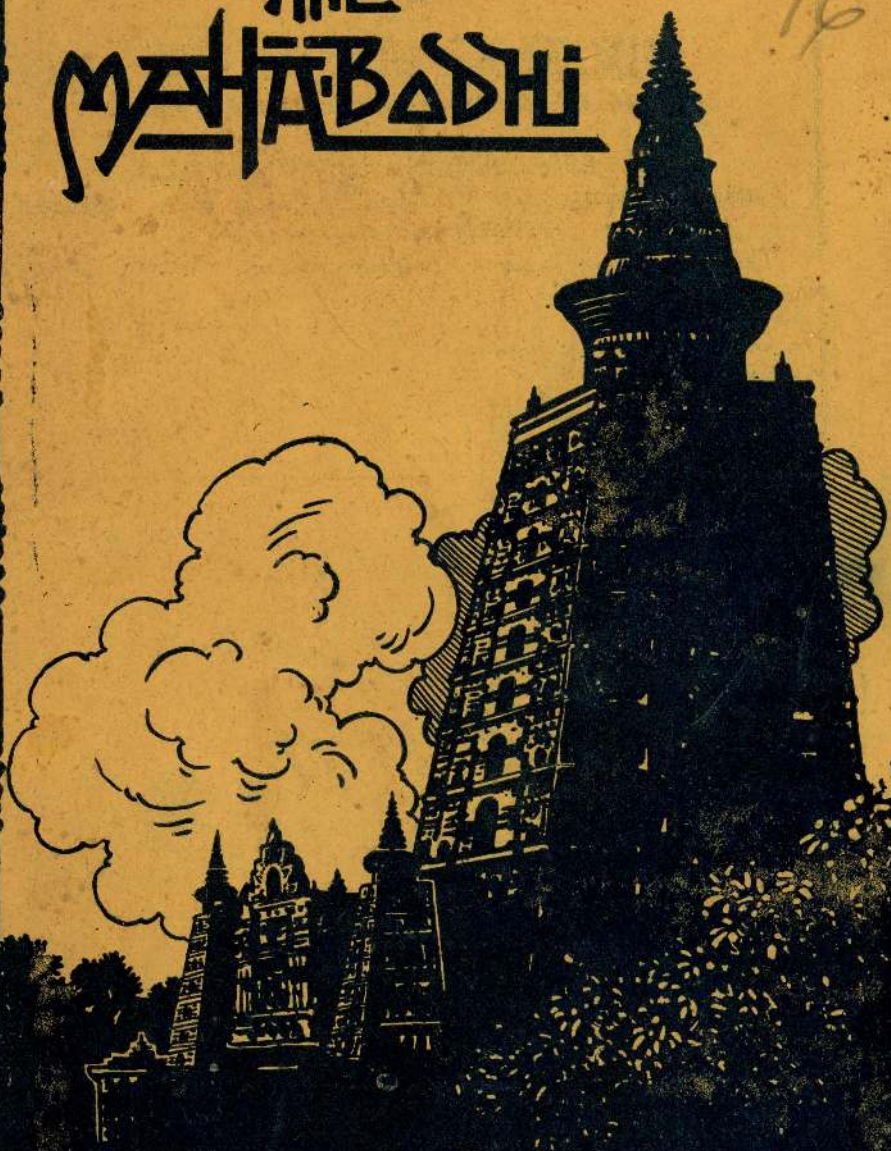


The only refuge for him who aspires to true perfection is
Buddha alone—K. H.

THE MAHA-BODHI



JOURNAL OF THE
MAHA-BODHI SOCIETY

THE WAISAKHA CELEBRATIONS

The thrice sacred festival in commemoration of the Birth, Enlightenment and Parinirvāna of the Buddha Sakya Muni will be held under the auspices of the Maha Bodhi Society on 4th May 1928 at the following places:—Buddhagaya, Benares, Calcutta, Gaya town (Revd. Zawtika Memorial Hall), Madras and LONDON. Contributions will also be sent towards the celebrations at Kusinara, Lumbini and Lucknow.

The Executive Committee of the Maha Bodhi Society expects Buddhists of Burma, Ceylon, India etc. would send their contributions to the Hon. Treasurer, Maha Bodhi Society, 4A, College Square, Calcutta.

THE ANAGARIKA DHARMAPALA,
General Secy. M. B. Society.

Coming!!

THE

Coming!!

WAISAKHA NUMBER OF MAHA BODHI

The favourable reception accorded by the reading public and the various periodicals to our last year's Waisakha number has greatly encouraged us and we are happy to announce that a similar number will be issued in May next. It will contain articles on various aspects of Buddhist religion, art, history, ethics etc. by competent authorities besides news and notes. Illustrations will be a special feature of the issue.

As the number of extra copies printed for sale last year was exhausted very soon many late orders had to be refused. We therefore request those who want extra copies to inform us early to that effect so that they may not be disappointed this year also.

CONTRIBUTIONS.

Articles, news and photographs of Buddhist Viharas etc. will be thankfully received by the Editor.

ADVERTISEMENTS.

Special rates of advertisement for this issue may be had from the under signed. As this number will have a circulation of more than double the usual circulation it is a unique opportunity for the advertisers.

Manager,

Maha Bodhi,

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4A, College Square, Calcutta.

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 चारिको बहुजनहिताय बहुजनसुखाय लोकानुकम्पाय अत्याय
हिताय सुखाय देवमनुस्सानं देसेय भिक्खवे धम्मं आदि कल्लगणं मज्जे कल्लगणं
परियोसान कल्लगणं साय्थं सव्यञ्जनं केवलपरिपुष्पं 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.

Vol. XXXVI]

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

[No. 3

BUDDHIST SONNETS

DUST.

As one who throws some dust towards the sky,
He cannot soil the Heavens, but it falls
Back on himself,—the weight of it appals—
So is that fool who in his greed shall try
To hurt the Truth by telling men a lie,
Hurling his words as jugglers do their balls.
Yet shall the Truth prevail. A brave man calls,
“Let Right and Reason triumph though I die.”
Alas! The world has taken at their word
This generous oath of Heroes. There is heard,
If one but listens, down the ages vast,—
“We toiled for Right, for Truth, but fell at last,
Killed by the faggot, wheel, the rack, the screw.”—
O World of Ghouls, ye know not what ye do.

THE CHILD.

As when a foolish child lies on its back,
 And grabs at anything its eyes can see,
 And stuffs them in its mouth in gurgling glee,—
 So is that man who piles a heavy stack
 Of things upon himself, in box, in sack—
 And how can such a mortal e'er be free?
 He thinks he is, but he has lost the key
 To freedom's door, lost in his heavy pack.
 Then to that child there comes the kindly nurse,
 Removes the pebble, or the stick of wood ;—
 And to the man, howe'er he rave and curse,
 The Teacher comes, although, alas, withstood.
 It is annoying! But it would be worse
 The child should strangle, men not seek the good.

GOLD.

"Among my treasures is abundant gold
 In goblets, coins, and in lacs of bars,
 With silks and satins that no blemish mars.
 And whitest damask lying fold on fold.
 My throne, four golden lion-claws uphold,
 Below the canopy thick-strown with stars,
 And in my courts are golden chariot-cars—
 Shall these pass as a tale that has been told?"
 "All these shall pass, O King, and nought remain
 Of this your gold, your silks, your jewelled store ;
 And these slight things the wise hold in disdain,
 But keep *this* knowledge in their heart's deep core,—
 That all shall go, or whether faint or fain,
 In at death's postern, out through its hidden door.

C. H. HAMAN.

NUMERICAL SAYINGS

(*Anguttara Nikāya*)

SECTION OF PENTADS

(*Pancaṅga Nipāta*)

CHAPTER XVIII: ON THE LAY-DEVOTEE.

(1) FIVE PRECEPTS. (a)

On one occasion the Exalted One dwelt near Sāvatti in the Jeta-wood at Anāthapindika's pleasure-park. Then the Exalted One addressed the brethren: 'O brethren'. 'Yea, Lord', the brethren also made response to the Exalted One. The Exalted One spake thus:—

Endowed with five things, brethren, the lay-devotee becomes diffident. What five?

He takes life, he steals, he commits impurity, he lies and he partakes of intoxicating liquor and drugs.

Endowed with five things, brethren, the lay-devotee becomes confident. What five?

He abstains from taking life and so forth.

(2) FIVE PRECEPTS. (b)

Endowed with five things, brethren, the lay-devotee becomes diffident and lives the life of a householder. With what five?

[*The remainder of this discourse is the same as in the previous discourse.*]

(3) FIVE PRECEPTS. (c)

Endowed with five things, brethren, the lay-devotee goes into a state of woe even as a load is laid down. With what five?

[*The same five as above.*]

Endowed with five things, brethren, the lay-devotee goes into a state of bliss even as a load is laid down. With what five?

[*The same five as above.*]

(4) FIVE PRECEPTS. (d)

Once, the house-father Anāthapindika came into the presence of the Exalted One and so forth. The Exalted One spake thus :—

House-father, he who has not rid himself of the five-fold guilty dread¹ is said to be of bad character and is reborn in a state of woe. What five?

The taking of life, thieving, impurity, lying and partaking of intoxicating liquor and drugs. House-father, he who has renounced the five-fold guilty dread is said to be of good character and is reborn in a state of bliss. What five?

[*The same five.*]

Whatsoever guilty dread, house-father, he stores up in this life, or in the life to come or any pain mental or bodily he suffers owing to the taking of life ; he who abstains from the taking of life does not store up guilty dread in this life or in the life to come nor suffers any pain mental or bodily ; to him who abstains from the taking of life this guilty dread thus becomes assuaged.

[*Repeat the same as to the other four.*]

(5) THE LAY-DEVOTEE.

Endowed with five things, brethren, the lay-devotee becomes an outcaste, impure, and the meanest² lay-devotee. With what five?

He is bereft of faith, is of bad character, believes in lucky signs,³ looks out for good omens and not Karma, seeks worthy

¹ *bhayam* = trepidation in mind. *Veram* = evil conditions—Comy.

² *pacchimako*—Comy.

³ *Kotuhala*—mangalika (superstitions).

recipients for gifts outside the religion, and to them does the first act.⁴

Endowed with five things, brethren, the lay-devotee becomes the gem of a lay-devotee, a white lotus-like lay-devotee and a blue-lotus-like lay-devotee. What five?

[Repeat the converse of the above five].

(6) JOY OF SECLUSION.

Once the house-father Anāthapindika escorted by about five hundred lay-devotees came into the presence of the Exalted One. Having come he made obeisance to the Exalted One and took a seat at one side. To the house-father Anāthapindika so seated the Exalted One spake thus:—

Indeed, house-father, you have given robes, almsfood, dwellings, refreshment and medical support for the weak and the sick. Do not, house-father, be content only with that (to wit): we have offered robes and so forth. Therefore house-father, you should thus train yourself:—

How shall we from time to time enter into and dwell in the joy* of seclusion? Even thus should you, house-father, train yourself.

When this was uttered the venerable Sāriputta said thus:—

O wonderful, Lord, O marvellous Lord, all of it was indeed well spoken by the Exalted One.

[Repeat the above].

At whatsoever time, Lord, the Ariyan disciple enters upon and dwells in the joy of seclusion, at that time five things do not exist for him. Whatsoever pain mental or bodily arises from sensual desires, at that time it does not arise for him; whatsoever happiness, mental or bodily arises from sensual desires, at that time it does not arise for him; whatsoever pain mental or bodily arises owing to demeritorious conditions, at that time it does not arise for him; whatsoever happiness mental or bodily

⁴ That is, gives the first fruits, etc. to those outside the religion.

* The first and second Jhānas.

arises owing to demeritorious conditions, at that time it does not arise for him ; whatsoever pain or happiness mental or bodily arises owing to meritorious conditions, at that time it does not arise for him. At whatsoever time, Lord, the Ariyan disciple enters upon and dwells in the joy of seclusion, at that time these five things do not exist for him.

Well done, well done, Sāriputta !

[Repeat the above words of Sāriputta verbatim].

(7) FORBIDDEN TRADES.

These five trades, brethren, should not be carried on by a lay-devotee. What five ?

Trade in arms, trade in human beings, trade in animals for the sake of flesh, trade in intoxicants and trade in poisons.

Verily, brethren, there are these five trades which should not be carried on by a lay-devotee.

(8) FIVE PRECEPTS.

What think ye, brethren, have you ever seen or heard : This person has renounced the taking of life and abstained from killing, and owing to his abstinence from killing he is taken up by the *rājāhs* and smitten or slain, put in bonds, banished or done according to their pleasure ? Not so indeed, Lord ! Yea, brethren, I myself, brethren, have also not seen or heard such a thing. Moreover, they (the *rājāhs*) proclaim an evil deed : 'This person has deprived a woman or a man of life.' Then he is taken up by the *Rājāhs* owing to his taking life and is smitten or slain, put in bonds, banished or done according to their pleasure. Have you seen or heard a thing such as this ? 'We have seen and heard, Lord, and shall also hear (in the future).'

[Repeat the same as to 'thieving, 'impurity', 'lying' *mutatis mutandis* and continue as follows :—]

What think ye, brethren, have you ever seen or heard : This person has renounced partaking of intoxicants and abstained from intoxicants and he is taken up by the *rājāhs*

owing to his abstinence from intoxicants and is smitten or slain, put in bonds, banished or done according to their pleasure? Not so indeed, Lord! Yea, brethren, I myself, brethren, have not seen nor heard such a thing. Moreover they proclaim an evil deed: This person being intoxicated has deprived a woman or a man of life, has stolen either in village or jungle what is not given, has misconducted himself as regards other women and girls, and hurt the welfare of a clansman or his son by false-hood. He is taken up by the *rājāhs* owing to his intoxication and is smitten or slain, put in bonds, banished or done according to their pleasure. Have you seen or heard a thing such as this? We have seen and heard, Lord, and shall also hear (in the future).

(9) LAY-DEVOTEE.

Once the house-father Anāthapindika escorted by five hundred lay-devotees came unto the presence of the Exalted One. Having come he made obeisance to the Exalted One and sat down at one side. Then the Exalted One addressed the venerable Sāriputta thus:—

Sāriputta, if any layman, dressed in white knows that he is himself guarded in the observance of the five precepts and without effort but easily and comfortably takes pleasure in four things, which are dependent upon clear consciousness and which result in happiness in this world; he then declares regarding himself: 'The states of woe, of animal life, of ghosts and of pain and suffering have I destroyed, a stream-winner am I, destined never to be punished in states of woe and assured of final enlightenment.'

Of what five precepts is he guarded in the observance?

Herein, Sāriputta, the Ariyan disciple abstains from the taking of life and so forth.

In what four things does he without effort but easily and comfortably take pleasure, which are dependent upon clear consciousness and which result in happiness in this world?

*Herein, Sāriputta, the Ariyan disciple is endowed with perfect faith in the Exalted One thus: He the Exalted One is an Arhant, Supremely Enlightened, full of wisdom and goodness, a Blessed One, a World-Knower, a peerless Tamer of men, the Teacher of devas and men, an Awakened One and an Exalted One. This is his first attainment, dependent upon clear consciousness which results in happiness in this world, for the purpose of cleansing and purifying the uncleansed and unpurified mind.

Then again, Sāriputta, the Ariyan disciple is endowed with perfect faith in the Norm thus: Well-proclaimed by the Exalted One is the Norm, to be realised in this life and without delay, bidding us come and see, leading us onward, to be known by the wise as a personal experience. This is the second attainment dependent upon clear consciousness, which results in happiness in this world, for the purpose of cleansing and purifying the uncleansed and unpurified mind.

Then again, Sāriputta, the Ariyan disciple is endowed with perfect faith in the Order of the brethren thus: Well-practised is the Order of the Blessed One's disciples, in uprightness, method and propriety: namely the four pairs of persons, the eight classes of individuals. Such is the Order of the Exalted One's disciples, to whom offering and duty should be done and gifts and reverent greeting given, for they are the supreme field of merit to the world. This is the third attainment and so forth.

And lastly, Sāriputta, the Ariyan disciple is endowed with virtues lovely to the holy ones, unbroken and flawless, consistently practised, unblemished, making men free, commended by the wise, unperverted and conducing to rapt concentration. This is the fourth attainment and so forth.

There are these four things in which he without difficulty but easily and comfortably takes pleasure and which depend upon clear consciousness and result in happiness in this world.

* Cf. Numerical Sayings II, p. 77,

Wherefore, Sāriputta, if any layman dressed in white knows that he is guarded in the observance of the five precepts and so forth as above.

(10) GAVESI.

On one occasion the Exalted One was on tour among the Kosalese, escorted by a large company of the brethren. Then the Exalted One having entered the high road beheld in a certain direction a large forest of *Sāla*† trees. Having so seen He left the road, approached the *Sāla*-forest, entered it and at a certain spot manifested a smile. Then this thought occurred to the Venerable Ananda (to wit): What indeed is the cause, what is the reason for the Exalted One to manifest a smile? Not without a cause, do the Tathāgatas manifest a smile. So Ananda informed the Lord. 'In times of yore, Ananda, at this spot was a city rich, prosperous and densely populated. Then, Ananda, Kassapa, the Exalted One, the Arahant, Supremely Enlightened, dwelt depending upon that town. Kassapa, the Exalted One, the Arahant Supremely Enlightened had a lay-devotee named Gavesi* imperfect in the (five) precepts. Also Ananda, there were about five hundred lay-devotees who were made to confess their faith (in the Buddha) by Gavesi, the lay-devotee but imperfect in the precepts. Then, Ananda, this thought occurred to Gavesi the lay-devotee :

I am indeed of great help to these five hundred lay-devotees and their leader and adviser, but I am myself imperfect in the precepts and these five hundred are also imperfect in the precepts. In this respect (we are) exactly the same, there is nothing higher (in me). I shall now (strive after) something higher.

Then indeed, Gavesi the lay-devotee came to where the

† *Sāla* = *Shorea robusta*.

* *Gavesi* = Seeker or striver.

five hundred lay-devotees were. Having approached, he said thus to those five hundred lay-devotees:—

From this day hence-forth, friends, consider me as one fulfilling the precepts.

Then, Ananda, these five hundred lay-devotees thought thus: Our master Gavesi the lay-devotee is our helper, leader and adviser. Master Gavesi is indeed fulfilling the precepts; why then not we? Ananda, thereafter those five hundred lay-devotees came into the presence of Gavesi the lay-devotee. Having come they said thus to Gavesi the lay-devotee:

From this day henceforth, Master Gavesi, consider these five hundred lay-devotees as fulfillers of the precepts. Then Ananda, Gavesi the lay-devotee thought thus: I am indeed a greater helper, leader and adviser of these five hundred lay-devotees. I am a fulfiller of the precepts and these five hundred lay-devotees are also fulfillers of the precepts. In this respect (we are) exactly the same, there is nothing higher (in me). I shall now (strive after) something higher.

Thereupon Gavesi approached the five hundred lay-devotees and asked them to consider him as one fulfilling the vow of chastity, leading a virtuous life abstaining from vile conduct. Then the five hundred lay-devotees followed suit and informed Gavesi of the fact.

Thereupon Gavesi informed the five hundred followers that henceforth that he took one meal a day abstaining from eating at night and after hours. The five hundred followers did the same.

Then Gavesi came into the presence of Kassapa, the Exalted One, the supremely Enlightened, and said thus: Lord! may I seek admission to the Order in the presence of the Exalted One and also seek full ordination? Gavesi was thus admitted to the Order and duly ordained. In a short time after such ordination, Ananda, Gavesi the bhikkhu, abiding alone, aloof from men, vigilant, striving and resolute.....And Gavesi the bhikkhu became yet another of the Arahants.

Then the five hundred followers thought thus: Master

Gavesi who was our great helper, leader and adviser, having cut off hair and beard and donned the yellow robe has left the home and gone forth into homelessness. Why then not we? Then the five hundred came into the presence of Kassapa, the Enlightened One and said thus to Him: May we also, Lord, seek admission into the Order and receive full ordination? They were duly admitted and ordained. Then Ananda, this thought occurred to Gavesi the Bhikkhu: Indeed, I have attained to this highest bliss of emancipation, without difficulty, easily and comfortably; may these five hundred *bhikkhus* also win to the same highest bliss of emancipation similarly without difficult, easily and comfortably. Thereafter Ananda, in a short time after abiding alone, aloof from men.....they realised: that birth was overcome, lived the holy life, done what was to do and there was no more of these conditions.

Verily, Ananda, thus these five hundred *bhikkhus* headed by Gavesi in due course after striving won to the noblest and highest bliss of emancipation. Therefore, Ananda, thus should (you) train yourselves:—

Let us ere long win to the noblest and highest bliss of emancipation!

Verily, Ananda, even thus should you train yourselves.

[CHAP. XVIII: ON THE LAY-DEVOTEE ENDS.]

A. D. JAYASUNDARE.

THE NOBLE EIGHTFOLD PATH

The Lord Buddha in the wisdom of His omniscience and great compassion discovered the Way that leads to supreme happiness here and after death in the higher heavens. He found that the human being has no known beginning, and that he is born here according to the karma deeds that he had done in his previous births. In this life the human being by his thoughts, deeds and words create karma. Good thoughts, good

deeds, good words create good karma ; evil deeds, evil words, evil thoughts create evil karma. In the past kalpas, in many births the human being had created both evil and good karma, and in this life he reaps the results of both the good and the bad karma that he had done previously. The karma that he does in this life will have their effects in after lives. Certain karmas that he had done in past lives not having had the opportunity to produce their effects, they lie in wait till the opportunity arrives. Such karma is called *aparāpariya vedaniya karma*. In this life certain people abstaining from evil do good deeds, and yet we see them suffering ; and the answer is that their suffering is due to the remnant of evil karma they had done in the distant past. The opportunity having been found the evil karma begins to operate. We see men doing evil deeds live happily, the answer is that it is due to their good karma of the past. The incomprehensible complexity of the karmic law is only grasped by the omniscient Buddhas and none else. Those who do not understand the processes of the karmic law either adopt the materialistic theory or depend upon the fatalistic idea or come to think that everything happens according to the will of a capricious deity. In this connection the *Mahā kammavibhanga sutta* of the *Majjhima Nikaya*, translated by Lord Chalmers should be carefully read. Man is the result of his own karma. So long as he continues to think erroneously he will have to bear the burden of his own karma. Ignorance is the operating cause which makes man to do evil karma. Destroy Ignorance by Wisdom, and the Way to destroy Ignorance is to observe the principles of the Eight-fold Path, viz. Right insight, Right desires, Right speech, Right deeds, Right livelihood, Right Effort, Right Attentiveness and Right Illumination.

Right insight is obtained by the study of the four noble truths, whereby Ignorance could be destroyed. The study of the 12 *Nidānas* or the operating causes helps to understand the cosmic process whereby gods and human beings are tied to the wheel of evolutionary life. This earth of ours is inter

related with other worlds; and gods and men according to their karma go on circumambulating within the evolutionary wheel of life, now born as man, now as a god, now as a preta, (ghost), now as an animal etc. The individualized consciousness of the living being at death is drawn by the force of karma into another form. The human germ plasm on the first day of its life is inconceivably minute, and invisible to the naked eye. Before 1827 its nature was not known to European medical men. Professor Sir Arthur Keith, President-elect of the British Association, says "that it was in 1827 that Baer found what generations of anatomists had sought for in vain—the human ovum, that microscopic speck of protoplasm which is the starting point of every human life." What Baer had discovered in 1827 our Lord Buddha discovered 2,500 years ago. The development of the human ovum with its prenatal associations in past births the Lord Buddha has shown in the great Law of inter Dependent Causality. The history of each human ovum is revealed to the Adept who knows the science of divine clairvoyance. Semitic theologians had no idea of psychic biology, they did not know the progressive development of the ovum in its weekly sojourn in the womb. They in their ignorance dogmatized that man was created for the first time, 6,000 years ago by a deity who had his habitation in the back part of Mt Horeb in Arabia. The wisdom of the great Aryan teachers was too much for the muddleheaded theologians of Arabia. Europe went under the pall of Semitic theologians, and scientific progress was forcibly stopped by papal bulls. Darwin, Huxley, Tyndall and Herbert Spencer did much in the 19th Century to help the scientific spirit, but their efforts were insufficient to curb the dogmatic theologians who have gained power with the help of mechanical science. The influence of theology is now on the ascendancy and the facilities afforded by science are taken advantage of by the theologian to throttle the students of psychological science.

The panacea needed to cure the muddleheaded is to be found in the laboratory of the great Aryan Teacher, who

taught the principles of a universal religion 2,500 years ago. To-day the world is ruled by statesmen and theologians who are foreign to the spirit of benevolent compassion. They do not see beyond this present life which they think is to be spent in physical activity and sensuous enjoyment, and in the destruction of the freedom which the smaller nations enjoy. Psychological studies are neglected because they do not give enough sensuous excitement. Theology has no scientific basis, neither has it a rational ethical foundation and it is against science.

There is a weekly article which appears in the *London Times* on some aspect of Christian belief, accentuating on the merits of Christianity; daily there is an advertisement in the same paper extolling the merits of a certain big dry goods store in the city of London, which brings before the mind's eye of the reader the name of the store. A certain London daily paper also advertises that it has the largest circulation. This shows the supremacy of the art of advertising. The Lord Buddha emphasised the fact that the people are enticed to believe a thing however false by calling their attention thereto by shouting. The Brahmans of old knew the trick that by continuous shouting they could make the people believe that what they say is true. They compiled treatises showing the superiority of their community, that the Brahmans came out of the mouth of the creator, while the non-Brahmans proceeded from his lower limbs. The non-Brahmans believed the baseless assertion and the superiority of the Brahman caste was tacitly accepted by the Indian people. Then appeared the Lord Buddha who combatted the false idea, and ridiculed the Brahman pretensions, and for nearly a thousand years there was freedom in the land of caste distinctions. The Brahmans by political methods got back the place which they had lost, and regained their lost position. There are various methods to keep the human mind in a state of stagnating unmoral unprogressiveness. Alcohol, opium, different kinds of narcotics and the companionship of woman are sufficient to make the mind insane. The instruments adopted to bring about re-

actions are both political and theological. Buddhism abhors both methods and adopts the analytical method whereby man is given the choice to select the best by showing the degeneracy which results in the weakening of the mind by letting the five senses to be influenced by sensualism. The Lord Buddha knowing the causes of human degeneration showed the Way to gain freedom from the thralldom of passions and to transcend the path of the gods. The causes of human degeneration the Compassionate Lord pointed out in the Chain of dependent causality. The path of emancipation from the stagnating causes is the Noble Eight-fold Path. Follow the path of Ignorance and your life will be full of misery in this life ; follow the sublime principles of the Noble eight-fold Path and you are able to enjoy continuous happiness in this life and hereafter. The eight principles, as stated above, are Right Insight, Right Aspirations, Right Speech, Right Deeds, Right means of livelihood, Right Effort, Right fixity of Mind and Right Illumination. To gain wisdom it is necessary to study all sciences as they treat on subjects which are helpful to gain knowledge on the formation of the human body and psychological processes of the human mind. Geology, physiology, anatomy, biology, astronomy, psychology are useful studies to gain the elements of evolutionary science. The teachings of the Buddha should then be taken up for serious study and the results thereof should be applied for the development of personality.

THE ANAGARIKA DHARMAPALA.

CORRESPONDENCE

BURMESE INSCRIPTIONS AT BUDDHAGAYA.

Rangoon

December 8th, 1927.

Dear Pandit Sheo Narain,

Here is the information I can give you about ancient repairs done at Bodhgaya by Burmans. I mention first the inscription I showed you this afternoon (OS Mon Inscription No. VIII, given in *Epigraphia Burmania*, Vol. I, Pt. II, p. 163).

- (i) "Thereafter, for the holy temple of Sri Bajras" (sc. the Vajrasana, at Bodh Gaya) which had been destroyed by other kings King Sri Tribhuvanaditya Dhammaraja" (the Burmese king Kyanzittha, who reigned at Pagan approximately from 1084 to 1113 A.D.) brought jewels of divers kinds and sent them in a ship with intent to build up the holy temple of Sri Bajras, to buy land to dig tank, to irrigate arable land, to make dams, in order to burn candles that should never be allowed to go out, to present drums xylophones, singing and dancing, finer than before. In this respect too no other king is like him."
- (ii) This second inscription is at present at Bodhgaya; it is dated two centuries later than the previous one. I have made my translation from my transcription from the facsimili given in Col. Burney's article, opposite to p. 161 of the first part of the 20th Vol. of *Asiatic Researches* (Calcutta 1836). A translation is given in that article (pp. 161-189), and also on pp. 214-5 of the *J. A. S. Bengal*, Vol. III, May 1834. In both the dates appear to be wrongly read, as also in Cunningham, *Book of Indian Eras*, p. 73. They are corrected by J. S. Fleet in the *Journal of the Royal Asiatic Society*, 1913, Part I, pp. 378-384. A modern Burmese transcription is given on p. 271 of *Inscriptions collected in Upper Burma*, Vol. I, 1900, mine is, I hope, more accurate, but as I have not seen the stone nor a rubbing, I cannot vouch for its accuracy:—

"When 218 years of the Lord's Religion had elapsed" (c. 326 B.C.), one of the 84,000 cetiyas (built by) King Siridhammasoka, ruler of Jambudipa Island" (sc. Asoka), (at the place of?) the eating of the alms-offering being in ruin, it was repaired by a great pansukulika monk. Thereafter,

when it was again in ruin, it was built by King Satuiw. Thereafter when it had again fallen into ruin, the dhammaraja, lord of the white elephant, sent as his proxy his acariya Siridhammaraja Guru, at that time his pupil, Siri Kassapa, who accompanied him, did not succeed in doing what was needful; so the Lord of 10,000 Pu" (? Pyu) "while giving rice alms to the elder the monk of Vanavasi, told him to have it done, so leave having been given to the young Lord of the Pu and to the noble elder, the work was duly done on Thursday the 10th day of the Waxing moon of Plasuiw, 657 Sakaraja" (Dec. 1295 A.D.). "On Sunday the 8th day of the Waxing moon of Tanchonnhun, 660 Sakaraja" (Oct. 1298 A.D.) " they offered banners and streamers, food offering, oil lamps gold flowers, silver flowers, cups, clothing and a wishing tree" (Kalpavriksha). In order that at all times there might be food-offerings without cessation, slaves and cows also were sought and dedicated. May this work of merit which I have done serve to help me to reach Nirvana: I desire to get the boon of *Arahanta* in time of the Lord Mattan (Ari Maitriya).

There are several minor obscurities in this inscription which might very well be explained if only I could get rubbings. I should be very grateful if, on your return to India, you could supply me with rubbings of this and of any other Burmese inscriptions at Bodhgaya. Meantime I hope the above notes may be of use to you.

Yours Sincerely,
G. H. LUCE.

WHAT TOKYO IS TALKING ABOUT

Tokyo, at the moment, is a good deal concerned about the failure of the nations to reach an agreement on disarmament at Geneva, and also about America's recently announced naval programme.

Some days ago the "Nichi-nichi" published a cartoon which rather aptly expresses Japan's views on the subject at the present moment. It showed the nations at Geneva shaking hands with great heartiness, but at the same time stealthily handing gold and notes to demoniac creatures which lurked behind them.

The heartiness of the handshakes was intended to show the genuine feelings of friendliness and the desire for peace

which brought the nations to Geneva. But the money which they were paying out behind their backs represented the sums which fear prompted them to spend in order to safeguard themselves against one another.

Tokyo feels uneasy about the present international situation. She is talking about Singapore again. Once more it is being said that Australia was only brought into the argument as a blind ; that Britain's real object in establishing a base in the Pacific was, and still is, to extend her eastern empire. Trouble is foreseen for Great Britain.

Japan is beginning to realise that she has been so busy imitating other nations that she has scarcely given herself an opportunity to evolve along individual lines. Her pictures are either of some Chinese school of art, or of the Paris salon. Her books are sex novels of the Freudian type ; her poetry vers libre, to which the Japanese language is unsuited.

She has produced no great dramatists or philosophers.

The new Nationalist movement is to produce schools of art and thought that are essentially Japanese. Authoritative opinion in Tokyo is warning the leaders of it that the movement must be kept strictly non-political. It is being urged that Japan has men of genius, great dramatists and philosophers in the rough, and that the new Nationalist academy will bring them to light.

A novel written by a Japanese lady, describing the voyage of a ship which put out to sea without a rudder or a pilot, but which at length was brought into harbour by the passengers, is still a "best seller" and a considerable topic of conversation. The book is meant to depict the progress of the women's movement.

Japanese women, who are asking to be put on an equal educational footing with the men, are at the present moment working insidiously through their women's journals.

Japan, of course, has a special form of the written language for the use of women. The men regard it as the inferior form, and if a man were seen reading a women's journal he would

be ridiculed. The novel referred to is rather a subtle move to direct the attack through the medium of feminine journals, because, outwardly at any rate, the men must ignore it and must not take steps to suppress it.

The recent events at Geneva and in the English Church have confirmed Japan in her suspicions that the Christian nations do not regard their religion seriously.

In Japan there was a strong movement towards Christianity after the earthquake of 1923. It was noticed that the buildings of foreigners in Tokyo remained standing, while native buildings lay in ruins, and the feeling spread that the ancient gods of Japan had failed the country in the hour of her need. There was a revulsion of feeling in favour of Christianity, and the Bible became a best seller.

Now there is a considerable falling off in the number of Christians, and a big movement towards Buddhism. Events in Europe during the past few weeks have accelerated it.

Daily Express, London.

RIGHT MINDEDNESS

In naming the various members of the Eightfold Path in English, the *Pāli* word "*sammā*" is translated throughout as "right," but this is so not because "right" is really the best English equivalent for "*sammā*," but only because it is that English word which, with the least straining of its own proper meaning, can be used in every instance where "*sammā*" occurs in the original *Pāli*. As is only too often and yet unavoidably the case where translation is being made from an Oriental into an Occidental tongue, it is very far indeed from being an entirely satisfactory equivalent. The real meaning of "*sammā*" is "superlatively right," so that the nearest one-word equivalents of it in English would be "supreme," "perfect," "excellent," or some other word to the same or

similar effect. Hence, instead of calling the various component parts of the Eightfold Path, "Right Undertaking," "Right Mindedness," and so forth, it would be much nearer the mark to call them "Perfect Understanding," "Perfect Mindedness," and so on. There is only one objection to doing so, and that is, that it might lead the reader into thinking that the Eightfold Path is followed only by men who have reached perfection, whereas, as a matter of fact, it is followed by men at all degrees of approach to perfection—by men aiming at perfection rather than by those who have achieved it.

And yet if the word "perfect" is anywhere at all applicable in speaking of the divisions of the Eightfold Path, it is applicable to that division of it which is called in the *Pāli* "*sammāsaṅkappa*." In keeping with its fellow divisions, we call this one "Right Mindedness," but in strict truth it ought rather to be called "Perfect Mindedness," for it is intended to denote the attitude of mind of the man who has reached the end of the Eightfold Path of the Noble.

Here, be it said, some misapprehension is apt to arise as regards the exact nature of the Eightfold Path with reference to the relation of its component members, one to another. Again, it is the insuperable difficulties besetting the attempt to translate accurately out of an Oriental into an Occidental idiom that are to blame, coupled, perhaps, with the yet greater difficulty of transplanting ideas, without damage, from the soil in which they were born, and trying to make them intelligible, at home, in another environment so very different as is the intellectual atmosphere of modern Europe from that of the India of twenty-five hundred years ago. But, the fact is, that although the "Path" is called a path, and its eight component divisions are definitely and individually enumerated as such, those divisions are not at all to be thought of as following one another in order of time in precisely the same order as they are written on paper, as though they were so many rungs on a ladder, the first mentioned being the lowest, the next to receive mention the next highest above it, and so on

through all the eight, the last in order of mention having to be regarded as the highest of all.

A much truer idea of the "Path" is to be gained by picturing it not as a path at all but as a rope—a rope composed of eight closely intertwined strands, up which some climber essays to climb by its means, pulling himself higher and higher, hand over hand. In the course of such a climb it will happen that at one moment the climber's fingers will come into closer, more immediate and clinging contact with one particular strand than with any other, and at another moment with another particular strand more than with any of the remaining seven that make up the rope ; yet, all the while he is climbing, the climber is clinging to the whole rope, with the help of the whole rope he is making his upward way. Thus, it is exactly with the man who is following the Noble Eightfold Path. At any one point in his progress along that Path, some one or other of its component members may be that which stands out most prominently in his practice, so that any one looking at him might be fairly well justified in saying that he was practising Right Understanding or Right Speech or Right Recollectedness, according as the case might be. Yet, as a simple matter of fact, no one member of the Eightfold Path can be practised to any extent without its being accompanied by some degree of attainment in all the remaining seven members. A man who has made any progress in Right Understanding worth speaking of, has done so only because he has attained some success in the practice of Right Action, Right Recollectedness, and the rest. A man who has achieved somewhat of Right Action by that fact shows that he also possesses something of Right Understanding, Right Effort, and the other components of the Path, while the man who has won to any noteworthy degree of Right Recollectedness and Right Concentration thereby demonstrates that he must also have made in some measure his Right Understanding and Right Action.

Bearing in mind this close intertwining of the different

members of the Path, it will no longer come as a surprising anomaly to be told that that member which is second in order of mention, when come to fullness, is the achievement of the man who has reached the end of the Path. It will be understood that to say that this is so by no means imports that the traveller on the Path can attain fullness of Right Mindedness (coupled of course with Right Understanding, the member of the Path which precedes it in order of mention) in entire independence of any of the further mentioned constituents of the Path—with this alone attaining to all that the Path has to offer him. It will be understood that the man who has come to the full fruition of his travel on the Path—to Perfect Understanding and Perfect Mindedness—does so because he has already achieved in perfection, Right Speech, Right Behaviour, Right, Livelihood, Right Effort, Right Recollectedness and Right Concentration ; otherwise he never could have gained the height on which he stands.

And yet the idea of the Path as a series of successive steps possesses a certain amount of justification in Buddhist teaching ; with this difference, however, that the arrangement of the "steps" is not octuple but triple. In this threefold division, Right Speech, Right Behaviour, and Right Livelihood are classed together under the heading of Morality or Virtue. Right Effort, Right Recollectedness, and Right Concentration come under the one division of Mind-culture. While Right Understanding and Right Mindedness, taken together, make up what is called "Wisdom" or Insight.

In this triple division of the Path, the observance of the first member thereof is meant to be the especial care of the ordinary man of the world as he pursues his daily round of work in a world of men like himself. But he does not and cannot observe the precepts of virtue or righteous conduct unless at the same time he possesses some idea of mental control and insight—in some small measure has made himself possessor of these accomplishments. As for Mind Culture, this also may be practised by the man living the worldly life—

by the layman, that is to say ; but it will be by one who is not wholly immersed in worldly business ; it will be by one who can somewhat loosen the grip of the round of worldly cares, and has time to give himself seriously to the training and culture of the mind, the directing of thought in right and proper channels, having previously practised Right Conduct with success and acquired a certain amount of Insight or Wisdom. While the third member in this threefold classification of the Path, Wisdom to wit, is that for which he specially strives who has left the life of home behind and betaken himself to the life of homelessness. If he makes the use he ought to make of the opportunities his new manner of life affords, in no long time he should find himself making speedy progress toward Wisdom, toward full and perfect insight into the true nature of things ; and, with the attainment of that insight, toward deliverance from the bonds of birth and death, the chance and change of existence in any of the three worlds of earth-life, lower heavenly life, or higher heavenly life, being already perfected in Right Conduct and in Mind Culture. This last achievement, the achievement of Wisdom, is peculiarly that of the man who lives the homeless life, the "monk" so called, but in a few rare cases it is also possible to one still living the life of the home ; only, it needs scarcely be said, its attainment while in that state of life is more than a little difficult. As a *sutta* sings :—

A den of strife is household life,
 And filled with toil and need ;
 But free and high as the open sky
 Is the life the homeless lead.

But, what now is Right Mindedness? What is that perfect attitude of mind that is part of Wisdom, following as it does and *necessarily* following upon a right understanding of the nature of the world and of what we call "self," since a bare understanding of anything is incomplete and really undeserving of the name of understanding if it does not issue in a definite change of attitude in a man.

First of all ; Right or Perfect Mindedness is that attitude of mind which turns away serene and unmoved from everything that this or any other world has to offer.

This attitude of turning away from the things of the world is sometimes called renunciation, but the term is rather a misnomer, for it contains a suggestion of privation and loss, and thus of sorrow, which is very far indeed from being the experience of the man who truly is rightminded. Such a man has in reality renounced nothing, and far from feeling pain in what he does, knows only pleasure. He does not really give up anything : it is—if such an expression be permissible—the things of the world that give up themselves ; the man's sole feeling being one of relief as of a traveller who suddenly finds himself loosed from a burden that long has oppressed him and held him back on his journey. The man who has truly won Right Mindedness is in the same position as the boy or girl who has left the childhood stage of life behind and come to maturer years. Such cannot be said to give up anything when they forsake the toys of the nursery for the larger interests and occupations of adolescence. No sense of grief and loss whatever accompanies this transition to a new sphere of experience. It is all as natural a change and made with as little reluctance as that of the man who has hitherto treasured with care a hoard of copper coins, and now is offered in exchange as large a heap of pieces of gold. Such an one abandons his former treasure without a pang to take possession of the richer treasure now put in his way. Even so, as natural and as free from suggestion of pain or loss, is the renunciation of the man of Right Mindedness. Asceticism, in the sense of self-torment, is as alien to the Buddhist system of training at this point as at any other. Self-torment for mere self-torment's sake is as vain, as vulgar and as hurtful, as are sensuality and self-indulgence, and no less so here at the end of the Path than at its beginning and middle. When the rightminded man "gives up" the world, he does so simply because he has finally found out beyond all shadow of dubiety

that it holds nothing for a moment worth the keeping. If he "renounces" its gifts, it is only because he can do naught else, having seen for himself their utter worthlessness as a possession. The multitudinous cares and anxieties that vex those who have not yet attained to Right Mindedness touch him no more who so has attained, for he perceives that the ground whence their troubles legions arose is no real ground at all, but a sheer gulf of emptiness and self-engendered delusion. Here is no cause for sorrow in any least degree, but rather for gladness and rejoicing. Or, if shadow of sorrow does come, it is never for himself that the man of Right Mindedness sorrows, but only for those others, his fellow men that still writhe and wrestle in the grip of miseries that are wholly of their own making. And forthwith that sorrow assumes the form of a lively pity and compassion for all the agony of earth, and of an equally quick and ardent desire to help, allay and lessen it. As regards himself, the man who has attained to Right Mindedness seeks nothing, for he needs nothing: as regards others, his attitude is one of boundless goodwill and friendliness, of desire to help and succour all, without distinction or reserve.

For this is what happens to a man when he comes to Right Understanding and Right Mindedness. Hitherto, like all who have not thither arrived, he has lived and worked only that he might secure benefit and advantage for a little separate something he has called "himself." He has turned the energies at his disposal towards the aggrandisement in one way or another of that "self," nor ever dreamed of any other possible course, although, to be sure, his labours at times may have taken an apparently lofty and sublimated form. Yet at bottom the gain sought, however refined, has been a gain sought for self in one shape or another. The man has steadily diverted the stream of energy under his control, in the direction of his own private and particular good. But, with the coming of Right Mindedness, all this is changed. No longer is the fund of energy at his command turned into the shut-in

reservoir of private, personal ends; now it is let loose into the open channel of the ceaselessly flowing energies that feed and renew the world. From being a closed pond where the inflowing water was held and confined a prisoner, and like such a pond, apt to become dead and foul, as stagnant water does, his nature has become a conduit; and like a conduit now is always sweet and clean through the continuous flow of water ever passed on to new work of feeding and refreshing. In short, when a human being reaches the third stage of the three-fold Path of Morality, Mental Culture, and Wisdom, when he comes to the fulness of Right Understanding, and through such understanding to the perfection of Right Mindedness, all that individually controlled energy which formerly was diverted to and expended in the channels of private ends and aims, and so in some sort lost to the universe of life at large, is now automatically set free for the service of that universe and goes to help raise all life some little portion more near to the goal of deliverance from the thralldom of sentient conditioned existence. The man of Right Mindedness—each man of Right Mindedness—so soon as he attains thereto, by that fact becomes each in his own measure, a saviour of the world. Hapless indeed would be the plight of mankind on its journey were there no more than just one "Saviour of the world."

Herein lies the justification, nay, the imperative need for the man who shall follow the life of homelessness. For while it is necessary and right that there shall be those who shall live the household life and carry on the world's affairs, finding in that employ all the opportunity they can ask for the cultivation of right conduct in each of its branches, it is no less necessary and right that there should be those who, leaving the life of the home behind, go forth into homelessness, in this mode of life finding the conditions proper to the speedier attainment of Wisdom, of Perfect Understanding and Right Mindedness.

As long as the world lasts there must be these two orders

of human life—the natural order, and, what, for want of any better term, we must call, the “spiritual” order, without contention arising as to which is the superior of the other, since each is equally necessary in a world of human beings. So long as there are those who give themselves to the perpetuation of the species and all that this involves of the world’s work, so long also must there be those who shall give themselves to the maintenance and—so to speak—the keeping open of the way by which the world and all its works may be transcended and a higher, further goal attained. The householder has his task, his burden of work for the world, but so also has the homeless one. In attaining to Right Mindedness the latter becomes perforce a worker for the world, and though in a widely different way from the householder, his work is yet not any the less of sure and telling value, for man does not and cannot live by bread alone. The work of the householder may be seen and felt and handled by all, and the work of the homeless one is often a silent and unseen and very solitary work; yet it would go as ill with mankind were the latter to cease from his hidden and unregarded labours, as it would did the former forsake his more open and obvious work for the world. For the homeless one, who is justified in his vocation, has his work in the silent, unseen realm of mind or thought—that realm where all that is in the world is first fashioned and wrought. There it is that the primal foundations of the world are laid, whether ill or well; and the precise business of the homeless one is to lay them well, so far as in him lies so to do. His task it is to build into the thought-foundations of the world, fair stones, true stones, to that upon such foundations latterly there may arise fair, true structures of words and deeds, fairer, truer structures than yet have come to be. Or, to change the metaphor, since after all, the figure of a building of solid stone is not the fittest whereby to represent a flowing, mobile world:—It is the work of the man of Right Mindedness to pour into the running waters of the stream of thought that makes a world, all of sweetness and freshness he is able to

gather in the course of his own inward strivings, so that those waters may become less foul and bitter, may gradually grow more fresh and sweet. His task and toil it is to dwell unhating among those filled with hate, that they may learn to cease from hate and turn to love ; to live unfearing among the fearful, that at length they may rid them of their fearfulness and learn to trust ; to abide unlusting among the lustful, that they may be moved to shake themselves free from the cruel bondage of their lust and taste the sweets of freedom ; all the while sending forth thoughts of uttermost goodwill to every fellow creature, desirous only for their benefit and well-being, seeking only to aid all, of every degree, from lowest to highest, in the great scale of being. And if, in outward seeming, he somewhat separates himself from his fellow men, it is only that he may unite himself the more closely to them on that level of being where men can come more close to one another than ever they can come in the ordinary life of the world—on the level of mind and heart. Here the right-minded man thinks steadily this one strong thought : “As these are, so am I ; as I am, so are these ;” and fulfilled of that thought he harbours no more the vain delusion-born distinctions “I” and “thou,” but works for the deliverance unrestricted of all that lives ; of all life. Foregoing self, for him the universe becomes “I”—the only “I” that henceforth he can know.

Such is Right Mindedness in its fullest manifestation :—renunciation of anything for self, joined to an universal goodwill and helpfulness toward others, working in the realm of causes, the domain of thought. But, as must never be forgotten when dealing with the different divisions of the Eightfold Path, the approach to perfection in each is only made gradually and by slow degrees. There are no miraculous leaps in the progress along the Path. Even when there seems to be such they have been gradually led up to and prepared for by the accumulated action of the past. “*Drop by drop is the bucket filled,*” said the Buddha, speaking of the work of purifying the mind ; and it is only so, only little by little, that the perfect

attitude of mind which is Right Mindedness, like every other accomplishment on the Path, is to be acquired. Even while still engaged in the life of the household, a man may begin to take his first steps towards its cultivation. In that mode of life is to be found abundant opportunity for the renunciation of selfish ends for sake of the weal of well-loved wife or child—endless occasions for the expression in word and deed of goodwill and pure, disinterested, friendly helpfulness. The limits within which these are displayed at first may be somewhat narrow and circumscribed, being those of the man's own family and its immediate connections; but this is a beginning, and a beginning has always to be made somewhere. Later on, as he grows in vision and sympathy, extending his unselfish goodwill and helpfulness beyond the confines of his own family to a wider circle, all in good time the man will come to practise self-abnegation for the sake of the well-being of his village, then of his district, then of his country; his goodwill ever widening its scope, until at length it may know no barrier whatever, and include all mankind in the warmth of its limitless embrace.

As a general rule, however, it is only the homeless one, tied to no race or place, who may wholly dwell on these fair heights of boundless goodwill to all the world. Yet, for a few strong natures it is possible thus to set at naught the many disabilities of the household life and reach to Wisdom in its fulness, to Right Understanding and Mindedness while still involved in the tasks of the work-a-day world. Rare though such cases are, by their mere possibility they demonstrate, as nothing else could, the essential unity, even in their great diversity, of the household and the homeless life. It is "natural" to follow the household life; but it is no less "natural" to follow the homeless life, should that other be felt as a fetter upon growing aspirations, and an overmastering need be experienced for a freer air and a wider sky. In both, the same goal may be kept in view and steadily pursued. Yet, withal, it remains true that in the life of homelessness

the way is made more smooth to the feet and many a troublesome obstacle and stumbling-block removed; and so in this mode of life by far the greater portion of mankind may attain to Right Mindedness in that perfection which means the ending of all self-seeking; goodwill, universal, and boundless; and an attitude of helpfulness infinitely free toward every living creature, low or high, in all the wide universe of life.

SILACARA (*Bhikkhu*).

THE BUDDHIST LOVE-THOUGHTS

One of the greatest discoveries in the history of Religion was the omnipotence of Love. The discovery was made in India.

In Numerical Collection VII. 62,* the Buddha tells us about a certain teacher named Goodguide (Sunetto). He lived in a bygone universe and founded an Order. His religion taught the way to God (Brahmā), but the disciples were not going to heaven in numbers enough to suit him. So he devised the Love-Thoughts. Every day you must send out loving thoughts toward every one, animals included. By practising this for seven years, Goodguide rose to be the Great Supreme!

Now this story sounds to me like a Jātaka, though there is no Sunetta-Jātaka. But it occurs twice in the Jātaka Book all the same (Jātakas 169 and 220), only the teacher is Arako instead of Sunetto. I regard it as a parable of what happened to the Lord himself. There is no mention of the Love-Thoughts in the first sermon. Sati is there, but the commentary thereon, the Satipatthāna Sutta, does not stretch it to include Mettā. To an outsider, who has not been taught that Buddha was omniscient, this means that the Love-Thoughts

* No. 8 in the Chinese Middling Collection of A.D. 397, as well as in their Numerical.

came to him later as a new discovery. And even one who has been so taught might regard it as progressive revelation.

That the editors of the Pāli Canon regarded Sunetto as a prototype of the Buddha is manifest from the fact that, in the Itivuttaka, they put the story of Sunetto, in the first person, into the mouth of the Lord himself:—

Satta vassāni metta-cittam bhāvetvā, satta samvattavivatta-kappe na-yimam lokam puna-r-āgamāsi :

“Because I cultivated the Love-Thoughts (or, practised the Love-Meditation) for seven years, I did not return to this world during seven cycles of consummation and restoration.”

He goes on to say that, when the universe was consummated, he rose to the sphere of the self-radiant angels (who are unaffected by the disintegration in the spheres below them); and when the universe was restored he rose again in the empty palace of the Brahmās, and became the Great Supreme!

Now, we might regard this as the exact word of the Buddha, were it not for the fact that it is omitted by the Chinese translator, Yuan Chwang. This looks as if the South-Indian or Ceylon monks had added it to the Pāli after the learned Chinaman had translated the book.

In Classified Collection XLVI. 54, the Buddha's disciples come and tell him that other sects are also practising the Love-Thoughts. Buddha replies that he combines them with the sevenfold wisdom: hence the superiority of his Dhammo. Again the outsider might say: “Ah! the Love-Thoughts were common Hindu property! The Buddha borrowed them.” Where to the Buddhist might reply: “How do you know that those non-Buddhist sects did not borrow from the Lord? He was the most famous man in India, and of course other teachers would copy him.”

And I think the reply is correct: the Lord Buddha made the greatest discovery of the ages—the omnipotence of Love!

ALBERT J. EDMUNDS.

THE WAY TO ACQUIRE ETERNAL HAPPINESS

The previous beginnings of the human being is beyond comprehension. When did humanity come into existence? Countless billions of kalpas ago humanity existed, and the first beginnings cannot be known. An adept proficient in the supercosmic science may look back to find out the first beginning, and he will not find it, though he may for a hundred years continue to count the kalpas. Will there be a final ending of the activities of humanity? No, the human being creates thoughts and thoughts are karma, and karmic activities have their *vipāka* (effects). Thought activities develop into deeds, and deeds done with egoistic desires for personal enjoyment become karma, and effects must follow. The two laws are interdependent, viz. deed (karma) and its result (*vipāka*). We are born here as the effect of our previous karma deeds. Every thought, word and act is called a karma. Good thoughts, good words, good acts are called meritorious kusala karma; evil speech and evil acts are called demeritorious karma (*akusala*). Covetousness, Anger and Muddleheadedness belong to the demeritorious realm. Generosity, Loving kindness, and Insight belong to the meritorious realm. Dhamma (righteousness) belong to the meritorious plane, and A-Dhamma (unrighteousness) to the demeritorious plane. Beyond Dhamma and Adhamma is known as *Abyakatā*. The phenomenal world is conditioned (*parinipphanna*-Sanskrit *parinishpanna*), and the unconditioned the absolute is called *apharinipphanna* or *asankhata*. To the *asankhata* realm belongs *ākāsa*-space, and *nibbana* or *Nirvana*. The cosmic worlds belong to the *sankhata*, and the Doctrine of the Lord Buddha relates to both the conditioned and the unconditioned. Certain of His teachings relate to the cosmic plane, such as relating to the lower and the higher heavens. To be born in the lower heavens one has to observe the five precepts, refrain from the ten evils

(*dasa akusala*) and do the ten meritorious deeds (*dasa kusala*). The higher heavens are called *Brahmalokas*, where time is calculated by *kalpas*, not by years.

The lower heavens are: the Four *Mahārājahs*, *Tāvātimsa*, *Yāma*, *Tusita*, *Nimmānarati* and *Paranimmita vasavatti*. The duration of time of the first is 9,000,000 years; of the second is 36,000,000 years; of the third is 144,000,000 years; of the fourth is 576,000,000 years; of the fifth is 2,304,000,000 years; and of the last is 9,216,000,000, years. These figures will stagger the Christian, the Moslem and the Jew. To them the earth is only a few thousands years old.

To be born in the higher *Brahma* heavens physical acts of merit are insufficient. Purifying thought concentration is needed, which could be achieved by means of the four *Brahma-vihara* meditations or by the practice of the *Dhyanas* whereby psychic illumination is obtained. The time period is calculated by *kalpas*, from one to 500 *kalpas*. Above the *brahma* heavens are the four formless heavens where time is calculated by *kalpas*, and existence in the *nevasaññānāsaññā* state extends to 84,000 *kalpas*. The Lord Buddha warned His followers not to aspire to be born in any one of the *arupa* heavens. Those who had practised the four *Dhyanas* are born in the higher heavens. The *Anāgāmi* followers of the Lord Buddha are born in the pure abodes, called the *Suddhāvāsa brahmaloka*, where they live for 500 *kalpas* and thence realize the eternal Nirvanic bliss.

The latest description of heaven is given in the *Koran*. Admission into heaven is obtainable by doing deeds of charity and observance of certain virtuous deeds. Pre-Buddhist *Brahmanism* enunciated the ethics of the heavenly states, and outlined the sufferings of those who are born in purgatorial states. The Lord Buddha in enunciating the ethics of cosmic conditions accepted the *Brahmanical* eschatology with the exception that while the followers of the Lord Buddha because of their insight into the Law of Causality, are born with wisdom, other religionists are born deficient in the knowledge thereof.

Consequently the former continues to progress in the higher heavens, and eventually obtain the Nirvanic wisdom.

The Rishis of Ancient India had gained insight of the transcendental states by purifying their minds, and they were able to see by the divine eye the after state of deceased people, who had led a virtuous life. Moreover they were able by their divine power to visit the heavenly states. The Lord Buddha by means of supernormal knowledge observed the distant worlds, and held communication with the divine inhabitants. By supernormal vision He found that the worlds came into existence millions of years ago and millions of years hence they shall cease to be. Our earth according to the Jewish tradition was created about 6,000 years ago. In a barbarous age the people had no knowledge of astronomy, and the prophets had no idea of geology or astronomy, hence their time limit to 6,000 years. The Brahman astronomers counted time by thousand millions years, and the Lord Buddha calculated time through the medium of kalpas.

The karma doctrine which the Lord Buddha promulgated was taught in secret to their disciples by the Aryan Teachers in pre-Buddhist times. In the Upanishad treatises in one solitary instance the doctrine of Karma is mentioned. In the Bhagavad Gita Sree Krishna tells Arjuna that he knows of the latter's births, and he tells Arjuna "that you do not know." This esoteric doctrine our Lord Buddha taught to all without distinction. The cause of our rebirth our Lord traced to Avidya (Ignorance). In our previous lives we created karma in ignorance, and the effect of the deeds done we reap here. Ignorance and karmic thought activities are inter dependent and inter related. Muddle-headed people say that a God for the first time created man from mud. Biological science was then unknown and the barbarians believed that a god brings man into existence. To-day in many parts of America the barbarous tribes believe like the Jews of old that a God created man. The development of the human germ cell in the womb was perhaps not scientifically observed. Biology was not a

science then known in Arabia or in Palestine. Prenatal development of the germ cell and its correlations with the parents and with the karma of the past were for the first time enunciated by the Lord Buddha. The conscious cell in the womb grows because of the nourishment it receives from the mother, and this cell develops from week to week and after nine months the child is born. The consciousness that entered into the cell was drawn thereto by karmic relations of the deceased personality, who had lived somewhere before coming into this earthly life. The past *ḥarma* of the deceased *sattā* "individual" must generate its *vipāka*, and the effect of the past karma is a new birth. Ignorance and thought activities (*sankharas*) co-ordinated in the past, and the result is that the consciousness of the past personality was born in the germ cell and according to biological law the *nāma-rupa* developed in the womb, and a new personality came into existence. It is not a new personality nor is it the old. It is continuous evolution, similar to the growth of the tree from the seed, and the previous tree from another seed. The new personality with its consciousness and psychic faculties, thought activities, perceptions and sense feelings, in correlation with the body composed of the four *mahabhutas*, begins to create new karma through the six senses coming in contact with objective forms, sounds, smells, tastes, touch and psychic memories in relation with sense-enjoyments. Tactual contact produces sense feelings of either pleasure, disgust, or indifference. Sense feelings produce either desires or aversions in manifold forms. The three-fold desires are created in a four-fold manner, viz., by speculative beliefs, by egoistic longings, by sensual enjoyments and ascetic habits. In either of the four ways the *upādāna* longings are created and fresh karma is generated, which becomes a kind of dynamic storage helping the life current for future rebirths. Pantheists, monotheists, nihilists, sensualists, materialists, polytheists all create *ḥarma* through one of the four kinds of *upādāna*. According to the law of Karma the dying consciousness of the deceased personality must be reborn in another life. The

thrown up stick must fall down, similarly the man born here who had done karma by his clings, attachments must take birth, and the result of birth is consequent decay of the body, old age, sickness, sorrows, anxieties, lamentations, despairs, disappointments, hatreds, etc. and final dissolution of the five skandhas. The repeated reappearings of the five skandhas either in heaven or on earth, or in some state of suffering from birth to birth is called *sansara*. The Lord Buddha discovered the Way to get rid of manifold sufferings and to live in perfect happiness, by means of Wisdom, both here and hereafter. This Way is called the Noble eightfold Path. The twelve Nidanas show the method of suffering in the cosmic realms, and the Noble eightfold Path shows the Way of emancipation from the twelve cosmic causes. With the acquisition of Wisdom reproductive karma is not created, consequently subsequent reproductive arisings do not take place. In Wisdom's path the mind travels, the body and the sense organs are brought under scientific control, whereby upadanic desires are curbed and all sorrows and worries and lamentations are for ever annihilated. He lives in joyous happiness helping all.

VEGETARIANISM

Vegetarianism enables its adherents to :—
 Economise in groceries ;
 Grow stronger and healthier ;
 Enjoy their food with a clear conscience ;
 Treat all animals kindly ;
 Add several years to the span of life ;
 Reduce liability of contracting diseases ;
 Increase their brain power ;
 Abolish use of drugs, tobacco and liquor ;
 Nurse the sick properly ;
 Improve standards of morality ;
 Speed the coming of perpetual world peace ;
 Make life brighter, sweeter and nobler.

E. V. CHAMBERLAIN IN VEGETARIAN
 AND FRUITARIAN (U.S.A.).

MISS MAYO'S "MOTHER INDIA"

In English speaking countries Miss Mayo's "Mother India" is being widely circulated. On board steamers copies of the book are found. The missionary societies and other publishing agencies are pushing its circulation. The British Government in allowing an American woman to malign the 300 millions of people of India has done her a great injustice. For political reasons the Government has given every facility for the wider circulation of the poisonous book. Miss Mayo has done the work of a *mehtrani* in bringing the dirt found in the back-yards of India for the inspection of the Christian men and women of England and America. In Indian homes the *mehtrani* is not allowed to enter the front portion of the house. She comes by the back door and sweeps the gutter and the latrine and removes the night soil. The life of the *mehtrani* is that of the scavenger in Europe. She is an economic necessity in the Indian home. Miss Mayo perhaps in her past incarnation had been used to do scavenging work, and in this life she by instinct has adopted the dirty work. Christian men and women are habituated to look at the ugly side of life. They are of the Lazarus type reposing on the bosom of Abraham gleefully looking down on the poor wretches that are being slowly burnt throughout eternity in hell fire. Miss Mayo is like unto the evil man mentioned in Luke chapter 6 verse 45. "Judge not, condemn not" said Jesus. "Be ye merciful as your Father is merciful." The ethics of the sermon on the mount had done no good to Miss Mayo. Arrogant, conceited, she belongs to the type of hypocrites condemned by Jesus in Luke chap. 6, v 42. The denunciations of Jesus against the Pharisees could be applied to-day against the missionaries. The simple minded people of India may be compared to little children. They are gentle and mild, especially the Hindus. The martial spirit is not in them. For over a hundred years the simple

minded people have been under the control of the Christian bureaucrats. It is only within recent years that the white people have thought of the sixty million untouchables. The latter have existed in India from time immemorial. During the Buddhist period there were no such classes. The compassionate spirit of the Lord Buddha had permeated the lives of the people and every effort was made to elevate the fallen. But when the religion of humanity disappeared from India the untouchable class came into being. After a hundred years of Christian missionary labours what do we see in India except poverty, ignorance and political enslavement. The punishment meted out to those who offend the little ones by Jesus "that a millstone were hanged about his neck and that he were drowned in the depth of the sea" sounds too harsh, but that is the kind of punishment the missionary scribblers deserve. Matthew chap. 18, v 6, may be read with profit.

The aesthetic side of Indian life the missionaries deliberately ignore for their own selfish gain. They live by maligning the so-called heathen. By deliberate lying they dupe the muddleheaded men and women of America and England, and secure large sums of money, which they spend for their own advantage. Like the Cretans of old are the modern missionaries. Miss Mayo would be turned out of the sacred temples if she would seek admission because of her beef-eating smell which stinks wherever the white man goes. Mrs. Besant, though she had been working for the welfare of the Hindus is not allowed to enter the temples in the sacred cities. Kalighat is the only temple where the beef eating people are allowed to enter. Miss Mayo has greatly helped the missionary bodies by maligning the Hindus. She has abstained from maligning the Moslems. The Moslems are politically more robust than the mild Hindu. The bureaucratic government has had sufficient time to work for the material and moral progress of the millions of the helpless people of India. Economically the condition of the people is on a par with the dumb animals. "Mother India" is full of dirt and filth, and

the eager desire of the Christian men and women to read the book shows how low they are psychologically. The terrible immorality of the people is visible in the streets of London where young women by the thousands prostitute their bodies. The Commission now sitting in London to investigate the causes which have led to the increase of prostitution and solicitation among English women have discovered the fact of the existence of abnormal immorality in Christian England. Venereal disease is on the increase among the people. Three hundred million pounds worth of liquor is consumed annually by the people in England. In Hyde Park at night men and women by the score meet with immoral motives. The moral side of European civilization is rotten, and the Aryan people of India have absolutely nothing to learn from the Semitic races whose heritage is an Asiatic religion. There was a time when India was the teacher of the civilized world, but her association with the white races whose morality is influenced by the abominations of the Jewish moloch has made the Indian people to decline. Association with the righteous help the progress of a nation, and India declined because of her contact with the ethically low. The adventurous Europeans are no examples of a high social morality. Wherever the white man goes he introduces venereal diseases and alcoholic poisons. The missionaries preach their sectarian dogmas, and also try to undermine the social customs of the people by crooked means. In China the missionaries had done the greatest evil to the people. In England the labouring class have no regard for the parson. The people living in the slum districts have no possible means of progressive development. Miss Katherine Mayo has no idea of the evil effects the book will produce in the minds of the people against whom it is written. Their hatred towards the English will certainly not decrease as the result of her book.

NOTES AND NEWS

THE ANAGARIKA DHARMAPALA.

It is now definitely settled that the Anagarika Dharmapala will visit Burma prior to his departure for London to commence the construction work of the Vihara there. Of late he has been keeping indifferent health but it is fervently hoped that he will be well to undertake his trip to Burma where he is going after many years. The exact date of his departure is not yet settled but it will be towards the end of March or the beginning of April. Those who desire to invite him for lectures etc. are kindly requested to communicate with the Rec. Secy. Maha Bodhi Society, 4A, College Square, Calcutta. The Anagarika's present address is ALOE AVENUE, COLPETTY, COLOMBO, CEYLON.

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SARNATH VIHARA WORK.

Our readers will pardon us for reverting again and again to the subject of the above work in these pages. The reason for this repeated reference is not far to seek. It is a work of great importance in which the whole Buddhist world is interested. We, therefore, feel it our duty to keep our readers informed about the progress of the work.

As stated in the previous issues the work was duly commenced and it is now going on rapidly. It is hoped to complete the work in one and half years. We draw the attention of our readers to the appeal and statement of accounts published on another page and hope they will be glad to extend their helping hand in bringing this long delayed work to a successful conclusion.

* * * * *

WAISAKHA PURNIMĀ.

This year the sacred full moon day of Waisakha falls on the 4th May. The occasion will be celebrated throughout

India not to speak of Burma and other Buddhist countries where it will be held on a magnificent scale. In spite of the fact that in India the number of actual followers of the Lord is not very large in comparison with Hindu and Moslem populations, this sacred event is increasingly observed by various public institutions. Last year the number of places where it was celebrated was very large and this year the number will still increase. We therefore hope that the Government will see its way to declare the occasion a holiday so that those who wish to observe it may do so without any hindrance. The Calcutta University, we understand, has already declared it a holiday and other institutions will follow suit. We suggest that representations from Buddhist and Hindu Associations be sent to the Government requesting them to make it a public holiday.

* * * * *

ORDINATION OF AN INDIAN SCHOLAR.

We are glad to state that Mr. Haranam Das B.A., of Ambala, who recently went to Ceylon to study Pali, has entered the holy Order of Buddhist Bhikkhus under the Ven. L. Sri Dharmananda, Principal Vidyalankara College, and Chief High Priest of Colombo and Chilaw Districts. He is now prosecuting his studies under the said High Priest and on the completion of his labours he expects to come back and work for the dissemination of the Dhamma in his motherland.

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SRI DHARMARAJIKA VIHARA ACTIVITIES.

Maghi Purnima: On Sunday the 5th February the Maha Bodhi Society celebrated the sacred Maghi Purnima when a public meeting was held at the Vihara Hall. It is a day of great significance to the Buddhist world as it was on that day 2471 years ago that our Lord declared to Ananda that He would attain Parinirvāna three months later i.e., on the full moon day of Waisakha.

Lectures: The following lectures were delivered during

the month of February : Indian Culture Abroad by Rai Bahadur Jadunath Mazumdar C.I.E., M.L.C., Buddhism and Vedanta by Swami Sachidananda Saraswati.

Prof. Lüders: Prof. Lüders of the Berlin University who delivered a course of lectures in the Calcutta University on "Indian Civilization in Central Turkestan" visited the Vihara on the 13th Feb. and was entertained by the members of the Society. He expressed his admiration for the work done in the Vihara and mentioned the fact that Buddhism was widely studied in Germany.

A Lāmā from Mongolia: Revd. Sugati Sandarsana, a lama from Mongolia, arrived at the Vihara where he stayed several weeks as a guest of the Society. He is studying English and Sanskrit and hopes to bring the Mongolian Buddhists in close co-operation with the Buddhists of India and other countries. He left for China with a party of pilgrims.

BOOK REVIEW

We acknowledge with thanks receipt of the following books :—No. 1 to 3 presented by the Government of Baroda (1) *Tatvasangraha*, Part I and 2, (2) *Nyayapravesa* II, (3) *Sadhanamāla* I. Poems by Miss C. H. Haman; *Bauddha Rajkumari* (Bengali) by Mr. K. C. Chatterjee; The following books have been presented to the M. B. Library by the Vidyalkara College, Kelaniya :—1. *Majjhima Nikaya* Part I. 2. *Dharmapradipika*. 3. *Kaccayana*. 4. *Kaccayana namika Rupamala*. 5. *Moggallayana Vyakarana*. 5. *Moggallayana Pancika Pradipa*. 7. *The Commentary of Bodhivamsa*. 9. *Balavatara*. 10. *Janakiharana*. 11. *Kayyadarasaya*. 12. *Sikshasangraha*. 13. *The Commentary of Sidatsangara*. 14. *Sidatsangara*. 15. *Sanskrit Sabdamala*.

ANTIQUITIES OF INDIAN TIBET, PART II BY A. H. FRANCKE,
[*Archæological Survey of India, New Imperial Series*
Vol. L].

The present collection of documents contains the chronicles of Ladakh and some other minor chronicles relating to several small states in the neighbourhood of Ladakh, e.g.,

Zaris-dkar, Balti, Lahul etc. Dr. Francke, a member of the Moravian mission, who has long lived in this part of the country has been a devoted student of its antiquities long since and has contributed the most to the recovery of its history. The present volume is a further proof of his untiring zeal in presenting new data for the study of the antiquities of Indian Tibet.

The chronicles of Ladakh (*La-dvags-rgyal rabs*) cover about a half of the whole volume and is the most interesting of the chronicles which it contains. Dr. Francke obtained five manuscripts of the Tibetan text and their collation has yielded good results. The English translation of these chronicles is on the whole clear and the notes and comments of Dr. Francke are full of new informations. They elucidate many intricate problems not only of the history of Ladakh but also of that of Tibet.

The first history of Tibet was written towards the end of the 8th century A.D. when Buddhism was already a dominant religion in India. All cultural activities were inspired by Buddhism or Buddhist India. The kings of Tibet, both spiritual and temporal heads of the country were considered to be the *Sākyaputras*, the descendants of the Sākyas and their descent had to be traced from that lineage. In this task the Buddhist *Vamsāvalis* most probably served as models.

The chronicle of Ladakh follows the traditional way. The first section is an invocation to *Mañjusrī*, and the second deals with the origin of Tibet. It is the Buddhist cosmology which has been imported here with certain modifications. It is mostly taken as the chronicle admits, from the section of *Lokaprajñapti* of the *Abhidharma Kosa*, the famous work of the Sarvāstivādin school which had its stronghold in Kasmir. The chronicle quotes from another work *Yon-tan bsud-pa* (*Dravya samgraha* ?) and *Hkhor-lo-sna-bdun* "Seven Cycles" ? which may be Tibetan compilations. The third section gives the geneology of the Sākyas and it is evidently inspired by

well known Sanskrit Buddhist texts like the *Abhidharma Kosa*, mentioned above and the *Lalitavistara*. The lineage of the Tibetan kings is traced from that family, the sections IV and V contain the history of Tibet from its first king up to the time of Glan-dar-ma (816-42 A.D.), the great persecutor of Buddhism in Tibet. The introduction of Indian script and Buddhism took place in this period during the reign of Sron-btsan-sgam-po (600-650 A.D.) The Tibetan empire was practically founded in this period and all cultural movements inspired by India and China commenced.

After the fall of Glan-dar-ma in 842 A.D. Tibet seems to have been divided by different ruling dynasties. Hod-srun (c. 842-70 A.D.) the son of Glan-dar-ma founded the West Tibetan dynasty and separated from Lhasa. The western empire is known as Mriah-ris and it included Ladakh in those days. Hod-srun was a great reactionary and did a good deal for the revival of Buddhism so much persecuted by his father. The present chronicle bears testimony to the great pious works done by him and shows clearly that in this period different Buddhist centres grew up in Western Tibet. The most important event which took place under the West Tibetan kings is the foundation of the monastery of *Mtho-glin* (Totling of the Map) on the upper Sotlej in c. 1000 A.D. The district of Gu-ge (*Goggadesa* of Jonarājas *Rajatarangim*), of which Mtho-glin was the capital, came to possess a sort of autonomy. The great monastery was built in this period and soon grew up to be a rival of Lhasa. There are ample evidences to show how intense was the literary activity of the Buddhists of Mtho-glin. Indian monks from Kasmir and Bengal, used to frequent the place and even lived there for collaborating with the monks of Mtho-glin. The great Atisa of Bengal went to Mtho-glin in 1038 A.D. and thence visited Lhasa in 1041. Buddhist texts now included in the Tanjur were actually translated at Mtho-glin. The invading Turks subsequently burnt the monastery but it was rebuilt. Mtho-glin plays an important part in the history of the revival after the

dark ages of Tibetan Buddhism and the spread of Indian Buddhism in Tibet in the 11th and 12th centuries A.D. The present chronicles of Ladakh and a fragment of the *Dpag-bsam ljon bzang* translated by Dr. Francke in the collection of minor chronicles throw a flood of light on this dark chapter of the history of Buddhism.

The chronicles of Ladakh contain also an account of the later kings of Ladakh (1400—1834), when after the famous Dogra war the country was annexed to the kingdom of Maharaja Gulab Singh. The documents collected in this section are important for the later history of this region.

The second part of the book, the Minor chronicles, contains a collection of small chronicles and historical documents relating to Zans-dkar, Cig-ran, Baltistan, Lahul, Kulu (Kuluta) and other states around Ladakh. The documents generally are of later times.

These states though now separated from Tibet really form a part of it both racially and linguistically. Dr. Francke rightly calls them Indian Tibet as they form a connecting link between the countries. They play the same part as that of Nepal and Bhutan on the other side and Indian missionaries followed the trade routes to Tibet along those countries. If we have to study the history of the relation of Tibet with India and the spread of Indian culture to Tibet we have to go to these countries in search of our materials. Those mountaineers still follow the ancient routes opened by their ancestors and still perpetuate their memory in more than one way. The present work of Dr. Francke yields invaluable materials for the study of that fascinating subject—I mean the ancient history of Tibeto-Indian relation.

P. C. BAGCHI.

FINANCIAL

MULAGANDHA KUTHI VIHARA FUND

ACKNOWLEDGMENT OF RECEIPTS.

Previous acknowledged Rs. 43,661/4/4; Dhammika A. Wijesekhara Esq., Ceylon, Rs. 10/-; D. B. D. S. Wickramaratna Esq., Vidana Aracchi, Totagamuwa, Rs. 5/-; James Lawler Esq., Sanfrancisco, Rs. 2/11/-; S. N. Barua Esq., Delhi (Dec.), Rs. 5/-; U. San Dun, Rangoon, Rs. 25/-; U. San Dun's daughter, Rs. 5/-; Daw Hnin Yee, Ma-u. Quarters, Insein, Rs. 10/-; Mr. & Mrs. Tun E. Dabein, Burma, Rs. 5/-; Daw The Maye, Dabein, As. -/8/-; Daw Mya, Dabein, Re. 1/-; Daw Hla May, Dabein, Rs. 10/-; Ma Ma Gyi, Dabein, Rs. 10/-; Daw Kyaw, Rangoon, Rs. 5/-; S. N. Barua Esq., Delhi (Feb.), Rs. 5/-; Maung Aung Ban, Rangoon, Rs. 100/-. Collected by the "Young East" Japan:—Mr. Tenryu Yamane, Shinshinajimachi Tottori, Yen 50/-; Mr. Chika, Shinshinajimachi Tottori, Yen 15/-; Rev. Donin Shido, Hokaiji Temple Nishitera-Machi, Osaka, Yen 10/-; Anonymous, Tokyo, Yen 10/-; Mrs. Takakusu, Tokyo, Yen 15/-. Total Yen 100/- (Rs. 128-). Grand Total Rs. 43,988/7/4.

RECEIPTS.

	Rs.	A. P.
Total Receipts upto 26th February	43,988	7 4
Interest on Rs. 8,000 from 6th Jany. 1926 to 6th Jany. 1928 ...	606	6 3
Interest on Rs. 10,000 from 23rd March to 23rd Sept. 1927 ...	200	0 0
Interest on Rs. 9,975 from 29th August 1927 to 29th Feb. 1928	149	10 0
Refund on cheques returned	0	9 0
(Value of materials at the site not included)		

Total Rs. 44,945 0 7

EXPENSES UP TO THE 10TH FEB. 1928.

	Rs.	A.	P.
By Mr. Khanna on a/c of plans	200	0	0
Mr. A. B. Mendis for plan and supervision	1,676	4	0
S. C. Sanyal & Son, Contractors incl. final payment ...	14,000	0	0
J. M. Ghose, Contractor for digging foundation	254	8	0
Drawing materials sent to Mr. Mendis	67	10	6
Mr. A. B. Mendis Petty expenses incurred in connection with the work	102	3	0
M. O. Commission	0	6	0
Mr. Paramashri Das for plans and specifications	250	0	0
Advertisements	85	0	0
Draftsman for payments for Dec. 1927 and Jany. 1928 ...	76	2	0
500 Donation lists	5	0	0
Donation book	6	8	0
Printing 2000 appeals	22	0	0
Bank Commissions and cost of cheques	27	8	0
<i>(Travelling expenses not included)</i>			
Total	Rs. 16,773	1	6
Received from Government of India	10,000	0	0
Total expenditure	6,773	1	6
Balance in hand	38,171	15	1
Amount still necessary	61,828	0	11

GAYA MAHA BODHI HALL FUND.

ACKNOWLEDMENT OF RECEIPTS.

Previously acknowledged Rs. 1401/15/-. Collected by Mr. Sugatakanti:—U. Warinda Re. 1/-; U. Etka, Re. 1/-; U. Pin Nya, Re. 1/-; Tibetans, As. 10/-; U. Endesara, Prome and Bagte, Burma, Rs. 3/-; U. Sagara Thera & Ma Mew, Arakan, As. -/8/-; U. Sarinda Thera, Burma, Re. 1/-; Hla Paw Yan, Inspector of Excise, Akyab, Rs. 5/-; U Ye Wata's Party, Re. 1/-; U Nyan Nyana, Mandalay, Re. 1/-; R. Z. Peter Silva, Rs. 10/-; M. D. J. Amarasingha, Rs. 10/-; S. A. Balappu, Rs. 5/-; U. Devarinda & Party, Re. 1/-; Manikayon Saya Daw, Moulmein, Re. 1/-; U Taza Payadaw,

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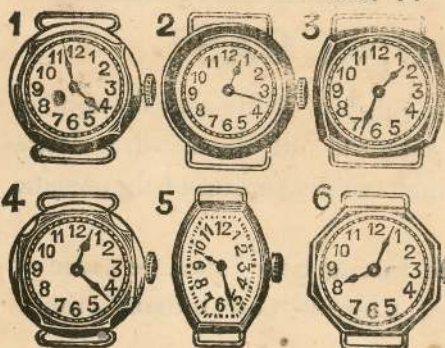
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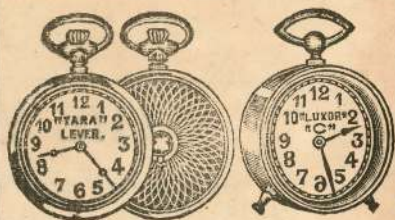
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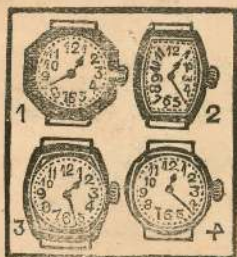


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