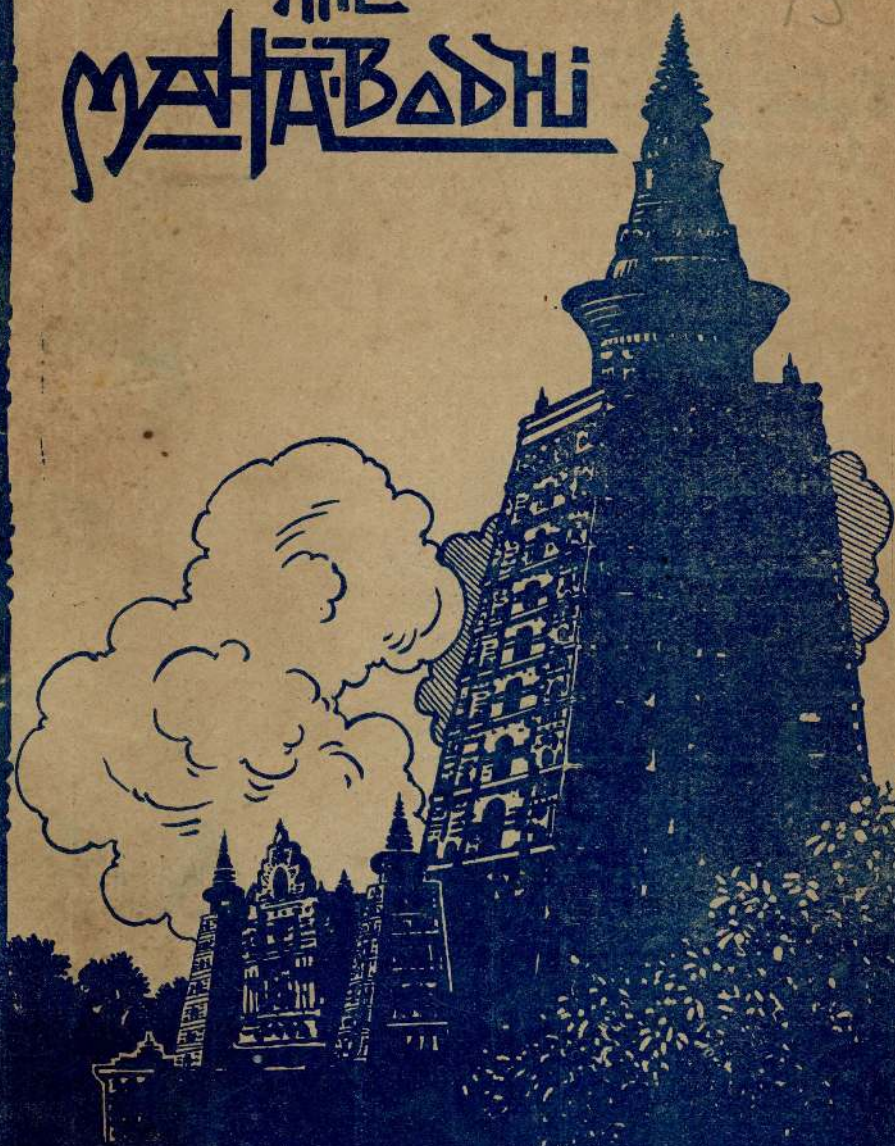


The only refuge for him who aspires to true perfection is  
Buddha alone—K. H.

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# THE MAHA-BODHI



JOURNAL OF THE  
MAHA-BODHI SOCIETY

CR

# THE EASTERN BUDDHIST

EDITORS :

**Daisetz Teitaro Suzuki**

**Beatrice Lane Suzuki**

An unsectarian magazine devoted to the study of Mahayana Buddhism, its philosophy and ideas. Its contributors are some of the leading scholars in the realm of Buddhism in Japan.

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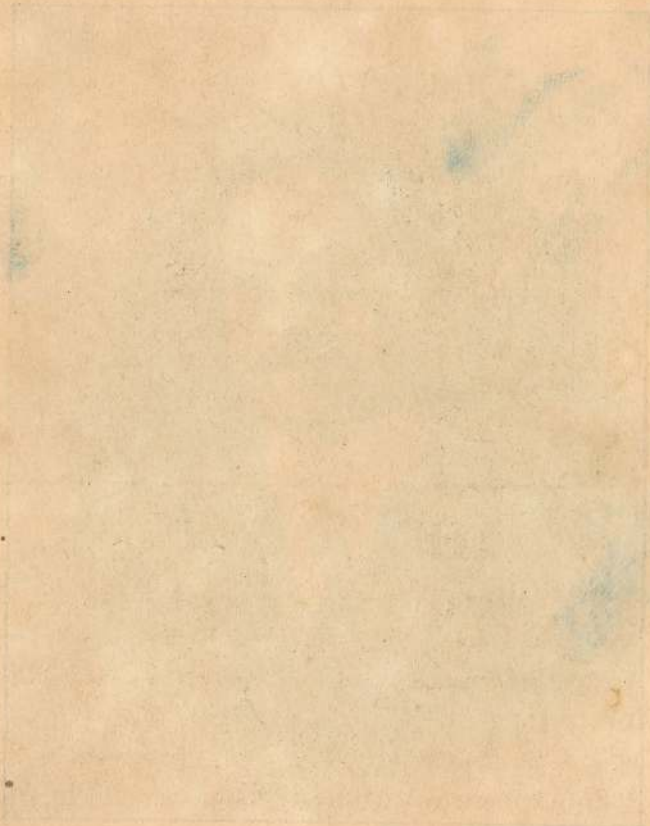
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THE MAHA BODHI



Mr. K. Y. KIRA,  
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# THE MAHA-BODHI

AND

## THE UNITED BUDDHIST WORLD

*A Monthly Journal of International Buddhist Brotherhood*

Mg. Editor—THE ANAGARIKA DHARMAPALA

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## 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. Therefore if this Rest House is erected it will not only serve as a place for Buddhist work but also give shelter to the pilgrims both on their way to Buddhagaya and back. They could proceed from the station to this Rest House, buy necessary provisions and start again after taking rest. 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, India 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 अत्याय  
हिताय सुखाय देवमनुस्सानं देसिय भिक्खवे घन्म' चादि कल्लापणं मज्झे कल्लापणं  
परियोसान कल्लापणं साय्यं सव्यञ्जनं केवलपरिपुष' परिसुद्धं ब्रह्मचरियं पक्कासेय ।

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

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[ No. 2

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## LIFE'S VOYAGE

As we journey o'er Samsara's sea,  
Oft by stormy winds oppressed,  
Lord, Thy Truth our guiding star shall be  
To Nirvana's haven blest.

Currents deep of love for transient things  
Seek our course to turn aside,  
And Delusion with its sable wings  
Fain Thy blessed Light would hide ;

Yet we sail with confidence secure  
On the Way by Thee aligned,  
For within Thy Law and Precepts pure  
We our chart and compass find.

Thou Thyself the port of Peace didst gain,  
 Yet Thy love bade Thee return,  
 That the Path across life's stormy main  
 By Thy Doctrine we might learn.

O the joy when we the anchor cast,  
 And the toilsome journey's done  
 When all dangers are forever past  
 And eternal bliss is won.

A. R. ZORN.

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### MUSINGS IN SOLITUDE

British Christianity is taking advantage of the beneficial results of modern science. Medical science has made great stride within recent years, and the theologians took advantage thereof, organised medical missions and today the missionary societies have a special medical board whereby they gain the help of charitably minded people and send missionaries with a knowledge of medicine to distant lands and through medical science extend the Christian influence over the ignorant natives and convert them to Christianity. Jesus had no knowledge of medicine, and when the blind man was brought before him he used mud and spit to anoint the eye. He ordered his disciples to heal the sick by the power of the holy Ghost, but today the medical missionary applies scientific methods to heal the sick. As a body of men Christian padres are better educated in modern science than our Bhikkhus, Brahmans and laymen. The British people are united when their interests are threatened by alien forces. They generously respond to the appeals made to relieve human suffering, and the padres know that if they are not active they will have to go to the wall. Hence their activity in the field of modern research, and with scientific aids they manage to get their business done to their advantage. The Catholic padre is better fitted for the Christian



work than the married Protestant clergyman. There is no spirit of research, no unity, no enterprise among the Hindus and Buddhists. They quarrel among themselves for petty things thereby giving the alien the power to subdue, which they do for their own self interest. What is needed among the Buddhists is the training enforced by our Lord Buddha. The driving force of altruistic activity is self-sacrifice. When the mind is engaged in some good object the idea of egoistic pride goes to the back ground. Among the civilized races the competition is to do more good to the country, and to raise the status of the nation. Science has given a large field of activity to the human brain, and the youth of Europe and America have free science laboratories to expand their energy in improving their range of observation. In India and Ceylon science laboratories are scarce, and only the advanced student can make use of apparatus thereof. It is different in the United States. The man who makes money in America generously gives large sums to improve the backward people, and they are divinely compassionate in giving their money for the education of the young.

The most progressive of religions is Buddhism. The Lord Buddha emphasised the principle of self-sacrifice, and accentuated on the necessity of leading a pure life and doing meritorious work for the welfare of all living beings. The ethics that He taught if followed make man a thoughtful personality. The other religious teachers taught heaven and a phantom entity residing in the heart of the body, which could be removed from the body and sent to a material place either to enjoy or suffer. To carry out this scheme the theologians organized themselves into a consolidated body for the purpose of keeping the people under their control. They became the mediators between God and man, and for their livelihood they appointed rituals, ceremonies and all the rest of theological paraphernalia and hypnotised the ignorant by making them superstitious and to keep them in a state of satisfaction gave them the ethics of

hedonism. The Asiatic mentality has become moribund, and the Natives do not want anything more than the satisfaction of their sensualising appetite. Their money is wasted in sensual enjoyments. The spirit of self-sacrifice so much emphasised by the Lord is absolutely forgotten. What the Blessed One taught was the science of happiness to be realized on earth, in this life, in perfect consciousness and a continuity hereafter. And He taught that man was not created a few hundred thousand years ago by a Creator from clay or mud, but that the personality had no known beginning, and that this life is a link in the long chain of past lives, and that there is no annihilation but a reforming of the five skandhas, and that the karma that we do now is sure to produce vipaka, or results in the next life or in future lives. There is no getting out of the wheel of existences. Karma is caused by thought, word and deed, and karma according to the law of Cause and Effect (Hetu Pratyaya) must produce (Vipaka) effects in the future. There is an uncreated past behind and an uncreated future looming before us. God can't help us. We make karma and we must get the vipaka thereof. Karma that is productive of vipaka is caused by man under the influence of avidya (ignorance). Man is a composite body of matter, liquids, heat, and air plus the mind consciousness, working in consolidation with mental activities, perceptions and sense feelings inherent in the mind. This compound of a human personality—sights, sounds, smells, tastes and touch, and like a machine in perpetual motion is always creating karma, which are called sankharas. Sankharas and Avidya go together. The mind under the influence of Ignorance (avidya) is creating sankharas in the three-fold realms of good, evil and barren. Mind can create karma with the help of sense organs, and with the help of the ayatanas (eye, ear, nose, tongue, and other limbs) different kinds of karmas are created. Undisciplined sense organs come in touch with objects and under the threefold reactions of passionate lust, hatred and muddle-headedness the

mind creates evil karma, and evil karma produce evil vipaka (results).

The psychological remedy that the Lord Buddha provided was the three antidotes which in Buddhist psychology are known under the three names of Aniccam, dukkham, anattam. The law of Relativity tells the moderns that everything is in a state of change, and that for two consecutive moments there is no sameness in the one object. This law of Change was known to the Aryan psychologists of ancient India many thousands of years ago. The human body with all its adjuncts is undergoing change with every movement of the eyelids. The muddleheaded under the influence of passion, anger and stupidity has not the intelligence to think of this profound psychological ethic. Those that can think analytically would be able to comprehend that things that are always changing must end in disintegration and dissolution. Everything must eventually go to the scrapheap. What man of thought would cling to a cracked plate or glass? The thing that we love too much when it breaks, we feel grieved for the moment. In this body that man loves so much what is there that remains permanent? The metaphysicians of old said that there resides a permanent something in the cavity of the heart which they called under different names. Some called it purusha, some called it jiva, some called it atman, which in English is known as the soul. This inner man they said was of the size of the thumb, but some says it is the smallest of the smallest, which at death, oozes out from some part of the body. To keep up this teleological metaphysical dogma men fought and died. Some killed their own bodies by starvation and asceticism, some by some kind of weapon killed others who denied this dogma.

The originators of this dogma were natives of Asia. Europe was then in a state of savage barbarism. From the west of Asia three religions sprang forth—Judaism, Christianity and Islam. Judaism is the product of Egyptian, Babylonian, Assyrian, Persian, Chaldean eschatology. The father of the

Hebrews was Abram of the town of Ur in Chaldea. A tree god took pity on him and promised good things if he would leave Ur and go to Canaan. In those days Canaan was connected with Egypt, and there were three mighty empires, Babylonia, and Egypt and Persia. The origins of the Hebrew religion might be traced to the Euphrates valley. It was there that Elohim and Jehovah had their laboratories where they manufactured the mud man. The early Hebrews were slaves in Egypt and Moses with the help of the Horeb God whose habitation on the back side of Horeb, brought them out of Egypt into the wilderness of Arabia, where they wandered for forty years in vain, when they could have gone the distance in three days by the old land route which was known to Jacob, Isaac and Abram. We must not forget that long before the Mosaic dispensation began Egypt had a wonderfully developed civilization and the early Hebrews when they left Egypt were a backward type of people. The Bible says that the Egyptians treated them with abomination. They were hewers of wood and drawers of water. We do know that they worshipped the calf god of the Egyptians. They had no history. From Exodus to Malachi the mournful song of Jehovah was that he brought them out of Egypt and that they do not care for him. The Hebrews divided into two camps one calling Israel, the other Judah. The Judah tribe followed Jehovah, and the Israels followed the calf cult. The kings of the Judah tribe were half-hearted, and the wise king also to please his Egyptian wife abandoned Jehovah. The Babylonian captivity was brought about by the diplomacy of Jehovah, who failing to keep the Jews under his domination, went to Nebuchadnezzar and instigated him to take the Jews captive and destroy Jerusalem. The remnant of Jews who remained in Jerusalem disgusted of the doings of their god, went to Egypt but Jehovah followed them and had them all destroyed. The captives returned from Babylon with the help of Cyrus to Jerusalem and it is said they rebuilt the Temple. It was then that Jews brought the Creation account as we find in Genesis. After their return

we have no information of their doings from the Old Testament. From the time of Cyrus to the time of the appearance of Jesus the Bible records are silent.

The Christian Jews carried the news of the appearance of the Messiah to the Roman Jews. The Pentecost story as given in Acts is a concocted one. At the death of Jesus the fishermen disciples fled in different directions. Peter who denied Jesus three times, was the leader of the Jewish party, and Paul of Tarsus was the leader of the Gentile party. Paul was created by the Church fathers. He had never seen Jesus, and yet he was able to confound Peter as we read in the Galatians. The epistles alleged to be written by Paul were all made up in Rome.

The evolution of Christianity from very small beginnings to a world religion shows how easy it is to create gods and manufacture religions. Jesus was a tribal preacher known only at first to the Galileans, and the ethics that he preached to the peasantry of Galilee, which is known today as the sermon on the mount, shows him to be a follower of a school composed of ascetics of the Buddhist-vedantic type. It seems that he was an ascetic of the paribrajaka sect, who go wandering from place to place preaching the ethics of Renunciation, and calling on the people to follow the higher morality of self-sacrifice and become like God. Jesus said "Be ye perfect as your father in heaven is perfect." This is similar to the doctrine of the Vedanta which teaches that man is God-aham brahmasmi. The command given to the disciples was that they should not touch money etc. This is the common rule of all ascetics in India. Jesus, the tribal preacher at last becomes the only begotten son of God, and the "cannibal" ethics receives the sanction of the Church fathers. In the middle ages Christianity was a kind of political despotism, with the Pope as the vicegerent of the Divinity. Jesus who taught the doctrine of forgiveness and gentleness, is made the judge who sends people to an eternal hell. The Pope became the Pontifex Maximus of the Christian church, received the

homage of kings, and is extending his political influence to the uttermost parts of the earth. The supremeness of the holy life enunciated by the Lord Buddha was an antidote to the sensualism of the times. Today holiness has lost its influence. The men who should uphold the doctrine of the holy life have become degenerates. They drink liquor, slaughter animals for food, enjoy all the luxuries which the sensualists indulge in, and cheat the ignorant superstitious people for their own selfish gain.

The Prince Siddhartha made the great renunciation in his 29th year, and for six years underwent the severest form of asceticism to arrive at Truth, and when he failed he did not persevere in the path of Error, but abandoned it, and adopted the life of the Middle Path, which led Him to Peace and infinite happiness and supreme wisdom, and called upon the noble sons of good families to follow the life of renunciation and realize the supreme Peace of Nirvana.

Instead of making the effort and strengthening the will to realize the great Peace by purifying the consciousness the religiously inclined enter into the speculative realm expecting to find the Hidden Ego. They say that the soul is eternal, and it is bliss. If it could not be annihilated then why bother about it at all.

The good man who lives the noble life makes effort to bring happiness to others as well as to himself. The evil minded man brings unhappiness to others and to himself. The Lord Buddha after having gained supreme wisdom and super-cosmic knowledge in compassion to gods and men showed the supreme path of all embracing love and perfect wisdom to realize the infinite bliss of Nirvana. To gain the supernormal insight one has to live a life of discipline in order to purify the mind without which no progress is possible. By deed, word, and thought he has to sublimate the five skandhas.

There are three paths—one to devaloka, another to brahmaloka and the third to Nibbana. To be born in the devaloka the five precepts have to be observed. He must avoid doing

harm and abstain from killing, abstain from taking other's property, abstain from sex impurity, abstain from falsehood and abstain from drinking intoxicants, and practise charity, dwell on a purifying plane of sublime thoughts, help others in the path of righteousness, preach the good law, and not deviate from the path of Truth. The priests of Monotheistic and polytheistic religions deceive people saying that the God or gods can be appeased by giving them certain things which they like. Some gods require blood offerings, and the priests sacrifice cows, bulls, buffaloes, calves, goats, etc. to them.

In the story of Abram we see that the God of Bethel wanted the blood of Abram's son, and the father was prepared to sacrifice the boy, but the God prevented Abram from killing his son. Later on the very God sacrificed his only begotten son to save the world from the wrath of God. The all powerful creator who loved the world need not have sacrificed his son to save the world. The sinners still are sent to hell, inspite of the atonement. The praying priest with uplifted eyes asks God to forgive miserable sinners for their sins. The sacrifice was made to save the world, and yet there is some insufficiency in the act, and we are told to look for the second coming of the beloved son. All this is unnecessary if we do good, and live a pure life. Heaven is full of cut-throats, murderers, etc., who had their sins pardoned at the time of death. It is not just that the man who does righteous deeds should be put in the same place with the murderer. It is all priestly camouflage to deceive the muddleheaded.

### VYAGGHAPAJJA SUTTA (ANGUTTARA NIKAYA)

A TRANSLATION OF A SERMON PREACHED IN SINHALESE.

At a time when the Blessed One was staying at Kakkara-pattam, a Koliyan village, a certain Koliyan residing therein popularly known as 'Long Shanks' came to the place where the Blessed One was and after making obeisance, took his seat at a respectable distance from the Blessed One. And

having thus seated he spoke to the Blessed One in the following manner.

“Lord, we that live the household life enjoying the sensual pleasures—we support wife and child, we use the sweet sandal wood from Benares, we adorn our bodies with flowers and scents and sweet smelling unguents, we deal in gold and silver. If for those who lead such a life, Lord, there be a Dharma—(a moral maxim) that tends to promote our well-being and happiness in this life and in the next may it please the Blessed One to expound to us that Dharma!”

The Blessed One said, “Verily my good householder, there are four things that lead to the well-being and happiness of the householder in this life. They are (1) Energetic Perseverance (Uttamasampada), (2) Preservation (Arakkhasampada), (3) Friendship with the righteous, (Kalyānamitta), (4) Rightly regulated living (Samajivaka).

#### *What is Energetic Perseverance?*

In whatever work a householder may engage himself in order to earn his livelihood, whether it be agriculture, trade, dairy-farming, service in the army or navy or serving in the state or any other calling whatsoever, in that calling or work if he is efficient and ever diligent in the discharge of his duties appertaining to him, resourceful and vigilant and does everything as it ought to be done and sees that all is done as they ought to have been done.—this is what the Blessed One teaches as Energetic Perseverance.

#### *What is Preservation?*

A layman having acquired wealth by the exercise of energetic perseverance, by the toil of his hand, by the sweat of his brow, by the exercise of his intellect, in lawful legitimate ways, considers the protection and preservation of his riches and thus decides to protect them:—To see that they are not taken by the state unjustly, not stolen by thieves, not consumed by fire, not swept away by floods, not despoiled by



envious unfriendly kinsmen. This is what the Blessed One teaches as Preservation.

*What is Friendship with the Righteous?*

A layman living in village or town comes to know of another householder or son of a householder, who lives a righteous life, full of faith, full of virtue, full of liberality, full of wisdom, and keeps company with him, converses with him, from such a one full of faith he also learns to be full of faith, from such a one full of liberality he also learns to be full of liberality, from such a one full of wisdom he also learns to be full of wisdom. This the Blessed One teaches as Friendship with the Righteous.

*And what is rightly regulated living?*

A layman being aware of the extent of this income lives a frugal life avoiding extravagance and niggardliness, sees his income exceeds his expenditure, his incomings out-balance his outgoings in a manner that a dealer avoids giving out goods in excess of his sales by weighing them in the scales. Thus estimating his income and his expenditure he lives a life of moderation avoiding the extremes of being prodigal and parsimonious, resulting in an increase of income over expenditure. For if a layman not possessing wealth in abundance lives extravagantly people will speak of him as 'one who eats the kernel of a tree, this householder devours up his wealth.' On the other hand one possessing ample means and living a niggardly, stingy life, the people will say of him 'this householder goes towards his death, as food for his funeral pyre.' Wherefore the layman reckoning his income and limiting his expenditure regulates his mode of living. Being neither niggardly nor extravagant he sees that his income exceeds his outgo and not his expenditure his income. This the Blessed One teaches as Rightly Regulated Living.

The Blessed One further expounded the four channels through which wealth acquired by energetic preservation is

lost. The four channels are:—Unlawful intercourse with women, taking intoxicants, gambling and engaging in dice, association with evil friends and evil companions. As a tank having four outlets and four inlets loses its water by having its in-lets closed and the out-lets opened, even so one loses his wealth by dealing with women, addiction to drink, gambling and association with evil companions and friends. Four ways there are by means of which the wealth earned by energetic activity is made to increase. Abstinence from unlawful intercourse, abstinence from intoxicants, abstinence from gambling and association with good companions and friends—as by the opening of the four in-lets and closing the out-lets—a tank increases its contents by the inflow of rain water. The four channels—abstinence from women, abstinence from wine, abstinence from gambling and consorting with good companions and friends—increase the wealth of the householder.

These the Blessed One taught as the four things that lead to the welfare and the happiness of the householder in this life. Four things the Blessed One said, "VYAGGHAPAJJA." Thereby that lead to the well-being and the happiness of the householder in lives to come.

What are the four things? They are (5) The Blessing of Faith (Saddhāsampada), (6) The Blessing of Virtue (Sīlasampada), (7) The Blessing of Liberality (Cāgasampada), (8) The Blessing of Wisdom (Paññāsampada).

#### *What is the Blessing of Faith?*

The householder who is faithful reposes his trust in the all-knowing wisdom of the Blessed One, believe that He is the All Knowing, the Exalted, the Awakened, the Perfect, the Blessed One, the Teacher of Nirvana and the Law, the Perfect Guide whom he wishes for his guidance. This is the "Blessing of Faith."

#### *What is the Blessing of Virtue?*

The layman who kills not the meanest thing on the earth, takes not by greed, force or fraud, that which is not his own,

bears not false witness, slanders not, nor lies, avoids drugs and drink that steals away his wits, commits not sins of the flesh—such a one reaps the Blessings of Virtue.

*What is the Blessing of Liberality?*

The layman who is free from miserliness gives freely to those who need and to those who ask of him. Who is pure-minded, charitably disposed and delights in charity and lavish in the distribution of alms, such a one reaps the Blessing of Liberality.

*What is the Blessing of Wisdom?*

The layman who thinks rightly, arrives at and feels convinced of the impermanence of all things through analysis and logical process of reasoning, strives steadfastly for the destruction of Ill. Such a one reaps the Blessing of Wisdom. These are the four things that are conducive to the happiness and well-being of the householder in lives to come.

E. S. JAYASINHA.

**"THE UNKNOWN CO-FOUNDERS OF BUDDHISM"**

For nearly 2500 years nobody disputed that the Tathāgata was the Promulgator of the Dhamma. The hostile Brahmans did not dispute the claim of the Buddha as the Founder of the Sāsana. For the first time Caroline Rhys Davids has come forward to say that the Dhamma is not the work of the Buddha but of 'monks.' Her nature when speaking of the Buddha is that of an inveterate foe. Not even Barthelemy St. Hilaire used such discourteous words when speaking of the Lord of Compassion as now used by Caroline Rhys Davids. Her teacher the late Dr. Rhys Davids started the Pali Text Society in 1881 to disseminate the teachings of the Great Teacher among the people of the West. After his death Caroline Rhys Davids has assumed the position of a virulent critic. In Magazines and newspaper articles she is making use of her Pali knowledge to prejudice the minds of people who are sympathetic to

Buddhism. In her article in the *Journal of the Pali Text Society* for 1927, she has contributed a virulently worded article attacking the Dhamma. In the *Journal of the Royal Asiatic Society* for April 1927 her article under the above named title is an attack on the Lord Buddha. I quote a few passages to show how hostile she is to our holy religion. She is perhaps trying to get the good will of the Christian clergy by her malicious attacks against the Dharmapāsāda. Like Sunakkhatta who went from place to place vilifying the Lord in Vesali Caroline Rhys Davids, who owes all her popularity among the Buddhists for the work she had done for nearly 30 years by her translations of several Pali works into English, now is on the war path. We are sincerely sorry that a gifted woman like her has become an open enemy of the Good Law.

The article in the R. A. S. Journal contains 14 pages of about 4760 words full of irrelevant matter, but sufficient to show to the unsympathetic her hostility to Buddhism. There are 27 long paragraphs wherein she attacks the Buddha, Assaji, Sāriputta, Hinayāna Buddhism, Maha Kappina etc. She is most inconsistent in her views for in her two articles she has attempted to show that the West has nothing to learn from the Dhamma. She seems to have an excessive abundance of hatred towards the Bhikkhus, whom she attacks under the nomenclature of monks ; but for whom there would have been no Pali Text Society. The world would have lost the Word of the Great Compassionate Tathagata but for the devotion of the order of Sinhalese yellow-robed saintly Bhikkhus which flourished in Ceylon 300 years before the birth of Christianity. Caroline Rhys Davids accuses the "monks" of having "suppressed" much of the narrative, and has the impudence to think that the Lord had not the terms to express His thoughts ; and with an abundance of her ego says "I dismiss the later embroidered tradition" like the black jackal who wanted to emulate the lion. In the fifth paragraph containing 34 lines she gives the knock out blow to monkdom. She says "...has been built up a literature composed by monks, compiled

by monks, compiled for monks etc." Then she goes at the "men" in India, Ceylon and Burma, and tells her readers that what we have in the Pitakas are the compilations of these men. Therefore the Pitakas are not genuine. In the 8th para containing 17 lines, she says... "We have lost sight, we have never have had sight, of the man Gotama....." In the 10th para she attacks Assaji and Sāriputta, the latter "a student disgruntled with his own teacher, a noted dialectitian." In the 13th para she says "Now he (Buddha) had no fit words here ; no word for 'will' and a very cramped word for "choose." In the 14th para she says that Sariputta "meets his friend Assaji." Sariputta had never met Assaji before, and seeing for the first time the radiant countenance of the Thera, he inquired who he was and what teaching does he follow. What are we to think of a woman, whose wisdom is measured by the rule of *dvangula paññā* (Samyutta, Bhikkhuni Samyutta) insulting the feelings of millions of people who take refuge in the Lord Buddha. The article is too long to be quoted, and the price of a copy of the R. A. S. Journal is 15 shillings. Writing of the great Arhat Kappina she says "almost he seems to be smiling now at this feeble raking in the mouldering dust of the past, this little hook-nosed pagan, who in his verses shows as little acquaintance with the Message of the Way..." She has utterly failed to understand the sublime teaching given by the Arhat to the Bhikkhunis.

In a previous communication she has suggested to bury the Pali works. European subscribers are discontinuing their subscriptions to the P. T. S. She therefore thinks to secure help from Ceylon Buddhists, and with that expectation she writes "The gift which Ceylon has been giving to the world—a gift which she may yet help us to complete—is the gift of a world literature, a literature, in which mankind can learn the HISTORY of a religion. In that Pali literature men can see, how an originally inspired message, born under limitations of time and space, yet needed by the whole world when the right moment of growth is reached, grows and expands, becomes

fixed and formulated, and SO brings with it down stream of the ages the limitations of youth. The earth, welded nominally in great part to other great religious growths of later date, *has yet to learn the lesson that Pali literature waits to teach it.* The machinery, the vehicle that helped to bear the original message down the stream:—this the literature shows as a thing of the past, lingering hoary, to be let go, as was the Raft of the Buddhist parable. The message belongs to the things eternally true:—that man is wayfarer through many worlds many times over in the world-way to the End, to the being utterly well.

Viewed in this light, it is verily a world-gift which Ceylon is giving, and may yet aid to complete giving the world. There is also the gift, in this old literature, of showing a phase of great interest in the growth of a language. Let Ceylon not will the welfare of Ceylon only. Let her not will the welfare of the Empire only. Let Ceylon will the welfare of the world. Let her speak by her scriptures to the world. Let her help us to do so."

Ceylon helped the world long before the birth of Christianity and of the British Empire. The great Arhat Mahinda transplanted the original teachings of the Lord of the World 2230 years ago from the birth place of the Lord. Ceylon a hundred years before the birth of the Nazarene preserved them by committing the Word into writing. Ceylon preserved also the commentaries which were translated into Sinhalese, and when India lost them, Buddhaghosa was sent to Ceylon by his great Teacher to have them translated into Pali, and to that illustrious Brahman professor of Patanjali, the world owes the precious commentaries in Pali. Ceylon gave these scriptures to Burma, Siam, Cambodia and Arakan, and Ceylon being the Dhammadipa, her children know what is best to be done. It is the European followers of the Semitic barbarism that destroyed the aesthetic civilization of the Land of Dhamma.

The Simon Hewavitarne Bequest is publishing the price-

less commentaries, and later on the Pali Texts of the Pitakas both in Sinhalese and Devanagiri characters would be published.

We hope Caroline Rhys Davids will not abuse the holy Arhats who had bequeathed this wondrous literature, which has given her a place of honour because of her services there-to. It is base ingratitude to dishonour the memory of the illustrious and holy Men who had bequeathed this immortal legacy.

THE ANAGARIKA DHARMAPALA.

London Buddhist Hd. Quarters.

## LAW OF KARMA AND THE THEORY OF RE-INCARNATION

A still greater task lay with Buddha—to lessen the Atmanistic doctrine, which presupposed an individual agent, which persisted throughout eternity. Instead of letting one's own mind brood over origin and creation, Buddha cut deliberation short, by putting before the mind of his pupils a fact of everyday occurrence—suffering, and the removal of the cause of suffering. In spite of the newness of the doctrine, the minds of his disciples were already prepared, and we have several hints in the Upanishads, which point out, or are tending towards Buddha's conception. The cosmical effect of the duly performed sacrifice was rooted deeply in the Brahmanical writers who were, perhaps unconsciously, speaking of the cosmical sacrifice. No doubt, karma as chain of causation was raised by Buddha to a kind of hypostasised divinity. The Indian mind was always inclined to comprehend eternity as a continuous motion, and Oldenburg's surmise that there exists a similarity of the trend of thought, Brahmanic and Buddhistic, is not without foundation. Both regard work and release as two things excluding each other, and both aim at liberation from the world, no matter how different the views they might hold as to the metaphysical postulates of existence.

The Buddhists, by resolving living beings into a number of

elements called dhammas, which possess no permanent existence, destroyed individuality as a conscious factor, which is the sum—total of these elements. Buddha knew perfectly well that the root of Karma lies in our Egoic consciousness which is based on craving and that the annihilation of the latter means freedom from ignorance, pain and sorrow.

The fundamental conception of Buddhism is, that Karma acts as an universal cause and a mere vehicle or instrument, through which life (consisting of aggregates of subtle or gross elements) is manifested. Early Buddhist thinkers were aware, that there was a moral law reigning supreme in the universe—*DHARMA*—and that the task of human beings consisted in the perception of the eternal truth of suffering, due to pleasure-pain principle, and in the discovery of the Path whereby it may be overcome. This moral order in the universe was not conceived as a force imposed from outside, but more like an infinite web that living creatures themselves are weaving. (Cf. *Dialogues of Buddha*, III, 187). In this way, men and things are mere names for duration in which similar forms continue, the present life-cycle the reflection of the past cycle. Despite the similarity between western notion of heredity and karma, we must be careful in drawing conclusions. According to the Buddhist view, between karma and rebirth-consciousness, is one condition of cause and effect; between sensation and desire is a connection of effect and cause; and between existence and birth, a connection of cause and effect. Consequently, the wheel of existence has three connections of cause and effect, and of cause and a predecessor.

Considered philosophically, Buddha avoided two extremes to be found in some of the systems of Indian thought, namely, the doctrine of the absolute Being and the negation of Being. He preached the Middle Way, or the doctrine of becoming by way of cause. If we compare his teaching with the Hegelian system of thought, we find that in the latter the apparent contradiction of being and non-being is resolved into creative becoming. A being becomes, is determined, defined. But for



Hegel a determined or finite being stretches into the infinite, the finite is infinite, since nothing prevents our thought from ascribing it limits. This new contradiction is solved in the idea of individuality, which is the unity of the finite with the infinite. Buddha admitted the first i.e. becoming, but denied the latter viz. individuality. Buddha saw only that the world arises and disappears without acknowledging a conscious subject who is aware of that process. The Buddhist doctrine, although via negative, in the truest sense is positive. Our matter moulded forms of thought are the really negative things. The mind, in thinking of any particular thing, gives itself to that thing, and so belongs to it, or is identified with it. In utterly ceasing to belong to itself it ceases to have any self-consciousness and goes into Nirvana, no matter how we might concieve this final state. However, it was the task of his later followers to elaborate his teaching philosophically, and to supply it with a metaphysical basis. In this way we realise the more greatness of Buddha's teaching and his purpose for the world.

From Karma and reincarnation, thesis by Professor Paul Yevtic approved by London University for doctorate.

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## OUR HUMOURISTS

BY J. VIJAYATUNGA

In the course of an interview, the London correspondent of the *Ceylon Daily News* has asked the Bishop of London, Dr. Winnington-Ingram, who visited Ceylon in the course of his recent world tour, "Have you any remarks to make on the revival of Buddhism in recent years and the effect of its impact upon the Christian faith?"

The Bishop paused and then said with a little more deliberation: "I don't want to say anything to hurt the feelings of my Buddhist friends in Ceylon, but I did not gather the impression that Buddhism is a growing force either in that country or in Japan. It seems to me to be incompetent to

deal with the evils of great cities, and I rather think that this is the opinion of a good many Buddhists themselves." (The *Ceylon Daily News*, January 5, 1928.)

Now what are we to reply to a statement like this! If the speaker had been an irresponsible tourist or a commercial traveller we would have retorted that it was downright cheek. As it is the elderly, broad minded learned Doctor, the Bishop of London, who is speaking, we could only say that the good Bishop is trying to be humorous. For if all that Bishops, Mayos, and subscription-collecting heathen-saviours, say of the East is meant seriously, and if it all is taken seriously by their believers, then, not even an army of a million publicity agents on our side, could counter-act the mischief. Seventy-five per cent. of all that is published in the monthlies, weeklies, dailies, throughout world, seventy-five per cent. of what the cinemas have to show us, all depict to us the strife, crime, and irreligion that is dominant in the Christian countries to-day. By the side of this seventy-five per cent. there is a twenty per cent. of villification and misrepresentation of the Asiatics in particular and the colored people in general. The remaining five per cent. only of this publicity-service may be taken as having been meant to benefit civilisation as a whole. Yet paradox of paradoxes! the twenty per cent. of the deliberate misrepresentation of us is what glares on the eyes of the Westerner, and not the seventy-five per cent. of the news about the disorder within his own house. The mote in the other man's eye always and not the beam in one's own. What else can the sane man do but treat the whole thing as a joke. Yes, except now and then when a Mayo or a Bishop says things that are *calculated with precision* to harm, and harm us incalculably. And so I request the learned Bishop to chew over what I have got to present him now. Hardly any comments are needed:

Bishop Charles H. Brent, who presided over the World Conference on Faith and Order, held at Lausanne, in August 1927, said, "Christendom must set its house in order, before

it further infects the East with sectarianism." He is Protestant Episcopal Bishop of Western New York.

F. E. Skinner, Secretary, International Bible Students' Association (Indian Branch), writes to the Ceylon Observer on New Year's Day, 1928, "A combination of "Big Business," Political intrigue and hypocritical ecclesiasticism is the governing factor of the world to-day..... There is not a Christian nation upon earth. Though with great outward show the nations have professed to be followers of "The Prince of Peace," their real god has been naval and military strength."

Roger W. Babson, "the noted statistician and financial expert," addressing the fourteenth Annual National Business Conference at Babson Park, Wellesley, said, "that there is to-day in the United States an excess of everything except religion..... All past, present, and future legislation cannot change either the multiplication table or the ten Commandments. To have the world recognise this basic fact is the great need of 1928."

Jesse Rainsford Sprague, a business executive tells us in *Harper's Magazine* how the Religion is degraded to serve such purposes as advertising and increasing the sales of, ships, shoe-strings, bridges, beads, incubators, and insurance. The cute Yankee even on the look-out for novelty saw that there were many texts in the Testaments that could be used for advertising his wares. The *Literary Digest* tells us that the Metropolitan Casualty Insurance Company of New York has recently issued a handsome illustrated booklet entitled, 'Moses, Persuader of Men,' with an introduction written by S. Parkes Cadman, D.D., L.L.D. The work was meant to infuse more pep into the Company's salesmen. It is said to begin like this: 'Moses was one of the greatest salesmen and real-estate promoters that ever lived.' And so on. If this kind of thing is meant to spiritualise Business we have nothing but praise. But anybody can see the ignoble motive behind the work. Imagine a mealy-mouthed salesman coming to you to sell a new Hair-tonic and boosting it up with quotations from the Sermon

on the Mount! That is the only use the West has for religion!!!

Sir A. Maurice Low, writing to the *Morning Post* on Lawlessness in America says that there are fifty-four Crime Commissions in that country "but I have been unable to learn that so far they have succeeded in measurably reducing crime in the United States or that the murder rate has been perceptibly lowered."

According to Sir Low, who quotes a Mr. Veiller, the following figures show the number of homicides in the U. S. A. for the years marked against them :—

1922	...	9,500 persons.
1923	...	10,000 ..
1924	...	11,000 ..

"In 1926 it is estimated that 12,000 persons were murdered."

It was not so very long ago that the world was shocked to hear of those youthful fiends, sons of millionaires, Loeb and, I forget the name of his fellow-fiend, (Leopold, I think, it was,) who are now serving 'life' for the ghastly murder of a fellow youth, whom these two killed just for fun as I believe they remarked afterwards.

Why have I given so many facts about the U. S. A. Because the London Bishop speaks of Christianity being *competent* to deal with the evils of great cities. There are no greater cities than in 'those United States.' And hadn't the good Bishop feel better concerned about his cousins than about the outlandish Ceylonese? Further, nothing need be said about Europe so long as people can remember the ghastliness of the 1914—1918 War. It is now established beyond doubt that the War was not at all a War for Peace or Principles but that it was a War for aggrandisement, selfish beyond all dreams of avarice, and planned and prepared and precipitated with equal relish by every Power concerned. Not a single mother's son it can now be asserted went to that war with full knowledge of what it was all for, and it is to be



*Sinhala Buddhaya.*

**FELLOWSHIP OF FAITHS MEETING**

*City Temple, London.*

Sitting (left to right): The Anagarika Dharmapala (Buddhist), Dr. F. R. W. Norwood (Protestant), Dr. Annie Besant (Theosophist), Sir Arthur Conan Doyle (Spiritualist), Rev. A. Green (Jew).

*Block by*



believed whether a single mother's son of them were, when they were once 'at the front' not literally fuddled with drink, before the 'heroic dash.' How many Christians tried to prevent that wholesale bestialism, and what their fates were, are well-known. If any of my readers have yet any doubts about the War, there is a pleasant book called 'War against War' published by Ernst Friedrich, Parochialstraße 29, Berlin C.2. which they ought to see. These same Bishops blessed that war and even at this moment they are giving their silent approval for the bellicose preparations that are going on all around them. I think the guilt of the war is enough to shame any Christian for a century more but if the learned Bishop wants facts and figures about the evil of his own cities he will get them in plenty in his morning paper. Ceylon has no great cities. There is only Colombo, aspiring hard to that distinction, but the aspiration it is to be fervently hoped will be smothered before long. Ah what a poor rivalry ours is with your great cities! Is it not, Sir Bishop?

J. VIJAYATUNGA.

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### CONGRESS OF BUDDHIST ASSOCIATIONS OF CEYLON

In the sacred city of Anuradhapura, the permanent home of the Buddhists amidst surroundings, noble and inspiring with the stupendous dagobas rising majestically on every side, the delegates of the various Buddhist Associations throughout the Island gathered together last Saturday for the purpose of holding their Annual Congress. It was but fitting that Anuradhapura should have been chosen by the Congress as the venue of its deliberations even so late as the ninth year of its existence.

The afternoon train reaching Anuradhapura brought practically all the delegates who received a warm welcome at the station from the members of the Reception Committee headed

by Mr. P. B. Bulankulame, the Chairman. The delegates were all conveyed in motor buses and cars to several bungalows along sacred road, left at their disposal by their respective occupants. Shortly after five in the evening the delegates all assembled at the Ruanwelisaya premises from where they marched in procession to the Sacred Bo-tree. The perahera was dignified, solemn and impressive ; a party of Kandyan dancers and a band of national musicians led the way and immediately next came the President-elect of Congress, Mr. A. F. Molamure, clad in a simple but nevertheless the most fitting costume for the occasion—a white coat, shirt and cloth, his hands held a tray of lotus flowers reverently above his forehead ; the out-going President, Mr. M. H. Jayatilaka and Mr. W. A. de Silva, who was very largely responsible for the entertainment of the delegates and an ex-President himself, were on either side of Mr. Molamure ; the other delegates followed. On reaching the Bo-tree they were met by the Incumbent Thero and other Bhikkhus. After the offering of flowers and other customary ritual, the assembly listened to an inspiring sermon by one of the Bhikkhus. A *pahan pinkama* followed after which the delegates dispersed and re-assembled at the Maha Bodhi School for dinner.

#### SESSIONS OPEN

With the dawn of Christmas, the delegates were making preparations to go to the Sittampalam Hall where Congress met in open session and by eight o'clock the delegates were all assembled. Proceedings commenced with *pansil* administered by Karannagoda Gunaratana Thero who also delivered an exhortation to the delegates. Mr. P. B. Bulankulame, the Chairman of the Reception Committee, next formally welcomed the delegates and invited Mr. A. F. Molamure to occupy the Presidential Chair. Mr. Molamure then delivered his address after which the resolutions on the agenda were discussed. At one o'clock Congress adjourned for lunch and by then two out of the three resolutions had been discussed and passed.



## GARDEN PARTY AT SRAVASTI

In the evening the delegates visited Sravasti Estate where Mr. and Mrs. W. A. de Silva were "At Home" to them. Quite an enjoyable time was spent by them. Prof. Sangaradas of Batticaloa, an acrobat of no mean talent provided delightful entertainment to the visitors who left the estate quite after dusk.

At 9 P.M. the delegates treated the Anuradhapura public to an assorted programme of music for which Mr. J. N. Jinendradasa was mainly responsible. Several scenes from the play entitled "Dutugemunu" were staged and M. Jinendradasa, who filled the principal role was repeatedly encored. Mr. Rajah Hewavitarne's "Minstrel Troupe from Barcelona" kept the house in roars of laughter. The entertainment was under the patronage of Mr. and Mrs. P. B. Bulankulame and in aid of the Mahabodhi School.

On Monday morning the day's programme commenced very early with a pilgrimage to the *Atamasthana*, the eight sacred places within the city and at 10-30 the delegates assembled again to discuss the remaining resolutions on the agenda. The election of office-bearers for the next year and the reading of Secretaries' Report for the last year concluded the heavier side of the programme.

The Tennis, Billiards and Draughts Tournaments which were also brought to a close on Monday afternoon and with the Annual Athletic Sports Meet held in the Esplanade in the evening, the Ninth Annual Session of the All-Ceylon Congress of Buddhist Associations terminated.

*Ceylon Independent.*

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## TOLERANCE AND COMPROMISE

It is unnecessary to consider in this paper any such matters as the tolerance of the unmoral events of life, many of which are now inevitable and more economically endured: nor do I propose to refer to any of the numerous compromises that are constantly occurring in business and also are without moral significance. I wish rather to draw your attention to some of the graver aspects of life, where tolerance and compromise are constantly interwoven, and constantly thought of. As Pope on one occasion pithily summed up the situation:—

Vice is a monster of so frightful mien,  
As to be hated needs but to be seen;  
Yet seen too oft familiar with her face,  
We first endure, then pity, then embrace.

Everyone remembers the story of the house of Rimmon: "In this thing the Lord pardon thy servant, that when my master goeth into the house of Rimmon to worship there, and he leaneth on my hand, and I bow myself in the house of Rimmon: when I bow myself down in the house of Rimmon, the Lord pardon thy servant in this thing. And he said unto him, go in peace." The disguise of his conversion was to be permitted, the compromising position tolerated. The prophet may have thought that more harm would be done by compelling his new convert to avow than to be silent, and so left the matter to Naaman's own conscience and some later opportunity; but certainly the evasive benediction sounds very strange from the representative of so jealous a God. As Lord Morley so ably puts it, "The interesting question in connection with compromise obviously turns upon the placing of the boundary that divides mere suspense in forming opinions, wise reserve in expressing them, and wise tardiness in trying to realise them, from unavowed disingenuousness and self-illusion, from voluntary dissimulation and from indolence and pusillanimity." (*Compromise*, 2nd ed., p. 3.)

Another instance in the sphere of politics is to be found in our own State. The Toleration Act was passed to enable any person to select and exercise his own mode of worship and faith without State interference. It was an insincere compromise with public pressure ; for the Test Act was introduced much later, to abolish religious tests for public office. This it did not entirely do—certainly not as regards the monarchy. Following the ancient practice of the State, many religious bodies are still as intolerant as they can succeed in being. I very well remember a Roman Catholic priest of some position complaining to me of the bigotry and intolerance of a certain official of the Protestant Church. I could not repress a smile. My friend thereupon remarked, "Of course, we never profess tolerance ; it is not our way."

The early Western Church was, perhaps, the largest instance of compromise the world has ever witnessed ; indeed, as its canonical scriptures show, it is itself a colossal compromise. It pursued the extremely politic plan of including a variety of beliefs—many of them sufficiently contradictory—and explaining "spiritually" the more obvious differences. As to the heathen gods, where necessary it canonised them. Even the Lord Buddha makes an appearance in the Calendar as St. Barlaam and St. Josaphat. There can be but one opinion about such practices. The excuse that has been made to me is, Whatever else were they to do ?

The gradual progress of civil liberty has rendered possible the growth of experimental science. The discoveries of science have shown what a large amount of religious dogma is utterly inconsistent with the truth as we find it. Thereupon, religion has to defend it by the authority of some supposed external power, itself the creation of dogma ; to explain the various contradictions by compromising on a spiritual interpretation, or by dropping the genuineness or authenticity of the document. All of these processes are very difficult ; because the Church at once appears as an advocate of something that is not the truth, or at least of tolerating systematic insincerity. The last

of her members to acquire liberty of investigation are its teachers, because they are tied in their early days by the formulæ of their ordination. A young man in a state of comparative ignorance has to declare when taking deacon's orders that he "unfeignedly believes all the canonical scriptures of the Old and New Testaments," when in fact he does not personally admit certain important parts of them at all (e.g., the miracles) and others only with large reservations. Is a religious minister justified in publicly stating every week at least that he personally believes in certain events (e.g., the Resurrection) as having actually occurred when if individually approached he declares his statement to be untrue, and that he was merely putting forward the "mind of the Church"?

All these are very practical questions. The very fact that they can be asked is a sad indication of the imperfect advance that the cult of sincerity has made in the Western mind.

Let me take a very recent instance :—\*

"My own belief is this: (1) I accept the Nicene Creed. (2) At once I distinguish—I mentally shift the emphasis more and more on to the great spiritual affirmations of that venerable symbol, away from the detailed historical affirmations; (3) because the spiritual affirmations (e.g., 'I believe in one God . . . and in one Lord Jesus Christ . . . being of one substance with the Father . . . and I believe in the Holy Ghost . . . and I believe in one Catholick and Apostolick Church') appear to me to be the proper and sure exercises, and to be based on the inward experience, of the common Christian consciousness; whereas the detailed historical affirmations (e.g., 'He suffered and was buried, and the *third day* He rose again according to the Scriptures, and ascended into Heaven') literally interpreted, stand on the authority, and so to speak, at the mercy, of a small band of trained historical scholars. (4) This distinction obtains, in my judgment, even in the case of the central doctrine, viz., between (a) the spiritual affirmation of the Incar-

nation, on the one hand, and (b) on the other hand, the historical affirmation of the physical miracle—which is of the Incarnation the traditional mode and concomitant.”

The author of this statement has been in deacon's orders in the Church of England, and is at present a priest in her service. At his ordination, a candidate for the office of deacon is asked by the bishop, “Do you unfeignedly believe all the Canonical Scriptures of the Old and New Testaments?” And he answers, “I do believe them.”

Can it be for a moment supposed that the framers of this question intended the Scriptures aforesaid or the Nicene Creed to be doubly considered as the author confesses is *his way*? What would be the effect on the mind of an intelligent lad if he were instructed to shift his mental difficulties in any *other* subject on to some spiritual or theoretical point of view more pleasing to his teacher's views? The entire basis of his sincerity would be unfailingly undermined—and let us not forget the warning of Pope. Everybody recognises that there is only one sincere way of interpreting the Canonical Scriptures, and that mental reservations and compromise are wholly unpermissible. It is not too much to say that insincere juggling with language of this kind has done much to make it impossible in modern times to state what Western religion really is. Apparently two kinds of truth are adopted; and you never know where you have either.

It is time now to consider the Buddhist side of the question. I will begin with a story fairly parallel with that of Naaman. Sonadanda, a wealthy Brahman and landed proprietor, approaches the Blessed One for instructions, though many of his people suggest that it is for various reasons scarcely consistent with his dignity to do so, but rather that the Buddha should call upon *him*. All at length agree to go together. On the way, Sonadanda has some residual qualms of conscience, as to whether he may not come off with some loss of dignity in presence of all these people. There is a discussion, which as usual ends in the visitor taking his place as a disciple of the

Master "as long as life endures." He invites him and the members of the Order to dinner next day, and speaks to him as follows—his object being to give the Buddha only part etiquette for the purpose of saving his position—much as one might imagine a bishop apologising in the early days to some Wesleyan minister for not being quite as polite as he ought. "If . . . when I am seated in the assembly I stretch forth my joined palms in salutation, let the venerable Gotama accept that from me as a rising up from my seat. And if when I am seated in the assembly I take off my turban, let the venerable Gotama accept that from me as a salutation from my head. So, if when I am in my chariot, I were to get down from the chariot to salute the venerable Gotama, the surrounders would find fault with me. If then, when mounted on my chariot, I bend down low the staff of my goad, let the venerable Gotama accept that from me as if I had got down. And if when mounted on my chariot, I should wave my hand, let the venerable Gotama accept that from me as if I had bowed the head in salutation."

Thus did that eminent man give notice of compromise to the Lord Buddha, and extricate himself as well as he could from a difficult position.

I have sometimes thought that the Master had a habit of smiling internally (*Sonadanda Sutta*).

Let us now consider some very clear doctrines which all Buddhists will very freely admit:—

"He who takes refuge with Buddha, the Norm,\* and the Assembly, he who with clear understanding sees the four holy truths . . . having gone to that refuge, a man is delivered from all pain" (*Dhammapada*, 190-2).

"He who adopts the whole Law is a bhikkhu, not only he who begs" (*Id.*, 266).

"The gift of the Law exceeds all gifts; the sweetness of the Law exceeds all sweetness; the delight in the Law exceeds all delights" (*Id.*, 354).

"This excellent jewel is found in the Buddha . . . the Norm . . . the Assembly . . ." (*Kāla vagga*).

"For whom there is no desire, for the Bhikkhu who has cut off the stream (of existence) and abandoned all kinds of work, there is no pain" (*Mahavagga*, 37).

"Why do not the Samanas say one and the same thing? For the truth is one, there is not a second, about which one intelligent man might dispute with another intelligent man" (*Atthakavagga*, 6, 7).

Here is a passage spoken by the dying Buddha: "In whatsoever doctrine and discipline, Subhaddha, the noble eightfold path is not found, neither in it is there found a man of true saintliness of the first or of the second or of the third or of the fourth degree. And in whatsoever doctrine and discipline, Subhaddha, the noble eightfold path is found, is found the man of true saintliness of the first and the second and the third and the fourth degree. Now in this doctrine and discipline, Subhaddha, is found the noble eightfold path, and in it alone, Subhaddha, is the man of true saintliness. Void are the systems of other teachers—void of true saints. And in this one, Subhaddha, may the brethren live the Life that's Right (*Samma*), so that the world may not be bereft of Arahats" (*Mahāparinibbāna Sutta*, 62).

Nothing can be clearer or less compromising than this pronouncement. It is exactly reproduced later on in our Western Scriptures—"Neither is there salvation in any Other."

Let us now pass over two-and-a-half centuries, and see how this teaching affected the great Indian convert King Asoka (*Rock-cut Edicts* (V. Smith).

"But it is more than a year since I joined the Order, and have exerted myself strenuously. During that time, the gods who were regarded as true all over India have been shown to be untrue.

"Whatsoever, Reverened Sirs, has been said by the Venerable Buddha, all of that has been well said.

"His Majesty . . . does reverence to men of all sects,

whether Ascetics or householders, by gifts and various forms of reverence. His . . . Majesty, however, cares not so much for gifts or external reverence, as that there should be a growth of the essence of the matter in all sects . . . the root of this is restraint of speech, to wit, a man must not do reverence to his own sect or disparage that of another man without reason. Depreciation should be for specific reasons only, because the sects of other people all deserve reverence for one reason or another. By thus acting a man exalts his own sect, and at the same time does service to the sects of other people.

"For this is the desire of His . . . Majesty, that all sects should hear much teaching and hold sound doctrine.\*

"Even upon the forest folk in his dominions His . . . Majesty looks kindly and he seeks their conversion, for (if he did not) repentance would come upon His . . . Majesty. They are bidden to turn from evil ways, that they be not chastised. For His . . . Majesty desires that all animate beings should have security, self-control, peace of mind, joyousness."

Asoka, however, will not tolerate schism. Though eager to tolerate and attract outsiders, once they are in, he fully intends them to remain there. "But whosoever, monk or nun, shall break the unity of the Church, shall be compelled to wear white garments, and to dwell in a place not reserved for the clergy." The way of the Church must not be quitted.

What is it that made both the Buddha and his successor so uncompromising in their religion? *The nature of the religion itself.* Both of them were eminently kindly, compassionate, and utterly indisposed to do harm to anybody. But in those lone hours of supreme enlightenment the Buddha had seen the universe "face to face," and there can be no compromise with cosmic truth. Truth is one; there are not two kinds of truth. What man in his senses would propose to compromise with the law of gravitation?

*Whatever in the teaching of any other sect agrees with*

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1 Observe the great stress laid on mental culture.



*the teaching of the Buddha is already Buddhism*, and requires no compromise ; the rest is barred from adoption by its inherent nature.

And therefore when an eminent teacher (or even monk) suggests to us that a compromise between Christianity and Buddhism will constitute the religion of the future, it is for us who love the truth to make "right effort" and apply the cosmic test up to the level of our intelligence—and this, whether in doctrine or practice. Whatever may remain will be found not to be a blend or compromise. Buddhism is not soluble in water.

As to practice, while our Western cult will have to give up its insincerities, its miracles, its shows, concerts, dancing exhibitions\* and its married clergy, as means to holiness, our Eastern friends will have to purify the yellow robe from the taint of traffic in charms and mascots, the reception of money, the occasional use of ritual, and not a few other laxities in bhikkhu practice. And a religion that is truly cosmic will eventually be seen to depend on no historical event whatever.

Here, then, all the difficulties with science come to an end. No event, no document, no teaching is sacred, or can in the long run be the subject of compromise. Pure Buddhism claims to be pure truth, and all of it, and to be attainable by any cultivated mind, unflinchingly exercised. Our duty is to give it all possible liberty. And if, in any given case, we can come for the time being to no final decision, let us ever bear in mind the golden rule—to *leave off in a position of the least doubt*. For those who have not enjoyed the same advantages, the wise and tolerant precepts of Asoka are well worthy of imitation, and we can see that his disciplinary measures were mild for the time. He who was himself the truth and taught nothing else has told us that miracles and the claim of superhuman powers

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1 The Rev. A. W. F. Blunt states that "At present our success, so far as we succeed, is that of a compromise with the world." *Hibbert Journal*, January, 1914, p. 355.

should be met with the strongest aversion. And, inasmuch as moral and religious truth cannot depend upon time, we may set aside as unworthy of discussion all questions as to the historicity of the Teacher. Much as every Buddhist delights in calling to mind the venerable figure of the great Founder, much as he may love to think of that pilgrim through the æons—his pity, his patience, his sweetness—he ranks all these far below the Instruction. “The gift of the Law is the greatest of all gifts.”\*

EDMUND J. MILLS.

### BUDDHIST MISSION TO MALAY

A public meeting of Buddhists for the purpose of considering a request from the Buddhist residents of Malaya to send out Bhikkhus to preach the “Dhamma” was held yesterday afternoon at Ananda College.

Mr. D. C. Senanayake was voted to the chair and Mr. W. E. Bastian was elected Secretary *pro tem*.

Mr. D. E. Ranasinghe, in explaining the object of the meeting, said that the Principal of the Vidyananda Pirivena, Veyangoda, and Mr. W. E. Bastian had been requested to send out four Buddhist monks to Kuala Lumpur to preach Buddhism.

Mr. W. E. Bastian then read certain letters which he had received from Malaya, in the course of which it was stated that Mr. H. S. Talalla of Malaya had promised to see that the passage money, the housing, feeding, travelling expenses, etc., would be borne by them.

Rev. Dennepitiya Pragnasara, speaking next, said that it was the duty of the Buddhists to preach the teachings of the Master to the world. Buddhist missionaries had done so in the past but it had now ceased and therefore they should see that every endeavour was made to proclaim to the world the

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<sup>1</sup> In connection with the general subject of this address, Prof. H. Sidgwick's *Practical Ethics*, 1898 (Essays V. and VI.) may be consulted with advantage.

truths of the Dhamma. There was now a re-awakened interest among Buddhists in that direction and he wished their present efforts every success.

Rev. Karaputugala Dhammaloka said that it had so happened in the history of the world that it was now left to the Sinhalese who were Buddhists to carry the torch of the Dhamma to the other parts of the world. The preaching of the Dhamma was the bestowing of the greatest gift in the world.

The Rev. Heenatiyana Dhammaloka said that it was one thing to learn the Dhamma and it was another thing to proclaim it to another in such a manner as to convey to him in a lucid and eloquent way the exact meaning. They were at present accustomed to preach the Dhamma to their own people in Ceylon but not to foreigners and in their proposed endeavour they would encounter many difficulties which the monks were always prepared to meet and to overcome.

Mr. D. B. Jayatilaka said that he came to the meeting in the hope of hearing that so many monks would be sent to Kuala Lumpur in response to the wishes of the Buddhist residents there. He had, however, learnt since that a society was to be formed for the purpose of sending monks to Malaya to preach the Dhamma. Buddhist monks should be sent not only to Malaya but to other parts of the world also where they were needed. That was a great and noble object which required a good deal of thought and consideration and for that purpose a separate meeting of a more representative character should be held. The Principal of the Vidyananda Pirivena had promised to send four Buddhist priests and the people of Kuala Lumpur were prepared to provide for them and was a new society needed for that purpose. The Mahabodhi Society and the Dharmaduta Sabha at present did such work. The preaching of the Dhamma was a duty that had come down to the Sinhalese Buddhists from the ages. In ancient times Sinhalese Buddhist monks had preached in China and Japan and although there were no references to them in Sinhalese

books there were references to them in Chinese books. It was not only Sinhalese Bhikkhus but even Bhikkunis had preached in foreign lands. But they had forgotten their duty during the last 300 or 400 years. Not only Malaya but other countries such as America and Germany were anxious to learn Buddhism from the pure fountain of Ceylon Buddhism. While they thought of preaching Buddhism in other lands they should also try to live as better Buddhists in Ceylon and put into practice what they preached. They should not allow that pure Buddhism to lie only in their books and not in their hearts.

The Chairman said that it was apparent that only one sect of priests had been associated in that work. What they should decide now was whether they should send the four monks to Malaya along with the delegates whom they expected from Malaya.

Dr. G. P. Malalasekera said that they should decide at that meeting to send four Buddhist priests to Kuala Lumpur and leave the larger question of sending out missionaries not only to Malaya but to other parts of the world also to be discussed later at a more representative meeting. It was the duty of that meeting to wish those monks going out to Malaya every success.

A Committee of about 100 Buddhists with power to add to the number was then elected with Mr. W. E. Bastian as Secretary, to make the necessary facilities for the departure of those priests and for their stay in Malaya.

*Ceylon Daily News, 9-1-28.*

## NOTES AND NEWS

### DEATH OF DR. BUNYU NANJO

We learn with deep regret the death of Dr. Bunyu Nanjo, the well known Japanese Buddhist Scholar at the ripe old age of 79. He was known throughout the world as a scholar of vast erudition and his catalogue of Chinese Tripitaka earned for him an honourable place among the greatest scholars of his

time. To him Buddhism was not merely a thing of antiquarian interest as to many scholars but a living religion. Of him it could be said that he tried to realise in his own life the great truths and ideals of Buddhism. To be learned about a faith is one thing and to live upto the ideals set up by it quite a different thing. It must be said to the credit of Dr. Nanjo, himself an ordained priest of the Nishi Hongwanji, that he was not only a great scholar but at the same time—which is certainly the more important fact from our point of view—he was a doer of the teachings. The Buddhist world is poorer to-day by his sad death but the good work he had done will always remain an example for future Buddhist scholars to copy. May he attain the eternal peace of Nibbāna.

\* \* \* \*

#### LONDON VIHARA

In our last issue we stated that a new site had been bought for the proposed Vihara in London. From the latest mail to hand we learn that it is situated at 41, GLOUCESTER STREET, Gloucester Gate, LONDON, N. W. 1. This is a more central place than the former and is easily accessible to those who wish to attend meetings, etc. M. B. S. office has been removed to this place and all correspondence should be addressed there. The Vihara work will commence as soon as the necessary arrangements are made. We understand that the fund started in Ceylon for this purpose now amounts to Rs. 23,000/-.

\* \* \* \*

#### ACTIVITIES AT THE CALCUTTA VIHARA.

The following lectures were delivered at the Vihara Hall during January:—(1) Some Indian Problems by Swami Sachidananda Saraswati, (2) The goal of Life by Swami Sachidananda Saraswati, (3) Future Religion of India by Swami Sachidananda Saraswati.

\* \* \* \*

#### BUDDHISM IN SIAM

In the course of an interesting article in the January issue of the Modern Review Dr. Suniti Kumar Chatterjee writes:—

“The most heartening thing in Siam is the great vitality of the Buddhist religion there. It is still a living force. Its priesthood still produces learned men. It is tolerant, and by its very toleration it softens intolerant creeds that have been allowed to settle within its borders. Young Siamese are proud of their religion and its philosophy. It is common practice for young men of the intellectual and aristocratic classes to live for some months, even years, in a monastery, following the monastic life and its aspirations for mental calm, and then come out into the world, sort of purified for the struggles of life by the age-old discipline of the *Vihara* which seeks to help man to curb and quell the distracting lusts of the flesh and finally to annihilate his own ego-consciousness. I met some such young men—bright intellectual faces, with a certain arresting expression of benignity and seriousness which certainly was an index of the inner spirit, for which one could not but have great respect; young men who had put some years of study in Germany, England and America. In recent years, there have been cases of young princes and scions of the nobility voluntarily turning monks and they at least show that the old ideals are still potent factors in the life of the people, and that idealistic Prince Siddhartha has not yet abandoned this world entirely.”

\*             \*             \*             \*

#### JAPANESE RESPONSE TO INDIAN APPEAL

We are glad to learn from the *Young East* that the appeal which the Maha Bodhi Society sent to Japan for financial aid has had a ready response from the Buddhists. The *Young East* writes:—

“In Vol. II No. 6 of the *Young East* an appeal to Japanese Buddhists from the Maha Bodhi Society of Calcutta was published. In that appeal the Maha Bodhi Society asked for help to a commendable plan it cherishes of establishing a Buddhist University and a *Vihara* at Sarnath, where Lord Buddha, shortly after his attainment of supreme enlightenment,

preached his first sermon to the five ascetics. The Young East arranged to have this appeal translated into Japanese and published in the *Chingai Nippo*, a daily paper published in Kyoto in the interest of Buddhism. We are glad to note that it has had instant responses, the following contributions having been made so far:—Rev. Tenryu Yamane Yen 50.00, Mrs. Chika Oda Yen 15.00, Shido Dojin Yen 10.00, Anonymous Yen 10.00. Total 85.00.

We hope to receive more contributions from our readers."

\* \* \* \*

#### SARNATH M. B. FREE SCHOOL

The Free Elementary School at Sarnath which was closed for several years has been restarted lately. A teacher with qualifications for teaching has been appointed and the number of boys attending the classes is 12 at present. It is expected that more would join in the near future.

### BOOK REVIEW

*La Sagesse Du Bouddha et la Science Du Bonheur* By  
Dr. Edmond Isnard, *Les Editions de la Revue*  
*Extrime-Asie, Saigon, 1927.*

Much has been written by the Western scholars on Buddhist Philosophy in general. But we are still in the dark as to the real nature of the Buddhist philosophy prevailing in Indo-China. Since the foundation of the French School at Hanoi, the French savants are trying their best to throw light on the history of Buddhism in Indo-China. The Review of Extreme-Asie, Saigon is also publishing interesting monographs on this phase of Buddhism in Indo-China.

The book under review—*La Sagesse du Bouddha et la Science du Bonheur* is a valuable addition to the Buddhist philosophical literature in Indo-China. The author Dr. Edmond Isnard is a well-known writer on Buddhism and has already made his mark in the literary field. His former book—*Esquisse*

*Des Principales Sects Du Bouddhisme En Extrême-Orient* gives an account of the principal Buddhist sects in the extreme orient and is a welcome addition to the history of Buddhist Sects.

The book opens with a chapter on the way of Ignorance. It is followed by another entitled—*L'evil*. In the third chapter, the writer discusses the three characteristics of the world of relation, viz., (1) Sabbe Sankhārā Aniccā (2) Sabbe Sankhārā Dukkhā (3) Sabbe Sankhārā Anattā. Other remaining chapters are also very illuminating.

The book will be read with interest by all lovers of Buddhism, specially by Buddhists of all parts of the World. Students of comparative religion would also find a mine of information in this book. We congratulate Dr. Isnard in his performance.

PHANINDRA NATH BOSE.

We acknowledge with thanks receipt of the following books for review :—Who's who in Mysticism by C. Hartmann ; The Cross in the Crucible by Mr. S. Haldar ; Archæological Survey Report No. 31 ; We have also received beautifully printed calendars for 1928 from the Globe Nursery, Calcutta, S. K. Lahiri & Co., Messrs. Ghose Bros. Calcutta and Messrs. Luzac & Co., London.

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HINDU MYSTICISM BY S. N. DAS GUPTA, M.A., Ph.D.

A book entitled Hindu Mysticism has been just published by the Open Court Publishing Co., Chicago, and London. The brochure under notice contains six lectures delivered by Professor S. N. Das Gupta, M.A. Ph.D. of the Presidency College, Calcutta, in connection with the N. W. Harris Lectureship which was founded in 1906 through the generosity of Mr. Normal Wait Harris of Chicago. The purpose of the lecture foundation as expressed by the donor is "to stimulate scientific results of the highest type and to bring the results of such research before the students and friends of the North Western University and through them to the world." The following are the subjects of the lectures ;—(1) Sacrificial Mysticism



(2) Upanishad mysticism, (3) Yōga mysticism, (4) Buddhist mysticism, (5) Classical forms of devotional mysticism, (6) Popular forms of devotional mysticism.

The term mysticism is always implied in a popular way to certain practices, the object of which is the attainment of some miraculous power for the benefit of this mundane life. This the writer calls the inferior mysticism. It has just been noted by the author that the superior and higher mysticism is that which is directed to the liberation of the spirit and the attainment of the highest bliss. This mystic power is to be obtained by the control of will, purity of mind and an earnest striving for moral goodness, self abnegation and an indomitable and steadfast aim towards a goal. It is a practical and scientifically worked out method of reaching truth which is built upon one universal and adamant foundation of knowledge and experience. Reasoning or theory is of very little help in this gradual development of mind. This is aptly expressed by the author "to be active, formative, creative, elevating and ennobling principle of life."

This is the idea with which the lecturer has proceeded in his task. But when we come to the subject matter of his lectures, we find that instead of bringing out or indicating the practical experiences which one has to meet in the way to enlightenment, the author has made a generalisation of facts which lays no claim to originality. The subject dealt with is the simple system of Hindu thought and culture and it is only with the idea of attaching certain mysticism to the subject that the lectures have been called Hindu mysticism. Reader should always remember that the life of mysticism, whether it be Hindu, Buddhist, Christian, Mohamedan or Sufi, is experience and observation. In case, we ask what is Buddhism, the inevitable answer would be the practical solution of the mystery of sorrow and the emancipation from it. The great teacher experienced these truths, saw them, realized them in his own life and ultimately preached them to the world.

Whatever shortcomings there may be, the writer has ful-

filled his object well. The clear and comparative method of presentation which Prof. Das Gupta has made will enable the reader to understand and appreciate the gradual growth and merits of the different systems of speculation and practices of this land from the Vedic period down to the present day faiths prevalent in India. The book will amply repay perusal. We recommend this to the students of comparative religions in India and abroad.

In the opening line of the preface, Prof. Das Gupta has stated that before these lectures, the subject of Hindu mysticism received no systematic treatment in a comprehensive way either in America or in the continent; we cannot fall in with the author in this observations. The work in this direction was first started by Swami Vivekananda in America. His book on "Raja Yoga" published in America some 33 years ago, will ever remain a standard work on the subject. In fact that book paved the way and produced results, the fruits of which is being reaped to-day by men like Prof. Das Gupta and other notable writers and thinkers of the present day.

C. C. BOSE.

Miss Mayo's Mother India, A Rejoinder by K. Natarajan.

It is indeed a great service that "Mr. K. Natarajan, the cultured and talented Editor of the 'Indian Social Reformer' has done in bringing the half-truths and untruths described in Miss Mayo's 'Mother India' under the actue and "impartial criticism of his able pen. The present book is a collection of articles published in the above said journal. Looking through the eye of an impartial critic, Mr. Natarajan points out that "The Book . . . . is the product of a fantastic frenzy for the superiority and supremacy of the whites." Though it is a rejoinder to another book, the book in itself is an interesting piece for thoughtful reading. We recommend this book to the English knowing public who are interested to know something

of India in its true aspect. The price of the book is 12 as. which can be had from G. A. Natesan & Co., Madras.

M. C.

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### CONGRESS OF TROPICAL MEDICINE ASSOCIATION

The Seventh Session of the Congress of the Far Eastern Association of Tropical Medicine marks an important development in the knowledge of the medical science of the day and it is hoped the scientific value of the deliberations will be of far reaching character in the knowledge of the healing art of the tropical diseases.

The present session was held for the first time in India and in fitness of things, as a centre of culture, Calcutta was selected for its place of sittings. About 800 delegates attended, of whom nearly 90 came from foreign countries, such as Ceylon, China, Formosa, Shanghai, Hongkong, Indo-China, Japan, Federated Malay and America. Even League of Nations was represented in the Congress. There were Scientific Exhibitions in connection with it, which enhanced its importance.

The first session of the Congress was held in Manila, in the year 1908, the second in the year 1912, at Hongkong, the third in the year 1913 at Saigon; after a period of eight years, it was resuscitated by the Dutch scientists of Tava and the Conference was held in that place. The fifth was held in Singapore in 1923 and the sixth in Japan in 1925. The avowed object of the Conference was to find out the causes and to discover the best means as how to combat such tropical diseases as plague, cholera, dysentery, tuberculosis, small pox, leprosy, Kalazar etc.

The papers read and discussed were of varied nature, they covered a vast field of difficult tropical diseases and their remedies. Men whose names stand pre-eminent in the field of medical discoveries and who have made life long study of

the subjects either read papers or took part in the discussion. It may be noted here that by their specialised knowledge and experience in the respective branches of the subjects, the delegates from the Far East made a deep impression on the mind of the audience.

C. C. BOSE.

## FINANCIAL

### SRI DHARMARAJIKA VIHARA

#### RECEIPTS & EXPENSES FOR 1927

RECEIPTS.		EXPENSES.	
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Rent of Hall ...	127 0 0	Electric Service Co. for Electric maintenance ...	116 0 0
<i>Donations</i>		Flowers ...	60 0 0
Prof. from Japan ...	15 0 0	Durwan's wages ...	214 10 6
B. K. Bose, Calcutta ...	0 8 0	Candles, bulbs, Brass polish etc. ...	28 15 0
Mr. R. Hewavitarne, Colombo (for flowers) ...	15 0 0	Hari Charan Das for re- pairs, pipes ...	35 0 0
Mr. K. T. Wimalasekhara, Horana, Ceylon (for flowers) ...	15 0 0	Photographs ...	35 10 0
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		Canvas Curtain, including fixing etc. ...	33 15 0
		Electric Table Lamp ...	15 0 0
		Glasses for the Japanese Image including mistry charges ...	34 0 0
		Plan of proposed addition to 4A, College Sq. ...	20 0 0
		Conveyance and miscel- laneous ...	4 15 3
<b>Total</b> ...	<b>289 5 9</b>	<b>Total</b> ...	<b>906 13 6</b>

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## ACKNOWLEDGMENT OF RECEIPTS

Previously acknowledged Rs. 1063-7-0 ; Mr. T. W. Siriwardhana, Matugama, Re. 1 ; D. A. Munasingha Appuhamy, Matugama, Re. 1 ; Dhammika A. Wijesekhara, Rs. 5 ; P. L. Adrian Appuhamy, Polonuaruwa, Rs. 15 ; Mr. D. B. D. S. Wickramaratna, Vidana Aracchi, Totagamuwa, Rs. 5 ; collected by T. S. Weerasingha Esqr., Uduwara ; T. S. Weerasingha, Rs. 5 ; K. Sodilis De Silva, Rs. 5 ; K. Garunona Upasika, Rs. 5 ; K. Yasonona, Rs. 5 ; A. Baby Nona, Rs. 5 ; W. Sedilishamy, Rs. 2 ; W. Odilishamy, Re. 1 ; M. Hinnihamy, Re. 1 ; G. Dineris Silva ; Re. 1 ; O. Ongris Silva, Re. 1 ; M. Podineris Fernando, Re. 1 ; D. Manuel Fernando, Re. 1 ; total Rs. 33 ; Maung Tha Noe, Burma, Rs. 18 ; collected by Saugata Sugatakanti at Gaya :—Daw Baw and Party, Rs. 28 ; Maung Myatun and Aung Awpi, Rs. 8 ; Revds. Piyaratana & Somananda Rs. 5 ; Revd. U. Thundra, Re. 1 ; U Ngawanta, Re. 1 ; U Thagma, Re. 1 ; Shwe Kwan, Re. 1 ; D. M. Manatunga, Re. 1 ; Mr. J. L. Barua, Rs. 10 ; Tha Htaw, Rs. 2 ; U Sumangla Re. 1 ; U Rawenda, Re. 1 ; U Buddharakkhita, Re. 1 ; U Thagma, Re. 1 ; Priest from Mandalay, Rs. 2 ; Mg Mg Thwin, Re. 1 ; Mg Aung Myat, Re. 1 ; Maung Khain, Re. 1 ; U San Hain, Rs. 5 ; U Achara, Re. 1 ; U Sundra, Re. 1 ; U Tejwanta, Re. 1 ; U Nagenda, Rs. 5 ; U Sasna, Re. 1 ; U Kusala, Re. 1 ; U Tejwanta, Re. 1 ; U Chakkinda, Rs. 5 ; Ko Sun Wan, Rs. 8 ; Do A Mya, Rs. 2 ; Do Sun, Rs. 2 ; Ma So, Rs. 2 ; Ma Sin, Rs. 2 ; Ma Pu, Re. 1 ; Ma Mya, Re. 1 ; Do Nwe, Rs. 5 ; Da A Bo, Rs. 3 ; Do Swa, Rs. 3 ; Do Aa Bo, Rs. 5 ; Ne Mg, Re. 1 ; Party from Rangoon, Rs. 3 ; U Narinda, Re. 1 ; U Etak, Re. 1 ; U Oinuya, Re. 1 ; Sugatakanti, (being amount given to him for his personal use) Rs. 10 ; total Rs. 139 ; Pandit Sheo Narain, Lahore, Rs. 30 ; Sanja Jampso, Mongolia, Rs. 5 ; Mrs. M. P. Fernando and party, Wadduwa, Rs. 10 ; S. N. Barua, Esq., Delhi, Rs. 5 ; U San Dun, Burma, Rs. 25 ; U San Dun's daughter, Rs. 5 ; Daw Hnin Gee, Burma, Rs. 10 ; Mr.

& Mrs. Tun E, Burma, Rs. 5 ; Daw Tha May, As. 8 ; Daw Mya, Re. 1 ; Daw Hla May, Rs. 10 ; Ma Ma Gyi, Rs. 10 ; Daw Kyaw, Rs. 5. Grand Total Rs. 1401-15-0.

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

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### NOTICE OF REMOVAL

The Headquarters of the British Maha Bodhi Society have been removed from 86, Madeley Road, Ealing W. 5 to the newly purchased premises No. 41, Gloucester Road, Gloucester Gate N.W. 1. London.

The sum of Rs. 75,000 has been paid for the purchase of the Gloucester Road property where the Maha Bodhi Society hope to erect a Buddha Vihara with the help of our Buddhist brothers and sisters throughout the world for which the sum of £6,000 is required according to the estimate of the architect Mr. E. Bates, F.R.I.B.A.

The Hony. Solicitor of the British Maha Bodhi Society is Mr. Alexander Hayman Wilson, 5, Victoria Street, London S.W. 1. who will be glad to answer correspondents.

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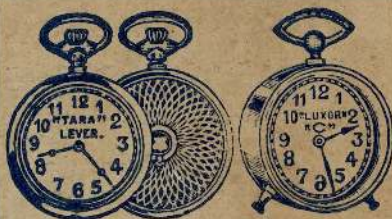


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