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The Maha-Bodhi

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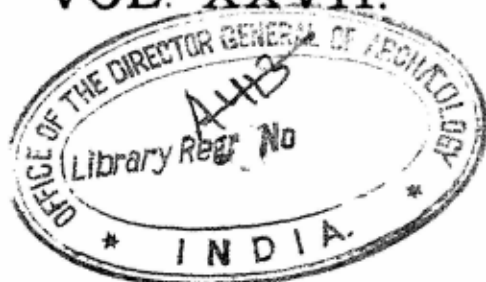
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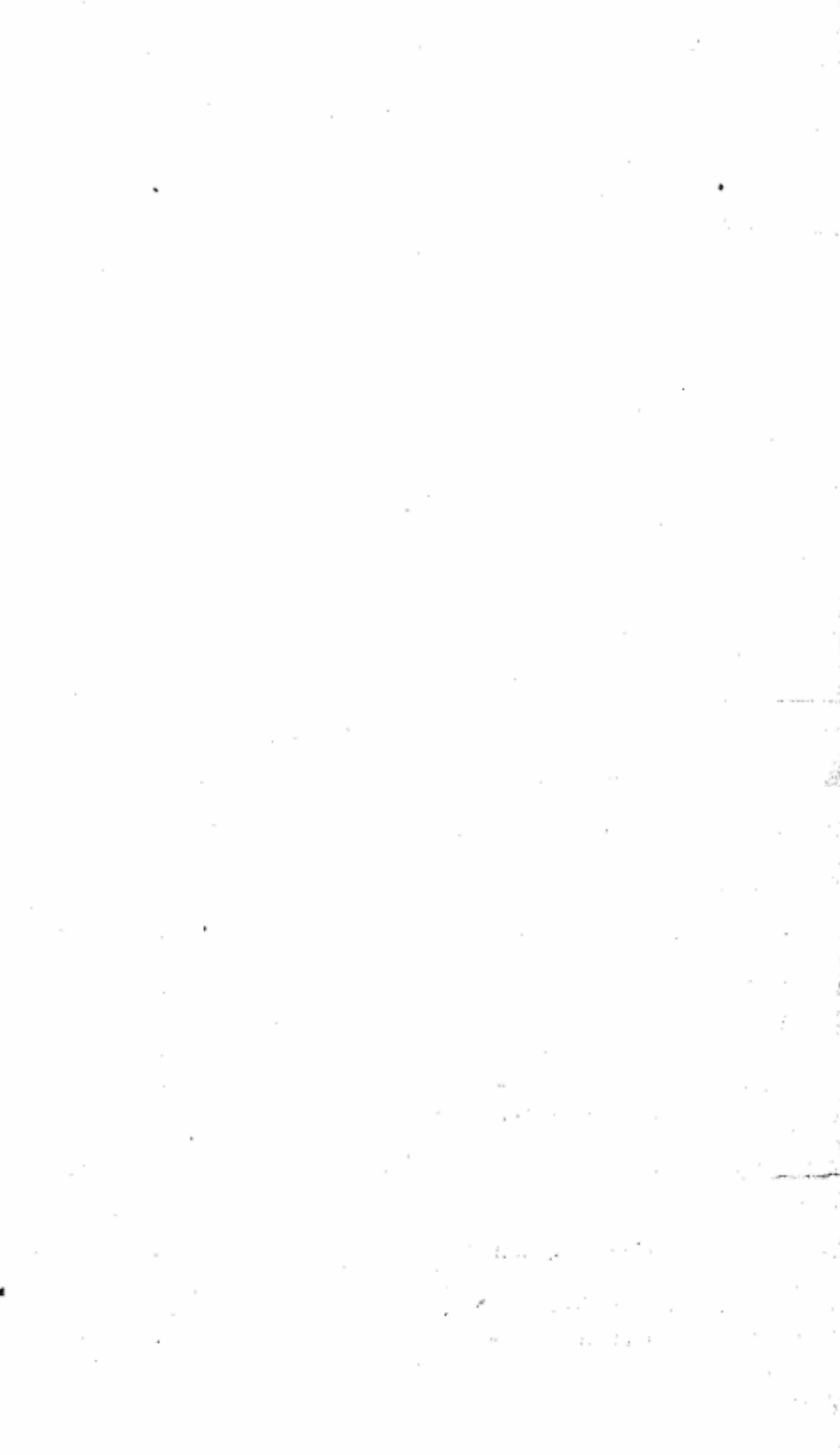
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THE MAHA-BODHI AND THE UNITED BUDDHIST WORLD.

"Go ye, O Bhikkhus, and wander forth for the gain of the many, 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.*

FOUNDED BY THE ANAGARIKA H. DHARMAPALA.

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Buddhist Poems.

TRANSITION.

When chill winds pipe adown the hill,
And nature's heart beats slow and still,
And grapes in glory shine,
And purple sunsets do unfold,
Fair realms of scarlet and of gold,
Within their depths divine,
'Tis then the autumn crowned I wist,
With pearl and gold, and amethyst,
From his rich flagons decked with mist,
Pours out the ruby wine.

And in my lonely garden here,
Twin spirits fair, are hovering near,
Silence and Peace sublime,
The tiny brook doth sound a knell,
For summer as she bids "farewell,"
In search of happier clime.
The bumble bee on pinions light,
Belted with golden girdle bright,
Like famed Orion, takes his flight,
Adown the shores of time.

And peeping from a thorny bower,
 Behold a little crimson flower,
 With winsome smiling art,
 Undaunted by the pallid sun,
 It throws its beauties one by one,
 In autumn's ruddy mart,
 O Rose! the blissful hours may go,
 And leaves may die ere winter snow,
 But when I view thy charms, I know,
 Summer hath left her heart.

The apple tree holds last year's nests,
 Full tightly to her barren breasts,
 Like rain the gay leaves fall,
 On the worn branches of a vine,
 A palace sways, as o'er the Rhine,
 There dwells a castle tall,
 Its latticed shell of bark so rare,
 Lined with pale silk, all dainty, fair,
 Caressed by sun, wooed by the air,
 It sleeps till south winds call.

And at that song of love and hope,
 The prisoner stirs, the portals ope,
 Beauty adorns the world,
 In white blooms of the arrow weed,
 Gracing the pools where herons feed,
 He feasts with wings unfurled,
 Nought recks he if the skies should lower,
 He feels alone love's rosy power,
 Nor cares he in that blissful hour,
 If he to death is hurled.

From birth to death, from death to birth,
 And onward goes the rushing earth,
 To seek a haven bright,
 Afar in clustered Hercules,
 And like that "man upon his knees,"
 We too, put up a fight,
 Against the dragons of desire,
 Of self, of hatred, pride and ire,
 The monsters grim that do conspire,
 To rob us of the light.

Lord! help us crush "The Will to Live,"
From thy almighty strength Oh! give,
The power to break its spell.
The chrysalis seeks renewed birth,
Toward that goal speeds the troubled earth,
To what fate who can tell?
But may our knowledge, Lord, increase,
And lead us where all sin shall cease,
Deliverance! Nirvana's Peace!
And with us all be well.

TO THE ENLIGHTENED ONE.

"Thou shalt find Calais written on my heart,"
The forlorn Queen declared, when death drew nigh.
What shall be writ on mine? I softly sigh,
When I forsaken sleep? Of dust a part?
When blood and senses that now flame, and dart
Through seething veins, and with the sun doth vie,
Are quenched in the sweet "stillness," that doth lie
Like balm on weary eyes when tear drops start?

I only ask. O Lord, that Thy dear Name,
Be pencilled on this loving heart of mine,
And from my humble grave unknown to fame,
Shall spring in beauty a fair flower divine,
Thy purity—the petals of the rose,
Thy Name—the fragrance that its leaves enclose.

Irene Taylor.

India Two Thousand Five Hundred Years Ago.

The Pancatta sutta of the Majjima Nikāya and the Brahmajāla sutta of the Dīgha Nikāya describe the various theories held by different schools of metaphysics at the time that the Blessed One began to promulgate the noble Aryan Doctrine. The Malunkya-putta and the Vacchagotta suttas of the Majjima Nikāya and the Kevadda sutta of the Dīgha and two suttas of the Udāna may be profitably studied by the student of Indian religions to get an idea of the philosophic atmosphere of ancient India. In fact the one hundred and fifty-two suttas of the Majjima Nikāya give a clear view of the Indian philosophic sky, and no student of Aryan philosophic thought could afford to treat the contents thereof with indifference if he wishes to discover by his own effort what is Truth.

There were certain Brahmans who went under the designations of Pacchābhumaka, Kumandulaka, Sevalamālaka, Udayakarakaka, Aggiparicāraka, who went about preaching that they had the power to send dead people to heaven, and the arguments they had used may be found in the Gamini Samyutta of Samyutta Nikāya.

When the Blessed One began to turn the Wheel of Eternal Truth of Righteousness, there were six well-known religious teachers respected by the community, to wit: Purāna Kassapa, Makkhali Gosāla, Ajita Kesakambala, Pakudha Kachchayana, Sanjaya Belatthiputta, and Nirgranta Nātaputra.

Purāna Kassapa proclaimed his doctrine as follows:—

There is no sin in killing, stealing, committing adultery, telling lies, or causing others to do these acts, inasmuch as there is neither merit in doing charitable deeds, nor is there any increase of merit in speaking truth, in self-control or mastery over the senses.

Makkhali Gosāla taught that without cause or reason human beings become depraved, without cause they become good. Effort has nothing to do with one's progress. There is no such thing as human effort. All

human beings come into existence by fate. Man, animals, gods, nágas, mendicants, demons come into existence with no will of their own. Both fools and the wise all go through a course of transmigrations for 84,000 aeons, thereafter they cease to exist. Fools think they can alter the predestined course and do penance and practise virtues, but their effort is vain. Ajita Kesakambala taught that the human being is composed of four elements. When he dies the earth element in him goes to the earth, the fluid element goes to the water, the heat to the fire, the windy to the air, and his sense organs pass into space. The offering of gifts is the talk of fools. It is a lie when men say there is merit therein. Fools and the wise after death are annihilated.

Pakuda Kachcháyana taught that there are seven principles created. They remain permanent throughout, viz : earth, water, fire, air, the feelings of happiness and pain, and the soul. There is neither slayer nor slain, hearer or speaker, knower or explainer. When one with a sharp sword cleaves a head in twain, no one thereby deprived any one of life; a sword has only entered space between the seven substances.

Nirgranta Nataputra taught that man is restrained with a four-fold restraint. He guards himself from drinking cold water, he avoids evil.

Sanjaya Belatthiputta taught that by going to answer questions one commits sin. It only causes perplexity to the mind; therefore silence is the best, and if any question is asked answer with a denial and say I do not know. Is it so? I do not know. Is it not so? I do not know. Are you sure you do not know? I do not know: why should I tell a lie?

Naked asceticism; metaphysical discussions, speculations about the future, past and present; ritualistic observances; propitiating gods by bloody sacrifices of animals to avert danger by Brahmanical priests, water bathers, prayer makers, were religious institutions that were in vogue at the time.

Among these different classes of ascetics the Jatilas alone, who kept the sacred fire in their agyágáras, accepted the doctrine of karma.

The social doctrine of varna and clan claimed that the Brahman was the first among the four classes, the second class being the Kshatriya or the ruling class. The Vaishyas were given the third place, and the Sudra was the lowest, and he was expected to serve the three higher castes. Outside the social polity were the lower classes called Chandakas, Rathakaras, Nesadas, and Chammakaras.

Into the arena of religious combatants the Sakya Prince in the garb of the holy Bhikkhu proclaiming the Doctrine of Immortality and Loving kindness, entered in the role of the physician and surgeon to heal the suffering from the disease of sin and sorrow. He enunciated the Aryan Doctrine never before heard that man can obtain emancipation here, now, in perfect consciousness, not by sensual pleasure, and asceticism and wrangling, but by holy living according to the Noble Aryan Doctrine of right views, right desires, right speech, right actions, right livelihood, right exertion, right attentiveness, and right unity of consciousness. He proclaimed the despicableness of fatalism, nihilism, and overlordism subjecting the will to an imaginary creator, who began life at some limited period. He proclaimed the eternity of life, the supremacy of the perfect life, above the social distinctions of rank and wealth, associated with the ethic of all embracing love to all living beings from the highest god to the meanest insect. He proclaimed the Immutable Law of Cause and Effect, operating in the universe, which no god or man can alter or violate, and that man can guide his life according to wisdom, which will bring him peace and enlightenment transcending the wisdom of finite gods. He enunciated that the atom as well as the universe is under the law of change, and that change must end in sorrow and that detachment from the changing objects, and fixing the mind on the infinite, uncreated, unmaterial Nibbana can be gained in this life or in subsequent lives by a life of perfect chastity and selflessness.

The Tathagata showed that whether in heaven or hell or in this world life must end in death and rebirth, and that life is composed of the four elements and associated with sensations, perceptions, ideations and cognitions, and that these continue from birth to birth according to the karma of the individual; that nothing can be annihilated, and nothing can be maintained in one permanent condition, and that when the mind is brought into a state of perfectedness by means of right activity and purity, that infinite happiness can be realized. He set aside metaphysics of the Whence, Whither and What am I, as not conducive to the discovery of Truth, which showed that man had no known beginning, and that there is no end. The futility of a Creator was shown as there was nothing to create, and that if man would guide his life according to the law of righteousness and love, hating none, coveting nothing, and always on the search after the highest goal, no god can send him to hell or incur his displeasure. Where discord existed He introduced Peace and Harmony. The pride of birth was condemned

and a super chivalrous ethic of forgiving patience was enunciated. Instead of naked asceticism converting man into a semi-conscious animal the Blessed One introduced a life of sanity, hygiene, æsthetic habits and moderation in diet, avoiding the poisons of alcoholism which changes the man into a lunatic or a beast. The Tathagata diverted the life of the luxurious from extravagance into temperance, and wealth was made an object of blessing to be spent for the well being of those who are in need, and to bring comforts of life to one's parents, holy Brahmins and Sramanas and Teachers and workmen and servants.

Into the chaotic society of warring ascetics engaged in sectarian disputations, the Blessed One introduced His band of Bhikkhus, of clean habits, neatly clad in yellow robes, silent in demeanour fully contented in the performance of the lesser and the greater duties, bringing happiness to the world of gods and men; delivering the message to the rich and the poor in the language of the people, not in high flown rhetoric; earnest, strenuous, engaged in loving service for the uplifting of the masses, sunk in ignorance; with love all pervading making no distinction between the rich and the poor, between woman and man, avoiding all disputations with dialecticians; not trying to convert people by miracles or necromantic hallucinations, except by the purity of their own perfected life. The Blessed One supreme above all in the beauty of His own complexion, of sweet voice equal to that of the Himalayan kuravika bird, unparalleled in the incomparableness of the renunciation that He had made in His twenty-ninth year, and in the strenuousness of his endeavours which lasted for six years in the forest of Uruvela, a descendant of the royal line of Ikshvaku, by persuasive means He brought peace and love and happiness wherever He went. Destructiveness was replaced by Constructiveness, Dogmatism by Analysis, Indolence by Activity, Hatred by Love, Lying by Truthfulness. Unrighteousness by Righteousness, Miserliness by Generosity.

The Blessed One traced the root causes of anger, passion, hatred, unbrotherliness, undutifulness, to ignorance and unsatisfied lust. Why should king fight against king, the Brahman against the Brahman, father against the son, mother against daughter, brother against brother, sister against sister? He discovered that it was all due to lustful desires. So long as man is under the monster of Ignorance and Lust so long he has to go through suffering here and hereafter. Until the root causes are destroyed He found that there was no emancipation for man or god, and that mere outward sacrifices of animals, rituals, prayer

to erring and lustful gods, bathing in rivers to wash off sins, can give no relief to inward arisings of lust and passions. Instead of making an effort to cleanse the heart from sin, ignorant man seeks to gain happiness by outward purification.

The appearance of the Blessed One in the arena of religion was proclaimed throughout the land by kings and princes, and by wandering religious mendicants. Whenever the Blessed One visited a town, village or township the people began to say that the Prince of the Sakya clan who had left the world to become a recluse has come to our town, and "He is the Exalted One, the Holy One, of holy conduct, the most Excellent, the master of learning, incomparable, teacher of gods and men, controller of men, the Buddha. It is good to go and see Him, for His sight would bring happiness." The nobles and Brahmins of the place would visit the Blessed One with flowers in hand, and the chief of them would begin conversation with Him, and then He would begin to preach to them on the good effects of charity, on virtuous conduct, on the heavenly life, on the resultants of the life of sensual pleasure, and the blessings that would come by adopting the life of renunciation. The assembly is pleased and they would then invite the Lord to take meals the next day in the principal man's house along with His retinue of Bhikkhus. In the evening with His Bhikkhus He would preach to them, and the night is spent in a wood close by, and the next morning He would visit the place with the Bhikkhus for meals. The religious minded youths would come to Him, and He sees their previous Karma whether any of them are fit to lead the higher life of absolute renunciation, and to such He preaches the "samukkansa dhamma," viz. the Four Noble Truths.

The ascetic Brahmins, some of them honoured by Kings and princes had their beautiful ashramas, and the Blessed One, would at the request of Ananda visit such places and engage in conversation with the president of the place. Toleration was the *sine qua non* of Indian Aryan religion. The sectarians argue and discuss, and each one tries to refute the arguments of the other, and the one defeated would become the disciple of the victor. Persecution and inquisition were never thought of in India. In the city of Sravasti the Congress Hall for the discussion of all religions was presented by the Queen of Kosala, Mallika Devi, wife of the King of Kosala. The Hall was called Ekasala. Here all kinds of religious views were discussed, and sometimes their vociferations would become intolerable. The Blessed One would never

enter into discussion with any, and if any of the wandering mendicant pestered Him with questions He would observe silence. He taught His disciples lessons of courtly behaviour, and condemned the shoutings of wandering ascetics. Speaking to the Bhikkhus He would tell the story of the blind leading the blind, or the story of the blind men who at the request of the King were taken to the royal stables and shown the royal elephant, and the blind, each of them would feel a certain portion of the body of the elephant, and come to the conclusion that the elephant was like either a broom stick, or a pestle, or a mortar, or a plough, or a winnowing fan. When they were brought before the king each one was asked to describe the elephant, and the one who felt the trunk said that the elephant was like a plough, the one who felt the bristles of the tail said that the elephant was like a sweeping broom, and the one who felt the ear said the elephant was like a winnowing fan, etc. At the end the blind men began to quarrel saying to each other you do not know, I know because I am right. The Buddha declared that the ascetics who quarrel are like the blind men, not knowing what Truth is they fight and quarrel.

Discipline was unknown among the ascetics. Each one did what he liked. The Buddha therefore organized the Bhikkhu Sangha, and laid down rules of conduct which are embodied in the five volumes of the Vinaya Pitaka. The Vinaya rules as laid down by the Blessed One show that He looked to the future that if the Rules are not laid down the Religion could not last long. He wished that the Bhikkhu Sangha should not feel His disappearance, and He exhorted the Bhikkhus that in the place of the Blessed Tathagata the Dharma and the Vinaya will be their Teacher. The disciplinary rules are wonderfully modern, and exhibit the spirit, which the Buddha wished that the Bhikkhus should observe. The Bhikkhus were to be like the fire brigade men ready at a moment's notice to start on a missionary campaign. He illustrated by the example of the man whose turban is on fire that he has no time to be fooling. The Bhikkhus were told that they should be not like the wandering ascetics shouting, quarreling and indolent but to be active like the soldier (yodhajiva) and to bear the attacks of the opponents with sweet patience, like the royal war elephant that goes to the battle field notwithstanding the arrows shot at him. Life was to be their armour.

The Blessed One was the embodiment of strenuousness. He adopted as the motto of His religion the two words Appamada and Viriya (non-delay and diligent activity.)

The people of His time were believers of hedonic living. The well-to-do would come to Him and say Excellent Gautama, we wish to enjoy the pleasures of this world and we also wish after death to be born in a happy state, and it would be to our welfare if the Excellent Gautama would preach to us the doctrine. The Blessed One would then say ; Do not kill ; do not steal ; do not live an impure life ; do not utter falsehood ; do not take intoxicants ; give in charity ; take care of parents and the holy Sramanas and Brahmans ; show hospitality to the guests and strangers ; show kindness to animals ; be kind to the servants ; teach your children arts and sciences ; see that they are suitably married according to the clan ; give sweet offerings to the gods ; remember the departed ones and do good in their name ; take care of the poor relatives pay the taxes to the king, build alms houses, build roads ; build bridges ; set up lights ; observe the four principles of association ; always speak to each other in soft sweet words ; treat every one as if he was your brother, and always see that you do something good for the welfare of others.

The anecdotes of His divine life of sweet blessedness extending over a period of forty-five years are full of pathos. Would that some Bhikkhu would collect all the stories in connection with the daily life of the Blessed One scattered in the many commentaries. They are of absorbing interest showing that the Blessed One was foremost in leading the householders to do acts of civic duties.

If only the Bhikkhus would stir themselves and follow the Holy Master, Buddhism would not be then called a religion of pessimism.

THE ANAGARIKA H. DHARMAPALA.

Notes on the Origin of Civilization.

The civilization of Europe began about fifty years ago according to the opinion of scientists. The following quotation is from Harmsworth Popular Science :—"Genuine civilization dawned within the memory of the oldest inhabitant. Sanitary science began to be effective about fifty years ago. Eighty years ago the country was in a state of savagery so far as punishment of crime was concerned. Banishment and degradation from citizenship were among the most dreaded Roman punishments. It was the Teuton and the fierce Saxon, Dane and Northman—who established the most cruel code of retaliatory and vindictive laws As late as 1831 forty people were hanged in England for offences other than murder; and in 1833 a child nine years old was condemned to be hanged for poking a hole with a stick through a papered-up window pane, and stealing two-pence-half-penny worth of paint." Vol. V. p. 3528-9.

The Old Testament records the most atrocious and vindictive punishments inflicted on those found guilty according to the principles of jurisprudence instituted by Moses. The uncivilized Europe accepted the Mosaic law.

"Human ingenuity has never been employed for a more barren purpose than that of trying to break the will of man by pain. Death by the cord, by the guillotine, by the axe, by strangulation, by poison, by flaying, by fire, by dismemberment, and by boiling in oil have all been tried as deterrents, and have not deterred. Torture on the wheel, on the rack, by crushing weights, by thumbscrews; and ridicule in the pillory, the stocks, the ducking stool; the branding of cheeks, forehead, and breast; clipping off the ears, slitting of noses, and whippings innumerable have had a trial for centuries; and the misdeeds have continued. "Harmsworth Popular Science vol. v. p. 3529.

In the Buddhist sacred scriptures countries outside the sacred Aryavarta are called border countries (*pacchantima janapada*) whose people are given to unaryan habits and pagan practices, and therefore called *mleccha*. The unaryan habits as regards food, are eating earth worms and other kinds of flesh, and speaking the *mleccha* languages, which have not the completeness of the Aryan language. According to *Manu* no true Aryan should speak the *mleccha* language.

Let us examine the history of the extinct peoples and their civilizations. Going back to primitive times according to the researches of European scholars there had been historic civilizations in Crete, Egypt, Assyria, Babylonia, Persia, China, and in the Sumerian country. Egypt and Crete had a very ancient civilization. It is suggested that the most ancient civilization whose remnants have been found in Egypt discloses an Asiatic origin. The ancient Sumerian civilization shows traces of Chinese influence. Chaldea had a civilization many thousands of years ago. The Mesopotamian country was the cradle of past civilizations. The foundation of the legend of Adam's creation may be traced to Mesopotamia. The spirit of god resting upon the waters and the god rising out of the waters are both Mesopotamian and Brahmanical.

The ancient religion of Egypt may be called Osirism, and the following passages are from the "Book of the Dead":—

"It is however perfectly certain that they believed that Osiris had the power to make men to be born after death into a new life, and that such life was everlasting, and they ascribed to him this power because he had himself suffered death and mutilation and had arisen from the dead." p. xcii.

"Similarly the sufferings, death and resurrection of Osiris were well-known in the period of early dynasties, and it is probable that he became the type of resurrection of man in Egypt.

"The doctrine of immortality and everlasting life and the belief in the resurrection of a spiritual body are the brightest and most prominent features of the Egyptian religion." pxiiv.

"Where and by whom the texts of the Book of the Dead were composed is also unknown. There is no good reason for assuming that they are the off-spring of the minds of Libyans or dwellers of Central Africa, they cannot be the literary product of savages or negroes, there is no evidence to show that they are of Semitic origin, and the general testimony of their contents indicates an Asiatic home for their birth-place." p. xivi.

The prayer offered by the followers of Osiris is as follows:—

"Behold grant thou that the Osiris Nu may be great in heaven as thou art great among the gods; deliver thou him from every evil and murderous thing which may be wrought upon him by the Fiend and fortify thou his heart." Book of the Dead. Chap. cxxxvi, p. 220.

The offering of wine and cake was a part of the "Dead" ceremonial, and the office was entrusted to a man "who is clean and is ceremonially pure, one who hath eaten neither meat nor fish, and who hath not had intercourse with women." Book of the Dead. By Wallis Budge.

The first three chapters of the Book of Genesis, record a folklore story of the world that was current in Babylon and Mesopotamia, which the Jews heard when they were sojourning in Babylon after the destruction of Jerusalem by Nebuchadnezzar. The story of Noah and the flood was also borrowed from the folklore of the Babylonians. We read in Harmsworth History of the World:—

"But whereas in Babylonia it had been the non-Semitic race from which the civilizing impulse was derived; in Egypt it was the invaders from Asia who had brought with them the elements of a higher civilization." p. 1560.

The legend of the spirit of God resting on the waters may be traced to the Babylonian tradition of the "God Ea who had arisen from the waters of the sea bringing with him knowledge of all the arts." The legends of the resurrection of Osiris, and the sonship of god, were of Egyptian origin; the idea of the conflict between Satan and God was common to Persians and Babylonians and was accepted by the followers of Osiris. The ancient Egyptians were learned in the art of magic Moses learnt it from the Egyptians; and Jesus during the period he was away in Egypt from his twelfth year to his thirtieth year was initiated in the mysteries of Osirisim. The dogma of the soul being taken before God and judged was a purely of Egyptian origin. Osiris was the god of judgment, and Osirisim taught that the soul was weighed by Anubis. The Code of Hammurabi is dated 2000 B.C. The Laws were given by the Sun God to Hammurabi. The Mosaic legend that the ten commandments were given to Moses by Jehovah at the top of mount Sinai may be traced to the Babylonian legend.

Egyptian civilization goes back to 8000 B.C. "The art of Memphis which was as old as 4000 B.C., was supreme. The statue of Khafra the builder of the second pyramid at Gizeh is one of the finest in the world." Harmsworth History of the World. p. 1561.

The Jews were contented with the borrowings from Babylonia. They had no idea of the existence of the more ancient civilization of Egypt. They were in Babylon in captivity, and when they returned to

Jerusalem in the reign of Cyrus, the legends which they had collected at Babylon were incorporated in their traditions.

The forgotten legends and folklore stories of Babylon and Egypt at a later period became the foundations of a religion which kept the European world in darkness for nearly 1500 years.

The birth of Jehovah according to the Mosaic legend was 4004 B.C. But for the Jews there would not have been the Bible ; but for the good Cyrus there would not have been a return of the Jews from their captivity to Jerusalem. But for Peter and Paul there would not have been Christianity ; but for Constantine Europe would have remained like the ancient Romans and Greek. Ceremonial paganism under the papal hierarchy was transformed into a religion. Roman and Greek wisdom still influence the civilization of Europe. The great authors of Greece and Rome of the pre-Christian era still speak to the progressive peoples of the West. Sophocles, Aeschylus, Aristophanes, Socrates, Plato, Aristotle, Virgil, Seneca, Ovid, Plutarch, Pliny, Juvenal, Cicero, etc., are perennial fountains whence Europe derives her inspiration.

When we approach the adytum of the modern scientists the few thousand years of civilization appears insignificant before the majesty of astronomical and geological calculations. Millions and Millions of years ago there was life, and the law of progressive evolution was in operation. Countless millions of suns and solar systems following the law of immutability re-evolve and re-dissolve from eternity to eternity. Muddle-headed materialists given to sensual enjoyments fail to comprehend this. In India the ancient religions taught the existence of countless millions of solar systems. They did not count the age of the earth by thousands ; but by yugas and kalpas. A day of Brahmā was equal to hundred millions of years, and millions of such days went to make a Kalpa.

From Asia's western limits went westward the religion which was first preached to the fisherfolk of a small village. Asia gave the West the religious instinct, and to the east the west daily makes obeisance and pays divine worship to the Semitic god and the four Asiatics who gave them religion.

Pali Studies.

The Buddha preached in the pure Māgadhi language. There is the suddha māgadhi (pure māgadhi) and asuddha māgadhi (impure māgadhi). The latter is the language of the followers of Nigantanātha putra. The language of the Asoka edicts is neither suddha māgadhi nor purely asuddha māgadhi. It was the vernacular of the time of Asoka. In the Pāli pitakas asuddha māgadhi may be found in the passages spoken by Makkhali Gosāla and Ajita Kesakambala in the Samannaphala sutta of the Dighanikāya. The vulgar Māgadhi also may be found as used by an unlearned Bhikkhu in the Tanhāsankhaya sutta of the Majjhima Nikāya. The third century māgadhi may be found in the Kathāvathuppakarana of the abhidhammapitaka. The language of the *Milindapanha* and of the commentaries may be easily distinguished from the Buddhavacana. Sanskritized Māgadhi may be found in such works as the Bodhivamsa, Thupavamsa, Hatthanagaluvansa, Vibhāravansa, Mahāvansa, Dāthāvansa, Pajjamadhu, Jinacarita, Samantakutavannanā. The authors of Vuttodaya, Subodhālankāra, Bhesajjhamanjusā, have followed the language of the commentaries. To appreciate the sweetly mellifluent Pāli one should have a knowledge of the vulgar Māgadhi as found in the Jaina works.

The study of Pāli texts and the commentaries is essentially necessary to the student of Indian history. The pre-Muhammadan period of India is a closed chapter of Indian history. The later purānas give only the chronological sanctions of Brahmanical writers. The economic conditions of the period most brilliant in Indian history could not be found in the Vedas nor in the Upanishads, nor in the commentaries of Sankara. The forgotten chapter of the brilliant period of Indian development from 1000 years before Buddha down to the time of Kanorian emperors is to be found in the Pāli texts and their commentaries, as well as in the Sinhalese historical works such as Saddharma-ratnākara, etc. With the advent of the Arab invaders in the 11th century of the Christian era began the dark period of Indian history. The Buddhist and Brahman literature both perished with the destruction of Aryan civilization inaugurated by Mahmud of Ghazni. The literature that existed in Gandhāra, Graeco-Bactriana, and the adjoining countries was destroyed by the Arabs who invaded those countries before

Mahmud of Ghazni came to plunder India proper. The west Indo-Asian countries that produced Asvaghosa, Pánini, Kumarajiva, had a civilization which was destroyed by the iconoclastic Arabs several centuries before the advent of Mahmud of Ghazni. The civilization of Kashmir was destroyed during the time of Sikandar Shah, and in the opinion of the archaeological scholar, Pandit Daya Ram Sahni, Buddhism existed even down to the 12th century. The brilliant period of Kashmirian progress according to Rajatarangini was in the eight and ninth century during the time of the Buddhist kings Lalitáditya and his successors. See the admirable article of Pandit Dayáram in the Archaeological Survey Report of 1915-16. In Bengal, throughout the Pála period, Buddhism was the state religion, and the stupa at Sarnáth, Benares, was erected in 1086. See Archaeological Survey Reports Vol. I (Cunningham).

The destruction of Buddhist and Brahmanical buildings was done by means of fire. The whole buildings was surrounded by piles of timber and fire was applied. This is the latest explanation given by Pandit Daya Ram Sahni as found in a Persian history referring to the destruction of stone buildings by fire at the instigation of the Muhammedan invaders. Great is the loss to civilization and progress caused by the iconoclastic invaders.

Archaeological science is coming to the rescue to interpret the history of past civilizations. Assyriology, Egyptology, have helped to unravel a forgotten chapter of West Asian history, when Babylonia, Assyria and Egypt were great in the achievements of progress. The Cretan excavations are helping to explain the past history of the Minoan civilization, which goes back to 8000 B.C. Just as Sir Arthur Evans is helping the British public to understand the past history of ancient Crete, so in India we are being helped by the priceless labours of the indefatigable archaeological scholar, Sir John Marshall. He is helping us to understand the forgotten history of ancient Gandhára, whose capital was Taksila. It was at Taxila that the great University stood, and from India went the princes and nobles to get the wisdom of the ancient arts. The prince Prasenajit, contemporary of the Buddha who ascended the throne of Kosala, the Licchavi princes and nobles, and the Magadha princes had their education at Taxila. The minister of Chandragupta was a native of Taxila and in the neighbourhood Pánini was born. The future is indeed bright for the scholar and the student of Páli.

The Aryan Eight-fold Path of Righteousness.

DISCOVERED BY

The Bhagavan Buddha, Gautama Sakya Muni.

WHAT IS RIGHT KNOWLEDGE ? To know that there is Sorrow and Suffering (*Dukkha*), Illness and Death. To know that they are the results of Ignorance (*avidya*) and grasping Desire ; (*Tanha*) to know that there is Happiness (*Nibbana*) when Ignorance and Grasping Desire cease ; to know that there is a way of Truth Arya *marga* ; to understand the Law of Dependent Causes ; to understand the 24 Categories of the cosmic process.

WHAT IS RIGHT DESIRE ? To destroy hatred, and diffuse love ; to cause no injury (*ahimsa*) to man or animal ; to give up sensual practices, (*nek-khamma*) and cultivate renunciation.

WHAT IS RIGHT SPEECH ? To speak truth, to abstain from falsehood ; to speak words of peace, not to slander ; to speak words of love, not to use harsh words. To speak words useful, not to talk uselessly.

WHAT ARE RIGHT DEEDS ? To avoid destruction of life, to save, animals from being slaughtered ; to avoid dishonest gains and theft ; to practise charity. To avoid sensual habits and to practise the ethics of the celibate life.

WHAT IS RIGHT LIVING ?

(Sammā Ajivo.)

To avoid such trades as are destructive, viz., selling animals to be slaughtered, selling human beings, selling liquor which intoxicates, selling poisons, selling murderous weapons ; and to engage in peaceful callings such as agriculture, dairying, rearing cattles, and in trade and other useful arts and industries. This is for lay men. The Bhikkhus have to observe the four purifying Silas, and the rules of strict celibacy.

WHAT IS RIGHT EFFORT ?

(Sammā Vāyāmo.)

To exert ceaselessly to cast off, abandon and destroy all practices that are unmeritorious and sinful. (2) To exert ceaselessly not to allow fresh unmeritorious and sinful thoughts to arise ; (3) to exert ceaselessly, to increase, expand, develop such meritorious practices as are already existing ; (4) to exert ceaselessly to create meritoriousness by doing fresh good deeds.

WHAT ARE RIGHT ACTIVITIES
OF MIND ?*(Sammā Sati.)*

To engage in the study and analysis of the 32 component parts of the physical body (2) to study and analyse the three-fold sensations produced by the eye, ear, nose, tongue, body and mind ; (3) to study and analyse the differentiating thoughts that arise in the mind ; (4) to study and analyse the five spiritual hindrances, the five re-evoluting skhandhas ; the bases of six-fold sensations, the seven principles of Enlightenment, and the four noble Truths.

WHAT IS RIGHT EQUANIMITY ?

(Sammā Samādhi.)

The unification of consciousness by means of the four-fold Jhanic illuminations which produce joy, and radiance of mind whereby the super-psychical powers are gained and Nibbhana realized.

Anuradhapura.

(With acknowledgments to the Young Lanka.)

"Temples and palaces and piles stupendous,
Of which the very ruins are tremendous!"

Temples adream and palaces asleep!
Amid the dust of ages, still and deep
Thine antique splendour hath a far-off gleam,
And lights thine history with a spectral beam!
Ruin sits gloating on thy memory's gloom,
Disease and death lie crouching round thy tomb!
Thy glory's sky hath long been overcast,
Thy pomps and pageants range into the past!
Where are thy victories and triumphs now? —
Beneath time's ravages they silent bow!
The moon smiles cold upon thy brooding view,
But laves thy stillness with her silver dew!
The sun with angry menace strikes thee down,
Thy sorrows with his agony to crown!
Dread is the darkness of a potency past,
And stern the spell decay on thee hath cast!
Nathless a kindly glamour dwells with thee—
A kindling charm, the spirit's witchery!
Thy Prakramas and Dutugemunas not—
The sacred Bo-tree halloweth thy lot!
Thy warrior hosts are vanished, yet are thine
The pilgrim armies bending at thy shrine!
Sceptres and empires crumble into dust,
Enduring faith embalms thee in its trust!
Dominion hath lost his ancient sway—
Religion's grace with thee shall ever stay!
Thine is the influence of a wistful eld,
Among the stateliest time hath e'er beheld
A melancholy radiance binds thy blow,
Thy lowliness hath recompense enow!
Thine is a soul that every fancy fires,
Thy fascination all the world admires!
Though now another hand o'er-ruleth thine,
It brings thee sympathy with will benign!
Despite that hapless fate doth keep thee low,
Thou still art blest and wear'st an aureole glow!

ALFRED G. NICHOLAS.

Peta Vatthu.

1. 9.

MAHA PESAKARA PETA-VATTHU.

This story was related by the Master while staying in the City of Savatthi about a certain dead weaver woman. A party of about twelve Bhikkhus having received instructions from the Master to perform certain meditative exercises went in search of a suitable place to stay in during the approaching rainy season. They came upon a beautiful forest interspersed with shady groves and with a prosperous village in the neighbourhood. The Bhikkhus having spent the night in the forest the following morning proceeded to the village on their begging-round for alms. In that village there lived some eleven weavers, who being greatly pleased at the sight of the Bhikkhus invited them severally to their houses and served them with delicious repast.

When the weavers questioned where the reverend brothers were go the Bhikkhus replied: "We go wherever it is convenient for us to live in." On hearing this the weavers begged of them to live there during the rainy season. The Bhikkhus consented. The Upasakas (the weavers) built small huts in the forest and offered those for the use of the Bhikkhus. The Head-weaver undertook to supply the four requisites to two of the Bhikkhus and each of the others to a single Bhikkhu. The wife of the head-weaver being a woman of no faith, misbelieving, sour-tempered and ungenerous did not properly attend to the Bhikkhus. The irate husband having invited her younger sister placed her in charge of the treasures of the household. She was a pious woman and carefully attended to the wants of the Bhikkhus. When the rainy season was over the weavers offered each Bhikkhu the gift of a piece of cloth. The covetous wife of the head-weaver being greatly displeased and annoyed at this, abused her husband in this manner: "May the alms that you offered to the Sakyaputta shavelings become for you in the next world excrement, urine, blood and pus; and the piece of cloth a burning coat of iron." In due time the head-weaver died and was born as a powerful tree-deity in the Vindhya range of mountains.

His covetous wife also died and was born as a Peti (a suffering she-ghost) in a place quite close by. The Peti being naked and of loathsome aspect, afflicted for ever by hunger and thirst used to appear before the tree-deity and would beg in this manner: "O Lord, I am roaming about naked and afflicted by hunger and thirst. Give me cloth and food." Then the tree-deity offered her divine food; but the moment the Peti touches the food it turns into excrement, urine, blood and pus, and the cloth when worn by her turns into a burning coat of iron. At this the Peti being racked with great pain would throw it away and roam about crying aloud.

A certain Bhikkhu having spent the rainy season in retreat was going to see the Master. On the way he joined a large caravan. At the foot of the Vindhya they came upon a cool and shady place and halted there to rest awhile during the heat of the day. The Bhikkhu desirous of spending his time undisturbed went a little farther apart and rested under an overspreading tree. Wearied as he was with the exertion over-night he fell asleep. The caravans started on their journey in the evening, failing to waken the Bhikkhu, who on getting up in the evening did not see the carts and not knowing the correct road to proceed along, went astray. By and by he came to the spot where the aforesaid tree-deity inhabited. The Deva coming down from his abode and assuming a human shape saluted the Bhikkhu, invited him to his abode and attended to his wants. At this time the Peti came and begged for food and clothing as before and when she was given they turned into excrement, as already described above. The Bhikkhu on seeing this was greatly moved by sympathy and queried the Deva as follows:

"What evil deed is it that compels one to eat filth and blood?"

What sin has this woman committed that when a clean, soft, new and fine cloth is given her it turns into a coat of red hot iron?"

Sir, this woman was once my wife. She was covetous, meanly avaricious, and undisposed to give anything. When I made offerings to Bhikkhus and Brahmanas she cursed in this manner:—May the food you give now be turned into excrement and the raiment you give be a coat of blazing iron unto you. Because she always lived so sinfully she now eats what is foul.

The Deva after explaining to the Bhikkhu the cause of suffering undergone by the Peti asked him if there was any means of relieving her from that state. The Bhikkhu replied that if to the Blessed One, to a number of noble ones or to one Bhikkhu any offering is given in her name, and if she also willingly partakes of the merits thereof, then she will be relieved from this state of suffering.

On this the Devaputta offered some excellent food and a divine raiment to the Bhikkhu and offered the merits gained to the Peti, who was immediately born into a state of divine happiness. The Bhikkhu with the aid of the Devaputta's superhuman powers arrived the day itself at Jetawana and approaching the Blessed One he offered Him the divine raiment and related the incident. The Master taking it as subject matter preached Dhamma to those assembled. The discourse became greatly useful to the people.

Reviews.

I.

THE BOOK OF THE KINDRED SAYINGS.

(Samyutta-nikaya) or Grouped Suttas. Part I, translated by Mrs. Rhys Davids, M.A., assisted by Suriyagoda Sumangala Thera. Pali Text Society. Translation Series, No. 7. London: Published for the Pali Text Society by the Oxford University Press, 1918.

(With acknowledgments to the P. T. S. Journal).

A translation of the first volume of the Samyutta-nikāya is one which, perhaps more than in the case of any other of the great collections of suttas, demands the application of all the resources of grammar and comment, as well as a keen sense of literary form. As it consists in the main of a large number of small poems, shorn in many cases probably of their original context, and requiring elucidation both from the other Nikāyas and its own ancient commentary, we cannot be too thankful that it has fallen into such competent hands. There is further the collaboration of the eminent Ceylon Thera, who has already published work on this Nikāya.

No apology is needed for the choice of metrical forms to represent the verses of the original. "Who are we translators, that we should presume to scrape the gilt off the gold?" Unfortunately, the first thing a translator does is not only to scrape off the gilt, but to reduce the whole to a shapeless pulp. All we can ask is that the translator should be able to reconstruct as far as possible the æsthetic effect of the original. In the case of the tristubh verses an adequate reproduction is comparatively easy. The case of the sloka is more difficult. The mere reproduction of the syllables of this metre gives no idea of the wonderful modulations of the original and the result is in danger of becoming doggerel. For this blank verse has generally been adopted, and it is probably the most satisfactory form that could be found. One danger that might be apprehended is entirely absent. There is never any tendency to glide over difficulties. When a paraphrase occurs (always faithfully indicated), we generally find it to be an elucidation of the commentary and in any case it is an interpretation deserving the most careful study. Again and again we find the not always impeccable printed text of the original cleared up by a silent correction, or emended from Buddhaghosa's commentary, the *Sarattappakasini*. Besides the notes from this commentary, scattered through the text, a special selection of them has been grouped in an index.

As for the matter of the book, the reader will find himself, we are told, "in a woodland of faerie, opening out here on a settlement of religious brethren, there on scenes of life in rural communities such as might well be met in the India of to-day And ever as he wanders on, there will move before him, luminous and serene, the central figure of the great-hearted Gotama, bringing him to the wood's end braced and enlightened by the beneficent tension of listening to many wise sayings." Charming tale of myth and folklore, of gods and titans, and the prince of darkness, are mingled with fragments of proverbial wisdom and much of the Dhamma in one of its most ancient forms.

E. J. THOMAS.

II.

MANUSCRIPT REMAINS OF BUDDHIST LITERATURE FOUND IN TURKESTAN

This unique volume consists of the Texts of Buddhist sutras found buried in the desert sands of Eastern and Chinese Turkestan in languages which were till quite recently unknown.

The texts have been edited by Professor Rudolf Hornle with the help of such great Orientalists as Barnett, Chavannes, Sten Konow, Sylvain Levi, Heinrich Luders, Paigiter and F. W. Thomas. In a general introduction the Editor gives the history of these "unknown languages." These languages were two in number and prevailed in the Turkestan portion of Central Asia in the early centuries of the Christian era. One was spoken in the North the other in the South. The Northern language has been called Tokhari and the Southern 'North-aryan.' But these names have been by general consensus replaced by their place names and called Kuchean and Khotanese from the capitals Kuchar and Khotan of the territories in which these languages prevailed. Kuchean was an Indo-European language; Kuchar being colonised by an Indo-European people before the Christian era. Historically it came in contact with Chinese writers in the 2nd century B.C. At this time it was a highly cultured Buddhist state and received the name of 'white' from the Chinese. It lasted in a flourishing condition till the 8th century when it suddenly disappeared. "About A.D. 1000 Turkish barbarism had finished by triumphing over Aryan culture."

Khotanese was an Iranian language and its study has been facilitated by the discovery of the manuscript remains in Tun-huang by Sir Aurel Stien. According to Professor Konow, it was a flourishing language as late as the eighth century. It consisted of an earlier and a later stage: in the former the Buddhist scriptures were written, which were introduced into Khotan about the beginning of the Christian era.

The styles of writing of both Kuchean and Khotanese were varieties of the Gupta script, including the Indian script of the fourth century.

According to Dr. Francke, the Thibetan alphabet was introduced not from Magadha—according to Thibetan tradition—but from Khotan in the seventh century. Another important fact that has been discovered is that the Thibetan alphabet is in some points modified by Semitic influences, which were at work in Eastern Thibetan before the date of importation of the alphabet.

With regard to the texts discovered, they were translations of Sanscrit Originals, some of which were found side by side with them. Besides the Sanscrit canonical texts, the Stotras or hymns of the poet Mātricheta have been discovered.

From the fragments discovered, the learned editor favours the view of an essential identity of the Northern and Southern canon and of the language of this original identical canon having been the vernacular language of Magadha in Northern India.

The fragments published consist of the

I. Vinaya Fragments.

1. Monastic regulations and Technical terms.

II. Sutra Fragments (Hinayana)

A. Digha Nikāya.

1. Samgiti sutra.
2. Atānātiya sutra.

B. Madyima Nikāya.

3. Upali sutra.
4. Suka sutra.

C. Samyukta Nikāya.

5. Pravāraṇa sutra.
6. Candropama sutra.
7. Sakti sutra.

III. Sutra Fragment (Mahayana) Sitatapatra Mahaprotiyangnā Dhārani.

IV. Stotra Fragments.

1. Sata pancā satika stotra.
2. Catuhsataka stotra.

The Vinaya Texts Fragments agree with the Pāli texts, but in the monastic regulations, the passage :

Panapancāsam, catus pancāsam, trayo pancāsam pancāsam varsanam saiyyanam grāhayāmi.

(Monks of the standing) of fifty-five, fifty-four fifty years I allow to have a bedstead, no parallel seems to appear in the Pāli vinaya

The second text refers to the permission to be obtained by a sick monk Aryasoma to carry a stick and string.

The sutra texts are of extreme interest, in that they show the close harmony between the Pāli, the Sanskrit and the Chinese texts. These fragments however show certain additional stanzas which are not found in the Pāli. The text also show certain variants. In the Pāli version of the Upali sutta among the epithets of the Buddha are the words "āhuneyassa yakkhassa." The latter word according to the commentaries means 'gift-receiving.' But in the Chinese version the word used means "Who has the highest eye" and the learned editor suggests "aksasya" and the Pāli equivalent "akkhassa." This emendation though not admitted by the Theros is interesting and not unreasonable.

In the Pravaraṇa sutta, the text closely agrees with the Pāli, but contains three more verses which are not found in the Pāli.

The Hinayana texts are of supreme interest to the Southern Buddhists and uphold the views that are current in Ceylon.

III.

AN EPITOME OF JAINISM.

Being a critical study of its metaphysics, ethics, and history etc. in relation to modern thought. By Puran Chand Nahar, M. A., B. L. and Krishnachandra Ghosh, Calcutta — Rs. 6.

We regret we could not review the above volume much earlier ; but that was because we expected to devote more space than what we can even at present. This volume is a pretty big one consisting of over 750 pages. It may be seen from the sub-title of the book that the two

learned authors set more or less an ambitious task before them ; and we are glad that they have done adequate justice to the subject-matter of their studies. A mere glance over the table of contents is sufficient for one to realize the magnitude of the achievement. It is very useful that the authors have taken some trouble to study modern western philosophy and compare it with the teachings of Jainism. The authors have also dwelt at some length on the various systems of Indian philosophy and, whether one agrees with some of their conclusions or no, one cannot but feel indebted to the authors for their clearness of statement and fairness of treatment.

In these days when scholars both of the East and the West are engaged in exploring the religious beliefs and philosophical speculations of ancient India, it cannot but be very useful that a faithful interpretation of one of the oldest religions in India is thus made available in English. The authors themselves are adherents of Jainism and, therefore, their opinions and interpretations may be taken as a fair sample of what constitutes the beliefs and tenets of an educated Jain. Apart from the religious aspect of the importance of this volume, its value from a historical standpoint seems to be equally great. In the introduction the authors say :—

“ Besides, these pages contain historical statements and allusions of no mean value. What we want to point out is that apart from the question of religious merit as is manifest in the literary works of the Jains, they go to a great extent to clear up many a historical anomaly and settle dates of important historical events.”

In the course of the comparative treatment to which they have subjected Jainism and other forms of religious doctrines, the authors lapse here and there into misstatements which might have been easily avoided with advantage. For instance the authors say in one place as follows : “ And this release is not the annihilation of the soul as the Buddhists. . . . , “ What is the nature of the soul referred to in this place ? Do the Buddhists hold the view that man has a soul ? If so, what are its constituents ? Is there anything to be annihilated ? Perhaps Messrs. Nahar and Gosh are not sufficiently versed in the philosophical teachings of Buddhism. A closer study of Buddhism would have saved the authors of this volume from many other misstatements that are to be found scattered in its pages. Apart from these slight errors this volume will be found to be of great help to any student of religions in India. We congratulate the authors on their highly landable achievement.

IV.

IS INDIA CIVILIZED ?

By Sir John Woodroffe — Printed by Messrs. Ganesh & Co Publishers,
Madras—price Rs 2.

“The question which forms the title of this book is of course absurd” says Sir John in his foreword to the above book which he has written with a view to reply to some of the attacks of Mr. Wm. Archer, a literary and dramatic critic, in his book “India and the Future.” Mr. William Archer’s book under reference is not before us; but, thanks to Sir John, we can, to some extent, understand the character of his book from the illuminating excerpts that Sir John has cited. The first that Sir John has cited from Mr. William Archer’s “India and the Future” is typical and we offer no apology for reproducing it at length below. It is as follows:—“Barbarian, barbarism, barbarous—I am sorry to harp so much on these words. But they express the essence of the situation . . . There are of course many thousands of individuals who have risen and are arising above it (barbarism) but the plain truth concerning the mass of the Indian population—and not the poorer classes alone—is that they are *not civilized* people.”

On the whole the Indians regard these attacks with nonchalance; but Sir John says “this indifferent attitude is a mistake.” So Sir John has taken upon himself the task of replying to this class of criticism, which is known as the “cultural attack.” This is evidently a new form of attack by which its authors try to establish the cultural superiority of the Western nations. Sir John’s series of essays constitute a crushing blow to this baneful effort of a coterie of people whose blind prejudice is equalled only by their ignorance. It is not necessary for us to dwell at length on the nature of this cultural attacks or to analyse the psychological defects of the minds of its authors.

We simply commend Sir John’s book to the careful study of everyone who is willing to learn more of this new form of attack. We also express our thanks to Messrs. Ganesh & Co., Madras, for sending copy of this highly interesting and instructive book.

Correspondence.

No. 89.

THE RESIDENCY, NEPAL,

13th January, 1919,

Calcutta.

To the General Secretary,

Moha-Bodhi Society,

46, Baniapukur Lane,

Dear Sir,

With reference to your letter dated the 22nd December, 1918, asking for a piece of land to build a Dharmasala at Lumbini for the comfort of Buddhist pilgrims, I write to say that the Nepal Government to whom I referred the matter has asked to inform you that no land can be given to your Society to build the Dharmasala and that the question of the construction of such a building by the Nepal Government itself is under consideration.

Yours truly,

(Sigd.) W. F. O'CONNOR, LT.-COL.,

Resident in Nepal.

News and Notes.

During the last four months the death has found and carried away a number of victims from among our workers. The Revd.

Obituary. Mapalagama Chandajoti Thero, quite a young priest, being only 33 years of age, passed away on the 25th of December, 1918. He joined the Vidyodaya College, Maligakande, in the time of the late High Priest H. Sri Sumangala of revered memory, and continued his studies under the present principal of the college, the Revd. M. Nanissara Thero, Chief High Priest, whose pupil he was.

Mapalagama Chandajoti Thero, having finished his studies in Pāli, Sanskrit and Sinhalese at the above institution, passed with distinction the final Examination of the Oriental Studies Society and gained the honourary title of a Pundit.

Since then he worked hard as a vice-Principal of the College, when just a week before his death he was struck down by an attack of influenzal fever, which in spite of all that the skilful medical treatment could do, gained ascendancy over his robust constitution and finally carried him away. The death of Chandajoti is a distinct and irreparable loss to the Buddhist community. He was one of our promising young priests with intellectual powers of a very high order and always willing to adopt himself to the changing conditions of time. He largely co-operated in the publication of the Tripitaka books (the Buddhist canonical works) undertaken by Dr. C.A. Hewavitarne in terms of the last-will of his brother, the late Mr. Simon Hewavitarne. Chandajoti Thero was one of the standing committee of three editors and proved himself to be greatly useful. It was in connection with this work that he came in closer contact with our chief, Dr. Hewavitarne, who found in young Chandajoti a promising scholar and encouraged him in many ways. Our sorrow at his death is the greater because he was cut down at a time when he was just entering upon a career of lasting usefulness to the country. We, however, hope that as Dr. Hewavitarne suggested on the occasion of his cremation, a lasting memorial will be set up in the form of an additional building at the Vidyodaya College to perpetuate the memory of one, young as he was, who tried his best to devote his life for the purpose of adding more lustre and glory to the far-famed and ancient scholarship of the Sinhalese people.

The death of Rev. Wataddera Pemananda Thero, a pupil of the late Ven'ble Sri Dharmarama of the Vidyalandara Pirivena,

Obituary. Peliyagoda, under sorrowful circumstances almost same as those connected with the death of Rev. M. Chandajoti, comes as a shock to the Buddhist Community. The Rev. W. Pemananda, nearly of the same age, had attained the same scholastic qualifications and was also a vice-principal of his alma matter. Barely at the end of a week of suffering from an attack of influenzal fever, the Rev. Pemananda Thero, just at the beginning of a career of great promise to the people of Ceylon, passed away on December 28, 1918.

The Very Revd. Galgiriya Buddharakkhita Dhammarakkhita Thero, the Mahanayake or the head of the Buddhist

Obituary. priesthood of Ceylon, passed away on the 31st of January, 1919, at Malwatta, Kandy. He was of ripe old age and was some time before the death suffering from poor health. Well-known for his piety, kindness and loving disposition the late Mahanayake exercised a great deal of influence over the Sangha. His unvarying amiability and affable disposition endeared him both to the clerical and lay communities, who regarded him with profound love and respect.

We are glad to learn that the Ven'ble Amonugama Sirinivasa Piyadassi Thero of Malwatta has been appointed the

New Mahanayake. The position is one with immense responsibilities attached to it and we hope the newly appointed Mahanayake will prove a worthy successor to the long line of distinguished Theros who held this position.

Our readers are informed that the Index for vol. xxvi of this Journal for 1918, is sent with the present issue. This, we **Our Index for** hope, will be found to be of much use to those who usually **1918.** get their copies bound.

IN MEMORY
OF
SIMON ALEXANDER HEWAVITARNE

Died : 17th January, 1913.

Six years apast, time leads now the day.
When, to our anguish, you did pass away.
Yet why languish we ? And still seek to find
The cheer of thy visage, the light of thy mind ?
Death is but change leading to the goal.
A step drawn nearer sure to the End—
End of life—taper's light—but the break of dawn,
High up, so far, yet to our hearts so near.
When death such life's sad ending early caused,
Its cheer and light, for greatness e'er availed,
Are all in the reflex to Memory dear.

E. J.

Wellewatte,
17th January, 1919.

THE MAHA-BODHI

AND THE

UNITED BUDDHIST WORLD.

"Go ye, O Bhikkhus, and wander forth for the gain of the many, the welfare of the many, in compassion for the world, for the good, for the gain, for the welfare of gods and men. Proclaim, O Bhikkhus, the Doctrine glorious, preach ye a life of holiness, perfect and pure."—*Mahavagga, Vinaya Pitaka.*

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Buddhist Poems.

UNDER SOUTHERN SKIES.

The southern land lies bathed in roseate glow,
The shining soft Hesperian steeps are lined
With palest emerald, in gold enshrined.
Alpha Centauri from the sky bends low.
A pale Narciscus o'er the water's flow,
And pinned like jewels on night's robe doth wind
The star-gemmed river where the nymphs reclined
Whose tears for phaeton proclaimed their woe.

Guarding the Pole, bright Athernar doth stand,
While Argo breasts the waves of star dust fine,
Laden with meteors, a celestial band.
That over-flowing in those realms divine
Through the appalling depths betake their flight
Bound for a harbor of supernal light.

Scene—Forest at midnight—a woman at the throne of Time.

Woman—

"Oh! Apathetic Father, lost in dreams,
No longer be oblivious to our woe.
Nor mock earth's troubles with unheeding eyes.
Woman and man, old age, the babe whose hands

Are raised to grasp the moon, dead and mold'ring
Cities of the past, all these thou holdest
In the hollow of thy mighty hand, and
O'er them heapest the dust of ancient bones.
Wrinkled and sere, thou laborest at thy
Task eternally. All bow before thee,
All save the sea, that hurls defiance with
Its tongues of hissing spray.

Oh! venerable Time, I bring thee gifts :
Fair roses with velvet cheeks some blushing
At their own fragrance, others pale, under
Their burden of beauty. The night indeed
Is magical. Beneath the glamour of
The hour the moths are winging aerial
Flights to taste the honeyed whiteness of the
Flowers. From the tall palms black shadows now are
Thrown, and with every step upon the grass
A blossom doth yield up its life in faint
Perfumed sighs. The Galaxy is strewn with
Fires, to guide the dead to heavenly heights,
And 'neath the scene's enchantment, the leaves gleam
Like lace, woven by the white hands of the
Moon. Tell me, O Father, where truth abides?
Is it here that she hath her dwelling place?

"I have questioned the heavens but their lips are
Dumb, and blue from the cold of the Ether,
"Do ye know the secret, Oh! friendly stars,
Gleaners in "The Field of the Nebulae,"
Whose faces eloquent appeal to man?

"Dost thou know where the truth sits enthroned, Oh!
Sunset? Is it beyond thy portals of
Soft sidereal flame? Doth it dwell in the
Splendor of the eyes of El Zorah,* when
She and the fair young Moon reign in the west,
Charming the glad earth with beauty?

* The Planet Venus.

" With hesitating steps, and doubting heart,
O Time, I sought the pale god, while my eyes
Dropped bitter tears of grief and mute despair—
For well I knew that when a smiling land
Unfolds its glories to the radiant air,
The white god calleth to his cohort, like
A wolf to the pack, scenting the prey from
Afar and as a flower is ravaged by
Devouring worms, the people perish, and
Lovliness doth decay.

" And time, I prostrate fall before thy feet,
And tear my flesh until the warm blood flows
O'er the grasses old, and thou, most wise, shall
By that dread symbol that the red gods know
Break thy long silence, and declare to me.
Where truth eternal dwells."

And so, his parched throat gave forth a sound
Like ocean singing in a rose lipped shell
And from his throne within the forest glade
He bent, and touched her with his withered hand.

And locking in time's face, she saw the One,
Clothed with the sheen of lunar purity.
With truth's bright garlands wreathed around His brow :
He, whose voice still rings in triumph through the
Applauding ages. He, whose precepts were
Written by imperishable fingers
In books of immortality—Buddha,
The Blessed One,—Saviour of gods and men.

And when she raised her head from off the sward,
The night had passed ; and the ardent sun, was
Painting hill, wood, and sea, with living gold.

Irene Taylor.

The Dhamma Sangayana.

THE THREE ARHAT CONVOCATIONS OF THE DHAMMA.

The Blessed One, the Buddha Tathagata Sākyamuni, for forty-five years preached the Aryan Doctrine of Nibbana to the people of Aryavarta. To them He enunciated the noble doctrine of the Middle Path avoiding the extremes of asceticism and sensualism. This He called the Aryan Doctrine and those that go against the principles of the Eightfold path were called alien, "paravāda." The ethics of asceticism and the ethics of hedonism were both condemned as unAryan, and the duty of the Aryan is to preach the Aryan method, whose best exponent was the Tathagata.

The unAryan practices are asceticism and sensualism. The ancient Aryans were not given to slaughtering animals, and for the first time animal sacrifices were introduced by the Brahman priests in the reign of king Ikṣvaku. The unaryan methods were introduced to India by the Yavanas after the Buddha Kasyapa's religion had declined. The Anguttara commentary called "Manorathapurani" gives the interesting information that the germs of spiritual degeneration began from the time of Kassapa Buddha. (Kassapa dasa balassa kira kalato patthaya Yonakānam setavatttham pārupitvā caranam cārittam jātanti. Sinhalese edition of Dhammarāma. p 56.)

The Aryan practices are proclaimed by the Tathagatas, and after their disappearance the unaryan habits and pagan theories appear among the people of India. The unaryan habits are unrighteous and the Buddha appear to reintroduce the purifying Aryan doctrine. In the Sumangalavilāsini, Sinhalese edition p, 154. has the following; "evam Kassapaṃ Bhagavato sāsananāradhānā pabhuṃ micchaditthigahana paticchannam sāsanaṃ vivarantena ..."

In the time of the Blessed One there were ascetics of eight kinds, viz., saputtabhariyā, unjācariyā, anaggipakkika, asamapakika, asamaṃutthikā, dantāvakkhalikā, pavattaphalabhojino, pandupalasika. Of these the first two kinds of ascetics get their food at the alms halls; the next two visit sacred fire palaces; the last four kinds live on fruits, roots, etc. (see Ambattha sutta commentary).

The Vedas after the time of the Buddha Kassapa were adulterated ; before that the Buddha vacana and the Vedas were harmonious in their interpretations. (*aparāpare pana brahmanā panātipatadini pakkhipitva tayo vedabhinditvā Buddhavacanena saddham viruddhe akamsu. Ibid p. 185*). In this connection it is good also to read the *amagandha sutta* and the *Brahmanadhammika sutta* of the *sutta nipāta*.

The *pāli pitakas* contain the most interesting information about ancient India, and a careful study of the literature will show the progress the people had made in ages long ago. The antiquity of the earth from a geological standpoint was taught by the Buddha, and the astronomical truths which the modern astronomers reveal were taught by the Blessed One to the *Bhikkhus* in enunciating the truths of *cosmogogenesis*. The Semitic nomads had heard of one Sun only, while the *Pali suttas* say that there are billion upon billions of suns and solar systems. It took nearly two thousand years for the people of Europe to discover that the atom was breaking, while our Lord taught that the atom (*paramānu*) invisible to the naked eye was changing with electronic rapidity. There is no greater disease than ignorance, and perversely ignorant are they who will not examine truth. The Buddhist who forsakes the *Dhamma* is like the man who leaves the purifying river Ganges to go and bathe in the muddy waters of a streamlet. The Buddha preached the scientific doctrine of change and promulgated the great law of Cause and Effect, and by wisdom discovered the way to escape from the animistic beliefs then in existence. He taught the science of Analysis so that man will have the wisdom to find out the genuine coin from the counterfeit. Dogma and speculation as to the What am I, the Whence and the Whither were set aside and realizable truths were enunciated. This great doctrine remained confined to the Aryans of India, 236 years and after the *parinibbāna* of our Lord, for the first time was given to the people of frontier countries. Five hundred years after the *parinibbāna* it spread in China, Turkestan and the countries to the extreme west of Asia. With the expansion came also the mixture of Semitic and Persian ideas.

The pure Doctrine is embodied in the *Pāli* form of the *Pitakas*. The first Convocation to chant the Word of Buddha was held at the Hall of the *Saptaparni* Cave in the *Webhara* hill at *Rājagriha* under the presidency of the great *Arhat* Kassapa, soon after the *parinibbāna* of our Lord, under the patronage of *Ajātasattu*, king of *Magadha*. This council had five hundred *Arhats* all personal disciples of the Blessed

Lord. For seven months the chanting of the sacred word continued, and the nine portions of the Buddha word was apportioned into the Nikāyas.

The Bhikkhu Order is a Brotherhood of Brahmacharis, pledging themselves into a strict discipline to carry on the work of the Blessed One for their own good and for the welfare of the world. The Bhikkhu life is a life of self-sacrifice. In the self-sacrifice is to be found the freedom from the fetters of self and ignorance and covetousness.

The Second Convocation was held at Vesali under the presidency of the Arhat Yasa. The Arhat Revata was the questioner, and the response was made by the Arhat Sabbakāmi. The patron was King Kāśoka and for eight months the council had its sittings and chantings and seven hundred Bhikkhus took part in the chanting. The second council was held after one hundred years of the parinibbāna of our Lord.

The third Convocation was held at Pataliputra in the 218th year of the parinibbāna under the presidency of the great Arhat Moggaliputta Tissa. One thousand Bhikkhus took part in the chanting which was held for nine months.

The Theravāda paramparā began with the Arhat Upāli, chief of Vinaya among the great eighty arhat Disciples of the Blessed One. Upāli's disciple was Dāsaka, Dāsaka's disciple was Sonaka, Sonaka's disciple was Siggava, Siggava's disciple was Moggaliputta Tissa. Moggaliputta Tissa's disciple was the Arhat Mahinda, son of the Emperor Asoka and the Arhat Mahinda introduced the Dhamma to Ceylon in the 236th year of the parinibbāna of our Lord.

In the second Convocation were two Arhats Sumano and Vāsabhagāmi who were disciples of the Arhat Anuruddha, one of the chief disciple Arhats of our Lord. Siggava and Candavajji were quite young, and these were asked by the Arhats Sumano and Vāsabhagāmi to take care of the future Moggaliputta, who was then in the heaven of Brahmā. The Arhat Siggavo became the teacher of the Brahman boy Moggaliputta. The guruparamparā from Upāli continued unbroken to the ordination of Moggaliputta Tissa, and the pupil of Moggaliputta Tissa was the Arhat Mahinda, and the Theravāda Brotherhood of Ceylon therefor continues unbroken from the time of Buddha thus forming the guruparampara.

The Sinhala Bhikkhus from the time of the great Arhat Mahinda became the custodians of the Arya Dhamma. Themselves of the

Aryan race they looked upon the Dhamma legacy as their won inheritance. From generation to generation the Sinhala Bhikkhus of the Theravāda took care of the Vibhajjavāda Faith of the Blessed One. In the reign of king Vattagāmini, eighty-eight years before the birth of Christ, the Sinhala Arhats "in order that the religion might endure for ages recorded the Pitakattaya and the Atthakatha in books." The religion of Christ had not yet been born, and no Semitic adventurers came from Arabia to destroy the ancient Aryan civilization, and untremelled by the vandals the religion prospered. The first destructive tornado burst in Ceylon when the parricide Rājasinha destroyed the sacred literature in the 2085th year of parinibbāna. But the great Buddhaghosa who came from India to translate the Sinhala atthakathās into Pāli happily having translated them, had them taken to India and Burma. The local persecution destroyed Ceylon Buddhism in the year of Christ 1542, and there was not an ordained Bhikkhu in the island until ordained theras Bhikkhus were invited from Siam in the reign of king Keertisiri Rājasinha in the year 1747 A.C.

The galaxy of eminent theros who were of great use to the Religion of the Blessed One were Mahānāma, Buddhaghosa, Buddhaddatta, Dharmapāla, Jotipāla, Kshema, Dharmasiri Nanda, Ananda, Anuruddha, Upatissa, Buddharakshita, Moggallāna, Śāriputra, Sangharakhshita, Sumangala, Vāgisvara, Dharmakeerti, Nāgasēna, Ananda, Vēdeha, Buddhappiya, Anavamadarsi, etc.

Mahāsāriputra thero of Polonnaruwa was the author of Śārattha deepani, Abhidhammattha sangaha, Pālimuttaka vinaya vinischaya, Śārasangrahā, Kammatthāna deepani. Dimbulāgala Mahākasyapa Thero was the author of Vimativinodani Vinayateekā, Abhidhammattha sangrahā purāna tikā, Samantapāsādikā sanne; Sumangala thero pupil of Maha Śāriputra thero was the author of Mahāvibhavanitika and Vikasinitika; Vacissara thero was the author of Vinaya viniscaya tika, Saccasankhepa and Thupavamsa; Kaccayana thero was the author of Kaccayana; Abhidanappadipika and Moggallayana vutti were by Moggallāna; Buddhappiya thero was the author of Rupasiddhi, and the line of scholarship continues on even to-day.

Rightly did the author of Mahavamsa say that this land of Lanka is thrice blessed. The Sinhala people for 2358 years were unconquerable, and their great religion protected them from foreign dominion. Even the Sasana undergoes change, and the great earth itself some day will perish. Be it said to the glory of the Sinhala people that they preserved the Holy Buddhavacana for 2225 years. This is a great meritorious act to the credit of the Sinhala people.

The Psychology of Religion.

The Lord Buddha taught the principles of the psychology of religion. Modern religions which are post Buddhistic have no psychology; they are all metaphysical dogmatic speculations. Speculations, metaphysics, dogmatics have no place in the psychology of the Dhamma which the Blessed One enunciated when proclaiming His Dhamma. The Dhamma that He proclaimed was proclaimed by the previous Buddhas in the kalpas past. The Buddha Gotama received the initiation at the hands of the Buddha Dipamkara four asankheyya and hundred thousand kalpas ago. Since the Buddha Dipamkara twenty-four other Buddhas appeared from each of whom our Buddha received the assurance and the blessings confirming Him as their successor.

The Buddhas discover forgotten Truths and have them proclaimed to the world of gods and men. No two Buddhas appear simultaneously. This is a law, a dhamma niyama. The Buddhas proclaim the three principles of Change, Change producing misery at the end, and that there is nothing in the cosmic process that is permanent which could be called this is mine. The animistic religions proclaim that man is a created being, that he has a permanent jiva, an atman, a pudgala, a purusha, something residing within the body, which is ethereal, and which flies away at the death of the body; that the world was for the first time created by a creator, who is powerful, able to destroy and preserve.

Some religions proclaim that the creator used earth to create man, and that he created the earth out of nothing, and that his spirit floated on the waters, thereby admitting the uncreatedness of water.

The Buddha demanded personal sacrifice and a purifying life of noble conduct, and the prize He offered was a thousand times greater than the hedonistic pleasures of a sensuous heaven. The inestimable prize that the Buddha offered was a conscious realization of ones own perfection on this earth, in this body, a bliss supreme, absolute and permanent, without clinging to the phantom of a selfish age. The religion of the Buddha proclaimed Truth, supreme Freedom, and an unchanging bliss, peace and happiness of mind which nought can ruffle. The true follower of the Buddha does not want birth in a sensuous, heaven presided by a wrathful deity.

The foundations of certain beliefs are unscientific, and pagan. They were intended for the stiffnecked, idolatrously inclined, cruel, nomadic tribes. The Chinese were for thousand years a homogeneous, civilized, industrious, people. They never bothered about barbaric, muddle-headed, jealous tribal gods, who had no other desire except to get the blood of animals. Certain religions beginning from the savage stage, gradually progress to a higher stage along with the people.

The most precious gem in the world is Truth that worketh for righteousness, and this jewel could be obtained only by great personal effort and self-abnegation. The Prince Siddhartha gave up everything which He held dear, the only infant son just born, a beautiful royal princess, his three palaces, parents, relations and his kingdom, and for six years in the jungles of Magadha underwent the most terrific austerities. In this wise did He get at the wisdom of discovering Truth.

Our Lord Buddha proclaimed the Dhamma not expecting personal worship from the world, but with the love of the mother to her only son with a heart thrilling with love, to save the world from the miseries of recurring birth and death. The word "anukampā" connotes an intensity of love that moves the heart to save those that are suffering. We must not expect that those living in pleasure and wielding power will give them up for the sake of saving others. The Brahman is proud of his mantra, and the Kshatriya is proud of his glory and they do not like to renounce their possessions. Certain philosophical schools in India preached the ethic of divinity in man; and these were confined only to the Kshatriyas and Brahmanas. The Sudras were outside the circle. The so-called Vedanta was intended only for the higher castes; and the philosophy was an inheritance for the two higher castes. The Sudra was never intended to be the possessor of the "I-am-god" doctrine. The Brahman said that he is a bhupati, lord of earth, and that he is god. Later on he relegated the power to the Kshatriyas. The religion that extols egoism is for the warrior and the priest. The Lord Buddha wanted peace, wisdom, freedom from passion, anger and foolishness, and the Nibbāna that He discovered was the opposite of the ego philosophy. So long as there is the ego in man so long he will be far from the wisdom of Nibbāna. In all countries that are supposed to be civilized there will always be a military party and a priestly party. It is their interest to retain power in their hands. To retain power in their hands both the parties invent methods to keep the lower classes in a state of subjugation. Where the ethics of subjection are not enun-

ciated there can not be a priestly hierarchy. China had no priestly class and, there was no Sudra class in that great country. Europe had a papal hierarchy and for centuries it retained power, dominating the prince and the peasant. When the prince obtained power, papal authority was weakened. India is the home of the ego doctrine, and the ego doctrine is the monopoly of the Kshatriya and the Brahman. The Sudra is nowhere. He is born only to serve. Freedom is not for him. He is kept in ignorance and in servitude. The continuous ringing in his ear that he is low born, that he is only to serve, loses all hope of progress, and India on account of this ethic remains under priestly supremacy.

The Buddha brought light to all. Darkness disappeared, and the abomination of caste pride was subjugated. Brotherhood was proclaimed and all were taught to love each other. Enlightenment is the remedy for the removal of the disease which engenders pride. A thousand years ago the ego doctrine regained power, and the caste idea assumed tangible shape. The Brahman gained the ascendancy, and the mass of the people were reduced to slavery and ignorance. We know what happened. India lost her independent position. The Doctrine of the Buddha strengthens the idea of unity and brotherhood; the ego ethic of the aristocrat weakens the solidarity of a cohesive people. Social equality bringeth strength to the nation, and the Buddha Doctrine accentuates this strength. The ego ethic divides the people and a special class obtains power, and the masses are reduced to slavery.

The only ethic that can bring happiness and peace to the world is the sublime Aryan Truth proclaimed by the Tathágata. Happy are they who listen to it, and blessed is the man that helps to preach the noble gospel to the sin-burdened world, and no country needs it more than India, the noble land that the Buddha loved with redeeming love.

What Asoka Accomplished.

(*With acknowledgments to the "Statesman," Calcutta.*)

Does history furnish a single instance of a powerful nation that has deliberately abandoned a policy of territorial expansion and foreign aggression in order to devote itself to peaceful pursuits? Are there any examples of military States that have as a matter of principle renounced war, beating their swords into ploughshares and their spears into pruning hooks? There is at least one notable example of conversion from militarism on record, and although we have to go back to a somewhat remote period to find it, the scene is here at our doors. The story of Asoka is well known, and it is well authenticated, but it is natural that at the present crisis in the history of the world the story should be read with renewed interest, if only for the hope it inspires of the possibility of great and salutary changes in the hearts of men and in their attitude towards their neighbours. Asoka as a young man ascended the throne of a powerful military State. His grandfather, CHANDRAGUPTA, had built up one of the most powerful empires India has ever seen, stretching from Peshawar to Mysore, reaching less far to the south and east than the British India of today, but embracing large areas in the north-west that are now beyond our frontiers. ASOKA inherited this great domain intact from his father, and he set about without delay to enlarge it. He was fully equipped for war, with an army at his command which is said to have contained 600,000 infantry, 30,000 cavalry, 9,000 elephants, and a multitude of chariots. His War Office, too, was on the grand scale, with thirty members and six departments. The Government was highly centralised and thoroughly bureaucratic. The king had enough to satisfy any reasonable man, but there was a piece of territory on the east coast that was to him what the vineyard of NABOTH was to King AHAB. It was an eyesore, for it was the one thing that seemed to be necessary to round off his possessions. This region was known as the Kalinga, or the Three Kalingas, lying on the coast of the Bay of Bengal, between the Mahanadi and Godavery rivers, corresponding roughly to the Ganjam to-day. ASOKA seems to have achieved an easy victory over the people of Kalinga, but the number of casualties—100,000 killed and 150,000 prisoners—indicates that they did not yield without a struggle. But the victory had a strange, unlooked for effect on the victor. It was the means of his conversion. The trans-

formation of SAUL the persecutor into PAUL the preacher was hardly less dramatic than that of the conqueror of the Kalingas into the author of the Edicts. These Edicts, engraved on the solid rock or on pillars of sandstone, polished with an art unknown to the modern craftsman, proclaim to all the world the motives which led ASOKA to renounce militarism and become a missionary. His great ambition henceforth may be summed up in the motto of JOHN WESLEY—to do all the good he could, in all the days he could, to all the people he could. The one conquest to which the greatest monarch of his day was to devote himself was the greatest of all, the conquest of self by the observance of the law of piety. ASOKA was no visionary. He embodied his dreams in stone and lime—he was the first in India to build in stone. Medical relief is said to have been more highly organised in India in the time of ASOKA than it was at any subsequent period. Indeed the whole administration of the empire is said to have reached a higher stage of development under ASOKA, th centuries before the Christian era, than it ever attained to again till the MOGHULS were at the height of their power. The ambitions of the King, however, were not bound by the confines of his own realm, however extensive these might be. He was one of the world's greatest missionaries, one of the first to proclaim a message for all mankind, and he achieved the great task of raising Buddhism from an Indian sect into one of the world religions. Not even the case of ASOKA, however, can be described as a national conversion from militarism. ASOKA himself was converted, and he impressed his will upon his people. They acquiesced in the new policy as long as he was in power and influence of his personality had full play. But the policy of benevolence and piety was the king's policy, and when the king died things began to revert to the old order. ASOKA's grandfather had founded the Maurya dynasty by treachery and assassination, and about fifty years after ASOKA's death the dynasty was brought to an end, as it had begun, by murder. There was a lack of permanence even in the religious work of ASOKA. He made Buddhism the State religion of his empire and did much to establish it throughout India. But after he had gone Brahminism reasserted itself and Buddhism almost ceased to be recognised as religion in the land of its birth. It was where the faith was preached without royal authority that it made the most lasting conquests. Perhaps the moral we may learn from the story of ASOKA is that if the world is ever to be finally cured of militarism it will not be by royal decrees or imperial edicts, but by a change of heart on the part of the great masses of men. Still, what ASOKA actually accomplished is a striking tribute to the possibilities of individual achievement.

The Wonderful Aloora Caves.

Mr. I. A. Shah gives in the *African Times* the following descriptive account of these Indian caves:—

Amongst all the countries of the world, none perhaps furnishes us with more extraordinary architectural magnificence than India. The gorgeous Taj and other buildings erected during the Mogul Emperors' reign fill us with admiration and wonder. While these buildings, in the north of India are to this day standing as the emblem of the greatness of the Moguls, yet the older civilisation in the southern provinces has left its own special mark of grandeur in that direction which is equally remarkable.

In the territory of Nizam of Hyderabad, there is a chain of hills, crescentic in form, extending from the west, north and south of Aurangabad for almost fourteen miles, designated as Aloora and Ajunta Range, and it is on the slope of one of these hills that these astonishing caves are excavated. On the southern side there are caves which belong to the Buddhists and number about sixteen. In the north side of the hill sixteen more caves bear stamps of the early Brahmans and Jains. Although the actual and exact date of the construction is lost in the darkness of antiquity, it is however authentically maintained that probably Buddhist caves were in vogue during the period between 305-300 A. D.

Just a digression to compare the two forms of the buildings referred to above. It is noteworthy to realise that the great buildings of Shah Jahan's time the praise of which is on every tongue, were the outcome at once of a prosperous and peaceful king. The treasures of the realm, to a legitimate degree, were his, and the best employment indeed he made of his wealth in presenting to posterity such architectural beauties.

The Aloora caves were; on the other hand, subscribed for by rich and poor alike, to furnish the monks and priests with retired and secluded habitations and places of worship. In a word, on one side a king caused the buildings; on the other a collection of humble subscriptions. But the fact remains that in magnificence of construction and durability one does not tower over the other in preference.

Now to the point, and we shall describe some of these caves. There is, however, some difference if the construction and the situation be minutely observed. The Ajunta caves differ from the Aloora in one principal aspect, and that they are on the lower part of the hill slope. The Aloora caves are placed at a steeper angle, with a small opening in front; some caves are walled in with small doors. In spite of this variation of their fronts, they are hidden in such invisible recesses that it is almost impossible for any man to determine their topography without being told.

Cave No. 1.—This is a small monastery, composed mainly of dark cloisters, and its distal part communicates with Cave No. 2.

Cave No. 2.—This is a very spacious cave and an elevated portion for worship is confronted before coming to a descending stair.

On the descent we find a stone figure of Buddha, of huge dimensions, which is sitting on a throne raised by two lions' heads. On the right and left of this figure are two similar statues of two angels with outspread wings. At the base are the prostrated figures of the disciples, and in the background those of the servants. Proceeding further into the interior, there are various carvings of Buddha.

Cave No. 3.—Cave No. 3 communicates with No. 2. and at junction there is a big and deep tank. This cave is also a monastery. The roof is supported here and there by thick, square columns of stone. In a corner the form of Buddha sits on a throne supported by two elephants, overhead hover the angels; on the left Buddha's servants and on the left Buddha's servants and on the right his disciples.

Cave No. 4.—A large part of this cave is in ruins, although Buddha's form is intact. Round his head is a halo. The disciples and servants are praying, and a form of the Goddess of Beauty is seen sitting telling her heads.

The Caves numbering from 5 to 9 are possessed of similar detail. In the interior of No. 10 there is an elevated portion supported by many stone columns on which various forms are cut. The stone figure of Buddha, which occupies the central portion is eleven feet high. Round about are the disciples and servants. This is distinguished from the rest of the group by a huge stone carved tree. One of the columns bears the date "Shaka, 1228," which is equivalent to 306 A. D.

Numbers 11, 12, 13, 14. have no outstanding characteristics, but No. 15 is called "Dus Otara," and occupies a place on the highest point of the hill, and is approached by means of a stone stair.

In the first interior there are several places of worship, and in the centre is a small tank. Another series of stairs takes us down to the second landing where many male and female forms are engraved on the stone walls. One, however, is of special interest—that of Mahadow, which is extremely ferocious looking. On the southern wall there are a number of other forms of Buddhist saints. This cave, indeed, gives us a very picturesque aspect of the history of its time.

The last of the Buddhist caves is distinguished as "Keels." This may justly be deemed to be the climax of the art in constructing their temples. Dimensions of this cave are great, and the whole temple is cut in one piece of stone. It measures 280 feet in length and 150 feet in width. The intermediate compartments inside are decorated with most exquisite designs.

In the temple itself there are carvings of elephants, lions, and ostriches. Some are shown grazing, others in combat. Further in and at a higher level is situated a balcony. This part of the building is still more enhanced in beauty by stone-cut domes, sheds and places of worship. On the right entrance is a big figure of "Lukshimi" who is sitting on the leaves of a water lily. The series of stairs that lead us to the second landing from the south side is cut in a stony corridor, and on the walls of this passage forms are engraved mainly of those who appeared with any prominence in the two great epics Mahabharata and Ramayana.

Subjacent to this is the lower part of the temple which is supported by seven elephants and lions. From this part runs a narrow corridor 118 feet long divided into twelve parts. Every portion has peculiar forms and figures. At an acute angle runs the eastern wing of same passage and terminates in a raised platform for worship. At the back of this is another raised platform which opens like a balcony outside. From this platform one can see the spire jutting out through the stoney mass to the height of about 100 feet. This finishes Buddhist series of the caves.

The Brahmin Cave No. 17 is a temple dedicated to the Hindu God "Shiva." The roof is supported by twelve columns and at a corner is a place for offering prayers. At the exterior of the temple

one comes to a varandah, the walls of which are studded with small arches, in which stood figures of "Vishnu," "Burhama," and others.

Hos. 18-26 are of little importance, as they recapitulate the same plan, and belonged to the Hindus.

No. 29 is the biggest of the series, and may be regarded as the best specimen of its kind for at one side of its long vestibule is carved a whole retinue of a marriage party. This vestibule is profusely carved and is 150 feet long. There are three Jain temples in continuance of this cave, which are called "Parusanth."

The first of the three Jain caves is two-storied. The second and third communicate with it. In this cave the Hindu god is carved on the walls, sitting on a huge snake. The King "Indur" is carved along side, sitting on an elephant.

The second story contains big statues of Indur and his wife. In the walls, innumerable little arches are set, in which are sitting the Jain saints.

On the outside of these caves many inscriptions are seen, but impossible to decipher. In the lower regions of the same hill there are more Jainish caves and temples, but time has reduced them to utter ruins.

The Celebration of the 2463rd Buddha Anniversary in Calcutta.

The Maha Bodhi Society held the Buddha Festival at the Vihara ground, 4A, College Square, on the 14th May. A special feature of the celebration was the setting up of a facsimile of the Bharhut Torana at the entrance. It brings back the scene of Buddhist India, 2200 years ago. The Hall was artistically decorated. Two specially prepared flags of bunting hung on each side of the Torana. One the six-coloured Buddha flag, other the Asoka Imperial Flag copied from the Sanchi sculptures. In the Lotus Mandapam was placed in a Golden Karandua a relic of the Lord Buddha. The Hall was crowded. Sir Ashutosh Mookerji, President of the M. B. Society, occupied the chair. Proceedings commenced with a sacred song. Then the Bhikkhu Siddhartha recited the Pāli Maitri Sutta.

The Report of the M. B. Society which follows, was read by the Founder-Secretary Revd. Anagarika Dharmapala. Rai Bahadur Jadunath Majumdar of Jessore read a paper on the Philosophical Teachings of the Lord Buddha, which was followed by an appreciative paper by Mr. M. M. Ganguly, on the Ethics of Architecture, having special reference to the Bharhut Gateway.

THE REPORT.

This month twenty-eight years ago the Maha Bodhi Society was established in Colombo, Ceylon, under distinguished auspices, with the late illustrious High Priest Sunangala as the Life President. I was elected General Secretary for life, and in July of 1891, I came to Calcutta as the Representative of the Society to work for the revival of the religion of the Lord Buddha.

Fortunately and most unexpectedly I found a number of Bengalees, members of the Theosophical Society, who showed their sympathy, and gave me much help. Foremost among them was the late Babu Neel Comul Mookerjee and the late Rai Bahadur Narendronath Sen. The former opened the doors of hospitality in his house and asked me to stay with him. The latter opened the columns of his paper the *Indian Mirror* to disseminate Buddhist ideas. Great was his love to the Lord

Buddha, and he made the prophesy that unless the people of India accept the ideals set forth by the Lord Buddha they would never be able to become a nation again. The late Rai Bahadur Sarat Chandra Das associated with me in literary work, and we together started the now defunct Buddhist Text Society of India. Babu Charu Chandra Bose was of great help to me personally from 1893 to 1904. When I was invited to attend the Parliament of Religions held at Chicago in 1893 I left the work of the Society in the hands of these gentlemen. Mahamahopadhyaya Satishchandra Vidyabhusan did much to disseminate the Mahayana Buddhist views through the Journal of the Maha Bodhi Society, and also gave an impulse to the study of Pali. Kachchayana Pali grammar which he edited was published by our Society and a Pali class was also opened at the M. B. S. rooms in 1901. Many old friends of the Maha Bodhi Society are now no more.

New friends of the Maha Bodhi Society are Sir Ashutosh Mookerjee, who has accepted the office of President of the Society, Sri Hirendranath Datta who is always ready to give his advice for the welfare of the Society, and it is through his endeavours that we were able to purchase the beautiful site where we have commenced building the first Vihara. Mr. M. M. Gunguly, our Honorary Consulting Architect, but for whose exertion we should not have been able to do anything in connection with the Vihara. He has shown so much interest in the Vihara, and has taken so much trouble, that on behalf of the Buddhists I tender our best thanks. His Highness the Maharajah Saheb of Baroda has accepted the office of Patron of the Maha Bodhi Society, and has contributed Rs. 5,000 for the Vihara, and has also promised a further contribution of Rs. 5,000 for the acquisition of more land for the Vihara.

For many years the Society received financial help from a few Burmese Buddhists in Burma, and the Society shall always remember with gratitude the services of the late Moung Hpo, Mhyin U, Shwe Oh, U Baw Thaw and U Ohn Ghine. No Burmese have come forward to take their place and since 1910 Burma has absolutely ceased to give the Society any help whatsoever. The new generation of Buddhists show no love to India, and they respond to our letters with the negative answer, that they do not care for our work in India.

PALI STUDIES.

Oriental scholars in Europe and America have been of great help to the cause of Buddhism. The late Prof Fausboll of Denmark for nearly 30 years was engaged in editing the Jatakas in Pali. Six volumes of

the text in Roman characters have been published. In France Prof. Senart has edited the Mahavastu in Devanagiri character and published it in three volumes. Leon Feer has edited the Samyuttanikaya. Dr. E. Hardy was an industrious worker in the field and his premature death is a great loss to Pali scholarship. The most indefatigable Pali scholar in the world is Dr. T. W. Rhys Davids. He started the Pali Text Society in 1882 in London, and he with a band of scholars have been publishing the original texts in Roman character. Mrs. Rhys Davids, his wife, has been the most enthusiastic of workers in the field of Pali scholarship. She has translated the Atthasalini, Theragatha, Therigatha and with the help of a Burmese Pali scholar has edited the Abhidharmathasangrah, and the Kathavatthu. Prof. Geiger has translated the Ceylon Mahavansa from Pali into English. Prof. Rhys Davids has also translated the Digha Nikaya into English under the title of the "Dialogues of Buddha." Prof. C. R. Lanman of the Harvard University, U. S. A., is editing the monumental work of Buddhaghosa called the "Visuddhimagga," and we expect a translation of the work into English. He is being helped by the Pandit Kosambi, who in 1902 went to Ceylon and learnt Pali under the late High Priest our President. In Bengal a few workers we have, viz. Charu Chandra Bose, Pandit Vidhusekera, and Rai Saheb Isan Chandra Ghose. Rev. Brijagopal Neogi translated the Mahaparinibbaha sutta into Bengalee, and he is now translating the Theragatha. Pandit Vidyabhusana is re-editing the Kachchayana. The introduction of Pali as a subject of study in the University of Calcutta and the appointment of Pali Professors to teach Pali to students attending the colleges will it is hoped help bring the Doctrine of the Lord Buddha before the people of Bengal. The thanks of the Buddhists for the manifold services graciously rendered to promote Pali studies in Bengal are due to Sir Ashutosh Mookerjee. To know the Pali Dhamma is to know the sublime life of the Lord Buddha, who for forty-five years worked for the welfare of the Aryan people of India. To know the Buddha is to know His Dhamma, which giveth life to those in despair. At one time Pali was universally studied throughout India. A superficial knowledge of Pali is dangerous. A pure life, given to reflective meditation, with a clear consciousness is necessary to understand the spirit of the teachings of the Lord Buddha. In the ancient days many attempted and foundered. The Dhamma of the Lord is compared to kusagrass. If you go to pull the kusagrass holding the grass on the wrong side it is sure to cut your hand. The Buddha warned His Bhikkhus to be careful

when they make an attempt to interpret His teachings. In the Alagaddupama sutta, Majjhimanikaya, He showed the dual nature of the Dhamma. He who tries to distort it falleth into danger. Certain scholars have attempted to distort it, and many are thereby misled. Among Bhikkhus we have able Pali scholars, but they are ignorant of any other language, their usefulness is thereby curtailed. We want Bhikkhus from Ceylon to study the different Indian vernaculars with a view to work for the dissemination of Pali among the various races of Indian people. We trust that other Universities in India will follow the example of the Calcutta University, and introduce Pali as a subject of study. If a history of India of the past is to be written it can be done only with the help of the texts and commentaries in Pali. Therein is to be found a clear picture of Indian life twenty-five centuries ago.

It was just seven hundred years ago that Buddhism ceased to exist in the Gangetic Valley, having been destroyed by the invading Moslems. Buddhism can exist only on a soil free from persecution and danger. It is a religion that can exist only under protection of the rulers of the land. If the king of the country is bent upon harassing the Bhikkhus they have been enjoined by the Lord Buddha to leave the country to a place of safety. Curiously we have the statement of the great Dipamkara Srijnana, published in one of the numbers of the extinct Buddhist Journal of the Text Society of India, that two causes were at work for the disappearance of Buddhism in Bengal, viz. the invasion of Turuskas, and the neglect of the Bhikkhus to study the Sutras, their time being taken up in Tantric studies. In the Kassapa Samyutta, Samyutta Nikaya, the Blessed One, in answer to the question relating to the disappearance of the Doctrine in the future said, that so long as the Bhikkhus and Bhikkhunis, Upasakas and Upasikas have faith on the Buddha, the Dhamma and the Sangha faithfully observe the precepts, the faith will endure, and when the Bhikkhus will forget the Tathagata-dhamma and study the writings of the higher Doctrine relating to the deeper problems then the Faith will disappear. By the tenth century of the Christian era the Bhikkhus had forgotten the pure Doctrine of the Tathagata, and were dabbling in Tantras, and then came the terrific invasion of the Turks, sweeping everything before it, destroying the temples, setting fire to the libraries. Thousands of Bhikkhus were massacred and hundreds fled to Tibet and Nepal and other countries. Millions of people were forcibly converted to Islam, and in a country where before the tenth century there was not one Moslem are to be

sound to-day sixty millions. Before the destruction of Buddhism was accomplished the invading Arabs had already exterminated the religion of the Buddha in countries west of the Kybhar pass as far as the limits of Persia. Alberuni says "In former times Khurasan, Persia, Irak, Mosul, the country up to the frontier of Syria, was Buddhistic, but then Sarathustra went forth from Adharbarjan and preached Magism in Balk. His Doctrine came into favour with King Gushtasp and his son Isfendiyar spread the new faith both in the East and West both by force and by treaties. He founded fire temples through his whole empire from the frontiers of China to those of the Greek empire. The succeeding kings made their religion the obligatory state religion for Persia and Irak. In consequence the Buddhists were banished from those countries, and had to emigrate to the countries east of Balkh."—P. 21-Alberuni's India.

In the "Footfalls of Indian History" the late Sister Nivedita wrote, "But a second catastrophe occurred in Gandhara, and the destruction of the monastic foundations in the country was complete. The wars between the Sarcenic Muhammedans and the Chinese empire culminated about the Middle of the 8th century in the utter defeat and expulsion of the Eastern power. The Arabs must then have swept Gandhara from end to end and every monk who had not fled was doubtless put to the sword. India was the obvious refuge of the consequent crowds of emigres, and art and education the only means open to them of repaying the hospitality of the Indian monasteries and governments."—P. 121.

Political persecutions occurred now and then before the Moslem invasion, but they were temporary. Pushyamitra of the Sunga dynasty was the first persecutor of Buddhism. He was the family priest of the Mauryan king according to Taranatha. He killed his master and usurped the throne. According to Bana he was base born, although holding the office of Commander-in-Chief of the Mauryan army. Mihirakula the white Hun invaded Gandhara and destroyed the temples and tried to spread his religion of fire worship. He did not succeed. We read of Sasanka another persecutor of Buddhists. Political persecutions could not have a lasting effect, for with the death of the conqueror things again revert to their normal conditions.

Fergusson, Cunningham and several others think that Buddhism was destroyed by the Brahmins. Cunningham says "It was a cruel Nemesis that their victories over the Buddhists should soon have followed by the fatal seige at Somnath in 1024, and the fight on the

banks of the Ghagghar in 1193 which practically laid India at the feet of the Moslem invader, and changed the whole course of her subsequent career."—Bhilsa Topes.

In the fifth century Bokhara and Samarakand were Buddhist cities—P. 666 J. R. A. S. vol. 1907 says Pandit Daya Ram Sahni "From the evidence of inscription it appears that Buddhist religious structures continued to be built in Kasmir until the end of the 12th century. In the seventh and eighth centuries the Buddhist faith was in a most prosperous condition."—Arch Report, 1915-16, p. 58.

Cunningham again says in his Bhilsa Tope, "But Buddhism continued to linger in Benares, in Malwa and in Gujarat, and was not finally extinguished until the eleventh or the twelfth century when the last votaries were expelled from the continent of India. Numbers of Images concealed by the departing monks are found buried near Saranath, and heaps of ashes still lie scattered amidst the ruins to show the monasteries were destroyed by fire."

Major Kittoe who had excavated the ruined stupa at Saranath, says "All has been sacked and burned—priests temples, idols, all together; for in some places bones, iron, wood and stone are found in huge masses, and this has happened more than once." Bhilsa footnote p. 167.

Since 1901 it was my desire to erect a Vihara in Calcutta, and I appealed to the Buddhists of Japan, Siam, Burma, Ceylon for funds but nobody responded and still I continued on to desire as advised by the Lord-Buddha and to work for it. The annual donations and the accumulated allowance from the Ceylon legacy helped me to purchase the plot of ground where we are now holding the feast of Buddha's Love. Thanks to the foresight of my dear brother Sri Hirendranath Datta, he recommended that we should buy the property, and in 1915 June we came into possession of the property. In 1916 the Government of India promised to present the Maha Bodhi Society three Relics of the Lord Buddha provided the society build three Viharas in three places, viz. one in Calcutta one in Sarnath, Benares and one at Taxila.

MRS. T. R. FOSTER OF HONOLULU.

Mrs. T. R. Foster of Honolulu a noble lady came to our rescue. She presented the money to erect the Vihara in Calcutta, and the plan was designed, and the work was entrusted to a Contractor in July last. The foundation ceremony was fixed for the 16th December last, and everything was arranged to deposit the stone when our Engineers were of

opinion that the foundation stone should not be laid, and the elaborate preparations were stopped and the ceremony was suspended. We have no words to express our regret at this most unexpected failure and we are now calling for tenders to do the work afresh. The brickwork erected by the late contractor which is now standing will be removed and on new foundations the Vihara will be built.

Vihara building in India ceased with the extinction of Buddhism in India, and the Government of India in their letter to the Maha Bodhi Society offered two relics to the two societies in Calcutta on the understanding that the two societies build "worthy Viharas" to house the Relics. Thereby showing that Government is not satisfied with the present buildings now called Viharas owned by the two societies. A Vihara should be consecrated to the Buddha, and neither laymen nor Bhikkhus could occupy it for residential purposes. Such a Vihara does not exist in Calcutta and therefore the Government insisted that unless "worthy Viharas" are constructed the Relics will not be given to the Two Societies.

The authoritative establishment of Buddhism in a country outside India is possible when there are fully ordained Upasampada Bhikkhus to ordain new Bhikkhus; but in India the Law of the Vinaya enjoins that there should be ten fully ordained Upasampada Bhikkhus. Unless we have this number the establishment of Buddhism in this holy land of the Buddhists could not be done. We sincerely hope that Buddhists of Ceylon will come to our rescue. The Ceylon Buddhist Church is the oldest in existence to-day. Ceylon received Buddhism from Pataliputra in the time of the emperor Asoka, whose son and daughter went to Ceylon and established the Sasana there. The sacred doctrine of the Buddha was first committed to writing in Ceylon about 2000 years ago. The people of Ceylon belong to the Aryan stock, and ancestors of the modern Sinhalese went from Bengal about 2460 years ago and colonised the island. We sincerely trust that the re-establishment of the Sasana in Bengal and Magadha would be accomplished after the completion of the Vihara in Calcutta.

Buddhism was from its very commencement a royal religion, and many of the apostles that went to distant lands were princes and in every country it was the king that first embraced the religion. The Bhikkhus were cared for by the king, and they devoted themselves for religion. To-day there are no kings in India to welcome Buddhism and to provide for the Bhikkhus. We will have to wait long for the consummation of our most cherished desires.

A BUDDHIST HOSTEL.

Hindu and Buddhist Students who come from Ceylon to study English, Sanskrit, Science and Art are put to great inconvenience for want of proper accommodation. They are compelled to live in unhealthy places and with no proper spiritual control. The Maha Bodhi Society hope to erect a hostel for them as well as to others who may come from other Buddhist countries on the plot of land adjoining the Vihara. There are five cottahs of land and we are negotiating with the owner to purchase the same. Just at present we have not the means to buy more than two or three cottahs of land at Rs. 3,500 per cottah. When we get sufficient money we shall purchase the remaining few cottahs and build a Hostel for the use of students coming from Buddhist lands.

THE PUBLICATION OF THE PALI TEXTS
IN DEVANAGRI.

This is another important work that the Society wish to do. We are getting letters from friends living in different parts of India saying that they do not like to read the Pali texts in Roman characters, and they express their desire to read the texts in Devanagari. It is a work that is most essential just now. Two things are needed: money to print the texts, and scholars who know both Sanskrit and Pali. Nothing is difficult for the strong minded and of resolute will, and we hope that we shall get a number of scholars to begin the work. Dr. Rhys Davids commenced his Pali Text Society in 1882, and he has been working for it since then with a wonderful spirit of self-sacrifice. It is good karma to bring back to the land of its birth the Tathagata's Dhamma, and the scholars will then understand the wonderful Dhamma promulgated by the Buddha for the welfare of India's millions. Buddha was the friend of righteous kings, and the doctrine He preached was activity, good deeds, self-sacrifice, and contentment. Anarchism and extremes of religion are foreign to Buddhism. If this Dhamma is known to the active youth of this land most assuredly they would then take up the ideal of the Lord Buddha and devote their energies for the welfare of the suffering people in the spirit of compassion. The word hate is not in the doctrine of the Lord. Other gods and other religions have shown their hatred and their spirit of revenge but Buddha taught that—

“Not by hatred hatred ceases, hatred ceases by love,” “and to conquer hatred by love.”

We hope that the well-to-do people of India will help the Maha Bodhi Society to resuscitate the Dharma that existed in India 2000 years ago. For a thousand years the word of the Compassionate Lord has found no reverberation in the Indian continent, and yet there was a time when the Dhamma was the religion of the masses, and the yellow robe glittered all over India.

SIR JOHN WOODROFFE'S LECTURE.

Sir John Woodroffe delivered a lecture at the Maha Bodhi Society Celebration on Thursday evening on the "Rise of Vajrayana Buddhism." There was a fair attendance and the chair was occupied by Mahamahopadhyaya Dr. Satis Chandra Bidyabhusan. The lecturer pointed out that the 6th and 5th centuries B.C. were a wonderful epoch witnessing the Greek philosophy, the Upanishads, Confucius, Laotze and Buddha. He dealt with the cultural conditions of India at this epoch and the events leading up thereto. The Aryan on their entry met the civilisation of the Dravidians which probably belonged to the Mediterranean type of culture. The Megalithic remains in the Deccan disclosed pottery with marks similar to those of the Etruscan script. Modern Hinduism is not an entirely Vaidika Dharma. It is a mixture of Vaidika and Avaidika culture. But because a cult is Avaidika it is not necessarily bad.

The Vaidika Dharma has as its nearest representatives to-day in the Smartha Brahmanas and the Arya Samaj. The rest Vaishnavas (old sects), Shaivas, Shaktas—belong to the Agamik tradition. There are two currents in the general stream of Hinduism, Vaidik and Agamic or Tantrik, which fully expressed themselves in the early centuries of the Christian era. The Upanishads were the manifestation of the worldless religious tendencies of their time. Gautama Buddha, essentially regarded, occupied the same standpoint, taught not "Buddhism" but Dharma or saddharma and the Buddhists are amongst themselves saddharmins. Insistence was laid on Jnana and the utility of mere ritual to procure release was shown. There were some differences of course but the doctrines of Dharma, Karma, Sangskara, Avidya, Moksha, Nivritti and Pravritti Marga were the same. In process of time the Vaidik religion crystallised into Brahmanism and it and Buddhism came to the parting of the ways.

The lecturer then proceeded to a review of the developments in Buddhism itself leading up to the Mahayana as taught by Ashvaghosha. He dealt with the two chief philosophical schools of this vehicle the Vijnanavadins and Madhyamikas and explained the misunderstood term

Shunya. Shunya did not mean absolute nothingness, but nothing within our perception and cognisance. Shunya was a term used in the Indian Tantras for Brahman. In the early centuries of the Christian Era Both Brahmanism and Buddhism are said to have been affected by influence called "Tantrik." He dealt with this subject pointing out that which happened was probably due to the increasing power of the Avidik religion possibly aided by some more or less outside influences as evidenced by Chinachara. In the result with the popular cult a mystic religion was developed. This was Mantrayana, what Europeans call Tantrik Buddhism. In Tibet this vehicle is also called Majrayana. Some people have laughed at the term "Esoteric Buddhism." Nevertheless there is a Buddhism which calls itself that. According to Mantrayana, Buddhism is divided into esoteric and exoteric. The first is called in Chinese and Japanese Mikkyo literally "secret" doctrine and the other Kengyo or open doctrine. In Tibetan the former is called the secret (Sang) Mantra vajrayana. The exoteric doctrine comprised the other Mahayanik and Minayanik sects. He traced the succession of Mantrayana from Tathagata Mahavairochana, to Vajrasattva, to Najarguna and from him through Najajnana to Shubhaka Sinha and Vajrabodhi who taught the Vajra and Mahavairochana Sutras in terms of the Madhyamikas and Vijnanavadins respectively. These Sutras were represented by the Vajradhatu and Garbhadhatu Mandalas and dealt with Eka add Aneka Dharma. The lecturer then shortly dealt with the general characteristics of the doctrine, pointing out that through it Brahmanism and Vedanta acquired pre-dominance in Buddhism which was subsequently displaced. But Buddhism contained in itself principles of universal appeal which would ever endure such as its noble and beautiful and unexcelled doctrine of Compassion (Karuna) for all living beings. The lecturer announced that he had already brought out, for the first time a Tibetan Buddhist Tantra, and that with the help of Professor Masuda he hoped to publish in English the University lectures of the celebrated Japanese Mahayanist the Revd. Gonda which would help to show the essential similarities in doctrine and ritual of the so-called Tantricism whether in India or Tibet, with that in China and Japan.—*The Indian Mirror.*

Peace and Buddhism.

Peace has at last dawned on a world that has been yearning for it during the last five years or so. The Peace Treaty between the Allies and the Germans was signed on June 28th at Versailles. Whatever the character of the peace terms may be the ushering in of peace should naturally set a thrill of joy running throughout the whole world. What is of special significance to the Buddhists is the fact that the conclusion of peace has put an end to the terrible destruction of life. It was feared that the Germans would not sign the treaty, for they were refusing to do so until the last moment. The German nation driven to starvation and threatened by the spectre of fearful internal troubles has given way and accepted the terms of the Allies. The establishment of a League of Nations to prevent the recurrence of war in future is the most important feature of the present peace. The very idea of a league of nations for preventing future wars is the outward manifestation of that desire which lies deep in human nature for avoiding the destruction of life. The modern economic civilization of the West fosters the creation of conditions favourable to wars; and war is the inevitable result of the various conflicting forces arising therefrom. Hence the necessity for a League of Nations. There are people in Europe who have already begun to express doubt as to the effectiveness of the League to achieve its object. As the great powers are determined on its establishment there is hardly any reason to doubt its success. But the only reason that might lend support to any doubt as to the success of the League is the absence of a change of heart in European countries. At present no doubt there exist in Europe exhaustion and war weariness but in time, this phase of life passes away, and the military spirit of some nations will raise its head again. To prevent this possibility the one and the most essential thing is to bring about a change of heart in Europe. European nations have been too long suffering under the terrifying conflict of economic fight. In fact they all think and act in economic terms. Owing to this state of conditions in Europe the spiritual side of life has been smothered by the struggle for life. Christianity has proved powerless to counteract the materialistic forces of modern civilization. What is required is a religion that combines in it reason and emotion coupled with wisdom to be realized by effort and self-determination.

In the political world the panacea that has been found for all the evils that the small nations are suffering from is the application of the principle of self-determination. So, in the spiritual world what is required to-day is a religion which casting away all dogmas inspires in man a faith in self-confidence and self-effort for the realization of ones own salvation.

We fully believe that Buddhism is the only religion that amply and fully meets with the various needs of modern civilization. The man had been too long relying on an extraneous God, forgetting the fact that he should first of all rely on his own self-effort in order to achieve real salvation either in this or the next world. If Buddhism could be made known to the Western nations and if they were to grasp its elementary teachings, there would undoubtedly follow a radical change of heart. We are therefore glad to point out to the Buddhists of Ceylon, Burma, Siam, China and Japan that the conclusion of peace presents an opportunity for them to make a real and earnest effort to introduce Buddhism into European countries. The intellectual Europe will readily welcome the teachings of Buddhism but a great propaganda is required to bring it before the masses. The effort is worth-while making and will be in keeping with the wish of the Master who sent out His first sixty disciples to proclaim the Dhamma for the welfare of gods and men-

Prize Distribution at the Ananda College.

The annual prize distribution to the boys of the Ananda College came off on Saturday the 21st June at 3-30 p. m. There was a large and representative gathering present and the Olcott Memorial Hall, the venue of the function, was tastefully decorated with ferns, flowers, bunting and flags.

The Very Revd. Siri Dhammapala Ratanajoti, Mahanayake Thero of Asgiri, Kandy, presided and he was accompanied by the Ven'ble Siri Nanissara, Pradhana Nayaka Thero and Principal of the Vidyodaya Oriental College, Maligakanda.

Dr. Paul E. Pieris, M.A., D.LITT, C.C.S., District Judge of Colombo, gave away the prizes. Besides the above-mentioned others who were accommodated on the platform were Mr. F. Dornhorst, K.C., Dr. C. A. Hewavitarne, Dr. W. A. de Silva, and Mr. G. K. W. Perera.

Pansil having been administered to the gathering by the Ven'ble chairman, the proceedings commenced. The Principal of the College Mr. P. de S. Kularatne, B.A., B.Sc., L.L.B., read the report of the year's work and then the distribution of prizes followed.

Next, speeches were delivered by the Ven'ble chairman Dr. Paul E. Pieris and Dr. C. A. Hewavitarne. Mr. G. K. W. Perera proposed a vote of thanks to Dr. Paul E. Pieris and Dr. W. A. de Silva proposed a vote of thanks to the Ven'ble chairman. Both the votes of thanks were carried with acclamation. After the meeting was over the gathering moved on to the lawn where light refreshments were served to those present.

Reviews.

I.

ODE TO TRUTH.

(By James H. Cousins. Printed by Messrs. Ganesh & Co., Madras. Price 8 annas.)

The Ode To Truth is the reprint of a short poem "read by the author at the foundation-day celebration of the Theosophical Society in Madras, on November 17, 1918." This Ode strings together in lines of strength and clear diction a series of abstruse reflections. The names of the principal protagonists of theosophy such as Madame Blavatsky, Col. H. S. Olcott and Mrs. Annie Besant are alluded to with reverence and true poetic feeling. The book is dedicated to Mrs. Besant and the publishers have put upon it the modest price of 8 annas.

II.

GUTTILA—A POEM.

(By F. C. and L. M. Pearce. Printed by Messrs. Ganesh & Co. Price 12 annas.)

In their foreword to the above the authors say "If we have deliberately attempted to reproduce anything of the Oriental Original, it is rather the spirit than the form—the reverence which the subject inspires, the devotion which the personality of its great Hero awakens, the calm and compassion which He intended its narrative to bring to His listeners, those disciples in ancient Rajagriha." We think the authors have admirably succeeded in achieving the object they set before them, viz. to reproduce "the spirit rather than the form." Mr. Pearce is well-known in Ceylon and our readers are already familiar with some

of his verses which have been reproduced in this journal before. Guttilla is a well-known Jataka story and the Buddhists of Ceylon are quite familiar with it. Besides its original in Pali we have two versions of it in Sinhalese one in prose and one in excellent verse. The Sinhalese poem was composed about five hundred years ago but it is still being eagerly studied by students for its excellence as a piece of art composed in classical Sinhalese. We think the authors when they speak of an "Oriental Original" allude to the above. For the story as found in Pali, is no more than an ordinary Jataka story with its usual moral lesson to be inferred. Músila the ingrate pupil in his vicious attempt to defeat and dishonour his own kindly master meets with disaster and ignominious fall. Besides the story as related in Pali and in its Sinhalese poetic version brings before us a vivid description of some characteristics of life in ancient India. Music takes a special place and significance in the story and in this matter alone the story is in a way unique. We think Mr. Pearce and Mrs. Pearce have creditably succeeded in producing an excellent English poem based on the story which every English reading Buddhist will do well to read. Some of the descriptions are almost beyond praise and once the story is begun the temptation to read to the end is irresistible. We gladly commend the book to one and all and believe that every one will find it as charming as we found it to ourselves. We thank Messrs. Ganesh & Co. for sending us a copy.

News and Notes.

The Wesak Day in Ceylon.

The arrival of the full moon day of Wesak ushers in an unusual manifestation of religious activities on the part of the Buddhists of Ceylon. This year it fell on the 15th of May when the Buddhists celebrated the occasion with their usual enthusiasm and fervour.

This is a day thrice sacred for the Buddhists. This day 2543 years ago the Master was born, this day 2508 years ago He attained the Buddhahood and this day 2463 years ago His Mahaparinibbana (passing away) took place. Hence the Buddhists do not allow this day to pass without signifying their respect and reverence to the Omniscient One in some suitable form. At this time the people by thousands flock to the various shrines in different parts of the country and make offerings of flowers at the feet of the Master as a token of their respectful adoration. Wesak time in Ceylon is full of gladness and happiness. Nature pours forth her vari-coloured flowers in profuse abundance and presents a spectacle of unusual beauty. The village folk clad in spotless white make the best of this opportunity to visit the distant shrines of greater antiquity and renown. One other outstanding feature of this season is the desire on the part of the Buddhists to feed the passing pilgrims.

At almost every principal junction temporary awnings are put up and for two or three days every pilgrim passing by is invited to a delicious repast supplied by the poorer but pious Buddhists who having collected their small savings during the preceding year now pool their modest savings for this purpose. We are glad that Wesak-day has been celebrated in Calcutta by holding a public meeting a report of which appears elsewhere in this issue. Also in the distant West the Wesak-day, the Buddha-day as they call it, has been celebrated in London by the members of the Buddhist Society of Great Britain and Ireland.

The Late Ven'ble Siri Sumangala Thero

The anniversary of the death of the late Ven'ble Siri Sumangala Thero, founder of the Vidyodaya Oriental College, Colombo and of the greatest of the Oriental scholars, Ceylon has produced in recent times, came off on the 30th of April. This year the occasion was celebrated on a greater scale. The Vidyadhara Sabha, the committee of laymen who look after the affairs of the Vidyodaya College, organized a great Pinkama lasting from April 22nd to May 10th. The continuous *Pirit* chanting begun on April 22nd lasted till April 29th when the ceremony of *Dorakadaasna* was gone through. On April 30th alms were offered to more than 100 Bhikkhus, to whom also gifts of cloths, etc., were made. Again on May 3rd *Pirit* chanting was begun and lasted till May 10th when the merits gained were offered to the illustrious dead.

THE MAHA-BODHI AND THE UNITED BUDDHIST WORLD.

"Go ye, O Bhikkhus, and wander forth for the gain of the many, 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.*

FOUNDED BY THE ANAGARIKA H. DHARMAPALA.

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Buddhist Poems.

TO THE BUDDHA.

Light the waste places of my heart, O Lord,
As the fair Moon illumines the deeps of heaven,
Parting the clouds in purity sublime,
Until the jewels of the Galaxy
With awe turn pale.

Errors and sins have bound me fast, O Lord,
But if in some dread scene of pain and fire
Clothed in the meanest shape I'm doomed to stay,
And all my sore distress and bitter tears
Can not avail;

E'en there I'll sing my praises to the Lord,
Who showed the Way through sin and suffering's mire.
He, from whose holy foot prints still spring up
Blossoms of peace and love; whose fragrance rare,
Delight the earth.

Oh, whiter than El Nath amid the stars,
Art Thou, Adorable, the Shining One;
May all the world rejoice in Anthems Sweet,
At thy loved name, "The Blest, the Welcome One,"
Of perfect worth.

Rich blooms of Kanikara's lovely flowers,
 Adrift on spicy winds from odorous seas,
 Took you your hue from the gold mantle rare,
 That failed to rival the dead Master's face,
 In India's clime ?

Oh, Source of joy, of wisdom, and of truth.
 Led by the glory of Thy peerless might,
 Grant that at last we reach Nirvana's shore,
 Where birth and death shall cease, and earth, and air,
 And space and time.

THE PASSING OF THE CHRIST.

*Written on seeing a crucifix removed from a room, and the image of
 the Lord Buddha enthroned in its place.*

At sight of thee, O Christ, sad thoughts do start ;
 The sword indeed, not peace thou didst bestow,
 Son of the Ghost, amid dreams of long ago.
 What Upas fruit that sprang in life's vast mart,
 Did thy words cause with all their venom'd art ?
 The stake, the blood that did in torrents flow,
 In martyrs' graves, through Empires gorged with woe,
 That bless the cross, the symbol of thy heart.
 Admit the Light ! the sombre night is done,
 I hear the music of morn's chariot wheels
 Bringing in His glory the Perfect One,
 And truth and rapture o'er the bright world steals,
 O Lord, may every color, creed, and race,
 Find in Thy Way, a safe abiding place.

Irene Taylor.

Full Moon, May 25th, 1919.

Buddhism in Ancient India.

(Report of a lecture delivered by Revd. The Anagarika Dharmapala before the Vivekananda Society, Calcutta, on Saturday the 24th May, 1919).

The Pali books say that the people of India were given to truth telling; and this statement was corroborated by Megasthenes the Greek, who was at Pataliputra in 200 B.C. In the sixth and seventh century A.C. we hear again from Fa Hian and Hwen Chang, Chinese Buddhist monks, who visited India, that the people of India were noted for their truth telling tendencies. In the ancient days the kings and the military fought their battles, but they never involved the general destructiveness which we see in the wars now-a-days. They did not carry the faggot to the field and destroy the fruits of the labour of the agricultural community. The trader and the agriculturist and the artisan were not molested by the people wearing arms. The former paid their taxes, and were free from the cares of the king. Whether the king of Magadha fought with the king of Kosala or *vice versa* the agricultural class was indifferent. To them the kings were all Aryan Indians, and they were interested only in their fields, and the kings always protected the rice fields. The people had no politics, because they were free from the intrusions of the governing class. The religious student wearing the yellow garb was free, and he lived on the bounty of the king and the people. His person was considered sacred. The king from time immemorial paid homage to the yellow robe, as it was the last refuge of the worldly man. The Bhikkhu order was sacrosanct and Indian forests, natural caves, the big-banyan and the bo-tree gave the Bhikkhu shade. He was free as the bird, unmolested, uninterfered and otherwise protected. This was the order of ancient Aryan polity, and 2500 years ago it was accentuated by the preaching of the Blessed One to the king of Magadha. Religious persecution was unknown, toleration was the law, freedom to express one's own convictions was given to all, the religious person of the one sect listened to the exposition of another. All were searching for truth. Religious demagogues there were, who were fully armed with the weapons of dialectics, and they made the people fear them. They had their own following when they went to the arena of controversy. Such a scene we have, depicted in the Culasaccaka sutta of the Majjhima nikāya.

To know the India of 25 centuries ago the best guide we have is the Pāli suttas and the Jātakās. We have in the Jātakās, Pāli suttas and in the commentaries the lost picture of ancient India. To read them is to love the India of 2500 years ago. The naked achelakas, and ajivakas, paribrajikas, silavadis, tapojeguccivādīs, pragnavādīs, vimuttivādīs, devadhammikas, udakarohakas, tridandīs, sevalmalikas, Nirgrantas, ekasātakas, nastikavādīs, ahetukavādīs, ucchedavādīs, pubbekatahetuvādīs, agniparichārakas, āyachanavādīs, jatīlas, Isvara nirmanavādīs, akiriyaavādīs, atharvanavādīs, sassatavādīs, tarkavādīs, vilamsavādīs, vinnanavādīs, yoga practioners, amaravikkhepas adhiccasamuppannavādīs, Sannivādīs. asannivādīs, nevasanninasannivādīs, attavādīs, dabba attavādīs, kamasukha vadīs, formed the world of spirituality, and in the chief towns there were debating halls (kotuhala sala) where the controversialists met to hold their debates. In the chief city of Sravasti, Kosala, there was erected a debating hall by order of Queen Mallika, wife of the King of Kosala in the Park presented by her to the religieux, which was known as Ekasala (Universal Hall), where every religious propagandist had the freedom to say his say. The King paid homage to all wandering mendicants without distinction, and great Brahman teachers were the recipients of royal villages, which were called rajabhoggas. Brahmanical and other ascetics lived in the enjoyment of sensual pleasure. Some Jatila teachers lived in great monasteries with their wives and children. Wealthy Brahmans lived in regal style; some of them were allowed the white state umbrellas a sign of their independent position. The Brahman minister of the state of Kosala had his carriage drawn by four white horses.

There were, beside the above-named ascetic schools, well-known chiefs of religious communities, who had large followings, whose names are given in the Samannaphala sutta, Dighanikaya, viz, Makkhali Gosala, Pakuda Katayana, Ajita Kesakambala, Sanjeyya Belatthiputta, Puranakassapa and Niganthanataputra. Of these the most influential was Nirgrantha Nataputra patronised by princes and the great military nobles of Magadha and Vesali.

Benares, Gaya, Vesali, Kosambi, Rajagaha, Kusinara, Sravasti, Mathura, Mithila, Sankassa, Saketa, Champa, Nalanda, Kapilavastu, were noted towns twenty-five centuries ago. Kasi, Kosala, Malla, Vajji, Videha, Anga, Magadha, Kuru, Avanti, Kalinga, Assaaka, Sunaprantā, Gandhara, Dakkhinagiri, Suraseni, were territories. The names of rivers mentioned in the Pali texts are Ganga, Yamuna, Godavari, Nirmada,

Chandrabhaga, Aciravati, Mahi, Saraswati, Phalgu, Neranjara, Kukkuta, Four castes are mentioned first the Kshatriya, then Brahmana, followed by Vessa and Sudda. The low castes are nesada, rathaakara, pukkusa, chammakara, chandala, matanga, Sopaka, The marriageable age recommended in the Pali books is twenty-five years for the male, and sixteen years for the female.

Great sacrificial feasts and sacrificial halls are mentioned, where the Brahmans officiated, and thousands of cows, bulls, hieifers, calves, goats sheep, were slaughtered. A description of the greedy agnipotris is given in the Balapandita sutta of the Majjhimanikaya.

The Prince Siddhartha was a student until His sixteenth year. In His sixteenth year His father the Raja Suddhodana got him married to the Princess Yasodara famous for her beauty, and therefore known as Bimbadevi, and they lived the happy life for thirteen years, and in His 29th year when Bimbadevi gave birth to a boy, He made the great renunciation and went into the forest, where He spent six years going through rigid susterities, which He abandoned when He discovered the middle path of enlightenment by a process of psychological recollectiveness called *satanusarivinnana*, wherein He experienced the dhyanic purity of mind, which gave Him the clue to the way of BODHI. A full description of the terrific experiences of his ascetic life in the forest is given in the suttas called *Bhayabherava*, *Mahasacchaka*, *Mahasihanada*, *Ariyapariyesana*, *Bodhirajakumara* and *Sagarava* in the *Majjhima nikaya*. The great discovery of the Middle path of the Dhyana for the realization of perfected peace and fearless freedom in this life in full consciousness was never before revealed by any religious Promulgator before or after.

Metaphysics, logic, dialectics, loathsome ascetic habits, magic, bacchanalian revelry, priestly formulas, destructive rituals, etc, have no place in the Middle Doctrine of the Tathagata. It is a doctrine, sweet in the beginning, sweet in the middle, sweet in the end, complete in the letter and in the spirit, proclaiming the perfected life of the enlightened saint. Writers on Buddhism with a superficial knowledge of its *Paramartha* teachings have condemned it as a religion of pessimism and nihilism. It is a doctrine that is beyond the grasp of the sensualist, and only those who go through a training in the discipline of the Brahmachariya life and practise the four dhyanas can comprehend its recondite *adbhuta dharma*. The Buddha Himself has declared that it is a doctrine (*gambhiro, duddaso, duranubodho, pandiavedaniyo, atakkavacharo*,

panito, santo,) deep as the ocean, that can be grasped only by self-sacrificing labours, to be realized only by the learned, not to be solved by mere logical argumentation, supreme, and tending to saintliness. The man with destructive tendencies of the savage hunter, the hypocrite, the sensualist, the logician, the ascetic wallowing in the mire, the predeterminist, the unbeliever of a future life of the doctrine of evolution, and of causation, the indolent, the diseased, the cripple, the calumniating liar, can never understand the holy Doctrine. For further elucidation on this point I refer the reader to the suttas called Ganakamoggallana, and Dantabhumi in the uparipannasaka of the Majjhima nikaya.

The foundations of the Aryan Doctrine were laid not on asceticism neither on sense perceptions. It is the doctrine founded on joyous cheerfulness, radiant mentality, strenuousness, aesthetic calm, analytical investigation of truth, contentment and supreme wisdom. When the struggling Bodhisatva in the forest of Uruvila, having experienced the utter uselessness of ascetic austerities, in order to regain his lost vitality, began taking solid food, the five ascetic companions forsook Him dissatisfied with the new life of moderateness. The taking of one meal a day appeared to them as too much; ascetic religion demands that you should adopt the process of slow suicide by starvation. Now the Blessed One rejected the hitherto known methods adopted by the teachers of metaphysics. The light of illuminating wisdom came to Him on the first watch of the full moon night, and He looked retrospectively and found that life did not commence at a specified period, and that the human being was not created at some distant period in the past, and that no known beginning could be formulated, and that the human being was going the round of evolution according to the karma generated through avidya (ignorance and tanha) desires for sense pleasure. The motor impulses that drive the human machine was ignorance of the great law of cause and effect and unsatisfied desires in the three fields of kama, bhava and vibhava. The love of sense pleasure in the human and celestial worlds is kamatanha; the desire to live in a permanent condition in the divine world of Brahmaloaka is bhava tanha; the desire to cease to exist is vibhava tanha. The Blessed One saw the world of animals, pretas, human beings, celestial beings, of higher gods called Brahmas, and the gods of the formless worlds, and the underworlds where darkness prevails. Like the bull yoked to the oilmill going round and round, the Blessed One found how living beings revolve round the wheel of

Samsara, now as an animal, now as human being, now as a celestial, now as higher Brahma god now as formless god. The duration of life in the arupa Brahma world was 84000 kalpas, and when the karma of the individual was exhausted he has to be reborn again in some lower state. The god of the Rupabrahmaloka after a period of 500 kalpas when his karma is over, has to be reborn in a lower plane. The cosmic circle was finite, and the lengthiest period was 84000 kalpas, and the Blessed One should have looked back to many million million trillion of kalpas and still found no beginning, and He said that a powerful adept with power to look back to many millions of kalpas spend a hundred years in the process, he would die without being able to find a beginning. In infinite space the world systems are numberless.

If a Rishi travel in space by his divine power were to day and night he might come to a termination of his life but not finish counting the number of solar systems. And yet we have some people who believe in the Semitic traditions and dogmatically assert that the world was created only six thousand years ago, and that this is the only habitable world, and that one day of God is a thousand years of man. Aryan religion teaches that a day of Brahma is equal to some 40 millions of human years.

In the month of Baisakh in the middle watch of the full moon night, the Blessed One obtained the divine vision or the divine eye whereby He saw the future rebirths of the living beings that died here. He saw that those who had done meritorious works according to their karma were reborn in happy states, and that those who had done evil deeds were reborn in places of suffering. Good karma gave birth in this world in good and high families, middling karma gave them rebirth in middling families, and those who had evil karma if they were not reborn in the animal kingdom or in the under worlds of suffering, were born in families poor and low. Charity, non-destructiveness of animals, honesty, truthfulness, sobriety, unlustfulness were productive of good karma, and good karma gave birth to human beings in happy realms of kamaloka. Brahmachariya life gave birth in the worlds of the Brahma-kaika gods; and those who had attained insight in the higher vimokkhas had their consciousness fixed in the arupa Brahma worlds.

In the last watch of the night at early dawn, the glorious orb rising in the east, and the light of the waning moon in the west, the supreme light of omniscience came to the Buddha whose glory obscured the light

of the two luminaries. He saw the working of the unchanging law of cause and effect, ignorance producing karma leading to rebirth in sansara, and wisdom showing the way out of sansara into the glory of eternal nirvana

The way to Nirvana was pointed out by the Blessed One to the Bhikkhus and Brahmacharis; the way to heaven was shown to the householder. The Buddha Dharma is known as having two aspects, the popular doctrine is called the *vyavahārika*, and the higher psychological doctrine was called the *paramārtha*. Happiness in the celestial worlds could be obtained by following the ethics of the householder which are five and ten. The five silas and the ten kusalas are called *manussa dhamma*, and the *dhyana* path is called the *uttarimanussa dhamma*.

The three fundamental principles of the Dhamma enunciated by the Blessed One are that everything is undergoing a continuous change, or in other words that nothing is permanent. From the invisible paramanu atom to the visible Himalaya mountain, as well as the heavens and the Brahmaloкас, oceans, rivers, continents, suns, moons, stars, all are going through a process of change. The earth was going through slow changes, in the way of contractions and reconstructions, dissolutions, and re-evolutions, during a time period which could not be calculated by semitic religion beyond saying that a day with god is a thousand years with man. What if they were told that a period of forty millions of years of man was a day with the great God Brahma. What if they were told that the earth has undergone renovations and dissolutions a million times? Hells, heavens, *rupa* Brahmaloкас, and *arupa* Brahmaloкас of exoteric religions are all going through a process of change.

Geology, astronomy, paleontology, radio-active science, western psychology are helping the people of the west to recognize Truth, and every discovery of modern science helps to verify the fundamental principles enunciated by the Tathagata 2500 years ago.

Annihilation and permanency are concepts repudiated in the teachings of the Blessed One. Nothing can be annihilated, nothing can be kept in a permanent condition. The body is going through changes from the moment of conception. At first the living human being was only a germ speck invisible to the naked eye, and is ultra microscopic. Only the divine eye of the advanced yogi can visualize the living germ cell in the human womb. And this conceptional entity is going through changes from day to day, week to week, from month to month.

Biological evolution is a new science that was unknown to the medieval theologians of the west, and embryology and biology are essential to the proper comprehension of the evolutionary development of the human being. Religion and truth have been long neglected in the west on account of the vested interests of theologians. Europe received an undeveloped religion based on a Semitic foundation which had its origin in West Asia, and her ideas of god, salvation, heaven, hell, and eschatological ethics were promulgated by illiterate representatives of Galilean fisher folk. The undeveloped western races having received the west Asiatic animistic religion clung fast to it with tenacious obstinacy and floundered. Now that Asia is in communication with western peoples, and science is helping the development of the western civilization, it is hoped that they will not be content with the materialistic discoveries of modern science, but that they will make an effort to soar high into the realms of space to discover Truth. Aeroplanes, wireless, telephony, submarines, dreadnoughts, poison gas, liquid fire, wireless telegrams are all good in their own way; but they do not lead man to discover Truth. Power and pride degenerate man into a demon. The Way to Truth is one, the Way to Power is another. All civilizations that were founded on mere materialism have ceased to exist.

Truth inculcates Love and compassion to the suffering. And the truth of suffering can be realized only by going through suffering and self-abnegation. The Prince Siddhartha for six years experienced the most terrific suffering, in order to gain happiness. But the very suffering opened his vision to discover the uselessness of ascetic austerities, and to find another method to gain happiness. Mere speculation does not give the wisdom to comprehend Truth. Scepticism prevents the mind from making psychological experiments. Hedonistic ethics lead only to muddleheadness. Spiritualistic Egoism engender selfish desires. No one in the history of speculative religion surpassed the Sakya Prince in the efforts he made to discover Truth. He sacrificed all for Truth, and by renunciation of every kind of celestial pleasure He found the way to eternal happiness here and hereafter. And this happiness is to be realized by wisdom and all embracing love.

The Characteristic Sign of the Doctrine of the Blessed One is Ceaseless change of the five skhandhas from birth to death; and the physical and psychical changes of the skhandhas ending in old age and death are productive of suffering; change and suffering being the normal law, how could the thoughtful cling to this body and say this is

"mine" and this "I am." This doctrine of mine and thine is the chief source of all human suffering, enhanced by covetous desire, egoistic pride, and the lack of insight to recognize Truth in the right way.

Scepticism and doubt have no place in the psychological Doctrine of the Blessed One. Under the Bodhi Tree He destroyed the ten fetters of doubt, fanatical conduct, egoism, desire for sensuality, hatred, desire for birth in a spiritual body, desire for birth in a formless body, pride, unserenity and ignorance. Love and wisdom were His eternal possessions, and He advised His Bhikkhus to avoid speculation about the past, present and future, and to have faith in the Buddha, His eternal Law of Righteousness, and in the Holy Brotherhood who have also destroyed the ten fetters. A beginningless beginning in the past, and the present fruition of past Karma and a sure rebirth in the next life according to the Karma of the past and of the present life makes the wheel of *samsara*, and by *Dhyana* the *yogi* is able to grasp the complex doctrine of the *paticca samuppada*, enunciated by the Buddha.

By self-examination the *yogi* finds that he has no flaw in his personal conduct, and that he is truthful, earnest, unhypocritical, undeceptive, unslothful, not given to cunning, moderate in diet, having faith in the wisdom of the Buddha, self controlled, willing to follow the discipline, desiring for no worldly gain and wealth, persevering, vigilant, awakened, serene, cheerfull, and such a one is able to realize the fruits of the holy life of the *Arhat* as pointed out by the Blessed One. See *Ganakamoggallana sutta*, *Majjhimanikaya*.

In order to have the sure foundation of *silā* it is necessary to have faith in the Buddha, *Dhamma* and *Sangha*. But the faith in the Buddha has to be built on knowledge, and to get the required knowledge of the supremeness of the Blessed One a study of one of the five *nikayas* of the *sutta pitaka* is enjoined. The text alone is insufficient, and to get the intricate points elucidated a study of the *arthakatha* is necessary. Each *nikaya* has its own *arthakatha*, which explains the connotation of each difficult word or idea. The *Nikayas* are five, viz., the *Dighanikaya*, *Majjhimanikaya*, *Samyutta nikaya*, *Anguttara nikaya*, *Khuddaka nikaya*. The disciples of Blessed One build their faith on Him not on mere belief but on wisdom. There is an interesting controversy on the subject between the lay follower *Chitta* and *Nirgrantha Nathaputra* in the *Chitta gahapati vaggā* in the *Samyutta Nikaya*.

Charity, physical and mental purity, renunciation of sense pleasure, strenuous perseverance, truthfulness, forgiving patience, creative will power, wisdom loving kindness, and contentment are the perfections of the Bodhisat. These ten virtues are the necessary requisites to attain Buddhahood. Having attained Buddhahood He proclaims the thirty seven principles of Wisdom leading to Nirvana. If the ten perfections and the thirty seven principles of wisdom lead to the annihilation of Nirvan, let us by all means have that kinds of annihilation. If wisdom and love lead to annihilation, to what would anger, foolishness and lust lead ?

The divine wisdom of the Buddha found the root elements of evil imbedded in the soil of lobha, dosa and moha. Lobha is covetousness, doso is anger, and moho is delusion. Avidya is the opposite of Vidya, and Vidya leads to enlightenment, to wisdom and to Nirvana, and in Nirvana the mind is free from tanha, and tanha is the hydra-headed monster which is thirsting after forms, sounds, smells, tastes, touch, and demeritorious ideations. The destruction of tanha leads to the realization of Nirvana. The opposites of lobho, doso and moho are alobho, adoso and amoho, that is non-covetousness, non-anger, and non delusion. The doctrine of the Blessed One is an absolute psychology dealing with arupinam dhammānam, which are immaterial, not belonging to the range of rupa which connotes materiality. The arupa dhammas which the Blessed One talked of relate only to the nonmaterial consciousness, such as mental touch, feelings, perceptions, and ideations and consciousness. It is on this account that the Blessed One enjoined the practising of Dhyana. Without dhyana there is no way to acquire the wisdom of Nirvana, and without the acquisition of pragna there is no realizing of Dhyana..

In the noble eightfold path the first is right insight which gives knowledge to comprehend the four noble truths that there is sorrow the cause of sorrows, the cessation of sorrow, and the way. Right insight leads the mind to generate right desires, right desires lead to right speech, right speech leads to right deeds, right deeds lead to right livelihood, right livelihood leads to right endeavour, right endeavour leads to right mindfulness, right mindfulness leads to right unity of consciousness, which leads to the realization of the four dhyanas. The unity of consciousness by righteous methods is called samādhi, and in the category of samādhi are enumerated the methods to be adopted whereby dhyana is realized. They are called karmasthānas which are forty, viz.

The Total Abstinence Central Union.

THIRTEENTH HALF-YEARLY CONVENTION.

The Thirteenth Half-Yearly Convention of the Colombo Total Abstinence Central Union was held on Saturday the 26th July at 3 p. m. at the Olcott Memorial Hall, Ananda College. A very large gathering was present. Mr. D. S. Senanayaka presided, and the Ven. D. Jinaratana, Nayake Thero, the Ven. B. Dewarakkhita High Priest, and the Rev. K. Gnanawimala, and the Rev. K. Pannaloka also had seats on the platform.

The proceedings which were in Sinhalese commenced with Pansil given by the Nayaka Thero.

The Secretary in a short speech welcomed the delegates of the affiliated societies and all those who were present.

Letters stating their inability to attend the Convention from several persons, among them the Ven. Amunugama Rajaguru Sri Niwasa Piyadarsyabhidana Chief High Priest and the Ven. Ambagaswewa Sri Dharmapala Ratanajotibhidana, Chief High Priest of Kandy were read.

Then, the Secretary read the Report.

COLOMBO TOTAL ABSTINENCE CENTRAL UNION.

Colombo, July 26th, 1919.

REPORT OF THE HALF-YEAR JANUARY TO JUNE, 1919.

The following is a brief summary of the report read in Sinhalese by the Hon'y: Secretary.

During the six months under review the Union has done a large account of useful work. The Local Option Campaign *re* Arrack Taverns and Toddy Shops engaged the chief attention of a large number of our affiliated Societies and Temperance workers in most villages. Very good results have been obtained in connection with the work against the Arrack Taverns, in addition to the large number of Taverns sanctioned to be closed by the votes of the people, a considerable number of both

Toddy and Arrack Taverns are also to be closed on the decision of Excise Advisory Committees in those places where an active campaign was carried on, the following very satisfactory results show the good work done by our Temperance Workers.

Twenty-two (22) Taverns were voted against in the Colombo district, fifteen (15) in the Kalutara District, four (4) in the Badulla District, three (3) each in Matara and Kegalla Districts, two (2) each in Ratnapura and Nuwara-Eliya Districts, one (1) each in the Anuradhapura and Galle Districts, making in all 53 Taverns sanctioned to be closed this first year itself. A large amount of work is awaiting the attention of our Workers within the next few months in connection with the Local Option Campaign against Toddy Taverns. The Union takes this opportunity to appeal to all interested in the cause of Total abstinence to extend all possible help in the work of the Union and wean the masses from the Demon of drink.

MEMBERSHIP —of the Union now numbers 74.

AFFILIATED SOCIETIES.—during the past six months one new Society Joined the Union, and the number of affiliated Societies, including 8 District Associations is 181; but it is to be very much regretted that the larger number of those do almost no active work.

MEETINGS.—18 Weekly Meetings, 2 quarterly conferences of Temperance Workers and the 12th half-yearly convention have been held during the period under review.

OUR CHIEF ACTIVITIES.—In accordance with our usual activities, several of our members visited 20 out-station centres and helped to hold meetings and deliver lectures, and took part in the Local Option campaign which was by far the most important item of our propaganda during this period. The rules and regulations on Local Option given in the Government Gazette were published in Sinhalese and freely distributed among our Societies along with specially printed forms to enable Temperance Workers to make representations against the Taverns more conveniently. We have time and again made representations to the Government about the existing difficulties in working with anything like success to secure good results at the Local Option Polls. A memorandum was sent detailing most of our views and suggestions as regards Local Option regulations to the special Committee which was appointed by the Legislative Council to go into the question. Several of our sug-

gestions were accepted by this committee, but a great deal more remains to be done in this direction before any efficient work can be done, especially in the Towns and the more important villages.

THE TOTAL ABSTAINER.—The Union publishes a bulletin under the above title as occasion demands, giving the public the necessary information on Temperance questions of the hour. During the period under review three issues totalling 7000 copies were printed and distributed free. In addition to the above, the vernacular press, in particular, has helped us to publish special articles on Temperance and Local Option Topics. We take this opportunity warmly to thank all those who helped us in this direction too

OUR EXPENSES.—Sufficient money for the expenses of the Union was voluntarily contributed by a few of our members. It is hoped that more aid will be given to the Union by all members and sympathizers of the movement to enable an efficient propaganda of work specially in view of the forthcoming Local Option Campaigns.

GENERAL.—We record with sincere regret the death of the late Rt. Rev. Galgiriya Mahanayaka Thero.

The Union forwarded to His Excellency the Governor for submission to H. M. the King an expression of our greatest loyalty and humblest felicitations on the conclusion of the great war and the signing of the Peace Treaty.

OUR APPEAL.—Now that the great war is over and as the country is fast resuming its normal activities, the union earnestly appeals to all to whom our noble cause is dear to devote some part of their time and means to the most pressing work that is awaiting attention. Sufficient has been said about Local Option work; but a greater task remains to be done in resuscitating the village Societies; above all the masses must be educated to take full advantage of their rights and privileges; and the only way to do this is to bring back into activity the now dormant Societies and organise societies where none exist.

The Union appeals to all interested in the cause of noble living and the general welfare of mankind to take a keener interest in Temperance work than heretofore and hasten the day when this beautiful Island shall be a land of happy and righteous people.

J. E. GUNASEKARA,

Hony. Secy.

Inspiring and apt addresses were delivered by the four priests who were on the platform.

Miss Strout delegate of the Women's Christian Temperance Union who also attended in the Company of Dr. (Mrs.) Rutnam touched upon the chief points of the Secretary's Report. Her Speech was interpreted into Sinhalese by Dr. Hewavitarne.

THE CHAIRMAN'S ADDRESS.

The following extracts culled from the lengthy presidential address delivered by Mr. D. S. Senanayake will be found to be of great interest:—

I offer you all a cordial welcome to this meeting, and greet with pleasure the gallant veterans who have fought many a hard and long fight, as well as the younger men whose enthusiasm and energy promise so well for the future. We meet here for the first time after five years, in peace. For this, we have to feel thankful to Great Britain, whose might and resolution won the victory for civilization and righteousness. Sheltered under the protection of Great Britain, we have passed through this terrible ordeal more or less unscathed, while in other parts of the world infinite destruction has been wrought, homes wrecked, cities ruined and wide regions left desolate. The Cause of Temperance is not the cause of this society or that body of fanatics but of all humanity. From the earliest moment in the struggle, rulers and nations perceived that it would make for greater efficiency on the part of their people if they forsook drunkenness and maintained sobriety. Accordingly, almost on the out-broke of the war, there came the Tsar's decree, so gladly and loyally welcomed by the whole nation abolishing vodka and enforcing national prohibition. France followed the example, in prohibiting absinthe and the worse forms of intoxication. Great Britain shut down the factories of spirits and severely restricted the output of beer. Both were rigorously limited and it was made unlawful for any man to offer an intoxicating drink to another. Other instructions were imposed about the same time which persuaded the sensible and compelled the thoughtless to observe sobriety. America, with characteristic boldness and faith in principles, went further still and the national legislatures enforced universal prohibition, which has come into force at the beginning of this month.

The State in Ceylon checks the liberty of the individual citizen to take poison by legislating on the subject; it forbids the use of cocaine, ganja, opium, bhang and other intoxicants. Nobody questions its right to interfere with the liberty of the individual to do so, the only reason

why prohibition of intoxicating drinks has taken so long to come, is that the majority of the community takes some time to accept the conviction that drink is as poisonous in kind as opium or bhang or cocaine. The delay is due, not to any question of the right and power of the State to impose prohibition, but simply to our failure to convince a majority of our countrymen that prohibition is an effective and desirable means of promoting the social welfare of the community.

That then is our task. We have faced it more or less consciously for the past ten years and we review the progress not without satisfaction. Where the United State of America—in the van of modern liberty and the most powerful apostle of democracy—has introduced prohibition, it is only a question of time when we shall see it enforced in Ceylon. The difficulties in America were immense. Here there should be none. The religion of the people forbids drinks. We are already convinced on religious grounds that drink is a ghastly evil and that it is our duty to abolish it from our midst. Drink is also discredited by our special conventions. We despise a drunkard, dispise and pity him. The man who gives way to drink is a shamed man for ever more, and he knows it. Our climate renders drink undesirable. We do not need stimulants in this hot country; they only enervate and debilitate, and upon the feeblor physique of our people their effects are much more disturbing and demoralising. We do not really need Temperance organizations to convince the community that drink is grievous evil. What is needed is the stimulation of thought and reflection among those who do not make that exertion. The bulk of our people are, I think, persuaded already, as the intense enthusiasm over the first exercise of the right of Local Option proved. But some effort is needed to impress the ruling classes. Let that be our special task for the coming time.

It is a task that we can approach very hopefully, for several reasons. In the first place the Government if not yet with us, is no longer against us. At first, as you are aware, the Government of Ceylon was aggressively hostile to us. It challenged us to a stand-up fight, in so many words. It made an alliance with the arrack-renter and the publican, and set its mighty machinery working at fever heat to frustrate us. When the people would not allow an inch of ground for the tavern-keeper to set up his new liquor shops, the Government after vainly coaxing and even intimidating the people, gave the renter sites of Crown land, once on a cemetery, though it afterwards tried to deny this and

destroy the documents, our good-faith being saved only by the sagacity which had induced us to take a photograph of them. The old belligerent aggressiveness gave way at first to a sort of armed neutrality, which expressed itself, among other things, in the issue of the celebrated Circular, so vehemently defended in Council at one time, so suddenly and completely withdrawn a few weeks later under pressure from Downing Street, by which all Government servants were forbidden to be members of any Temperance Society. Let us be thankful to those—and they were not a few—who never lost heart, who accepted the heaviest sacrifice of liberty, reputation, influence with cheerful resignation, upheld by unshaken conviction in the righteousness of the cause which demanded these sufferings. Temperance workers are no longer on Lists of Proscription; their motives are not, I hope, suspected; their energies are not resented, and their principles are not denounced or combated. On the contrary, we seem to be moving towards co-operation between the Government and the people in the promotion of temperance. I need only let you recall the Local Option Campaign. The Government had been obliged to accept the principle of Local Option, after a struggle of eight or nine years. The Government Agents were forced to establish Local Option Polls. We secured the enactment of certain rules, and thought them enough. We forgot how perversely ingenuous some officials could be in thwarting the whole movement. Polling stations were fixed many miles outside the area they affected in direct violation of solemn promises passed in Council but unfortunately not reduced into regulations. The hours for polling were fixed at times calculated to produce the greatest inconvenience. People were required to go ten to fifteen miles from their homes to vote between dusk, and night, and within periods that rendered the most carefully rehearsed efforts fruitless. Not a few Polls were altogether abandoned owing to the impossible conditions. But many others were gallantly availed of. Men left their dead unburied at home, to go and vote against the tavern. Others travelled long distances, fifty miles and more, by train, to cast their votes, and were foiled. Whole villages left their homesteads in mass, walked for miles, lost one or more days' work, but insisted upon their votes being taken. They suffered hunger, delay, hardship and even affronts, with cheerful resignation. How can we ever testify to our admiration of this astonishing effort made by a rural population unaccustomed to take formalities of voting, under the pressure of a white-hot enthusiasm to abolish the curse of drunkenness from their homes and their neighbourhood?

I have said that the Government was obliged to concede Local Option. It did it in its own way. It required that a clear majority of seventy-five per cent. of the total possible votes should be registered before effect was given to the wishes of the people. Nowhere else in all the wide world is such an almost impossible condition accepted; but we did not fear it. Nearly sixty areas met the test, and satisfied it. Many registered the requisite seventy-five per cent. But as I look along the list of figures I am reminded that many areas registered majorities of over 80 per cent., 85 per cent., 90 per cent., even 95 per cent. Think of what that means. It means that the whole male population of a village had to turn out, walk for miles, remain there patiently till their turn came, deliver their vote through formalities to which they were strangers, and win through an experience of which they had no previous conception. And they did it so well that the authorities were ashamed and very soon set about abolishing the conditions by which they had burdened the privilege of Local Option. The future polls will be easier, more rational, more practical less toilsome and less hopeless.

A Commission has sat on the general question of liquor consumption and very slowly some of its recommendations are being carried into force, but a new struggle is before us. Our grievous experience over the last Local Option Polls has forced the Government to change the conditions, and all polls for Local Option, whether for arrack or toddy or beer or foreign liquor, are to be conducted under more reasonable rules. It is a great chance for us to abolish drunkenness from our midst, at one stroke. The temperance workers must be up and doing, the country must be thoroughly roused, the polls must be soundly organised and a shrewd blow effectively struck against the renter and the bar-owner. The new campaign will begin very shortly, and soon we shall be hard at work. Let us remember our success at the last opportunity, how much more we won than any reasonable man could even hope for, and inspired by that recollection, let us tackle the new task with confidence, courage and inflexible resolution.

Nor must we rest there. There are wide constitutional changes coming. We have at the head of the administration a Governor who has personally declared in favour of democracy and popular responsibility. He has great measures under consideration. He stands pledged already to introduce, as shortly as may be, a radical and comprehensive Bill introducing local self-government all over the country,

in the cities, the towns and even in rural districts. It is a very great opportunity, and we must prepare ourselves and the people for it. Then there is on the anvil a new Education Bill which has been described as perfectly revolutionary in its principles and the opportunities it gives the people for co-operating in the promotion of their own good. We have neglected education and allowed it to gravitate into the hands of missionaries, almost accepted the notion that the Government has no duty to educate the people. All that is to be swept away and we are to take a hand in making adequate provision for the education of our people. Let us give our minds to that task and acquit ourselves of it like patriots.

RESOLUTIONS.

Proposed by Mr. Martinus C. Perera and seconded by
Mr. D. E. Jayakody.

1. That this convention urges on the Government the desirability of introducing total prohibition of the manufacture and sale of intoxicating liquor in the Island within a definite period,

Proposed by Mr. W. H. W. Perera and seconded by
Mr. D. B. P. Karunaratna.

2. That Government be requested to confine the sale of Toddy, Arrack and Spirits for consumption within the licensed premises.

Proposed by Mr. A. P. Gunaratna and seconded by
Mr. D. Alagiyawanna.

3. That Total Abstinence Societies in the villages should make a special effort to ensure the election of such persons as members of the Village Committees as pledge themselves to reduce the facilities for drink in the villages and introduce regulations in terms of the Village Committees Ordinance to prohibit the sale of liquor to women and children.
4. That Total Abstinence Societies should take active steps to organize Total Abstinence Societies and Leagues among Juveniles and school children

Proposed by Dr. Hewavitarna and seconded by
Mr. D. M. de Silva

5. That Government Agents or their assistants as presiding officers and other members of Excise Advisory Committees be

requested to make regulations to curtail the hours during which liquor may be sold; and that in the opinion of this convention Taverns should not be opened earlier than 10 a.m., nor later than 6 p.m., and that on Sundays and Government holidays taverns should not be kept open for more than two hours during the day.

6. That the issue of special licenses for the sale of liquor at fairs and festivals is undesirable and highly objectionable; and that the Government be requested to prohibit the issue of such licenses.

Proposed by Mr. J. Ratnasara and seconded by

Mr. D. E. Wickramasuriya.

7. That in the opinion of this convention the rules framed for the recording of votes at the Local Option polls require alteration and that the Government be requested to Authorize the following regulations *re* Local Option pollings.

- (a) Taverns areas should be definitely fixed and should not be extended or reduced from time to time; and in no case exceed a radius of two miles
- (b) Pollings in respect of each tavern-area should take place within that area.
- (c) Lists of those entitled to vote for Local Option in regard to foreign Liquor, Arrack and Toddy should be available at least three months before the dates fixed for recording the votes.
- (d) Votes should be recorded during the hours between 6 a.m., and 6 p.m., and no time later than 6 p.m., should be fixed; and the time fixed for Local Option polls should be so regulated as to allow a voter to register his vote when he applies to do so; and in no case should the time be less than one hour for every 200 voters in the same area.
- e) Duplicates of Poll-tax receipts should be issued by the headman of the Division.
- (f) Names of voters who have left the district, or are dead or in prison or whose attendance law does not permit should be taken off the list in the calculation of the required 75 per cent.

Proposed by Mr. A. Mendis and seconded by Mr. L. D. William.

8. That the Government be requested to recognize that in the case of Municipal and Local Board Areas the Local Option decision should be that of 75 per cent. of those who vote, provided half the number of those entitled to vote turn up at the poll.

Proposed by Mr. Piyadasa Sirisena and seconded by Mr. P. Ranasingha.

9. That it should be made an offence for a renter or any of his men to give drinks free of charge to any one under any circumstance whatever from a place of sale
10. That no person interested in the liquor trade should be eligible for appointment as a member of an Excise Advisory Committee and that Government be asked to make a definite rule to this effect.
11. That the Government be requested temporarily to close all Arrack and Toddy taverns during the existence of the distress resulting from the scarcity and high price of food stuffs; or, curtail the hours and for the sale of intoxicants

VOTE OF THANKS

Mr. D. S. Senanayaka said that he would take that opportunity to propose a vote of thanks to Mr. Freeman, Government Agent, N. C. P. for the kind and courteous way he had helped them during the recent Local Option Campaign. He understood that Mr. Freeman was leaving the Island shortly and he regretted losing such an official. If they had a few more Government Officials like Mr. Freeman they would ask for no Reform at all.

Dr. C. A. Hewavitarne seconded the vote of thanks which was carried with acclamation.

Vote of thanks was also accorded to the Chairman and the priests and the meeting terminated with *Sadhu*, at 6-30 p.m.

Diploma Day at the Hewavitarne Weaving School.

THE NURSERY OF AN IMPORTANT INDUSTRY.

HIS EXCELLENCY THE GOVERNOR PRESIDES.

To very few indeed even to those endowed with a superfluity of worldly wealth, is the privilege, pleasure and pride afforded of pioneering a new industry much less the resuscitation of an old one. The weaving industry, the oldest next to agriculture in the world, was in a most prosperous condition in Ceylon and history records the fact that even the princesses of the land not only extended their patronage to the industry but also learnt the art of weaving and their leisure hours were spent at the spinning wheel. But, as His Excellency the Governor mentioned in his address on Saturday, the 13th September at the Hewavitarane Weaving School, Rajagiriya, "the introduction of machinery has robbed the industry of its birth-right." Modern machinery has ousted the handloom, yet in European countries, and in Japan, and India the handloom worked economically is still in the cottages and as a cottage industry handloom weaving is still able to hold its own. Among the few, the very few privileged people in this island, the Hewavitarane family has the unique distinction of pioneering the industrial idea in modern Ceylon and appropriately the art of weaving has been resuscitated. The Rajagiriya Weaving School is the first fruit of that idea started under the management of Mr. U. B. Dolapihilla, the first beneficiary of the late Mudaliyar Hewavitarne, the founder of the Scholarship Scheme. Mr. Dolapihilla after a full course in the Technological Institute in Tokyo, returned to the Island and has for six years been guiding the destinies of the Hewavitarne Weaving School with much success and to-day nearly thirty-six young men of Ceylon have been taught weaving, who in turn have established and will establish looms and factories of their own and thus produce, a harvest of weavers in the future. Started in 1912 by the late Messrs. Edmund and Simon Hewavitarne, sons of the founder of the Industrial Scholarship Trust, the institution has progressed remarkably and the work done has compelled attention, and quickened interest on the part of the public of Ceylon. If the Hewavitarne family had done nothing else for the benefit of the country out

of the abundance of their wealth, the institution of the Fund, whereby the resuscitating of a dying industry such as weaving was six years ago, they may well congratulate themselves they have made good. The former institute at Rajagiriya is but the forerunner of many more which in course of time will spread throughout the length and breadth of the land.

The presence of his Excellency the Governor on Saturday at the School on the occasion of the distribution of certificates and prizes to the students who had successfully gone through their course of training, was significant indication of the fact that the silent work done in that institute had become known to the highest in the land, who not only by his gracious presence, but also by the tangible token of his appreciation in making a substantial gift to enable a passed student to start life with, has won the esteem, love and regard of all who were present on the occasion and of those who will hear of it later. For the first time in the annals of that institution, the Governor of the Colony presided at a function of that nature and from what fell from the lips of His Excellency it may safely be conjectured that on all future occasions of a similar nature, vice-Regal patronage is assured for the Hewavitarne Weaving School. It is but a case of history repeating itself for in days of yore Royal patronage was freely given in all countries to the weaving industry. Under such auspices it will certainly not be surprising if this industry in Ceylon is placed on a firmer and more secure basis and a profitable cottage industry well established, for it is an accepted dictum that the wealth of society is its stock of productive labour.

THE GOVERNOR'S ARRIVAL.

Shortly after 4 p.m., His Excellency arrived accompanied by Mrs. Benson and attended by Lieut.-Commander Hole, P.S., and was received under an ornamental pandal at the entrance by Dr. and Mrs. C. A. Hewavitarne and Mr. Dolaphilla, the Principal. Master Wimala Dhamma the little son of the Doctor, presented a bouquet to the Governor, and the Police Band played the opening bars of the National Anthem. A squad of Boy Scouts from the Maha Bodhi College and Ananda College stood guard at the entrance to the school hall. His Excellency proceeded to the Weaving School and was much interested in the work, all the looms being at the time kept working by the students. A working miniature model of a hand loom was also located within, showing the various processes employed in producing woven cloth, winding, warping, beaming, drawing in, and weaving, the cloth on the loom being a black and white check design a few inches broad. His Excellency expressed his

satisfaction with what he had seen and then proceeded to the Rajagiri Textile Exhibition, where were arrayed specimens of work done by past students, which were judged in the morning by Mr. J. Gibb and Mr. E. S. Captain and on which three silver medals were awarded to the competitors. They were won by D. S. Gunasekera for comboys and sarongs, V. A. Ramasinghe for suitings, and J. N. Amarasinghe for towels. Shortly afterwards His Excellency entered the school hall where the distribution of prizes took place. The dais which accommodated the Governor was carpeted and overhead a floral ceiling was hung, the red lotus being prominent in the decorative design. Others accommodated on the platform were Mrs. Bensen, the Hon. Mr. K. Balasingham, Lieut.-Com. Hole, Dr. Hewavitarne, and Mr. F. R. Senanayake. A choir of little girls then sang the *Jayamangala Gatha* at the conclusion of which His Excellency said "Thank you very much" and took his seat. Then the Manager's report was read by Dr. Hewavitarne followed by the Principal's report read by Mr. Dolapihilla. The certificates and diplomas of the Weaving School were distributed after which the prizes to the children of the Vernacular Mixed School were awarded. His Excellency next delivered his address and a vote of thanks was accorded to the Governor. A garden party followed.

DISTRIBUTION OF DIPLOMAS.

After the reports had been submitted, the distribution of diplomas to the successful students took place. The names were called by the Principal and His Excellency handed the diplomas amidst applause. The winners were as follows:

Post Graduate Certificates.—Thomas Nissanka, D. U. Ayupala.

Pass Certificates.—D. C. Moonasinghe, M. B. Jayawardhana, L. A. Marthelis Perera, D. J. Wijetunga, D. S. Weerakkody, M. D. Dharmasiri, G. A. Attanayake, P. Martin Perera, R. B. Neangoda, H. E. Fernando, A. G. Piyasena, D. A. Ranasinghe, K. M. Ukku Banda, L. B. Dehideniya.

THE PRIZE LIST.

Hewavitarne Prize—(loom) awarded by Dr. C. A. Hewavitarne to first in order of merit.—D. C. Moonasinghe.

Principal's Medal for general efficiency and conduct.—M. B. Jayawardene, who also won the Governor's prize.

Special Prize for all-round work.—Loom awarded by Mr. H. L. De Mel, C.B.E.—D. V. Ayupala.

Prize for general efficiency—(Dr. Brito Baba Pulle's prize.)—M. B. Jayawardene.

Salpiti Korle Mudaliyar's prize for practical work.—J. Martin Perera.

Silver medal for best piece of suiting awarded by Messrs. F. Dornhorst and Donald Obeyesekera, won by D. E. Jayatileke.

First year class prizes.—D. S. Wijetunga (Government scholar) first; V. Munidasa, second.

Drawing Prize.—K. D. F. Wijepala.

The vernacular mixed school prizes were next awarded.

Before Dr. Hewavitarne read the manager's report a choir of girls belonging to the Rajagiriya vernacular mixed school, chanted the *Jaya-mangala Gatha*, at the conclusion of which His Excellency thanked the children.

MANAGER'S REPORT.

The following report was then read by Dr. Hewavitarne:—Your Excellency, ladies and gentlemen.—I have the honour to welcome you to our school. In my previous reports I dwelt on the history of weaving in Ceylon, to-day I shall talk of the present and the future of the industry and of the school. This institution was started in 1912 by my brothers, Edmund and Simon Hewavitarne. This school was the direct outcome of the Japanese industrial scholarship trust founded by my father at the instigation of my brother, the Anagarika H. Dharmapala, who is the pioneer of the industrial idea in Ceylon. And it will be a source of great consolation to him in the hours of his exile to feel that the seed he has sown has produced such a manifold harvest. By this trust students have been sent to Japan to learn some industry. Two successful industries have been so far established weaving and the manufacture of matches. One of our students has qualified in the making of paints and inks but, owing to lack of support, the knowledge that he has acquired has not so far materialised. I have explained in a previous report why Japan was decided upon—Japan is the country of home industries, and for an agricultural country the development of home industries is one of the solutions of the economic problem. With regard to the school it has now established itself as the pioneer institute, sending out through the land its ramifications. The students that left the school have established themselves not only as master craftsmen, gathering round them apprentices, but also as teachers in

daughter institutions. It speaks well for the training they received here that their pupils also should have started independent centres of industry. The Department of Education has recognised the potentialities of the new industry and have started schools of weaving at Talpawila and Buthpitiya, where nearly fifty boys are being trained. I predicted in one of my former reports that within ten years the industry would firmly establish itself.

The trend of events is justifying my prediction, which at one time was looked upon merely as the dream of an enthusiast. For the right development of the weaving industry however there should be also the spinning industry. At present the yarn has to be imported and, owing to war conditions, the price of yarn is almost prohibitive. A spinning factory under present conditions will not pay, but I am hoping that within the next ten years the number of weavers will be such as to make the growing of cotton and the establishment of a spinning factory a profitable concern. The future possibilities of the combined industries are immense. During the last year I imported Rs. 8,223-20 worth of yarn, which is estimated to produce a gross income of 28 to 30,000 rupees with a nett income of 5 to 7½%. Most of the yarn was used in the school. I estimate that at the present moment there are about 250 weaving instructors and students in the island who owe their training to this school. The 36 students at our school turn out about a thousand rupees worth of cloth a month. This school is not a paying concern and in the nature of things it is not expected to be a paying concern. The loss from 1st April, 1916, to April, 1918, is Rs. 3,716-19 but from March, 1918, to April, 1919, there is a gain of Rs. 1,463-24. This includes the extra grant of Rs. 1,500 given to me by the Department of Education in 1918. Although last year's working shows a credit balance, the loss in the previous six years has been at the rate of Rs. 1,700 a year. To explain last year's gain it is necessary to say that a certain amount of theoretical training had to be given up and most of the time had to be devoted to weaving. Thus it is seen that this profit was at the expense of a certain loss of efficiency. The old standard is being kept up however—The Rajagiri standard. And it is my earnest hope and desire that the students who pass out from here will maintain that standard of excellent workmanship and beauty of design. There are certain improvements which have to be introduced, namely the weaving of flowered fabrics and the teaching of dyeing, which have been deferred owing to the exigencies of the war situation. For these and the building of a dormitory and a house for the Principal, I hope Your

Excellency will give us adequate support. The Bengal Government spends about half a lakh of rupees on the Serampore Weaving School, which trains about 75 students. For the 37 students I train here I am getting only Rs 1,500 which was supplemented last year by an additional grant of Rs. 1,500. And although I have shown a profit last year, it was by a rigid curtailment of expenses and by extra weaving for supplying outside orders, in fact by a partial conversion of the school into a factory. This is a state of things I do not wish to perpetuate as my aim is to make it a school of high standards and high ideals. The Director of Education has given two free scholarships. One of the boys has, I am glad to say, come out first and the second sixth. I commend his example for other philanthropic gentlemen to follow. The cost of free tuition for a boy is Rs. 20 a month and a free scholarship tenable for two years or even a year will be of great help to the school. Weaving can be introduced as an industry in girls' schools. I place it as a suggestion before the Director of Education.

The Vernacular School is a school endowed by my father. The average attendance is nearly 200. The staff consists of one trained teacher and three certificated teachers and 3 pupil teachers. From April, 1918, to March, 1919, the expenditure is Rs. 1,951-82; the grant received Rs. 764-75. In conclusion, the presence of Your Excellency here to-day will be an honour to the family I represent and an encouragement to the development of an industry, which in the old days of Ceylon ranked second only to agriculture. I thank Your Excellency for your gracious presence and you, ladies and gentlemen, for so courteously responding to my invitation and making this function such a success.

THE PRINCIPAL'S REPORT.

Mr. U. B. Dolapihilla, the principal, next read the following report: The Report of the Hewavitarne Weaving School from 1st September 1917 to 12th September, 1919.

Your Excellency, Ladies and Gentlemen,—It is with great pleasure that I submit to you my report of the school from the 1st of September 1917. The last distribution of certificates was held on the 31st August 1917 when 17 successful students were awarded their certificates. Seven of these students left the school immediately after but ten remained to join the Post Graduate Course which was started soon after to enable certificated students to qualify themselves in higher works and managements &c. of weaving factories. Though as much as

ten students joined the course at the start many left us as they found work outside, or to start their own small home factories. In January 1918 there were only four left of whom two are awarded their special diplomas today.

ATTENDANCE.—The number of students on the register on the last Diploma Day was 38. In January 1918 the number fell to 22 when a new batch of 16 students was admitted during that month. The number on the roll today is 34. The attendance during the term under review has been very irregular owing to the epidemic which visited the country frequently. As many as 22 caught the infection in a single day and the dormitory appeared a veritable hospital. Every one was attended to very carefully and I am glad to say that all the patients recovered without entering into any serious complications of the flu.

MACHINERY.—There are at present at work in the school 20 improved Rajagiri Looms, 2 Hattersley's Domestic Looms, 2 Salvation Army Turkish towel looms, 2 Warping and Beaming machines, 14 winding machines, 1 Hattersley's Pirn winder and other complementary machinery.

OUR OLD BOYS.—Of the 30 students who received their certificates (in 1915 and 1917) 18 have started weaving factories, four with outside help and others by themselves. One was appointed as my assistant, 4 joined the post graduate course and two are making arrangements to start small factories. Of the rest two died and the remaining four have engaged themselves in other trades.

The weaving centres are, Negombo, Dambuwa, Wennapuwa, Heneratgoda, Vigoda, Talpawila (Govt. school) Godauda, Matammama, Buthpitiya (Govt. school) Banduragoda, Kandy, Udispattuwa, Tittala-pitigoda, Madakotuwa and Matale.

The high price of yarns and the scarcity of money caused by the heavy fall of prices of Ceylon products stood much in the way of those who started the factories. Some had to be closed for varying periods; but after the declaration of peace the prices of yarns fell somewhat and enabled most of those who closed to re-open their works. I have also to mention that in Sept. 1918 I was requested by the Director of Education to visit the proposed weaving department of the Government vernacular school at Hemmatagama and report. Although two looms and the necessary machinery and a shed were ready, I am sorry to find that nothing decisive has been done as yet.

The Deputy Commissioner for the Baden Powell Boys Scout movement told me lately that at the Heneratgoda Mission school the scouts wore uniforms made with cloth woven by the scouts themselves at the weaving department started in connection with the Industrial school at Heneratgoda by the Rev. T. G. Perera.

THE PRESENT BOYS.—Thirteen students of the regular course will be awarded their certificates today. I regret very much to state that though these students understand their work sufficiently to start factories by themselves a great deal of the training they should have received in the theoretical side of this important industry has been sacrificed owing to the fact that we had to try our best to square up our expenses every month; which were enhanced by the inexperience of the new students and the consequent wastage of yarn. In spite of this double difficulty they have given their maximum labour. The absence of a suitable dormitory and the absence of Principal's quarters within the school grounds went also very much against the proper training of our students. A private individual with but a grant of Rs. 125/- per mensem cannot be expected to do anything better. Over Rs. 15,000/- has been spent over the establishments &c. and it is now for the Government to help us to carry out the work successfully and in a better way. In India the Government is spending Rs. 42,000/- annually for the upkeep of the Government Weaving Institute at Serampore. This school is not very much larger than ours and trains about 60 students at a time.

The philanthropic Hewavitarne Family have done their best. Dr. C. A. Hewavitarne on whom the whole burden of the school rests now is doing his best but the 99% of the improvements that must immediately be brought about cannot be done without the help of the Government. Cloth making unlike the other industries is one which is as essential to the welfare of a country as the growing of foodstuffs. The necessity for proper clothing is so great that people might happily forego their meals to enable themselves to buy high priced foreign made clothes. The first spinning factory of Japan in spite of it being a business concern was subsidised by the Government until they were in a position to declare a dividend.

OUR WANTS.—Our immediate wants are an up-to-date dormitory, a dyeing and bleaching shed, extension of the school to enable us to submit more students, a good recreation ground and Principal's quarters and it is my great hope that the Government will do its very best to

bring about these important changes that are essential to carry on the proper training of students in this unique and most useful technical institution of the Island.

FIRST YEAR STUDENTS.—There are 16 in the first year class and I am glad to record that most of these students are very energetic, obedient and hard-working. Two of the students, V. Ketharam and D. S. Wijetunge are Government Scholars supported by the Department of Education. I am glad to say that one of them D. S. Wijetunge is the winner of the first prize of his class. Mr. N. D. S. Silva, Justice of the Peace is training a student at his expense.

THE STAFF.—My assistant Mr. W. B. Premachandra left us during the beginning of 1918 to visit Calcutta, Serampore and Benares with a view to study the Indian Silk Industry. Unfortunately he was unable to attain his object owing to the effects of the war on the silk industry there. After spending a few months at Serampore he returned and joined our staff again in January this year. Mr. Premachandra is leaving us again as Manager of the New Weaving Factory of Dr. W. A. De Silva J. P., which expects to start work at Horetuduwa by the beginning of October.

I have requested Dr. De Silva to train a set of female weavers in his factory. Mr. T. Nissanka also a student of mine was appointed by my assistant on Mr. Premachandra's leaving for India.

DRAWING.—Though I had a drawing class from the very start of the school proper attention was not paid to it until Dr. C. A. Hewavitarne having seen the importance of this subject on his visit to the Serampore Weaving Institute informed me that better attention should be given to its teaching. Accordingly I engaged the services of Mr. C. Nagahawatta who was afterwards succeeded by Mr. W. F. Ranasinghe the present Head Teacher of the Vernacular Mixed School. I have to thank all these assistants for the unreserved help that is given to me to carry on the work of the school smoothly.

SCHOLARSHIPS.—The scholarship system is the most popular system adopted by all nations to educate the public. If philanthropic gentlemen come forward and establish Scholarships for the training in this school of at least one student from his own town or village, this industry will spread out more easily and faster. The upkeep of a student will not cost over Rs. 20/- per mensem.

EXHIBITIONS.—We have these two years under review sent exhibits and shown our weaving processes at five industrial and agricultural shows. The results have been very satisfactory. Applications poured for admittance immediately after the exhibitions, and the following gentlemen who are anxious to start weaving factories for the good of their districts have been supplied with the necessary informations and estimates &c. for the purpose. Mr. S. W. Wijetilleke of Matale, Mr. E. F. Edirisinghe Mudliyar of N'Elia, Mr. K. B. Welagedera, R. M. of Kotmale, Mr. P. B. Anderawewa, R. M. of Uda Hewahetta, Mr. K. B. Alawatugoda R. M. of Walapane and Mr. H. W. Boyagoda R. M. of Rambukkana.

Mr. Welagedera has written to me that he is corresponding with the Government and that he is expecting a favourable reply soon.

SOCIAL SERVICE.—During the influenza epidemic of September 1918 and during last June when for nearly three weeks no rice came to this district, depots for distribution of rations free were opened in these premises under the auspices of the Ceylon Social Service League. The staff and the students alike spared no pains to visit all the destitute families of Rajagiriya, Nawala and Welikada and supply them with their wants. Over a thousand families of four thousand inmates were sumptuously helped.

RAJAGIRIYA FREE NIGHT SCHOOL.—This school was started in 1913 with a view to teach the pupils of this school to read and write and understand English. In 1917 I gave the management of the school to the Ceylon Social Service League. A paid head teacher Mr. F. Wettasinghe is now in charge of the work. At present outside pupils too attend the school. It was registered as a grant-in-aid school a few days ago and I have been informed that the first Government Examination will take place on the 27th and 28th of this month. I have to thank Messrs. W. M. B. Abeywardene, W. B. Premachandra and T. Nissanka the volunteer teachers who attend to the teaching regularly sacrificing their valuable time.

I have to thank Mr. Bernadin Caspersz who introduced me to Mr. J. Gibb, Mr. Gibb for the continuous help that is given us with orders for some of the cloths required for the Colonial Stores, The Anagarika Dharmapala, Mr. Moonesinghe and Mr. N. Hewavitarne for the valuable advice I get from them from time to time, Dr. C. A. Hewavitarne for the very sympathetic ear he, as a rule, lends me, and Messrs. H. Don Carolis & Sons for supplying us with yarns and the continuous orders sent us without which we will be driven into great difficulties.

I have also to thank Mr. H. L. De Mel, Mr. W. K. J. Z. Fernando Mr. B. C. Cooray and Dr. C. Brito Babapulle for the excellent prizes they have donated, the last two of which have been promised annually.

I must also thank the Muhandiram of Salpiti Korle and the Headmen, such as the Vidane of Nawala, Vidane of Welikada and the Headmen of Etul Kotte Peruwa for the erection of one of the pandals.

I have now to express my warmest thanks to Your Excellency for having so graciously come over here to preside at this very important function.

Lastly I have to thank you Ladies and Gentlemen for the patient hearing you have given my report.

U. B. DOLAPIHILLA,

Rajagiriya, 13th September, 1919.

Principal.

HIS EXCELLENCY'S ADDRESS.

His Excellency said:—Dr. Hewavitarne, Ladies and Gentlemen,—It is a great pleasure to me to have been able to-day to go over the weaving school here and see what wonderful work is being done. Now, Dr. Hewavitarne in his remarks this afternoon stated that people looked upon him as an enthusiastic dreamer in his hopes that in a very short time what he believes would be the result of his endeavours should bear fruition. I think Dr. Hewavitarne must be pleased to find that his dreams were founded on fact because from all that I heard from the report read to-day there can be no question that during the few years since this weaving school has been founded it has done and is doing splendid work and has sent out its scholars—those who have received their degrees—into the country where they are doing what he hoped they would do, and that is forming around them a nucleus of apprentices and others whom they would teach in their turn to become weavers. So I think Dr. Hewavitarne may consider himself almost a soothsayer because his dreams have come true. (Applause). I should also like to remark upon the public spirit and generosity of the Hewavitarne family. (Applause).

It is to them that is due all that has taken place in regard to the resuscitation of weaving in this country. I know from what I have read and what I have heard to-day that the weaving industry in days gone by was a great industry in this country, and that it was and has been a great industry in India. But of course we all know that the introduction of machinery has robbed it of its birthright. Still I can

see and I can judge from what I have seen that there can be no question that the work done by the hand-loom is better and more lasting as a rule than the work which is done by machinery. (Applause. I think there can be no doubt from the specimens we have been shown to-day that the handloom, if economically worked, will hold its own. Therefore I believe myself that there is a great future for weaving in this country and that Dr. Hewavitarne will later on see even greater things springing out from what he believed at first to be a dream and, if so, he and his family will have earned the gratitude of those who will see those things, I trust, in a very few years to come. Applause. I also notice that one of the instructors has been sent to India to endeavour to learn something about the silk weaving in that country, for an addition to the very useful articles turned out in this school I myself believe that there must be a great future for silk work. I believe, if that can be manufactured here, and I am sure it can be, and I believe if patterns and designs can be worked, there can not only be a great future but a very profitable future. Dr. Hewavitarne has mentioned to me, and the instructor of the school too has mentioned, that Government has done but little towards the upkeep and towards the development of this most important industry. And as an example we are informed that at Serampore the Indian Government has done a great deal more. Now it is opportunities like this which give me the knowledge which I desire in connection with the industries of the country. (Applause. I learn to-day for the first time that there is indeed a great prospect for weaving and, therefore, you will find me a supporter of any proposal put forward for further Government help for the Rajagiriya College. (Loud applause). I know that the Director of Education as you all know, is one who is deeply interested in all matters educational and I am sure he is also deeply interested in such endeavours as this. I am glad that it has been mentioned here to-day that Japan is the home of home industries. There is no reason in my opinion why in a country like this, where raw produce is grown a great deal, more should not be done to deal with that raw produce in the place where it is grown. And there is no reason why such raw produce should be sold to Western countries and there dealt with by machinery and again exported to this country at enhanced prices. There is no reason for that since—this school is an example—it may be possible here to deal with the quantity of our raw produce to produce here in this island what we import. Now I am always saying in regard to agriculture. Why spend thousands and thousands of rupees in buying foodstuffs which you can

produce yourselves? and I say also, why spend thousands and thousands of rupees in buying articles which, I can see now can be easily produced in this country itself. (Applause). The inward meaning of that is that you will be keeping in your own pockets money which you must otherwise send out to other—people, and that is always a good thing to do. Now the vernacular school, to the children of which—the prize-winners—I have presented prizes to-day, I am delighted to see that this is another of Dr. Hewavitarne's interests. I was glad to see the prize-winners come before me, a bright-eyed, intelligent number of children. It is a great work which is being done here and it is one which, I am sure all of you will agree with me, testifies to the right spirit of the Hewavitarne family. I am first of all going to ask Dr. Hewavitarne in my name to make a presentation of a loom and material for starting in life the senior student, and I have brought with me a cheque for R150 for that purpose. (Loud applause). I find that many generous gentlemen have already been ahead of me in that matter. But I am not going to withdraw the cheque! (Laughter). I am merely going to ask Dr. Hewavitarne if he will on my behalf present to a student of the school a loom and something to start his work with and say that it is from me as one who takes a very great interest in the work Dr. Hewavitarne and his family have started. (Applause) I ask Dr. Hewavitarne very kindly to do that for me. I will close my remarks by saying that I hope I may have other opportunities of being present here and seeing an advance in the work that is being done, and also to tell Dr. Hewavitarne that every year that I may be here, or whether I am not here, during my term of office I shall have great pleasure in presenting a loom to a scholar to make a start in business. I can only wish all possible success to this college here and hope that the Rajagiriya College will be the fore-runner of many more in many parts of the island, and also that those gentlemen who have been mentioned in the report may see their way to give their support to this excellent scheme resting assured that Government also will do its part. (Loud and continued applause.)

VOTE OF THANKS TO THE GOVERNOR.

The Hon. Mr. K. Balasingham proposed a vote of thanks to His Excellency. Mr. F. R. Senanayaka seconded.

Correspondence.

DISTRESS IN CEYLON.

CONTRIBUTION TO THE RELIEF FUND.

MAHA-BODHI SOCIETY.

46, Baniapukur Lane,

Calcutta, 7th July, 1919.

His Excellency the Governor of Ceylon.

EXCELLENCY,

I am directed by the Maha-Bodhi Society of India to send a small donation for the relief of the poor Sinhalese villagers who are now suffering for want of rice as well as the means.

This is a gift in commemoration of the signing of the Peace Treaty about which His Gracious Majesty has announced recently expressing his joy that the great devastating war has at last ceased, and of the triumph of the cause of human freedom and liberty.

I am also to inform Your Excellency that the work of the First Vihara in Calcutta is progressing, and the inaugural ceremony we hope to hold in next January. His Excellency Lord Ronaldshay has expressed his consent to preside at the sacred function.

The Maha-Bodhi Society hopes that Your Excellency will be pleased to send a Buddhist Representative to be present at the opening ceremony of the Vihara, when the Government of India will officially hand over the sacred Relic to the Society.

I am Your Excellency's Obedient Servant,

THE ANAGARIKA DHARMAPALA,

General Secretary, M. B. S.

Queen's House, Colombo,

18th July, 1919.

Sir,

With reference to your letter of the 7th of July, I am directed by His Excellency the Governor of Ceylon to acknowledge the receipt and to thank you for the very generous gift of Rs. 1,000 which would be used for the purpose indicated by the donors.

His Excellency is glad to hear that the work of the Vihara is progressing and hopes that the inaugural ceremony which you hope to hold next January will be a success.

His Excellency will make enquiries as to sending a Ceylon Buddhist Representative to Calcutta to be present at the opening ceremony of the Vihara and will in due course communicate with the Secretary on this matter.

I am Sir,

Yours obedient Servant,

(Sd.) W. F. HOLE,

Private Secretary.

The General Secretary,

The Maha-Bodhi Society,

46, Baniapukur Lane,

Calcutta.

Queen's House, Colombo,

Sir,

With reference to your letter of the 15th instant His Excellency the Governor is very pleased to hear of the interest taken by His Excellency Lord Ronaldshay, in the affairs of the Maha Bodhi Society. As regards your wish that His Excellency should nominate a representative from Ceylon for the forthcoming ceremony of the Vihara His Excellency is still of the opinion that it would be a more satisfactory arrangement if the Society was to get into communication with the representatives of the Buddhists community in Ceylon and that they themselves should nominate their own representative

Yours faithfully,

(Sgd.) HOLE.

Private Secretary.

The General Secretary,

Maha Bodhi Society,

Colombo.

News and Notes.

The death of the Ven'ble W. Siri Dhammaratane Thero, Principal, Ananda Pirivena, is a great loss to the people of Galle in particular. A great scholar as he was, he devoted all his life for the furtherance of oriental

Obituary.

studies in Ceylon. He was one of the few stand-out pupils of the late Ven'ble H. Siri Sumangala of revered memory and proved all along quite capable of carrying on the traditions of scholarship in Ceylon. After the completion of his education he was a teacher at the Vidyodaya College, Maligakanda for a number of years. He counted a number of distinguished pupils in Pāli among whom were the Right Rev. Dr. R. S. Copelston, Messrs. H. C. P. Bell and J. Harward. He became soon very popular among the scholars and was regarded as one of the very best that Ceylon could boast of at the time. Subsequently he founded the Ananda Pirivena in Galle, which is now recognized as one of the leading schools of oriental studies in the country.

The Government has recognized the usefulness of the institution by giving an annual grant towards its maintenance. The deceased Thero was regularly attending to his arduous duties as the principal of his Pirivena though of late was suffering from a severe malady. From the beginning of June last his condition grew worse and just after a sudden relapse he passed away on the 7th of June surrounded by a number of his pupils. The remains of this great Thero was cremated on the following Monday in the presence of an immense gathering. The large crowds who wended their way to get a glimpse of the funeral pyre of the late Thero testified to the respect and esteem in which he was held by a grateful public. By the death of the Ven'ble W. Dhammaratane there passed away one of that long line of great but silent, unselfish and unobtrusive scholars of whom Ceylon can be proved for ever.

Till 1848 the British Government looked after the Buddhist Temporalities. Since then, under the Buddhist Temporalities Ordinance the revenues of the temples which in some cases are considerable, have been managed by trustees who are elected according to the Ordinance. Unfortunately many abuses have crept in and the incomes of the temples

are being wasted. A commission has been appointed by H. E. the Governor to inquire into the matter and the results of the commission are awaited with interest. The alleged mismanagement of funds in the Kandyan district has been attracting public attention for a considerable time and there is a general consensus of opinion that the Ordinance should be completely altered. It is becoming more evident daily that the management of funds should be by a central organization, fully representative with full powers, a body in which both the priesthood and the laity should be thoroughly representative. Under the present system no one takes any interest in the temporalities except those personally interested. If on the other hand there is a central organization, many of the abuses that have crept in can be easily removed, and there will be in addition the safeguard of public discussion. We trust that the commission will favourably consider the formation of a central body which may be in a position to devote its energies to conserve and do constructive work.

This Association which was known as the Buddhist Defence Committee is doing excellent work under its able and enthusiastic Secretary Dr. D. B. Perera. A representative Committee of Bhikkhus and laymen have been formed with the object of improving the status of the Sangha. Several Committee meetings have already been held and the views of different Nikayas of the Priesthood are being put forward. We are pleased to see that not only the younger priests but even a large number of the elder priests are taking part in the discussion. There is every possibility that the new Committee will soon be bringing their work to a successful issue.

The Local Option Campaign against toddy taverns has begun in earnest. It was thought that to expect 75 per cent of the villagers to come and vote against a tavern which in some cases was several miles away was to expect what was not possible. In fact 75 per cent was thought to be the utmost limit. But the villagers' enthusiasm was a factor that was not reckoned upon. In the campaign against arrack taverns as much as 96 per cent polled. We feel sure that in the closing of the toddy taverns, the polling of which begins in October the same results will be achieved.

THE MAHA-BODHI
AND THE
UNITED BUDDHIST WORLD.

“Go ye, O Bhikkhus, and wander forth for the gain of the many, 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.*

FOUNDED BY THE ANAGARIKA H. DHARMAPALA.

Vol. XXVII. OCTOBER—DECEMBER, $\frac{2463 \text{ B. E.}}{1919 \text{ A. C.}}$

Nos. 10—12.

The Apathy of Modern Buddhists.

Present day Buddhists, particularly laymen in Ceylon, exhibit a positive indifference to the study of the Pali Dhamma. Without a knowledge of Pāli the Dhamma of the Tathagata is beyond comprehension. In former times princes and nobles received their education in the Viharas under learned Bhikkhus. The King Kumāra Dhātusena was an accomplished Sanskrit scholar and he composed the Sanskrit poem, Jānaki Harana. King Pandita Parākrama Bāhu wrote a commentary to the Visuddhi Magga. King Buddhaddāsa was a clever Surgeon, and he wrote a work on Medicine. King Rājāsinha was the author of a Sinhalese poem

In the 29th year the Prince Siddhârtha, left his palace and pleasures and became a Brahmachari. The two Brahmans, Sariputra and Moggallâna left their wealthy homes, became Brahmacharis, and wandered in the Gangetic Valley in search of Truth. The great Kasyapa left his vast wealth and his young wife and joined the Bhikkhu Order. The Sâkya Prince Nanda, our Lord's half brother, was induced by the Lord Himself to put on the yellow robe. Prince Râhula, the only son of our Lord, was made a Sâmanera in his seventh year. Prince Ananda, Prince Anuruddha, Prince Bhaddiya in their youth left the pleasures of the palace to join the holy order. A son of King Bimbisâra after the death of the King joined the Order. Many Brahman youths left their homes to be taught by our Lord. The noble Yasa of Benares heir to immense wealth, joined the Order. , So also did the noble Raṭṭhapâla of

Kuru. After the Buddha's Nirvāna, the young Church flourished under the patronage of the Kings and Princes. We have no record of the work done by the Bhikkhus in the first century after the Lord's Nirvāna, except in the isolated account of the holding of the Second Council at Vesali under the patronage of King Kālasoka. In the Second Century after the Nirvāna, the conversion of the Emperor Asoka took place. The Emperor was a follower of Brahmanism before his conversion, so was his father Bindusāra, and his grandfather the great Chandragupta.

It was in the 226th year of the Buddha's Nirvāna that the great Emperor thought of the conquest of the world by means of the Dhamma. His noble Edicts proclaim the sublime victory which the Emperor had won by means of the Dharma. He calls it the "Dhamma Vijaya." He takes pride in the distribution of "Dhamma dāna." The Dhammiko Dhammarāja whose righteous methods of governing the Empire as recorded in the Chakkavatti Sutta of the Digha Nikāya, became the model of the Emperor Asoka. His life is the noblest on record among kings since the dawn of history. What other Emperor reigned so long and over so vast a territory, giving comfort to all? The Emperor gave his son and daughter to the welfare of the Sāsana, and his own brother the Prince Tissa joined the Order. The Emperor reached the consummation of his faith in having realized the Sambodhi—(niyato sambodhi parāyano) i.e. his unshakeable faith in the Buddha.

The low caste scavenger Sunita of Rajagriha was admitted to the Order by the Lord Himself. The Master of Discipline was Upāli, the hair dresser of Prince Siddhartha. In the Order questions about caste was prohibited—young and old of different races, nationalities, clans, castes (nānā jaccā, nānā gottā, nānā kulā, nānā vaṇṇā) were all admitted without distinction to the Holy Order. The alleged supremacy of the Brahman caste was shown to be without foundation. It was only a noise made by the Brahman as was shown by the Arhat Katyayana in the Madhura Sutta. In the Assalāyana Sutta, Majj: Nikāya, the Buddha exposes the foolish talk of the Brahmans of their superiority over other castes. What a Brahman can accomplish is also accomplished by members of the other three castes. The Emperor Asoka re-echoes this saying of the Buddha in his Suvāṇṇagiri Edict.

In the 237th year of the Buddha's Nirvāna the Emperor sends messages to the regions beyond India. A Greater India is created by his wonderful genius. The Yellow Robed Bhikkhus are maintained by

the great Emperor. A Minister of Religion is appointed to look after the moral welfare of the people. The Emperor accepts the principles of a meatless diet. Henceforth India becomes vegetarian. There is no place for Brahmanical holocausts. They are angry because they can get no meat to eat. Love reigns, Righteousness and Mercy to animals are the principles that are to be propagated in Greater India. The Buddhist Bhikkhus are active. They cross seas, waterless deserts, snowy mountains to preach the Dhamma and Ahimsā.

Christian missionaries, Jewish apostles, Arabian Moslems were not then born. The whole of Greater India bathed in the crystal waters of Mettā and Karuṇā. China, Cambodia, Korea, Siam, Jāvā, Burma, Tibet, Turkestan, Ceylon were parts of Greater India. Through Pythagoras the Romans heard the doctrine of rebirth and the ethics of meatless diet. India prospered exceedingly. But the law of change came into operation. Prosperous India became the booty of the plunderer. Mahmud of Ghazni came, India fell, not to recover for a thousand years. Asiatic Christianity conquered Rome, and Rome conquered the European tribes. All Europe was subject to the Papal Power. For 18 centuries Europe was not allowed to advance. Theological Christianity kept the European nations in fetters. Again the law of Change became manifest. The French Revolution broke the power of the Pope. Napoleon crushed the haughty spirit of European potentates. Again the Law of Change manifested itself. The Moslem Power of India was crushed by the British, and India under the British became eclectic. The British prospered exceedingly and after the battle of Plassey England became an imperial power.

India has now helped England to gain the war between the Allied Powers and the Central Powers. In the extreme far East a new Power has come into existence. Japan received Buddhism from Korea. England received Christianity from Rome. Both the events happened synchronously. Japan and England are now working together in India. England began to send missionaries to preach the Asiatic faith in the second decade of the 19th Century to the races inhabiting India and Ceylon. For nearly a century European Christian missionaries have been active in India and Ceylon. The results have been poor. The Asiatic races judge the religious minded man by his virtues. The religious man in India and China follows a life based on compassion and abstinence. He is kind-hearted. His is a life of renunciation.

India is waking up after a torpor of a thousand years. She will again receive the democratic faith of the Great Aryan Teacher. The Dharma of the Tathágata is the efflorescence of the philosophies and religions of Arya Varta. The ultimates of Aryan Thought found their consummation in the Paramártha Dharma promulgated by the King of Righteousness

The opportunity has now arrived for the Educated young Buddhists of Ceylon to do their duty to Humanity and their Lord.

The Bhikkhus of Ceylon have no Virility, neither do they show enthusiasm to spread the Dharma in lands where the Doctrine does not exist. They are quite ignorant of conditions existing outside their village environments. Their Knowledge of Western philosophy and science is nil. They exist but their life is not one of service. The Bhikkhu in the ancient days was like the soldier ready to enter the battle field and fight. The Lord Himself emphasised the duty of the Bhikkhu. He has to subdue the (paraváda) non Aryan faiths; he has to preach the Arayan doctrine to the people and make them to come to the Buddha. He who shows a little love (prema) or a little faith (sradhá) to the Lord after death receives happiness in heaven. (Alagaddupama Sutta). He who takes refuge in Buddha and observes the five precepts, the doors of hell are closed for him for ever. (Devatásamyutta, Samyutta Nikáya).

The English knowing lay Buddhists are ignorant of the *Paramartha Dharma*. They when young neglected to learn either Pali or Sinhalese with the result that they have not the understanding to appreciate the sublimities of the eternal Dhamma. The situation in Ceylon is most disappointing. The Pali knowing Bhikkhu being ignorant of any one of the foreign languages is unable to make himself useful to the many. The English knowing Buddhist being ignorant of Pali has not the understanding to grasp the Dhamma. The lay Buddhist is therefore useless to his religion and to the world. The world honours the man who can serve Humanity. What the world needs today is knowledge based on Wisdom. Monotheism, polytheism, nihilism with its materialistic ethics, pantheism with its egoistic exaggerations have had their day. The Paramártha Doctrine of the *Buddha* must be preached by Bhikkhus or laymen of pure life. Why should not English knowing young lay Buddhist learn the Paramartha Doctrine and as missionaries go to non-Buddhist countries to preach the Dhamma? Bhikkhus should abandon their indolent habits and become useful to the Sásana and

Humanity. Each Bhikkhu should learn an Indian Vernacular so that he may go as a missionary and preach the Dhamma in that dialect where it exists. The important Indian vernaculars are Maharati, Gujarati, Kanarese, Tamil, Telegu, Oriya, Bengali, Urdu, Hindi, Punjabi, Pushtu, Assamese. Lay Buddhist who know English or any other European language should learn Pali so that they may translate the Pali Dharma into the European languages.

Nearly half a million Bhikkhus may be found in Buddhist countries, but the non Buddhist World is not today benefited by their lives.

There is a ray of hope of a brighter and better future for India. Pali is being studied by hundreds of students in the Calcutta University. Through them perhaps within a decade translations from Pali into Bengalee may be expected.

There are hundreds of wealthy Buddhist in different Buddhist countries. Could they not follow the example of the British and American Christians who contribute largely for the propagation of the Christian Doctrine in India, and render help to disseminate the Dharma of the Buddha in India? India belongs by right to Buddha. Will not the Buddhist wake up from their lethargy and work strenuously for the revival of the Dhamma in their holyland? The Buddha came to save the world, and He bequeathed the legacy of the Dharma to the world, whose trustees today are the Buddhist Bhikkhus.

Religions of the World.

Asia is the cradle land of Religions. The ancient civilization began and ended mostly in Asia. Egypt had a very ancient civilization; but it was destroyed by the early Christians after Christianity was made the state religion by Constantine three hundred years after the birth of Jesus Christ. The Religion of the Vedas belong to the Rishis of ancient India. Upanishads may be said to contain the philosophy of the Spiritual World, and they were the philosophic manuals of the Kshatrya princes, which were later on taught to the Brahmans. Jainism originated in India and was hostile to the priestly Brahmans. The religion of Zoroaster was taught to the ancient Persians. Babylonia and Assyria both had indigenous religions long before the Jews thought of making a religion. Yahvehism began with Moses. The Jews were noted for their idolatrous hankerings as we see in the Old Testament. Their Jehovah could not keep them under control. From the time they had left Egypt they ran after other gods. In the wilderness when Moses went up to Sinai to meet Yahweh, the Jews began worshipping the golden Calf. As to what was their belief during their captivity in Egypt there is no record. The Jews in Canaan were divided into two factions—the house of Israel and the house of Judah. Solomon the wisest of men among Israel went after other gods. The Old Testament is silent about the progress of the Jews since time of Malachi the prophet. He was the last of the Jewish prophets. Between 200 B. C. and the alleged birth of Jesus we have no record of the activity of the Jews in the Bible. During the period of their exile in Babylon they learnt of the Babylonian myths which they incorporated in their eschatological books after their return in the time of Cyrus. Deutero-Isaiah speaks of Cyrus as if he was a follower of Jehovah.

China had her ancient ethical code before Confucius was born. Confucius attempted to reform the Chinese by taking them back to the more ancient times. Taoism was taught to the Chinese by Laotsze five or six centuries before the birth of Jesus. The religions of Asia may be divided into two categories; those that were in existence before the birth of the Blessed One, the Buddha Sakyamuni, and those that were proclaimed after the foundation of his Religion. Vedic Religion, the religion of the Jainas, the religion of the fire worshippers, who were known as Jatilas, the religion that taught a Creator Lord, the religion

of Predestination, the religion of annihilation, the religion of painful austerities, the religion of purification by bathing in the sacred rivers, the religion of salvation by prayer; these belong to the former category. Christianity, Allahism, Vaishnavism, Saivism, are post-Buddhistic.

Certain religions are non-proselyting, such as Judaism, Brahmanism, and Parsee religion. Of the ancient contemporary religions of Judaism only the religion of Parsees exists today. The gods of ancient Assyria, Babylonia, Egypt, Chaldea, who were hostile to Yahweh of the Jews, are not worshipped today. The Jealous God of Moses who gave ten commandments to the Israelites, prohibited them from worshipping other gods before him, and those other gods do not exist today. In India the gods of the Vedas are not worshipped today. The ancient Brahmans worshipped Prajapati, Brahma, Indra, Soma, Varuna. Today they are forgotten. New gods unknown to the ancient people of India twenty five hundred years ago are invoked today by the Hindu people. The Pali Suttas of the Buddha make no mention of Vishnu, Siva, Krishna, Ganapati, Parvati, Durga, Kali, &c. The Pali Suttas mention Brahma, Soma, Indra, Varuna, and Prajapati. The Maha-Samaya Sutta, Dīgha Nikaya, gives the names of minor gods.

The Chinese had no spiritual religion. Confucius did not know anything of the next world nor of the continuity of life. Political morality and social ethics formed the fundamentals of his teachings. During his life time his mission was a failure, and he in disgust left his own country because his own people would not listen to him. Laotzse was an alchemist who wished to live on earth as an immortal. He had no idea of the doctrine of rebirth and of the law of continuity. Both were ignorant of the psychology of Karma. Chinese history goes back to 3000 years before the origin of Western civilization. Confucius attempted to take the people back to the ancient sources of Chinese polity. The Shu-fing gives a genealogical record of Chinese royalty from B. C. 2355 to B. C. 719.

The researches of archæological scholars engaged in Egypt, Assyria, India, Turkestan, China, Crete, Rome, and Greece in the work of exploration have brought to light the vestiges of ancient civilizations going back to several thousand years before the birth of Western science.

Curiously Europe has so far failed to produce an original religious founder. Whatever learning the early Church had was from other sources. We know that the personal disciples of Jesus were all illiterate fisherfolk of Galilee. The proselytes from Greece, Africa, Rome

and Asia Minor brought learning to the Church. Europe for nearly nineteen centuries was under a mist, and the Christian church was always opposed to the advancement of science. The two splendid works "The Conflict between Religion and science" by Draper, and "The Conflict Between Theology and Science" by Dr. White should be read by the student of religion to understand the theological situation in Europe for nineteen centuries.

It is only in the fifth decade of the nineteenth century that Europe for the first time witnessed a revolution in the domain of conglomerate teleological science. Darwin brought out his "Origin of Species" and the Christian world shuddered. A cataclysm had taken place and the Christian church was shaken to foundations. Order, evolution, law were the forces that were at work in a universe where everything takes place according to immutable laws. The seasons come regularly, the mango tree produces the mango, the germ gradually evolves and produces the tree, the caterpillar is changed into a butterfly, the egg of the frog into a tadpole and then again into a frog, and so on and so on. Evolution is grander and more wonderful than the creation of a magician.

Although Europe has been behind in spiritual science she has outstripped the rest of the world in inventions. The early theology gave only the crumbs from Asiatic religions to Europe; in physical and chemical science Huxley, Darwin, Tyndall, Spencer, Mill, Comte, Hooker, Haeckel, were more than stars for they gave light to the world. Asiatic theology is going backwards and European science is advancing.

Europe was psychologised to accept the Jewish faith and for nineteen centuries Europe dwelt in the plains of Mesopotamia and looked to Asia for salvation.

It is often asserted that the Jews were rigidly monotheistic; but a perusal of the book of the Chronicles in the Old Testament shows that the Jews were ever ready to run after other gods, and all the strength of the prophets was necessary to keep them under control and Jehovah had to appeal many times not to abandon for it was he who brought them out of Egypt. Even so great a philosopher as the veteran polygamist, King Solomon, was not a consistent follower of Jehovah. The house of Israel went seeking after other gods, and the Jews from the time that Moses went up to the summit of Sinai to get the two tablets containing the ten commandments, were never contented with the worship of the one god

In the first version of the ten commandments as given in the Book of Exodus and in the second version as given in the Book of Deuteronomy there is a difference in the expression of the status of Jehovah as the creator of the world. In the Deuteronomic version there is no mention of the rest that the god took after the seventh day.

Indeed according to the Old Testament the god Jehovah is only the god of Israel, and the Jews are his only people. The god is a family god, and the Jews are called his people. A universal god he was not, for he was the enemy of all other peoples.

Quite recently the Rationalist Press Association publishers, Messrs. Watts & Co., 17 Johnson' Court, Fleet Street, London, E. C. 4, have published a small book containing letters to a missionary by the well known Chinese scholar Mr. R. F. Johnston, author of "Buddhist China". In this booklet Mr. Johnston has collected the opinions of well known clergymen about the dogmas of the Christian religion. There had never been at any time the real teachings of Jesus accepted by the Church. The Roman Popes were glad that this Asiatic Jewish religion had given them unlimited power to rule over hundred millions of people. The unpractical ethics of Jesus were confined only to Jesus and to his twelve disciples. When Jesus was arrested the eleven disciples fled, and Peter was caught lying when he was questioned, and three times he deliberately lied, and on this great rock is the Christian church built; Jesus came to save sinners and yet we see him appealing to the emotions of his disciples to suffer martyrdom for his sake. We ask where was the necessity for suffering martyrdom when the mere belief was necessary. When the church became a political institution the ecclesiastical dignitaries adopted penal measures to chastise people who did not accept the dogmas of the church. Innocent men and women were cruelly tortured and murdered to uphold the power of the church. For the few hundred martyrs who suffered foolishly for the sake of the church, the latter when it received power became the most tyrannical instrument of torture, and millions of innocent people were murdered for not accepting the dogmas of the church. The blood of the martyrs to Truth and Science against the dogmatics of Roman prelates if measured may be shown to be more than the few thousand martyrs of the christian church. The yoke of the meek and lowly Jesus became later on too heavy to bear.

How long will the folklore stories of Chaldea, Babylonia, Assyria continue to influence the people of Europe and America. In physical science they have gained marvellous knowledge, but in psychological

wisdom they have gained little, and the majority of the peoples in America and Europe are still in the backward condition that the Israelites were a thousand years before Jesus. The folklore myths of Babylonia under another sky have become divine truths!

The religion of Allah spread fast soon after the death of the founder of Allahism. To the tribes inhabiting Arabia at the time of Mahammad the laws promulgated by Mahmmat were necessary. When the mantle of the Founder fell on the shoulders of Omar, Allahism was made into a military creed. Omar was no philosopher; but he knew how to wield the sword. The two together Abubakr and Omar propagated the ethics of Mahammad in the Euphrates valley, and other religions quailed before the militant power of the followers of Mahamat. Sword and fire were requisitioned by the cohorts wherever they penetrated, and old civilizations, architectural buildings, sacred fanes, palm manuscripts were all destroyed for the glory of the new god of Arabia.

The destruction of libraries by conquerors seems to be the order from time immemorial. When Alexander the Macedonian conquered Persia the first thing he did was to destroy the Zoroastrian MSS by having them flung into fire. The flames consumed the old MSS. When the early Christian prelates obtained power in Egypt bishop Cyril cast the books of the Alexandrian library into flames, and killed the woman philosopher, Hypatia. The ancient Roman temples in Italy were either destroyed or converted into Christian churches.

The followers of Allah did the same throughout a career of destruction. The Byzantine empire succumbed and on the old foundations the edifice of the new religion of Allah was built.

Persia, and the countries between Afghanistan and Persia and Gandahar were all Buddhistic in the seventh century after Christ; but after that they were converted to Allahism. The sword that was requisitioned by Mahammad was not sheathed until the time of Aurangzebe in the eighteenth century.

The destruction of Buddhism began in the ninth century of Christ first in the adjoining countries of Persia, and then Turkestan Gandhar, Afghanistan, Kasmir were added to the map of Islam. The invasion of Mahmud of Ghazni brought the destructive force to India. The ancient Buddhist places at Kanouj, Mattra, Benares, Budgaya, Odentapuri and Nalanda were all destroyed. Buddhism ceased to exist in India by the 13th century.

The Duty of the Bhikkhus and Laymen.

The Bhikkhu who does not observe the precepts and leads an unworthy immoral life is called a "Samana preta" which means a dead ghost and he is also called "mahachora" great thief. The bad upasaka is called "upāsaka chandala." The duty of a good Bhikku is to study the Dhamma, to attend to the daily duties in connection with the worship of the Buddha, to keep the ārāma (temple premises) clean, to get his food by begging, to practise kammaṭṭhāna for the developement of his psychic faculties and for the attenuation of passions. He has to observe the disciplinary rules of perfect conduct; has to control his sense organs in walking, standing, sitting lying down, moving from place to place, and to cultivate attentiveness coupled with wisdom in every act he does. He has to observe the rules of perfect livelihood in order to get his food (*ājīva paṭisuddhasīla*); and make strenuous effort to prevent sinful thoughts arising, to create good thoughts and to fertilise them; he has to resolve that either he shall die in the battle field of psychical progress or conquer and avoid all passionate and sensual longings; cast off all angry thoughts and hatred; not let the mind become indolent and slothful, and his perceptions weak; nor let restlessness and scepticism have control over him. (The five *nivaraṇas* are *kāmachanda*, *vyāpāda*, *thīna mīda*, *udhacca* *kukucca* and *vicikicchā*.) His mind must not dwell on any other subject outside his special psychical field of activity. He should practise wakefulness by sleeping only four hours during night, that is from ten o'clock to two o'clock in the morning, and from two o'clock he should live the awakened life. A cloister to promenade daily is a necessity for the Bhikkhu, and he is enjoined to walk to and fro before going to sleep, and the first thing after he gets up from sleep at two o'clock in the morning to use the cloister. Cleanliness is absolutely necessary for the psychical student. The Lord Buddha emphasising cleanliness declared that the observance of cleanliness is the fulfilment of the law of the Buddha. Physical cleanliness is a corollary to mental purity. Where there is no personal cleanliness there can be no mental purity. If the oil is impure, and the wick not trimmed and lamp full of dirt the light could not be bright. Dirty nails, unkempt hair, ill-smelling clothes, unclean seat are hindrances to psychical progress. The object of the Bhikkhu life is to preserve the perfect life of *Brahmacariyam*. Renunciation is the law of the

Bhikkhu's life. He must not touch gold or silver, nor be attached to his residence, his patrons, his clan, and he must not hesitate to impart knowledge to others. Concealment of knowledge is condemned. He must be always contented with whatever food he gets and be ready to share it with other Bhikkhus. He must not covet anything. He must be ready to leave his residence just as the bird readily leaves one tree to another. He should love solitude, and not be fond of society. Gossip he has to avoid, and where he could not be engaged in spiritual talk, he should observe the principles of *jhāna*. He must keep the mind in a state of perpetual activity with perceptions of light and cultivate serenity of mind. His gestures should not show that he is restless.

These are the essentials of the perfect life of a Bhikkhu. Now the duties of a layman are to take refuge in the Buddha, Dhamma and Sangha. The Buddha as the supreme one above all gods and lords, and the Dhamma as verifiable Truth, and the Sangha as the brotherhood of holy Bhikkhus without evil and sin. Upāsaka has to observe, most scrupulously, the five observances of non-destruction, non-stealing, non-sensuality, non-lying and non-intoxication. He must get rid of superstitions, avoid worship of false gods; take care of holy Bhikkhus by helping them with robes, food, residences, and medicines. He should visit the Bhikkhus and listen to the Dhamma. He must not engage in unrighteous occupations, viz. trading in flesh, intoxicants, living beings, murderous weapons, and poisons. He has to contribute to the welfare of his relations, show hospitality to strangers, give thanks to the guardian angels, and departed spirits and pay taxes to the king. He should visit the temple and pay worship to the Bodhi tree and the Relic Sthupa, and on sabbath days observe the eight precepts.

The Blessed One made no distinction of the Bhikkhus and Bhikkhunīs, upāsakas and upāsikās. They were all to learn the Pali Dhamma and study it and proclaim it for the welfare of others. The consummation of the Brahmachāriya life was not only for the Bhikkhu and the Bhikkhunīs, but also for upāsakas and upāsikās. The door to Nibbānam is open to all. The highest Arhatship was not the monopoly of the male species of human beings. It was the appanage of both men and women. Both Bhikkhus and Bhikkhunīs were allowed to preach the Dhamma to laymen and laywomen.

Unfortunately in Buddhist countries the study of the Dhamma is greatly neglected by lay people, and the Bhikkhus themselves have forgotten the duty of preaching the Dhamma to lay people who feed them. The Blessed One in loving solicitude visited the poorest layman and lay woman and preached to them the comforting Gospel. He showed his solicitude in advising His supporters in domestic matters. When Anáthapindika consulted the Blessed One about giving his youngest daughter in marriage to a family who were followers of the Nirgranthas, the Blessed One advised the householder in the affirmative saying that after the marriage He would convert the whole family to follow the Dhamma.

Brahmanas and Kshattriyas, it is said in the commentary, called the Sumangalavilāsini, are proud the former of their mantras, and the latter of their high birth. Consequently they do not care to go through the selfsacrificing efforts demanded at the hands of the Bhikkhus. But the householder who is following the profession of trade or agriculture is best fitted for the holy calling. The menial engaged in servitude is also unfit for the high calling.

The Brahmans had their Vedas, the Kshatriyas had their military duties and they were not eager for the attainment of holiness. But the independent householder, engaged in either trade or agriculture, after he has heard the Dhamma from either the Blessed One or one of His disciples, begins to think of the encumbrances of the family life, and wishing to realize the holy life joins the holy Order of Bhikkhus, and strives for Arhatship. The Dhamma therefore is best fitted for the householder, and it is to the kulaputta (son of the clan) that the Blessed One proclaimed the Dhamma.

To the Bhikkhus the Blessed One gave the Higher Doctrine, the *uttari manussa dhamma*, for the realization of Nibbāna and fruits of holiness. To them He taught the doctrine of perfection. He enunciated the Four Noble Truths, the five Balas, Indriyas, the four *Padhānas*, the four *iddhipādas*, the seven *bojjhangas*, the eightfold path. To the lay people He taught the ordinary Doctrine of Domestic Ethics ending in the happiness of heaven. The layfollower has to observe the five precepts, the ten *kusalas*, and avoid the five professions and abstain from the ten evils; take refuge in the Buddha, Dhamma and Sangha. The duty of the lay follower is to provide robes, food, residence, and medicine to the Bhikkhu, and the duty of the Bhikkhu is to preach the Dhamma to the lay follower.

THE ANAGARIKA DHARMAPALA.

The Calcutta Vihara, the First Buddhist Temple in Bengal.

When the General Secretary of the Maha-Bodhi Society arrived in Calcutta in July, 1891 bringing the four Bhikkhus to be stationed at Buddhagaya, the first thing he noticed was the want of a Vihara in the metropolis of India. Christian Churches, Muhammedan mosques, Jewish Synagogues, Jain Mandirs, Hindu Devalayas were to be found but there was no Buddhist Vihara. In October 1891 he established the head-quarters of the Maha-Bodhi Society in Calcutta, which served as a kind of Dharmasala for Buddhist pilgrims visiting the Indian Buddhist shrines from various parts of the Buddhist world. The Students from Chittagong, Bhikkhus from Burma and pilgrims from Japan, China found a habitation at the premises during their sojourn in Calcutta. It also served the purpose of a Buddhist shrine. A grand Lama from Siberia also visited Calcutta in 1900, and stayed at the head-quarters for a fortnight. He promised to do great things for the revival of Buddhism in India. After his return to Siberia we heard nothing from him. Appeals were made to the Buddhists of Burma, Siam, Ceylon to help the Society for the purpose of erecting a Buddhist Vihara in Calcutta, promises were received from various persons in Burma. but they remained unfulfilled. At last when we had given up all hopes, the gracious lady Mrs. Foster of Honolulu in 1908, without even receiving a hint from us sent a contribution of Rs. 6,000, which helped us together with her previous contributions to purchase a house in Baniapukur lane to serve the purpose of a Mission House for Rs. 11,000. A Shrine was erected at a cost of Rs. 600 to enshrine the Japanese Image of Buddha in 1910, which had to be removed from the Burmese Rest-house at Buddhagaya in obedience to the order of the Calcutta High Court. In 1900 the Anagarika Dharmapala seeing the number of students congregated at the College Square near the Calcutta University considered the advisability of having a preaching hall for their use near the Square. Inquiries were made as to the value of a house, and he found that the price was prohibitive. But he did not lose hope, and had allowed the idea to germinate in his mind. Prayer was out of the question for a Buddhist to make, and he willed (chandaiddhipāda) that his desire should be accomplished. The power of will in the psychology

of the Tathagata Dhamma is little understood. But it is there. It is one of the ten páramitās, the perfections to reach the Buddhahood. His other duties prevented the Anagarika from staying continuously in Calcutta. But the time of fulfilment came in 1914. His presence in Calcutta became compulsory. The Wesakha Celebration in 1914 was held at the Calcutta University Institute Hall, and one of the speakers at the celebration was Mr. Hirendranath Datta, B.A., B.L. a Roychand Premachand scholar, an extremely able man, and a sincere Theosophist, who spoke ardently of the Buddha's love, which endeared him to the Buddhists. The Anagarika wrote him a letter expressing the desire to have a house near the Calcutta University to build a Temple. Mr. Hirendranath Datta in reply thereto said that a property could be had but the price was rather prohibitive and on further inquiry he informed the Anagarika that the value was Rs. 20,000. The Anagarika had in his private bank account Rs. 10,000, savings which he had accumulated for six years from his allowance and there was Rs. 6000, the donations received from Mrs. Foster, and the sale of the Anagarika Dharmapala's two seater motor car brought Rs. 2000, and he wrote to his late brother and received Rs. 2000. The long desired for house at College Square after 14 years of hope came into his possession in July 1915. The house was very old, and to build a Vihara on the ground would cost at least Rs. 50000 and the Anagarika wrote to Mrs. Foster of Honolulu, the great benefactor and patron of the Maha Bodhi Society, asking her to contribute annually a thousand pounds sterling. In the meanwhile the newspapers announced that Sir John Marshall had discovered at Taxila a few Bone Relics of the Lord Buddha, and in november of 1915 the Anagarika came to know from a friend in Madras that the disposal of the Relics was contemplated by the Minister of Education, Sir Sankaran Nair, to the Buddhists of India. On the strength of this rumour the Anagarika wrote to the Minister of Education and to Sir John Marshall, Director General of Archaeology, requesting that a portion of the Relics may be presented to the Maha Bodhi Society, and mentioned the name of the Bengal Buddhist Association another Buddhist Society in Calcutta. In June 1916 the Government of India through the Government of Bengal informed the Maha Bodhi Society and the Bengal Buddhist Association that the two Societies would receive each a Relic, provided the Societies undertook to build worthy Viharas in Calcutta. The Maha Bodhi Society accepted the offer, and wrote to Mrs. Foster that the Vihara must be built, and that she should kindly contribute the amount by annual

donations. The gracious lady since 1916 has continued to contribute annually the thousand pounds, and we have received from her nearly Rs 64,000, the sum required as estimate of the Contractor. Another principal contributor to the fund is His Highness the Maharajah of Baroda the most enlightened of all Indian Ruling Princes in India, who sent a donation of Rs. 5000. The esteemed Maha Rajah has also kindly accepted the office of Patron of the Maha Bodhi Society. The original Contractor having failed to carry out building operations the Vihara Committee assisted by the enlightened services of Mr. Mona Mohan Ganguly B. E., the Honorary Architect and Consulting Engineer of the M. B. S. undertook to build the Vihara departmentally. The building operations are going on at full speed, and we are glad to announce that the enlightened Ruler of Bengal His Excellency Lord Ronaldshay, has kindly promised to preside at the opening ceremony of the Vihara in February next, when the Government of India will present the Holy Relic of the Buddha officially.

Buddhism in Bengal was destroyed by the Muhammadan invader Bakhtiyar Khilji in 1200, and the first "worthy Vihara" to use the words of the Minister of Education of the Government of India, will be an accomplished fact early in 1920.

The Anagarika Dharmapala neither prayed to a God, nor have the Buddhists of Asia came to help him to have the Vihara built, although he asked them to contribute thereto. Several letters were sent to the Buddhist King of Siam, and the Siamese Foreign Minister wrote to the Government of India to stop the Society from writing to the King! The Burmese Buddhists said that they don't care for India, and the Sinhalese Buddhists said that they have got their own local work to do. But the gracious lady of Honolulu came forward to show her love to the Holy Tathágata.

Buddhist Literature in the West.

Sinhalese Buddhists should know something of the history of Buddhist Literature in the West. Ceylon was taken over by the British in the year 1815 A. C. For 2358 years the fragrant island never was conquered by any foreign foe completely. The Portuguese were the first to enter Ceylon, and they saw how things stood in the island. The island was then divided into three small kingdoms, and ruled by three brothers. War broke out between the brothers, and the Portuguese promised to assist the King of Kotte. At his death he willed that his portion of the kingdom should be taken by the Portuguese. From that day the decline of the Sinhalese nation commenced. The Portuguese were waging war with the King of the Kandyan provinces, and the whole island along the coast was devastated. The temples, gardens, beautiful and artistic homes of the Sinhalese were destroyed; the ivory throne of the King of Kotte was removed to Lisbon for the use of the King of Portugal, and for over 150 years there was ruin in the land. Then came the Dutch, who promised to give help to the Sinhalese King to expel the Portuguese. The united armies of the Sinhalese and the Dutch battled against the Portuguese and destroyed their power. The maritime provinces which were in the hands of the Portuguese became the inheritance of the Dutch, and for nearly 168 years there was fighting between the Sinhalese and the Dutch. Destruction was the order of the day during the period of the Portuguese and Dutch occupation of the maritime provinces. The nation became divided, the Dutch ordering the Sinhalese people under their administration to adopt the Malayan dress of the Javanese. For the first time in the history of Sinhalese the people of the *Máyá* country became denationalized.

During the Napoleonic wars the Dutch Settlement of Ceylon was entrusted to the keeping of the Dutch in 1796, and the British with the help of the Sinhalese got rid of the Dutch, and the British without firing a gun took possession of the Dutch Settlement. From 1796 to 1815 intrigues and counter intrigues employed both by the Sinhalese ministers of the King of Kandy and the British Governor, the former trying with the help of the British to depose the King and establish a Protectorate under the British Crown, the latter making every effort to take possession of the whole island with the help of the Sinhalese ministers. The King of the Kandyan kingdom trying his best to drive out the British and take possession of the maritime provinces which went out of the Sinhalese hand in the beginning of the sixteenth century of the Christian era. The British triumphed and the Sinhalese nation ceased to exist as an independent nation.

In 1818 the Christian missionaries arrived in the island and took up quarters at Baddegama, and at Kotte where they established educational centres for the conversion of the Sinhalese youth by means of education.

Under the Portuguese and Dutch attempts were made to make proselytes of the Sinhalese adults. Persecution was the method adopted by the Portuguese; the Dutch adopted that of bribery. The Sinhalese of the maritime provinces under the Portuguese were given Portuguese names; the Dutch gave them Dutch names. The temple education in the villages was in the hands of the Buddhist Bhikkhus. The Kandyan Court maintained the ancient customs and obeyed the ancient traditions and there was no fear of the complete extinction of the individuality of the Sinhalese race.

Under the British all changed. The individuality of the Sinhalese people maintained by their ancestors for 2358 years ceased. Ancient traditions, ancient national customs, were trampled under foot. A process of degeneration commenced. Like the plant that is neglected by the gardener the Sinhalese race slowly deteriorated. The purity which was so highly valued was lost. It came like a great geological cataclysm and every thing was engulfed leaving behind nothing valuable, except the DHAMMA of the all-Supreme Buddha.

The first to study the religion of the people were the Protestant missionaries. Mr. Gogerly began to study Pali and by his essays which he contributed to the English monthlies published in Ceylon expounded the religion of the people. Then came Spence Hardy who began to study the vernacular of the people and by reading the Sinhalese translations of the Pali Buddhist texts and commentaries and encyclopaedias obtained some knowledge of popular Buddhism, and after nearly twenty five years published his "Eastern Monachism". In the preface Mr. Spence Hardy wrote:

"I ask for no higher reward than to be an humble instrument in assisting the ministers of the cross in their combats with this master error of the world, and in preventing the spread of the same delusion, under another guise, in regions nearer home."

This preface was written in May 1850. The "master error of the world" herein referred to is the doctrine of the supreme Saviour of gods and men.

Ceylon, the home of the Dhamma, sacred to the Buddhists, hallowed by the touch of the blessed feet of the all-compassionate Lord, has become the beacon light to future Humanity. The noble, righteous ancestors of the modern Sinhalese were supremely magnanimous,

Centuries before the birth of the Semitic religions, the sacred word of the Lord Buddha was carried by the Aryan Bhikkhus to all parts of Asia. The word of the Buddha—the Jina vacana in translations—is found in Japanese, Chinese, Korean, Manchurian, Mongolian, Tibetan, Sinhalese, Cambodian, Siamese, Nepalese, Burmese; and the scholars of the West since 1834 from generation to generation, have worked hard to bring the philosophy enunciated by the supreme Saviour to the notice of the West.

The names of the scholars who have laboured in the field of Buddhism should not be forgotten. We must be grateful to their memory. The following names should be reverentially remembered by all Buddhists. They have helped to disseminate a knowledge of the DHAMMA in Western lands. The following names will show to what nationality each one belonged :-

Westergaard, Fausboll, Schiefner, Trenkner, Schlaganweit, Ksoma Korosi, Abel Remusat, Barthelémy St Hilaire, Burnouf, Minayeff, Leon Feer, Barth, Edouard Foucaux, A. Foucher, M. Chavennes, Bigandet, Stanislaus Julien, E. Senart, Le P. Weigr, Henri Cordier, E. Huber, Victor Henri, Wenzel, Edmund Hardy, Sylvain Levi, R. Pischel, Hermann Oldenburg, Windisch, E. Neumann. Otto Schrader, Dines Anderson, F. Max Muller, Eitel, Spence Hardy, Turnour, Rhys Davids, Estlin Carpenter, Brian Hodgson, Cecil Bendall, Mrs. Rhys Davids, Robert Chalmers, Edwin Arnold, Gogerly, Francis, Rouse, Cowell, Richard Morris, Childers, Lanman, Warren, Bloomfield Hopkins, Mabel Bode, Otto Franke, Edkins, Nānatiloka, (German), Silācāra (Scotch), La Valle Poussin, Sergius d' Oldenberg, S. Beal, Monier Williams, Coplestone, Normao, Johnston, Johnson, &c.

To the British and American scholars Buddhists should ever feel grateful for the services they have rendered in disseminating the teachings of the Blessed One in English speaking countries. To authors like Paul Carus, Edwin Arnold, Lafcadio Hearn, Dr. Rhys Davids, Mrs. Rhys Davids, Zimmermann, Silācāra, Warren the popularization of Buddhism is due. It would be pleasant news to many to know that when the famous epic the Light of Asia was first published in England the complete book was telegraphed by the New York Herald in the United States.

Buddhists who have helped to spread our Lord Buddha's Doctrine in the West are Subhuti, Samangala, Migettuwatta Gunananda, Colonel Olcott, Shwe Zan Aung, Dharmapala, Suriyagoda Sumangala, Wijesinha, Takakusu, Anesaki, Bunyiu Nanjio, Kasawara, Tha Do Aung, Wettasinha &c.

The Great War and After.

The Great Davastating War is over. The Czar of Russia, the Kaiser of Germany and the Kaiser of Austro-Hungary, the crowned heads of the three great Continental empires in Europe, who were foremost in bringing about this great War have ceased to exist. The royal eagles, symbols of power of imperialism of the three emperors have been slain, and the emperors who thought no more of human life than a tiger would think of its helpless victim have passed into obscurity and oblivion. The Czar of Russia, the great autocrat on earth, was shot while in prison in a little village in cold Siberia. The Kaiser of Austria has become a private citizen, and the Kaiser of Germany is now interned. But before the day the armistice was signed autocracy reigned supreme. The great monarchies have changed into Republics. So we have now today the Republic of the United states, the South American Republics, the French Republic, the German Republic, the Austrian Republic, the Russian Republic and the Republic of China.

How was this war brought about and why was it waged? The expansion of the imperial idea was the bogey that made the statesmen of Europe to increase the armaments and the military party of each country to preach the destructive doctrine of war as a necessity. Super dreadnoughts, aeroplanes, submarines, wireless telegraphy, long range guns gave each country power which was not dreamt of before. The law of cause and effect works in both planes, good and evil. The doctrine of hatred was preached in one country, and the unethical doctrine let his enemies be confounded which was daily sung did not sound sweet in the ears of other nations. Hatred and enmity were the ethics of the great Powers of Europe.

Europe accepted Christianity because there was no religion worth the name that preached a high ethical standard. Christianity that was born in West Asia was preached to the helots of Rome. From the lower class it spread up wards, just as the ethics of democracy is spreading among the labouring class in England. Autocracy is doomed.

The idea of imperialism has received such a shock that it would not again raise its head. The petty kingdoms of Europe would alone remain to represent the monarchical idea.

Religions too are autocratically founded. The imperial idea of autocracy had given the priests of monotheism and polytheism to wield power and to create autocratic gods. The people were led like dumb sheep to the slaughter, and they had no power to resist. Gods in heaven and gods on earth and priests combined to keep the people in ignorance.

The gods in the ancient days selected kings from sheepecotes. The great emperor Chandragupta was discovered in the house of a cowherd, when he was a boy. Our Buddha was born in a palace, but He exchanged the palace to the shade of a Tree. Certain founders of religion were born in huts and their followers wanted palaces for their dwellings. The Bhikkhus of Buddha in the ancient days renounced their homes to enjoy the bliss of solitude in shady groves.

England from the eleventh century onwards continued to progress because her foundations were built on the people's will. Her history is the history of the development of the people's will. It was not royalty that founded the British empire but seafaring traders. All Europe is by religion Asiatic. Europe worships the soil of Western Asia. The divine idea of religion was taken to Europe by the Asiatic peasants. The European Christians are psychologized Asiatics of Palestine. In danger and in joy they look up to the Asiatic Jews for succour. Abraham, Moses, Isaiah, Jeremiah, Jonah, Joshua, Elijah, Ezekiel and the old Testament prophets are the spiritual examples for the people of Europe. The god of Abraham is ready for any emergency. War, slavery, conquest, always found favour with Jehovah. Europe lives on the Semitic pabulum of the old Testament. The barbarous wars conducted by the Israelites against Hittites, Jebusites, Canaanites, Hivites, Amorites, Perizzites, Philistines have become the precedents for modern wars. Not until this old Semitic barbarous tradition is entirely effaced out of the European mind could we expect progress in the consciousness of Europe. Capital and Labour are at War in England. The labouring class have found that their energy is put into use by the Capitalist class not for the gain of all people but only for a

certain class of people. Education was denied to the masses on autocratic grounds. The labour was cheated by the capitalist. They were led into the shambles like sheep. The great War is the natural effect of operating causes. The war has opened the eyes of the proletariat, and the plutocrat has found that his time is up and that he must retire, and take to flight like the ex-Kaiser of Germany. The ex-Kaiser has now come out of his dream palace.

The great cause of all unhappiness is the assertion of Egoistic vanity. The king, the prince, the nobleman, the priest, the prophet, the statesman, the politician, the capitalist, the swashbuckler is full of the spirit of his Ego. This Ego is the phantom that sends man to destruction. It is his evil genius. It is this phantom that the ambitious man has to destroy. It is the dragon that every knight has to slay. England has come out strong this time with the help of the armies of democracy. Her soil is sacred because she gave refuge to the protagonists of freedom. Rousseau, Voltaire, Mazzini, Cavour, Garibaldi, to the Russian "anarchists" who fought for liberty. The dragon that the British labourer has to fight now is the autocrat in England. The strikes that broke out in England during the period of war show that the labourer was badly treated, and the end was always favourable to the labourer. He has come to realize his position in England. He is not going to sit still now that he has seen that the energy of the human being is greater in value than gold. The human energy has so long been ill-valued by the capitalist.

The Will of the People must eventually prevail. The gods too say that the voice of the people is the voice of the gods. But arrogant aristocracy has pooh-poohed the idea. The priest with his candle, bell, and book has always been the supporter of the aristocrat. The people when they realize their strength will not require another to pray for his soul, while the body lies smouldering on the ground. He will find that his soul can easily go marching along like the "soul of John Brown". To educate the ignorant masses in all countries is the work of the philanthropist. The priest, the autocrat and the capitalist have been the obstacles of human freedom. The larger humanity has to suffer to satisfy the vagaries of the three classes in all countries.

Of the ancient great saviours of Asia the Great Teacher taught the exalted ethics of Democracy. His shibboleth was "Self is the lord of Self" who else is lord? "Trust on self, not on another, trust on Truth

and Righteousness not on another. Take refuge on Self." The causes of unhappiness He showed were due to the extremes of luxury and of grinding poverty. One class is luxurious to the verge of vulgarity, and the other class is impoverished to the verge of pauperism. In a country where these extremes are visible there can be no happiness. The middle path is the path of happiness. He is the true saviour who brings happiness to all. He is the true conqueror who conquers his ego and his arrogance. What makes a man arrogant? Power and wealth. A proper and righteous distribution of wealth would make all classes happy. Hatred will cease from the heart of the pauper when he is given the needed comforts of life.

Curiously all saviours were born in Asia. They preached salvation to the world. It is the ethics of these Asiatic reformers that the world follows. Buddha was born in India in a royal family; Christ was born in a manger in Bethlehem, and Mahmat was born in a poor family in Mecca. Christ preached to the poor, Mahamat preached to the Bedouins of Mecca the ethics of war and heaven, and the Buddha preached the path of happiness to all, and condemned the extremes of poverty and extravagant luxury. He wished the larger happiness of all, gods, human beings and animals. The false gods require the blood of innocent goats.

The military code of ethics as enunciated by the prophets of old were known in ancient India; the power of the priests of ancient India received a shock when the Kshatriya princes gave up their thrones to lead the religious life. Between the Jainas and the Brahmins there was enmity; and the Blessed One appeared and proclaimed the Gospel of all embracing Love and equality before the Law of Righteousness.

England has a large Asiatic empire to control. The people belong to more ancient forms of faith than the Semitic religion of Palestine, British Missionary Societies should not attempt to preach Christianity to Asiatics. It is like carrying coal to Newcastle. The people of Europe have failed to comprehend the ethics of Christ. They have followed the ethical code of the old Testament prophets. What was good to the barbarous tribes of Israel 3000 years ago may not be found good to the modern spirit of civilized humanity. Instead of trying to force this Jewish cult on the people of Burma, Ceylon and India, what

England should do is to try and learn the psychology of the religion of the Buddhists and Brahmans. Righteousness does not need the help of mammon and gunpowder. An exhibition of the power of sword, cannon and gold before the saint is fruitless. It will not conquer the heart of the saint. The ethics of Aryan religion condemn arrogance, and exalts humility and righteousness. The exponent of the Semitic doctrine of Moses and of Jesus can never conquer the Aryan and the Aryanized consciousness by arrogance. Besides the Semitic exponent is an upstart from the standpoint of Aryan psychology.

The British labouring class had never been religious. Their horse sense had been their religion. The British labourer would gladly welcome the middle doctrine of the Tathagata. The time is therefore come to preach the Noble Doctrine of the Middlepath to the labouring class in England. But where are the preachers to preach the doctrine to the British people. The yellow robed Bhikkhus of Ceylon, Burma and Siam are ignorant of the English language. If the young generation of Bhikkhus begin learning English now, in another five years they would be able to explain the Tathagata Dharma of the Blessed One to the people of England.

A Buddhist King and a Buddhist Missionary in Paris.

The Daily Telegraph of London gave a descriptive account of the visit of the late King Chulalongkorn of Siam to Paris, and also an account of the Buddhist ceremony held at the Musee Guimet by the Anagarika Dharmapala. We have been able to procure a copy of the Daily Telegraph, and we reproduce the extracts in the Maha Bodhi Journal as it will be of interest to the Buddhists, both of Siam and Ceylon. The late King of Siam was a devout Buddhist and an illustrious personality. The great and most meritorious act that he did for the welfare of Buddhism was the publication of the Three Pitakas in Pali in Siamese characters. A complete set of the same was presented to all the libraries and Universities in Europe and America. The Maha Bodhi Society of India received one complete set, and the Maha Bodhi Society of Ceylon one. The Anagarika in the second and third visits that he made to Europe and America carried with him the complete set of the holy scriptures. For twenty three years the volumes had been his daily companion. The merits that he had gained by the study of the Holy scriptures he gives to the departed King of sacred memory. A nobler sovereign the people of Siam could never have. Siam is the only country where a Buddhist king reigns, and Japan the only country where the people cling to Buddhism.

The Daily Telegraph, Monday, September 13th, 1897.

PARIS DAY BY DAY.

ARRIVAL OF THE KING OF SIAM.

By Special Wire.

From our own correspondent.

Paris, Sunday Night.

Quite a relief to the dulness of the season has been afforded by the visit of the King of Siam, for although the elements have not been remarkably propitious, the advent of his Majesty has drawn the President of the Republic, the Ministers, and other notable personages back to this city for some days. The town has, therefore, been waking up again after a fashion, especially as his Majesty has brought splendid

weather with him. The contrast between the brilliant sunshine and the blue skies with which we are now being favoured, and the heavy downpours of rain which had been so constant during the past weeks is simply delightful, and Paris is once more looking like its old bright self. It was at half past 3 o' clock yesterday afternoon that the King of Siam travelling in the Presidential Train, which had been courteously placed at his disposal, arrived with his sons and smart retinue from Brussels, at the Gare du Nord. One might have imagined that, after the magnificent welcome accorded to M. Félix Faure on his return from Russia last Tuesday week, when the population turned out almost to a man and a woman to see and applaud the Chief of the State, comparatively little curiosity would have been evinced on this occasion. Our Parisians, however, have a keen taste for spectacles in every shape and form, and long ere the hour fixed for the "function" at the station, all the neighbouring streets as well as the entire route leading thereto from the Elysée, were crammed with people.

It was a motley but a thoroughly representative gathering. . With a fair sprinkling of well dressed persons was mingled, a large collection of workmen who had emerged from workshops in their garb of toil to enjoy the show, and, as the Gare de Nord was approached, the pavement was so thickly covered that locomotion on it was impossible, while every window had its contingent of eager onlookers, and all the thoroughfares leading to the Rue Lafayette were blocked with vehicles, as the traffic was interrupted for sometime in order to allow a perfectly free passage to the President of the Republic and the King, and their suites and escorts.

The police were out in tremendous force, numbers of "agents" in plain clothes being also scattered about, and very careful preparations had been made by the Officials, who had evidently bethought them of certain recent performances correctly attributed, in the absence of more precise evidence, to that mysterious and probably mythical individual "Le Vieux Polonias", at any rate although the dense crowds were not unnecessarily interfered with in any way, everything had been foreseen and provided for; so, M. Félix Faure, with M. Hanotaux, Minister of Foreign Affairs, seated at his side, started from the Elysée for the station with the officers of his household and a strong detachment of Cuirassiers, he found the whole route quite clear, and he must, besides, have been gratified to perceive that another hearty welcome had been reserved for himself. The people were, in fact, most demonstrative, and as to the great popularity of the President of the Republic no doubt can exist.

There was a bright show of bunting at the Gare du Nord, and all the arrangements were in excellent taste, a fact which the King of Siam can hardly have failed to note, when the train steamed in punctually at the appointed hour. While soldiers drawn up presented arms, and the band struck up the Siamese National Air, M. Félix Faure, accompanied by Ministers, stepped forward and cordially greeted his Majesty, who with the members of his suite, was in full uniform. M. Méline and his colleagues were then presented to the Royal Visitor and an adjournment was made to the decorated salon, where fresh introductions took place. Soon afterwards the King, with M. Félix Faure, who had courteously decided on conducting him to his residence, was on his way to the mansion in the Avenue Hoche with the suites following, and the cavalry escorting the party. The conversation between the President of the Republic and the Sovereign are carried on in the English language, and I noticed that while M. Felix Faure seemed to be doing his utmost to interest and entertain his guest, the King, on his side, appeared to be well pleased with his reception. There were acclamations as the cortège went by but they were intended rather for the Chief of the State and the troops, who during the afternoon came in for a full share of applause, curiosity being the prevailing feeling so far as the king of Siam and his retinue were concerned. About ten minutes were spent by M. Félix Faure at the house in the Avenue Hoche. and then he was on his way to the Elysée for the reception of the King, who called at 5 o'clock, escorted by a detachment of Municipal Guards. The usual military honours were paid. After another very cordial conversation, his Majesty, the Princes, and his suite were conducted by the President of the Republic to the salon, where Madame Felix Faure was awaiting them and where tea was served. Several visits were afterwards made by the King and Princes, and the evening was spent at the residence provided for his Majesty. He dined with his suite and with the French Officers who are in attendance on him.

This morning the King of Siam started on his first sight-seeing excursion, proceeding in an undress uniform, but without any cavalry escort, much to the disappointment of the crowds which had again collected by the Hotel des Invalids, where he was received by the Governor, who conducted him to the Tomb of Napoleon, which impressed him greatly; then to the Saint Louis Chapel; where he saw the Standards captured in War, and then to the Artillery Museum, where he struck the Officers by his wide range of knowledge. Afterwards

the King inspected the Pensioners, who had been drawn up to present arms and as he left he expressed to the Governor the pleasure which he had derived from the visit. Then a move was made to the Eiffel Tower the sight of which also considerably impressed his Majesty, who could not refrain from an exclamation of surprise when he passed under it. Greater still was his amazement when, on reaching the second platform he beheld the magnificent panorama spread out before him, and he spent some time in listening to the explanations of the different localities made by his courteous guides. When the third storey was reached, refreshments were served, and the King smoked a cigar and he afterwards amused himself by buying a number of souvenirs of the ascent, saying, as he did so, "They are to be sent to Bangkok". He affixed his signature to the register and laughed heartily at the diminutive appearance of the vehicles passing below. When his Majesty asked a vendor of tumblers to engrave his name on one and kindly wrote it down that he might copy it, the poor man grew so nervous that he could not finish his task. The King, however, good-naturedly expressed his approval and ordered five more glasses like it. There was a déjeuner at the Siamese Legation, and this afternoon his Majesty was at the Longchamps Races occupying the Presidential Box. This evening a dinner is being given to the Minister at the Siamese Legation. The King of Siam goes to-morrow morning to Vincennes, where he is to lunch, and in the evening he will be entertained at dinner at the Elysée.

September 14th.

People continued to display a good deal of interest in the visit of the King of Siam, and this afternoon, when his Majesty returned along the Boulevards from Vincennes with General de Waru at his side and the Princes and his suite following in some half-dozen other vehicles, the party being preceded by several Municipal Guards, long lines of spectators were gathered on the footpaths. The King, attired in a blue undress uniform, and wearing a white cap, had started a little after 10 o'clock, proceeding down the Avenue des Champs, the Rue de Rivoli, and through the Faubourg Saint-Antoine to Vincennes, where large crowds were assembled to see him. On his arrival at the fort, which was decorated with flags, while from the summit of the keep floated the French and the Siamese standards, he was greeted at the gate by the principal officers, arms being presented as he entered the courtyard. His Majesty visited the Chapel, and among other points of interest, the "Salle d'Arms" where he was shown the fine bust of the First

Napoleon, for whom he seems to entertain a great admiration, and was told that the weapons which were stored about would be used in the event of mobilisation and also the stables. Dèjeuner was then served at the commanders residence, covers being laid for 30 guests, the chief ornament consisting of a collection of stone pistols flanked by two bronze cannons of diminutive proportions, set off by choice flowers. The King occupied the place of honour, with General de Saint Germain on his right hand and General de Waru on his left, and afterwards coffee was taken in a red tent erected near the dining room, the King conversing pleasantly with all the officers. General de Waru and M. de Ronjoux, both of whom are acquainted with the English language, acting as interpreters. His Majesty, by the bye was much struck, not only by the fact that hosts of cyclists swarmed about his cortège on his way to and on his return from Vincennes, but also by the circumstance that a number of amateurs took snapshots at him as he passed along. "I should never have thought", he remarked, "that there were so many photographers in Paris, and that I could interest them to such an extent". Yesterday upwards of 150 photographs of the King were taken at the Eiffel Tower and the Princes asked that copies should be sent to them at the Avenue Hoche, as they would be glad to take them back with them to Bangkok. His Majesty is credited this evening with the intention of returning incognito to Paris, after his visit to England, as he wants to see more of this city, and it is thought that the Government may retain his present residence for him.

Some time after his return to the Avenue Hoche the King of Siam held a reception of the Ambassadors and heads of Legations now in Paris, and during the afternoon his Majesty proceeded to the Elysée for the purpose of presenting to M. Félix Faure the Grand Cordon of the Order of the White Elephant, decorations being also reserved for the members of the Cabinet. At the dinner which is being given this evening at the Elysée in honour of his Majesty the company includes the Princes, the members of the Royal suite and of the Siamese Legation, the Ministers and their wives, General Suassier, the Presidents of the Paris Municipal Council and of the Council General of the Seine, the Prefect of the Seine, and the officers of the Presidents household, and those in attendance on the King. To-morrow the manoeuvres in the North of France will be brought to a close with the review which will be held in the neighbourhood of St. Quentin, and at which the President of the Republic and the King of Siam will be present. This promises to be far the most brilliant feature of the programme, as,

owing to bad weather and to other reasons for which it would be difficult to find a satisfactory explanation, the operations which were looked forward to with so much interest can scarcely be pronounced a success, while there have been several very sad accidents, the latest victim being one of the orderlies of General Dodds, who was killed by a kick from a Horse.

September 15th.

An interesting Buddhist ceremony took place to-day in M. Guimet's Oriental Museum near the Trocadéro. It was attended by a considerable number of ladies and gentlemen, among the latter being several specialists in the lore of the East. Prince Roland Bonaparte and Prince Henri d'Orléans were also present. A Cingalese priest the Anagarika Dharmapala, a young man, officiated. Before the persons present reached the improvised temple M. Guimet explained that the service would be that of the Buddhists of Southern India and Ceylon, and that no grand spectacular effects need, therefore, be expected. Everything would be simple and unostentatious, and those attending should not have tasted any alcoholic stimulants before entering the precincts of the sanctuary. After this address the employees of the museum gave flowers to those present, the carnation being predominant in the baskets as it is supposed to be most appreciated as a floral tribute to Buddha, nobody was to inhale the odours of the flowers, which were placed on the altar by each person who received them. The ceremony was carried out in the library, which was abundantly ornamented with yellow drapery. Near the altar were thirtyseven lighted flambeaux, and from it hung a small standard of varied colours. Around were garlands of flowers without any foliage and of green leaves. When M. Guimet had made another short address, describing the altar and the symbols around, the priest entered, clad in a large orange-coloured cope or mantle. He delivered a discourse in English, which was translated by M. de Milloue, who is deputy-director of the Museum. Its purport was, that the celebrant wished all present should pray to be as pure as the odorous flower which he offered to the Lord of the Universe, to eternal truth and to those who were perfect Saints. The priest also asked them to promise to be tender towards animals, not to take their neighbours' goods, to avoid sensual pleasures and intoxicating drinks. In conclusion the Anagarika Dharmapala spoke of his religion and said that he wished to celebrate the anniversary of a great Frenchman, Ernest Burnorf, who was a votary of Buddha. The

actual ceremony consisted in the singing or chanting of a litany by the priest, and in the unrolling of a long band of yellow silk, which everyone touched.

At Villévêque, near St. Quentin, takes place this morning the review of the First and Second Army Corps and of the two divisions of independent cavalry which have been manoeuvring in the North of France and its brilliancy was enhanced by the fact that it was witnessed by the President of the Republic, the King of Siam, the Ministers, and and other dignitaries who had travelled down from Paris for that purpose. The start from this city was effected at 7 o'clock and in spite of the earliness of the hour there was a fairly large gathering of spectators in the vicinity of the Gare du Nord as M. Félix Faure and the King, with their respective suites and escorts, drove up. His Majesty was in full uniform, set off with the red sash of the Legion of Honour, while the President of the Republic, who was in evening dress, wore the insignia of the Order of the White Elephant, just conferred on him, until St. Quentin was reached, when he exchanged them for those of the Legion of Honour. There was a cordial greeting in English between the Chief of the State and the King and soon afterwards they were being conducted to the train by M. Crozier, the Chief of the Protocol Department. A dozen kilometres separate St. Quentin from Villévêque, and on his arrival on the review ground the King of Siam took his place in the grand Tribune with M. Méline, M. Hanotaux, M. André Lebón and General de Waru, while M. Félix Faure, who had followed closely, proceeded along the lines of troops massed in front in 3 sides of a square, while cannon thundered a salute and bands played the Marseillaise. As he approached Tribunes, accompanied by the Minister of War and Generals Saussier, de Boisdeffre, and Hagron, the President of the Republic did not omit to notice the Military Attaches, and then, after various decorations had been awarded — some of the foreign officers, especially the Russians, not being forgotten — the march past began. All the troops — cavalry, artillery, and foot — went by in fine style, eliciting frequent applause but it was written that these manoeuvres already so fruitful in accidents should not close without more, which, however, were happily not attended with disastrous results, but, on the contrary, gave to two brave men an opportunity of displaying their prowess. A chasseur had fallen off his horse and was lying on the ground in considerable peril, when a couple of gendarmes dashed forward, and at no little personal risk, picked him

up and bore him away unharmed, amidst enthusiastic plaudits. The President of the Republic sent for the gendarmes, and after complimenting them on their pluck presented a medal to each. The King of Siam who was much interested in the affair asked M. Félix Faure about these medals, and on receiving an explanatory reply in English, expressed his satisfaction in the words "Very good", and again shook hands with the gallant fellows amid the applause of the spectators of the scene.

The King of Siam took great interest in the cycling detachment, the men of which went by with their machines folded on their backs amid tremendous applause, which was also bestowed on General Dodd's as he passed at the head of his brigade of Marine Infantry. The President of the Republic pointed out the hero of Dahomey, leading the troops who had fought under him, to his Majesty, who watched this force with particular attention. The King was also impressed by the Military Balloon as it was borne along in the rear, and he asked General de Waru a number of questions about it. The review terminated with a splendid charge of the 20 cavalry regiments, which halted at 50 yards distance from the Tribunes. Afterwards the President of the Republic gave a déjeuner at the Chateau, and, while the King of Siam was returning to Paris, he was on his way to Havre, whither Madame and Mlle Faure had preceded him this morning. But this exciting day was not over yet, so far as his Majesty was concerned. He arrived here to find that thousands of the inhabitants of this lively city had turned out to have another look at him. All the way from the Gare du Nord to the Place de La Concorde the footpaths were lined with spectators, many of whom had taken up their positions an hour or two before. The Place de L'Opera was covered with dense crowds, and so it was again on the space in front of the Madeleine, while, as the train was late and the traffic along the route had been interrupted for some time, any number of vehicles were drawn up. At last a large detachment of Municipal Guards was seen at the head of a long cortège, the carriage in which was the King being followed by nearly a score of others containing his suite, the members of the Legation, the Ministers, and other notabilities; and so his Majesty proceeded to his residence in the Avenue Hoche. To-morrow the King is to visit Sevres and Versailles, spending the evening at the Opera.

September 16th.

Although M. Félix Faure had returned to Havre, any amount of attention continues to be lavished on the King of Siam, who seems to

be more and more impressed with the attractions of Paris and its environs, so that not a few politicians are expecting important results from this visit. When his Majesty started shortly after 10 o'clock for Sèvres, a carriage drawn by four horses with postillions has been provided for him and it was with M. Hanotaux seated at his side, General de Waru who is in attendance on him, being, his vis-a-vis, and, with an escort of lance-armed Dragoons, that he proceeded on his way, the Princes, M. Rambaud, Minister of Public Instruction, M. Grozter and M. Mollard, of the Protocol Department, with a numerous suite following in other vehicles. It was a pleasant drive through the Bois de Boulogne in the fresh morning air. A host of cyclists were out and about, and groups of spectators were dotted here and there. Some time was devoted to the celebrated national porcelain factory, where the King was received by the Director and other officials, who conducted him to the work-rooms, where a cup was turned out so delicate and fragile that it broke in his hand when it was presented to him, as did also happen to the Tzar. His Majesty was much amused at the adventure, and laughed heartily, and afterwards he made acquaintance of more substantial articles, which were also offered to him. As the King was being shown all the marvels of the place, M. Hanotaux asked him if he was not fatigued. "I am never tired" he remarked with a smile, as he passed into another room, where various vases were exhibited for sale. Much struck with the beauty of a pair, his Majesty asked M. Hanotaux how much they cost, and on their being immediately presented to him he shook his hand in acknowledgment. This gift, however, did not prevent the King from setting his heart on several other articles, which he was allowed to purchase, but ere he left busts of the Emperor and Empress of Russia were reserved for him and other gifts were set apart for the Princes and the members of his suite. From Sèvres the party went on to Versailles where a crowd had assembled to witness his arrival, and the King was received at the Palace by the Prefect of the Department of Seine-et-Oise, the Mayor and other officials. Soon afterwards a déjeuner given by M. Hanotaux was served in one of the salles, covers being laid for 40 guests. The table was beautifully adorned with Sèvres porcelain and choice flowers, and the menu headed "Palais de Versailles, 1897," in letters of gold, with the initials of the Minister of Foreign Affairs interlaced, had been tastefully printed. Ere the party adjourned to the Galerie des Batailles, where coffee was taken, M. Hanotaux proposed the health of the King, who replied in appropriate terms. His Majesty was then conducted over the

Palace, and then a move was made to the gardens and the park where the King was several times acclaimed by the crowd which had gathered. On his departure for Paris in a special train his Majesty spoke in enthusiastic language of his visit. This evening he is at the Opera, in the President's Box. Numbers of people have assembled on the Boulevards to see him pass. This is not a gala entertainment, but naturally his appearance has attracted much notice, and there is a goodly attendance. "Don Juan" is being performed.

September 17th.

King Kulalankaram rose late this morning, having been rather tired after last night's performance at the Opera. His visit to the Louvre Museum was accordingly postponed until half past 11 o'clock. He went there accompanied by M. Hanotaux, Minister for Foreign Affairs. Prince Svasti however, did not accompany the party, being rather piqued, it is said, because the King cracked some jokes about him while looking at Gérôme's picture representing the Siamese Embassy at the feet of Napoleon III. This work is at Versailles and Prince Svasti figures in it as a child. All the envoys approached the Emperor and Empress, crawling on their hands and feet. The Siamese Monarch was shown the artistic gems of the Louvre, but he was only moderately interested in sculpture, painting, and collections. After having looked at the Venus of Milo, the picture of Jocunda, and some of the Royal portraits, the King left the Louvre and went to the National Library where he was received by M. Leopold de Lisle and the staff in the Louis XV porch. Here his Majesty found himself at home, as he is of a literary turn, and loves books, preferring, as he has said himself, a drama of Shakespeare to the music of Mozart. Having been shown some Siamese Manuscripts, he set to work to decipher them, with great relish. M. Hanotaux greatly gratified him by displaying the text of a treaty between Louis XIV and a ruler of Siam. The Eastern Monarch subsequently entered the reading room and perused some Sanscrit documents as well as a Siamese assurance contract bearing his own signature. This parchment has, it appears, long been a puzzle to some of the best Oriental scholars in Paris.

September 18th.

The King of Siam left Paris this morning for Havre, en route for England, but, as was expected, advantage has been taken of his visit to talk matters over with him. M. Hanotaux, Minister of Foreign Affairs and M. André Lebon, Minister of the Colonies, had yesterday a long

audience of the Sovereign at his residence in the Avenue Hoche during which they discussed the best means of insuring the exact fulfilment of the treaty of 1893, and of preventing the recurrence of frontier incidents. Such, at least, is the official account of the interview. At any rate, if an end is put to the tension which has so long existed in the relations between the two countries, this visit will not have been paid in vain. The President of the Republic went with a cavalry escort to the Railway Station at Harve to meet the King, who, accompanied by M. Hanotaux and a number of officials, arrived at half past ten, and drove with him amid the acclamations of the crowd to the Villa de la Côte, where a déjeuner was given. Afterwards his Majesty visited the dockyards. Later in the afternoon the King started for England in his Yacht, M. Félix Faure, M. Honotaux, and others preceeding to the harbour to bid him farewell.

The Foster Robinson Memorial Ayurvedic Free Hospital,

2 DARLEY LANE, COLOMBO.

The following is an abstract from the reports of July, August, September and October, 1919 prepared by the resident physician of the above hospital:—

“During the past four months 4338 patients were treated free at the above named Ayurvedic Hospital; of whom 1214 were new patients. 8676 decoctions; 239 ozs of five kinds of medicinal oil, and 566 Grains of 7 kinds of medicinal pills were given free among those patients. Four deaths were reported. Most of the patients have been cured and few of them are still attending for treatment.”

Mahinda.

In Lanka's younger day when Tissa ruled,
 The wise King who his heart with patience schooled,
 Who for his country and his people wrought,
 Much blessedness : to them his wisdom brought,
 Prosperity and peace, and all that speaks,
 Of justice and of purity ; that seeks,
 The goal of just ambition's high intent—
 The noble end of human betterment !
 'Twas in that early time of selfless will,
 When Tissa swayed this isle with Kingly skill,
 His venerable friend, Asoka named,
 Who long hath been for saintly virtues famed,
 From Pataliputtra sent him kindly word,
 Of the new law proclaimed by Buddha, lord
 Of loving-kindness and of lightened soul,
 To guide the human mind in self-control,
 Whose strength alone can over ill prevail—
 That else would desecrate life's mystic tale :
 Great Dharmasoka from far India sent,
 The friendly counsel generously meant
 To raise his fellow men to nobler state,
 So they the perfect way might emulate
 And build them up an edifice of ruth
 Firm-set and established on the rock of truth :
 Thus Devanampiyatissa received
 The law of life ; which when he had believed,
 With gracious zeal, his crown its fragrance wreathed,
 Which of the lotus and the jasmin breathed,
 With all his memory's supreme content !
 Mahinda came, by pious father sent,
 The reverend because the reverent,
 To preach the doctrine of white innocence,
 To tell the bliss of broad benevolence :
 The loving are the loved : like snow
 The simple soul that malice doth not know :
 And human worth is known of human act,
 And he is naught by whom is virtue lacked.
 So lived, so died, this Arhat loved and blest.
 Called from his long labour unto rest :
 His name is sacred held from age to age,
 Writ large and bright on Lanka's hist'ried page !

ALFRED G. NICHOLAS.

News and Notes.

The occasion of prize-distribution at the Vidyodaya Pirivena, Maligakande, the foremost Oriental educational institution of the island, is of great interest to the public.

Vidyodaya Pirivena. This year's distribution of prizes took place on Friday the 24th October, when His Excellency the Governor Sir W. H. Manning presided. A large gathering fully representative both of the Buddhist clergy and the general public was present. On His Excellency's arrival an address of welcome was read, after which the Principal's report was read. This was followed by the distribution of prizes, His Excellency handing each prize to its winner. His Excellency also evinced his interest in the education imparted in this institution by offering a prize on his own behalf. In the course of his address His Excellency took occasion to emphasise the necessity of providing more accommodation for resident students, and hoped as the late Sir John Anderson did, that this would not be overlooked by wealthy members of the Buddhist community. Other speakers on the occasion were Mr. Edwin Evans, the acting Director of Education, and Dr. Paul E. Pieris, the District Judge of Colombo. Dr. C. A. Hewavitarne on behalf of the Vidyadhara Sabha, the governing body of the College and the Principal the Ven'ble M. Sri Nanissara Thero, proposed a vote of thanks to the Governor. The proceedings then terminated.

Mr. F. L. Woodward, an Englishman of great culture and learning who spent the last sixteen years in educating Buddhist children at Galle, relinquished his task and left these shores in October to the regret of us all.

Mr. F. L. Woodward. As principal of Mahinda College Mr. Woodward's contribution to the advancement of Buddhists in Ceylon is a lasting and imperishable one. He not only embraced Buddhism but also studied Pali and proved to be a powerful exponent of the Dhamma. A man of exemplary character he was a great guide and inspiration to his pupils as well as to those who happened to come in contact with him. His sixteen years of stay in this country has been a period of fruitful effort and of immense benefit to this country. We notice that on the eve of his departure Buddhists from all parts of the country joined in paying a deserving tribute to his unselfish and disinterested service rendered so ungrudgingly and with admirable

self-effacement. Though Ceylon regrets Mr. Woodward's departure, Tasmania where he goes will find in him a great and invaluable acquisition. We hope Mr. Woodward will do all his best to bring to the Tasmanians the light of the Dhamma of which he is such pious and enlightened a devotee.

Mr. Paul E. Pieris, M.A., C.C.S., Litt. D., who read a second paper in October before the Ceylon Branch of the **Buddhist Remains in Jaffna.** Royal Asiatic Society, has materially added to the knowledge of his subject. Jaffna peninsula with which Dr. Pieris identifies the ancient Nagadipa frequently referred to in our ancient chronicles seems to hold out a rich field of archaeological research. Dr. Pieris in the intervals of his official duties has found time to make investigations of a limited nature but all the same productive of far reaching results. He has established beyond the shadow of a doubt that this peninsula had been at one time one of the principal places of Buddhist activities. The thanks of all interested in Buddhism and Ceylon history are due to Dr. Pieris for his fruitful labours in this connection and we regret that adequate funds were not placed at his disposal to enable him to carry his investigations further. But now that the Government has engaged the services of a permanent archaeologist, we hope that in due course fuller and more scientific investigations will be carried out in this region which Dr. Pieris has already shown to be a place full of antiquarian interest.

We extend a hearty welcome to Mr. D. B. Jayatilaka who returned to Ceylon on November 29th, after a prolonged **Mr. D. B. Jayatilaka.** sojourn in England, acting in various capacities in the interest of his countrymen. Just four years ago in the midst of a great and unfortunate calamity to the Sinhalese people, Mr. Jayatilaka left for England at great personal sacrifice. On arrival in London he joined Mr. E. W. Perera who had preceded him. The memorable activities of these two gentlemen have now become matter of history and will be remembered gratefully by the people of Ceylon. Mr. Jayatilaka's work in England has been manifold. Apart from the principal cause on behalf of which he worked so strenuously, he was also engaged in furthering the spread of Buddhism. During the period of War, Buddhist activities in England greatly abated and if not for Mr. Jayatilaka and a few others would have been altogether dropped. We learn with pleasure that Mr. Jayatilaka has undertaken to edit the *Buddhist Review*, an effective and powerful medium for bringing the light of the Dhamma to the English people. Mr. Jayatilaka possesses all the necessary qualifications to assume the rôle of an interpreter of

Buddhism to the West. Mr. Jayatilaka also showed himself when in England to be a powerful ally of the temperance cause and acted as one of the delegates who met Lord Milner to lay before him the demand for a satisfactory reform of the constitution of Ceylon.

For the first time in Ceylon an All-Ceylon Y. M. B. A. Congress met on December 20th and 21st. Over the morning sessions of the first day Mr. D. B. Jayatilaka presided and delivered a stirring address, pointing out the various useful channels into which the activities of the Young Men's Buddhist Associations could be directed in the future. We regard the meeting of this congress as a precursor of more united effort and closer organization of these societies which at present are pursuing more or less independent lines of activity. It is time that the Buddhists of Ceylon realized their responsibilities and duties towards their religion. Mr. Jayatilaka aptly pointed out, as the Anagarika Dharmapala has been pointing out all his life, that the Sinhalese are in a sense a chosen people to whom the care and the propagation of the great religion of Enlightenment have devolved. Our forefathers have acquitted themselves of this noble task with credit and honour to themselves. It is our duty now with all the facilities of modern times to carry that work farther afield. Our forebears in spite of all national calamities that befell them for well-nigh twenty five centuries have preserved the Dhamma in all its pristine purity. The Sinhalese of to-day should take a broader view and look forward to be able to bring that Dhamma before the cultured nations of the West. This journal was founded with that aim and has ever since been contributing with an unparalleled singleness of purpose towards that consummation. The future is far brighter than expected and we look to our young men of Ceylon who should seriously address themselves to this noble effort—an effort that will work for the regeneration of the world.

This journal which was a monthly had to be issued as a quarterly owing to the vicissitudes of war time. But now we have the pleasure to announce that it will revert to its former order from next January, the only difference being that the journal will be printed and published in Calcutta instead of in Colombo as heretofore. We have no doubt our readers will welcome this much desired change

Our readers are informed that the Index for vol. xxvii of this Journal for 1919, is sent with the present issue. This, we hope, will be found to be of much use to those who usually get their copies bound.

TO OUR SUBSCRIBERS.

The Maha-Bodhi Journal, from 1st January 1920, will be printed at 46 Baniapooker Lane, Entally, Calcutta, by the India Maha-Bodhi Society.

We take this opportunity to bring to your notice that the new management will feel greatly obliged if you will remit all arrears of subscriptions, and a further payment for a period, in advance, to the above address.

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