimilate its good points." The theory that the Gita registers a response to and a re-action against Buddhism is plausible and has quite as many arguments against it as for it. One wishes the Introduction were documented with more evidences and the conclusions of scholars other than those referred to by Justice Budhiraja were discussed by way of confirmation or refutation. The linguistic problem of the Gita rarely receives the treatment it deserves in a critical enquiry into the origin of the book. The grammar of the Gita is, in many places, in opposition to the accepted rules of Panini; and a discussion of the linguistic peculiarities of the Gita might throw some light upon the question of its historical origin. We are by no means sure that all the verses that constitute the Gita in its present form are equally genuine. Lower criticism has not uttered its last word. It is rather disappointing to come across printing errors as well as those of interpretation here and there in Justice Budhiraja's edition which has otherwise much to recommend it. Space would permit the mention of a few instances only. On page 242 the compound योगसिद्धः should be योगसिद्धः. On page 81, it is better to interpret the line नरके नियतं वासः as meaning नियमेन वासः in view of the use of the root अन् + यु (यु). In that case the indeclinable नियतं should not be taken as meaning "for ever" as Justice Budhiraja suggests. The word नियतं has here the sense of 'necessity' and 'certainty' and it probably means "as sure as the scriptural laws" or "in sure fulfilment of scriptural laws." In his exegetical interpretation of नियतं Anandagiri uses such words as प्रौढ्यम् (certainty) and आवश्यकत्वम् (Necessity). On page 120 the English rendering of the text: "यावानर्थं उदपाने.....विज्ञानतः" is defective. The subject and object of the verb "to have use for" have changed places and the English sentence in its present order conveys no meaning. It is a bit risky to attempt a literal translation of this couplet. To make the best of a bad job, it should be paraphrased in accordance with the comments of Sankara and Anandagiri. On page 13 the word "vouch-

safe" should be replaced by the shorter word "vouch." The sentence, as it stands, makes no sense. In pursuance of his theory Justice Budhiraja compares and contrasts the Nirvana of Buddhism with the Nirvana of the Gita, his conclusion being that Buddhist Nirvana is negation whereas the Nirvana of the Gita is affirmation. One has a feeling that Justice Budhiraja does Buddhism an injustice when he equates Buddhist Nirvana with nothing more and nothing less than cessation of sorrow. The Dhammapada describes Nirvana in such terms as are hardly suggestive of a gloomy, everlasting Nay. Nirvana is extreme happiness—निष्ठाणं परमं सुखं—this sentiment finds expression twice in the sukhavaggo of the Dhammapada. If the Dhammapada is to be relied upon, it may be held that the Nirvana of Buddhism has, at a certain point, a decidedly positive side to it. The notes and references which Justice Budhiraja gives in his edition are helpful and illuminating. The main thesis of Justice Budhiraja may or may not be accepted by some scholars ; but critical students of the Gita are sure to find his edition a good book of reference. The accepted signs of transliteration should be made use of in the second edition when it comes out.

Another edition of the Gita waits to be reviewed in this section. It differs from Justice Budhiraja's edition in that it does not contain the Sanskrit texts and is without any critical notes and comments. It is more devotional than scholarly and its appeal is to those who accept the Gita more as a way of living than as a way of thinking. The get-up of the book is as it should be and the English rendering is rather good. One might however detect a few mistakes in this edition if one were on the look-out for them. The notes are not consonant with critical scholarship and English equivalents do not always faithfully represent the Sanskrit original. The line कवौनामुशना कविः has been badly done into English ; and the words "Union" and "Action" do not necessarily convey the same meanings to the Englishman as the sanskrit words योग and कर्म do to a student of Hindu theology. These defects notwithstanding, the book will serve a useful purpose and justify its publication.

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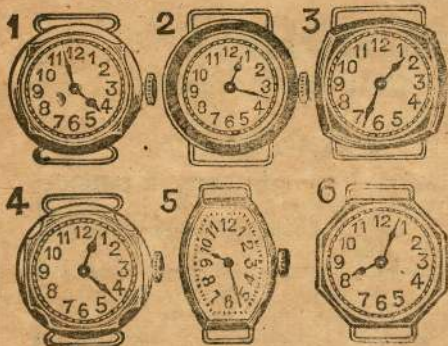
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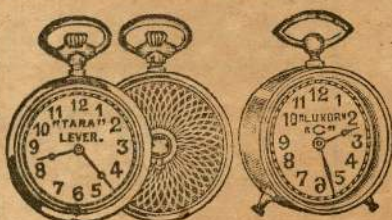
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