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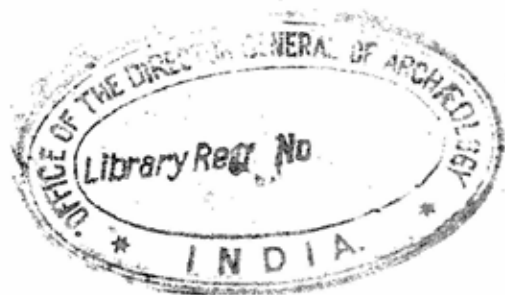
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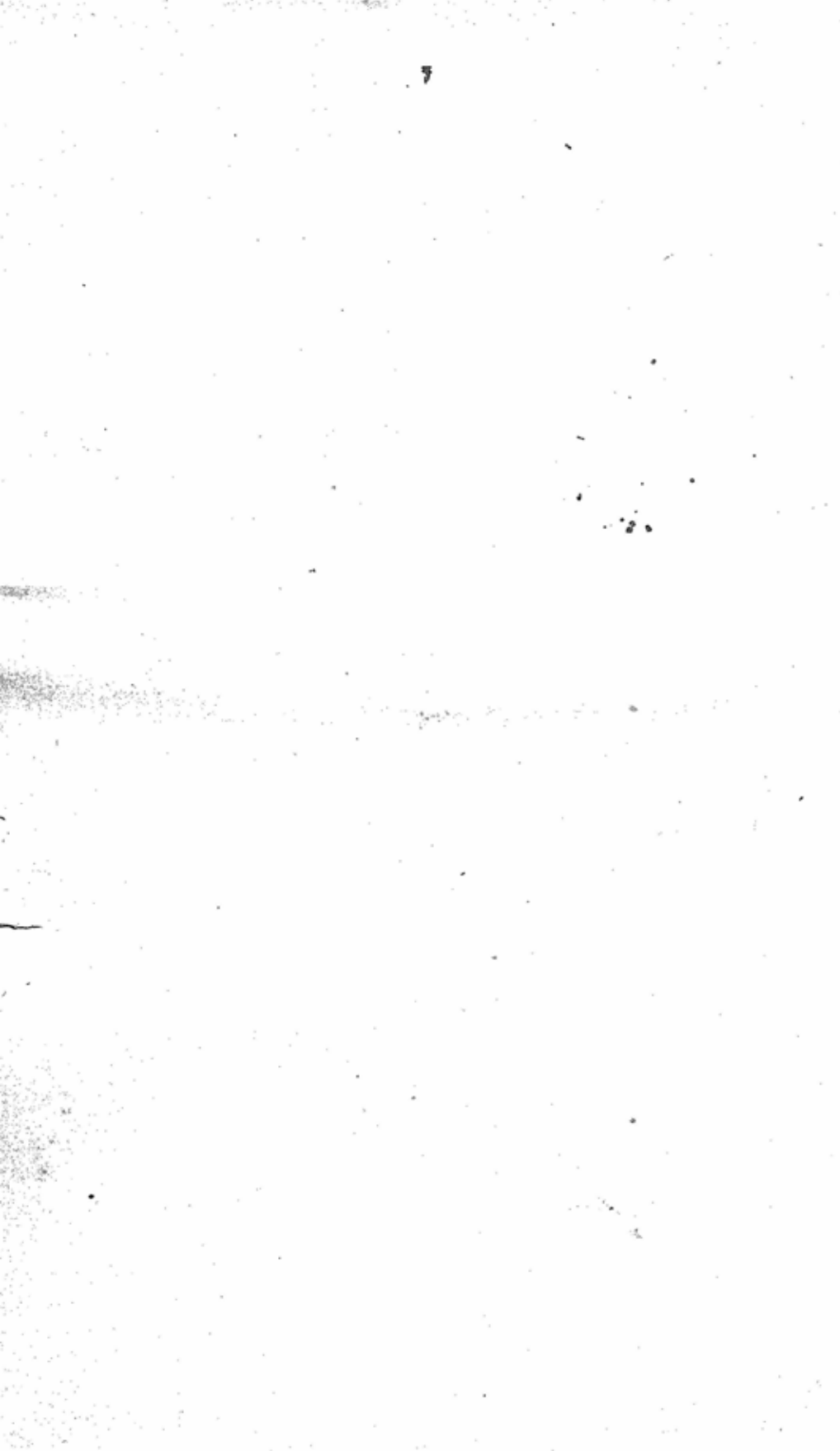
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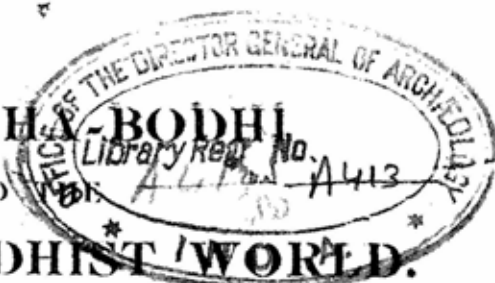
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THE MAHA-BODHI AND UNITED BUDDHIST WORLD.

"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."—*Maharagga, Vinaya Pitaka.*

EDITED BY THE ANAGARIKA H. DHARMAPALA.

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JANUARY,

2453 B. E.
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No. 1.

The Supremacy of Renunciation.

All interested and disinterested aesthetic deeds performed with a compassionate heart based on the foundations of self-sacrifice belong to the realm of *kusala kamma*. "*Sabbe pi kusala dhamma nekkhamma dhatu.*" *Nekkhamma* is the third of the ten Paramitas, and *nekkhamma samkappo* is an adjunct of the second of the Noble Eightfold Path. *Nekkhamma* is the opposite of *kama aheta* under whose influence men and gods develop their egoistic desires for the enjoyment of the sense pleasures, which are five, viz., rupa, sabda, gandha, rasa, phottabba, (form, sound, smell taste, touch). The highest form of renunciation belongs to the Bodhi-satva life. To give up the bliss of Nirvana which has been placed in his hands, and to take up the life of sansaric suffering for the salvation of the world, not for one or two lives, but for countless millions, is what a Bodhisat is expected to do. He does not wish to be born in heaven, he does not aspire to be either a Sakka or Brahma, his only desire is to do good for the welfare and happiness of others, and the only thing he does wish is to attain to that supreme condition of anuttara samma sambodhi, and become the "Teacher of gods and men." Men and gods alike are under ignorance, the supreme condition of Nirvanic happiness, is above their comprehension.

Self-sacrifice is ennobling, it does elevate the nature of him who does practise it. The ignorant man has the idea of happiness, and in the hope of getting it he does injure others, robs of their wealth, destroys life of animals under the foolish belief that a god hath created them for his food, commits adultery, utters untruths for his own gain, and does not scruple to do evil for the accomplishment of his own object. He never thinks that others too love life like his ownself. Whatever he does it is for his own ego pleasure. Who is responsible for the evil that is done in the name of religion? Religions are many, and each religion in the name of its own god lays down certain laws for the guidance of a certain tribe of people, who, for the time being, becomes the object of the god's special solicitude. We have the story of the Arabian god

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"Jehovah," who first spoke with the murderer, Moses in Mount Horeb in the Arabian peninsula. Moses found his god quite accidentally, who waking up after a long sleep, so it seems, from the conversation that he has had with Moses, found that he, the "god of Abraham, Isaac, and Jacob," had almost forgotten his own people, the children of Israel, who were then in bondage. He speaks to Moses, and tells him that he is the "I AM THAT I AM", and orders him to proceed to Egypt for the deliverance of his own people, who are now working as slaves under the Egyptian King. Moses is told by this "I AM THAT I AM" that he will harden Pharaoh's heart, so that he will not let the "children" go out of Egypt to offer sacrifice to him, and to show that he is the "Almighty" he will do wonders! That portion of the Pentetuch, called Exodus contains amusing reading showing how unreasonable a "god" can be, when he is full of anger. Moses reasons with the "God", and Moses finds an adviser in his own father-in-law.

Geology teaches us that the earth is many millions of years old, but Moses tells us that it is only about 6,000 years old, and we are told that Moses lived about 3,000 years after the "creation." For forty long years these untutored and illiterate people had to wonder in the barren wastes of Arabia under the leadership of "God Almighty." We are asked to believe that God, who had his birth in the Euphrates valley, who was discovered by Moses in a remote spot in Arabia, whose story was transmitted by the Jewish story tellers to certain parts of Europe, created man out of the red earth, and that he blew his spirit into his nostrils, and that from his rib another human being was formed, which was called woman, and that they were asked to forget their parents and become one, &c. These two who had no idea of a father and mother, were told "therefore shall a man leave his father and mother and shall cleave unto his wife" (Gen., II., 24v.) The Mosaic account of the creation was current in Arabia in Mohammad's time, which with a little modification, was embodied in the Koran. The Mosaic Jehovah is transformed into "Allah." Allah created the angel Eblis out of fire, who was told by Allah to worship man. Eblis resented, saying that he is superior to man, who was made out of mud. The Mosaic story in Genesis is silent about the quarrel between Jehovah and Satan, but we find that after the fall there arose the eternal quarrel between these two. It is evident that the combined efforts of Christendom to defeat Satan, has been so far unsuccessful.

Biological investigations, researches in the domain of geology, paleontology, and archaeology, prove that the Assyrian, Babylonian and Egyptian myths have no scientific foundation, and that the pagans at all times had their beliefs based in totems and myths of a god creating the heavens and earth. These fairy stories began at a remote period when these pagan races were in their childhood. The Jews, descendants of the "sons of Israel", were slaves at different times. Politically when a race becomes enslaved, the people expect that a saviour shall come, and the accumulated yearnings of a community find their desires at times fulfilled in the appearance of a deliverer. The negro slaves in the southern states of the American union for nearly two centuries, gave vent to their feelings in singing most pathetic songs, and amidst them there arose sturdy sons, with the desire to bring freedom, who by their

heroism, and self sacrifice, succeeded in provoking the better nature of the people of the New England states, which resulted in their emancipation.

The European races, thanks to scientific discoveries, have been able to conquer the forces of nature for the advancement of their own self. They have achieved great things in the physical plane, they are building great battleships and manufacturing destructive weapons for annihilating armies, they give happiness to others? They follow a religion of contradictions? They repeat the ten commandments once in a week, and for six days they do the work of violating them. Few men think, but the great majority of men and women do not. They follow the priest blindly, who lives a sensual, pleasure loving life, and does not wish to be disturbed. Psychologists and philosophers are few in the West, and the general belief of the people is a superstitious faith in a creator and in heaven. They do not believe in the doctrine of Karma, neither do they profess any belief in the law of rebirth, before or after. Souls come to this earth like pop corns, and after death each individual soul goes either to hell or heaven!

It is strange that those religions which teach men to love "God" as the most merciful father, offend him by persecuting others who hesitate to accept their god. The Koran speaks of Allah as the most merciful God, and yet this very god persuades the Moslems through Mohammed to put the "unbelievers" to death. It is by means of the sword and the faggot that the Moslems and Christians have been able to make proselytes and spread their respective faiths. Millions upon millions of human beings have been sacrificed by the fanatical followers of Allah, Jehovah and other gods in their desire to please their special deity. The more they show their love to their own special deity, the more they are provoked to display their fiendish fanaticism in the destruction of innocent lives of those who decline to accept the despot of a god, who is himself under an illusion.

Buddhism denies a creator and enunciates in its place a never ending evolution is both reintegrating and disintegrating, culminating eventually, in the case of the individual, who is caught in the vortex of Sansara, in reaching the goal of Nirvanic enlightenment. The early Indo-Aryans, who believed in the Vedas held to the belief of a "Pitamaha", the great father, who created the earth and all things that are therein, but with the growth of intellect and rationalism this belief in a creator-Brahma seems to have vanished. There is a pretty story told by the Buddha in the Kevadda sutta in the Digha Nikaya of the Sutta Pitaka, of a certain Bhikkhu, who had developed the power of iddhi by which means he could go to the gods and hold conversation with them. One day it so happened, that an idea arose in his mind as to the permanency of the four great elements,—matter, heat, liquids, and air. When will these four elements be annihilated he thought? It puzzled him, he could not solve it, and he went to the guardian gods—the four Maharajas; but they said that the question was beyond them, and he had better go to Indra, their chief, and he went to him and asked Indra when the four great elements shall absolutely cease to exist? It puzzled Indra, and he referred the Bhikkhu to the higher gods, who again referred him to the still higher gods until he was advised to go to the great Brahma himself.

By his power of iddhi the Bhikkhu ascended to the heaven of Brahma, and he found the gods in their glory sitting in the audience hall of Brahma, and he questioned them, and he was answered that in a short time the great Brahma will be present, for they see his radiance, which is an indication of his near presence, and the Bhikkhu waited and in a little time the Brahma took his seat enflamed in all the radiance of his majestic glory. This Brahma is a very powerful god, who is the chief of a thousand world systems, and all the gods of the lower heavens and his own retinue acknowledge him as the all-powerful, creator, the chief of all living beings. The Bhikkhu then put him the question, when shall these four elements absolutely cease to exist? Brahma found himself in a strange predicament, for it was a subject that he had never given a thought before, and he thought to himself that the only way to escape from the questioner was by dodging, and instead of giving a direct answer to the question, Brahma went on repeating that he was the Creator, the Controller, the great Father, &c. It was beyond him to answer, and the radiant gods of his heaven had the belief that Brahma was the Creator, and to acknowledge that he is unable to answer the question was lowering himself in the estimation of his own retinue, and when he found that the Bhikkhu persisted in his question, he got up from his seat, came to the Bhikkhu, and taking him aside, confessed his inability to solve the problem, that he himself did not know when the four great elements would cease absolutely, and to preserve his own dignity that he did not confess his ignorance before the council of gods, and the only one that could answer the question was the Buddha, and it was wrong of the Bhikkhu to have come to him leaving the Buddha! Dr. Dahlke, in his "Buddhist Essays" writing on the subject of God, says, "The Buddhist, in fact, is the only adult among religionists. All the others are children with respect to their god, and beg just as children do. The Buddhist is the only one who seeks the truth, regardless of aught else. The line of thought pursued by the Buddha is perhaps the most astounding that has ever been pursued by man. The whole world may be pictured as running a great race. All press, and strive, and struggle onwards to the one goal: happiness. And one man, one single man, says: "What all seek to reach by willing, by pressing onwards, that will I seek to reach by non-willing, by stepping back." Under such a guise does the Buddha come before us. In the huge, forward-whirling stream, to be the only one, undeluded, to take the backward step, was a display of courage at which we can scarcely marvel too much. Many an one already had felt that all was illusion, and that the best of all was to abandon it. But they were all people who had, as it were, only clipped one piece from the robe of the eternal, and swaggered over this piece like a thief who waxes merry, although he has only taken one handful of gold from the chest that was full of gold; or like David, who cut off a piece of Saul's garment in order to show that he could have taken him prisoner if only he had wished. But why did he not wish? Because his courage failed him; because of timidity. The Buddha however, stepped unflinching up to the divine, the eternal, the mysterious, the concealed, the bementled, and with divine boldness plucked away the whole mantle, together with all that it contained. And when he had unfolded his capture, what did he find in it? Something of which, as of everything else, he could say with smiling

scorn : "Not for me!"..... But the Buddha knew no fear. He alone, dauntless and undismayed, confronted that before which all others bowed the knee in servile fear. With good cause was he called "The Lion of the Sakyas". He alone dared force his way into the dwelling place of that mysterious being before whose portals, as in the fable, two warriors were posted with swords ever brandished. At the very moment, however that he ventured to press his way through, the whirling arms were stayed and the flashing swords hung motion. What was it that endowed the Buddha with superhuman courage? Resolute renunciation: naught else. "Through renunciation have I reached the heights", he informs his disciples. Not only does he renounce this world, but also that other, and his own "I" along with it. Thus he became the only non-partisan; the only incorruptible; the only man unhampered by thoughts of heavenly joys. He was the unique man who stepped naked into the arena to gage combat for the truth."

"Thus the courage of the Buddha was the courage of
Renunciation."

Renunciation is only possible for him who understands the great truth of the existence of suffering and pain, their causes and their absolute cessation. To get at this great Truth the Way has been pointed out by the Buddha Sākya Muni. The Way is easy to him who has the spirit of compassion in him, and compassion can only come to him who listens to the gospel of mercy. Neither in Christianity nor in Muhamad's Koran, nor in the religion of the sacrificial priests can one learn of the redeeming doctrine of pity to all that lives. Renunciation begins from the first stage of abstinence of destruction of life for food, sport, sacrifice and bodily decoration. The pagan savage living in the forest takes his bow and arrow and goes hunting with his dogs. He eats the flesh after sacrificing a little to his god, the skin he cures and makes a garment thereof for him to wear. The South African savage, the North American Indian, and the "civilised" European are included in this category. We Buddhists are confronted with the "civilised" savagery of the European, and there is no greater good that we can do than use our best efforts to change the savagery of our European brother. We have to make him a compassionate being: we have to make him less selfish, we have to teach him the great law of Karma, that every cause has effect, and that every effect had a cause, ad infinitum, and that life's totalised thoughts do not annihilate at death, but that they come into existence by the force of Karma, in a new form, in a new birth, and that so long as man remains a thinking being, thinking either to do good, or to do evil, so long as he shall be within the sansaraic circle of birth and death. In spite of the prayers offered to the deity, we all have to die, and neither god nor ascetic can prevent a human being from disease, old age and death. Foolish! man pray to a deity to save them from evil, from the effects of the evil deeds which they themselves had committed. On account of their ignorance they suffer, and in their ignorance they commit evil, and in their ignorance they pray to a god, who is himself enveloped in ignorance.

And they pray for what? The Christian prays in this wise: *

1. Our Father which art in heaven, hallowed be thy name.

2. Thy kingdom come, thy will be done in earth as it is in heaven,
3. Give us this day our daily bread
4. Forgive our trespasses as we forgive them that trespass against us
5. Lead us not into temptation
6. Deliver us from evil,
7. For thine is the glory for ever and ever.

In this "prayer" what is there that is really elevating? The "miserable sinner" asks not anything Exalted, there is no mention of wisdom, nothing of benevolence, of pity, of truth; he in the spirit of a mendicant starving for food, asks for his daily bread, and asks his heavenly father to forgive his trespasses, setting before the "almighty" the example of his brother-man who forgives trespasses. Here the god is lowered, he is asked to follow the example of erring man, man forgives and therefore why should he not? "Lead us into light" would have been at least more aesthetic than "lead us not into temptation," for we know that is the work of the "Satan" to tempt, as he did tempt Jesus to turn the stones into bread. Men pray because they have fear in their hearts, and they fear because they generate selfish and sinful desires, and covert other things. Give up this craving and fear vanishes, and he who hath no fear ranks highest among gods and men.

ANAGARIKA DHARMAPALA.

The Vasala Sutta.

A pompous Brahmin thus address
Th'Exalted, of all beings blest,
When He with bowl before him came
"Stop there, O outcaste, hast no shame?"

The Exalted One then made reply
"Know you, O man, the reason why
A wight becomes an outcaste here?
He saying "No," the Buddha did steer:—

"The man who hates and anger bears
And wickedness conceals in tears,
Whose views and thoughts are false indeed.
Such is an outcaste you may heed.

"And who destroys the precious life
Of creatures with or without strife
And's obstinate, though born again,
An outcaste surely is, so plain!

"The man who is a warrior call'd
Who layeth siege to towns high-wall'd
And is proclaim'd a foe, e'en he
An outcaste is undoubtedly!

“ And who taketh what is not his
And unshameful a debt denies
Such, too, are outcastes, would you know
Unworthy to be honour'd O !

“ And who a-plunders th' passer-by
For gain would utter forth a lie,
Would claim another's loyal dame
Lo ! an outcaste a-doomed to shame.

“ He who his parents would not care
In their old age—would sumptuous fare—
And also would offend his kin
Lo ! an outcaste a-steep'd in sin !

“ And he who giveth counsel bad
And while a-sinning seemeth glad,
And who true favours would forget
An outcaste is enmesh'd in debt.

“ Who cheats a harmless mendicant,
And grieves his mind by giving vent
Unto his wrath, tho' rich in gold
Is an outcaste and meanly bold !

“ He who has not the knowledge true
And evil words would wreckless spew;
Exalting himself, others scorn,
An outcaste's he and lowly-born !

“ And who reviles the Being Wise
And his disciples would despise,
Being sinful, a saint would deem—
An hopeless outcaste him we deem !

“ O Brahmin, then, the truth now learn
By *actions* 'lone one is high-born,
By *actions, too*, we judge the low
This is the rule the Wise would show !

A Brahmin's not a-such by birth
Nor is an Outcaste so : their worth
Alone would make them high or low
Now learn this truth where'er you go !”

Abash'd the Brahmin bow'd his head
To the Exalted One—a tear he shed—
Became a chaste disciple true
When he had grasp'd the better View.

Extract from Jubilee Sketches or an Outline of the Work of the Church Missionary Society in Ceylon 1818—1868.

(Continued from the last number.)

"Yet these earnest and praiseworthy efforts seem to have been marred by their mistaken policy, in making the reception of Baptism and the outward profession of Christianity necessary in order to secure to the people their civil rights and privileges, and as a passport to Government employment. The result of this false policy was to make the outward profession of Christianity almost universal, but, at the same time, it so opened the flood-gates of hypocrisy, that the tide of false and insincere professors completely overwhelmed the real converts, and overspread the land with a spurious Christianity, which although imposing in extent, was utterly false and unsound. When therefore the pressure of compulsion was removed by the advent of the British power, thousands openly returned to their former superstitions, while the great majority of those, who kept up their connection with Christianity, had been so educated and trained in hypocrisy and false profession, that, while outwardly as a body conforming to Christian worship, and anxious, as a matter of respectability (this is the real stimulus to converts), to obtain Christian rites, they held as their religious belief the doctrines of Buddhism, and diligently practised in secret all its ceremonies and rites."

Page 13. "The wild and untutored heathen tribes of Africa and the South Sea Islands (these people have no religious system) present a far more promising field for Missionary effort than the people of India and Ceylon, trained as they have been for ages in elaborate systems of idolatry. But even pure Buddhists and Hindoos are ten-fold more accessible than the thousands of relapsed and false professors of Christianity among whom missionary work in Ceylon was first commenced."

P. 13. "The sight of the remains of Christian churches, built by the Dutch, at or near all the principal towns, but now gone to ruin or turned to all kinds of incongruous uses, must add strength to the belief among the natives that Christianity is an upstart religion which has no vitality, and which, if unsupported by the ruling powers, cannot stand before their own venerated system. Such drawbacks and stumbling-blocks to the real progress of the gospel are severely felt even now (1868), notwithstanding the advance of education and enlightenment."

P. 14. "But we doubt not that the leaven of the gospel, which has been cast into the mass of heathenism concealed and open in this island, has gone on leavening and will eventually leaven the whole lump."

P. 16. The writer gives a high character to the Kandians. "The character of the Kandian mission has always been distinguished by the fact that while in open parts of the island the people have been found ever ready to call themselves Christians the Kandians have been honest and outspoken in defence of the Buddhism they believed, and have never professed to have embraced a religion, the value and blessedness of which they had not yet learned."

A Kandyan missionary says (on the same page) "I cannot be permitted at present to preach to the natives, but I have obtained authority to open schools, *and have engaged two priests to be the masters of them.* They will conform to my directions. The children will be especially taught to read and write the printed characters of their own language, as a step towards their receiving the words of eternal life."

P. 22. "The results of this plan are felt and deplored to the present day."

P. 22. "But Kandy appears to have been still more unfortunate than other places; although for many years none but Christian teachers have been employed, the want of results from the village day schools has been repeatedly mourned, and of the many thousands of children who have passed through them, *it is perhaps difficult to name twenty* who have afterwards become Christians and consistent members of the church." (Of course. What else could the missionaries expect? It is well-known to all who live in Ceylon, that children go to these schools, solely in order to get a knowledge of English—not from a thirst for Christianity.)

(To be continued.)

Dr. Cook.

Dr. Frederick A. Cook, the man who reached the North Pole on 21st April, 1908, is an American. He was born in a small town on Sullivan County, N. Y., on the Delaware River, about 120 miles from New York, in 1865. His father was born in Hanover and his mother in a place in South Germany. His father's name was Koch, but due to an unintentional blunder of a Government Clerk in the American Civil War, it was entered on the roll of the Army Medical Service as Cook. Interesting details of Dr. Cook's career are to be found in the October number of the *Review of Reviews*. Such portions as are useful to ordinary people are herein reproduced.

ALCOHOL AND TOBACCO.

"Did you take any alcohol?"

"Wood alcohol for vaporising the petroleum; but wood alcohol is poison. Of other alcohol in any shape or form we did not take one drop."

"Are you a teetotaler?"

"In my earlier years of the strictest. After I was twenty-five, and in later life, I have taken a very little wine, and never touched intoxicants of any kind when exploring."

"What about tobacco?"

"I never smoke, and although the Esquimaux like it, they are much better without it. To humour my men I took tobacco, but the supply ran out after a few days, and they worked better without it. They were

more restless in mind when they smoked, and I was glad when it was done. They soon forgot all about it. In two days the craving for smoke had become a memory that rapidly faded away."

DIET.

When on this theme Dr. Cook discoursed in his quaint, simple fashion concerning the problem of health and life and disease. He said: "I am an orthodox medical practitioner, but in the wilds near the North Pole you have to reconsider the soundness of many medical doctrines.

"I have already told you that I do not think man needs to wash, nor eat vegetables, nor take salt, for we did none of these things all the time we were away. But never was I in more robust health. Now I may add that I don't think it is a bad plan from the physical point of view to follow the example of the Esquimaux, or of the carnivorous animals, and instead of eating, like the ruminants, so many meals regularly every day, occasionally, at least, to go through a regimen of alternate gorging and fasting. The return to the savage life in the midst of savage environments has much to be said in its favour. I do not say that such a diet could be adapted to civilised conditions, any more than I would say that you should eat walrus and seal instead of vegetables in an American restaurant."

THE IMPORTANCE OF LITTLE THINGS.

I asked Dr. Cook if he had brought back from the Arctic the conviction, so strongly expressed by Lieutenant Shackleton and all his men, as to the certainty of a beneficent, protecting Providence accounting for their miraculous escapes from imminent destruction.

"No," said Dr. Cook, "what impressed me most was the enormous importance of little things. If, for instance, we had not had our canvas boat we should all have shared the fate of Ericssen, and perished of starvation before an expanse of open water which we could not cross. Again, had we not learned how to snare musk oxen before our strength had fallen too low to enable us to capture them, we should have died. These two things saved us. There are others; but no, I did not reflect on these things."

Dr. Cook proceeded to describe in picturesque fashion the difficulties they had in capturing the musk-oxen. They tried lassoing them, but the musk-ox is all neck and shoulders, and there was no head or projecting horns round which to throw the lasso. It was, moreover, a task of no little difficulty and danger, as the musk-ox is a ferocious fighter, and can easily outpace a man over the snow. It took them two months to discover how to snare them by attaching running nooses to the rocks. The musk-ox when roused charges madly, and the force of his charge carried him so far into the snare that they were able to pull him up, and, when he was worn out, despatch him with lances and knives. "Two legs are better than four," said Dr. Cook, "when skipping about among rocks. But for that fact we should have died. Even as it was we nearly died."

(This week's telegrams show that Dr. Cook's story of his discoveries has been totally disbelieved by the scientific world.—Ed., M. B. J.)

Digest of the Majjhima Nikaya.

(Continued from the last number.)

50. MARA TAJJANIYA SUTTA.

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Bhagga Country. The Exalted One was in Sumsumāragiri, Bhesakāla wood, Deer Park. At the time Maha Moggallāna relates an allegorical story where Dusi Mara induced people to abuse and ill-treat saintly men, and began teaching Brahman householders to abuse and ill-treat saintly people and they did accordingly, and men at that time who had so ill-treated saints were born in hell at the dissolution of their body. The Buddha Kakusando taught the Bhikkhus when they are ill-treated by men to love them the more; Dusi Mara thereupon began teaching the people to revere and pay homage to saintly men.

51. KANDARAKA SUTTA.

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Campā. The Exalted One was staying in the monastery on the Gaggara Lake shore. Pessa, the son of the Elephant trainer and Kandaraka, the wandering ascetic came together to the Exalted One. The former having paid the Buddha homage, sat on a side and the latter having exchanged greetings remained standing on a side and seeing the composure of the assembled Bhikkhus addressed the Exalted One in admiration at the wonderful discipline which has been given to them by the Buddha. The Exalted One expressed concurrence and said that in the assembly of Bhikkhus there were some who having annihilated all passion had attained the exalted state of *arhat* perfection, some had attained perfection in the purity of their lives who are practising the four *satipatthana* meditations viz., analysis of the body, of sensations, of volitions of the mind and of subjective passions and mental obstacles for the attainment of enlightenment. When the Blessed One finished the exposition, Pessa in admiration of the teaching that leads to final emancipation, said "Lord, although I am a white robed householder, yet, whenever I find the opportunity, I practise these four meditations, although surrounded by the turmoil of the busy world.

The Exalted One preached about the four kinds of individuals that are to be seen in the world.

1.—The one who inflicts pain on self and practises the science of self torture.

2.—The one who inflicts pain on others and practices the science of inflicting pain on others.

3.—The one who inflicts pain on others and cultivates the science of torturing others.

4.—The one who does not inflict pain on self and does not cultivate the science of torturing self, who does not inflict pain on others and does not cultivate the science of torturing others, but lives in the enjoyment of the bliss of peace and happiness that is associated with the Brahma state.

"He who belongs to the fourth category alone can expect the development of the heart that leads to the attainment of peace," said Pessu in answer to the Exalted One. The Exalted One further elucidated the four categories, viz. first, the ascetics who mortify the body in manifold ways, second, the hunters, slaughterers of animals, robbers and those who are engaged in professions of cruelty, the third are the rājas and brahmans who live luxuriously and cause the slaughter of animals for sacrifices and keep servants and slaves in continuous terror, the fourth who is happy himself and gives happiness for others is the Tathāgato who preaches the Doctrine of sweet reasonableness, causing others to take up the higher life of the Brahmachari, which the Exalted One enumerated in detail, ending in the consummation of Arhatship.

52. ATTHAKANAGARA SUTTA.

අට්ඨකනගර සූතන.

Vesālī. Anando was staying at Beluvagāma in Vesālī. Dasamō atthakanāgara, the householder, came to see the Bhikkhus at Kukkutarama in Pāṭaliputta and inquired from them where the beloved Anando was staying at the time, and was told that he was at Beluvagāma in Vesālī. The householder having finished his business at Pāṭaliputta proceeded to Vesālī to meet the venerable Anando, and having met him the householder asked Anando whether the Exalted One had promulgated any particular doctrine by whose practice the Bhikkhus can reach emancipation from cosmic desires. Anando answered in the affirmative and preached the doctrine that by the practice of the four *Jhanas* emancipation could be obtained. Also by the practice of the four-fold meditation on Love, as well as by the practice of the *samapattis* of akasañācayatana, viññāñācayatana and ākiññācannayatana. The householder was delighted at the exposition of the doctrine.

53. SEKHA PATIPADA SUTTA.

සෙක පටිපදා සූතන.

Sākya country. The Exalted One was staying at the Nigrodharama monastery in Kapilavastu. The Sakyan princes having constructed a new Assembly Hall for their use invited the Buddha to occupy it first. The Exalted One accepted the invitation; thereupon the Sakyan princes returned to their homes and made preparations to receive the Blessed One. When the arrangements were made the Exalted One with the retinue of Bhikkhus went to the hall and the Blessed One sat facing the East. The Bhikkhus sat with their backs to the west wall facing the east with the figure of the Buddha before them; the Sakyan princes sat with their backs to the east wall facing the Buddha. Till midnight the Buddha preached to them and then ordered Anando to repeat the Sekha rules of life for the benefit of the Sakyas. Thereupon Anando addressing the Prince Mahanama began the discourse stating that the attributes of the Aryan disciple are purity of conduct based on the laws of morality (*sila*); controlling the avenues of the six sense organs; taking food moderately and eating the same consciously; going to sleep before midnight and waking up after the middle watch and walking up and down the cloister in meditation; practising the seven observances and the four *jhanas*. The seven observances are faith, modesty, fear to do evil, knowledge in the suttas,

energy in the doing of good deeds and abstaining from sin, strengthening the memory and acquiring knowledge of the Aryan wisdom. He who observes these principles is assured of emancipation.

54. POTALIYA SUTTA.

පොතලිය සුත්ත.

Amguttarapa. The Exalted One was staying in the Apana township. Having finished taking His meals the Exalted One in the middle of the day went to the public park and sat at the foot of a tree. While the Buddha was seated, Potaliya, the householder, also came to the park and approached the Exalted One, and having exchanged greetings remained standing on a side. The Exalted One calling him "householder" suggested that he should take a seat. Potaliya showing anger remained silent as he did not like to be called householder. But the Buddha addressed him "householder" the second and third time. In anger Potaliya remained silent. After some time he spoke and said that it is not proper that the reverend Gotama should address him householder for he has renounced all ties that bound him to his family. Thereupon the Exalted One said that the popular conception of the renunciation of family ties has nothing to do with the more noble renunciation according to the Aryan discipline. Potaliya whereupon requested the Exalted One to enunciate the principles of Aryan Renunciation, and the Buddha explained the Eight laws of Righteousness, viz., not to destroy life, not to steal, not to speak lies, not to slander, to refrain from covetousness, not to despise others, not to have remorse, to be free from conceit. The Exalted One further elaborated these principles scientifically and enunciated the principles tending to the extinction of passions by using various similes illustrating the force of the illusory nature of the sense passion which the thoughtful student avoids. Potaliya having admitted the superiority of the discipline of the Buddha to the discipline of other ascetics begged the Buddha to accept him as a lay follower.

55. JIVAKA SUTTA.

ජිවක සුත්ත.

Rajagha.—The Exalted One was staying at the Jivaka mango grove. Jivaka came to the Buddha and paying homage to Him sat on a side and said that he has heard that the ascetic Gotama knowingly eats the flesh of animals slaughtered for his use. The Exalted One thereupon preached the ethics of meat eating. One cannot eat meat under three conditions, viz., when one sees, or hears or suspects that the animal had been killed for his use. In three ways meat eating is lawful, when it is not seen, nor heard nor suspected that the meat had been prepared for him. The Bhikkhu must in no way be a party to killing, and whenever he is living in a village depending on the people for his food he must send forth from his heart rays of love to all living beings pervading the ten quarters. The food that a Bhikkhu eats must not be tarnished with desire. The Exalted One exhorted the Bhikkhus to live practising the metta bhavana. One commits sin if life is destroyed for the sake of the Buddha or his disciples. Jivaka was delighted at the exposition and asked the Buddha to accept him as a lay follower.

Buddhism and Christianity.

Buddhism believes in the law of cause and effect, and what is cause in one instance is an effect of a prior-cause. A careful scrutiny into the laws of nature has satisfied scientists that it is so. There is space, force, atoms. There was no time when space did not exist. Atoms, once considered indivisible, are now not held so. It would appear that the discovery of radium has dispersed that belief. The more we pry into nature, the more we discover the wonders of it. This being so, it would appear unwise to attempt to trace one original cause. As space envelopes all things, it may be called the first great cause. It may be here asked, how did it produce an intelligent world? It may be answered that intelligence is one of the manifestations of nature, and the earliest appearance of it is a mystery unfathomable, indeed *unthinkable*. But the Christian hurries and says that the great cause whom you grope after is the god of the Bible. We answer: The authority of the Bible on that subject is weak, because the account of the creation of the world, the fall of man, and the plan of salvation laid down from the beginning of slaying the typical lamb and the like are untenable. This being so, the Bible statements cannot be relied on. It is certain that space exists (some deny its existence, but they are very few) and matter exists in varied forms (when matter began to assume varied forms who can trace?) and where matter exists an inherent force also exists. The Christian may hurry here and say, may we not term that the Supreme Intelligence. There is no such Supreme Intelligence as the Christian would have us understand. Intelligence as far as man can comprehend it is only a manifestation of sound, etc. The Christian may answer: That is why we say there must be a revelation. But the so-called revelation, we answer, contradicts known facts and is so unreasonable in its methods that it cannot be credited as such. Even there is not the probability of such a revelation. The more we consider the more are we in the dark. The problem of the existence of misery in the world as it is, cannot be solved by assuming the existence of a Supreme Intelligence. It is evident from these and other reasons that the Tathagatha said that the beginning of sentient life and the world is unthinkable. How scientific the statement! And yet the Christians for this very reason call him unwise! Christians tell us that the Buddha has said everything is impermanent and there fore it is not correct to say their beginning cannot be traced. (They should say except *Akasa* and *Nirvana*). Taking the statement to refer to all things except *Akasa* and *Nirvana* we say, the Buddha was perfectly right. One being dies and becomes the cause for another as it had been the effect of a previous cause. This is the law of nature, and this process must have been for myriads and myriads of ages and therefore we answer the Tathagatha was right in saying that the beginning of sentient beings is unthinkable. It is further asked, for the existence of impermanent beings, must there not be an everlasting intelligent cause? The plan laid by the Tathagatha is to trace the cause immediately above and then the next. When we thus continue we see that our whole life is not enough to trace all the causes. But at one leap to satisfy oneself by saying that there is a supreme Intelligent cause beyond the scenes is not to reason out the case, but to go beyond

reason, which man has no right to do because man is a reasonable being. Besides this sort of jumping to a conclusion does not help solving the problem of human suffering. Many attempts have been made to solve that problem. In the Bible the Book of Job is unsatisfactory, for reasons too obvious. The explanations of the Hindus by admitting an "immortal soul" in them is also not satisfactory, because the grounds on which it is maintained are untenable. The materialists on the other hand fail, too, although a part of the problem that is relating to the law of retribution they explain. But the Tatagatha has disclosed the right way in pointing out the fallacy of the belief in the immortality of the soul and annihilation. Indeed the problem of human suffering is satisfactorily solved by Him. The only way to account satisfactorily for the existence of suffering is to hold that we had prior-existences and that the soul is not immortal. We are not asked to believe this, but to prove it to ourselves. Can anything be more reasonable than this. Against this we have the assertion of Christians, "Believe and be saved." It is said god must give faith. It is not an individual's actions that must have him at least at the beginning of his heaven ward career. But it is clear that the action of the individual can make him conquer his heart; that it is knowledge of the *truth* that leads him to it; this being so, the fear of offending any has vanished from the mind. Says the Tathagatha, knowledge of truth will drive away the fear.

The attempt to prove that the Buddha was not wise had been attempted by King Millindu, and Nagasena has satisfactorily replied to him. I refer those interested to the "Questions by King Millinda." The Buddha's perceptive knowledge of the past always exists, but lies dormant and when the necessity arises it is called forth into action. Such being the case, the charge that the Buddha was ignorant of the death of some individuals, does not prove that the Buddha was not what He claimed himself to be. If Christians make such a note of this and desperately cling thereto as it would overthrow the claims of Buddha to knowledge of past things why don't they also note the fact in the Bible that God said to Abraham that he would go and see whether the report of the wickedness of Sodom were true or not? and elsewhere that God repented that he created man and the like? "It is, indeed, a pity that some should swallow whole camels down and strain after gnats". But in the present case there is not even a gnat to take all the trouble taken. Says Shakspeare:—

O judgment thou art fled to brutish beasts
And men have lost their reason.

How applicable here!—

As regards Nirvana we may say that if Christians find it so difficult to grasp the idea of the laws of causation which we have above endeavoured to explain, how is it possible for them to comprehend a state which only can be understood by those who have attained to that higher knowledge termed the study of the texture of the mind. Why do not Christians attempt the study of Abidharma and then discuss the merits of Buddhism?

Colombo, 12th Dec., 1909.

V. P. WEERASINGHA.

Japanese Administration in Korea.

In spite of the asseveration of Western critics that Oriental races are unfit for self-Government and for acquiring a leading position in the arts of peace and war, we have growing proof that the latter are advancing steadily in the paths which entitle them to be placed alongside of the most enlightened nations of the world. The recent events in Turkey and the remarkable political transformation which that country has undergone show what latent forces had been hitherto lying buried among a people whose history and traditions seemed entirely out of accord with the latest development of their national life. The peaceful revolution in the government of that country which has been accomplished twice within a short period is a marvellous exhibition of the best and most enduring qualities which the citizens of a great nation can be capable of. The sense of solidarity and of just and progressive government which has actuated the Turkish nation in overturning the despotic *regime* of the old Sultan, and replacing it by the machinery and all the appliances of a strictly constitutional government is proof positive that the spirit of progress and of adaptability to modern conditions is not the exclusive heritage of Western peoples. Even China is making rapid strides in the process of national self-development and bids fair in no long time to take her place in the scale of nations commensurate with her great resources, her vast population and her ancient and renowned history. As regards Japan, she has by her modern achievements so far established herself in the good graces of the Western races as to be recognised as a first class Power. She has conquered the prejudices of European nations to the extent of making even the *London Times* speak of her habitually, as 'our Japanese allies.' The latest proof of the administrative capacity and the genius for government afforded by the Japanese people is to be found in the success which has been achieved by them in carrying on the government of Korea as a dependency of Japan. The sphere in which Japan has hitherto rivalled, if not outshone the countries of Western civilisation, is in that of developing the capacity of her people in the art of self-Government, in industrial enterprise, martial prowess and material prosperity. The work of Japan in Korea has opened another interesting chapter in the political history of the Japanese people. It shows that they can do much beneficent and reforming work when the fortunes of a people less advanced than themselves are put in their keeping. A report which has recently been published of the Reforms and Progress in Korea effected during 1907 shows what remarkable improvements have been already effected in the country under the administration of the Resident General Prince Ito. This great Japanese statesman was appointed to the post of Resident-General in November 1905. At the time of his appointment, his function was limited to advisory guidance to the Korean officials, but the latter were opposed to all innovations and paid little respect to his views. The result was that as the *Times* correspondent at Tokio states by an agreement signed on the 24th July 1907, the Resident-General "acquired, initiative as well as consultatory competence to enact and enforce laws and ordinances, to appoint and remove Korean officials and to place capable Japanese subjects, in the ranks of Korean officialdom." It is also pointed out that special provision was made

for the separation of judiciary and the executive in order to put an end to "a system which invested provincial Governors and District Magistrates with judicial functions reducing the administration of Justice to a mere matter of favor or interest." By the new Agreement of 1907, the Government of Korea pledged itself to act under the guidance of the Resident-General in matters of administrative reform, not to enact any laws or take any important measures without his previous assent and not to appoint or dismiss high officials without his concurrence. Since the time when the Prince Ito was given a fairly free hand to shape the administrative policy and acts of the government, a great deal of reform has been introduced conducive to the welfare of the people. The Police has been reorganised, the standing army which had cost £150,000 yearly to the State was disbanded, as ideas of modern military discipline could not be instilled into troops who had been accustomed to receive pay as hired soldiers and the method of imparting a military education to youths has been adopted. The central administration was completely reorganised. Formerly it was composed of a deliberative board whose head possessed no practical authority nor its members any discretionary power. Under this system delay and inefficiency were the results, and owing to political jealousies a stable ministry was not possible. Under the new system a regularly organised Cabinet has remained in office, it is said, since Prince Ito became Resident-General. Each Department of State has a Japanese Vice-Minister who acts as Supervisor and assistant. One third of the Secretaries and clerks are also Japanese, and so is the chief of the Bureau of Police affairs, the Inspector-General of the Metropolitan Police Board and the Chief of the Customs Bureau. The Japanese officials are designed, it is pointed out, to serve an educational purpose. Reforms have also been made in the system of local government. The system of administering Justice has undergone thorough reformation. It is stated that under the old *regime* a shocking state of affairs existed. "Provincial Governors, Prefects, Superintendents of treaty ports, and District Magistrates assumed the name and discharged the functions of Judges. The first change effected at Japanese instance was a radical separation of the judiciary and the executive: then regulations for the organization of law Courts were enacted, the Court of Cassation, the three Courts of appeal, the eight local Courts and the 115 district Courts being all presided over by Japanese Judges, then steps were taken to codify the laws and it is expected that by the middle of 1910, this work will be complete." Prison administration was also thoroughly reformed and placed on a new and sound basis. As regards various other reforms which Korea owes to the Japanese statesman, the *Times* Correspondent describes them as follows:--

In the realm of finance the work done would require a chapter to itself were any exhaustive analysis made. Here, of course, notoriously great abuses existed and correspondingly drastic reforms had to be undertaken. The elaboration of a proper system of taxation; the organization of a staff to administer annual budgets; the reassessment of taxable property the floating of publications for productive enterprises; the reform of the currency—in itself alone a huge task, involving the withdrawal of the nickel and copper coins with which the country was swamped and the substitution of convenient and sound tokens; the establishment of banks of all kinds, including agricultural and commercial; the creation of

associations for putting bank-notes into circulation; the introduction of a warehousing system to facilitate the supply of capital to farmers;—all these things have been successfully accomplished.

Further, the coasts have been lighted and buoyed; posts, telegraphs, and telephones have been provided; roads and railways have been built; public buildings have been erected; various industrial enterprises have been started, as printing, brick-making, forestry, and coalmining; model farms have been laid out; the cultivation of cotton has been commenced and promises to become a great industry; an industrial training school has been built and equipped: an exposition been held in Seoul; sanitary works have been inaugurated; fine hospitals and medical schools have been opened; an excellent educational system modelled on that of Japan has been organized; water works have been constructed in several towns; and, last though not least, complete freedom of conscience has replaced the old anti-Christian bigotry. Of course all this has cost money, but Japan has borne nearly the whole of the expense. On 642 miles of railway she has spent, or will have spent by the end of 1910, a sum of about nine millions sterling; she has lent to the Korean Government 1½ millions; and she expended nearly four millions in various other ways, so that she is out of pocket to the extent of 14½ millions, approximately.

It is also noteworthy that all the reforms above detailed have been effected within "the brief space of ten years during the great part of which time Japan's efforts were perpetually thwarted by inability to dictate on her own side and indisposition to comply on Korea's." It is no wonder then that under these circumstances the *Times* correspondent pays the following high and deserved eulogium on the great Japanese statesman:—Prince Ito to whom his own country owes never-to-be-forgotten debt, since his name meets her on every page of her modern history, has brought to the solution of the Korean problem such a measure of organizing genius and ripe experience as few of the world's greatest statesmen have possessed, and he has solved it. The London *Times* itself in reviewing in a leading article the splendid achievements of the Japanese Resident General in Korea in the way of constructive and progressive statesmanship, gives expression in the following terms to its frank appreciation and warm admiration:—

"Asia" says the *Times*, "has given birth to conquerors so terrible that their irresistible progress has more than once threatened the civilization of the world with instant ruin. She can count amongst her sons the founders of mighty empires and of dynasties which have held sway for long centuries. She has produced sagacious legislators and administrators whose ordinances have regulated the lives of millions from generation to generation until they seemed to be immutable in the course of nature. But it may be doubted whether all her records show any successful attempt by one of her sons to accomplish the task to which Prince Ito is now devoting the closing years of his great career. He is trying to teach men of another race voluntarily to accept and to assimilate a superior civilization imposed upon them from without. That is the task upon which we have been engaged over half a century in India and for a generation in Egypt. We cannot but watch with interest and with sympathy, the efforts of our allies to perform it. In some respects we may perhaps study with profit their methods of approaching it as compared with our own."—"The Hindu," Thursday, May 6th, 1909.

Buddhist Psychological Nomenclature.

(Continued from the last Number.)

samkappo, pānātipātā veramani, adinnādānā veramani, kāmesunnica-hācāra veramani, musāvādāveramani, pisunāvācā veramani,, pharusā-vācā veramani, samphapphalāpā veramani, dāna, sila, bhāvanā, apacāyana, veyyāvacca, pattidāna, pattānumodanā, dhammasavana, dhamma-desanā, diṭṭhiḥḥukkamma, kāyagatāsati, ānāpāna sati, maranānussati, devatānussati, cāgānussati, silānussati, buddhānussati, dhammānussati, saṅghānussati, āhāreyaṭikula saññā, diṭṭha dhamma vedaniya kamma, upapajjedaniya kamma, aparāpariya vedaniya kamma, ahosi kamma, janaka kamma, upatthambhaka kamma, upapilika kamma, upaghātaka kamma, yada garukamma, bahula kamma, yadāsanna kamma. katatta kamma, udayachāāynupassanā ñānam, bhāṅgānupassana ñānam, bhaya-tupaṭṭhāna ñānam, ādinavānupassana ñānam, nibbidānupassanā ñānam, muncitukamyatā ñānam, paṭisamkhānupassanā ñānam, samkhāruppekkhā ñānam, saccānulomika ñānam, parikamma, upacāra, anuloma, gotrabhu, uggahā nimitta, paṭibhāga nimitta, āvajjanāvāsi, samāpajjanvāsi, adhiṭṭhāna vasi, vutṭhāna vasi, paccavekkhaṇa vasi.

Oppression and Tyranny at Buddha Gaya.

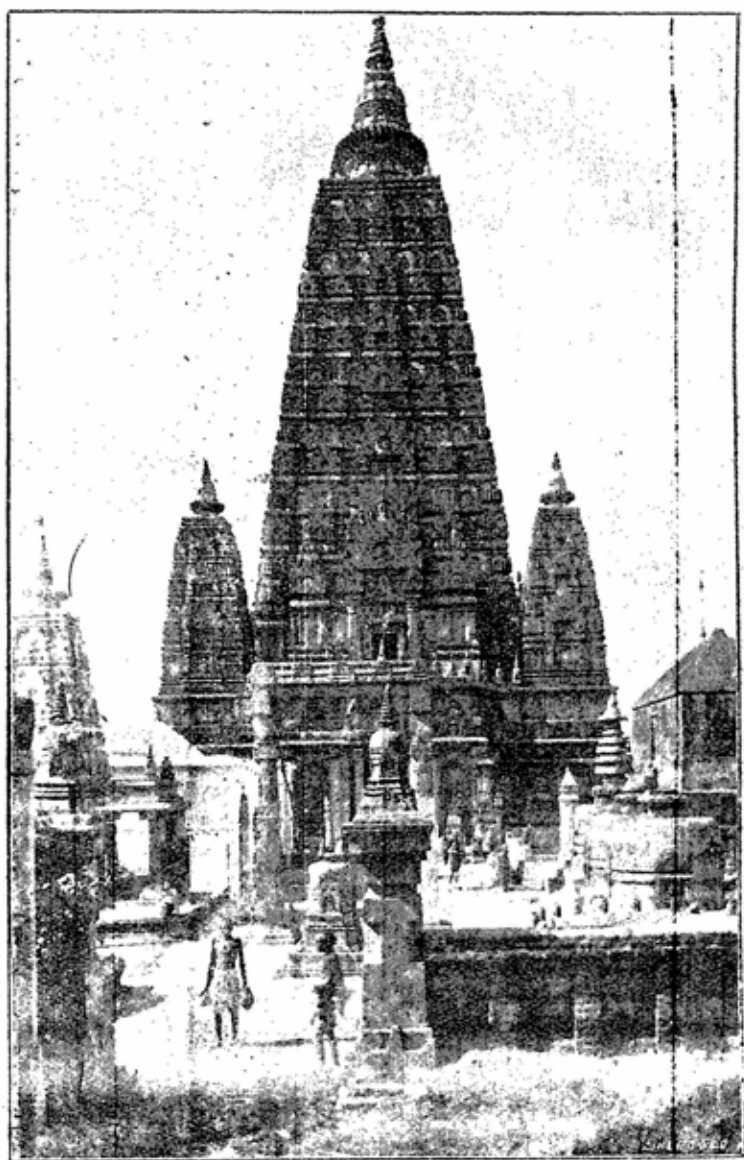
Buddhist Pilgrims forcibly ejected from the Great Temple
by the menials of the Saivite Mahant.

The Visit of the Lieutenant Governor of Bengal to the Temple on December 3, 1909.

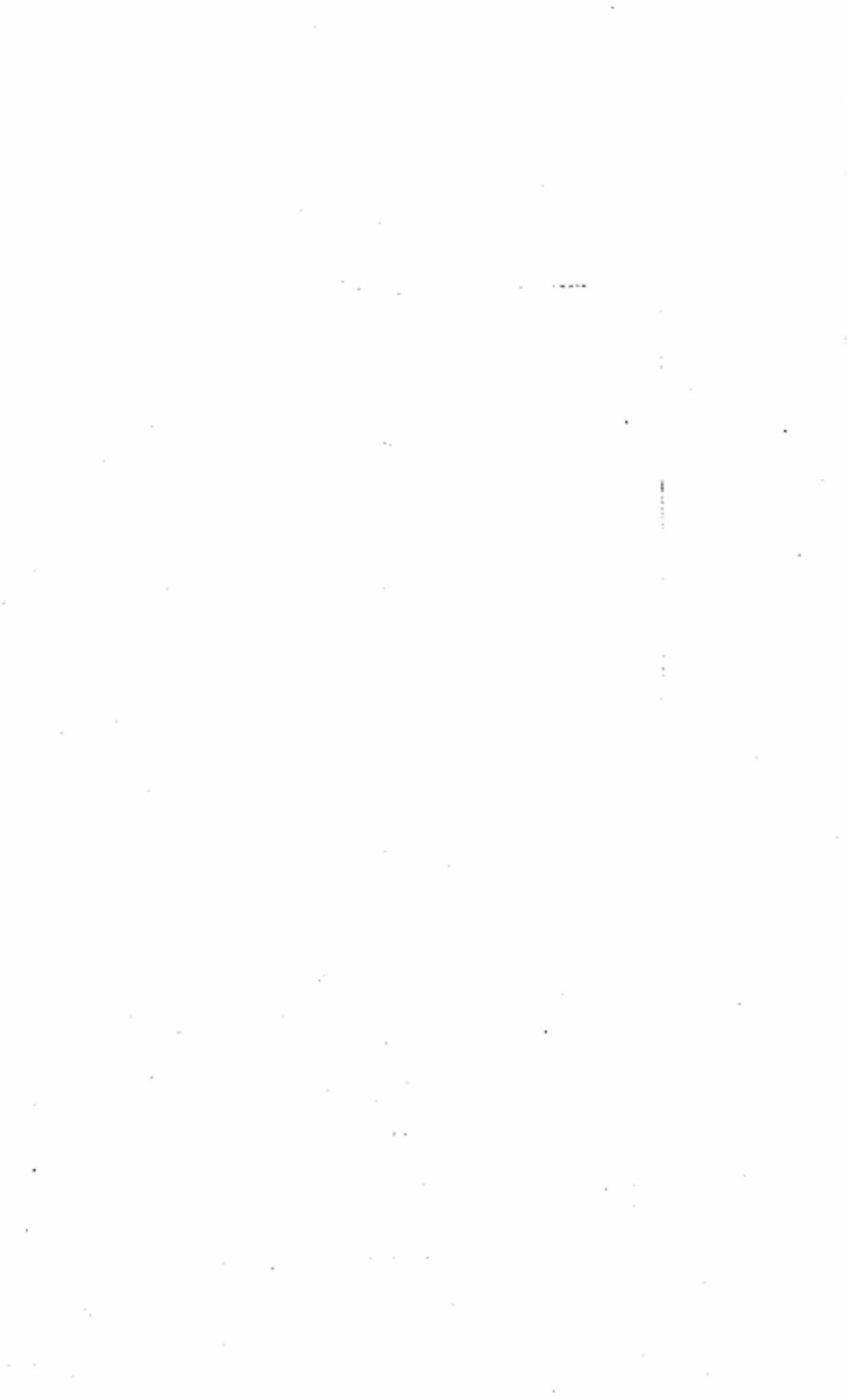
The holy site at Buddha Gaya is sacred to the millions of millions of Buddhists throughout Asia as the central spot wherein the religion of Buddha was founded two thousand four hundred and ninety eight years ago. The Sakya Prince Siddhartha renouncing in his twenty ninth year his princely pleasures, his wife, the Princess Yasodhara, and his only son, Rahula, and after having spent six years in bodily mortification in the romantic wood near about Uruvela, came to the place where then was the Bodhi Tree, under whose shade He sat with the resolution never to get up till the great Consummation of having discovered the Path to Enlightenment and Peace was realized, and on the full moon day of the month of the Indian Wesakha, He achieved the absolute condition of omniscience, gaining, by the power of His own wisdom, the title of Buddha, the universal Teacher of Gods and men. Since that memorable night the Buddha reigns supreme in the hearts of countless millions of human beings. Buddhist tradition asserts that His Religion shall continue to exist for another 2500 years. To the Buddhists there is no spot more hallowed than the site whereon stands the majestic Temple, built under order of the great

Buddhist Emperor Asoka, about 2200 years ago. It was at Buddha Gaya that the light of Eternal Truth dawned, it was at Buddha Gaya that the Sakya Prince for the first time experienced the enlightened peace of supreme wisdom, and on account of the many imperishable associations the Bodhimanda has become sacred to the Buddhist population of Asia.

For nearly 1700 years Buddha Gaya remained consecrated ground for the Buddhists of India. It was during this period that pilgrims came from Korea, Japan, China, Cambodia, Burma and Ceylon to worship at the holy shrine. But a change came, and Buddha Gaya became the scene of Moslem vandalism. The cohorts led by the Moslem general, Bhaktiar Khilji in the year 1202, sacked the holy place and destroyed all that was sacred to the Buddhists. Thus the centre of the national state religion of India was transformed to a place of desolation, and as such it remained for centuries during the period of Moslem supremacy in Behar. The religion of India was transformed to a place of desolation, and as such it remained for centuries during the period of Moslem supremacy in Behar. The religion of Buddha did not die a natural death, was forcibly destroyed by the invading vandals, who first began their work of destruction in Central Turkestan, about a thousand years ago. The explored ruins of Khotan, Tufan, Central Asia are witnesses testifying to the destructive work achieved by the Moslem fanatical iconoclasts. Copper plate grants of the 12th century lately discovered in various places in the United Provinces show that the then reigning kings of India had been patrons of the religion of the Buddha. The power that destroyed Buddhism did not continue to be a blessing to the world, and Islam in its turn was destined to undergo a change. A Christian nation hated by the Moslems became masters of India, and an era of religious tolerance dawned. In the West learned men discovered certain laws hitherto unknown to their ancestors, and Europe began to make unlimited investigations into the realms of psychological phenomena. Theology found an inveterate foe in modern physical and psychical sciences, and the long forgotten truths first promulgated by the Tathagato began to be re-echoed in the halls of science in Europe and America. Archaeologists found India full of ancient ruins, and they commenced making explorations in places where such ruins were discovered, and in 1822 Dr. Buchanan Hamilton began to make investigations in Buddha Gaya. In 1842 a Burmese Embassy came to India in search of Buddha Gaya, and they returned to Burma having accomplished their purpose. Buddha Gaya in the 18th century had become a place of Hindu pilgrimage, and the Asvattha Bodhi Tree the object of their homage. A wandering *sairite* lakir of the *giri* order, founded by Sankara squatted on the ground where the present *sairite* monastery stands and his successors obtained possession of



BUDDHA GAYA TEMPLE.



the adjoining land. The school he founded developed into an established institution and the traditional sanctity of the hallowed spot lent prestige to the saivite monastery. Other saivite monasteries by the hundred exist in various parts of India headed by mahants who follow the teachings of the same Sankara, but beyond their local reputation they do not cast lustre on his name. The saivite monasteries in India are well known as hot beds of immorality, but the Saivite mutt of Buddha Gaya has become prominent on account of its nearness to the great Temple of Mahabodhi. With the progress of archaeology and of evolutionary science Buddhism has become an object of study and investigation. Scholars and poets like Max Muller, and Edwin Arnold and others have helped to popularise Buddhism in non Buddhist lands. In 1875 the late illustrious king of Burma, the good Mindoon Min, father of ex-King Thibaw, sent an embassy to the Viceroy of India with the object of finding out whether it was feasible to restore the ruined temple of Buddha Gaya, and the embassy returned to Burma after having successfully negotiated with the British Indian authorities to carry on explorations thereat and also to restore the great Temple. The Burmese workmen began operations in 1877, and Buddha Gaya became the centre of Buddhist activity. While the vestiges of Hindu worship were being removed from the neighbourhood of the ancient Bodhi Tree and of the Temple by the Burmese workmen, the Government of India deputed the late Dr. Rajendra lala Mitra to make a report on the workmanship of the Burmese, which the learned scholar and antiquarian did, condemning the methods of restoration. The work commenced by the Burmese King had to be suspended following the political changes that had taken place since the death of the late King Mindoon Min, but the Government of Bengal continued it under the advice of the late General Cunningham and the Temple stands to-day as it was in 1884. In the cold weather of 1885, the late Sir Edwin Arnold visited Buddha Gaya. Having found the place neglected, the author of the immortal epic the "Light of Asia" was moved to make a suggestion for the transfer of the Buddha Gaya Temple into the hands of its legitimate custodians, the Bhikkhus of the religion of Buddha. Having seen the desecration and the acts of sacrilege committed by the Brahman priests at Buddha Gaya he addressed a letter to the then Viceroy of India and also to the government of Ceylon suggesting the transfer of the custody of the Temple and its surroundings to Buddhist monks. In his "India Revisited" he gave a chapter to Buddha Gaya describing the place with marvellous accuracy, and made a strong appeal to the Buddhist world to take immediate measures to restore the hallowed spot from profane hands. In the meanwhile the Temple was falling into decay, and when in 1890 the Collector of Gaya, Mr. Grierson visited Buddha Gaya, he found the Temple and the Burmese Resthouse

neglected, neither the saivite mahant nor the Government of Bengal doing anything to keep them in repair. Two things occurred almost simultaneously, the appointment of a custodian to take care of the Temple on report made by Mr. Grierson to the Bengal Government and the visit to Buddha Gaya of the Anagarika Dharmapala. The Government of Bengal made a blunder in declining to settle the question when representations, were made to Sir Charles Elliott, the then Lt. Governor by Buddhist Delegates, who visited Buddha Gaya in October 1891. The late Mahant was quite willing to appoint Buddhist monks to guard the Temple, and he had already stipulated with the Burmese Ministers in 1877 to give a plot of land to build a monastery for the monks and a *paribogha* building for the preservation of the offerings made to the Bodhi Tree and the Temple. The opportunity was lost, and with the advent of the present Mahant the quarrel between the Buddhists and himself began. The Maha Bodhi Society was founded in May 1891, and the present Mahant was elected in 1892. The first act of hostility that was committed by his menials was to murderously assault the Buddhist Monks who were in residence at the Burmese Resthouse since July 1891. This occurred in February 1893. The Buddhists did not take defensive measures at the time calmly awaiting the coming of better times. In May 1894 the Buddha Image was brought from Japan to be enshrined in the second storey of the great Temple according to the time immemorial Buddhist custom of enshrining Images in historic Temples associated with the life of Buddha. In the great Shwe Dagon Pagoda in Rangoon, and in all ancient Temples hundreds of Buddha images of various sizes are found, enshrined and even in Buddha Gaya it was the custom in the ancient days to make offerings of votive stupas and images to the great Bodhi Temple. The Saivite Mahant realising the weakness of the ruler of Bengal showed a spirit of determined hostility against the Buddhists, for in those days there were frequent riots between the Hindus and the Muhammedans, which frightened the government to take fresh responsibility. The Mahant gained his object. A government that could not protect the weak and is frightened because a hostile party threaten to disturb the peace is not built on a strong foundation. A government that could not prevent a mob from taking the law into their own hands is certainly a government that is built on a weak foundation. An ordinary village zemindar dictating to a powerful government principles of international policy is a sight even for the gods to weep! In 1894 the General Secretary of the Maha Bodhi Society petitioned the Lt. Governor of Bengal to redress the grievances of the Buddhists visiting the Temple at Buddha Gaya, and the Government in reply promised protection and assured the Buddhists of "perfect freedom of worship" a protection on paper only. Since then year after year the Saivite Mahant is showing fresh signs of hostility



THE DRAPED IMAGE.

but the Government of Bengal turns a deaf ear to the many complaints made at various times by the Buddhists. The Buddhists would be too glad to hear the last word on this subject from the Government of India. It is a sneaking policy of weak persons to slander a man behind his back, and to propagate falsehoods maligning his character. The government of Bengal listens to the stories maliciously circulated by the Saivite Mahant against the Anagarika Dharmapala and calculated to harm his reputation. But the question of the Settlement of Buddha Gya does not depend on the personality of an individual. The consecrated ground at Buddha Gaya has imperishable associations connected with the life of the Buddha, the Jina, or Victor, as he is called, who is still "the Ruler of the majority of mankind," and we venture to make a prophecy that whether willing or unwilling, the Saivite Mahant and the Government of Bengal shall later be confronted with forces operating that could not be avoided. Great and momentous changes are taking place in the realm of religion, and the will of the majority of the population of Buddhist Asia numbering millions on millions shall not be dominated by the will of a solitary individual. The subject of Buddha Gaya transfer into Buddhist hands was mooted first in 1885, and the Maha Bodhi Society has been exerting to justify its existence since 1891, having expended near a hundred thousand rupees for the progress thereof.

The High Court of Calcutta in its judgment in connection with the criminal case of the Buddha Gaya Temple emphasised that the worship conducted by the Hindu Mahant was spurious, and the Government of Bengal accentuated the verdict by a Resolution passed in May 1896 and in October 1897.

The British Indian Government knows that the Temple at Buddha Gaya is not Hindu, the Hindu community knows that it is a Buddhist Temple, the Saivite Mahant knows that the founder of his sect was a bitter foe of the Buddhists, and that he as a Saivite can not in any way worship the Buddha who is called "the reviler of the Vedas," and he knows that no non-Hindu whether he be a Christian, European, or Musulman, is allowed to enter a Hindu Temple, and he also knows that the Tibetans, Burmese Chinese, Japanese and Sinhalese who visit the Temple are professed meat eaters, and that Musulmans, Europeans and Christians have free access to the sanctuary of the Temple, with shoes on.

Are we dreaming or is it a reality? Has the Saivite Mahant assumed the office of ruler at Buddha Gaya? The following facts will show how the case stands:

The Lieutenant Governor of Bengal was to visit Buddha Gaya on the 3rd of December 1909. The Maha Bodhi Society of Ceylon having received the information deputed the Anagarika, who was then in the island, to meet the Lieut. Governor on his

arrival at Buddha Gaya. He left Colombo on the 24th of November and arrived at Gaya on the 1st of December, two days before the arrival of the Lieut. Governor, whence he despatched a telegram to the Private Secretary of the Lieut. Governor informing him of his arrival as the Delegate of the Buddhists of Ceylon. The President of the Maha Bodhi Society, the illustrious scholar, the most worshipful, high priest Sumangala, Principal of the Vidyodaya Oriental College, also sent a telegram from Ceylon to the Lieut. Governor deputing the Anagarika Dharmapala and authorising him to meet the L. G. at Buddha Gaya. On the 1st of December, Kiripa Charan Thero a Buddhist Monk of Chittagong Buddhists, and about 30 Burmese pilgrims arrived at Buddha Gaya. On the 2nd the following address was sent to the Private Secretary of the Lieut. Governor, who was then at Gaya, but it was returned with the letter herein subjoined.

TO HIS HONOUR

SIR EDWARD BAKER, K. C. S. I.

LIEUT.-GOVERNOR OF BENGAL.

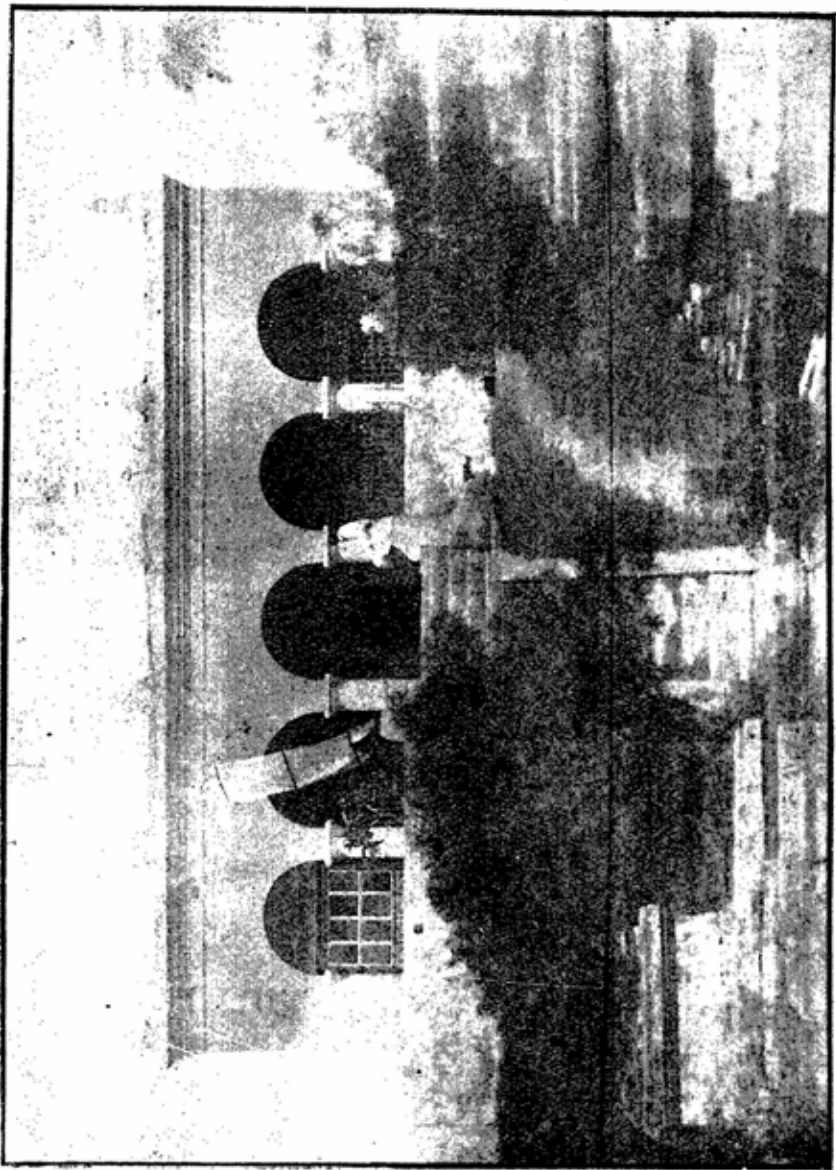
Honored Sir,—We the Buddhist Delegates of Burma, Ceylon and Chittagong now assembled at Buddha Gaya, welcome you to this most hallowed spot, where 2498 years ago, the Prince Siddhartha Sakya Sinha attained the supreme state of perfect Wisdom called anuttara samma sambodhi. To the 475 millions of Buddhists there is no spot more sacred than Buddha Gaya.

During the period of Moslem sovereignty for several centuries Buddhists from foreign lands were not permitted to visit the Indian Shrines and Buddha Gaya was left unvisited.

Since the conquest of India by the British, Buddha Gaya again began to attract the attention of Buddhists. In 1876, the late King Mindoon Min of Burma obtained permission of the Government of India to restore the Great Temple that was then in ruins; and the work of restoration that had commenced under the sanction of the King of Burma was continued under order of Sir Ashley Eden, Lieut.-Governor of Bengal, and completed in 1884.

Worship in the Temple was conducted by the Buddhists according to their religion without hindrance, and the pilgrims brought as offerings, Images of Buddha, bells, flag-trees, gold candle-sticks, gold flowers to the Bodhi-tree and the Great Temple until 1894, when for the first time, the present Mahant of the Savivite Monastery, interfered with this freedom of worship and placed obstacles on their way by appointing menials to desecrate and disfigure the historic and ancient Image of Buddha in the sanctum.

The late General Cunningham, Archaeological Adviser to the Government of India, anticipating ceremonial hostility at the hands of the Hindu pilgrims visiting Buddha Gya, had a Bodhi Tree especially planted to the North of the Temple for their particular use, and reserved the Bodhi Tree to the West of the Temple for the special use of the Buddhists, and the



BURMESE REST HOUSE.

menials of the Saivite Mahant have desecrated that Tree by hoisting Saivite banners at the top thereof which are visible at a distance. In manifold ways the menials of the Mahant offend the feelings of the Buddhists who enter the Temple for worship.

Budha Gaya is sacred to the Buddhists as the Kaaba to the Moslems and the holy Sepulchre to the Christians.

We believe that an upright ruler will be impartial in the administration of justice, and we are convinced that the Buddhists will be given cause to rejoice that there will be a cessation of the scandalous interference with the worship of the Buddhists in their most holy Temple under your gracious rule, and that it will be the dawn of a New Era of Peace and Goodwill between the Buddhist nations and the British.

M. P. SUMANGALA
U. ATHABAH
U. MOONINDAH
NAYINDAH.

The ANAGARIKA DHAMAPALA.
General Secretary, M. B. Society.

THE REPLY.

LIEUTENANT-GOVERNOR'S CAMP
BENGAL.

The 2nd December, 1909.

Dear Sir,—I am directed by His Honour to inform you that it is much regretted that the enclosed petition cannot be accepted. There is a definite standing order that all petitions to be presented to His Honour must be sent in at least 15 days before they are presented and as this does not fulfil this order it is regretted that it must be returned.

Yours truly,
CENT ALLANSON, Capt.,
Private Secretary.

Sir E. Baker on Tour.

Visit to the Bodh Gaya Temple.

Gaya, Dec., 3.

Early this morning the Lieutenant-Governor and party motored out from Gaya to pay the visit to the old Buddhist temple at Bodh Gaya. This interesting relic of ancient architecture is situated about seven miles out of Gaya, and at the moment is unfortunately the object of a somewhat bitter controversial dispute between the Buddhists and the Hindus. The Lieutenant-Governor was received on arrival by the Mahant, who conducted His Honour all over the buildings, pointing out the leading objects of interest.

The temple is situated on the actual spot where the Prince Siddharta attained omniscience. The original tree under which he sat evolving his new religion has now disappeared, but an offshoot of the original, marks the spot where the former grew. The large image of the Buddha itself is the principal feature of the temple, but perhaps the most interesting are the remains of the old Asoka railing, a considerable portion

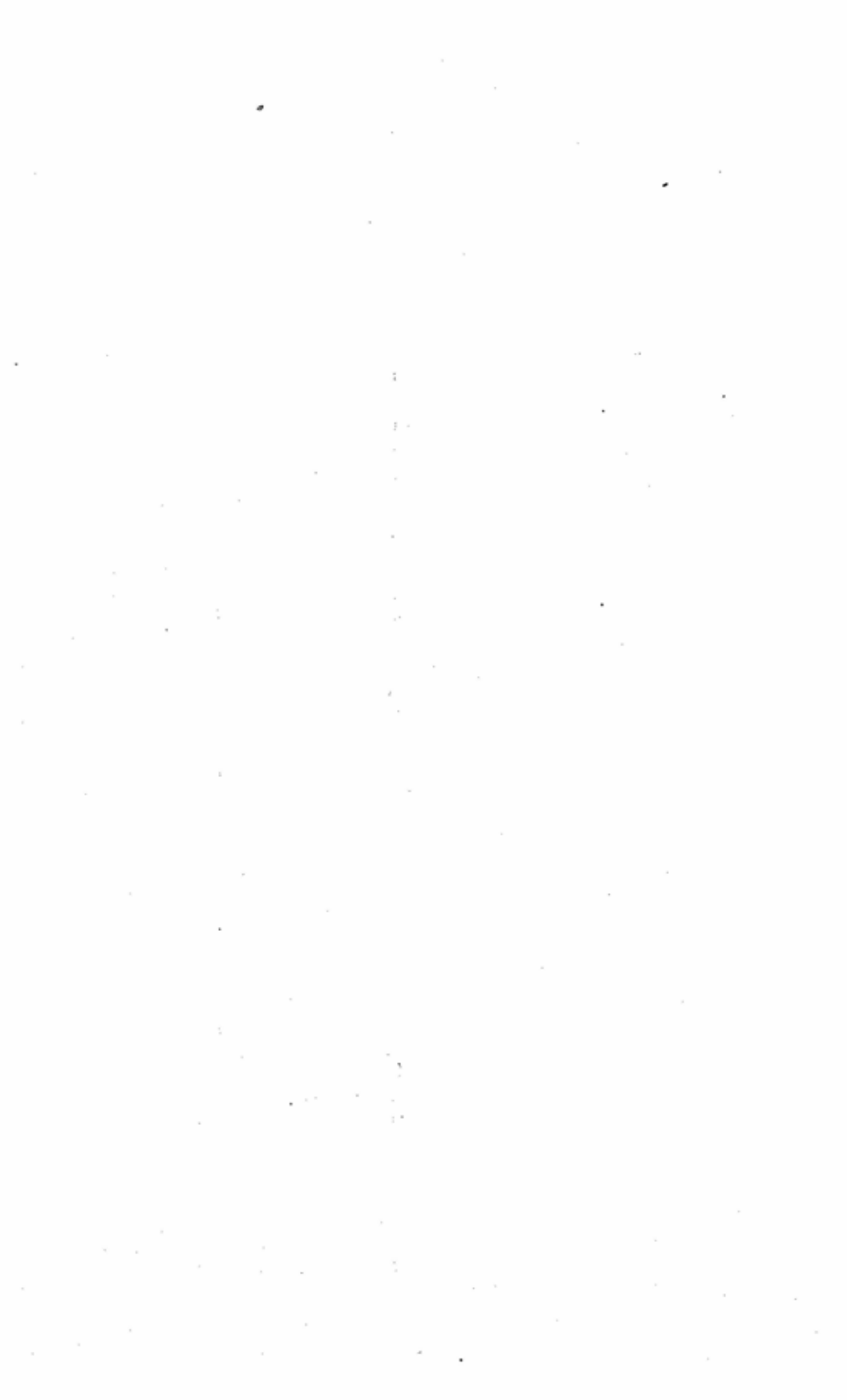
of which is still standing. This undoubtedly dates back to the time of Asoka and is consequently at least 2000 years old. Up to a few years ago, many stones which were originally part of this railing were buried in the walls of neighbouring houses. It was through the efforts of Mr. Duke, when he was Collector of Gaya, that these stones have now been restored to their original position. The temple itself has been a place of Buddhist worship and the object of Buddhist pilgrims from all parts of the Eastern world, with occasional interruptions, for a period over 2,000 years. It was built in the 1st Century B. C. on the site of a still older one founded by the Emperor Asoka a century and a half earlier. The temple, which had got into a very dilapidated condition, was restored by Government in 1880, at a cost of Rs. 2,000.

It seems a pity that this fine monument of Buddhist piety, should be a bone of contention between the Hindus and the followers of Buddha, and it is to be hoped that at no distant date a permanent settlement of the question in dispute will be obtained.

The Saivite Mahant having been informed of the presence of Buddhist delegates and pilgrims, and perhaps anticipating their presence in the Temple at the time of the Lieut. Governor's arrival took unlawful measures to prevent their entrance thereunto. In the Burmese party there were about 30 pilgrims including ladies, nuns, girls, little children and monks and novices; the Chittagong party consisted of one Monk and two old upasikas and a nun; and from Ceylon two and the general Secretary. The presence of these innocent men and women was enough to set the wheels of law in motion, for the Mahant had represented to the Police Superintendent of Gaya that the presence of the Buddhists will be offensive to the Hindus and that as he fears it would create a disturbance at the time of the Governor's visit, it would be good if they were not allowed to enter the Temple. The bait was eagerly swallowed by the Police Superintendent who had he ordinary common sense would have told the Mahant that he would be held responsible if his men disturbed the Buddhists, and that he had no business to be in the Buddhist Temple. In 1896 the Mahant attempted to play the same game, but wiser counsel prevailed, and the Mahant's men were not allowed to enter the precincts of the Temple at the time of the Lieut. Governor's arrival. Sir Alexander Mackenzie came accompanied by his Secretary Mr. Bolton, and when the latter saw some sanyasis occupying the spot where the Buddhist Bodhi Tree stands, there were told to clear out of the place. The same thing was done when in 1901 the then Lieut. Governor Sir John Woodburn visited Buddha Gaya, but the Mahant lost and the Buddhists were allowed to remain in the Temple compound and the sanyasis were excluded. In the present instance the mahant won for he found that the Collector, and all the Officials accompanying the Lieut. Governor were new men who have not studied the Buddha Gaya question, and the Lieut Governor himself a stranger to the place.



JAPANESE IMAGE OF THE BUDDHA.



Ignorance triumphed over wisdom, and the Police Superintendent panic stricken rushed into the Burmese Resthouse about 4 o'clock in the morning, woke up the Anagarika from his sleep, and began arguing with him insisting that the Buddhist pilgrims should not go to worship in the Temple during the time the Governor was present at Buddha Gaya. It was a most extraordinary demand most foolishly made. Because a Christian gentleman, who happened to be the temporary ruler of Bengal was visiting the great Buddhist Temple, because the Hindus do not like the presence of the Buddhists when the Governor was there, the devout followers of the Buddha who had come thousands of miles travelling to worship at the Temple, are ordered to keep off the grounds! It was an unreasonable demand, an insolent demand, and a demand that would never have been made had the Buddhists been an influential body. Instead of protecting the weak from becoming a prey to the brutal tendencies of illiterate savages, the mighty arm of the British surrenders its power to the stronger party, letting the weak go to the wall! It is the old way "Lick him bill, he is got no friend." The Buddhist pilgrims were excluded from entering the Temple on the strength of the following order written by the Collector's own hand and signed by him:

"To Dharmapala Secretary and others

"Whereas it has been made to appear to me that if you approach or enter the Temple at Bodh Gaya there is likely to be a breach of the peace you are hereby required to abstain from entering the temple up to the hour ten (10) a.m. today from approaching H. H. the Lieut. Governor of Bengal accompanied by more than 2 followers.

"R. E. GREENSHIELDS

Dt. Magistrate, Gaya."

This order was handed to the General Secretary by a Policeman at about 7 a.m.; but at early dawn the Burmese pilgrims with the monks had entered the temple with offerings of candles, incense, flowers and fragrance and food ceremoniously prepared to be placed on the altar. When the offerings had been placed thereon and the devotees were praying, the menials of the Mahant rushed inside the sanctum, and getting hold of the ladies, and children some by the neck and some by the arm had them forcibly removed from the Temple, and the offerings were also removed. A cry of terror went through and the ladies and children came rushing with tears in their eyes to the Burmese Resthouse. The building was a haven of refuge to them at the time.

Mob law reigned at Buddha Gaya for about two hours previous to the arrival of the Lieut.-Governor. At the request of the pilgrims the General Secretary wrote out the following petition to be handed to the Lieut.-Governor if he would come to the Resthouse

HIS HONOUR SIR EDWARD BAKER, K. C. S. I.,

LT.-GOVERNOR OF BENGAL.

Your Honour,—The undersigned pilgrims about 30 in number, priests, respectable ladies and children arrived in Buddha Gaya on the 2nd inst., to make offerings at the great Temple.

According to Buddhist religious rites, offerings of food, especially prepared, candles, incense, fragrances, &c., were taken early this morning to the sanctum, to be placed on the altar, before the image of Buddha, and when they were at their devotion the Mahant's menials rushed in and forcibly ejected them out of the sanctuary with the offerings. They had to take refuge in the Burnese Resthouse. Police constables were silent spectators; but the sanyasis of the Mahant wielded authority. We were shocked and astonished at the rude treatment we received in our own temple at the hands of the saivite Hindus, a few hours before you Honour's arrival. We think it was an outrage unheard of in any civilized land. It was an insult offered to the whole Buddhist world and we demand redress at your hands.

We are yours respectfully

Budgaya, 3rd December, 1909.

When the Lieut.-Governor entered the central shrine of the Buddhists he was not welcomed by the followers of the Buddha but by a saivite, who since several years past is insulting the feelings of the many millions of Buddhists by having menials appointed to disfigure the great Image of the Buddha in the sanctuary, in having it painted and robed in Hindu garb making it appear a Hindu deity. All the desecration that is committed by the saivite Mahant at the central shrine of the Buddhists is well known, but the British authorities in India look at the sacrilege with indifference. The Buddhists are not strong enough in India to make their power felt, and as they are a negligible quantity, the Government can well afford to remain silent, and the saivite usurper of the Buddhist central shrine continues to commit outrages that would not be tolerated elsewhere. It is an irony of fate that the great Buddhist Temple, the Mecca of the Buddhists, the most hallowed spot for the Buddhists, is in the hands of the followers of a man, who it is said, if we are to believe tradition, was the destroyer of Buddhism in India. It is said by the followers of Vishnu that Buddha is an incarnation of their god, and that the Vaishnava Hindus could therefore worship Buddha in the form of Buddha avatar. But at Buddha Gaya it is not the followers of Vishnu that worship Buddha, but Saivites, who are inveterate foes of the gentle faith. The Saivite Mahant does not observe the principles of the Vishnu faith in showing compassion to animals.

On the contrary he makes bloody offerings at Buddhagaya, on the Kali puja day in getting his menials to sacrifice goats in the precincts of the Temple. Sacrilege and desecration could not go any further. A saivite Mahant to officiate in a Buddhist Temple and make offerings to Buddha is an anomaly. It is like the officiating of a Catholic priest in a Protestant church. The Mahant gets his conscience cooled by getting a Vishnu menial to do the puja at the Temple, but it is done in a scandalous way in having red paint rubbed on the forehead of the Buddha image! At Buddha Gaya is to be witnessed a conglomeration of sacrileges unheard of elsewhere. In a Buddhist temple, acknowledged by the Buddhists to be their central shrine, a Saivite priest makes offerings by proxy through a Vaishnavamenial in having saivite rites performed, disfiguring the figure of the Buddha to make it appear a Hindu demon in the form of Bhairav, disallowing the Buddhists to perform Buddhist ceremonies, allowing indiscriminately Hindus of all castes, and Christians and Muhammedans to enter the sanctuary with shoes and hats on! It is like appointing a congregational minister by the archbishop of Canterbury to officiate in the mosque of St. Sophia in Constantinople according to the principles of Romish ritualism! It is said that "all things are possible with God", similarly all insane abnormalities are possible in India under the benign dispensation of Anglo Indian bureaucracy. For 18 years the Buddhists of Japan, Siam, Burma, and Ceylon, Tibet, and Chittagong have been making strenuous efforts to rescue Buddha Gaya from alien anti Buddhist hands. The Maha Bodhi Society, the Buddhist Shrine Restoration Society and other organizations have been making representations to the Government of India to prevent the saivite Mahant from desecrating the Temple, but to no effect.

Sir Edward Norman Baker, the present Lieut.-Governor of Bengal is said to be a man of strong will and willing to do justice, and now that he has seen the outrageous attitude of the saivite land holder towards the Buddhist pilgrims perhaps the Buddhists will not have to wait long for the realisation of their long cherished desires to see their most holy shrine liberated from profane hands.

The Lieut.-Governor having seen the Temple came to the Burmese Resthouse where the pilgrims were awaiting his arrival. He came dressed in with his retinue and walked in to the room where the Japanese Image of Buddha is enshrined. He was immobile, not a sign of sympathy was visible in his gracious countenance and he was inspecting the Image with his hat on! The Collector too had his head gear on. The General Secretary in a few words expressed the sufferings of the Buddhists at Buddha Gaya but the Lieut.-Governor sphinx-like was expressionless! While the Lieut.-Governor, and the Collector were talking in the room the attending officers remained in the verandah, and the

Police Superintendent happened to cast his eye on a notice which was written on a large sheet of paper nailed to the wall above the door of the Image room. After the Governor had left the Rest-house the Police Superintendent asked the Anagarika why the notice had been posted. The answer was to represent the grievances of the Buddhists. He rushed out and in a minute brought the Collector and pointed the notice to him, whereupon he demanded an explanation, and the Police Superintendent was ordered to have it instantly removed. The following is the notice which perturbed the benevolent spirit of the compassionate officials :

"TO ALL TO WHOM THESE PRESENTS
SHALL COME :

Greeting,—The holy site at Buddha Gaya is the central shrine of 475 millions of Buddhists.

For 2499 years it has received their homage. Since 1896 the saivite Mahant of Bodha Gaya mutt has appointed low Hindu menials to desecrate the great Image which is inside the sanctuary.

"The resident Buddhist monk at the Burmese Resthouse appeals to all Buddhist pilgrims and to all friends of the gentle Faith of the Buddha to take legitimate measures for the prevention of the scandalous state of affairs at this most hallowed spot."

Wedding at Marawila.

HEWAVITARNE—PERIES.

The marriage of Dr. C. A. Hewavitarne the fourth son of the late D. C. Hewavitarne Mudaliyar and Sri Mathi Mallika Hewavitarne Lama Etani and brother of the Anagarika H. Dharmapala to Miss Charlotte Peries daughter of Mr. P. A. Peries of "Lyndhurst" Marawilla took place on the 9th ultimo at the bride's residence. Mr. T. W. Roberts, the Police Magistrate of Chilaw, in his capacity as Provincial Registrar, performing the ceremony, which was witnessed by the immediate relatives and a few intimate friends of the contracting parties. The bride was resplendently attired in a silk costume of the Kandyan style and carried a pretty bouquet. After the ceremony, Mr. Roberts, the District Judge of Chilaw in proposing the health of the bride and bridegroom said that "unaccustomed as he was to public speaking, and desirous as he was to win the unsecurify of a quiet seat, in a presence which was graced by so many better qualified than himself to undertake the duty entrusted to him, he felt that he could but avail himself, with the sincerest pleasure, of the opportunity offered him of expressing the pleasure it gave him to be there and assist

at the marriage of one whom he knew and held in high esteem. To the qualification of being a friend of the bridegroom he added those of an old married man, and his own experience of that state had been so happy that he felt elated at the prospect of the same happiness being extended to others every time he saw a man and maid standing in the position in which those whom they gathered to honour stood that day. After twelve years of married life he might even pose as an authority on the subject of matrimony and as such he would tell them that, if by some chance he were a single man still, he would enter the married state again and with the same partner (applause). If the past record of a man might with safety be taken as an indication of his future conduct, those of them who like him (the speaker) knew Dr. Hewavitarne would have no hesitation in predicting that the married life of the bridegroom and the bride would be one full of happiness (applause). He felt that Dr. Hewavitarne was certain to make a good husband. Ceylon was remarkable for the many good husbands it could point to. He had never known a country where the husbands were so faithful and considerate to their wives (applause). Even the most devoted husband was doubtless apt to fall short of the standard sometimes and become a trifle unreasonable, but that was a general human liability to which Ceylon could show more exceptions than would be found in most places that he knew of. There were two ways of wearing the double harness. One was where one of the two pulled one way and the other followed, while the other was that in which each pulled independently. There was a superstition set up by the poets of another method. Where both pulled together in perfect accord and unison. But though there might be a browning couple here and there that was a form of perfection which was generally unattainable. For the bulk of mankind, there were two courses practicable: both to pull independently and separately, with results that he need not explain; or for one of the two to allow the other to set the stride and to follow. In the case of those whom they were gathered to see take double harness the practical method was the latter. They would soon find out, as soon as the enchantments of the honey-moon were over, which of the two was to set the stride. If they would allow so experienced a man as him (the speaker) to advise them, he would say that the old-fashioned way of letting the husband rule the home was after all, even in these days of Suffragettes, the best and the happiest way to decide the question. It was a way which suited the habits of thought and life of the Sinhalese people. And the wife would find that if only she allowed her husband to be the master, he was really willing to be her most humble slave. He felt no doubt that Dr. and Mrs. Hewavitarne would settle the matter in the way he had suggested, with lasting happiness throughout their lives. He wished them both long life and all the happiness possible in married life, including that form of blessedness contemplated by the Psalmist who said: "Blessed is the man whose quiver is full of them." And he had no doubt that when that quiverful came, Dr. Hewavitarne would fulfill his higher parental duties in the same complete and wise manner in which the late Mudaliyar Hewavitarne had fulfilled his duty by him. He wished them both a full measure of happiness and trusted that the measure would brim over and that as the hair of their heads grew whiter, their mutual love and affection would grow strong and deeper. He wished them both all possible happiness. (Applause).

Dr. and Mrs. C. A. Hewavitarne returned to Colombo by motor-car shortly after 3 o'clock in the afternoon. The bridegroom's mother held a very largely-attended reception at "Aloe Avenue," Kollupitiya, from 4 to 7 p.m. The commodious residence was elaborately furnished and artistically adorned with greenery, palms and other plants. The grounds were beautifully arranged with chairs, settees and teapots. The grand display of bunting and flags lent additional charm. Light refreshments and ices were served in abundance. The Band of the Ceylon Volunteer Force was in attendance. Shortly before the gathering dispersed, Dr. Thomasz presented the bride and bridegroom with a handsome, large-sized silver bowl, subscribed for by some of the members of the medical profession. Three cheers were called for Dr. and Mrs. Hewavitarne. At night "Aloe Avenue" was illuminated on a magnificent scale, the festivities ending with a pyrotechnic display. Dr. and Mrs. Hewavitaane received a very large number of costly presents.

Why Germany is Building "Dreadnoughts."

TO KEEP JOHN BULL WITHIN BOUNDS.

We take the following from the *Review of Reviews*, for October, 1909:—

By far the most important article in this month's magazines is Professor Delbruck's clear, frank, and out-spoken article in the *Contemporary* explaining with the voice of authority exactly why Germany is building *Dreadnoughts*. It is far and away a better exposition of the real thought that is at the back of the German mind than anything I have yet seen printed in England or in Germany. Professor Delbruck is the editor of the *Preussische Jahrbucher*, he is Professor of History at the University of Berlin, he is a personal friend of Prince Bulow. He knows what he is writing about, and he expresses in clear, straightforward language what is the real truth about the secret of German shipbuilding activity. He is an honest man, is Dr. Delbruck, and he dismisses as they deserve the pretexts that the *Dreadnoughts* are needed to protect German commerce or German colonies. He tells us quite simply and frankly that they are being built for the specific purpose of depriving England of the position of preponderance which, but for the German Navy, she would enjoy throughout the world. Not to invade England, not to destroy the British fleet, has Germany created her vast Navy, but in order to prevent England becoming too powerful. But for the German fleet there was every prospect that in thirty years the world would have become English. The German fleet, although not able to cope single-handed with the British fleet, would if added to the fleet of France, Russia, the United States, or Japan enable any one of these Powers to hold their own against England. What the Germans accuse us of trying to do—to put an iron ring round Germany—Dr. Delbruck tells us the German fleet is intended to do for England. It is to be held over us *in terrorem* as the potential ally of any Power with whom we may quarrel in any part of the world.

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.*

EDITED BY THE ANAGARIKA H. DHARMAPALA.

Vol. XVIII.

FEBRUARY, 2453 B. E.
1910 A. C.

No. 2.

Old Ruins of Ceylon.

A few centuries anterior to the Christian era, Ceylon was already in a state of high civilization and refinement, while men of energy and perseverance laboured long and industriously to produce the rich harvests which the fertility of the soil amply yielded. All branches of art and science were cultivated to their highest extent, and the Sinhalese nation became one of the most prosperous and flourishing nations in the ancient world. This fact is clearly proven by foreign as well as native historical records, and the remains of ancient grandeur which extend and are scattered all over the island. Ptolemy, King of Egypt who lived three centuries B.C., and was a warm friend of Buddhists, gladly invited Buddhist Missionaries to preach and establish the noble doctrines of Buddha in his kingdom. We find on his map, the City of Anurādhapura, the ancient capital of Ceylon, correctly marked under the name of Anuragammum. The Greek historians, Onesiculus who lived 329 B.C., and Diodorius Siculus, who lived 44 B.C., give a correct account of the site and situation of the island, and the customs, habits, manners and hospitality of the people.

These statements are confirmed by Dionysius who flourished 36 A.C. The island was known to the Greeks under the name of "Tambapane" (copper island) and to the Romans by the name of Zeylan (land of lions).

Pliny, a Roman writer describes the hospitality and kindness that the shipwrecked Romans received at the hands of the Sinhalese King, during their six month's sojourn in the island at the beginning of the Christian era; he also states when the Romans returned to their native land, the King sent four Sinhalese ambassadors to accompany them.

Ceylon is known to the Chinese by the name of "Tse-Kze-Kwo" (lion kingdom). Among the Chinese visitors to this beautiful isle, is the

celebrated Buddhist traveller, Fa-hian, who visited the island in the fourth Century of the Christian era, and who describes very vividly and graphically the condition of the island and the glories of that ancient capital, Anurādhapura. He commenced upon the flourishing condition of the country and informs us that the capital was inhabited by the monarch, his courtiers, nobles, and numerous magistrates who administered the laws with justice, and merchants who were largely engaged in commerce with foreign lands.

Also Fa-hian enlarges upon the magnitude of the public buildings, and the size and style in which the abodes of the nobles and wealthy were ornamented; the length of the streets and roads which he says "were wide and straight"; and he concludes his account by expressing the joy it gave him as a devout follower of Buddha, to see the numberless halls which were solely used by the priests to preach in and expound the laws of Buddha; and the first, eighth and fiftteenth days of each moon were devoted to the "great preachings," when crowds of people of all descriptions, from the highest to the lowest, filled these halls.

"The glorious and magnificent city of Anurādhapura is gorgeously refulgent from the many temples and palaces whose golden pinnacles glitter in the sky. The sides of the streets are strewn with dark-coloured sand, whilst the centre is sprinkled with sand which is as white as the interior of a young cocoanut. The streets are spanned by arches made from the young, pliant bamboo, which are covered with the choicest flowers and ornamented with gold and silver flags, glittering amidst the many coloured blossoms;—on each side are vessels filled with fragrant oils, and in alcoves are images holding gold and silver lamps.

In the thoroughfares are to be seen throngs of men who are armed with bows and arrows. Among these people are men of lofty stature who carry large swords,—the strength of these godlike beings is so great that with one blow of their mighty weapon, they can sever the body of an elephant. Myriads of people, elephants, horses, bullocks, palenquins and haccaries are constantly passing and re-passing. Among this busy multitude devoted to occupation may be found many who make the pleasure of others their employment, as there are necromancers, dancers, and musicians of far-off nations whose chanque shells and tom-toms are ornamented with cloth of gold. The gates of the city are far asunder; the distance of the principal gate to the southern entrance is sixteen miles and from the northern to the southern gate, is it not also sixteen miles?

The principal streets are three :—their names are in English—Great King Street, Great River Street and Moon Street. In the latter are more than twice five thousand dwellings, the greater number being goodly-sized houses. The lesser streets in this vast city are countless. The King's palace is a stupendous edifice, and has immense ranges of buildings, some of them being two and three stories in height. The subterranean apartments are of great extent. What man can tell the space of ground they cover?"

The remains of this magnificent city fully corroborate the above statement, as the ruins of the walls, public buildings, enormous tanks, and religious edifices bear evidence of the numerous population which must have been required to undertake and complete these gigantic structures.

This city is regarded sacred by Buddhists on account of its holding the sacred Bo-tree and other Shrines. This is a branch of the same tree under which our Lord Buddha attained supreme wisdom, and was brought to Ceylon about two centuries after His Parinirvana, the third century B.C., during the reign of King Devanampiyatissa. The ground where the tree is planted occupies a space of 340 feet in length and 214 feet in breadth.

The tree is about 50 feet in height and 10 feet in circumference, and it is not worthy that it remains the same size to this day, uninjured and enduring. Legends of the tree state its "virtues will endure for 5000 years henceforth," that is, it will live 5000 years from the time it was planted. It is at present, 2217 years old, and it will doubtless stand its allotted time of 2783 more years.

The first ruin we shall attempt to describe is that of the Mahavihare (Great Temple of Anurādhapura), which was built in the third Century B.C., and more than two centuries after Buddha. Although it is now in ruins, many of the steps and principal entrances are in a complete state of preservation, and are most beautifully carved,—the elephant, lion and bull being carved with extreme correctness and great spirit.

These ruins are still decorated with small stone ornaments, the carvings on each evincing good taste and considerable ability. It is most remarkable that notwithstanding their great age, (work accomplished over 2000 years ago), and their exposure to the elements for centuries, the greater number of these carvings are as plain and well defined, and the lines sharp and clear, as if they had been newly finished.

The "Lowa-Maha-paya" or Brazen palace, so called from the brass with which the roof of the building was covered, was erected by King Dutugemunu, who reigned 140 B.C., as an abode of the priests. It was square in form each side being 240 feet in length, 270 feet in height, and contained nine stories, on each of which were one hundred apartments. The top four floors were occupied by arhats, celebrated for their piety and learning, while the lower floors were occupied by monks of other grades. This ruined pile now consists of 1600 granite pillars, more or less preserved, which being placed in forty parallel lines, form a square. These pillars differ in height,—some are eleven feet, while others are eleven and one-half feet above the ground. Those standing in the centre are delicately carved, while the outside ones are plain and only one-half the thickness of those in the centre, which are nearly two feet in width and six inches thick. These are some of the pillars upon which the enormous edifice rested.

From the records we learn that the interior of this spacious edifice was brilliantly decorated, the halls in the centre of the building being elaborately ornamented with gilt statues of elephants, lions and buffaloes.

At one end of the hall on a platform, was a carved ivory throne, on either side of which were arranged golden suns and silvery moons and stars, these being considered the attributes of royalty.

Ruwanwelli-saya (Golden Pile) is a huge dagaba wherein some of the relics of Buddha are enshrined. This structure is built of solid brick and stands in the middle of a square

platform whose sides are each, 500 feet in length, the whole having been surrounded by a moat of 70 feet in width and paved with large blocks of granite. The slopes towards the fossi are ornamented with massive pieces of sculpture, representing the heads of elephants which project as though the sculptor intended the beholder to imagine that the bodies of these huge creatures supported the structure.

This dagaba was, some years ago a conical mound of brick-work, overgrown with bushes;—still this immense ruin which is 180 feet in height is regarded with peculiar interest by the antiquarians and men of science, because Sangha-tissa the First, who reigned 243 B.C., placed a pinnacle of glass on this structure to serve as a protection against lightning. This account will be found in the *Maha-wanse* which was written five centuries A.C., thus clearly proving the advanced state of science among the ancient Sinhalese and the knowledge they possessed of the non-conducting properties of glass.

The *Abhayagiriya* dagaba is the largest and most magnificent one ever built in Ceylon, and was constructed in the first century of the Christian era by King *Wallagambahu*. This gigantic structure was originally 400 feet in height, but at the present time is only 220 feet high, and is nearly quarter of a mile in circumference. It is wholly covered with trees,—the only part discernible being the brickwork towards the top. Few sights are more pleasing and sublime than the scene presented to an observer at the top.

The *Thupāramaya*, though smaller than the preceding dagabas, is one of the finest specimens of its kind, and was built by King *Dewanampiyatissa*, who reigned 300 years before the Christian era. Records of this work declare that this dagaba was beautiful to the eye, and was ornamented with precious gems around each pillar. The ruin fully merits the praise bestowed upon it. The dagaba is low and surrounded by four circles of carved stone pillars, twenty-six being placed in each row. These pillars are twenty-three feet in height, having octagonal shafts with square bases, the latter being narrower than the capitals. These graceful pillars are ornamented with the most delicate and elaborate carvings imaginable, and are so arranged on the platform of granite as to form concentric circles, the dagaba being the centre. All beholders acknowledge that this dagaba is the most perfect specimen of its kind in the island.

There are many celebrated Buddhist rock temples in Ceylon, excavated out of the solid rock,—among them being the famous one called *Dambulu Vihara*, which is of large proportions, and the decorations well preserved, it being situated in a large cave, partly natural. On the southern side which rises 350 feet above the plain, wondrous works of art have been formed by the expenditure of a vast amount of labour and skill. The entrance is led by a rocky, narrow path to the platform, the steps being carved out of the stone.

The inside of the Temple is protected by a wall 400 feet in length and is sheltered by the overhanging rock, as well as by a thatched porch supported by pillars.

This work was commenced by King *Walagam-bahu*, as well as some who lived in the first century A.C.

Another temple which is very interesting is called Raja Maha-Vihare, or Great King's Temple, in honor of the monarch. This cave is entered by an arched portal, ornamented on either side by stone statues, which have the appearance of frowning on curious visitors. The length of this excavation is 178 feet, width 80 feet, while its roof measures a height of 25 feet at its loftiest part, which gradually decreases towards the opposite wall, thus forming a complete arc of a circle.

This whole surface was gorgeously painted in rich and brilliant colours which still retain their lustre, although centuries old. Similar architectural designs can be seen in different parts of Ceylon even to this day, which are extremely interesting and wonderful to sight-seers, who wonder at the marvelous skill exhibited by the ancient Sinhalese. These remnants of architectural skill and beauty not only prove their wonderful knowledge of the arts and sciences, but also go to show the firm hold the noble doctrine of Buddha had gained on the hearts of the people, who sacrificed their minds and talents to create for themselves an everlasting monument of their faith, and a living testimony to their physical and mental capacities. Sinhalese sovereigns encouraged their subjects who devoted their time and abilities to the advancement of the arts and sciences, by highly rewarding them with wealth and property, which were bestowed upon the talented ones, as a mark of their appreciation for their intellectual knowledge and mental attainments. Even many of the Kings were noted for their learning;—among these was King Prākramabahu the Third, who lived and reigned in the 13th Century, and was celebrated alike, both for his piety and mental acquirements. We learn from the records that this king was thoroughly well versed in religion, history, physics, rhetoric, grammar, oratory, agriculture, astronomy, astrology, mathematics, war, jurisprudence, natural history, music and the occult sciences. The fame of his learning extended all over India, in consequence of which, several disputes which arose between foreign monarchs, were presented to him for arbitration. The Sinhalese kings supported Colleges and Universities for the free education of their people.

Free schools were opened from village to village and town to town, under the direction of their priests. They also built and endowed asylums and hospitals for the relief of the sick and helpless, and all who might require their aid, while the medical practitioners received fixed salaries for attending to the wants of suffering humanity. Such was the deep feeling and spirit manifested by the gentle monarchs for the welfare of their subjects.

The decline of this state of high civilization existing in Ceylon, began about five centuries ago. Since the wars with the Portuguese and Dutch, frequent warfare with foreign powers required the attention of the people to the exclusion of their advancement in the arts, sciences, and industry. So Ceylon, at last, yielded to the foreign influence, there being no prince of their own to aid and encourage the people for their progress, as heretofore. Even a few princes who reigned for a short period after the Portuguese and Dutch, were unable to rebuild their former state of civilization, having been constantly disturbed by European invaders;—however, under the rule of the British, Ceylon, at this later day, seems to be putting forth fresh energy, to regain her former standing, and we sincerely trust this effort may bear good results.

R. SENANAYAKA.

Indian Archæology.

We have to thank the Director-General of the Archæological Survey of India for the two well bound volumes containing the very interesting Reports of the Director-General and his colleagues on the historic and ancient monuments of India, and of the work of conservation and restoration of the several monuments accomplished by the Archæological Department during the two periods of 1905—6 and 1906—7.

In a country like India so full of historic sites and abounding in antiquarian remains it is of the utmost importance that there should be a department under well trained Archæological experts whose duty will be to explore such sites, restore and conserve with the aid of science. Half a century ago Archæological Science was in a state of infancy and there had not been a systematic study of the ancient religious systems which brought into objectivity the wonderful structures that are to-day so greatly admired. The name of Prinsep will ever be remembered for having brought to light the forgotten Edicts of the great Emperor Asoka; Cunningham, Fergusson, Burgess and Buhler did useful work in their own day for the elucidation of forgotten facts in the ancient history of India. The Archæological Survey of India under the efficient guidance of the late General Cunningham accomplished much, but for want of enlightened and sympathetic support a systematic exploration of the buried ruins in historic sites could not be carried on. Of all the Viceroys who had been in India not one took so sincere an interest in the conservation of ancient monuments as Lord Curzon. As a great traveller he had seen in Asiatic countries which he had visited remarkable monuments that demand admiration from all students of aesthetic art, and when he was appointed to govern India, he found the opportunity to do a great service for Indian Archæological Science, and the best and lasting work which he inaugurated during the period of his administration was the establishment on a permanent basis of the Archæological Survey of India. The next best thing he did was to appoint an energetic, able, sympathetic head as the Director-General. Lord Curzon was an egoist of imperialistic tendencies, who was not happy till he made himself master of all Asia. Like the King Mandhata of the Jatakas he had this great failing; but students of Indian Archæology will ever remember his name for all time to come, with gratitude for the good work he initiated in the establishment of the Archæological Survey of India. It is due to his lofty nature that he compelled the Hindu priest at Buddha Gaya to restore the Asoka pillars back to their proper place. The most antique memorials of all India, these beautifully carved stonic pillars, were doing service to the Hindu priest in supporting the granary of his establishment. The ancient monuments act was put in motion and the Saivite priest was compelled to deliver the pillars to Government and they now stand in their proper place as custodians of the ancient temple of Maha Bodhi at Buddha Gaya.

The Archæological Survey Report of 1905—6 contains 19 articles covering 185 pages. The initial article on "Conservation" is by Mr. J. H. Marshall, the Director-General, the second article on "Ancient Monuments of Kangra ruined in the earthquake of 1905" is by Dr. J. H.

Vogel, the third article on "some Conservation works in the Northern Circle during 1905—06" is by Mr. W. H. Nicholls; the other articles are

Restoration of two Elephant Statues at the fort of Delhi by J. H. Marshall.

The Restoration of the Jaina Tower at Chitorgadh by Henry Cousens.

Progress of Conservation in Madras by A. Rea.

Exploration and Research by J. H. Marshall.

Excavations at Kasia by Vogel.

Rajagrha and its Remains by J. H. Marshall.

The Dhamnar Caves by Henry Cousens.

Excavations at Amarāvati by A. Rea.

Buried Jain Remains at Dānavulapād by A. Rea.

Ancient Village Site at Pedda mudiyam by A. Rea.

Some Excavations at Pagan (Burma) by Taw Sein Ko.

Two Sculptures at Mandor by D. R. Bhandarkar.

Jaina Iconography by D. R. Bhandarkar.

A New Find of Punchmarked Coins by D. B. Spooner.

Epigraphy by Sten Konow.

Grāmam Inscription of Parantaka by V. Venkayya.

The Volume ends with a list giving the names of Archaeological Reports published under official authority from the year 1870 to 1905.

(To be continued.)

The Durbar at Mandalay.

We have been favoured with a copy of the following speech delivered by His Honour the Lieutenant-Governor Sir H. T. White, at the Durbar held at the palace at Mandalay, on the after-noon of the 17th November 1909 :—

Officials and Notables of Upper Burma. It is to you mainly that I overlook or undervalue the conspicuous and eminent services of European officers, the public spirit of the European community or the many advantages which we derive from the presence of Natives of other parts of India and other countries who are welcomed by the hospitable people of this Province. But speaking in the Capital city of Upper Burma, the most truly representative Burmese city where Burmese national life finds its fullest expression, I ask permission to speak a few words of advice and encouragement chiefly to my Burmese friends.

I am glad to have this opportunity, before I leave Burma, of meeting so representative a gathering of officials and non-officials from all parts of Upper Burma. It is especially gratifying to me to distribute decorations, rewards and other tokens of recognition of good work to many meritorious servants of Government as well as to private gentlemen who have afforded voluntary support and assistance to the Administration.

Although naturally Burmans predominate, it is a pleasure to see that members of other races also have deserved well of the state. In the maintenance of order, the first duty of rulers, in the administration of justice, in the working of forests on which our prosperity so largely depends, in the execution of public works which adorn our towns and facilitate public and private business, in the struggle with disease in many forms, in the education of youth, in the discharge of one or other of these or similar duties, those who have been decorated and rewarded to-day have shown themselves conspicuous and praiseworthy. It is amongst the pleasantest of my privileges to do them honour. Many more their work will, I am sure, in due course be recognized. Though stern in the punishment of misconduct and relentless in the chastisement of evil-doers, Government is ever ready to encourage and reward desert and to recognize merit among its servants. Here as in other parts of the Empire, we rely on the loyal support and devoted efforts of Native officers of all ranks and I am happy to say that our reliance is well placed. We try also to enlist the sympathy and win the affection of the great mass of the people of the inarticulate multitude for whose benefit the whole system of administration is organized and maintained. For it must be remembered that the final aim and object of Government is to assure to the trader, the farmer, the artisan, the free and safe pursuit of their several callings, to all men security and equal justice and full opportunity of moral, mental, and material progress. Upon all officials, therefore lies the paramount duty of regarding the people as their chief concern and of doing their utmost, not merely by passive abstinence from ill doing but by active endeavour, to protect them against oppression and wrong.

I do not propose to trace the record of the past twenty-four years, a generation in the life of man, for it is fresh in the memory of all. Still less do I intend to recite the history of the four years which have passed since I last addressed the citizens of Mandalay. There have been many changes since the British Flag first floated over the walls and towers of this historic city and all Burma became re-united into one great Province and incorporated in the Indian and in the British Empire. As I have said before, this incorporation should be regarded as a high and precious privilege and not as in any way implying the destruction of your national life. It has, throughout, been the aim of this Government to establish and maintain peace and order, to proffer the gift of Western thought and civilization, yet not to impair the characteristics and qualities of the Burmese race.

One of our main purposes has been to raise the standard of official morality and to cultivate a full sense of responsibility among Burmese officers. No doubt the highest and strongest characters attain the ideal of public and private conduct to satisfy their own conscience without any thought of the material advantages of honesty and industry. But it is not in ordinary human nature to be unmoved by the prospect of those advantages or to scorn the attractions of power, place, dignity, and fortune. It cannot be doubted therefore that, apart from the consideration that qualified officers should be eligible for higher appointments, it is a good thing to throw open appointment to native officers, to promote them to positions of trust and responsibility. As you know, steps have been taken in this direction. Appointments of Deputy Commissioner,

District Judge, District Superintendent of Police, and Settlement Officer are open to Burmese officers; the Provincial Civil Service has been enlarged; and a Provincial Judicial Service has been constituted. I am glad to say that the experiments which have been tried in respect of superior appointments have been entirely successful, partly on account of these inducements, mainly I hope from better and higher motives. I am satisfied that the expectation which I formed nearly five years ago has been realized and that the standard of integrity and efficiency has been appreciably raised. There are very many Burmese officers whom I am proud to reckon among many friends and in whose loyalty and integrity I place unreserved confidence. I gratefully recognise the support and assistance which I have received from Burmese officers. I feel that in all departments of the Police Service, Burmese officers are showing themselves year by year more efficient and more worthy of trust, more self-reliant and better fitted for responsible positions. I want you my Burmese friends and fellow workers, to remember that you have a serious and weighty responsibility not only to Government but to your own people. The ideal official should set the finest example of zeal for the public service, of anxious care for the poor and weak, of unswerving regard for truth and justice, and not less, of spotless integrity and temperate life and conduct. I look to you to uphold these principles which I have imperfectly but with all my heart tried to inculcate and so to live in public and private morals and to lift to loftier heights the proud name of your Race.

There are one or two matters of detail on which I have a few words to say. Here in Mandalay and elsewhere in Upper Burma we have suffered under the appalling infliction of plague and our most strenuous efforts have been directed to its prevention and suppression, I think and hope that the measures which we have taken, though they have not yet extirpated this dire disease have limited its scope and reduced its strength. I am filled with admiration of the devoted work of Medical and Civil officers of all ranks in dealing with plague. They have co-operated heartily and worked side by side and have never spared themselves. It has been the consistent policy of Government to enlist the aid and sympathy of the people in the work of the Civil and Medical officers, and I am glad to say that, with few exceptions, the attitude of the people has been most praise-worthy. I trust that this will continue, that all will recognize that Government officers are working solely for their good and that the people will render them willing and active assistance. I should be glad also if the people of this country could be induced to pay more attention to the sanitation of their towns and villages. Besides plague, we have a great deal of cholera and malarial fever, diseases perfectly preventable by the adoption of not very difficult precautions as to which instructions have been issued from time to time. Small-pox, again, is rife; yet it is preventable by vaccination. I think that much might be done by vaccination. I think that much might be done by Burmese officers, who have the confidence of their interest in these matters.

One matter of local importance I wish to mention. I am sorry to hear that the cultivators in the Mandalay Canal Tract are heavily indebted. The burden of debt is so heavy that it seems hopeless for them to attempt to extricate themselves. It has been suggested that the creditors

should form themselves into a Bank and the debtors into Co-operative Credit Societies. The obligations of the debtors would be taken over by the societies to which at the same time the land of the debtors would be transferred until the debt was paid and the creditors would have additional security for their debts, the recovery of which is at present precarious. It would be necessary for the Bank to agree to receive interest at a lower rate than that at present current. It would be necessary also in many cases for the total amount of the outstanding debt to be reduced by agreement between the Bank and the Societies. For this purpose it is proposed that leading men in the District should arbitrate. I hope that they may be willing to do so. I hope also that the creditors will unite to accept the proposed arrangement. It would be purely voluntary and no compulsion can be used. But in the opinion of the local officers the plan has a good prospect of success. I hope therefore that the creditors will show sufficient public spirit and the debtors sufficient foresight and power of co-operation to render the project practicable.

I am thankful that in almost the whole of Upper Burma the season has been propitious for agriculture and the districts of the dry zone in particular have received abundant rain. In some places, indeed the rainfall has been excessive and damage has been done by floods. But on the whole there is a prospect of an excellent harvest and some crops have already yielded more than an average out-turn. I hope that a successful cultivating season may be accompanied by freedom from serious crime and that the coming months may be a period of peace and prosperity for all.

I conclude by expressing the hope that Upper Burma may continue to flourish. May the coming years smile on a happy and contented people, gradually advancing in wholesome progress and orderly civilization and keeping an honourable place among the races which constitute the Empire.

The Great White Brotherhood.

We take the following from the October No. of the *Review of Reviews*:—

WHO THEY ARE AND WHERE THEY LIVE.

Mr. Leadbeater, writing in the September *Theosophist*, gives some interesting information about the Great White Brotherhood, concerning whom many misconceptions prevail. It is not the fact that they are all Mahatmas living in Tibet. Two of the Brethren who had to do with founding the Theosophical Society live there. But the others are scattered all over the world.

THE HEAD OF THE BROTHERHOOD : CHRIST.

It will startle some people to learn, on Mr. Leadbeater's authority, that the present head of the Brotherhood, the Master of all the Mahatmas, is none other than Christ ! Mr. Leadbeater says :—

"The present holder of that high office is the Lord Maitreya, whom Western people call the Christ—who took the body of the disciple Jesus

during the last three years of its life on the physical plane; and those who know tell us that it may not be very long before He descends among us once again to found another faith."

THE GREAT WHITE BRETHREN.

The Brotherhood of the Order are men who, having attained to the level of the Asokha, "set before humanity during this chain-period, and are consequently free from the necessity of reincarnation. They remain in close touch with the world in order to fill certain offices and to do certain work necessary for our evolution, and it is to these latter that the names of 'The Great White Brotherhood' and 'The Occult Hierarchy' have sometimes been given."

THEIR HABITAT.

"They are, then, a very small number of highly advanced men, belonging not to any one nation but to the world as a whole. On the physical plane They do not live together, though They are of course in continual communication on higher planes. Since they are beyond the necessity of re-birth, when one body wears out They can choose another wherever it may be most convenient for the work that they wish to do, so that we need not attach any special importance to the nationality of the bodies which They happen to be wearing at any particular time. Just now several of those bodies are Indian, one is Tibetan, one is Chinese, two at least are English, one is Italian, one Hungarian, and one Syrian, while one was born in the Island of Cyprus. As I have said, the nationality of these bodies is not a matter of importance, but I mention these in order to show that it would be a mistake to think of the ruling Hierarchy as belonging exclusively to one race."

It would be interesting to have a list with the postal addresses of these White Brethren!

Mr. Leadbeater was in Ceylon between 1886 and 1889. He was then preaching to the Buddhists of Ceylon on Christ, not as the "head of the Brotherhood," but as a non-existent entity. He would quote authority showing that there had been no such person as Jesus Christ. We who had heard Mr. Leadbeater's lectures against Christianity never had any doubt that the man was in earnest. He then talked of the Lord Buddha as the supreme Head of the Occult Brotherhood. How long would Mr. Leadbeater continue to bamboozle the ignorant Theosophists of the West?

London Indian Dinner to Mr. Ali Imam.

Taking advantage of the presence in this country of Mr. Syed Ali Imam, a distinguished member of the Patna Bar, and an acknowledged leader of the Moslem community in India, the Indians resident in London entertained him to dinner on September 30th at the Westminster Palace Hotel. The high estimation in which Mr. Imam is held by his fellow countrymen was shown by the presence of a large number of Hindus and Parsees as well as members of the guest's community. Among

distinguished Englishmen who attended may be mentioned Sir Henry Cotton, M.P., Dr. Rutherford, M.P., Mr. Lupton, M.P., Mr. T. W. Arnold, Dr. Pollen, and Mr. S. K. Ratcliffe, while among well-known Indian gentlemen were Sir Mencherjee Bhownaggee, Mr. Gandhi, Dr. Khapadia, Mr. G. S. Khaparde, Mr. J. M. Parikh and Mr. Bipin Chandra Pal.

Dr. Abdul Majid occupied the chair, and proposed the health of the guest of the evening in a brief speech. In introducing Mr. Imam, the Chairman remarked that their guest had supported the furtherance of every good cause in India, and recalled the fact that in early manhood he had been an ardent supporter of the Congress.

In responding to the toast of his health Mr. Ali Imam, in a speech that was marked quite as much by its moderate tone as by its forcible earnestness expressed the pleasure which it gave him to be present at a gathering composed as theirs was, not only of all Indian sects, Mahomedans, Parsees, and Hindus, but also of men of English blood who had given up the best part of their lives to the service of India. (Cheers.) He desired to pay an emphatic tribute to the Anglo-Indian group in Parliament, laying stress upon the fact that their love for India was beyond question, and that their sincerity was the greatest element in their activity. (Loud Applause.) In the present situation there was to his mind one great sign of hopefulness for India's future. He believed in the possibility of a united India—(Loud and prolonged Cheers)—the bringing together of her many creeds and races in one solid polity. But they must not forget that the union of England and India was an imperative necessity. It was untrue to say that India was a conquered country. The union with England could only be achieved by one method, and that was on the part of the Indians that they should believe, as he believed, that they were not a conquered race, but that they were comrades with the English, and they ought to work in harmony with Englishmen for the glory of a great Empire. Indians were as good British citizens as England herself could produce. (Cheers.) They had seen in their own day a great awakening in India, a great educational movement and he was convinced that loyalty was an essential part of the new spirit that was abroad in the land. There were arising in that country men who were loyal to England, not because they were afraid of the English, but because their loyalty was based upon intelligence. (Hear, hear.) A loyalty based upon fear would be a dangerous kind of loyalty. (Cheers.) England was Loyalty to all that was best in the truest sense, loyalty to India. The reforms now being inaugurated should be regarded by Indians as a gift by no means to be despised. They were of the utmost value; and it was by accepting them in no dissatisfied or sullen spirit, but with an honest desire to make the best of them and to help to secure their success that Indians would make good their title to those further concessions to which they looked forward. True patriotism was neither racial nor religious but territorial in character. It meant devotion not to the interests of a particular sect or community but to the land of their birth. The English public unhappily had but vague notions on the subject of India. He had heard—and with deep regret—that there was now a tendency on the part of some of the educational centres of England to discourage the admission of Indian students. He hoped this was incor-

rect. ("No, no!" and "Yes, yes!") It was very gratifying to him to hear that some present repudiated that idea. He sincerely hoped that he had been misinformed, but if not he could only say that an alarming symptom was arising with regard to the connexion of India with England. If Indian students were to be debarred from entering English Universities, they would have to seek in other countries institutions in which to complete their education. Discussing the position of Indian Mahomedans under the reform scheme, Mr. Imam urged that the minority in every province was entitled to preferential treatment, whether it was the Hindus in Eastern Bengal or the Mahomedans in other provinces. Would it not be wise, he asked, for the Hindus to agree to a measure of preferential treatment in order to wean their Moslem compatriotism in regard to India? Unity was essential to India's well-being.

Sir Henry Cotton, who followed, alluded to his long acquaintance with the guest of the evening, and referred to the steadily growing movement in India towards unity and solidarity. He emphasised the responsibility which rested on the young Indians present, because it was in the hands of the young that the future destiny of their country rested. Reference had been made to the fact, he added, that their position in England was now rather more difficult than formerly. That was absolutely true, and was due to causes on which he need not dwell. It was for them to meet and combat those difficulties, assured of the friendly hand that Englishmen would hold out to them.

Sir Mancherjee Bhownaggee, speaking with his usual copiousness and animation, proposed the health of Mr. Gandhi and the other South African delegates. The toast was responded to by Mr. Gandhi, who met with a remarkable ovation.

The list of subsequent speakers included Dr. Rutherford, M.P., who spoke with fiery eloquence, Mr. Lupton, M.P., who was in his happiest vein of sentiment, Mr. Bipin Pal, Mr. Parikh, and Major Syed Hasan Bilgrami. The proceedings terminated at a late hour.—*The Beharee*.

Digest of the Majjhima Nikaya.

(Continued from the last number.)

56 UPALI VADA SUTTA.

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Nālandā. The Exalted One was staying in the monastery in the mango grove of the banker Pāvārika. At this time Niganta Nātaputta was staying at Nālandā with a large retinue of his followers. Dighatapassi, an ascetic of the Niganta sect having finished his meals came to the mango grove and approached the Exalted One and having exchanged greetings with Him remained standing. The Buddha invited the ascetic to take a seat and he sat on a low seat on a side not far from the Exalted One. The Exalted One questioned Dighatapassi how many *kammās* Niganta Nātaputta formulated. Dighatapassi addressing the Buddha as "friend Gotama" said that Nātaputta does not speak of

Kamma but teaches about the *dandas*. The Exalted One asked Dighatapassi to explain what they are, and he answered that the *dandas* are three, viz *kayadanda*, *vacidanda* and *manodanda*, (sins of the body, sins committed by speech, sins committed by mind,) and these three are differently proportioned in their results, the *danda* of the body producing greater sin. The Tapassi emphasised the point in answer to the Buddha that, of the three *dandas*, the *danda* of the body was productive of greater evil.

The Tapassi questioned the Exalted One whether He too has formulated the belief on *dandas*, and the Buddha answered that the Tathāgato does not teach the doctrine of *dandas* but of Kamma, which are three viz., *kaya kamma*, *vaci kamma* and *mano kamma*, (acts committed by the body, acts committed by speech and acts committed by the mind.) Of these, acts committed by the mind produce greater sin. The conversation having ended Dighatapassi came to the Nataputta Niganta and repeated the conversation. At the time Nataputta was surrounded by a large retinue of his disciples of whom Upālī was chief. Nātaputta was delighted to hear that Tapassi had been to the ascetic Gotama. "Well done Tapassi" he exclaimed. "The evil committed by the mind is like vapour but not so the evil committed by the body, for it is more substantial" said Nataputta. Upālī having heard the conversation and pleased at the dialectics used by the Tapassi, declared that he would himself now go to the ascetic and begin a controversy with him and having defeated him would lead him here as a long haired goat is easily led. Nataputta was glad to hear Upālī declaring his strength so boldly, but Tapassi expressed his disapproval and would not encourage Upālī to go to the Exalted One. "The ascetic Gotama", said Tapassi, "is a magician and by the power of his magic he encompasses disciples of other teachers and get them into his fold." The dissuasion of Tapassi had no effect on Upālī, for Nataputta was persuading Upālī to go and defeat the ascetic Gotama. Upālī went to the Exalted One and inquired about the conversation the Tapassi had with the Exalted One, and the Exalted One repeated the same. Upālī was delighted on having heard that Tapassi had expressed the views of the Nataputta so clearly to the ascetic Gotama. The Exalted One expressed His willingness to carry on the controversy with Upālī if he would be guided by truth. To this Upālī was willing. The Exalted One asked Upālī whither a disciple of Niganto would go after death who had fallen evil, and who was required to use cold water for his disease, but who on not getting it had died. To this Upālī said that such a disciple would be reborn in the heaven of the mind-gods. Upālī who came to show the greater potentiality of the bodily deeds was led to declare the mental deeds had greater potentiality. Upālī was convinced that mental deeds had greater power and was willing to become a follower of the Exalted One. But the Buddha dissuaded him from doing a thing hastily, for sensible people should not do things rashly. Upālī was greatly pleased at the Buddha for this and when he eventually accepted the Buddha as his teacher the Exalted One advised him not to discontinue the gifts that he was giving to Nataputta. Upālī had always been told by Nataputta that the ascetic Gotama was telling people that gifts should be given only to him and to no other. The Buddha first preached to Upālī on charity, then on the celestial regions, then on the results depending on the enjoyments of a sensual life, then on the fruits of

renunciation of sensual pleasures, and when the Buddha discovered that Upali's heart was being prepared for the acceptance of higher teaching. He taught the especial Doctrine of the Buddha, viz the Four noble truths. Then the heart of Upali received the illumination of wisdom the "eye of truth". Upali returned to his house and ordered his gatekeeper that henceforth the Nigantas should not be allowed to enter his house. Dighatapassi having heard of the conversion of Upali went to Nataputta and reported the matter whereupon Nataputta with a large retinue of his disciples went to the house of Upali to meet him but the gatekeeper would not let them into the house but made them stay in the outer court, and went and reported to Upali that Nataputta has come and is waiting at the outer court. Upali then ordered his servant to prepare a seat for Nataputta in the middle court and made him to come and sit on a seat prepared for him. Nataputta entered the room but Upali showed no reverence to him, and Nataputta asked Upali whether he was mad that he should abandon the religion of Nataputta and adopt the religion of the magician Gotama. Then Upali said that he wished if all his relatives would adopt the religion of the magician, and also all the Kshatriyas, Brahmans, Vaisyas and Sudras, for it will be for their welfare and compared the Niganta to the foolish Brahman who to please his young wife did a foolish thing. In honour and for the glory of the Buddha, Upali sang a number of hymns composed by himself, whereupon Nataputta envying the honour bestowed on the Exalted One left the place in anger.

57 KUKKURO VADA SUTTA.

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Koliyan territory.—The Exalted One was staying in the township of Haliddavasana in the Koliyan territory. Punno the son of the Koliyan, who was observing the ascetic vow to lead the life of a cow and the naked Seniya, the dog ascetic together approached the Exalted One. Punno pointing out Seniya said "Lord, this is the naked ascetic who is practising rigidly the vow to observe the dog habits a long time, what will be his future state and where will he be reborn?" The Lord said, "Enough Punna, do not ask me such a question." The second and third time Punna repeated the same question and the Exalted One gave the same answer a second time, and the third time He said "Punna, now that you wish to get an answer, I say that he who observes the vow to lead the dog life, who develops the dog consciousness, who makes such an effort, such a one after death will be born in the dog realm. He who cherishes the belief that by certain ascetic practices the higher states of celestial existences can be gained, cherishes an erroneous belief, and he who clings to an erroneous belief is born in either of the two states, a state of suffering or the animal realm." Hearing the Buddha, the Seniya the dog ascetic began to weep, not for the answer given by the Exalted One but because of the long period he had spent in the dog life.

Seniya the dog ascetic then asked the Exalted One about Punna, who is observing the cow life during a long period, as to his future. Twice the Buddha declined to answer and the third time the answer was given that Punna, in having spent a long time in practising the habits of a cow and cherishing as an ideal the cow life with the cow consciousness

will after death be born in the cow state. Punna began to weep for the time he had wasted in the cow life, and requested the Exalted One to preach the Dhamma saying that he and Seniya would abandon the ascetic habits which they had long practised. The Exalted One thereupon preached the Dhamma enunciating the four fold principles of Karma: vix., Black kamma, whose results are Black; White kamma whose results are White; Black and White kamma whose results are Black and White; non Black and non White kamma whose results are non Black and non White—the state where all kamma is exhausted. The first category classifies the samkhāras in their threefold aspect, viz of the body, of speech and of mind, based on illwill. He who develops samkhāras of illwill is born in a state where the sensations are productive of undoubted pain. Whatever kamma is done, according to that Karma rebirth takes place for the individual is the inheritor of his own Karma. Punna was delighted at the exposition and begged the Buddha to accept him as a lay disciple; Seniya the ascetic asked for ordination in the order of Bhikkhus. Seniya was ordained and he eventually became an Arhat.

58 ABHAYA RAJAKUMARA SUTTA

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Rajagaha.—The Exalted One was staying at the Squirrels' Home Bamboo Wood, in Rajagaha. The Prince Abhaya visited the Niganta Nataputta. Addressing the Prince, Nataputta said that it would add to the reputation of the Prince if he started a controversy with the ascetic Gotama, for the noise would spread that Prince Abhaya was going to have a controversy with the powerful ascetic Gotamo. The Prince asked Nataputta what kind of talk he should have with the ascetic, and Nataputta advised him to go to the ascetic Gotamo and to ask Him whether the Blessed One ever speak anything that would create unpleasantness in the minds of his hearers, He would say that the Tathāgato did not speak anything unpleasant to others, to which the Prince was to reply that the Blessed One had spoken to Devadatta as one who was destined to hell, which had given Devadatta annoyance. Nataputta further by way of accentuation said that the ascetic Gotamo would be in a dilemma and would not be able to disentangle himself from the net of questions. The Prince having paid the usual salutation to Niganta Nataputta got up from his seat and went to the place where the Blessed One was. Having made obeisance to the Exalted One the Prince sat on a side. And the Prince finding that it was not the time to ask questions thought of having the controversy the following day and invited the Exalted One to take meals at the Prince's house on the morrow. The Prince having made the salutation went to his house and gave order to prepare food for the meals on the next day. The Exalted One arrived at the Prince's house and sat at the prepared seat, and accepted the food that was offered by the Prince. The taking of meals being over the Prince sat on a low seat on a side and repeated the questions that were suggested by the Nataputta. At the time the Prince had in his lap his infant son lying on its back, and the Exalted One by way of illustration said "Prince, supposing that by an oversight of yourself or of the nurse something had entered his mouth, what will you do?" The Prince answered that even though it should bring out blood he would have it removed in love for the little infant. "In the same way when

the Exalted One knows that words are false and profitless and unpleasant to be heard, such words He does not speak; and words that are true yet profitless and unpleasant to be heard such words the Tathagato does not speak; words that are true and profitable when told but unpleasant to be heard, such words the Tathagato, watching the opportunity, speaks in preaching the Dhamma; words that are untrue and profitless but pleasant to the ear, the Tathagato does not speak; words that are true, profitable when told, and pleasant to the ear the Tathagato speaks at the right time in explaining the Dhamma. This the Tathagato does in compassion for all living beings.

The Prince asked the Exalted One whether, when pandits of the Kshatriya, Brahman and householder class and pandits of the ascetic class approached Him with questions, He reflected when answering them gave the reply at once. The Exalted One questioned the Prince whether he was skilful in the examination of the different portions of the chariot. The Prince answered in the affirmative. Said the Exalted One, "Prince, supposing that some one came to you and asked you to name a certain part of a chariot, will you give the answer readily or will you be thinking before hand that if such a question were to be asked such an answer shall be given? The Prince said that he would give the answer at the time readily." In the same way the Exalted One too when pandits come to Him answer their questions. The Tathagato having thoroughly understood the foundations of Truth (Dhammadhātu) gives the answers readily.

The Prince Abhaya was delighted at the exposition of the questions became an upāsaka of the Blessed One.

(To be Continued.)

Extract from Jubilee Sketches or an Outline of the Work of the Church Missionary Society in Ceylon 1818—1868.

(Continued from the last number.)

P. 25. Speaking of a later period (1868) the writer continues in a more hopeful tone.

"There are still some, who, though Christians in name, continue to practise heathenism; and although there is still much to grieve over in the thoughtlessness, indifference, and worldliness of many professed members of the Christian Church, yet *on the educated portion we believe Buddhism and Devil worship to have no hold.*"

P. 34. Speaking of the Jaffna mission:

"At the close of ten year's work (in 1828) the number of Christians connected with the Church amounted only to ten persons."

But the chief aim of the Missionaries was to get at the women and educate the rising generation of girls.

P. 39. "This is one of the most interesting and hopeful results of

our educational labours. Its value cannot be over-estimated when it is remembered what an important influence may be exerted by Christian mothers in a heathen land."

P. 44. A mission was established at Baddegama in 1819—and the reporter writes:

"We have a good congregation on Sundays, sometimes upwards of 100 children, besides adults. They seem to be gradually losing their confidence in the doctrines of Buddha, and even to be ashamed of them. *They confess that our religion is more reasonable and more suitable to the wants of man.* The priests have much less candour than the people: it is so much their interest, they think, *to believe a lie*, that they resist every argument in support of the truth. In the maritime provinces they are not men of much learning, nor are they held in much esteem."

P. 47. "On Easter Sunday 1820, the first *adult heathen* was baptized at this place.....His understanding was not very quick, and *was probably impaired by age.*"

About 300 children appear to have attended the church service, and their voices, the writer trusts, "enter into the ears of the Lord of Sabbath."

P. 49. But in spite of all these externals, the Missionary adds in a tone of lament that "there is scarcely any evidence of any one being really converted" (all this after 15 years labour).

P. 50. Respecting *female education* we find:

"We do not doubt that much good will result from this branch of our labours. Here are more than 100 girls, who will be the mothers of the next generation, who, on six days in the week, attend prayers, hear the scriptures read and explained, are exhorted, catechized, have the folly and wickedness of idolatry pointed out to them, and the excellence and necessity of Christianity preached to them. *These we cannot think will be, as they grow up, an ignorant, deluded, heathenish race*, like the generation that preceded them."

P. 58. (In 1866) "The native congregations seem to be making gradual progress in Christian character and knowledge. The heathen seem more than ever opposed to the preaching of the truth and their angry resistance to it shows that its power is so far felt among them as to make them realize that their own system is in danger."

P. 62. "Under the Dutch Government, the people of Cotta professed Christianity almost to a man. One whose memory carries him back nearly to the time of which he writes, says: there was not a single Buddhist temple in the parish; the Buddhist priests were neglected, if not molested and insulted: Kapuwas were no more to be seen with their jingles; and fear-stricken yakaduras never spelt their mantras openly. But notwithstanding all this, *the mass of the people were never converted in heart*; they were never devoted to the religion which they were in the first instance forced to embrace; heathenism was only checked, not eradicated, and when the authoritative operations of the Dutch Government ceased, Christianity declined, as a newly planted tree fades.....while Buddhism, with its companions, Kapuism and devil worship, began immediately to revive."

P. 64. "Time damped, if it did not dispel these hopes: it showed that of those who professed to be inquirers very few really sought to know the truth, and that the greater number only endeavoured to obtain some worldly advantage and to gain their own ends."

In time a printing-press was set up at Cotta, and "addresses to the nominal Christians, appeals to the heathen, tracts illustrative of Christianity and exposing the falsehood of Buddhism were prepared."

"At this time however," the writer goes on, "Government favoured Buddhism and a circular was addressed to the Missionaries announcing that their tracts condemning Buddhism could not be tolerated....."

P. 67. "It is a *sad fact* that this printing-press, which had so long been instrumental in diffusing truth and knowledge, was, soon after its transference to other hands, used in opposition to Christianity, and that from it came forth the first of the *Buddhist* tracts, naturally filled with blasphemy (*like those of the Christians*) which were published during the so-called Buddhist revival."

P. 68. In 1847—the looked for harvest still waited and we read. "It is true there are few who can be regarded as true and living members of Christ's Church."

P. 69. About 1862, "Missionary work throughout the entire low country underwent a severe sifting process, which brought to light an amount of heathenism and hypocrisy among those who called themselves and were regarded as Christians, the extent of which was hardly credible.

A Buddhist revival took place, during which public lectures were given for the avowed purpose of overthrowing Christianity, driving it from the land, and leading the converts back to their original faith. A society was established for the diffusion of books and tracts upholding Buddhism and opposing Missionary teaching, and immense numbers of such publications containing falsehoods, misrepresentations and blasphemies, were circulated among the people (what else could the Missionaries expect but these karmic results?) In this controversy the Buddhists availed themselves largely of the works of European infidels; and the writings of Colenso (Bishop) afforded them an abundant supply of objections, which, clothed frequently in gross language, and exaggerated with all Satan's ingenuity, week after week were disseminated among the people with an activity worthy of a better cause. The result was that hundreds, perhaps thousands, of those whose names had stood on the congregational lists of the various Missionary Societies, forsook all connection with the Christian Church, and ranged themselves on the side of the adversaries of the truth. During this excitement efforts were made at Cotta to take advantage of the spirit of enquiry stirred up, and bring before the people the way of salvation in all fulness, while the falsehood and worthlessness of Buddhism were also displayed..... The Missionaries had yet with saddened and disappointed hearts, to learn that many of those who remained had in them nothing of true Christianity, and were in fact those attached to heathenism than to it."

In 1863 Mr. Higgins required the so-called Christians to sign a declaration that Christianity was the only true religion. "Out of 1000 professing Christians, only 342 persons signed: of these many were in

the employ of the society, and some of those who signed have since fallen away.

In 1827 a Missionary training college was established at Cotta. After 20 years work we read: "It was found that the object for which it was established had not been fully effected; as many of the students after having completed their course, shrunk from the trials and self-denial attendant on Mission work, and made choice of the more lucrative and popular employments at the disposal of Government."

In 1868 "the entire number of students educated here amounted to 2000 since the commencement. Of these 17 became ordained ministers, 41 catechists and 6 scripture leaders.

(To be continued.)

India and Japan in Ancient Times.

Though our intercourse with India has become very frequent since Japan was opened to foreign countries fifty years ago, yet in ancient times it was so rare that the only reliable instance which we find in the history of Buddhism in ancient Japan, is that of a Brahman, called Bodhisena who came over to Japan to preach. Of course, there were some other Indians traditionally known to have come over to our shores, such as Bodhidharma of South India, who, after working in China, came to Japan and had an interview with Prince Shotoku (573--621) or as Subkakaro of central India who while working in China (716--735) privately visited Japan and left at the Kumedera Temple, in the province of Yamato, a book of the Mahavairochanabhisambodhi sutra consisting of seven books, the fundamental doctrines of Buddhistic Tantrism. We could mention many other instances of this kind, but Bodhisena's visit to Japan was a historical fact. He was, indeed, the first Indian to Japan.

Bodhisena, of the South Indian Brahman caste, was born in 703. Little of his life is known to us except that famed, for his high character in his own land, he had a great ambition for preaching in foreign countries. He left home in the prime of his life travelled through central Asia, and after many dangerous adventures arrived in China. There he met Tajihironari the Japanese envoy to the Chinese court and Riki, a priest staying in China for studies and, persuaded by them, the Brahman crossed over the sea with Dosen, a Chinese priest, to visit Japan, arriving at Dazaifu, Kyushu, on the 18th of the fifth month, 736. Bodhisena lived in Japan till his death for twenty five years. While in Japan he lived chiefly at the Daian-ji Temple, repeated the Mantra, and read the Mahavaipulyabuddhavatamsaka sutra. Even at the hour of death he is said to have repeated the Amitabha-Buddha, which fact tells us how firmly he believed in Amitabha-Buddha. He founded his philosophy on the doctrines of the Mahavaipulyabuddhavatamsaka, which were the most influential at that time and his religious practice was ruled by the Tantric elements. He was a great favourite of the Emperor Shomu and the Empress Koken and was also highly respected by Priest Gyogi the most venerated among the priests of the day the first named Emperor

even conferring on him an honorable title of 'Sojo,' or Bishop. Bodhisena died on Feb. 25th, 760, at the age of fifty-seven.

It is related in history that as a co-worker of such virtuous priests as Gyogi, honorably called Bodhisattava Priest Shinsho, from Korea who had introduced into this country the sect of Mahavaipuyabuddhavatamsaka (Kegonshu) and Priest Dosen from China well versed in the Mahavaipulyabuddhvatamsaka and the doctrines of Dhyana and especially because he was an Indian priest, Bodhisena was most devotedly loved by his followers though on account of the lack of the knowledge of Sanskrit on the part of Japanese priests he was not well understood at times. In fact Bodhisena stands prominently in the history of Buddhism in Japan as the only Indian representative, quite worthy of his own land, while Japan too on her part, did her best in receiving this worthy representative from India.

What was, then, the attitude the native Buddhists in Japan took towards India? Their spiritual demands seemed to be fully satisfied on the one hand by introducing from China and propagating in Japan the Buddhism assimilated by the Chinese, who resembled the Japanese in many ways, and on the other hand by sending many priests of promise over to China for the study of Buddhism under Indian and Chinese priests. Still some of the ambitious priests had a great desire to go over to India, where to visit the sacred remains of Sakyamuni Buddha, and to learn the civilization of that ancient country but many obstacles and inconveniences that lay between India and Japan obliged them to give up their projects as quite impossible.

Hoton, a scholar (738), anxious to visit countries west of Japan read very widely and studied the maps of the western parts of India, but he failed to carry out his intentions on account of some hinderances. History abounds in names of those who failed in their attempts to visit the west. Eisai (1141-1215) founder of the Rinzi Sect of the Dhyana Sect of school was another instance. Anxious to make a pilgrimage to the Asata Chaitya or Eight Chaitya which was dedicated to the remains of Sakamuni Buddha Eisai took a voyage to China in 1187 and arrived at Linan where he asked the Governor to give him a pass-port. But the Northern barbarians had most violently invaded the western provinces and the local Government of Linan being unable to guarantee the lives of travellers refused to give him a pass-port. Eisai was thus obliged to give up going to India but he brought over a Bodhi Druma, or Pippal tree. This tree which is held sacred by the Buddhists he planted within the enclosure of Todaji Temple. It was then planted at the Kenninji Temple, and afterwards propagated all over the country. Hoton failed to carry out his intention. Eisai started but failed to reach his destination. My third illustration is Prince Shinnyo, who reached his destination but failed to realize his wishes.

The Prince was the third son of the Emperor Haijo, and his real name was Prince Takaoka. He was made the Crown Prince of the Emperor Konin. But he soon forsook all his worldly honors, and entering the priesthood became a Sramana, the name of Shinnyo, or Bhutatatha in Sanskrit being given him afterwards. Not content with the highest education he had received in Japan and his thorough knowledge of the Sanronshu a Sect of the Madhyamika school, and of the Shin-gon-shu,

a Sect of the Buddhistic Tantrism he made up a plan to go abroad for the further improvement of his knowledge of Buddhism. His plan was first to go over to China and study with the Chinese sages, and if he should find them no better than those in Japan to proceed further south to India to make thorough researches in the religion. The Prince left Japan for China in 863 and after studying for twenty years at Changan he proceeded to India in 881. The Prince was then over eighty years old.

At that time there were two roads to go to India by land. The northern road led to North India over Hsin-kiang province through Tsingling, while the Southern road led to East India through Yunnan and Ssuchuan over Laos, now identified to be the ancient name for Laos and Burma. Prince Shinnyo seems to have taken the latter and southern road. He crossed over the passes but he was too old and weak for such a long journey and died in the province of Laos.

Shinnyo and Eisai deserve our special attention as history mentions no other Japanese travellers to India except some merchants or pirates traditionally known to have crossed over to that country by sea. Shinnyo in particular shows how deep was the affection and the admiration the Buddhists in Japan of the day had for India and the Indians.

Japan owes a great deal to India and more particularly to Buddhism for her civilization in ancient times. The introduction of Buddhism in 552 during the reign of the Emperor Kimmei made so deep an impression of India in Japanese minds that it has never been blotted out from them for over thirteen centuries. The Japanese were spiritually united with the Indians 1350 years ago. I say this was a spiritual and not a conscientious union of the two nations. For the preaching of Bodhisena, the only Indian to Japan was known to the Japanese while Prince Shinnyo who made such an admirable attempt to cross over to India died in failure without the knowledge of Indians. The former was an arrow that hit the mark without the knowledge of the shooter and the latter was one that fell short of the mark. This well illustrates the relations of India and Japan in ancient times. Indians in those days knew the existence of China but were utterly ignorant of Japan, while the Japanese very imperfectly or rather erroneously, learned of India only through the medium of Buddhist books written by Chinese. Is it not a great pity or rather strange that the relations of the two nations spiritually united over thirteen centuries ago should have remained so weak during all this time? It is therefore, our sincere wish that the two nations would soon come to a better understanding of each other and enter into a closer relation materially as well as spiritually.

In our next number I will tell something about the Japanese who went over to India for researches, scientific as well as religious during the past forty years.—*The Indian Mirror*, December 8th 1909.

By REV. DAITO SHIMAJI.

Professor Mac Donnell on Buddhism.

Mr. Arthur A. Mac Donnell, Professor of Sanskrit, Oxford University, delivered the first course of three lectures on Religions in India at the Aberdeen University, Marischal College. Professor Mac Donnell visited India in October 1907 and had been to places of ancient historic interest with the object of writing a work on Indian religions and mythology. Since his return to England he has been lecturing in several places on Indian religions and misleading the students attending colleges to have erroneous conceptions of religions in India, especially Buddhism. It is evident that Mr. Mac Donnell is ignorant of the foundations of the great religion promulgated by the Tathāgata. Had he been making a deeper study of the Pali suttas and the Abhidhamma it would have been impossible for him to make such glaring errors about the ultimates of the ancient religion professed by countless millions of people of different nationalities inhabiting different parts of the great Continent of Asia for the last 2400 years. He has without study, without making researches in the Pali literature, arrived at wrong conclusions and deliberately leads the ignorant to form incorrect ideas about a religion which when correctly interpreted will solve many of the socialistic problems that are troubling British and Christian statesmen of England and Europe. Mr. Mac Donnell is a theological materialist, and a student of the pantheistic and ritualistic religions of ancient India. He has failed to grasp the super-psychical conceptions of the religion of absolute Truth enunciated by the Buddha. This is what he said of our religion at the Marischal College lecture:

BUDDHISM.

Having thus outlined the state of the Indian religion at the beginning of the 6th Century B.C., on the eve of the rise of Buddhism the lecturer went on to speak of that religion. What constituted Buddhism a heresy in the eyes of the Brahmins was the fact that Buddha entirely rejected the authority of the Vedas and the supremacy of the Brahmin caste. Buddha's heresy was by no means due to his attitude towards what he had stated to have been the six main features of Indian religions prevailing when he began his career. Of these six main features he retained two, the doctrine of transmigration and retribution, practically unchanged while the other four he retained in a practical or a modified form. He never denied the existence of the gods of Brahminism but their importance was greatly lessened in his system where they were rather demi gods or angels representing the highest stage in the cycle of existence. What Buddha denied was the existence of the world soul. For the impersonal Brahma of the Brahmins he substituted "a void." It was in this sense that Buddhism was atheistic. Buddha further denied the existence even of the human soul as apart from the body. It was therefore remarkable that he should have retained in his system the doctrine of transmigration and retribution to which doctrines the existence of an individual soul was really essential. The way in which he explained the connection between two successive stages in transmigration was that a new being succeeded to the karma or aggregate result of the acts of the one that died. The cardinal teaching of his system was that all existence

was suffering and sorrow, and must be got rid of as soon as possible. Buddha's doctrine of salvation was identical with that of Brahminism, inasmuch as it meant the end of transmigration through the cessation of desire. But while to the Brahmin it meant eternal though unconscious life, to Buddha it was complete annihilation, eternal death. As regards the institution of the caste, an essential feature of Brahminism, Buddha accepted it as a matter of course. But in all matters of religion, and within the monastic order, all distinction of caste disappeared. There was a general aspect in which Buddhism stood in marked contrast to the older religions. Unlike the adherents of Brahminism Buddha was entirely averse to speculation, to all metaphysical problems, his doctrine being essentially directed to practical morality. The five commandments which he made binding on all Buddhists were: . . Thou shalt not kill, not steal, not commit adultery, not lie and thou shalt drink no intoxicating liquor. The key note of Buddhist morality was charity, kindness to all beings, to animals as well as men. Hence the annual sacrifices of the Brahmins were an abomination to the Buddhists so also hunting and war. Hence also this religion never endeavoured to extend itself by sword. Its diffusion over the whole of Eastern Asia was entirely a conquest of peace, the posthumous conquest of the first reformer who, ignoring the narrow limits of nationality, regarded the whole of humanity as kin. The lecturer then went on to show by lantern slides the modifications and transformations Buddhism had undergone in the course of ages as proved by ancient monuments and temples, etc. He showed a large number of slides, commenting in an explanatory way on their structure, design ornamentation etc., and the purport of decorative and symbolical figures.

It is one of the shibboleths of materialistic scholars to repeat that Buddha was against the Vedas, but we nowhere find that the Blessed One had condemned the Vedas. On the contrary we find that it is an essential requisite of the Bodhisat who is practising the ten paramitas to be a master of the three Vedas. It is true that the Blessed One had enjoined on the Brāhmacari disciples to avoid reading the Atharvāna Veda on account of its necromantic orgies and practices. All the great disciples of the Buddha had been students of the three Vedas. The Vedas are not the monopoly of the Brahman class, the Kshatriyas and the Vaishyas also had an equal share in the study thereof. Niganta Nathaputta, founder of the Jaina religion, was an avowed enemy of the Vedas and of the Brahmins; but Buddha never was, for in the *Itivuttakam*, P. T. S. edition, p. III, we read "Bahupakārā bhikkhave brāhmanagahapatikā tumhākam ye vo paccupaṭṭhitā cīvāra pindapāta senāsana gilānapaccaya bhesajja-parikkārehi. Tumhe pi bhikkhave bahupakārā brāhmanagahapatikānam yam nesam dhammam desetha." This does not show that Buddha was an enemy of the Brahmins of His day. The foremost disciples of the Blessed One were all Brahmins. Sariputta, Maha Moggallāna, Maha Kasyapa, Uruvela Kassapa, Nadi Kassapa, Gaya Kasyapa, Maha Kaccāna, Pindola Bharadvāja, and a score of the foremost disciples, Moggalliputta tissa, Nāgasena, Buddhaghosa and later Buddhist scholars had first been followers of the Brahman religion. Because the Blessed One was against caste it does not follow that He was against the class of Brahmins only. In the *Aggañña sutta*, *Dīgha nikāya*, He showed that the caste system was based on an untruth, and that the man who followed the path of righteousness was the Brahman, and that righteousness could

be obtained equally by the Kshatriya, Brahman, Vessa and the Sudra. Caste-system was upheld by the Sakyas with greater tenacity than by the Brahmans, which led to the total extinction of the Sakyas by the Prince Vidudaba, afterwards King of Kosala. The Brahmans had ever been enemies of the Kshatriyas from very remote times, as we see from the horrible crimes committed by the avatar called Parasu rāma. The Kshatriyas were an eyesore to the priestly Brahmans, and whenever opportunity occurred they played their part well for the extermination of the Kshatriyas as a class. Although Krishna was a Kshatriya prince, yet the Brahmans made him their creature in having made him the instrument for the complete extirpation of the Kurus and the Pandavas. At the time of the Blessed One the priestly class was making efforts to usurp authority, but the Kshatriya kings were more powerful, and they kept the Brahmans in check. So long as the Kshatriya princes were in power so long the Brahmans held a secondary place in the social organism of ancient India. It was after the extinction of the true Kshatriya reigning princes that the Brahmans occupied the first place, allowing the Sudra princes to rule. Perhaps only in the state of Mewar that the Maharānā does not kiss the feet of the priest. Upstarts were prepared to do the bidding of the Brahmans, and the present intolerant attitude of the priestly class was not known at the time when Buddhism was the national state religion of ancient India. It was after Sankara that Brahmans began swaying the destinies of the Indian people. Had the Kshatriya princes been living at the time of Sankara Buddhism would never have lost its place in the body politic of Indian society. Individual persecutors like Mihirikula and Sasanka, might have made efforts to destroy Buddhism, but these princes were not of true Kshatriya blood. It was a Brahman of Kerala, not of the Madhyadesa that preached a crusade against Buddhism, and had not the Kerala Brahman been born Buddhism to-day would have been a living religion, provided that it escaped the sword and fire of the Moslem invaders. Before the onslaughts of science superstition has no place, and from the standpoint of Buddha's psychology there is no separate individuality in any one of the four castes. To Him all castes are one, and in the Order of the Sakyaputra Bhikkhus, caste did not exist as the individuality of the different rivers, Ganges, Yamuna, Saraswati, had no existence when they mix with the waters of the great ocean. No Buddhist who knows the Pitakas can go against the three Vedas, for it is essential that the latter should be studied by the Bodhisat, for it is said in the gāthā.

Asesadesabhāsasu kalāsu sakalāsu ca
Kusalo loca pāṇdicco caṇḍanimmadanesu ca
Pitakesu ca Vedesu nekavyākaranesu ca
Takkādisu pan'aññesu satthesu ca visārado.—

Jataka vol. VI., p594.

Professor Mac Donnell has no more knowledge of the Abhidhamma of our Religion than an infant lying on its back. He confounds the animistic doctrine of transmigration with the evolution of consciousness dependent on the law of cause and effect. He has not grasped the twelve nidanas nor has he any idea of the twenty-four effects as explained in the Paṭṭhāna of the Abhidhamma. The one unpardonable error committed by him accordingly to Buddha was the materialistic teaching that the

karma of the individual can be annihilated. The transmigration theory of the animistic philosophers held that all things exist permanently, the deniers of the law of karma enunciated the views based on nihilism, and the Blessed One in combatting the theories of various philosophers held to the Middle Doctrine opposing the views of both the animists and nihilists. But the Middle Doctrine is beyond the grasp of the sensual theological materialist. Philology and scholarship may help to dissect grammatical roots but they would not make him a man of superior analytical wisdom. The transcendental condition which is beyond the realm of sensualising angels flapping goose wings and crying eternal hallelujahs in the presence of a terrific god who indulges in all kinds of horseflesh as depicted in Revelations, 19 chap., 18 verse, is beyond the comprehension of sensual materialists. Prof. Mac Donnell has evidently not read the many suttas in the Majjhima Nikaya explaining the immortal condition gained by the emancipated heart which has destroyed all sensual desires, gained freedom from all foolish beliefs, and annihilated Ignorance. It is only such a one that can dogmatise on the absolute condition of Nibbana. To say that Nibbana was "complete annihilation, eternal death"—these are the reported words of Mr. Mac Donnell's lecture—only shows the crass ignorance of the Oxford Sanskrit Professor. We are sorry that a man of Mr. Mac Donnell's erudition should indulge in vain and foolish talk misleading others who are as ignorant as himself. It is a case of blind leading the blind. It is like asking a man employed in the biscuit manufactory at Reading who has only tasted bits of dessicated cocoanut exported from Ceylon to write a thesis on cocoanut planting!! We recommend the Oxford Sanskritist to read the 64th sutta of the Majjhima Nikaya, called the Mahā Mālunkiyovāda sutta.

News and Notes.

The appeal in connection with the Buddha Gaya Burmese Resthouse case was to have been on the 28th ultimo by the **Buddha Gaya Appeal.** appellate Bench of the Calcutta High Court, consisting of judges Holmwood and Chatterji. The Burmese Buddhists have delegated Moungh Ohn Ghine, C. I. E., and Mrs. Hla Oung, to watch the proceedings on behalf of the Burmese Buddhists. They arrived in Calcutta on the 10th ultimo and were received by the Burmese Buddhist students now in Calcutta at the jetty and were taken to the house of the Arakanese Broker and gem merchant, Moungh Khee Zarhee at Eden Hospital Street, whose guests they are. The Burmese Buddhists are throughout paying the expenses of the case, and the present appeal will cost about Rs. 5000. The Burmese Resthouse is the only monument which the Burmese Buddhists have at Buddha Gaya, to commemorate the reign of King Thibaw, and they are actuated by a sense of patriotic duty to rescue the same from falling into the hands of the Saivite Mahant. The valuable gold and gem offerings presented to the Maha Bodhi

Tree by the late King Mindoon Min have been appropriated by the Saivite priest and the only way to get them back is by bringing a civil suit against the Mahant. The Buddhist Shrine Restoration Society is contemplating to institute legal proceedings against the Mahant in a civil court to prevent him from desecrating the Shrine and interfering with Buddhist worship.

The decision of the present appeal will bring matters at Buddha Gaya to a practical settlement one way or the other. All honour to the Burmese Buddhists for the bold stand they are making to rescue the Resthouse from falling into alien hands. If they lose the appeal it would not be their fault.

The lord abbot of the Nishi Honganji Temple of the Shinshiu sect of Japan arrived in India in November accompanied by his wife, the Countess Otani. They visited all the sacred Buddhist Shrines in various parts of India in December and left Calcutta about the 10th of January last for Europe. The Count Otani is a great traveller, having travelled in various parts of India and Turkestan, and Europe and America. The Anagarika Dharmapala met him at the Japanese Consulate, Calcutta and had a conference about the future of the Buddhist propaganda. The Count in his talk with the Anagarika made it very clear that the Japanese Buddhists have no idea of Indian Buddhism, and there is very little hope of the Japanese ever helping the Indian propaganda. The first thing to be done is to educate the Japanese Buddhists about India, for the majority of them believe that India is in heaven. The only way to educate the people of Japan is by means of lectures delivered by an Indian Buddhist Missionary. There is every possibility that the Japanese would take interest in Indian Buddhist Shrines when they come to know more about India. It would take about a year to go through Japan in a lecturing tour, and it is the intention of the Maha Bodhi Society to depute an accredited Representative to visit Japan to create an interest in the minds of the Japanese Buddhists. Count Otani is the head of the Nishi Honganji Branch of the Shinshiu sect, and there are other sects equally powerful whose sympathy is necessary if the Indian mission is to succeed. Count Otani hopes to return to Japan by the beginning of next year. We sincerely trust that he will have a pleasant time in England, and when he returns to Japan that he will be successful in the future work that he hopes to accomplish for the welfare of Buddhism. Japan is progressive in all departments of material culture except religion. The Western nations are active in the art of war as well as religion. Thousands of Christian Missionaries from different countries in Europe are at present engaged in doing missionary work in all parts of Asia.

In all Buddhist countries Christian Missionaries are busy in the work of destruction of the citadels of Buddhism. The Buddhist Bhikkhus sit indifferently allowing the Missionary to carry on the work of propaganda caring very little what happens to the children of the soil, with the result that the young generation is growing with no knowledge of the lofty principles of the religion of the Tathagato. The Buddhist Monk must wake up from his lethargic sleep. In these days of wireless telegraphy and motor locomotion Buddhism is the only religion that can stand the attacks of science. Polytheisms and monotheisms have to go, their days are numbered. Japan, let us hope, will show to the world that not only her soldiers are brave, but that the Bhikkhus as messengers of peace are also brave in carrying the message of peace throughout the world.

The anniversary celebration of the 84th birthday of the High Priest Sumangala. On the 20th ultimo Buddhists from all parts of Colombo and the adjoining provinces met at the **Sri Sumangala High Priest.** Temple at Maligakanda, Colombo, to take part in the birthday celebrations of the illustrious scholar the learned High Priest Sumangala, President of the Maha-Bodhi Society, and Principal of the Vidyodaya College. The present Buddhist revival began in 1862 of the European Era in Ceylon, and the foremost worker in the field is this illustrious and venerable prelate. In all movements started for the welfare of the Sinhalese people and of their religion, since 1862 the venerable Chief Priest Sumangala has taken a prominent share, and the present revival of scholastic learning is absolutely due to his activity. Since 1873 he has been the presiding orb of the Vidyodaya College, which was founded by a committee of 13 Buddhists of Colombo. For 37 years His Holiness has been untiring in his unselfish activity. The rules of the Bhikkhu Order do not allow a Monk to touch gold and silver, and he has to be satisfied with the food that the pious laymen give him, which he takes once in 24 hours. With this diet he has to sustain his life, and with the one robe he has to cover his body. The room that he occupies does not belong to him, and there is nothing valuable that he can call his. It is a life of complete selflessness, the life of the Bhikkhu, and living such a self sacrificing life he gives all his time for the welfare of the Bhikkhus and laics. How different is the life of ecclesiastics of other religions? They live enjoying the luxuries of a sensual life, are in no way different from the sensual laymen, and yet arrogate to themselves authority and power to keep the laymen in subjugation. It is such a life of complete selfsacrifice that the illustrious elder, the most worshipful Pradhāna Nāyaka Sumangala, has lived since he had received the Upasampadā ordination in his 21st year. The whole Buddhist world pays him homage and we believe

there is no other man in the world who has all the higher qualities that he is endowed with. In his 84th year he is active like a young man of 25 years, and younger scholars who go to receive instructions at his hands say that the High Priest is the enemy of indolence. May the good gods that are watching the Religion of the Buddha keep our noble minded chief prelate in good health for another ten years, and it is the wish of all Buddhists that he will preside at the Congress which the Maha-Bodhi Society contemplates holding at the Deer Park in Isipatana, Benares, in commemoration of the two thousand five hundredth anniversary of the Religion of the Tathagato, which falls in July in the year 1911.

"A Colombo Correspondent."

A Colombo Correspondent has drawn my attention to some remarkable statements on the subject of the education in Ceylon in a recent issue of the journal of the Maha-Bodhi Society. The native population of the Colony is about four millions, and the expenditure by the Government on vernacular education last year was only Rs. 761,079 out of a total revenue of Rs. 35,582,849. Nearly twice as much was paid for pensions to British retired officials. On higher education the expenditure was only Rs. 136,221 considerably less than the Governor's allowance. These figures are certainly not flattering to our administration of this prosperous Colony. . . prosperous, at any rate, from the point of view of British officials, planters, traders, and investors, if not from the point of view of the mass of the native population"—*"Public Opinion of Ceylon."*

**Revival of Buddhism
in India.**

We have often said that the 2500th anniversary of the Enlightenment of Lord Buddha will be heralded by strange phenomena throughout the universe, followed by the revival of Buddhism and of the other great religions of the world. The signs are already visible. There was never such an outburst of Hindu sympathy with Buddhism as has been the case since the discovery of the sacred relics of Lord Buddha at Shah-ji-ka-Dheri near Peshawar. From year to year, there have been indications of the coming revival of Buddhism, but we have heeded them not. That there will be geological changes of an extraordinary character, does not admit of the smallest doubt. There will be cataclysms too on the moral and spiritual planes which will sweep away the cobwebs which hang over our eyes and make plain, one by one, the great truths of old. As we have remarked, the revival of one religion will mean the revival of others, but Buddhism will appeal most to mankind. When spirituality once more asserts its sway, the dawn of the millennium—or at any rate, of a better age than that in which we live at present—will perhaps not be far away from our vision. At all events, the racial asperities and differences will tone down, and the principle of the brotherhood of man will be more widely recognised than before, under the influence of religion: *Omnia mutantur, et nos mutamur in illis.* That is the effect of the cyclic law.

Life in India does not tend to the elevation of British morals, and this not because of the climate as some contend. The industrial conditions are all against good morals, and are closely analogous to the conditions that prevailed in the Southern states of America before the Civil War. Wages are so low in India as to constitute the native the virtual slave of the Anglo-Saxon. By means of the pitiful wages paid for work not one half the comfort is provided by white masters to Indian servants that was secured to the black men in America.—*The Queen's Daughters in India*, p102.

The Zediyingana Wut Society, of Stevenson Street, Rangoon, which has been in existence since 1894, has embarked on a new undertaking beyond the usual routine of weekly devotional meetings,—the highly commendable work of establishing a free Public Library of religious literature. The Society meets in a *tazauning* situated near the north-west corner of the Shwe Dagon Pagoda platform, and this building is now, with the approval and support of the Pagoda trustees, to be utilised as a Library to be known as the Dhammānuggaha Kuthodaw Pitakat-taik. A booklet recently issued by the Society explains the reason for the undertaking and sets out the rules to be enforced. A reception and demonstration was arranged for the Tazaungmon festival, and we learn with pleasure that the public support towards the Library was hearty and generous. The 30th. October was fixed as the opening day of the new institution; we hope that all Buddhists visiting the Pagoda will not fail to contribute towards this laudable venture, and also that good use will be made of the books provided. The Libarary will be open to the public from 10 a.m. to 4 p.m. on all Sundays throughout the year, and books may be obtained from the Librarian on duty. Books may also be taken away for a week at a time on the written guarantee of a member of the Society; and special facilities will be afforded to Bhikkhus. We would suggest that a suitable "reading-room" should be provided in a quiet place, where one might spend an hour or so pleasantly and profitably.—*The Burman Buddhist*."

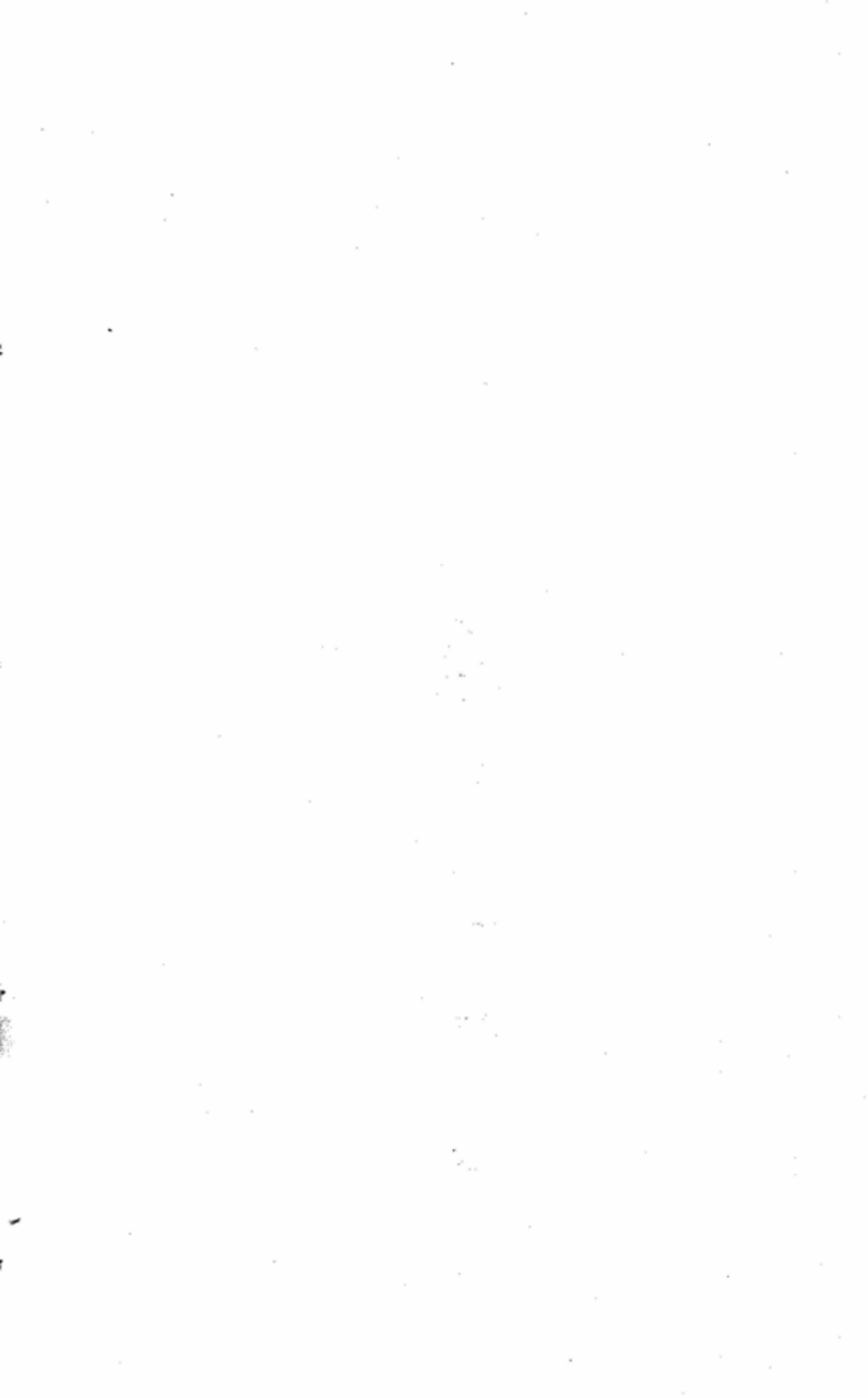
The *Burma Gazette*, dated 16th October, publishes the results of the last Patamabyan Examinations. The Patamagyaw of the year is U. Guna, aged 27, of Payabyu Taik, Mangala Patamabyan. Aungmye Kyaung, Rangoon. By the Patamagyi standard, 15 monks (including two *Koyins*) passed, the first four on the list being residents of Rangoon: also one layman Maung Tun Yin, aged 27, of U Pannawun Kyaung, Bahan, Rangoon. By the Patamalal standard, there passed: 26 monks

(including 3 *Koyns*), and 2 nuns, Me Thumala, aged 18, of Me Dwe Kyaung, Tharrawaddy, and Me Elathi, aged 26, of Minbu Kyaung, Moulmein. By the Patamange standard, there passed 69 monks (including 13 *Koyns*); 3 nuns, Me Dhammasari, aged 16, and Me Sarawadi, aged 17, both, of the Me Dwe Kyaung, Tharrawaddy, and Me Thudhammasari, aged 16, of Me Sanda Kyaung, Bahan, Rangoon; one layman, Maung Lun, aged 39, of U Pannawun Kyaung, Bahan, Rangoon; and one laywoman, Ma Sein Dok, aged 18, of Me Sanda Kyaung, Bahan, Rangoon. Instance of both father and son entering the priesthood and both attaining distinction are rare; among the above results, we notice the following:—“*Gyi*”—U Kawthanla, aged 21, of Set-Shin Kyaung, Mandalay, son of Tazaunggyi Taik Sayadaw; “*Lat*”—U Kaweinda, aged 22, of Taunglonbyan Toik, Rangoon, son of Thondat Sayadaw; “*Neg*”—U Pyinnyathami, aged 20, of Set-Shin Kyaung, Mandalay, son of Dhammayon Sayadaw. The excellence of the year's results is apparent, and needs no comment. But, *do we not need a Buddhist College!*—“*The Burman Buddhist.*”

For many years it has been felt and urged by several distinguished thinkers in India and Burma that a system of education entirely divorced from all religious and direct moral teaching is deficient in the most important of the elements that go towards forming a sound Education in the best and proper sense of the word. Whilst acknowledging the sense of this, however, it has hitherto been found difficult to resort to practical measures inasmuch as the diversity of religious creeds in the Indian Empire made it an extremely delicate task for the Government to undertake. But on Sunday, the 24th October, a great epoch-making announcement was made through the press, proclaiming the sanction by Government of religious instruction in all schools under public management. We deal with this subject more fully in a special article in this number. The “*Rangoon Gazette*” said on the 25th, “This brief announcement is the first news that has been conveyed to the public that Government even had in contemplation so remarkable a departure from the tradition which has governed the education policy of the British in India for the last seventy-five years,”—but we fear our contemporary is in error; see, for instance, the Education Report issued last year. The news has been welcomed with acclamation by all Buddhists in Burma, and numerous expressions of gratitude have been submitted to the head of the Local Government. We reproduce here the telegram sent by the Y.M.B.A., Rangoon:—“This Association respectfully tenders heartfelt gratitude for Government's sanction of religious instruction in Government and

Municipal Schools, and is confident that the whole Burmese nation will gratefully appreciate this boon, the educational value of which is inestimable." It takes some time for any information to reach the masses in Burma, and hence the Y. M. B. A. caused 10,000 copies of a Burmese leaflet, setting out the purport of the Government announcement, to be printed, and distributed them at the local pagodas and kyaungs on the occasion of the Tazaungdang festival on the 26th and 27th October. We reproduce it herewith in the hope that others throughout the province will do likewise.—*"The Burman Buddhist."*

The Archaeological Report for 1908 is not so interesting as those of previous years. Owing to lack of funds available for public works generally, the expenditure on Archaeological **Archaeological.** work was confined mainly to the conservation of buildings. The programme carried out was:—(1) The continuation of the Architectural Survey of the Palace buildings at Mandalay; (2) The preparation of a list of Antiquarian remains in Burma; (3) The excavation of the pre-historic site of Yathemyo, near Prome; (4) The preparation of a Catalogue of the coins in the Phayre Provincial Museum. All but the last are still in progress. Twenty-one additional buildings (eleven of which are in Arakan) were declared "protected monuments" under the Ancient Monuments Preservation Act. Beyond the annual repair, the conservation works undertaken during the year presented no special features of interest. The excavations at Hmawza (lasting nearly eight weeks) yielded no discoveries of importance. The total number of "protected monuments" is now 89 (see page 73 in our issue for September, 1908); Tenasserim is yet unrepresented; though Toungoo, Thaton, and some places in the Amherst district are rich in interesting remains. But what need in Burma is the awakening of public interest in antiquarianism; rich Buddhists, who spend lacs of rupees on new Shrines, should understand that it is just as meritorious, if not more, to help towards the preservation of old ones—those well known in history and venerated by our ancestors. As stated in our issue for June last, the Government offers an annual scholarship of Rs. 100/ per mensem to Burman graduates who desire to take up Archæology; His Honour the Lieutenant Governor hopes that it will be instrumental in arousing a spirit of interest in Archæological matters.—*"The Burman Buddhist."*





Mrs. T. R. FOSTER of Honolulu, Hawaii.

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.*

EDITED BY THE ANAGARIKA H. DHARMAPALA.

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Buddhist Essays.*—A Review.

For the effective presentation of Buddhism to the West, it is necessary that one should unite the ripest scholarship with an understanding deeper than mere academic knowledge of the dead letter. Buddhism has long awaited an European exponent who can respond to the stimulus of Buddhism as *religion*, as well as possessing the ability to grasp and expound Buddhism as *philosophy*; one, in short, to whom Buddhism is a living Faith, and not merely a curiosity of antique literature. Such an exponent Buddhism has found in Dr. Paul Dahlke, whose admirable work is now available to English readers through the no less admirable translation of the Bhikkhu Sīlācāra.

In the foreword we are informed that the book "is the outcome, not only of the study of books, but also of personal intercourse with native scholars both in Ceylon and Burma . . . but as the book is designed for lay readers alone, no particular effort has been made to meet the demands of an exacting scholarship." Herein lies the value of this work; it brings the subject before the ordinary reader in such wise, that no great mental effort or distracting references to other works are at all necessary.

The book is divided into twenty essays, or chapters, the first dealing with "The Life of the Buddha." Most readers will be

* *Buddhist Essays*, by Paul Dahlke. Translated from the German by Bhikkhu Sīlācāra. Pp. viii and 361. Macmillan & Co., Ltd., London, 1908, 10s. net.

familiar with, at least, the outlines of this wonderful history, but Dr. Dahlke, touching upon the leading episodes, produces a character sketch of the Great Teacher which is at once beautiful and inspiring. He concludes the chapter with a just and temperate appreciation of the Buddha's life and its value to mankind. "Perhaps never while the world has lasted, has there been a personality who has wielded such a tremendous influence over the thinking of humanity, as has Gautama, the bearer of the Buddha-thought . . . this statement becomes an undeniable fact, for every one who has learnt to understand by culture, something else besides the mere art of living comfortably and making money quickly; who has learnt to understand that progress does not proceed upon outward lines, but that true development consists of that inwardness, which seeks and tries to comprehend that of which the world either knows nothing, or else treats with indifference, perhaps even with contempt. Who so recognizes this, will also recognize that already, almost two and a half millenniums ago, the supreme summit of spiritual development was reached, and that . . . already had been thought the highest man can think" (pp. 18, 19).

"A Brief Survey of the Leading Doctrines of Buddhism" follows, with a careful and accurate statement and explanation of the Four Holy Truths, which "not only intellectually, but also formally, comprehend Buddhism in its entirety from beginning to end" (p. 21). Summed up: We might say that the teaching of the Buddha, is the purest Kantian transcendental idealism, applied to the ends of religion. This idea, the profoundest man yet has thought or is perhaps capable of thinking, has been perceived most clearly by the Buddha, by him has been worked out to the fullest extent, and made to do the utmost service towards his ends. If this idea has not been developed in the jargon of current philosophy, it still stands before us—perhaps even on that very account—in crystal clearness, a proof that human thought, already more than two thousand years ago, reached its natural ultimate" (p. 33). As to the logical completeness of the Buddhist system: "On the long way upwards . . . not a step, not a link is missing. In the soundness of its basis, the iron logic of its construction, this religion, even in the eyes of a non-adherent, must always appear as one of the most colossal and astonishing productions, that have ever proceeded from the human mind. It is the completest conceivable victory of mankind over itself" (p. 38).

The third chapter gives "Some Characteristics of Buddhism," as distinguished from theistic religions. "Buddhism is one half philosophy, and the other half moral doctrine" (p. 39). "Here belief is dethroned and replaced by knowledge and by understanding. . . . Wherefore hail, all ye that are unable to believe! To you, chiefest of all, are the Buddha's promises addressed! He

will teach you to understand, and, understanding, the highest shall be made clear to you!" (p. 44). It is not even necessary to begin with a belief in the Buddha. "In Buddhism, faith is purely the product of knowledge; it is mathematic certainty pure and simple" (p. 45).

It is a commonplace that Buddhism connotes pessimism; but, in "Pessimism and sorrow," the exact contrary is shown to be the case. "This is the outstanding characteristic of sorrow in Buddhism: that it does not depend upon sensation but upon understanding. It is not the vulgar, but the philosophical conception, with which we have to do. . . . Only where transiency is looked upon as sorrow can life become *in toto* sorrow—can sorrow be understood, recognized" (p. 73). "Sorrow is real only as long . . . as this corporeality is looked upon as a true, soul-endowed *I*" (p. 74). "The knowledge of *I* as not-*I*, the Anattā-idea, is therefore the great, the only knowledge—the knowledge *par excellence*, the Buddha knowledge, because at one stroke abolishing both sorrow and life" (p. 75). That is, "life" as understood by corporate beings. "Not without reason could the Buddha vaunt of himself: 'Of such as live happily in the world, I alone am one.' With good right also it is said in the Dhammapada: 'We who call nothing our own, saturated with happiness, we beam like radiant gods.'" (p. 81.)

Another fertile source of popular error is the doctrine of Nibbāna (or Nirvāna). The fifth chapter dealing with this subject is so illuminating, that we would fain quote the whole of it, but for the exigencies of space. We must, however, rest content with one or two suggestive definitions. "In its conception of Nibbāna, more than anywhere else, we are constrained into wonder at the iron, logical consistency of this system" (p. 83). But what is this Nibbāna? "Nibbāna means nothing but a condition of perfect freedom from desire" (p. 85). "Nibbāna, Nibbāna, so they say, friend Sariputta, but what, friend, is this Nibbāna? 'The destruction of greed, the destruction of hate, the destruction of illusion; . . . this, O friend, is what is called Nibbāna'" (p. 68). . . . Once more: "Nibbāna is a relative conception, and implies nothing more than that where hitherto sorrow has been felt and cognized, it is now no longer cognized" (pp. 87-88). Nibbāna, in short, is the opposite of sorrow, change, transiency. It is the state of serenity, poise, peace, stability, equilibrium, which puts a definite end to the sorrow which is the inevitable product of opposite conditions. It is the philosophical conclusion logically following from the premises.

It is brought against Buddhism, more in the manner of a charge than a criticism, that it is "atheism." Chapter VI deals with "God," and the position of Buddhism in relation to the god-idea. This may be cleared up with a single quotation: "The

denier of God recognizes the existence of a God by his very denial of it. Buddhism, however, stands so very far removed from the idea of God, that it is simply beyond any necessity of denying it. As the eagle wheels its flight high in the heavens, unhindered of any, so the Buddha takes his powerful flights of thought, soaring high above all heavens whatsoever" (p. 101.) "The Buddha never denied the existence of a deity; such denial did not come within the scope of his system. . . . No system in the world holds so strenuously to the *quod erat demonstrandum* as does that of the Buddha. Alone among all the founders of world-religions, the Buddha only speaks of things he can prove" (p. 102). Gods, and references to gods, heavens, hells, and the like, are found plentifully enough in the Buddhist scriptures, but "All the gods . . . were only mythological figures, intentionally taken over . . . in order that the weak plants among the newly converted, might be able to remain undisturbed in their native soil" (p. 102). Reference is then made to the well-known passage in a Sutta of the Digha Nikāya, "full of wit, full of delicate humour, but every word of it a shattering, bludgeon-blow at the idea of a god in heaven." "In the inexplicability of this existing world...that is, in the possibility of the god-idea—is to be found the necessity for the Buddha-thought. For the Buddha-thought is the truth in the shape of religion. But there is no 'possibility' about truth. Where there is true religion, unalloyed truth, there is no room for 'possibility'—that is to say, for the idea of God" (p. 111). In place of the crude idea of a supernatural, superhuman being upon whose irresponsible, incomprehensible whims the welfare, or otherwise, of the human race, and all living beings, depends, Buddhism has recourse to Law. And this Law is "Kamma" (or Karma), the law of cause and effect, of action and re-action. It is defined in the essay under this heading as: "the force, in virtue of which reaction follows action; it is the energy which makes it that out of the present existing life, new life in an inexhaustible stream continually flows forth" (p. 113). The concept of Kamma is explained in a masterly way: "How the law of the conservation of energy in the sorrow-world of the Buddha becomes deed, with its punishment and reward; how the law of cause and effect, as soon and as it is transferred to the sphere of beings endowed with consciousness, to the sphere of individuality, becomes Kamma . . ." (p. 116) is clearly shown. Kamma, however, is not an eternal and remorseless tyrant to which man must bend helpless and despairing. Like all other natural laws, it is only ignorance of it that makes it formidable. "I myself forge my fetters, I myself file them through, and look to no god for help. In no religion does humanity stand in a position of such sublime, unhampered greatness as in the system of the Buddha" (p. 118).

"Morality in Buddhism," a stimulating essay upon the ethical system, explains why, in Buddhism, the highest standard of life and conduct is essential, because, "in this most wonderful of all systems no true morality is possible without knowledge; no knowledge is possible without morality, and both morality and knowledge are bound up with one another, as are light and warmth in a flame, or rather each is the complement of the other, like the zinc and the copper plate in the voltaic pile; each is strengthened through the other in an ascending scale, without it being possible to assign to either of them the place of primary importance" (p. 147). "Morality is knowledge; vice is ignorance—stupidity." "Charity" (ninth essay) becomes the necessary corollary to morality and "Knowledge" (tenth essay). The Buddha-knowledge differs essentially from what is esteemed as such by all lesser schools, as, for example, "In the Vedanta, knowledge *leads* to deliverance, to Brahman; in Buddhism knowledge *is* deliverance" (p. 159), and, as in the Vedanta, so in all other lesser religions into which the god-idea enters. With good cause indeed could the Blessed One "call his doctrine that which is perfect in the beginning, perfect in the middle, and perfect in the end. For as ignorance in this system is synonymous with illusion, so in this system is knowledge synonymous with truth—a thing that bears in itself the evidence of its own trustworthiness" (p. 193). This essay on knowledge is one of the most suggestive of all, bringing us to the very kernel, for Buddhism, in a word, is Knowledge.

The eleventh essay, "After Death," does not seem quite to sustain the strength and conviction of the previous chapters; though, as we read, we find the various threads of it taken up, as in "The Specific in Buddhism," which is, again, the Anattā-idea, and the doctrine of "no being, but a becoming." In reply to the allegation of apathy and indifference, so often brought against Buddhism, it is very aptly said: "The doctrine of moderation has lent this world-shattering system that peacefulness and quietude which, distorted into indolence and passivity in the eyes of the Western world, has come to be regarded as the peculiar and distinguishing mark of Buddhism. This accusation of indolence, to put it frankly, is founded on sheer ignorance of the matter in hand" (p. 214). "The moderation and quietude of Buddhism, the direct result of sorrow and struggle that have come to an end in knowledge, is indeed like some rich, noble hue which at once elevates this wonderful system above the common mass of all other religions. Buddhism is like a dark, clear brook which noiselessly steals between the over-hanging shadows. . . . And it is because it is so deep that it is so still. And if the real value of all religion lies in this, that it teaches me to respect others and to abhor all violence, then is Buddhism not only the highest of all religious systems, but also the highest *conceivable* system" (p. 215). In

this section is made still more clear the essential difference between Buddhism and Vedanta. It is the Anattā-idea that is the specific in Buddhism, and this is in most direct contradiction to the Vedantist, "All is I." It is the Anattā-thought that leads us to the "Law of the Middle Path"—the law of the true mean—which is explained in the next essay, but we are reminded that no man can understand the Middle Path unless he follows it. Buddhist ethics are not merely pious expressions, they must be living activities. "Whose makes his own the philosophy only, and ignores the morality" (may we interpolate, "and the religion"?), "is like one who should eat the seed of a fruit tree, thinking that he swallows along with such seed all the refreshing fruit that the tree might have borne" (p. 218).

The essay on "Asceticism" tells of the terrible gloom which Brahman asceticism cast over India. "The whole of India was full of such spiritual alchemy. These Indian ascetics were Don Quixotes who in their excursions into spiritual error left the adventures of the worthy knight of La Mancha far behind. But in perfect accord with India and the nature of its people, this period did not . . . find its termination in the appearance of any Indian Cervantes; it found religious salvation in the Buddha" (p. 229). The Buddha himself followed these tracks, exploring all, surpassing all, going down to the very depths, and, at the bottom, finding only vanity and sheer illusion. But there is a sane, balanced, more purposeful asceticism in Buddhism—the avoidance of mere sensuous enjoyment, the practice of self-denial for the good of others, and for the purpose of approaching the state of Nibbāna. The rules governing the life of the Buddhist monk are a case in point. These, however, are but an intelligent course of instruction, for it is knowledge, not faith, or rather, knowledge as the basis for faith, that the Buddhist religious seeks to gain. The Buddhist Order, is itself, a monument to the sanity of the Buddhist religion. "Buddhism is simply a subject of instruction, and if a man finds himself making no progress, the way out of the Order always stands open to him. Not the slightest odium attaches to those who so go out" (p. 241).

The position of Buddhism on the question of "Women" (Essay XV) is likely to lay it under the adverse criticism of some, in view of certain aspects of the cult of "feminism" in this country. It must be said, however, quite frankly, that Buddhism considers feminine as inferior to masculine human nature. Buddhahood, for example, "the state of perfect enlightenment, can only be reached by the man, never by the woman with her 'two-fingers-broad feminine understanding'" (p. 245). "Theoretically indeed, upon the heights, man and woman stand equal; practically, however, the latter stands much lower, because, with her inferior organization, it is found in experience to be much more difficult for her

to reach the heights" (p. 248). There is much in Buddhism in this respect that will prove distasteful to our modern, extreme "feminists"; but we are inclined to think that the Buddhist estimate is nearer, physiologically and psychologically, to the facts. It must be borne in mind, however, that "Among the peoples of Eastern Asia, women have always been measured by another standard than that in usage amongst us. After all, Buddhism did nothing but fix the colours already prepared" (p. 284). Again, "It is characteristic of the mental life of the East that in it that wonderful creature, the pious mistress, has never found a place. Her sickly-sentimental, sweetly-languishing airs are the diametrical opposite of the clear, cold, steel-like atmosphere of Buddhism" (p. 249).

The essay on "Women" is followed by a chapter entitled "Beginning and End—The Two Riddles of the World." This long, and most enlightening, essay we would wish to dwell upon at length, but most, perforce, leave the reader to study for himself, with the assurance that he will arise with an abundance of profit. "The Buddha never even entered upon the attempt to enlighten his disciples as to the arising of the world" (p. 250). And the same may be said of the ending. "Dealing thus with the question, the Buddha is the only one of all the founders of world-religions, who has avoided bringing himself into conflict with exact science and the facts of evolutionary history, which latter already for such a long time has juggled before us with the much-sought-for beginning of the beginning. He does not set himself in opposition to these facts, but embraces and comprehends them" (p. 251). "And yet the Buddha taught an arising and passing away of the world. . . . He teaches that this visible world, this Known, can only exist where there is a Knower. Where there is no subject, the Knower, there can be no object, the Known. The world, therefore stands and falls with the Knower thereof" (p. 253). "The beginning of the world, in the Buddha's sense of the words, always and everywhere, sets in where Will arises or comes into action. The world-end everywhere and always sets in where Non-willing comes into play" (p. 254). Follows analysis of the "Will," which is but another form of the "I"—illusion, whence comes the illusion of the world and of eternity. "The real eternity is with us, in us, as matter. Our *I* is a parasite upon eternity" (p. 259). But "About matter outside of relativity, about an absolute, about God, the Buddha never uttered a word. But if such a thing is, what is it? The answer is unbroken silence."

The essay on "Miracle" shows how any such thing as is commonly understood as miracle is totally set aside by the Buddha and can have no place in his doctrine. Essay XVIII treats of "The Elements" of being, "A Brief Survey of the Historical Development of Buddhism" follows, and the volume closes with an inquiry as to "The World Mission of Buddhism."

Thus, with full consciousness of incompleteness, having endeavoured to give a rapid indication of the contents of this valuable work, we linger lovingly over its pages, noting here and there other luminous passages which might have been given in preference to those quoted. But no simple review can do these Essays adequate justice. They form a work that students of Buddhism must read; and not only they, but all who realize that Truth does not exclusively dwell in this well or the other, but that there may be deeper waters still, whose depths invite them may be, to find therein more valuable treasures, than any they have yet known.—(*Buddhist Review*.)

J. E. ELLAM.

Jehovah.

The spirit of God moved upon the face of the waters. Gen. I, 2.
And God blessed them, and God saw that it was good.

And God said let us make man in our image after our likeness. So God created man in his image Gen. I, 27. And God blessed them and said be fruitful and multiply.

There was not a man to till the ground, and the Lord God formed man of the dust of the ground. Gen. II.

And they heard the voice of the Lord God walking in the cool of the day.

Unto the woman he (God) said I will greatly multiply thy sorrow, in sorrow thou shall bring forth children.

Cursed is the ground for thy sake, in sorrow shall thou eat of it all the days of thy life.

The Lord God made coats of skins and clothed them.

So he drove out the man and he placed at the east of the garden of Eden Cherubims and a flaming sword.

And the Lord had respect unto Abel, But unto Cain he had not respect.

And the Lord set a mark upon Cain lest any finding him should kill him.

And God saw the wickedness of man, and it repented the Lord that he had man and it grieved him at his heart. Gen. VI.

And the Lord said I will destroy man, for it repenteth me that I have made them.

And God remembered Noah.

And the Lord smelled a sweet savour and the Lord said in his heart I will not again curse the ground any more, neither will I again smite any more every living thing as I have done.

And the Lord came down to see the city and the Lord said, behold the people is one, and now nothing will be restrained from. Go to, let us go down and there confound their language. Gen. XI.

And the Lord appeared unto Abraham.

And Sarai said unto Abraham, Behold now the Lord hath restrained me from bearing.

And the Lord said unto Abraham wherefore did Sarah laugh, and the Lord said, shall I hide from Abraham that thing which I do. Gen. XVIII, 17.

The Lord had fast closed up all the wombs of the house of Abimelech.

And God remembered Rachel and opened her womb.

I am the God of Bethel.

And God heard their groaning and remembered his covenant with Abraham.

And God said unto Moses, I AM THAT I AM.

And I appeared unto Abraham by the name of God Almighty but by my name JEHOVAH was I not known to them.

And the Lord said I have made thee a god to Pharaoh.

And the Lord hardened the heart of Pharaoh. Ex. IX, 12.

And mount Sinai was altogether on a smoke because the Lord descended upon it in fire.

An altar of earth thou shalt make unto me.

And let them make me a sanctuary that I may dwell among them. Ex. XXV.

And they shall make an ark of shittim wood, two cubits and half length, a cubit and a half the breadth, and a cubit and a half the height.

And the Lord said unto Moses go, get thee down for thy people have corrupted themselves. Now therefore let me alone, that my wrath may wax hot and that I may consume them. And Moses said, Turn from thy fierce wrath and repent of this evil against thy people. And the Lord repented of the evil which he thought to do unto his people. Ex. XXII, 12-14.

And the Lord said whosoever hath sinned against me him will I blot out of my book.

And the Lord spake unto Moses face to face as a man speaketh unto his friend.

And he said thou canst see my face: for there shall no man see me and live, and thou shalt see my back parts but my face shall not be seen. Ex. XXIII, 23.

And while the children of Israel were in the wilderness they

found a man that gathered sticks upon the sabbath day. And the Lord said unto Moses the man shall surely be put to death: all the congregation shall stone him and he died. Numbers XV, 35.

God is not a man that he should lie; neither the son of man that he should repent. Numbers XXIII, 19.

And the Lord said unto Moses take all the heads of the people and hang them up before the Lord against the sun that the fierce anger of the Lord may be turned away from Israel. Numbers XXV, 4.

And the Lord could not drive out the inhabitants of the valley because they had chariots of iron. Judges, I, 19.

The Lord had shut up her womb. I Samuel, I, 5. And the Lord visited Hannah so that she conceived and bare three sons I Sam. II, 21.

And the Lord smote the men of Bethshemesh because they had looked into the ark, even he smote of the people fifty thousand and three score and ten men. I Sam. VI, 19.

The Lord is desposed of his kingship by the people of Israel. I Sam. VIII.

And the Lord repented that he had made Saul king over Israel. I Sam. XV, 35.

And an evil spirit from the Lord troubled him. I Sam. XVI, 14.

And it came to pass that the Lord smote Nabal that he died. I Sam. XXV, 38.

And again the anger of the Lord was kindled against Israel and he moved David against them to say, Go, number.....So the Lord sent a pestilence and there died of the people seventy thousand men.....the Lord repented of the evil. And David spake unto the Lord, Lo, I have sinned: but these sheep what have they done? I Sam. 15, 16, 17.

The Lord said that he would dwell in the thick darkness. I Kings VIII, 12.

And Solomon offered unto the Lord two and twenty thousand oxen, and an hundred and twenty thousand sheep. I Kings, IX, 63.

I form the light, and create darkness: I make peace, and create evil: I the Lord do all these things. Isaiah, XLV, 7.

And God repented of the evil. Jonah, III, 10.

The Lord repented for this. Amos, VII, 3.

For the Lord shall judge his people and repent himself. Deut. XXXII, 36.

I will consume man and beast, and I will cut off man from off the land. Zephaniah, I, 3.

Extract from Jubilee Sketches or an Outline of the Work of the Church Missionary Society in Ceylon 1818--1868.

(Continued from the last number.)

The Kandyan Mission.

Chapter VI.

P. 86. "The inhabitants of the low country have been in contact with Europeans for the last 300 years, and many of them have become nominal Christians, that is, have received Christian baptism, while they have remained Buddhists and devil worshipers at heart. But the Kandyans are, as a people, staunch Buddhists.....and when they embrace the truth really, they are more consistent, energetic and zealous Christians."

P. 89. "Missionary labourers are too few to justify a long sojourn among those who with blasphemy and hatred refuse the truth, when there are thousands in other places who *seem* (N.B) willing to be taught: Mr. Jones therefore sought a more promising field of labour and went to Kurunegalle.....where in one year 27 men and women who had been brought up in the belief and practice of Buddhism *and Devil worship*, were led to surrender themselves to Christ and profess him openly before the world." (These wretched humbugs continually associate Buddhism and devil-worship, as though they were parts of the same religion!)

P. 92. "The heathen, even, of Talampitiya have to a great extent abandoned such practices, having learnt their folly and uselessness from the example and conversation of these earnest and faithful men."

A missionary writes "I have often wondered, when preaching in public places, at the attention paid by the common people. Sometimes the Ceylon *Pharisees* are seen stretching out the lip of scorn, as they pass by, *but others tremble as we speak of the wrath to come.*"

P. 94. (The writer extols the noble converts of this place Talampitiya (1868). We should like to know if the place is still teeming with these zealous converts.) He concludes by saying:

We may be too much to predict the very speedy fall of Buddhism in this island, but let us not as Christians forget that as God's word is true that fall shall sooner or later come. Already we see signs of its overthrow.

The Colombo Station.

Chapter VII.

P. 114 "It is the unspeakable joy of some Missionaries in some places to count up by twenties, fifties even if not by hundreds and thousands, those who through their means have been brought into the fold of Christ. In Colombo it is far otherwise. Our converts from heathenism have hitherto been reckoned up year after year, by twos and threes, or at the most by tens: and though of late the general appearance of things has been rather more encouraging, there seems as yet very little ground for saying that this part of Ceylon is ripe for the harvest".

Now let us see what results the Missionaries can point to after 50 years labour.

P. 137. '*Our aim is not civilisation.*'

P. 138. "We know the harvest will come."

'We do not hesitate to say that in many ways the C.M.S. has effected much though they (the heathens) do not profess to be Christians they possess some degree of knowledge of the doctrines and truth and are at least intellectually raised beyond the great mass of the people' (N.B. The same results, so far as intellect is concerned may be obtained by any education: since Buddhist schools have arisen, Christians can no longer point to a monopoly of education.)

P. XIV. Appendix.

"The amount of success has not perhaps been all that was first anticipated: the number of satisfactory converts may have been not as great as in some more favoured missions: still the efforts made have not been without fruit. we may mention that from among our converts at least 17 (in fifty years) have been at various times, set apart to the ministry, and have laboured diligently." We may conclude these extracts with a touching anecdote of conversion, quoted on p. viii appendix. "Mr. Gunasekera was a native of Galle, and was born of heathen parents about the year 1803. Of his childhood little is known. He seems to have been at first brought up in heathenism. It is related of him that he once went as a Buddhist boy into the temple to offer his evening flower: when he had done so, he looked into the idol's face, *expecting to see a smile of approval*, but he noticed that the great eyes stared still without any sign of approval. So he thought the God would not condescend to accept a child's offering. Soon after a man came in, laid down his flower, turned his back and walked carelessly away. The boy again looked in the idol's face and thought he should see an angry frown at this disrespect: but the eyes stared on as before. He then began to realize the fact that the image had no life in it, and was alike powerless to punish or reward. (In short he was converted, became a minister, and died professing Christianity. The writer takes the opportunity of pointing out that his death was peaceful whereas that of heathens is the opposite.) "No Buddhist," he says, "however meritorious he may consider himself, meets death calmly: to him all is dark and uncertain:" (We deny that such is the case, as every Buddhist considers death a change, and is confident of 'better luck next birth')

(It will be interesting to bridge the gap from 1868 to 1900 by an extract from the report of the Society for Promoting the Gospel, as follows.)

(S.P.G. Report, Southern Province, 1900.)

"It would naturally be expected that new converts would be regularly added to our number. But this is the case to a very small extent. The whole character of Buddhism has changed during the last few years. Whereas some time ago the mass of the people knew nothing of Buddhism and had for their religion little more than devil-worship. **Buddhism is now a popular force opposed to Christianity.** It is taught in schools which lie with our own, and are like them supported by Government grants. It takes care to familiarize its adherents with all

the stock objections to Christianity. By its institution of *pan-sil* it continually presents to its disciples an elevated morality, requiring them to observe these five precepts: Not to kill, not to steal, not to lie, not to be impure, not to drink strong drinks. It upholds outward acts of benevolence and easy religious duties as so many ways of acquiring merit. It appeals to men's pride, representing man's own efforts as sufficient without any help from God. And finally it is supported by the tradition of the past and the strong feeling of conservatism and attachment to ancient customs by which the Sinhalese are peculiarly animated; they are now, from a kind of patriotism, setting themselves in many ways against Western fashions and reverting in dress and manners to ancient usages.

Such in brief outline is popular Buddhism among the intelligent people of these thriving and populous districts. (The Southern Province.) It is not to be expected that under such circumstances conversions would be many, *particularly when the example set by Christians both European and Natives, often is so little better (and often worse) than that of the Buddhists themselves.* (This is a candid and honest confession.)

The scriptural phrase 'a door is opened' cannot in my opinion be applied to this part of the island: rather, having been opened in the past, it is now shut. But I imagine that it is none the less needful to maintain at its highest efficiency all that can be done for the strengthening of those already within the fold, and gathering others one by one as opportunity offers, *although it may be a question whether this is the district in which it is wise to spend money on schools for heathen children.*"

To conclude: the final sentence of the above puts the whole matter of missions in a nutshell. The missions now find themselves burdened with educational work, which was not in their original programme. Should Government take entirely into its hands the matter of schools, of course there would be no further excuse for the missionaries continuing this work and religious instruction would be given if asked for, and we imagine that 1910 would ask for instruction in Buddhism.

Digest of the Majjhima Nikaya.

(Continued from the last number.)

59. BAHUVEDANIYA SUTTA.

බහුවෙදනිය සුත්ත.

Savatthi.—The Exalted One was staying at the Jetavana monastery. Panchakambo Tapati visited Udayi and asked him to explain about the different feelings as enunciated by the Exalted One. Udayi said that the Blessed One had taught that there were three kinds of sensations, the pleasant, the painful and the undifferentiated, but the Tapati contradicted and said that the Blessed One had taught that there were only two. Three times each one contradicted the other. Anando overheard the conversation and reported the same to the Blessed One. The Blessed One said that in the Dhamma that He teaches it could be said that there are two sensations, or three, or four, or five, or six, or 18, 36, and even 108 aspects of sensations. Not understanding the spirit of the Doctrine

of the Blessed One they quarrel. Those that understand the Doctrine live in peace and amity. The Exalted One teaching Ananda said that there are five ways of enjoying sensual pleasure, viz the eyecognising forms that are pleasant and attractive take pleasure in forms, the ear by sounds that are pleasant &c., the nose, the tongue, and the body by contact generate feelings of pleasure. The sensations of sensual pleasure are the results of two of the five senses. The higher pleasurable sensations can be realized by the practice of the four jhanas rising up to the samāpattis culminating in the nevasaññānāsaññā happiness. Higher than this is the happiness where sensations and perceptions do not operate.

60. APANNAKA SUTTA.

අපනන සුත්ත.

Kosal.—The Exalted One was travelling in Kosala with a large retinue of Bhikkhus, and at one time was staying in the Brahman village of Sālā. The Brahman householders having heard that the excellent Gotama the ascetic of the Sakya clan with his retinue of Bhikkhus has arrived at Sālā went to meet him to the place where He was staying. The Brahman householders having paid respects to the Exalted One sat down on a side, and the Exalted One addressing them asked whether Teachers may be obtained easily on whom faith can be placed. In their giving the negative answer the Exalted One said that when teachers of truth are not procurable it is proper to be armed with the principles of the apannaka Dhamma which would help to discover truth free from contradictions. It will be for their happiness to follow it. What is the apannaka doctrine? There are certain ascetics and Brahmins who accepting the nihilistic doctrine deny there is any virtue in acts of charity, deny karma and their results, deny the necessity of doing good here, deny the existence of a future state, see no virtue in taking care of one's parents, do not believe in the existence of opapatika beings, do not believe in the existence of holy ascetics and Brahmins. Among the nihilistic ascetics and Brahmins a certain number of them who hold upright and contrary views accept the opposite of these nihilistic views. Those who embrace the nihilistic views forsaking the good path in deed, word and thought, live committing evil by deed, word and thought. The ascetics and Brahmins adopt this sinful view in not being able to see the evil and the resultants thereof and also the merits of renunciation and of holiness. When the view is held that there is no future wrong insight is produced. The thought that there is no future creates wrong aspirations, and the utterance that there is no future creates wrong speech. Those who deny the existence of a future world do evil things and lead others in the wrong path. Vilifying others and having ideas of self righteousness, they live committing evil in manifold ways. The wise man thinks if there is a future world he who does sinful deeds will be born in a state of suffering, and he thinks that indeed even if there is no future state it is good to do the right thing. In this world he who does evil deeds and holds nihilistic views is found fault with as alone holding nihilistic views. If there is a future world both ways he suffers, in this world wise men blame him, after death he is born in a state of suffering. On this account it is good to accept the doctrine of the Apannaka Dhamma and adopt the life of virtue.

There are other ascetics who believe that there is a future state and

who see evil in doing sin and who see good in the renunciation of evil and adopting the life of holiness. These by their clear insight hold clear views and abstain from doing things that are contradictory, and lead others in the path of virtue, and they do not vilify others. They live doing good in manifold ways on account of their belief being based on correct views. The learned men seeing the virtuous behaviour of those who believe in a future state speak of them as virtuous believers in a future state. There are some ascetics and Brahmins who do not believe that there is any foundation for sin and they teach that even if you have all living beings there is no sin, and that practice of charity brings no good merit and there is no use of practicing the virtues of charity, self control and truthfulness for there is no merit in them. There are other ascetics and Brahmins who are upright in their views who believe there is sin in doing evil and that it is meritorious to do deeds of charity and practice self control &c. Those ascetics who believe that there is no foundation for sin commit evil by deed word and thought inasmuch as their belief is founded on wrong insight. These promulgate views which are heretical—that deeds produce no merit—and lead others to do evil. The wise man seeing the unvirtuous life of the evil doer condemns him as an unbelieving evil doer. He is blamed in this life and at death he is reborn in a state of suffering.

There are ascetics and Brahmins who do believe that it is sin to commit evil and that it is meritorious to practise charity, self control and who avoiding evil by deed word and thought do good in deed, word and thought. Their belief is founded on right views. They do nothing that is contradictory, they lead others in the path of virtue, and do not vilify others. Learned men praise them in this world and after death they are born in heaven. There are ascetics and Brahmins who deny the law of causality, who deny that man is contaminated by the effects of evil committed, who say that man falls into sin without cause, and without any cause he is purified. There is no such thing as exertion, strength, or resolute activity. Without any effort of theirs, and not being regulated by cause or effect men go through misery and happiness. Those of the ascetics and Brahmins who hold contrary views believe in the doctrine of causality, that man can be purified by effort that there is power in man, and resolute activity &c. Those who reject the law of cause and effect reject the path of good and adopt the path of evil and lead others in the path of evil.

Then follows a description of the four kinds of individuals as formulated in the Kandaraka sutta, and a description of the four Jhanas and of the higher psychical faculties.

61. RAHULOVADA SUTTA.

රාහුලවදා සුත්ත.

Rājagaha.—The Exalted One was staying at the Bamboo Grove Squirrels Park. At the time āyasmā Rāhula was staying in the Latthi Wood. The Exalted One having got up from his afternoon meditation went to where Rāhula was. Rāhula seeing the Exalted One approaching at a distance prepared a seat and also water to wash the feet. The Exalted One sat at the prepared seat and washed the feet. Rāhula having paid homage to the Exalted One sat on a side. The Exalted

One reserving a little of the water in the water pot called Rāhula and made him look in to the water pot. He had the water thrown away, and had the pot turned down in order to teach Rāhula of the terrible effect of telling deliberate lies. The Exalted One said that empty is the life of the ascetic who tells a lie deliberately. Taking the example of the war elephant caparisoned for battle He showed how it will work when told by its trainer using every part of his body except the trunk which he protects; that war elephant who uses every part of the limb and also his trunk may do anything. In like manner for the man who deliberately tell lies there is no sin that he will not do. The Exalted One exhorted Rāhula never to tell a lie and also that whatever he does, either by deed word or thought he should never do anything that will bring injury to himself or to others. Sinful deeds bring demerit. One should therefore abstain from doing anything by deed word or thought that will bring injury on others or self. The Exalted One exhorted Rāhula to do good deeds in as much as they produce happiness.

62. MAHA RAHULOVADA SUTTA.

මහ රාහුලවාද සුත්ත.

Sāvātthi.—The Exalted One was staying at the Jetavana monastery. The Exalted One with bowl in hand went to the city for obtaining alms. Ayaśmā Rāhula followed the Exalted One. The Exalted One addressing Rahula said "In whatever form whether of past present or future, objective or subjective, subtle or material, low or great, near or far in all that relates to form, there is no ego, no I am, there is no self. In this way should all compounds be seen through. Similarly should sensations, perceptions, ideations and consciousness be seen through, for in these, there is no Ego, there is no I am and so self. Having received these lessons Rāhula went and sat at the foot of a tree with body erect, cross legged, and with concentrated consciousness. The venerable Sāriputto "seeing Rāhula sitting at the foot of a tree addressing the latter said "cultivate, Rāhula, the principle of attentiveness by means of breathing according to the anapanasati. The process known as anapanasati when cultivated will be advantageous to him who practises breathing. Rāhula having risen from his seat went to the Exalted One and requested Him to teach him the method of cultivating the science of breathing. The Exalted One there upon classified the various portions of the body categorised them under the heads of Earth, Water, Heat, Wind and space (ākāśa) and accentuated that they lack an ego. In earth, water, heat wind or ākasa there is no abiding principle, no soul therein. Thus realised the heart is freed from things that are associated with any of these elements. The Exalted One exhorted Rāhula to develop the thought comparing himself to the earth, for thereby the heart will not be attracted to things of the earth. The earth receives whatever is thrown upon it, good and dirty things and all the filth in the shape of dung, urine, blood &c. The earth receives with equanimity. By developing ideas of assimilation the mind is released from disgust and equanimity is produced. In the same way the water, fire and wind and space receive all things that are thrown upon them. No disgust is shown and equalmindedness is produced by this process of assimilation. The Exalted One further exhorted Rāhula to cultivate the heart of loving kindness, for it would help to destroy hatred towards others. Also the

heart of kindness, of gentleness, and of loving equanimity, and to look upon things as ultimately tending to decay, and to cultivate the apperceptive feeling that all things are impermanent inasmuch as it will help to destroy the pride of egoism. The Exalted One exhorted Ráhula to cultivate the process of breathing consciously for it is advantageous and full of merit. To practise the ānāpāna sati meditation the yogi has to be in a quiet place and sitting crossed legged in an erect position with his consciousness located on the tip of his nose he should breathe in and breathe out taking long and short breaths. The psychology of breathing is explained in this sutta.

63. CULA MALUNKYOVADA SUTTA.

ဥဇ္ဇေတိန္ဒြေသမာဓိ ဗုဒ္ဓံ.

Sāvattthi.—The Exalted One was staying at the Jetavana monastery. At the time Malunkyaputta was sitting in seclusion when a speculative idea presented itself in to his mind. He thought that the Blessed One has sat aside, rejected and not elucidated the following :

That the world is eternal.

That the world is not eternal.

The world is finite.

The soul and the body are the same.

The soul and the body are not the same.

That the human being exists after death.

That the being does not exist after death.

That the being exists and does not exist after death.

The human being neither exists nor does not exist after death. "These the Exalted One has not explained to me and it does not please me. Therefore will I go to the Exalted One and ask Him to elucidate them to me and if he does not I shall not lead the holy life under the Exalted One, but will go back to the lower life of the layman." Malunkyaputta went to the Exalted One and expressed his thoughts and the Exalted One rebuked him for his foolish speech, and said that if one would not lead the holy life till these speculations are cleared that he will die before they are answered.

The Exalted One explained to Malunkyaputta by a simile of a man who had been wounded by a poisoned arrow, but who declined to be treated by a surgeon until he had learnt whether the man who had wounded him was a kshatriya or Brahman or vaisha or sudra. That man would die without ever having found an answer to any one of these questions. The holy life of the Brahmacari does not depend upon any of these speculative questions. Whatever the dogmas may be, there remains birth, decay, death, grief, lamentation, &c., for the extinction of which in this life the Exalted One is prescribing remedies. Whatever the Exalted One has elucidated that alone should be kept in mind. That which has not been elucidated should be set aside because they do not lead to any advantage, to the holy life, to the absence of passion, to emancipation, to the acquirement of high psychical faculties, and to supreme wisdom and to Nibbana.

(To be Continued.)

Self.

A sermon preached at Japanese Buddhist Mission 1617 Gough St., San Francisco, by the Very Rev. DR: MAZZINIANANDA BHIKKHU (Abbot of the Udana Karana Temple of Jains.)

(Written for the Maha Bodhi Journal.)

An endless variety of Selves emerge from the mysterious realm of the subject, oftentimes to the astonishment and wonder of the observer. There is the physical self, the social self, the self that is presented to one's kindred and the self that greets the stranger, the self that pretends to be happy when in truth it is thoroughly miserable, and that deeply reflective self which observes these petty egos, and tries to marshall them into some sort of consistency and frankness. As there is no hard and fast line between Self and Non-self, so there is no clear demarcation between the profound ego that knows and the variable ego that is known. He is indeed fortunate who knows some one of his selves with sufficient thoroughness to establish it as a starting point from which to comprehend the deep unity of them all. If I could thus see myself as I fully am, I should probably find myself as one among many individuals, standing for some idea which no other soul is so well adapted to represent, a character which all other souls probably share in their own way. It is enough for me to know I am needed. Life can never seem dull and unworthy of being so long as this consciousness persists. If I lose it, I have only myself to blame. I am fated to miss my true self, until, having exhausted mere self-scrutiny, I await in silence, and let myself be discovered as a moment embossed in eternity, a word in the divine language, a quality of purest absolute being. That which a moment before seemed hard and fast limitation now appears in its true light as an element of beauty, inseparably and intimately relating the finite to the infinite. No self is complete until it thus becomes self-conscious. No self is in full possession until it knows itself in the divine enlightenment. Here is the true subject, which never could become object, for finite self-analysis; for if it could, we should cease to be finite. Here is the joyous passage into the Bodhi, the Divine. The self of any given moment is like the experience of the bee imprisoned for an instant in the honey-laden flower and oblivious of the great world outside. The bee hums onward to the next flower, and so do I to my next moment, all the while cherishing up the memory of these successive steps. I long to grasp all these moments in their unity, but now, at last I know a self that can grasp them. If at one moment I seem funny and ignorant, at another—in the ineffable moment of illumination—I am the heir of all the ages and of all Wisdom. In these two moments I know myself first as finite, then as infinite.

In these quiet hours of reflection and meditation when the soul searches for tell-tale traces of itself, it suddenly flashes upon the mind that one has hitherto merely lived for self. Then how mean, infinitesimal, despicable, seems the life one has lived in comparison to the larger life of service self-renunciation and self-denial which now for the first time presents itself in all its beauty to the thought! All sermons, all good intentions, and all efforts to make oneself believe that one is not really selfish are fruitless up to this point. One really has not begun to

live until now. Experience in the past was so much half-wasted preparation, and indefinite postponement of life's great lesson. Now, life begins to be thoroughly worth the living, and the continual ennui of existence at last ceases for ever. Self-analysis will lead one more into self or will lead one far out beyond it, according to the degree of penetration. To stop half way is to become imprisoned into the purely finite self, and to live in distasteful proximity to one's sensations. To live as much above the conscious process as possible, while still carrying it on and making the best use of it marks a well-poised mind. No man can tell another all that he perceives there in the secret chamber of the heart where one is caught into the heaven of the larger self; but the conviction grows with years, and the joy deepens within every fresh experience that the father really knows as in these rare moments as a needed part of his own being. Self-consciousness at its best is thus self-recognition of the absolute. It is the finite and infinite made momentarily one. It is the soul's solution of the great question which is next to engage our attention,—the discovery of the ultimate Reality toward which experience points through all the avenues of feeling and thought. For here, on the one hand, in that Self whom no words can adequately name, whom no thought can grasp, whom no life, no world, no universe seems wholly to reveal, who is no less but infinitely more, than we mean by the words person, universe, mind, beauty, power, goodness, spirit, god, or any term that has been rightfully applied in the past. Yet, on the other hand, the finite self is still there, one with but not identical with, the ineffable spirit, so that in this sublime moment one is apparently—yes, one is deeply and truly—this absolute self in part, beholding its well ordered system of self-manifestation. The finite self, broadly cultivated, is the clew to the secret of the universe. The mystic misses its beauty on the one side through lack of discrimination, the scientific specialist on the other, because the spiritual sense has not been quickened. I only understand so far as I have thought. My perception of the world is partly myself. My most secret and personal thought is partly a superior intention. Guidance, desire, will, faith, illumination—all this is in turn partly myself, my temperament, character, experience and personality, and partly the purpose, the will and the wisdom of the Omniscient One. Impartially and freely the superior self bestows its bounties upon the listener in proportion to his worth, and his receptivity, or willingness to withdraw his own opinion. On the one hand the inshining is divine and infallible, on the other by becoming human it partakes of the limitations of the recipient. Self exists within self, the social self, the self of impulse and caution, the self of reason, the conscious self, and the supra-conscious, wherein we turn over and view ideas in all their aspects, until they become the fixed habits of thought the fleeting ephemeral self which reveals itself in an endless variety of moods, opinions and feelings, and the permanent self which we call soul, that deeper consciousness which blends with the self of selves. But some self is always uppermost. To this we are for the moment devoted; and it is this more superficial self or direction of mind that we are most concerned within daily life. One's method of adjustment to life or one's optimism need not necessarily be the philosophy of this discourse. There are as many approaches to it as there are temperaments and this is just the point of this discourse. Have a method. Have a soul of your own. Be your true self. Think,

realize, reflect, until you have a measure of unborrowed conviction, which establishes a centre of repose, and is a source of happiness and contentment—a centre which yields to no outer tumult, but is ever receptive to the divine self, which never harbors fear nor doubt, no matter what the wavering self may say.

Arts and Crafts in Ceylon.

Dr. Coomaraswamy's monumental work under the above title is deserving a place in the bookshelf of every patriotic Buddhist. It is an expensive volume, but after all not so expensive as the making of an English frock coat. Those of the anglicised Sinhalese who have not read it should procure a copy and read it. The following extracts are reproduced in order to show how much the author is interested in the national development of the Sinhalese people. Two things are at work in Ceylon hostile to the national sentiment—Christianity and Ignorance. Very few care to read the national history of the island—the Mahāvansa, and a large number of Sinhalese who have received an English education have become alienated in their habits and wish to be like Englishmen. Says Dr. Coomaraswamy :—

The book is not primarily intended as a work of scholarship but is written first of all for the Sinhalese people, as a memorial of a period which at present they are not willing to understand. The "educated" Sinhalese of to-day, after, on the one hand, a century of foreign government, and of education in which the national culture has been completely ignored, and, on the other hand, an equal period of subservient and obsequious imitation of foreign manners, have little reason to be proud of their present achievement in the Art of Living. Evidence of shallow thought is every where to be seen in an exaltation of the present age at the expense of the past. It is however, only in an effort to realise the ideals of this very past, and of the past of India, that there lies the possibility of a true regeneration and revitalising of the national life of the Sinhalese people. This book, then, is written first of all as a Contribution to the understanding of this past.

Of Vijaya Bahu—III. 1236. It is said in the Rajaratnākara that "he established a school in every village and charged the priests who superintended the same to take nothing from the learners, promising that they should be rewarded for their trouble by himself." His son Parākrama Bāhu II. (A.D. 1240-1275) temporarily drove out the Tamils. At this time it is said that there were nearly one and a half million villages in districts of Ceylon (Pihiti, Ruhuna, and Māyā) corresponding at a very moderate estimate to a population of ten millions.

The Sinhalese in the immediate vicinity of Colombo and along the coast were soon driven to make peace, and even allied themselves with the Portuguese, often turning nominal Christians and adopting Portuguese names to curry favour or under compulsion. The same process was continued in the time of the Dutch successors of the Portuguese. But the great part of the Sinhalese people, the hardy mountaineers of

the interior, preserved their independence, keeping the foreigner at bay for more than 200 years after the first landing of the Portuguese. They have had their reward; for in spite of the progress of denationalisation even amongst these, there are still preserved amongst them sufficient remains of skilful craftsmen's handi-work, to enable us to form an estimate of the Sinhalese as a live and individual people, with a national character, and national art; an individuality and art which it is more difficult and often impossible to trace in the low-country districts long subjected to Western influence.

The people were very dependant on the royal patronage, looking to the king for support in all religious and social undertakings. During the succeeding century this sympathetic patronage was lacking, and a secular and alien government, whose main business was that of the policeman, ignored indigenous culture and social life. The hope of the future, if it is permitted to hope, lies in a stimulation of that capacity for united action which was shown by the village communities in so many aspects of the common life of the people, as well as on special occasions, similar to that here spoken of, when villagers united to endow a temple, or to build an ambalam on their own account. This stimulation can only result from a development of the people's intelligence through the medium of their own national culture, invigorated by contact with the re-awakened life of India, the mother land. The King days are over; the days of the people have yet to come.

But the king's mind became deranged; he lived in perpetual fear of his life, and committed great cruelties on those whom he feared. From 1800-1804 there was continuous warfare between the Kandyan King and the English in the low country.

The story of English Rule in the Kandyan country during 1817 and 1818 cannot be related without shame. In 1819 hardly a member of the leading families, the heads of the people, remained alive. Those whom the sword and the gun had spared, cholera and small pox and privations had slain by hundreds."

But the Government remains equally blind to the artistic and the practical value of the traditional crafts, and the Europeanised Sinhalese are, if possible more ignorant and deluded. To take one instance only; at the Musaeus Buddhist School in Colombo, it was decided to build a little temple for the use of its girls. Here, if any where, one might have looked for some appreciation of tradition, some elementary conception of fitness and the association of ideas, but no—the local paper informs us that the building "is a pretty structure, a vaulted roof with a fine dome, gothic windows, doors and a porch with parapet battlements of classical design, being very effective."

The Burman, if asked to give his candid opinion after a years experience of English life, would probably say that the position of the vast majority of Englishmen was not much better than that of chained slaves.

Effects of Christianity.

Dr. Timothy Richard, the Sinologist, General Secretary of the Christian Literature Society for China, whose headquarters are at 143 Szechuen Road Extension, Shanghai China, has translated the Mahāyāna Śraddhotpaada sastra mentioned in Nanjo's Catalogue No. 1249, and also the Chinese Analysis of Saddharma pundarika sutra, in Nanjo's catalogue, No. 134; a Chinese Guide to Buddhisthood; Some Biographies of Eminent Buddhists in China. The Japanese have published a new edition of the Chinese Tripitaka. The price of the complete set is about 33 pounds in English money. They are also publishing a supplement to the Tripitaka at the same price. Application for copies should be made to Messrs Maruya & Co., Booksellers, Nihonbashi, Tokyo, Japan, who are appointed agents for this publications.

Christian Missionaries are busy in translating the sutras of the Buddhists into English in the hope of destroying the Buddhist citadel, while our Bhikkhus are sitting in a spirit of indifference allowing the enemies to advance. Buddhism can only thrive where there is activity. When the Bhikkhus become idle it is impossible to expect any advance being made in the propagation of our Lord's holy teachings. The Buddhists of Ceylon are confronted with many disadvantages, they are poor, they are under a Christian government, whose officials are taking advantage of their position to destroy the ancient faith and propagate the Semitic faith imported to the island in the 16th century. The rich people of England are sending missionaries to convert the children of Buddhist parents into Christianity by means of English schools. The Sinhalese Buddhists wish to educate their Children and as they have no properly equipped English schools and as the schools are all in the hands of Christian missionaries they are obliged to send their children to them with the result that by the time they leave the school, they have lost faith in the pure teachings of the Lord. From light they go to darkness. While they remained Buddhists they were afraid to destroy animal life and to take liquor, but after they had learnt the Bible the fear of killing animals goes out of their tender minds. In the time of Buddhist kings the people were brought up under the moral influence of religion, but under British rule the demon of liquor is allowed to have a licensed residence in every village. Instead of schools the government gives liquor shops to people. In 1850 Spence Hardy in his "Eastern Monachism" wrote "the pansal is the usual place of gossip for the men of the village, more especially in places where the demon that accompanies the spread of British influence, the sale of intoxicating liquors, has not found its way." p. 319. The pansal in the times of the Buddhist kings was the school, and the place of worship combined together. The pansal schools were closed by indirect means and the government opened the way to abandon them, with the result that the Sinhalese boys went under foreign influence and began to imbibe teachings absolutely foreign to the Sinhalese Aryan spirit. In a few years more we shall see a miniature east End of London in Colombo with all the demoralising sensualism of low class Englishmen. The only way to combat the demon of English immorality introduced into Ceylon is to make the Bhikkhus of Ceylon do the same of work of teaching which the Christian missionaries are doing.

Indian Archæology.

(Continued from the last Number.)

We have to tender our best thanks to the Government of Bengal and also to Mr. J. H. Marshall, the Director General of Archæology, for having sent us a copy of the very valuable Report of the Archæological Survey for the year 1906—7. The Report under review is a bulky volume containing about 270 pages of literary matter important to the historian as well as to the antiquarian. There are about 74 plates illustrating the places which the Archæological Survey has explored and conserved. To the Buddhist scholar the volume is indispensable inasmuch as it gives an account of the explorations carried on at the Buddhist historic shrines at Sarnath, Kasia, and other places. Mr. Taw Sein Ko, the Superintendent of Archæology in Burma contributes a very interesting paper on the Buddhist Shrines at Pagan, Ava and Mandalay. The total amount of expenditure incurred on Archæological works during the year 1906—7 was Rs. 125930. In the time of Buddhist kings money was lavishly spent in the construction of Viharas in Burma, tens of thousands of Buddhist Monks were maintained by the king, arts and literature flourished. In a country where crores of rupees were spent for the promotion of the religion of Tathagato under the Burmese kings we now find the Government of Burma under British rule spending out of the revenues the above sum not for building Shrines but for conservation only. No more shall Burma witness the glorious pageants and gorgeous processions which are only possible under the rule of Buddhist kings. The Archæological Department in Burma may conserve a few of the ancient historic ecclesiastical structures, but Buddhism as a religion is now confronted with hostile forces in the form of Christianity and Islam. Both are in spirit Semitic and unless the Burmese Buddhists form themselves into a consolidated body to oppose the march of these two religions we fear the Burmese *hpongees* will have to go to the wall. Muhamadanism is going to adopt aggressive methods to convert the Burmese Buddhists to the religion of Islam. The Koran is going to be translated into Burmese, and we shudder when we think of the doom that is awaiting the freedom loving Burmese women under the Koranic administration. We sincerely hope that no such calamity awaits the Burmese people. In the interest of science it is necessary that there should be organised a Department to protect ancient religions from the attacks of foreign and parasitic faiths.

Mr. Taw Sein Ko says "in China Metteyya or Maitreya, the Buddhist Messiah to come, is acknowledged and adored; but at the present time, he has no votaries in Burma." Is this true, could it be possible that the Burmese should abandon from their hearts

the desire to be born under the dispensation of the Buddha Metteyya to come? We decline to believe it. In Ceylon every temple has a statue dedicated under the name of "Nātha Devīyo" to the coming Buddha. To the Ceylon Buddhist the Bodhisat Metteyya is a reality, and every Sinhalese Buddhist, when doing meritorious deeds, cherishes the desire and expects to be born after death in the Tusita Heaven, where the Maitreyya Bodhisat lives, and to be reborn in India in the Middle country, when the Bodhisat takes his birth to become the Buddha Metteyya. The aspiration cherished by the Chinese pilgrim, Hwen Tshang, in the seventh century, when he was dying differs in no way from the *prarthana* made by the Ceylon Buddhist. We hope Mr. Taw Sein Ko will find time to inquire into the matter and let us know whether the Burmese Buddhist expresses any such desire.

The Mahā-Bodhi Temple at Pagan was built by King Nandangmya in 1198 A.C. after the Temple at Bodh Gaya in Bengal, and is still an object of worship. The original Temple at Bodh Gaya how different has its fate been since the 13th century.

We are glad to note that the last king of Burma, Thibaw, whom the British deposed, during the short period that he ruled erected the beautiful Shwenandaw Kyaung at a cost of about one lakh and twenty thousand rupees in memory of the good king Mindon Min, his royal father. Thibaw was noted for his piety and learning as a young man, and as a ruler depended entirely on his ministers, for he was about 18 years old when he was elected king. If it were possible we should venture to suggest that this amiable king and Pali scholar, who was all along a member of the Sangha until he was obliged to leave it about eight months before his accession, be restored to his ancestral throne, and Upper Burma formed into a protectorate like Cambodia. It is a great loss to the world to allow a noble race like the Burmese to become extinct. King Thibaw restored to his ancestral throne will bring back the lost glories of the cheerful splendour of the true Burmans, he may be allowed to live as a pensioner like King Sisowat of Cambodia under French protection, or like the Emperor of Korea under Japanese influence.

From Burma we now come to examine Buddhist ruins at Kasia, in the Gorakhpur District. Kasia is now a place of pilgrimage and is supposed to be the Kusinārā of the Pali texts. But opinion is divided about Kasia whether it is the spot where the Lord entered the mahaparinibbāna, or whether it could be identified with the Vetadipa of the Pali text. Dr. Vogel in his report on the ruins of Kasia says "How many more buildings lie hidden beneath the shaggy sugar-cane fields within the sacred enclosure it is impossible to say. But the vast extent of the enclosed area brings once more forcibly to the mind that this Buddhist Site must once have enjoyed a renown of exceptional holiness."

The Director General of Archaeology Mr. J. H. Marshall, says in his article on Exploration and Research referring to the ruins at Sarnath, the Isipatana of the Pali texts, "the most attractive of the structures brought to light this year is a large monasterythe precise date of this building is not yet fixed, but on the evidence of style, it may be assigned approximately to the eleventh century A.C."

For the better understanding of the subject regarding the ruins at Kasia we venture to quote from the Pali commentary of the Maha Parinibbāna Sutta the following: Upavattana Mallānam sālavananti yatheva hi kalambanaditīrae to rājamātu vihāra dvārena Thūpārāmaṃ gantabbanhoti—evam Hiraññavatiyā pārimatīrato sālavanauyyānam, yathā Anurādhapurassa Thupārāmaṃ evametam Kusinārāyaṃ hoti. Yathā Thupārāmato dakkhinadvārena nāgarampavisana maggo pācīna mukho gantvā uttarena nivatto, evam uyyānato sālavanam pācīnamukham gantvā uttarena nivattam..... Pāvānagarato tinigāvutāni Kusinārānagaram..... Makutabandhanam nāma Mallānam cetiyanti Mallarājūnampasādhana mangala-sālāyaṃ etam nāmam.....

The Sal-grove in the Malla country: the road to this Sal-grove was from the other bank of the river Hiraññavati, as that to the Thūpārāma was from the bank of the Kalamba river through the gate of the King's mother's vihāra. In Kusinārā this was in the same situation as Thūpārāma in Anurādhapura. The Sal-grove from the park turning towards the west was ended in the North as the city road through the Southern gate was from the Thūpārāma taking a turn towards the West and ending in the North.

The distance from Pāvā to Kusinārā is three yojanas.

The Malla's Shrine was so named because it was the hall where the Malla nobles are adorned with the royal attire.

Inscriptions discovered at Sarnath and Sahet-Mahet give the names Kosambakuti and Gandhakuti. In the Mahāpadāna Sutta commentary the following occurs "Yathā kosambarukkhassa dvāreṭhitattā kosambikuṭṭikāti anto Jetavane kira kareri kuṭi Kosambakuṭi Gandha kuṭi salalāgaranti cattāri mahā gehāni...tesu salalāgaran raññā Pasenadinā kārītam, sesāni Anāthapindikena kārītaṇi."

There were in the Midst of the Jetavana Monastery four private apartments (for the Master and the senior monks) viz., Karerikuṭi, Kosambakuṭi, Gandhaskuṭi and Salalāgāra. Of them the first and second were so named because they were respectively erected at the foot of Kareri: Capparis Trifoliata and Kosamba: Azadirachta Indica. The last was erected by the King of Kosala and the former ones by Anāthapindika.

The scented chamber set apart in each of the Vihāras built for the use of the Bhikkhu Sangha during the life time of the Lord was known as the "Gandhakuti." The Sarnath vihāra also had a Gandhakuti, and the builders of the Vihāra, at the sacred spot, where the Lord preached His first sermon, were privileged to use

the more honorific title of "mula gandhakuti," inasmuch as the Tatāgato had spent the first rainy season at Isipatana before He had sent the Arhats on a missionary campaign. In the month of October He left Isipatana for Uruvela and Rajagaha, thence to Kapilavatthu and Savatthi, where the banker Anāthapindika built the famous Jetavana monastery.

At Sarnath the excavations have yielded satisfactory results. Ruins of a forgotten past are now speaking to us, showing what the ancient Buddhists in India had done for the great faith. At Isipatana (Sarnath) we find the work of the great Empire builder Asoka. The remarkable stone railing discovered in the chapel on the south side of the main chapel by Mr. Gertel during the operations of 1904—5 consists of 16 uprights, 5 along each side, with a massive plinth below, a bevelled coping above and three lozenge-shaped horizontal bars between. This whole railing "was hewn from one single block of stone and chiselled with that extraordinary precision and accuracy which characterises all Mauryan work and which never, we venture to say, was surpassed by the finest workmanship on Athenian buildings." Here are vestiges of buildings erected in the pre-Christian era and here are also ruins of temples of the eleventh century of the European era. Isipatana was a place of activity down to the twelfth century, and Buddhism thrived there till the whole place was sacked by the Moslem hordes. We have sufficient evidence now forthcoming to reject the untenable hypothesis that Buddhism was destroyed by Sankara and his followers. Neither was Buddhism completely absorbed into the so called Hindu faith. Buddhism was deliberately killed. Once its custodians are destroyed and the books burnt, Buddhism ceases to exist. The Lord had several times proclaimed this fact.

A great work is being done by the Archæological Department under the excellent leadership of Mr. Marshall assisted by an able staff of well trained colleagues like Dr. Konow, Dr. Vogel, and Dr. Spooner. The pity is that we do not find sons of India taking interest in this antiquarian work, except Pandit Daya Ram. There is evidence to show from an inscription discovered at Isipatana belonging to the second century A.D. that Pali had been cultivated in India, for we find the Pali reading of the Four Noble Truths as given in the Pali suttas.

News and Notes.

The Board of Oriental Studies recommend that Pali be added to the list of languages which may be offered as substitutes for Latin in the

Pali Studies.

Previous Examination by natives of Asia and Africa, who are not of European parentage; and that for affiliated students. Pali be added to the list of languages in which they must have satisfied the examiners of their own university.

Such is the title of a work published by Kegan, Paul, Trench, Trubner & Co. of London. The author is Arthur Lillie (late Regiment of Lucknow). He is also the author of two more works, "Buddhism in Christianity" and "Buddha and Buddhism." Mr. Lillie is a bold man. He

"India in Primitive Christianity." is trying to show that "Ceylon was the high road along which Buddhism had come. He calls the religion of Ceylon "Siva-Buddhism," and this religion seemed to have really invaded Alexandria. Serapis was a servile copy of "Sakkraia" and "Kattragam had analogies with the Legos of Phile and Abrasax." He also says "All the Cingalese, including the Buddhist hierarchy, admit that above Buddha there is a superior God, Saman-deva-raja. This God, says Mr. Upham, is called Saman from Samane Galle (Adam's Peak) "where he is now living with his deities with power over Ceylon" p. 254. We had an idea that Mr. Lillie was a sound sober scholar who wrote after study and research, but after reading all the nonsense that he has thought fit to embody in this volume, we have come to the conclusion that he is a mere gatherer of other people's garbage.

The annual meeting of the Asiatic Society of Bengal, Calcutta, was held at the Society's rooms, 57 Park Street, on February 2nd night.

Bengal Asiatic Society. The Hon'ble Mr. Asutosh Mukerjee presided. In the course of his address Mr. Mukerjee made the following remarks on "Buddhist and other Research":--In the field of historical research, we had a number of important papers beginning with the Buddhistic period and terminating with comparatively recent times. Mr. Nanda Lal Dey deals with the monastery at Bikramsila where the last Buddhist University in the Kingdom of Magadh was founded and maintained. He inclines to the conclusion that the University was established about the middle of the eighth century of the Christian era, a view which remains to be supported by independent testimony. Mahamahopadhyaya Haraprasad Sastri and Dr. Satis Chandra Vidyabhusan have also made notable contributions in the field of Buddhistic research. The former has discovered a new manuscript of the Buddha Charit in Nepal which supplies many defects in manuscripts hitherto available. He has also brought to light a hitherto unknown epic by the famous Buddhist author Aswaghosa. Dr. Satish Chandra has given an account of a large number of Sanskrit works on Grammar, Prosody and Lexicography which have been recovered from Thibet. It is now clear beyond reasonable doubt that the Thibetan Monks continued their task of translation of Sanskrit works quite as late as the end of the seventeenth century, and if we can induce a sufficient number of Sanskrit scholars to undertake the study of Thibetan we are sure to recover from Thibetan sources valuable Sanskrit works which have long disappeared from this country.

When we come down to more modern times, we have interesting historical questions examined in several papers by well-known members of the society. Babu Kakhal Das Banerjee traces the history of Saptagram or Satgaon from the time of its conquest by the Mahomedans to the period of the Portuguese Settlement. To this paper is appended a valuable note by Dr. Blech in which he edits an inscription not included among those described by the late Dr. Blochmann. Babu Rakhal Das

Banarjee has also discussed the Mathura inscriptions in the Indian Museum, the true reading and import of which had previously led to some difference of opinion among well-known scholars. Babu Manomohan Chakravarti who has for many years past made a special study of problems connected with the early history of Bengal has given us valuable articles on the temples of Bengal, and has also dealt with several disputed and doubtful events during the early Mahomedan period, specially problems connected with the five successive capitals of Bengal during Mahomedan Rule. The only other paper in this department which demands prominent mention is the Memoir of Dr. Ross on Birds in Turki Manchoo and Chinese. Our enthusiastic Philological Secretary also invited attention of the members of the Society to the life and writings of the Hungarian scholar Csoma de Korosi the value of whose work as that of a pioneer in the field of Thibetan research, can never be ever-estimated and we are anxiously awaiting the publication of the unique work on Thibetan vocabulary by the Hungarian scholar which has been undertaken by Dr. Ross and Dr. Satis Chandra Vidyabhusan.

The seed of the great Tree of the Dharma was planted by our Lord 2498 years ago at the Migadawa, Deer Park, in Isipatana, Benares.

A Pan Buddhistic Congress.

For full forty five years our Lord Himself took care of the Tree and at His Parinirvana His great Arhat Disciples guarded it and its branches spread over the Gangetic Valley. Two hundred years after the Parinirvana a great king arose in Middle India and by his valour he became a victorious monarch and conquered all India. This great king was known as Asoka but he loved to call himself "Devanam piya Piyadassi." In his reign Buddhist missionaries went beyond the Gangetic Valley and planted the Banner of the Dharma in various countries. The Arhat missionaries went to Gandahar, Himalayan countries, Mysore, Maharastra, Kasmira, Suwannabhumi and Ceylon. Buddhism of the Asoka period is only to be found in two places, Lanka and Suwannabhumi. Five hundred years from the Parinirvana pure Buddhism underwent a change. The non-Aryan tribes accepted the Religion and it spread in non-Aryan lands.

Buddhism was officially made a state Religion in China in the time of the Emperor Ming 595 after the Parinirvana. It was introduced into Tibet 891 years after the Parinirvana, and to Japan 1106 years after the Parinirvana. With the invasion of India by the Moslems Buddhism as a religion ceased to exist. The Buddhism of Khotan, Tufan, Central Asia Chinese Turkestan, Bamian, Candahar, Kasmir was destroyed 1500 years after Parinirvana. The Buddhism of Kosala and Magadha was destroyed 1742 years after the Parinirvana. Several times attempts were made by the Brahman priesthood to destroy Buddhism before the Moslem invasion, but they were only partially successful. The complete extirpation of the Religion of the Buddha was successfully accomplished by the barbarian hordes of Arabia.

Our chronology begins from the date of the establishment of the Dhamma. Calculating according to Ceylonese chronology this is the 2498th year of the Dhammacakka. The Prince Siddhartha of Kapilavastu was born 2533 years ago. Since then what changes have taken

place in Europe Asia, America, Africa, and Australia! Then there was no civilization known beyond the limits of the Roman Empire. The great heroes of Humanity now worshipped by the millions in middle Asia, Europe and America were not then born. The whole galaxy of stars now known under the names of Jesus, Muhammad, Luther, Nanak, Kabir, Sankara, Ramanuja, Chaitanya, were not known to the Asiatic world. For full *seventeen hundred* years the Buddha's name was adored by the whole of the Asiatic peoples. The followers of Jesus, Muhammad, Sankara, were responsible for the destruction of Buddhism in various parts of the world. In countries where Islam is the prevailing religion now Buddhism had established itself in the hearts of the people, but the sword of the Moslem fanatic was used to cut the luxuriant Tree of Buddhism. Sivite Indian kings like Mihirikula, Sasanka and others used the weapon of persecution to destroy Buddhism. Sankara it is said ordered to burn all Buddhist books and to massacre Buddhist Bhikkhus.

Sylvan Levi in his "Nepal in 1895" says "The furious massacres perpetrated in many places by Mohammedan invaders were more efficacious than orthodox Hindu persecutions and had a great deal to do with the disappearance of Buddhism in several places." Another writer says "This crushing blow, followed up of course, by similar acts of violence, destroyed the vitality of Buddhism in its ancient home. Buddhism as a popular religion in Bihar, its last abode, in upper India, south of the Himalayas was destroyed by the sword of a single Musulman adventurer." J. A. S., Vol. LXIV.

During the period of Moslem supremacy in India it was impossible for the Buddhists to have visited Indian Buddhist shrines. With the advent of the British things changed. Warren Hastings made some kind of effort to open communication with the Talai Lama of Tibet, but his mission was not successful. In 1822 a Burmese embassy visited Buddha Gaya but found the holy place in ruins. In 1857 the admirable perseverance of Prinsep resulted in the deciphering of the Asoka edicts. Buddhism became a subject of investigation and study. Burnouf, Max Muller, Hodgson, Turnour, Wasiljew, Fausboll, Oldenburg, Rhys Davids, Foucaux, Minayeff became interpreters of Buddhist thought to the scholars of the West. In India Cunningham did much in the field of Buddhist Archæology to explore old ruins and to identify them with forgotten historic places. The work that was started by him is being continued under the able Director of Archæology, Mr. J. H. Marshall. Messrs. Konow, Spooner, Vogel, Taw Sein Ko, and other archæologists are actively engaged in exhuming ancient ruins in different parts of India. In Cambodia the French Government is taking a great interest in the restoration of the ancient Buddhist sites, in Java the Dutch Government is conserving the ruins at Boro Bodor. In Tufan a band of German scholars are exploring the country and are making discoveries of antiquarian interest to the student of Buddhism. Wherever Buddhism went it created a civilization and influenced the thought of the people. Had not Islam destroyed the great Religion in Central Asia and in India and in Java we should to-day be witnessing picturesque civilizations as we see them in Japan and Burma. Great indeed is the injury that Buddhism has suffered at the hands of Moslem iconoclasts. It was an act of irreparable vandalism and a loss to the world.

When we scan the pages of ancient history the name of Gautama Buddha stands foremost receiving the homage of good people of the world, Pythagoras, Plato, Socrates, Zeno, Democritus, Anaxagoras, Aristotle, and other great men that flourished in Greece are remembered only by a few thousands. The religion of Jesus rejected by the Jews became the religion of the poor and the outcast. The poor embraced it for it held out hopes of a better future in heaven. Renunciation of pleasures and a life of voluntary poverty had much to do in the building of the superstructure of Christianity. The early Christian helots had no hope on this earth and death in whatever form was preferable to slavery, and the soldiers in the Roman army welcomed Christ and accepted him as the leader of the heavenly army. It was after the conversion of Constantine that Christianity became the imperial religion. The cross became the sign of martial conquest and the followers of Jesus Christ became arrogant and despotic. Europe remained in utter darkness under the Popes from the time of Constantine to the beginning of the seventeenth century. European philosophy practically began from the time of Descartes. Since then we are confronted with such names as Berkeley, Hume, Kant, Spinoza, Hobbes, and we have the 18th century philosophers in Schopenhauer, Fichte, Hegel. It was after the dawn of Darwinism that Europe entered on a new era of scientific progress. With the spread of science it is impossible for unscientific religions to make progress in Europe, but theology and priestcraft are two strong forces that die hard. The warfare between science and theology is still going on, and there shall be no cessation of theological energy for centuries to come. Christian missionaries are active. Islam is casting off its old skin and adapting itself to new environments. What are the Buddhists going to do for the dissemination of the Dharma of the Tathagata? In another year and half we shall witness the 2500th Anniversary of the foundation of the Religion of Righteousness. The time is fast approaching for the Buddhists of China, Japan, Siam, Tibet, Burma, Siberia, Mongolia, Ceylon, Cambodia to meet and discuss measures regarding the future of Buddhism, and to all Buddhists Buddha-Gaya and Benares are the two places consecrated by the Great Teacher where they can meet in brotherly love. It was from Isipatana that the first band of missionaries went forth at the bidding of our Great Teacher. The radiating light that first emanated from that sacred spot 2498 years ago has gone to the uttermost parts of the earth. It was in the month of May, on the full-moonday that the Prince Siddhartha became the all knowing BUDDHA; in July of the same year He preached to the first five Brahman disciples, and in the month of October from Benares, Isipatana, the Arhat missionaries went forth to preach the Dhamma promulgated by the BUDDHA. It is for the Buddhists to find out whether a pan-Buddhistic Convention should be held at Benares or Buddha-Gaya. In May the time is unfavourable for it is then midsummer, and the Buddhists of colder climes can not face the dreadful heat of the Indian summer. The rains commence in July and continue on till September. The best month is October, and is agreeable to all. This festival is a great event and a unique celebration that the Buddhists are going to celebrate in the 2500th year of their religion. To Buddhists of Japan, China, Korea, Siberia, Manchuria, Mongolia, Tibet, Sikkim, Cambodia, Siam, Upper Burma,

Lower Burma, Arakan, Chittagong, Bhutan, Sikkhim, Nepal and Ceylon we make this appeal and solicit their cordial cooperation for the successful consummation of a glorious event.

In the Bhabra Edict Piyadāsi Dhammāsoka speaking to the Magadha Bhikkhus requested the Bhikkhus to ponder over certain passages in the Pali Dhamma frequently, so that the Good Law may long endure. One of the portions thus recommended is the "vinaya samukasa." Professor Rhys Davids in an article in the Journal of the Royal Asiatic Society, for 1898, p. 639, identified seven passages in the Edict except the first and the 6th. In the Sāmagāma sutta, Majjhima Nikāya, uparipannāsaka, the Buddha Bhagavā addressing Ananda in connection with the controversies arisen in the Community of the Nigantas, soon after the death of Nātaputto at Pāvā, near Nālandā, enunciated certain regulations that should be followed by the Bhikkhus to avoid disputations and controversies in the Sangha. In the following passage the word "samukhā vinayo" occurs:

Cattārimāni Ananda adhikaranāni. Katamāni cattāri? vivādādhikaranam, anuvādādhikaranam, āpattādhikaranam, kiccādhikaranam. Imāni kho Ananda cattāri adhikaranāni, satta kho panime Ananda adhikaranasamathā uppannuppannānam adhikaranānam samathāya vupasamāya. Sammukhā vinayo dātabbo. . . . Katañcānanda sammukhāvinayo hoti? Idhānanda bhikkhu vivadanti dhammoti vā adhammoti vā vinayoti vā avinayoti vā. Teheva Ananda bhikkhuhi sabbeheva samaggehi sannipatitvā dhammanetti samanumajjitabbā, dhammanetti samanumajjitvā yathā tattha sameti yathā adhikaranam vupasame tabbam. Evam kho Ananda sammukhā vinayo hoti. Evanca panidhekaccānam adhikaranānam vupasamohoti, yadidam sammukhāvinayena.

THE NEXT WESAK.

THE 2454th ANNIVERSARY

OF THE

MAHA PARINIBBANA

OF THE

TATHAGATO

falls on the Full Moonday of May 23rd.

Maha-Bodhi Society, Colombo.

STATEMENT OF GENERAL INCOME AND EXPENDITURE FOR THE THREE MONTHS ENDING JANUARY 1910.

RECEIPTS.		Rs.	Cts.	PAYMENTS.		Rs.	Cts.
To Interest	..	499	98	By Upkeep of priests in India	..	225	45
" Subscriptions of Members	..	76	90	" M. B. S. Hostel	..	641	70
" Proceeds of Books sold	..	448	93	" Rents	..	390	00
" Donations	..	155	03	" M. B. S. Press	..	3614	75
" M. B. S. Hostel	..	643	92	" Gas Engine Light & fittings	..	133	95
" M. B. S. Press	..	3357	64	" Management of Schools	..	485	81
" Management of Schools	..	219	10	" Establishment	..	149	03
Govt. grant and fees	..			" Anuradhapura Land	..	9	83
Monastery Fund	..			Taxes &c.	..	190	10
" (for Buddhist Society of Great Britain)	..	52	50	Lecturing Tour	..	51	85
Per Carolis Appoo, Queensland	..	17	50	Book Agency	..	6	92
Rent ..	..			Account sales	..		
" ..	..			Petty Cash Balance	..		
"		
" Balance brought forward from last month	..	5471	50		..	5899	39
		916	38		..	488	49
		6387	88		..	6387	88
	Rs.				Rs.		

Colombo, 28th February, 1910.

E. S. JAYASINHA,
Accountant.

HARRY DIAS,
Treas.

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.*

EDITED BY THE ANAGARIKA H. DHARMAPALA.

Vol. XVIII.

APRIL,

2453 B. E.
1910 A. C.

No. 4.

Religious Instruction.

"The Government of India have sanctioned tentatively the provision of facilities for religious instruction in Government and Municipal Schools in Burma. Religious instruction is to be given only out of school hours and in schools where it is asked for by parents and guardians. Equal facilities are to be given to the imparting of religious instruction in all creeds."

A short 'press note,'—without preface, without explanation,—but epoch-making. No more need our youth grow up to manhood ignorant of the barest principles of the faith they profess, untaught in the simple yet unsurpassed ethics of their creed. As far back as December, 1903, the Editor of "Buddhism," in a masterly note (see Vol. I. No. 2), called the attention of the local authorities to "the lamentable lack, in the present system of Anglo-Vernacular education, of any provision whatsoever for the inculcation of those principles of morality which should form the basis of every well-considered educational scheme. * * * * Of morality, of honesty, of truthfulness, of all those faculties whose cultivation makes of a child a worthy and a valuable citizen of the State, nothing at all is taught; in a word there is no religious instruction in these schools." No thinking person will for a moment doubt that it is for the public interest that the great mass of youth in the schools should be properly trained, not only in arts and sciences, but also in the principles and sentiments which every civilised, law-abiding person should possess. And now that the Imperial authorities have decided to give the idea a trial in Burma, it rests upon the

inhabitants of this province to make good use of the opportunity. The Government announcement makes no distinction of creed, but in this article we shall confine our attention to the cause of Buddhistic teaching, both because it is our own subject, and because the vast majority of the people in this country revere it. There are then, a few features of the announcement which need thinking over.

First, as to "*religious instruction*." We agree that what should be taught is not Buddhism as a defined Religion, but only "the Buddhist presentment of those principles of ethics which form the underlying basis of all the great religions of the world." Thus, if we may suggest a general scheme of study, the child should begin with an understanding of his daily vows—the Panca Sila—that he recites every day—when he undertakes to avoid the five evils, killing, stealing, fornication, lying, and indulgence in liquors and drugs. Boys are far too prone to utter hurriedly the prescribed Pali formula without thinking of its signification. The first thing then will be to explain every word and phrase from "*Okasa*" onwards. Later, this will be supplemented by the Eight, and the Ten Precepts, the Ten *Kusala-Kammapathas* (good actions), the Four *Brāhmacariyas* (holinesses), and the like. Next, we may go on to the more advanced moral teachings contained in such works as the *Mangala-Sutta* and the *Sigalovada Sutta*. These teachings would be greatly assisted if a work like the *Puttovāda-Sonmāsa* were prescribed on the ordinary literary side; and it may here be stated that the Burman school-boys' ordinary study of Burmese literary text-books would be made much easier on account of the information which he would acquire in the religious class. Side by side with specific teaching, a knowledge of the History of Buddhism should be imparted; an easy outline for the juniors, and the *Jināttha-pakasani* for the seniors. Scattered all over the Tripitakas there are also to be found chapters and passages which deal with Buddhism from the standpoint of the worldly life and its duties, and great care should be taken to impress these on youthful minds, lest they too fall into the fallacy of predestination which is causing so much havoc amongst our countrymen.

Next as to the "*provision of facilities*." We have not yet learnt what this is to consist of. Suppose, in a particular school, the parents and guardians ask for religious instruction for their children. What is the school-authority going to give besides mere permission to hold classes out of school-hours; if that is all, we have not got much further. For, who is going to teach? Must the parents and guardians combine, raise a subscription, and pay a special teacher to do so? This would hardly be correct, as they have already paid the taxes which maintain the school and also pay schooling-fees. If a teacher already on the staff of the school is to give the instruction, (out of school hours, be it remembered),

must he do so merely for the love of it? What if no one is found willing to do the work for nothing? We might entertain the hope that a special salary grant would be made for the teacher or teachers in each school, but it certainly would be difficult of realization; three or four different religious systems might be represented in the school, and necessitate as many grants,—which is hardly practicable. How to solve this problem will, no doubt, exercise the minds of those who wish to see the new instruction introduced as soon as possible. There are a few suggestions which might be considered. Recently Buddhist Associations have been formed in several Government schools, notably at Moulmein and Bassein, and teachers have taken keen interest in them; if, then, religious instruction of a definite nature were made a feature of the meetings of these Associations, we should get what is required. But it might be asked, where does the new “sanction” come in? It would come in by way of the Principal’s or Headmaster’s recognition and encouragement, the use of a special room, the granting of little privileges dear to the school-boy mind, and the like. It is clearly in the interests of school discipline that the Head of the School should encourage all movements which lead to good conduct and morality, and we do not in the least doubt that such encouragement will be given freely. There is a further way of meeting the present need which also requires the Headmaster’s active sympathy. Where an Association cannot be formed and the services of a teacher on the staff cannot be got, the Headmaster might call a meeting of parents and guardians, and request them to arrange for religious instruction to be given by a monk or a layman; in the case of the latter, it might be advisable or necessary to give him a small remuneration, or better still, something in the nature of a *wut* society might be formed. We expect that there will be many other suggestions forthcoming as time goes on, and that experience will point out new ways of meeting the various requirements.

Then, there must be a request by parents and guardians. On these lies the chief responsibility; presumably, they wish their children to grow up into good and law-abiding men, and it is their bounden duty to do all they can to realise such a wish. For the most part, parents have not the time or inclination or ability to train their boys, and they should eagerly seize the opportunity now afforded to them to provide the necessary teaching. In each town wherein a Government or a Municipal School exists, some parent or parents, more active than others, should make it his or their duty to exhort others to join in preferring a request to the Schoolmaster, and, thereafter, to institute measures for the carrying out of a definite programme.

“*Out of School hours.*” This also requires careful thought. Some have suggested that the instruction should be given on Saturdays or Sundays, and, on the face of it, the idea seems suit-

able; but it must be considered also whether or not the boys could be got to attend regularly. And this opens up the further question,—is it advisable to compel attendance? Many think that compulsion will lead to a distaste for the instruction, while those of the opposite view would not like to leave the matter entirely to the boys' option; if the parent wishes his son to be taught, they say, the teacher must insist on his attendance. There is force in both arguments, but need we accept one in preference to the other? Cannot a compromise be effected, whereby the boys will be influenced to attend and at the same time the class made attractive? Next, there are many who would have two or three classes a week, in the morning, just before the regular work of the school; that is, on the days chosen, the school would meet at half past nine instead of ten, for instance. There is a great deal to be said in favour of this arrangement. The boys must come to school on those days and it would be no great hardship to them to insist on their coming half an hour earlier. As a matter of fact, in many schools most of the boys come to school as early as nine o'clock, and play about till the school bell is rung. Twice a week in a class made pleasant for them would not be distasteful.

Lastly, we might think of a system of prizes and certificates in those towns where a strong Buddhist Association exists. For instance at Pegu and Bassein, the Y. M. B. A. might set aside a sum of money each year to provide prize-books and certificates to all deserving school-boys who have attended the religious classes regularly or who are able to answer well questions on the year's teaching. Such a work would exactly satisfy the main object of the Y. M. B. A., and would provide the Association with a permanent definite duty. Perhaps, as time goes on, we may expect Young Men's Buddhist Associations to be established in all the big towns; the hope is strengthened by the thought that under the new circumstances more recruits will be available each year as the boys leave school. Later, it might be practicable to hold simultaneous Buddhist Examinations all over the province, similar to the "Sunday School" Examinations which we read of in the papers.

Let us then, as a nation, avail ourselves of the opportunities now afforded to us, and work with a strong will to bring about a better state of affairs among our co-religionists than has been experienced in recent years. Fielding wrote in 1902: "The increase of all forms of perjury and false evidence is universal." In the article from "Buddhism" above quoted, we find: "There is constant evidence of the degeneration of Burmese virtues and Burmese uprightness. No one can study the Criminal statistics of Upper and Lower Burma without being struck by the fact that it is in Lower Burma, the Province which has been the longest under British Rule, in which Western education is most disseminated, where every species of violent crime is most rife; and on every

hand there are complaints of increasing corruption amongst the minor officials." This is not the fault of Western education, but the deterioration is due to the want of religious and moral instruction. The use of alcohol and opium is also increasing to an alarming extent, and this, together with gambling and strolling at night, contribute largely, almost entirely, to the roll of murders and dangerous assaults. Should we not then do our utmost towards removing these reproaches on the fair name of Burman Buddhists? We can all help, by advice, by encouragement, by pecuniary support where necessary, in the work of bringing up the new generation in a proper and befitting manner, worthy of our great Faith and its Incomparable Founder.—*The Burman Buddhist*.

M. O.

The History of the Burmese Rest-House at Buddha Gaya.

IN 1876 the late King of Burma, Mindon Min, Convener of the Fifth Great Buddhist Council, father of the ex-King Thibaw, sent an embassy to the Vice-regal Court of India, with the object of obtaining land at Buddha Gaya for the purpose of building a Kyoung or Vihara for the permanent residence of twenty royal Bhikkhus and also to get permission to restore the great Temple then in ruins. The late Mahant Hem Narayan Gir gave the King of Burma a plot of ground to the west of the great Temple as a free gift to build the purposed Kyoung. In 1877 the Burmese workmen began excavations and commenced the work of restoring the Temple. But their operations were carried on in quite an unscientific manner, and the Government of Bengal deputed the late Dr. Rajendralal Mitra to report on the work already completed by the Burmese workmen. That gentleman came to the spot and on investigation found that the work was not carried on in a systematic manner, and reported against the continuation of the repairs by the Burmese workmen. The Government of Bengal then undertook the work of restoration of the Temple, whereupon the Burmese suspended their excavations. The land that was given to the King by the late Mahant was not put into any practical use during the time of the late King Mindon Min, and when King Thibaw succeeded his father to the Throne of Burma, the matter of building a Kyoung was again brought up, and the King gave orders to build a Zayat instead of a Kyoung for the use of monks as well as laymen. The Zayat was built and was used by Buddhist pilgrims since 1880. After the deposition of King Thibaw from his ancestral throne by the British, Buddha Gaya was forgotten by the Burmese, and the Burmese Resthouse was for several years neglected.

U. Lat, one of the ministers of the ex-King Thibaw gave evidence in the Burmese Resthouse case in August 1908 by stating the following: "I know of an Embassy being sent from the King of Burma to the Viceroy of India in the Burmese year 1237, (1876). The objects of the embassy were (1) for the purpose of making offerings to the Maha Bodhi

Tree, (2) to take notice of the several places of worship, (3) to obtain a site at Buddha Gaya for a monastery to enable monks from Burma to reside.

In 1241 (1880) the embassy sent by King Thibaw reached Buddha Gaya, who delivered the offerings bequeathed to the Bodhi Tree by the late King Mindon Min, to the Mahant, Hem Narayan Gir, to keep them in his custody till a proper Paribhoga building was erected for their safe keeping at the holy site. A marble slab containing an inscription giving an account of the proposals of the late King Mindon Min with regard to the erection of a Treasury house, &c., was brought from Mandalay, "and set up in the compound adjoining the Mahant's residence in a brick dome."

King Mindon Min died in 1240 in the month of Tadingyut (October 1878). In 1885 October the British deposed King Thibaw. During the short period between 1879 and 1885 "King Thibaw erected two pagodas and two large Kyoungs and about hundred smaller ones" at Mandalay.

In 1889 July the Collector of Gaya wrote to the Mahant Hem Narayan Gir suggesting the "propriety of your repairing the Burmese Bungalow at Buddha Gaya." In April 1890, the Public Works Department appointed a Custodian to take charge of the buildings at Buddha Gaya. In January 1891 the Anagarika Dharmapala with the Japanese Buddhist monk arrived at Buddha Gaya, and the Superintendent of Public Works, Gaya, entrusted the key of the Burmese Resthouse to them giving them permission to occupy it. In July 1891 four monks from Ceylon arrived at Buddha Gaya and took up their residence in the Rest-house.

In February 1893, the monks vacated the Resthouse temporarily and took up their residence at Gaya leaving their articles in the Resthouse in charge of the Custodian, but visiting and spending their vigils at the Rest-house on every full moon day. On the 25th of February 1895, the Japanese Image of Buddha was brought to Buddha Gaya. In April of the same year, the Image was placed in the Rest-house under order of the Collector. Since then it had remained in the Rest-house, when in June 1906 the Commissioner of Patna, Mr. Levinge, came to Gaya and held a conference with the Hindu Mahant at the Collector's Bungalow, and suggested "*to the Mahant to bring an ejectment suit against Dharmapala to oust him from the Resthouse and to remove the Buddhist Image from the said house. The Mahant accordingly brought this suit. In making this suggestion, the Commissioner in the last Conference told the Mahant that the position of the Government would be neutral.*"—Paper Book, p. 93.

The civil suit was brought by the Mahant against the Bhikkhu Sumangala, who was occupying the Burmese Rest house, the Anagarika Dharmapala, and the Secretary of State for India in the sub-judge's court at Gaya on September 15, 1906. It was taken up for hearing by the sub-judge on the 15th of September 1908; and in February 1909, the sub-judge decreed:—"This case coming on, on the 14th, 15th, 16th, 17th, and 18th day of September, 30th and 31st October, 3rd, 4th, 5th, 12th, 13th, 14th, 16th, 17th, 18th, 19th, 20th, 21st, and 23rd day of

November, 12th, 14th, 15th, 16th, 17th, 18th, 22nd, 23rd day of December 1908 and 19th day of January 1909 for final disposal before Babu Saroda Prosad Basu, Rai Bahadur, Sub-judge, 1st Court, Gaya; in the presence of Mr. Ali Imam, Barrister-at-law, Moulvi Gani Hyder, Babus Opendra Chandra Mitra, Pandit Goverdhan Misra, Vakils on the part of the plaintiff, and Babu Moti Lal Das pleader on the part of the plaintiff, and Babu Nandakeshwar Lall for defendant No. 1, and of Mr. Sachidananda Barrister-at-law, Babu N. K. Lall Vakil, Moulvis Ali Bux and Mohammad Karim pleaders on the part of defendant No. 2, and Rai Bahadur Babu Sital Prasad, Vakil, on the part of defendant No. 3, it is ordered and decreed that the suit is decreed. The plaintiff's right to the disputed house is hereby declared and the plaintiff is ordered to get possession of the house by ejecting defendants 1 and 2. The defendants Nos. 1 and 2 are ordered to remove the images of Buddha from the rest-house and to vacate the house within one month from this day. Considering the circumstances of the case I order that the defendants 1 and 2 should bear the cost of the plaintiff's in this case with interest at 6 per cent per annum until realization and that the sum of Rs. 1240-6-9 (one thousand two hundred and forty, annas six and pies nine) only, be paid by the defendants Nos. 1 and 2 to the plaintiff, on account of the costs of this suit, with interest at the rate of 6 per cent per annum from this date of realization.

Given under my hand and the seal of the Court, this the 19th day of January 1909.

SARODA PRASAD BASU,
Sub-judge, 1st Court,
5-2-09.

Against this judgment the defendants Nos. 1 and 2 appealed, and the case was taken up for hearing before the appellate Bench of the Calcutta High Court, Judges Holmwood and Chatterjee, on the 18th February 1910. Mr. B. Chakravarti, Barrister-at-law, Mr. Parameswar Lall, Bar.-at-law, Mr. H. C. Sen, Bar.-at-law, and Vakils Chandrasekhar Prasad Singh, G. Sircar, and Mohammad Kareem appeared for the appellants, and Mr. Hill, Bar.-at-law, Dr. Ras Behari Ghosh, Vakil, and Dwarkanath Chakravarti, Vakil, appeared for the Plaintiff, Respondent. On the 24th of February last the hearing was brought to a close, and the appeal was dismissed.

On the morning of the 25th February 1895 the Japanese Image was taken to Bodhimanda at Buddha Gaya, and the battle that began on that day is brought to a termination by a strange coincidence on the 24th February 1910. For full 15 years the Japanese Image had its habitation at the Central shrine at Buddha Gaya, where our Lord attained perfect Buddhahood.

The Awakening of Faith.

We have received a copy of the "Awakening of Faith" in English garb from the translator, Revd. Timothy Richard of Shanghai. He says "this is the title of one of the most important books in the world. Its importance is apparent when we consider the fact that of the 260000

Buddhist monks and nuns in Japan no less than 17000 of them belong to the Pure Land School and the True school, which regard this book as their fountain and origin."

Mr. Richard in the third section of his introduction gives an account of the way how he procured a copy of the Chinese edition of the "Awakening of the Faith." He writes thus "The story is of no small interest. In 1884 I visited Nanking in company with my revered friend, David Hill, to see the Viceroy and tried to persuade him to interest himself in securing religious freedom for Christians and immunity from persecution. Whilst there, I sought for some Buddhist books which I could not procure in the north of China. I learnt that a Buddhist Book Society had been started in Nanking, Soochow, and Hangchow, three of the leading cities in Central China, in order to replace those destroyed during the Taiping rebellion. Of the three societies, the most important was that at Nanking, and the prime mover of the whole three societies lived there. His name was Yang Wen Hui. I called on him and found him the most intelligent Buddhist I had ever met. He had been several years in Europe as Treasurer to the Chinese Embassy when Marquis Tseng represented China in England and France. Mr. Yang had interviews with Max Muller and Julien and Bunyiu Nanjio of Tokio, who had studied under Max Muller. Thus, besides being well acquainted with the best authorities in China, he was personally acquainted with the best authorities in Europe and Japan. Mr. Yang was not a Buddhist priest, but a Confucianist with the B. A. (siutsai) degree and was only a lay Buddhist.

"I said to him, "How is it that you, with a Confucian degree, should have ever become a Buddhist?" His answer was striking: "I am surprised that you, a missionary, should ask me that question, for you must know that Confucianism shirks some of the most important questions. It only deals with human affairs now, not with the super-human. "But do you mean to say that Buddhism answers those questions?" He said "yes." "Where?" I asked again. He answered, "in a book called the Awakening of Faith. *That book converted me from Confucianism to Buddhism,*" he replied and brought the book and laid it in my hands. Finding him to be most thoroughly conversant with the relative value of the various Buddhist books, I asked him to select for me some dozen works which he considered most important. Having paid for them I returned to my inn. Shortly after, the box containing all my purchases arrived. I looked for the book on the Awakening of Faith and began reading it and sat reading it till the small hours of the morning. I cried to my friend Hill, who was also sitting up late at work, "This is a Christian book and most interesting. "Christian?" my friend cried with great doubt. "You are reading your own thoughts into the book!" "Well then," I said, "how do you explain these passages?" pointing to some to which there was no ready explanation."

Elsewhere in his Introduction Dr. Richard writes:—"In the Diamond Sutra which is one of the most popular of all the Buddhist sutras and most widely used throughout China, there is a very remarkable passage attributed to Gautama Buddha in the Sixth chapter. It is to this effect: "Five hundred years after my death there will arise a religious prophet

who will lay the foundation of his teaching, not on one, two, three, four or five Buddhas, nor even on ten thousand Buddhas, but on the Fountain of all the Buddhas; when that One comes have Faith in Him, and you will receive incalculable blessings. "Now since it is well known that Jesus Christ and Asvaghosa did appear some 500 years after Buddha, this is one of the most remarkable prophecies in the whole range of Sacred Literature. But to return to the Awakening of Faith. It is of immense interest and importance to find in this book alone the following striking contrasts between the old Buddhism and the new Buddhism."

In the opinion of Dr. Richard the "old Buddhism was atheistic, the New is Theistic;" the old Buddhism believed in retirement from the evil world; the New believed in living in the world and in saving others as the highest virtue; the old Buddhism trusted in salvation by one's own efforts (Karma) the New trusted in the help of God as well." The New Buddhism of Dr. Richard is the Buddhism of Asvaghosa according to the interpretation of Dr. Richard, but we are afraid Dr. Richard in his enthusiasm tries to read his own thoughts into the book, and has introduced the word God. No Buddhist can find anywhere in the Buddhism of Asvaghosa that he had enunciated the God principle when interpreting the teachings of the Buddha. The God of the Christian is "a jealous god." He is the Creator who created the world, stars, moon and sun out of nothing in five days, and made man out of clay and made Eve out of a rib taken from man, and to pacify himself he sent his own son to be killed by the progeny of his own creation, such a god was inconceivable to a philosophic thinker. Old Buddhism was not atheistic it was *super-theistic*. Buddhism speaks of *Visuddhi Devas*, those who have reached the absolute condition of Bodhi, whether it is the Hina bodhi, or Majjhima bodhi or Panita bodhi, are known as *Visuddhi Devas*. We shall be glad to know whether Asvaghosa accepted the idea of a personal Creator, a Creator of the Jehovah or Allah type. The old Buddhism also taught to have faith in the Buddha, the Dhamma and the Sangha. Those who have faith in the Buddha are called Niyata sambodhi parāyana. There is no future transmigration for them.

In the Devatā Samyutta, Samyutta nikāya, an account is given of four Suddhavāsika devas who approached the Bhagavat, when He was staying in the Mahavana near Kapilavastu, and glorified Him and the holy Sangha, accentuating that "whosoever takes refuge of the Buddha, such a one shall never go into a future state where suffering is, and that when he throws off the mortal coil, he shall go into the realm of the gods."

Ye keci Buddham saranam gatāse
na te gamissantī apāya bhumim
Pahāya mānusam deham
devakāyam paripuressanti ti.

Dr. Richard says "It is getting clearer each year now, that the common doctrines of new Buddhism and Christianity were not borrowed from one another, but that came from a common source, Babylonia, where some of the Jewish prophets wrote their glorious visions of the kingdom of God that was to come." The exalted ethics of Asvaghosa

coming from the Babylonian source! "Babylon the great, the Mother of Harlots and Abominations of the Earth." This is how Babylon appeared to John, who wrote the "Revelations."

The Pali texts speak of the "anuttara sammā sambodhi" the source of all Truth and the Paramitaas ten as the way to the Bodhi. And the Bodhi has three aspects, the *Panita Bodhi*, the *Majjhima Bodhi*, and the *Hina Bodhi*. The highest is the *Panita Bodhi* which leads to absolute Buddhahood, the *Majjhima Bodhi* leading to the Pacceka Buddhahood, and the *Hina Bodhi* leading to Arhatship. All who have reached the *Bodhi* are known as the *Visuddhi Devas*, the purified gods. It is the Arhats, the immediate Disciples of our Lord that preached the Dhamma and carried far and wide the immortal teachings of the Tathāgato. It is the Arhats in the time of the great Asoka that carried the teachings outside of India.

It is the Bhikkhus of the so called Hinayana that had preserved the original teachings of the Buddhavacana. But non-Buddhist writers on Buddhism are blind, and it is impossible to make them see. The Mahayana Bhikkhus have ceased to exist, and we find them now neither in China nor in Japan. The compassionateness of the Bodhi spirit is now on the decline. The Bhikkhus are given more for the enjoyment of the pleasures of the world, than for Bodhi. The spirit to seek and save has been allowed to go into oblivion. If Dr. Richard could induce the Chinese and the Japanese Bhikkhus to adopt the Mahayana spirit and go forth to proclaim the teachings of the Tathāgata, he would have achieved a stupendous work. In conclusion Dr. Richard says: "The reader who is acquainted with the low state of Buddhism in China to-day may naturally ask, since the new Buddhism was so full of such high teaching on some of the greatest problems of life and since it was so flourishing for many centuries, why is its glory departed? The answer is that it is largely for want of proper education in its religion. It is only the Confucianists who have a grand system of education, and with that all power and influence is theirs, while the other religions have only reaped weakness and shame in consequence of their ignorance."

Is Meat Eating Allowed in Buddhism?

This question has been asked again and again by friends and foes of Buddhism and a satisfactory answer could never be given to please all parties. Was meat eating a habit with the people of ancient India? Was it interdicted in the ancient law books of the Brahmins? What was the state of affairs with regard to meat eating when the Buddha appeared 2500 years ago? To come to any satisfactory conclusion with regard to the ethics of meat eating it is proper that we should go into the history of the subject. In the ancient days when the Gospel of Compassion was not preached to the people of India, the usual method was to slay cows, heifers, goats, bulls, buffaloes, and even human beings to appease the deities. In the ancient Griha sutras, treatises based on domestic ceremonies, mention is made of the food called "Madhu parka." In the English translation of the Atharvana Veda, p, 299, we read that a sterile cow was sacrificed to remove the blemish of sterility from the house. In p, 362, the advice is given to "eat the pickled flesh of a

young cow three years old." In the Griha sutra of Apastamba, (vol. XXX, Sacred Books of the East,) the killing of a cow is allowed on three occasions, "the arrival of a guest, the ashtaka sacrifice, and marriage." At the consecration of the person appointed to rule the rajasuya sacrifice was performed, and in the Brahmana Dhammika sutta, Sutta Nipāta (Sacred Books of the East, edited by Max Muller,) the Blessed One mentions the various sacrifices organised by the Brahmins, and speaks of the harm done by sacrificing the useful animal that gives milk &c. Meat eating was an organised institution in pre-Buddhist days when Brahmin ritualism was a predominant factor in the religious economics of ancient India. The uselessness of sacrifice which necessitated the slaughtering of thousands of animals was shown by the Blessed One, and the teachings of the doctrine of Karma, and rebirth helped to enlighten the minds of the people.

Avihimsa, the spirit of mercy, was made the pioneer of the exalted teachings which the Blessed One promulgated. In the Salleka sutta, Majjhima Nikāya, *avihimsa*, was accentuated as the first principle of spiritual progress. The first of the five precepts was to refrain from destroying life deliberately, and to teach others to observe the precept. Do not kill, do not sanction killing, do not cause another to kill for you, such was the refrain of the teachings of the Buddha. Let loving kindness radiate from the centre of your heart towards all living creatures, let the thought of infinite love be generated in your heart, that feeling of love that the mother feels for the yet unborn child, to see it delivered from all harm. This is the attitude the Blessed One showed with regard to the boundless love that forms an essential feature of His teachings. It should be remembered that there were ascetics at the time of the Tathāgata who had taken the vow never to taste flesh, living only on the products of the tree and the vegetable kingdom. With the extremes of Religion the Buddha did not agree. The six years of extreme penance which He, as the Bodhisat, had experienced in the sylvan grove of Uruvela, was found useless, and He after His Enlightenment, promulgated the Holy Middle Path, avoiding the extremes of asceticism and sensual gratification. In the Amagandha sutta, Sutta Nipāta, the Blessed One proclaimed the New Law of psychology, that it is not eating meat that is sinful but the violation of the Ten Ethical Rules. The followers of Niganta Nata Putra were extremists with regard to the food that they ate and the water they drank. For fear that insects should enter their mouths and be killed they were ordered to have mouth coverings. One insect killed was a soul destroyed, and souls were floating in the air, in the water, in the fire, and also on the earth, and they had to protect themselves from the sin of killing souls by wearing mouth and nose coverings, by not scratching the ground and not walking in the normal way, and by having the water boiled before drinking lest the souls that lived in the cold water would enter the body and bring on the destruction of so many souls!

The attitude of the Buddha towards questions of public interest was that of the philosopher who looks to the result inasmuch as it does concern the happiness of the many. Whatever that is harmless, and produce no evil effect, and if the people so desire that a certain principle should be observed the Blessed One will then promulgate a law calling on the

Bhikkhus to observe it. At first the disciples of the Buddha did not observe the rule of staying in a place during the three rainy months, but when the people clamoured that even the heretics do spend the rainy season in one place, and not travel about, then the Blessed One in accordance with their wishes ordained that the Bhikkhus should spend the rainy season in a fixed place. In whatever thing the Buddha did it was always in accordance with the law of causality and in obedience to the law of the Holy Middle Path. He taught mercy, loving kindness, and not to destroy life however small, not to sanction the destruction of life, and not cause another to destroy life for the satisfaction of one's own desire. In the *Karaṇīya metta sutta*, He taught the Bhikkhus to show that love of the mother to her only son to all beings, the love unbounded. In the four *Brahmavihāra* meditations we are asked to show first love, second kindness, third tenderness, fourth equanimity (*mettā, karuṇā, muditā* and *upekkhā*) the four characteristics of the God *Brahmā*,

In the *Jivaka sutta* the question of meat eating is discussed from the individual standpoint. The Buddha was accused by the *Nigantas* that He knowingly and having caused the killing of animals ate meat. But the Buddha laid down the law that meat eating as unlawful, which has been obtained in either of the three following ways, that he had seen the animal killed, that he has heard, and that he has cause to suspect that the animal has been killed for him in three ways he made meat eating lawful provided that the person who eats meat had not seen, had not heard, and had not suspected that the animal was slaughtered for him. The object of the Buddhist is not to help the slaughtering of animals but to prevent it. With certain limitations the *Nigantas* of old prohibited the destruction of all life. They erred in enunciating the extreme view. The Brahmins erred because they sanctioned killing for ceremonial purposes. The gods whom they worshipped could not be appeased unless blood was given to them to pacify their wrath. It is no sin according to the Jewish law to kill animals for food and for sacrifice. The Muhammedans adopt similar views, and so do the Christians. The two paths—the non-Buddhist and the Buddhist path—are hostile to each other. By showing mercy to all living beings heaven is to be gained, this is the Buddhist view. By slaughtering animals and by offering their blood to a blood-loving deity, heaven was to be gained for the non-Buddhist.

A consistent Buddhist individually commits no sin by eating meat cooked at a friend's house, provided he inquires and finds out that he is not guilty of having violated the law as regards killing. But a community of Buddhists in buying meat from a regular slaughter house or from a butcher collectively helps the destruction of life. In the ancient days righteous Buddhist kings therefore prohibited the slaughtering, and gave up taking animal food. In a village or town where Buddhists predominate a non-Buddhist slaughters one or two cows anticipating that the Buddhists would buy the flesh. That meat is unlawful and should be avoided. A Buddhist does not hanker for meat, neither does he refuse to eat anything else except vegetables. He is neither a meat eater, nor a vegetarian. He follows the Holy Middle Path, and avoids extremes, and makes his heart a centre of radiating love. He should make every effort to prevent killing and teach love to all.

In this connection it is well to quote the paragraph dealing with the five demands made by Devadatta, as given in the Cullavagga, VII, 3:—

“Come let us go to the Samana Gotama, and make the following five demands, saying,” The Blessed One, Lord, has declared in many a figure the advantages of the man who wishes for little &c, . . . The following five things, Lord, conduce to such a condition. It would be good, Lord, if the Bhikkhus should be, their lives long, dwellers in the woods— if whosoever goes to the neighbourhood of a village should thereby commit an offence. It would be good if they should, their lives long, beg for alms— . . . It would be good if they should, clothe themselves, their lives long, in cast-off-rags if whosoever should accept a gift of robes from a laymen, should thereby commit an offence. It would be good if they should dwell, their lives long, under the trees—if whosoever should sleep under a roof, should thereby commit an offence. It would be good if they should, their lives long, abstain from fish.” But the Blessed One answered:—“No, Devadatta. Whosoever wishes to do so, let him dwell in the woods, whosoever wishes to do so let him dwell in the neighbourhood of a village. Whosoever wishes to do so let him beg for alms, whosoever wishes to do so let him accept invitations from the laity. Whosoever wishes to do so let him dress in rags, whosoever wishes to do so let him receive gifts of robes from laymen. Sleeping under trees has been allowed by me, Devadatta for eight months in the year; and the eating of fish that is pure in the three points—to wit, that the eater has not seen, or heard, or suspected that it has been caught for that purpose.” (Cullavagga, Sacred Books of the East, vol. XX, p. 252—3.)

Had the Blessed One prohibited absolutely meat eating His Religion would then not have been the Holy Middle Path. He prohibited killing, causing others to kill, and prohibited the sanctioning thereof. He prohibited the eating when the meat was obtained in three unholy ways.

Digest of the Majjhima Nikaya.

(Continued from the last number.)

64. MAHA MALUNKYOVADA SUTTA.

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Savatthi.—The Exalted One was at Jetavana. He asked the Bhikkhus whether they had learnt the discourse on the five Sanyojana (fetters) which were preached to them by the Exalted One. Malunkya-putto answered in the affirmative, whereupon the Exalted One ordered Malunkya-putto to repeat it, and he said that the fetters are *Sakkayaditthi*, *Vicikicca*, *Silabbataparamasa*, *Kamacchanda*, and *Vyapada*. The Exalted One not being satisfied with the explanation began to elucidate them by means of the parable of the babe lying on its back. To the babe there can be no cognition of the idea of Ego, neither can it have any belief concerning the Ego. It can neither have any idea of what truth is and it therefore can show no scepticism. It has no idea of purity and it could not have any special desire for a particular form of ascetic life,

it has no sensual passion and it could not have a desire thereto; it has no cognition of how living being could have anger.

The venerable Anando requested the Exalted One to preach a sermon on the five Lower fetters, and the Exalted One said that the earthly minded materialist not having seen a saint of the Aryan Religion, not being acquainted with the Aryan Dharma, not being trained therein, when an Egoistic idea arises in his mind he establishes it firmly not knowing how to get rid of it, likewise when each one of the fetters gets a hold of him he does not know how to get rid of it. The disciple trained in the Noble Doctrine does not allow an idea belonging to the first *Sanyojana* to arise in his mind, and when an idea called the "heresy of individuality or separateness arises in his mind he knows how to exterminate it, in the same way he knows when the remaining fetters of scepticism, ignoble asceticism, desire for sensual enjoyment and hatred arise, how to destroy them. The way to destroy these five *Sanyojana* fetters is by practising the *Jhānas*, previous to which it is necessary to abandon doing evil and adopt a life of renunciation from all sensual pleasures. With the acquisition of the first *Jhāna* there arises ideas based on the five *skhandas*, which must be seen as not being permanent, producing pain and devoid of a permanent personality which erroneously is called the *atta* (ego).

When the mind perceives impermanency, the sufferings, and that there is no permanent personality that can be called an Ego then it associates with the immortal element of absolute Nirvana

65. BHADDALI SUTTA.

හදදලී සුත්ත.

Savatthi.—The Exalted One was staying at the Jetavana Monastery. Addressing the Bhikkhus the Exalted One said that He takes only one meal a day and is free from illness and is enjoying strength, and therefore He exhorted the Bhikkhus to follow the one course diet. But Bhaddali said that he is unable to make the exertion, although advised by the Exalted One, and for three months he did not enter the presence of the Exalted One. At this time the Bhikkhus were engaged in preparing robes, for at the end of three months the Exalted One was to start on a campaign of preaching. When the Bhikkhus were sitting in the hall Bhaddali came to them, and they exhorted him not to lose the opportunity, but to go to the Exalted One. Thereupon Bhaddali went and asked the Exalted One to forgive him for having disobeyed the Teacher. The Exalted One stirring Bhaddali into activity said that it would not do for him to remain without exertion; for in Savatthi are Bhikkhus, Bhikkhunis, Upāsakas and Upāsikas and ascetics of other sects, who will speak of Bhaddali as one who does not exert.

The Exalted One referred to the saints classified under the designation Ubbhatobhāgavimutto, Kāyasakkhi Paññāvimutto, Saddhāvimutto, Dīṭhippatto, Dhammānūsāri and Saddhānūsāri. Bhaddali does not belong to either category. The Exalted One exhorted him to exert, and explained the different ways of different individuals; the Bhikkhu who does not exert to keep the precepts yet resorts to places of solitude for the purpose of attaining the superpsychical state; but is reprimanded by the Teacher, by other advanced Brahmācāris, by the gods and by his own self. Such an one never reaches the sublime height of the noble science.

There is the other Bhikkhu who keeps the precepts and lives in solitude, and is rebuked by no one. Such an one reaches the heights of the noble science. Having refrained from living the life of sensual passions and abstained from all demeritorious deeds, he realises the first Jhāna. Such is the result of observing the precepts inculcated by the Exalted One. Such an one reaches the superior stages of the second, third and fourth Jhānas, and he realises the superpsychical state of looking back into the past births, and by the divine eye looking into the place where a man is reborn according to his *karmic* deeds, and also reaches the absolute condition wherein his heart is released from all desires in the realms of sensuality, of false beliefs, of heavenly pleasures and of ignorance, and has realised absolutely the path of emancipation.

66. LATUKIKOPAMA SUTTA.

ලටුකිකොපම සුත්ත.

Anguttara.—The Exalted One was staying in the Apāna township. Certain thoughts presented themselves to Bhikkhu Udāyi and he came to where the Exalted One was sitting, and having paid homage sat on a side and related what he had been thinking regarding the solicitude of the Exalted One towards the welfare of the Bhikkhus in enunciating rules which are conducive for their progress.

The Exalted One explained regarding the four kinds of individuals of whom three are creating causes for future births and the other escapes from creating causes. The Exalted One elucidated on the five kinds of sensual enjoyment, which have to be avoided and explained why it is necessary to observe the lesser precepts, and expatiated on the higher pleasures of the four Jhānas, and analysed *seriatim* the joys of each of the Jhānas ending in the condition of undifferentiated purified consciousness, ascending into the higher states of the four spiritually subjective *arupa* conditions which are called samāpattis, finally ending in the state where sensations and perceptions do not operate.

67. CATUMA SUTTA.

චාතුම සුත්ත.

Cātuma.—The Exalted One was staying in the Amalaki Grove at Cātuma. At the time Sariputta and Moggallāna with five hundred Bhikkhus arrived at Catuma on a visit to the Exalted One. These Bhikkhus when laying aside their begging bowls began talking loudly and the noise thus produced was heard by the Exalted One who was in the Vihāra. The Exalted One sent for Ananda and inquired what the noise was like unto the vociferations of fishermen; and Ananda answered that it was caused by the 500 Bhikkhus who had just arrived with Sariputta and Moggallāna on a visit to the Exalted One. The Exalted One sent for them, and having rebuked them for their inattentiveness made them to leave the Vihara as being unfit to remain with the Exalted One. The Bhikkhus thereupon taking their bowls left the place accompanied by the two chief disciples. At the time the Sakyans had assembled in their Congress Hall at Cātuma, who seeing the Bhikkhus coming at distance inquired why they were returning, and learning the cause, they approached the Exalted One and solicited that inasmuch as the Bhikkhus being newly ordained have to be exhorted, they should be received back. Moggallāna having learnt that the Exalted One had accepted the pleading of the Sakyans, ordered the 500 Bhikkhus to take their bowls and again

return to the Vihāra where the Exalted One was. On their arrival the Exalted One inquired of Sariputta what he had thought when the order was given to the Bhikkhus to leave the Vihāra, and Sariputta answered that he concluded that the Exalted One had wished to take delight in solitude and he therefore also had better follow the same and give up the leadership of the Bhikkhus. Whereupon the Exalted One exhorted Sariputta never to have such a thought again. He inquired of Moggallāna what he had thought at the time and Moggallāna answered that inasmuch as the Exalted One had decided to live in solitude that he with Sariputta will lead the assembly of Bhikkhus. The Exalted One was pleased and applauded Moggallāna for he and Sariputta were able to lead the Bhikkhus.

The Exalted One declared that there are four fears which overtakes the man fallen into the river; fear of the waves, fear of crocodiles, fear of whirlpools, fear of porpoises. There are four fears which the Bhikkhu who has entered the Religion of the Buddha expects to meet: viz, (1) the fear of being advised by other Bhikkhus who are younger than he prevents him from keeping the precepts and leaves the order; (2) the fear of being told what to eat and when to eat &c. and remembering the domestic habits that he had practised he returns to the lay life; (3) seeing a householder enjoying the pleasures of the senses and remembering his own domestic life, returns to the lay life; (4) going the round with the bowl in hand to collect food in a village or township, seeing a woman a lustful heart is produced and returns to the lay life.

68. NALAKAPANA SUTTA.

නලකපාන සුත්ත.

Kosala Country.—The Exalted One was staying in the Palasa Wood in Nalakapāna. The Exalted One was sitting under the canopy of the open sky surrounded by the holy Ones, sons of noble families, viz, Anuruddho, Bhaddiya, Kimmilo, Bhaggu, Kondañña, Revata and Anando together with the other members of the Order. The Exalted One addressing Anuruddho said "Here are sons of Noble families, in the prime of life, still young, who have entered the holy life, not through any kind of fear, either of kings, thieves, debts or of any other cause, or for the sake of livelihood; but to escape from birth decay, dissolution, grief, lamentation and despair. Therefore it is proper that all of you should be free from passionate thoughts and demeritorious actions. Then will the heart not yield to covetousness, ill-will, lethargy, irritability, scepticism &c., but will reach the condition free from all desires. The Exalted One wished to accentuate that those who have practised the higher life have been reborn in another state. It is for the purpose of increasing faith and joy of the Bhikkhus that the Exalted One declares that such an one is born in such an existence not for the sake of gain. When the Bhikkhus hear that such a Bhikkhu has attained to the state of supreme Arhatship, that another has attained the Anāgāmi state &c. they shall like to know what were his qualifications that helped him to reach the exalted state of Arhatship, and also of Anāgāmi, Sakadāgāmi and Sotāpatti. Thereby the Bhikkhus will stir themselves to greater activity. The Exalted One referred to the Bhikkhunīs, the Anāgāmi Upasakas, the Anāgāmi Upasikas &c.

(To be continued.)

Letters to Would-be Rulers.

VII.

TO THE RIGHT HON. ARTHUR JAMES BALFOUR, P. C. D. L. &c., &c.

SIR,—It is plain that the Philistines are too much for you. Not all your agility in dodging, not all your skill in swallowing words or enshrouding yourself in mists have sufficed to save you.

Said the Crab unto the Serpent,
As he held him fairly caught,
Straightforward. Sir, a mate should go
And have no crooked thought.

What Kant calls the categorical imperative has been summarily applied and alas! you have been forced to surrender. To be plain, you have been seized and dragged off the fence on which during so many years you balanced yourself with an acrobatic dexterity that diverted your opponents and exasperated your friends. Mr. Lloyd George convulsed a huge audience the other night by describing the manner of your capture. As you do not read the newspapers and the description is likely to become historic, let me quote it. "Mr. Balfour had suddenly discovered that Tariff Reform meant work, wages, prosperity, and riches for all. If that was so, why had he been so reluctant to adopt it? It was with the greatest reluctance he had come to where he was now. He had been taken, like a cat by the tail. He dug his claws into the boards, and you could see the marks. The moment they let him go back he went again. Then they pulled till there was no fur left on him." Yes, the Philistines have you at last. Should they abuse their captive after using him (as is not impossible) may he like Samson of old be revenged on them by bringing their house crashing on their heads. The feat would not be difficult; for their temple is so unstable that already it totters.

THE ENIGMA.

Under coercion, then, you have swallowed Tariff Reform as a child held by the nose swallows nauseous physic from the hand of its nurse. But on one matter you remain obstinately true to yourself. Your master, Mr. Chamberlain is explicit. We know what he means by Tariff Reform, but no man on earth has yet succeeded in discovering what you mean. You have issued an election address; you have been busy making speeches, but men read them in vain for enlightenment.

How do you define Tariff Reform? At Aberdeen it was merely "the most immediate" of several gigantic schemes with which, to your sorrow, you had to deal. Next day, at Glasgow it was "something which touches deeply the commercial fortunes of this country and the Imperial fortunes of the Empire;" but what the "something" is electors are generously left to imagine for themselves. At York, a day later, it was a plan "to spread air taxation over a far wider field"—a field, in fact, which should include the Continents of Europe and America. On one point, indeed, you are definite. You repeat Mr. Chamberlain's promise that the foreigner shall pay, and that therefore a tax on such household necessities as bread, beef, and bacon will reduce the cost of

living. As a tax-payer, I am waiting impatiently to embrace that guileless beneficent foreigner. What is the nationality? It cannot be German nor French, or Russian, nor Danish, or American. For all these, unfortunately, have wits like ourselves, and are not in the least likely to allow themselves to be taken in.

What, Sir, do you mean? Do you expect us, on the method of Polonius, by "indirections to find directions out?" Or are you merely giving a variation of the old trick, hoping, when the game is up, to get out of the mess evincing a bland wonder, an infantile innocency of surprise, that you should ever have been suspected of meaning anything?

TOWARDS AVERNUS.

You long since proved your mastery of that difficult and engaging art. Once you were Secretary for Ireland. When the Irish whooped for your blood, were you disconcerted? Not for an instant. Curled up on your front bench in an endless coil of legs, you listened to Irish invective dreamily, as to the strains of mystic, far-off music; and then, discovering as by chance that the music was in truth a fierce *Dies Irae* provoked by your sins of Government, you never failed to evince a childlike astonishment that touched and conquered all hearts. It was a perfect triumph of self-possession and the comic spirit. At last even Irish gladiators grew weary of pounding rubber which, indeed, yielded to buffeting, but took no impression from blows. But, sir, beware of going too far. Artifice pushed to extremes is likely to land the practitioner in the mire at last. In your case that pitiable plight would excite the pity even of those who despise your tactics, and hold your political philandering in abhorrence.

But while on Tariff Reform you display an ingenious ambiguity worthy of the cynic who held that language is meant to conceal thought, on another matter of the gravest importance you leave us in no doubt. For this unwonted frankness much thanks. For some time blatant Protectionists and the yellowest of the Yellow Press have been arduously engaged in the great scheme of engineering a war with Germany. The course pursued has been the most provocative and insolent they could devise, and in the arts of provocation and insolence they excel. You are pleased to give them your support. Are the Tories, then, in such desperate straits that you must make common cause with the enemies of peace?

There is a crime even more heinous than that of trying to take the bread of the people and give it to the sharks and vultures, and that is the crime of trying to provoke a war with a friendly nation. In becoming a scaremonger have you forgotten that you were once a responsible Minister of the Crown, and hence bear in the eyes of the world a certain representative character? Or do you fondly imagine that by being a panic-maker to-day you may be a Prime Minister to-morrow? Dismiss the notion, sir, it is worthy of Bedlam, and of Bedlam only. Your attempt to create a naval scare has covered you with ridicule. Mr. Asquith promptly gave your wild statements "a flat and absolute contribution," and luckily for us the German nation has a vast endowment of common sense. Instead of showing resentment the German people have laughed, inquiring good-humouredly what has become of our Tory statesman? What infatuation possessed you at Hanley? The Yellow

Press I can understand. It lives by sensation, thrives by perversion. The sharks and vultures I can also understand. It is their nature to be predatory. But that you should become their ally, that you should join them in shrieking insults and menaces at Germany fills me with loathing and indignation. The dilettante of the old Fourth, party, the harmless invertebrate henchman of Lord Randolph Churchill has indeed travelled far when we find him the political associate and helper of Mr. Robert Blatchford.

PARTY EXIGENCIES?

Yet I record my unshaken conviction that, in spite of all declarations and apparent proofs to the contrary, you remain at heart a Free Trader, a friend of peace, if not of progress. Will party exigencies created by cunning and rapacity coerce you to do violence. I will not say to your conscience, but to that finer, rarer thing, your intelligence? Must you shut your eyes to the light, give the lie to commonsense, disregard the moral of history, which teaches by ten thousand pertinent instances the disastrous folly of setting wolves to shepherd the flock?

Introducing you recently to an Oxford audience, Lord Curzon (that modest doter on his own transcendent merits) described you as the most distinguished living graduate of the sister University. Is the most distinguished living graduate of Cambridge going to swallow holus-bolus, the noxious nostrums of economic quacks and pretenders, accept, on the chance of snatching a party triumph, the insolent proposals of men whose divine mission in life is to plunder the public and damn the consequences? Are you, sir, of those who interpret patriotism as that enlightened line of policy which most effectually enables the few to govern the many on the aristocratic principle of battenning? Seriously, do you effect to believe that a statesman would best serve his country by aiding selfish warmongers, by trampling on popular rights, by increasing the acuteness and widening the area of misery, by letting the classes prey on the masses; in a word, by blindly lending himself to oppression and extortion? Such a notion were permissible only on the supposition that you had delivered your judgment for safekeeping to a Brummagem caucus or a predatory House of Lords.

You tell us that the Lords are protecting the people. Yes, as gamekeepers protect the pheasants which are to be shot and eaten. There was a time, sir, still vividly remembered by some among us, when this country enjoyed the felicities of lordly protection. How did the people fare in the happy conditions to which we are invited to return? History furnishes the answer. Housed like beasts, at times even much worse than beasts, they were often forced to feed like beasts on turnips eaten raw from the field or oatmeal mixed with cold water; ay, and not seldom men dined on the Spartan principle of tightening their waist-belts so that starving children might have a morsel to eat. Did the lord in his castle or the squire in his manor house suffer the same privations of hunger and rags? Would they share the similar privations which would be the common lot were the good old times of hardship and destitution revived? Sir, it is a remarkable tribute to the patience, the forbearance of the British people that a House of Lords exists to-day to bar the way of progress or make unwarrantable invasion of public rights. Perhaps it is faith in the dumb, ass-like endurance of the people that prompts "the

gentry and nobility" in their attempt to restore the era of serfdom; the happy time when the worker, the wealth producer, enjoyed the inestimable felicity of eating or starving, living or dying at the pleasure of his master, or, more accurately his owner.

OMENS.

As a class the Lords are ignorant; and, though ignorance can never be commended, it may be pleaded in extenuation of mischievous conduct. You have no such plea. You are not ignorant. You know something of history, however artfully you may veil your knowledge. You may have read the "Corn Law Rhymes" of Ebenezer Elliot:

These, O ye quacks, these are your remedies:

Alms for the rich, a bread-tax for the poor.

You must have read the speeches of Sir Robert Peel. Have they taught you nothing? Or can it be that the egregious command of Highbury has more potency than the proved wisdom of the greatest of Conservative statesmen?

I confess the thought of your recent political acts makes me tremble for your future. You did your best to endow the publican and his superiors, the brewer and distiller, at the expense of the State. You helped to wreck the greatest measure of social reform devised by any Ministry for nearly a hundred years; and, if not the ablest, you were one of the bitterest opponents of the Budget. To crown all, you endorsed the policy of jingoists and scaremongers. These things are ominous. And now, as if to confirm the record, you are chief, at any rate nominally, of an army undisguisedly devoted to a war on popular rights and interests. The people are to be plundered that gilded drones and loafers may revel in greater luxury, spend more money on idle pleasures. Are you satisfied with your work, proud of your allies in this campaign of invasion? Do you relish the prospect? Are you really confident of victory?

Bend your ear a moment and listen. Do you hear that noise like the roar of a distant tempest of the surge and tumult of angry waters? Take good heed; it is the sound of a roused and indignant democracy moving in defence of its birthright. Already it is swollen to a vast flood. Do you think that you, with your motley mob of followers, can stem that racing tide? When the deluge comes, sweeping others to destruction, even your opponents will pray that you may still find a convenient fence to clutch and climb.—"*The Hindu*," February 17, 1910.

Yours obediently,

MASTIX.

Geeta Society.

The first monthly meeting of the ninth year of the Geeta Society, Calcutta, was held on Sunday, the 20th February last, at 5-30 P.M. to hear the lecture of Pundit Pramatha Nath Tarkabhushan on "Buddhis Philosophy." There was a fair attendance, and the chair was occupied by Pundit Rajendra Nath Vidyabhushan, Professor, Sanskrit College, in the unavoidable absence of the President, Rai Norendro Nath Sen Bahadur.

Among those present were Mr. H. Dharmapala, Babua Durga Das Bose, Subordinate Judge, Alipore, Lal Behari Dey, retired Subordinate Judge, Rajendra Nath Sett M. A., B. L., Vakil, High Court, Charu Chunder Bose, M. R. A. S., Rajendra Nath Das, retired Assistant Engineer, Srikrishna Chatterjee, Pleader, Cuttack, Dr. Kanai Lal Seal B. A. M.B., Dr. Baroda Prosad Das, Pundit Kartikeya Kavyatirtha, Babus Tinkari Mukerji, Srihari Gose, Banku Lal Dhar, Sachindra Nath Mukerji (Joint Secretary) and others. The proceedings opened with the Chairman introducing the speaker of the evening, who had devoted great attention to the subject of Buddhist philosophy and metaphysics, and spoken on it at other places. Pundit Pramatha Nath Tarkabhushan then read the first of his series of lectures on "Buddhist Philosophy." The paper, though a technical one, was highly interesting, and the learned lecturer delved deep into the recesses of the pre-Buddhist Hindu system of thought to bring out the inherent kinship between Hinduism and Buddhism. He proved by a masterly array of arguments, culled from a variety of sources, that the essential doctrines of Buddhist psychology, ethics and religion had been known in India long before the great Buddha systematised and elaborated them. He dealt at some length with the question of the place of Buddhism in the scheme of world-religions, and spoke of the noble services of Buddha in setting thought free from the thralldom of tradition and authority, and in giving it a liberalising tendency. A summary of the paper, which was so highly appreciated on the occasion, will soon appear in these columns. Babu Charu Chunder Bose, the author of the "Psychology of Buddhism," and the Bengali translator of Dhammapada then spoke in highly eulogistic terms of the paper, which had thrown such new light on a subject which still admitted of such illuminating treatment from a scholar of his type. He conveyed the thanks of the meeting to the lecturers for the labour he had bestowed on his paper in which the subject was discussed from quite and original point of view. Mr. H. Dharmapala delivered a long and interesting address in English on the subject which was heard by the audience with rapt attention. He gave a lucid *resume* of the teachings of Buddha, and explained the steps laid down by him for the emancipation of man from the meshes of ignorance. The different theories in Buddhist philosophy like *Sunnyavad* and *Nirvana* were elucidated by him at great length, as they admitted of misconception. Mr. Dharmapala quoted original Pali texts to illustrate his remarks. In the end, he was interrogated by several gentlemen among the audience on points which had appeared to them as hard nuts to crack, and Mr. Dharmapala explained them in a way which ensured general satisfaction. While Mr. Dharmapala was speaking, the Chairman left the meeting as he had an engagement elsewhere and his place was taken at his request by Babu Charu Chunder Bose. Mr. Dharmapala's speech produced great impression, as he took pains to impress on the audience in his usual graceful style the salient features of Buddhism. The Chairman then brought the proceedings to a close by summing up the informing and instructive speeches on the occasion. He appealed to the audience to bestow some attention on the study of Buddhism, which was sure to be helpful to them in solving many of the knotty problems of life.

The meeting then dissolved late in the evening.—*The Indian Mirror*, Friday, March, 1910.

How Merit leads to Freedom from Sorrow ?

A CHAIN OF CAUSE AND EFFECT.

The virtuous man obtains freedom from sorrow by the result of his meritorious actions.

CAUSE.

What is the direct effect of doing meritorious deeds ?

EFFECT.

Non repentance as he has done what has to be done.

What is the effect of non-repentance ?

Satisfaction.
(සමုපಪ්ಪ.)

What is the effect of satisfaction ?

Joy.

What is the effect of joy ?

Buoyancy.

What is the effect of buoyancy ?

Contentment.

What is the effect of contentment ?

Restful thought (meditation.)

What is the effect of restful thought ?

Right grasp of natural phenomena which leads to the knowledge that whatever is transient, is sorrow, everything is dukkha (full of sorrow) and everything is anatma (this knowledge is called Vipassana Nana).

What is the effect of the Grasp of the knowledge of Natural Phenomena (Vipassana Nana) ?

Disgust for existence. This is called Balava Vipassana Nana.

What is the effect of the knowledge of disgust for existence (Balava Vipassana Nana) ?

Cessation of desire. This is called Magga Nana.

What is the effect of the cessation of desire ?

Final emancipation from sorrow or future existence. This is called Arahat-phala.

Whatever originates and perishes is Anicca (transient); whatever is transient (Anicca) is full of sorrow (Dukkha); whatever is Anicca (transient) and full of sorrow (Dukkha) is Anatma (Non-personality) (Non I, non-ego.)

The Knowledge of the Holy and the Unholy Path.

The twentieth chapter of the Visuddhi Magga is devoted for an elucidation of the science which gives the disciple of the Buddha such knowledge as is necessary to understand what is the holy path that leads to Nibbāna. Magga is the path and amagga is the non-path, and nāna-dassana-visuddhi is the purified knowledge. It is the purified knowledge which gives the understanding to distinguish the right from the wrong path. To obtain the Maggā-magga it is necessary to have a knowledge of what is called the tirana pariññā which again depends on nātāpariññā. Pariññās are three, *natāparinna*, *tiranāparinna*, and *pañāna*, *parinna*. All compounds are in themselves going through a process of disintegration and certain bodies go through different sensations, and the knowledge that gives the understanding is called nātāpariññā. All compounds are impermanent and so are feelings. The comprehension of the law of transiency of all forms of matter, and the transitoriness of all kinds of feelings is the result of tiranāpariññā. That wisdom which gives knowledge to reject the unscientific conception of the indestructibility of materialized forms is called pañāna pariññā. To fully comprehend the teaching that is given in the twentieth chapter of the Visuddhimagga it is necessary to know the process of evolution of the five skhandhas which is elucidated in the fourteenth chapter of the same work. It is the knowledge of the scientific analyst that is required of the student to understand the profound teaching which comes under the category of Paññā. A gold coin in the hand of a little child, a gold coin in the hand of a grown up villager, and a gold coin in the hand of an assayer produce three different results. The child likes its colour and knows its shape, and beyond that it knows nothing; the villager knows more than the little child, he knows its value and its equivalent in exchange; but the knowledge of the assayer is far greater than that of the child and the villager. It is the knowledge of the analyst that is required to comprehend the Dhamma of the Buddha. This higher knowledge in Buddhism is called Paññā. To the realm of Paññā belongs the meta-psychical psychology of the Tathāgato. When king Milinda questioned the venerable Nāgasena to elucidate the higher psychology of the Bhagavat, the answer of the venerable Nāgasena was "it is hard Mahārāja, to explain the doctrine of the Bhagavat which appertains to subjects that belong to the plane of non-matter, which belongs to pure psychical realms. To the realm of Paññā belongs the elucidation of such subjects as *Skhandhas*, *Ayatanas*, *Dhatus*, *Indriya Sacca*, *Paticca-samuppādo*. Then again it is necessary to know about silavisuddhi and cittavisuddhi, which explain what is purity of conduct and the purity of heart respectively, inasmuch as they form the foundations of further development. Next in order comes diṭṭhivisuddhi, Kankhāvitāranavisuddhi, Maggāmaggañānadassana visuddhi, Paṭipadāñānadassana visuddhi, nāna dassana visuddhi, which go to from the superstructure.

In other religions it is the worship of the deity that is accentuated more than the ethical development of man, while in the Dharma of the Tathāgato it is perfection of man that is aimed at. The highest development in the human race finds its consummation in the Aryan family, and

the Aryan born in the Gangetic valley, according to Buddhist history takes the foremost place. He has potentialities which when developed make him a greater being than the gods of other religions. It is for the sake of the Indo Aryan that the Bodhisat made the great Renunciation, to make him the noble being, and through him to save the all the world.

Instead of preaching metaphysics the Tathāgato laid the foundation of a robust morality on which was built the splendid edifice of an all-embracing psychology. It is only the superior man that can stand firm like the rock that cannot be shaken by the dashing waves. Where man is made a miserable sinner and is taught to depend on somebody else for his salvation, he becomes a moral coward. He will do whatever he wishes, not because it is right, but because it is so ordained in his Book. It is for the making of the superior man that the Buddha promulgated the sublime Doctrine of the Holy Middle Path. It is with that desire that He taught the Four Noble Truths, and the 37 Bodhi pakkhiya Dhamma, the Twelve Nidanas, called the law of Dependent Causation, and the 24 Paṭṭhāna laws. In other religions man is made first a muddle-headed being, and then for his salvation he is made to depend on either an priest or a vicarious sacrifice. In Buddhism man is ennobled by being told that he is immortal, that he is from birth a radiant being, but by association he has become contaminated, and that by exertion and earnestness he can transcend the gods. Instead of mumbling prayers to a imaginary deity in Buddhism you have a way to realise the perfectibility of your nature. The grand consummation which is to be realized may be reached here or in some other life. The Holy Middle Path that leads to Nibbāna is the only Path that all can tread, without distinction of colour caste, or wealth. The wrong path, the path of Evil teaches no love to the socially inferior, and establishes the immoral doctrine that those who do not believe in your deity should be killed. This earth which can be made into a paradise is made into a hell by the abominations ordained by savage deities through the mouths of pagan prophets. For nearly 1900 years Europe has not been able to make any advance in the realm of true religion. The vicegerent of God, the successor of the fisherman, who thrice denied his own master, the holder of the keys of heaven, whose seat is at the centre of pagan immorality has kept the races of Europe in a state of darkness for nearly eighteen centuries. How long will they remain under the will of this gate-keeper of heaven who can say?

The time is not far we hope when the fighting races of Europe will settle down and work for the salvation of the whole world. How much better if the money that is spent in the destruction of life is used for the betterment of the human race. The European religion has not brought peace to the people. Millions of men are armed to the tooth ready at a moment's notice to slaughter thousands. Science has been of help to the European races not for the amelioration of the backward races, but for their destruction.

Sensualism is rampant in Europe, while in India asceticism influences man which keeps him from the Holy Middle Path, Europe and India both need the mellifluent teachings of the Tathāgato. The sublimation of the human consciousness can only be achieved by a special process of moral culture with the aid of a special diet, humanising associations, and aesthetic environments. Anthropomorphic deities common to the pagan

and the Semitic people have to be banished from the minds before the new foundations of belief are laid. The belief in a vicarious saviour was good when the people were in a state of backwardness, but now with the possibilities before us of conquering nature it is degrading to hold to the savage beliefs which satisfied the inferior intellects of unenlightened ancestors.

The Buddha Relics.

IMPOSING PRESENTATION CEREMONY IN CALCUTTA.

Calcutta March 18—There was an imposing ceremony in the Throne Room of Government House here to-day when, in the presence of all the Members of Council, the Staff and a number of distinguished visitors, including the Duc d'Orlaans, Sir Herbert White, Mr. Gates, of the Burma Commission, Sir Lawrence Jenkins, Chief Justice of Bengal, and a number of ladies and others, the Viceroy made over the relics of the Buddha to the deputation which has come from Burma to fetch them. The deputation comprised Prince Pyimana Mintha, stepson of late King Mindon of Mandalay, Maung Bah Too, Additional Member of the Viceroy's Council, Taw Sein Ko, Archæologist to the Burma Government, U. Pe, Trustee of the Arracan Pagoda, and Maung Gah, an Honorary Magistrate, Burma. The relics were deposited in a gold casket set with precious stones and designed to represent a Buddhist stupa with three umbrellas above it. This was set in the centre of the Throne Room on a silk cushion on a gilded table. The deputation was introduced, the Viceroy and all standing. Mr. Marshall, Director-General of Archæology, then gave an account of the finding of the relics. The Viceroy addressed the deputation and handed over to them the casket which they received on a golden tray. Prince Pyimana Mintha then made a speech and after some conversation and the inspection of the relics, which are in the original crystal sheath inside the casket, the deputation withdrew.

Mr. Marshall, Director-General of Archæology, gave an account of the finding of the relics.

He took his distinguished audience back to the times of the Chinese travellers who came on a pilgrimage to India between the 4th and 7th centuries of the Christian era. Three of these travellers—Fa Hien Sung, Yun, and Hiuen Tshang—told of a pagoda or stupa which had been built near the city of Peshawar by the great Emperor Kanishka, and in which, as Hiuen Tshang explicitly states, part of the relics of Lord Buddha had been enshrined. They described this pagoda as one of singular beauty and majesty adorned with bands of precious substances and unequalled in point of size or grandeur by any monument of its kind in India. Its circumference was nearly a quarter of a mile and its height was variously estimated by them at from 400 to 700 ft. It possessed no less than thirteen storeys, the base being of stone and the superstructure of wood, while the whole was crowned with a pinnacle of gilded discs attached to an iron pillar. So much about this magnificent structure is

LEARNT FROM CHINESE PILGRIMS,

and Mr. Marshall inferred from an inscription of the tenth century that it survived as a place of pilgrimage for at least 300 years. What hap-

pened to it after that history does not relate, but along with many other monuments of Buddhism it is believed to have been desecrated and demolished by the marauding hosts of Mahmud of Ghazni. Whether that was its fate or not, it finds no mention whatever in any later record, and with the decay of Buddhism on the frontier its very site appears to have been forgotten. Fortunately, however, some definite indications as to its position were given by Chinese pilgrims, and these proved sufficient to enable the French savant, M. Foucher, to locate the spot in some mounds a little to the east of modern Peshawar city.

Following his identification, the Archæological Department decided to explore this site and to discover what remains of the great edifice might still be hidden beneath the soil. The work was begun rather more than two years ago by Dr. Spooner, but for several months it looked as if nothing was to be found except confused heaps of "debris." Then little by little there emerged from these heaps the stone plinth of this gigantic pagoda, which is undoubtedly the largest of its kind known to be in existence in India, and which in other respects also agrees with the descriptions of Kanishka's memorial given by the Chinese pilgrims. Indeed, that

THIS WAS THE IDENTICAL BUILDING

constructed by that monarch there could not be a shadow of a doubt, and as soon as Mr. Marshall saw it he pressed on Dr. Spooner the importance of setting to work at once and of searching for the relics of Buddha which were said to be deposited within it. Accordingly, a shaft was sunk in the centre of the basement and was carried down with much labour through its heavy stone foundation until at last, at a depth of some 20 ft. below the surface, expectations were realised by discovering a small stone chamber, and in it the relic casket standing where it had been placed nearly 2,000 years ago.

If any evidence had previously been wanting to prove that this pagoda was the one erected by Emperor Kanishka, it was amply supplied by the finds which now came to light. On the relic casket itself is a figure of a King identical with the effigies of Kanishka which appear on his coins, and the name which is written in Kharoshti alongside this figure seems to be that of Kanishka. Moreover, a coin of the Emperor was found close by, which alone would have been enough to indicate the date of the deposit. Thus Hiuen Tshang's statement that this pagoda was erected by Emperor Kanishka was proved to be perfectly correct, and there is no reason to doubt his assertion that the relics in the one which was built were those of Buddha. Kanishka's empire extended over most of Northern India and Afghanistan, and it was quite an easy matter for the Emperor to obtain well authenticated relics of Buddha from one or other of the celebrated pagodas containing them which existed within the confines of his dominion. For these reasons, Mr. Marshall added, it seems that the testimony of Hiuen Tshang may be accepted without hesitation, that with him we must return these relics as those of the great teachers which were first divided into eight portions after Pari nirvana and afterwards subdivided by the Emperor Asoka.

H. E. THE VICEROY'S SPEECH.

H. E. the Viceroy said:—Gentlemen, I have great pleasure in receiving this deputation of distinguished members of the Burma Buddhist

community at the capital of the Indian Empire. I have invited you to Calcutta in order to present to you the Sacred Relics of Buddha which have recently been discovered near Peshawar. Mr. Marshall has told you the interesting story of how Dr. Spooner found them. India owes much to Mr. Marshall for his able administration of the Archæological Department, and Dr. Spooner's success in bringing to light the beautiful little casket which had been lying buried for so many centuries is an achievement of which he may well be proud. The Government of India carefully considered to what final resting place the relics should be consigned, and have decided that they must certainly remain within the confines of the Indian Empire, and that Burma, as a Buddhist Province, and Mandalay as the acknowledged Burmese capital of that Province, should be invited to provide for their safe custody. I am sure that the great honour done to Burma will be thoroughly appreciated by its people, and that those relics will be carefully preserved and cherished by them. I trust, too, that a suitable shrine may be erected at Mandalay for their reception, where in future years devout pilgrims may gather from all parts of the world to do honour to the memory of the great Founder of their religion.

PRINCE PYIMANA MINTHA'S SPEECH.

Prince Pyimana Mintha on receiving the Relics from the Viceroy said:—Your Excellency, on behalf of the Buddhists of Burma I beg to thank Your Excellency and the Government of India for permitting the enshrining of the Buddha's Relics at Mandalay to be worshipped by the Buddhists of the Indian Empire. Burma is an integral part of India and we in Burma are proud to belong to the Indian Empire, from which our religion, letters and civilization are derived. As Burma is the only Buddhist Province of India, it is fitting that the Relics should rest there. In quickening our religion they will stimulate our national advancement which has made such marked progress under British rule.

The Dalai Lama.

ARRIVAL IN CALCUTTA.

RECEPTION AT GOVERNMENT HOUSE.

A PRESENT FOR HIS EXCELLENCY.

A cordial welcome was accorded on Sunday to the Dalai Lama, head of the Tibetan Priesthood, who arrived in Calcutta by a special train which reached the Sealdah Railway Station shortly after 12-30 p. m. The news of the impending visit to the metropolis of India had excited keen interest for some days past among all sections of the public notably the Buddhist fraternity of Calcutta, who had decided to accord him a hearty reception for which special arrangements were made. An hour before the arrival of the special people began to assemble on No. 4 plat-form at the Sealdah Station. The Buddhist fraternity mustered in force headed by the Raja of Kurupam attended by his priest the Rev. Yeogi Sreenivasa and the

Anagarika. H. Dharmapala, Buddhist Missionary, General Secretary, Maha-Bodhi Society and Editor of Maha-Bodhi journal. According to Tibetan custom several garlands of large-sized comphor beads and boquets of fresh flowers were provided for His Holiness and the ministers attending upon him. Two English bands, Hindustani and Madrassi musical parties were also in attendance on station platform. Mr. Hodges of Gangtok is in charge of the party which bathed in the Ganges on the journey down. Special arrangements were also made by the Railway authorities for the reception of the illustrious visitor and his followers. The floor of the station platform was carpeted with red baize while a special force of the Government Railway Police did duty under the supervision of Inspectors M. L. Gangooly and Todd assisted by several Police officers. Among the railway officials who were present on the platform were Captain Osborne, R. E. Assistant Manager; Mr. Murray, Deputy Traffic Superintendent; and Mr. C. A. S. Skeaf, District Traffic Superintendent.

As the time for the arrival of the special drew near the gathering on the platform swelled to a considerable extent. Nepalese and Bhuteas, including respectable females made a very brave show attired in garments both varied and unique. There was also a very large gathering of European ladies and gentlemen; in fact the crowd from a numerical point of view was far greater than it might have been anticipated. Much dissatisfaction prevailed owing to an attempt on the part of the Police to clear the gathering out of the station platform. Even the representatives of the Press were ordered to leave. This attempt having partially succeeded, a second attempt was made to force the gathering into a remote part of the station platform. The majority of the people refused to leave their position while the members of the Buddhist deputation and the Tibetan fraternity were forced to take up an obscure position far to the north of the gate intended for the exit of passengers. A cordon of Police was drawn up in front of the assembled gathering as a result of which the proposed reception of the Buddhist deputation was unhappily frustrated.

Shortly after 12-30 p. m. the special slowly steamed into the platform amid much excitement. The band playing the National Anthem followed by a musical selection. His Holiness was met by Captain Muir, A. D. C. to the Viceroy and Mr. Bell, Political Officer, Sikhim, and on alighting extended with solemn dignity his hands which according to religious custom, was said to be a sign of blessing the assembled gathering. Almost immediately His Holiness was led to a Viceregal carriage in waiting and accompanied by Captain Muir and Mr. Bell was driven away to Hastings House in Alipur, where he will remain as the guest of the Government, for four days after which he will take his departure for Darjeeling, where, it is said, he will remain pending the decision of the political situation between the Tibetan and Chinese Government. Some 75 followers including Ministers and members of the Buddhist Religious Orders arrived with His Holiness.

The reception accorded to His Holiness the Dalai Lama by His Excellency the Viceroy at 11 a.m. yesterday was on an elaborate scale full honours being accorded to the honoured guest. A guard of honour was

supplied by the 88th Carnatic Infantry with colours and band. They were drawn up in double company line facing the grand staircase of Government House. The Viceregal band under sergt Major Lawrence were situated at the top of the staircase. The ladies of the Viceregal party were seated on the balcony above the staircase. The booming of seven guns at 11 o'clock announced the arrival of His Holiness the Dalai Lama, who was accompanied by five of his nobles. On alighting from his carriage the Infantry presented arms and the Viceroy's band played two bars of the National Anthem.

His Holiness was met at the front Mr. Butler, the Foreign Secretary received His Holiness at the entrance to the hall, his Excellency the Viceroy received his distinguished visitor at the entrance of the throne room and conducted him to a seat on the right of his Excellency.

His Holiness the Dalai Lama presented H. E. the Viceroy with a scarf, while similar articles were laid down in front of Lord Minto by the Tibetan nobles. After these formalities tea was served and the visit concluded.

Upon the departure of the Lama the Native Infantry presented arms and the Viceregal band played two bars of the King on His Holiness descending the staircase His Holiness was accompanied by two British A. D. C. s and escorted by a section of the Bengal Lancers.

His Excellency the Viceroy returned the visit of His Holiness at 12-45 p.m. at Hastings House. His Excellency left Government House in State accompanied by the Foreign Military and Private Secretaries the A. D. C. and Rissaldar Major Madho Sing, the Viceroy's Native A.D.C. on His Excellency descending the body-guard presented arms and the trumpeter played the Royal Salute. Captain G. Kealy was in command of the body-guard.—“*The Indian Mirror*, March 15, 1910.”

News and Notes.

On the arrival of the S.S. “Lama” at Rangoon with the Lieutenant-Governor and Captain Caldecott, A. D. C., a large assembly of Pagoda Trustees, with the Honorary Magistrates and prominent “Lugyis,” met the arriving deputation with Buddha's Relics, at the wharf and took over from them the Relics, which then were placed on a “Sinbudaw,” made in imitation of a white elephant. An elaborate procession conducted them along the Strand Road to the junction of China and Merchant Streets and Strand Road, where they were met by another procession to which the Relics were handed over. The Relics were then conveyed to the Shwe Dagon Pagoda and deposited in the treasure room of the Trustees, where they will remain under a special guard until Saturday, when they will be taken to Mandalay. During the week the Relics will be on view.

After a long sojourn in England U. Ohn Ghine with his family returned to Rangoon several weeks ago. We sincerely trust that his stay in England has benefitted him physically.
U. Ohn Ghine, C.I.E. We shall be glad to see him working for the welfare of the Burmese people spending his time specially for the amelioration of the rising generation who require intelligent guidance. Unless

the people of Burma wake up and educate their sons in technical industries, and make them industrious to compete with the Coringees, Chitagonians, Moguls, and Indian Musulmans and Hindus from various parts of India, we are afraid the Burmese will have to go to the wall. The Muhammedans are adopting methods to educate their growing community, and it is known that yearly hundreds of Burmese young women are made to embrace the Muhammedan faith. We fear that the Burmese nation would in a few years lose their individuality and we therefore earnestly request U. Ohn Ghine and other patriotic leaders who are interested in the material and spiritual welfare of the Burmese people, to take measures for the establishment of technical and industrial colleges in various parts of Upper and Lower Burma. Christian missionaries have established schools and colleges in the more important towns in Burma and are slowly influencing the tender minds of Buddhist children to accept the pernicious teachings of Biblical Christianity. It is time that the Burmese High Priests and Sayadaws and all influential Burmese hold meetings in various places where the Christian missionaries are active to discuss measures regarding the establishment of schools for the education of Burmese children under Buddhist auspices. The Buddhist community in Upper and Lower Burma should find out how many of their men and women and children have gone over to alien faiths during the last ten years. It is a matter of vital importance for the continuity of the Burmese race that preventive methods be adopted immediately.

It was in November 1893 that the beautiful Image of Buddha was entrusted to the Anagarika Dharmapala by the High Priest of the Tentokuji Temple in Tokio, to be placed in the Buddha Gaya Temple. In May 1894 arrangements were made to enshrine it at the Temple but the Saivite Hindu Mahant managed to intimidate the authorities at Gaya by saying that if the Image was placed the Hindus would create disturbance and the Collector in a weak moment listened to the Hindu priest and passed an order calling upon the Anagarika Dharmapala not to place the Image. Had the Magistrate told the Hindus to mind their own business and that if they created any disturbance they would be punished there would never have been the present discontent. To place a Buddhist Image in the central Shrine of the Buddhists no permission of an alien was necessary. No necessity is there to ask permission of the Archbishop of Canterbury to place an Image of the Virgin Mary in the Roman Vatican. How could a Hindu saivite priest prevent Buddhists from worshipping in a Buddhist Temple consecrated for worship many centuries before the foundation of his sect? But we are living in times where justice is sacrificed for policy, so that the mighty arm of the British, instead of helping the weak and protecting them is creating obstacles preventing them from enjoying the freedom of religious worship in their own most hallowed Shrine. The Japanese Image was refused enshrinement and it was removed to Gaya where for nine months it was kept in a rented house. In the meanwhile the General Secretary of the Maha-Bodhi Society forwarded a letter to the Government of Bengal complaining against the treatment of the Hindu priest, and the Government of Bengal replied thereto that "the Buddhists have perfect freedom of worship

at Buddha Gaya." Armed with this letter the General Secretary had the Image taken to Buddha Gaya in February 1895 and enshrined it on the second storey of the great Temple. The Hindu Mahant sent his men and had the sacred Image thrown out into the Temple courtyard. The authorities advised Mr. Dharmapala to institute legal proceedings against the Hindu priest, and the result was the sensational Buddha Gaya case. The Japanese Image was removed to the Burmese Resthouse in March or April 1895, where it is since then. In 1896 May the Hindu priest petitioned and succeeded in moving the Commissioner of Patna and the Collector of Gaya to get an order calling upon Mr. Dharmapala to have the Image removed from the Burmese Resthouse. The Burmese Buddhists proved conclusively that the Burmese Resthouse was intended for the Bhikkhus and that it is not right that the Image of Buddha should be removed from a Buddhist building to a non-Buddhist structure. The Government of Bengal then passed orders that the Japanese Image should remain in the Burmese Resthouse. Again the Hindu priest through the British Indian Association of Calcutta moved the Government of Bengal to have the Japanese Image removed from the Burmese Resthouse, but the Government of Bengal in a letter dated October 1897 informed them that the Buddha Gaya Temple is not Hindu and that the Japanese Image should remain where it is. Things went on smoothly when in 1906 November again the Hindu Mahant entered the arena and challenged the Buddhists by bringing a civil suit against the General Secretary of the M. B. S., the resident Buddhist Bhikkhu and the Secretary of State for India. The Image had been in the Burmese Resthouse since March 1895 and annually about two thousand visitors have seen the Image and expressed admiration thereof. In the civil case, judgment was given by the Bengali Hindu Judge, Babu Sarada Prasad Bose, in January 1909 against the Buddhists. The defendants were called on to have the Japanese Image and the Burmese Image removed from the Burmese Resthouse, and the Burmese Resthouse was declared the property of the Saivite priest. The Buddhists appealed against this decision and the appeal was taken up in the High Court of Calcutta in February 1910, and judgment was confirmed.

The Lt. Governor of Bengal Sir Edward Baker visited the Burmese Resthouse on the 3rd December and saw the Japanese Image. Since 1893 we have received no aid of any kind from the Buddhists of Japan for the revival of Buddhism in India, nor have the Maha-Bodhi Society received any help from the Buddhist King of Siam. The noble hearted Burmese have been our foremost helpers, and the second place may be given to the Buddhists of Ceylon. If individual names be mentioned of our supporters the first place has to be given to Mrs. Foster of Honolulu, and to the late Mudliyar Hewavitarana of Ceylon, the late U. Shway Oh, and U. Ohn Ghine of Burma the second place.

Correspondence.

COMITE DE PROPAGANDE, SECRETARIAT GENERAL,
29, RUE ABD EL-WAHAB

TUNIS, NORTH, AFRICA.

- 1.—What is the actual situation of Buddhism in Ceylon and India
- (a) in the high and learned classes (b) in the people.

2.—Does Buddhism suffer from the propaganda made by the Christian Churches?

3.—Does there exist a tendency to reform Sinhalese Buddhism? I mean a movement to spiritualise the religion, to free it from superstition and ritualism and bring it back to the philosophical simplicity of early Buddhism. As an example we have in Europe the modernist reformers in the Roman church, the liberal party in the Protestantism.

4.—A reform of the kind does it seem possible under the influence of scientific culture?

5.—Have the learned Buddhists a clear idea of the accord existing between the theories of impermanency (*sabbe sankhārā anicca*), the law of causality and the agnosticism of early Buddhism and the teaching of modern science? Do they make an effort for the propagation of the Dhamma?

6.—Is the contemporary Buddhist literature important?

7.—Could you give information regarding Buddhist activities in Ceylon, India, Burma and other countries, and also on social activities; about schools; about young men or women Buddhist associations; Universities or Colleges of propaganda?

8.—What is the situation of women in modern Buddhism?

Information to be sent to Madame Alexandra David
29 rue Abd-el-Wahab, Tunis, North Africa,

TO THE SECRETARY OF THE
MAHA-BODHI SOCIETY,
CALCUTTA.

BANGKOK, SIAM,
27th November, 1909.

Sir,

I beg to express my many thanks to the Maha-Bodhi Society for their kindness in regularly sending me free of charge the journals of the Society. Now with the intention of assisting in the printing of these journals, I beg to enclose you herewith a Hongkong draft to the sum of Twenty Rupees which I earnestly beg the Society to accept for that purpose.

I have the honour to be,

Yours faithfully,
SOMMOT.

THE NEXT WESAK.

THE 2454th ANNIVERSARY

OF THE

MAHA PARINIBBANA

OF THE

TATHAGATO

falls on the Full-Moon day of May 23rd.

Maha-Bodhi Society, Colombo.

STATEMENT OF INCOME AND EXPENDITURE FOR THE MONTH OF FEBRUARY, 1910.

RECEIPTS.		Rs.	Cts.	PAYMENTS.		Rs.	Cts.
To Interest	..	..	66	By upkeep of Priests in India	..	52	10
" Subscriptions of Members	..	..	16	" Rent ..	..	110	00
" Proceeds of Books sold	..	..	87	" M. B. S. Press	..	837	73
" Donations	..	..		" Gas Engine	..	14	15
" Don Karolis Appoothamy, Nambadaluwa	..	5 00		" Management of Schools	..	147	10
Mr. S.C. Wickramasinha, Heneratgoda	2 00			" Establishment	..	76	99
Revd. T. W. Sugatasabha, Matale	1 00			" Anuradhapura Rest—Repairs	..	9	95
Mr. Hendrick Appu, Queensland	20 00	28	00	" Book Agency	..		
" M. B. S. Hostel	..	285	93	" Account Sales	..	131	31
" M. B. S. Press	..	839	71				
" Management of Schools	..						
Fees	..	20	05				
" Rent ..	..	7	50				
		1451	75			1379	33
" Balance brought forward from last month ..		488	49	" Balance carried over to next month	..	560	91
		Rs. 1940	24		Rs.	1940	24

Colombo, 22nd March, 1910.

E. S. JAYASINHA,
Accountant.

HARRY DIAS,
Treasurer, M.B.S.



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.*

EDITED BY THE ANAGARIKA H. DHARMAPALA.

Vol. XVIII.

MAY, 2453 B. E.
1910 A. C.

No. 5.

The Exhortation of the Buddha.

When our Lord, twenty-five hundred years ago, was proclaiming the Message of Peace and Righteousness and Liberation, India was in the zenith of her glory. Man desired for something better and higher and lasting than the ephemeral effulgence of wealth and fame. The ancient thinkers in India philosophised, they went beyond the five senses, they soared high into the realms of the transcendental, they wished to taste the fruit of immortality, and they succeeded. But not so with the Asuras born outside India. They revelled in the pleasures that gave delight to the five senses. That which delights the eye, that which delights the ear, that which delights the tongue, that which delights the bodily touch with that they were satisfied. The ancient Indians because they soared high into the regions where even the gods could not reach, were considered greater than the gods who are still under passion. The ethics of Brahmacaryā are unknown to the gods. They want the company of celestial virgins.

[The pretty story given in the fourth Brahmana of the Brihad Aranyaka Upanisad shows how the mind of the cultured Brahmans operated in ancient India.

Maitreyi said Yājñavalkya, “Behold, I am desirous of raising myself from the order of householder; therefore, let me divide my property amongst thee and Kātyāyani there.”

Maitreyi said,—“If, O venerable, this whole world with all its wealth were mine, could I become immortal thereby?”

Yājñavalkya said,—“Like the life of the wealthy thy life might become; by wealth, however, there is no hope of obtaining immortality.

Maitreyi said,—“Of what use would wealth be to me, if I did not become thereby immortal? Tell me O Venerable, any means of obtaining immortality of which thou knowest.”

In the same Upanishad, second Brahman, third chapter, a student by the Artabhāga from the family of Jaratkāra asked Yajnavalkya,—when the speech of the spirit is departed is dissolved into fire, the vital air into the wind, the eye into the sun, the mind into the moon, the ear into the quarters, the body into the earth, the soul into the ether, the hairs of the body into annual herbs, the hairs of the head into trees, blood and semen into the waters, where then does this spirit remain? Yajnavalkya said,—Take, O gentle Artabhāga, my hand, let us go to a lonely place there, we shall know the answer of this question: this our question cannot be decided in a crowded place. "Going there they deliberated. What they said there, was work, what they praised there was work. By holy work verily a person becomes holy, unholy by unholy." Hence Artabhāga from the family of Jaratkāra, became silent."

In another place Yajnavalkya said to Kahola, "When Brahmanas know this soul then elevating themselves from the desire of obtaining a son, from the desire of wealth, and from the desire of gaining the worlds, they lead the life of wandering mendicants."

Gargi, the daughter of Vāchaknu, asked Yajnavalkya . . . on what then are woven and rewoven the worlds of Indra? On the worlds of Prajāpati O Gargi. On what then are woven and rewoven the worlds of Prajāpati? On the worlds of Brahmā O Gargi. On what then are woven and rewoven the worlds of Brahma? Gargi, said he, do not ask an improper question, in order that thy head may not drop down. Thou asked the deity which is not to be questioned. Do not question, O Gargi. Thence Gargi became silent.

Swetaketu Aruncya came to the assembly of the Panchalas. He came to Pravāhana, the son of Jibala who was attended by his courtiers. Swetaketu having failed to answer the questions put to him by Jibala, went back to his father and said, "Hast thou not before declared us to be instructed in all science? What then O youth of subtle mind? The man whose companions are kings asked me five questions of which I did not know one. Whereupon the father of Swetaketu went to Jibala and said "Thou knowest well, I have enough of gold, of cows and horses, female slaves, dependants and garments. Do thou not withhold from us the gift which is great and permanent and extends to many generations. Jibala said "Verily according to rite thou desirest, O Gautama, to obtain knowledge from me." The Brahman said "I approach thee as pupil according to the rite. Jibala said "Do not hold us guilty, O Gautama, as thy forefathers held not guilty my forefathers. That this knowledge in former times was not possessed by a Brahmana thou knowest thyself. But I will explain to thee for whoever could refuse it to one who thus speaks."

The following is from the Kāṭha Upanishad:—

Once desirous of heaven the son of Vajasrava Gautama gave away all his property. He had a son Nachiketas by name. When the presents were brought, filial anxiety penetrated the youth. He said to his parent, O father to whom wilt thou give me. Enraged he answered him: To Death. Nachiketas thought:—Among the many sons I am the first, among many the middle, is there any work of Yama, which he will perform to-day through me. Yama spake:—O Brahma, because thou, a venerable guest hast tarried in my house for three nights, without taking

food, therefore be salutation to thee, and welfare to me; moreover choose three boons instead (the three nights thou wast here without hospitable reception).

Nachiketas said:—"There is the inquiry: some say soul exists after the death of man, others say, it does not exist. This I should like to know, instructed by thee.

Yama says "With reference to this question there was inquired of old even by the gods, for it is not easy to understand, subtle is its nature. Choose another boon.

O Nachiketas do not force me to this, release me from this. Nachiketas says:—Even by the gods verily was inquired into this question, and as to what thou sayest, O Death, "that it is not easy to understand it," there is no other speaker to be found like thee, there is no other boon-like this.

Yama speaks:—"Choose sons and grandsons who may live a hundred years choose herds of cattle, choose elephants and gold and horses, choose the wide expanded earth, and live thyself as many years thou listeth, or if thou know a boon like this, choose it together with wealth, and far extending life. Be a king, O Nachiketas, on the wide earth, I will make thee the enjoyer of all desires. All those desires ask thou according to thy pleasure,—these fair ones of heaven with their cars, with their musical instruments; for the like as they are not to be gained by men. Be attended by them, I will give them to thee, but do not ask the question of the state of the soul after death.

Nachiketas speaks:—All those enjoyments are of yesterday, they wear out, O thou end of mean, the glory of the senses. And more the life of all is short. With thee remain thy horses and the like, with thee dance and song. Man rests not satisfied with wealth. If we should obtain wealth and behold thee, we should only live as long as thou shalt sway.

Yama speaks:—The soul cannot be gained by the performance of the rites of the Veda, not by the meaning of the Veda not by manifold science. Whoever has not ceased from wicked ways, is not subdued in his senses, not concentrated in his intellect and, not subdued in mind, does not obtain it, the true soul, not even by knowledge of Brahma."

The above excerpts are from the Upanishads. They show how the ancient thinkers of pre-Buddhist India grappled with the subjects concerning immortality. The field was prepared by daring speculation of those who left the householder's life to adopt the wandering mendicant life of the Bhikkhu. Yajnavalkya was first a householder living in comfort with his two wives, one of whom is a clever questioner. She wants to know how immortality could be gained. Yajnavalkya also tells Artabhāga in secret something about the ethics of Karma. The knowledge of Brahmā is called Upanishad. The world the Upanishad speculators aimed at was Brahm-loka. Beyond that they could not go. It is rather discomfoting that a complete exposition of the Upanishad philosophy is not obtainable as it existed in the pre-Buddhistic days. The commentaries of Sankara contain lot of borrowed teachings from the teachings of the Buddha. India was permeated with the teachings of the Tathāgato for more than 1000 years. Sankara appeared about 1300 years after the Lord Buddha. In the Padma Purāna Siva is represented as the

teacher of Vedānta, which is another form of Buddhism in disguise. The Sāṅkhyans accused the Vedāntin followers of Sāṅkara of having borrowed from the Buddhists. The Vedāntins of the Advaita school were known as "Pracchanna Bauddhas." A consistent philosophy of the Upanishads has yet to be constructed. Modern followers of the Advaita Vedānta would do well to give an independent interpretation of the Upanishads without being guided by the teachings of Sāṅkara. Then only could we get at the philosophy of the pre-Buddhist ascetics who made vain attempts to discover absolute truth.

The picture painted in the Kālāma sutta, in the Tika nipāta, shows the activity of the wandering mendicants who were called Brahmins and Samanas. In the township of Kālāma there lived a clan of Kshatriyas known as Kesaputras. Brahmins and Samanas it is said visited this township to proclaim their respective philosophies. Each one proclaimed his own individual theory, and ridiculed that of his opponent, and the Kesaputras hearing the views of so many controversialists did not know which view to accept and they began to doubt as to ultimate truth. Scepticism was the result.

It is said that the Bhāgavat Buddha, the Ascetic of the Sākya clan, visited the township of Kālāma, and the Kesaputra Kshatriyas having heard of the arrival of the Great Ascetic came to him and having exchanged the greetings, said that many Sramanas and Brahmanas have come to them, and that each one when proclaiming his own special theory, ridicules other Sramanas and Brahmins, and asks them to accept each one's views as absolutely true. But that on account of the conflicting theories contradicting each other they have now become sceptical and do not know what to accept. The Bhāgavat Buddha began to expound His views on the matter, in this wise: It is proper that you Kālāma Kshatriyas should have given vent to doubt; it is well that scepticism should have arisen in your minds. Come now I will tell you what you should do:

Do not accept that which you have heard;

Do not accept that which has been handed down from generation to generation;

Do not accept anything on the mere authority of a person, saying so and so said so;

Do not accept by thinking that it is in harmony with the Pīṭakas or the Tantras;

Do not accept because it is in accordance with logic;

Do not accept because it can be deduced;

Do not accept because it is analogically sound;

Do not accept because it is in accordance with one's own intuition;

Do not accept because the ascetic or the Bhikkhu who said is well conducted;

Do not accept because the ascetic or the Bhikkhu who said it is worthy of homage. Your own consciousness should analyse what is presented to you, whether it is in accordance with the principles of cause and effect and productive of evil or good, whether it is despised by the wise or praised by them, whether it is associated with the principle of

evil viz,—covetousness, anger, and foolishness, and leading to the destruction of life, to dishonesty, to sexual immorality, to lying and evil speech, and to drinking intoxicating liquor. That which leads to evil should be avoided, that which leads to good, to charity, mercy &c. should be accepted. The Kalāma Kesaputra Kshatriyas were delighted at the exposition of the Doctrine and they became followers of the Bhagavat.

A New Conception of Matter.

We take the following excerpt from "Science in Modern life" :—

"During the last ten years or so an enormous amount of research has been carried out with the object of throwing fresh light on this vexed question as to the structure of matter;" and in consequence of this an entirely new conception of the problem has arisen. Briefly, this conception is as follows : The atoms are no longer regarded as the "hard impenetrable particles" of Newton, but as spheres of positive electrification containing electrons. The cathode rays from a Crookes tube behave as though they were particles charged with negative electricity, moving with a velocity of the same order as that of light. To these particles the name of ELECTRONS has been given. It is supposed, then, that these electrons arrange themselves round the centre of positive electrification under its influence and that of their own repulsion. They are never at rest, but in a state of constant motion round the centre of the "atom." On this view matter has not only been explained, but as a well-known statesman recently said, it has been explained away. We have seen that there is a transformation of one form of matter into another in the case of radium, and some scientists go so far as to state that this phenomenon is universal. Prominent among these is Gustave le Bon, who, in a book entitled *L'Evolution de la Matiere*, has put forward these views in no undecided manner. He regards matter as being anything but inert. On the contrary, it is a reservoir of energy, which he calls the "intra-atomic energy." His conclusions may be briefly stated as follows:

"Matter, which was formerly supposed to be indestructible, slowly vanishes because of the continuous dissociation of the atoms of which it is composed. During this dissociation of matter, or DEMATERIALIZATION as he calls it, substances are formed which are intermediate in properties between so-called matter and the imponderable ether, between the two worlds which science has, up to the present, completely separated.

Heat, electricity, and the other forces of the universe are derived from the intra-atomic energy which appears when matter is dissociated. Matter and force must therefore be looked upon as two different manifestations of the same thing—matter as a stable form and energy as an unstable form of the intra-atomic energy; and further, in the process of dematerialization of matter, force, in the shape of what we call electricity, heat, light, is developed.

"According to these views, the atom, like the living forms with which we are acquainted, is born, experiences phases of growth and decline, and finally dies.

"The little systems have their day and then cease to be...." Vol p 60. Strange that these modern scientific views of the most advanced scientists regarding matter had been anticipated 2500 years ago by the Tathāgato. Twenty years ago none would have ventured to go against the accepted view of scientific men. It was then a dogma that matter was indestructible and when Buddhists quoted the saying of our Lord that every thing that is a compound was changing, our sympathising pro-Buddhist friends smiled as if to say that Buddha was there wrong. But thanks to the investigations of the men and women learned in Science, especially to the investigations of Mons and Madame Curie of Paris, the discovery of radium modified the views of the old school who held to the theory that matter is indestructible. We are glad to notice this fresh view expressed by Mons le Bon, for it is so similar to the view held by Buddhists. The student of Buddhism who has some idea of the teaching of our Lord, should in this connection read the 20th chapter of the "Visuddhimagga" wherein he will find how the dematerialization of the saṃkhāras and the modifications of the consciousness take place. The sublime doctrine of the Buddha that all things change and pass through the stages of decay and death, and that which is dead how should the wise man call *mine* and cling thereto? How slowly has Europe advanced in the path of science. The Catholic church had ever been a stumbling block in the way of European scientific advancement. For nearly nineteen hundred years Europe had remained in utter darkness, and now that the changeability of matter has been more or less accepted by the few scientific men, let us hope that healthy ideas about life and happiness will prevail in Europe henceforward. Truth can be killed by various means. Ecclesiastical and political despotism, a bureaucratic oligarchy or any one of the agencies prompted by the fiendish spirit of monotheism can destroy Truth. The noble scientific and most humane religion of Enlightenment promulgated by our Lord which gave happiness to millions on millions of people in India for over 15 centuries, was destroyed by the two agencies, which worked almost simultaneously, viz, the Brahmanical crusade under the inspiration of Sankara, and the diabolical vandalism under Moslem iconoclasts.

If only men of culture would study the sublime psychology enunciated by our Lord they would then find what a glorious vista is held up before the mind's eye. How much better would it be instead of the destruction that we see if it were replaced by the things that would bring happiness to all. If the theologians would study the birth decay and death of each individual atom they would then see what difference there is between the animistic doctrine of the savage which teaches the permanency of the individual "atman" or soul, which is supposed to inherit the body, and to leave it at death. It was the doctrine suited to an unenlightened age when men did not know what was scientific truth. In the ancient days they were made to believe things through fear, but now with the great progress made in the west, why should there be this unnecessary fear of a despotic god sending human beings to an eternal place of torture. Men who could teach such a diabolism could not be good, nor could they understand anything noble and holy. The Tathāgato came to the world to teach all beings the doctrine of FREEDOM ABSOLUTE All things that we love dearly in this material earth is dying every second. Our thoughts too change with "electronic" rapidity. That which I thought as mine a second ago has died, giving place to a

new body. There is only a succession of thoughts, a succession of feelings, a succession of mental states. The "I" the unchanging ego is a phantom. The revolutions of the picture are so rapid, so inconceivably quick that the naked eye only sees the surface image, but it has not analysed the substratums of the skhandhas. The animists and metaphysicians in their ignorance, not having studied the Doctrine of the Enlightened Buddha, cling to unscientific conclusions; but the Buddha analysed the substratum of things and discovered the truth that all things change, above and below. The uncultured folk taught the doctrine that things exist without under going change, while those who belong to the school of nihilists taught that everything ceases to exist. Neither understood the scientific doctrine which the Tathāgato enunciated based on the great law of Dependent origination. The unending law of cause and effect and of the absolute liberation from the law of changes where *samskaras* operate, are beyond acceptance by the man given to sensuality. Full of lustful passion, man is chained by his own sensual thoughts to things of this world. The fetters ten bind him to material and spiritual phantoms. How to get liberation from these phantoms was given to the Buddha to promulgate. It took 2500 years for the western world to approach the threshold of scientific truth. The Indian people had the truth for nearly 1500 years when it was destroyed by Brahmanical priests and Moslem vandals. The understanding of the law of change is so very necessary in these days of selfhood, where a man will foolishly enslave thousands for his individual satisfaction. If he would only think that his body is not composed of things divine, but that it is a mass of decaying matter, and that it is subject every moment to decay and eventual dissolution, he would surely become less selfish. The foundations of his belief being unscientific it is proper that they should be rejected and new foundations laid to build a palace of Truth—*Dhammapāsāda*. This is what the Prince Siddhārtha Bodhisatva accomplished when he rejected the old foundations of asceticism and of an ignoble sensualism. In either phase of life, whether it be one of extreme asceticism or going through the experiences of materialistic sensualism, the one thing that develops is the egohood, wherein all that is noble and holy are effaced out of the mind. The pernicious teachings of certain religions which show no mercy to the dumb brethren of the animal kingdom, develop in the mind cruelty which grows until the man becomes a butcher with all his household. The little children who daily see the killing of animals for food in their respective kitchens, gradually lose all feelings of tenderness, and they grow up with the belief that there is no more harm in destroying life than in cutting a pumpkin for the sake of food! In the so-called sacred edifices consecrated to the Molochs of monotheistic religion, animals are sacrificed, and the blood is offered to the he-gods and the she-gods for the expiation of sins committed! Surely the "god" in whose name blood sacrifices are offered has better things to accept as offerings than the life of helpless animals. In the soil of self hood no meritorious seed productive of good results can grow. The Ego doctrine transforms man into a barbarian.

According to the teachings of the Tathāgato no progress is possible if one has not the five characteristics of exertion, viz, faith in the Tathāgato, as the teacher of the holy middle path, not a victim to illness, without cunning and hypocrisy, not given to idleness, but persevering with energy and having a knowledge of the science of *udayattha gaminiyā*

paññā (ဉာဏ်), the wisdom of knowing that all things that are born must come to a state of dissolution. The Tathāgato is the first of the world's historic scientific promulgators. He having made the greatest renunciation unparalleled in the history of man, showed by example the way to supreme happiness by means of enlightened wisdom that could be obtained by every one who walks in the Holy Middle Path. No saviour is needed to forgive sins. The sins that one has committed can be atoned by the accumulation of good deeds that will cover up all the past evil. To illustrate it by the simile of the lump of salt which when put into a cup full of water will make the water taste salt, but the same quantity when put into the river Ganges will not make the water of the great river taste salt. So it is with the doing of evil deeds. A man may do evil deeds in ignorance, but when he is enlightened and knows how the law of cause and effect operates, he controls his senses, and begins to do by act, word, and thought all good deeds, which go to counterbalance the evil, and the old evil karma is made barren. It is in effort earnestly made without illwill, without hypocrisy, without deception, trusting in Truth, which the Tathāgato enunciated which He himself had realised, that progress lies. Neither a priest, nor sacrifices, nor prayers to a deity is of any avail, if the man continues to do evil. It is like the man who signs the pledge to abstain from liquor, but all the same he does continue to drink. The priest is satisfied because he can expect his fee, and the god is satisfied with the savour that "smells sweet in his nostrils!" But what we fail to comprehend is the attitude of men who are able to show courage in the acceptance of truth, why they should become slaves of priests and of conventional ceremonials? It is not possible to destroy false faiths except by continuous persecutions extending for several generations. It is only in this way that a religious faith can be destroyed. By a systematic persecution for several generations and for several centuries, the leaders of monotheistic and polytheistic religions succeeded in extinguishing the Light of the Buddha's religion from the land of its birth. Persecution is not necessary and no inquisition is needed to extend truth. A scientific education and the continuous teaching of the most excellent Law by the teachers of the Yellow robe will make individuals to walk in the path of Righteousness and Truth. For the scientific mind the teaching contained in the *Maggāmagga nānadasana visuddhi niddesa* in the *Visuddhi magga* is of profound interest.

Pali Text.

From the *Manoratha Purnhai*, commentary of *Anguttara Nikāya*.
*Catutthassa paṭhame ajjhāgareti sake ghare; puṇṇaṃ hontiti yam ghare
 atthi tena paṭijaggatā gopitā honti; iti mātā pitu puṇṇakāni kulāni mātā-
 pitūhi sabrahmakāni pakāsetvā idāni tesam sapubbācariya-kādi bhāvampi
 dipento sapubbācariyakānāti ādimāha, tattha Brahmāti ādini tesam
 brahmādi bhāvasādhanaṃ vuttāni; bahukarāti bahupakāra; āpā-
 dakāti. Jivitaṃ āpādakā; puttakānam hi mātā pitūhi Jivitaṃ pālitaṃ
 anuppabandhena pavattitaṃ; posakāti hatthe vaḍḍhetvā pade vaḍḍhetvā
 hadava lohitaṃ pāyetaṃ posetaṃ; imassalokassa dassetaṃti puttānam
 imasmim hi loke itthāniṭṭhārammanadassanaṃ nāma mātāpitaraṃ nissāya*

Jātanti imassa lokassa dassetāro nāma; Brahmāhi mātāpitaroti seṭṭhādhi-
vacanam; yathā mahābrahmuno catasso bhāvanā avijahitā honti-mettā
karunā muditā npekkhā-evameva mātāpitunnam puttesu catasso bhāvanā
avijahitā honti ti tasmim tasmim kāle veditabbā:—“kucchi gatasmim hi
dārake kadā nu kho puttakam arogam paripuṇṇaṅga paccangam
passissāmāti mātā pitunnam mettacittam uppajjati, yadā panesa mando
uttānaseyyoko ūkāhi vā maṅkunehi vā daṭṭho dukkha seyyāya vā pīlito
parodati viravati tadāssa saddam sutvā mātāpitunnam kāruṇṇam uppajjati,
ādhāvitvā vidhāvitvā kīlanakāle pana lobhanīyavayasmim vā ṭhitakāle
dārakam oloketvā mātāpitunnam cittam sappi maṇḍe pakkhitta satavahata
kappāsa paṭalam viya mudukam hoti, āmoditam pamoditam tadā tesam
muditā labbhati, yadā panesa putto dārābharaṇam paccu paṭṭhapetva
pāṭiekkam agāram ajjhāvasati tadā mātāpitunnam sakkotidāniputtako
attano dhammatāya yāpetunti majjhatabbhāvo uppajjati, evam tasmim
kāle upekkhā labbhaṭi—” iminā kāraṇena brahmāti mātāpitaro vuttām;
pubbacariyāti vuccare ti mātāpitaropi jātakāla to paṭṭhāya evam nisida
evam tiṭṭha evam gaccha evam sāya evam khāda evam bhunja ayan
te tātāti vattabbo ayam bhātikāti ayam bhaginīti idam nāma kātum
vaṭṭati asukam nāma upasanakmitum vaṭṭati asukam na vaṭṭatiti gābenti
sikkhāpenti athā parabhaḡe aññe ācariyā hatthi sippa assa sippa ratha
sippa dhanu sippa tharu sippa muddāganānādīni sikkhāpenti aññe silesu
paṭiṭṭhāpenti aññe pabbājenti aññe Buddhavacanam uggaṇhāpenti aññe
upasampādentī aññe sotāpatti maggādīni pāpenti iti sabbe petepacchā
cariyānāma honti mātāpitaro panasabbapaṭṭhamā, tenāha pubbacariyāti
vaccareti. Tattha vuccareti vuccanti kathiyanti; āhuneyyoca puttānanti
puttānam āhutam pahutam abhisamkhatam annapānādīnam arahanti
anucchavikā tam paṭiggahetum tasmā āhuneyyāca puttānanti vuttām;
pajāya anukampakāti paresam pānena hi chinditvā bhinditvā attano pajam
paṭijagganti gopāyanti tasmā pajāya anukampakāti vuttām.—nam-
asscyyāti namo kareyya; sakkareyyāti sakkāreṇa patimāneyya; idāni tam
sakkāram dassento annenāti ādimāha; tattha annenāti yāgubhatta
khādaniyena; pānenāti aṭṭhavidha pānakena; vatthenāti nivāsanāpārupana
kena vatthena; sayanenāti ti manca piṭṭhānuppādānena; ucchādanenāti
duggandham paṭivinodetvā sugandhakaranucchādanena; nahāpanenāti
site unhodakena unhe sītodakena gattāni parisiñcitvā nahāpanena;
pādānam dhovanenāti unhodakasītodake hi pāda dhovanena ceva telam-
akkhanenaca; peccāti paralokam gantvā; sagge ca modatiti idha tāva
mātāpitusu pāricariya karaṇā-nam pandita manussā idha ceva pasansanti
paralokam pana gantvā sagge ṭhito so mātāpitu upaṭṭhāko dibbasampattīhi
āmodati pamodatīti.

Tika nipāta, catutthassa paṭhame Sinhalese Ed.

Families wherein parents are kindly looked after in giving them proper nourishment and treated with due respect and proper adoration are said to be the abodes of God Brahma and the foremost teachers. Parents are the supporters in the highest degree of their children whom they look after with due care and great affection, feed, bring them up, and give them proper nourishment and education. Parents are worthy of receiving the excellent appellation “God Brahma” because they devote themselves to the four kinds of exercise of excellent contemplations—good-will, compassion, sympathetic delight and equity on the children as God Brahma does on the whole world.

The good-will arises in the parents when they aspire for the safe delivery of their infant in sound health, without blemishes. They become compassionate when they hear their babe crying, affected with a bad sleep or any other trifling cause. Whenever the parents see their child romping about playfully the parents enjoy delights of an incalculable degree and their heart becomes exceedingly soft and mild like a whirl of cotton softened hundred times by ghee. When they see their children grown to maturity founding separate families, living comfortably in mutual affection with one another and capable of managing their families properly they become indifferent.

Parents are called the foremost teachers because they teach their children from infancy how to sit, how to stand, how to walk, how to sleep, how to dine; this one should be called father, the other brother, sister etc, what should be done, what should be followed and what should be avoided; some instruct them in horse-training, elephant-training etc, and in the development of morals, ordain them, teach the Doctrine and Discipline and lead them to the four Noble Paths and fruits. Parents are worthy of receiving gifts of every kind and due obeisance from the children as they have nourished them with great difficulty and protect them from every danger. So the Parents have immeasurable love for the children. Parents should be adored and kindly treated by the children by providing them with delicious food, pleasant but non-intoxicating beverages, good clothings, beddings, perfumes, hot baths in winter, cool baths in the summer, washing their feet and applying medicinal ointments. The children who look after their parents affectionately are praised by the wise and are blessed here and hereafter.

Digest of the Majjhima Nikaya.

(Continued from the last number.)

69. GOLISSANI SUTTA.

ရောဂါဇာတိ ဣဒ္ဓါ.

Rajagaha.—The Exalted One was at Veluwana in Rajagaha. At the time Golissani, the Bhikkhu who was leading the forest life happened to be present. He was crafty and illmannered towards the members of the Order. The venerable Sariputta delivered the discourse contained in this Sutta in connection with the forest life how a Bhikkhu leading the forest life should behave towards other Bhikkhus, that he must be respectful, to the order when living in their midst, he must not take a higher seat in the presence of his elders, he must know to observe the minor rules of conduct, he must not enter the village at unusual hours, he must not go to the same house for two meals, he must not be excitable, he must not be talkative, he must be sweet-speeched, he must refrain from using unpleasant language, he must possess self control, he must be moderate in diet, he must be vigilant, and rise before dawn to practise meditations, he must be energetic and not indolent, he must be attentive and watchful, he must be equal minded, he must acquire wisdom, he must learn the Abhidamma and the Abhivinaya, he must practise the yoga of Vimokkha and of the higher superpsychical science. Moggallana inquired of

Sariputto whether these rules are only for the forest Bhikkhu or also for the Bhikkhus living within the limits of villages. Sariputto answered that they are applicable much more to the latter.

70. KITAGIRI SUTTA.

කිට්‍ගිරි සුත්ත.

Kasi.—The Exalted One with a large company of Bhikkhus was travelling in the territory of Kasi. He advised the Bhikkhus to abstain from taking meal at night, for abstinence would produce health and strength. The Exalted One came to Kitagiri. The Bhikkhu Assaje Punabbasuka was told by the Bhikkhus about the rule established by the Exalted One to abstain from taking food at night. But Assaji answered that he takes food whenever he requires it and he finds that it is good for him. They came to the Exalted One and reported against Assaji. He was sent for and when he came to the Exalted One he was asked whether it was true that he violates the rule requiring abstinence. He answered in the affirmative. The Exalted One explained to the Bhikkhus the variations of sensations and exhorted them to avoid such impressions as shall create feelings which would produce demeritorious impulses, whether they be painful or not. Such sensations as are pleasant, productive of meritorious impulses, not conducive to the production of demeritorious impulses, may be enjoyed. An unpleasant impression although it will produce painful sensations, yet will not give rise to demeritorious impulses, but be productive of good, may be permitted, &c.

The Exalted One expatiated on the Strenuous life that should be lived by the Bhikkhus with certain variations, in as much as there are differences between the activity of an Arhat and that of the Sekhas. He explained the differences as regards spiritual activity to be found in the seven kinds of individuals exerting to reach the absolute condition; *Ubhato bhaga vimutto*, (උභෙකා භාග විමුක්තො); *Pannavimutto*, (පඤ්ඤා විමුක්තො); *Kaya sakkhi*, (කායසංකි); *ditthipatto*, (දිට්ඨි පත්තො); *Saddha vimutto* (සද්ධා විමුක්තො); *Dhammanusari* (ධම්මානුසාරී); *Saddhanusari*, (සද්ධානුසාරී). The *Ubhato bhaga vimutto* and the *Panna vimutto* Bhikkhus having attained to the absolute condition of arhatship strenuous exertion is not needed from them; but the other five should not delay but exert to reach the highest ideal in this life. (see Sangiti Sutta translated by Suriyogoda Sumangala, p. 26).

The Exalted One explained in successive order the progressive ethical stages of the spiritual student, who first approaches with faith to associate with the noble ones, association leads to lend an open ear to the teachings, which leads to listen to the Dhamma, listening tends to retain it in the mind, this leads to analysis, analysis of the Dhamma leads to insight, insight leads to watchfulness, then desire is born, desire leads to endeavour, endeavour leads to investigation, investigation to strenuous effort, which leads to the path of realization of the first Truth. He who has faith makes the exertion, and he who makes the supreme exertion to reach the goal, even in this life reaches Arhatship or becomes an Anāgāmi.

71. CULA OR TEVIJJA VACCHA GOTTA SUTTA.

මූල ටිව්ජ්ජගොත්ත සුත්ත.

Vesāli.—The Exalted One was staying in the Kutāgāra Hall in the Mahāvāna. The wandering ascetic Vacchagotta was at this time living

in the Eka Pundarika monastery. The Exalted One with bowl in hand went to the city; but finding it was rather early for receiving food visited the ascetic monastery where Vacchagotta was living. Vacchagotta seeing the Exalted One at a distance rose from his seat and went to receive the Exalted One, and having cordially welcomed him offered Him a high seat, the Ascetic sitting on a low seat. Vacchagotta wished to know the principles professed by the Exalted One and He answered that the Tathāgato may be rightly called a Tevijja in as much as the Exalted One in various ways looks to the past births for many kalpas back; and He by the divine eye discovers where beings are born according to their karma, and with a heart emancipated from desires relating to finite existence, lives realising the condition of Nibbana. Vaccha asked the Exalted One whether there is a householder who, having freed himself from the fetters of a householder, has made an end of suffering. There is not one householder, freeing himself from the Householder's fetters, who, after death, had made an end of all suffering answered the Exalted One. But is there one who, having freed himself from the householder's fetters, has gone to heaven after death asked Vaccha? Not one, two, three, four or five hundred but many more have gone to heaven after death having freed from the fetters of the householder answered the Exalted One. Has there been any naked āgivaka ascetic who after death has made an end of suffering asked Vaccha. Not one said the Exalted One. Has there been any of the Ajivakas who had gone to heaven after death? Looking back to eighty-nine kalpas I do not find one of the ājivakas having gone to heaven, except one, and that one was a believer in the doctrine that deeds had their effects said the Exalted One. Void are the "washing places" of religion that at least could not even afford a heaven said Vaccha. So it is Vaccha, empty are the "washing places" of religion that could not even afford a heaven.

72. AGGIVACCHAGOTTA SUTTA.

අනිච්ඡාසංතත සුත්තං.

Sāvattthi.—The Exalted One was staying at the Jetavana Monastery. Vacchagotta, the ascetic, came to the Exalted one and having greeted Him sat on a side, and asked the Exalted One "Is the world eternal, that view only being true, the rest all false?" No Vaccha such is not my belief that the "world is Eternal &c." "Is the world not eternal" asked Vaccha? Such is not my belief answered the Exalted One. "Is the world infinite asked Vaccha, such is not my belief answered the Exalted One.

Is the life principle (jiva) same as the body asked Vaccha; such is not my belief said the Exalted One. Is the life principle different from the body asked Vaccha, such is not my belief answered the Exalted One 'After death does the Tathāgato exist' asked the Vaccha, such is not my belief answered the Exalted One 'Does the Tathagata not exist after death' asked Vaccha such is not my belief said the Exalted One. "Does the Tathāgata exist and then cease to exist after death" asked Vaccha, such is not my belief said the Exalted One. 'The Tathagata did neither exist nor does exist after death' asked Vaccha, such is not my belief said the Exalted One. Such views as "Is the world eternal" &c. belong to the jungle of religion, to the puppet shows of religion. Are fetters bringing forth sorrow, despair and lamentation, they do not lead

to the cessation of passions, to quietude, to emancipation, to gaining insight, to wisdom, to Nirvana said the Exalted One. The Exalted One has gone beyond in all matters relating to beliefs.

Has the Exalted One any kind of belief asked Vaccha. The Tathagata has rejected speculative beliefs and proclaims the existence, the causes, the cessation of form, of sensations, of perceptions, of ideations, of consciousness. The Tathagato rejecting views of nihilism and eternalism and having annihilated ideas of 'this is I and this is mine', as well as all passions, has freed himself from all fetters of future finite existence. Such a one, asked Vaccha, where is he re-born? The Exalted One answered that it is not right to say that he is re-born or not re-born, &c. Vaccha was confused and expressed that the faith he had in the venerable Gotama has now disappeared. 'Enough Vaccha' said the Exalted One. 'Deep is the Dhamma, difficult to penetrate, hard to comprehend, except by the wise, not to be understood by mere logical reasoning, leading to holiness, and it is difficult for one to grasp who has been trained in another school of thought, who belongs to another creed, and who follows another teacher.' What think you Vaccha, suppose a man were to make fire in front of you would you know it? Yes answered Vaccha. On what does the fire depend? On fuel &c., answered Vaccha. When the fire is extinguished would you know it? Yes answered Vaccha. Suppose you were asked in which direction the flame has gone—East, West, North or South—what would you say? The question would not fit the case, answered Vaccha. In exactly the same way the Tathagato has uprooted all desires; He is immeasurable as the deep ocean said the Exalted One. Vaccha became a lay disciple.

73. MAHA VACCHA GOTTA SUTTA.

මහ වජ්ජ ගොතා සුත්ත

Rajagaha.—The Exalted One was staying in the monastery, at Veluwana Bamboo Grove. Vacchagotta, the ascetic visited the Exalted One and requested him to preach about merits and demerits, which the Exalted One enumerated as follows :—Desire-based ignorance is evil, non-desire is good; Anger is evil, non-anger is good; Foolishness is evil, Wisdom is good. To destroy life is sin, to abstain therefrom is good; stealing is sin, to abstain therefrom is good; sexual indulgence is evil, to abstain therefrom is good; slandering is evil, to abstain therefrom is good; harsh speech is evil, to abstain therefrom is good; low, ignoble, useless talk is evil, to abstain therefrom is good; covetousness is evil abstinence therefrom is good; hatred or ill will is evil, abstinence therefrom is good; to hold unscientific views is evil, to hold scientific views is good. The Bhikkhu who has destroyed Tanhá never again to give rise to desires, such a Bhikkhu has reached the state of complete freedom, he has destroyed all fetters, said the Exalted One. Vaccha then asked 'Is there one Bhikkhu who has reached the final state?' Not one, two, three, four, five-hundred but many more of my disciples have reached absolute state of perfect holiness and freedom. Is there one Bhikkhuni who has attained the final state; asked Vaccha and the same answer was given by the Exalted One. Vaccha again asked whether there is one white robed disciple, who is a Brahmachari, who has destroyed the five lower fetters, and has attained the Anāgāmi state, the same answer was given. Vaccha again asked whether there is one among the white robed

lay disciples, given to the enjoyment of pleasures, who has destroyed the three fetters; the same answer was given. Vaccha again asked the same question about the white robed (*Brahmacharini Upāsikā*) female disciples and the same answer was given. In the religion of Buddha the community of His disciples have one goal—Nirvāṇa. Vaccha delighted with the exposition asked the Buddha to ordain him as a Bhikkhu. He was ordained and at his request the Buddha instructed him in the higher knowledge, *Samatha* and *Vipassanā*, including the super-psychical powers of celestial phenomena, of divine hearing, of reading the thoughts of others; of looking back into the past births for many kalpas of an individual, of the divine eye that enables one to see the place where an individual is re-born according to his karma, either in heaven or in hell, and also the course to follow to realise the Nirvāṇa in their life by the annihilation of all physical and spiritual desires in the cosmic planes. Vacchagotta later on became an Arhat.

The Creed of Buddha.

Such is the title of a work which has been given to the English speaking world by the author of the "Creed of Christ," Who the author is it is impossible to know. He says in his preface that he does not know a word of Pali or any other far Eastern language, and yet he makes the bold attempt to interpret Buddhism to the Western mind by the study of translations of Oriental scholars. Our author at the outset commits a blunder in making Buddha's Doctrine as a specialty of the Eastern mind. The superstructure that he has built is erected on a false foundation. The philosophy of the Upanishads has no more to do with Buddhism than the principles of Evolution with the Mosaic Bible and the Synoptic Gospels. According to the author of the "Creed of Buddha" the Buddha "had been deeply influenced by the ideas of ancient seers" of India. If our author is right in thinking that it was on the Upanishads the teachings of the Buddha were based how is it that India lost the great religion? Impartial students of the Upanishads do not find a systematic philosophy therein. One well known Pali scholar says "the pre-Buddhistic Upanishads (and those, too, of later date) yield only poetic adumbrations, sporadic aphorisms on the work of the senses. The Nyāya doctrine of *pratyakṣa* or perception, the Jaina sutras, the elaboration of the Vedānta and Sāṅkhya doctrines, are of course, of far later date."

The "Creed of Buddha" although written by a sympathetic student of the philosophy of the Buddha is tinged with pantheistic ideas. In his desire to show what he seems to be correct our author has drawn much from his own imagination. But there are portions in the work under review that are so luminous as to bear reproduction although we are handicapped for space. "The despotism," he says, "of the supernatural God tends to reduce to a minimum the spiritual freedom of his subjects. Dogmatism, intolerance, and uncharitableness are byproducts of the worship of Jehovah. The history of the Western world, since it accepted Jehovah as its Lord and Master, has been in the main the history of religious persecutions and religious wars." If Jehovah was

responsible in the west for all the diabolism that has been committed in his name for so many centuries, the names of Siva, Allah, are responsible for the atrocities committed in their name in India and several other countries in Asia. In Europe and in Asiatic countries where the religion of anthropomorphic gods holds sway, social individualism is considered as something pernicious. In India the caste theory helps to uphold the permanency of Brahmanical supremacy. The soul of the Brahman! The soul of a sudra shall always occupy a sudra body! Hindu pantheism acknowledges the oneness of the Brahman, but the Brahman metaphysicians have laid it down that there are variations in the spirit of the Brahman. The mouth of the Brahmā is pure, but not his feet, for from the feet came the sudra, and the sudra from the foundations of the world is unclean. This is the spiritual gift the priceless inheritance the millions of people have received in India for countless generations from the pantheistic lawgivers who are said to have been inspired from above. The author of the "Creed of Buddha" not having the profound knowledge of the differentiations that exist between the polytheisms and the pantheisms of India falls into error when he attempts to interpret Buddhism through the help of the Upanishads. The first and second chapters of the work under review is a kind of introduction which is quite unnecessary to explain the spiritual truths of Buddhism. In the Ariyapariyesana sutta Majjhima nikāya, the Bodhisat prince gives his experience that he had under the two teachers who had taught him the way to reach the arupa world where perceptions exist in a semi potential form. Uddaka Rama-putta offered the Bodhisat prince ascetic the office of teacher, but the Prince who made the renunciation was not contented with spiritual happiness that shall come to an end some millions of kalpas after. What the Bodhisat wished to realise was the absolute Nibbāna, the complete freedom begotten of perfect knowledge, the experiencing of which was a positive reality in perfect consciousness on this earth life before the dissolution of the physical body. All religions before and after Buddha spoke of post mortem happiness, not for Nibbana that was to be realized in this life. On this account the effort made by the author of the "Creed of Buddha" to discover the foundations of Buddhism in the Upanishads has to us appeared futile. But the chapter III, "the path of life," is excellently written and commends itself to the most simple mind on account of the truths it conveys. In the IVth chapter the explanation of the teaching of Buddha as given by our author is sublime. He says "whatever view we may take of Buddha's teaching, we must admit that in its essence it belongs to no one nation and no one age. Moses legislated for the Jews, Lycurgus for the Spartans, Zoroaster for the Persians, Confucius for the Chinese, Buddha for all men who have ears to hear. . . . The simplicity of Buddha's ethical code brings it within the reach of the simplest natures. . . . The greatness of Buddha as a teacher is proved by the fact that his scheme of life,—so simple and yet so complex, so obviously and yet so profoundly true, so modest in its aims and yet so daringly ambitious, so moderate and yet so extravagant in the demands that it makes on our spiritual resources,—provides for the needs of all men, in all stages of development, of all moulds of character of all types of mind." p 98.

Says the author: "Meanwhile, it is enough to know that, with his own practical ends in view, he not only postulated freedom in man, but

by bringing the inward life under the dominion of natural law, and so excluding from it all extraneous influences—he laid a tremendous burden on the human will; for he told men that it rested with them and with them only, to determine what course the process of their development should take, and how long their pilgrimage on earth (from life to life) should last. Now the first and last of Nature's laws is that of growth; and the teacher who brings the inner life of man under the dominion of natural law brings it also, by implication, under the dominion of the law of growth. Wherever there is life there is growth; in other words there is a gradual passage from embryonic existence to maturity, from the seed state, in which all the potentialities of future perfection are wrapped up, to perfection itself,—the perfection of the particular species or type.. There is however, a vital difference between the growth of the soul and the growth of any animal or plant. "The lilies of the field toil not, neither do they spin: and yet... Solomon in all his glory was not arrayed like one of these." But if the soul is to be arrayed in glory it must both toil and spin. "Which of you 'asks Christ,' by taking thought can add one cubit unto his stature?" Buddha's teaching bases itself on the assumption that by taking thought we *can* add to our spiritual stature, that the soul can make itself grow. Buddha would, I think, if we could question him, pass on from *can* to *must*.... The myopia of the Western mind has made it possible for the doctrine that the soul can work out its eternal destiny in a single earth life to win general acceptance... Israel, from whom the Western mind inherited its popular philosophy, persuaded himself that salvation was to be won by obedience to a formal Law. This Law was the work of a supernatural God, by whom it was miraculously delivered to man... The frailty of man is such that he is always liable to disobey God. Disobedience is hateful to God, and draws down his wrath upon the sinner. In order to appease God and avert his wrath, man must offer something which he himself especially values,—a bullock, a he-goat, or whatever the victim might be... This is what happened to Israel in the days of his national decadence. Christianity inherited his ideas, but rejected the intolerable burden of his Law.... To obey a moral law is, however, even more difficult than to obey a ceremonial law; and in the one case, as in the other, the penalty of disobedience, when the Law comes from God, is eternal death. How then was the wrath of God to be averted from disobedient man? "By the sacrifice of Christ, the Mediator between God and Man," is the answer which Christian theology gave and still gives to this question. "... The doctrine of forgiveness of sin has ever tended to demoralise human life, by under mining the idea that virtue is rewarded by virtue, and vice punished by vice." 106 p. Sacrificial feasts, ceremonies, &c are man-made machinery to keep the administration of priests in operation. Law givers acting for their own selfinterest created God to keep ignorant men under their despotic tyranny. Destroy the foolish conception of a despotic avenging God, who pardons sinners, the whole fabric of ceremonial religion goes to oblivion. To destroy the phantom of a God it is necessary that the people first should be given an idea of the principles of the eternal law of growth and decay. An unending evolution is therefore a concept which is necessary for every individual to comprehend. With the acceptance of the law of evolution and dissolution, the law of causality is easy to formulate. Creation, God, vicarious atonement, sacrifice,

forgiveness of sins and all the paraphernalia of dogmatic sand banks of religion can be removed when once the law of evolution and causality is understood. The priest is the slave of his own ignorance and priestly systems can only exist where men are slaves. Education of the mind in the laws of development and dissolution is therefore an essential requisite.

In chapter V the author criticises the utterances of Dr. Rhys Davids and Dr. Paul Carus. Very few of the orthodox Buddhists really know of the ideas expressed by these two prolific writers. Dr. Rhys Davids is a philological scholar and Dr. Paul Carus is a philosophical thinker. Their Buddhism is their own and the Buddhists are not bound to accept their views. But the Buddhists are thankful for these two indefatigable workers who have done their best to give an idea of Buddhism to the Western world. The efforts of Dr. Rhys Davids and other Pali scholars have not been in vain, for the author of the "Creed of Buddha" has been able to arrive at certain conclusions by the study of the translations made from Pali. Dr. Paul Carus has failed to understand the rebirth idea of Buddhism according to the orthodox view, and the author of the "Creed of Buddha" flounders when he attempts to explain the rebirth doctrine of Buddhism by a reference to the doctrine of the Upanishads. The psychology of Buddhism is still a dead letter to Western thinkers as it was to the Brahman metaphysicians. Neither the Western materialistic thinker nor the spiritualistic pantheist of India can understand the doctrine of the Tathāgato. It requires a special training under special holy surroundings to realise the science of "Vimuttiñāna-dassana." Slaves of priests, slaves of political despots, slaves of sensuality, these could not breathe the purifying atmosphere of the Tathāgato's Doctrine of individual freedom from the Ten Fetters.

The author of the "Creed of Buddha" lays much stress on the Upanishads accentuating their importance as the basis of Buddha's great religion. But what does a Vedantic scholar who has had the opportunity to study the Upanishads in their native soil say in his translation of the "Vedānta sūtras," edited by Max Muller: "We return to the question as to the true philosophy of the Upanishads, apart from the systems of the commentators. From what precedes it will appear with sufficient distinctness that, if we understand by philosophy a philosophical system coherent in all its parts, free from all contradictions and allowing room for all the different statements made in all the chief Upanishads, a philosophy of the Upanishads cannot even be spoken of. The various lucubrations on Brahman, the world, and the human soul of which the Upanishads consist do not allow themselves to be systematised simply because they are never meant to form a system." Introduction, p CXIV. The author of the "Creed of Buddha" has however partially succeeded in comprehending although not fully the spirit of the Buddha's teachings is evident from the sincere sympathy which he shows in trying to explain the deeper problems of life. For having done this service we thank him, and we thank him for having produced a work which has in it the elements stimulating inquiry in a realm, which is least explored by the muddle-headed western monotheist, the slave of priestly superstition,

Pali Text Society.

FOR THE INFORMATION OF OUR READERS WE REPRODUCE
THE ISSUES OF THE ABOVE SOCIETY IN
TWO ARRANGEMENTS.

I.—ARRANGEMENT ACCORDING TO YEARS OF PUBLICATION.

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| <p style="text-align: center;">1882.</p> <ol style="list-style-type: none"> 1. Journal. 2. Buddhavaṇsa and Cariyā Piṭaka. 3. Aṃyāraṅga. <p style="text-align: center;">1883.</p> <ol style="list-style-type: none"> 1. Journal. 2. Thera-theri-gāthā. 3. Puggala-Paṇṇatti. <p style="text-align: center;">1884.</p> <ol style="list-style-type: none"> 1. Journal. 2. Saṃyutta, Vol. I. <p style="text-align: center;">1885.</p> <ol style="list-style-type: none"> 1. Journal. 2. Anguttara, Part I. 3. Dhamma-Saṅgaṇi. 4. Udāna. <p style="text-align: center;">1886.</p> <ol style="list-style-type: none"> 1. Journal. 2. Sumaṅgala, Vol. I. 3. Vimāna-Vatthu. <p style="text-align: center;">1887.</p> <ol style="list-style-type: none"> 1. Journal. 2. Majjhima, Vol. I. <p style="text-align: center;">1888.</p> <ol style="list-style-type: none"> 1. Journal. 2. Saṃyutta, Vol. II. 3. Anguttara, Part II. <p style="text-align: center;">1889.</p> <ol style="list-style-type: none"> 1. Journal. 2. Dīgha, Vol. I. 3. Peta-Vatthu. <p style="text-align: center;">1890.</p> <ol style="list-style-type: none"> 1. Journal. 2. Saṃyutta, Vol. III. 3. Itivuttaka. | <p style="text-align: center;">1891.</p> <ol style="list-style-type: none"> 1. Journal, 1891—1893. 2. Mahā-Bodhi-Vaṇsa. <p style="text-align: center;">1892.</p> <ol style="list-style-type: none"> 1. Dhātu-Kathā. 2. Therīgāthā Cy. <p style="text-align: center;">1893.</p> <ol style="list-style-type: none"> 1. Saṃyutta, Vol. IV. 2. Sutta-Nipāta Glossary. <p style="text-align: center;">1894.</p> <ol style="list-style-type: none"> 1. Peta-Vatthu Cy. 2. Kathā-Vatthu, Vol. I. <p style="text-align: center;">1895.</p> <ol style="list-style-type: none"> 1. Anguttara, Part III. 2. Kathā-Vatthu, Vol. II. <p style="text-align: center;">1896.</p> <ol style="list-style-type: none"> 1. Journal, 1893—1896. 2. Yogāvacara's Manual. 3. Majjhima, Vol. II., Part I. <p style="text-align: center;">1897.</p> <ol style="list-style-type: none"> 1. Attha-Sālinī. 2. Sāsana-Vaṇsa. <p style="text-align: center;">1898.</p> <ol style="list-style-type: none"> 1. Saṃyutta, Vol. V. 2. Majjhima, Vol. II., Part 2. <p style="text-align: center;">1899.</p> <ol style="list-style-type: none"> 1. Anguttara, Part IV. 2. Majjhima, Vol. III., Part. I. <p style="text-align: center;">1900.</p> <ol style="list-style-type: none"> 1. Anguttara, Vol. V. 2. Majjhima, Vol. III., Part 2. <p style="text-align: center;">1901.</p> <ol style="list-style-type: none"> 1. Vimāna-Vatthu Cy. 2. Journal, 1897—1901. |
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1902.	1906.
1. Netti-Pakarāṇa.	1. Duka-Paṭṭhāna, I.
2. Majjhima, Vol. III., Part 3.	2. Dhammapada Comy. I. Part I.
1903.	1907.
1. Dīgha, Vol. II.	1. Journal, 1906—7.
2. Journal, 1902—1903.	2. Paṭisambhidā, Vol. II.
1904.	1908.
1. Saṃyutta, Vol. VI. (Indexes).	1. Journal, 1908.
2. Vibhanga.	2. Mahāvāṇsa.
1905.	
1. Paṭisambhidā, Vol. I.	
2. Journal, 1904—1905.	
1909.	
1. Dhammapada Commentary, Vol. I., Part 2.	
2. Journal, 1909.	

Total, 28 years ; 48 texts; 65 volumes; 18,300 pages.

II.—INDEX TO TEXTS.

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7. Cha-kesa-dhātu-Vaṇsa (in <i>Journal</i> for 1885) ..	
8. Dāṭhā-Vaṇsa (in <i>Journal</i> for 1884) ..	
9. Dhammapada Commentary, vol. I, part I (1906) ..	0 8 0
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14. Gandha-Vaṇsa (in <i>Journal</i> for 1886) ..	
15. Iti-vuttaka (1890) ..	0 7 0
16. Jina-Carita (in <i>Journal</i> for 1905) ..	
17. Kathā Vatthu, 2 vols ..	1 1 0
18. Kathā Vatthu Commetary (in <i>Journal</i> for 1889) ..	0 10 6
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25. Pajja-Madhu (in <i>Journal</i> for 1887) ..	
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27. Paṭisambhidāmagga, two vols.	1	1	0
28. Peta-Vatthu (1889)	0	10	6
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33. Sad-dhammopāyana (in <i>Journal</i> for 1877)			
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35. Sāsana-Vaṇsa (1897)	0	10	6
36. Simā-vivāda-vinicchaya-kathā (in <i>Journal</i> for 1885)			
37. Sumangala-Vilāsnī, vol. I (1886)	0	10	6
38. Sutta-Nipāta Glossary (1893)	0	10	6
39. Tela-kaṭāha-gāthā (in <i>Journal</i> for 1884)			
40-41. There-theri-gāthā (1883)	—	—	0	10	6
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47. Yogāvacara's Manual (1896)	0	7	0

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2. Indexes to Anguttara Nikāya. Miss M. Hunt.

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Three celebrations by this one festival of Wesākha are held to commemorate the three events of the Buddha's life. Two thousand four hundred fifty-four years ago the Anupādisesa Nibbana took place at Kusinārā; *two thousand four hundred and ninety nine* years ago He attained absolute Enlightenment at the Bo-Tree; two thousand five hundred thirty-four years ago He was born in the Royal Gardens at Lumbini near Kapilavastu in the Himalayan Slope.

Prince Siddhartha, Sakya Muni, the Buddha Gotamo, is the eldest of all religious promulgators. Great thinkers like Socrates, Plato and others were born after the Bhagavā; religious reformers and promulgators like Jesus, Muḥammad came several hundred years after Him. Never was a drop of blood shed in the propagation of His religion of compassion during its triumphal march throughout Asia.

In Middle India, at Isipatana, (Benares), the triumphant Wheel of Truth was set going twenty-four centuries ago; later on it spread all over India, and thence to the countries in the Far East. The west has not yet received the Dhamma in its fullness; but it shall. Science is preparing the way for the reception of the higher truths of the Dhamma. Translations of the Pali doctrine are being made into the western languages by British and continental scholars in different European countries; and efforts are being made to establish the *Sasana* on a permanent basis by European Bhikkhus. Already we hear that the German Bhikkhu, Nanatiloka Swāmi is in Switzerland trying to found a monastic establishment somewhere in a mountain retreat.

Bhikkhu Ananda Maitreyya intends to be in England to establish the Order of the yellow robe, next year, which shall be famous in the history of European Buddhism.

Efforts are being made by the Maha-Bodhi Society to hold a Pan-Buddhistic congress at the holy spot, famous in the history of Buddhism as the centre whence radiated the illuminating Light of Nirvanic Wisdom—Isipatana in Benaras—next year, in the month of October. It is expected that devout, enlightened Buddhists of each country would from now take measures to make the congress a success. We shall be glad to hear from representative Buddhist scholars in Japan and China whether there is any prospect of Buddhist delegates from these two countries, taking part in the deliberations of the Pan-Buddhist congress. We request most earnestly that leaders of the different Buddhist sects in every Buddhist country will go to work at once, and announce to the people of the proposed Pan-Buddhist Congress, in which Buddhists from all parts of the world are expected to take part in the deliberations thereof.

On the 23rd instant, being the thrice sacred festival of the Birth, Enlightenment and Parinibbāna of the Supreme Saviour, the Buddhists of the Pali School will celebrate it with joyous cheerfulness. That day we

hope meetings will be held in every Buddhist land to discuss the question whether a Pan-Buddhist congress should be held to commemorate the unique event, an event which is unprecedented in the history of religion. It will take another *six hundred years* for Christianity to celebrate such an event; the Muhammedans shall have to wait for 1,200 years to celebrate their 25th anniversary.

Buddhist brothers of Asia, don't let the opportunity be lost, for such a festival comes only once in 2,500 years.

Communications on the subject may be addressed to the General Secretary, Maha-Bodhi Society, Baniapuker Lane, Calcutta, India.

ANAGARIKA DHARMAPALA

A Pan-Buddhist Congress.

IN COMMEMORATION

OF THE

TWO THOUSAND FIVE HUNDREDTH
ANNIVERSARY FESTIVAL

OF THE

Foundation of the Universal Empire of Truth.

NEXT year in the month of May on the full-moon day falls the 2500th anniversary of the Enlightenment of the Sakya Prince, Siddhartha Gautama. Two months after the attainment of the "Abhisambodhi," the Buddha went to Isipatana, the present Sarnath, the Migadawa Deer Park, in Benares, to preach the Doctrine first to the five Brahman Bhikkhus, who were at one time His disciples, when the Prince was practising the bodily mortifications in the romantic wood at Uruwela. In the month of Asalha on the full-moon day, the Tathagata preached the Doctrine of the Holy Middle Path to the five Bhikkhus. With them, He spent the three rainy months, at the Deer Park, and in October on the full-moon day, He gave the benediction to the sixty Bhikkhus, of whom fifty-five had come under His teachings within the rainy months, and sent them in different directions to proclaim the Dhamma for the welfare and happiness of all, in compassion for the many. Since that day, a day of rejoicing to the many millions of human beings the triumphant Wheel of the most Excellent Law had gone on revolving without cessation, until now it has reached the uttermost limits of the Earth. Buddha-Gaya had since the Wesakha day of Enlightenment, become the most hallowed spot in the religious world. Sitting at the root of the great Bodhi Tree, the Sakya Prince discovered the Holy Truth that man suffers from ignorance, and that the highest happiness is to be obtained by the destruction of ignorance. Ignorance is the primary cause of all misery, and in our desire to have things that are not in our possession, we create Karma, which bind the human being to the wheel of finite existence. Maha-Bodhi at Uruwela is the centre of the spiritual world. It is there that our Lord attained the absolute condition of exalted Wisdom which characterises a Buddha from all other

beings, making Him the chief of all gods and men. In attaining Buddhahood, He became the Master of the three worlds, the possessor of the Ten Powers, and of the four *vesarajja nana*, and the six *abhinnas*, viz, the divine ear, transcending the hearing of gods and men, the divine eye, transcending the sight of gods and men, the science of knowing the thoughts of all beings, the science of remembering the past births to countless kalpas of all beings the science of working wonders, transcending the ordinary laws known to man, the science of attaining to the state of absolute holiness where all low material desires are annihilated, making one a "purified God." He is the Lord of compassion, the Mahakarunika whose nature is to think and speak Truth. He is therefore the Dhammakayo. He is the embodiment of the Dhamma, and the Dhamma is identified with Him. He who sees the Buddha sees the Dhamma, he who is the Dhamma sees Buddha. Thus did our Lord declare His nature to Vakkali, the disciple who was so full of personal affection to the Buddha that he would sit for hours gazing at the golden complexion divinely glorified body of our Lord. The Buddha vision has no limit, its nature is infinite, extending to countless millions of solar systems. No two Buddhas can appear at the same time. Brahmās, Devas, &c. may be counted by the thousand, but a Buddha is only one. When the great Sariputta, the right hand disciple of the Lord grew eloquent in glorifying our Lord, the Buddha stopped him, saying that no one who is not a Buddha can know the exalted nature of Buddhahood. Only a Buddha can realize the absolute nature of a Buddha; therefore, He is above thought, and a mystery which cannot be solved either by gods or men. "Buddha visayo acinteyyo." Incomprehensible is the nature of the Buddha, He is immeasurable, deep as the great ocean; and therefore all questions relating to the Buddha nature are "abyakata," beyond speech, and answered only by silence. Gods can be measured by the ordinary human mind, but when the condition of "anuttara samma sambodhi" is reached, there is no measureableness. The Tathagata is beyond expression. Such is the power of the Lord of compassion, whose transcendental teachings have given to countless millions of gods and men the absolute liberation of Nibbana.

When India was in the zenith of her glory, when she was in her bloom, when no foreign power had come and destroyed the independence of her children, our Lord as the King of Righteousness, Dhammaraja, proclaimed the infinite Doctrine which knows no territorial limits. The exalted code of morality which He had inculcated is not confined to one nation, to one caste, to one territory, but to all humanity. Other law-givers came, but they were like petty chiefs, proclaiming territorial laws, showing no love except to their especial caste or tribe. "Kill the Gentile, destroy the heathen, slay the unbeliever, pour hot oil in his ear if the Sudra hears the reading of the Vedas. Only the twice-born are allowed to read the Vedas." But when the Sun of Righteousness appeared 2,500 years ago in the middle land of India, differentiations of caste, colour, &c., disappeared, and the effulgent, spiritualising rays of the infinite Dhamma fertilised every heart that desired freedom from all flesh. The Great Army of Immortals was established three months after the "Abhisambodhi" of our Lord, and the "Kula puttās," sons of noble families by the hundreds came to join it, leaving their homes, parents, wealth &c.. It was to conquer the army of lust and passion and low

desires that the Immortals marched forth. It was to invade the territory of Mara that Buddha gave instructions to the yellow-robed Bhikkhus. The yellow robe of the Sakyaputras was identified with holiness, truth, concord, peace, love and other sublime virtues. East, West, North, South, wherever the Bhikkhus went, they were received with open arms, tens of thousands accepted the holy instructions of the Tathagata. The King and subject sat together on the same platform, listening to the divine truths which the Lord proclaimed with such abundant love. The spiritual Brother-hood which was founded 2,500 years ago was open to both men and women. The two great organizations were known as the Bhikkhu Sangha and the Bhikkhuni Sangha. Man was for the first time liberated. The slave began to feel that the time had come to gain his liberation, and the king paid homage to his own slave after he had joined the Immortal Army of the Blessed One. The cast-off woman, the widow, the virgin, who did not wish to be burdened with domestic duties, left with the consent of her parents to join the Bhikkhuni Sangha. Men and women breathed the purifying air of liberation. They lived in an atmosphere of delight and joyfulness in beautiful parks, groves, and cloistered walks in monastic establishments exerting to realise the wisdom of Nibbana. Wealthy men and women contributed to make life cheerful and energetic. The religion of the Lord was the religion of "Araddhaviya and Appamada," of persevering virility and ceaseless activity, consummating in blessed (piti) cheerfulness, liberation, activity, study, analysis, compassion, serenity. Can pessimism have a home in such a heart? The "vibhajjavada" of the Buddha was the religion of experimental science. The heart was the laboratory where the good and the bad were dissected, where every religion was analysed and catalogued, and relegated into the limbo of superstition, myth, and ritualism. Can a conqueror remain pessimistic? What Buddha warned His disciples against was over-cheerfulness; and, therefore, He enjoined serenity, which had to be cultivated.

Two thousand five hundred years have elapsed since that memorable and glorious day when He proclaimed Himself as the Incomparable Conqueror. Asia had come under the mellifluent influence of His noble teachings. But the birthplace of the Aryan Dhamma lost the precious gem about a thousand years ago. Since then India had lost her national vigour. Great buildings, rock-cut temples, æsthetically ornamented stupas were the legacy that the ancient Buddhists bequeathed to posterity. For nearly 1,500 years, Buddhism existed in India. The virility that was shown by the people of early generations, continued for nearly forty generations, and then succeeding generations gradually began to decline, for they hankered after sensual pleasures, which the Buddha had prohibited. The Buddha warned the Bhikkhus and laics of the coming danger due to indulgence in luxurious living. Neither asceticism nor luxurious living is in accordance with the psychology of the Holy Middle Path. Later generations neglected the exalted teachings of the Tathagata, and the Bhikkhus departed from the ethics of the Vinaya. Slowly the religion of sensualism under the disgusting form of Tantric orgies permeated the Buddhistic atmosphere and poisoned the fountains of Dhamma. Then came like an avalanche the blood-thirsty cohorts of Mahmud of Ghazni, who, like demons, began sacking Buddhist monasteries, destroying all that was beautiful and æsthetic. Temples, Buddha

images, libraries, colleges, and their inmates succumbed to the fire and sword of the barbarian vandals. The national religion was destroyed, and India lost her priceless inheritance, which she had received from the Sakya Conqueror of Righteousness. For nearly seven hundred years, India had not a trace of the vestiges of the religion of our Lord. With the advent of the British, a change had come, and the wonderful progress made within the last fifty years in Europe in the domain of physical science, has destroyed old barriers. New conceptions of matter have been proclaimed which might accentuate the dawn of a more selfless era. Old theologies, priestly intolerance, oligarchical despotisms, &c., slowly being submerged by the more sublime ideas which are so similar to the exalted teachings which the Sakyaputra Gautama, the Bhagavat, had promulgated.

The Gangetic Valley had come under the influence of the teachings of the Bhagavat, during His life time. The first royal converts were Kings Bimbisara and Pasenadi Kosala. The Vesali Princes and the King of Avanti had accepted His religion. Great Brahman house-holders and ascetics had become His followers, and after He had spent forty-five years of His incomparable life in strengthening the foundations of the Dhamma palace, which was to serve for the time to come, He entered into the unconditioned state of Anupadisesa Nibbanadhatu. The Dhamma that He had left became the Master and, the Arhat disciples, two-hundred years after His Nibbana, went beyond the limits of India to preach the Dhamma. Ceylon, Burma, Kashmir, Aparanta, Mysore, Kashmir, Candahar the Gangetic Valley, the scene of our Lord's labours and of his immediate Arhats, are to-day no more Buddhist. The descendants of the ancient Buddhists are not the followers of the Lord. Later faiths and foreign religions have occupied the strong holds of Buddhism. The independent Princes who had ruled in India, paying homage to Buddha, have ceased to exist. Buddhism is now the religion of Japan, China, Ceylon, Arakan, Burma, Tibet, Siam, Korea and Cambodia. Buddha Gaya, one of the two most holy spots, sacred to all Buddhists, had gone out of Buddhist hands since the massacre of its Bhikkhus in 1202 A. C. by Bhaktiar Khilji. In 1876, an attempt was made by the late Mindoon Min, King of Burma, and two years after by his successor, King Theebaw, to re-establish Buddhism at Buddha-Gya, but circumstances were against them. King Mindoon Min died a year after, when negotiations were being carried on to found a monastic establishment near the Bodhi Tree; and the deposition of king Theebaw by the British prevented him from carrying out the wishes of his royal father. The late Mahant, Hem Narayan Gir, was quite sympathetic with the Buddhists, and was always willing to help them. His successor, the present Hindu Mahant, Krishna Dayal Gir, from the time he took office at Buddha-Gaya, is showing hostility to the Buddhists. The British Government is against Buddhist aspirations, and wish not that Buddhists of other countries should come and settle at Buddha-Gaya! The sacred Temple, where the Buddha had left imperishable associations, is by an irony of fate, in the hands of an inveterate foe of Buddhism. But the Buddhists have the next most hallowed spot in their possession, and it is there that it is proposed to hold a Convocation of Buddhists in the month of October 1911, the month noted as the propaganda month, for it was in the month of October that our Lord sent the Sixty Arhats to

preach the Dhamma. *Next year is the 2500th anniversary of the three great events in the history of Buddha.* In the month of May the Prince Siddhartha became Buddha; on the full-moon day of Asalha—July, He preached the first sermon, which is called the Foundation of the Kingdom of Righteousness, the Dhammacakka; and on the full-moon day of October, He sent His Arhat Disciples to preach the life-giving Dhamma for the welfare of all.

On behalf of the Buddhists of Ceylon, we make the suggestion that to commemorate these unparalleled historic events, that a Pan-Buddhist Congress be held either at the Deer Park, Benares, or at Buddha-Gya, and that measures be taken to build a Buddhist College at the former site, in commemoration of the Two Thousand Five Hundredth Anniversary of THE FOUNDING OF OUR HOLY ARYAN RELIGION. The best time of the year to hold the Congress is October, the month that our Lord sent His Bhikkhus to preach the Dhamma to a sin-burdened world. All communications in this connection should be addressed to the following persons:—

America.—Dr. Paul Carus, LaSalle, Illinois, U. S. America.

San Francisco—The Japanese Buddhist Mission, Gough Street, San Francisco, California, U. S. America.

England—The Secretary, Buddhist Society of Great Britain and Ireland, 41, Great Russell Street, London, W. C.

Germany,—Charles T. Strauss, Esq., Humboldtstrasse, 2/1, Leipzig, Germany.

Darjeeling.—Mr. K. Shempa, Secretary, Buddhist Association, Bhutia Bustee, Darjiling, India.

Sikkhim.—The Prince of Sikkhim, India, *via* Darjeeling.

India, Calcutta.—The Maha-Bodhi Society, Baniapooker Lane, Calcutta, and Rai Norendronath Sen Bahadur, Editor of the "Indian Mirror," 24, Mott's Lane.

India, Madras.—Professor Lakshmi Narasu, 367, Mint Street, Madras; and Pandit Iyothee Das, Secretary, Sakya Buddhist Society, Royapettah, Madras.

India, Madras—Mr. M. Singaravelu, B. A. B. L., Secretary, Maha-Bodhi Society, 22, South Beach Road, Madras.

India, Calcutta—Punnamanda Swami, Dharmankur Vihara, 5, Lolit Mohan Das' Lane, Bow Bazar, Calcutta.

Rawalpindi—Bahal Singh Gautama Esq. Sadar Bazar, Rawalpindi, Punjab, India.

Japan—G. Sakurai, Esq., Editor, 111, Higashi Katamachi, Hongo, Tokio.

China—Dr. Timothy Richard, 143, North Szechuen Road, Shanghai.

Burma—U. Kyaw Yan, President, Society for Promoting Buddhism, Mandalay.

Burma—The International Buddhist Society, 1, Pagoda Road, Rangoon.

Burma—U. Ohn Ghine, C. I. E., 1 Lancaster Road, Rangoon.

Burma—The President, Buddhist Tract Society, Tavoy, Kyoung, Godwin Road, Rangoon.

Ceylon—The Secretary, Maha-Bodhi Society, Colombo, Ceylon.

Siam—H. R H Prince Vivit Varnapreeja, Bangkok.

ANAGARIKA DHARMAPALA,

General Secretary,

Maha-Bodhi Society.

Mihintale

AND AN UNJUST ACTION OF CERTAIN OFFICIALS.

This sacred and most historic Hill in Ceylon is situated at a distance of 8 miles to the east of Anuradhapura. The most important spot on this Hill is *Ambastala*, the name being derived from the mango (amba) tree which stood there when the royal Apostle Maha Mahinda Thero and party arrived 2218 years ago. On the full-moon day in June 308 B. C. the famous Thero preached Buddhism to the Sinhalese king Devanampiya Tissa and his retinue who had come there on a hunting excursion. The first sermon delivered to the Sinhalese people is *Chulahatthipadopama Sutta*, a brief account of which is given in "The Sacred City of Anuradhapura" pp 7,8,9,10. It was on this Sacred Hill that the Bhikkhus of Ceylon passed their first *vas* season. *Ambastala* is marked by an edifice called *Ambastala Dagaba* which enshrines the corporeal relics of the great Arahata Mahinda Thero, the founder of Buddhism in Lanka. A few fathoms to the south from *Ambastala* there stands on a higher ground what is called *Celachetiya* alias *Mahasaya* wherein the *Urnaroma* relic of the Lord Buddha is enshrined. *Et-vehera* is further south ward on a still higher ground.

There are over a hundred small stupas scattered over the Hill and plain land around it.

Among the ponds "Naga Pokuna" is the most beautiful. It is hewn out of the solid rock and its situation may be guessed as 900 feet high. "Timbiri Pokuna" also stands on the rock and the other important pond is "Kaladiya Pokuna" situated at the foot of the Hill.

The number of stone steps laid along the way that leads to the summit of the Sacred Hill is about 950. Besides *Dagabas*, ponds and hundreds of sites replete with ruins of ancient libraries, abodes of Bhikkhus, schools and so forth there are many caves the chief of which are "Mihindu Guha" on the main rock and "Rajagiri Lena" situated on another hill originally attached to Mihintale Maha Vihara.

Fa- Hian, the famous Chinese Priest, writes thus:—

"forty li to the east of Abhaya (Giri) Vihara is a mountain, on which is built a Chapel called Po-ti; there are about two thousand

priests in it. Amongst them is a very distinguished Shramana called Dharmakoti or Dharmagupta. The people of this country greatly respect and reverence him. He resides in a cell, where he has lived for about forty years."

The following notes are from "Epigraphia Zeylanica" Vol. I, part III, by Mr. D. M. D. Z. Wickremasinghe, Oxford, published by the Government of Ceylon:—

"Of all the countless lithic * records of Ceylon, none I believe, has attracted so much attention as these tablets, "the existence of numerous ruins and inscriptions upon it, which attest its ancient importance as a sacred place of Buddhist worship;"

(From translations of slabs)

"The monks shall go to the 'check-room' of At-vehera, and exercising a spirit of benevolence and reciting *paritta* formulas shall descend and receive gruel and boiled rice."

"Orders shall be issued to employes and employes shall be dismissed only by the monks in Council; no orders shall be issued or any servant be dismissed by individuals acting alone."

"Caskets furnished with locks shall be deposited in the 'relic-house' in the presence of the officials of the 'relic-house,' with the seal of the officials at the place of business duly stamped on them."

"Nothing whatever belonging to the 'relic-house' of At-vehera shall be lent out, or be purchased if offered for sale by the officials."

"All the villages and lands belonging to this vihara shall be administered upon deeds of lease, but no (absolute) transfers (of the same) shall be executed."

"No trespass shall be committed on the gardens and thereby injustice be done."

"Trees and shrubs shall not be cut down."

"The roads, high-roads, the hired labourers, and the *Melatsi* in all the villages and lands belonging to this vihara shall be taken over as the sole property of this very vihara. Neither wayfarers nor tramps shall commit trespass. In all the places irrigated by the water of the Kana-vava tank, the distribution of water shall be utilized for this vihara only, in accordance with ancient customs in vogue formerly during the Tamil period (of rule). No villages or lands belonging to this vihara shall in any manner be mortgaged or gifted away. The money of those who have acquired (lands) shall be forfeited and be held by the vihara itself: while those who transferred (the lands) shall be banished to a foreign country."

In despite of the fact that the Mihintale Vihara consists of the Sacred Hill and its surroundings Mr. Horsburgh the Government Agent of North-Central Province ascended to *Ambastala* on the 16th July last and made an announcement to the incumbent Bhikkhus that the Government want a document signed by them that they are willing

* There are two excellent stone inscriptions placed in erect attitude on the Hill close to "Giman Salāwa." Each measures 7 feet high by 4 wide and 2 thick.

to accept the top portion of the Hill having two Dagabas only as the property of the Vihara. Letters were exchanged and subsequently a society entitled Mihintale Vihara-wardhana Samagama was organized on the 29th September last for the purpose of protecting and improving Mihantale Vihare.

The Archaeological Commissioner employed a gang of Baticoloa Moormen with a Sinhalese overseer on the 2nd March to do clearing and excavation on the Sacred Hill as if it were declared Crown property.

A PUBLIC MEETING.

A very large gathering of Buddhists clerical and lay was held on the 6th March afternoon at the Vidyodaya Oriental College, Colombo, with the High Priest Sri Sumangala in the chair, to support the protest of the Mihintale Vihara-wardhane Samagama against the action of the Government Agent in seeking to appropriate the Mihintale Hill. Among those present were:—High Priests Sri Subhuti, and Sri Devamitta Heyantuduwa, Sri M. Naniswara Thero, Gooneratne Thero of Panadure, Somanande Thero of Kalutara, Ariyavansa Thero of Galle, Dhammaratne Tissa Thero of Negombo, Seelanande Thero (Principal Pinwatte Pirivena, Panadura), Samidinkara Thero Incumbent of Borella Vihare, P. Sarananda Thero of Mirissa, Vimalajoti Thero of Akmimana, Weerapokune Goonaradne Thero chief Incumbent of Mihintale Vihare, Bihalpola Devarakkhita Thero of Kurunegala and about 75 Bhikkhus. Messrs. F. W. M. Karunaratna (Mudliyar), E. F. Dasanayake (Advocate); E. Hewavitarne, S. D. S. Gunasekara, C. P. Goonawardhane, E. L. Wijegoonawardhane (Proctor, Kandy), J. Moonasinghe, A. M. Wickramasinghe (Mohandiram), S. Hewavitarne, Juanis Appuhamy, Martinus C. Perera, P. K. Gabriel de Silva, C. Jinaseha, A. D. S. Suwandarante, Dr. Daniel Fernando (Panadure), Messrs. Andrew Perera, John de Silva (Proctor), W. E. Bastian and numerous others, the gathering consisting of over five hundred in all.

The *Tisarana Panca Seela* were given to the lay gathering by the Reverend M. Naniswara, after which, Mr. W. Harischandra, explained the objects of the meeting at length. On the motion of Pandit D. S. S. Kaviraja, seconded by Dr. W. Daniel Fernando, Mr. Harischandra, was elected Secretary of the meeting.

Sri Naneswara Thero, Vice Principal of Vidyodaya Oriental College, then addressed the gathering at some length and moved that a memorial be forwarded to His Excellency the Governor praying for redress. Silananda Thero, Principal Pinwatte Pirivena, Panadure, seconded, carried.

Mr. Wijegoonawardhane, Proctor, Kandy, moved that a copy of the proceedings of the meeting be sent with the memorial. Karadana Jinaratne Thero of Thimbirigasyaya seconded. Mr. John de Silva, Proctor, supported and suggested, that they should take every legal and other precaution in the matter. The motion was then put and carried unanimously.

Sri Devamitta Thero, Vice Principal of Vidyodaya Oriental College, proposed that an eminent lawyer be engaged, taken to Mihintale, shown the situation and be entrusted with the drawing up of the memorial. Mr. M. A. Mendis seconded, carried.

Mr. D. S. S. Kaviraja, Pandit, proposed, that as the Government Officials of the Anuradhapura district have employed coolies to clear and excavate Mihintale Rock, despite the protest made by the Incumbent Priests and the Society, it is advisable for Buddhists not to go there until their grievance is redressed. Mr. Martinus C. Perera seconded, carried.

Mr. J. Moonesinha, Proctor moved that the matter be left in the hands of the following Committee:—High Priests Sri Sumangala, Sri Subhuti, Goonaratna Thero, K. Upasena Thero, Messrs. A. M. Wickramasinghe, (Muhandiram), S. D. S. Goonasekara, John de Silva (Proctor), R. A. Mirando, Harry Dias, A. S. Wijegoonawardhana (Proctor), L. B. Ranarajah (President V. T.), A. E. Buultjens (Advocate), D. M. Samaraweera (Muhandiram), E. S. Dissanayake (Advocate), J. Moonesinha, C. P. Goonawardhana, W. Harischandra with power to add to the Committee. Mr. A. M. Wickramasinghe to act as Treasurer, and, Mr. Harischandra as Secretary. Mr. W. A. Samarasekera seconded, carried.

The following appeared in the issue of "The Ceylon Independent" dated 8th March:—

We must candidly confess that we find ourselves entirely in sympathy with the protest of the Buddhist community against the appropriation by Government of the historic Mihintale rock and its surroundings. The meeting on Sunday last at the Vidyodaya Oriental College, presided over by the High Priest Sri Sumangala, and attended by the High Priests of the leading Vihares of the Island, was unanimously of opinion that the Government had not the shadow of right to deprive the Buddhists of what they have regarded as their own for the last two thousand two hundred years. The Mihintale Vihare Restoration Society have, we understand, already protested against the secularisation of the rock, and Sunday's meeting was convened with the object of supporting that protest and strengthening the hands of the Society. The speeches delivered were all unfortunately in Sinhalese, but one of the speakers pointed out that the British Government had from time to time given the Buddhists distinct assurances that they would hold their faith and sacred shrines inviolate. Records of such pledges exist in abundance, and we fail to see how the present Government can reconcile its action, against which the Buddhists are now rightly protesting, with the pledges of previous administrations. We should rather believe that what has stirred the Buddhists is but the ill considered action of those in authority in the North-Central Province, and we feel confident the matter has only to be laid before His Excellency the Governor in its true light to be immediately redressed. Mr. H. C. P. Bell, that most ardent of archæologists is naturally apt to look at things from his own point of view, but the historic spots like Mihintale have what the Buddhists regard as sacred history associated with them, and it is this aspect which Mr. Bell in his zeal is naturally apt to overlook. That the Buddhists mean to cling tenaciously to their rights to Mihintale is evidenced by the fact that they are prepared to take the matter before the Secretary of State and the House of Commons, in the event of their failing, to obtain redress here, but we are certain they have only to approach His Excellency the Governor, and lay their matter before him lucidly, to have the matters satisfactorily arranged. We cannot understand by which process of

reasoning the Government Agent of North-Central Province and the Archæological Commissioner seek to justify the appropriation of what the Buddhists have, for the last two thousand years, regarded as a sacred site, and what they have been allowed by the British Government to look upon as their own peculiar property.

News and Notes.

Some important discoveries of old Chinese, Turki and Buddhist manuscripts were made in Central Asia last year by Mr. Minchoo Tachibana, a young Japanese explorer. Leaving Pekin in June 1908 he started for Urga, thence went to Ulursatai visiting en route the ruins of Orkhon, once the capital of the Mongols. He visited several other places of importance, and eventually reached Turfan, where there are many ruined Buddhist temples. He made excavations here and unearthed some very old Buddhist Sutras. Of these a few dated from the 4th and others from the 7th century. Count Otani whose Secretary Mr. Tachibana is, is now on his way to Europe taking his Secretary with him and the scrolls will be submitted to expert examination there.

The first number of the 2nd volume of the Buddhist Review for the quarter ending March 1910 is before us. Price per copy is one shilling nett. Every Buddhists of whatever country who can read English certainly should get this Review and read it. The Contents of the number are as follows: Buddhism the Religion of Love by J. T. Lloyd; On Devotion in Buddhism by the Bhikkhu Ananda Metteyya; A Glimpse of the Sagain Hills by Sāsana Dhaja; Dhaniya, a Pali poem, translated by the Bhikkhu Silācāra; The Buddha's Discourse on Burning by Francis Mason D. D.; The Burma Society; Two Notes on the Khuddaka Pāṭha by Prof. T.W. Rhys Davids; and by Mrs. C. A. F. Rhys Davids; Reviews and Notices:—The Wisdom of the East; Hackmann's "Buddhism as a Religion"; Prof. Poussin on Buddhism; The Credentials of Christianity. Notes and News. Very valuable reading matter is included within 78 pages and we cordially recommend the Review to every Buddhist who can afford to spare a shilling for a quarter of the year. The publishers of the Review are the well known Oriental Booksellers Probsthain & Co., 41 Great Russell Street, London, W. C. When remitting the price by M. O. another penny should be added to cover postage.

Such is the literal translation of the Pali title Theri Gāthā of the Khuddaka Nikāya. The Theri Gāthā for the first time has been translated into English by Mrs. T. W. Rhys Davids.

The Psalms of the Sisters.

It is beautifully printed at the Oxford University Press under the direction of the Pali Text Society. On receipt of Rs. 4 and annas six copies will be supplied. Four annas should be added for postage.

Such is the title of a publication issued by the Royal Asiatic Society of London. The author is Mrs. Mabel Haynes Bode Ph. D. well known

Pali Literature of Burma.

a devoted worker in the field of Pali literature. In the introduction Mrs. Mable Bode writes "The Pali literature of Burma owes its existence to the Pali literature of India...Buddhistic literature is immense in quantity and bewildering in varied interest, and it was never more difficult than now to avoid being too much of the specialist. But the student of Buddhism who limits himself to one language or looks for solution of all questions in one literature risks slipping into an orthodoxy of his own. A sounder principle has long guided Buddhist studies; modern research has gone forth, like Asoka's missionaries, to Further India, China, Japan, Tibet, Siam and French Indo-China, armed with patience as they were with conviction, as resolutely determined to learn as they were to teach." The essay is divided into six chapters, viz., Chapter I. The Classical Pali literature—Arrival of the Pali Tripitaka in Burma; Chapter II. The Rise of Pali scholarship in Upper Burma; Buddhism and Pali literature in Martaban at Pegu city &c.; Chapter IV, The Seventeenth century Scholars of Ava and Sagaing; Chapter V. Pali Literature in the Eighteenth century &c.; Chapter VI. The Pali Law-texts of Burma, Pali Literature in the Nineteenth century, Mindon-Min and the Fifth Council &c. It is a very useful publication but the price is a little too prohibitive for poor students who may desire to purchase it. Apply to the Secretary, Royal Asiatic Society, 22 Albemarle Street, London, W.

Mr. Justice Neville sitting in the Chancery Division granted a petition by the Vice-Chancellor of the Oxford University and Professor

Boden Scholarship.

Macdonell for the sanction of the Court to certain alterations in the Boden Foundations. The object is to exclude foreigners and Indians from competing for the four Boden scholarships the value of which is £50 per annum each, and to open them to non-collegiate students at the Oxford University who are natives of the United Kingdom. Colonel Boden founded the charity as a means of enabling his countrymen to convert the natives of India to the Christian religion. Natives of India who had studied Sanscrit before coming to England were eligible to compete for these scholarships. The petitioner submitted it discouraged competition by the natives of the United Kingdom and frustrated the testator's intentions.

THE presence of the Dalai Lama, writes the *Madras Standard*, in for any prolonged period would, it is expected, lead to the starting of India, movements for the revival and spread of

Revival of Buddhism.

Buddhism. As an indication of this we see that the Anagarika Dharmapala announces that there will be a Pan-Buddhistic Congress in India next year to celebrate the 2500th anniversary of the attainment of the Buddhahood by Sakyamuni at Bodhi Gaya. It is suggested that this Congress should take place either at Gaya or in the Deer Park at Benares where the Buddha resorted with his disciples after His Enlightenment.

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.*

EDITED BY ANAGARIKA H. DHARMAPALA.

Vol. XVIII.

JUNE, 2453 B. E.
1910 A. C.

No. 6.

Buddhist Records of the Sacred Bo-Tree at Buddha Gaya.

Buddhism is the oldest historical living religion in the world. Christ appeared in the world about 600 years after our great Religion had spread over India and beyond. Muhammad began to preach his religion about 1200 years after the expansion of our faith. How much these two world religions owe to Buddhism it is not for us to say. In India the great religion of our Lord lived radiating the soil for about 1500 years, when for the first time it encountered hostility at the hands of the new followers of the Arabian cult, who invaded India a thousand years ago. Sankara, the alleged destroyer of Buddhism lived about the time when Muhammedenism began its conquest by sword. Seven hundred years ago our holy religion was totally destroyed from the land of its birth, our sacred shrines at Buddha Gaya, Benares, Rajagriha, &c. were sacked by the Muhammedan cohorts of Bhaktiar Khilji. Those of the followers that happened to escape fled to Tibet taking with them the sacred books, and the ministers of the Dalai Lama, whom we met at Calcutta, stated that the lost scriptures of Buddhist India are to be found in the sacred archives of the Tibetan lamasaries.

Buddha-Gaya was forgotten by the Buddhists for several centuries, and no Buddhist pilgrims came from foreign lands to worship at the holy shrine. The times were unfavourable for any kind of restoration of our sacred edifice, and the consecrated site became a place of ruins.

The first record we find about the Bo-tree is in the History of Ceylon, called Mahavansa. In chapter XVIII we read the following:—

“The ruler of the land meditating on the proposition of the therā, of bringing over the great Bo-tree as well as the therī Sanghamitta; on a certain day, within the term of that *vassa*, seated in his place by the side of the therā consulted his ministers, himself sent for and advised with his

maternal nephew the minister Ariṭṭha. Having selected him for that mission, the king addressed this question to him. "My child art thou able, repairing to the court of Dhammāsoka, to escort hither the great Bo-tree and the therī Sanghamittā?" "Gracious lord, I am able to bring these from thence hither; provided, on my return to this land, I am permitted to enter into the priesthood." The monarch replying, "Be it so"—deputed him thither. He, taking charge of this message both of the therā and of the sovereign, respectfully took his leave. And departing on the second day of the increasing moon of the month "assayuja" embarked at Jambukolapattana. By the power of the therā's will traversing the ocean, he reached the delightful city of Puppahapura on the very day of his departure.

"The princess Anulā, together with five hundred virgins, and also with five honoured women of the palace, having conformed to the pious observances of the 'dasa sila' order clad in yellow garments, and strenuously endeavouring to attain to the superior grades of sanctification, looking forward to the arrival of the therī to enter into the priesthood; lead a devotional life of piety in a sacerdotal residence provided for them by the king in a certain quarter of the city. The residence occupied by these pious devotees became from that circumstance celebrated in Lanka by the name of Upāsikā vihāra. Mahāriṭṭha, the nephew of Devanam-piyatissa, announcing the message of the king as well as of the therā to Dhammāsoka thus spoke "Sovereign of elephants! the consort of the brother of thy ally, the king of Lanka, impelled by the desire of devoting herself to the ministry of Buddha, is unremittingly leading the life of a pious devotee. For the purpose of ordaining her a priestess, deputing thither the therī Sanghamittā, send also with her the right branch of the great Bo-tree."

"He next explained to the therī herself the intent of the message of the therā, her brother Mahinda. The said therī obtaining an audience of her father communicated to him the message of the therā. The monarch replied (addressing her at once reverentially and affectionately):

"My mother! bereaved of thee, and separated from my children and grand children, what consolation will there be left wherewith to alleviate my afflictions. She rejoined, "Maharajah, the injunction of my brother Mahinda is imperative; and those who are to be ordained are many; on that account it is meet that I should repair thither."

The king thereupon thus meditated: It is not meet to lop with any weapon the great Bodhi-tree: by what means then can I obtain a branch thereof? This lord of the land, by the advice of the minister Mahadeva, having invited the priesthood to a repast, thus inquired of the high priest: "Lord, is it, or is it not, meet to transmit a branch of the great Bodhi-tree to Lanka? The chief priest, the son of Moggali, replied, "It is fitting that it should be sent"; and expounded to the monarch the five important resolves of Buddha the deity gifted with five means of perception. The lord of the land, hearing this reply, rejoicing thereat, ordered the road to the Bo-tree, distant from Pataliputta seven yojanas, to be swept, and perfectly decorated in every respect; and for the purpose of having the vase made of collected gold, Vissakama himself, assuming character of a jeweller and repairing thither inquired of what

size shall the vase be constructed? On being told, make it, deciding on the size thyself," receiving the gold, he moulded it with his own hand, and instantly perfecting that vase, nine cubits in circumference five cubits in depth, three cubits in diameter, eight in thickness, and in the rim of the mouth of the thickness of the trunk of a full grown elephant, he departed.

The monarch causing that vase, resplendent like the meridian sun, to be brought; attended by the four constituent hosts of his military array, and by the great body of the priesthood, which extended over space of seven yojanas in length and three in breadth, repaired to the great Bo-tree; which was decorated with every variety of ornament; glittering with the variegated splendour of gems; decked with rows of streaming banners; laden with offerings of flowers of every hue; and surrounded by the sound of every description of music. Encircling it with this concourse of people, he screened the Bo-tree with a curtain. Surrounding himself and the great Bodhi-tree most completely with a body of a thousand priests who were the heads of fraternities, and with more than a thousand kings who had received anointment, he gazed on the great Bodhi-tree with clasped hands. Then the small branches of its right branch vanished, leaving only portions of about a cubit and the stem thereof adhering to the main trunk. Seeing this miracle the ruler of the world, overjoyed, exclaimed, "I make an offering of my empire to the great Bo-tree." The lord of the land thereupon invested the great Bo-tree with the empire. Making flower and other offerings to the great Bo-tree, he walked round it. Having bowed down with uplifted hands at eight places, and placed that precious vase on a golden chair, studded with various gems, of such a height that the branch could be easily reached, he ascended it himself for the purpose of obtaining the supreme branch. Using vermilion in a golden pencil, and therewith making a streak on the branch, he made this solemn declaration and invocation: "If this supreme right Bo-branch from this Bo-tree is destined to depart from hence to the land of Lanka, and if my faith be unshaken in the religion of Buddha, then let it, self-severed, instantly transplant itself into this golden vase."

The Bo-branch severing itself at the place where the streak was made, rested on the top of the vase (which was) filled with scented soil. The monarch then encircled the Branch with nine streaks above the original streak, at intervals of three inches: from the original streak the principal, and from the other streaks minor roots, ten from each, shooting forth like a net work, descended (into the soil in the vase.) The sovereign, on this witnessing this miracle, with uplifted hands set up a shout, while yet standing on the golden chair, which was echoed by the surrounding spectators. The delighted priesthood expressed their joy by shouts of *sadhu*, and the crowding multitude, waving thousands of cloths over their heads cheered.

The monarch, descending from the chair, and tarrying on that spot for seven days, unremittingly kept up, in divers ways, a festival of offerings to the Bo-branch. This great monarch, overjoyed, a second time made an offering of the empire to the great Bodhi.

On the fifteenth, being the full moon day of the bright half of the month *assayuja*, the king took possession of the great Bo-branch. At

the end of two weeks from that date the lord of chariots, having had his capital fully ornamented, and a superb hall built, placing the great Bo-branch in a chariot, on that very day brought it in a procession of offerings. Thus did the great emperor of India, the Delight of the gods, 2200 years ago, show his veneration to the great Bodhi Branch.

This sacred Branch was taken to Ceylon and received by the king Devanam piya Tissa with more than royal honours. In the Mahavansa, chap. XIX, we read:

"The lord of chariots assigned for the custody of the great Bo Branch eighteen personages of royal blood, eighteen members of noble families eight of the brahman caste, and eight of vaishya caste.

The vessel in which the Bo tree was embarked briskly dashed through the water; and in the great ocean, within the circumference of a yojana the waves were stilled: lotus flowers of the five different colours blossomed around it, and various melodies of music rung in the air. On the same day that the Bo-tree reached this land at the port of Jambukola, the monarch Devanampiyatissa whose heart was set on the welfare of his people, having ascertained the approaching advent of the Bo-branch; from the first day of the month of maggasira", in his anxiety to prepare for his reception having with the greatest zeal, applied himself to the decoration of the high road from the northern gate of Anuradhapura to Jambukola and already repaired thither.

While seated in a hall near unto the sea beach, by the miraculous powers of the thera Mahinda, he was enabled to discern though still out of sight the Bo-Branch which was approaching over the great ocean. Under the auspices of the chief thera, attended by the other theras, as well as the imperial array of his kingdom on that very day, the noble formed maharajah, changing forth in his zeal and fervour, "This is the bo from the Bo-tree rushing into the waves up to his neck, and causing the great Bo-branch to be lifted up collectively by persons of sixteen castes on their heads, and lowering it down, deposited it in the superb hall built on the beach. The sovereign of Lanka invested it with the kingdom of Lanka; and unto these sixteen castes, surrendering his sovereign authority, this ruler of men, taking on himself the office of sentinel at the gate for three entire days, in the discharge of his duty made innumerable offerings."

Of the different Buddhist peoples living today, the Sinhalese are the only Aryan race that has kept Buddhism pure since it was introduced into the island 2200 years ago. This alone is of importance showing how strictly the Sinhalese have maintained the ancient Aryan Indian traditions of Buddhist India.

In Buddhist India from the time of the great Asoka till the time of the Muhammedan invasion, generation after generation a succession of Buddhist kings took care of the great Bodhi-tree.

The next historical mention of the *Bodhidrum* is made by the Chinese pilgrim Fa-Hian, who visited the holy places in India when India was ruled by Buddhist kings. In the "Records of the Western World" (translated by Samuel Beal, vol: I, plxi,) the illustrious Chinese pilgrim who-visited India about 1500 years ago, says of Buddha-Gaya: "Bodhisattva, then going forward, arrived under the Pei-to tree, and

spreading the grass of good omen, sat down with his face towards the east. Buddha having arrived at supreme wisdom, for seven days sat contemplating the tree, experiencing the joys of emancipation. On this spot *they have raised a tower*, as well as on the following, viz., where he *walked* for seven days under the Pei-to tree, from east to west; where all the devas, having caused the appearance of a hall composed of the seven precious substances, for seven days paid religious worship to Buddha; where the blind dragon Muchalinda for seven days encircled Buddha in token of respect; also where Buddha, seated on a square stone beneath a Nyagrodha tree, and with his face to the east, received the respectful salutation of Brahma; also where the four heavenly kings respectfully offered him his alms bowl; also where the 500 merchants presented him with parched corn and honey. In the place where Buddha arrived at perfect reason there are three sangharamas, in all of which priests are located. The dependants of the congregation of priests supply them with all necessities, so that there is no lack of anything. They scrupulously observe the rules of the Vinaya with respect to decorum, which relate to sitting down, rising up or entering the assembly; and the rules which the holy congregation observed during Buddha's life time are still observed by these priests."

The next illustrious pilgrim from China who visited the holy Buddhist sites in India is *Hwen Thsang*. In his twenty sixth year he left China in search of Buddhist records and holy men whom he thought he would find in the western world, (that is India.) About 1300 years ago he came to India and spent about sixteen years in his travels and studies. This is what he says about the holy site at Buddha-Gaya:—

Going south-west from Mount Pragbodhi about 14 or 15 li, we come to the Bodhi-tree. It is surrounded by a brick wall of considerable height, steep and strong. It is long from east to west, and short from north to south. It is about 500 paces round. The principal gate opens to the east, opposite the Nairanjana river. The southern gate adjoins a great flowery bank. The western side is blocked up and difficult of access. The northern gate opens into the great sanghārāma. Within the surrounding wall the sacred traces touch one another in all directions. Here there are stupas, in another place vihāras. The kings, princes, and great personages throughout all Jambudvīpa, who have accepted the bequeathed teaching as handed down to them, have erected these monuments as memorials.

In the middle of the enclosure surrounding the Bodhi-tree is the diamond throne (vajrāsana.) In former days, when the Bhadrakalpa was arriving at the period of perfection, when the great earth arose, this throne also appeared. It is in the middle of the great chiliocosm. When the great earth is shaken, this place alone is unmoved. Therefore when Tathāgato was about to reach the condition of enlightenment, and he went successively to the four angles of this enclosure, the earth shook and quaked; but afterwards coming to this spot, all was still and at rest.

The Bodhi-tree above the Diamond throne is the same as the Pipphal-tree. Buddha sitting under this tree reached perfect wisdom, and therefore it is called the (samyak sambodhi) tree of knowledge. The

bark is of a yellowish-white colour, the leaves and twigs of a dark green. The leaves wither not either in winter or summer, but they remain shining and glistening all the year round without change. But at every successive Nirvana day the leaves wither and fall, and then in a moment revive as before. On this day princes of different countries and the religious multitude from different quarters assemble by thousands and ten thousands unbidden, and bathe with scented water and perfumed milk; whilst they raise the sounds of music and scatter flowers and perfumes, and whilst the light of day is continued by the burning torches, they offer their religious gifts.

Outside the northern gate of the wall of the Bodhi-tree is the Maha bodhi Sanghārāma. It was built by a former king of Ceylon. This edifice has six halls, with towers of observation of three storeys; it is surrounded by a wall of defence thirty or forty feet high. The utmost skill of the artist has been employed. The ornamentation is in the richest colours. The statue of Buddha is cast of gold and silver, decorated with gems and precious stones.

In old days there was a king of Ceylon, which is a country of the southern sea, who was truthful, and a believer in the law of Buddha. It happened that his brother who had become a disciple of Buddha, thinking on the holy traces of Buddha, went forth to wander through India. All the convents he visited, he was treated with disdain as a foreigner. On this he returned to his own country. The king in person went out to a distance to meet him, but the Sramana was so effected that he could not speak. The king said, "what has so afflicted you as to cause this excessive grief? The sramana replied," I relying on the dignity of your Majesty's kingdom, went forth to visit the world, and to find my way through distant regions and strange cities. For many years all my travels during heat and cold, have been attended with outrage, and my words have been met with insults and sarcasm. Having endured these afflictions, how can I be light-hearted.

The king said, "If these things are so, what is to be done?"

He replied, "In truth, I wish your majesty in the field of merit would undertake to build convents throughout all India.

This is an excellent plan how have I but just heard of it?

Then he gave in tribute to the king of India all the jewels of his country. That king having received them in tribute, from a principle of duty and affection to his distant ally, sent messengers to say, what can I now do in return for the decree.

The minister said, the king of Simhala salutes the king of India. The reputation of the raja has spread far and wide, and your benefits have reached to distant regions. The sramanas of his inferior country desire to obey your instructions and to accept your transforming influences. Having wandered through your superior country in visiting the sacred traces, and found great difficulty in getting entertainment, and so fatigued and very much worn by affronts, I returned home. I have therefore formed a plan for the benefit of future travellers; I desire to build in all Indies convents for the use of those strangers, who may require a place of rest between their journey there and back.

Thus the two countries will be bound together and travellers be refreshed."

The king said, "I permit your royal master to take for this purpose one of the places in which Tathagata has left the traces of his holy teaching."

On this the messenger having taken leave of the king, returned home, and gave an account of his interview. The ministers received him with distinction and assembled the Sramanas and deliberated as to the foundation of a convent. The Sramanas said "the Bodhi-tree is the place where all the past Buddhas have obtained the holy fruit and where the future ones will obtain it. There is no better place than this for carrying out the project."

Then sending all the jewels of the country, they built this convent to entertain priests of this country (Ceylon,) and he caused to be engraved this proclamation on copper, "To help all without distinction, is the highest teaching of all the Buddhas; to exercise mercy as occasion offers is the illustrious doctrine of the former saints. And now I, unworthy descendant in the royal line, have undertaken to found this sanghārāma, to enclose the sacred traces, and to hand down their renown to future ages, and to spread their benefits among the people. The priests of my country will thus obtain independence, and be treated as members of the fraternity of this country. Let this privilege be handed down from generation to generation without interruption." *For this cause this convent entertains many priests of Ceylon.* Vol. II, p 135.

The next reference about the sacred Bo-tree in the Mahavansa is in chapter XXXVII, which is as follows:—

A brahman youth, born in the neighbourhood of the terrace of the great Bo-tree in Magadha accomplished in the vijjā and sippa, who had achieved the knowledge of the three vedas and possessed a perfect knowledge of philosophy and religion, and was well versed in all the controversies of the day, wandered over Jambudvīpa as a disputant anxious for controversy. "This has reference to the illustrious Buddha Ghosa who came to Ceylon in the reign of king Mahanāma to translate into Pali the Sinhalese Commentaries for the good of all. Having accomplished his mission, the great Buddhaghosa returned to Jambudvīpa to worship at the Bo-tree at Uruvela in Magadha."

The royal Apostle Mahinda, son of the great Emperor Asoka, who established the holy Religion of Buddha in Ceylon went from the holy spot at Buddha Gaya, and at his request the Bhikkhuni Sanghamittā went forth from the Bodhimanda taking the Bo-Branch to Ceylon. The link between Ceylon and Buddha Gaya still remains unbroken, for at the sacred city of Anuradhapura, the former capital of Ceylon, is to be found the Branch of the Bo-tree, 2200 years old, and "the oldest historical living tree in the world."

In the Moslem period Buddha-Gaya was an abandoned site, there was no religious foundation. In the Ayeen Akbari Vishnupad is mentioned as a place of pilgrimage, but not Buddha Gaya.

Japanese Image and Buddhist Rest House.

We publish below some interesting correspondence regarding the Japanese Image and the Buddhist Rest House.

No. 89 J. D.

GOVERNMENT OF BENGAL,

JUDICIAL DEPARTMENT,

Judicial Branch.

Dated Darjeeling, the 26th May 1896.

RESOLUTION :—

Read again :—

Letter from the Commissioner of Patna No. 22 C. dated the 7th March 1896 with its enclosures, relating to the future control of the "Buddhist Rest House" in Gaya and the custody of the Japanese image of Buddha left in the Budh-Gaya Temple by Mr. Dharmapala.

The orders of this Government No. 2044 J. dated the 2nd April 1896, upholding the decision of the Commissioner of Patna that the Mahanth of Budh-Gaya has no right to take possession of the "Buddhist Rest-House" and to close it against any of the Buddhists wishing to use it, and directing the Magistrate of Gaya to write to Mr. Dharmapala and to instruct him to remove the image from its present place and from the precincts of the Temple within one month, and warn him that if he fails to do so, the Government will take possession of it and deposit it in the Indian Museum in Calcutta, where it will remain until it is reclaimed on such conditions as the Government may think fit to impose.

Read also:—A Memorial dated 30th April, 1896 from M. P. Sumangala and N. Saddhananda, Buddhist Priests now residing at Budh-Gaya, protesting against the proposed removal of the image to the Indian Museum Calcutta.

Letter No. 38 C. dated the 13th May 1896 from the Commissioner of Patna on the subject.

Letter No. 39. C. dated the 16th May 1896 from the Commissioner of Patna forwarding with his comments a further representation from the two Buddhist priests named above on the subject.

The Lieutenant-Governor was under the impression that the image was practically a derelict and in charge of no one, and the object of Government in issuing the orders of the 2nd April 1896 was to prevent any mischief happening to such a beautiful work of art. It now appears that there are in residence at Budh-Gaya Buddhist priests who consider themselves responsible for the image and declare the Police guard which is kept over it unnecessary. This being so there is no reason why Government should not maintain the only possible attitude which it can

properly assume in such a case that, namely, of absolute neutrality. The guard will accordingly be withdrawn and the image will be left in the Rest House where it is, Government being in no way responsible for its safe custody or preservation.

From the Chief Secretary to the Government of Bengal to the Secretary to the British Indian Association, dated Darjeeling, the 16th October 1897.

I am directed to acknowledge the receipt of your letter, dated the 29th January 1897, in which the Association pray for the removal of the Japanese Image of Buddha from the Burmese Resthouse at Budh-Gaya, on the ground that the presence of the image close to the Budh-Gaya Temple, which they assert, has been pronounced by the High Court to be a Hindu Temple, is deemed objectionable by a considerable section of the Hindu Community.

In reply I am to say that the representation of the Association has been fully considered by the Lieutenant-Governor, and the Commissioner of the Patna Division and the Collector of the Gaya District have been consulted, but that His Honour is unable to accept the contention of the Association that the temple is a Hindu one. It is altogether incorrect to say that it has been so pronounced by the High Court, as the following passage from the judgment of the Honourable Judges shows :—

“ It may be conceded that the Maha-Bodhi Temple, which is very ancient and very sacred to Buddhists, was a Buddhist Temple; that although it has been in the possession of Hindu Mohants, it has never been converted into a Hindu Temple in the sense that Hindu idols have been enshrined or orthodox Hindu worship carried on there; and that Buddhist pilgrims have had free access and full liberty to worship in it.”

The Government has throughout adopted an attitude of strict impartiality in regard to the Temple, and desires to maintain that attitude. While spending chiefly in the interests of Buddhists (and also for the sake of antiquarian conservation,) large sums on the restoration of the shrine and its precincts, and on keeping the rest-house in repair, it has recognised the hereditary position of the Mahant. It has, however, also appointed a Government custodian on its own part to see that the Temple is not injured or despoiled. Free access to the Temple has always been given to the Buddhists, the Mahant being entitled to receive any offerings made. The particular spot at Budh-Gaya which is an object of reverence to Hindu pilgrims, and which they desire to visit, is what is known as the new Bodhi-tree. The Government cannot, therefore, admit any claim to treat the Temple as a purely Hindu shrine, while it has, at the same time, no desire to interfere with the Mahant's position. The condition which existed before Mr. Dharmapala brought the Japanese image to Budh-Gaya can still be observed by both parties, unless they agree hereafter to any change by amicable arrangement, and His Honour trusts that they will be observed. The Japanese image can remain in the rest-house without giving rise to any disturbance, and the Mahant will, no doubt, recognise the duty of checking any disposition on the part of his men to create any trouble.

No. 1175 J.

JUDICIAL DEPARTMENT,
Judicial Branch.

From C. W. Bolton Esqre, C. S. I.

Chief Secretary to the Government of Bengal,

To

The General Secretary to the
Maha-Bodhi Society,*Dated Calcutta the 24th February 1899.*

Sir,

I am directed to acknowledge the receipt of your letter dated the 23rd January 1899, in which you request that the present Dak-bungalow at Bodh-Gaya which is situated close to the Temple, may be placed at the disposal of the Buddhists, the cost of constructing a dak bungalow on another site being met by the Maha Bodhi Society, and also ask for permission to make certain additions to the Burmese rest house at Bodh-Gaya.

2 In reply I am to say that similar representations were received in 1897 from your yourself and the Mahndalay Branch of the Society, but that it was considered that nothing need be done to the resthouse, which is kept in repair by Government, and that for more extensive accomodation it must be left to the Society to arrange with the Mohant, as the owner of the village of Bodh-Gaya for the requisite site. The Lieutenant-Governor is unable to comply with your request.

I have the honour to be

Sir,

Your most obedient Servant

Signed. C. W. BOLTON

Chief Secretary to the Government of Bengal.

No. 13 C.

From J. A. Bourdillion Esq. C. S. I.

Commissioner of the Patna Division

To H. Dharmapala

Anagarika

On tour Lahore

Dated Bankipore, the 6th April 1899

Sir,

With reference to your letter 2442 of the 27th February 1899 I have the honour to say that I hope that a latrine for public use will be built on Government land at Bodh-Gaya which will remove one of the discomforts of which you complain.

2 All further concessions must be left to the influence of time. The purchase of the Dak Bungalow by the Buddhists is at present out of the question.

I have the honour to be

Sir,

Your most obedient servant

Signed. J. A. BOURGILLON

Commissioner.

Copy of letter sent to the Foreign Secretary, Government of India.

2 Creek Row, Calcutta

27 May 2443

1899

The Foreign Secretary to the Government of India—Simla

Sir, In enclosing copy of para from a letter addressed by Mr. J. D. Beglar, architect of the Maha-Bodhi Temple at Budh-Gya, I have the honour to request that you will kindly convey to the Viceroy, His Excellency Lord Curzon, that the Buddhists who visit their Holyland from Japan, Siam, Burma, Ceylon and Tibet are put to great inconvenience for want of accommodation for their residence during their sojourn in Buddha-Gaya, and that His Excellency will be pleased to accede to the wishes of the Buddhists in giving them proper accommodation at their holy place. The same difficulties are to be met with in Sarnatha Benares, where Lord Buddha preached the Doctrine of Righteousness and therefore held sacred by the Buddhists. In Kusinara, near Gorakhpur, where the final Nirvana of the Buddha took place, there is also no resthouse for foreign pilgrims. The four places sacred to the Buddhists are Kapilavastu, Buddha-Gaya, Benares and Kusinārā.

At present there are resident Bhikkhus in Buddha-Gaya, and the inconveniences they have to undergo there are many—there is no privy, no kitchen, no bath-room, no well, and the place is unprotected. It is like a furnace,—the place where they live. Humanity demands that we who have come from foreign lands should be treated humanely. In the name of Righteousness, Truth and Compassion the Buddhists request that these sacred sites be conserved for their sake and that proper rest-houses be built for the residence of pilgrims. The expenses of constructing the necessary Resthouse the Buddhists are willing to meet.

It is needless to say that the millions of Buddhists will express their affection and gratitude to His Excellency in the consummation of their long cherished desires.

I am Sir,

Your Obedient Servant,

ANAGARIKA DHARMAPALA.

Extact referred to.

From J. D. BEGLAR,

Late Executive Assistant of Monuments,

To the Magistrate of Gaya,

Bodh Gaya, 2nd August, 1894.

"From past experience I can say that this Temple is one of the places which travellers from Europe are almost certain to visit, to say nothing of the Burmese, Japanese, Ceylonese, Nepalese, Tibetans, and Siamese. Chinese pilgrims have not yet come, but probably will. For the more distinguished of these travellers as chief high priest, envoys, some shelter more convenient *than the leaky and open Burmese Dhar-masala is a necessity.*

From the ANAGARIKA H. DHARMAPALA,

General Secretary, Maha Bodhi Society, Galcuttā.

To C. E. A. OLDHAM ESQUIRE,

Chairman, District Board, Gaya,

Dated 6th July, 2444.

1990.

Sir,

The Maha Bodhi Society are extremely grateful to the Gaya District Board for the provision they have made to build a Dharma Sala at Bodh Gaya for the Buddhists and they cannot sufficiently thank you as Chairman of the Board for this thoughtful and kind consideration. The Society, however, understand that for want of funds the proposed Buddhist Dharmasala is to be amalgated with a similar one going to be built for the Hindus,

This arrangement, I respectfully submit, will greatly minimise the usefulness of the building as the wants and necessities of the Hindus and Buddhists are so widely different and their ways of worship and even their ordinary mode of living are so unlike each other, it will be extremely inconvenient for the votaries of both religions to be housed together while performing their religious rites.

The Maha Bodhi Society have therefore directed me to request you to kindly reconsider the Resolution of the Board and to provide separate accomodation to suit the wants of the Buddhists visiting the shrine and celebrating their religious ceremonies.

I herewith beg to submit to you a plan of a Buddhist Dharma Sala
.....

If the District Board be so pleased as to accept this humble proposal, the M. B. S. have authorised me to contribute such portions of the cost that the District Board may not be able to defray out of their funds or even to pay the whole cost of it if the Board so desires. I can immediately deposit Rs. 13,000 with you and am prepared to pay any further amount that you may think necessary.

I am Sir,

Your most obedient servant,

Signed. H. DHARMAPALA,

Genl. Secy., Maha Bodhi Society.

Digest of the Majjhima Nikaya.

(Continued from the last number.)

74. DIGHA NAKHA SUTTA.

දිග්ඛනක සුචන්.

Rajagaha.—The Exalted One was staying in the Gijjha Kuta Rock, At the time the ascetic Digha Nakha came to the Exalted One and having greeted Him sat on a side and said : “ Excellent Gotamo, I hold the view that in all things there is nothing to commend itself.”

If that is so then the very belief which you hold does not commend itself, said the Exalted One. There are certain Brahmins and Sramanas who say that everything in this world is good, there are others who hold the opposite view ? there are others who say that certain things are good and certain things are bad. Those who hold to the belief that everything is good they are going in the path that leads to passion, the others who hold to the contrary view that everything is not good are near to the path that does not lead to passion. Such beliefs as lead to passion should be abandoned. The Exalted One showed the disintegrating nature of the body brought to existence by the coalition of elements with the co-operation of parents, which should be looked upon as having no permanency, full of suffering, empty and without any permanent individuality. Such a one who sees the emptiness of the body does not cling thereto. There are three kinds of feelings, pleasant feelings, unpleasant feelings, and feelings of indifference. Each and individual sensation is felt differently. The feeling of pleasure is impermanent, finite, depending upon something else, liable to dissolution. The feeling of pain is also impermanent etc. The feeling of neither pain nor pleasure is also impermanent. The noble disciple who has listened to the Dharma becomes disgusted of the three forms of feelings and eventually obtains emancipation. Such a Bhikshu never enters into disputes but avoids disputations. At this time Sariputta was sitting behind the Exalted One and listening to the discourse. While listening to the discourse the heart of Sariputta obtained emancipation from all desires. Digha Nakha, the ascetic, obtained the eye of truth and he became a lay follower of the Exalted One.

75. MAGANDIYA SUTTA.

මගන්දියා සුචන්.

Kuru.—The Exalted One was staying in the hut of the fire worshipping Brahman of the Bharadwaja gotra in the village of Kamassadhamma in Kuru country. The Exalted One taking the bowl in hand went to the village to receive alms. Having finished the meal the Exalted One went to a certain wood to spend the afternoon in solitude. At this time the ascetic Magandiya wandering from place to place arrived at the fire worshipper's hut, and seeing the grass seat, inquired of the Brahman whose seat it was. The Brahman answered that the ascetic Gotama, the son of the Sakya having adopted the religious life, is staying in the hut and that was his seat. Magandiya spoke scornfully of the Exalted One, whereupon the Brahman told him to guard his tongue, for many are the philosophers of the Khattiya, Brahman and house-holder class who are highly delighted with teachings of the Aryan wisdom as taught by the

excellent Gotamo. Magandiya thereupon expressed his desire to meet the venerable Gotamo. The Exalted One heard their conversation clairaudiently, and in the evening He came to the Brahman's hut where the sacred fire is kept, and sat on the grass seat. The Brahman went to the Exalted One and sat on a side. The Exalted One then inquired of the Brahman about the conversation he had with the Magandiya relating to the grass seat. The Brahman was terrified and said that before he could tell about the conversation the Exalted One had related it. Magandiya also came to the place where the Exalted One was, and sat on a side. The Exalted One addressing Magandiya and referring to the words of contempt he had used when speaking about the Buddha said that the Exalted One preaches the doctrine to control the sense organs of sight, hearing, smell &c. He related the early life he had spent as a prince enjoying the pleasures of the senses in the three palaces, during the three seasons, and seeing their transitoriness he had abandoned them and is now living in peace. He sees others enjoying the sense pleasures but he sees no delight in them, because he feels their low nature. It is like a householder of great wealth, who enjoying the delights of the five senses, and yet doing meritorious deeds, is born after death, in the heaven of Tavatimsa gods, and there surrounded by a multitude of celestial virgins is enjoying the delights of heaven. Can such a one seeing the pleasures of a householder show envy and wish to return to such pleasures? Certainly not venerable Gotama, said Magandiya. Likewise the Exalted One, when He was in the world enjoying the delights of the five senses, having seen their transitoriness, have abandoned them, and is now having a life of inward peace, and does not delight at the sense pleasures of others. The Exalted One by using several similes showed the superiority of the inward peace being the result of the renunciation of sexual pleasures of the present and future.

The Exalted One inquires of Magandiya whether he has seen or heard of any raja or the prime minister of a raja enjoying the pleasures of the five senses, giving up the desire thereto for the sake of living the life of inward life. There has been no such thing. The Exalted One exclaimed

Health is the greatest gain
 Nibbana the supreme happiness
 The eightfold path
 Is the path to Immortality

Magandiya said that the gāthā which he had heard just now has been heard by him before, repeated by the ancient ascetics, and the utterances of both seem to be alike. The Exalted One asked Magandiya what does 'health' signify and what is Nibbāna? Magandiya began rubbing his body, and telling that it had reference to a healthy body. The Exalted One thereupon using the simile of the man born blind who can see no colour, neither the sky nor sun and moon; but hears what others who see and say about the clean white cloth and goes in search of one, A man seeing him deceives him by giving a soiled cloth, saying that it is clean and unsoiled. The blind man receives it and wears it and expresses his delight in having a clean white cloth! If the blind man knows the nature of the soiled cloth would he wear it? If he knows it he would

not wear it said Magandiya. In the same way recluses and followers of other religions being blind and not having the eyes to discern truth, without knowing its meaning repeat the gāthā, which was uttered originally by the previous Buddhas and now by long usage has lost its true meaning.

This body by nature liable to get diseased, can never be looked upon as synonymous with the Nirvana which signifies immortality. He who has got the Aryan eye can only understand what health is. Magandiya now wishes to get the knowledge of the Aryan eye to know what is health and what is Nirvāna? The Exalted One using the simile of the man born blind who under an expert oculist receives full sight, and then sees that the cloth that he had been wearing is really soiled, preaches the evolution of the five skhandas with its corollary the law of dependent origination. The Exalted One exhorted Magandiya to associate with the righteously wise, for then he will learn to hear the Dhamma, and observe the precepts &c. Magandiya was convinced of the Truth; he applies for ordination as a Bhikkhu, was accepted by the Buddha and later on by strenuous effort reached the highest perfection of Arhatship.

76. SANDAKA SUTTA.

සද්දක සුත්ත.

Kosambi.—The Exalted One was staying in the Ghositārama monastery. At that time the ascetic Sandaka was staying in the Pilakkha cave with a large company of ascetics, about 500 of them. Getting up from his seat Anando, in the afternoon, addressed the Bhikkhus to go to the devakatha lake to see the caves. Ananda with many Bhikkhus arrived at the pond. At this time the ascetic Sandaka was seated surrounded by a retinue of ascetics who were engaged in conversation of all kinds of pagan topics, viz about kings, robbers, ministers, armies, panics, wars, food, drinks, sleep, garlands, scents, relations, vehicles, village gossip, town gossip, city gossip, metropolitan gossip, women, heroes, archery, brothers, prostitutes, spirit manifestations, current topics, creation stories, marine stories, transmigration stories; and Sandaka, seeing the venerable Ananda approaching, beckoned to the ascetics to observe silence as the disciples of the ascetic Gotama were coming. Sandaka welcomed Anando and offered him a seat, while he sat on a low seat. Anando inquired of Sandaka the subject of their conversation; but Sandaka preferred to hear a discourse from Anando, which is so rare for them to hear. Anando began the discourse on the unchaste life in its four aspects, enunciating the different doctrines taught by sectarian teachers. The first teacher enunciates the principles of complete nihilism; but the wise man who had listened to the exposition begins to reflect about the life of the teacher and seeing his inconsistent life forsakes him and departs. Another teacher enunciates the principles of sociological anarchism; another enunciates the principles of fatalism, making man a slave of circumstances, without moral resolution natthi balam, natthi viriyam, natthi puris athamo, natthi purisa parakkamo. Another teacher enunciates of an unchanging sensationalism and an eternal vitalising life principle that cannot be destroyed; foolish and the wise go through a series of transmigrations without any differentiation and eventually make an end of sorrow.

Anando at the request of Sandaka described another category of

teachers whose qualifications and the method of their teachings give no satisfaction to their pupils, and these therefore abandon them.

The venerable Anando at the request of Sandaka described the true teacher, the Tathagato, whose appearance is noised abroad as the Enlightened One, the teacher of gods and men, who by his sublime qualifications and high spiritual attainments convinced the wise who go under Him to lead the perfect life of holiness, culminating in Arhatship. Sandaka asks the venerable Anando whether the Bikkhu who has destroyed all fetters and has attained emancipation, enjoys sensual passion. Anando answers that the emancipated Bikkhu is by nature incapable of destroying life deliberately, of stealing, of sexual intercourse, of deliberate lying, of enjoying sexual pleasures such as the householders enjoy. At the end of the discourse Sandako instigated his retinue to follow the holy life as proclaimed by the Exalted One.

77. MAHASAKULUDAI SUTTA.

මහාසකුලදායී සුත්ත.

Rajagaha.—The Exalted One was staying in the Bamboo grove. At the time many well known ascetics were staying in the monastery of ascetics at Moranivāpa, viz Annabāro, Varataro, Sakuludāyi and other well known ascetics. The Exalted One went to Rājagaha to receive alms, but finding that it was too early He went to the ascetic monastery at Moranivāpa. At the time Sakuludāyi was sitting surrounded by a multitude of ascetics who were talking loudly on different topics, and seeing the Exalted One at a distance he beckoned his retinue to observe silence as the Exalted One was coming. The Exalted One came, and Sakuludāyi respectfully requested the Exalted One to take a seat. The Exalted One sat and Udāyi sat on a lower seat. The Exalted One inquired the subject of their conversation, but Udāyi said that they are now anxious to hear Him for it is seldom that they get Him, and mentioned that on a previous occasion when different sectarians, Brahmins and ascetics had assembled at the "Kotuhala" Debating Hall there began the conversation about the advantages that the people of Anga and Magadha derive from the presence of such great teachers who were sojourning at Rajagaha. Here is Purāna Kassapo, leader of a band of disciples of great reputation, Makkali Gosala, Ajita Kesakambala, Pakuda Kaccāno, Sanjaya Bellattiputto and Niganto Nataputto—all famous teachers, and here is Gotamo, the Sramana leader of a band of disciples, spending the rainy season at Rajagaha. Of these what teacher is there who is really obeyed, loved and honoured by his disciples? Some said there is Purano Kassapo, the leader of a band of disciples who does not get the respect and homage of his disciples, for on a previous occasion Purana Kassapo was preaching to many hundreds of people, and one of his disciples shouted, Lord do not ask such questions, he does not know, I know it, ask me and I shall answer it. Kassapo raised his hand, not being able to get a hearing, and asked them to keep silent, that he will explain the meaning of the word but the tumultuous noise could not be stopped, and they could not be pacified. Thus did the disciples of Kassapo show their honour to him. It was the same with other teachers, but not so with the ascetic Gotamo. He is honoured, respectfully treated by His disciples, whose existence depend upon Him. When the ascetic Gotamo is preaching the Dharma to a congregation of people, there is no interruption caused even by a

sneeze or by a cough, and when a disciple happens to sneeze or cough the disciple sitting close to him will prevent him doing so, and when the ascetic Gotamo is preaching everyone listens with attention. After all this had been said by Udāyi the Exalted One asked Udāyi why the disciples show such honour &c. to the Exalted One. Udāyi said it is for five reasons that the disciples revere and obey the Exalted One—the small quantity of food the Exalted One takes, and praises those who take food in small quantities, this is one reason ; the Exalted One shows contentment in whatever kind of robes He wears, and praises the others who are contented ; the Exalted One is contented with whatever food is given to Him and He praises those who are contented ; the Exalted One is contented with whatever kind of seats and residences he is given, and He praises those who are contented with such seats as are given to them ; the Exalted One is contented with places of solitude, and praises those who are contented with places of solitude. To each of these the Exalted One gave a negative answer saying that neither the Exalted One strictly conforms to the ascetic life, nor the disciples follow a life in strict imitation of the life that the Exalted One follows. It is for things higher than what Udāyi surmised that the disciples of the Buddha show respect and honour to the Exalted One, viz the absolutely holy life that the Exalted One leads ; the enlightened way in which the Exalted One expounds the Dhamma ; the exposition of the Four Noble Truths ; the personal experience of the disciples in having been able to realise the 37 Essential Doctrines preached by the Buddha ; in the further experience of having realized the eight Vimokhas and the eight Abhibhāyatanas. The disciples of the Exalted One observe the precepts, and having observed them are able to cultivate the ten kasinas, viz the earth kasina, water, fire, wind kasinas, as well as the blue kasinas, yellow, red, white, and mind kasina embracing the whole universe. The disciples of the Exalted One practise the four jhānas resulting in the complete purification of the mind and obtaining knowledge to realise the true nature of the body, that it is nothing more than the aggregation of the four great elements, brought into objective form by the union of the parents &c. The disciples of the Exalted One are able to create a mind body and then to materialise and miraculously transmit it to distant places and also to celestial regions. The disciples of the Exalted One are able to hear sounds both divine and human, far and near, and this they have achieved by having kept the precepts enunciated by the Teacher. The disciples of the Exalted One are able to know the thoughts of others and assign them in different categories psychologically. The disciples of the Exalted One can remember their previous births to many thousands of existences back, nay for kalpas, and know the place of birth, name, family &c. The disciples of the Exalted One by the divine eye see and recognise when a person is dead where he will be reborn according to his karma and the life he leads and the disciples of the Exalted One by observing the precepts are able to destroy all desires and attain complete emancipation of the heart and live in the realization thereof.

The Passing of the Devil in Sweden.

About twenty years ago we had here in England a most illuminating controversy between Professor Huxley and Dr. Wace relative to the truth of the Biblical story of the Gadarene swine ; and last year in Stockholm the same question came up in another form, and led to an inquiry which excited widespread interest throughout Sweden. But, whereas in the former case the controversy resulted only in showing how impervious the ecclesiastic and the orthodox lay-mind could be to the point of view of modern science, on this latter occasion the practical outcome has been to force the ecclesiastical authorities to recognise the tendencies of modern thought, and to admit that disbelief in the devil's existence is not heretical.

In the following account of the events which led up to this admission I have gone into considerable detail, because I consider the whole occurrence of some importance to us in England, in view of the fact that in the latter half of September, 1909, a deputation from the Church of England visited Stockholm with the object of negotiating an alliance between the Church of England and the Lutheran Church of Sweden. This alliance, as explained by the Bishop of Winchester in the course of a sermon which he preached at the English church in Stockholm was to be based on conformity in fundamental doctrine.

On February 4, 1909, a meeting to discuss "Christianity and Free-thought" was arranged in the Folkets-hus at Stockholm by the "Union of Freedom" (Freitsferbunder), at which the leader of the debate, Mr. Anton Nystrom, after pointing out how difficult it was in the present day to get to know what the clergy really believe about the devil, proposed a resolution, calling on the Government and Church to help to abolish superstition by bringing church books and religious books of instruction more into harmony with scientific knowledge. After this meeting, which was attended by about 800 persons, a Stockholm newspaper, called the *Dagens Nyheter*, instituted what it called an 'Inquiry into the existence of the devil' (Djävlsenquête), in order to find out what is really the present-day belief about this matter, and especially the attitude of ecclesiastical opinion. In the course of this inquiry they published interviews with, or the written views of, various clergymen, professors, and scientific men. These articles in the *Dagens Nyheter* excited so much interest and discussion that the "Union for Free-thought" (Fritankarforbundet) arranged a meeting in the Folkets-hus on March 5, 1909, at which the Djävlsenquête of the *Dagens Nyheter* was debated. After four and a half hours' debate a motion was carried by 600 votes to 75, calling on the Government to aid in abolishing superstition by making it possible for a Lutheran clergyman to deny the dogma of the devil's existence, of hell, and of eternal damnation, without running the risk of being ejected from his office ; and further asking that an authoritative Church-meeting should be called to decide what is the prevailing teaching of Christendom on these points.

Now what gave importance to this meeting of March 5—was the fact that eight Stockholm clergymen, including Bishop Lonegren, were present, seven of whom expressed themselves in an orthodox way, while

the eighth, Pastor Nils Hannerz, chaplain to the Stockholm hospital for the mentally afflicted, openly uttered the words, "Among my religious conceptions there is no place for any idea of a devil."

This utterance of Pastor Hannerz was so unexpected as coming from a clergyman that, after the meeting, he was interviewed by the *Dagens Nyheter*, and wrote for this paper an article in which he said among other things the "Swedish Church never had, and still less has, any such dogma about the existence of a devil as Dr. Anton Nystrom in the recent debate considered to be self-evident": and, in order to prove the truth of his assertion, Pastor Hannerz offered to stand before Stockholm Stads Konsistorium and answer for his opinions, if Dr. Nystrom would bring a charge of heresy against him. This challenge Pastor Hannerz returned in an open letter to Dr. Nystrom, in which he said:—"I deny all belief in the devil, and wait for you to show the consequences of my doing so."

Dr. Nystrom, in reply to this challenge, published an open letter in which he said he objected for special reasons to undertake the role of accuser, and appealed to the Konsistorium to take up the matter. He further pointed out how little foundation there was for Hannerz's assertion that "the Church never had, and still less has, any dogma about the existence of the devil," and insisted that, on the contrary, orthodox Christianity and belief in the devil cannot be separated, quoting the Church's creeds and catechism, together with expressions from the Swedish hymn-book, in support of his contention.

This appeal in the press was repeated by Dr. Nystrom in a special letter to the Konsistorium, with which he enclosed Pastor Hannerz's articles and "open letter" in the *Dagens Nyheter*. The Konsistorium met on March 25, and for the first time considered Dr. Nystrom's letter. After a short discussion the business was deferred for fourteen days, so that in the meantime the letter could circulate among the members of the Konsistorium.

Now the Stockholm Konsistorium was composed of twelve members, of whom four had already expressed their views in the *Dagens Nyheter's* "Djafvulsenquete," though only one of them, a clergyman named Fries, showed any sympathy with a modern or unorthodox view about the devil. After the first meeting of the Konsistorium the chairman, Pastor Primarius Hähl, and also Fries, were interviewed. They both agreed that on formal grounds no action against Pastor Hannerz could be taken by the Konsistorium, as, according to Swedish law, only the editor can be held responsible for any views expressed in an article published in a newspaper. On the other hand, while Pastor Hähl admitted that if someone charged Hannerz before the Konsistorium he probably would not be acquitted, Fries considered that a prosecution for heresy would now-a-days be sure to fail. Among other statements Hähl said; "We must stand by the Augsburg Confession, and we cannot deny Jesus's own words, for it is not in a few places and to a small extent only that He talks of the Devil."

On April 6 the Konsistorium met again, and, as Hähl and Fries had anticipated, the members unanimously decided that on formal or technical grounds they could not take up the matter against Pastor Hannerz. Further, so far from making any pronouncement as to whether disbelief

in the devil was heretical, they gave at this same meeting to Pastor Hannerz, a certificate for which he had asked vouching for the orthodoxy of his preaching (ett renlarighetsintyg), although his newspaper articles denying the devil's existence lay on the table of the Konsistorium. It is true that five of the members objected to granting this request; but, as the other seven voted in favour of it, such a "certificate of pure doctrine," signed by the chairman Pastor Primarius Hähl, was given to him,

The members of the Konsistorium appear all along to have been actuated by a desire to avoid expressing a definite opinion about the devil's existence; and the action of the Konsistorium, from this point of view, was now defended by Pastor Primarius Hähl in another interview, in the course of which he said that Dr. Nystrom could not complain that the Konsistorium had refused to pronounce on the matter of the devil's existence; for if Dr. Nystrom's love of truth compelled him to get a clear view about the devil, he had only to discuss the matter with his parish priest; and, in reply to the objection of the interviewer that Dr. Nystrom might get one answer from one priest and another answer from another priest, Pastor Hähl said: "He might get more than one answer. We priests have all sworn to believe the same faith and creed, and cannot answer in more than one way—namely, in accordance with the teaching of the Bible."

Now, as the decision of the Konsistorium on April 6 left the question still uncertain what was its real attitude, the sub-editor of the *Dagens Nyheter*, Anton Karlgren, decided to make a formal charge against Pastor Hannerz and cite him before the Konsistorium for heresy. So this was done on April 16, with Pastor Hannerz's approval.

The document accusing Pastor Hannerz of heresy began by pointing out the grounds for making the charge, and then went on to show how heretical Pastor Hannerz's utterances about the devil were, quoting four or five authorities, and in particular the Augsburg Confession, to prove how belief in the devil's existence is one of the most fixed articles of Lutheran doctrine. The document next proceeded to show that under such conditions it was the Konsistorium's duty to judge Pastor Hannerz, and it cited the legal documents, which enjoin this duty on the Konsistorium. The charge was completed by a certificate from Bror Gadelius, head of Stockholm's mental hospital, saying that Hannerz was particularly suitable for chaplain to the hospital, because of his liberal religious conceptions, and containing the words: "I consider it, therefore, as a good point about Pastor Hannerz that he has ejected from his articles of belief the barbaric dogma about the devil; and that one thus need not fear from Pastor Hannerz, in dealing with depressed and mentally afflicted patients, that stupidity which in other places, owing to the misplaced activity of the hospital chaplain, has not seldom aggravated mental illnesses."

The Konsistorium met three times, on April 20, May 4, and May 18, before its members could come to a decision. Meanwhile they wrote to Pastor Hannerz, who admitted having said at the meeting in the Folkets-hus of March 5, "Among my religious conceptions there is no place for any idea of a devil" but maintained that this view was not contrary to the doctrine of the Swedish Church, which varied with the evolution of the world's conceptions, as marked by such names as Coper-

nicus, Newton, Kant, and Darwin. Finally, on May 18, although six of the twelve members had already expressed themselves in the press definitely in favour of the dogma of the devil's existence, they agreed to a judgment acquitting Pastor Hannerz of unorthodoxy by ten votes to two.

This judgment of acquittal was agreed to, as I have said, by ten of the members of the Konsistorium, while only two took a contrary view. However, among the ten members, though there were five, including the chairman, who were satisfied with the judgment as it stood, the remaining five felt the need for adding a kind of explanatory note. Of the latter, four united in a common expression of opinion which tried to make out that their judgment of acquittal depended on the fact that Hannerz's denial of the devil's existence had not been sufficiently clearly proved—the expressions he used they declared to be ambiguous and far from clear; while the fifth, a clergyman named Monteli, appended a personal note expressing high disapproval of Hannerz, but concurring in the decision to which the majority had come.

The two members of the Konsistorium who dissented from the judgment issued for their part what I may call a minority report which stated that they did not agree to the judgment, because they considered the doctrine about the devil, found in the Holy Scriptures, to be bound up originally and indissolubly with Christian teaching, and to be expressed in the clearest way, not least by Jesus Christ Himself.

Thus with the pronouncement of the Konsistorium's judgment a definite advance was made towards getting rid of the devil from popular religious conceptions as demanded by the meeting in the Folkets-hus. For it is now possible and perfectly safe for clergymen under the Konsistorium's authority to preach a faith cleansed from superstitious dogma about the devil.

But the pronouncement has a further importance, which lies in the fact that by not upholding the dogma of Christian demonology it has done much to undermine the authority of Christ himself; for—to quote the words of Professor Huxley in his essay *Agnosticism and Christianity*—"if the account of the spiritual world given in the New Testament, professedly on the authority of Jesus is true, then the demonological half of that account must be just as true as the other half. And, therefore, those who question the demonology, or try to explain it away, deny the truth of what Jesus said, and are, in ecclesiastical terminology, 'Infidels' just as much as those who deny the spirituality of God. This is as plain as anything can well be, and the dilemma for my opponent was either to assert that the Gaderene pig-devilment actually occurred, or to write himself down as 'Infidel.' As was to be expected, he chose the former alternative."

Stockholm Stads Konsistorium, however, has chosen the other alternative. Therefore it will be interesting to see if an alliance, based on conformity in fundamental doctrine, can be arranged between the Swedish and English Churches. For surely such an event would indicate some change in English ecclesiastical opinion on the question of belief in a personal devil!—*The Literary Guide*, March 1, 1910.

IVOR TUCKETT.

On Devotion in Buddhism.

There are few circumstances more surprising to the student of comparative religion than the fact that, in the pure Buddhism of the *Theravada*, which constitutes the National Faith of Burma, he finds exhibited, both in the scriptural sources of the Religion, and in the lives of the people who follow it, an all-pervading spirit of intense *devotion*—a spirit of loving adoration, directed to the Buddha, His Teaching and His Brotherhood of Monks, such as is hardly to be equalled, and certainly not to be excelled, in any of the world's Theistic creeds.

To one, especially, who has been brought up in the modern Western environment, this earnest devotion, this spirit of adoration, seems almost the last feature he would expect to find in a Religion so intellectually and so logically sound as this, our Buddhist Faith. He has been so accustomed to regard this deep emotion of adoration, as the peculiar prerogative of the Godhead of whatever forms of Religion he has studied; that to find it in so marked a degree, in so predominant a measure, in a Creed from which all concept of an animistic Deity is absent, appears as well-nigh the most remarkable, as it was the most unexpected feature, of the many strange and novel characteristics of this altogether unique form of religious teaching. That trusting worship, that self-abnegating spirit of devotion in which, in the rest of the great world-religions, the devotee loses himself in thought of the glory, power, and love of the Supreme Being, of whom they teach so far from being absent here, whence all thought of such a Being is banished, he finds exists in a most superlative degree; lavished, indeed, on no hypothesis, on no Being whom none has ever known or seen, but on the thought of a man, not altogether different from ourselves, who once lived without a doubt on this our earth, and on the Truth He taught, the Brotherhood He founded, for the continuance of that Dhamma, and for the finding of that Peace whereto He showed the way.

Wherever else you will find that spirit of devotion, it is always associated with blind Faith; with that trusting mental attitude which is characteristic of the earlier stages of our mind's development, the unquestioning faith and love a little child exhibits towards those elders who constitute his small restricted world. To the dawning infantile intelligence, the chief feature of the life in which it so far can scarcely distinguish betwixt Self and Not-self, is its own absolute dependence on mother or nurse for the food that constitutes almost its sole desire; and to that central all-bestowing figure of its narrow horizon it looks for everything; deems nurse or mother the omnipotent dispenser of all human blessings, so far as it can come to aught approaching abstract generalised thought. Then, later, as the ever-recurring marvel of the growth of Mind out of this mere mass of sentiency is enacted, as these early days pass on to childhood, and thought, marshalled to the tune of speech, commences to raise the budding life above the purely animal horizon, the same depending, trusting, all-relying attitude supervenes, directed now to all those elders who form the environment of the dawning mental life. Does the Moon seem a bright and glorious plaything, the child will ask it for his own, never doubting but that the omnipotent elder could grant the boon

if he or she were so disposed. All the child learns is thus assimilated by Faith and Faith alone; and that indeed is well for us, seeing that without that blind dependence we at that age, lacking the power of spontaneous thinking, could assimilate no thought at all.

This Faith or blind devotion, then, constitutes an essential feature of the Mind-growth; by It, and not by reasoning, by judgment, or discernment, are our earlier concepts moulded; by it do we acquire all our earlier ideas of life, of right and wrong action, of the nature of the world in which we live; by it alone we lay the foundation-stones of the future structure of mental life, a structure, indeed, which is likely to become either a temple, a great and glorious palace, or a sordid hovel, the abode and haunt of ignorance and crime, according as these faith-moulded corner-stones accord the more with truth and understanding, or with false views and the dictates of our elders' ignorance. In that early stage, all that comes must be accepted without thought of questioning; and the mere attestation of an elder suffices to assure the childish mind of the truth of any folly or superstition, great howsoever it may be.

Now the growth of all mankind, of races and of nations, only repeats, on the wider platform of the human, racial or national life, the microcosmic play of the individual development. Rather, perhaps, the truth might better be approximated by exactly the inversion of this statement, that the individual life follows the universal, since our Dhamma teaches us that in reality all life is one, and therefore the true prototype, the real unit, lies not in the individual, but the whole of life at large. However that may be, certain it is that individual and racial life both pass through stages so similar as to be obviously in some way connected; and, just as some human children are more backward than others, and thus much later pass out of this early era of faith-founded knowledge, so is it also with the nations and races of mankind. The further you go back in the history of human civilisation, the more clearly do you see on every hand how, in those days, what we now term reasoned knowledge was simply unknown, undreamed-of by the great masses of mankind; achieved only by such few individuals as were wiser and far more developed than their fellows. It is as though our forefathers never passed at all out of this early age of simple-hearted Faith, knew naught of questionings, comparisons, decisions, as to right and wrong, truth or falsehood, save what they learned by national and racial tradition; for them, that is, blind Faith took that position which now, for us, grown nearer to human adolescence, is occupied by Wisdom, Knowledge, Understanding, the fruit and heritage of years of questioning search and of earnest investigation of the facts of life.

For that, of course, is the special feature of the next stage of mental growth which follows mental childhood, the period of adolescence, when, if we rightly win to its attainment, all those earlier faith-laid corner-stones of our mental fabric are subjected to keenest scrutiny, to most careful testing of their soundness and their strength. Still the great mass of our humanity, of course, never reaches even to this, which is but the second stage of mental growth; most men are still content to take life as they find it, its philosophies and faiths just as their fathers held. But, in our modern age, our new civilisation of but a hundred years, swiftly indeed those old conditions vanish; year after year more

and more men pass from the ranks of human childhood, of the Age of Faith, into those of human adolescence, of the Age of Investigation; whilst some few, perhaps, already, are passing yet beyond this limit, here and there; in this or that department of our mental life are drawing nearer to full Understanding: to that goal of full mental development, which our Buddhism sets before us as the ultimate ideal of life.

This, then, is the reason why the occidental student in particular, one born and bred at the very heart of this new era of transition which even in Burma is already so swiftly changing all the old sanctions and the ways of life, finds with surprise this strong element of devotion in the Buddhist teaching; finds it, still more vivid and manifest in Burma's daily life. For him, at first sight, it seems almost a token of degeneration, an instance of atavism, of throwing backwards to an earlier stage of religious development than that most modern, most advanced position to which it is so clearly, so uniquely entitled, by virtue of the logical, the reasoned basis of all its prominent and fundamental teachings.

For, if the student has really gained a grasp of the true significance, in human thought and development, as also in its place in human history, he will understand that here in very truth exists a body of religious teaching, suited, not like the theistic creeds, only to the Age of Faith, the era of human mental childhood, but also to this new age of questioning of investigation, of mental adolescence, into which at the present the more cultured members of the modern civilisation are already entering and have entered. Studying—as, to gain a right perspective and a correct appreciation of the significance of Buddhism, he must needs have studied—the conditions amidst which Buddhism had its birth in India twenty-five centuries ago, he will have grasped the fact that Buddhism, alike in its internal evidence and structure, and in the history of its origin, takes a place amongst the great world-religions, only comparable to that which is held by the whole body of modern science as compared with the logomachies of the Middle Ages in Europe. Historically it takes this unique position, inasmuch as we find in it the admitted ultimate of Aryan religious thought; for that Eastern branch of the great Aryan Race which gave it birth, had reached, even before the days of the Buddha, to heights of religious experience, to depths of religious philosophy and world-view, such as even now is far from being attained by any race amongst the several nations into which the Western Branch has differentiated. And for this fact the reason is not far to seek, for true Religion, and most of all the deeper, subtler levels of religious philosophy, is the fruit and outcome only of a life set free from worldly cares; it can only arrive at such great heights as it had then attained in India, under conditions in which great opportunity for protracted thought and meditation is present; in brief, like all true science, it is rather the offspring of human *leisure* than of a life of human toil. The climatic environment in which the Eastern Aryans found themselves, once they had fairly established their colonies in the fair and fertile plains of middle India, offered opportunities for leisured thought, such as were utterly denied to their North and Westward-tending kinsmen of the European branch, in their harsher climate and wolf-hunted forests; and this circumstance, combined doubtless with the fact that the Eastern Aryans, in their genial climate, grew far quicker to maturity in the mental sphere,

even as they earlier attained to physical fulness of growth, had already, even before the Buddha's time, resulted in a stage of religious development such as far transcended aught that any Western race as yet can show. In matters of *material* development, indeed, the Indian Aryans were little more advanced than are their descendants now; but in the deeper things of life, which go together to make up Religion, they had travelled further than any race of which our human history tells.

We have seen, in the incomparable achievements of Western science and its applications during the past hundred years, what marvellous heights can be attained by the Aryan mind, when once it emerges from the Age of Faith, of mental childhood, and grows to mental youth in an era of Investigation. In all our records there is nothing like it, the achievement in so short a period of a body of knowledge and a power so great; and what that wonderful instrument of the keen, clear Aryan mind, thus lately grown to stature of its manhood in the west, has of late years accomplished in the sphere of the mental sciences, all that, and more indeed, had its kinsmen of the Gangetic Valley accomplished in the vaster, wider empire of religious experience and life.—*The Buddhist Review*, March 1910.

(To be continued.)

News and Notes.

Buddhism in England is stated to be making progress—calmly and with dignity as Buddhism should, and without the beating of drums and the clashing of cymbals, as one of its adherents, Mr. Reginald Farrer, puts it.

Mr. Farrer, who is a cousin of the late Lord Farrer and the author of "The Anne-Queen's Chronicle," "In a Yorkshire Garden," and other works, was announced to lecture under the direction of the Buddhist Society of Great Britain and Ireland, on "Religion of Happiness." But illness prevented his carrying out this engagement.

Mr. Farrer's lecture was to have dealt with Buddhism from its optimistic aspect, many people in England having regarded it hitherto simply from a pessimistic point of view.

CATHOLIC BUT NOT DOGMATIC.

"European accounts," said Mr. Farrer to a reporter, "deal with Buddhism as if it were a religion of despair, instead of being a religion of the most complete optimism ever formulated. Buddhism is the one religion which is absolutely catholic. It has no dogmas, but a system of philosophy applied to every detail of life. It lays stress on action rather than on belief."

Mr. Farrer has been a Buddhist in belief for ten years. Two years ago, when he was in Ceylon, he was formally received into the Buddhist faith. He stated yesterday that the cult of Buddhism was moving extremely satisfactorily, though not with outward manifestations. The work was not propagandist in character. There were no formal conversions and baptisms. All that was sought was to put before people

what Buddhism really was. A better understanding of the religion was being gradually spread abroad, and the number of people interested in it was increasing.

UNCONSCIOUS BDDHISTS.

All over Europe there were a great many people who, whether they knew it or not, held the essential ideas of the Buddhist faith. But there were not many who had actually been received, though there might be a certain number in America.

About a year ago a Buddhist monk came to England from Burmah and delivered one or two lectures. He has now returned to Burmah.

The temporary Buddhist book-show which was opened in Bloomsbury has been closed ; but Buddhist literature can be obtained at the new headquarters of the movement at 41, Great Russell Street, W. C.

The tribulations of the Dalai Lama are viewed by Mr. Farrer with the utmost equanimity. The Buddhism of Tibet he says, is a egraded religion, and the Dalai Lama has no authority to speak for the Buddhist faith.

The Bharat Suddhi Sabha met at Hurdwar and Moulvi Ghulam Haider, a Muslim scholar and two other Mahomedans were purified and taken into the Sabha fold. The Secretary said that the Suddhi Sabha has altogether converted 2,065 Mahomedans and Christians to Vedic Dharma.

PRINCE Frederick Henry of Prussia, son of the late Regent of Brunswick and cousin of the Kaiser, has become a monk and given his fortune of £250,000 to the Roman Catholic Church. He **A Prince Exite.** formerly lived a so-called life of pleasure and a few years ago the Kaiser exiled him.

Extensive excavations were made by the Archæological Departmen under the direct supervision of the Director-General. The operations **More Buddhist Relics.** extended over more than two months in the village of Behita near Jasia, a place 24 miles from Allahabad, on the Jubbulpore Section of the East Indian Railway ending in the discovery of cities and other important relics said to belong to the Gupta and Mouryan periods of Buddhistic India, dating about 200 years before the Christian Era. They have unearthed coins inscriptions in stone images and glass beads and endeavours are being made to fix the periods to which these relics belonged. A Report of these operations is, it is believed, under preparation and will be of immense interest to those interested in archæology.

The Russian expedition to Central Asia during the years 1907-1909 under Col. Kozloff seems to have been very successful in results, It consisted of 14 men of science accompanied by ten Chinese **The Kozloff Discoveries.** soldiers and visited the old capital of Mongolic Chorochothe, the black city which flourished from the 11th to the 14th century. Incidentally Col. Kozloff found a little temple with a library

of 1,000 volumes and 400 manuscripts written in seven languages, Chinese, Mongolian, Manchu, Thibetan. Arabic and two unknown dialects. The Pelliot mission to Chinese Turkistan was also a great success and revealed many traces of the contact ten centuries ago of Hindu and Chinese culture before the advent of the Mahomedans. The mission came across a great Chinese Political exile; an ex-Governor of Canton who read "*La Dame aux Camelias*" and gave himself up to photography sending for largest possible plates from Europe and the latest improvements in enlarging lanterns, and who had a splendid collection of Chinese pictures, a personage, he says, corresponding to the former generals of the old French regime practising extortion and swindling with a charm of manner that completely beatified him. The pictures are very different, to ordinary Chinese pictures and the sporting scenes really better drawn than the usual British sporting prints. The mission reached Koucher where Capt. Bower found his Hindu manuscript but made its great find near Onrumchi; where it found a walled up niche containing a library of the Eleventh Century—apparently walled up in anticipation of trouble. The library contains a great deal of controversial literature of the Taoists and Buddhists to prove that their respective founders were born before the other, *i. e.* Laotse before Buddha and vice versa. M. Pelliot considers that the Chinese monks preceded the Buddhist monks. The find included a good many books of travel and notably a "*Voyage of Houei Tchao in the five Indias*" a work full of information about Buddhism and Civilisation in the beginning of the 8th century in India, Afghanistan and Kashgaria. The most interesting finds were the educational manuals of the period including dictionaries and elementary works on astrology and geometry, geography and dreams. One can imagine a board school dream manual as a work of absorbing interest. They understood education in those days.

The following is the text of the treaty concluded on the 8th January 1910, between the Government of India and the Government of Bhutan :—

The Bhutan Treaty.

Whereas it is desirable to amend Articles IV and VII of the Treaty concluded in Sinchule on the 17th day of November, 1865, corresponding with the Bhutia year Shing Lang, 24th day of the 9th month, between the British Government and the Government of Bhutan, the undermentioned amendments are agreed to on the one part by Mr. C. A. Bell, Political Officer in Sikkim, in virtue of full powers to that effect vested in him by the Right Honourable Sir Gilbert John Elliott-Murray-Kynynmound, P.C., S.I.G., M.I.E.G.C., M.G., Earl of Minto, Viceroy and Governor-General of India in Council and on the other part by His Highness Sir Ugyen Wangbuck, K.C.I.E., Maharaja of Bhutan.

The following addition has been made to Article IV of the Sinchula Treaty of 1865.

"The British Government has increased the annual allowance to the Government of Bhutan from fifty thousand rupees (Rs. 50,000) to one hundred thousand rupees (Rs. 100,000) with effect from the 10th January, 1910."

Article VIII of the Sinchula Treaty of 1865 has been revised and the revised Article runs as follows :—

"The British Government undertakes to exercise no interference in the internal administration of Bhutan. On its part, the Bhutanese Government agrees to be guided by the advice of the British Government in regard to its external relations. In the event of disputes with or causes of complaint against the Maharajas of Sikkim and Cooch Behar, such matters will be referred for arbitration to the British Government which will settle them in such manner as justice may require, and insist upon the observance of its decision by the Maharajas named."

Done in qua duplicate at Punaka, Bhutan, this eighth day of January, in the year of Our Lord one thousand nine hundred and ten corresponding with the Bhutia date, the 27th day of the 11th month of the Faith-Bird (Saja) year.

(Signed) C. A. Bell,
Political Officer in Sikkim,

Seal of Political Officer in Sikkim.

Eighth January, nineteen hundred and ten.

Seals of Dharma Raja, His Highness the Maharaja of Bhutan, Tatsang Lamas, Tongsa Penlop, Poro Penlop, Zhung Dronyer, Tiribu Jongpen, Punaka Jongpen, Wangdu Potang Jongpeu, Taka Penlop, and Deb Zimpen.

MINTO.

Viceroy and Governor-General of India.

This Treaty was ratified by the Viceroy and Governor-General of India in Council at Fort William, on the 24th day of March, A. D., one thousand nine hundred and ten.

Sir,—I was an eye witness to the procession carrying the precious relics of Gautama Buddha through the streets of Rangoon on the evening of Tuesday, the 22nd instant. The first thing that struck me was that H. E. Lord Minto made a mistake in handing over such a priceless treasure to the Burmese. The gathering was of course large but not larger than what we usually see in an ordinary Burmese theatre. Wealthy and influential classes of the city were conspicuous by their absence. Want of fervour and enthusiasm was a marked feature of the procession.

What made the Government of India to dispose of the relics in such a manner in spite of the clamour of Indians for their preservation in the land of His birth is more than we can say. The relics will be removed shortly to Mandalay where a site has been chosen on a hill and where a stupa is to be erected at a cost of 10 lakhs of rupees.

Camp Insein, March 24.

S. NATESAN.

1. First Pali Course.—Adapted for use in Middle Schools. F'cap cloth. Rs. 1. 1904.

Works on Pali

BY

*The late JAMES GRAY, M.D.A.S.,
Pali Lecturer, Rangoon College.*

2. Second Pali Course.—Elementary Pali Grammar. Crown 8vo. cloth. Rs. 2-8. 1905.
3. First Pali Delectus.: or, Companion Reader to the second Pali Course with Vocabulary and Notes. Crown 8 vo, cloth. Rs.2-0. 1905.
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7. Pali Course. Part 3.—Vocabulary, Notes, and translation to stories XIII—XXI in Anderson's Pali Reader. F'cap 8vo, paper, Rs. 2-8. 1904.
8. Pali Poetry,—Being the Poetical Selections prescribed for the B. A. Examination with Vocabulary, Notes, and translation. F'cap 8vo, paper. Rs. 3-8. 1904.

The following is a copy of the Resolutions passed at the 4th U. P. Social Conference held at Benares on Monday, the 28th March, 1910 :—

The Fourth Provincial Social Conference at Benares.

1. That this Conference desires to emphasize the urgent necessity of promoting the diffusion of knowledge among women, and appeals to the community at large to organise suitable institutions for the purpose. Moved by Miss F. Arundale and seconded by Pundit Bajnath.

2. That this Conference condemns the rigours of the Purdah and strongly recommends a relaxation with a view to its ultimate abolition. Moved by Shrimati Gaitri Devi and seconded by Indra Kaur Mai.

3. That this Conference condemns the practice of enforced widowhood and in particular recommends the re-marriage of child widows. Moved by Pundit Tirath Raj Upadhyaya of Benares, seconded by Prof. P. K. Tellang, M.A., L.L.B.

4. That this Conference deplores the existence of rigid and innumerable caste division in the Hindu community and as a practical measure strongly recommends the fusion of sub-castes into the main four castes by means of inter-marriage and inter-dining among them. Proposed by Pundit Ganga Prasad, M.A., Deputy Collector. Seconded by L. Ishwar Saran, B.A., L.L.B.

4e. That this Conference begs that the Government will be pleased to introduce legislation with a view to place beyond doubt the legality of marriages, between members of one caste and another.

Carried with 50 in favour and 9 against it.

5. That this Conference deplores the wretched condition of the depressed classes and strongly urges upon the public the need of larger and organized efforts for elevating their status in Society and ameliorating their moral and material condition. Moved by Pundit Kissen Pershed Kaul, B.A., seconded by Mr. A. Dass, Bar.-at-Law, supported by B. Sankta Pershed and Prof. Vishnu Dutta. Carried unanimously.

6. That this Conference regards the deplorable growth in the consumption of intoxicating matter in the province as a serious hinderance to its material and moral progress and expresses its cordial sympathy with the Temperance movement. Moved by G. S. Arundale Esq., M.A. L.L.B., seconded by Pandit Madan Mohan.

7. That in view of the manifold evils resulting from early marriage this Conference resolves that the marriageable age of boys and girls be raised respectively to at least 25 and 16 years.

That as a means to giving effect to the resolution, an appeal be made to the managers of private schools and to Municipal Commissioners to support the resolution by refusing to admit married children into schools under their control or by the use of some other sufficient by detrimental penalty and to parents and guardians to refuse to send their children to schools to be educated with the married. Moved by Professor Hari Kishore Sanyal, the Chairman of the Reception Committee and was carried unanimously.

7a. That this Conference strongly recommends that every encouragement be afforded to foreign travel, and that all social obstacles in the way of re-admission of Hindus returning from foreign countries to their communities be removed. Moved by Mahant Sita Ram of Benares, seconded by Munthi Sankta Prasad.

8. That this Conference strongly condemns extravagant marriage and general expenses. Moved by Pundit Lalta Parshad, seconded by B. Guri Sankar Prasad, carried unanimously.

9. That this Conference strongly urges the necessity of promoting social purity in this province, and strongly condemns the practice of holding Nautch parties on festive and religious occasions. It also condemns the degrading practice of indulging in the use of foul language during Holi festival. Proposed by B. Jwaia Pd., M.A. Seconded by Prof. Irelokikar, M.A.

10. That this Conference deplores the present condition of charities and strongly urges upon the community the necessity of organising them in a way that they will not defeat their own purpose. Moved by Pundit Ibbal Narain Gustu, M.A., L.L.B. Seconded by Dr. Taj Bahader, Superintendent, M.A., L.L.D., supported by Hon. B. Ganga Prasad Verma.

KESHAVA DEVA SHASTRI,

Secretary,
Social Conference.

The British Museum has just acquired a collection of about 150 paintings by Chinese masters, ranging in date from the eighth to the 18th century. formed during residence in China, by a German lady Frau Wegener. To these are to be added some of the remarkable series of Buddhist paintings of the Tang era (A. D. 600-900) discovered by Dr. Stein on his latest expedition for the Indian Government and of which a proportion is to become the property of the Museum. The chief samples of the collection will be included in an exhibition of Far Eastern Art.

In the Museum of the Royal College of Surgeons lies a famous skull. Discovered at Gibraltar many years ago. It has been agreed to be that of a human being of pre-historic times. **Woman 600,000 years ago.** Many scientists have examined it ; many theories regarding the owner of it have been propounded. For some years past, armed with a new system of intricate measurements and with all the resources of modern science at his back, Professor A. Keith, curator of the museum, has been trying to lift the veil from the past. He has compared the skull minutely with those of the people of all nations to-day. and has set it side by side with all other available prehistoric relics.

In an interview, discussing "technicalities," Professor Keith spoke of his conclusions. "The skull, I have little doubt, is that of a woman," he said, "From the size of her brain, she must have been shrewd—probably a woman, too, of considerable spirit. One can reckon pretty accurately, also, the time at which she lived. It must have been at least 600,000 years ago. Vegetarian Diet.

"From the jaws and the fact that the muscles of mastication were remarkably strong it is possible to deduce what this prehistoric woman ate. Nuts and roots probably entered very largely into her diet. She was in the habit of eating things which required a great amount of mastication before much nourishment could be derived from them—hence the unusual development of the jaw muscles.

"The men 600,000 years ago were without doubt, long armed. Their legs were short. They had abnormally strong, thick necks. It is clear too, I think, that their brains were far larger than has previously been conceded.

"It seems reasonably certain, too, that they were able to speak to each other. From my examination of the brain cavity of the skull I have been able to deduce quite clearly that the cells controlling speech were there.

"This woman lived at a period before horses were thought of. Some sort of rude shelter must have been her abode. And the men of this far distant age must have spent most of their time roaming about in mobs. Probably they were hunters. And I should say that they fished too.

"The prehistoric woman's skull indicates that she had a large nose. Her eyes, too, must have been prominent. Her palate was one-third larger than that of the woman of today.

Maha-Bodhi Society, Colombo.

STATEMENT OF INCOME & EXPENDITURE FOR THE MONTHS OF MARCH & APRIL, 1910.

RECEIPTS.		PAYMENTS.	
To Interest	Rs.	By upkeep of Priests in India	Cts.
" Subscriptions of Members	333	" Rent	84
" Proceeds of Books sold	60	" M. B. S. Press	220
" Donations	102	" Gas Engine and light	1356
Mr. J. Block, Panadura	5'00	" Management of Schools'	99
" Moung Seeing Monkay, Burma	2'18	" Establishment	330
" W. Cranson	1'50	" Anuradhapura Land	86
" L. James de Silva	0'75	" Book Agency	36
" T. S. Jayawickrema	2'15	" Tools & Plants	36
" R. W. Jinadasa	0'50	" Hiniduma Land	18
" R. W. Bodiya	1'00	" Part Purchase Money	77
" W. K. G. de Silva & Others	1'35		
" W. P. Ekanayake	2'00		331
" M. B. S. Hostel			00
" M. B. S. Press			
" Management of Schools Fees			
	Rs.		
" Balance brought forward from last month	2561		2600
	560	" Balance carried over to next month	522
	3122		71

Colombo, 7th June, 1910.

E. S. JAYASINHA,
Accountant.

HARRY DIAS,
Treasurer, M.B.S.

Printed and Published by the Maha-Bodhi Society, Colombo, Ceylon.

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.*

EDITED BY ANAGARIKA H. DHARMAPALA.

Vol. XVIII.

JULY, 2454 B. E.
1910 A. C.

No. 7.

Lord Buddha's Birthday Anniversary.

BLESSINGS TO ALL.

Within this week in commemoration of the birthday of Lord Buddha two lectures will be delivered at Lahore, one by Dain Kanwar Sain, M.A. in English on *Buddhistic Code of Ethics*, the other by Sant Bahal Singh Gautama in Urdu on the “The Lord of Love and Compassion,”

It is hardly necessary to point out that Indians of all descriptions badly need such lectures in order to elevate their moral tone. Buddha's teachings were not indeed meant for any one race or community. His object was to unify the whole human race all over the globe. Says a recent anonymous author of the *Creed of Buddha*:—“Whatever view we may take of Buddha's teaching, we must admit that in its essence it belongs to no one nation and no one age. Moses legislated for the Jews, Lycurgus for the Spartans, Zoroaster for the Persians, Confucius for the Chinese, Buddha for all men who have ears to hear. The simplicity of Buddha's ethical Code brings it within the reach of the simplest natures. The greatness of Buddha as a teacher is proved by the fact that his scheme of life—so simple and yet so complex, so obviously and so profoundly true, so modest in its aims and yet so daringly ambitious, so moderate and yet so extravagant in the demand that it makes on our spiritual resources—provides for the need of all moulds of character of all types of mind.” (p 98.)

My countrymen just for a moment free yourselves from bias and ponder over the verdict of history contained in the following words of impartial critics.

“His personality is undoubtedly to be conceived in strict accordance with tradition, for to that personality the new doctrine owed a great deal of its success. Especially credible is that part of the legend which tells

us of his dignified bearing, of his high intellectual endowment. of his penetrating glance, the firmness of his convictions, his oratorical power, his gentleness, kindness and liberality and the attractiveness of his character. The benevolence of Buddha's character, more than anything else, drew the hearts of mankind towards him. He had no doubt a carefully thought out metaphysical system of his own ; he made many rules to govern the life of his apostles which were either borrowed from Brahman orders or were innovations of his own, but it was not to these that he owed his success. The great difference between Him and other teachers was due to the deep warm love which he bore for his neighbours. In Buddha himself lived and worked the originality of a lofty and high mind coupled with a benevolent power of purity and warmth of heart." (Harmsworth's History of the World p 1192.)

Speaking of the influence of Buddhistic doctrines on Brahmanic Code of Morals the learned authors of the *Historians' History* observe as follows :—

"The only great moral element that has penetrated the nature of the Hindu is the spirit of Buddhistic charity. This spirit of charity has even crept into the rigid Code invented for the pleasure of fantastic and cruel gods and not for the true good of mankind. It has softened it and added precepts of love and liberality to its hard and severe directions. The Buddhistic period was the most moral in the history of India and its beneficent influence makes itself felt.—(Vol. II. p 548.)

Would you not care to hear the law of ethics taught by one who is thus described by Arthur Lillie ?

"Majestic and calm, amid the over-turned priestly tyrannies that his Dharma has compassed sits the great figure of Buddha careless alike of idolatry and misrepresentation. That this unique man is entitled to a niche in the great Pantheon of world's epoch makers scarcely admits of a question."

Is it not worth your while to listen to his law which has elicited such praise as this ?

"Surely the mysterious East has given us in Buddhism a true revelation, since it makes known to us the moral beauty and purity that lie in the deeds of human nature needing no other divinity than that which abides in the human heart to awaken them into living glory. It has now been made abundantly clear that the moral conceptions of Buddhism, although intermixed with a great deal of counsel which to us appears worthless, affords a valuable supplement to our own current ideas of righteousness and comprises many ethical features at least equal and occasionally superior in practical value to anything which has been developed by the religious aspirations of Christian civilization. Though legend has played its part in the formation of Buddhist faith its ethical sweetness was in the main derived from Gautama himself. Probably no more beautiful, gentle and spotless character has ever existed among the sons of men. Sir Edwin Arnold has said : Discordant in frequent particulars and sorely overlaid with corruptions, inventions and misconceptions the Buddhistic books yet agree in the one point of recording nothing—no single act or word which mars the perfect purity and tenderness of this Indian teacher who united the truest princely qualities with the intellect

of a sage and the passionate devotion of a martyr" (Ethics of the great religions by Gorham p 46.)

Our dear students in whom the writer of these lines has always taken a deep interest are particularly requested to attend the lectures announced and hear with careful attention the development of the following rules of conduct taught by the Master :—

The pupil should honour his teachers

- 1 By rising in their presence,
- 2 By ministering to them,
- 3 By obeying them,
- 4 By supplying their wants,
- 5 By attention to instructions.

Come ye and listen to the exposition of the law taught by the Master who was on earth the first to teach

Universal ethics,
Vegetarianism,
Temperance,
Humaitarianism,
Compassion to all creatures (human and sub-human.)

--*The Indian Mirror*, May 28, 1910.

Buddhism in England.

Mrs. Rhys Davids is indefatigable in her unselfish labours in the field of Buddhism. The virility of the Buddha Dhamma is best seen in the wonderful energy shown by this brilliant Pali scholar. Her teacher was no other than her own husband, Professor Rhys Davids. Her previous training in Western psychology has helped her much to comprehend the lokottara teachings of the Tathāgatho, and the help that she receives from the ripe scholarship of Professor Rhys Davids enables her to do the work of translation in an admirable manner. She is above all very sympathetic when she attempts to interpret the teachings of our Lord. She has translated the Dhammasangani with the aid that she received from Pali commentaries, and we have now her translation of the "Therigāthā" in English. The next Pali work that she contemplates translating into English is the Majjhima Nikāya. Dr. Neumann's translation of the Majjhima into German has helped German scholars to understand Buddhism greatly, and when Mrs. Rhys Davids completes her translation into English, the English speaking world would then have two very important Nikāyas to comprehend the wonderful doctrine taught by the Tathāgato. We would like to suggest that the king of Siam should be graciously pleased to confer on Mrs. Rhys Davids a title in recognition of her brilliant labours in the field of Buddhism. Eastern scholars in these days should not remain idle but try to infuse life into the

moribund body of the Sangha. Siam, Burma, Cambodia, and Ceylon belong to the Pali school of Buddhism, and the more primitive and original teachings are to be found in the Pali literature and it is therefore necessary that the Bhikkhus in these countries should stir themselves into activity and render help to the Western scholars who are working hard to bring the Buddha vacana before the Western world.

The Singularity of Buddhism.

This is the title of a work consisting of 128 pages which has been sent to us for review. The author is Mr. J. Wettasinha of Colombo, a pupil of the illustrious scholar the venerable prelate, the Pradhāna Nāyaka, Sri Summangala, Chief of the Sripada Monastery, and Principal of the Vidyodaya College, Colombo. The Introduction to the work is from the pen of Mr. F. L. Woodward, Principal of the Mahinda College, Galle, who has also added "Notes" in explanation of certain points which require elucidation. Mr. Wettasinha says: "Many writers on Oriental religions have made the statement that Buddhism is a mere modification of Hinduism, but as a matter of fact, Buddhism started from a fresh basis, sweeping away all the theories, theistic and materialistic, that were in vogue at the time; and even to-day it can be safely said that Buddhism is the only religion that stands between Theism and Materialism in opposition to both." In the opinion of Mr. Wettasinha Buddhism is "atheistic, positivistic, semi-materialist," and "the Buddhism of the Southern Church is diametrically opposed to all the known religions of the world." To show this he has in a manner epitomised and condensed the main points that are to be found in the different chapters of the Visuddhi Marga. The work is very useful for a student who has had some kind of training in the psychology of the Abhidhamma. In the 221 paragraphs he shows the differentiations and technicalities of the Dhamma and the Abidhamma, and in the final part he explains in 26 pages the singularity of Buddhism. The ordinary student of Buddhism who is contented with the works of Western writers on Buddhism would find in this monograph a splendid manual for daily use.

The price per copy is not given but application may be made for obtaining the same to the Manager of the Sihala Samay Press, Colombo, Ceylon.

The Buddhist Review.

The second number of the 2nd volume of the Buddhist Review published by the Buddhist Society of Great Britain and Ireland is out. Price per copy is only a shilling. Every Buddhist who can spare a rupee should purchase a copy and have it presented to a non Buddhist. The only way to propagate Buddhism in the West, especially in English speaking countries like England, America and Australis, is by means of the Press. Our Bhikkhus in Asia are sleeping. The compassionate spirit that prompted the early Bhikkhus to propagate the Dharma is now dormant in the present day Bhikkhus. The so called Mahayāna Buddhism that teaches a higher phase of Buddhist activity, strange to say, does not seem to give birth to the needed missionary spirit either in China or Japan. The Dhamma is slowly spreading in the West, and we are thankful to the small band of workers who are trying to bring the light of the Buddha to the people of the West.

The Buddhist Review in these days is a necessity, and the only way to popularise the Dhamma of the Buddha is by extensively circulating the same throughout the English speaking world. This could be easily done if we had earnest Buddhist Bhikkhus in Buddhist lands. Every temple in Ceylon should send a subscription of four shillings to the Buddhist Review with a request that a copy should be sent free to a Library either in Great Britain or in the United States of America. At least a thousand copies should be sent free with the help of the Bhikkhus in Burma and Ceylon. We therefore make the suggestion that devout Buddhists in Ceylon and Burma make the effort to get the Bhikkhus of each temple to raise four shillings and have the same remitted to the publishers of the Review, 46, Great Russell Street, London, W. C.

The contents of the second number are ;—

The life and teachings of the Lord Buddha by Hodson Smith.

Intellect and the Khandha doctrine by Mrs. C. A. F. Rhys Davids, M.A.

Egotism, True and False, by A. D. Howell Smith, B.A.

Karma, by H. J. Adams

Nirvana, a Sonnet by Anthero de Quentel

The Parable of the Saw, by the Bhikkhu Silācāra

The Dalai Lama, by Francis J. Payne

Review : Psalms of the early Buddhists

Notes and News

Birthday of Buddha at Madras.

The 2499th anniversary of Lord Buddha was celebrated in the premises of Buddhasrama at Royapettah, Madras. The Panchasila or the five commandments was chanted by three Burmese priests who had their Padapuja or Worship in the morning, followed by feeding the poor. The friends and followers of Buddhism assembled in the premises in the evening. Messrs. Lakshmeenarasu of the Pachayappa's College and Singaravelu Mudaliyar, High Court, Vakils spoke. The former in the course of his address said that, though Buddha was a sovereign with a son and a wife, finding that sorrow, sickness and death rule supreme in this world, he betook himself to a forest, shaking off the shackles of temporal pleasures, to find out the 'truth' through meditation. He tried the Hindu philosophy and its severe asceticism in vain, then he began to preach his Panchasila or the five commandments. Buddhism, he said, strictly forbids religious persecution, and all men are equal by birth and can attain Nirvana or bliss by practising virtue. Next, Mr. Singaravelu, Mudaliyar in delivering his speech, said, the morals of Buddha are common to all religions. His faith is based on self culture and self control. In conclusion, he added that unless all the Hindu temples are turned into hospitals and schools, imparting useful practical education to the poor, there is no uplifting for India. If every man seeks the good of another, this world would become a paradise. There is no such thing as Heaven or Hell or Everlasting fire. Man is not a sinner by birth. All worldly misery arises from not practising self-culture and self-control. The proceedings closed with the usual vote of thanks by Mr. Ayotidas, the Secretary of the Association.—*The Indian Mirror*, May 28, 1910.

The Buddhist Anniversary.

To-day, 24th May, is the anniversary of an event which will live long in the history of the world, for it is the two thousand and five hundredth anniversary of the enlightenment of Siddhartha Gautama, the Sakya Prince. Whether it be considered from the purely secular or from the religious point of view that date is of immense importance. The events that flowed from the day on which the Buddha saw the old things in a new light have gone far to alter the course of history in one half part of Asia at least. Two millenniums and a half, after the supreme event, the religion which he founded has disappeared from His native land. But it has taken firm root in other countries. It is well nigh universal in Tibet and in Burma. It is a religion of some importance in China, though it is there over-shadowed by Confucianism. In Japan it has its adherents even in the present age when most people's thoughts in the Flowery Kingdom are turning towards materialism or to Shintoism. By all the canons that one can judge the health of a religion Buddhism is still flourishing and even those who are not followers of the Perfect Way may be glad at it. For the singular and ethereal beauty of the Buddhist faith should not be allowed altogether to die out from mankind.

Because it has lasted 2,500 years, there is no need to look upon Buddhism as an obsolescent religion. An Empire, if it is fairly fortunate, will last a thousand years. A religion with like absence of disaster, may well last for ten thousand. But it is true that very few of the beliefs of to-day can go back half so far. Hinduism alone has had an existence, which is possible to say it has lasted many thousands of years. Shintoism, though not so old, may be in the same degree of longevity. The Jewish religion goes back probably for nearly five thousand years. Buddhism is only six hundred years earlier than Christianity while Mahomedanism is another seven hundred years later. How many of these younger religions will last out their full space it is impossible to say. But it seems that among these Buddhism must be one, for it supplies the mental food required by a certain type of mind in a manner which no other religion does at present. It will probably never again spread over half the world as it did within the century or two after its foundation. But there are elements in it which should enable it to maintain its existence for several millenniums to come.

The last twenty years have seen many wonderful discoveries with respect to this religion which began with the finding of the stupa containing a few of the ashes of Buddha in the district which had once been the Sakhya republic and which culminated in the amazing discovery of the actual burial place of the ashes this year. The archaeological researches and the numerous translations of Pali texts during the past twenty years have done much to throw light on that period. It shows us how the Ganges valley and the sub-montane tract were covered by numerous small states and principalities, some ruled by princes others by aristocratic oligarchies. It has also helped to throw much doubt upon the tales of Brahminical cruelty and persecution during the decadence of Buddhism in India. On the contrary so well-informed a scholar as Dr. Rhys Davids considers that Buddhism was first debased by the conversion of completely savage tribes who introduced their beliefs into the religion just as many tenets of paganism were introduced into Christianity when it began to spread widely over the Roman Empire. After it had been thus weakened and its influence among the civilised countries or India destroyed the rise of nascent Buddhism replaced it by natural processes among the higher races without there being any occasion for armed disturbances between the adherents of the two religions.—*Indian Daily News*.

The full moon day in the month of Jeth, or Wesaka in Buddhist phraseology, which comes off to-day is ever memorable and hallowed on account of its blessed associations. It is an occasion which is thrice blessed. It was the day which marked the ushering into the world, two thousand five hundred and thirty-four years ago of the Prince of Compassion in the city of Kapilawastu. It was the day which witnessed 2,499 years ago his attainment of Buddhahood, and by a remarkable coincidence, it was the day which saw the *Pari Nirvaana* of the great Teacher, whose light still radiates the spiritual senses of forty per cent. of the population of the globe. Thus the full moon day of Wesaka commemorates three events of Buddha's life. Born in royal purple, excelling all human-born by the skill of his arms and majesty of his person,

their apparent to the throne of no small a kingdom, Prince Siddhartha forsook all and sent forth to the world by precept and example a higher and nobler message of love and serviced a message which is still the solace and inspiration of about five hundred millions of people. The light which had radiated from the Prince of Compassion has never flickered. It burns as pure and holy as on the day when the Prince attained absolute enlightenment at the Bo-tree and it has already beckoned men to dedicate themselves to the love and service of humanity. In love and service, in compassion and self control lies the solution of the great mystery of sorrow at once its remedy and cure. There are to be no rites, no ceremonies, no self torture, no priestly powers. Love and do good to all animate and inanimate creatures—that was the teaching of the great Master—that was the key which will unlock the gates of immortality and joy. It is not our purpose here to enter into any disquisition on the comparative merits of the teachings of the great world religions. Nothing can be further from the scope of our review than such an attempt—nor do we here propose to make any estimate of the extent of the influence which Buddhism has exerted upon other religions. Gautama Buddha has not only been among the earliest of religious promulgators and his religion of compassion can justly claim to the credit that never was a drop of blood shed in its propagation during its long and triumphal march through half the world. Another remarkable feature of this religion has been the sublime personality of its great Master. The earth has borne on its lap many a leader of thought and men; it has seen many great and mighty religions rise and flourish but the sublime renunciation made by Prince Siddhartha will remain, for all time to come, as the pride and glory of human kind. For us Indians it is one of our most cherished heirlooms; it is hallowed and sanctified by our traditions and history; we Indians are thrilled into a sense of sublime kinship with the teachings of the Prince of Compassion and we cannot let the day pass without our thoughts being reverentially directed to the personality and message of the great Master. Fortunately lectures have been arranged on this auspicious occasion at the University Hall, Lahore, both on Wednesday and Thursday evenings, and it is fervently hoped that this occasion will be availed of by the citizens of Lahore.—*Lahore Tribune*.

Digest of the Majjhima Nikaya.

(Continued from the last number.)

78. SAMANA MUNDIKA SUTTA.

සමන මුණ්ඩික සutta.

Savatthi.—The Exalted One was staying at the Jetavana monastery. At the time Uggāhamāno, the wandering mendicant son of the shaven ascetic, was living at The Universal Hall in the Mallika Park with a retinue of about 500 disciples, all ascetics. Panca Kango Thapati proceeded from Savatthi in the afternoon to visit the Bhagava. But the Thapati thought "this is an unusual hour to call on the Bhagava, the Exalted One is now enjoying the bliss of solitude, the Bhikkhus are given at

this time to psychological study, let me go to meet the Paribbājaka Uggāhamāno," and he went to the Mallika Park, where the mendicant was staying, with a large retinue of ascetics. These were engaged in conversation on different subjects, all relating to the sensual plane. Uggāhamāno having seen the Thapati coming at a distance, beckoning to his retinue said, let the honourable ones be silent, make no noise, the householder Thapati, a lay follower of the ascetic Gotamo, wearing the white robe, is approaching. The ascetics remained silent. Thapati after having exchanged greetings with Uggāhamāno sat on a side. Whereupon Uggāhamāno said that he trains men in four principles of righteousness, viz not to commit sin by bodily action, not to speak evil, not to cherish evil aspirations, to abstain from unrighteous livelihood. These, he said, are the highest of virtues, supreme beyond other attainments. Thapati showing neither signs of approval nor delight now rose from his seat and walked away, expecting to get an explanation from the Exalted One. Thapati approached the Exalted One and related the conversation that he had with Uggāhamāno. The Exalted One said, what does an infant that is lying on its back know about the consummation of virtue? So are the words of Uggāhamāno. The infant does not know what go to constitute the body, much less does it know about the evils that are committed by the body, except to struggle; the infant does not know what constitutes speech, less does it know about the evils of speech, except to cry; the infant does not know what volition is, less does it know about the evils of mind, except to show anger; the infant does not know what life is, less does it know about evil livelihood, except to suck the mother's breasts. The Exalted One thereupon expounded the four principles which do not belong to the highest category, viz. sins are committed by the body, but not by speech, nor by thought, nor by livelihood. To the highest category belong the ten principles which the Exalted One explained to the Thapati. What are the principles of evil life?

Evil done by body, by speech, by livelihood. These originate from the heart and the psychical aspects are varied. When the consciousness is associated with either one of the three evils—desire, anger and foolishness—the result is evil conduct. How can one get emancipation from evil? By abandoning evils of body, speech and thought, and cultivating good in the three ways, of body speech and thought, and living by gaining a right livelihood. The way to abandon evil is by the practice of the four Sammappadanās, viz. by not allowing unbegotten evil to come into objective form, and exerting in the right direction not to generate unborn evil, &c. What is pure conduct? That conduct which is based on a meritorious life of good action, good words, and righteous livelihood is called pure conduct. The psychology of evil conduct and of good conduct was explained in twofold ways to the Thapati and the Thapati was pleased.

79. CULA SAKULUDAYI SUTTA.

ဥဇ္ဇေယျဇာတိဇာတိဇာတိ.

Rajagaha —The Exalted One was staying at the Veluwana Monastery. At that time Sakuludāyī, the wandering mendicant, was staying in the ascetic monastery at Moranivāpa, with a large retinue of mendicants. The Bhagavā with the bowl in hand came to Rajagaha to receive

alms, but finding that the time was rather early to go the round, He contemplated visiting the ascetic monastery where Sakuludāyī was. When He was approaching the monastery, Sakuludāyī, who was sitting surrounded by a large retinue of ascetics of his own school, seeing the Bhagavā approaching, beckoned the ascetics to observe silence, inasmuch as they were, at the time, shouting and speaking at the top of their voices, being engaged in all manner of useless talk. The Bhagavā sat on the elevated seat offered by Sakuludāyī, while the latter sat on a low chair. He asked Sakuludāyī what was the theme of their conversation, whereupon Sakuludāyī said that it is more profitable for him to hear what the Bhagavā had to say for it is so very rarely that they get an opportunity to hear Him. The Bhagavā suggested that Udāyī should propound a theme and that He would explain it.

At one time on a previous occasion the assembly was talking about the leaders of religious sects who were known for their all knowing wisdom, but who, when a question was asked about the past, gave a conflicting reply which had no application whatever to the subject, and they exhibited signs of anger and hatred. Then on that occasion I began to think of the greatness of the Bhagavā, who always answered questions satisfactorily.

The Bhagavā inquired of Udāyī who were the teachers who calling themselves all-wise, showed signs of hatred and anger when questions were asked of them. Udāyī said such an one was Niganto Nataputta

The Bhagavā said that looking back for many thousand births He could not discover once where He had failed to answer properly any question put to him. In the same way by the power of the divine eye transcending the sight of the human eye the Bhagavā sees those that die and are born again in various realms, according to the Karma. And when questions concerning the future are asked, the Bhagavā answers satisfying the questions. Listen Udāyī to the Dhamma that shall be preached to thee letting alone questions relating to the past and future. "Imasmim sati, idam hoti, imassuppāda idam uppajjati, imasmim asati idam na hoti, imassa nirodhā idam nirujjhati."

Udāyī conscientiously acknowledges his undeveloped spiritual condition which prevents him from looking into the past births, and for his looking into things divine, his spiritual sight does not even extend to see even a degenerate spirit. And as regards the understanding of the analysis of the Dhamma according to the process enunciated by the Bhagavā, when he compares the method of his own teacher, the heart delights in the method of teaching of the Bhagavā. The Bhagavā wished to know what the teacher of Udāyī taught. Udāyī said that his teacher teaches that that which has no superior to it, is the best. The Bhagavā tells Udāyī to make clear his teacher's formula and Udāyī simply repeats it saying that which has no superior to it that is the brightest and best, but does not demonstrate it by any illustration.

The Bhagavā thereupon tells Udāyī that his teacher's brightest and best colour has no existence and the man who tries to realise the teaching of his teacher is like the man who wished to have the most beautiful girl of the town, but who had never seen her, nor had he any knowledge of her caste, complexion, &c. Now the man who has not seen the most

beautiful girl of the town, who has no idea of her caste, complexion and stature, and yet he wishes to have her, what shall people think of such a man? Udāyi then attempts to explain that the soul is like unto the shining gem "veluriyo" in colour and is immortal. The Bhagavā thereupon asks whether the brightest gem that is placed on a silk carpet gives more light or the light of a firefly in a dark night? Udāyi answers that the light of a firefly in a dark night gives more light. Again Udāyi is questioned which of the two gives a greater light, a firefly or flame of a burning lamp in a dark night. Udāyi answered the flame of a burning lamp. Udāyi is again questioned which of the two gives a greater light, the flame of a burning lamp or of a great body of fire. Udāyi answered that the light of a great body of fire is greater. Udāyi is again questioned which of the two is greater, the big fire or of the light of the morning star. Ubāyi answered that the brilliance of the morning star is greater. Again Udāyi is asked which of the two is greater, the brilliant light of the morning star or the radiance of the moon in full on the 15th day. Udāyi answered the light of the full moon is greater.

Udāyi is again questioned which of the two gives a greater light, the full moon or the autumnal sun in all his glory. Udāyi answered the autumnal sun. The Bhagavā tells Udāyi that his definition of the supreme colour is not exhilarating as it could not stand comparison even with the light of a firefly. Udāyi is pleased, and praised the Bhagavā, and desisted the utterance of his teacher,

The Bhagavā asked Udāyi whether there is absolute happiness in this world, whether there is the path (ākāravati pratīpadā) for the realization thereof. Udāyi says that his teacher proclaims that there is absolute happiness in this world, and there is the path. Udāyi is asked to enunciate the principles of the ākāra vāti path. Udāyi says he who refrains from destruction of life, who refrains from dishonest gain, who refrains from sexual indulgence, who refrains from falsehood, who observes any one form of asceticism—such a one observes the ākāravati principles, such a one realizes absolute happiness.

The Bhagavā inquired from Udāyi, when one refrained from destroying life, whether he enjoys absolute happiness or whether he feels the sensations of happiness and misery. He feels the sensations of both, answered Udāyi. For the four questions Udāyi gave similar answers that there is no absolute happiness in having observed the ākāravati principles as enunciated by his teacher.

Udāyi asked the Bhagavā, "Is there absolute happiness in this world, and is there an ākāravati path?" There is absolute happiness, and there is the ākāravati path.

The Bhagavā then began explaining the principles of the first, second and third Jhānas, when the retinue of Udāyi began to clamour saying that there is nothing superior to their teacher's doctrines. Udāyi bade them to be silent and asked for further elucidation, and the Bhagavā continued explaining the fourth Jhāna. Udāyi asked then is it for the realization of the *Jhāni* happiness that the disciples of the Bhagavā practise the Brahma cariyā life? There is something higher than the Jhānas said the Bhagavā, and the Lord began expounding the doctrine by stating that a holy and omniscient Buddha is born to the world, and that

He teaches to overcome the five Nirvanic impediments, to realize the four Jhanas ; to reach to the exalted super-psychical conditions of acquiring knowledge of the past births ; of the divine eye to find out the future birth of a being : and of the knowledge to destroy all cosmic desires in the realization of the Four Noble Truths, ending in the attainment of absolute emancipation.

Sakulu dayi forsaking his retinue of disciples became a follower of the Brahmachariya life under the Bhagavā.

(To be continued.)

The Wesaka celebration at the Albert Hall, Calcutta.

The 2499th anniversary of the foundation of the religion of the Buddha was celebrated by the Maha-Bodhi Society at the Albert Hall at 6.30 p.m. on the 24th instant, Mr. ex-Justice Sarada Charan Mitra first addressed the meeting in a charmingly, sympathetic manner, showing that Buddhism and Hinduism are sister-religions, and that the Hindus worship Buddha as the incarnation of the great god Vishnu, and that Buddhism did not attempt to break down caste, and that the Hindus, in spite of their Buddhism, observed the principles of the caste system, and that Buddhism in its missionary conquest in non-Aryan lands was easily propagated because it had nothing to do with the caste system.

Srijut Rash Behari Mukerji of Utterapara read a paper shewing the superiority of the transcendent psychology that was proclaimed by the Tathagatha, and that even Sankaracharya had failed to understand the great principles thereof.

The Anagarika Dharmapala in his lecture shewed that Buddhism is the consummation of the philosophy of the Upanishads. That Buddhism is the religion based on analysis of the principles of Truth, that it takes the middle path inasmuch as it is neither a dualism nor a monism. That all religions take one of the two extremes, that all things exist permanently, or they cease absolutely to exist. But the doctrine preached by the Buddha takes the law of Cause and Effect as its foundation, and that life is the result of Evolution which undergoes changes of birth, decay and death "ad infinitum," till absolute Enlightenment is reached. The consummation of life is the realization in perfect consciousness of the unconditioned state of Nirvana on this earth, which is only possible after the extinction of ignorance, anger, and of the desire for the enjoyment of the pleasures of the five senses.—*The Indian Mirror*. May 27, 1910.

The demonstrations in honour of the memory of Lord Buddha in India.

We derive great satisfaction from the fact that the Wesaka Festival or Buddha Anniversary has been celebrated this year not only in Bengal, but also in Madras and the Punjab in a befitting

manner. The full moon day having fallen both on the 23rd and 24th May, the festival was celebrated on each of those days in Calcutta. Thus, two meetings were held in this city, the first on the 23rd May at the premises of the Bouddha Dharmankura Sabha in Lalit Mohun Das' Lane and the second at the Albert Hall in College Street. We are exceedingly glad that the second meeting was presided over by such a prominent member of the Hindu community as Babu Saroda Charan Mitra. His short speech has been read with great satisfaction by all Buddhists and lovers of Buddhism. The facts that Hinduism and Buddhism are sister religions, and that Lord Buddha is worshipped as the ninth incarnation of Vishnu are of course well known, but they gain additional interest from the stress laid on them by a leading member of the orthodox Hindu community. We regard this as a sign of great significance. There appears to be little doubt that the Hindus have become conscious of the reparation which they owe to Buddhism. We do not wish to go over the old scenes again, but we would only commend to the notice of the Hindu public the erudite work which has been published recently by Mr. Ganga Prasad, M.A., M.R.A.S. of the Provincial Civil Service of the United Provinces of Agra and Oudh. In this admirable work entitled "The Fountain Head of Religion," Mr. Ganga Prasad proves close kinship between Hinduism and Buddhism. He shows moreover that the Vedas are the original source of the great religions of the world or to use his own words: "Buddhism or that moral code of morality which was preached by Buddha and which induced the development of Christianity sprang up directly from the Vedic religion." The Vedas and the Upanishads are in fact incorporated in their truest forms in Buddhism. Hence Buddhism may be regarded as the link which unites all mankind together in common service of love and fellowship. Love is religion and religion is love. Love for one's fellow beings is one of the manifestations of divine service. In love and service, in compassion and control lies deliverance from the woes of earthly existence. It is well that the civilised world of today should feel a soul yearning towards the Prince of Love and Compassion. There is greater need for him today than at any previous time in the history of the world. The West is coming to realise more and more the lofty ethical beauty of Buddhism. No wonder we notice the increasing demand for Buddhistic literature in Europe and America, and the increasing number of Western thinkers who are publicly avowing their faith in the religion of Lord Buddha. It gives us great pleasure to notice the cordial feeling shown towards the Wesaka celebration by our Anglo-Indian contemporaries. "The singular and ethereal beauty of the Buddhist faith," said our contemporary of *The Indian Daily News*, "should not be allowed altogether to die out from mankind."

It is a happy sign of the times that the Hindus are now attaching importance to the Wesaka celebration, for it is one which cannot fail to rouse their enthusiasm and earnestness to know more and more of the wonderful ethico-philosophical system which did so much to uplift the men and women of India in the days of old. One of the greatest achievements of Buddhism was the reclamation of the down trodden portion of Indian humanity. Buddhism abolished the caste system and gave equal freedom to man and woman. When was India so noted for learning, culture, righteousness and general prosperity as during the Buddhist period? Mr. Valentine Chirol, the Director of the Foreign Department of the London *Times*, during his recent visit to India delivered an instructive lecture on "Japan and the Japanese," on the occasion of the opening of a branch of the National Indian Association for the Central Provinces and Berar at Nagpur. He paid a warm tribute to the achievements of the Japanese in commerce, industry and finance. One of their peculiar characteristics, he said, was their thoroughness and infinite capacity for taking pains. And he pointed out how they had developed their latent powers under the tuition of the West, just as they had borrowed centuries ago from the older civilisations of China and Corea. Mr. Chirol did not go further, and had he done so, he could have told his audience that it was the light of India that illuminated the Land of the Rising Sun. Count Okuma, one of the greatest of Japanese thinkers and statesmen, has borne testimony to the long existing kinship in spirituality between the Hindus and the Japanese. Buddhist missionaries went to Japan as early as the eighth century, and Count Okuma observes that even to this day the Japanese regard "Tenjika" or India—the birthplace of Buddha—"as a sort of heaven, and with a sense of homage." Should we Hindus not be proud of the fact that it is from our ancient land that the light went to the Middle and Far East and thence across the vast waters to Eastern and Western Europe, from where it shone on the other hemisphere known by the name of America today? It has been proved by evidence of unimpeachable authority that it was not Columbus but five Buddhist monks who first discovered America and sowed the seeds of civilisation in that land.

However, to come to the Wesaka celebration. Calcutta has honoured itself by its hearty demonstrations in honour of the blessed memory of Lord Buddha. In Madras the celebration was held in the premises of the Buddhasrama at Royapettah, where the chanting of the Panchasilas was followed by the feeding of the poor and a largely attended meeting addressed by Mr. Latchmee-narasu of the Pachayappa's College and Mr. Singaravelu Mudaliyar, a Vakil of the Madras High Court. The demonstration at Lahore was quite as significant as that of Calcutta, one of its

meetings being presided over by the distinguished ex-Judge Sir Protul Chandra Chatterji. The first lecture was delivered in English by Mr. Kanwar Sain, M.A., Bar.-at-Law, over which Sir Protul Chandra Chatterji presided, and the second in Urdu by Pundit Bahal Singh Gautama under the presidency of Mr. Bhagat Ishwar Das, M.A., Advocate. Sir Protul Chandra Chatterji has been known for many years to have taken a friendly interest in Buddhism. A tract containing his views on Buddhism fell into our hands some time ago and we derived much pleasure from its perusal. At the same time our Brahmo friends observed the festival with due solemnity. Mr. A. C. Sen, the retired Judge, delivered a sermon at one of these gatherings to a cultured audience. The acceptance of the teachings of Lord Buddha by the Hindu community is one of the happiest omens of the present day. We hope the fraternisation between Hindus and Buddhists will go on increasing day by day. The Buddhist anniversary celebrations have effected a great marvel indeed by re-uniting the two great offshoots of the same parent stock. We hope these celebrations will be extended more and more every year so that the Wesaka festival may be established again as the World's Great Feast of Love."—*The Indian Mirror*, Tuesday, May 31, 1910.

Lord Buddha's Birthday Anniversary in Lahore.

On the occasion of the birthday celebration of Lord Buddha in Lahore, a large number of men of all classes and creeds, Hindus, Mohamedans, Christians and Buddhists assembled in the University Hall, Lahore, on Wednesday, the 26th May, 1910, at 7-30 p.m. Mr. Kanwar Sain, M.A., Bar.-at-Law of Rawalpindi, addressed the audience for over one hour on the life and teachings of Buddha. Sir P. O. Chatterji presided, and in a short speech introduced the lecturer to the audience as one of the most distinguished "alumni" of the Punjab University who had had a brilliant career in England where he studied for the Bar. He was a man of great culture and a scholar in the right sense of the term and it was to be expected that they would derive great benefits from his lecture. The idea of commemorating the birthday of Lord Buddha was an extremely right one and just in time though the heat of the weather went against the readiness of people to attend the lecture but that could not be helped. If it was a right thing to commemorate the life and career of India's great men it was but meet that they should commemorate their greatest of men. The Brahmo Samaj commemorate the memory of Rajah Ram Mohan Roy, the greatest of men of the present time and attempts should also be made to fittingly commemorate the life of

the greatest man India had produced. Apart from material of a legendary character, Buddha was undoubtedly the greatest man that ever lived. The story of his sacrifice for the purpose of finding a way out of the evil and misery of the world was the most edifying that had ever adorned the pages of the history of the world. His sacrifice was the greatest self-abnegation in life ever made by a human being on this earth. Although history recorded several instances of men who had sacrificed their lives for the sake of and protection of truth, yet the sacrifice of Buddha shone out in the brilliant lustré far ahead of others for he forsook the life and ease, comfort and affluence for the sake of relieving the misery of the world. The President here referred to the lecture he delivered on the subject a few years ago and quoted some passages from it. Proceeding, he said that Buddha wrote no account of himself. All his sayings and teachings were recorded by his disciples long after his death and that fact accounted for the existence of two schools of Buddhists. But all the same the extremely matchless grandeur of his moral principles and teachings remained intact.

MR. KANWAR SAIN'S SPEECH.

Mr. Kanwar Sain said :—It was with no small amount of trepidation that he stood to address that learned audience. He had been a student of the Punjab University and he had come as a student still to learn to uplift his fellow student and not to teach. The great Buddha was the great redeemer on earth. He was not only the greatest man that this land had produced in the past but he was by far the greatest man the world had produced. Now that the sacred remains of that redeemer had been found near Peshawar, a spirit of enthusiasm had been set afoot on the bones of one who had lived and electrified the whole of India and his lofty teachings had been echoed and re-echoed from the Himalayas to the Comorin. This was not the case in India alone, but deep interest had been created over the life of Buddha in America and Europe as well, and nowhere so great and lasting as in those two continents which have realised in the light of the present day scientific discoveries that there were apparent tendencies in the teachings of Buddha that make it certain that the life of the future man would be on the lines laid down by the great redeemer. Although Europe was surcharged at the present time with a strong wave of materialism, and nations were very busy increasing their armaments and forces against a contingent danger, there were signs already visible of the coming peace that was to be. The great originator of dynamite who by his mighty invention had amassed a large fortune had left a will in which he had announced 5 prizes. (1) for one who makes the greatest discovery in the domain of physics. (2) for one who makes the greatest discovery in the domain of chemistry. (3) for one who makes the greatest discovery in the domain of Medical Science in relieving human suffer-

ing and misery. (4) for one who does the greatest work in bringing about peace amongst nations. (5) for one who brings out the best work of idealistic tendencies. This will, is not, a solitary example but it goes to show the direction towards which the West had begun to move. There were signs in this turmoil which make for peace, good-will and brotherhood, and this in countries where the spirit of materialism was abroad, which had broken down old superstition—a spirit which did not stop with this or that creed but which was self comprehensive. But in spite of such rapid advancement towards materialism signs were not wanting of a religious upheaval. If that was the state of feeling in other parts of the world why should it not be so in India? The spirit of enquiry it was said had made them sceptic. Present day science had unhinged their belief and had broken down old creeds but it had not as yet created new gods in place of the old ones demolished. It might be said to the undying glory of Lord Buddha that in him the spirit of the present day had reached the highest point. He was imbued with the present day scientific spirit of the world that harmonized science with practical morality. He harmonized morals and principles that were cosmopolitan in their nature and appealed to all at all times. A great deal of his teachings had descended down to them. His teachings and words were carefully preserved in the memory of his disciples and most of them were untouched or unadulterated. To study and comprehend his principles it was but proper to study his life. Tradition had carried a halo round this man but shorn of that glamour, his life was a wonder even to this day and to all ages. Born of kingly parents he came into the world under most auspicious circumstances. He was one of the noblest creations of the world. A prince among men was a thing to be admired. He was brought up amidst luxuriant surroundings, he was bred in an elysium, a paradise on earth. No evil thought came to him. He was preserved like a lotus flower from the hot breath of passion. Subsequently after marriage he went out to see the world with his eyes. He came into contact with the miseries of life, with old age, sickness, misery and death. He realised that his paradise was merely a bubble, and his surroundings were superficialities of life, not its realities. He also recognised that it was possible to remove the pain and misery the world was subjected to by exertion and endeavour. And the first step towards that direction was to inculcate rational morality, to try to get rid of evil desires and to create healthy rather than unhealthy reactions. To eradicate these miseries of the world he promulgated the eightfold path to Dharma.

- 1 Right comprehension of the law of cause and effect.
- 2 Right aspirations of love, compassion and self sacrifice.
- 3 Right speech to eschew idle talk and harsh words.
- 4 Right conduct.

- 5 Right livelihood.
- 6 Right endeavour to do good in thought, words and deeds.
- 7 Right concentration of thought.
- 8 Right peace of mind.

For full six years he lived the austere life of a complete ascetic and as gold put into fire becomes more so his evil desires evaporated and he came out of the crucible a better man. When he was on the verge of death lying under the famous Mahabodi tree and was quite unconscious, a virtuous woman brought *ghi* and *dal* and poured them to his mouth. Buddha came to his consciousness and enquired of the lady if she was happy. Yes, replied the lady. Again Buddha enquired and again the reply was the same. She toiled during the day and slept peacefully during the night. Buddha exclaimed "Thou teachest those that teach."

Buddha recognised that austerity led to death, real salvation lay in golden means and avoiding the extremes. He therefore preached the Middle Path as the surest way to salvation. At the time when the great redeemer preached his noble religion the atmosphere of India was surcharged with philosophical discussion and there were innumerable proofs and religions prevalent at the time. It was at that particular time that he discovered his golden path and preached it broadcast. He saw that life was full of pain and that it abounded in suffering and struggle. But that did not bring about a feeling of pessimism in Lord Buddha. The remedy and realization of pain was not pessimism; real pessimism lay in following the will of the wise and then to recoil.

He recognised that pain was the result of desire and to get rid of pain it was necessary to restrain desire.

Proceeding, the speaker said, it was generally complained that Buddhism was a system of nihilism which preached nothingness. The case was really quite the reverse. Buddha preached—"By your own conduct, you stand or fall; we may be like lamps to one another. Salvation lies in you alone. Therein is the Saviour."

Buddha preached that there was nothing like a constant ego. A man was not a separate identity; it was only a changing aspect.

It was deeply to be regretted that while many Westerners should devote their entire energies and lives to the study of this greatest of men we in India who regarded him as our greatest man should ignore him and his lofty teachings altogether. If the life of this great man did not find a response in the life of the young men of India, he would think that the fate of India was extinct. In the end the speaker exhorted the students of the *loca*

colleges to form a society for the study of the Buddhistic literature.

With a few concluding words from the chair and a vote of thanks to the learned speaker the meeting came to a close.—*The Indian Mirror*, May 31, 1910.

On Devotion in Buddhism.

(Continued from last number.)

To all that long era of immense religious activity, to all the long glorious line of Indian Sage and Saint, the Buddha came as the crown and greatest glory; His Teaching, as the final, ultimate achievement of Aryan religious thought and life. And thus it happened, as has been said above, that the student of Buddhist origins finds how the very historical circumstances of the birth of Buddhism mark it at once as the one Religion, so far known on earth, which is the offspring, not of the Age of Faith, but of the Age of Understanding; the sole Religion known so far, which is stated in the terminology of mental and intellectual, rather than emotional life. What this external evidence of history teaches us concerning it, that also is no less manifest from the internal witness of the Teachings set forth in its sacred sources, the wonderful philosophy, so true and obvious when once we know it, which we find the Master's word expounds. Here is no teaching of blind Faith, no shutting of our eyes to the pain, the cruelty, the changefulness of Life; no setting aside of the great problem of suffering as a mystery into which we must not seek to penetrate; no fond and fair belief that all of it is somehow for the best in that it all was made and still is guided by some great mystic Being none has ever known or seen. In place of all that fare for human mental infancy, we have the harder and yet strength-building food of adult man; the problem of evil nobly faced and met, with the one wisdom that can avail to end it. Sorrow exists, is very shadow to all life enselved; its Cause lies in Not-Under-standing; whence springs Desire; its Cure lies in the undermining of Desire, in letting go the love of Self for the nobler, greater love of All. What made it? That is in the darkness; we do not know, we cannot understand. Why is it so? That question must be met by noble silence only. We do not know, we cannot understand; and when men try to put in words that which transcends our human knowledge, such words are in reality all meaningless, they have no help to bring us; over such mere Views men ever are at war. What then avails? To realise the Truth; to see how Sorrow reigns, in that our hearts are slave to Self; to put an end to all this suffering; to seek the Peace which reigns where Sorrow cannot come. How can this be? How, bound in Self-wrought pain, in the transition and illusion of our life, can we, in Ignorance enmeshed, hope to find Peace Beyond? Because Causation reigns supreme in Life, is what we know as Life in fact; and so, by ceasing to do evil, to inflict pain on life; by doing good, helping to relieve Life's pain; by purifying heart and life, learning the great

lesson of its One-ness and our part in it, so surely must we presently find Peace, find Sorrow's End even in this sad world, so surely, since Causation reigns.

That is this Truth the Master taught us: so simple and yet so profound; so cutting at the very roots of pain, and wrath, and ignorance; so clear when we have learned it, yet so hidden from the searching thought of all the world's great Holy Ones save One. Because Causation reigns; because the Sequence is inevitable; because Good grows to Better, the good seed to further golden crop; because Causation reigns, so must there be that Way of Peace within our very hearts; sure as Causation's self shines this clear Lamp of Hope through Ignorance's Night.

That is our Truth. No dream of poet, no imaginary Power that made this aching world of life and yet is merciful; no demand for Faith we cannot have when once our minds are grown from infancy. *Wisdom* for Faith our Dhamma offers us, the Knowledge of the Incomparable Surety of Nibbāna's Peace, if we can turn our hearts from love of Self to love for All. That is our Dhamma, nobly facing all life's facts, and never hiding in a veil of mystery transcendent; certain, sequent, stable, sure;—surer Its truth than our own life is, for we have dreamed before, and even this our life may be in truth another dream. But that is true and sure, that Dhamma of our Master; truer and surer the more rightly do we comprehend it; our Hope therein is sure, seeing, Causation reigns.

Surer than Life It is, since Life is but a Seeming and Becoming; surer than Death It is, for the seed, cabined in earth's close darkness, dies but to live again in greater, sweeter life of leaf, and bud, and bloom, unfolding in the wide, free air and glorious sunlight, and is the Life that now is, thrilling in our hearts as this transcendent miracle of Thought, the *less* of Life, that it should perish where that seed-spark of life endures? Deeper and yet deeper, as our minds can attain to measure if we find the surety of It grows for us and in us; the deeper our understanding of It, still the surer grows Its Very Truth; and, even then, when with our Thought grown deepliest, we essay to plumb sheer to Its utter deeps, to learn the fulness of It, to attain Its final Truth, even then ever open new gulfs of depth past all our reach of It, so great is It, so deep, so wide.

And so it is, because this Buddhism is first and above all else a Gnosis, a Wisdom, of Understanding, showing the Way of Peace, the Path of Liberation and Salvation, as lying through selfless Love and Knowledge, twin aspects of the same great, final Truth of Life, that, at the first sight of it, that attitude of Faith and of Devotion, which we have seen to be the characteristic of the *earlier* stage of mental growth, seems to the student to be out of place; and its undoubted presence, both in the Teaching of the Master and in the modern practice, to approach at least to a reversion to the methods and weaknesses of an earlier mental stage. He reads, perchance, the beautiful, ancient Pāli hymn:—

Ye ca Buddhā atitā ca,
Ye ca Buddhā anāgatā,
Paccuppannā ea ye Buddhā
Aham vandāmi sabbadā

N'atthi me Saranam aññam ;
 Buddho me Saranam varam
 Etena saccavajjena
 Hotu me Jāyamangalam !

"To All the Buddhas of the ancient days, To All the Buddhas of all future time ; To all the Buddhas of the present age, I offer adoration evermore.

"For me there is no other Refuge ; the Buddha is my Refuge—He is the Best ! By power of the Truth in these my words, may I attain the Glorious victory !"

And if, further, he has the priceless opportunity of prosecuting his studies of the Dhamma, not in those Western lands where he can learn but from books alone, and where, accordingly, its teachings seem far off, remote alike in space and time, but in a Buddhist land like Burma, where it becomes, for one who has wit to understand it, a living power, a supreme reality that sways the lives and ways of multitudes of men ; then once again, perhaps, the same feature stands out most prominently, is manifested in the very life of the people before his eyes. He sees how the religious life of the nation centres around the Monastery and round such great religious shrines as your Shwē Dagon Pagoda ; sees, at some great Pagoda Festival the worshipping crowds kneeling at the feet of the Master's Image, offering their incense and lights, heaping great piles of tropic flowers before His Shrine, and each and all prefacing every act of meditation and of worship with the Formula of the Salutation :—*Namo Tassa Bhagavato, Arahato, Sammasambuddhassa !* "*Glory unto Him, The Exalted Lord, The Holy One, The Utterly Awakened !*"

"What then," he asks himself, "is the meaning of this so obviously fervent and true-hearted Buddhist devotion, whether as found in Salutation or in hymn ; or, more manifestly yet, in this adoring praise and worship of what is without doubt the truest Buddhist nation in the world ? It is indeed an instance of reversion to an earlier type of religious development, a thing adopted bodily from earlier Indian religious thought—adopted as it stood without that changed significance the Buddha stamped on so many of the old beliefs and thoughts—or is it, again, a recrudescence growth of later introduction into Buddhism, an instance of that slow but sure decay of that pristine purity of the Religion, such as we find so common in all the longer-lived Religions, but from which, so far, the *Theravada* seems so wonderfully to have escaped ?

The answer to these questions, as further study of the Dhamma teaches him, pursues, as is ever the case with Buddhist thought, the Middle Way between the two extremes. Devotion has in very fact a definite and indeed a prominent place in the Buddhist life ; and it consists of two widely different emotions, a lower and a higher, of which the latter alone may be regarded as the exclusively and characteristically Buddhist type. The first, and of necessity the most prevailing form of it, is just that same emotion of dependence and reliance, as on an unseen Guide, of the heart that entertains it ; and it finds a place, a very humble one indeed, but still a certain and defined position in the body of Buddhist Teaching as a whole. This is that same unquestioning Faith in

somewhat living, the blind belief in some great Power or Person able to hear and aid, which, as we have seen, is typical of the dawning intellectual growth of man. Seeing that this lower form of devotion constitutes, not only a stage, but an essential stage in a man's mental development ; and seeing that the Dhamma was expounded, not only for the more advanced units of humanity who have transcended mental childhood, but for mankind at large, for *every* class of mind, this lower type of devotion is also to be found in it as well as in all the other great Religions of the world. But in the Teachings of the Buddha we find this sort of devotion, in place of taking the foremost place amongst religious ideals and inculcated practices, instead of acting as the cloak of mysteries manifold, as an excuse for the incompatibility of the facts of life with others of the teachings of the Religion, holds only that position to which it is entitled as an indispensable feature of the earlier stages of human mental growth.

As such, we find it in the beautiful *Story of Mattakundali*, the traditional exposition at length of the Teaching summarised in brief in the second stanza of the Dhammapada. Recording the old traditional exposition of this stanza, current in his days in the then centre of all Buddhist learning, the monasteries of Ceylon, the great Commentator tells us how the Master was accustomed, on each morning of His life, to search with inner higher vision over the length and breadth of all the land, to see what human hearts were nigh to grace or insight, so that they needed for their helping only such aid as one who knows the Way can sometimes render to some humbler, lowlier, fellow-man. And it thus befell that on a day, casting, as the Commentator with Oriental imagery finely puts it, casting the Net of His Compassion over the waters of Life's Ocean, He found therein poor Mattakundali, son of a wealthy but miserly Brahman, nigh to the Gates of Death by reason of his Kamma, but, by that same reason, in state to profit by a helping hand. The story we all well know, and here we are concerned in but the point of it, how, to the dying child, the Master made manifest a glorious apparitional image of Himself, and how the boy, dying there in solitude, turned to the Form with wondering, with unquestioning devotion, losing all sense of fear and suffering in the thought, that surely this Holy One could aid him and bring him peace. With that assurance in his heart, the potent life-determining dying thought grew calm, so that Mattakundali, dying in the earth, came to re-birth amidst the heavenly glories—was re-born in one of the bright Heavens of Form, although the immediate cause of such high happiness was but a single act of adoration—only the child's reliance on the Master's power to help.

This little story is an excellent example of the place held by the lower, common form of devotion in Buddhism ; excellent as indicating at the same time both the power ascribed to this type of devotion, and the close limitations Buddhist teaching sets on its power to help us and to change our destinies. For, be it noted, that act of worship was, as it were, only the *determining*, the *immediate* cause of that fortunate re-birth, in that the overwhelming flood of adoring thought could calm the usually trembling death-consciousness, and so, as it were, pave the immediate way for the operation of past meritorious Doing, the latter being the remoter, and yet more real Cause.

But as we all know, the aim and goal that Buddhist Teaching lays before us, is by no means the gaining of such Heavenly Birth as Mattakundali attained. Such birth may be regarded, and in the case in hand the view applies, as a *nursery* for the child-intelligence ; a life of peace and happiness, in the midst of which the dawning mind grows to greater heights of spiritual strength which enables it, in later lives on earth, better to face the pain and suffering which are at once so characteristic of our human life, and as such, sure guides or rather goads, to bring us to seek out the Path of Peace. But so rich in joy those Heavenly mental realms are, and so great the length of life therein, that few amongst their denizens ever can win the comprehension of the Sorrow, or yet the Changefulness or allusion dominant in Life ; so that in them is little opportunity for realising the truly Buddhist aim, the finding of the Path of Selfishness, whereof the first step lies in abnegation of all personal desire, such as the Heavenly Birth promotes.

Thus we may define this lower species of devotion, this mere blind faith in what is high and holy, as able, indeed, when it finds support in Meritorious Doing (but not otherwise), to conduce to lives of heavenly or earthly happiness, to afford, as it were, a period of rest and leisure for the growing but still undeveloped Mind. Why this should be the case we well can see, who understand the teaching of Causation, as that second stanza of the *Dhammapada* calls to mind. In the devoted heart as in the mental child-life, there is firm and never-wavering assurance of the power of that devotion's object to give aid to us, to render grace and help. "*All that we are,*" to quote our Dhammapada stanza, "*All that we are is the result of what we have thought ; it is founded on our thought, made up of our thought :—If a man speaks or acts with holy thought, then Joy shall follow him, sure as his shadow, never leaving him.*" The world in which we find ourselves, *our* world, that is, is but the wrought and moulded outcome of our thought in by-gone lives. Given the moving power of Meritorious Acts behind it, it will build for us lives filled with joy and happiness, but shaped and moulded just as our thought dictated. The dream, the ideal of Heaven creates for us the very Heaven whereof we dreamed, if behind the thought there be sufficient *Punna*, the life-giving Doing, the Good Kamma, which alone can thrill the dream to vivid life.

Such is the power, and such the limitation, of Devotion, of this lower type. It can, in brief, bring happiness if vitalised by righteous Doing, but it is impotent to help us to enter and walk upon the Way of Peace. And if, because the Dhamma was enounced for benefit of all humanity, of whom the most are still in the childhood of mental growth, if in its lower, earlier teaching we find this type of it still holds a place, we still can see how even that very usage of it is designed to pass the way for greater, nobler thought. Throughout the Master's Teaching, we find everywhere the same idea presented ; the idea, namely, that *only* our own Right Act can serve to help us in the end ; the constant attempt to wean the growing mind from the dependence of that earlier stage of childhood, to the realisation that our Hope, our Light, our Way lies in reality *within ourself*. We may hear, indeed, the words of the teaching of a very Buddha, but they can avail us only to the extent to which we follow their advice. "*Be ye Lamps unto yourselves,*" and

the thought that Refuge lies in Truth alone, that in the fundamental dictum of the Master to whomsoever seeks to put an end to all this Cycle of Becoming and of Suffering ; to find the Way of Peace.

And thus we come to the second, the higher and peculiarly Buddhist thought and attitude, to which the name Devotion can be applied. As the child grows older, thought begins to take the place of Faith. No longer accepting with perfect truthfulness, all that the elders or parents tell it, it begins to *question* things, to endeavour to investigate ; begins, in short, to think its own thoughts, rather than, as heretofore, to take all concepts ready-made. With the dawning comprehension of life resulting from this changed attitude, it ceases to be naught but a mental mirror wherein the thoughts of its environment are reflected ; commencing to think for itself, it passes into the period of mental adolescence ; and with this awakening of independent thought the old blind Faith soon disappears, at least with those more progressed individuals who in past lives have passed already through the childhood stage.

Here, for our present development, the parallelism which so far has obtained between the individual and the racial development appears to cease ; for there always exist some few rare minds already far ahead of the general development. Such pass onwards individually, from this state of mental youth, this Age of Questioning, to the final stage of full maturity, the Age of Wisdom, of full Understanding ; whilst as yet the mass of even the most advanced of races can scarcely be said to have advanced even to adolescence.

To that full stage of mental growth, in matters of worldly knowledge, we may regard the greatest of mankind as having more or less completely attained. In the world of literature a Shakespeare, in the sphere of science a Newton, a Spencer, or a Maxwell, have reached so far in one or more of the departments of the mental life. Of such are the master-minds of all humanity, the leaders of civilisation ; and in our present era of transition the number of these greatly-thinking ones is being added to each day. Such progress at the present is abnormal, is indeed far beyond the growth and the attainment of the body of mankind, which, as we have seen, is lagging still, even in the most progressed of races, on the verge of mental infancy, but slowly passing from the Age of Faith. So, such attainments as a Newton or a Spencer have reached can, in our present age, be won only by the hardest work and the intensest application ; and, even then, such mental manhood, such maturity as these may have reached are found, as has been said, only in one, or in a few departments of the mental action.

But, from our Buddhist point of view, we may regard all these attainments, in respect of merely worldly art and science, as being simply *side-shows*, specialised realms of knowledge only collaterally connected with the *real* advancement, the *true* maturity ; maturity, that is, of *general* development ; maturity in respect of those deeper things of life which we sum up in the word Religion. *True* progress, basic to the whole field of mental life, is what we Buddhists term attainment of the Paths ; and this because the worldlier knowledge, the specialised attainment in respect of some one, or some few mental kingdoms only, dies with the death of the individual who has attained to it, so far.

at least, as he himself is concerned therewith. Truly, its results, especially in this age when the general wisdom has so far advanced that the wise publish their discoveries broadcast throughout the world, remain for the benefit of mankind at large, this is the special virtue and the boon such sort of mental achievement wins. None of us are Newtons, even in process of becoming, of that we may be sure, at least so far as *this* life is concerned. None of us, therefore, to touch but one department of the many that that master-mind was master in, could of our own intelligence deduce from an apple's fall the Law of Gravitation ! but, since the actual Newton not only made that great deduction and the consequent application, but published his discovery for the benefit of all, the merest tyro amongst us can apply, can use the principle he discovered ; thus, if lost for Newton as a being, the knowledge still remains to benefit mankind.

But of the deeper, the more spiritual attainment summed up in the word Religion, the attainment of growth upon the holy Path leading to Insight, Understanding, to the Peace, to Sorrow's End, or that Higher Wisdom, since it is no mere side-show, but basic to the whole great field of Life itself, of that no smallest gain is ever lost to the being that wins it, or, for that matter, is ever lost to Life at large. Such growth is fundamental, basic, it implies the fulfilment of the very Hope, the Meaning of our Life. In respect of that deep wisdom, we to-day may fairly place ourselves as having passed out of the Age of Faith ; as standing now somewhere within the limits of the Age of Investigation ; and our great hope now lies in being able a little to move forwards in our present life ; to attain, in the life that lies before us, a little nearer to the full Maturity of Life. We in the Buddhist term are *Sekha*, students or learners, trying so to understand and to apply to our own lives the greatest body of the deeper wisdom ever given to the world, that the Life of which we form an integral part may come a little nearer to the Peace.

What, then, is the manner of *Devotion* that, for us thus situated in respect of the deeper growth, can serve to help us further on the Path ? This is the specifically Buddhist form of it. We have seen how the earlier form consists in blind Faith only ; we have seen how necessary that is to the undeveloped mind ; but, since to-day we are endeavouring to *investigate*, to think for ourselves and to apply our thought to life, we obviously have passed beyond the age when mere blind Faith could help us ; such were for us, thus reached to adolescence, a retrogression, not a gain.

We are here concerned with finding, with progressing on, the Inward Path ; and, as we all know, that sort of progress has been well summed up as "*making pure the Mind.*" How can Devotion help in that direction ; and, if not the old type, mere blind devoted Faith, what fashion of it here can help us as we stand ?

To take the latter question first, the Buddhist answer is: not Faith indeed, so far as Faith is blind, unreasoning, based on no principle or fact in Life, but only on our hope and our desire ; but rather the maturer Love, the devotion that comes in the train of Understanding ; the true Heart's adoration that springs within us when we have gained a little of self-mastery ; when, this delusion of the Self seeming no longer all our hope in being, we begin to understand the value of self-sacrifice,

when we attain some glimpse of the tremendous meaning of the Love that has for us resulted in the knowledge of the Law we have.

So long as Self alone seems of importance, it appears to us of little value that another should have given all His life, even the all of many lives, for the sake of helping Life at large to find the Peace. Then, when Self rules separate, it seems derogatory to its glory that we should kneel in adoration of whatever greatest being has existed, whether on earth or in the Heavens beyond. But, with the the progress of our heart's cleansing, understanding how in the thought of Self lies the root-cause of all the pains of Life which now we seek to help to end, with that progression comes the understanding of the utter worthlessness nay, more, the very evil of the Self-thought ; and yet, to each of us, how difficult the least poor act of self-renunciation seems ! Knowing that, and setting beside our knowledge of the sacrifice which this discovery of the Path involved for One, the holiest and greatest of our human kind, *our* paltry efforts in that same direction, we turn with shame from the thought of it, so mean and poor do our greatest efforts seem when so compared.

Thus the Devotion we should cultivate springs from no less significant a thought than that of our own true place in Life's progression ; as compared with the heights of selfishness won by the Holy and the Great of old. Seeing, by the clear logic of the Law, how Self is the Cause of all the pain of Life ; seeing how difficult for us is each poor feeblest act of sacrifice of self, our hearts are filled with wonder and with love at the thought of one who could give *all* that men hold dear, not in the sure knowledge of success, but only in the Hope of finding a Way of Peace for all. That is the sort of Faith, of Love, of Devotion, that can help us on : and why ? Because it means another conquest over self-hood ; a further achievement of the deeper, vaster, universal Love.

Without it, without this seasoned devotion to the Hope that now is guiding our life's ship over the darkling waters of the Ocean of existence without it we can never win the fire, the power, the earnestness which alone can forward our high aim. Brightly on our mental horizon, and brighter yet, as one by one the mists of self-hood roll aside, shines the Beacon-light upon the Further Shore ; the reasoned Understanding "Once has One achieved, and still on earth His Light is shining, to guide the lives of all that lift up eyes to see." Athwart the darkling waters of Life's Ocean, marking the Path that each must travel to the Peace, gleams the clear Way that Beacon-fire still shows. By Understanding of the Truth He left to us, by comprehension of Causation's Law, we may *guide* indeed our bark of life, straight and sure on the gleaming roadway marked on the waves by that still distant Beacon-fire. But all the guidance of our intellect applied, aided albeit by all our knowledge of that very Truth, the Law of the Master found for us, it all were useless, unless we can find the motive power to drive our ship. That power, that fire within the furnace of our hearts, is this Devotion we must cultivate. We know how, if we wish for bodily strength, we must practice lifting heavy weights, or in some way *using* the set of muscles that we wish to strengthen. Just so with Thought. It is not enough once to have seen that, "Such-and-such thought is good, beneficent, tending to ease the bitter agony of Life," and, having so seen, to set aside

the potent thought, or never think of it again. We must *use* it, practise thinking it, make, in respect of it, *sankhāras* more and more potent till it has become truly a living fire within us, certain, all-overcoming, sure. Therefore it is not alone those lowlier hearts who, yet in mental childhood, find in blind Faith new mental strength, that need to kneel before the Master's shrine, to offer humble gifts of light, and flower, and scent. We, too, need that, not less than those our humbler human brethren, but vastly more ; for the power of Self is still upon us, and only a right grasp of our ideal can antidote its poison in our hearts. We, too, need recitation of the *Namaskara* ; but our adoration must be paid, not to a Person, for in Truth all personality is but a dream, but to our Heart's Ideal. We, too, can find ever new strength in kneeling at the Master's shrine ; but we must understand our worship rightly, and build a fitting Shrine in our own lives, cleansing our hearts till they are worth to bear that Image in their inmost sanctuary of love. And, lastly, we also need to offer gifts upon that altar daily ; but gifts, not of these swiftly-waning lights, these dying flowers of earth or evanescent incense-scents. Our gifts must be in deeds of love ; of sacrifice and self-surrender to those above us ; our daily offerings in worship of the Exalted Lord. Making His Life our pattern, our ideal, we must strive to be His Followers not in name alone, but must so rule our hearts and lives that men may understand the meaning of that noblest holiest life that ever human being lived ; how yet it has the power to call us and to conquer, until Love's Empire shall have spread through all the world.—*The Buddhist Review*, March, 1910.

Progress of Buddhism in England.

I learn that the Buddhist Society in England is progressing most satisfactorily from the point of view of its promoters. Working as it does upon lines of elucidation rather than propaganda, it slowly but surely pursues its way without arousing opposition in those circles which might resent the supposed intrusion of an alien religion.

Much of the present success of the movement is due to the whole-hearted efforts of Mr Reginald Ferrer, who is well-known in literary circles, and who may be described as a Buddhist enthusiast. He informs me that weekly meetings are now held, which are attended by many inquirers and others interested in the faith. At these meetings there is generally an address upon some aspect of Buddhism, followed by a discussion in which the keenest interest is displayed.

The members of the Society are now waiting the arrival of another Bhikkhu from Burma who will continue the work inaugurated a year or two ago by the Bhikkhu Ananda Metteyya. It is intended to form a definite Sangha for professed believers under his leadership.

In the meantime, for the benefit of those who belong to the faith and who have out-stripped the academic and explanatory tone of the weekly meetings, there has been started an inner organization, known as the Brotherhood of the Buddha. Fortnightly meetings of this small circle

are held, the tone of which is purely and definitely religious. The order of service may be described as devotion with meditation and a sermon by one of the members.

It is intended by May 24th, which is known as Wesaka Day—to hold a large public meeting of sympathisers, not for the purpose of keeping an historical anniversary (such an idea being un-Buddhistic and without chronological justification), but—in the words of Mr. Fraser—"as a special glorification of the wholly Perfect One." At this gathering addresses will be given by a number of seekers and believers. Mr. Fraser himself is to direct the thoughts of his hearers to the subject of "The Great Entrance into Nirvana of our Most Perfect Lord." There will also, probably, be a meal given to a certain number of the very poor.

The Buddhist movement in this country is thus, as your readers will perceive, thoroughly alive. It is small but growing. There is always, of course, a great opening for contributions to the Society's funds, and it is the particular desire of Mr. Farrer and his fellow believers to be brought into contact with all those at home and abroad who hold the Word of the Lord Buddha as a subject for academic speculation and discussion.—*Indian Mirror*.

Probsthain's Oriental Series.

Messrs. Probsthain & Co., whose offices are in the same building as those of the Buddhist Society of Great Britain (41, Great Russell Street, London, W. C.), have just published the second volume in their Oriental Series. The first volume was entitled "The Indian Craftsman," by Dr. A. K. Coomaraswamy. "Buddhism as a Religion" is the title of the book now issued. It is written by a German gentleman of some note, Dr. H. Hackmann, 10,000 copies of the German edition having already been sold.

In this interesting work, the author traces the historical development of Buddhism from its beginnings, and describes its present conditions. The first book deals with the Buddha and his doctrine; the second with the history of the faith; and the third with its position in modern times. In the last section of the work Dr. Hackmann has been at pains to examine the different characteristics of Buddhism, as presented to the observer in Ceylon, Burma, Siam, Tibet, Korea, and Japan, and he enables the reader to understand much more clearly than he could have done before the varying features which Buddhism possesses amidst such diverse surroundings. It is altogether a most interesting volume.

A curious side-light was thrown upon what I have written above by an incident which took place at the annual meeting of the Sunday School Union yesterday. One of the speakers, Mr. T. R. W. Luni, of the Church Missionary Society, was urging the teachers to impress upon their scholars the necessity of living the Christ-life and in the course of his remarks he told them to teach their children that Buddha laid his foundation so deep and true that only Christ can build upon them. This aroused the anger of a fervent minister in the gallery who loudly

demanding an explanation of this dangerous teaching, and he was supported by another orthodox gentleman who quoted the familiar text :—"Other foundations can no man lay than that is laid in Jesus Christ." Mr. Luni, however, was not to be daunted. He asked his critics if they had ever studied Buddhism. They were silent, and the Chairman had to close the incident by remarking that Buddha dug the hole and Christ laid the foundations.—*Indian Mirror*.

News and Notes.

A Conference for raising the depressed classes was held at Hardwar on the occasion of the Gurumukh anniversary. It was resolved to send

The Depressed Classes. Arya Missionaries amongst the depressed classes to raise them spiritually by making them Aryas and to start free schools for them.

Buddhism is the creed of happiness in the highest sense of the world. It teaches us to modify our tastes in accordance with our surroundings—not to get what we like, but to like what we get, said Mr. St. G. L. Fox Pitt in a lecture before the Buddhist Society at the Waldorf Hotel.

The revised rules for the encouragement of the study of the Karen, Shan and Talai languages, which have been sanctioned by the Government of India, are published in the *Burma Gazette* of last week.

The Government of India have awarded a State Technical Scholarship of the value of £150 a year, tenable for two years to Maung Ba Tin, a student at the Rangoon College to enable him to pursue in England a course of study in pottery.—*Arakan Times*, 31st May, 1910.

Mr. D. J. Subasinha of Galle, Ceylon, has brought out in the shape of a booklet of 111 pages, an English translation of the "Sigālovāda and Vyaggapajja suttas" for the use of English-speaking Buddhist adults. The work is dedicated to Colonel Henry Steel Olcott, President Founder, Theosophical Society, in recognition of his work during 1880 and 1906 for the welfare of the Buddhist religion in and out of Ceylon. It is a known fact that Buddhist ethics stand unrivalled in the field of ethical religions, and this little work is admirably suited to convince the non-Buddhists how compact is the Buddhist religion in its moral aspect. Every English-speaking Buddhist should keep a copy of this booklet, and if he has children who know English they should be given instructions from this for at least ten minutes daily. Copies may be had at the Maha Bodhi Office, 44, First Cross Street, Pettah, Colombo, Ceylon.

Prince Eitel Fritz and his wife attended the dedication of the German Hospital and Church on the Mount of Olives on the 9th of April. The ceremony was most imposing and was performed in the presence of the Turkish Governor, the Anglican Bishop of Jerusalem, and German ecclesiastics. On April 11 the Prince and his wife and one thousand German pilgrims attended the consecration of a Catholic church on Mount Zion yesterday. The Turkish authorities afterwards entertained them to an open air banquet."

Prince Eitel Fritz in Jerusalem.

Imposing ceremony on the Mount of Olives.

Sir Harry Johnston has contributed an article in the January number of the *Quarterly Review*, extracts of which have been reproduced in the *Calcutta Modern Review* for June. For the edification of readers of the *Maha Bodhi Journal* we reproduce them here :—

Love thy Neighbour as Thyself.

"We are not at home with the middle class of the European-clothed students, lawyers, clerks, doctors and engineers growing up fast in the West and East Indies, in West and South Africa, in the Levant, and the Far East—growing up and asking for political recognition. Frankly we don't like them. We rescued their fathers from slavery or serfdom, from the home or foreign money lender, the bloody-minded oppressor or false prophet ; chid some of them (half amused) for cannibalism, and others for polygamy ; appreciated their naked fidelity, or were ready *sans mauvaise grace* or patronage to shoot big game with their rulers and aristocrats. But now we look askance at the—if civilly entreated, effusive, if scornfully ignored abusive—middle product of our intermeddling ; as the mission educated son of the slave, the journalist sprang from the loins of the Parsi grocer, or the minor celebrity whose parent was a popular donkey boy, a dragoman of a fetish doctor. Yet it is men of this class who have made the Turkish Revolution and led the national movement in Persia to at any rate a temporary success. These alone are the people who agitate for representative government in India and South Africa.

"It must be our business now to meet half way this middle class of our own creation, to sympathise with their difficulties and aspirations, on the borderland between the old and the new ; to trust them gradually with sobering responsibilities. It is due to us from them however, that they gain our confidence by abandoning noisy declamation and useless violence. There are two ways of gaining the whole-hearted esteem of the Englishman. One is to contend valiantly with him in battle. But accomplishment still leaves you as poor in knowledge and in worldly goods. The other plan, and the surest, is to work hard (as he generally does) and make lots of money. The possession of money is a guarantee of good behaviour and almost invariably leads to the enlargement of political abilities, and to prudence in the use of franchise."

These are the ethics of the upstart philosophy of the bastard imperialist !

One Archæological Scholarship of the value of Rs. 100 a month for the purpose of training students in archæological work will be awarded by the local Government upon the nomination of the Director of Public Instruction. Candidates may be of any race or class, but must have passed the B.A. Examination of an Indian or British University and possess a sound knowledge of Burmese or Pali. The holders of the Scholarship will be under the order of the Superintendent of Archæological Survey and will be attached to his office. During the touring seasons they will be sent wherever the best opportunity may offer itself for receiving a training in architecture, excavation and other branches of Archæology and in the technical processes of photography, drawing &c., and for this purpose may be attached to the Archæological Department in India. At other times they will be employed at headquarters in working up materials collected during their tours. While on tour the holders of the Scholarship will be entitled to travelling allowance at the rates admissible under the Civil Service Regulations. The Scholarships will in the first instance be awarded for one year. In the case of promising students they may be extended by the Director of Public Instruction for a further period not exceeding two years, and the amount in that case may be raised by the Director to Rs. 125 a month, if the work done justifies the increase.

The Scholarship will be tenable from 1st August, 1910, and applications should reach the Director of Public Instruction, Burma, by July, 1st, 1910.—*Arakan Times, 31st May, 1910.*

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Maha-Bodhi Society, Colombo.

STATEMENT OF INCOME & EXPENDITURE FOR THE MONTH OF MAY, 1910.

RECEIPTS.		Rs.	Cts.	PAYMENTS.		Rs.	Cts.
To Interest	..	166	66	By upkeep of Priests in India	..	31	90
" Subscriptions of Members	..	16	00	" Rent	..	110	00
" Proceeds of Books sold	..	57	04	" M. B. S. Press	..	731	81
" Donations:—				" Management of Schools:—			
Mr. Tennekoon Upasaka, Mihintale	5.00			Salaries of Teachers	149.35		
" Moung Oh Gah, Burma	6.00	11	00	Pannangala School, Govt. Grant	169.00		
" M. B. S. Press	..	1315	97	paid to local Manager	..	318	35
" Management of Schools—Fees	16.25			Establishment	..	50	00
" Pannangala School, Govt. Grant	169.00	185	25	Anuradhapura Land	..	48	83
" Rent	..	7	50	Tools & Plants	..	50	00
" Wesak Celebration at Calcutta—	..			Wesak Celebration at Calcutta—	..		
Contributions received:—				contributions received remitted	..	22	50
Messrs. D. H. Janis & Charles Illesinghe, Australia	..	22	50				
" Hiniduma Land—Contributions received from shareholders:—							
Mrs. D.C. Hewavitarne Lamatani, Colombo	75.00						
Mr. Y. L. Costa, Panadura	25.30						
" H. Dias	25.00						
" P. A. Peris, Marawila	125.00						
Dr. & Mrs. C. A. Hewavitarne, Colombo	50.00						
Dona Emaliya Samarasingha	..						
Hamine, Denepitiya	25.00						
Mr. D. S. Perera, Kovinna	12.50	337	80				
" Balance brought forward from last month	..	2119	72	" Cash in hand	..	1363	39
		522	50			1278	83
		2642	22			2642	22

HARRY DIAS,
Treasurer, M.B.S.

E. S. JAYASINHA,
Accountant

Colombo, 7th June, 1910.

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.*

EDITED BY ANAGARIKA H DHARMAPALA.

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No. 8.

Signs of Buddhistic Revival.

We hope the educated community in India will read, mark, learn, and inwardly digest every one of the truths which found a lucid and graceful expression in the speech of Babu Saroda Charan Mitra, at the last Buddhist celebration in Calcutta. Our first notice of the speech was based on the summary which was then available, and consequently it was not so full as we would have desired. Since then, we have had the pleasure of reading the whole speech, which was reproduced in our issue of the 7th instant, and we would recommend a careful perusal of it by every educated Indian. The fact that such a prominent member of the orthodox Hindu Society as Babu Saroda Charan Mitra has come forward to declare publicly that Hinduism and Buddhism are identical in their cardinal principles, and that Lord Buddha as an incarnation of Vishnu should be regarded in every respect as a Hindu deity, possesses a significance which must fill the heart of every lover of humanity with the sincerest joy. We see in this a happy omen of the unification of the millions of the Indian population. Buddhism, Jainism, Sikhism and the other religions which had their birth in India, were, in reality, the offshoots of Hinduism. Babu Saroda Charan Mitra says emphatically that Buddhism is not opposed to Brahmanism. Lord Buddha appeared in fulfilment of the great Law, expounded by Sri Krishna, that wherever and whenever Dharma or religion is obscured, the Deity transforms himself into a human being "for the salvation of the good, for the destruction of the evil-minded, for establishing the true religion." Before

Lord Buddha made his appearance, Hinduism was drifting into a state of disintegration through the neglect of the teachings of the *shastras*. The Vedas were misunderstood and misinterpreted, and ritualism took the place of true worship. In these circumstances, a new source of energy, in the shape of Buddhism, was indispensable in the interest of humanity. Lord Buddha accordingly came down to establish a reign of love and truth. For many hundred years Brahmanism and Buddhism dwelt in peace and flourished side by side. The Sramanas and the Brahmans, as pointed out by Babu Saroda Charan Mitra, were dealt with equally by the kings and respected by the people. There was no social difference between the two religions; there were no different laws; Manu and Yajñavalkya were the law-givers of Buddhists, Brahmans and Jains alike. The harmony between Hinduism and Buddhism was so complete that the spot under the Bodhi tree where Gautama was inspired, became a place of pilgrimage for the followers of the Brahmanic faith and a place of their ancestor-worship. In giving a lucid exposition of these truths, Babu Saroda Charan Mitra earnestly exhorts the educated Hindu community to observe the Buddhist celebrations. He estimates that there are at least sixty thousand persons in the two Bengals who follow the religion of Lord Buddha. Whether anyone openly professes Buddhism or not, it is possible for him to be a Buddhist by following its rules. Lord Buddha only wants his teaching to be followed. Ritualistic observances are useless and meaningless in the pure light of Buddhism.

It does the heart good to see the light of Buddhism enkindled once more in the land of its birth. The last Buddhist celebration was observed with great *eclat* in Calcutta, Madras and Lahore, and both Indian and Anglo-Indian papers have written most appreciatively on the anniversary festival. It may be noticed that Madras, with a population of about 600 Buddhists, has two Buddhist Societies, both of which celebrated the Buddha anniversary in a fitting manner. At the celebration of the Buddhasrama at Royapattah, Madras, the principal speakers were Messrs. Lakshminarasu and Singeravelu Mudaliyar. The former is the Professor of Science at the Pachayappa's College, Madras. He held the same appointment before at the Madras Christian College. Mr. Mudaliyar is a Vakil of the Madras High Court. Both of these gentlemen spoke earnestly and enthusiastically of the future of Buddhism. Mr. Mudaliyar has truly said that Buddhism being based on self-culture and self-control, appeals to all races and nationalities. He holds that hospitals for the sick and schools for the poor, are necessary in all parts of India, in fulfilment of the Buddhist Law of Brotherhood. Equally refreshing is the speech which Mr. P. Sundaramurthy Chetty delivered also at Royapuram. "With the acceptance of Buddhism," he said, "a new light will

begin to shed lustrous rays on the dark corners of the Indian heart." There cannot be the least doubt about it.

Lahore has celebrated the Buddha anniversary for the first time this year, and the ceremony has been inaugurated under the happiest of auspices. As in Calcutta, the celebration at Lahore lasted for two days. On the first day, under the presidency of Sir Protul Chandra Chatterji, a learned discourse was delivered in English by Lala Karwar Sain, M.A., Bar.-at Law, and an eloquent speech in Urdu was delivered by Mr. Sant Bahal Sing Gautama on the second day. Both of these speeches were delivered at the University Hall of Lahore, and they were well attended by the educated Punjabi community.

Those distinguished Hindus like Babu Saroda Charan Mitra and Sir Protul Chandra Chatterji should evince so much interest in the Buddhistic revival is full of the happiest significance. We earnestly hope that this fact in itself will help in the establishment of a cordial feeling between the Hindus and the Buddhists.

In Bombay, there was no Buddhist celebration, but the pronouncements of some of the Indian papers are gratifying and encouraging. The "Gujarati Punch" of Ahmedabad truly says: "We can scarcely fail to see that there is, indeed, a great future before that religion and race which give and accept such noble teaching."

Look wherever we may, the signs of the times are cheering. A Buddhistic revival is specially needed in India at this moment to draw tight the bonds of union between the different races, and to lead them all to a higher place of thinking and action. The ethical code of Buddhism should draw devout and earnest students among the rising generation of Hindus.

We would suggest the opening of good libraries of Buddhistic books in different important centres of India. There should be also Buddhistic Book Depots, and Young Men's Buddhist Associations in different parts of the country. The study of the Pali language, which is the key to the original Buddhistic literature, should be widely popularised. In a word, the light of Buddhism should be made to shine upon Indian Society by every sort of agency that can be utilised. An All-India Buddhist League should be able to discharge all these functions satisfactorily, and the practicability of founding such a League would be well worth consideration. The league could take upon itself the collection of funds in all important centres for pushing forward the movement of Buddhistic revival.—*Indian Mirror*.

Brahmanism and Buddhism—No difference— Let Hindus and Buddhists embrace each other as brothers.

A STRANGE SPEECH BY BABU SARODA CHARAN MITRA
RETIRED JUDGE, HIGH COURT, CALCUTTA.

A meeting was held by the Maha-Bodhi Society in the Albert Hall, on the 24th May last, to celebrate the 2499th anniversary of Prince Siddhartha's attainment of Buddhahood. Mr. Saroda Charan Mittra, retired Judge, High Court, Calcutta, said, after preliminary remarks :—

Gentlemen,—To my thinking Buddhism is not separate from Hinduism. Hinduism is a broad term, which includes all the religions which had their birth in India, and they were all sister-religions. The best classification of the religions, which were and are prevalent in India, having their origin in India, would be Brahminism, Buddhism, Jainism, Sikhism &c. It is a mistake to suppose that Buddhism is essentially different from Hinduism; and that they are contradictory or even arbitrary religions. According to Hindu notions, I mean *Hindu* generally, there are certain cardinal doctrines, and so far as these cardinal doctrines are concerned, the Brahminic religion and Buddhism do not differ from each other. There are undoubtedly certain points of difference—differences of the same nature as sister-religions and sister-doctrines necessarily have.

Many of you will remember the well known passage in the Bhagavat Gita in which Sri Krishna says:—"Wherever and whenever Dharma or religion is obscured, wherever irreligion is rampant, I transform myself into a human being, and take birth from time to time for the salvation of the good, for the destruction of the evil-minded, for establishing the true religion." These were the words uttered by Sri Krishna himself to Arjuna, and this is substantially the elaborated doctrine in Carlyle's "Hero and Hero-Worship." Of course Carlyle did not think as an Indian, as a Hindu; we Indians have different ideas about our great heroes, and our idea, in the words of Sri Krishna himself, is that God Himself becomes incarnate, and assumes human shape whenever it is necessary for the benefit of human beings, whenever irreligion prevails, and whenever man requires the help of the gods, and further progress in civilization is needed for the well-being of mankind. Lord Buddha was, according to Hindu ideas, one of the incarnations of the great Deity. We believe in personal gods, and having that belief, our heroes we consider to be incarnations of one or other of the gods, and sometimes of the Supreme God Himself. We believe that Sri Krishna himself and Lord Buddha were incarnations of Vishnu. In one of the well-known songs in Sanskrit, the Gita Govinda of Jayadeva, a devout Vaishnava—songs composed at least 800 years ago,—we find the following :—

* * * * *

This song was composed at a time when, according to ordinary current notions, Buddhism had passed away from the place of its birth. In another passage in that celebrated song, Jayadeva, speaking of Lord Buddha said :—

I draw your special attention to the words. This was not the stray

notion of an individual following the Brahmanic faith or of a Vaishna living in Birbbum, it was the idea of a large number of people following the Brahminic faith, as would be apparent from the text of various authors. I had the good fortune, about six years ago, of collecting these texts, and of showing that our idea of Lord Buddha was that he was an incarnation of our great god Vishnu, but unfortunately the paper is not now in my possession. It is, however, a well-known thing that does not require a discussion—that according to Brahmanic notions, Lord Buddha was an incarnation of God.

Well, if Lord Buddha was an incarnation, why should we not worship him as a deity : He was, undoubtedly, a great hero, and hero worship is natural. We should one and all show him reverence as an incarnation of the great Deity. We should regularly observe his birthday, and this is his 2499th birthday (applause.) It is unfortunate for India that for reasons which I shall try to explain to you presently, the sister-religion of Buddhism, which must have done immense good to India is no longer supposed to be one of the religions prevalent in India. I believe however, the next Census would show that at least 7,00,000 of Indians are Buddhists. We may minimise the number ; we may think, that there are only a few Buddhists in India, but out of the Bengalee-speaking population alone of the two Bengals, there would be at least 60,000 persons following the religion of Lord Buddha.

What is Buddhism, and what is its relation to Brahminism ? It is not a religion opposed to Hinduism ; we have no discord with each other. The state of India, at least 508 years before the birth of Christ, may be easily conceived, though it is not vividly described in any of the books that have come down to us. The Aryan population, in those days must have been very much less than the population now. The Vedic religion was followed by all Aryans, and by those non-Aryans who had the privilege of mixing with the Aryans. The rituals, prescribed in the Vedas, were observed, but in forms only. True knowledge was not sought after. The Brahminic sway had degenerated into tyranny, and civilization was making no progress. It must have become stationary even if there was no downward course. It was necessary that God himself should come down to earth in human shape, and prevent further degeneracy, and give a stimulus to progress onwards. A new source of energy was needed in the interest of humanity. Lord Buddha came down and His Doctrine saved India for the time being. The doctrines which he inculcated were of the purest character. They were based on love and truth instead of forms only. The reign of thought, "Jnayan Yoga," was inaugurated. To sum up in a few words, Lord Buddha's doctrines were the doctrines of *truth, knowledge and love*—love for not only human beings but all animals, the creation. That love was universal. He disseminated the theory of pity to all, irrespective of caste ; and high and low, all were equally the objects of love. Birth was no consideration to him ; the lowest came within his embrace. His was the sacred doctrine of truth. His motive was "Seek knowledge." Knowledge (Jnana), he said, would bring *Nirvana* or *Moksha*—"Know thyself, and know those that are around thee." These doctrines, coming from the purest of souls, the most unselfish of human beings, if

Brahmanism and Buddhism—No difference— Let Hindus and Buddhists embrace each other as brothers.

A STRANGE SPEECH BY BABU SARODA CHARAN MITRA
RETIRED JUDGE, HIGH COURT, CALCUTTA.

A meeting was held by the Maha-Bodhi Society in the Albert Hall, on the 24th May last, to celebrate the 2499th anniversary of Prince Siddhartha's attainment of Buddhahood. Mr. Saroda Charan Mitra, retired Judge, High Court, Calcutta, said, after preliminary remarks :—

Gentlemen,—To my thinking Buddhism is not separate from Hinduism. Hinduism is a broad term, which includes all the religions which had their birth in India, and they were all sister-religions. The best classification of the religions, which were and are prevalent in India, having their origin in India, would be Brahminism, Buddhism, Jainism, Sikhism &c. It is a mistake to suppose that Buddhism is essentially different from Hinduism, and that they are contradictory or even arbitrary religions. According to Hindu notions, I mean *Hindu* generally, there are certain cardinal doctrines, and so far as these cardinal doctrines are concerned, the Brahminic religion and Buddhism do not differ from each other. There are undoubtedly certain points of difference—differences of the same nature as sister-religions and sister-doctrines necessarily have.

Many of you will remember the well known passage in the Bhagavat Gita in which Sri Krishna says:—"Wherever and whenever Dharma or religion is obscured, wherever irreligion is rampant, I transform myself into a human being, and take birth from time to time for the salvation of the good, for the destruction of the evil-minded, for establishing the true religion." These were the words uttered by Sri Krishna himself to Arjuna, and this is substantially the elaborated doctrine in Carlyle's "Hero and Hero-Worship." Of course Carlyle did not think as an Indian, as a Hindu; we Indians have different ideas about our great heroes, and our idea, in the words of Sri Krishna himself, is that God Himself becomes incarnate, and assumes human shape whenever it is necessary for the benefit of human beings, whenever irreligion prevails, and whenever man requires the help of the gods, and further progress in civilization is needed for the well-being of mankind. Lord Buddha was, according to Hindu ideas, one of the incarnations of the great Deity. We believe in personal gods, and having that belief, our heroes we consider to be incarnations of one or other of the gods, and sometimes of the Supreme God Himself. We believe that Sri Krishna himself and Lord Buddha were incarnations of Vishnu. In one of the well-known songs in Sanskrit, the Gita Govinda of Jayadeva, a devout Vaishnava—songs composed at least 800 years ago,—we find the following :—

* * * * *

This song was composed at a time when, according to ordinary current notions, Buddhism had passed away from the place of its birth. In another passage in that celebrated song, Jayadeva, speaking of Lord Buddha said :—

I draw your special attention to the words. This was not the stray

notion of an individual following the Brahmanic faith or of a Vaishṇa living in Birbhum, it was the idea of a large number of people following the Brahminic faith, as would be apparent from the text of various authors. I had the good fortune, about six years ago, of collecting these texts, and of showing that our idea of Lord Buddha was that he was an incarnation of our great god Vishnu, but unfortunately the paper is not now in my possession. It is, however, a well-known thing that does not require a discussion—that according to Brahmanic notions, Lord Buddha was an incarnation of God.

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I might call him human, gave a new impetus to morality, religion, and sociological advance of India. India was regenerated, and for centuries the work of regeneration went on rapidly; and the regeneration was practically complete.

In the meantime, Brahminism was also making progress. Instead of forms, rituals and sacrifices it went back to the philosophy of the Vedas and Upanishads, and the ascetic doctrines of Buddhism and Brahminism reached the stage of practical assimilation. The two religions became really sister to each other, as they were by birth, both accepting the best doctrines preached by the ancient sages and each other. Foreign travellers, like Fa Hien, and Hsien Tshang, saw both the religions as friendly sister religions. They were not in those days religions opposed to each other. The *Sramans* and the *Brahmanas* were dealt with equally by the Kings, and respected by the people. Add to this, Buddhism, in its Mahayana form, accepted the gods of the Hindu Pantheon, not as supreme gods, but as subordinate deities. Except in a few matters, they entirely agreed. There was no social difference between the followers of the two religions. There were no different laws—the same Manu and Yajñavalkya were the law givers of Buddhists, Brahmanists and Jainas alike. Even now the Jains have the same laws as Hindus—the Hindu law. In kinds of food, they agreed, and even the caste system was allowed to prevail, among the Buddhists almost in the same way as amongst the followers of the Vedas.

This state of things lasted for generations, for centuries, until Buddhism in its turn began to degenerate, and that was the time when opportunities were taken by the heroes of the sister religions and so Sankaracharya was the greatest of the heroes. Buddhist philosophy, however, was incorporated in the systems of Hindu philosophy, and the *Sarvā-darsana Sangraha* of *Madhavacharya* puts it in as one of the Indian philosophical systems. The peculiar doctrines of Buddhism ceased to prevail in India, but it is not true—that at any time in the history of religions in India, except at intervals few and far between, the followers of the Brahmanic faith oppressed the followers of the Buddhist faith, in the same manner as in Europe the Catholics oppressed the Protestants and the Protestants the Catholics. I may assert with confidence that the revival in religion in the 8th or the 9th century of the Christian era was doctrinal—a revival which came about simply because Buddhist forms had degenerated in the hands of unworthy teachers. The religion of truth and love had lost all spirituality. The result of the revival was that in the course of 3 or 4 centuries, the peculiar doctrines of Buddhism ceased to be accepted by the people of India, and those who had accepted Buddhism gave it up, and came back within the pale of Brahmanism. Brahmanism, however, did not discard Lord Buddha. It was for this reason that the place where Lord Buddha was enlightened, where He gained supreme knowledge—I mean the shades of the Bodhi tree at Bodhi Gya—became the place of ancestor-worship of the Brahminists. The spot under the Bodhi tree under which Gautama Buddha was inspired is an object not only of the deepest veneration of the millions of the Buddhist population of the world, but it is a place of pilgrimage for the followers of the Brahmanic faith, and a place of their ancestor worship. The centre, according to the Buddhist faith, of the universe is the place

for the worship of the ancestors of the followers of the Vedic faith. Any of the sacred places of Buddhist pilgrimage are still considered to be sacred by the followers of the Brahmanic faith, and we find that even in places where Buddhism left its relics, the Brahmanists have also left their own. They had the same artists, and the same ideas to impress.

The Mahomedans never made any difference between Hindus, Buddhists or Jains. To them all were Hindus, all objects of equal animosity and dislike, if not hatred. They were all put in the same category without distinction. Anglo-Indian researchers, however, found within the last century differences of essential character between the different Hindu religions, although there were, so far at least as the Mahayana school was concerned, no differences except in a few esoteric doctrines. It was thought, and thought erroneously within the last 150 years, that Buddhism was entirely a different religion from Brahmanism, that they stood at the same distance from each other as the religion of Mahomet from that of Jesus Christ. They did not know that to a follower of the Brahmanic faith, Lord Buddha was as much a Christ as any of the other Avatars of Vishnu.

I have said that the same social system prevailed amongst the followers of the different Indian faiths. One might ask—why is it that the caste system does not prevail in other countries where Buddhism has travelled? This question has been frequently asked, and the answer was given to me by one of the Lamas, a learned Lama from Sikkim. He said that he believed that the caste system prevailed amongst the Aryan Buddhists in India, but the system could not be accepted either in Sikkim or in Bhutan or in countries like Burma, China or Japan, because in those countries there was originally no caste system and the introduction of Indian civilization could not introduce the caste system. As long as Buddhism prevailed in India the caste system prevailed as much as among the Brahminists. A Buddhist Brahman would not marry a Buddhist Kyastha. Inter-marriages between different castes were almost unknown. Marriages were confined within the pale of the caste, in the same way as amongst the Jains. A Jain Vaisya would marry a Vaishnava Vaisya, and would still retain his status in society. The latter is the existing practice in India and the practice amongst the Brahminists and Buddhists was I have every reason to believe similar. Conversions from one faith into another were very common and Sankaracharya could convert millions of Buddhists into Brahmanists and they came back to their respective places in the Brahmanic hierarchy of caste if they had lost them, which I think they never did. Conversion from Christianity or Mahomedanism into Buddhism is almost an impossibility, but conversion of a Buddhist or Jain into the sister faith was and is common. Jagat Sett Harak Chand became a Vaishnava from a Jain in Colebrooke's time.

Now we know each other. Fortunately the veil of ignorance is withdrawn and we should embrace each other as brothers, as followers of sister religions, as followers of Sakri and Vishnu do embrace each other. We follow only different paths to *Moksha* or *Nirvana*. It is also clear to me that our respective doctrines are equally based on truth, knowledge and love, that we do not differ in any cardinal points of practice and our differences are not such as would bar the union, so desirable in the interests of the millions of Indian population. One and all of us should know

that we are the same people connected with each other by one and single tie. Fraternity in religion loyalty to the same supreme government and similarity, if not identity in sociological systems should make us feel that we are all parts of one great nation united by the strongest of ties ; and it is our duty to embrace each other as brothers. There is no reason why the tie of fraternity should break. (continued applause.)

Digest of the Majjhima Nikaya.

(Continued from the last number.)

80. VEKHAṆASA SUTTA.

වෙකුණස සුත්ත.

Savatthi.—At one time the Bhagavā was staying at the Jetavana monastery. Vekhanasa, the wandering mendicant, approached the Bhagavā, and standing at a side exclaimed "this is the supreme colour, this is the supreme colour." What dost thou mean, O Kaccanā, in exclaiming "this is the supreme colour, this is the supreme colour," what is the supreme colour ?

That which has no superior to it, that is the supreme colour, answered Kaccāna.

The Bhagavā in elucidating the supreme colour used the same illustration as was used in the preceding Sutta showing that the "supreme colour" of the wandering mendicant after all is inferior even to the light of the fire-fly.

There are, O Kaccāno, five ways of enjoying sensual pleasure. What are the five ways ? The eyes recognising pleasurable forms find delight ; the ear, the nose, the tongue, and the body, these five sense organs coming in contact with pleasurable objects find delight. This is called the happiness of dense pleasures, and the five senses find the highest happiness in these pleasures. Vekhanasa, the wandering mendicant exclaimed, marvellous, excellent Gotamo, wonderful, excellent Gotamo, pleasant is the advice of the excellent Gotamo regarding the delights of the senses.

Hard it is for thee Kaccana, holding opposite views, belonging to another school of thought, trained under other teachers, to comprehend what is sensual pleasure, and the culmination of the delights thereof. Only those who have reached the other shore of enlightenment, who have annihilated all desires, who have completed their course, who have attained emancipation, know what is sensual pleasure and the consummation thereof.

The wandering mendicant Vekhanasa hearing these words was annoyed and abused the Bhagavā saying "the ascetic Gotamo is a sinful being."

Whereupon the Bhagavā said certain Sramanas and Brahmanas not knowing what constitute the past and what constitute the future are unable to understand the consummation wherein there is no more birth. Their talk is empty talk.

Stop, enough of this talk about the past and the future. A man of understanding who is free from cunning and hypocrisy and is upright in his nature I can exhort him, to such a person I shall preach the Dhamma. He who observes the principles of the Dhamma before long reaches the goal. Such an one gets himself released from the fetters of ignorance.

Vekhanāsa eventually becomes an Upāsaka.

81. GHATIKARA SUTTA.

ඝටිකාර සුචත.

Kosala.—The Bhagavā with a large retinue of Bhikkhus was travelling in the Kosala country. At a certain place leaving the road, He went to a certain spot and there He smiled. The venerable Ananda seeing the Bhagavā smile, thought within himself there must be a cause and there shall be the effect in the smile, for the Tathagatas do not smile without a cause. Ananda Thero approached the Bhagavā and inquired why He smiled.

Ananda Thero thereupon having folded the double robe into folds made a seat for the Bhagavā and asked Him to sit, for then this spot will become consecrated as having been used by two fully enlightened Buddhas. The Bhagavā sat on the prepared seat and spoke thus:

"In the ancient days, Ananda Thero, in this territory was a town called Vebhalinga, populous and prosperous; and when the Buddha Kassapo came to Vebhalinga in this place, here, was the Arama wherein He stayed and exhorted His Bhikkhus. In the town of Vebhalinga lived the potter Ghatikāra, the principal supporter of the Buddha Kassapo. There also lived the faithful friend of Ghatikāro, the young Brahman Jotipālo. One day the potter Ghatikāro requested Jotipāla to go with him to see the Buddha Kassapo. But Jotipāla was not willing to see "the shaven-headed ascetics." Then both of them went together to the river to bathe. The request was repeated, again he declined. The third time Ghatikāro said: 'Jotipāla, the ārama of the Buddha is not far off let us go, it is good to associate with holy, perfect Buddhas!' But Jotipāla declined. Then Ghatikāro, holding Jotipāla's hair again asked him to go. Jotipāla thought marvellous it is that Ghatikāro should hold my hair, and said that he will go, and asked Ghatikāro to loosen the hand. Then they went to the Buddha Kassapo. Having paid homage to the Buddha Kassapo, Jotipāla was introduced by Ghatikāro to the Bhagavā as his faithful friend, and requested the Bhagavā to preach the Dhamma to him. Having heard the Dhamma Jotipāla said to Ghatikāro that since he had heard the Dhamma he desired to renounce the householder's life to become ordained and asked Ghatikāro whether he would not also make the renunciation. Ghatikāro said that his mother and father are both old and blind and he has to take care of them and therefore it was not possible for him. Jotipāla went with Ghatikāro to the Buddha Kassapo, and the latter requested the Bhagavā to ordain Jotipāla. He was ordained duly and after some time the Buddha with Jotipāla came to Bārānasi, leaving Vebhalinga.

After that the Bhagavā Kassapo was staying at Isipatana in Bārānasi. The king of Benares, Kiki, having heard that the Holy One, the Buddha Kassapo is staying at Isipatana in Benares, came to meet the Holy One in great state. He came on foot to the Arama and having paid homage to the Bhagavā sat on a side. The Bhagavā delighted the

king by preaching the Dhamma. The king invited the Bhagavā with his retinue of Bhikkhus to take food in his palace next day, and the Bhagavā in silence accepted the invitation. The king returned to the palace and ordered that food be prepared the next day for the Bhagavā and the retinue of Bhikkhus.

The Buddha Kassapo with his retinue of Bhikkhus came to the palace and sat. The king presented the Holy One with all kinds of delicious food, and after the repast was over, the king taking a low seat sat on a side, and requested the Bhagavā to spend the rainy season in Benares for he then could be of service to the Holy One and the Bhikkhus.

"Enough, Maharajah, the invitation for spending the present rainy season has already been accepted," said the Bhagavā Kassapo. The king was sorry in that his invitation was not accepted but he wished to know whether there was anyone else who is of service to the Bhagavā, and the Lord answered saying "Maharajah, in Vebhalingam there is a potter by name Ghatikāra, who is a supporter of mine, takes refuge in the Buddha, the Dhamma and the Sangha. He observes the five precepts of abstaining from killing, stealing, sensual indulgence, falsehood, and taking intoxicating liquor. He is perfect in the observance of a purified life, has realized the four aspects of sorrow, is a Brahmacāri living on only one meal a day, has given up desire for gold, silver and gems; he makes his pots for them, accepts any price that is given to him, Ghatikāro nurses his father and mother, who are both blind and old; he has destroyed the five *Sanyojana* fetters, and he will attain Nibbana, and he will not return to this world."

The Bhagavā Kassapo related an anecdote to the king, how He had once visited the blind parents of Ghatikāro in the absence of the potter, and the blind parents asked Him to go to the room where the boiled rice was kept and to partake the same, which the Bhagavā did. Ghatikāro having returned home inquired about the rice that was in the pot, and the parents said: "We have asked the Bhagavā Kassapo to partake of the rice. Then Ghatikāro thought, 'advantageous it is to me, that the Bhagavā Kassapo has specially favoured me.' Maharajah, Ghatikāro, the potter, remained in joyous happiness for a fortnight, and the parents for seven days."

The Bhagavā Kassapo related to the king of Benares another anecdote showing how He had again visited the potter but in his absence had taken as before the rice gruel that was in the pot.

Another anecdote the Bhagavā related to the king. Once the roof of the leaf hut that the Bhagavā was occupying in Vebhalinga in the rainy season became leaky, and the Bhagavā calling the Bhikkhus said, go to the hut of Ghatikāra, the potter, and see if straw is to be found therein. They went and found no straw but said that there is straw that has been thatched to the roof. Then go and remove the straw from the roof. They went and whilst removing the straw, the parents of Ghatikāro asked who is it that is removing the straw from the roof. The Bhikkhus said the roof of the hut of the Bhagavā Kassapo is leaking. The parents thereupon said 'take it, take it.' Ghatikāro returning home found that the straw in the roof has been removed and asked the parents about it and they said that the straw has been taken away to thatch the leaky roof of the hut that is occupied by the Holy One, the

Bhagavā Kassapo. Ghatikaro with a heart full of delight exclaimed : Profitable it is to me that I am especially favoured by the Bhagavā. The king thereupon exclaimed : Profitable it is to the potter that the Bhagavā is especially delighted with him.

The king thereupon ordered that 500 carts loaded with provisions should be sent to the house of Ghatikaro, the potter, and the king's messengers took the provisions to Ghatikaro and said that these are presents from the king of Benares and asked his acceptance thereof. Thus the Lord related the forgotten account of Ghatikaro, and said "Anando, Jotipala the Brahman youth was I myself in that birth."

82. RATTHAPALA SUTTA.

රත්තපාල සූත.

Kuru.—The Bhagavā with a large retinue of Bhikkhus was travelling in the Kuru country, and He came to the town of Thulla Kotthita, where He was staying. The Brahman householders heard that the Samana Gotamo had arrived at Thulla Kotthita with a retinue of Bhikkhus and decided to go and see the Holy One.

The Brahman householders came to the Bhagavā and having paid homage sat on a side, to whom the Bhagavā preached the Dhamma and delighted their hearts.

At this time Ratthapāla, son of the principal noble family in Thulla Kotthita was sitting in the congregation. He thought I understand the Dhamma that the Bhagavā is preaching. It is not practicable to be a householder and to live the holy life of the Brahmacāri. Therefore I shall retire from the world and go into homelessness. The Brahman householders, delighted at the exposition of the Dhamma, paid their homage to the Bhagavā, rose up and passed out. Then the young nobleman approached the Bhagavā and said that he was desirous of renouncing the householder's life and taking the life of homelessness and live under the discipline of the Bhagavā. "Hast thou, Ratthapāla received the sanction of parents to leave home?" "No lord."

"The Tathagata does not allow a son to leave home without the consent of mother and father."

"So shall it be done ; with the knowledge of parents I shall enter the Order." Ratthapāla went to his parents and said that he desired to wear the yellow robe and leave the home to the state of homelessness, and asked them to give him their consent to go.

Ratthapālas's parents did not give their consent. The second and third time Ratthapāla expressed his desire to renounce the family ties ; the second and third time Ratthapāla's parents dissuaded him. Then Ratthapāla thought "either I shall accept death or make the renunciation," and refrained from taking food. The parents of Ratthapāla came to him and said in loving terms to get up and eat, but he remained silent. The second and third time they asked him to get up and eat. He remained silent. Then the friends of Ratthapāla tried to persuade him to obey his parents but he remained obdurate. Then they went to his parents and said that either Ratthapāla will die or make the renunciation, and they obtained their permission for him, whereupon Ratthapāla got up from his long fast, and having strengthened himself went to the Bhagava and said

he had received the permission of his parents to join the Order, and asked Him to confer ordination. He was admitted and after some time leaving Thulla Koṭṭhita, Raṭṭhapāla came to Savatthi and he was sojourning in Savatthi. After this time the Bhagavā was staying at Jetavana, and Raṭṭhapāla succeeded in attaining the highest goal of renunciation. He became an Arhat. He came to the Bhagavā and said that he wished to go and see his parents. The Bhagavā consented, and Raṭṭhapāla taking the robes and bowl departed and arrived duly at Thulla Koṭṭhita and was staying at the park of Rāja Korabbya. The following day Raṭṭhapāla arrived at the house of his parents. At this time Raṭṭhapāla's father was sitting at the middle court of his house, and seeing Raṭṭhapāla coming at a distance, not recognising who the priest was, said to himself thus : "these shaven-headed ascetics have taken away my only son, my beloved." In his father's house Raṭṭhapāla did not receive any alms. At the same time the maid of the house was bringing some stale gruel to be thrown away, and Raṭṭhapāla said to the maid : "Sister, that which is going to be thrown away may be put in this bowl". The maid while putting the gruel recognised Raṭṭhapāla and went to Raṭṭhapāla's mother and said ; "Lady, thy son the honourable Raṭṭhapāla has arrived. The mother went to Raṭṭhapāla's father and conveyed the information that his son Raṭṭhapāla had arrived. In the meanwhile Raṭṭhapāla taking the bowl of sour gruel went and sat in a place and ate it. Raṭṭhapāla's father came to him and said : Dear Raṭṭhapāla, you have taken the sour gruel, why have you not gone to your own house ? "There is no such thing as my house for one who has made the renunciation." Raṭṭhapāla's father invited him to go to the house, but Raṭṭhapāla declined saying that he has had his meal that day ; and Raṭṭhapāla's father invited him to take meals the next day. Raṭṭhapāla accepted the invitation ; and the father came home and made preparations to receive Raṭṭhapāla and instructed Raṭṭhapāla's young widow to wear costly garments and to receive him when he arrives. The next day Raṭṭhapāla came and sat on the prepared seat. His father asked him whether he could not return to the family life, partake of his wealth and do meritorious deeds. "Householder, it would be better to throw away this gold and silver into the middle of the river for the reason that it is the cause of all sorrow, grief, pain, anxiety &c." The wife of Raṭṭhapāla prostrated before him and said : "Is it for the purpose of obtaining celestial maidens that thou art leading the holy Brahmacariya life ?" "Sister, it is not for the purpose of obtaining celestial maidens that I am living the holy life." Thereupon she fainted and fell on the spot. Raṭṭhapāla addressing his father said : "Householder, do not tease me, give food if thou so desireth." His father fed him with all kinds of delicacies. Raṭṭhapāla having uttered a number of *gathas*, returned to the park of the Rāja Korabbya, and sat at the foot of a tree to spend the noonday in solitude. The king learning that Raṭṭhapāla, the son of the noble family of Thulla Koṭṭhita was in the park was glad and went in great state to the park to meet the noble ascetic. The Rāja having exchanged greetings took a seat and began the conversation, saying there are four kinds of wanings which induce a man to renounce the householder's life and to put on the yellow robe. The first is that when a man is old he thinks that he is old and not able to become wealthy, and therefore thinks of leaving the family and going into homelessness, and

he becomes a homeless ascetic. But thou excellent Ratthapala art yet a youth in the first period of manhood, and therefore dost not come under the category of old age. Who, is it that made the excellent Ratthapala to go into the homeless state?

The second is that suffering from illness, and undergoing pain, being unable to amass wealth, one thinks of going to the homeless state. But the excellent Ratthapala is free from disease, therefore thou dost not come under this category. The third is the loss of wealth. This makes a man to go into the homeless state; but the excellent Ratthapala is noble born, son of the chief family in the territory; thou dost not therefore suffer from want of wealth. The fourth is loss of relatives, which makes a man to become an ascetic. And the excellent Ratthapala has a host of friends and relatives in the town of Thulla Kotthita. What is that which induced the excellent Ratthapala to go into a state of homelessness. There are four things, Maharaja, which the Bhagava has proclaimed; that all things in this world undergo change; that all suffer from the pains of disease; that all things we love so much which we do not want others to enjoy, we leave behind and depart, that all are slaves of their own unsatisfied desires. These the Bhagava hath seen and hath proclaimed; these myself having seen, have I become homeless.

83. MAKHADEVA SUTTA.

මහාදේව සුත්ත.

Mithila.—At one time the Bhagava was staying in the Makhadeva Mango Grove, and having taken a seat in a certain place He smiled. The venerable Anando thought without a cause the Tathagathas do not smile, and having approached the Bhagava, requested the Lord to explain why He smiled. Whereupon the Bhagava related this old world tale.

In the ancient days there lived in Mithila a righteous king named Makhadeva who observed the fast in the Uposatha days several times a month. One day the king called his hairdresser and ordered him to draw his attention the day he found grey hair on his head. After some years the hairdresser found on the king's head hair turned grey and called his attention thereto. The king had the grey hair pulled out and observing it in his hand summoned his eldest son and said "Dear prince, the celestial message in the shape of grey hair has appeared, and the time has come to say farewell to human pleasures. Come, dear prince, establish yourself in the kingdom and rule; I will renounce the world and take the yellow robe, and shall go into the state of homelessness." Having done this, the king Makhadeva came and lived in this mango grove, cultivating the heart to live in a state of loving kindness to all creatures. In the same way he trained his heart in kindness, in tenderness, and in undifferentiated love.

Having lived the Brahmacariya life, after the dissolution of the body, he was born in the Brahma Loka. The son and grandson of Makhadeva also followed the footsteps of their father and grandfather and lived as a Brahmacari in this mango grove, and after death were born in the Brahma Loka. The last but one in the line of the Makhadeva House was King Nimi, and he too lived righteously.

The fame of Nimi's righteousness spread to Tavutisa heaven and the devas desired to see him. A messenger of the gods was sent. The king accepted the invitation and he was escorted to the Tavatimsa heaven. Sakka seeing King Nimi greeted him at a distance and cordially welcomed him to enjoy the delights of the gods. King Nimi said that he preferred Mithila where he could live righteously and observe the precepts on the Uposatha days. And when King Nimi became old he gave his kingdom to his own son and retired into the homeless life and lived in this mango grove practising the four *Brahma viharanas* of love, kindness, delight and equanimity ; and at the dissolution of the body was born in the Brahma Loka. King Nimi had a son called Kālara Janaka, who did not retire into the homeless life, and he was the last of the line.

The King Makhadeva was none other than myself. In that birth I did not find the way to eternal Nirvana. The way to Nirvana has now been found which is the Noble Eightfold Path. Hence the cause of my smile. So long as one follows this excellent Noble Eightfold Path, of him it can be said that he will not be the last one in the line.

84. MADHURA SUTTA.

මධුර සුත්ත.

Madhurā.—The venerable Mahakaccano was living in the forest of Gundravana. Avantiputto, the Raja of Madhura having heard of the saintly wise ascetic Mahakaccano that he was living in the forest of Gundhavana came to see him in great state. Having exchanged greetings the Raja asked Mahakaccano whether there is any truth in the statement made by the Brahmans that the Brahmans alone are supreme that all others are inferior, that the Brahmans alone are white, the others are black, only the Brahmans are pure not the others, that the Brahmans have been begotten out of the mouth of the god Brahma, created by Brahma, and are inheritors of the god Brahma. "It is only a noise and no more," said Mahakaccano, "this statement made by the Brahmans may be accepted only in that sense." What think ye Maharaja, will not a Khattiya who is prosperous and wealthy, command the services of those of other castes, whether they be of the Khattiya or Brahmana, or Vessa or Sudda ? A Brahman who is wealthy, he too could command the services of a Brahman, or a Kshatriya or a Vessa or a Sudra. Similarly a wealthy Vessa could secure the services of men of other castes to attend on him, as also a man of the Sudra class, who is wealthy and prosperous, can secure the services of men of other castes, whether he be a Kshatriya, or a Brahman or a Vessa. This being so does it not show that these four castes are based on an equality ? Maharaja, it is only a noise that the Brahmans make that they alone belong to the category of supremeship, and that all others are low and black. What think ye Maharaja, here is a Khattiya, who is given to destroying life, given to stealing, committing adultery, given to falsehood, given to slander, given to harsh speech, given to idle talk, covetous, showing ill will, given to erroneous ways of thinking, will he not after death be born in a state of suffering ? It is right that it should be so, and so I have heard from holy men. In the same way a Brahman who vitiates the ten principles of Righteousness, after death, he too is born in a state of suffering, so does a Vessa, and so does a Sudra. This being so does it not show that the four castes are equal ? Maharaja, it is only a noise that the Brah-

mans make that the Brahmins are supreme, and that they are white, and that all others are low and black. What think ye Maharajah, here is a Khattiya, who abstains from the above ten evils, will he not after death be born in a state of happiness, in heaven, or will he not? Similarly a Brahman who abstains from the ten evils will after death be born in a state of happiness in heaven, and also a Vessa and also a Sudda. This being so does it not show that all castes are equal in all respects. This talk of the Brahmins is only a noise that they make that they are supreme and that all others are inferior. What think ye Maharajah, a Khattiya is charged with burglary or some other crime, and he is brought before Your Majesty, what will you do? He will be either hanged or quartered, or banished, because he has by his criminality forsaken his right to be a Khattiya and has become a robber. A Brahman if he is caught in an act of robbery etc., he too will be punished, and so shall a Vessa or a Sudda.

This being so are not the four castes equal? And this talk of the Brahmins is only a noise. What think ye Maharajah, a Khattiya having shaved his hair and beard, and forsaking his home, and wearing a yellow robe, refraining from destruction of life, from dishonesty, from all sexual connections, from falsehood, taking only one meal a day, what will you do? I will pay reverence to him, will receive him with respect, will invite him and give him food, clothes etc. Why, what is the cause? Because from the category of the Khattiya he has gone to the category of a Samana. What do ye think Maharajah, a Brahman adopting the Samana life? In the same way he shall be revered and supported, for he has become a Samana.

So will the king do for either a Vessa or a Sudda. This being so does it not show that the four castes are equal, and that the talk of the Brahmins is only a noise. The king expresses his willingness to take Mahakaccana as his teacher and as his refuge. Mahakaccana tells the king that he must not take his refuge but accept the Bhagava, the Holy One. The king asked Mahakaccana where the Holy One, the Excellent One is residing, and Mahakaccana answered that the Holy Omniscient One has entered Parinibbana. To hear the Holy One, to see Him, the king says he would go even ten yojanas, nay even a hundred yojanas to see the Holy Samma Sambuddha. The king became an Upasaka.

(To be Continued.)

Buddhist Monks in Ceylon.

DR. SATISH CHUNDER VIDYABHUSHAN'S LECTURE
ON HIS VISIT TO CEYLON.

A Special Meeting of the Geeta Society was held at Calcutta on Sunday the 17th July, at 6-30 p. m. There was a large and influential gathering, and among those present we noticed the Anagarika Dharmapala, Srimat Bhikku Purnananda, Pandit Pramatha Nath Tarkabhusan, Rai Yatindra Nath Chowdhury, M.A.B.L.,

Babus Siva Prasanna Bhattacharji, B.L., Durgadas Boss, M.A., B.L., Subordinate Judge, Mahendra Nath Chuckerbutty, B.L., Munsiff, Kaviraj Durgadas Bhatta, M.A., Dr. Gouri Prasad Bhattacharji, L.M.S., Dr. Prasanna Lal Kumar, L.M.S., and Sachindra Nath Mukerji (Joint Secretary). Rai Norendro Nath Sen Bahadur presided on the occasion. The President, in opening the proceedings offered a hearty welcome to the lecturer of the evening on behalf of the Society after his absence in Ceylon and Benares for a year. Mahamahopadhyay Dr. Satish Chunder Vidyabhusana then delivered a very interesting address on the "Buddhist Monks in Ceylon." At the outset the lecturer described graphically his voyage to Colombo from Tuticorin and gave an instructive account of the Island in various respects. He was of opinion that Lanka commemorated in the Puranas, and Ceylon of the modern days are one and the same, and instanced the temple of the Bibhishan, Ravanpatta, Sitavaka and other places which he had visited as furnishing incontestable proofs on this point. The speaker then described the different classes of population in Ceylon at present and traced the course of their history. Ceylon is inhabited largely by the Sinhalese, who are Buddhists, and who trace their descent from Vijaya and his 700 followers who migrated from Western Bengal and settled in the Island about 543 B. C. The class that ranks next to the Sinhalese in numerical strength are the Tamils, who are staunch Saivites, and made their way into the Island batches by batches during 100 B. C.—1200 A. C. There are, again, the Burghers, who are the descendants of the Dutch that governed the Island peacefully from the year 1602 to 1796. The Burgher society includes again the Portuguese, who exercised their dominion over the island with a high hand from the year 1505 to 1602, and also the Eurasians, who have risen to a respectable position. There are the Mohomedans, who are mostly of Moorish descent, and last of all there are Veddas or the aborigines, who live upon hunting. The highest position in the social hierarchy in Ceylon is of course held by the Britishers, who have made the island their home since its subjugation by England in 1796. The prevailing diseases of the island are enteric fever and consumption which sometimes assume an epidemic form. Coco-nuts and arecanuts are the principal produce of the island, while trade is carried on mainly in spices. Rice cultivation is said to have been developed as early as in the 3rd century B. C., when Asoka sent to Ceylon 18 maunds of good paddy from India as dry seeds.

The sublime teachings of Buddha as contained in the Pali literature reached Ceylon in 254 B. C., when Mahinda, son of the great Emperor Asoka first arrived there. It is said that Buddha thrice visited Ceylon, but that is a mere legend, having no historical basis to rest upon. Tissa, King of Ceylon, embraced Bud-

dhism and made it the State religion, and built numerous monasteries at Anuradhapura. Subsequently the towns of Pulathī, Kandy, Rohana &c. became important centres of Buddhism. There are at present nearly 7000 Buddhist monks in Ceylon, and at Colombo alone there are more than 500 monks. The teachings of Buddha have been perpetuated in the island mainly by oral traditions by generations of Buddhist monks called Bhikkhus. These are men who voluntarily leaving their home and renouncing all that is near and dear to man, take the vow of celibacy and poverty with the main object of acquiring true knowledge for themselves and disseminating the same in the world. The Mahamahopadhyay then entered into a description of the minute detail of life as lived by the Bhikkhus in Ceylon. Their residence is called a monastery, in Pali Sangharama or Vihara, which contains a Bo-tree, a temple and a pagoda, a library of Buddhist books, besides a large number of cells for the accommodation of the pupils. They earn their daily meal by begging, which must be performed by locomotion, unless the monastery is endowed by rich men or kings with lands yielding sufficient income. Freed from all cares and anxieties that oppress worldly men, the Buddhist monks pass their days in deep studies and contemplation which are only occasionally interrupted by their visit to the bo-tree, temple or pagoda, which is intended to influence them with holy associations. As a result of this system of isolated life in the monastery, there has come down to our times the vast treasure-houses of Pali literature, which is so much valued by students of religion, philosophy and history.

The Mahamahopadhyay explained how the exacting rules of the Vinaya Pitaka are realised to the letter in the daily life of the Bhikkhus. He described at some length the system of confession in vogue among them, which anticipated similar practice among the Roman Catholics. He characterised Ceylon as the land of Viharas and the Buddhist Bhikkhus as concrete examples of self-control. In the beautiful life led by the Bhikkhus there are perfect peace, contentment and resignation, devoted as it is wholly to study, meditation and teaching, and the elaborate code of rules prescribed for them by Bhagavan Buddha is robbed of its sternness by the grace, simplicity and scrupulous care with which they are carried into practice. The lecturer contrasted the life of the Buddhist Bhikkhus in Ceylon with that of the Hindu monks in Benares, whom he had also equal opportunities of studying, and deplored the low level to which the latter have sunk.

The Mahamahopadhyay gave an interesting description of some of the celebrated monasteries in Ceylon and illustrated his lecture by exhibiting a golden *karandu* or pagoda, a sandal and ivory image of Buddha, an old palm leaf and another old manuscript, an album containing the pictures of numerous antiquarian

and interesting objects and places, and several gold-mounted addresses in Sanscrit and Pali which had been presented to him by the different Buddhist sects of Ceylon. In conclusion, he expressed his obligations to the Bhikkhus and people of Ceylon, who treated him as one of their own, and among whom he forgot the miseries of being away thousands of miles from home, and specially thanked Mr. Dharmapala and his family for all they had done to make his sojourn pleasant in that beautiful and historic island.

Pundit Pramatha Nath Tarkabbushan offered the thanks of the meeting to the Mahamahopadhyay for his eminently interesting address, which was the result of his close observation for six months of the state of Buddhism in Ceylon. He spoke highly of Buddhism and recalled the blessed days when it was in the ascendant in the land of its birth in Bharatbarashat. At the call of the President the Anagarika Dharmapala spoke a few words in English. He thanked the Mahamahopadhyay on behalf of the Buddhist monks in Ceylon, for the handsome terms in which he had referred to their hospitality. Hospitality, he said, was a prominent virtue enjoined by the great Buddha upon his followers, and the Buddhists in Ceylon would welcome with open arms other scholars like the Mahamahopadhyay who might visit them from the sacred land of India. Four hundred years ago, continued the Anagarika, Ram Chandra Bharati went to Ceylon from Bengal, and now another Bengali scholar also paid a visit to the island. He hoped that other learned men from Bengal would also be inspired by the Mahamahopadhyay's example to study Buddhism in Ceylon, and see the Buddhists in their homes.

The President then tendered the thanks of the Society to the learned lecturer for his informing address. He thanked the Government for sending the lecturer on deputation to Ceylon, and thus making it possible for the meeting to hear from him so many new things which he had studied at first hand. He endorsed Mr. Dharmapala's appeal that many would make their way to Ceylon from Bengal to study Buddhism in its theoretical and practical aspects, as embalmed in the Pali sacred books, and realised in the sweet life of the Bhikkhus. He regretted that the Hindu Sannyasis in Benares compared so unfavourably with the Buddhist monks and had so much fallen off from their ancient glory.

The meeting then terminated, late in the evening.

A Buddhist Ruler of Ancient India.

Only a hundred years ago the authentic history of India commenced from about 1200 A. D. when Muslim rule was established at Delhi. Within the last century the history of the pre-Mahomedan period has been built up from coins and inscriptions. James Prinsep was the first

to decipher the edicts of Asoka the Maurya and found in them the names of five contemporaneous Hellenistic rulers—Antiochus of Syria, Ptolemy II of Egypt, Antigonus of Macedon, Magas of Cyrene, and Alexander of Epirus. Thus it became possible to fix the date of the great Buddhist Emperor of ancient India about 250 B. C.

Another important stride was made when Dr. Fleet established the initial date of the era used by the Imperial Gupta dynasty which ruled Northern India from A. D. 319. Now the great question remained how to link up those two periods of Indian history; that of the Maurya dynasty and that of the Guptas.

It was known that from about 150 B. C. Greek or rather Graeco-Bactrian princes held sway in North Western India. Their coinage gradually degenerating from purely classical types to barbarous imitations, renders it possible approximately to establish the chronological order in which they succeeded each other. Not less conspicuous relics of their sovereignty are wonderful Graeco-Buddhist sculptures found in the trans-Indus country, the ancient Gandhara.

In the first century B. C. these Indo-Bactrian princes were overthrown by foreign hordes—partly Parthian and partly Scythian. Out of the chaos of conflicting powers there arose a mighty dynasty of Scythian origin that of the Kushans, which held sovereign sway in Northern India for a considerable period. Inscriptions have preserved the names of three Kushan princes, Kanishka, Huvishka, and Vasudeva, whose reigns must have covered nearly a century. These inscriptions are fully dated, but the era used by them is still to be determined. Whereas some scholars, like Dr. Fleet, maintain its identity with the Vikrama era, and consequently reckon its beginning from 57 B. C., others believe it to be the Saka era which commences from 78 A. D. This much seems highly probable that the era began from Kanishka's accession.

Kanishka is celebrated as next to Asoka, the greatest patron of Buddhism. His name has of late become more widely known in connection with the discovery of Buddha's relics at Peshawar. For it was he, who, according to the Chinese pilgrim, built the great pagoda in the ruins of which the relics were found. Indeed, his effigy is engraved on the relic casket exactly in the same attire and attitude as it is found on his coins.

Huvishka also favoured Buddhism. A Buddhist convent at Mathura (Muttra), which once occupied the site of the Kachahri, was founded by him and bore his name. Under his patronage the Buddhist school of sculpture, which flourished at Mathura, reached its zenith. The reign of Vasudeva, the last of the great Kushan kings, marks a decline in art. From the name it may be assumed that by this time the Indo-Scythian rulers had become thoroughly Hinduised.

The latest known inscription of Kanishka is dated in the year 10, the earliest of Huvishka in the year 33. Notwithstanding the intermediate gap of several years, it has been generally supposed that Huvishka was the immediate successor of Kanishka. An inscription which quite recently has come to light at Mathura proves this view to be erroneous. It supplies the name of a new king of the name of Vashiska who evidently belonged to the Kushan dynasty and whose reign must have intervened between those of Kanishka and Huvishka. For the record is dated in the year 24.

The discovery of this important record is due to Pandit Radha Krishna who as Honorary Assistant Curator of the Mathura Museum, has enriched the collection in his charge with numerous sculptures and inscriptions. The record in question is engraved on a stone pillar, more than 19 feet high, which the Pandit discovered in the village of Isapur or Hans Ganj on the left bank of Jumna opposite the city of Mathura. The place was named after Mirza Isa Tarkhan, Governor of Mathura, in the first years of Shah Jehan's reign.

As appears from the inscription, the pillar served the purpose of a sacrificial post and was set up by a Brahmin of the Bharadvaj Gotro named Dronala, the son of Rudrila while performing a sacrifice of twelve days. Whereas nearly all the inscriptions hitherto found at Mathura are either Buddhist or Jain, the present epigraph is of interest as being Brahmanical and composed in pure Sanskrit. It is one of the earliest epigraphical records in that language known to exist. For it should be remembered that the earliest Indian inscriptions, *e.g.* those of Asoka are written in the local dialects known as Prakrit.

The inscribed pillar has now been removed to the Mathura Museum through the care of Pandit Radha Krishna. All those who take an interest in antiquarian research have every reason to be grateful to the Pandit for thus preserving an important historical monument which but for his timely action might have been pounded to road ballast or put to some other utilitarian purpose.—*Pioneer*.

The High Moral Teachings of Buddhism and Our Young Men in India.

It is strange how human thought often moves in a common groove. Instances frequently come to notice of individuals acting under the same thought and impulse at the same time, although they may be far away from each other. As an illustration of what we mean, we would call attention to the letter of the Buddhist priest, Ekai Kawaguchi, which appeared in our issue of Sunday last. In this a strong appeal was made by the writer for the establishment of a Buddhist Young Men's Association in Calcutta. Strange to say, this thought is just now uppermost in the minds of some of the leading Buddhist preachers and workers in this city. They are strongly impressed with the need for such an Association for the moral and spiritual benefit of Indian youth. Young Men's Associations have become powerful moral forces throughout the world. The Y. M. C. A.'s of our Christian brethren have become the centres of moral and intellectual activities which are producing a beneficial effect even among the non-Christian youth. "The mind of young men", says Mr. Kawaguchi, "is a fertile field for the higher culture of Buddhism,

and the present Indian young men specially need the true heroic education in the Buddhistic sense". We are sure, everyone who has come under the influence of the sublime ethical teachings of Buddhism will give his support to this view. The best men of our community, as well as the Government and the educational authorities, are generally exercised at this moment over the question of the moral education of the Indian youth. We think a satisfactory solution of the problem will be found in starting Buddhist Young Men's Associations in connection with our educational institutions, and also in introducing Buddhist moral textbooks for Indian students, a Buddhist Academy and a Preaching Hall, such as that projected by Mr. Kawaguchi, will be worthy of a city of culture and learning like Calcutta, and we hope some public-spirited citizen will arise shortly to take the lead in the execution of this project. A word, by the way of introducing Mr. Kawaguchi to our readers, will not here be out of place. He is a Japanese Buddhist priest of exceptional talents. Some years ago, he left Japan with a view to studying Buddhism in Tibet—the only land which contains the key to the secret of the past. He started on his journey from India, in the disguise of a Tibetan, and, after numerous adventures, arrived in the Holy City where he resided for three years. He has given a thrilling narrative of his journey to and residence in Tibet in a book, called "Three Years in Tibet". Any advice coming from a man like him is entitled to respectful attention.

The idea of starting a Buddhist Young Men's Association is, therefore, one which should not fail to evoke the heartiest enthusiasm among our educated countrymen. There was such an Association in Calcutta at one time, but it consisted mostly of Burmese youths. The late Mr. Moun La Oung used to take a good deal of interest in this Association. We consider it a matter of very great importance that our young men should be afforded every facility to make themselves acquainted with the exalted moral teachings of Lord Buddha. Buddhism as Mr. Kawaguchi has explained, will foster the true ideal of nationalism. It is through a misconception of the noble idea of heroism that some of our young men "are running down to the very narrow way, which is mean and cowardly, and are resorting to assassinations". True self-sacrifice, according to Lord Buddha, is the immolation of all unworthy thoughts and desires. Love, and not hate, is the fundamental principle of *Dharma*. Love is religion and religion is Love. Charity and brotherhood in the widest sense are proclaimed by the Tathagatha. Mr. Kawaguchi rightly says that "teaching real heroism in the Buddhistic sense is of momentous importance to Indian young men." We are firmly convinced that Buddhism can be of great help in bringing up our young men in a way that will make them peace-

ful, law-abiding citizens and earnest, unassuming workers for the public good. The ethico-religious system of Buddhism is unrivalled in its moral precepts, and the more these are brought to bear on the lives of the youth of the country, the purer and brighter the outlook of the nation will be. Childhood being the most susceptible to moral impressions, it would be well if simple Buddhistic teachings could be introduced into the lower forms of our schools. For grown-up thinking men libraries, book depots, debating societies and other agencies should, in our opinion, be established at all principal cities. The Open Court Publishing Company of Chicago has a splendid stock of Buddhistic literature, and books and publications can be obtained from there at moderate prices. Dr. Paul Carus is a man whose name is one to conjure with throughout the Buddhistic world, and we daresay, he could help any Buddhistic Society in India in the selection of wholesome literature for the young and the grown-up alike.

The present, to our mind, is an opportune time for undertaking the projects we have mentioned. For one thing, the mind of the Indian youth is more attracted towards Buddhism at present than at any previous time. Evidence of the fact was furnished by the protest which emanated from the students of the Presidency College in Calcutta against the removal of the relics of Lord Buddha to any place out of India. Since the introduction of the Pali into the University examinations, the study of that language is becoming more and more popular among our young men. There is a proposal to open a Pali class in the Presidency College, which we heartily approve of, for Pali is the key to the original Buddhistic literature. Testimonies are accumulating on all sides as to the rapid development of the Buddhist propaganda. The Maha-Bodhi Society has been in existence for a good number of years, and it was supplemented a few years ago by the Bauddha Dharman-kura Sabha of the Chittagong Buddhists. We now find that there is another body called the All-India Buddhist Mission in Calcutta, the Secretary of which is a Bengali gentleman connected with a temple in Warisbagan, Howrah. We were not aware of the existence of this Mission before, but we are glad all the same to find it now.

Another great need which we would like to advert to, is a sufficient number of capable Buddhist English preachers. Perhaps a Buddhist Academy could supply this want. Buddhism is, to all intents and purposes, a Missionary religion. Lord Buddha urged on his disciples that they must not only follow the true path themselves, but that they should preach it to all mankind. One of the earliest acts of Buddha's public ministry was to send forth the sixty. He also found a religious order, whose duty it was to go forth unpaid and preach to all nations. Under the

Buddhist kings Buddhism became the State religion of India, while Buddhist missionaries went to all parts of the world. They explored hidden regions and gave light and civilisation to numerous races. It is well known that America was discovered by Buddhist monks who founded many settlements and built many Viharas for the worship of Buddha in Mexico, Guatamala and other places. We should like to see the old Missionary spirit of Buddhism revived. Excellent materials for this purpose are to be found in our English educated young men. We think, therefore, a Buddhist Academy will be of great help in the propagation of Buddhistic truths among our countrymen as well as in training a body of Buddhistic preachers to go to all parts of the world, bearing the message of universal love and brotherhood. At all events there should be no delay in founding Buddhist Young Men's Associations in the principal centres of India, as they will undoubtedly help the younger generation in teaching that standard of moral excellence which is indispensable for the building of a sturdy, righteous national character—"Indian Mirror."

Burma.

Fourth Annual Report of the Y. M. B. A., 1909-10.

The year under report runs from 1st April 1909 to 31st March 1910. During that period the number of members rose from 287 to 346, of whom 12 are Honorary Members, and 6 Life Members. The number of local members is 224 while that of the mofussil is 122. The increase of members is due to the growing popularity of the aims of the Association both in Rangoon and throughout Burma. The management of the Association during the year was carried out by the Managing Committee appointed at the commencement of the term. There were slight changes in the posts of Honorary Assistant Secretaries, Honorary Librarian, and Honorary Assistant Librarian owing to the transfer of holders of those posts, but they did not in any way interfere with the satisfactory management of the Association. One of the Vice-Presidents, U Zaw Pe, left Rangoon on transfer, but no appointment was made. The Committee held 14 meetings to transact the business of the Association. Besides the usual works, the Committee prepared and printed a list of members in alphabetical order.

GENERAL MEETINGS.

15 General Meetings of the members were held at headquarters at which arrangements were made for lectures and debates; 11 lectures were delivered, out of which 4 were in Burmese, and 7 in English. Out of 4 debates, 2 were conducted in Burmese,

and 2 in English. Keen interest was manifested by the members in the debates, especially in those conducted in English, and many lively discussions took place. Debates in English showed signs of popularity, and if arrangements could be made now and then for such debates in future the attendance of members would, I surmise be larger. The attendance at the meetings was satisfactory. Besides the general meetings, 3 social gatherings, whereat meals or refreshments were provided, were arranged; the first was on the Full Moon day of Waso when the President invited all the members to observe the Uposatha Sila at U So Min's Zayat on Churchill Road which was kindly lent for the occasion; the second was during the festival days of Thadingyut at the Association's Zayat on the pagoda hill; and the third was on the occasion of the inauguration of the Junior Department in a garden on the south bank of the Victoria Lake. The arrangements at these gatherings were successful and the attendance highly satisfactory; and at the last gathering a group photo of Senior and Junior members present was taken.

LIBRARY AND READING ROOM.

Many valuable books were added to the Library by well-wishers and members of the Association. The special thanks of the Association are due to Mr. D. Wilson, M. A., I. C. S., Bar-at-Law, Divisional Judge, Mr. S. C. Main, Dr. Aung Tun, B. A. Ch. B., and lastly to Ko Po Than, B. A., for his very generous gift of a complete set of the Encyclopaedia Britannica, with book-stand and box. It is very gratifying to report that the members availed themselves of the easy access to the Library and Reading Room and many books were borrowed, while a large number came and read at the Reading Room.

At present, the attractions which the Association can afford to offer to the members being few, any addition of books, newspapers and journals to the Library and Reading Room is highly appreciated, and I take this opportunity of thanking the various provincial and local papers on behalf of the Association for their supporting us with their papers free of charge.

RESIDENTIAL HALL.

Again the circumstances being unfavourable to acquire a suitable land for our own permanent building, the raising of a building fund was deferred and the present building was held as the headquarters throughout the year at a rental of Rs. 80 a month. There are at present 4 resident members who pay Rs. 10 each for their lodging only. The resident members are useful to the Association not only for their help towards the rent of the hall, but also for their co-operation with office-bearers of the Association in its management. In future the residential hall will form a necessary asset of the Association.

ZAYAT.

Though we are not yet fortunate enough to have a building of our own, we have the satisfaction of possessing a Zayat on the second terrace of the Shwe-Dagon hill. Owing to adverse circumstances the carpenter was not able to finish the zayat according to the terms of his contract. The zayat is in consequence not in such a state as is desirable; but its condition will be improved in the ensuing year. The zayat, as it is situated on the renowned and revered hill amidst religious surroundings, possesses the unique quality of being a snug and quiet place for those who retire from the world and observe Silas on Uposatha days. To keep the place neat and clean, a Mali has been employed on a salary of Rs.13 per mensem, and he has done a great deal in adorning the surrounding land with evergreens and flower plants. The Association will be very pleased to see the zayat used to the fullest extent by the members and well-wishers for the purposes for which it was erected. I may here mention that a few promised subscriptions are still outstanding; meanwhile an advance has been made out of the General Fund.

JUNIOR DEPARTMENT.

During the year, the favour with which the aims of the Association have met everywhere aroused the school boys of higher standards to a realization of the usefulness of becoming members of the Y. M. B. A., and many of them expressed their desire to come under the banner of the Association. On their persistent application, the Managing Committee, after much hesitation through doubts as to their earnestness and constancy, decided to consider the matter; and on the 1st of November 1909, a department for boys above 16 years of age was opened under the name of Junior Department, and there are now 130 Junior Members. It will not be out of place to mention that though this Department has been formally opened and inaugurated there is still some apprehension in the minds of some of the Committee Members, in spite of their vividly realizing the fact that the boy of to-day is the man of to-morrow. I therefore earnestly call upon the members of the Junior Department to remove that apprehension by showing enthusiasm and earnestness in the affairs of the Association.

BRANCH ASSOCIATIONS.

The year was marked by improvements and innovations. Besides the Junior Department which has directly increased the responsibility of the Committee, 3 Branch Associations were opened at Pegu, Bassein, and Twante; we have thus 4 branches (including the Y. M. B. A., at Nyaunglebin) working in the cause of the race on the lines of our policy. These associations are managed and controlled by their own Committees; they therefore place no direct responsibility on our shoulders. But they look to us for moral support and general guidance. It is therefore the duty of all the members of this Association to behave towards the Association in such a way as to make it worthy of the honourable position in which it has been placed by the branch Associations.

We should remember that it is only by earnestness and perseverance that the aims which we have set out can be realized and that we, as modern educated Burmans will have to bear the brunt of the blame and ridicule of posterity and foreigners, if nothing towards the amelioration of the people is carried out with integrity and steadfastness during our time, when the beginnings of many stupendous changes in the moral and material ideals of all races were first discerned.

FINANCE.

Now we come to the most important portion of the report. Finance is the ultimate test of our progress. Without money the existence of the association would be an impossibility: the Association is supported by the monthly subscription of members; and so long as the members are conscientious and faithful, and pay their subscriptions regularly, the financial condition will be satisfactory. Owing to certain reasons, however, some members are apt to forget their duty to the Association and make the collection of subscriptions a very difficult task. This occupied a great deal of time and much checking of the accounts. We were fortunate in getting the right man for the work, and Ko Ba Phew, Honorary Assistant Secretary, deserves the best thanks of the Association for his zeal and painstaking.

At the beginning of the year we had in hand a balance of Rs. 991-4-9, and during the year it increased to Rs. 4822-9-0, out of which Rs. 2847-6-0 have been expended, leaving in hand the handsome sum of Rs. 1975-3-0 as balance. This shows an increase of Rs. 983-14-3, over last year's balance. If we progress at this rate the establishment of a building of our own will be expedited.

MISCELLANEOUS.

During the year the Association subscribed a sum of Rs. 100 towards the establishment of a Buddhist Mission Press by the Buddhist Propaganda Society; and meals for one day were provided for the *bhikku* candidates for the Patamabyan Examination, as in the previous year, by the raising of a special fund for the purpose. The lecture on "Thrift" by Ko Maung Gale was published in book form and 1000 copies were distributed free among the members of the Association and the branches. The demand for it continues, and so 500 more copies will be printed.

It must also be mentioned that during the year the Government of India sanctioned the provision of facilities for religious instruction in Government and Municipal Schools; the Association telegraphed an expression of its gratitude for this concession to His Honour the Lieutenant-Governor, and also printed and distributed 10,000 copies of a leaflet in Burmese setting forth the news for the information of the thousands who visited the Pagoda on the Full Moon day of Tasaungmon.

HLA PE, *Honorary Secretary.*

From the Burman Buddhist.

The Evolution of Man.

The great German Naturalist, Professor Ernst Haeckel, in his monumental work "Evolution of Man," published by the Rationalistic Press Association, 17, Johnson's Court, Fleet Street, E. C., gives in the chapter on Human Embryology, very useful information on the development of the cell that later on develops into the human being. Such portions as are interesting to the Buddhists are herein given. The cheap edition of the work is sold at the price of a shilling a copy, and every Buddhist should purchase a copy, and peruse it.

This is what Haeckel says :—"Now, let us for the first time make use of our biogenetic law, and directly apply this fundamental law of evolution to the human ovum. We reach a very simple, but very important conclusion. From the fact that the human ovum and that of all other animals consist of a single cell, it follows immediately, according to the biogenetic law, that the animals, including man, descend from a unicellular organisation.

We have now by our study of the comparison of it with the amoeba, provided a perfectly sound and most valuable foundation for both the embryology and the evolution of man. We have learned that the human ovum is a simple cell, and that this ovum is not materially different from that of other mammals, and that we may infer from it the existence of a primitive unicellular ancestral form, with a substantial resemblance to the amoeba. This statement that the earliest progeniture of the human race were simple cells of this kind has not only been ridiculed as the dream of a natural philosopher, but also been violently censured in theological journals as "shameful and immoral." But, as I observed in my essay on the origin and ancestral tree of the human race in 1870, this offended piety must equally protest against the "shameful and immoral" fact that each human individual is developed from a simple ovum, and that this human ovum is indistinguishable from those of the other mammals, and in its earliest stage is like a naked amoeba." (p 49.)

* * * * *

"The process of impregnation or sexual conception is one of those phenomena that people love to conceal behind the mystic veil of supernatural power. The pairing of the male and female has in both cases for its main purpose the introduction of the ripe matter of the male seed into the female body, in the sexual canals of which it encounters the ovum. Conception then ensues by the blending of the two.

In every act of conception we have, as I have said, to consider two different kinds of cells—a female and a male cell. The female cell is always called the ovum ; the male cells are known

as the sperm or seed-cells, or the spermatazoa. Conception usually consists in the bringing into contact with the ovum of a slimy fluid secreted by the male, and this may take place either inside or outside of the female body. This fluid is called sperm or the male seed. Sperm, like saliva or blood, is not a simple fluid, but a thick agglomeration of innumerable cells, swimming about in a comparatively small quantity of fluid. It is not the fluid, but the independent male cells that swim in it, that causes conception. (p. 52.)

Very careful recent examination of the sperm under a high microscopic power has detected some further details in the finer structure of ciliated cell, and these are common to man and the anthropoid ape.....The process of fertilization by sexual conception consists, therefore, essentially in the coalescence and fusing together of two different cells. The lively spermatozoon travels towards the ovum by its serpentine movements and bores its way into the female cell. The nuclei of both sexual cells, *attracted by a certain affinity*, approach each other and melt into one (p. 52.) The actual blending of the two cells produce a third cell, which is the germ of the child, or the new organism conceived. One may also say of this sexual coalescence that the stem cell is a simple hermaphrodite; it unites both sexual substances in itself. (p. 54.)

These remarkable facts of impregnation are also of the greatest interest in psychology, especially as regards the theory of the cell soul, which I consider to be its chief foundation.....The blending of the two parental nuclei determines the individual psychic character of the child. (p. 58.)

* * * *

Man is, in his whole structure, a true vertebrate, and develops from an impregnated ovum in just the same way as the other vertebrates. There can no longer be the slightest doubt about this fundamental fact that all the vertebrates form a natural phylogentic unity, a single stem. The whole of the members of this stem, from the amphioxus and the cyclostoma to the apes and man, has the same characteristic disposition connection, and developement of the central organs, and arises in the same way from the common embryonic form of the chordula. (p. 104.)

The lowest vertebrates have neither skull nor vertebrae, and no extremities or limbs. Even the human embryo passes through a stage in which it has no skull or vertebrae; the trunk is quite simple, and there is yet no trace of arms and legs. At this stage of development, man, like every other higher vertebrate, is essentially similar to the simplest form, which we now find in only one living specimen. (p. 105.)

The earliest stages of the human embryo are, for the reasons already given, either quite unknown or imperfectly known to us. But as the subsequent embryonic forms in man behave and develop just as they do in all other mammals, there cannot be the slightest doubt that the preceding stages are similar (p. 125.)..... Moreover, the human sandal-shaped embryo cannot at this stage be distinguished from those of other mammals, and it particularly resembles that of the rabbit (p. 129). The human embryo at the sandal shape stage, from the end of the second week is one-twelfth of an inch long. (p. 131).

The human embryo of the fourth week (twenty six days old), is one-fourth of an inch in length. The rudiments of the cerebral nerves and the roots of the spinal nerves are especially marked. (p. 150).

When the human embryo has reached this stage of development, it can scarcely be distinguished from that of any other higher vertebrate.

All the other parts of the body are now laid down : the head with the primitive skull, the rudiments of the three higher sense organs and the five cerebral vesicles, and the gill arches and clefts ; the trunk with the spinal chord, the rudiment of the vertebral column, the chain of metamera, the heart and the chief blood vessels, and the kidneys. At this stage man is a higher vertebrate, but shows no essential morphological difference from the embryo of the mammals, the birds, the reptiles, &c. This is an ontogenetic fact of the utmost significance. From it we can gather the most important phylogenetic conclusions (p. 153). The careful study and comparison of human embryo with those of other vertebrates at this stage of development is very instructive and reveals more mysteries to the impartial student than all the religions in the world attributed to this law of the ontogenetic connection of related forms, and when we run rapidly over the earliest stages of human development we notice first of all the structural identity of the ovum in man and other mammals at the very beginning. When the human foetus has attained the age of fourteen days, it forms a round vesicle (or embryonic vesicle) about a quarter of an inch in diameter.....At this age the human embryo cannot be distinguished from that of other mammals, such as the hare or dog."

A week later (or after the twenty-first day) the human embryo has doubled its length ; it is now about one-fifth of an inch long, and, when seen from the side shows the characteristic bend of the back, the swelling of the head-end, the first outline of the three higher sense-organs, and the rudiments of the gill-clefts, which pierce the sides of the neck.....There are no extremities or limbs at this stage, no trace of arms or legs.....There is as yet

no real face. Moreover we seek in vain at this stage a special character that may distinguish the human embryo from that of other mammals."

"A week later (after the fourth week, on the twenty-eighth to thirtieth day of development) the human embryo has reached a length of about one-third of an inch. We can now clearly distinguish the head with its various parts. The rudimental limbs are now clearly outlined.....At this stage man has a considerable tail, twice as long as his legs.....the whole internal organization and the form and arrangement of the various organs are essentially the same in the human embryo of four weeks as in the embryo of the other mammals at corresponding stages. It is otherwise in the second month of human development (pp 158—160).

News and Notes:

The young "sacred white" elephant, which was captured near Katha and presented by the Government to the Buddhist Community, arrived at Rangoon on the 23rd July morning. The animal, between three and four feet, has all the marks which characterised the "Royal Sacred White" elephant in King Miadoon's time. For the reception yesterday the arrangement rivalled those for the Peshwar relics both in character and grandeur. After a procession through the streets the elephant was taken to the Shwe Dadon Pagoda and housed in a special structure pending the erection of a permanent residence on the Pagoda slope between the Pagoda and the Sacred Fish Tank.

Commenting on the recent celebration of the 2499th anniversary of the attainment of Buddhahood by the Prince of Kapilavastu, the *Bengali* explains: "There is no denying that in India, at the present day, a new feeling of reverence for Buddha, bordering almost upon adoration, has taken possession of the national mind. What is the secret of this new reverence? Is it that we have re-discovered truths in Buddha's teachings which we had so long missed? Or is it for any excellence in the religion of Buddha which we have only recently found in it? Not at all. It is rather because of the new feeling of nationality which has taken complete possession of the heart of new India. Now that we have begun to realise that the Nation, which to us is the supreme object of our attachment and our devotion, is a Being with a past as well as a future, those among our spiritual fathers who helped this Being in a larger measure than any others to find out its real, its essential character, the immensely rich and varied potentialities that lay hidden in its nature, and to realise these potentialities, are being especially marked out for the people's gratitude and homage."

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STATEMENT OF RECEIPTS & PAYMENTS FOR JUNE, 1910.

RECEIPTS.		Rs.	Cts.	PAYMENTS.		Rs.	Cts.
To Interest	..	..	66	By Rent	..	110	00
" Subscriptions of Members	..	..	18	" M. B. Press	..	1395	96
" Proceeds of Books sold	..	..	43	" Gas Engine & Light & Fittings	..	73	90
" Donations :—	..	..	..	" Management of Schools	..	186	28
Mr. K. A. John Abeyasinha..	..	..	3	" Establishment Calcutta & Colombo	..	42	62
" M. B. Press	..	..	1121	" Tools & Plants	..	6	00
" Management of Schools	..	..	17				
" Hiniduma Land—Contributions received from shareholders :—	..	..	..	
Rev. Sri Parama Jinorasa, Matala	..	25'00	..				
Mr. D. C. Seneratna, Denipitiya	..	25'00	..				
Rev. U. S. S. Dharmakirti, Udugampola	..	25'00	..				
Mr. D. T. W. Goonetilleke, Hallala	..	100'00	175				
" Rent	..	..	12				
			50				
" Balance brought forward from last month	..	..	1558			1814	76
			1278	" Cash in hand	..	1022	46
			83				
			22			2837	22

Colombo, 30th June, 1910.

E. S. JAYASINHA,
Accountant

HARRY DIAS,
Treasurer, M.B.S.

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.*

EDITED BY ANAGARIKA H DHARMAPALA.

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Wesaka Festival or Buddha Anniversary.

BABU RASHBIHARI MUKIRJI'S SPEECH AT THE ALBERT HALL,
CALCUTTA.

Namo Tassa Bhagavato Arahato Samma Sambuddhassa.

Before I proceed I would ask the indulgence of your shaking yourselves free from all pre-conceived fictions about Buddha and Buddhism ; and to make your minds a perfect blank, so that the picture I am attempting to draw may be duly impressed.

I will startle you at the outset with the remark that the eternal and immutable Truth which Sakya Sinha gave to the world is the original truth—the Divine wisdom—which transcends all time and space, and which forms the essence, along with Power and Activity, of the Fountain of Truth. A Buddha—the most perfectly enlightened Being in the embodiment of that Divine wisdom whereunto He works Himself through millenniums of ages for the deliverance of beings. You are aware, or have at least heard that there is, or rather has been for countless ages, a Brotherhood of arahats or adepts who guide the spiritual destinies of the world : it is the Buddha who by His Power, Wisdom, and Love had risen high enough to preside over them all. He may properly be said to be the highest form of individualised consciousness of the larger type. I have the authority of the Tathagato Himself to support my averment. In the Tavijja Sutta He tells Vashistha that the Vedas had been inspired by the teachings of the former Buddhas. Madame Blavatsky no mean authority, but an initiate calls Buddhism the "once universal and pre-historic religion" ; "identical with pre-Vedic Brahamanism ;" "the primitive source of Brahamanism ;" and Buddha "the greatest Man-Reformer ever known." The most distinguishing characteristic of

Buddhism, that which differentiates it from all other religions is its absolute denial of a permanent Ego—a soul—an Atma. Nothing that has had a cause is permanent ; everything changes ; there is only one thing which endures and which never is the effect of a cause, it is the Nirvana. A soul is something which is born, which grows, which evolves, which is transient, and which is ultimately annihilated. Had it been permanent all efforts for deliverance were fruitless and vain.

Next comes the God-idea. The Buddha's system holds boldly and vigorously to the *quod erat demonstrandum* ; it does not speak of things which it cannot prove. Neither does it deny the existence of God, for such would not fall within the scope of His system. The Great Lord of compassion taught nothing but sorrow and the uprooting of sorrow. He saw clearly enough that salvation was possible without God ; and did not waste His priceless time on a sleeveless errand which availed Him nothing. Naturally enough, *Bhakti* (devotion) in the sense of intense love of God found no place in His system. A boundless, selfless love of mankind, of all beings chained to the wings of births and deaths, including the numberless gods and goddesses who are similarly circumstanced ; and duty for their Estate—such is *Bhakti* ; and such *Bhakti* finds a prominent place in the *Materia Medica* of the Tathagata.

In like manner, faith in the Christian sense of the word, has no place in the Buddha's system ; to Him it is but the produce of knowledge and not weak sentimentalism.

Over against the denial by the Buddha of the existence of a permanent soul stands in bold relief the iron law of cause and effect, called Kamma. Call it God ; call it the first cause ; it is the supreme ruler which guides not men only but gods and universes ; it is the stern law whereof the law of gravitation, the three laws of motion, electricity, magnetism &c., are byelaws. It is the law of the conservation of the energy extended to the moral world, and Desire (*Tanha*) is its viceregent. Let me quote in this connection a very apt and significant metaphor contained in that epoch-making book—the “Buddhist Essays”, of Dr. Dahlke—“Kamma is like the breath in my bosom, so long as I keep it in me as a thought, I am its master ; but as soon as I let it escape me in the form of a word, it becomes my master—something outside of me from the consequences of which I cannot any longer escape. As by silence I maintain my mastery over my thought and hence over myself, so by mental silence do I maintain mastery over Kamma—that is, over the I, as far as it represents the endless, beginningless process of the Becoming of the world. Through mental silence I become master of the world.”

The next characteristic of Buddhism is Absolute Freedom. It disregards all authority, claims for mankind the most unlimited freedom of the will and the most patent capabilities for evolution, which is Nature's unerring law. It does away with the seeking of and craving for, all extraneous aid save his own, nay, not even that of the gods and goddesses. The potentialities in us are adequate enough to enable us to transcend time and space, birth and death, illusion and sorrow ; in fine, to subserve the Divine Purpose towards which all manifestation, creation, if you prefer that misnomer, tends.

Whatever may be the origin of the Kosmos, or of Evil ; whatever the ultimate end towards which things converge ; the undeniable existence and reality of sorrow has never been so clearly, so prominently and so mathematically and scientifically pointed out and demonstrated as in Buddhism. Sorrow is in the nature of things, it is a factor of Nature, not so much an evil, as a rung of the ladder of evolution. Does not the mother suffer pain in bringing forth her child ? Does not the seed at first rot and then go through the throes of parturition before sprouting ? Who can imagine what measureless amount of pain was evolved when the countless suns and planets, and satellites burst forth into life from the mighty voice of Divine Energy ? Physicians aver that the force which is liberated when a pinch of salt or of sugar is dissolved in water, is simply incalculable. All that is "Sorrow, and Sorrow is a sacred thing," as Byron says. What is sorrow, that is wisdom, what is the round of births and deaths, that is deliverance—So say the Buddhist Scriptures. Thus in the Four Holy Truths the great Shramana sounds the keynote of all devotion, all philosophy, all His marvellous system. The next thing to note in Buddhism is its exalted ethics. There is no code of morals, ancient or modern, to compare with it in its all-embracing sweep, its deep underlying philosophy, its apo-deitic science, and lastly, in its being true for all ages and countries, the changing world notwithstanding. From the Nicomachean ethics of Aristotle down to that of Herbert Spencer, Martineau, Calderwood and others, all systems of morality look like copses or clumps of trees at best beside the vast Himalayan forest which is neither lacking in variety nor limited in extent. And, as a rationale of that all-satisfying code of morals, has been reared and nursed that psychological tree which has been a wonder to all thoughtful minds. For depth of insight, hair-splitting nicety of logic, scientific precision and as a key to the comprehension of the deeper and subtler veins of sensation, perception, emotion, feelings, will, understanding and reason. Buddhistic psychology—the Abhidhamma has no equal in the world ; it remains worthy of admiration and considerate study for all time. As that highly cultured lady, Mrs. Caroline Rhys Davids, so ably and eloquently says :—"On the ruins of the animistic view, Buddhism had to reconstruct a new personality, wholly phenomenal, impermanent, law-determined, yet none the least able, and alone able, by indomitable faith and will, to work out a personal salvation, a personal perfection."

It is not too much to say that Buddhism is the only religion of toleration among the religions of the world ; it knows of no inquisition, no burning of innocent men and women at the stake ; no pouring of molten lead or boiling oil into the ears of the heretic, no proselytizing by the sword. If education and culture are signs of advancing humanity, surely Buddhism, which is pre-eminently the religion of the educated, the thoughtful, and the intellectual, stands head and shoulders above all other faiths. Its Vinaya, its Sutta, and its Abhidhamma are hard nuts to crack by untutored minds. I may be pardoned for going the length of saying that even men like Sankaracharya, Surashwaracharya, Vachaspati Mishra, Sriharsa failed to grasp the real significance of the Buddhistic *Shunyata*. If everything that has being is changeful, as the latest discoveries in science prove beyond the shade of a shadow of doubt : if, for instance, both physically and mentally I am different from

what I was only a second ago ; if the wave that bore away the lotus a moment before is not the same now ; what am I but a congeries of Skandhas (confections) constantly changing ?—What is the river but a series of tides and waves in a state of continuous flux ?

Nirvana comes next. It is blowing out, annihilation ; but not the annihilation of the ego ! but of the three root sins of lust, hatred, and illusion. Kill out desire, kill out lust, kill out hatred, kill out illusion, and you are freed from the bonds of space and time, of birth, and death, you are in fact greater by far than any god. Mind, it is not the Mukti of Moksha of the Hindu, nor the salvation of the Christian or the Mahomedan, it is much higher. The Hindus did not rise higher than the fourth stage, the Arupa Vimoksha, where form vanishes. The Christian or the Moslem, like the Vaishnav, rests satisfied with dwelling in the abode of the Apra-Brahman, the conditioned.

I am closely driven to time, and must now conclude. Consider well, gentlemen, before you poohpoo, as did your forbears nigh twelve centuries ago and since, the noble religion of the Tathagata as being atheistical and subversive of your cherished beliefs and dogmas. A Buddha is no ordinary mortal, nay not even one like Dante, Newton, Bacon, Shakespeare, Goethe, but far above them all, above even the gods who by their very nature are far yet from the attainment of the highest wisdom, and necessarily from the highest Power and the highest Love. A Buddha is the rarest phenomenon in the Universe, rarer far than the Avatars who are comparatively of more frequent occurrence. When a man by dint of perfect practice, perfect experience, perfect knowledge, perfect wisdom and perfect meditation grounded on perfect conduct, attain to perfect purity of body, purity of thought, and purity of action, he becomes a Buddha, a perfectly enlightened. To appreciate Him properly one must be a Buddha himself ; else all speculation about Him and His nature is ridiculous and absurd.

A Buddhist Missionary.

The Anagarika Dharmapala came to India first in 1891. The dream of his life had been to see the temple at Buddha Gaya restored to Buddhists. A Sinhalese by birth, the son of a much respected and wealthy Sinhalese gentleman, Anagarika Dharmapala had before him a prosperous career, if he had seen fit to follow it. But in him was something of the Crusading spirit ; and he felt for Buddha Gaya very much as Knights of old felt for Jerusalem ; in fact, looking at him, it is not difficult to believe that he may be a re-incarnation of a warrior who fought against Saladin. He did not put on the robe of a monk, for his work was less meditative than aggressive. He wrote to Colonel Olcott, and laid before that worldly-wise American the desire that possessed him. Afterwards he visited India ; and for nearly twenty years he tried to win back the temple at Buddha Gaya for Buddhists.

He failed—failed, it is said, because the Government of India did not wish to see Buddha Gaya a centre for Japanese Buddhists. Japan as an object lesson in the distance is stimulating. But Japan at Buddha Gaya, well, the Government did not wish it and now Anagarika Dharmapala, with the beautiful image of Lord Buddha presented by the Japanese to the temple at Buddha Gaya, has come to Calcutta to do missionary work. He has not been made bitter by disappointment. His well-balanced judicial mind has not been warped by failure. The ordinary man who in the dream of his youth is generally a somewhat bitter and hard person; but the Anagarika Dharmapala talks calmly of what was not to be, accepts the situation and turns to other work. He has at Saranath, near Benares, an industrial school, and for the sake of this school he studied education in Germany and Denmark. Scientific industrialism is what India wants today, he says. He published, too, a monthly magazine called the *Maha Bodhi*, and he is the General Secretary of the *Maha Bodhi Society* which has branches in England, America, Germany, Japan, Sikkim, China, Burma and Ceylon. *Maha Bodhi* means supreme wisdom, and is the name given to the spot at Buddha Gaya on which the last of the Buddhas attained Buddhahood. The Indian headquarters of the *Maha Bodhi Society* are at 46. Baniapooker Lane (junction of Ripon Street with Circular Road) Calcutta, and there is a room lightened by many windows, the Anagarika Dharmapala may be found. At one end of the room, in a screened alcove, is the image of Lord Buddha given by the Japanese to the temple at Buddha Gaya. The image is seven hundred years old and was made by the famous Buddhist sculptor Sadatomo. It is of sandal wood, covered with gold, and has a tall lotus leaf shaped back ground of the same materials. The calm, somewhat full face speaks of the middle way, and the general effect is artistic. In 1893 the Anagarika Dharmapala visited Japan, and spoke there about the restoration of the temple at Buddha Gaya, and the Bhikshu Shuko Asahi, High Priest of Tokio, presented the image to him saying:—"We feel very sorry to learn that there is at present no Buddhism in India, much less the perfect image of our Lord the Buddha. At Buddha Gaya the holy place where our Lord Buddha attained the perfect state of enlightenment, there is at present not one image in perfect form, but mostly distorted, of which we Buddhists feel very sorry now. The holy image of the Buddha which I present here is the sign of the future prosperity of Buddhism. Northern and Southern, in perfect harmony, and for the success of the restoration of the Buddha Gaya temple. Full of respect and reverence, I herewith present the holy image of Buddha heartily wishing and praying for eternal prosperity of our great doctrine of Buddha in India and Japan and in all other countries of the world."

At the present time on Sundays, at 5-30 p. m., the Anagarika Dharmapala is giving an interesting series of addresses on Buddhism at the headquarters of the Maha Bodhi Society in Baniapooker Lane.

Last Sunday he spoke about the Householder, and the audience included not only Hindus but also Christians. He reminded his hearers that for twenty-nine years the Buddha led the life of a Householder and that after first preaching to the disciples he explained the Middle Way to Householders. One day while on his begging round he saw a Householder bowing to the different quarters of the globe and he asked why this was done. The answer was : "My father, who is dead bade me perform this ceremony each day." The Buddha told him that the ceremony was not sufficient, and explained to him the three things a Householder must not do, namely, destroy life, steal, and indulge in unlawful sexual intercourse. Further than that, a Householder must not slander, gossip or tell lies. He must bear no illwill towards his neighbours and speak no harsh words. He must avoid intoxicating liquor, dancing places and gambling dens, for these things lead to disease in this life and will end in insanity in lives to come. The difficulty in attaining to perfect manhood the Buddha explained to the Householder ; and He said that as the lowest life has an upward tendency and before each living thing lie a hundred million incarnations, to destroy life is a sin. The Householder must follow the Middle Way and be neither sensual nor ascetic. Above all things he must practise charity and love, beginning with the home and going on to the village, the town, the country and the universe. Active charity must be practised money being freely spent for the good of the public. There are ten kinds of Householders, Buddha said, and the best is the man who earns money righteously, enjoys his wealth, does good to others, does not live intoxicated by sense of pleasures but contemplates the change of phenomena and is not attached thereto.

What Indian Householders want today, said the Anagarika Dharmapala, is more public spirit. "Let me be sacrificed, let others enjoy life"—that is the lesson taught to children in Japan. By your deeds, words and thoughts make a sacrifice for others—that lesson has made Japan a great nation. Buddha's system of religion destroys egotism. To be cheerful is a duty. If Indian Householders would follow the rules of Buddha, in ten years India would be a different country. But there is no religion in India now. Many of the rich men in India are like a dog with a cocoanut that it cannot eat but will not part with. In India one hundred and forty millions of people do not get one full meal in the day. In Burma, Siam and Japan—Buddhist countries—things are different.

So said the Sinhalese Buddhist Missionary Dharmapala last Sunday evening. Next May will be the 2,500th anniversary of the Enlightenment of the Lord Buddha, and it is proposed to hold a Pan-Buddhist Congress during the following October at the Deer Park (Saranath) near Benares, and to consider the foundation of a Buddhist College there.—*The Bengalee*, 5-8-10.

Education in Ceylon.

We are in receipt of a copy of the Administration Report of the Director of Public Instruction, Ceylon, for the year 1909.

In the General Summary of the Report we read that "the total number of pupils attending schools in Ceylon is 302,638 ; of these 273,947 are attending Government and grant-in-aid schools, and 28,691 are attending unaided schools.

In 1909 the number of Government schools was 682 with 86,702 pupils. The grant-in-aid schools in 1909 numbered 1862 with 187,245 pupils. The number of unaided schools which reported to Government in 1909 was 1,528 with 28691 pupils.

The total expenditure of the department in 1908 was Rs. 1,441,767. The nett cost to Government after deducting sums credited to revenue on account of school fees and the sale of books and stationery was Rs. 1,389,024. The average cost to revenue of each pupil in a Government school in 1909 was Rs. 5-48. The average grant paid to each pupil in grant-in-aid schools was 3-52.

Nearly a century ago Ceylon went under the administration of British rulers, and yet when the educational facilities are taken into account, Ceylon is the most backward in all Asia. It has only one Government College where the pupils have to pay a very high fee compared to other educational institutions in India and Asia. And Government does not want to give a higher education to sons of poor parents, however precocious the boy may be. The sons of the well-to-do parents are as a rule dull headed, and the Royal College, which is the College started under Government has raised the fee for each boy in the higher classes from Rs. 10 to Rs. 15. The result has been a decrease in numbers. The revenues collected in Ceylon is spent on other things and not on education. The national religion of the island is Buddhism, but the people are poor and cannot afford to start educational institutions of a progressive type with the result that the Sinhalese people are the most backward of all Asiatic races. The Christian missionary societies have entered the field and are opening sectarian schools throughout Ceylon with the primary object of converting Buddhist children into the various forms of denominational Christianity

There are in Ceylon the following Christian Missions :—

American		Roman Catholic	
Baptist		Wesleyan	
Church of England (Diocesan)		Salvation Army	
Friends' Foreign Mission		Church of England (C. M. S.)	
American Mission has	131	schools receiving from	Rs. cts.
		the revenues of Ceylon-	46,462 25
Baptist	- 26	do	- 5,539 00
Church of England (Diocesan)	84	do	- 29,714 90
Church of England			
(C. M. S.)	- 311	do	- 63,367 75
Friends' Foreign Mission	- 20	do	- 1,633 50
Presbyterian	- 4	do	- 3,079 50
Roman Catholic	- 439	do	- 184,968 27
Wesleyan	- 358	do	- 90,422 38
Christian Industrial Schools	34	do	- 48,500 87
			513,688 42
<i>Indigenous Missions.</i>			
Bud. Theo. Society	- 220	do	- 68,298 35
Gansabawa	- 4	do	- 738 50
Mohammedan	- 6	do	- 973 00
Private	- 257	do	- 81,659 50
			151,669 35

Ceylon is the hunting ground of the Christian missionary. Inasmuch as the Ceylon Government does not care to give a superior education to the children of the soil, mainly on political and economic grounds, the Christian missionary societies have found that it pays to open denominational schools in Ceylon. It is well known that in Ceylon the higher officials of the Government are patrons of missionary institutions, and the unsophisticated natives know that to gain official favour the best thing they could do is to patronise the missionary schools by sending their children thereto. The advantage the missionary derives by opening a school in a village is that it gets a grant from the public revenue, and also that it brings a good crop of converts into the Christian fold. Christianity is spreading slowly in the island by means of the grant-in-aid schools. In addition to the grant received from the public revenue some of the denominational schools also charge fees for the education that they give. The gain of the missionary is threefold: the grant, the fees, and the conversion of Buddhist child. The grants given by the Ceylon Government to the Christian schools in 1909 amount to Rs. 513,688-42; and the grants paid to the native educational societies amount to Rs. 151,669-35.

Ceylon is the home of pure Buddhism, and in the Buddhist Colleges are taught Sanskrit, Pali and Elu, and yet for the development of Oriental learning the Government spends annually only Rs. 1,000 !

The Director of Public Instruction would do well, in his report in the future, to give the population of the island, and the statistics of religion, and the annual revenue of the island. He would be helping the educationalists of other lands if he should kindly give the number of literates and illiterates in the island, and the number of children of school-going age who are attending schools, and the number who do not.

Japan and India.

The Indo-Japanese Association in Tokyo promises to become a potent influence in drawing the Japanese and the Indians together. The members of the Association take every opportunity by the forelock which may consolidate the social approachment between the two peoples. When His Highness the Aga Khan visited Japan the other day, the Association extended a warm welcome to him. Now the Maharajah Gaekwar of Baroda has paid a visit, and the Association deputed one of its Japanese members to receive His Highness at the station. A large number of the Indian students living in Tokyo were also at the station.

His Highness the Gaekwar, who takes a keen interest in the activities of Indian students, and particularly in all matters concerning the economic progress of his country, is reported to have paid a visit to the Association. These visits will prove of the utmost value in cementing the bonds of friendship between the Japanese and the Indians. That the two countries are daily coming close to each other is evinced by the growing trade between them.

Japanese trade with India has gone up by leaps and bounds during the past five years. In one branch of trade only—namely, matches—Japan bids fair to drive other competitors from the Indian market. Nowhere is this so noticeable as in Burma, where Japanese matches have ousted the Swedish and Austrian products completely. From the point of view of cotton merchants in both the countries, the Association in Tokyo will do much to improve the prospects of their trade.

How far Japan is moulding the thoughts of young Indians may be gathered from the avidity with which they study all things Japanese. In the Imperial Library here the present writer has had an opportunity of seeing young Indians poring over books dealing with Japanese life. The leading newspapers and magazines in India devote a considerable space to the discussion of problems of Japanese life. One of the magazines this month publishes an interview with a Japanese personage whose name, however, is not mentioned. The interviewer has taken pains to discover the secret of the greatness of Japan. There is nothing novel in the views expounded by the Japanese nobleman. According to him, the secret of the success of Japan lies in the fact that the Japanese invariably try to adapt Western things to Japanese conditions. Some of the Indian newspapers are now taking up the cry of "Indianising" everything that they may borrow from Europe. This is more easily said than done. No one can deny that India has had a great past, but few will have the courage to assert that modern India possesses the titanic

vitality capable of impressing its hallmark on everything with which it comes into contact in life. That her great past might help India to revive the force is possible. But it will take time.

While all well-wishers of India with her success in the gigantic task of regeneration which she has set before herself, and welcome every movement which may contribute towards that end. It is necessary that young Indians should be warned of the dangers of trying to accomplish the task of years in days. The In'o-Japanese Association can do yeoman service to India by directing the youthful energies of its Indian members into right channels, and protecting them from the insinuations of the Extremists. (From an occasional correspondent of the "Pall Mall Gazette,") Calcutta, 9th June, 1910.

China's Awakening.

"W. M. D." writes in the "Daily News."—Sir Robert Edward Bredon, who has returned to London after an absence of twelve years in Shanghai and Peking, where he held the post of Acting Inspector-General of Chinese Customs, has much that is interesting to say on the subject of the awakening of China to Western ideals. Few men possess a wider knowledge of China than Sir Robert, who, like his brother-in-law, Sir Robert Hart, is an Irishman. He brings to the discussion of Chinese problems the authority of a man who has not only lived long in the land, but who has witnessed during the period of his sojourn the wonderful process by which the great yellow race is advancing to the adoption of Western methods, if not of Western ideals.

He had seen the rapid growth of a new Peking, the rebuilding and the modernizing of the old streets on European lines, and a fresh industrial and educational development. It will be remembered that Sir Robert took a prominent part in the defence of the Legations during the Boxer rising, and for this peculiar service he holds a bronze medal and clasps. When I called upon him yesterday, I found Sir Robert was willing, first of all to discuss the progress of the anti-opium movement.

"From reports which have come to me, I am of opinion," he said, "that all the provinces are making an honest effort to control the production of opium, with a view to its diminution and ultimate extinction. Some provinces are doing this more vigorously than others. This is due possibly to two causes: first, the enthusiasm of officials in the anti-opium cause, and, secondly, their difficulty in adjusting the financial arrangements of their provinces and the condition of the people in these districts where opium is the large and, in fact, almost the exclusive crop.

"It must be remembered that opium is the most valuable product commercially that can be grown on suitable land, and to

stop its production suddenly before it has been decided how the agriculturist is to meet his needs by the planting of another—and what other product, is still an open question. There is no doubt, whatever may have to be said from the moral aspect of the case, that the provinces have been subjected in several instances, to considerable financial disorganization by the fact that the money which the opium sales to other provinces produces has now ceased to flow. Not long ago a Chinaman put the case to me in these words: "We have got a great deal of moral kudos for an anti-opium policy, but the embarrassment which it is causing us is by no means unreal."

So far as I gathered from Sir Robert, the revenue derived from foreign opium has not yet materially fallen off, for the import of last year was very little below that of previous years and was somewhat in excess of what the Indian Government has calculated would be the export to China.

"The Government of India," Sir Robert continued, "has now an officer investigating the question of opium suppression in China, Sir Alexander Hosie who may be expected in time to present a most interesting report, and one which will be much more worthy of public confidence than the remarks of a casual observer like myself."

Sir Robert added his own sincere hope that the present anti-opium spirit would endure, and that there would be no tendency to return to the violent habit.

"There is no doubt whatever in my mind," he said, "that there has been a *bona fide* uprising in China against the use of opium, and that very many people, from moral reasons or under official inspiration, have endeavoured to give up the smoking of opium. Many Chinese themselves would like to see the amount of exports from China diminishing to a considerable extent, but there is no doubt they realise, partly from their own experience, possibly, that the opium supply really cannot be suddenly cut off, and must be gradually replaced by some fiscal arrangements of another kind."

From opium Sir Robert turned to the educational development in China.

"Do you find that there is a growing desire to become possessed of Western knowledge?" I asked.

"Yes, the demand for schools is increasing in every way. It is an interesting fact which I gathered only a few days before my departure from Peking that the Chinese are beginning to realise that the old-fashioned system, which simply means committing the classics to memory is being gradually replaced by a more liberal and wider curriculum. The classics are still read, and their principles expounded; but the laborious efforts which called

upon the youth to commit books and essays to memory, I am told, have been withdrawn largely from the schools."

"Many high officials are maintaining the schools at their own expense. I know the case of one lady who has at least fifty Chinese and Mongol girls in her private schools, all being educated and partly fed at her expense. Her husband, one of the tributary Mongol princes, also is much interested in the question of education. These people are working in an area where education has been at a very low ebb, and the fact that they have adopted this policy as regards their poorer neighbours is a very singular sign of the times. At the same time the educational system is somewhat crude, and the teaching perhaps unsystematic, but a beginning has been made. The demand is growing, and no doubt in time an adequate supply of teaching and literature to meet that demand will be found."

In contrasting the new and old Peking, Sir Robert referred to the distinct European features that now mark the new city. The streets are lighted by electricity, and the old ill-kept roads have been macadamized and made smooth. A good water supply on modern principles replaces the one from the old surface wells. The people are more cleanly in their habits, and the native population has been taught how to control the street traffic. And, possibly, more wonderful still is the fact that State officials, instead of being carried from place to place in Sedan chairs now drive about in small horse carriages.

Education of Indians.

The kind of education that will end the Indian Problem, by saving the Indian to material usefulness and good citizenship, is made up of four separate and distinct parts, in their order of value as follows:

First: Usable knowledge of the language of the country.

Second: Skill in some industry that will enable successful competition.

Third: Courage of civilization which will enable abandonment of the tribe and successful living among civilized people.

Fourth: Knowledge of books, or education so called.

In justice to itself the Government can have but one aim in all it may do for the Indians, and that is to transform them into worthy, productive, American citizens. The vital question is, can the material be made to yield the desired product?

The Indian is a man like other men. He has no innate or inherent qualities that condemn him to separation from other men or to generations of slow development. He can acquire all the above qualities in about the same time that other men acquire them, and is hindered or facilitated in acquiring them only by conditions and environments that

would equally hinder or facilitate other men in acquiring the same qualities. If the Indian has not had a chance to acquire these qualities he is not to be blamed for not having them. If he is not acquiring them now as rapidly as he might and ought, it is because he is hindered by the contrivances we have forced upon him.

Take the first quality, that of a "usable knowledge of the language of the country." How is a usable knowledge of any language to be best and most quickly learned? Manifestly, by associating with those who use it. All people learn their own mother-tongue that way. Neither books nor special teachers are necessary. Simply such association as will place the person to be taught where he can hear the language constantly in use. Wise American parents desiring their children to become proficient in the German or French language send them to Germany or France to live in a German or French family. Why not then contrive that the India has this same opportunity to learn the almost universal language of the country in which he lives and which he must learn in order to be at one with the great body of its people? Thus theory and patois are eliminated, and practical, usable knowledge take their place.

In doing this service for the Indian in this really necessary way we come to the second and almost equally important quality to be acquired: "skill in some industry that will lead to successful competition." How is this to be gained? The answer is practically the same. The best agricultural school is the agriculturist himself on his own farm. If we want a boy to become a farmer we put him on a farm where the daily pressure of a necessity to get the work done bears upon him, and where a living and something more hinges upon skill and intelligent management. In the same way if we want the boy to become a blacksmith or a carpenter, a blacksmith shop or a carpenter shop with a competent head and surrounded by competent workmen is the place. Associated with the farmer and the mechanic the boy learns what a real day's work is and becomes in every way a very part of the situation. The same factors are needed if the boy has the ability and can reach the means for professional life. To be a lawyer he must associate and contend with lawyers.

If the way to the acquirement of the first two qualities necessary in the education of the Indian is properly indicated above, then the way to get the third and most vital quality solves itself.

The courage of civilization, like the courage of battle or the courage of any other phase of life for that matter, is best, and perhaps only to be acquired by experience.

For the Indian, then, the language of civilization is quickest and best gained, the industry and skill of civilization is quickest and best gained by his being immersed in these influences. But the Indian must become individual. The tribes and all tribalizers and tribalizing influences are enemies of the individual, for immersed in the tribe how is the individual to take on successfully anything foreign to the tribe?

Book-education logically comes last. If a man speaks the language of the country, is skilled in some industry of the country, has the courage of the country, and practices these qualities, he is a useful

citizen without a knowledge of books. The first are the foundation qualities. Book-education enlarges and embellishes language power, industrial power and courage power. These three qualities being requisite to accomplish the transit of the Indian from tribal to national allegiance, the door of education must open the way to full chance for enlarging these qualities that no slavish restraint on manhood oppress and discourage the ambition to compete and rise.

The school, its aim, quality and location now assume importance as factors. If the language, industry and courage of civilization needed can best be gained in the environment of the civilization in which the subject is to contend, where shall the book-education be given? There is only one right answer, and that is, let all the qualities grow together in the subject. Give him schools in the environment of civilization; but better still, put him into civilization's schools. Do not feed America to the Indian, which is a tribalizing and not an Americanizing process: but feed the Indian to America, and America will do the assimilating and annihilate the problem."

Capt. R. H. PRATT,

In Public Opinion.

The "Buddhist Review."

The 3rd number of the "Buddhist Review", volume II is out, and the following are its contents:—

Frontispiece: Portrait of Ma. San Da, the Buddhist Burmese Nun; Transmigration in the East and West, by Ernest R. Carlos, M.A.; Love and loss, by Edward Greeley; Buddhism and social problems, by Madame Alexandra David; Separateness or the illusion of self, by Bernard E. Ward; The parable of the snake, translated from the Majjhima Nikaya, by the Bhikkhu Silācāra; Reviews and notices; India in primitive Christianity; Essays on National Idealism; Buddhist logic; New books and new editions; Notes and news. Price one shilling nett or 12 annas per copy. Published by Luzac & Co., 46, Great Russell Street, London, W. C., for the Buddhist Society of Great Britain and Ireland.

About the Buddhist Nun we read: "she is much respected in Burma as a learned Pali scholar, and highly esteemed for the charm of her personal qualities."

Mr. Carlos, M. A. B. Sc., writing on the subject of "Transmigration in East and West, says:—"If, as many believe, one single life decided the whole course of the future, why is one life here for a few weeks, and another for seventy or eighty years? For one thing, there is in the first case less risk of eternal loss, but the question is: "Does this life matter or does it not?" If it does not, why are we here at all? If it does, then evidently the

child who took his departure after three weeks does not reap the full benefit of life, and if life has value, if we are to learn therefrom, where is the logic in sending into eternal bliss a life which scarcely deserves it? Moreover, if we are to strive for perfection as enjoined by our Teacher, it seems utterly unthinkable that one could arrive at perfection in a single life. Again, it would be unjust for one to have a greater opportunity than another, and if we consider the wide gulf existing between the primitive savage and the enlightened civilised man, we must admit that it would be to the great advantage of the former, were he to return a few more times instead of shooting straight off into eternity "with all his imperfections on his head."

"Why are some born rich and others poor? Why are some endowed with the seeds of intelligence and high mental qualities, while others have minds that the best education can make nothing of? We see royal souls, men in whose faces we may read high sentiments of love and self sacrifice, whose characters are pictures for admiration, and others whose very countenances are strange, criminal and even inhuman.

"What answer can be given to the criminal, who, in reply to our exhortation to love justice and kindness says: "How can I help being so? Blame him who has put me in bad surroundings. I was born in a slum, brought up by drunkards, heard little more than curses and filthy language in my youth, and was taught nothing that was noble. Can you wonder that I am wicked? I was not so fortunate as you who, through no merit of your own, were placed among refined people, full of tenderness, giving you everything you wanted, and offering you no daily temptations to steal. I had not your education, why blame me? Blame my environment."

Madame Alexandra, the gifted lady, a devoted follower of the Good Law, is actively engaged in contributing articles on Buddhist subjects to the French magazines, and her article on "Buddhism and social problems" has been translated into English by Mr. Payne, the Editor of the "Buddhist Review," and is inserted in the current number. Madame Alexandra is deeply interested in the social problem, and is of opinion that the Dharma of the Tathagatho is able to solve it.

Mr. Ward shows the superiority of the Anatman Doctrine over other theories. He says: "Now if there be any permanent separate soul, we must surely be able to find it. We shall, while examining all the many parts which appear to be the self, come across something which is enduring, and the same always. For this is the position of the believer in the immortal soul "I am."

Perhaps no finer conception of it has ever been given than that in the Bhagavat Gita :—

.....“He is not born, nor does he die ; nor having been, ceaseth he any more to be ; unborn, perpetual, eternal and ancient, he is not slain when the body is slaughtered.

“Weapons cleave him not, nor fire burneth him, nor waters wet him, nor wind drieth him away.

“Unmanifest, unthinkable, immutable, he is called ; therefore knowing his as such thou shouldst not grieve.”

“And yet there is a note of weakness, if not doubt, in the next two stanzas.

“Or, if thou thinkest of him as being constantly born and constantly dying, even then, O mighty-armed, thou shouldst not grieve.

“For certain is death for the born, and certain is birth for the dead, therefore over the inevitable thou shouldst not grieve.” And this shadow of doubt creeps in again a little later.

“As marvellous one regardeth him ; as marvellous another speaketh thereof ; yet having heard none indeed understandeth.” (2nd Discourse, Bhagavat Gita, by Mrs. A. Besant.)

This last sentence is indeed remarkable. Why should none understand, particularly after a description of such wonderful beauty and vividness ? Is it not because, hidden away, latent in the heart of the writer, there was a doubt whether there was any such thing as the soul at all ?

Does this description correspond with facts ? Do we find anywhere any enduring thing in each one's being, in any way resembling this description ? Remember that we are trying to find something permanent and the *same always* in its sense of separateness from the rest of the universe. Let us begin with the body.....But is there anything permanent in it ?Anyone who lives to be seventy years old, has possessed several different bodies, no single atom of which was common to any two of them.....How often again does the body desire one thing while we desire some other thing ; so that constant strife is going on ? It should be regarded rather a microcosm of often warring elements, always wearing away bit by bit, and renewing itself, until at last, in spite of all our efforts, it follows the laws of its nature, and is resolved into its elements..... Does it really explain or simplify matters at all ? After all discussion is over, beyond all disputes and theories, in fact at the very base of them, there remains an unassailable irreducible minimum, and it is simply this, viz that all we are aware of is an endless multitude of ever-changing and shifting appearances ; and that to one tiny bundle of these is added a form of consciousness which we

call self-consciousness. This is the sense of separateness, and from this arises the illusion of self.....Our self-consciousness appears thus as the nearest approach to a self, although in deep dreamless sleep or swoon it seems to lapse. On its reappearance it carries with it a sense of identity, regardless of the fact that its physical body, its emotional and its mental equipments, are constantly changing. Perhaps someone who prides himself on being practical may say: "All this is merely hair-splitting logic; drawing fine-spun distinctions without any difference. I feel that *I am I*, and *You are you*; if I am hungry, and see you eat, am I satisfied? If I have an aching tooth it is not you who feel the pain." To this one can only reply: "My friend, in defining illusion, did we not agree that all sensations were real as long as we only used the senses? No one denies the existence of hunger and pain as experiences that each separate self must endure. And if you desire no further truth or knowledge, or if you know of any certain cure whereby you can remove them, so that never again shall they assail you, then indeed Buddhism has no message for you. But if this is not so, if you feel that in the world there is trouble and sorrow which need cure; if you wish to know the cause of suffering and the way to make it cease, then Buddhism will tell you that it all springs from this sense of separateness, this limitation of the idea of self to a tiny fragment of the universe."

"And the causes having been stated, the remedy is obvious; this idea of self must be destroyed. This can be done only by extending the consciousness to those other beings which seem not ourselves. In other words, by the power of Compassion, or love for all things.....It may be many ages before we attain to this; but if we follow in the path that has been shown us, we too, by the aid of the practices of Compassion and Meditation shall surely one day attain to the cessation of the sense of separateness, that is to the gateway of Nirvāṇa."

Digest of the Majjhima Nikaya.

(Continued from the last number.)

85. KODHIRAJA KUMARA SUTTAM.

කොඳිරජ කුමාර සුත්තං.

Bhagga country.—The Exalted One was staying at the Deer Park in the Bhesakala wood. At this time the prince Bodhi had his palace of the Red Lotus ready for occupation, and he having called his friend the young nobleman Sanjikāputta told him to go to the Exalted One and to request Him to accept the invitation to take food at the place on the following day. The young nobleman thereupon went to the Exalted One and conveyed to Him the greetings of the Prince, and the Exalted

One accepted the invitation in silence. The noblemen returned and informed the Prince that the invitation has been accepted, and the Prince made ready on the following day all kinds of eatables, decorated the palace and carpeted with white cloth the staircase, and sent the young nobleman to escort the Exalted One to the palace. The Exalted One came and the Prince was waiting to receive Him at the outer Court, and the Prince led the Exalted One to the palace to ascend the staircase covered with white cloth, but the Exalted One desisted from ascending the stairs, whereupon the Prince solicited the Exalted One to walk on the cloth; but the Exalted One remained silent. For the second and third time the Prince solicited the Exalted One to ascend the carpeted stairs, but the Buddha remained silent. Then the Buddha looked towards Ananda Thero, and the venerable Ananda asked the Prince to have the cloth removed as the Exalted One does not desire to step on it, in as much as the Tathāgato looks to the future of the Bhikkhu Sangha. The Prince thereupon ordered the removal of the cloth and the seats were prepared, and the Exalted One sat on the appointed seat and the Bhikkhus sat on their seats. The Buddha and the Bhikkhus were fed with the delicious food and when the feeding was over, the Prince taking a low seat sat on one side, and spake to the Buddha thus:—"Not by happiness could happiness be attained, by suffering happiness could be attained." I, too, Prince, before the attainment of Supreme Buddhahood, when still a Bodhisatta, thought so, that happiness does not lead to happiness but by suffering happiness could be attained. Therefore I, Prince, when still a young man in the prime of life, without the consent of weeping parents, having cut off my beard and hair and donning a yellow robe, made the renunciation and adopted the homeless life. To obtain the knowledge of infinite peace I went to Alaro Kālāmo, and expressed the desire to lead the highest Brahmachariya life; and ere long, I attained to the state whose realization Kālāmo had achieved, the state of *akincannayatanam*. When I found that Kālāmo had nothing further to teach me, and that the state of enlightenment realised had not given the absolute peace of Nibbāna, I leaving Kālāmo, went to Uddako Rāmaputto, and expressed the desire to lead the holy life of Brahmachariyā under him, and he consented to receive me, and ere long I mastered the complexities of the principles taught by Rāmaputto, and realized the state of *Nivasannanasanna*, and when I found that the infinite peace of Nibbāna was not to be achieved by following the path as set forth by Rāmaputto, I left him, and in search of the highest infinite Nibbāna proceeded on; and wandering through Magadha arrived at Uruvela, the General's village, a pleasant spot, close by to the romantic sylvan wood, and a flowing stream of clear water, and a fit place for one to live the life of exertion for the attainment of the highest peace. And then I began the most strenuous exertion of mortifying the body; but the highest peace of infinite wisdom was not realized. The external bodily mortification by whomsoever followed shall never lead to the attainment of infinite wisdom without first being able to attain to the quietude of internal passions. With the lustful passions burning internally the effort to get infinite peace is as impossible as to build a fire with wet wood. With the internal lusts brought into a state of quietude, bodily mortification may lead to the gaining of final wisdom. Here follow the several methods adopted by the Bodhisat in the form of bodily mortification and

physical yōga, in suppressing breath, closing the eyes, ears, mouth, nose, &c., without taking food; and some of the guardian gods, who had been watching his exertions, concluded that he is dead when he fell down in a swoon, and others thought that he is not dead yet but that he will die, and others said that he will not die but become Buddha and they began to inject into the body the divine essence to vitalise him. But the Bodhisat when he found that the devas were injecting the divine essence into his body, thought that it would be false now to keep on to the promise of abstaining from food, and he began taking nourishment in very small quantities, being the juice extracted from a palmful of the *mugga* beams or peas. Consequently the body became exceedingly emaciated and reduced to a skeleton and the complexion of the body had become dark, nothing of his former golden complexion was visible. Neither in the past nor in the future nor in the present could an ascetic or Brahman go further in the painful mortification of the body. The supreme consummation of Aryan wisdom could not be gained by bodily mortification, another way lies the supreme Bodhi.

And the Buddha then related the experience he had gained when he was a little child at the time of the ploughing festival at Kapilavastu, of the variations of the jhāna, and He found out that the way to Enlightenment lies through jhāna, not by the enjoyment of sense pleasures nor by painful asceticism, and then the Bodhisat ascetic began to take nourishment. Whereupon the five ascetics showing disgust went away, saying the ascetic Gotamo has taken to a life of plenty. The Bodhisat having adopted the life of development obtained strength and began to practise the jhanas in their fourfold stage. After the attainment of the fourth stage of jhāna, when the heart became clear and transparent it reached the condition enabling it to realise the state of knowledge of previous births, to wit, one birth, two births, three, for countless births. In the first part of the night He attained to the state of the first part of Wisdom; darkness vanished, light was born. Then the heart of the Exalted One was directed towards the attainment of the knowledge which gives insight into the birth and death of living beings. By the divine eye transcending that of the human eye He saw living beings die and are reborn according to their karma in manifold states, low and high &c. In the middle part of the night the second stage of vijjā was reached, ignorance disappeared, enlightenment appeared, darkness vanished, and light was born. Then He directed the heart towards the complete extinction of desire for the attainment of that wisdom. He then discovered the Four Great Truths, and the heart was emancipated from the desires of sensual lust, from the desire for personal eternal existence, from the desires born of Ignorance. The wisdom of realizing the state of emancipation was gained. (*Vimuttasmim vimuttamiti nānamahosi*). In the last part of the night the third stage of wisdom was gained. Ignorance disappeared, Enlightenment was born. Darkness vanished, light appeared.

Then follows the account as given in the twentysixth sutta of the Majjhima Nikaya, translated by Warren in his "Buddhism in Translation" p 339-346.

Having heard this long discourse the Prince Bodhi requested the Buddha to tell him how long it would take for a disciple of the Tathāgato, who is following the higher life of Brahmachariya, having

renounced the worldly life, to realize the higher wisdom? The Buddha in turn asked the Prince a question for him to answer if he so wishes, whether he is an expert in science of the management of elephants, and the Prince answered that he is an expert, and a man who wishes to learn the science of managing elephants having come to know that the Prince is an expert thereof comes to him, and it is found that it is necessary that he should have faith but he shows lack of faith, that he should be free from disease which he is not, and that he must not be cunning and deceptive, and that he should not be indolent but full of energy and that he is lacking in wisdom. What think thou O Prince could such a man who is wanting in the necessary qualifications master the science? If he is lacking in one of the qualifications he shall not be able to become my pupil. What think thou O Prince one who comes to learn from you the science is complete in the necessary qualifications, that he has faith, that he is free from disease, is not cunning and deceptive, is full of energetic activity and has wisdom? What think thou, O Prince, will such a man be acceptable to become a disciple? The Prince answered in the affirmative. In like manner said the Exalted One there are five qualifications necessary for the exerting disciple, viz:—(saddho) faith in the wisdom of the Tathāgato, that He is fully enlightened and is absolutely sinless, is in full possession of transcendental wisdom and is perfect in the science of deportment, excellent in all things, has transcended the limits of world's wisdom, leader of men; and Teacher of gods and men, the supreme Buddha; He should be free from disease with the strength to exert avoiding the extremes of cold and heat; that he should be free from cunning and hypocrisy; that he should be strenuous in his exertions for the attainment of good and to abandon evil; that he should be in possession of the higher intelligence to comprehend the doctrine of evolution and dissolution culminating in the Aryan Wisdom tending to the destruction of all sorrow. A disciple Bhikkhu having these qualifications in this life is able to realise the transcendental wisdom if he makes the exertion for seven years. Not to speak of seven years if he exerts for six years; nay for five years; for four years; for three, for two years, for one year. Nay in seven months, in six months, in five month, in four months, in three months, in two months, in a month, in a fortnight, in a week, in six days, in five, in four, in three, in two days, in one day. Nay if the disciple makes the exertion from morning till evening, or from evening till morning such a one can realise the supreme state.

The Prince in ecstatic delight exclaimed. "Oh the Buddha, Oh the Dhamma, O the realizable Doctrine". Whereupon the Prince's friend Sanjikaputta said "Bodhi, though thou expresses delight yet thou does not take refuge in the excellent Gotamo, or in the Dhamma or in the Bhikkhu Sangha." "Say not so friend Sanjikaputta, thus I have heard from the noble lady, that at one time when the Bhagavā was staying in the Monastery at Kosambi, when I was in the womb she went to pay homage to the Bhagavā, and said "Lord this child in the womb, whether a boy or a girl, takes refuge in the Buddha, in the Dhamma and in the Bhikkhu Sangha. May it be accepted as an upāsaka." Again at one time when the Bhagavā was staying in Bhagga in the Deer park at Sumsumāragiri in the Bhesakālā-wood, I was taken by my nurse there, and was presented to the Buddha

and she said "this Prince Bodhi takes refuge in the Buddha, in the Dhamma and in the Bhikkhu Sangha. May the Buddha accept him as an upāsaka, and now for the third time, friend Sanjikāputta I take refuge in the Buddha, in the Dhamma and in the Bhikkhu Sangha."

(To be Continued.)

A Public Meeting about Mihintale Vihare.

Pursuant to a notice circulated by Mr. W. Harischandra, acting as Secretary of a Committee appointed at a public meeting held on the 6th March last at Colombo, a well-attended meeting of Buddhists took place at Ananda College at 2-30 p. m., on the 7th August. The Rt. Rev. H. Sri Sumangala, High Priest and Principal of Vidyodaya Oriental College, took the chair, and there was present a strong body of the Buddhist clergy and laity, including representatives from Negombo, Panadura, Henaratgoda &c., &c., who evinced the greatest interest in the proceedings.

Tissarana Punsil was given to the large audience by Rev. Sri Nanissara.

The Secretary announced that thirty-five letters and telegrams had been received from sympathisers in various parts of the Island, and read their names.

The Secretary then read the minutes of the meeting of March 6th last, and a summary of the memorial forwarded through the Hon. Mr. S. C. Obeysekera to His Excellency the Governor in June last complaining of the attitude of certain officials in Anuradhapura district with reference to the Mihintale Vihare.

The minutes were adopted.

Mr. Harischandra then brought to the notice of the meeting that about two weeks ago, under the orders of the Archaeological Commissioner, an old grinding stone from the "Danasalawa" site on Mihintale Hill had been removed and brought down to a point 800 feet below. The Incumbent of the Vihare, the Rev. Weerapokuna Gunaratna, who was himself present at the meeting, had asked the Government Agent of the North Central Province to have the stone restored to the original place, but he had been unable to obtain redress from that official. In a forcible speech he invited the Buddhist clergy and laity to think over this circumstance and decide what was best to be done.

The Rev. H. Sri Dewamitta, Vice-Principal of the Vidyodaya Oriental College, spoke on the sacred traditions that gathered round Mihintale Hill in its connection with the introduction of Buddhism into Ceylon.

Mr. W. A. Samarasekere rose to move that "The Government should be appealed to instruct their officials not to remove ancient finds from the spots where they may be found."

The Venerable Chairman here pointed out that Governor Gregory had during his regime laid it down that sacred finds should always be left where they were originally discovered.

The Rev. K. Gnanawimala having seconded it, the motion was carried.

Mr. Martinus Perera proposed that a Committee be appointed to carry out the above resolution and suggested the old Committee appointed for Mihintale movement and the gathering agreed to the same.

A Public Meeting of the Buddhist Community of Ceylon

The Sacred Hill of Mihintale.

To the Buddhist mind, there is scarcely any other place in all Ceylon—except perhaps Adam's Peak—so hallowed by a thousand religious associations as Mihintale. It was a "celebrated" spot and known to the early people of the adjoining continent long before the advent of Buddhism into this land. It was here that Mahinda, the missionary prince, son of the mighty Asoka, descended in his aerial flight when he came "to convert the land Lanka" to the religion of Gautama Buddha. It was here that the sacred relics originally rested till such time as suitable structures were raised up to enshrine them. It was here that Mahinda took up his residence and whence he journeyed daily to the capital to preach the Buddhist doctrine. It was here that his first convert, the royal Devanampiyatissa, embraced the faith. It was here that he laid the first foundation of that mighty influence, "the efficient cause of all the constructive energy which the Sinhalese displayed in the construction of their vast cities and monuments," in the building up of those huge, colossal, stupendous fabrics which are the most eloquent witnesses of the past might and grandeur and glory of the nation.

Mihintala-kanda is the name broadly given to a number of hills:—Mihintale, Et-vehera, Anaikutti, Rajagirilena and others. It rises abruptly from a low plain up to a height of little over a thousand feet, eight miles east of Anuradhapura. The traveller proceeds thither along a way dotted with the ruins of ancient days. The ascent to the mountain is by an ancient stairway on the western slope consisting of 1840 steps. These steps are formed of long granite slabs, about 20 feet in width. All round, the face of the mountain is covered with rank forest and dense undergrowth, the home of the venomous reptiles as well as of the bear, the leopard and the wild elephant. These, however, seldom appear on the beaten track to frighten or molest the thousands of pilgrims clambering up to the mountain top.

At the summit of the sacred mountain, to the left of the steps, stands the ruined Et-vehera Dagoba wrapped in a mantle of verdure. It is about 100 feet in height, semi-circular in shape, and is said to enshrine a single hair from the head of Buddha. Close beside it, towering above a number of smaller dagobas is the Mahā Seya Dagoba, from the top of which the adventurous climber may gaze upon a magnificent

panoramic view of the surrounding country, "the glistening waters of the ancient artificial lakes relieving the immense stretches of forest," and then the immense structures rising up in majestic beauty from the face of the country, the Thuparama, the Mirisavetiya, the Ruwanwelliseya, the Abhayagiri, the Jetawanarama, and, away out in the distance, the lovely rock-cut temple of Isurumuniya.

The Maha Seya as well as others, which for twenty centuries "defied the destructive tooth of time and the disintegrating forces of vegetable growth," showed signs of crumbling lately. But they have undergone repairs, and though much of their ancient beauty has departed, still the result is not wholly displeasing. The indefatigable exertions of Mr. H. C. P. Bell, the Archaeological Commissioner, in this connection are deserving of all praise. The Ambatthala Dagoba, which enshrines the ashes of Mahinda, and which is built on the very spot on which Mahinda first set his foot when he arrived in Ceylon, and where he afterwards took up his permanent residence, is in very fair preservation. It is built of stone and is surrounded by fifty beautiful octagonal pillars with sculptured capitals on which are carved the figure of the sacred goose.

Round the Ambatthala Dagoba may be seen the monastic dwellings of the priests of old, cells hollowed in the rock by the pious King Devanampiyatissa, Mahinda's first convert. Close beside these is the Naga Pokuna or as it is sometimes called Nagasondi (the elephant's pool), which King Aggabodhi (A. D. 564-98) caused to be constructed for the use of the priesthood. It is hewn out of the solid rock and is over a hundred feet in length, in the vicinity of the Ambatthala Dagoba, "a narrow path leads to one of the most interesting of all the ancient remains on the mountain, a rock-hewn couch, upon the narrow and precipitous ledge, known as Mahinda's bed. Though there is nothing at first sight to suggest repose, it may well be credited that to this lonely spot the apostle was wont to retreat to renew in the contemplation of the vista spread out beneath him that spiritual fire that may have been burning low after a prolonged contact with the work."

But it is time we get back to some of the details of history. How came Mihintale to be so celebrated? The ancient chronicles tell us a great deal of strange events, of miracles, of wonders. The tale begins with the advent of the princely Mahinda, about 250 years before Christ. Dhammasoka (Asoka) sovereign of Dambadiya, is besought to send his son Mahinda "to convert Lanka." Mahinda, with six others, "rising aloft into the air, instantaneously alights on this land, at the superb Missa (Mihintale) mountain" and stations himself on the rocky peak of the delightful and celebrated Ambatthala (Mahawansa ch. xiii.) All the seven rested in order on the summit of the rock Ambatala, which is at the foot of a fragrant umbrageous mango tree. (Pujavaliya, ch. xxxiv.) The King Devanampiyatissa, who with a retinue of 40,000 men has departed for an elk hunt, in the course of the pursuit of game, comes on foot to the Missa mountain. A deva, in the form of an elk, appears to the king and lures him to the spot where Mahinda and his companions are stationed. A meeting takes place, explanations ensue, the royal

Tissa wishes to embrace Buddhism. To test his capacity to receive holy instruction, Mahinda interrogates him thus :—

"O king, what is this tree called?"

"It is called the amba tree."

"Besides this one, is there any other amba tree?"

"There are many amba trees."

"Besides this amba and those other ambas, are there any other trees on earth?"

"Lord! there are many trees, but they are not amba trees."

"Besides the other amba trees and the trees that are not amba, is there any other?"

"Gracious lord! this amba tree."

"Ruler of men! thou art wise."

Then again :

"King! Have you relations?"

"Lord! I have many."

"King! Are there any persons not thy relations?"

"There are many who are not my relations."

"Besides thy relations and those who are not thy relations, is there, or is there not any other (human being in existence)?"

"Lord! there is myself."

"Ruler of men! Sadhu! Thou art wise."

Mahinda is satisfied with Tissa's intelligence. He imparts instruction, and the monarch forthwith becomes his first convert. The others of his retinue follow suit, and soon after, thousands of his people. Thousands more entered the priesthood of the new religion. And some time later, says the *Mahawansa*, "the whole number of persons who entered into the ministry of the religion of the vanquisher at that period were 30,000 priests" (ch. xvii.) To commemorate his conversion, Devanampiyatissa builds a monastery with 68 rock-cells for the priests at Mihintale on the spot where he first met the Thera Mahinda, and plants a Bodhi-tree. And his example is copied by successive kings.

Lajji-Tissa (B. C. 119-109) expending a lac, "built a cetiya at the cetiya-vihara (Mihintale) and encased it with stone" (*Mahawansa* Ch. XXXIII). Kalakanni Tissa (B. C. 42-20) "erected a great *uposatha* hall on the Cetiya mountain (Mihintale) and constructed in front of it a stone thupa. On the same Cetiya mountain he himself planted a bo-tree and built the Pelagama vihara in the Delta of the river." (M. Ch. 34) Bhatikabhaya (B. C. 20 A. D. 9) "for the preservation of the sacred edifices in repair, dedicated lands, and also provided constantly for the 1000 priests resident at the Cetiya mountain, *salaka* provisions (provisions given to priests on tickets.) (M. Ch. 34.)

His younger brother Mahadathika Mahanaga (A. D. 9-21) "caused a great thupa to be built on Ambatthala. At one time when the superstructure (of this cetiya) was unstable, he, regardless of his own life, laid him down at the foot thereof meditating on the virtues of the great sage and left not the place until he had set up the structure firmly and completed the cetiya. At the four entrances to the cetiya he caused

four precious *agghikas* (artificial flower trees?) to be fixed, resplendent with divers gems, the workmanship whereof was executed by the most skilful artificers; and after that he had enveloped the *cetiya* with a jewelled covering, caused balls of gold and festoons of pearls to be suspended thereon. He caused decorations to be made for one *yojana* around the *cetiya*, and constructed four entrances and a street all round it. He ranged shops in each of the streets, and in different parts thereof flags, festoons and triumphal arches; and having illuminated the *cetiya* all round with lamps hung in festoons, he caused to be kept up a festival celebrated with dances, gymnastics and music, instrumental and vocal. *In order that pilgrims might proceed all the way from Kadamba river with (unsoiled) washed feet, to the mountain Cetiya (Mihintale) he had a foot carpet spread.* . . . From the celebrity and splendour of the festival held at this *cetiya*, it acquired in this land the appellation of the *Giribhanda* festival." (*Mahawansa*, ch. 34).

Other kings were equally generous and lavish. Vasabha (A. D. 66-110) "in different places kept up an illumination of a 1000 lamps each, namely at the Chetiya Mountain &c." (M. ch. 35). Kaniṭṭha Tissa (A. D. 165-93) "built an edifice over the *cetiya* at Ambatthala (M. ch. 36.) which was subsequently repaired by Gothabhaya (A. D. 254-67). Gothabhaya's son Jetṭha Tissa (A. D. 267-77) "gave the Kalamattika Tank to the Cetiya mountain vihara" (M. ch. 36). Sirimeghavanna (A. D. 304-32) had a golden image of Mahinda Thera made, and held a great festival, carrying the statue in procession from Ambatthala to his capital Anuradhapura (M. ch. 37 pt. ii.) Aggabodhi I, (A. D. 564-98), "built a bath at the Abhayagiri vihara and another at the Cetiyaḡiri, which he called Nagasonḡi (the elephant's pool) and supplied it with a continual stream of water, and in due course he built the tank Mahindavatapi, and ordained that the statue of the Thera (Mahinda) should be carried in procession from the bund thereof" (M. ch. 42). Aggabodhi III. (A. D. 624-40) dedicated the village Ambillapadara to the Cetiyaḡiri (M. ch. 44). Aggabodhi V. (A. D. 726-32) "spent six and twenty thousand *suvaṇṇa* in repairing the dilapidated structures at the Cetiya-pabbata." M. ch. 48.

Again, Sena, the queen of Dappula II. A. D. 807-12 "built the Kantaka Cetiya at the Cetiya Pabbata, as also the rock-temple Jayasena, which she gave to the country priests, together with the village Mahum-mara. She built also a second convent, called Silamegha, for the use of the sisterhood, and provided the sisters of the (old) Silamegha with all the necessities of conventual life. Those villages also which had passed to aliens in former times, she redeemed by payment in money, and restored them to the self-same vihara. She caused the branches of all the greatest trees at the Cetiya-pabbata to be cut down, and made offerings of flags and banners of divers colours to be hung thereon. She repaired the terraced house on the eastern vihara and brought back to fruitfulness the unfruitful village Ussana-vitthi that belonged to it. She also restored the Giribhanda Vihara that had gone to decay and set apart villages for the support of the priests who dwelt therein (M. ch. 49.) Sena II A. D. 866-901 established a hospital at Cetiyaḡiri (M. ch. 49) and finally, Ilanga Sena, the commander-in-chief of the army of Kassapa IV (A. D. 912-29) built the Hadayunha-Pirivena at the Cetiya-pabbata

and dedicated it to the Dhammarucika brethren. (Epigraphia Zeylanica, Vol. I. No. 7 p. 82.)

Such is how the *Mahawansa* records the accounts of buildings and festivals on the Cetiya mountain, otherwise known as Mihintale. But we have delayed long enough over them. Let us turn to the ancient stairway leading up to the summit of the Sacred Hill. "To the left of the third set of steps, up the hill, are two granite slabs, each measuring seven feet high by four wide and two thick, and standing upright near a ruined site, the so-called Bhojana-sala or refectory. These slabs bear on their faces the inscription of Mahindha IV. They are of interest chiefly because of the detailed account which they give of the administration and inner life of a well-endowed Buddhist monastery of the beginning of the eleventh century A. D. The following scholarly translation of the writing on these slabs is from the pen of Don Martino de Silva Wickremasinghe.

SLAB A.

On the tenth day of the waxing moon, in the (lunar) month of *Vap* in the 16th year after the elevation of his regal canopy, the great king *Siri Sangboy Abahay*, who was born unto the great king *Abahay Salamevan*, an eminent Ksatriya, being descended from the royal line of the Okkaka dynasty, which is the pinnacle of the illustrious Ksatriya race, having been conceived in the womb of the anointed queen *Dev Gon* of equal birth in the same (Ksatriya) race—who enjoyed the dignities of Governor and Chief Governor, and who having in due course become king has been illumining the land of Lanka with his majestic effulgence—convened an assembly of the great community of monks resident in *Seyagiri-vehera* and *Abahaygiri-vehera*.

(At this assembly, His Majesty) conferred with competent persons as to the expediency of selecting such of the (monastic) rules as pleased him out of those (in force) at his own *Abahay-giri-vehera* and out of those formerly instituted at *Sey-giri-vehera* by his brother, the master of religious ceremonies, and of establishing the same at this *vihara* also.

(Thus) in respect of the great community of monks living in this *vihara*, as well as in respect of the employes, the serfs (their respective) duties, and the receipts and disbursements, His Majesty passed these (following) regulations, rendering them explicit by means of comments.

The monks residing in this *vihara* shall rise at the time of early dawn and shall meditate on the four protective formulas, and having finished cleansing the teeth, shall put on and cover themselves with their yellow robes as prescribed in the *Sikakarani*. They shall then go to the "check-room" at *At-Vehera*, and exercising a spirit of benevolence and reciting *paritta* formulas shall descend (into the refectory) and receive gruel and boiled rice.

To the monks who are unable to attend the "check-room" through illness, shall be granted a *vasag* each, when recommended by the physicians.

To the monks who reside in this *vihara* and read the *Vinaya-pitaka*, shall be assigned five *vasag* of food and raiment, to the monks who read the *Sutta-pitaka*, seven *vasag*; and to the monks who read the *Abhidhammapitaka*, twelve *vasag*.

The necessities (of life) assigned to monks by lay patrons after due calculation shall be given without causing any omission thereof.

Those that reside permanently and grant the necessary things (for the maintenance of monks) here shall enjoy the lands and villages attached to all the *avasa* (monks' residences) connected with this vihara, but they shall not enjoy the same conjointly with the *avasa* so attached.

Orders shall be issued to employes and employes shall be dismissed only by the monks in council; no orders shall be issued or any servant be dismissed by individuals acting alone.

The monks residing in this vihara shall by no means possess the fields, orchards, &c., in any place belonging to *At-vehera*.

They shall not allow their dependants to exercise supremacy over any place connected with *At-vehera*.

The monk who looks after the *Naka*, the lay warden of the vihara, the administrator of rules, the steward, the almoner, the clerk of the vihara, the registrar of caskets, including the keeper of caskets—all these persons shall hold sessions in the *At-vehera* in company with the monks from the two fraternities at *Abhayagiri*, who have come to assist them in their deliberations). They shall then fix places of business and shall attend to duties connected with receipts and disbursements, &c., both inside and outside (the vihara.)

For the purpose of compensating for whatever may be destroyed by those engaged in matters relating to receipts and disbursements both inside and outside (the vihara), security shall be taken from suitable householders and be deposited at the (respective) places of business, &c., &c., &c.

In a word, these slabs tell us "that none who destroyed life in any way were permitted to live near the mountain: special offices were allotted to various servants and workmen; accounts were to be strictly kept and examined at an assembly of priests; certain allowances of money to every person engaged in the temple service were made for the purchase of flowers, so that none might appear without an offering; cells are assigned to the readers, expounders and preachers; hours of rising of meditation and of ablution are prescribed; careful attention to food and diet for the sick is enjoined; there are instructions to servants of every kind, warders, receivers of revenue, clerks, watchmen, physicians, surgeons, laundrymen and others, the minuteness of detail giving an excellent idea of the completeness of arrangement for the orderly and beautiful keeping of the venerated locality."

There is no need to say more. Mihintale, down through the ages, has continued to be a hallowed spot to the devout Buddhists of this land. The same influence that helped the giants of old to raise up those mighty monuments now crumbling in ruins or lost to sight in the pathless forests of the mountain slopes is still a force in the land. It is to be hoped that no need may arise to deny to its followers some of the privileges which they have continued to enjoy throughout the centuries for full two thousand years and more.—"*The Ceylon Independent*,"

The Maha-Bodhi Society.

XIXTH ANNIVERSARY CELEBRATION.

OPENING OF THE MAHA-BODHI COLLEGE.

In response to the invitations issued by the Maha-Bodhi Society a large gathering of Buddhist clergy and laity and a few non-Buddhist gentlemen assembled at the spacious building opposite to the Maligakanda Temple, Colombo, last Sunday afternoon at 4 o'clock, for the above mentioned combined function. Among those present were:—The Right Rev. H. Sri Sumangala, President of the M. B. S.; Sri H. Dewamitta, Maha Thero, vice-President, M. B. S.; M. Gunaratna, Maha Thero; K. Sarananda, Maha Thero; M. Dhammaratne Tissa, Maha Thero, Negombo; K. Upasena Thero, Principal of the Saddharmodaya Pirivena, Panadura; W. Pannamoli Thero, Principal of the Mahachetiya Pirivena, Randumbé; B. Rewata Thero, Gangodawila; S. Suman-gala Thero, Ratmalana; Messrs. H. P. P. Samarasekera Mudaliyar, T. B. Madawala, President, V. T.; D. E. Wanigasuriya, C. A. de Silva, J. Moonasinha, W. H. W. Perera, Proctors; S. Weerakody, Mudaliyar; W. Arther de Silva, J.P.; G. K. W. Perera, Advocate; C. E. Karunaratne, sub-Inspector of Schools; Walter Perera, President, V. T.; C. A. Hewavitarne, V. Wijeyagoonawardena, Doctors; J. E. Kandiah, B. A.; D. D. Abeyaratne, Muhandiram; Swamy Wanajananda, D. S. Jayasinha, Mudaliyar; T. Karuna-ratna, Pundit; A. W. Gunasekera, Inspector of Schools under C. B. T. S., M. W. H. de Silva, B. A.; E. Hewavitarne, Martinus C. Perera, S. Hewavitarne, M. B. Juvanis Appuhamy and W. Charles de Silva Appuhamy. In all there were about 60 priests and 400 of the laity.

The meeting was presided over by the High Priest Sri Suman-gala on whose order Suriyagoda Sumangala Thero intoned the *Tissarana Pancha Seela*, which was repeated by all the lay Buddhists.

The President having called upon the Secretary of the M. B. S. to read the letters and telegrams received, Mr. W. Harischandra submitted 40 letters and telegrams from leading Buddhists of the different parts of the Island. The Right Rev. Tibbotuwawe Sri Siddhartha Sumangala, High Priest, Kandy; and Deepegoda Jotipala Seelakkhanda, High Priest, Galle; M. Nanessara, Maha Thero, Colombo; W. Piyatissa Thero, Uva; Messrs. L. B. Nugawela, Diva Nilame, Kandy; E. R. Gunaratna, Mudaliyar, Galle; D. Gunawardena Mudaliyar, Bandarawela; were some of those who sent messages of good wishes to the Maha-Bodhi Society.

The Secretary next read the 19th annual report of the Maha-Bodhi Society, printed copies of which were distributed among

those present. This was followed by speeches. W. Pannamoli and K. Upasena Theros spoke on the general work of the Society. Mr. Madawala spoke on the inauguration of the Maha-Bodhi College and Mr. Karunaratna, Sinhalese Pundit of Ananda College, also spoke on that subject and several other points. Rev. Sri Dewamitta made a short speech.

A number of boys chanted the *Jayamangala Gatas*, after which the President declared the College open. The monks were served with aerated water, and the large gathering of lay gentlemen with light refreshments. The proceedings of the double function were brought to a close at 6 p.m.

News and Notes.

The Young Men's Buddhist Association at Nyaunglebin, Burma, has decided to present Mah-e-sin, the daughter of Ywathugyi, of Tarwi village, with a gold medal for being the first Buddhist girl who has made a speech in Burmese at a public meeting held at Nyaunglebin, Burma.

A distinguished Buddhist Girl.

Thousands crowded the grounds near the railway station last evening on the arrival of the baby white elephant presented to the Buddhists of Burma by Government. Influential members of the community took possession of the animal, which was lifted on to a four-wheeled platform gorgeously decorated and drawn in procession through the main thoroughfare to Shwe Dagon Pagoda by ropes pulled by men, women and children, procession similar in grandeur to that which followed the Peshawar Relics to Rangoon from India. From the temporary shed, the elephant will be removed to a new house, shortly to be built near the Pagoda and the occasion will be marked with further great ceremonies 24th July, 1910.

Mr. Zaicho Tachibana, a young Japanese explorer who in March last completed a remarkable journey of over 5,000 miles across Central

Exploration of Central Asia.

Asia, is about to embark on another expedition having for its purpose further research and exploration among the ancient sites of Central Asia. The expenses of this journey, as of the explorers' former expedition, are being borne (states Reuters' Agency) by Count Ootxi, head abbot of the Shinshu sect of Buddhists who is deeply interested in the matter of archaeological research. Chuguchak, in Chinese Turkistan, will be the starting point of the expedition. From Chuguchak the journey will be continued to Urumtsi, the provincial capital of Chinese Turkistan and from that place the explorer will proceed south-east to Turfan, where he will excavate and explore the well-preserved but ancient ruins which he visited on his last journey. In the middle of October Mr. Tachibana will leave for Lobnor and will again continue the work commenced during his last journey. On the completion of this portion of the work he will continue his march to Yarkand through Khotan. To the south-west of Yarkand he will investigate the supposed ancient sites which exist in the neighbourhood.

We recommend the book to all who love India and Ceylon, especially to the Ceylon Buddhists who will find therein ample food for thought.

Essays on National Idealism.

We quote the following :—

"None can be fully qualified to educate or govern, who cannot," in the words of the great Sinhalese chronicle, "make themselves one with the religion of the people," "when," says Confucius, "the prince loves what the people love and hates what the people hate, then is he what is called the father of the people." "These ideals," says Coomaraswamy, "are absolutely unattainable by Englishmen in India." And also of Ceylon.

Such is the title of a pamphlet published by the Burma Buddhist Tract Society. The Burma Buddhist Tract Society is doing admirable work, and we are sorry for

The Teachings of Jesus Not Adapted to Modern Civilization.

the delay in recommending the good work to our friends. The object of the Society is to show the truth of Buddhism to the non-Buddhist world, and to take such measures as are necessary to defend the venerable faith from the diabolical attacks of the selfish Christian Missionaries, who backed by the wealth of Christendom, are doing everything that is in their power to destroy the foundations of the most noble and exalted faith of the Tathagato. The Burma Buddhists are new to the complexities of the Christian superstition, and the Buddhist *phongee* is ignorant of the vile tactics of the theologian, whose one object is to make proselytes of the innocent young children of Buddhist parents. Like Adam and Eve in the Christian creation myth, the Buddhist live in a state of ignorance and the Christian serpent in the grab of a black robed padre, approaches the innocent unsophisticated Buddhist and tempts him to eat the forbidden fruit. The dissemination of European Christian education in lands where the British officials dominate helps to the introduction of the whisky poisons imported from the home of Calvinistic Christianity. It is not so much Jesus as Whisky that Christian padres help to imbibe. The diabolical injustice done to the Buddhist peoples of different Buddhist lands is tremendous, but nothing could be done. There is British gunboat and the Dum-Dum bullet with the Martini Henri rifle are ready for action to put the righteous non-Christian down under the heel of the Christian Missionary. The Commercial Britisher, the black-robed padre and the bureaucrat are working in cooperation for the extension of their own interests, and it is impossible for weak races to protest and express their indignation at the outrage. They have to grin and bear.

The lotos eating Burman is going through a crisis. Whether he will be able to withstand the onslaughts of the opposing forces

of Christianity Muhammadanism and Western immorality remains to be seen. That the Burman is going to the wall is now admitted by all Western visitors to Burma. . . . The ethics of commerce are undermining the ethics of righteousness, and the religion of the Buddha which opposes immorality has to fight a hard battle with the aliens in religion manners on the soil which belongs to the Burmese. The diplomatists of the West have created their own ethical freedom which recognises only the white man having the right to live. The black, the brown and the yellow man have no right to invade the territory of the whiteman. But the whiteman can rob, kill, and enslave the non-white, that is heaven ordained law. The religion of the whiteman, strange to say is the religion of the "meek and lowly Jesus, who had no place to lay his head on," but his followers to-day are doing what the Galilean carpenter never anticipated. He expected his followers to go through the manifold phases of sufferings, but what we now see is the opposite.

The Christian myth is slowly dying, and the educated people of the west are giving it up, as its doctrines are incompatible with common sense and psychological science. But in Asia, in countries where the British flag floats, Christianity is officially supported, and the revenues gained from the Buddhist population is paid for the dissemination of the moribund faith. Buddhism is a religion based on a science and a psychology. It makes man to act like a sober rational being, provoking his higher nature to do Exalted deeds of selfsacrifice for the good of Humanity, but the ethics of Christian faith impel its followers to do all that is outrageous. We see what the demon of opium and alcohol has done to the people of China and other Asiatic lands. Happily for the world's progress we are glad to see China asserting herself to a sense of individuality.

At such a time it is relief to read the little pamphlet now issued by the Buddhist Tract Society. We are sure that its dissemination will do great good in Burma. A million copies should be circulated in countries where the English language is spoken. It should be translated into the many vernacular in Buddhist lands. A copy should be sent to every missionary in Ceylon, Burma, Siam, and India. The missionary boards in England and America should be notified of the existence of Buddhist opposition in Burma so that the well paid Directors may understand the situation.

We sincerely hope that the Burmese Buddhists will give every possible assistance to the society to stop the Christian missionary depredations which is being carried on with impunity on the golden soil of Suvannabhumi.

BY ANANDA COOMARASWAMY, D. SC., LONDON.

Probsthain & Co., Price 3s. 5d. net.

Maha-Bodhi Society, Colombo.

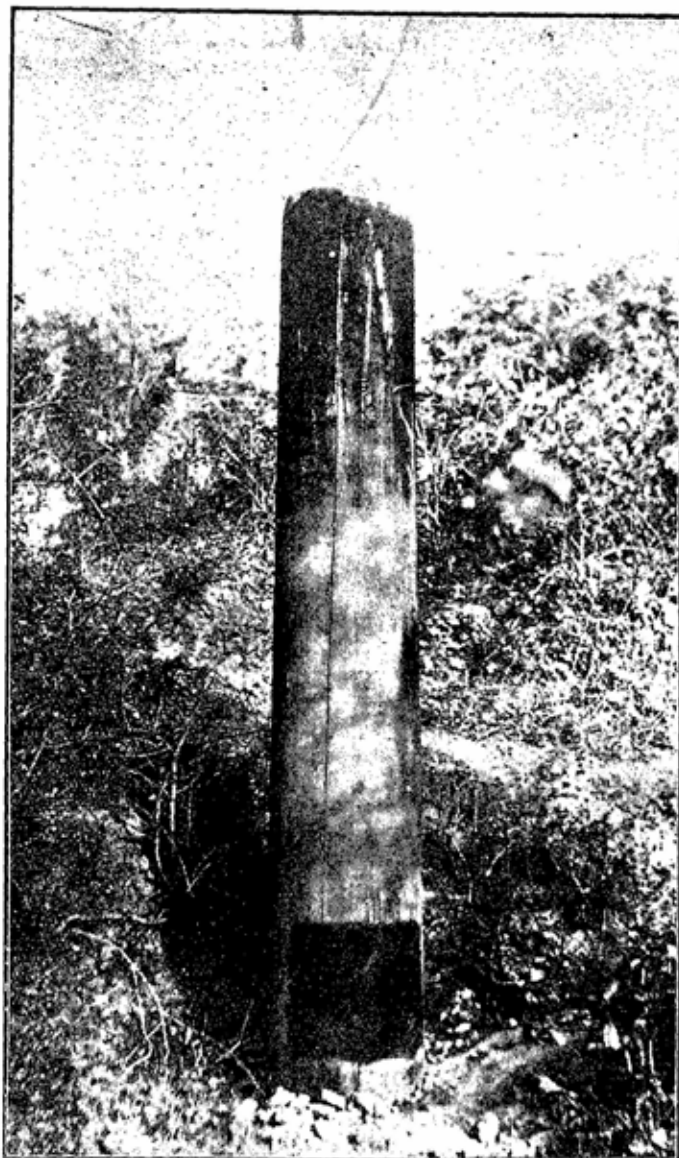
STATEMENT OF RECEIPTS AND PAYMENTS FOR JULY, 1910.

RECEIPTS.		PAYMENTS.			
				Rs.	Cts.
To Interest	..	By Rent	..	110	00
" Subscriptions of Members	..	" M. B. Press	..	797	20
" Proceeds of Books sold	..	" Gas Engine	..	16	60
" Donations:—	..	" Management of Schools	..	186	20
Hendrick Appu, Queensland..	..	" Book Agency—Account Sales paid	..	8	50
" M. B. Press	..	" Establishment Calcutta & Colombo	..	47	83
" Management of Schools	..				
" Hiniduma Land—Contributions	..				
received from shareholders:—	..				
S. Carolis Silva Appuhamy,	25.00				
Katana	..				
E. G. Perera,	..				
Taalangama	1.00				
Hendrick Appu,	..				
Queensland	25.00				
" Rent	..				
" Balance brought forward from last month	..				
	Rs.			Rs.	
	2743			2743	25
	1720			1166	33
	1022			1576	92

HARRY DIAS,
Treasurer, M.B.S.

E. S. JAYASINHA,
Accountant

Colombo, 31st July, 1910.



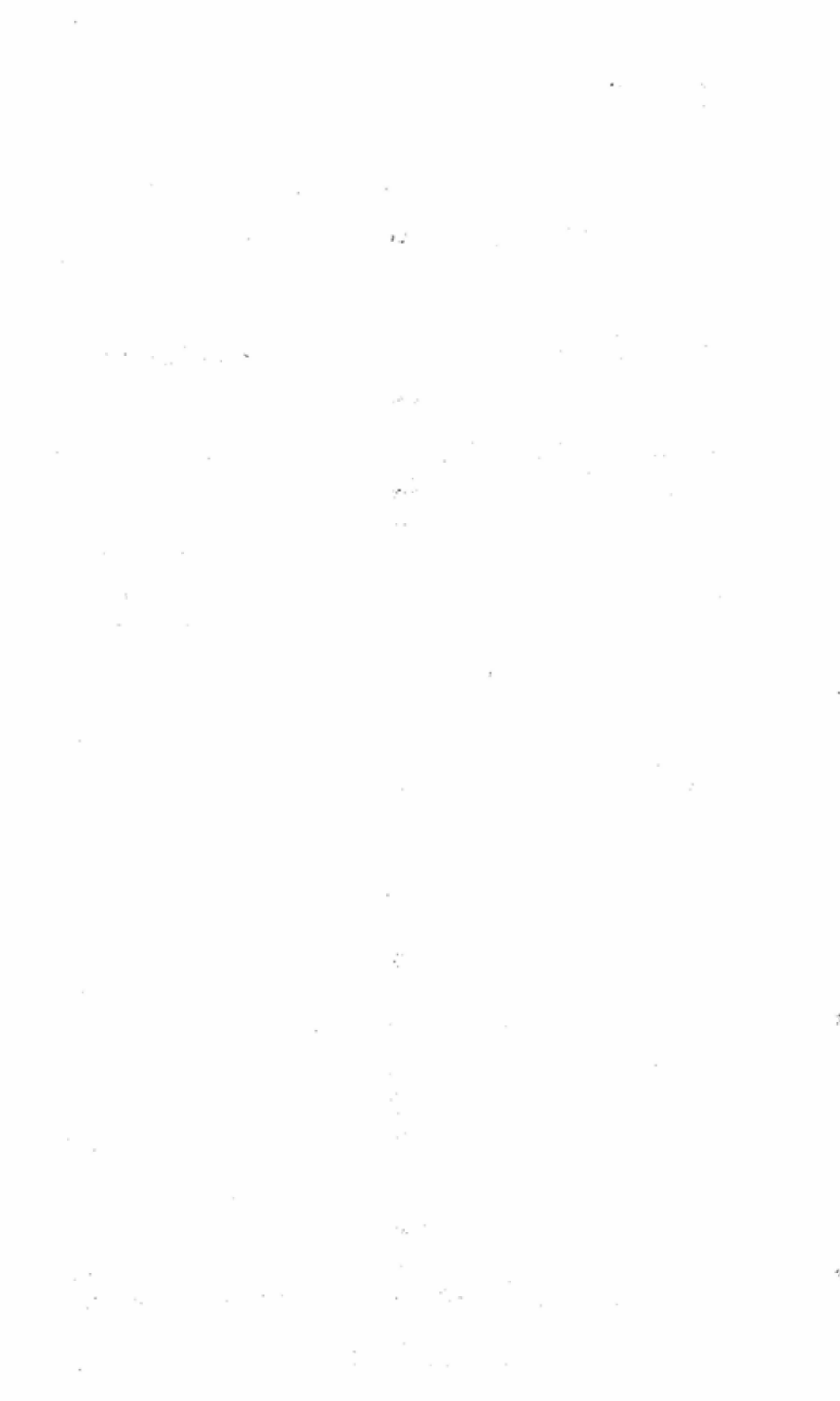
ASOKA PILLAR AT LUMBINI.

Its present height is $13\frac{1}{2}$ feet and girth $7\frac{1}{4}$ feet. The inscription on the pillar runs thus:—

(1. Devāna-pi. ena Piyadasina lājinavīsativasābhisitena, (2) atana agācha mahīyite hida Budhe jāte Sakyamuni ti. (3) silā vigaḍabhi chā kālāpita silāthabhe cha usapāpīte, (4) hida Bhagavam jate to Lummini gāme ubalike kaṭe aṭhabhāgiye cha.

TRANSLATION.

King Piyadasi, beloved of the gods, having been anointed twenty years, came himself and worshipped saying: "Here Buddha Sakyamuni was born." And he caused to be made a stone (slab) bearing a big sun (?); and he caused a stone-pillar to be erected. Because here the worshipful one was born, the village of Lummini has been made free of taxes and a recipient of wealth.



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.*

EDITED BY ANAGARIKA H DHARMAPALA.

Vol. XVIII.

OCTOBER, 2454 B. E.
1910 A. C.

No. 10.

Ninomiya Sontoku.

The article on Ninomiya is extremely interesting in that it shows the beautifully unselfish life of the peasant sage, whose teachings since the Russo-Japanese war have gradually gained in power and influence among the people of Japan. Some men are making great sacrifices in order to spread the principles of the organization. Scholars have compared his teachings with those of Thomas Hobbes. T. H. Green and even those of the founder of Christianity. Dr. Inoue Tetsujiro says that Hotoku is somewhat like the gospels, in that its founder sacrificed his life for the salvation of the people and a society was organized after his death, by his disciples. He used to say, "if we could only develop the deserted places in human minds, we could then let the deserted fields look out for themselves."

"In the latter years of the Tokugawa government, money was so difficult to obtain, that many of the feudal lords were in financial difficulties, and the people were often in great distress. Their sufferings were greatly increased by a series of famines, for which in many cases no provision had been made. During some of these famines it was customary for the poor to attack the homes of the rich, and destroy them in broad daylight. This was done, not so much for the purpose of thieving, as to express the indignation of the people at the luxury and ease of those by whom they were oppressed. In addition to poverty, vice was prevalent. A popular song of the time says that men were profligates, winebibbers; lovers of women, lovers of luxury, and

speculators. They flattered their superiors, and debased themselves, neglecting industry, military, art and learning. Religion was neglected. There were very few educated priests. Little or no qualification was required to fill the office of head priest in a temple. Every temple had sufficient property to make ample provision for its priests, and as all the people had to be registered in some temple, the membership never decreased. Therefore priests became careless in the performance of their duties and neglected study. The sons of the rich rarely became priests, and there were very many who entered the temple merely to escape the press of poverty. Their conduct was so bad that in the 11th year of Tempo (1840 A. C.) in February an edict was issued by the government, reminding them that immoral conduct and luxury did not become Buddhists, and ordering them to mend their ways. Previous to this time, for about 200 years, moral teaching had been emphasized among the samurai and higher classes, and when conditions were at their worst, it began to bear fruit. Many noble men arose who gave themselves to the solution of these problems. Edict after edict followed in quick succession, endeavouring to prohibit luxury and encourage industry. Great lords, great teachers and merchants made earnest and self-sacrificing efforts to help the people.

It was during this period that Ninomiya was born in 1787 A. C., in the home of a poor farmer, in the village of Kayama near Odawara. His father had been in very comfortable circumstances, but had given nearly all of his property to help the poor. When Ninomiya was five years old the Sa river overflowed its banks and washed away their lands, leaving them in abject poverty. When he was 12 years old his father died, and he became the sole support of the family. He had no opportunity to receive even the most rudimentary education, yet his thirst for knowledge was unquenchable. As he went to and from the mountains gathering faggots for sale, he carried his book, and read as he walked. Being too poor to buy paper and brushes, he used a tray of fine sand and a chopstick to practice writing the Chinese characters. He lost no opportunity to listen to priests or Confucian scholars, and often surprised them by his understanding of their words. At twelve years of age he conceived the idea, that a row of trees planted on each bank would in time strengthen the banks and prevent floods, and carried it out unaided. These trees stand there to-day as a monument of little Kinjiro's thoughtfulness. When he was 16 years old his mother died, and the family was broken up. He was sent to his uncle Mampei, who was a very mean-spirited man, and disliked to see the boy studying and wasting oil at night. He said it cost too much, and the study was useless; so Ninomiya had to cease using the old man's oil. Not long after this he found a deserted tract of land,

and planted it with the young shoots of rice that a farmer had thrown away. In the autumn, he sold the rice this land yielded, bought oil, and continued his studies. His uncle was so enraged at his persistence, that he ordered him to come and assist him if he did not care to sleep. Ninomiya obeyed, but in the early mornings he pursued his studies in secret. He continued to save the proceeds from the sale of his rice, in order that he might some day redeem his father's estate. As soon as he was old enough he left his uncle's house, returned to his old home, and set to work so earnestly that in a short time the place was put in order, and not only paid for, but a surplus remained for further improvement.

Hattori Jurobi the clansman of Lord Okubo heard of the way Ninomiya had redeemed his father's estate, and as he was deeply in debt and unable to remedy matters, he urged Ninomiya to help. Finally the work was undertaken on condition that Ninomiya was to have full charge of everything. He said to his master, "You acknowledge your own failure; now you must depend on me to redeem your estate. You must not wear silk, or have any luxury in your house, which must be simply furnished." In five years he had accomplished the work and had a surplus. Hattori gave him part of the surplus, but he divided it among the servants, and returned home without any other reward than the consciousness of having done his duty. Selling out all that he owned, Ninomiya took his wife and child and set out for Sakuramachi on foot. The first seven years were years of adversity. Do what he might, indolence, gambling, drunkenness, and vice were not uprooted. He became discouraged and disappeared. Enquiry was made, and he was discovered at the Narita temple, almost exhausted with fasting and praying, that the people might be saved from their sin and misery. The people were greatly moved by his unselfish interest in their welfare, and sent messengers to call him back promising, if he would but return, to co-operate with him in all plans. Ninomiya was delighted and hurried home. The people were as good as their word; the next five years saw the place completely reformed and when at the end of that time, the famine of the seventh year of Tempo (1836) occurred they were ready for it. In this way Ninomiya worked until he was over 70 years of age. He went about redeeming waste country and restoring deserted villages. He died in the seventh year of Kaei A. C. 1854. Everywhere he went, he preached the duty of man, emphasising filial piety, honesty, righteousness, and brotherly love. He gave homes to the homeless, lent money without interest to those who were in debt, advising them to paste up the amount in front of the godshelf that they might see it when they performed their daily devotions. Ninomiya was very earnest in teaching young men. He hung a

picture of Fudo Myo (the Buddhist divinity who with drawn sword stands in the midst of fire, keeping down evil spirits) in his room and taught his disciples that such a spirit is essential to success. He taught them to give themselves unreservedly to serving others, without any thought of reward. He said that however great a man's learning, if his life were unclean, people would not receive his teaching, any more than they would eat rice, however delicious, out of a manure tub. He discouraged the farmer's boy who desired education. If he sought education because he wished to become a more useful man, then his education would be a blessing but otherwise it would be a curse.

Ninomiya also taught "Suijo", which corresponds to self-sacrifice. This he maintained was a fundamental principle of all virtues, without which, peace and prosperity are impossible, and without which dissension, fighting and theft will prevail. By this principle he declared he was able to raise deserted villages and rescue many poor people. Self-sacrifice is just as necessary for the family as it is for the nations. Self-sacrifice is the foundation of all virtue and the five relations. Rich men are like people at the top of a mountain, all things lie at their feet, and they are in danger of becoming proud and of falling into luxury and finally of being destroyed. Ninomiya used to teach this idea to young men in a very impressive way. He said, "If you wish for success you must unselfishly serve men. This must not take second place to anything. I learned this truth by experience. When I was a boy I was very poor and possessed only one spade. One day I broke it and was at a loss to know what to do. So I asked the old man who lived next door to lend me his spade, but he was using it. I could do nothing without a spade, so I went and dug his garden for him and planted it. He then handed me his spade and said "If there is anything else you want, do not hesitate to ask for it, you are perfectly welcome to anything I have. My experience may be of value to you. You are young men and do not need to spend your mornings in bed. While others are still asleep, rise early and make straw sandals and other useful things and then go where the labourer is at work and give them away. You need not care for their value because you made them in your leisure moments. Some men will accept them in silence without any recognition of your work. Others will thank you profusely while still others will throw you a yen or two for your trouble. But whatever they do does not matter, it is your duty to give yourself to man."

In conclusion, Mr. Armstrong says :

This, in brief, is the record of the life and teachings of Ninomiya. His work is the natural outcome of nearly three centuries of earnest moral teaching on benevolence, righteousness

filial piety and loyalty. This was at first almost completely confined to the samurai class, but under the selfsacrificing efforts of Ishida Baigan, it became common among the merchant classes. A century later it broke out among the farmers under the teaching of Ninomiya and later it so leavened Japan that even the parias were made citizens of the empire. This remarkable development reveals the same spiritual power that has been at work in the hearts of men throughout the history of the world.

Rev. Mr. Armstrong has done a service to the people outside of Japan in giving them this beautiful account of the life of Ninomiya. We call this the Bodhisatta spirit that actuates man to be a sacrifice for the good of the others. Rev. Mr. Armstrong truly says that Ninomiya's work "is the natural outcome of nearly three centuries of earnest moral teaching." It is more than that; it is the spirit that actuated the Brahman ascetic Sumedha to practise the ten Paramitas and to be the future Buddha under the name of Buddha GOTAMA. The basic teaching of the higher form of the Buddha's Dhamma accentuates the highest form of selfsacrifice. It is called the *pancha maha pariccago*, the five great givings, viz., of eyes, head, blood, flesh, bones, &c., for the sake of saving men and gods and even sub-human beings. Self-sacrifice is the root of all virtues, says the great Buddhaghosa—*Sabbepi kusala dhamma nekkhamadhatu*. It is the spirit of anuttara samma sambodhi that actuates high-minded beings to follow the path of the Buddhas in working for the salvation of all living beings in that spirit of *Mahakarunika*, the great, ever present visible Love so manifestly exhibited by the mother to her infant child. It is the spirit of the Bodhi that prompted the early Bhikkus to brave all kinds of danger to preach the Dhamma to the people of other lands than India. The Jatakas contain 550 beautiful stories of selfsacrificing charity as well as the other virtues which are necessary for the development of the exalted nobility of man's character. Japan has the spirit of Bodhi working in the minds of her children. So long as this spirit reigns there is no fear for Japan. It is the absence of this spirit that makes a man a selfish brute.

Transactions of the Asiatic Society of Japan volume XXXVIII., Part II., 1910. Printed at the Fukuin Printing Co., Ltd., No. 81, Yamashita cho, Yokohama, Japan, Price 1'25 yen. Agents Kelly and Walsh Ltd. Yokohama, Shanghai, Hongkong and Singapore. The number contains the following articles—Ninomiya Sontoku, the Peasant Sage by Rev. R. C. Armstrong; Dazai on Buddhism by J. C. Hall, U. Kemochi No Kami, the Shinto Goddess of Food by R. J. Kirby.

The Indian Antiquary (volume XXXIX. September, 1910) is a "Journal of Oriental Research in Archæology, Epigraphy, Ethnology, Geography, History, Folklore, Languages, Literature, Numismatics, Philosophy, Religion, &c. It is edited by Sir Richard Carnac Temple, Bart, C.I.E., and printed and published at the British Indian Press, Byculla, Bombay. Annual Subscription in advance Rs. 20.

The number just out has the following:—Gazetteer Gleanings in Central India by Major C. E. Luard, M.A., Contributions to Panjabi Lexicography, Series III. by H. A. Rose, I. C. S. In the present number there is a map to illustrate the "Malwa Group of Caves, and 2 plates showing plan and elevation of Suraj Pole Cave, 3 plates of Poladungar Caves, and 6 plates of Dhamnar Caves. There are two notices containing reviews of "The Burmese and Arakanese Calendars" by A. M. B. Irwin, C.S.I. printed at the Hanthawaddy Press, Rangoon; and of "Prakritarupavata" edited by E. Hultzsch, printed and published by the Royal Asiatic Society, London.

World Missionary Conference in Edinburgh.

The proceedings of this conference are interesting to Buddhists as a test of the progress of the "Conversion of the heathen." Mr. Lloyd talked on the hindrances which had to be encountered in China and said that Christianity was to be popularised among the Chinese by appealing to their "Filial Piety, the highest of all the graces of the Chinese mind."

Unfortunately if Christianity were introduced among them, Filial piety which is purely a Confucian tenet would cease to exist and the Chinese would be in a much worse position than before.

Dr. Harada, the Japanese delegate wanted missionaries "of good and strong character" sent out. The ordinary missionary is a man of narrow views and strong prejudices.

Both in China and Japan the missionary is not popular; the Japanese look on with toleration on the missionaries, but the missionaries themselves have no sympathy towards the religions of the country. Though the results so far are not very promising the attitude of the Conference is one of hopefulness, believing that they would see great results in the future.

With regard to other countries while some of the delegates "were convinced that the greatest mistake would be to accommodate Christian truths to Mohamedan Error" another thought that they "could present Jesus Christ to-day with wonderful force in India as fulfiller of all that was best in the past of India."—While another saw in the reformed Hinduism "many points of contact between it and Christianity. So, "the question of their attitude towards Hinduism would be seriously altered." The trend of thought seems to veer round to compromise now that intolerance has had no substantial results.

Compromise or no compromise, missionary effort in the East will have only a limited scope. No doubt the missionaries do good work in their social dealings with the people, but when they try to break down the ingrained religious feelings of centuries, they come upon an insuperable barrier. A breach may be made here and there, but the great majority are uninfluenced by the lives of the missionaries. Dr. K. C. Chatterjee made some very interesting remarks. "In the past there had been a good deal of exposure of the evils of Hinduism, but no recognition of what was good. Educated Hindus were now coming forward to point out what was good in their own religion. The Hindu could not easily accept the doctrine of salvation by grace, he believed a man must receive punishment for his own sins and there could not be any vicarious exclusive salvation. There were hundreds of professing Christians who could not accept this doctrine of vicarious atonement."—These are some very unpalatable truths and likely to damp the zeal of many.

Canon Robinson, closing the discussion on Hinduism, said "Indians often fell far below their own conception of religion. He had known some whom he would not compare in holiness with cannibals he had met in Africa; but he had also known Mohamedan Slave owners who in religion were inferior to their own pagan slaves, and he had seen Christians in Africa and elsewhere whose Christianity could not be compared with the animistic religions of those of whom they had heard at the conference."

If the missionaries who go out of Europe and America would only teach to the people of the Eastern countries what is best of those Eastern religions without introducing into their minds beliefs with which they have no sympathy, what a world of practical good they could do, instead of confessing as they are doing now the oft repeated story of their failure.

Continuing the proceedings, Professor MacEwen said "There had been promising missions in China and Japan which always fell into ruin, and undoubtedly the chief cause of their ruin was the attitude their teachers took of the religions of China and Japan."

THE AWAKENING OF THE ORIENT.

Bishop Bashford, Pekin, who introduced the subject, remarked that the strongest evidence of the awakening of China was found in the 300 or 400 newspapers published in the country.

Korea led in this awakening as Japan led in the intellectual awakening. Speaking of the growing spirit of nationality, he observed that should the dominating policy of the white races result in a unification of the yellow races, they might attempt to drive the white people and their commerce from the Orient, and a world-wide conflict might ensue. Although they did not think a conflict in arms was probable, it should not be left out of view. With regard to their attitude to the Eastern races, he remarked that in that Conference, they had invited so few representatives of the Eastern races to attend, that only the great character and ability of those attending had prevented it being a failure. The awakening spirit of nationality required a still greater change of attitude towards those among whom they laboured.

PRIMITIVE RACES AND WHITE MEN.

The Rev. D. R. Wardlaw Thompson, London, dealing with changes among primitive and backward peoples, contrasted the attitude of cultured high-caste Indians to the missionary with that of primitive or barbarous peoples, where the missionary was admittedly one of a superior race. It must not be forgotten that uncivilised races had their own troubles in accepting the gospel that was brought to them by a superior person; there was no race, however degraded, but had some dim religious ideas. The animistic races were haunted with fear of evil spirits, and that in turning away from the customs of the past might entail unknown trouble. The undeveloped intellectual life of such races, and the absence of sense of sin had proved barriers against the reception of the message. Remarking on the changed conditions of Africa in respect of occupation and exploration, he said, it seemed sometimes that the nature of the country had been the last thing to be thought of in the process of annexation. The devilish skill and ingenuity of many traders had discovered the article in which they could make the largest profit at the most rapid rate, and had flooded great regions of the uncivilised district with bad gin. To many, the native was simply a source of labour supply to be exploited. The influence of the new conditions could not fail to be very marked. The white man's example—and the white man was everywhere—now set a new standard of life. The white man's trade stimulated new tastes and gratified them. The white man's irreligion deadened thought and conscience. New vices were being added to old evil habits, and the appeal of Christ had no effect on deadened ears.

Lectures by Swami Vivekananda.

Swami Vivekananda is no more. Although he could not, any more work in his physical body, yet the words that he spoke, it seems, have life. His lectures from Colombo to Almora have been printed in book form. I believe, thousands all over India who read these lectures are being influenced to form their opinion against the Dhamma of the Tathagato. In the Madras Presidency every writer in English on the Vedanta Philosophy quotes the words uttered by Vivekananda against Buddhism. To show what an amount of harm is being done by irresponsible critics who are followers of Vivekananda, I quote the following from a booklet called "Cosmic Consciousness or Mukti" by M.C. Nunjunda Row, B.A., M.B. :—

In fact, as Swami Vivekananda says in his "The East and the West" in ancient days of India, there was Dharma, side by side with Mukti, there were worshippers of Dharma such as Yudhisthira, Arjuna, Duryodana, Bhishma and Karna, side by side with the aspirants of Mukti such as Vyasa, Suka and Janaka. On the advent of Buddhism Dharma was entirely neglected, and the path to Mukti alone became prominent. The fall of our

country is due to this utter neglect of this Dharma. If the whole nation follows the path of Mukti, that is well and good, but is that possible? The Hindu scriptures says, "No doubt Mukti is far superior to Dharma but Dharma should be finished first of all." Commenting on this Mr. Nanjunda Row says "It is just here that Buddha made the mistake of preaching Mukti alone and its attendant doctrines of non-injury and non-resistance. It is this diversion of the end and aim of life from paths of Dharma to those of non-resistance and Mukti alone and the conversion of many householders to Buddhistic Sanyasins and the establishment of the order and sangha, that first paved the way for the successful foreign invasion and occupation of India. No doubt Mukti is the real goal and the Buddhistic teaching is well suited for individuals; but the means of attaining it as adopted by the Buddhistic doctrines to a whole nation unfortunately have been the cause of the present political degradation of India. Buddhism politically ruined India just as Christianity ruined the Romans and would have ruined Europe had it not been for Protestantism which came to its rescue by ignoring Christ's teaching of non-resistance in practice and holding to Dharma which makes man seek for happiness in this or after life, as the end and aim of life Dharma is based on work. The nature of Dharma is constant work. The path of Mukti as taught by the Buddhists and subsequently accepted and followed by the later Hindu Religious teachers, led to the giving up literally of this Dharma or work and contributed to the fatalistic lethargy and inertia so characteristic of the Indian people at present. . . . (pp 198-200.)

What Vivekananda said in his Madras address in February, 1897 regarding Buddhism we reproduce here:

To-day it is the fashion to talk of Buddhism, and Buddhistic agnosticism, especially in the South. Little do they dream that this degradation which we have in our hands to-day has been left by Buddhism. This is the legacy which Buddhism has left in our hands. You read in books written by men who have never studied the rise and fall of Buddhism that the spread of Buddhism was owing to the wonderful ethics and wonderful personality of Gautama Buddha. I have every respect and veneration for Lord Buddha, but mark my words, the spread of Buddhism was less owing to the doctrines and less owing to the personality of the great preacher, than to the temples that were built, the idols that were erected, and the gorgeous ceremonies that were put before the nation. Thus Buddhism progressed. The little fireplaces in the houses in which the people poured their libations were not strong enough to hold their own against these gorgeous temples and ceremonies, and later on the whole thing degenerated. It became a mass of filth of which I cannot speak before this audience, but those who want to know it may look into those big

temples, full of sculpture, in Southern India, and this is all the inheritance we have from Buddhists. "From Colombo to Almora p. 124.

In another place Vivekananda says.

"The glory of Krishna is not that he was Krishna, but that he was that great teacher of Vedanta. If he had not been, his name would have died out of India as the name of Buddha has p. 190. Again he says, "Thus in spite of the preaching of mercy unto animals, in spite of the sublime ethical religion, in spite of the hair splitting discussions about the existence of a permanent soul, or the non-existence of a permanent soul, the whole building of Buddhism tumbled down piecemeal; and the ruin was hideous. I have neither the time nor the inclination to describe to you the hideousness that came in the wake of Buddhism. The most hideous ceremonies, the most horrible, the most obscene book that human hands ever wrote or the human brain ever conceived, the most bestial forms that ever has passed under the name of religion, have all been the creation of degraded Buddhism p. 174.

Again.

"Even the great Buddha made one false step in the movement when he stopped the Sanskrit language from being studied by the masses." p. 201.

In his own town Calcutta in a lecture on the "Vedanta in all its phases" he says,

"Whatever system in India does not obey the Upanishads cannot be called orthodox, and even the systems of the Jainists and the Buddhists have been rejected from the soil of India only because they did not bear allegiance to the Upanishads. p. 233.

I met several years since the death of Vivekananda a sanyasi colleague of his, who when questioned why Vivekananda Swami, who had preached Buddhism in America to the Americans, holding up the example of the Buddha as an ideal of the *karmayogis*, preached against Buddhism with such vehemence in his own home, replied that for policy's sake he had to attack Buddhism in Madras!

In his Calcutta speech Vivekananda did not attack Buddhism but he laid bare the cause that has tended to degenerate society in Bengal. He said "Give up this filthy Vamachara that is killing your country. You have never seen the other parts of India. When I enter my own country with all its boast of culture, it is a most disgraceful, hellish place I find, when I see how much the Vamachara sects are honeycombing our society in Bengal and it is those who carry on the most horrible debauchery at night, who in the daytime come out and preach most loudly about

achara, and in this way they are backed by the most dreadful books. They are ordered by the books to do these things. You know it who are of Bengal. The Bengalee sastras are the *vamachara tantras*. They are published by the cart load, and poison the minds of your children instead of teaching them *Srutis*. Do you not feel, fathers of Calcutta, a shame that such horrible stuff as these *vamachara tantras* with translations too, should be put into the hands of your children, boys and girls, and their minds poisoned, and that they should be brought up with the idea that these are the *Sastaas* of the Hindus? p. 251.

Addressing the young men of Lahore, he said:

"Young men of Lahore, understand this, therefore, this great sin hereditary and national, is on your shoulders. There is no hope for us. You make thousands of societies, twenty thousand political assemblages, fifty thousand institutions. These will be of no use until that sympathy, that love, that heart, that thinks for all, until Buddha's heart comes once more into India, until the words of Lord Krishna are brought to their political use there is no hope for us. p. 309.

The charge is made without any foundation by the hostile critics of the religion of Buddha that the present degeneration of the people of India is due to their ancestors having followed the principles of the Dharma formulated by the Tathagato. Swami Vivekananda had seen Japan and Ceylon. Japan received Buddhism through Korea and Ceylon received the Doctrine from the most ancient Theravada school of Bhikkhus 2,200 years ago. The primitive Church as founded by the Tathagato is seen in Ceylon to-day; and the developed form of the later schools of Buddhism in Japan. Both these countries are free from the abominations of religion that are to be found in India to-day. A thousand years ago the humane Religion of the Buddha that inculcates universal love ceased to exist in India. Since then what we do see in India is the springing up of sectarian forms of polytheistic worship with a tendency to degeneration. We do not see the much talked of Vedanta in daily practice. Animal sacrifices to Kali, ceremonial worship of idols in various shapes and forms which tend to develope desires to sensual indulgence.

In no Buddhist country do we see such abominations as we witness to-day in India under the common name of Hinduism. People of other lands are being misled by the metaphysical arguments of speculative logicians in India who are past masters in the art of confounding others. There is no religion in India under the name of Hinduism; but there are various forms of polytheistic worship in vogue. The aboriginal tribes worship the

black she-god under the name of Kali, who is also the patron deity of the sectarian Tantriks of Bengal. The great Religion of Buddha that inculcated the exalted virtues of Righteous views, Aspirations, Truthfulness, Activity, Industrialism, Mental Development, and of a cheerfully enlightened life, was abandoned and pagan superstitions without morality accentuating sensualism adopted.

India without Buddha's life-giving Gospel is enveloped in darkness. Over two hundred millions of human beings are sunk in the mire of ignorance, slaves of a priestly despotism. Where there exist caste differentiation there can be no love in its truest form. Buddhism elevates Humanity. Priestly despotism brings on Degeneracy.

The sentiments of Vivekananda do not require any comment. The unbiassed mind has merely to read them, to see the deep ingrained prejudice and sectarianism that underlie them. The advanced thought both of India and the outside world has placed a far different value on the teachings of the Tathagatha and the loss India has sustained through the disappearance of Buddhism from India, and the words of Mr. B. C. Mazumdar in *The Modern Review* (September).

"The great Buddha came to liberate the world from the thralldom of the sins and miseries by showing a faith about which there is no such thing as sectarian limitations" are only an echo of the progress of Buddhist thought in India.

A. D

Digest of the Majjhima Nikaya.

(Continued from the last number.)

86. ANGULIMALA SUTTA.

අකුලිමාල සුත්තං.

Sāvatthi.—The Exalted one was staying at the Jetavana Monastery. At that time in the territory of King Pasenadi of Kosala there lived a robber, given to killing, shedding blood, attacking men, showing mercy to none. He was wearing a garland of fingers obtained by killing men. On a certain day the Exalted One having finished His meal and with the bowl in hand left Sāvatthi and entering the high road went towards the direction where the robber Angulimāla was carrying on his depredations. The goatherds, cowherds, cultivators, and men passing by that way, seeing the Blessed One going alone said "ascetic do not go that way, there lives a robber by the name of Angulimāla, given to destruction, shedding blood, attacking men, and wearing a garland of fingers of the men whom he has killed. Fearing him men do not go alone, but in company of ten, twenty, thirty, &c. But the Blessed One proceeded in silence. A second and a third time the goatherds, &c., repeated the request but the Blessed One proceeded on. The robber Angulimāla seeing the Blessed One approaching at a distance, thought, wonderful,

marvellous that one single ascetic should enter this way, which none enters except in company of ten, twenty, &c., and even then they fall into my hands. I shall now kill this ascetic. Fully armed with bow and arrow Angulimāla came behind the Blessed One, but the Blessed One although going before him in the usual way, willed that Angulimāla should not overtake him, who was making every exertion to approach Him. This is wonderful thought Angulimāla, such a thing never has occurred before this, for I am able to overtake even elephants going at full speed, and even running horses, and racing chariots, but now here this ascetic who is going at a natural pace, and I am unable to approach him, I who am making every effort. He stopped and called on the Blessed One saying, "ascetic, stop!" The Buddha answered, Angulimāla, I have stopped, I say to thee, stop. Then Angulimāla thought these ascetics of the Sakya can speak always truth and do not violate truth, but this ascetic although walking says "Angulimāla, I have stopped, I say to thee stop!" It is well if I ask this ascetic what he means by the saying "I have stopped, I say to thee stop." And Angulimāla asked the Buddha to explain, and the Blessed One explained, that when He said He stopped He meant that He had abandoned the desire for the destruction of life, and that seeing Angulimāla given to the destruction of life He wished that He should stop destruction. Thereupon Angulimāla thought this great Ascetic in compassion for me has entered this great wood, it would be well if I give up bad livelihood. And the robber Angulimāla threw down the precipice his sword, and the five instruments of destruction and paid homage to the Blessed One by touching His feet, and asked Him for ordination into the order of the Bhikkhus. And the Blessed One said "Come O Bhikkhu," and Angulimāla followed the Blessed One to Savatthi and arrived at the Jetavana monastery.

At this time King Pasenadi of Kosala was in his palace, and the people of the city assembled at the palace gates and shouted that something should be done to stop the depredations of the robber Angulimāla, who is mercilessly destroying innocent people. And the king with a retinue of five hundred horsemen leaving Savatthi came to Jetavana. At the gate of the monastery, the king alighted from his chariot and walked on foot to the place where the Blessed One was, and having paid homage sat on a side of the Blessed One, and the Blessed One asked the king what was the matter whether Bimbisara, king of Magadha or the Lichavis of Vesali or some other hostile king have been the cause of this expedition, and the king answered and said not that these kings and princes have become angry, but that in my territory a robber by the name of Angulimāla is causing destruction, and it is to stop his depredations that I am going. What think you O king, supposing you behold Angulimāla, his hair and beard shaved, and wearing a yellow robe, and become a homeless Bhikkhu, and living the virtuous life abstaining from destruction of life, from stealing, from lying, from eating food at unseasonable hours and living the holy life of the Brahmachāri, what will you do? I will honour him, offer him seats, and offer him food, robes, and medicine, and invite him and protect him, but Lord, a man of his evil disposition can never be brought under the law of virtue. At this time Angulimāla was sitting at a little distance from the Blessed One, and the Blessed One raising his right hand, said this is, O King, Angulimāla, and the king instant-

neously felt a fear and his body felt a quiver, and the Blessed One seeing the king agitated said, O king do not fear, from Angulimāla no harm shall come to thee. And the king went to Angulimāla and asked him whether he was Angulimāla, and he answered in the affirmative, and the king asked him to what clan does his father belong and his mother too, and Angulimāla answered and said that his father belongs to the Gargya gotra and his mother to the Mantrani gotra, and the king greatly pleased said that he will support him with all that is necessary and wished him a successful religious life. But Angulimāla being contented to live on the pansukula robes and by begging food, said that he did not need anything and thanked the king. The king approached the Blessed One and having expressed his astonishment in seeing that the Blessed One was able to bring under control the uncontrollable by the power of the good law, paid the Blessed One homage and ended the conversation.

And Angulimāla with the bowl in hand went to Sāvattthi in his begging round and came to a certain house saw a certain woman suffering from the pain of delivery and the thought came to him, "indeed human beings have become contaminated." Having finished his begging round and having finished his breakfast Angulimāla approached the Blessed One and reported what he had seen and what he had thought. Thereupon the Blessed One joined on Angulimāla to proceed to Sāvattthi to the place where the woman was and to say "Sister, since my birth deliberately I have not destroyed life, by the power of this truth may thou and the fruit of thy womb attain happiness." Lord, knowingly I have destroyed many lives, and to say that I have not is to tell a deliberate lie. If it be so then proceed to Sāvattthi and approach the woman and say to her, Sister, in my Aryan birth deliberately I have not destroyed life, by the power of this truth may thou and the fruit of thy womb be happy." Angulimāla went as directed and approaching the woman repeated the words and the woman was relieved of all pain and gave birth to a child. Not long after Angulimāla by making the strenuous effort reached the supreme condition of Arhatship.

At one time Angulimāla proceeded to Sāvattthi with his bowl in hand to receive food, and it so happened that when a stone or some other object was thrown at either a dog or a crow by some person it would fall on the body of Angulimāla, thereby injuring him, and Angulimāla with a broken head, blood flowing and with his broken begging bowl, approached the Blessed One. Seeing Angulimāla at a distance, the Blessed One addressing him, said "Brahmana, have patience, O, Brahmana have patience. The effect of the evil karma is such as to make thee for many thousand years suffer in hell. But now it is working itself out in this present life." And Angulimāla, retiring into solitude was enjoying the bliss of emancipation, and in ecstatic delight uttered a number of gāthas.

87. PIYAJATIKA SUTTA.

පියජාතික සූතන.

Savattthi.—The Exalted One at the Jetavana monastery. At that time a certain householder had lost his only beloved son and he was in a state of extreme grief and had given up eating and attending to his work. Going to the crematorium and weeping he would ask where is my only

son, where is my only son, and he came to the Blessed One, and having paid homage sat on a side, and the Blessed One inquired the cause of his grief, and was told that he had lost his only son whom he had loved so dearly, and the Blessed One said 'so it is' householder the loved ones bring forth sorrow, lamentation, grief, despair, &c. Not so Master, the loved ones give delight and joy. And the householder displeased got up and went away. At that time a number of gamblers were playing a game not far from the Blessed One, and the householder approached the gamblers and said, gentlemen, I have been to see the ascetic Gotamo, and he inquired of me the cause of my grief, and I told him that I am weeping for my only dearly beloved son, and he answered saying so it is householder, the loved ones bring forth sorrow, grief and lamentation, and I said it is not so but that the loved ones bring forth delight and joy; and not being pleased at the utterance of the ascetic Gotamo, I got up and came away. It is so householder, the loved ones bring forth delight and joy. And the householder appeased and went away. And the report of this conversation in due course reached the king's court. And the king of Kosala speaking to Queen Mallikā said, this is the utterance of the ascetic Gotamo: that loved ones bring forth sorrow, grief and lamentation. The queen said, if the Master, O king said so, it is so. It is always so with Mallikā whatever the ascetic Gotamo says she accepts. It is so O king, whatever the Master says the pupil accepts. And the queen Mallikā summoning the Brahman Nālijanga ordered him to go to the Blessed One and on her behalf to pay homage to the Blessed One, and ask the Blessed One whether the utterance attributed to him had been made by the Blessed One, that the loved ones bring forth sorrow, grief and lamentation; and whatever is said by the Blessed One that to be reported to me. And the Brahman as directed went to the Blessed One and delivered the message of queen Mallikā. And the Blessed One said, so it is Brahman, loved ones bring forth sorrow, grief, and lamentation, and the Blessed One related an old story that in this city of Savatthi there was a certain woman whose mother had died, and in her great grief she became mad, and from street to street she went about weeping saying, have you seen my mother. Let my utterance be understood in this manner, that deep love brings forth sorrow, lamentation and despair. Similarly the woman who had lost her loved ones in the shape of father, brother, sister, son, daughter, husband in her great grief became mad, and went from street to street, weeping. In this city of Savatthi there was a certain man and he had lost his mother and in his great grief he became mad, &c. The saying that deep love produces sorrow should be understood in this way. And the Brahman was pleased, got up from his seat and went to queen Mallikā, and related the conversation he had with the Blessed One. And Mallikā went to see the king and said, "What think thou O king, love thee not thy daughter the Princess Vajiri? Yes, I love the princess Vajiri, O Mallikā. What think thou O king, if the law of change overpowers the princess will not there arise sorrow, grief, and lamentation? It will. This is what the Blessed One meant when He said that love gives birth to sorrow, pain, &c. And Mallikā questions the king further whether he loves his consort Vasabha, and his son Vidudaba, and is answered in the affirmative. Any mishap overtaking them will not the king grieve? And this is what was meant by the Blessed One in making the utterance that love brings

forth sorrow. Whatever we love most, when that is taken away from us there shall arise sorrow, grief, lamentation, &c. And the king was delighted at the exposition of the Dhamma by Mallikā, and the arising from his seat, and in reverence uncovering his right shoulder with folded hands praised the Blessed One repeating *Namotassa Bhagavato Arahato Samma Sambuddhassa* thrice.

88. BAHITIYA SUTTA.

බහිතිය සුත්ත.

Savatthi.—The Exalted One was staying at the Jetavana monastery. The venerable Ananda after having finished his meals, left Savatthi to go to the Eastern Garden wherein is the monastery built by the lady Upasika Visakha known as the palace of Migara's mother. At that time Pasenadi, king of Kosal, was going out of Savatthi riding on the royal elephant Ekapundarika, and he saw the venerable Ananda at a distance, and the king pointing him out to his minister Sirivaddha, said that is the venerable Ananda. The king summoned a certain messenger and commanded him to go the venerable Ananda and on behalf of the king, to pay him homage, and to ask him if he is not otherwise engaged, to have compassion on him and visit him for a few minutes' conversation. The messenger went to the venerable Ananda, and delivered the king's message, which was accepted in silence. The king later on visited the park and went on foot to the place where the venerable Ananda was staying, and having paid him homage sat on a side. The king desired Ananda to accompany him to the bank of the river Aciravati, and the venerable Ananda went to the river bank and sat on a certain place at the foot of a tree. The king visited Ananda and sat on a side. The king asked the venerable Ananda whether the Blessed One in the performance of deeds whereby the physical body is brought into activity does anything which is not productive of merits; and the venerable Ananda answered that the Blessed One never does anything which is productive of evil and unpleasant. Neither in words nor in thought the Blessed One does ever do anything which is unpleasant to the wise. And the king was pleased at the answer given by Ananda, and added that the foolish, unlearned man who without investigating, and not going into the matter deeply, says in praise or blame of others, matters very little. The wise and learned, whatever they say is said after investigation. That which is demeritorious and is done by the body is sinful, and it may produce suffering in two ways, either to self or to others . . . The king asked the venerable Ananda whether the Blessed One extols the non-commission of all evil deeds, and Ananda answered, O king, the Tathagato has absolutely abandoned all evil, and is the embodiment of all good. What is that which is pleasing to the wise asked the king. That which belongs to the field of activity resulting in meritorious deeds by the body, and actuated by love. That which leads to happiness of self and of others is praised by the wise. Has the Blessed One O venerable Ananda extolled the development of all that is good? Yes, O king, the Blessed One, said the venerable Ananda, extolled the development of all that is good, and has abandoned all evil. Sabbakusala dhamma pahinotathagato kusala dhamma samannagato. King Pasenadi offered a piece of cloth woven from the cotton obtained from the cotton field which belongs to King Ajatasattu of

Magadha in length 16 samaas in width 8 samaas to the venerable Ananda but he declined saying "O king, enough that I have already the three robes" and the king again begged the venerable Ananda to accept it and to make a new robe, and the old robes which he wears to be distributed to another Brahmachari, and the venerable Ananda accepted the Bahitiya cloth.

89. DHAMMACETIYA SUTTA.

ධම්මඤ්චිතිය සුත්ත.

The Sakyan Country.—The Blessed One was staying in the township of Medalupa. At that time the king of Kosala had come to the city to attend to state affairs. And he called his minister Digha Karayana and ordered him to make ready the chariots to visit the royal park and to see the delightful sights. And the minister made ready the chariots and came to the king and informed him saying Your majesty, the chariots are ready and the time is suited, and the king thereupon ascended the chariot and in great state rode on to the park, and then descended from the chariot and walked on foot, and walking from place to place the king saw the delightful spots, the beautiful big trees, and so romantic, without the disturbing elements, and unpleasant noises the cooling zephyrs, and so private being free from the society of men, so helpful for the enjoyment of that tranquilizing solitude, and his thoughts went to the Blessed One, and in ecstasy which was born therefrom said, here are delightful trees, &c., and summoning his minister Karayana said, friend Karayana, here are delightful spots at the root of big trees, and so pleasant now to associate and have the spiritual companionship of the Blessed the all-knowing Buddha. Friend where does the Blessed One live at this time. There is O king a township called Medalupa in the Sakyan territory, there the Blessed One is now staying. What is the distance from this city to the township of Medalupa asked the king? Three yojanas and the journey can be made before the day expires. Then the minister made ready the chariots for the king to go and see the Blessed One, and the king got in to the royal chariot and rode on to Medalupa, the Sakyan township, and arrived at the park, and getting down from the chariot walked in, and he saw many Bhikkhus walking up and down in the open under the canopy of the sky, and he asked the Bhikkhus where the Blessed One, the holy all perfect Buddha was staying; to see the holy One being his desire. And the Bhikkhus pointed out the vihara to the king, and said O King, walk in quietly, clear the throat, and lift the bolt attached to the door, and the Blessed One will open the door. And the king thereupon taking the sword and the crown and handing them to his minister Karayana, went alone to the vihara, and as directed by the Bhikkhus lifted the bolt of the door, and the Buddha opened the door, and the king fell at the feet of the Blessed One and touching the feet of the Blessed One kissed them, saying O Lord, I am Pasenadi, king of Kosala, and the Blessed One asked the king what is the cause that he should make such homage to this body. And the king answered and said that in the holy discipline of the Buddha the perfect life of holiness is realised, and that he sees in the Buddha. Certain ascetics and Brahmans lead the holy life but after ten years, twenty years, thirty years, forty years, they again go back to the sensual life and enjoy the pleasures thereof. But the Bhikkhus, O Lord in thy holy discipline, I

see leading the perfect life so long as life lasts, and I see outside of this discipline no other leading the utterly perfect life. In the religion of the Blessed One there is the holy discipline, and the Blessed One is the all enlightened one, and the Doctrine is well taught, and the Bhikkhus are well controlled. And again Lord, I see that kings are engaged in quarrels with other kings, the khattiyas with other khattiyas, the Brahmins with other Brahmins, householders with other householders, mothers with their sons, sons with their mothers, the father quarrelling with the son, the son with the father, the brother with the sister, the sister with the brother, friend with friend, but in the Bhikkhus I see the spirit of harmony, concord, with no dispute, like unto milk and water, looking at each other with loving eyes, and living in pleasantness.

Again Lord I visit the different parks and gardens in my realm, and I see certain ascetics and Brahmins, emaciated, jaundiced eyed, and with eyes bandaged not to see people, and I think of them seeing their condition that they are not leading the perfect life with that cheerfulness of spirit, and I approach such ascetics and converse with them, and when asked about their life, one says, O king we are ailing. But I see the Bhikkhus in a state of cheerful joyousness, jubilant, pleasant to look at with senses refreshed, given to quietude, with that freedom like the deer, and I think, certainly these noble ones are high in their knowledge and in the discipline of the religion of the Blessed One.

Again I think of myself here I am an anointed king, with power to kill, banish, &c. and yet when I sit in the chamber to inquire about things then there arises talk which disturbs me, and I do not get the silence that I need. But the Bhikkhus in this Doctrine I see observing complete silence at the time when the Blessed One is preaching the Doctrine to others, that not one Bhikkhu would even sneeze or cough. And at one time previous to this when the Blessed One was preaching to a multitude of people one of the Bhikkhus sneezed and another Brahmachari touching him by his knee beckoned him to observe silence inasmuch as the Blessed One is preaching, and I was astonished and wondered that the Bhikkhus without being threatened with any kind of punishment that they could be brought to live the life of complete self-control. Outside of this religion I have never seen a congregation so completely under self-control. And I see O Lord, Kshatriya philosophers, subtle controversialists, hair splitters, who having heard that the ascetic Gotamo has arrived at a certain village or township, they begin to prepare questions, and they think : this question I shall put, and this will be the answer that the ascetic Gotamo will give, and then I can begin the controversy. When the Blessed One does come to a village or a township the Kshatriya philosophers visit him, and the Blessed One preaches to them and delights their hearts, and delighted with the discourse they will not ask even any question, not to speak of any controversy. In the same way I have seen certain Brahman philosophers preparing themselves to discuss with the Blessed One with the same result. Similarly philosophers of the householder class prepare themselves to ask questions, and they too sit quietly listening to the preaching of the Blessed One. These getting the opportunity become disciples of the Blessed One, and they by strenuous effort reach the highest condition of the holy life and are delighted when they have realized the state of their present position and the pretentious life they lead before.

Again Lord, I think thus the Blessed One is Kshatriya, I am, also a Kshatriya; the Blessed One is a Kosalan I am also a Kosalan, the Blessed One is eighty and I am also eighty years old. Therefore my homage to the Blessed One. And the King having paid reverential homage to the Blessed One taking leave went away. Later on the Blessed One summoning the Bhikkhus related the account herein given. And the Blessed One ordained that this sutta named Dhammacetiya, should be learnt by the Bhikkhus and hold fast to it.

(To be Continued.)

My Pilgrimage to the Wise Men of the East.

This is the title of a book by Moncure Daniel Conway. It is divided into 18 chapters containing 411 pages with an index. There are 18 full page half tone photos of eminent men whom Mr. Conway had met in India and Ceylon. Mr. Conway was in Ceylon in 1883, and the book containing his experiences in Oriental lands was written in 1902. The 6th, 7th and 8th chapters herein are given for a description of the things and men that Mr. Conway met in Ceylon. Mr. Conway calls Ceylon "the land of my dreams." This is what he writes: "It was a new world I was entering. I had studied the Sinhalese Buddha, and knew I was leaving behind Anglo-Saxonism,—cruel, ambitious, canting, aggressive,—to mingle with people who knew "the blessedness of being little."

In a rambling sort of way Mr. Conway writes about the many things that he had seen in Ceylon. His pictures are not always correctly drawn, but there is sympathy shown everywhere. Having been once a Methodist minister he knows what the Christian dogmatics are, and he does not like theological speculations of any kind. He likes Buddha because the Blessed One taught something more useful than an ignorant god whose likeness we find in the Shylockean Jew. Mr. Conway gives an account of the interview he had with the illustrious president of the Vidyodaya College, Colombo, which we reproduce for the benefit of our readers:—

"The priest of Adam's Peak presides over Vidyodaya College, the Buddhist institution some miles out of Colombo, whose faculty invited me to meet them and the students there. My particular friend, the Hon. P. Ramanathan Solicitor-General of Ceylon, called to say that if I would go he would accompany me and interpret what was said

"I was conducted to a chair in front of the chief priest, who sat on a circular platform, with a table before him, on which lay his ancient palm-leaf books. We were sheltered from the glowing sky, but no walls were around us. The palm trees rustled in the breeze, the birds sang their matins, the breath of flowers and blossoming trees interfused incense of the fresh day with thoughts that, after two thousand years, had power to blossom out of their palm leaves and send forth an odour sweeter than laurel or lotos. Sumangala in his orange colored garment smiled on us all as he took his place. Opening one of the three Pitakas, the Anguttara nikaya (Kalama) sutta, written before 250 B.C., he read in a clear sweet voice Buddha's plea for free thought—then never translated into English and to me new. At certain points he was moved, his voice tended to intone, and his eyes rose glowing upon us as if demanding homage to sublime ideas. I obtained a careful version of the passage as read (Sumangala had slightly abbreviated it) and it is here given.

"Buddha came to Bihar. There certain princes welcomed him, telling him whence they came. They said: various priests and Brahmans pass through our towns and preach their own doctrines, speaking ill of the doctrines of others. Each set is followed by another who tell us what was preached before is not true, saying "Listen to us!" They who go into and they who come from the wilderness meet here. Thus our mind is unsettled: we do not know what to believe" Buddha said, that is but natural. Now hear what I have to say! Accept not the doctrines that are mere hearsay, what somebody says another is preaching. No doctrine is to be accepted because believed by one's father or grandfather. Sometimes a clever man clothes a doctrine in fine language. Not because a doctrine is thus decorated is it to be believed. Not because a doctrine is written in a book is it to be believed. Sometimes a preacher will express a doctrine logically; but not because it is so expressed is it to be believed. Sometimes a doctrine is conveyed by the Nyaya system of logic, but not even for that is it to be accepted. Sometimes a doctrine may appear acceptable on its face; not merely for that is it to be believed. Sometimes a preacher caters to the existing belief of his hearers; not for that his doctrine is to be believed. Not because a preacher conducts himself according to orthodox rules is his doctrine to be believed. Not because your master or teacher says it is true should you accept a doctrine.

"But this is the way doctrine should be accepted. In your mind you must judge. What the wise have rejected, and you yourself know to be bad, that reject"

So ended the reading from the sutta, and for a few moments there was silence. Mr. Ramanathan whispered to me: "Is it not strange that you and I, come from far different regions and

religions, should together listen to a sermon from Buddha in favour of the free thought, that independence of traditional and fashionable doctrines, which is still the vital principle of human development?" Yes, I said, and we, with the princes, pronounce his doctrines good. To me indeed, it was thrilling that from a past of seventy generations should come this voice summoning man to rest his faith on his own reason, and trust his life for eternity to virtues rooted in his own consciousness."

Bishop Heber was in Ceylon in 1826 and judging the people of Ceylon from his own theological standard wrote:—

"What though the spicy breezes
Blows soft o'er Ceylon's isle;
Though every prospect pleases
And only man is vile."

In 1906 Mr. Conway paraphrased the verse thus:

What though the spicy breezes
Blow soft o'er Ceylon's isle
Though every prospect pleases
And only gods are vile."

We recommend the book to our friends. The publishers are Archibald Constable & Co., Ltd., London.

Report of the Educational Commissioner of the United States of America.

We are in receipt of two volumes of the Report of the Educational Commissioner of the United States of America for the year 1909. They contain 1352 royal octavo pages of useful information for those interested in educational matters. Especially useful it is for the workers in the field of education in India and Ceylon, in as much as it shows to what an extent the Government of the United States shares in the education of the children who are going to be the future citizens of the great Republic. The tables of statistics therein embodied are complete, and show at a glance their usefulness.

The population of the United States in June 1908 was 86,874,990. The number of children in this population from five to 18 years of age was 24,618,763, the number of boys being 12,404,353 and the number of girls 12,209,410. The estimated number of male persons 21 years of age and over was 24,186,408.

The statistics of each State are given in a tabulated form, and at a glance it is easy to find out what the school going population

is, and the percentage of boys and the population in each State or territory. All statistics are given in tabulated form, and there are in the Report 21 Tables. Table 3 gives the latest school census for each State. This table also shows the age for free attendance at the public schools, the age for compulsory attendance, and the age of children enumerated in the school census of each State. There were enrolled in 1907-8 in the common schools 17,061,962 pupils of all ages. This was 69.32 per cent of the school population (5 to 18 years of age). In 1907-8 there were enrolled 8,573,825 boys and 8,488,137 girls, the total 17,061,962 being 19.64 per cent of the total population. Table 6 gives the per cent of school population, *i.e.*, children 5 to 18 years of age, enrolled in the public schools in each geographical division each year since 1870. Table 8 gives the average length of school term for each State.

In the Report the map of the United States is divided into five Divisions: North Atlantic, South Atlantic, South Central, North Central and Western. North Atlantic Division has the States of Maine, New Hampshire, Vermont, Massachusetts, Rhode Island, Connecticut, New York, New Jersey, and Pennsylvania. South Atlantic has: Delaware, Maryland, District of Columbia, Virginia, West Virginia, North Carolina, South Carolina, Georgia and Florida.

South Central Division has: Kentucky, Tennessee, Alabama, Mississippi, Louisiana, Texas, Arkansas and Oklahoma.

North Central Division has: Ohio, Indiana, Illinois, Michigan, Wisconsin, Minnesota, Iowa, Missouri, North Dakota, South Dakota, Nebraska, and Kansas.

Western Division has: Montana, Wyoming, Colorado, New Mexico, Arizona, Nevada, Idaho, Washington Oregon and California.

For example take the State of Massachusetts in the North Atlantic Division, whose estimated population in 1908 was 3,122,680. School population number of boys 5 to 18 years of age 334,884, girls, 348,351, total 593,235. Percentage of boys 49.75. Estimated number of male persons 21 years of age and over 938,640. Age for compulsory attendance 7 to 14. Date of latest school census reported 1907. Number of female teachers employed in the State 13,497; male teachers 1281, total 14,778. Average monthly salary of male teacher dollars 155, female teacher dollars 52. Number of buildings used as school houses 4289. Estimated value of public school property dollars 64,513,982. Number of pupils enrolled in private schools 66,794. Total enrolment 622,113. Income from State taxes dol. 412,477 from local taxes dollars 17,866,857, total from taxation dollars 18,279,334. The school revenue raised for each person 5 to 18

years of age dollars 27.17. Total amount expended for schools in the State of Massachusetts dollars 18,515,430. Expended per capita of total population dollars 5.93. School expenditure for sites, buildings, furniture, libraries, and apparatus dollars 3,817,655 teachers' and superintendents' salaries for the year 11,252,399 paid for all other purposes dollars 3,445,376. Total expenditure per pupil dollars 43.12. True valuation of real and personal property belonging to schools in the State of Massachusetts in 1904 dollars 4,956,578,913. Expenditure for public schools in the State dollars 16,436,668.

Chapter XVII. contains statistics of city school systems of 8,000 population.

Total expenditure for public schools:	dollars	183,170,820
do do village schools	do	188,173,590
Expenditure per pupil in town	do	41.85
do do do in village	do do	24.19
Male teachers in towns		11,750
do in villages		92,745
Female teachers in towns		122,515
do do in villages		268,453
Enrolment in village schools		11,388,069
do in public schools		5,673,893

In 1909 the number of colleges, technological schools, and Universities was 606, teaching force, 26,369; students 308,163, colleges for men 144, colleges for both 349, for women 113.

The number of students who have taken up classical courses 36,347, viz.,

General Science	...	...	14,636
Agriculture	...	...	6,510
Engineering	...	...	31,748
Education	...	...	7,224
Commerce	...	...	5,405
Household Economy	...	...	3,316
Music	...	...	6,868
Art	...	...	2,212
Property and income of Schools, &c., dols.	...	603,102,969	
Number of volumes in libraries	...	13,338,230	
Value thereof	... do	21,450,810	
Value of Scientific apparatus	... do	33,756,634	
Value of grounds	... do	67,161,996	
Value of buildings	... do	219,997,873	
Permanent Funds	... do	260,736,969	

All the States provide for the public training of teachers by taxation direct or indirect. The number of boys in the different Universities, 35,322; the number of girls 16,134. In the public

high schools the number of boys was 365,512. Girls 475,761. In the Normal schools number of boys 2,180, girls 7,028. Public schools Libraries 8,676; private schools Libraries 975.

Chapter 23 of the Report is devoted to the description of Manual and Industrial Training Schools. There are 265 public high schools and 250 Independent schools giving manual training to 70,768 high grade students, of whom 46,672 are boys and 24,069 are girls. In the elementary grade there are 16,974 male pupils, and 14,260 female pupils. There are 60 Indian schools where the pupils are given instruction in manual arts.

In the United States there are 162 theological schools, and	
the number of male students therein is	.. 10,218
females do	... 412
Law schools 109 and the number of students	... 18,553
Medical schools 144, Students	... 22,158

The Government of the United States are now establishing Sanatoria in different parts of the States. Schools of Sanitary Science are enunciating the principle that "Fresh air, Nourishment and Rest are essential for the maintenance of good health." At the Cornell University lectures on public health and hygiene were given and were very well attended. John D. Rockefeller gave a million dollars for the investigation of the cause and cure of hook worm disease.

The number of Dental schools in the States, 55	Students	6,178
Schools of Pharmacy 78,	do	5,999
Veterinary schools 19,	do	2,677
Nurse training schools 1,906.	Nurse pupils.	29,320
	Graduates	7,017
Capacity of hospitals, beds	199,012	

The principal Universities are Cornell, Yale, John Hopkins, Harvard, Pennsylvania, California, Michigan, Columbia, Chicago. The subjects taught in these Universities are: Chemistry, Physics, Zoology, Psychology, Mathematics, Geology, Physiology, Astronomy, Anthropology, Agriculture, Mineralogy, Political Sciences, Horticulture, Forestry, Veterinary Science, Household Economy, Mechanical Engineering, Civil Engineering, Electrical Engineering, Mining Engineering, Chemical Engineering, Sanitary Engineering, Textile Engineering, General Engineering, and Architecture.

The principal Agricultural Colleges in the States are: Colorado Agricultural College, Idaho Agricultural College, Illinois, Iowa State College, Kansas State Agricultural College, Massachusetts Agricultural College, Michigan Agricultural College, University of Minnesota, Crookston School of Agriculture, Missouri Agricultural College, Montana College, University of Nevada, New Hampshire College of Agriculture, New Mexico

North Carolina, Agricultural College for the Coloured Races, North Dakota Agricultural College, Ohio State University, Oklahoma Agricultural College, Coloured Agricultural University Oklahoma, Oregon Agricultural College, South Carolina Coloured Agricultural College, South Dakota College of Agriculture, Agricultural College of Texas, Agricultural College of Utah, Vermont College of Agriculture, University of Wisconsin. There are also the Farmers' Institutes for the instruction of citizens in Agriculture. In the year 1909 about 17,455 students in the different departments of Engineering passed and received their diplomas. The 52 Agricultural Colleges are all endowed, and the value of property of these colleges is estimated at dollars 108,198,049. Acres of land allotted to the Colleges under Act of July 2, 1862, 10,578,529. There are 16 Agricultural Institutions for the Coloured Students, whose number is 3420. The value of Coloured Students property is dollars 5,093,949.

Chapter 26 of the Report gives statistics of the Reform Industrial schools in the United States. There are 105 reform schools wherein are 41,110 boys and girls 10,761. Of these whites are 43,146 and Coloured 5766. Of the whites "American born of American parents" 19,741; American born with one native American parent 2,504; American born "parents foreign born" 7,445; Foreign born 4,746. Expenses for these schools amount to dollars 4,860,593.

Schools for the Blind and Deaf. There are 41 State schools for the Blind. Number of teachers 534, blind pupils 4,413, and 12,771 deaf pupils. There are the Kindergarten, Elementary and High Schools for the Blind and Deaf. Expenditure for the year amount to dollars 3,353,621. The value of property dollars 16,247,442.

Schools for the Feeble-minded. There are 26 State schools, and the number of inmates are 17,549. There are also 17 Private schools and the number of inmates in these schools is 927.

In 1894 there were 15 independent manual training schools. In 1908 the number was 250. In the state of Massachusetts there are 35 technical schools. There are the Farm schools and Trade schools besides the technical schools. There are 574 Commercial Schools where business principles are taught to both men and women. Men Instructors there are 1923, and women instructors 1877. In the Commercial and Business schools the number of male pupils is 78,652 and female pupils 67,636. These schools have two courses which are called Day courses and Night courses.

The Coloured Race is not neglected by the United States Government. The number of coloured pupils receiving industrial training is 23,160. In the 16 former Slave States there are 1,665,781 coloured pupils and 4,692,927 pupils of the white race.

The expenses of these schools in the former slave States amount to dollars 62,390,396. There are 112 high schools for the coloured race. The foremost coloured training schools is the Tuskegee training school in the state of Alabama founded by Dr. Booker Washington. The value of the school property at Tuskegee is dollars 1,107,457. Total annual income of the school dollars 202,137. Male pupils of the higher grade 998, and female pupils 498 are trained in this school. The number of teachers is 178.

In the state of California there are 2 universities; Connecticut 1, District of Columbia 2; Colorado 2; Illinois 5; Indian 2; Iowa 2; Kansas 3; Maryland 1; Massachusetts 5; Michigan 1; Minnesota 1; Nebraska 1; New Jersey 5; North Carolina 1; Ohio 3; Pennsylvania 4; Rhode Island 1; Virginia 1; Wisconsin 2. The following statistics are taken from the Report, p. 1289:—Austria Population 27,238,035; total expenditure dols. 27,451,081 Per capita dollars 6. Number of children in elementary schools 3,998,979. Hungary, Population 20,107,878, expenditure per annum for elementary schools dollars 18,404,100, per capita 5.53. Belgium, Population 7,317,561, total in elementary schools 897,000. Expenditure dollars 7,544,998. Denmark. Population 2,605,268, total in elementary schools 341,356. France. Population 39,252,265, total in elementary schools 5,585,025. German Empire. Population 60,641,278, elementary schools number of pupils 10,224,125 expenditure dollars 124,122,786, per capita dollars 12. Great Britain and Ireland. Population 35,348,780, elementary schools number of pupils 6,016,362, expenditure dollars 102,809,035, per capital dollars 7. Greece. Population, 2,641,962, pupils in elementary schools 241,433, expenditure dollars 1,291,574. Italy. Population 33,909,776, elementary school pupils 2,733,349, expenditure dollars 13,209,080, per capita dollars 4.83. Netherlands. Population 5,747,269, pupils in elementary schools 879,275, expenditure 11,901,548, per capita dollars 13.54. Norway. Population 2,240,032, expenditure dollars 3,178,085, per capita dollars 8.80. Portugal. Population 5,423,152, expenditure dollars. Russia. Population 149,084,000 expenditure dollars 33,093,420. Finland. Population 2,925,300, elementary schools number of pupils 182,422. Sweden. Population 5,377,713, expenditure dollars 11,725,000, per capita dollars 15.50. Switzerland. Population 3,641,900, expenditure dollars 11,725,000, per capita dollars 15.66.

We give in the way of contract statistics of education in India and Ceylon:—Bengal. Population 50,722,067, expenditure dollars 949,365, per capita 92 cents. Eastern Bengal. Population 30,961,459, expenditure dollars 517,870, per capita 85 cents. Bombay. Population 18,559,561, expenditure dollars 1,450,746, per capita dollars 2.38. Burma. Population 10,490,624, expenditure dollars 207,886, per capita 02 cents. Central Provinces

Population 11,991,670, expenditure dollars 280,623, per capita 02 cents. Madras. Population 38,209,436, expenditure 1,015,033 per capita 02 cents. North-West Frontier Province. Population 2,125,480, expenditure 14,842, per capita 01 cent. Punjab. population 20,330,339, expenditure dollars 248,228, per capita 01 cents. United Provinces. Population 47,091,782, expenditure dollars 486,990, per capita 01 cent. Mysore. Population 5,448,800 expenditure dollars 95,743, per capita 01 cent. Ceylon Population 3,578,333, expenditure dollars 420,439, per capita 12 cents.

1. A cent is half an anna. In a dollar there are three rupees.

A. D.

News and Notes.

"The time has come for the confederation of all our religious forces," said the Bishop of Ripon at the Wesleyan Conference at Bradford. "There are forces working for a civilisation without God, and I fear lest when the great struggle between East and West comes there may be inability to take common action".

Religious Forces.

Change is holy ! oh, blame it never.

Thy soul shall live by its changing ever :

Change.

Not the building change of a stagnant pool,³

But the change of a river, flowing and full,

Where all that is mighty and good will grow

Mightier still as the full tides flow ;

Till it joins the hidden, the boundless sea,

Rolling through depths of eternity.—GEORGE MACDONALD.

In the "Open Court" of July, the Editor, Dr. Carus, writes :—

"A picture of Yahveh made by an artist of ancient Israel would seem an impossibility when we bear in mind the sweeping prohibition which reads thus :—

The discovery of a picture of Jehovah !

"Thou shalt not make unto thee any graven image, or any likeness of anything that is

heaven above, or that is in the earth beneath, or that is the water under the earth."

And yet the excavator's spade has discovered a seal which, according to the most orthodox interpreters, bears an unequivocal picture of Yahveh, the god of ancient Israel. Its discovery is a justification of the main results of Biblical research and incidentally throws much light on Hebrew art and on the shortcomings of artistic taste in ancient Israel.....

The seal discovered by the German Palestine Exploration Society shows a picture of Yahveh between two palm trees, each of seven branches enthroned on a ship which shows a bird's head on both the bow and the stern.....The seal is only 18mm long, 16mm broad and 5mm thick on the rim, 7 in. the thickest part. It has the appearance of an Egyptian scarab, the flat surface being the picture of Yahveh, and the curved parts on either side of the double line indicating the wings of the beetle, bear the inscription.....

The picture of Yahveh is awkward, but the idea that underlies it is not unworthy. As a sample of art the seal is very poor and we may regard it as an instance of the lack of artistic temperament in the Jewish race.

The question has been raised whether the Deuteronomic law forbidding in the Jewish race or *vice versa*, whether the lack of artistic temperament has produced this condemnation of images and pictures.

Japan is progressing marvellously. Not contented with her own achievements she is educating Korea, and has brought the island of Formosa into a flourishing state of progress. Uninfluenced by un-Aryan or Semitic traditions, tinged with no colouring of either Christianity, Muhammadanism or modern Puranic Brahmanical polytheism, Japan under the guidance of Buddhism, Confucianism and modern science had reached the present progressive state. She has awakened China from her lethargic slumber, has given an impulse to the moral consciousness of the people of India. Persia is making headway in constitutional government, and the Egyptians of the new school are clamouring for a higher form of government suitable to the times. Turkey is celebrating the anniversary of her new Constitution. Siam, we hear, is slowly changing her antiquated methods. The Philippine Islands since the American conquest has made stupendous progress in the development of the people, Java under the Dutch is wonderfully thriving and the Dutch Government is showing a paternal solicitude in the progress of the Javanese people. Young Indians by the hundreds are leaving India for the Western countries, and also Japan every year for achieving their cherished desires. They are beginning to realise that unless they march with the times, that they will be crushed by the economic forces at work. The European nations, hitherto backward, are also making wonderful progress in the arts and sciences that were the monopoly of a few. Germany is determined to come to the forefront of progress. Trade is expanding and Germany is going to take a large share in supplying the Asiatic markets. Japan and China are gradually pushing their products in lands hitherto unknown to them. Ceylon alone is lagging behind. When will her sons wake up and achieve something great?

The Mothers' and Fathers' Club of Boston was organized to foster higher ideals of parenthood in the community at large.

Mothers' and Fathers' Club of Boston.

"The child of to-day is the Ruler of to-morrow."

OBJECTS OF THE CLUB:—

1. To interest men and women to co-operate in the work for purer, truer homes, believing that to accomplish the best results men and women must work together.

2. To carry the mother love and mother thought into all that concerns or touches childhood in home, school, church, state or legislation.

3. To give all persons interested in the care of children—nurses, kinder-gartners, and teachers of the higher grades—opportunity to learn the best methods for their proper care and training.

4. To arouse the whole community to a sense of its duty and responsibility to the blameless, dependent, and neglected children of the poor.

There is no philanthropy which will so speedily reduce our taxes, our prison expenses, and the expense of institutions for correction and reform.

To accomplish these objects the club proposes:

1. To provide free reading matter along educational lines.

2. To form classes in child-study, as suggested by the committee on education of the National Congress of Mothers.

3. To arouse general interest in the objects of the club through lectures, to be given by persons of recognized authority who have made child-life a field of study and research.

4. To establish a cottage system of homes for children, similar to that founded by Mrs. F. Marion Smith of Oakland, Cal., that they may co-operate with others who are endeavouring to inaugurate in the East the cottage system of caring for orphan and destitute children.

The Mothers' and Fathers' Club united with the National Congress of Mothers, the Massachusetts State Federation, and the General Federation in 1902, and has sent delegates to their conventions.

The hearty co-operation of all interested is cordially invited.

Annual membership fee, one dollar.

Sustaining membership fee, from five dollars to one hundred dollars.

Subscriptions may be sent to the Treasurer, Mrs. H. A. Austin, 7, Whiting Street, Roxbury.

The Buddhists have lost a friend in the death of Mr. Hegeler, President of the Open Court Publishing Co., and founder of the "Open Court," which event took place at La Salle, Illinois, U. S. A., at 8 o'clock in the evening on

**In memory of
Mr. M. C. Hegeler** Saturday, June 4.

We copy the following from the "Open Court" of July last :—

"Imposing in his appearance, venerable in his full snow white hair and beard, and commanding respect with the serious expression of his broad-browed face, he was like one of the ancient patriarchs, wont to lead and to be obeyed. He was a man incapable of talking a lie, and none who knew him would ever have believed that he could break a promise or shirk a duty. He was born September 13, 1835, in the old Hansa town, Bremen, Germany, and he was proud of the Republican institutions of his native city. It had been the wish of Mr. Hegeler's father, Herman Dietrich Hegeler of Bremen to have one of his sons settled in the United States, a country in which he himself had travelled and in the development of which he took a great interest. He was anxious to have his family represented here in this country and take an active part in its destinies. For this purpose he selected his youngest son Edward, who was educated with this end in view. It was thus but natural that Mr. Hegeler imbibed an American patriotism from his earliest childhood, but it would be wrong to think that his American patriotism ever antagonised his love of Germany, of the German people, customs and traditions, and their many noble aspirations in the arts and sciences. On the contrary he wanted to carry the German spirit into the new world on a soil favourable to its further growth. He wanted to transplant the seeds of German culture into his new home, and he was always ready to do his best to preserve friendly relations and mutual respect between the two nations.

Mr. Hegeler's religion was simple enough, but like many simple things it is not easy for everyone to understand.....With Goethe he saw God in nature, and recognised him as that power which enforces a definite kind of conduct. Morality is not what we think is good, but what can stand the test in the furnace of thorough and continued experience.

Mr. Hegeler took great interest in psychology and found the key in its problems in the proposition, "I am my ideas." He argued that man is wherever his ideas are. Our ancestors survive in us, and we shall survive whatever future generations think our thoughts and are as we would have acted. He deemed it the highest duty of every man to work out his own immortality....."

Dr. Paul Carus, Editor of the "Open Court," married the eldest daughter of the late Mr. Hegeler, a highly cultured lady, and the union has been productive of great good to the world of thought. In association with Dr. Carus and the late Mr. Hegeler, Mrs. Mary Carus has been working for the development of the ideas as formulated by Mr. Hegeler. The loss to the world of philosophic thought in Mr. Hegeler's death is indeed great.

The following letter was addressed to the London Times by Professor W. H. D. Rouse, University Teacher, Perse House School, Cambridge :—

Sir,—In your article on the new rules for the Indian Civil Service you very properly quote Sir Bampfylde Fuller's words—
Sanskrit and the Indian that the young civilian should be introduced
Civil Service. to Indian life and thought. One very important means to this is the study of the social and political history of India and of its literatures. To this end I venture to suggest that the study of one classical language should be compulsory; this in most of the Indian districts would be Sanskrit. The Sanskrit language is practically useful in being the groundwork for a number of dialects, and a man who knows Sanskrit can easily learn, *e.g.*, Mahrathi and Bengali, as a man who knows Latin can easily learn Italian. But the literature alone can give the key to the Italian mind, and a student of Sanskrit is thus able to meet Indians with more sympathy.

Probably this statement will commend itself as true to any educated man. Yet the present regulations make Sanscrit a voluntary subject, and by assigning to it a lower maximum of marks than to other voluntary subjects, such as Indian law, discourage it. The young men, obedient to their earlier training, choose that subject which seems likely to bring most marks.

Yet if they do not learn Sanscrit here they never will; official work is too exacting. If, however, they do begin it here, they can and often do go on with it, thus winning the confidence of the learned class; and if I may judge from those whom I know, they are always very thankful for the knowledge. On the other hand, law can and must be learnt, and it is best learnt by seeing it in practice. As Indian law can be learnt better in India than here, so can any vernacular dialect. But by our regulations the subjects that can be learnt best in India are either compulsory or practically compulsory here, and the one subject that will not be learnt in India is so discouraged that few learn it.

I have now said what I set out to say, but I cannot forge the opportunity to express surprise that the Government do not actively encourage the study of Sanscrit at the Universities or anywhere a student or a scholar can be found. It would pay the empire well to keep up a kind of Oriental research laboratory, provided with as many competent men as could be found. In things intellectual the supply creates the demand, and such researches, undertaken for their own sake, have a way of producing practical advantage for the community.

Maha-Bodhi Society, Colombo.

STATEMENT OF RECEIPTS AND PAYMENTS FOR AUGUST, 1910.

RECEIPTS.		Rs.	Cts.
To Interest ..	..	180	72
" Subscriptions of Members ..	..	10	00
" Proceeds of Books sold ..	..	34	56
" M. B. Press ..	..	1187	93
" Management of Schools ..	..	116	25
" Hiniduma Land—Contributions received from shareholders :— Sucharita Wardena Society A. P. Abeyasinha D. C. Amaradiwakara ..	7·25 25·00 25·00 ..	57	25
" Rent ..	..	5	00
		1591	71
		1576	92
Balance brought forward from last month ..		3168	63
	Rs.		

PAYMENTS.		Rs.	Cts.
By Rent ..	..	170	00
" M. B. Press ..	..	1061	82
" Management of Schools ..	..	325	55
" Book Agency—Account Sales paid ..	..	58	65
" Anuradhapura Land ..	..	21	00
" Establishment Colombo & Calcutta ..	..	90	89
" Petty Cash Balance ..	..	8	06
		1735	97
		1432	66
Cash in hand ..	..	3168	63
	Rs.		

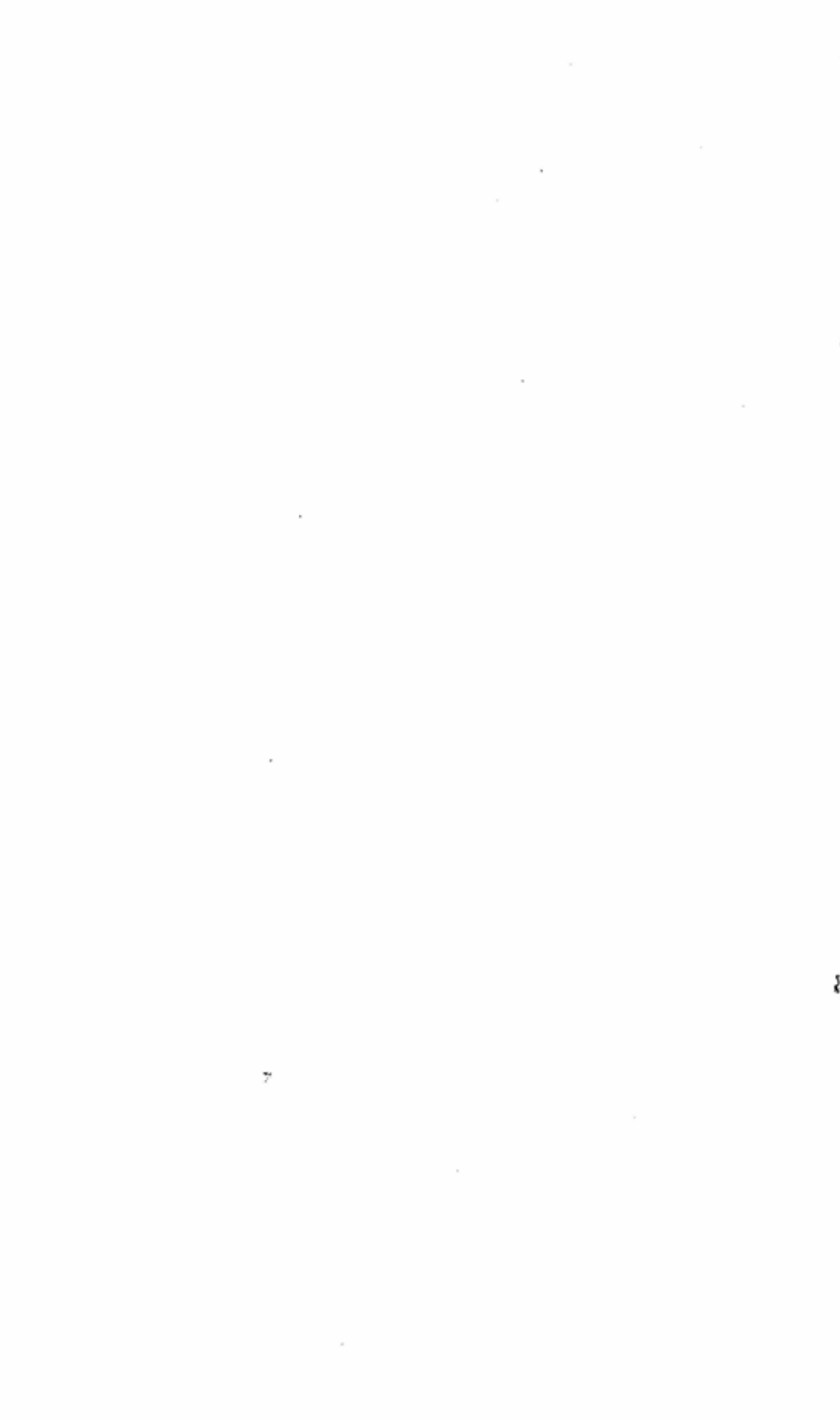
HARRY DIAS,
Treasurer, M.B.S.

E. S. JAYASINHA,
Accountant

Colombo, 31st August, 1910.



HIS MAJESTY PHRA PARAMINDR MAHA CHULALONGKORN,
(LATE KING OF SIAM.)



ERRATUM.

(*Volume XVIII. No. 9, pp. 606 & 607.*)

We express our regret to Dr. Coomaraswamy for the mistake made by us in pp. 606 & 607 of the Maha-Bodhi Journal Vol. XVIII. No. 9. In noticing the work entitled "Essays on National Idealism" of Dr. Coomaraswamy published by Messrs. Prosbothain & Co., the name of the author (Dr. Coomaraswamy) and publisher have been misplaced, since the two lines at the end of p. 607 should be *read* at the end of the Note on "Essays on National Idealism"



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.*

EDITED BY ANAGARIKA H. DHARMAPALA.

Vol. XVIII.

NOVEMBER, 2454 B. E.
1910 A. C.

No. 11.

The Hong-Kong University.

The London *Times* writes in its issue, (weekly edition,) of September 16, as follows:—

"The Hong-Kong University, is already fairly on its way towards completion. The foundation-stone of the buildings was laid in March, and it is hoped that the construction will be finished by the end of next year. The project has met with a success almost unprecedented in the modern annals of the East. It is felt, we understand, that an endowment of at least a quarter of a million sterling is required, and we may hope that for so noble a work, which the Chinese themselves have eagerly encouraged, substantial assistance will be forthcoming in Great Britain".

"Seventy years ago the colony of Hong-Kong was a barren rock infested by pirates. To-day the gross tonnage which enters the harbour exceeds that of any other port in the world, and, in addition to the recently completed Imperial docks, Hong-Kong boasts of private dockyards with accommodation for Dreadnoughts and capable of building both ships of war and commerce; of factories of many kinds, supplying the needs of the Far East; of banking and insurance establishments with world-wide connexions, and finally of a railway built at a cost of upwards of a million as the final link in the future grand trunk line of China from Canton to Peking."

"Hong-Kong has been and is the scene of much missionary effort on the part of the Church and London Missionary Societies, and the Italian and French Missions, all of which maintain large schools, mostly aided by grants from Government, in addition to which there are many Government schools. The total average attendance of pupils in the aided schools numbers 4,234, and in the Government schools 2,326, while an additional 5,000 or more are taught in private schools. Many of these students, as well as others educated in Mission schools in China, and also the "Licentiates" of the Hong-Kong College of Medicine, desire to prosecute their studies further and to take a degree. Those whose parents are sufficiently wealthy to bear the expense have proceeded in increasing numbers to Europe, America and Japan, but it has been found that graduates in Europe and America, apart from the cost, become denationalized during their long and unbroken residence so far from China."

In these circumstances there had, from time to time, been found enthusiasts who aspired to see a University founded in Hong-Kong, but the idea took no tangible form until a couple of years ago. Then it was voiced by the present Governor (Sir F. Lugard), and found a response in an offer by Mr. Mody (a wealthy Parsi gentleman in the colony) to erect the buildings at a cost of some £16,000. It was thought, however, that this sum would prove inadequate and that it would be unwise to embark in such an undertaking unless an endowment fund of not less than £100,000 were assured as a minimum.

CHINESE SUPPORT.

From Niuchwang in Manchuria to the Chinese in French Saigon in the south, the project was taken up by the Chinese themselves with nothing short of enthusiasm. The viceroy of Canton, though one of "the old schools" of Chinese thought, in an exceedingly able manifesto, pointed out its advantages, gave £18,000 himself in aid of the scheme and set on foot a further subscription. Even the Central Government at Peking established a novel precedent by sending a substantial contribution. Meanwhile Mr. (now Sir Hormusjee Mody) offered to erect the buildings, whatever their cost, in accordance with the approved plans (estimated at about £30,000), and the far seeing senior partner of Messrs. Butterfield and Swire (Mr. J. H. Scott) announced on behalf of his own and allied firms the magnificent gift of £40,000, and so secured the success of the scheme."

We venture to suggest that if the Governor of Ceylon, H. E. Sir H. MacCallum would make an appeal to the Planting Community of Ceylon and also to the European Mercantile Community a large sum could be raised for founding a University in Colombo, the capital of the premier Crown colony. The tea king Sir T.

Lipton, who has made his millions from his tea, cocoa, and coffee plantations, in Ceylon perhaps might follow the example of the Hong-Kong merchant princes and give a University and a Technological Institute for Colombo. We sincerely trust that the present Governor before he lays down the reins of Government would, like Sir F. Lugard, do something to commemorate the hundred years of British rule in Ceylon. In matters concerning education Ceylon is the most backward of all countries in the world, and after a century of commercial development the greater part of the people of Ceylon to-day are in the same condition as their ancestors were three generations ago. While all Asiatic countries are advancing why should Ceylon lag behind? We hope that an attempt will be soon made by the Governor to lay the foundation-stone of an up-to-date University where the sons of Ceylon will get the kind of scientific education that is needed to-day.

A splendid opportunity lies before the Ceylon public to co-operate in founding a well-equipped University. To perpetuate the name of our beloved king and Emperor what could be more adequate than a memorial University which would co-ordinate the undisciplined energies of the Ceylon Educational Systems? The greatness of the scheme might be considered a deterrent, but once His Excellency the Governor shows the necessity for a University the funds required will flow in from every part of the Island.

A great memorial of this nature would not only be a permanent testimony of the wide spread loyalty of the people of Ceylon but a fitting Cenotaph of the great king who has so recently passed away.

Hiniduma.

Situated among the mist-covered mountains in the South-western portion of the Island of Ceylon is a group of villages, the chief among which is one bearing the picturesque name of Hiniduma. Lying far from the paths of commerce, and isolated by their position, the inhabitants of these villages have been leading their uneventful lives as most Sinhalese villagers do by cultivating the forest lands on the chena system. The method adopted by the villagers is to fell portions of this forest and after burning and clearing it, the crops are sown and their produce enjoyed for two or three years when the land is given up to grow into jungle. In this way large tracts of forest lands have been cultivated from time immemorial.

Within recent years, all the forests have been claimed by Government as Crown property and chena cultivation has been forbidden.

The poor people as a consequence have been in great many cases reduced to extreme poverty.

While matters were in this state the Roman Catholic Missionaries built one of their stations here and gradually began to lead away the people from their ancestral faith. Possessing the means to buy up land in this district, the Missionaries gave work to the villagers, but on the condition that they become catholics. The adult population went to work on the property of the missionaries but to them the change of faith was only one of name. More harm was done to the growing population whose faith was insidiously undermined.

When the matter was brought to the notice of the Maha-Bodhi Society, the Anagarika Dharmapala and Mr. Harischandra visited the village of Hiniduma in 1906. On their arrival they found that the missionaries were making steady progress in their work and that the children were all attending catholic schools.

Mr. Dharmapala immediately set to work to win back the people, and a Buddhist school was opened. Since then four schools have been opened with the co-operation of the villagers and the initial step for checking the mischief was taken.

But the greatest draw back to the spread of the Buddhist mission was the poverty of the villagers, who were obliged to work in the lands of the Roman Catholic missionary for their livelihood, and it was evident that unless the Buddhist Society could give them work, most of the villagers would ultimately desert their national faith. Fortunately, at this juncture, the Government put up for sale a tract of land about 138 acres in extent, and with the promise to help of the Buddhists in other parts of Ceylon, this land was bought. About eighty acres have been already paid for, and there remains still fifty-eight acres unsubscribed for.

The cultivation of this land would give primarily work to the unemployed poor of the district who would then not be obliged to desert their faith for a living, and secondly this land would become a permanent asset of the society who could carry on the good work it is doing without constantly appealing for pecuniary help.

The educational work of the society is daily increasing, already more than a thousand boys and girls are receiving their education free at the society's schools, and there is need for more schools to be opened. The educational expenses are daily growing more and more and the good work cannot be undertaken without sufficient funds.

DONATION.

TO THE TREASURER MAHA-BODHI SOCIETY.

Sir,

Kindly accept Rs.....in aid of the Hiniduma Lano

Name.....

Place.....

Postal Station.....

Signature.....

Date.....

4115

10-10-10

10-10-10

10-10-10

We therefore take this opportunity to appeal for funds for carrying out this philanthropic scheme, and we trust that all our readers will gladly help us.

The purchase of an acre will cost twenty-five rupees. We herewith append the names and subscriptions received up-to-date:—

Y. L. Costa Appuhamy ...	25 30
Harry Dias ...	25 00
D. C. Senaratne ...	25 00
Dona Emaliya Samarasinghe Hamine	25 00
D T. W. Goonatilaka ...	100 00
D. C. Amaradiwakara ...	25 00
Rev. U. S, S. Dharmakeerti ...	25 00
Mallika Hewavitarana Lamateni ...	75 00
Anagarika Dharmapala ...	250 00
Mr. & Mrs. E. Hewavitarane ...	50 00
J. Moonasinghe ...	50 00
Mr. & Mrs. S. Hewavitarane ...	50 00
Dr. & Mrs. C. A. Hewavitarane ...	50 00
P. A. Peiris Appuhami ...	125 00
D. F. Perera (part payment) ...	12 50
Rev. A. S. Paramajinorasa ...	25 00
S. Carolis Silva Appuhamy ...	25 00
Hendrick Appu ...	25 00
K. M. Kahanda Senanayake (part payment) ...	7 25
D. A. Abeyesingha Appuhamy ...	25 00
Don Pedroe Appuhamy (part payment)	5 00
A. A. W. Ratnayaka ...	100 00
S. W. W. Ratnayaka ...	25 00
M. D. C. Jayawardhane (part payment)	5 00
E. G. Perera (part payment) ...	1 00

Donation form attached.]

Religion and Science.

Science is advancing, theology is receding. The marvellous developments in the domain of scientific truth have come in such a quick succession that there has been no time for the fossilised theologian to even defend the antiquated unscientific dogmas based upon Mosaic Metaphysics. The truths of Evolution in all departments of cosmic phenomena have become self-evident. No demonstration is needed. The scientific discoveries in the field of physics electricity, biology, and chemistry have opened an infinite universe. Why talk of a Metaphysic which eventually leads the inquirer into insane asylum when there is so much to think of in the infinite

potentialities of the human mind. Experimental psychology has opened up the gates that lead to Immortality and the antiquated theories of an anthropomorphic deity creating the world out of nothing and creating a human being out of mud have been relegated to the domain of the feeble-minded, and the muddle-headed.

The idea of "God" and "Soul" had never helped man to gain enlightenment. So long as man was fettered by these pagan ideas, development was an impossibility. Intellects of great virility lusting after power have ever been the Custodians of this unethical unscientific doctrine. The intellect of Europe for nearly nineteen centuries was throttled by the tyrants of a scented paganism. The theologians are now willing to compromise. "We shall no more," they say, "quarrel with men of science. Let us forget the foolish fancies of a fossilised priesthood."

But signs of degeneration are slowly appearing in the horizon of science in England. The Principal of Birmingham University, Sir Oliver Lodge, the leader of scientific theology is willing to make a compromise with the leaders of British Theology. Like the Brahmans of India, he is willing to accept the theology of the Old Testament as being inspired. He says:—

"A great portion of it is manifestly inspired. Inspiration is a reality, although its definition is at present vague, and our conception of it may enlarge and become more definite as our knowledge grows. But whatever inspiration means, it does not mean infallibility." This means that in as much as the inspiration came from a finite source it is tainted with error. It was inspired and therefore was considered infallible by the undeveloped intellects of an irrational age; but we, having gained more knowledge, by our experimental and analytical efforts, decline to accept them as infallible. Old beliefs become moribund for a time but after a long period, they again, by a process of de-evolution, galvanise themselves into activity. Oh for a Huxley, in these degenerate days!

The theologians and metaphysicians of England, it seems are going to found a Mutual Admiration Society.

To gain their own selfish ends these well-paid scientists and bishops are sacrificing TRUTH for ERROR. What else could we think when a person holding the high ecclesiastical office of Archbishop of York says:—

"We have lost the best of strife. The old rival cries no longer excite us."

"There was, for example, the old wrangle between scientists and theologians over the opening chapters of the Book of Genesis. How barren and needless it seems to have been. A sound theology no longer claims for that noble foreword of the Bible that it is a scientific treatise miraculously anticipating in every word and detail the discoveries of the 19th and 20th centuries."

The Religion of Sakya Singha.

NIRVANA.

Nirvana is the word, which beautifully expresses the Buddha ideal.

Nirvana is the most comprehensive term which puts, in a nut-shell, the central idea of Buddhism.

Ahimsa is the other word which would make the nearest approach to the Buddha ideal of mental attitude towards others.

Nirvana is not the extinction of life, like the going out of a lamp. It is not passing from Being into Not-being.

They err who explain Nirvana as meaning an end of existence.

Nirvana is the extinction of unrest, *individual* or *national*,—the end of sorrow and heart-rending,—of gnashing of teeth and rending of hair.

"Nirvana—the source of the beauty of holiness. Nirvana, beautiful in righteousness." Questions of King Milinda. 4, 8, 70, and 74.

In the language of Milton, we might say of Nirvana.—

"How charming is divine *Nirvana* !

Not harsh and crabbed, as dull fools suppose,

But musical as is Apollo's lute,

And a perpetual feast of nectared sweets

Where no crude surfeit reigns."

Comus, 475—479.

The Buddha's scheme of salvation was through sinlessness. The only way to Peace and Happiness was through perfect purity of heart and actions. "There is no happiness except in righteousness."

Attanagalu Vangsa, 214.

"Happy is he that is virtuous."

Dhammapada, V. 18.

In the Mahavagga, the Lord said.—

"O Mendicants ! Everything is burning. With what fire is it burning ? I declare unto you that it is burning with the fire of Greed,—with the fire of Anger,—with the fire of Infatuation."
1. 21. 2.

The Tathagata said to the King of Kosala, in the Samyutta Nikayo, that the roots of evil,—the causes of injury, pain, and

misery were only three,—*Lobho* or Greed,—*Doso* or Anger.—*Moho* or Infatuation. I. III. 3. 2—6.

According to the Tathagata, the only way to escape from the effects of evil Karma, nay, from all suffering, is to suppress all our desires. The root of actions gone, where is the tree and its fruits?

Buddha found the Brahminic system of self-torture unavailing, hence he gave it up and took to meditation and philosophic self-culture alone.

His was the Middle Way,—the Golden Mean of the Greek Philosophers. He chalked out a golden mean out of the extremes of Worldliness and Asceticism. The same idea has been assimilated in post-Buddhistic works. Vide Geeta, 6, 16, 17.

He advised man to so develop his spiritual powers, by a process of psychological self-culture as to be able to disregard all the miseries of life.

"To fulfil the perfection of long suffering," was what he advised. Introduction to the Jataka Books.

The Master "delighted in long suffering." *Lalita Vistara*, Chap. 13.

In History, Mythology and Poetry, the hero and heroines have always attained perfection through long suffering. Baber, and King Arthur; Ram Chandra, Lakhsman, Sita; Judhisthir, his brothers and Draupadi; Nala; Damayanti, all have been perfected through forest life, homelessness and endless difficulties. A tussle with dangers and difficulties alone develops our muscles,—physical, mental, moral and spiritual. Milk-sops never grow into heroes.

He found (1) old age, (2) disease, (3) sorrow, (4) and death. He saw no way out of them. He went into homelessness to solve the riddle of Humanity,—“To attain perfection that he may profit others.”

Fo-pen-hing-taih-king, 24.

He wanted to demonstrate Truth, like Euclid, and say “*Quod Erat Demonstrandum*.” He wanted to shew people how to be rid of all misery and say, *Quod Erat Faciendum*.”

He thought and thought and thought, and he saw Truth. Hence his name, Tathagata, which means, “arrived at Truth.”

The Truth, being known, made him free from the bondage of the flesh. He therefore, declared unto the world the Eight-fold Path of being set free from Misery. The four Truths, (1) The Noble Truth of Suffering, (2) The Origin of Suffering, (3) The Cessation of Suffering, (4) The Way to the attainment of the Cessation of Suffering, led him to the Eight-fold process of salvation.

The Noble Eight fold Path, like the Eight-fold Siddhi of Patanjali, is the following :—

“(1) Perfect Opinion; (2) Perfect Resolve, (3) Perfect Speech, (4) Perfect Employment, (5) Perfect Conduct, (6) Perfect Exertion, (7) Perfect Thought, (8) Perfect Self-Concentration.” *Saccavibhango*, 3-10.

Nirvana is the *Summum bonum* of Buddhism. He saw that there was no getting over old age, disease, misery, and death. Hence he boldly set himself to meet them. He saw that in order to meet the World's miseries heroically, we should make our hearts a sort of vacuum-brakes, to nullify and reduce the painful effects of all blows,—the ills that flesh is heir to. Then, the stroke cannot reach or affect the heart.

“Think and think and think on life and its realities, and so strengthen the heart as to receive with the coolest indifference all the thunderbolts that our own *Karma* can hurl at us,” is the advice of the Master. “Make use of sorrow,” said he, “and sorrow loses its character.”

His scheme of Salvation was getting completely rid of desires,—motives of action, lust, anger, greed, infatuation, pride and malice.

This is what Buddha's Nirvana means.

“Like as the Lotus, . . . is untarnished by the water, so is *Nirvana* by any evil disposition.” Questions of King, *Milinda* 4-8-66.

Nirvana, according to Sakya Muni, meant extinction of Passion, and not of existence,—what the poet Wordsworth calls,—“The calm of life, all passion spent.”

Buddha said,—“He, whose mind is subdued and perfectly controlled is happy,” *Udanavarga*, 31-5-64.

Perfect self-control was the key to the Palace of Eternity,—the Open-Sesame to endless bliss,—the Nirvana of Lord Buddha—The Amrita of the Upanishads.

Nirvana is not going into lifelessness,—but the entrance into what Jesus calls the eternal life,—The Upanishads call Amrita,—The opposite of Death.

“Nirvana is the beauty of holiness. Nirvana is beautiful in righteousness.”—King *Milinda Poinha*, 4-8-70. 74.

Buddha's is the perfection of Upanishadic life. What the Upanishads had only thought of as ideal, Sakya Sinha actually realised in life. He preached what he practised. He did not preach what he only intellectually perceived or emotionally felt.

“As he said, so he acted.” *Vangisa Sutta*. V. 15.

The highest Upanishadic ideal was realised in his life. The result of spiritual self-culture spoken of in the Swetaswataropaniṣad of the Black Jajurveda, 2, 12, is the absence of all disease, decay and sorrow,—“*Na tasya rogo a na jara na doohhsom.*” Vide also 2-13.

The way to happiness in the midst of life's endless misery is to control desire, the desire for happiness. The desire gone, where is pain or disappointment?

The Perfect One said,—“This is the greatest happiness, to subdue the selfish thought of ‘I.’ Udanavarga. 30-V-21.

His disciples always mentally repeated,—“Anatya Dookhham Anatya,”—“Endless misery endless,”—the business of man being to turn infinite misery into account,—to make use of sorrow and suffering.

The way to the attainment of Nirvana was very lucidly explained by the Master, both for the Householders and the Bhikshus and Bhikshunis. Vide the Pitakas and the Dhammapada.

He did not keep back something from his disciples, what is called in India's spiritual phraseology,—“The Master's Handful.” He did not conceal anything to keep up his own superiority over his Disciples. “A proud heart leads to a vicious life,” says Fay-Chwang-Yan-King-Lun. Sermon 45. He knew that Pride was Death or Mara. “Let him not, therefore, be proud, for that is not called bliss by the gods,” Tuvataka Sutta. V. 3. “Teaching men to practise humility and lowliness,” he could not himself be proud. Fo-sho-hing-tsan-king V. 2, 247.

There was nothing Esoteric with him. Whatever he knew, he taught. He did not keep back something. There was no guile in him!

He taught by questions and answers. If a man came to him with any questions, he would put question after question to him, like a trained lawyer, and draw out the answer to the Enquirer's question from his own mouth.

This way of teaching by questions has been very wrongly called the Socratic method, by philosophers who know little of Buddha and less of Buddhism and nothing of Pali, Thibetan, Chinese, Burmese, Japanese, Sinhalese or Sanskrit. Rightly speaking, we ought to call it The Buddha's method of teaching rather than that of Socrates for Buddha lived before Socrates.

In those days, there was communication between Greece and India. Who can boldly come forward and say that ideas did not travel in those days, when men did?

The way to the attainment of Nirvana is perfect opinion, &c., detailed above. The last stage is perfect self-concentration.

"To make an end of selfishness is happiness." Udanavarga. 30. V. 26.

Siddhartha taught,—“Root out the love of self.” Jataka, 25.

“Instruct yourself more and more in the highest morality.”—Nagarjuna's Friendly Epistle, V. 53.

“The sinner is never beautiful.” Lalita-Vistara, 12.

“Religion he looks upon as his best ornament.” Fo-sho-hing-tsan-king, V. 1,774.

“Use no perfume but the sweetness of thoughts, said the Master. Siamese Buddhist Maxim.

“Practise the art of giving up.”—Fo-sho-hing-tsan-king, V. 1,442. This led to the idea of giving up the world and desires, and of going into houselessness. The *Sannyas* of post-Buddhistic Puranas had its cue from Buddha's teachings. Even in the Brihat Aranyak Upanishad and elsewhere we occasionally meet with *Probhojya*, leaving home and reducing one's self to homelessness and beggary for the sake of attaining to spiritual perfection. Brihat Aranyak, 4-4-22-25.

The Amrita of the Upanishads is equivalent to the Nirvana of The Buddha and The Bromho-Nirvana of the Geeta, 5-26 and The Maha-nirvana of the Tantras, *Vide* Kenopanishad, 1-2, and 2-4, etc. Swetasswateropanishad, 2-12-15, and Chhandoggya 7-26-2. etc. Maha-nirvana Tantra, etc.

Tathagata said,—“Self has disappeared and The Truth has taken its abode in me.”—Bromhojala Sutta.

“I myself having reached the other shore, help others to cross the stream. I myself having attained salvation, am a saviour of others. Being comforted, I comfort others and lead them to the place of refuge.

“I was born into the world as The King of Truth for the salvation of the world.

“The subject on which I meditate is Truth. The practice to which I devote myself is Truth. The topic of my conversation is Truth. My thoughts are always in the Truth. For lo! Myself has become the Truth. I am the Truth.” Sutta of Forty-two Sections.

“The bliss of Truth and the immortality of Truth. Seek thou the life that is of the mind. When Truth comes, self will disappear. In the Truth thou shalt live for ever.

"Self is death and truth is life. The cleaving to self is a perpetual dying, while moving in the Truth is partaking of Nirvana, which is life everlasting.

"Nirvana is wherever the precepts are obeyed."

"There is death in self. There is immortality in Truth."
Hardy's Manual.

"The doctrine of the conquest of self, O Sinha, is not taught to destroy the souls of men, but to preserve them.

"Great is a successful general, O Sinha, but he who has conquered self is the greater Victor.

I proclaim, O Sinha, the annihilation of egotism, of lust, of ill-will, of delusion, Mahavagga.

Desire is the root of evil. Freedom from desire is the root of good. The Eight-fold path leads to the annihilation of suffering."
Neumann's Pali Texts.

"Not by hatred is hatred appeased. Hatred is appeased by non-hatred only." Mahavagga.

"That which is most needed is a loving heart." Fo-sho-hing-tsan-king.

Buddha preached *Love* as no one else had done before or after.

He saw Truth and was called Tathagata. Dharma-raja,—The King of Truth.

When a man attains to Truth, passions vanish. "Truth cannot dwell, where passion lives." Fo-sho-hing-tsan-king.

"Overcome anger by love."—Dhammapada.

Buddha's love was for all. Even the poisonous serpent could claim its share. To him, "Even the life of a serpent was sacred."
Lalita Vistara Chap. I.

"Be kind to all that liveth." Fo-sho-hing-tsan-king.

What self-realisation! Who says that such a Master could be Godless?

Can you shew me another instance in History of any one else who in talking of the God of love could say like the Buddha,—"Like as a mother, at the risk of her life, watches over her only child, so also let every one cultivate towards all beings a boundless friendly mind. Metta-Sutta, V. 7.

Who else in the world has said so? Will my *Swadeshi* and *Bideshi* brethern enquire into this and say. Buddha and Buddhism have often been misrepresented and misinterpreted by men of different persuasions, who talk patronizingly of others as coming very near their ideals, and proudly of their own religion.

Rev. St. Mr. Clair-Tisdall finds fault with Buddha for being exiled from the land of his birth. This is a wrong statement. Buddha reigns supreme in India now as ever, though, of course, the dust of ages has accumulated over his figure, and it is almost past recognition. Hindus have recognised him as one of their Ten Greatest Prophets. Vaisnavism is only a later development of Buddhism like its sister cult Tantrism. In the Shiva of the Tantras, one can easily recognise the Mahadeva of the Buddhists. Go to the borderlands of Buddhism and you find Napalese and Bhutias and others hardly making any distinction between the two. In the twilight of the dark ages, after the decline of Buddhism and the twenty-one systematic attempts at the massacre of the Kshatriyas by the Brahmins whose thirst for bloody sacrifices is always evident in the Vedas as well as the Tantras, the figure of Buddha became transformed into those of Mahadeva and Srikrishna. The genius of the Brahmin poets worked the metamorphosis in a masterly manner.

Modern Hinduism is but a degraded form of Buddhism. The spirit of Buddha has entered the very marrow of Hinduism, and Vedism or Brahminism is practically no more. Vaisnavism, though latterly dominated by Brahminism and gradually lapsed into it, was originally inspired by the teachings of Sakya Sinha, which had percolated even to the lowest strata of society.

The Christian missionary, in finding fault with the Buddha and Buddhism, has closed his eyes upon the matters noted above and also on the fact that the Buddha is still recognised as one of the greatest of Hindu prophets. The Buddha has been Brahminised, not exiled.

He also forgets that though the Prophet is a stranger at home, the Buddha is not so. He might, rather make the same remark about Jesus, who was disowned by his own kith and kin. Buddha's brother, cousin, son, wife and mother became his disciples. Thousands of his countrymen, Brahmins and relatives came to his feet and he left a very large following when he shuffled off this mortal coil. Christ was banished from Israel and his religion flourished only in foreign soil. Even, then, I do not think the fact of being exiled from one's land of birth is any disparagement of Jesus or any other prophet.

In the teachings of Jesus, there is so much in common with the teachings of the earlier prophet Buddha, that we can hardly ignore the family resemblance, of what Sakya Sinha himself would call *Buddha Vangsa*.

Baths, giving up of circumcision, re-birth, Kingdom of Righteousness and various other points prove the

propinquity in spiritual blood. Their customs and ideas must have been borrowed from the banks of the Ganges.

I am quite sure that no one loses in greatness by inheriting or borrowing ideas and improving upon them. Shakespeare lost nothing by drawing upon Plutarch and authors of unknown fame.

India ought to be proud of their countryman, the World-Prophet Sakya Sinha, at whose feet a greater part of the globe is prostrate now than at the feet of any other.

Every educated Indian ought to study his life and teachings.

There was a great rejoicing, and that very rightly too, at the worldly elevation of my cousin. The Hon'ble Mr. Satyendra Prasanna Sinha. But I wonder why United India does not rejoice in the spiritual elevation of Sakya Sinha! The Law, which the Law Member forges at the Legislative anvil, will one day pass away. But the Law enunciated by the Tathagata shall never pass away. Its reign continues for ever and for ever. Let every *Swadeshi* brother realise this!

If India could realize, like Rajah Ram Mohon Roy, the Way to Peace and Happiness the present unrest would be a thing of the past.

The Hindus had too much of bloody methods in the past,—before, during and after the Moslem times. Every race was running at the throat of the other. Dacoits, Burgees Thuggees and *Kapaliks* had their fill of blood, before the Union Jack was unfurled on the shores of Hindustan. Did India rise or succeed then? To my thinking, it has all ended in the most complete degradation.

If one system of treatment fails, a patient takes to another. Bloody methods, during Vedic and Tantrik times, during the Marhatta and Sikh days, and the days of the Thuggees and Dacoits have grievously failed. Is it not time that we looked about ourselves and properly audited our affairs?

If the methods of bloodshed, Eastern and Western have failed to give peace and happiness, why not try Buddha's system of Nirvana? It is equally good for nations, as for individuals, for a nation is nothing but an aggregate of individuals, and what is good for the individual spiritually is also good for the nation. If it was found good enough in the empire days of Asoka and Chandra Gupta why not now?

HEMENDRANATH SINHA.

[We have great pleasure in publishing the thoughtful article of Mr. Sinha, in as much as it expresses the views of an advanced Hindu on Buddhism. He has written the article in a manner to appeal to his countrymen. In publishing it however, we do not entirely subscribe ourselves to his views.—(Ed. M. B. J.)]

The Buddha Avatar.

It is evident that the worship of Buddha as an avatar of the god Vishnu was unknown during the period of Buddhist supremacy. In the seventh century of the christian era no vestige of Buddha worship as an avatar was found anywhere in India. Buddhism was then a living religion, and the Buddha was then at the head of the Brahmanical gods whose worship he received. Hwen Thsang the illustrious Chinese pilgrim was a witness of the great procession formed to carry the statue of the Buddha in the streets of Kanukubja. Then no worship of Krishna, Rama was prevalent. In the 11th century Buddhism was a living religion in India. The Pala kings of Bengal were followers of the Buddha, and the last king was a devout Buddhist.

Since the advent of the Sena kings Brahmanism began to develope. The Senas it is said, were not of Aryan descent, and that they came to Bengal from Karnata. Not being Kshatriyas they were compelled to acknowledge the supremacy of the Brahmans, and the latter admitted them to the rank next to Brahmans. Since then every attempt was made to reestablish Brahmanism. It is said that at the time of Balal Sena there were no Brahmans to read the vedas, and that he had to import five Brahmans from Kanouj, who were given special privileges to remain in Bengal. They came to reestablish vedic learning in Bengal, but when they found that they could not go back to their own land, having been outcasted from orthodox society, they thought it best to settle down in Bengal. They had left their wives in Kanouj, and the King, Balala Sena of Bengal, gave them freedom to have as many wives as they cared to have. The five Brahmans did service in establishing what is called Kulinism in Bengal.

The modern polytheism which is prevalent in India had no status during the period when the Kshatriyas reigned. It was the extinction of the ruling Kshatriya dynasties in India that changed the situation in the reestablishment of the caste system. So long as the Kshatriyas were in power, so long they were a thorn in the flesh of the Brahman priesthood, and the Brahmans succeeded by strategic means in destroying the Kshatriyas. They brought religion into play. They created an avatar to destroy the Kshatriyas. And the destroyer was a kshatriya himself as we see in the following verse.

I bow to thee, O Krishna, who rescues the vedas, who upholds the universe, who raises the earth who tears the Daityas, who beguiles Bali, who destroys the Kshatriyas, who defeats the grandson of Balaista who wields the ploughshare, who exhibits compassion and who annihilates the Mlecchas.

The worshippers of the Brahmans to-day accept the ten avatars, viz., the fish, the tortoise, the Boar, the Man-lion, the Dwarf, the half caste Parasurama, the prince Rama, Balarama or Krishna, the Buddha, and the Kalki, the slayer of the Yavanas.

The Buddha in the Puranas is described as the one who "ordained slaying as sinful," who "exhibits compassion," "the great god" "the foremost of Munis," "Him who had reached the highest grade of compassion.

In the sankara vijaya, sec. 12, verse 8, the Buddha is worshipped in this wise :

"I adore Him who subjugated the fish bannered hero, Him whose condition of omniscience was made manifest, Him who had reached the highest grade of compassion, Him who was the highest goal of knowledge, Him who was great." Madana the god of lust was the son of Krishna, and another name of Mara is Madana, and the Buddh conquered Mara. So says a note in the pamphlet on Buddha issued by the Saivite mahant of Buddhagaya.

In the following Puranas the name of Buddha is mentioned :—

Bhagavata, First skhanda, Lesson 3 ; Bhagavata, skandha 6 ; Agni purana section XVI ; Ag ni purana, Lesson 49 ; Linga Purana, Uttarardha, lesson 48 ; Nirnaya Sindhu, lesson II ; Bhavishya Purana, latter half, lesson 73 ; Hemadri, lesson 15, Brata kanda ; Varaha purana, lesson IV, verse 3 ; Barahapurana, lesson 48, verse 22 ; Garga samhita, Vishvajita kanda, lesson 13, verses 49,50 Brahmanda purana ; Matsya purana, chap. 47, v. 247, Karma purana, chap. 6, verse 15 ; Vayu Purana sec. 30, verse 115 ; Pratishtha Mayukha ; Nrisiha Purana, chap. 36, verse 29 ; Garuda Purana chap. 2, verse 32 ; Brihannaradiya Purana, chap. 2, verse 39 ; Devi Bhagavata shkanda 10, chap. 5, verse 14 ; Padma purana, kriya khandha, chap. 6, v. 188, Mahabharata, santi parvan ; Narada pancharatra, saktapramada ; Kalki purana, ansa 2, chap. 3, verse 26 ; san karas-vijaya, sec. 12, verse 8 ; Meru tantra. Tantrasara. Vayu purana chap. 9, verse 19. Dasavatara Khanda prasasti Gita Govinda.

Archæological Reports of India.

We are in receipt of the Reports of the Archæological Survey of India of the Madras Presidency and of the Northern or the Frontier Circle. The Report of the Frontier Circle is by Dr. Brainerd Spooner, who was fortunate in his grand discovery of the Peshawar Relics of the Buddha which were sent to Mandalay in the early part of this year. Dr. Spooner has been

successful in having all the Asoka inscriptions in the Hazara District copied, and he has also made a revision of the Handbook to the Sculptures in the Peshawar Museum. The Gandhara sculptures will be all located in the Peshawar Museum, and the Handbook would then be useful. Dr. Spooner was not allowed to make any sort of excavations at Shahji-ki-Dehri by the owner of the stupa, and he says that it "is most unsatisfactory to leave the monument in its present state of partial excavation, and accordingly decided to return to Sahribahlol for the exploration of another one of the many mounds in that neighbourhood." Let us hope that the Muhammedan proprietor of the stupa at Shahji-ki-Dehri will ungrudgingly allow Dr. Spooner to explore the ancient site. With regard to the Peshawar Relic case there was some misunderstanding between Dr. Spooner and the owner of the land whereon the great Kanishka stupa stood. The Government declined to remunerate the owner although it seems there was some kind of understanding between Dr. Spooner and the proprietor, to the effect that he will be compensated if any valuable discovery was made. Perhaps it is due to this fact that Dr. Spooner finds it difficult to persuade the owner of the Shahji-ki-Dheri to allow him to explore the spot. In the days when the Moslem was reigning in these provinces the Buddhist stupas and viharas were subject to the vandalism of the Muhammedan iconoclasts. There was then no hindrance to destroy them. It was during the Muhammedan period that all Buddhist monasteries were destroyed. After several centuries of neglect these ruined Buddhist shrines are now being examined, and thanks to the scholarly archæologists of the Archæological Survey of India we are now in a position to realize the high civilization that once was under the Buddhist Bactrian and Scythian kings in the province of Gandahar. The Buddhist of Asia will always remember with gratitude the memory of Lord Curzon, who was the initiator of the movement which is bearing now so much good fruit. Mr. Marshall the able Director-General of Archæology with his learned assistants are doing admirable work in exhuming the vestiges of an ancient Aryan civilization. Next year we shall be able to announce when he will start work at the site where the ancient Taxila (Pali Takhasila) stood. And then we shall be able to appreciate better the admirable work that is now being carried on so successfully by scholars like Drs. Konow, Vogel, Stein, Cousen in the field of Buddhist archæology. We are extremely glad to note that a Christian missionary is also interested in archæological explorations, and that Rev. Mr. Francke was actively engaged in making a tour through Western Tibet. Dr. Spooner speaks of the "rich and valuable collection obtained in this season's excavations at Sahribahlol. "Two very good Buddha figures were found in an open field near the village of Daulat in the Mardān Sub-Division, one of which has a decorated

halo. During the period of survey Dr. Spooner's draftsman Babu Mul Chand, his Native Assistant, Mian Wasi-ud-din, and his photographer Babu Pindi Lal have been doing excellent work. In all about 337 photographs were taken at Sahribahlol, Takt-i-Cahi, and in Western Tibet.

Dr. Spooner writes about the two Buddha figures: Both of these are in the main uninjured. The feet have suffered, and the separately carved hands broken off, but the latter were recovered and can be restored. The faces of both are in excellent preservation, save for a slight injury to one nose, and the drapery is practically intact. They measure now 8 feet six inches, and when set up on pedestals in the Museum will form a most dignified and impressive addition to our collections, which effect would be greatly enhanced if the gold leaf with which they were originally covered could be restored. "Of Bodhisatvaheads and figures, the excavations yielded a considerable number. Mention may, however, be made of the large standing figure of Avalokiteswara illustrated by negatives 667, 670, and 671. But of all the individual figure sculptures the most interesting is the one pictured in the negative 672. The only other piece of sculpture found showing a similar nature is the very remarkable head illustrated in negative No. 700." Those who wish to get copies of these photos may write to Dr. Spooner, Archæological Survey of India, Frontier Circle, Peshawar, India.

Annual Report of the Archæological Department, Southern Circle, Madras, for the year 1909-1910. By A. Rea, Superintendent. Printed by the Superintendent Government Press, Madras. Price 1 rupee 4 annas.

Mr. Rea writes: The year's expenditure on conservation works amounted to Rs. 38,886. During the year under report, excavations were conducted at various localities, the chief amongst them being the ruined monastery on the hills at Ramathirtham in the Vizagapatam District.

Last year's report explains in brief the details of work which had then been carried out at the ruins on the Gurubakthakonda hill at Ramathirtham, and which resulted in the unearthing of a number of Buddhist dagobas, chaityas, etc., composing a monastery of large extent. The work was resumed during the year, and several more buildings, chiefly chaityas and long rows of cells for the monks were excavated. The stupa which exists at the west end of the ruins is 65 feet in diameter, with remains of a procession path around it, for brickwork appears at intervals. The walls are mostly awry, and there is not much trace of fallen brickwork, thus showing that the stupa has been demolished for its materials, which were then removed. Both the Ramathirtham and Sarpalli sites have been declared as "Protected" by Govern-

ment under Act VII of 1904, and as the Buddhist buildings over the hill at Ramathiratham are worthy of a visit by all who take an interest in such ancient remains, a building has been constructed at the foot of the hill.

Annual Report on Epigraphy, Southern Circle. We have to acknowledge with thanks the receipt of a copy of Mr. Krishna Sastri Avergal's Annual Report on Epigraphy for the year ending March, 1910. Mr. Sastri is the Archæological Assistant Superintendent for Epigraphy Southern Circle, Madras, and his Report containing 121 foolscap pages is of especial value to those who are taking interest in South Indian Epigraphy.

We thank the Archæological Department for having sent us these Reports, and wish the Director General of Archæology, Mr. J. H. Marshall, and his associates, continued success and prosperity.

His Majesty Phra Paramindr Maha Chulalongkorn, late King of Siam,

His Majesty Phra Paramindr Maha Chulalongkorn the king of Siam whose death occurred on the 23rd instant was born on the 21st September, 1853. Though educated in his childhood by English teachers and possessed of a thorough knowledge of Western languages and culture, he remained up to his death in the fullest sympathy with the habits and thoughts of his country. Like most of the Siamese he spent his boyhood in a Buddhist monastery and the training that he received there kept him in the faith of his ancestors.

He succeeded to the throne on the death of his father in 1868. But until his majority in 1873, the Government was carried on by a regency, the young king retiring to a monastery. But no sooner he took up the reins of Government than he introduced many and important reforms.

He did away with slavery, forced labour and abolished the custom of approaching the king on all fours, and gave his subjects perfect liberty of conscience. Further he gave to his country schools and hospitals and followed his father's footsteps in opening up roads and railways and developing the army and navy. To him Siam is indebted for its coinage, postal system, sanitation and the electric lighting of Bangkok.

He sent his son, the present king, to study in England and himself visited Europe in 1897. About four years ago he paid another visit to Europe for the benefit of his health.

To break through the customs of centuries and introduce reforms which place Siam in the front rank of Asiatic kingdoms required great strength of character and judgment, and justified the great expectations the world had of him. In guiding the ship of state through the shoals of domestic and foreign troubles he proved himself a statesman of the first order. But we in Ceylon honoured him as the sole independent Buddhist King following the Southern Buddhist Faith. Between Siam and Ceylon there has been unbroken intercourse for centuries in matters relating to Buddhism. His late Majesty was a great lover of Ceylon Buddhism and to the Vidyodaya Oriental College he gave a donation of Rs. 5,000 for a Pali Scholarship. He has besides helped in the repairing of the Miriswetiya Dagoba at Anuradhapura. The Vidyadhara Society whose members are the lay supporters of the above college are making arrangements to perpetuate his name in Ceylon by a fitting memorial.

His Majesty has been a sympathiser of the Maha-Bodhi Society's work and cordially supported the Society at its inception. The loss by his death to the Buddhist world is great; and we beg to convey to the present king and the people of Siam the heartfelt expression of our sense of bereavement.—Anicca vata Sankara.

Digest of the Majjhima Nikaya.

(Continued from the last number.)

90. KANNAKATTHALA SUTTAM.

කනකකත්තල සුත්ත.

Udañña. The Blessed One was staying at the Deer Park of Kannaṅkataṭṭhāla. At that time, Pasenadi, King of Kosala, had come to Udañña on state affairs. He summoning a messenger sent him to the Blessed One with a message announcing that the king would call on the Blessed One in the afternoon. And the messenger went to the Blessed One with the message of the King. Now the sister Sakulā and the sister Somā having heard that the King was going that afternoon to the Blessed One came to the king and asked the king to convey to the Blessed One their homage and to inquire from the Blessed One whether He is in good health. Finishing his meals the king went to the Blessed One and having paid the Blessed One reverential homage sat on a side and delivered the message of the sister Somā and the sister Sakulā. Whereupon the Blessed One inquired why the sisters Somā and Sakulā had not sent the message through another person, and the king said that the sisters having heard that he was going to see the Blessed One he was asked by them, and the Blessed One thereupon gave blessings repeating "May the sisters Sakulā and Somā enjoy happiness for evermore."

The king said that he had heard the report that the Blessed One says something to this effect. "Among Brahmins and Sramanas there is not one who has the knowledge who can say that he sees all things and knows all things." Supposing, said the king, if I repeat the words so reported would I be speaking the right thing, and the king to verify the report which he had heard in the inner court of the palace, summoning his commander chief, the Prince Vidudabha, asked him who had reported it, and the Prince said, O King, it was said by the Brahmin Sanjaya Akāsagotta. The king sent for the Brahmin. In the meanwhile the king began the conversation with the Blessed One, who in reply to the king's question said that what is spoken by the Blessed One is said after due reflection that there is no Samana or Brahmana who at the same time sees all things and knows all things. Such a thing could not be. And the king assented and said, Blessed One, there are four *vannas*, viz., Khattiya, Brāhmana, Vessa, and Suddā is there any difference between these four? And the Blessed One said that of these four *vannas*, two *vannas* are chief, the Khattiya and the Brahmana, who deserve the respect and reception of homage. And the king said, Blessed One, these differentiations that are to be found in society is observable, but what is the difference of these *vannas* concerning the future state?

O King, fivefold are the conditions of exertion, viz., faith in the Supreme Wisdom of the Tathāgato, good health, freedom from physical ailments, freedom from indigestion, not given to hypocrisy, not given to deception; persevering, exertion, striving ceaselessly to give up the bad and develop the good; is able to grasp the doctrine of evolution and dissolution (*udayatthagāminiya panna*). There are the qualities of exertion, and the development of these qualities by whomsoever made of the four *vaanas* will lead to happiness. These are the qualities required even for the acquisition of knowledge relating to the management of horses or elephants, viz., faith, good health, &c. To attain emancipation is given to the four *vannas*, without differentiation, provided these qualifications are found in any one of these *vannas*. To light a fire what is required but dry wood, and the wood used provided it is dry the fire will be lighted, and there is no difference in the flame. And the king accepted the saying, and further asked the Blessed One the question whether the gods exist, and the Blessed One said what does thou mean, O King? Blessed One, do the gods appear on this earth or do they not? And the Blessed One said that the gods who have reached the heights of Nirvana, they do not come here, but those who have not reached that state they come. Prince Vidudabha who was present asked the Buddha whether the devas who do come here are banished or fall from their state, and the venerable Anando thought "this Vidudabha, the commander-in-chief, is the son of the king of Kosala, and I am the son of the Blessed One, and it is time that the son of one should discuss with the son of the other." Anando asked Vidudabha the question whether the king Pasenadi of Kosala who is reigning in his own kingdom with all pomp and state, can banish any one of the people who is living therein, whatever his calling may be. The king can do it. But in the territory that does not belong to the king of Kosala, can the king banish any one of the people living therein? He could not. What ayeest thou, Ananda asked the Commander-in-chief, hast thou heard of

the gods of the Tavatimsa heaven? Can the king of Kosala banish the gods from the Tavatimsa heaven? Why the king of Kosala could not even see them? Again the King asked whether Brahmas exist and the Blessed One gave the same answer about their returning and not returning to this earth. At this time a messenger came to announce that the Brahman Sanjaya Akasagotta had come, and when the Brahman came, the king asked him who was it who started the story above repeated, and the Brahman said that it was Vidudabha, the commander-in-chief, and the latter said it was the Brahman, and at this time a messenger came to announce that it was time to start. The king expressing his delight for all the answers that he had received at the hands of the Blessed One paid homage to the Blessed One and departed.

91. BRAHMAJU SUTTAM.

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Videha. At one time the Blessed One with a company of about five hundred Bhikkhus was travelling in the country of Videha, and at that time the Brahman Brahmāyu, venerable in age, and in learning, full of wealth, having reached the age of about 120 years, accomplished in the different sciences and arts, to wit in the three Vedas, in Nighandu, Poetry, Rhetoric, in Nirutti, Itihasa, Atharvana Veda, &c., as well as in the science of Lokayata and purisa lakkhana, was staying in the city of Mithila, and he heard that the Blessed One, the ascetic of the Sakya clan was travelling in Videha with a retinue of 500 Bhikkhus, and was preaching the sweet gospel of perfect purity, and he wished to see the Blessed One. And at this time the Brahman Brahmāyu had a disciple, a young Brahman, fully accomplished in the three Vedas, &c., and the Brahman Brahmāyu having summoned the young Brahman Uttara said to him, "Dear Uttara, the ascetic of the Sakya clan is travelling in Videha with a retinue of Bhikkhus, and the fame of the Sakya ascetic, the Blessed Gotama has spread that the Blessed One is the teacher of gods and men, and that He is teaching the Doctrine of perfect purity which is sweet in the beginning, sweet in the middle, and sweet in the end, and it is good to see such holy sages. Come dear Uttara, go to where the Blessed One is, and find out whether the signs of greatness are to be found in the Blessed One or not." And the young Brahman Uttara asked how could he find out whether the Sakya ascetic, the Blessed One had these signs. Whereupon the Brahman Brahmāyu said, dear Uttara, it is said in our science that whoever has the signs thirty-two of the super man that he either should be, if he remains in the house, a universal emperor, or a fully enlightened all perfect Buddha, if he lives the homeless life of the ascetic.

And this science I am in possession and this science has been taught to thee dear Uttara. So be it, said the young Brahman Uttara, and having paid homage to the venerable Brahman, the young man departed, and travelling from place to place came to Videha, where the Blessed One was and having exchanged greetings with the Blessed One sat on a side, and then began to investigate into the signs of the super man and then young Brahman found all the signs except two, and he began to doubt, and was not pleased, in as much as he was not able to analyse the hidden organ and the tongue, and the Blessed One reading the

thought of the young Brahman, created by the power of iddhi the parts that should be seen and the young Brahman, was delighted, in that he had found all the 32 signs of the super man. And the young Brahman then thought that he should study the outward behaviour of the Blessed One by following Him from place to place. And for seven months the young Brahman followed the Blessed One like the shadow of the body. And at the termination of the seven months the young Brahman returned to Mithila to the place where the venerable Brahman Brahmāyu was staying, and when he had paid him reverence, the venerable Brahman said, dear Uttara, have all the signs been found in the Blessed One or not? Master, replied the young Brahman, the 32 signs have been found in the body of the Blessed One. And these signs the young Brahman described in detail, as well as the characteristics of polite behaviour showing the manner how the Blessed One eats, walks, puts on the robes, the way He preaches the Doctrine to the disciples in the sweet voice that delights the hearts of all hearers. When the young Brahman had finished describing the signs, the venerable Brahman got up from his seat, and uncovering one of his shoulders, with his palms brought together, he uttered the formula of homage: Namotassa, Bhagavato, Arahato, Samma Sambudhassa, three times, and expressed his desire to meet the Blessed One.

And the Blessed One finishing his tour in Videha came to Mithila and was staying in the Mahkadeva mango grove. The Brahman householders having heard that the excellent Gotamo of the Sakya clan with his band of disciples has come to Mithila went to see the Blessed One the teacher of gods and men, the preacher of the Brahmachariya doctrine sweet in the beginning, sweet in the middle, sweet in the end. The venerable Brahman Brahmāyu with a number of his disciples also came to the Mangogrove, but before entering he summoned a young Brahman and sent him first to the Blessed One to find out whether the Blessed One was otherwise engaged, and the young Brahman went to the Blessed One and said that the venerable Brahman, the chief of the Brahmans of Mithila wishes to see the excellent Gotamo, and whether it was the proper time, and the Blessed One sent word to the Brahman that the time was proper. The venerable Brahman approached the assembly and the assembled Brahmans rose from their seats to make way, and the venerable Brahman graciously made them sit and went near the Blessed One and sat, and exchanged greetings with the Blessed One, and then began to analyse the signs of the super man in the body of the Blessed One, and not having seen two signs to complete the 32 he addressed the Blessed One, and the Blessed One by the power of his will created the two signs. The Brahman then asked the Blessed One to explain what constitutes the Brahman, who is the "Vedagu", who is the "Tevijja", who is the Sotthi, who is the "Arahat", who is the "Kevalin", who is the "Muni", who is the "Buddha"? And the Blessed One gave the necessary answers to satisfy the Brahman Brahmāyu, who rising from his seat, uncovering one of his shoulders, prostrated himself at the feet of the Blessed One and kissed them and stroked them, saying, excellent Gotamo, I am the Brahman Brahmāyu, and the assembly was astonished to see that the great Brahman was thus showing his profound veneration to the Blessed One. And the Blessed One said, enough Brahman, rise, take your seat, it seems thou art pleased with me. The

Brahman resumed his seat, and the Blessed One taught the Brahman first about charity, about the saintly life, about the heavenly life, about the results that follow the sensual life, the contaminations that follow the lustful life, the advantages of renunciation, and the Blessed One found that the heart of the Brahman was ready to receive the special Doctrine of the Buddhas, viz., the four Noble Truths, and the Brahman sitting on the seat received the eye of Truth, and realized the Doctrine of causes and the emancipation therefrom, and he became a lay follower of the Blessed One. The Brahman invited the Blessed One with the retinue of His disciples for breakfast the following day, and the Blessed One accepted the invitation and went to the residence of the Brahman, and having partaken the food that was offered, the Blessed One remained for seven days, and left Mithila to travel in Videha. Some time after the Blessed One had left Mithila the Brahman died, and the Bhikkhus came to the Blessed One and asked Him where the Brahman was born, and the Blessed One answered that the noble, great, wise Brahman having destroyed the five fetters, was born in the Brahma world, the abode of the holy gods.

(To be Continued.)

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The Spirit of Buddhism.

Were I obliged to give an approximate definition of Buddhism in one sentence, I should say that it is the religion of deliverance from evil by enlightenment.

In his *Ethic of Freethought* Prof. Karl Pearson writes :

"Without sensuous pleasure would life be endurable? Without belief in immortality can man be moral? Without worship of a god can man advance towards righteousness? Yes, replies Gautama; these ends can be attained, by *knowledge*. Knowledge alone is the key to the higher path; the one thing worth pursuing in life. * * * Knowledge is that which brings calmness and peace to life, which renders man indifferent to the storms of the phenomenal world."

Buddhism teaches that the universe is of one essence, developing to one end, according to one law.

Buddhism asserts the truth of the transiency of all there is, which Huxley expresses thus [Evolution and Ethics] :

"In the whole universe there is nothing permanent, no eternal substance either of mind or matter."

Heraclitus expresses the truth in these words :

"Everything throughout the universe is in constant flux, and nothing permanent but in transition from being to nothing, and from nothing to being, from life to death and from death to life, that nothing is, that everything becomes, that the truth of being is becoming, that no one, nothing is exempt from this law, the law symbolised by the fable of the Phoenix in the fire."

Buddhism enunciates the truth thus : There is no Individuality without a Putting Together without a Becoming, no Becoming without a Becoming Different, and no Becoming Different without a Dissolution.

Buddhism casts out the delusion of a metaphysical ego and upholds the existence of the feeling, thinking, aspiring soul—called mind—born of contact between sense and object.

When you say *It rains*, you do not separate *It* from *rains*—you speak only of *raining*. Just so, in thinking, feeling, aspiring, there is no separate entity that thinks, feels, aspires.

This "I," this my personality, is born of a cause which is transient, and so there is nothing eternal in it—no persisting soul. Man is but an aggregation of form, sensation, perception, discrimination, and consciousness. And when death strikes down the present personality naught remains but the causes generated,

which can be negatived by their logical consequences. The force set in motion, in life, cannot lie fallow—it must fructify. No energy is lost—no deed is lost. Not an act, not a word, not a thought of ours, can be lost and wasted in space.

Thus John (now Lord) Morley [Critical Miscellanies] :

“When our names are blotted out, and our place knows us no more, the energy of each social service will remain, and so too, let us not forget, will each social disservice remain, like the unending stream of one of nature's forces. The thought that this is so, may well lighten the poor perplexities of our daily life, and even soothe the pang of its calamities; it lifts us from our feet as on wings, opening a larger meaning to our private toil and a higher purpose to our public endeavour; makes the morning as we awake to its welcome, and the evening like soft garment as it wraps us about; it nerves our arms with boldness against oppression and injustice, and strengthens our voice with deeper accents against falsehood, while we are yet in the full noon of our days—yes, and perhaps it will shed some ray of consolation, when our eyes are growing dim to it all, and we go down into the Valley of Darkness.”

Buddhism recognises the fact of Sorrow. Misery has been the constant mate of the human race.

There is sorrow in birth, in disease, in death, in the separation from the pleasant, in the union with the unpleasant, in the craving for things that cannot be had. Sorrow arises from a morbid cleaving to objects. Sorrow ends if the fires of lust and hate are put out. Self-control. Self-culture and Love of fellow-beings lead to the extinction of Sorrow.

Misery arises from self-seeking. Joy there is where there is a desire for the welfare of others.

With self at his command, with an all-embracing love to one and all, man triumphs in a joyous repose over Sin and Sorrow. What else does man seek? What else can help him to this blissful state?—but a peaceful mind and a loving temper. There can be no higher wisdom than self-control: there can be no higher contemplation than pervade the four corners of the world with thoughts of love: there can be no deeper faith than a generous mind. Yes, there can be nothing beyond the reach and grasp of Love.

THUS Shelley [The Revolt of Islam] :

“Reproach not thine own soul, but know thyself,
Nor hate another's crime, nor loathe thine own.
It is the dark idolatry of self,
Which, when our thoughts and actions once are gone,

Demands that man should weep, and bleed, and groan ;

O vacant expiation ! be at rest.—

The past is Death's, the future is thine own ;

And love and joy can make the foulest breast

A paradise of flowers, where peace might build her nest."

The Blessed One :

" Self is our error and illusion, a dream. Open your eyes and awake. See things as they are and you will be comforted."

" He who has found there is no I, will let go all the lusts and desires of egotism."

" The attainment of truth is possible only when self is recognised as an illusion. Righteousness can be practised only when we have freed our mind from the passions of egotism. Perfect peace can dwell only when all vanity has disappeared."

" Him I call indeed a Brahmana who, though he be guilty of no offence, patiently endures reproaches, bonds and stripes—who, though he be cursed by the world, yet cherishes no ill-will towards it."

" He, whose evil deeds are covered by good deeds, brightens up this world like the moon when she rises from behind the clouds." Thus you see the Blessed One gives strength and peace to every child of Sorrow.

There is no crime, no mistake—but ignorance. Clear ignorance and grow strong in will—and the sinner dies and the sage is born in you. And the awakened sage brushes aside the sophistry of his little self, and bids all the terrors of life welcome. He is high above all the storms and tempests of life. Abolishing all egotism of self he enjoys Peace Unutterable—he enjoys the beatific Vision of Nirvana.

Let go this mean, miserable care for self. There is no truth, no happiness in—*This is I* and *This is Mine*. Let go the desire to keep yourself separate. Separation involves limitation and limitation means ignorance, and ignorance is pain.

Where there is no idea of *I* and *Mine*—there every care and fear shall have passed away, every shame and ignominy shall have been stripped of their poisonous fangs: there thought would do the bravest, and courage the noblest: there would be the precision of truth, the exactitude of justice and the solicitude of love: there would reign supreme, Dauntless Freedom and Undying Peace.

Here, you see all the treasures of the heart and brain, all the songs of love, and all the trophies of thought.

What more could we desire? And what could be more rational and more conducive to the happiness of the human race?

I have but little to ask. Let me be what I should be—let me strive and realize the best in me—my God—My fairest dreams and hopes of a fuller, freer life—or be Nothing.

A. S. M.

News and Notes.

What tended most to the dissemination in India of the great religion of the Buddha was the acceptance of the doctrine inculcating the idea of rebirth. The theory of transmigration was

Maha-Bodhi Jataka. known to the ancient ascetics long before the Tathagato was born. The doctrine of ethical culture and of self-development helped to inspire faith in the great Teacher who accentuated these principles with the strongest emphasis. Other religious founders insisted on the acceptance of the belief in the efficacy of bodily mortification. In ancient India long before the Tathagato had promulgated His Doctrine of ethical evolution and Nibbana there were current the four phases of belief which are even found to-day in various parts of the world. The belief in a supreme Lord who has ordained what was to happen to the individual was one of them. The perverted form of the Doctrine of Cause and Effect (Karma) was in vogue, and the people believed that whatever happens was due to the previous karma of past births. The effects of the past karma was being worked out by bodily mortification, and the creation of new karma was stopped by the ascetic penances of the yogi. The other doctrine that had received recognition at the hands of the sceptics was an utter nihilism. In the Maha-Bodhi Jataka, No. 528, the Bodhisat had to refute the theories then current at the time; they are the *ahetukavadi*, who did not believe in the law of cause and effect; the *issarakaranavadi*, the one who believed in the protection of a supreme lord who is responsible for all the calamities that happen to an individual. Whatever happens to an individual it is according to the will of the Lord, the man is only an automaton; the other belief was known as *pubbekatavadi*, the one who believed in predestination according to the deeds done in the past birth. Whatever is to happen nobody can avert, and all that happens is due to the previous karma. The principle enunciated in certain scriptures in ancient India was called *hattavijjavadi*, which enforced the individual to kill even his father, mother to gain his own end. The belief of the *ucchedavadi* was that at death everything ceases to exist and there is no continuity of life in the next world. If these theories have any basic truth no effort is needed to make man good. Individualised effort controlled by wisdom abandoning ignorance has no place in any of these religions. The thoughtful student if he would analyse these beliefs and compare them with the modern religions accepted by the Semitic and other races, he would find that the beliefs mentioned in the Maha-Bodhi Jataka are only anticipations of the modern ones. Man is enslaved and his individual effort is not recognised by the gods whose prophets are the priests. What abominations do we not witness in the name of religion in various lands. With the spread of scientific wisdom these creeds manufactured to tyrannise over ignorant savage races are easily explained. But still they flourish, and the cause is that few are inclined to make the analytical effort. The indolent man is easily beguiled, and he wishes to ride on somebody's back to heaven without making any kind of individual self-sacrificing effort. How much better it is to teach the indolent to do some work for his own advantage, and wiser it is to teach the ignorant to find out the cause and effect and then to avoid that which gives pain to

self and to others. We who have to cross a stream should learn to swim, and not wait till somebody comes to take us to the other shore. Those who teach us to swim earn our gratitude; for at any crisis we ourselves can escape there from. This principle of teaching others to save themselves is the method adopted by the Tathagato thereby making man a noble, rational, ethical responsible being, who with an exalted consciousness of his own, does good because he sees the results, helping others and himself in the path of development.

The Governor of Bombay visited the Ferguson College, at Poona on the 8th of September and in the course of his address said "India had many and varied needs which we are endeavouring to fulfil but there was work to be done which no Government could accomplish but which depended on Indians, and especially on the educated classes who could be a power for good or for evil according to the views they took of their responsibilities and the accuracy of knowledge upon which these views were founded. The idea of Indian nationhood, as it presented to them, was of modern origin and their conception of it was borrowed wholly from Western learning. India had never known nationhood. Successive waves of immigrants and invaders had swept into it, submerging, displacing, and partially mingling with their predecessors or the original inhabitants. The result had been chaos of races and customs. The western people understand what constitutes a nation, and we see in Europe not one nation but many. In England there are the Saxons, the Celts, the Scots, in France a separate race, and in Germany we have the united German nation. We see smaller races inhabiting Denmark, Norway, Sweden, Switzerland, Roumania, Bulgaria, Servia, Montenegro, Portugal, having their own independent forms of Government. India with its 300 millions of people could not be welded into a homogenous whole, but the larger communities, such as the Maharattas, the Bengalees, Hindustanees, the people of the south, speaking Telegu and Tamil were in ancient times independent kingdoms,—like the kingdoms that we see in Europe to-day. Politically a united India is possible under certain conditions but the time has not yet come. England could render each community or race, such service as would make them politically contented. England expects too much from the people of India, and it is her desire that her educated sons should be more self-sacrificing. Race hatred will continue to exist in India at all times, and it is the religion of the Brahmans that engenders race hatred. The Brahman hates all non-Brahmans. The god Vishnu came in the form of Parasurama to destroy the Kshatriyas. Again it is the Brahmans that continues to preach the supremacy of the Brahman caste calling the rest low castes. Having attained to the supremacy after having succeeded in destroying the Kshatriyas

they were powerful for a time, and then came the Mlechhas and Yavanas, and to destroy these they created the fiction of a tenth avatar, who is expected to appear for the sole purpose of destroying the Yavanas. Now the Yavanas were not known in the mythological past. The Rama avatar was created to destroy the king of ancient Lanka, the Parasurama avatar was created to destroy the Aryan Kshatriyas, Krishna was created to destroy the ruling family, and he succeeded in his mission in having completely annihilated the powerful ruling Kshatriyas. India's teeming millions have been reduced to a state of eternal slavery by the tyranny of priestly despotism. The great mission of England is to elevate the voiceless millions and to free them from the abnormal superstitions which is destroying their virility and ennobling manhood. The doctrine of the Buddha is needed to-day. His Excellency the Governor of Bombay in concluding his address said, there were some words in the teaching of Buddha which he wished to impress on their minds: "Root out love of self, speak not harshly to any one, be strong and resolute as iron with a firm but a loving heart."

A Damila named Elara, a man of upright character from the Cola country invaded Ceylon in the year 205 B.C. He ruled the kingdom for forty-four years "administering justice with impartiality to friends and to foes. At the head of his bed, a bell, with a

King Elala.

long rope, was suspended, in order that it might be rung by those who sought redress. The said monarch had a son and a daughter. This royal prince, on an excursion on the Tissa tank in his chariot, unintentionally killed a full-grown calf, which was on the road with its dam, by the wheel of the carriage passing over its neck. The cow repairing to the said bell (rope) threw herself against it. The consequence of that peal of the bell was, that the king struck off the head of his son with that very wheel. "He was not a Buddhist and was ignorant of the Doctrine of the Buddha. One day he went to the Mihintala Vihara and invited the priesthood, and on his way back in his chariot, a corner of a thupa was fractured by the yoke bar of his carriage. The ministers in attendance thus submitted to him:— Lord, our thupa has been demolished by thee. Although the act was unintentional, this monarch, descending from his carriage, and prostrating himself in the street, replied, "Do ye strike off my head with the wheel of my carriage?" "Maharaja: our divine Teacher delights not in torture: seek forgiveness by repairing the thupa." For the purpose of replacing the fifteen stones which had been displaced, he bestowed fifteen thousand Kahapanas.

The Mahawansa mentions another incident as follows:—

A certain old woman had laid out some paddy to dry. An

unseasonable shower of rain fell and wetted her paddy. Taking the paddy with her she went and rang the bell. Satisfying himself that the shower was unseasonable, sending the old woman away and saying to himself: "while a king rules righteously the rain ought to fall at seasonable periods," in order that he might be inspired with the means of giving judgment in the case, he consigned himself to the penance of abstinence."

"Thus even he who had not discarded his false creed solely from having liberated himself from the sinful sources of injustice (love, fear, hate and ignorance) attained this exalted extent of supernatural power. Under these circumstances how much more should the true believer and wise man exert himself to eschew the evils that lead men to commit iniquity."

On the 3rd of August last our good, worthy Brother Pandit Baha Singh Gautama passed away peacefully, conscious to the last, and expressing his sorrow in not being able to complete the good work that he had begun for the

**Pandit Bahal Singh
Gautama.**

propagation of the Good Law in the Punjab. Death is no respecter of persons. Old and young, rich and poor, good and bad, learned and foolish, high and low all die. This is the law. Our dear friend led a saintly life and was in every sense a gentleman. Utterly loyal to the British Government it was his great desire to show that the only religion that would suit the disloyal was the Dharma of the Buddha Sakya Muni. At the last Wesakha festival he was very active, and he delivered a lecture on the Life of the Buddha at the Lahore Public Hall. He was engaged in writing in Urdu a Life of Buddha and it was his intention to work with the Anagarika Dharmapala in the Punjab. In the coming cold weather it was almost decided that he should go on a preaching tour in the Punjab accompanied by the Anagarika. It is the unexpected that does happen, and our friend could not get his wish fulfilled. Perhaps in another form he might again reappear to realise his cherished aspirations. Rupam jirati namagottam na jirati. His body decayed and was dissolved, but not his name. And the good that a man does helps his subjective evolution. The good alone lives. We sincerely trust that another good man will arise to carry on the work commenced by our late friend Bahal Singh Gautama.

We have to record with great sorrow the death of Ma Mya the wife of Mr. Seiw and the eldest daughter of Mr. and Mrs. Moungh Ohn Ghine, C. I. E., of Rangoon.

Obituary Notice.

The deceased lady was in her thirtieth year. We extend to the bereaved parents and husband our heartfelt condolences.

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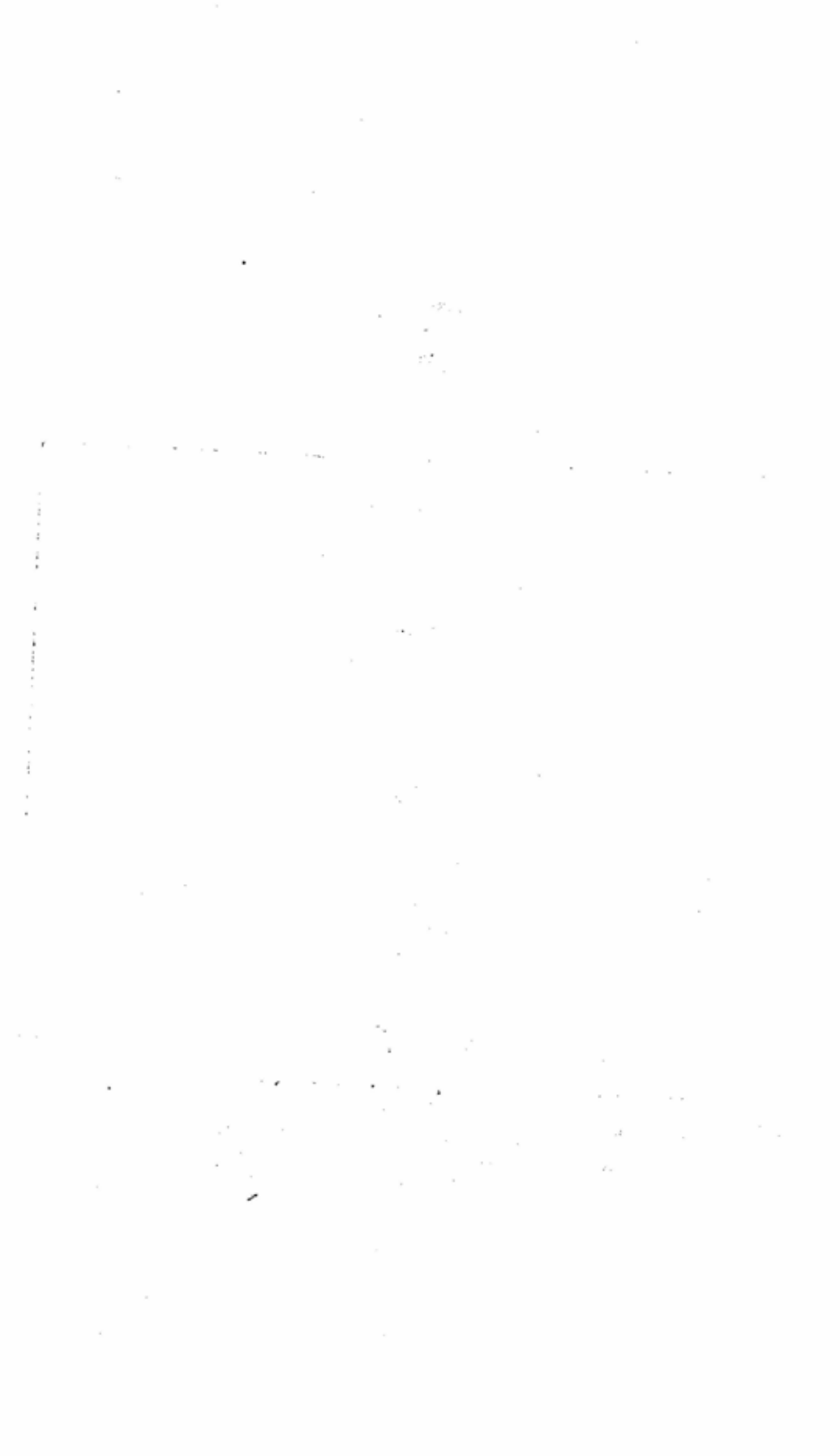
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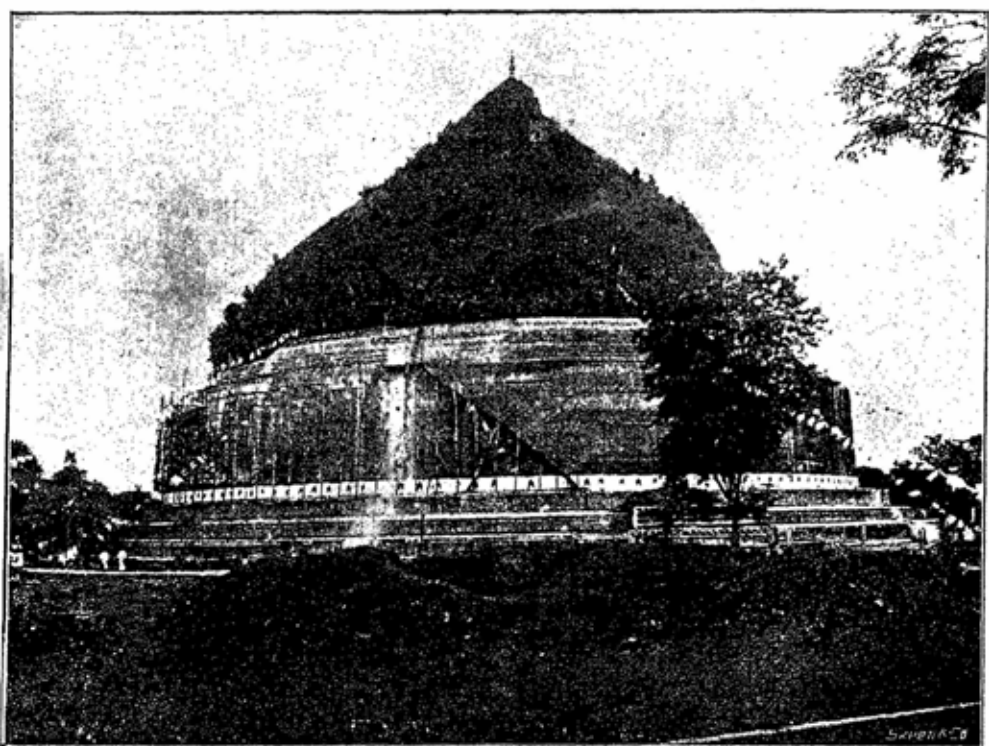
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The Anagarika Dharmapala.

General Secretary.

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THE MAHA-BODHI

AND THE

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EDITED BY ANAGARIKA H. DHARMAPALA.

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No. 12.

Thirty Fifth Annual Report of the Imperial Japanese Minister of Education.

We are in receipt of the 35th Annual Report of the Imperial Japanese Minister of Education for the year 1908. It is a Royal Octavo Volume of 362 pages containing useful information regarding education in Japan. The Minister of State for Education Mr. Eitaro Komatsubara in his introduction says:—

"The Report is divided into two parts; Part I. contains a general sketch of affairs transacted by the Department; and part II. gives a summary of education throughout the country."

"In carrying out the educational plans and undertakings of the year under review, the same old regime of the past was adopted, while special attention was paid to the internal improvement and development of education. It must not be forgotten that if the late war raised Japan to a position of equality with the foremost powers of the world, it also threw her into a labyrinth of international relations which multiplied her responsibilities. If her national life developed from an insular condition into a new one of world-wide importance, the ideas and sentiments of the people at large must have undergone a similar expansion. It is therefore, high time that the post-bellum measures should be carried out in their completeness with deliberation and foresight, that all legitimate means should be adopted for the full realization of the national

destiny, and that any evils incident to the triumphs of the late war should be completely eliminated. It is beyond question our duty to live simply, avoid display, and continually exhort one another against giving way to indolence. Thus, one and all should aim at the full development of the national powers and resources. Every effort should be made to cultivate a good character, sincerity, and candour, and to maintain a high national standard of morality and good-breeding, in order that Japan should advance side by side, with the foremost powers of the world. Education being a great and permanent work undertaken by the State, although the measures and undertakings of to-day may not produce an immediate result, yet their influence whether good or otherwise, will tell, in the long run, on the future destiny of the nation . . . Nor was this all, for definite measure were adopted and put in force for the development of every branch of education, from the elementary stage up to that belonging to the university. School plantations were multiplied, and the aggregate of school stock funds was increased, with a view to the strengthening of the financial basis of schools. Special attention was paid to the moral culture of students and pupils, which combined with their intellectual and physical education, cannot but have an elevating influence upon their character."

"Both directly and indirectly the Department has laboured for the right guidance and uplifting of the rising generation..... The Department impressed on the Fu and Ken authorities the importance of paying special attention to the training of good and efficient teachers, and of establishing training institutes, it being all important for the improvement and development of education to employ good and efficient teachers, and to put the right men in the right place. In addition, provisions of law were issued ensuring the good treatment of teachers With regard to secondary education, some changes were made in the Imperial Ordinance relating to the middle schools and high schools for girls, as also in the Ordinance relating to elementary schools..... the success or failure of which must have no small influence upon the character of the mass of the people who form the backbone of the nation No less pains were taken to improve the morality and physique of the pupils, and to form in them a good character Female education having made great progress and the need of really good women teachers being urgent, the same number of school years was prescribed for women as for men.

"It being beyond question that an increase in the number of normal school instructors would be an immediate result of these changes, the Nara Higher Normal School for Girls was established Alterations were made in the Regulations relating to the Training of Technical School Teachers, and scholarships were established for students and pupils in the regular

course, agricultural course, course of civil engineering, course of forestry, and the course of fisheries in the College of Agriculture in the Tohoku Imperial University. The Regulations relating to the Normal Course of Painting and Drawing in the Tokyo School of Fine Arts were framed.

With regard to university education, the most important event was opening of the College of Agriculture which forms a part of the Tohoku Imperial University, established this year As the tide of civilization rolls swiftly onward, and the various arts and sciences make rapid advances, improvements and developments of the University system require constant attention But two years have elapsed since the end of war, and in view of the improvements and extensions, yet to be made, *the goal of our national education still lies far ahead* Many more steps must be taken for the perfecting of all educational matters, and every effort must be made to bring about the improvements and the development necessary for the healthy educational growth of the whole nation."

"*Summer Institutes* for instructors in normal schools, middle schools and high schools for girls were opened in Tokyo, Sendai, Kanagawa, Hiroshima and Kumaoto. In Tokyo, the places designated for the purpose were the Imperial University of Tokyo, the Tokyo Higher Normal school, the Higher Normal school for Girls, the Tokyo Fine Art school, the Tokyo Academy of Music, the Toyama Military school, and the Tokyo Blind and Dumb school All these institutes were opened on the 25th of July, and the lectures lasted for three weeks, except those on the method of teaching the blind and dumb which lasted for four weeks and closed on August 21st The school of Agriculture was opened in the School of Agriculture and Forestry established by Kyoto Fu and also in the Normal School of Fukushima, the subject being the method of teaching agriculture sowing and ploughing, and horticulture. The Commercial course was opened in the Normal school of Shiga and two courses provided were commerce and book-keeping."

"The Exhibition of Fine Arts. Regulations relating to the exhibition of fine arts were drawn up, and it was provided that the exhibition should be opened once a year. This was done for the purpose of bestowing State encouragement upon the Fine Arts. The exhibition is divided into three sections, viz. Japanese painting, European painting, and Sculpture.

Degrees.—There are nine kinds of degrees, viz., Hogaku Hakushi, Igaku Hakushi, Yakugaku Hakushi, Kogaku Hakushi, Bungaku Hakushi, Rigaku Hakushi, Nogaku Hakushi, Ringaku Hakushi, and Juigaku Hakushi. Degrees are conferred by the Minister of Education upon persons who have been admitted to

the University Hall and have passed the prescribed examination. The Minister may also confer degrees upon the professors of colleges, on the recommendation of the president of the University. During the year, there were 83 persons, upon whom the degree of Hakushi was conferred in accordance with the Imperial Ordinance relating to Degrees. At the end of the present year, there were 102 Hogaku (Law) Hakushi, 155 Igaku (Medicine) Hakushi, 17 Yakugaku (Pharmacy) Hakushi, 116 Kogaku (Engineering) Hakushi, 53 Bungaku (Literature) Hakushi, 63 Rigaku (Science) Hakushi, and 11 Juigaku (Veterinary) Hakushi.

Students in Foreign Countries.—During the present year 30 students were sent abroad for study:—5 to Germany; 2 to England and the United States; 2 to France for the study of mathematics and æsthetics and the history of art. 1 to England for the study of physics. 9 to England, Germany and the U. S. for the study of electrical engineering, one for mechanical engineering, one for civil engineering; 2 for mining and metallurgy, one for the science of weaving, one for applied chemistry, one for electrical chemistry, one for dyeing; 4 were sent to England, France and Germany one for the study of legal institutions, 1 for inorganic chemistry, 1 physics, and 1 for chemistry; 3 were sent to France, Germany and the United States for the study of civil engineering, one for philosophy, 1 for agricultural chemistry. Three were sent to study civil engineering, geology, in the universities of England, France, Germany, United States, and Austria-Hungary. They are travelling scholars.

“During the present year 16 students returned to Japan and nearly all of them took up positions in the schools for which they intended. These had studied pathology, pathological anatomy pharmacy, geography, political economy, *educational administration*, applied chemistry, applied photo chemistry, civil engineering, mining and metallurgy, civil law ethics, educational ethics and the method of teaching, science of commerce, and manufacture of machinery, and commercial law.

“At the end of year under review, the number of students in foreign countries was 96 men and 2 women, the total being 98.

Elementary school Education. The Minister of Education confers honours upon persons who have distinguished themselves encouraging elementary education in cities, towns and villages. In the year under review 52 persons received the letter of Merit in connection with elementary school education.

“*Blind and the Dumb.*—Honours are also conferred upon those who had endeavoured to develop education of the blind and the Dumb.

School books, maps, charts etc., are all prepared under the supervision of the Educational Department. Text books, and

charts for elementary schools which relate to morals, the Japanese language, arithmetic, Japanese history, geography and drawing are copyrighted by the Department. Last year's publications by the Department came to 24,627,800 volumes and 45,000 sheets. Encouragement of general education. Last year for the encouragement of general education a sum of 250,000 yen was set apart by order of the government. This money is distributed in various ways to those who had taken interest in the diffusion of elementary education.

"Technical education fostered by State.—Public technical schools, agricultural schools, commercial schools, nautical schools, apprentice's schools, supplementary technical schools are entitled to State aid. The number of aided technical schools at the end of the present year was 318 receiving the grant of yen 321,883. On the whole, the object of granting State aid was accomplished and remarkable results were obtained in the encouragement of technical education.

"Technical schools are now prospering all over the country, and the Department will never cease to encourage these by making such suitable provision for them as is demanded by the circumstances of the various localities. The Department of Education for the year 1908 had expended for the institutions under the control of the Department yen 5,090,080.

"The percentage of children who had reached the school age and who had received or were receiving the prescribed course of instruction rose to 99.38 this year, an improvement owing to the universal desire for knowledge, combined with the timely encouragement given by the authorities The establishment of additional courses such as manual training, etc., was in various cases encouraged, in order to include and foster the spirit of labour, habits of working, and ideas of industry and perseverance. Unions were formed for the promotion of intercourse between the schools and societies such as young men's associations or night school associations, so that the course of social education might not be aided. School gardens were laid out, and memorial forests were planted, to help in the imparting of instruction, and to encourage the habit of production, while at the same time increasing the stock fund of schools.

Secondary education, Normal education, Special education, Technical education have made wonderful progress, and special attention was paid to the development of the moral and spiritual faculties, with a view to the attainment of salutary results in the outcome of elementary education.

The total number of schools in the empire was 35,197; instructors and teachers 147,086, of students, pupils and children 6,327,858, and of graduates, 1,279,608; The number of technical schools 764.

The aim of the elementary schools is to instil into youthful minds the elements of moral and national education, and the knowledge and ability essential for the conduct of life, care being taken at the same time to develop the physique of the children.

Children of School Age.—The school age of a child begins on the next day after reaching his sixth year and ends on the day when he completes his 14th year. The total number of children of school age were 8,183,483, of whom 7,024,930 had already entered the period of obligatory school attendance, and 1,151,413 had not.

Among the children of school age, there were 4,042 blind, 5,955 dumb, and one both blind and dumb.

Kindergartens.—Kindergartens are institutions for the training of infants from three years old up to the age of admission to ordinary elementary schools. The subjects for training are games, singing, conversation and handiwork. There are 386 kindergartens in Japan. Tokyo, Kyoto, Osaka and Nigata Tochigi, Hyogo, Ishikawa, Toyama, Shimane, Okayama, Fukushima, Kagawa, and Nagasaki have kindergartens attached to Normal schools. The kindergartens belonging to city town, and village elementary schools increased in number. These kindergartens are being attended by about 35,000 infants. The recent improvements in the kindergartens have been remarkable, and their equipment is gradually perfected while increasing skill is shown in the treatment and instruction of the infants.

The Tokyo Blind and Dumb School.—Instruction is given in the Japanese language, arithmetic, conversation and gymnastics, in music, acupuncture, and massage for the blind. The dumb are taught reading, writing composition, arithmetic, written conversation, gymnastics, drawing, carving, joinery, and sewing . . . The education of the blind and dumb is beginning to make progress, with the advance compulsory education for children at large. The number of schools, pupils and graduates is now double what it was five years ago.

The Tokyo Higher Normal School.—This is an institution which trained teachers and principals of normal, middle schools, and high schools for girls. The curriculum is divided into preparatory, regular and post graduate courses. Subjects taught are Japanese language, Chinese classics, English language, history and geography, mathematics, physics and chemistry and natural history, literature and gymnastics, drawing and painting and manual training, agriculture and botany. The number of persons engaged in teaching in the main school included 39 professors, 5 assistant professors, 23 persons especially appointed, and 3 foreigners. Attached to the Normal School are the Middle High School, and the Elementary School, as well as the Tokyo Educational Museum

The Museum is intended for educational purposes, and is divided into three departments. The first department contains a collection of articles bearing on home education, and on kindergartens and elementary schools, together with various specimens of work done by the children. The second department comprises a collection apparatus, instruments, specimens and charts for instruction in physics, mathematics, astronomy, geography, chemistry, zoology, physiology and botany. In the third department is exhibited a collection of all kinds of apparatus and instruments connected with technical education, as well as articles relating to drawing, music and gymnastics.

The Imperial Universities are three, one at Tokyo, one at Kyoto, and the other at Tohoku. The Tokyo University consists of the University Hall and Colleges viz., the College of Law, College of Medicine, College of Engineering, College of Literature, College of Science, and College of Agriculture. The College of Law includes the two courses of law and politics with 31 professorial chairs; the College of Engineering includes:—civil engineering, mechanical engineering, naval architecture, applied chemistry, technology of arms, electrical engineering, architecture, applied chemistry, technology of explosives, and mining and metallurgy with 32 professorial chairs. The college of Science includes the nine courses of mathematics, astronomy, theoretical physics, practical physics, chemistry, zoology, botany, geology, and mineralogy with 25 professorial chairs. The college of Literature includes three courses of philosophy, history, and literature with 94 professorial chairs. The College of Agriculture includes the four courses of agriculture, agricultural chemistry, forestry and veterinary medicine with 30 professorial chairs. For the training of farmers subsidiary courses of agriculture, forestry and veterinary medicine are provided in connection with the Agricultural College. In each college, an active course is provided, while the colleges of medicine, literature, and science, each provides a postgraduate course. Forests, experimental farms, veterinary hospitals, and the Institute for the Training of Agricultural School teachers are connected with the College of Agriculture. In the Colleges of Science the course of study extends over three years. The period of scientific research by students of University Hall is fixed at five. During the present year, various members of the teaching staff of the Colleges were sent on tours for the practical guidance of students; twice by the College of Medicine, twenty times by the College of Engineering, once by the College of Science, and nineteen times by the College of Agriculture the total number of tours being 42.

The foreign instructors classified according to their nationality were as follows:—3 Englishmen, 3 Americans, 2 German, 2 French, one Austrian, one Italian, one Swiss, one Russian, and one Chinese

The number of students and pupils was 790 in the University Hall. Law, Medicine, Engineering, Literature, Science and Agriculture.

The Institute of Historical Compilation in the College of Literature is an institution for the purpose of putting together various historical materials collected from various sources about the history of Japan and her illustrious sons. The number of old documents collected amount to 3,911; and the number of records, genealogies, pictures to 1,085. All of these were being copied, some of the more important being photographed.

In the forests attached to the College of Agriculture, the students of the College are practically trained in the science of forestry. All the above are in connection with the Tokyo Imperial University.

The Tohoku Imperial University is located at Sendai. It was opened on September 1st in the year under review. The uplifting of Japan's position among the nations, together with the continual advance of the arts and sciences made such demand for scholars that the two Universities of Tokyo and Kioto were found insufficient to meet it, hence the foundation of this University. Special Schools. These schools are established for teaching medicine, foreign languages, Art, Music. In the Academy of Music the teaching staff include 9 professors, 12 assistant professors, 17 persons specially appointed, 5 foreigners, the total being 43.

Technical Schools. There are 5,300 technical schools, of which 13 are government institutions, 5,089 are public institutions and the remaining 198 private institutions.

The Tokyo Higher Commercial School. This institution is established for the purpose of imparting advanced commercial education. The number of pupils was 1,306, of whom foreigners numbered 50. In the Kobe Higher Commercial School the number of pupils was 530.

The Tokyo Higher Technical School. The curriculum is divided into 7 sections viz.—dyeing and weaving, ceramics, applied chemistry, mechanics, electricity, industrial designing, and architecture. The course of instruction in each section extends over three years. The class rooms, library, reading rooms and workshops etc., were in good order. As practical training is the principal aim of this school, machinery and plant of the newest and the best type were installed in each workshop, so that the pupils after their graduation should be able to handle all sorts of new patterns and inventions in any factory and be able to give orders to artisans. In the course of weaving in the section of weaving and dyeing, power looms for thin cloth and lappet weaves made in England were bought; in the section of applied chemistry, tanning machines made in America etc. All the machines bought for

the course of weaving being power looms which weave thin cloth and embroidered cloth, were for the first time imported into this country.

The apprentice's School attached to the Tokyo Higher Technical School is an institution established for the training of good artisans and at the same time, investigating the best methods of teaching them. Curriculum is divided into three sections, viz. wood work, metal work and weaving. To the old curriculum the courses of fine metal work, electricity, dyeing, printing, leather work, lacquer work, and ceramics were added."

We have quoted enough to show our readers regarding the elaborate methods adopted by the Imperial Government of Japan to educate the children of the land of the Rising Sun. But what a contrast do we find in Ceylon and Burma. We should ask every bureaucrat of the British Civil Service to get hold of a copy of the Educational Report of Japan and read it carefully and then digest it so that they may get the impulse to do some thing good for the children of the people who contribute for the maintenance of British power in India, Burma and Ceylon.

Padana Sutta.

To me, whose mind was intent upon exertion near the river Neranjana having exerted myself, and given myself to meditation for the sake of acquiring Nibbana.

2. Came Namuchi speaking words full of compassion: Thou art lean, ill-favoured, death is in thy neighbourhood.

3. A thousandth part of thee (is the property) of death, (only) one part belongs to life; living life, O thou venerable One, is better; living thou wilt be able to do good works.

4. "When thou livest a religious life, and feedest the sacrificial fire, manifold good works are woven to thee; what dost thou want with exertion?"

5. "Difficult is the way of exertion, difficult to pass, difficult to enter upon; saying these verses Mara stood near the Buddha.

6. To Mara thus speaking Bhagava said this: "O thou friend of the indolent, thou wicked one, for what purpose hast thou come here?"

7. "Even the least good work is of no use to me; and what good works are required, Mara ought to tell.

8. "I have faith and power, and understanding is found in me: while thus exerting myself, why do you ask me to live

9. This burning wind will dry up even the currents of the rivers; should it not by degrees dry up my blood, while exerting myself?

10. While I am living thus, after having felt the extreme sensations, my mind does not look for sensual pleasures; behold a being's purity.

Lust thy first army is called, discontent thy second, thy third is called hunger and thirst, thy fourth craving.

13. Thy fifth is called sloth and drowsiness, thy sixth cowardice, thy seventh doubt, thy eighth hypocrisy and stupor.

14. Gain, fame, honour, and what celebrity has been falsely obtained; and he who exalts himself and despises others.

15. This, O Namuci, is thine, the black one's fighting army; none but a hero conquers it, and after conquering it obtains joy.

16. I myself having conquered wear Munja grass. Woe upon life in this world! Death in battle is better for me than that I should live defeated.

17. Plunged into this world some Samanas and Brahmanas are not seen, and they do not know the way in which the virtuous walk.

18. Seeing on all sides an army arrayed, and Mara on his elephant, I am going out to do battle, that he may not drive me away from my place.

19. "This army of thine, which the world of men and gods cannot conquer, I will crush with understanding as one crushes an unbaked earthen pot with a stone.

20. Having made my thought subject to me and my attention firm, I shall wander about from kingdom to kingdom, training disciples extensively.

21. They will be zealous and energetic, executing my orders, the orders of one free from lust, and they will go to the place, where, having gone, they will not mourn.

22. Mara: "For seven years I followed Bhagavat step by step; I found no fault in the Perfectly Enlightened, thoughtful Buddha.

23. The crow hovered round the rock that looked like a lump of fat: "Do we here find something soft, is it something sweet?"

24. Having obtained nothing sweet here, the crow went away from that spot. Thus like the crow approaching the rock, being disgusted, we shall go away from Gotama.

25. While overcome with sorrow the string of his lute slipped down; then that evil minded Yakkha disappeared there. *From Fausboll's Sutta nipata, S. B. East, Vol. X.*

Philosophy and Malaria.

Professor Ronald Ross has done a service to the scientific world in bringing out the two volumes "The Prevention of Malaria" and "Philosophies." To know what the sufferings of the poor teeming millions of the Indian Continent are it is best that he should read the volume on "Philosophies." Both volumes have been published by Murray, and the prices are 21 shillings for a copy of "Prevention of Malaria," and one shilling for a copy of "Philosophies."

Thousands of Englishmen visit Ceylon, Burma and India, yearly, and for nearly a century the most enlightened humane nation on earth had been ruling the millions and millions of people in the continent of India, but never there had been an enunciation of the principles of sociology which guide the ignorant, voiceless millions of this once great historic land. Officialdom is very bureaucratic, the high officials of the bureaucratic government are collectors of revenue, and the one philosophy they preach is that the British Government is the best on earth, and that the people of India must remain as they are now, and that they must never expect a change of rule, and that if they let go the hold that the different nations that compose the people of India would fly at each others throats, and that anarchy would be the result. It is therefore on the score of philanthropy that the British bureaucrats are protecting the people from the despotisms of Indian self Government. It is very good of the British statesman to show such tender solicitude on a people who although now fallen were at one time the most advanced in science, art and literature. The British have been ruling the country not for their good, but for the good of the Indian people, and it is for their welfare that the British people do not want that education should be made popular. The argument is that education will open the eyes of the masses, and those who are now living like asses, and bullocks, will begin to ponder over their own miseries, then they will begin to find a way to escape from the miseries of existence, and then their will be no India that will be a prey to malaria and famine and ignorance. The people of India are now enjoying the blessings of peace under the noble administration of enlightened England. Never in the history of the world had their been a nation so humane, so compassionate, so solicitous for the welfare of the people of India as are the English. The Brahman is only for his own clan, he does not want to see the low caste man getting rid of the fetters of ignorance, he does not want to open schools to educate the out-castes, pariahs, and chandalas, he should like to see that they remain permanently in utter darkness. The few millions of the high-caste people will never do the work of enlight-

ening the teeming millions who are now in a state of impoverishment and illiteracy the like of which is to be seen nowhere else. The times are favourable for enlightened Government, there is no fear of a foreign invasion, the system of religion that exists in India is hostile to the progress of the so called low-castes people. Under such circumstances it is left for the British statesmen to do their level best to improve the condition of the voiceless millions of India. If there were no India to rule, the word "imperial" will only be a sound. The British should not follow the principles of the Brahman priest and keep the illiterate millions in a state of degenerating ignorance. At a time when the whole world is pulsating with life it is sorrowful to see the degenerate apathy and moribund lethargy of the teeming millions of India. The British statesmen should make it a point to study the actual condition of life as it exists in the millions of homes in British India. The tax-collecting officials never could know the inner soul of Asiatic races. They may rule, they may write reports, but being strangers and utterly ignorant of the sociological evolution of native races they can never grasp the soul of things. Sympathy is greatly needed. The gospel of selfishness should be scrupulously avoided, it should never be promulgated. The Britishers should take up the role of a compassionate teacher. The hypocritical cant that by the sword England shall retain India for eternity should find a place only in the limbo of oblivion. Instead of dogmatic fossilised unscientific theologians whose one object is to make proselytes of the people, the Government of India should have scientifically trained teachers just as they have in Germany and in the United States of America.

So far we have written by way of introduction to recommend the excellent little work "Philosophies" by Dr. Ronald Ross. This is what he writes: about the decadence of the people of India:—

"Racked by poverty, swept by epidemics, housed in hovels, ruled by superstitions, they presented the spectacle of an ancient civilization fallen for centuries into decay. One saw there both physical and mental degeneration. Since the time of the early mathematicians science had died, and since that of the great temples art had become ornament, and religion dogma. Here was the living picture of the fate which destroyed Greece, Rome and Spain; and I saw it in the work of nescience—the opposite of science..... Returning to Britain, I entered upon a careful study of malarial fever, in the hope of finding out accurately how it is caused and may be prevented. On August 20, 1897, I was fortunate enough to find the clue to the problem.....and the next year I ascertained the principle facts.

He continues:—

I cannot rise with those who would soar above reason in the

chase of something supernal. Infinities and absolutes are still beyond us: though we may hope to come nearer to them some day by the patient study of little things.....Our duty at present is to better our present foothold; to investigate, to comprehend, the forces of Nature; to set our state rationally in order: to stamp down disease in body, mind, and Government; to lighten the monstrous misery of our fellows, not by windy dogmas, but by calm science. The sufferings of the world are due to this, that we despise those plain earthly teachers, reason, work, and discipline. Lost in many speculations, we leave our house disordered, unkempt, and dirty. We indulge too much in dreams; in politics which organise not prosperity but contention; in philosophies which expressly teach irrationalism, fakirism and nescience."

These are wise words not only for the so called leaders of Indian society but also for the fossilised bureaucrat, whose apostle is Kipling and whose gospel is repression.

The wise words spoken by Dr. Ross are simply a reecho of the enlightened gospel that was preached by the supreme Teacher of kings and men two thousand five hundred years ago to the teeming millions of ancient India. A rationalised individualism was the gospel that the Buddha preached to the down trodden masses, and a gospel of love for the aristocratic helots of superstition and caste.

Confucius and some of his sayings and Apothegms.

Confucius the Chinese sage whose name is honoured by more than a third of the human race was born on the first of October 2461 years ago. Descended from ancestors whose antiquity was veiled by the mists of ages, he saw around him mental squalor and sordidness everywhere. From his youngest days he felt that he was called upon to do the work of a reformer, and till his death in his seventy-second year he went about inculcating his principles of justice and truth. Born in Chuehli in the kingdom of Loo, where modern Shantung is, in B. C. 551, he was brought face to face with a condition of things which was the result of a social decline of over one thousand five hundred years. The power of the kings had been gradually waning, with the increase of power of the feudal barons and as a consequence the country was in the grip of wide spread and increasing degeneracy.

Confucius appeared according to Mencius at a crisis in the nation's history "The world" he says "had fallen into decay, and right principles had disappeared. Perverse discourses and oppres-

sive deeds were waxen rife. Ministers murdered their rulers and sons their fathers. Confucius was frightened by what he saw,—and he undertook the work of reformation."

Though of ancient heritage, he was forced in his youth through poverty to do menial, even mean occupations, but this period of probation stood him in good stead and it was not till his 22nd year that he began his career as a teacher. By his thirtieth year he felt sure of himself, and his character began to be appreciated by men of his birth-place. His pupils numbered 3,000, of whom seventy became sages and through whom his teachings and memory became perpetuated. In his thirty-third year he had the opportunity of studying in the Royal Library and at the court of the king he became acquainted with LaoTze the father of Taoism. It is said that once he passed with his disciples by the side of a grave where a woman was weeping, on inquiring the reason of her grief she said that her husband's father, her husband and her son had been all killed by a tiger. "Why do you then live here" he asked, "Because," she replied "here there is no oppressive Government." On this he inculcated a lesson by saying "Remember, this my children, an oppressive Government is more feared than even a tiger."

Though possessed of a marvellous personality his powers were not utilised by the state till his fifty-second year when he was made chief magistrate of the city of Chung-too. Up to this time, he seems to have kept aloof and not interfered in matters of state. As soon as he became magistrate crime ceased to exist and for some years he carried on his work of reformation leavening the lives of the people with his good work. But the good work done by him in his province was watched with jealousy by the rulers of neighbouring provinces and his reforms were cut short through their craft.

From this time forth he became a wanderer sowing his seed through the length and breadth of the Middle Kingdom.

Unlike many other teachers, Confucius confined his attention to matters of this world. His earnest endeavour was to make the good citizen, and to this end he enunciated his code of ethics and practical rules of life. His golden maxim was, "Do not do to others, what you do not like when done to yourself." His guiding principle was obedience to those who should be obeyed and mutual promotion of virtue among friends.

He did not believe in shunning trouble by withdrawing from the world and by becoming a recluse, this he utterly condemned, but insisted that it was the duty of the teacher to go among the masses and show them the paths of duty.

His daily texts were charity of heart, filial piety and duty towards ones neighbours and the virtues he most laid stress on were Justice and Truth.

With regard to his literary compositions he said he was "more a transmitter than a maker," and he saved from destruction many of the earlier Chinese historical and philosophical works.

He wrote a preface to the *Shu King* or Book of Historical Documents and compiled the *Shi King* or ancient Poems containing poems from a period of twelve centuries anterior to him.

The book most prized by him was the *Yih King* or the Book of changes, the beginnings of which are assigned to the 30th century B.C.

"It is supposed to give a theory of the phenomena of the physical universe and of moral and political principles."

He wrote also the *Ch'un Ts'in* or Spring and Autumn. This gives in a very concise form the events of two and half centuries.

The first ruler of the Ts'in dynasty fearing the influence he would have, tried his utmost to destroy all the writings of Confucius, but his vandalism was of no avail, and succeeding rulers made it their duty to transmit to posterity his life work.

It is not difficult to understand the supreme reverence that the Chinese have felt for him for twenty-five centuries, inasmuch as he inculcated the power of example and the necessity for benevolence and righteousness. That his influence vivify the life of millions is undoubted and his life and sayings have operated as a restraint upon evil and a stimulus for good.

His sayings have become the formulæ of Chinese life in joy and sorrow, in prosperity and adversity. Some of his sayings are the following.

"The great man has a dignified ease."

"To be poor without murmuring is difficult: To be rich without being proud is easy."

"Virtue is more to man than either fire or water. I have seen men die treading on water or fire, but I have never seen a man die from treading the course of virtue."

"The mind of the superior man is conversant with righteousness; the mind of the mean man with gain."

"To have faults and not to reform them,—this indeed is a fault."

"If a man has no thought about what is distant, he will find sorrow near at hand."

"Recompense injury with justice, and recompense kindness with kindness."

"The progress of the noble man is upwards, the progress of the mean man is downwards."

"Of all people, girls and servants are the most difficult to please. If you are familiar with them they lose their humility. If you maintain a reserve towards them they are discontented."

"By nature, men are nearly all alike, by practice they get to be wide apart."

In loving your child, cannot you punish him ?

"A man can enlarge the principles which he follows; those principles do not enlarge him."

"To see what is right and not to do it, is want of encourage."

"The wise are free from perplexities, the virtuous from anxiety, and the bold from fear."

"Learning without thought is labour lost; thought without learning is dangerous."

"Hold faithfulness and sincerity as first principles and have friends equal to yourself."

"When you have faults, do not fear to abandon them."

"Fine words and an insinuating appearance are seldom associated with virtue."

"Ardent and yet not upright; stupid and yet not attentive; simple and yet not sincere; such persons I do not understand."

The historian Sumachien says :—

"Countless are the princes and prophets that the world has seen in its time; glorious in life, forgotten in death. But Confucius, though only a humble member of the cotton clothed masses, remains after us after numerous generations. He is the model for such as would be wise. By all, from the son of Heaven, down to the meanest student, the supremacy of his principles is freely and fully admitted. He may indeed be pronounced the divinest of men."

Digest of the Majjhima Nikaya.

(Continued from the last number.)

92. SELA SUTTAM.

සෙල සුත්ත.

Anguttara tapa.—The Exalted One with a retinue of one thousand two hundred and fifty Bhikkhus while travelling in the country of Anguttara tapa, came to the township of Apana (අපන) and was sojourning there, Keniya the Jatila ascetic, having heard that the excellent Gotama, the son of the Sakya, who having become an ascetic, with a

large retinue of disciples has arrived at Apana, and is proclaiming the absolutely holy life, the highest ideal that is realizable, thought that to behold such holy persons is good and he went to the Exalted One, and having exchanged greetings with the Bhagavā, he sat on one side, and the Exalted One delighted the heart of Keniya by the exposition of the Dhamma, and Keniya pleased with the delightful discourse invited the Exalted One with the retinue of Bhikkhus to take food on the morrow. And the Exalted One said "Great is the company of Bhikkhus, 1250 is the number, O Keniya, and thou art greatly pleased with the Brahmans. A second time, Keniya, the Jatila, said, Excellent Gotama, I admit that the company of Bhikkhus is large and I am greatly pleased with the Brahmans, nevertheless, I request that my invitation for to-morrow be accepted. A second time the Exalted One repeated that the company of Bhikkhus is large &c.; and a third time the Jatila Keniya made the request, and the Exalted One accepted the invitation in silence. Keniya thereupon returned to his *Asrama* (Monastery,) and summoning his congregation of supporters, relations and pupils said that he had invited the ascetic Gotama with his retinue of Bhikkhus tomorrow for partaking meals, and that meals must be ready, and the congregation answered, so be it, and they began to make preparations some cooking, some bringing water, some cutting firewood, some arranging seats, and the ascetic was engaged in preparing a pavilion. At this time, the illustrious professor and teacher, proficient in the three Vedas, in Botany, the science of poetry, in grammar, in the Puranas and the Atharwana Veda, in rhetoric, in the secular sciences known as *lokāyata*, the venerable Sela, was living at Apana engaged in teaching three hundred students in the Vedic mantras. Keniya, the Jatila, was a great friend of the venerable Sela, and on this very day, Sela accompanied by his 300 disciples came walking to the monastery of the Jatila Keniya, and there he saw a large number of ascetics being employed in the preparation of meals, and Keniya engaged in putting up a pavilion, and the venerable Sela asked Keniya, why these preparations excellent Keniya, is it on account of a marriage ceremony, or is it for a large sacrifice, or has the king of Magdha, his Majesty Bimbisara accepted an invitation for meals to-morrow?" Keniya answered, No Sela, it is not one of these, but there has arrived the ascetic Gotama, the son of the Sakyas, with a large retinue of Bhikkhus, 1250 in number has arrived in Apana, and the good report of the excellent Gotama is that he is a fully enlightened Buddha, proficient in all the sciences, excellent in his ways, teacher of gods and men, and I have invited such a one to take meals tomorrow.

"Buddho" do thou say O Keniya!

"Buddho" I say, O Sela

"Buddho," do thou say, O Keniya!

"Buddho," I say, O Sela.

And Sela thought, even the hearing of the word Buddho is difficult in this world. And in our mantras it is enunciated that a great being has certain great signs, which result in the consummation of either being a Universal Monarch of Righteousness, if he remains in the house a possessor of the Seven Jewels: viz. The jewel of an Aerial Chariot, the jewel of the victorious Elephant, the Jewel of the Victorious Horse, the Jewel of the Wishing Gem, the Jewel of the loving Wife, the Jewel of a Treasurer, the Jewel of a Son. Such a monarch is also the possessor of a thousand

visible sons, able to subjugate enemies, and he rules, without having recourse to weapons and torturing instruments, by the power of Righteousness. Or if such a one retires from the house to be a homeless ascetic he attains to the state of the all perfect, fully enlightened Buddha after having extinguished the darkness of passion. Where, O Excellent Keniya where does the excellent Gotama now reside? And in answer Keniya, the Jatila, pointing out the direction, said in that locality where the green wood is, there the excellent one resides. Sela addressing his three hundred disciples said that they without making noise, step by step, should approach the Exalted One, because He is difficult to be reached, living like the lion away from the crowd, and when the conversation is taking place between the ascetic Gotama and himself that they should not interrupt by interrogations till the conversation is complete, and he came to the place where the Exalted One was, and having exchanged greetings he sat on a side, and began to investigate the thirty two signs of the great man in the body of the Exalted one, and the Brahman with the exception of two signs, saw the rest, and without seeing these two signs there can be no positive faith in the perfection of the Buddha, and the Exalted One realizing the situation, and to convince the Brahman the Blessed One, by miraculous means created the two organs, and the Brahman was convinced, that the Exalted One was the possessor of the thirty two signs, but he was still ignorant whether the perfected attributes of a Buddha were in him, and he had heard from elderly Brahmins that when the praises of a Buddha are sung, at such a time the Buddha qualities manifest themselves, and Sela thereupon uttered several Gāthās glorifying the Exalted One, comparing Him to the all illumining Sun and that it is better that He should be the all powerful Universal Monarch ruling by the power of the Dhamma, receiving the homage of other princes as the chief of mankind.

And in reply, the Buddha said:—that He is the king of Righteousness, infinite in power, supreme in the Universe, and that the Wheel of the Infinite Law of Righteousness has been established by Him

රජා භග්ගමි මහලාභී (භගවා) ධම්ම රජා අනුභවතෙර,
ධම්මෙන චක්කං චක්කන්ති චක්කං අප්පති විහරියං.

Rāja hamaṣmim Selā ti (Bhagavā) Dhamma rāja anuttaro
Dhammena Cakkam vattemi Cakkam appativattiyam

and Sela the Brahman after having glorified the Buddha, announced his desire to become a Bhikkhu under the Exalted One, and express the wish to his three hundred disciples, that he who wishes to follow his example to do so, and others who do not, to leave him and go. But the three hundred unanimously expressed their desire to become the disciples of Buddha. And the Blessed One admitted them all to the holy order of Sangha. On the following day, Keniya, the Jatila, came to the Exalted One and announced that the meals are ready, and the Buddha with the retinue of Bhikkhus arrived at the monastery of the Jatila, and had the meals. And the Buddha by a discourse delighted the heart of the Jatila by the poetic utterance.

අති හුහනං මුඛං යකුඤ්ඤ සාවිහාරී ජඤ්ඤ සො මුඛං
 රාජා මුඛං මනුස්සානං නදීනං සාගරො මුඛං
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 සුඤ්ඤං අකාමං භානං සම්මානං වෙස ජිනං මුඛං

and left the place. And Sela, along with his disciple Bhikkhus, by strenuous exertion, dwelling in solitude, reached the consummation of the homeless life in having attained the height of supreme holiness and with his Bhikkhus, he came to the Exalted One and having glorified Him paid the Exalted One worshipful homage.

93. ASSALAYANA SUTTA.

අසලායන සුභතං

Savatthi.—The Exalted One was staying at Jetavana Monastery : At that time about 500 Brahmans who had come from various places on business were staying at Sāvattthi. These Brahmans thought here is the ascetic Gotamo who teaches the purification of the four castes now who is there, who is able to argue, with the ascetic Gotamo. At this time there was living at Sāvattthi the young student Assatayana, who had reached his sixteenth year, proficient in the three vedas and accomplished in other sciences, and these Brahmans thought of this young Brahman, as one able to hold a discussion with the ascetic Gotamo, and they came to Assalayana and said, excellent Assalayana, this ascetic Gotamo is proclaiming the purification of the four castes, come excellent Assalayana let us go and have a discussion with the ascetic Gotamo. Whereupon Assalayana said, the excellent ascetic Gotamo is an upholder of the Doctrine of Truth, and it is difficult to argue with such ; and I am not able to argue with the ascetic Gotamo. A second time the Brahmans requested Assalayana, and a second time he declined ; and a third time the Brahmans requested Assalayana and said it is his professional duty, and that he must not, without fighting, acknowledge the defeat. And Assalayana said that it is positively sure that a victory could not be obtained, for the ascetic Gotamo is a follower of Truth and with such a one it is difficult to argue, and he is not able, nevertheless he will go according to the request of the Brahmans. Therefore Assalayana with a large following of Brahmans approached the Exalted One and having exchanged greetings sat on one side, and Assalayana said, honoured Gotamo, the Brahmans declare that the Brahmans are foremost in colour, that other castes are low, that Brahmans are white in colour, the others are black, the Brahmans are pure, others are not, that Brahmans are the true sons of Brahmā, born out of his mouth, created by him and inheritors of Brahmā ! What has the excellent Gotamo say to this ?

Have you seen Assalayana, wives of Brahmans, menstruating, pregnant, giving birth to children, and suckling the babes, and these Brahmans born of the human womb yet say the Brahmans belong to the superior colour, others are low born, Brahmans are white, others are black, Brahmans alone are pure, others not, Brahmans are born out of the mouth of Brahmā and created by him ! Have you heard Assalayana that in Yonaka, Kamboja and other border countries there are only two classifications, viz., Nobles and Slaves ; Nobles may become Slaves and Slaves may become Nobles ? I have heard, said Assalayana, that it is so. This being so, where is the force and what comfort there is in the asser-

tion of the Brahmins that they alone are supreme. What thinkest thou Assalayana that a Kshatriya addicted to the commission of evils, viz., Killing, stealing, committing illegal sexuality, lying, slandering, given to harsh language, and unprofitable conversation, given to covetousness, showing ill-will, and thinking foolishly not according to the law of Cause and Effect, will not such a one, at the dissolution of the body be born in a state of suffering? Similarly a Brahman, a Vaisha and a Sudra, given to the commission of these evils, will at death be born in a state of suffering. Assalayana agrees and says that at death such a one, whether he be a Kshatriya, a Brahmana, a Vaishya or a Sudra, will be reborn in a state of suffering. This being so, Assalayana, where is the force, and where is the consolation in the assertion of the Brahmins that the Brahmins alone are supreme, the others are low and black. What thinkest thou, Assalayana, a Kshatriya abstaining from the above evils and thinking rightly and not foolishly, will not such a one be born at death in a happy state in the celestial regions? Similarly a Brahmana, a Vaishya or a Sudra, abstaining from the above evils, will they not be reborn after death in a happy state? It is as the Excellent Gotamo says. Any one of the four castes, abstaining from evil and thinking righteously after death will be reborn in a happy state. This being so where is the force and what is the consolation in the assertion of the Brahmins that the Brahmins alone are supreme.

What thinkest thou Assalayana, can a Kshatriya in this territory not live engendering thoughts of love, showing no anger, and also a Brahman, a Vaishya or a Sudra? Yes, answered Assalayana, a Kshatriya, or a Brahman or a Vaishya or a Sudra can live loving all and showing no hatred. The four castes can live in love. This being so, Assalayana, where is the force and what is the consolation in the assertion that Brahmins alone are supreme and the rest are low.

What thinkest thou Assalayana, a Kshatriya going to the river to bathe will not the flowing stream wash away the dirt of his body? Similarly a Brahman, or a Vaisya or a Suddra. It is so excellent Gotamo. Each one of the four castes going to the river to bathe the dirt of their body be washed away down stream. This being so where is the force of the assertion of the Brahmins that they alone are supreme and the others are low,

What thinkest thou Assalayana, an anointed king of the Kshatriya's clan summons a large number of men, about a hundred, and says, O honorable ones, of the Kshatriya, Brahmana and Rajanya clans take dry wood of the species of trees like the Sala, Sandal, etc., and light up a fire. Similarly the king summons those of the low-castes of Chandala-kula, Nesāda, Venakula, Rathākarakula, Pukkusakula and commands them to use the wood of troughs and dry sticks of the castor oil plant and build a fire. What thinkest thou Assalayana, is there any difference in the flames thus produced of the two fires built by the high castes and low-castes? It cannot be, Excellent Gotamo. This being so where is the force of the assertion of the Brahmins that Brahmins alone are supreme. What thinkest thou Assalayana, a Kshatriya youth having congress with a Brahman virgin, a son is born, such a one resembles either the father or the mother and he may be called either a Kshatriya or a Brahman. Similarly a Brahman youth having congress with a Ksha-

triya virgin, a son is born, resembling either the father or the mother, and such a one may be called a Kshatriya or a Brahman. It is so Excellent Gotamo.

What thinkest thou Assalayana a mare uniting with an ass a colt is born, will the colt resemble the mare or the ass and will it be called a horse or an ass ? Excellent Gotamo the colt is called a mule. In some instances the difference is seen, in some not said Assalayana.

What thinkest thou Assalayana, there are two Brahman youths, uterine brothers, one will versed in the mantras, the other not. Of these two, to whom will the Brahmins first give food ? To the one who knows the mantra answered Assalayana, in as much as there is no merit in feeding the one who does not know mantras.

What thinkest thou Assalayana, there are two Brahman youths, uterine brothers, one is learned in the *mantras* but given to doing sinful deeds, the other unlearned in the *mantras*, but virtuous and of exalted conduct. Of these two, who will be fed first by the Brahmins ? The unlearned youth who is of exalted conduct, in as much as there is no merit in feeding the sinful.

At the commencement Assalayana, to thee it was caste first, then caste disappeared and mantras appeared, and now mantras have also disappeared and now comes the purification of the four castes which I have enunciated. Thus spoken to, Assalayana sat silent, with face down unable to utter a word.

The Exalted One seeing young Assalayana sitting silently thus spake.

Long ago Assalayana there lived in leafy huts in the forest seven Brahman *rishis*, and the sinful idea arose in their minds that the Brahmins are of superior colour, all others are low, etc., and that the Brahmins are the inheritors of Brahma. The Rishi Asita Devalo heard of the sinful theory which had, originated in the council of the seven Rishis, and having shaved his hair and beard, and putting on an ochre colored robe and with wooden shoes in his feet, holding in his hand a golden stick, appeared at the gate of the leafy huts of the seven Rishis, and walking up and down cried out where have the honorable Brahman Rishis gone ? and they answered back who is there that is walking up and down and shouting, and the Rishis reviled the Asita Rishi saying may thou swiftly be turned to ashes. The more the seven Rishis reviled Asita the more his complexion was transfigured and his body radiant, and the seven Brahman Rishis thought, "vain is asceticism, unprofitable is the holy Brahmachariya life." Before this whenever we utter the curse it is fulfilled at once, but now the more we revile and curse the more we see an increase of radiance. And Asita answered 'Asceticism is not vain, neither is the holy life unprofitable ! Pray abandon your hatred, towards me.

Who art thou honorable one ?

Have you not heard of the Rishi Asita Devala ?

Yes, we have.

The same am I ?

And Assalayana, the Rishi Asita began to exhort seven Rishis and said that he had heard of the sinful theory which had originated in their

mind that the Brahmins alone are supreme and that all others are low, and he asked them whether they are aware that their mothers for seven generations back had always lived with Brahmins and never with non-Brahmins, and on the father's side do they know for seven generations back that they had access only to Brahmin women and never to non-Brahmin women. Do they know at the time the conception takes place that there should be congress of the father and mother that the mother's womb should be fertile for the reception of the incarnating being, and that the incarnating being whether he is a Kshatriya, or Brahmin or Vaisya. ob Sudra?

Assalayana at the end of the discourse became a disciple of the Exalted One.

94. GHOTAMUKHA SUTTAM.

গোতমুখী সূত্ৰং.

Baranasi.—At one time the venerable Udeno was staying in the Khemiya mango grove. At that time the Brahmin Ghotamuka had come on business to Benares, and one day going on foot he came to the mango grove where the venerable Udeno was staying, and he found at the time that the venerable Udeno was walking up and down the cloister, and the Brahmin approached and having exchanged greetings with the venerable Udeno said, good ascetic, before seeing you I thought there is no righteous ascetic but now I see there are. When the Brahmin had thus spoken the venerable Udeno left the walk and entered the vihara and took his seat, and the Brahmin followed him and Udeno invited the Brahmin to have a seat if he wishes to sit. Again the Brahmin said "good ascetic, I do not see righteous ascetics, etc., and the venerable Udeno began the conversation and said that there are four kinds of individuals to be seen in this world, viz., the one who mortifies his body and is engaged in the science of mortifying the body; the one who mortifies others and is engaged in the science of destroying others; the one who is engaged in mortifying self and engaged in destroying others the one who does not mortify self, and is not engaged in destroying others but is engaged in the search after peace, and is living enjoying the bliss resembling the happiness of Brahma. And of these four kinds of individuals whom do you like Brahmin, asked the venerable Udeno. Venerable Udeno said the Brahmin he who is engaged in self mortification is not to be liked he who is engaged in destroying others is not to be liked, he who is engaged in self mortification and in destroying others is not to be liked, he who is not engaged in self mortification, and is not given to the destruction of others living in peace and enjoying the bliss and happiness of Brahma, such a one is to be liked. Why asked the venerable Udeno. In the hope of enjoying happiness he who brings pain on self or on others is not to be liked said the Brahmin. He who in the hope of enjoying happiness brings no pain on self or on others to him the heart is drawn.

Brahmin there are two societies, the domestic and the homeless, the former desirous of accumulating wealth, etc., the other renouncing the pleasures of the householder's life and becoming the homeless, and the one who does not give pain in any form either to one's body or to others, and who lives the life of peace and bliss realizing the happiness of Brah

ma is the one who renounces pleasures and adopts the homeless life. Which of the two communities do you see more abundantly? And the Brahman answered the community of ascetics. And the Brahman was made to admit the baselessness of his assertion, and requested the venerable Udeno to elaborate on the classifications previously made of the four class of individuals. Thereupon Udeno began to describe to the first category belongs the individuals who mortify the flesh in adopting the various forms of asceticism in number about seventy-five. (See Dialogues of Buddha by Rhys Davids, p. 227.)

To the second category of individuals who destroy others and who are engaged in the science of destruction, viz, the slaughterers of goats, hogs, birds, deer, hunters, fishermen, robbers, executioners, keepers of dungeons and others who are engaged in works of cruelty, these are they who give pain to the others.

To the third category belongs those who mortify their own bodies, and who causes destruction to others. For instance a ruling king, or a noble Brahman, who causes a hall to be erected at the eastern quarter of the city, and he having shaved his hair and beards and putting on a worn out cloth and anointing his body with ghee, and with his queen and his Brahman priest enters this hall. On the floor strewn with grass they make their bed, and they live on the milk of a cow, one portion the king drinks, another portion the queen drinks, another portion the priest drinks, and another is used for feeding the fire, the remainder is given to the calf. And the king orders for a great sacrifice of bulls, heifers, goats, etc., and their servants and attendants live in constant fear when doing service. Inflicting pain on self and inflicting pain on others the individual of the third category exists.

And to the fourth category belongs the individual who does not inflict pain on self and who does not inflict pain on others, abstaining from all destruction, living a life of blissful peace, enjoying happiness he lives like Brahma. To this class belongs the Tathagato, the enlightened One the teacher of gods and men, accomplished in all the wisdom, who preaches the Doctrine of perfect Holiness of Brahmachariya. Having listened to the Doctrine, a householder or the son of a householder begets faith in the Tathagato, and then begins to think of the tribulations of the life of a householder and the perfect freedom of the homeless life. He renounces his wealth and renounces his relations and having shaved his hair and beard he putting on a yellow robe he takes up the life of the homeless ascetic. He lives abstaining from destruction, showing love to all, abstains from dishonest gain, and takes only that which is given, abstains from all kinds of sexuality, and from lying and tells of things only that are true, and his religion is truth, and he abstains from slander, and never tells anything that will produce discord, and he lives doing everything to produce concord, harmony, and unity in speech, he abstains from harsh speech, and uses such language as will be sweet loving, that will win the hearts of man, abstains from useless, unprofitable gossip talk, and talks of things that are based on truth, seasonable, according to the rules of noble discipline and profitable, he abstains from destroying seeds that germinate, and lives only on one meal a day abstaining from taking food in the night, he abstains from using garlands of flowers to decorate his body, and abstains from visiting theatres, dancing halls, etc., he abstains from

using soft and broad beds, and abstains from receiving silver and gold, grain, flesh, women, and maidens, servants and slaves, goats, hogs, and poultry, elephants, and horses, and mares and cows, and fields, gardens, abstains from doing duty of messenger, and abstains from all kinds of dealings of sale and purchase, and is free from all unfair dealings, and abstains from doing any kind of persecuting work. He lives a life of joyful contentment, satisfied with the yellow robe to cover his body, satisfied with the little food that he gets by begging to keep the hunger off, and lives the free life of the bird, free to go wherever he chooses. Living this pure life of exalted and purified conduct he is enjoying the bliss thereof. His senses are under control, his eyes do not take impressions of things that may tend to create sensual karma. Similarly he controls his other sense organs, viz., the ear, the nose, the tongue, the body and the mind. He practices the sense of perfect attention by keeping his consciousness in watchfulness in whatever he does, in looking hither and thither, in walking, talking, sleeping, moving his limbs, etc. He becomes the embodiment of psychological attention, and then he finds a place of solitude either in a forest, or in some quiet spot at the foot of a tree, or in a cave, or in a burning ground, etc., and sitting cross legged with erect body, the spinal cord straight, and with a regulated consciousness. He purifies his heart of all covetousness he purifies his heart from all illwill, and lives with a heart full to overflowing of love to all living beings, and anger he has none, and he discards all indolence, lethargy, and lives in mentally illuminated atmosphere; he abandons the tendency to irritability and exerts to bring within him internal calm, and he is purified of irritability; he abandons doubt and scepticism and lives without engaging himself in meritorious deeds, and he is purified of doubt, and then he trains his mind in the different jhanas step by step until he reaches the fourth jhana where consciousness is brought into a state of enlightened equal mindedness, and he gradually realizes the higher phenomena of remembering the past births, extending to many many millions of births, and he sees by the divine eye the beings that die and are reborn according to the karma they had done, either good or evil, either in a heaven or in a place of suffering, and he at last realizes the consummation of his desires in realizing the absolute condition of Arhatship when he gets the super human wisdom of knowing the four great Truths, and he knows himself free and what constitutes freedom.

The Brahman was greatly delighted, and he requests the venerable Udeno to take him as his disciple, and that he takes him as his refuge, but the venerable Udeno tells him that he should take the refuge of the Buddha and the Brahman asks him where the Buddha is and Udeno answers and says that the Exalted One has entered Parinibbana.

The Brahman becomes a lay follower and eventually seeing that the venerable Udeno declines to accept anything at his hands, he caused a Service Hall for the Sangha to be built at Pataliputta.

(To be Continued.)

PROBLEMS OF POVERTY.

SPEECH BY THE CHANCELLOR.

INDICTMENT OF THE IDLE RICH.

Addressing a crowded meeting at the London City Temple, Mr. Lloyd George delivered a notable speech on the social and economic problems of the present day. The meeting was a non-political one, held under the auspices of the Liberal Christian League, and before the Chancellor rose a message of sympathy with the objects of the League was read from Mr. A. J. Balfour. Mr. Lloyd George opened with a reference to the spirit of unrest which manifested itself amongst all the civilised peoples of the world. "Humanity," he said, "is like the sea it is never quite free from movement; but there are periods of comparative calm, and others of turbulence and violent disturbance. Everything points to the fact that the storm cone has been hoisted, and that we are in for a period of tempests. Tariff Reformers account for this discontent by saying it is attributable to our fiscal system, and that once we copy Continental ideas, and adopt Protection, our troubles will be at an end. On the other hand, I notice that Free Traders seem inclined to ascribe the troubles on the Continent to the excessive dearness of the necessities of life, which is the inevitable result of high tariffs. The answer to both is that the causes must be deeper and must be more universal; for the area of disturbance extends from the East to the West. You have it in Portugal, in Germany, in France, in Austria, in Russia, Italy, the United States of America, all of which are highly-protected countries. You have also got it in Northumberland, in South Wales, and in Scotland, under the Free Trade banner. The only point the Free Trader is entitled to make as against his Protectionist antagonist is, that there are no bread riots here, and that troubles abroad are altogether acuter—at least, if you can judge the virulence of a disease by the temperature of the patient. The Free Trader contends that if his system has not eradicated the disease, it assumes at least a milder form where the patient has been inoculated with the Free Trade vaccine." "When you come to consider the momentous prospect which seems to be opening out before us," the Chancellor went on, "there is one fact which is full of hope as far as this country is concerned. Both parties admit the salient facts; neither party is satisfied with present conditions; and they are agreed that those conditions stand in urgent need of mending. The presence of a mass of remediable poverty is common ground to both parties. I am not a Tariff Reformer; all the same, I recognise that Mr. Chamberlain's his-

toric agitation has helped to call attention to a number of real, crying evils festering amongst us, the existence of which the governing classes in this country were ignorant of or overlooked. We had all got into the Levite's habit of passing by on the other side. Although I have observed a good deal of poverty in my walk through life," proceeded the Chancellor, "and although I had read a good deal about poverty, I confess I never quite realised its poignancy until I came to administer the Old Age Pensions Act. I found, then what appalling mass of respectable, independent, proud misery existed amongst us. A large mass of the population are living lives bordering on the frontiers of destitution and despair. This is a condition of things that is by no means confined to this country. On the contrary, the high prices of food, which are the direct result of taxes levied on the necessities of life, make things much worse in Continental countries. Now that is one side of the picture; let me give you another. We have recently had a great agitation in this country over the filling up of some land forms under the 1909 Budget. All the Press hooters have been sounding in the stillness of the dull season a note of indignation which was perfectly deafening. What has it been all about? A certain number of people in this country who are owners of property were asked to supply a few details as to the area, the locality, and the value of those properties, and as to the conditions under which they were let. Many of them have told me that it took them about ten minutes to fill the form. A number of large landowners complain that, employing their agents and all their clerks and surveyors at full time, they cannot, even in two months, fill up the forms in respect of their property. Their estates are so large that it takes over 60 days to write out the barest outlines of their dimensions and locality. Contrast that with the men and women in poverty. Contrast the man working day and night with his staff for sixty days to give particulars of the property he enjoys with the man and woman who cannot get enough to feed their children and to keep them above despair and penury. That is what accounts for these tremors of the earth which are rocking the foundations of society.

I have had during the last two years to look into the death duties pretty closely, and I find that, out of 420,000 adults who die in a year, five-sixths own no property which it is worth anyone's while securing a Government certificate for; a few articles of cheap clothing and perhaps a little furniture, which would hardly pay the rent if it were sold by a broker's man. Out of £300,000,000 that passes annually at death about half belongs to something under 2,000 persons. Had the 350,000 who died in poverty led lives of indolence and thriftlessness and extravagance? And had the 2,000, who owned between them nearly £150,000,000 pursued a career of industry, toil, and frugality? Everybody

knows that that is not the case. It is facts such as these that account for the murmurings in the heart of Britain, which betoken to the presence of some organic disease in the system. As long as other countries spend large sums of money on the weapons of offence, they are an undoubted menace to us and to our Empire. We must defend the integrity and independence of these islands and the greatness of our position in the world at all costs. Whatever is accomplished in the way of reducing armaments ought to be brought about by international understanding, which would leave us secure whilst depriving us as well as all other countries of the power to inflict injury on our neighbours. In this country our annual bills for armaments is something like £70,000,000; that is, it is costing us £8 for every household in the united Kingdom. Were this burden removed, Great Britain could afford to pay every member of the wage-earning classes an additional 4s. a week without interfering in the slightest degree with the profits of capital. Another source of waste in connection with land is the enormous area of the land of England which is practically given over to sport. In all, you have millions of acres exclusively devoted to game: much of it no doubt fit for nothing else, a good deal of it well adapted for agriculture and afforestation. Amongst the many contrasts which a rich country like ours presents between the condition of rich and poor, there is none more striking than the profligate extravagance with which land by the square mile is thrown away upon stags and pheasants and partridges, as compared with the miserly greed with which it is doled out for the habitation of men, women, and children. You measure the former by the square mile, the latter is given out by the yard, and even by the foot. The greatest asset of a country is a virile and contented population. This you will never get until the land in the neighbourhood of our great towns is measured out on a more generous scale for homes of our people. They want, as a necessity of life, plenty of light, plenty of air, plenty of garden space, which provides the healthiest and the most productive form of recreation which any man can enjoy. I am not against sport; I only want to extend the area of its enjoyment. A small number of people like to take their sport in the form of destroying something; the vast majority prefer cultivation to destruction. Some like blood, others prefer bloom. The former is considered a more high-class taste; but so few of us can afford to belong to that exalted order—they must be content with such humble pleasures as flower gardens and vegetable patches. Another source of waste is unemployment," proceeded the Chancellor. A good deal of attention has been devoted recently to unemployment amongst the working classes, and I am glad of that. Next year we hope to produce a great scheme for insuring these classes against the suffering which follows from lack of work; but absolutely no thought has been given to unemployment amongst the upper classes. This is just as grave as the

other, and is a prolific cause of unemployment amongst the workmen. A number of men and women are given the best training that money afford, their physique is developed, their brains are strengthened and disciplined by the best education, and then, after they have spent the first 20 years—the first third—of their lives in preparing and equipping themselves for work they devote themselves to a life of idleness. It is a scandalous and stupid waste of first-class materials. I refer exclusively to the idle rich. There is a larger number of people of this class in this country than probably in any other country in the world. You will find them in London clubs, or in the country, walking about with guns on their shoulders, and dogs at their heels, or upon golf courses, or tearing along country roads at perilous speeds—not seeking to recharge exhausted nerve cells, spent in useful labour, but as the serious occupation of their lives. If you take these men with their families and their very large body of retainers, you will find that they account for something like two millions of the population of this country. It is exactly as if the great commercial and industrial cities of Manchester, Liverpool, and Glasgow were converted into great privileged communities in which no man was expected to engage in any profitable enterprise. Can you think of any more wasteful, more burdensome to the community, more unintelligent than a system of that kind? Believe me, there is too large a free list in this country, and we cannot afford it. What is to be done? I agree with Mr. Chamberlain, that, whatever is done, the remedy must be a bold one. Our efforts hitherto have been too timid, too nervous, achieving no great aim. Before we succeed in remedying one evil, fresh ones crop up. We are hopelessly in arrears, The problem has to be considered on a great scale. The time has come for a thorough overhauling of our national and Imperial conditions. That time comes in every enterprise—commercial, national, religious, and woe be to the generation that lacks the courage to undertake the task. I believe the masses of the people are ready for great things; nay, they are expecting them." His counsel to the people would be this: Let them enlarge the purpose of their politics, and having done so, let them adhere to that purpose with unswerving resolve throughout all difficulties, and discouragements until their redemption is accomplished.

News and Notes.

Mr. Goldwin Smith left £166,000 of which £16,000 goes in succession duties to the provincial Government. He bequeathed £140,000 to Cornell University, U.S.A., to show his attachment as an Englishman to the union of the two branches of "our race in this continent with each other and with their common mother."

Mr. Goldwin Smith of Canada. Buddhists of Asia read, mark, learn and digest.

Lunacy Statistics. In London alone there are about 27,003 lunatics of all classes. Lunacy is increasing in England. This is the result of intoxicating drinks.

Two additional health caravans are to be sent on tour by the Women's Imperial Health Association of Great Britain. The London Country Council has given permission for the health lectures, illustrated by cinematograph pictures, to be given in Finsbury, Battersea and Victoria Parks. **Women and Health Caravans.** The lectures will be given during the day, and an invention for day-light displays of cinematograph pictures will be used for the first time. The caravan will be in charge of women, and a woman doctor will deliver the lectures.

The Government of Ceylon has abolished the opium licenses and none too soon. The opium habit was fast getting its vampire grip on the Sinhalese both in the towns and villages. Half a century ago, an opium eater was difficult to meet with, now the Government Dispensaries and Kacheries are crowded with the habituals who find it impossible to live without their life sucking consoler. **Opium Licenses.** Though the greater of the evils, Drink, is still with us, triumphantly rampant, we have to express our grateful thanks to the British Government even for this tardy release.

In this connection we may mention that a mass meeting was held at the Public Hall Colombo last month to condemn the Indo-Chinese Opium Traffic. The meeting was held under the Presidentship of the Bishop of Colombo. The speakers dwelt on the History of the Chinese Opium War and the evils of the opium trade. It was pointed out that while the Chinese were trying their utmost to stamp out the dread scourge, the British Government is giving them only a half hearted cooperation, in so far as they have only undertaken to stop the trade in the ensuing ten years. It is not consonant with dignity of the British nation, who sacrificed twenty millions sterling for the abolition of physical slavery, to encourage the moral degradation and intellectual slavery of a great people, by these tardy measures. The loss to Indian Revenue by the abolition of the opium trade is inconsiderable, and can be easily met by a little self sacrifice. By condemning China for a further period of nine years to this inhuman torture the imperial Government is bringing on the British nation the censure of the civilised world, a censure which they do not deserve, as all the right thinking English men are crying it down.

We hope that this public protest will help to give the death blow to this iniquitous trade and that the "Heathen Chinese" will open the eyes of Christian Britain to the enormity of its moral obliquity.

The report of the Local Government Board shows that the total number of paupers, except insane and casuals, who received relief on January, 1910 was out-door, 544,450; indoor 307,315. The total expenditure on relief of the poor during the year ended Lady Day 1909 was £14,716 098, representing an average charge of 13s. 11½d. per head of the population of London. The average annual cost of each pauper relieved was £26. 8. 1½ in London and £14. 0. 7½ outside London.

We have to acknowledge with thanks the memorial tablet containing the sayings and the likeness of Confucius. This tablet

Memorial Tablet. has been issued on the occasion of the 2461th Birthday of the sage. It is artistically printed by Messrs. Higginbotham & Co., Bangalore and

is well worth the possession of those interested in Eastern Beliefs.

We thank Mr. N. C. King who had the kindness to forward it to us. The sayings in our article are culled from it.

Mr. Robert Arthington of Leeds, England, died in 1900 at the age of 77, leaving a will which has taken just ten years to carry out. By far the greater part of the estate was left for missions—**Mr. Robert Arthington.** five-tenths to the Baptist Missionary Society and four-tenths to the London Missionary Society: The capital value of the residue has now been returned as £1,119,848. 15s. 2d., and out of this the 20 first cousins, to whom one-tenth of the net residue was left, receive £111,984. The Baptist Missionaries £373,541. 5s. 3d. Mr. Arthington's bequests for Missions are not to be treated as permanent endowments, but have to be spent, principal and interest, within the next 21 years.

The news of the fresh discovery of Buddhist relics on the North-West Frontier, most of them in a surprising state of preservation, will arouse the keenest interest, and

The Buddhist Discoveries. strengthens the belief that we are possibly now on the threshold of archeological discoveries unprecedented since the Assyrian and Egyptian

civilisations of the past were first opened to the knowledge of our own times. Almost as soon as the great treasure houses of Buddhist literature in the deserts of Central Asia had been partially laid bare, the world was electrified with the discovery in India of the ashes of the Blessed One himself; and this discovery seems now to be but the prelude to the unearthing of the extensive remains of the Buddhist empire in Northern India. The most disappointing feature, however, of the Indian discoveries at present is the lack of manuscripts or inscriptions. In Central Asia, on the contrary, the bulk of the finds consist of manuscripts which upon translation should throw much light upon the nature and extent of the civilisation of those times. If similar finds had been made on the frontier they would have led to a considerable development in archeological knowledge. Still it is not yet too late to hope that something in the nature of a library may be laid bare.

The restoration work of this historic dagoba has been disastrously interrupted by the giving way of the brickwork facing of the Eastern aspect of the Dagoba. **The Ruanweli Dagoba at Anuradbapura.** The restoration was begun thirty years ago by the incumbent Naranwita Thero; at that time the dagoba looked like a forest covered hill. The enthusiastic cooperation of the Sinhalese Buddhists cleared the growth of a century and began the work of renovation. The brick facing of the Stupa had been carried round to a height of sixty feet and the Buddhists were looking forward to completing the work at no distant date. Unfortunately during the heavy rains, of the North-East monsoon, the rush of water loosened the mortar and caused the entire East facing to give way.

Though regrets are unavailing after the loss incalculable, a right understanding of the causes that led to it will be of benefit to future workers.

The Siamese Prince Priest P. C. Jinavaravansa Thero writing to the Sinhalese Organ of the M. B. S. comments as follows:—The calamity is due to nothing more or less than a want of proper system of drainage while the work was in progress. The damming up of the natural flow of water down the large area of the upper portions of the dagoba, by the building of the brick casing without adequate provision for the drainage of the water, was bound to have but one result. The casing thus formed, became the retaining walls of a reservoir; in time of heavy rains when the water has no time to percolate through, it forces the weakest portion of the casing to give way.

It is to be hoped that in future the proper provisions will be made.

Two thirds of the residents in the town of Newcastle West, county Limerick, have purchased their houses and plots by private treaty from Lord Devon. Some of the tenants **A Good Example.** are holding out in the hope of obtaining better terms. Those who have already purchased have done so at from 20 to 26 years' rental. The sale of the town practically severs the long connection between the Devon family and Limerick.

Mr. Carnegie has spent over £30,000,000 in various kinds of philanthropic work. He began life as a messenger boy and by energetic perseverance he has amassed untold wealth. He had given £2,400,000 for the promotion of original research, and £4,000,000, for the many colleges in the United States and Canada, and to the colleges in the United Kingdom and the colonies £136,000, and to the Universities of Scotland £2,000,000, and he had given to the town of Dunfermlie, his native town £500,000, and for the Carnegie Institute at Pittsburg, where his workshops are he had given £1,400,000, and for the benefit of the workman he had founded a fund of £800,000, in the interest of international peace he had spent £300,000 for erecting at the Hague the Palace of Peace, and at Washington he had built the International Bureau of American Republics for which he has given £150,000, and for the libraries he had given £10,187,000.

STATEMENT OF RECEIPTS AND PAYMENTS FOR SEPTEMBER, 1910.

Colombo, 30th September, 1910.	E. S. JAYASINHA, <i>Accountant</i>	HARRY DIAS, <i>Treasurer, M.B.S.</i>
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