*AMOND JUBILEE YEAR*

# THE
# MAHA-BODHI

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ANAGARIKA DHARMAPALA SITTING UNDER THE BODHI TREE, BUDDHA GAYA

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# THE MAHA-BODHI

FOUNDED BY THE ANAGARIKA H. DHARMAPALA

IN MAY 1892.


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

—MAHAVAGGA, VINAYA PITAKA.


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## MANGALA SUTTA

Rendered into English Verse

By BHIKKHU SANGHARAKSHITA

*The Deva :*
For welfare wishing, many gods and men
Have pondered on 'the most auspicious sign'
Tell us the most auspicious sign of all.

*The Blessed One :*
Not to serve fools, but men of wisdom deep,
And to give worship to the worshipful—
This is the most auspicious sign of all.

Much knowledge, and much skill in arts and crafts,
A well-learnt discipline, and pleasant speech—
This is the most auspicious sign of all.

The maintenance of parents past their youth,
The loving nurture of one's child and wife,
And following a peaceful livelihood—
This is the most auspicious sign of all.

To give in charity, live righteously,
To help one's kindred in the time of need,
And to do spotless deeds that bring no blame—
This is the most auspicious sign of all.

To cease and utterly abstain from sin,
Shunning all wit-destroying drinks and drugs,
And to be vigilant in doing good—
This is the most auspicious sign of all.

Reverent demeanour, humbleheartedness,
Contentment sweet and lowly gratitude,
And hearkening to the Law at proper times—
This is the most auspicious sign of all.

Patience in provocation, pleasant speech,
The sight of those who lead the holy life,
And talk about the Truth in season meet—
This is the most auspicious sign of all.

Asceticism and the life sublime,
The vision splendid of the Noble Truths,
The seeing of Nibbana face to face—
This is the most auspicious sign of all.

He whose firm mind, untroubled by the touch
Of all terrestrial happenings whatsoe'er,
Is void of sorrows, stainless and secure—
This is the most auspicious sign of all.

Those who accomplish such good things as these
In every place unconquered do abide,
Moving in perfect safety where they will—
This is the most auspicious sign of all.

# UNIVERSAL IDEAS IN BUDDHISM*

G. CONSTANT LOUNSBERY,
*President of "Les Amis du Bouddhisme"*

It is just ten years since I last visited Sri Lanka and many things have happened to this changing world. In fact a world that in childhood seemed fairly secure, is today in the melting pot. No nation, no continent, no rulers can forsee when the present dissolution of the social order will sweep away all our traditions of law and order, and also all our religious beliefs. Changes, revolutions, there have always been when a certain class rule has become too oppressive. Wars there have always been when countries (like Japan for instance) become over populated, but the *rapidity* with which revolutionary ideas and modern wars spread today from one country to another is something never recorded in any known history.

Many of the causes of these happenings which were so long unknown were considered unknowable, but today science is piercing their mysteries precisely by tracing every effect to its initial cause.

This is precisely what the penetrating intelligence of the Buddha did so many centuries ago.

A world process of change is *one* of the universal scientific concepts of Buddhism and the sudden changes, the disappearing and arising of social disorders and of new orders so obvious, so prevalent in the whole world today, are a demonstration of the fundamental Law of Impermanence. Nothing is static, life is dynamic, says the scientist.

*All is a becoming,* says our Dhamma.

Now many intelligent thinkers, trying to see things as they really are, take for granted the law of cause and effect and this law of impermanence in the visible phenomenal world, but they fail to observe the rapid changes in their own selves and they fail to understand that they themselves by every thought, word and deed are modifying their innermost nature and reacting on the external world. Making themselves, and remaking themselves, they fail to observe this BECOMING, or if they observe it in the material world, they do not observe their own mental and moral progression or regression. That is to say they are under the illusion of some fixed static self, some unchanging entity.

It is said of the Buddha that during one of the watches of the night

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This paper was read as a lecture at Dharmaraja Hall, Kandy, where the author in July 1950 represented the French delegates to the Buddhist Fellowship Congress.

when he obtained illumination, the lighting up of his whole mind (Bodhicitta), he beheld beings coming to be, born each according to the results of his own past deeds. Even we can often observe how certain faults we committed yesterday are alone responsible, inevitably responsible, for the unhappiness we experience today. *We are heirs to our deeds,* our deeds are our heritage. It is not necessary to become aware of a series of past lives to perceive how we create happy or unhappy results for ourselves. This being so, each one of us is responsible to himself for himself and what we call destiny. Now no destiny is definitive, a destiny is only relatively durable; therefore Buddhism never teaches an eternal hell nor an immortal heaven. It teaches cause and effect and incessant change, a coming to be process in which man self created, mind created, can, by a real understanding of these laws of 1—Impermanence, of 2—Cause and effect, of 3—Perpetual Becoming, learn to master his nature and free his mind.

Any one who will scientifically undertake his own mind training will be able to prove to himself the power of thought to conquer and free thought, if he does so he will learn that we are our thoughts, or to make it clearer, a man at any given moment of time, is the sum total of the thoughts predominating in his consciousness. Either thoughts called Kusala (favourable), such as thoughts of loving kindness (metta), compassion (karuna), or thoughts unfavorable such as envy, hate, fear, etc., dominate a man's mind. The unfavourable can be destroyed if one concentrates on the favourable. This is one result of the practice of Bhavana-meditation. It is said that you can drive one thought out by another just as carpenters knock out a nail with another nail.

It is because by mind he conquered mind that the Buddha is called a conqueror. For if mind is conquered the body and all its passions are also conquered.

But what did the Bodhisattva originally start out to conquer?

Two things which in reality are so linked together, so inseparable that they might almost be called one (for neither ever exists without the other being present): Ignorance and Suffering.

Where is the man who is free of all ignorance? Where is the man who never has or will suffer?

Freedom from suffering is unthinkable in individualized human or other sentient beings. Here is the basic universal teaching of the Buddha. A fact, a fact all other teachers have been afraid to face boldly, to defy, to proclaim fearlessly, something to be perceived, studied, analyzed, faced, fought, not for a selfish effort to escape, but for a selfless effort to help all others, to free all sentient beings, even if it takes kalpas and kalpas of time.

The Buddha was a *fact* finder before he became a *Path* finder, discovering the way that leads out of all suffering not for himself alone, for, as a famous Mahayana Sutra says, "the Tathagata has no thought of

self, other selves or of a universal self". Suffering *is*—whether Buddhas appear in the world or not—yet even today some like to hide their eyes to what is obviously and universally true that suffering is woven in the fabric of the flesh and in the mind.

As you see I am speaking only of those aspects of our teaching (Dhamma) which I think are Universal. Why Universal? Because they are visible to any intelligent person who will, by keen observation (samma sati), analysis and reflexion (as he watches the play of cause and effect), face facts. They are aspects of truth and truth is Dhamma. Dhamma is of all time. But even an intelligent person must first rid himself of prejudice and preconceived ideas just as one must wipe the dust off one's spectacles before one can see things as they really are.

Awareness is to be cultivated by each of us, who hopes to gain insight, for awareness is our magnifying glass.

It is curious that people who never heard of the Dhamma (or know just a little of Buddhist teachings) discover certain essential ideas for themselves. Science is doing this everyday and it is characteristic of modern times that writers, (even novelists in England, France and America) have at least become fully conscious of Cosmic Suffering. They have seen that the cruelties and killings of the jungle live on and thrive and seem now to increase in the human heart, this fact has bred a strong current of hate, class hatred as well as race and individual jealousies.

That man is a cruel, cunning and wicked animal is the conclusion of such novelists as Hemingway in U.S.A. and of the widely read writings of J. P. Sartre who has built up a philosophy called "Existentialisme" in France.

These thinkers are right as far as they go, they have hit upon the universal truth, the basic truth of cosmic as well as individual suffering. That is where freedom of thought has led the thinkers of the Occident.

Now for a long time the Buddha was considered the great pessimist. But Buddhists look beyond suffering, we see deeper, while we have courageously accepted the universal First Noble Truth that Suffering *is*, we also know that suffering, like all things, is impermanent and that nothing happens without a cause.

Having experienced the Universal truth of these Buddha-teachings we Buddhists have confidence that the other teachings of the world conqueror can also be proved true. But modern Philosophy sees no way out of the jungle of suffering, for man with his evil instincts, seems doomed to follow evil.

Occidental thinkers have not gone beyond the First Noble Truth. If no possible end of suffering could be found, then indeed there would be no hope for present or future suffering humanity. That is where freedom of thought has led many thinkers to a blind alley with suffering at the beginning, the middle and the end, so that such men can only say: "Eat

and make merry today (if you can) for tomorrow you die". This is not a satisfactory conclusion, as few have the means or the health or the heart even to simply eat and be merry in our world wrecked by war, a world struggling in an immense sea of misery.

What then?

Let our searchers seek the cause of suffering, for logically it too must have a universal cause.

Of all seers only the Buddha has pointed out the real cause: selfish desire, desire of blind selfhood, instead of selfless enlightened Buddhahood. All desires, all graspings, all clingings are centred round our ideas of self as a permanent something in Kharmalioka, a sense-world, that is impermanent.

Now Desire is mental, as well as physical, and the mental desire is the stronger of these two, for mind is the great driving force. I sometimes think that science will one day prove that thought is the initial force behind all other forces. Does not the Dhammapada tell us: "All things spring up from mind, have mind as their source, their origin".* Here we may say Buddhism is ahead of the up-to-date scientist.

If he studies his own mind the inquisitive seeker will discover that just as law governs material manifestation of phenomena it also governs mental phenomena. For instance if you have a garden you must weed it and cultivate it for pleasure and profit. So also of mental states you must purify them and grow noble and beautiful thoughts. Even as you obtain a pleasurable garden by effort you can obtain a pure and happy mind. In other words, as there is a plan of mental suffering (Dukkha) there is also a plan of mental happiness (Sukha) which one can attain. How can you prove this? says the sceptic. By the Buddha way of experience, experience of the Buddha path. According to the law that nothing happens without a cause, it invitably follows that with the total destruction of the cause the cessation of the effect must follow. Therefore if there is ill, there is a cause of ill and if we remove the cause (as we remove a thorn from the flesh) the suffering will cease. If this is not yet clear to those who have not tried to follow the Eightfold Noble Path (those who have not tried the medicine of the great healer of humanity) it is nevertheless a universal law that suffering can be made to cease.

But someone will object: "you can't beat old age, sickness and death." Quite true. However, you can so train the mind that old age, sickness and death can be untroubled by these passing impermanent phases in the river of life. If you go with the stream and do not struggle, if you cease desire for all that is impermanent, you will reach the harbour of perfect peace: Nibbana.

Many martyrs of many faiths have died happily because they have renounced desire-life for a great ideal,

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* A Mahayanist Sutra says: "the objective world arises from mind itself." There is also an English dictum: "Nothing's true but thinking makes it so."

for something higher than a self centered life of sensations.

By freeing ourselves from our limited self-ideas we work with the law. But if we resist the law and wish to clutch at some fleeting pleasurable state, the law will break us. After all what is Sila but a training in giving up selfish reactions?

Why do the precepts say not to kill, steal, slander, nor to injure oneself with strong drinks, etc.? It is to enable us to resist those instincts which hurt others as well as ourselves and keep us and others in a state of suffering that we take or promise to observe these precepts. We can see that as the murderer strengthens his criminal tendencies (and so becomes every one's enemy) he himself creates misery and brings revenge on himself. Such is the working of Kamma, just a *result* not a punishment imposed on us, every action leads to reaction, we can see the world and ourselves in the making.

But some may retort: "the gentle are crushed in the battle, the peaceful by the violence of war. Quite true in a sense, but take the gentle Gandhi for instance. He did not for all his harmlessness escape the murderer, he however *escaped* all hatred and through the principle of Ahimsa prevented much bloodshed. His death was then a consecration of his ideas, not a failure. All actions that purify our lives and elevate our minds bring us a certain peace that is more than mere happiness, and our ideals live and work in the world longer than our mere lives. It is by ceasing to create suffering through one's selfish desires that suffering ceases in us. *Suffering will be diminished in the world in the measure* that men abandon national greed, racial greed and individual greed.

Now it is very important that the world should learn more than that Suffering *is*. Strange to say we are very unsensitive today of the suffering of those around us, friends or foes, men or dumb animals.

The Bodhisattva in all his opulence was unsatisfied, he left all to solve this problem of suffering, because he was sensitive to suffering and was filled with compassion. He has taught us Suffering, its cause and its cessation and each of his teachings is based on a universal truth that can be proved in the trying—that is to say in repeating His own experience of deep thinking, pure living and intuitional meditation.

The world's vision today is limited, very limited. Many imagine that some new social order will work wonders. No economical order, much less disorder, can work miracles. Kings, nobles, priests, and democrats, have all had a try at governing us, but so long as covetousness *(selfish lust), hatred and ignorance* prevail in a man's heart, or in the Councils of States, man will be miserable whatever be the grandiloquent form of his so-called freedom. The State and the man will alike be slaves of their passions. Only here and there a few will see the Light of Wisdom, purify their hearts, increase their intelligence and deepen their compassion. Even today this is possible and some there are who

have again, in this ungrateful age, proved it true.

Lust, Hatred and Ignorance are at the bottom of every crime, every form of violence, every war the world over. *These three roots of Evil* must be attacked by each of us, for they trap us up and hold us fast, they are death traps. They are the universal tyrants. In as far as we extricate them in ourselves and purge Governments of them, in so far will we diminish our own suffering and the sorrows of others. We must remember that a local war somewhere today engenders a world war in which all suffer. It is your affair and mine not to hide our heads like ostriches in the sands of ignorance. All lives are interdependant, if we want to clear the path through the jungle of suffering we must hack at and cut away those roots of evil, from which grows the tree of selfish desire and all the poisonous fruits of hatred. In so doing we may become better Buddhists and after purifying ourselves become torch bearers to lighten our darkness and the darkness that blinds the world today to the universal Truth of the Dhamma.

Suffering *is*, the world is learning this.

The cessation of suffering is possible—the world still doubts it. Let it try the Path of Selflessness that leads to the cessation of suffering and, even as the Buddha reached perfect serenity, it will be on the road (long perhaps) but certain and sure that it will reach happiness beyond self, that peace we call perfect, Sorrowless, Stainless and Secure, even Nibbana.

We read somewhere in our beautiful Suttas: the perception of suffering leads to confidence in the Buddha just because it proves he has seen the real nature of existence. Once having full confidence in the leader we follow him and following we can attain happiness.

Let us never forget that the Tathagata taught the cessation of suffering and that *this is the truth* we must prove to the world today which is gradually finding out certain other universal truths of the Dhamma through self experience. But the world has not yet seen that men make their own individual and collective misery, and that if it replaces hate by *metta* and comprehension and understanding it may establish that peace born of selflessness, banish our crass ignorance of the interdependence of all our lives and reach a happiness that at least can be beyond all suffering.

One of the significant translations of the word Dhamma is Law. Every thing happens according to law, that is to say, according to a universal process of Becoming. Most religions attribute all the ills of man, all catastrophies to the will of some God or gods.

The Christian says we are miserable sinners. The Muslim believes in an absolute fatality. This leads the freethinker to ask why should an omnipotent God not have created a happy humanity? Would you yourself make a wicked son and condemn him to suffer?

I have pointed out that we can see ourselves creating ourselves, re-creating ourselves by our deeds day by day. Some there are who say they can see their past lives, or series of lives, from which they have inherited their present tendencies. They can trace past causes and foresee probable future results. This belief in a series of lives was also held during the early centuries of the Christian church.

Be it as it may, the Buddha has said "a beginning of this wandering (Samsara) is unthinkable". Life in some form appearing here, disappearing there, reappearing always, was in one or another of the innumerable universes. But there is a Beyond.

Man, the savage, steeped in Ignorance has infinite potentialities of reforming, purifying, deifying his nature.

How shall he begin this elevation of his mind? First let him look at life as it really is, then let him try to *Diminish Suffering* whenever it is possible and to *Prevent* any new Suffering from arising. Let him be mindful never to create any Suffering for any sentient being by thought, word or deed, and remember always that he who sows violence will reap a whirlwind of violence. This is a universal law, the Victor in turn becomes vanquished.

The Buddha was all intelligence and all compassion; let each of us according to his capacity, follow step by step feebly at first, those sacred footprints on the Noble Path of harmlessness to all life.

If there be none in front, nor none behind
Be found, is one alone and in the woods
Exceeding pleasant doth his life become.

*Ekavihariya in Theragatha*

In cool wood's flowery glades cool waters lie,
Within the hollows of the hills; and there
I'll bathe my limbs when hot and tired, and there
At large in ample solitude I'll roam.

*Ekavihariya in Theragatha.*

# THE COMING CENSUS AND THE DUTY OF THE HINDUS

A. R. KULKARNI, B.A., LL.B.

*Secretary, Buddha Society, Nagpur*

The coming census is the first census in free India. The previous ones took place during the period when India was in bondage and consequently there was little scope for free expression of our views. It is, therefore, the bounden duty of every free citizen of Bharat to state facts and see that facts are correctly recorded by the enumerators and officers in charge of the census operations.

One of the questions that will be asked from every citizen will be "What is your religion?" Now this is the most vital question that concerns the entire Hindu community and it is expected that a considered answer is given to this question. To this question most Hindus would give 'Hinduism' as the answer. But this is no answer at all and defeats the very purpose of the census. It will be readily admitted by all truth-loving Hindus that the word Hindu is a word connoting nationality and has nothing to do with religion. The word Hindu merely means a person residing beyond the Indus in Hindusthan. Just as the word Afghan means a person residing in Afghanisthan so also the word Hindu means a person residing in Hindusthan or Bharat. The word Afghan does not at all connote religion for there may be Christians and Parsis who may be residents of Afghanistan and as such Afghans. It is thus clear that "Hindu" is the nationality of the people of Bharat and not the religion of the Hindus. Hinduism is not, therefore, an answer to the question about religion and should be avoided by the intelligent and truth-loving citiizens of Bharat.

The next question that confronts us is "What is then the religion of the Hindus?" The traditional religion of the Hindus is Arya-Dharma and is contained in the Vedas which is, in a sense, their Bible. It is for this reason that the orthodox Hindus prefer to call themselves Vaidiks or persons pinning their faith in the Vedas. Now Dharma means the code of life and Arya-Dharma means the code of life of the Arya or noble people. It should be distinctly understood that the word Arya does not connote any race or nationality but means a person who leads a noble life. It is thus clear that Arya-Dharma lays emphasis on conduct in life. Now the crucial question is whether we should lay emphasis on the code of conduct of man or on the

book which is merely a repository of that conduct. I believe it will be readily agreed that emphasis on conduct is the proper emphasis in life and is conducive to the welfare of humanity at large. It, therefore, follows that emphasis on the scriptures is the wrong emphasis in life. A true warrior attaches importance to the sword and not to the scabbard which contains it. The Vaidiks on the other hand lay emphasis on the scriptures and give a secondary place to the code of conduct which is the essence of the Arya-Dharma. For this reason a Vaidik is not the correct word to connote an Arya-Dharmi or follower of the Arya-Dharma. For no book however eminent can be an authority or guide for man who above everything else is a rational being. It is well-known that Buddha was the greatest exponent and propagandist of the Arya-Dharma. In fact Buddha always laid emphasis on the word Arya. It is pertinent to note that Buddha called the four Truths which he enunciated as Aryan Truths and the Eight-fold-path as the Arya Asthangika Marga. It is for this reason that the Vaidiks and, in fact, all Hindus regard Buddha on a par with Rama and Krishna as an incarnation of Vishnu. In fact Buddha is the 9th and the latest incarnation of Vishnu. The Hindus are therefore today living in Buddha's age. It is in recognition of this fact that every Brahmin at the time of Puja repeats the mantra 'Buddhavataraye' which is a clear reminder that we are today living in the age of Buddha. The Hindu Shastras say :—

"Namo Ved rahasyaya namaste Veda
yonaye
Namo Buddhaya shuddhaya
namaste jnana rupine"

which means 'I bow before Buddha who is the essence and origin of the Vedas, who is pure and is light incarnate'. It is undisputed that Buddha is the glory of Bharat and is the greatest Hindu ever born. If any Hindu has implemented the injunction of the Vedas "let us make the whole world Arya" it was the Sakya-lion Gautama Buddha. The incorporation of Buddha's Dharma-chakra, popularly known as the Asoka chakra in our national flag, is an ample testimony of this fact. It, therefore, behoves every Hindu to describe himself as a Buddhist in the coming census for Buddha is the essence of the Arya-Dharma which is loosely expressed as Hinduism.

We derive the following advantages by describing ourselves as Buddhists :—

(1) We affirm our loyalty to our national flag which is our pride and thus implement it.

(2) We revive the golden age in our History.

(3) We raise the status of Bharat in the world. When we rally round Buddha we link ourselves through ties of religion with the Buddhist world.

(4) Buddha is a great antidote against the Caste evil which

is the bane of our society. In fact there is no Hindu without a caste. If we wish to break the back-bone of the Caste-System it is our pious duty to describe ourselves as Buddhists which means that we are members of a caste-less society.

(5) Buddha is a great antidote against the evil of untouchability which is a stigma on us. We find that in every province laws are being enacted to abolish untouchability. But law is helpless to eradicate this evil. The only effective cure against this disease is Buddha as is clear from the recent utterances of Dr. Ambedkar who is the accredited leader of the untouchables, a great jurist, a statesman and one of the greatest sons of Bharat.

(6) By describing ourselves as Buddhists we keep the right ideal before ourselves and this is the surest way to make our lives happy.

(7) By rallying round Buddha a heterogeneous people are transformed into a homogeneous one which is the prime necessity of the hour if we mean to preserve our newly won freedom.

For all these reasons I request the intelligent and truth-loving citizens of Bharat in the fair name of their nation to rally round Buddha by returning themselves as Buddhists in the coming census.

[All Hindus are not likely to accept the writer's suggestion to describe themselves as Buddhists, but there is a large educated section among them who are Buddhists except in name. At least they may consider seriously the writer's suggestion and return themselves as Buddhists in the coming census. This will only strengthen the Hindu fold, as a stronger and more numerous Buddhist community in India than at present can bring to bear on Indian polity the rational, scientific and liberal outlook of Buddhism. It will undoubtedly help in the solution of some of India's pressing problems like caste, untouchability etc. As regards those communities which were Buddhist till very recent times like the Ahoms of Assam and the Koliya Rajputs who still claim to be Buddhists but returned as Hindus, they will do an immense service to India if they would describe themselves as Buddhists and make every effort to live up to Buddhist principles.—*Editor, Maha Bodhi.*]

# DIARY LEAVES OF THE LATE VEN. ANAGARIKA DHARMAPALA

EDITED BY SRI D. VALISINHA

*(Continued from page 427 of the last issue)*

*September 1.*—Sent letters to Col. and party and Miss Muller went Olcott, Nandakishore, Miss Stabler, Sir Edwin Arnold, C.W.L., Rhys Davids. Pleasant chat with Miss Muller. She asked me to write to her before I leave America that I leave that country quite pure in mind. I hope I shall go out to India with a pure mind. Sports on board.

*September 2.*—Arrived at New York. We had a lovely passage. Mr. Judge, Mr. Patterson, Miss Ralston, Mr. Strauss of T. S. and William Pipe of the Religious Congress received us. Mrs. Besant persuaded Mr. Pipe to let me go with Mr. Patterson. The first impression I got of Mr. Judge is "holiness". He had to wait a long time at the Customs having missed the Image box which I brought with me. Mrs. B.[1] and Chakravarti went to Long Island as guests of Bro. Neresheimer. Reporters from several N. Y. papers called on us. Bro. Strauss stayed with me. Called on Mr. Pipe in the evening. Mr. Mozumdar arrived by the *Umbria*. E.S. meeting at Mr. Patterson's.

*September 3.*—Spent a lovely day. Miss Ralston, Claude Wright, Strauss sightseeing. Miss Ralston, a pure minded young lady Theosophist, and a devoted pupil of the Masters. Addressed a meeting at Madison Ave. T. S. Hd. Qrs. Exhibited the Relic. Master K. H. is taking care of the N. Y. T. S.[2] 2½ years after I hope to be here again. My weight is 105 lbs. ; Miss Ralston 110 ; Strauss 145 ; Miss Muller 87 ; Patterson 135.

*September 4.*—Severe headache. Miss Muller thought it would be better if I would rest without going to Long Island, but I received the impulse to go. Bro. Strauss got a bottle of menthol for me. Sister Ralston, Patterson, Strauss and Miss Muller and I started off to Long Island. Met Bro. Judge, Mother Besant and Mrs. Judge in the train. We were received by Bro. Neresheimer at the Long Island Station. His residence is lovely. Bro. Judge was asked by the Master to tell me not to again exhibit the Relic for it is too sacred to be touched by the sensualist. It was to convince Bro. Judge that I exhibited it last night. Bro. Judge is the type of holiness and this was the first impression I

[1] Mrs. Annie Besant.

[2] New York Theosophical Society.

got at the first sight of him. He gave me sound advice, and he thinks I had better continue in my work leading the life of the Occultist. I was to decide on the 17th inst. as to what life I should take and I decide it now—Bodhisatva life. Pure life and work for Humanity. Left N. York in the evening for Niagara falls.

*September 5.*—Passed the whole night in the train. Left Buffalo at 6 and arrived at Niagara at 9. Had a sight of the majestic Falls. No better picture could be seen to realize the transitory nature of the personality of the individual. The volume of the water which you see and on which your sight is fixed this moment is at the next moment gone giving place to another volume. The threefold Doctrine of Buddha—how true it is. Left Niagara at 9 P.M. I am glad that I have met Mr. Veera Chand Gandhi, the Jain Delegate. He is just the man to do the work. His nature is sympathetic.

*September 6.*—Reached Chicago at 12-30 in the noon. My thoughts are on the Buddha. The work will succeed. I have asked the Devas to hear the Dhamma. Mr. Mozumdar, Nagarkar, and Pipe and myself came driving together to Mr. Bartlett's where we found Mr. Barrows. He received me with a cordial shake of hands and asked "God's Blessings" on me. I embraced him. Noble-hearted man he is. May his good work succeed. The Japanese have presented him with the Buddhist Scriptures and the King of Siam will present to him the Pali Pitakas. We had dinner together; and it is full of significance that I was given pure milk rice and sugar —and it at once recalled to my mind the "Milkfood" of Sujata to the Prince Ascetic Siddhartha under the Ajapala Tree. May this food be a strength to me to carry on my work in America. The good Law will spread. I am to preach next Sunday on Buddhism! Materialistic Chicago will in the 20th century become quite a Spiritual Centre.

*September 7.*—Sent letters to Col. Olcott, Miss Ralston, Mr. Strauss. Went in the evening to the Fair to see the fireworks and the fountains. The scene in the lagoon was enchanting.

*September 8.*—At home. Jugglery exhibition by Mr. Seth. Several ladies were present.

*September 9.*—Dr. Momerie of London arrived and is a guest of Mr. Bartlett. I like him for his broad views. He is a bachelor. Congress Meeting at Dr. Barrows' office. Archbishop Yanti, Bishop Keane, and others present. Decided that each Religious Representative be given a room in the Hall of Columbus. Went to see Mr. Bartlett's firm. It is an immense place. The Jap Priests called on me. I am glad to see my good friend Noguchi. I explained all about Maha Bodhi Temple and Mr. Taki is greatly interested therein. In the evening called on Mr. Pung Kevang Yu, First Secretary of the Chinese Legation. Had a delightful time with him.

*September 10.*—Meditated. Preached on the Pure Life at the Unitarian Church at 11-30. Mr. Graro called on me. He wears the European dress and has not cropped his hair. That is good.

*September 11.*—Meditated. A historic Day in the Religious Evolution. All spoke of God, and I was the last to speak at the morning sessions. I got the impulse at the moment and I spoke. Truth, Justice and Love and Charity are powerful weapons in the hands of the altruist. He conquers. All congratulated me and I repudiated all that. They asked me if I am a F.T.S., and I said that H.P.B. and H.S.O. are both my teachers. Chakravarti and Vivekananda spoke beautifully, and they were greatly admired. Reception in the evening at Mr. Bartlett's: All smiling faces, and to all I spoke and gave my good wishes and peace. Some likened me to Christ!!! I love my dear young sister Miss Barrows and I spoke to her of the beauty of a pure life.

*September 12.*—Ah, the divine Compassion of the Buddha. The great difference between Him and the other great Teachers is that He takes all living beings under His compassion. Man and animal are the object of his tender solicitude. All papers full of yesterday's proceedings. Attended the Congress. All papers full of Theology and Anthropomorphism but pure life naught. Evening reception. I spoke and appealed to the hearts of those assembled to abstain from the destruction of animal life. They liked it, Vivekananda is a good man. Outside of the Noble Eight fold Path there is no perfect holiness.

*September 13.*—Meditated. To know Him is to love Him. Selfish is the man who ridicules Him deliberately. I wept on contemplating His divine compassion. Salvation through Compassion, Sacrifice, Knowledge, &c., is only of Buddha's. Attended the Congress. My sweet young sister Mary Barrows—so good, so amiable and so gentle, may she shed the lustre of a pure life wherever she goes. All blessings to her. I presented her my copy of the Light of Asia—I wrote thereon—"To Miss Barrows my dear young sister from her affectionate friend." She left this noon to join her College at Mass. Addressed a few words on a virtuous life to about 400 people. Came home in the noon. I got a Dollar from Pipe which I paid to the Dhoby. Sorry I could not go to the evening Sessions, and missed the exciting scene reported in the Paper—Kinza Huai's Paper was received with tremendous applause.

*September 14.*—Meditated. Went to the Congress Hall with Mrs. Barrows. I gave her the letter which I wrote to her sweet daughter and asked her to forward it. Taki's paper on Buddhism is good. My good Brother Noguchi is in very straitened circumstances. Poor Brother he wept—he has been living on bread and water. I asked Mr. Pipe to render him help, and I decided that if he does not get enough money to go home I will pay from my own. Addressed an overflow meeting on the freedom of thought. Spoke also a

few words at the Women's Reception meeting. I feel encouraged to work.

*September 15.*—Strong cold in the head. Do not feel well. Still I called on Mrs. Besant and my good sister Mrs. Barrows accompanied me ; but we could not see Mrs. B. Met her at the Art Palace. I spoke a few words. Mrs. B. escorted me home. I am glad to see the T.S. party so strongly represented. Bro. Strauss came to see me. I am anxious in not getting the Pansil leaves.

*September 16.*—Attended the Congress. T. S. Congress full. Handed 5$—to Mr. Pipe to give to Bro. Noguchi. Returned home at 1 P.M. I could not talk to my "mother".[1]

*September 17.*—Party at Mr. Blatchford's. Met many friends. Slept only two hours. From 1 A.M. I sat writing my paper on Buddha—my Master. My birthday. Preached in the Unity Church of Mr. Blake. Audience very sympathetic. T. S. Congress held in the evening. Splendid success. Spoke on Buddhism. I finished writing my paper in the evening. Mr. Seward came to get my signature for his Christian Union. I said it is the union of all who accepts truth that is wanted and I was then writing on the same subject.

*September 18.*—Lecture Day. "World's Religious Debt to Buddha". I was thinking of today's work to be done when the thought flashed that yesterday was my birthday. Ah, how happy I felt. I begin a new life today, and I take Buddha as my Supreme Guide—The Blessed Lord. It is the dawn of a new era for us. All expect to hear my paper and may it show to the world that there is light in Buddhism—more light than any other system. Received letter from my guide and teacher Col. Olcott enclosing £14 by cheque—for my expenses. He warns me and asks to be "modest". Ah good man, how kind he is to me. I read my paper, and I had before me the beautiful image of Buddha. The placid smiling features of the beautiful figure will draw the good towards it.

*September 19.*—Meditated a little. New arrivals from Japan to represent Buddhism. Morning papers full of parliamentary proceedings. I hope that Buddhism will be investigated—yes if Humanity is just He will have his place at the summit in European thought. Vivekananda gave a splendid lecture but he made a blunder in calling it agnostic. I gave a sitting to the Photographer at his request. Read the latter part of my paper in the evening ; it took nearly an hour to finish it. Good influence all round—I called upon the gods to hear Buddha. The America is a grand performance. It is a triumph in Art. Pipe says that Mrs. B. was paid the £17/-.

*September 20.*—Meditated. The cold is still troubling me. Met several ladies at Judge's. Waterman came to meet me. Delighted to meet the Siamese Commissioner and his wife. Spoke a few words about the Com-

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[1] Mrs. Annie Besant. He used to call her mother.

passionate Spirit of Buddhism. Returned home at 11 P.M.

*September 21.*—Meditated. Attended Rel. Congress. Met Bro. Strauss. Went with him to the World's Fair Grounds. Met Mr. Ginalinton and his assistant. All speak well of the Sinhalese Court. Some one said, "Ceylon is always to the front."

*September 22.*—Spoke at the Women's meeting about women in Buddhist countries. Missionary problem discussed. I spoke at the impulse of the moment. Great excitement. Mozumdar's paper on "World's Debt to Asia" was splendid. African Congress held in the evening. Bishop Arnett spoke eloquently about his people. Mrs. Barrows so kind, so good, an ideal mother. Met Mrs. Howard, the good sister who anticipating my visit, prepared a room for me in her own house. Mr. Noguchi again expressed to me his present circumstances. He is living on bread and water.

*September 23.*—Meditated. My message to the American people will be given on the closing day of the Congress. Received letter from my sweet sister Miss Barrows and I sent a reply to it. Attended Congress. Mr. and Mrs. Bartlett and party all went driving. I went to Englewood with Mr. White.

*September 24.*—At Englewood in Mrs. Howard's house. Preached in Mr. White's Church. Returned home with Mrs. Howard. She is a pure minded woman and is devoted to truth. Gave my photo to Mrs. Barrows. Lectured in the T. S. Rooms. Admitted Bro. Strauss[1] as an Upasaka of the Buddha's Religion. Gave Pansil. Very sympathetic audience. Gave $5 to Mr. Noguchi.

*September 25.*—Attended the Congress. Group of delegates photographed.

*September 26.*—From 2 o'clock this morning I wrote out my Lecture for this evening's programme. Buddhist Presentation. The Hall was crowded more than any other evening. We all sat on the platform. I got Dr. Momerie to preside, and after the close of the proceedings I asked Bro. Vivekananda to criticise Buddhism. Good Brother, he said that India's future greatness lies in the union of her children with the Buddhist peoples. Came home at 12 P.M. Dr. Momerie is a noble-minded man.

*September 27.*—Meditated a little. Attended Congress. Smiling faces greet me everywhere. I love the people. I know I can work here in disseminating the Law. I will come two years after and establish Buddhism. Mrs. Howard, my sweet sister, expressed her desire to take me to her house. If I ever visit this city she wants that I should be her guest. My brother Vivekananda hopes to remain here and work. Miss Mercer is amiable and she got her friend to photograph us. The climax of this harmonious gathering reached tonight. I felt quite broken down. Pain on the spine.

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[1] Mr. C. T. Strauss was probably the first American to take the five precepts formally and declare himself a Buddhist.

*September 28.*—The great Parliament has finished its great work. Mr. Mozumdar left us this noon for Boston. My good Brother Dr. Barrows and Mrs. B., his sweet wife, also left us for their country house. He has instructed Bro. Pipe to see me off. I feel sad to leave this good people. Eversmiling the young women are. I have been surrounded by an atmosphere of love and I hope to come back to this country to disseminate the Good Law after two years. A feeling of extreme sadness comes over one. Ah, the sweet compassion. Did not go to Mrs. Bouney's reception owing to the great fatigue. Mr. Bartlett showed me all his house, and I was glad to find that he shows the same kindness to his servants as to his children. Both enjoy the same comforts.

*September 29.*—Horiu Toki and Nomura called on me. Had a long talk with Toki about the future work in India. He is hopeful of the future consolidation of the Buddhist countries and the emancipation of India. Visited the Fair with Mr. and Mrs. Bartlett. Bought a clock for Mr. N. C. M. @ $50. Mrs. B. thinks it worth about $75. Visited the Siam Court. Mr. Suriya was away and I went to see him in his house. The weather was stormy and I could not go to the Jap. Meeting, and I am sorry that I had to entrust Toki's lecture to somebody else. Mr. Suriya is a nephew of Bhaskara Wongsa. Had a long chat with him about Siam and he insists my visiting the country. He sent me home. Mr. A. C. Bartlett is an ideal householder.

*September 30.* — Meditated. Thoughts come flashing about Siam and France. It is a shame that France with her advanced civilization should persecute a weak people and she boasts of her Liberty, Fraternity and Equality. Mr. Pipe gave me tickets all first class from Chicago to Colombo, and cash $50. May all blessings come upon Mr. Barrows for bringing me here to disseminate the Dharma. Received telegram from Dr. Barrows conveying his blessings to me and Mr. Pung. Banquet in honour of the King of Siam. I made a speech there. Phra Suriya, good Brother, promised to write to Siam about my proposed visit to Bangkok. Mr. Gandhi and Narasimha Iyer called on me. G. is staying with Mrs. Howard. Received letter from Moung Shwe Oh about M. B. Temple.

*(To be continued)*

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The man of blameless life, who ever seeks
For what is pure, doth deem some trifling fault,
That is no heavier than the tip of hair,
Weighty as [burden of the gravid] cloud.

*Revata in Theragatha.*

# EXPOSITION OF THE SACRED RELICS IN LADAK

## A DIARY RECORD

DR. M. R. SOFT

*(Continued from page 435 of the last issue)*

*8th June.*—We left Matho for Stock. On the way we visited the Yokma Gumpa. We had lunch in a garden nearby. Here the school children, the Mohammedan teachers and the local people gave us a big reception. In the garden an exposition of the sacred Relics was held. I left ahead of the procession and arrived at the Stock palace which belongs to the Royal family of Ladak. It is a four-storeyed spacious building where the Rani Saheba resides. She has two sons and two daughters. One son and a daughter have entered the monastic life. The sacred Relics were placed in the shrine of the palace. Rani Saheba was all attention to the delegation. We felt sad to hear about the death of Raja Saheb, her husband, the previous year.

*9th June.*—The sacred Relics were worshipped by the public. We left for Spituk monastery and on the way held on exposition of the sacred Relics at the Choglansar Monastery. From there we arrived at Spituk monastery in the evening and stayed the night.

*10th June.*—As the sacred Relics and our delegation had been on continuous move for the last 10 days and we had travelled up and down the steep hills we felt that we should take rest for two days. Some devotees from Nubra valley came here to pay homage to the sacred Relics.

*11th June.*—While staying here we saw the landing of a plane which brought the Air Marshal Chapman from Srinagar. Along with other high officials he paid a visit to the monastery to see the sacred Relics in the afternoon. They all had *darshan* of the sacred Relics and showed keen interest in them. As the stay of the sacred Relics in Ladakh was fixed for a fortnight, two telegrams—one from the delegation and another from the head Lama—were sent by wireless to the Secretary for Kashmir Affairs for the extension of the time limit. We decided to stay on at Spituk till we heard from the Government.

*12th June.*—I went to the aerodrome to inquire from Col. Jeewan whether he had sent the message to the Secretary for Kashmir Affairs. Nono Stobdan was not able to hand over the telegrams last night as it was too late. So he handed them over to Col. Jeewan in my presence. Col. Jeewan promised to send the necessary information to us in the evening

if he met the Secretary for Kashmir Affairs at Srinagar ; otherwise by the 13th evening if he had to contact him at Delhi. I wished good-bye to Marshal Chapman and others who were leaving by the plane at 9-15 a.m. and returned to Spituk Gumpa. The head lama too returned to Spituk.

*13th June.*—In consultation with the head Lama we decided to leave for Nemo and hold an exposition of the sacred Relics to the public there. We stayed for our mid-day meal at Phay monastery where the people paid their homage to the sacred Relics. We left Phay and arrived at Nemo in the evening. The head Lama very ably carried out the programme of worship and exposition arranged in the adjoining garden. Being at a lower level of about 9000 ft. above sea level, Nemo village is very fertile. It looks like a beautiful park full of crops and fruit trees. There are more gardens here than anywhere else we have visited so far. Poplar and *safeda* are also in great abundance. We slept in the monastery.

*14th June.*—The exposition and worship of the sacred Relics started in the monastery and was continued upto 10 a.m. We decided to stay on at Nemo until we got a reply from Srinagar. This morning we shifted to the house of the Zaildar of Nemo village. He was very kind and hospitable. In the afternoon dozens of people came with urgent requests that the sacred Relics be taken to Saspol as many devotees were waiting for darshan. They gave a khata (scarf) by way of invitation. Ali Kargil, A.D.I. of Schools, called on us and informed that a great number of people were waiting at Basgo to receive the sacred Relics. We had decided that if we did not get a reply by the evening we might visit Saspol instead of wasting time in suspense. Another deputation came from Lamayuru with the same request. This morning 10 persons—5 men and 5 women—came from Dah. Their features and dresses are different from those of the local people. Dah is one of the last villages on the frontier. They are very pious and devoted. There came another batch of 12 from Hanu, which is near Dah. It is at a distance of 6 days' journey from here, that is to say, a fortnight to and fro. There were two young girls and one boy in the party. They sang devotional songs in praise of the Lord in chorus which was joined by the head Lama and the whole audience. A very serene and inspiring atmosphere prevailed as they sang together. People say that they are very pious and religious. We were greatly impressed by their devotion. Some copies of the Relic pictures were distributed among them. They wanted to pay for them, but we asked them to accept them as presents from us. We received a telephonic message intimating that the period of our stay has been extended as asked for. Accordingly we fixed our programme to hold expositions of the sacred Relics for the benefit of the devotees of the remaining parts of Ladak. At Nemo we stayed in the house of the Zaildar which was the head-

quarters of the cruel raiders 2 years ago. There were more than 500 of them. Half of the raiders stayed in this village and the other half in the adjoining village Amalu where there were only 8 houses which were deserted by the inhabitants on the approach of the raiders. The condition of the inhabitants of Nemo village can better be imagined than described while the raiders were in occupation of the village. They were here for 4 months and 6 days. During that period the villagers lived in terror and whatever was demanded from them by the raiders was given. By the time the raiders were forced to leave the place the inhabitants had been reduced to great poverty. On the eve of their departure they collected all the rations and other materials and loaded them on all the available beasts of burden and took them away for good. Nemo is a village of 50 houses and 600 people.

*15th June*—We left Nemo at about 10 A.M. and arrived at Saspol at 3 P.M. It is some 12 miles from Nemo. We covered the distance on horse back. Saspol is a village of 50 houses and 350 inhabitants. This is the warmest place we have so far visited. It is 1000 feet lower than Nemo. For the same reason it is even more fertile than Nemo. The barley crop is ahead of any other village. The whole village is green with growing crops of barley, wheat, grim and green-peas. There are quite a number of gardens of walnuts, appricots and apples. We stayed in the house of Lumpo, a descendant of the ancient Wazir family. The exposition was held in the adjoining garden where the villagers of Dah Hanu again sang devotional songs at the end of the exposition and the whole audience joined them in chorus including the head lama. Several representatives of different villages which are not on our programme urged that the sacred Relics should be taken to their places. The Zaildar of Nubra valley put forth his claim that his area should also be blessed by the presence of the sacred Relics. We explained to him that we were fully occupied with our present programme right upto the end of the month and that in accordance with the time allowed by the government we have to bid good-bye to Ladak by the end of the month. We advised him to procure government permission to go to Nubra. We had our lunch at the house of Moljogs, a landlord and trader of the village, who had built a small silver stupa in which an image of the Lord Buddha is kept. At his request our Bhikkhus consecrated the chorten by chanting the sutras. We visited two more private houses and a monastery where there is a large-size image of Maitreya measuring from 25 to 30 feet. It is a fine image.

*16th June*—We left Saspol for Alchi. We crossed the Indus bridge built of timber. The Indus rushes at a terrific speed. It dashes against the rocks on either side of the bridge. The depth is said to be 20 feet here. The big volume of water is due to the melting of snow in the moun-

tains. We arrived at Alchi by 5 P.M. and stayed in the adjacent house of the old Alchi Gumpa built by the famous Lochawa Rinchen Zampo who lived in the 11th century. At present the monastery is in decay. But the wall paintings are perhaps the best in the whole of Ladak. There is a big image of Maitreya with four arms. The exquisite wall paintings extend right upto the second storey. Some of the paintings supposed to be several centuries old look as fresh as done only a few months back. The sacred Relics were worshipped by the devotees. There is another ancient temple several centuries old whose walls and the roofing are beautifully painted right upto the top with indigenous paints skilfully manufactured from the colour stones of the local mountains. This old temple has a ladder made out of one log with steps cut into it and placed by the side of a wall. We climbed to the first floor by this. The walls and the roofing of the first floor are well painted like those of the ground floor but they are in better preservation. The life-story of the Lord Buddha is very prominent in these paintings. The Jatakas are also well depicted. We could not get to the second floor as it is in a dilapidated condition.

*17th June*—We left Alchi for Rizong. We crossed the Indus bridge between Alchi and Saspol and travelled along the right bank of the river which is very steep at certain places. At Yaktans our horses crossed the Rizong stream and proceeded along its right bank towards Rizong. Before we reached the monastery I got down at the well-kept nunnery which is about a mile from the monastery. Here I met the seniormost nun who is about 85 years of age.

The approach to the monastery is beautiful. It is situated on a hill 500 feet above the surrounding area which again is 18,000 feet above sea level. The very sight of this monastery built on a higher region of the Himalayas is very impressive. The surrounding snow-capped mountains add charm to this home of peace. From a distance the monastery looks like a structure of seven storeys. But in reality the buildings have been constructed on separate terraces of the hill. The main shrine is in the top-most storey. It is kept very neat and clean. There are two beautiful images of the Buddha and Maitreya. The wall paintings depict the principal events of the life of the Buddha. In this sacred shrine one is filled with deep reverence for the great teacher of the world and keenly feels the peaceful atmosphere surcharged with serenity and holiness.

*18th June*—People from distant places—some from places of 6 days' journey—had travelled to worship the Relics. The Dah-Hanu people made *parikrama* (circumambulation) right from early morning. Their devotion was touching. After the exposition they sang devotional songs. The whole atmosphere of the monastery seemed to direct the mind to higher things.

*(To be continued)*

# ENGLISH TRANSLATION OF THE PRESIDENTIAL ADDRESS OF DR. G. P. MALALASEKERA

**at the 32nd Annual Session of the All Ceylon Buddhist Congress**

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The year which is just ending has been a momentous one to the Buddhists of the world everywhere and to the Buddhists of Ceylon in particular. For, it has marked the establishment for the first time in the history of mankind of a World Fellowship of Buddhists, representative of the Buddhists not only of Asia but of the whole world. It has been a unique event such as has never happened before. To the assembly that inaugurated the World Fellowship of Buddhists came men and women from the four corners of the earth and from the five continents all drawn together by their common allegiance to the Buddha, Dhamma and Sangha. And, here in this very hall, they affirmed their determination to work together in unity and solidarity to make known to all mankind the sublime teachings of the Lord Buddha so that the whole world may be won to the Buddhist Way of Life, which is the Way of Peace and Harmony and Happiness to all beings without exception. The World Fellowship of Buddhists is a movement of vast possibilities and potentialities. This Congress, which is responsible for having brought it into being, has reason to be proud of that fact. It was made possible only because of the whole-hearted co-operation we received from all those whose assistance we sought, both in Government and among members of the general public to whom, therefore, we hereby record our gratitude. Almost one fifth of the whole human race acknowledge the Lord Buddha as their Teacher, His Dhamma as their Guide and the Sangha as their Exemplars. Let us resolve to do our utmost to weld together into one great solidarity this vast family of men and women for "the good of the world, for the happiness and welfare of gods and men". Already, Regional Centres of the Fellowship have been established in several countries ; news has come of many others in course of establishment. The outlook for the future of Buddhism in the world is thus bright. That is a matter that should fill with joy the hearts of those who wish the welfare of mankind.

We are living in an epoch which marks a crisis in the history of human civilisation. It is no exaggeration to say that the destiny of the mankind is at stake. We are witnessing the crumbling away of

one age and the birth-pangs of another. For several centuries now the world had trodden the path of materialism where the emphasis had been on the accumulation of wealth, the unbridled licence given to competitive endeavour and the pursuit of luxury. Spiritual values had been sorely neglected. In more recent times the drift towards Materialism has been very rapid indeed and the apotheosis of that movement has been the rise of Marxism which blatantly questions the need for spiritual values at all. No one denies the importance of physical comforts and of a high standard of living, but if mankind were to be totally deprived of those eternal spiritual values which have raised men above beasts, it would indeed be a tragedy. The world has already become lop-sided by the exaggerated emphasis placed on material things, which has followed upon the conquest by man of the forces of Nature through Science. This has been the contribution mainly of the western hemisphere. The time has now come, if it is not already too late, for the balance to be restored by the revival of spiritual values. From time immemorial this has been the special function of the eastern hemisphere, through the different religions, to which the East has given birth. Fortunately for the future of humanity, the countries of the East, many of which had for centuries been engulfed in the darkness of political subjugation, have once more emerged into the dawn of Freedom. They are being called upon to stop the march to complete materialism by a resuscitation of Religion.

In this resuscitation of Religion for the salvation of mankind, Ceylon has a paramount part to play. For, although Buddhism was born in India and had its early spread from there, it was in Lanka that it took firm root and attained to its highest stature. It was from Lanka that its culture and civilisation radiated into the lands of South-Eastern Asia. It was Buddhism that welded the manifold patterns of life in Asian lands into a single entity, impregnated through and through with the noble ideals of mercy and compassion, tolerance, wisdom and enlightenment. For twenty centuries almost, Ceylon was regarded by all Asia as the home of pure Buddhism and the country where Buddhism had reached its highest development. It was also the country which contained the largest number of Buddhist shrines, including the Sacred Bodhi Tree and the Holy Tooth Relic. The Lord Buddha had visited it three times and declared that the Sinhala race which would inhabit the Island would be the custodians of His Doctrines in their original purity. Thus, Ceylon came to be honoured as the centre of the Bdddhist World, a unique distinction which it continues to enjoy up to the present day.

But this proud privilege also carries with it a tremendous responsibility, the duty of propagating the Dhamma in the modern world and also of showing by example the profound influence that the practice of the Dhamma has on the development

of character, individually, and the promotion of enlightenment and noble virtue in the community which moulds its life upon the principles of the Dhamma. In these respects the Buddhists of Ceylon, it must be said with regret, are found to be wanting. That this is so is not due to our fault but very largely, if not almost entirely, to the force of historical circumstance. For, as long as we were left to ourselves free to work out our lives, we followed the Buddist way in life with what beneficial results both to ourselves and to the world the records of our history amply prove. Our Kings, most of whom were themselves exemplary Buddhists, did all in their power to foster the religion. The Sangha, who were ever the custodians of the Sasana, both by precept and by example, guided the people who accepted their guidance with devotion and confidence. Thus it happened that the people were happy and virtuous, cultured and enlightened, compassionate and tolerant, peaceful and prosperous. Foreigners who visited the country from time to time spoke of us in terms of high praise. Many neighbouring nations, like Burma, Siam, Cambodia and Indo-China, were full of admiration and respect and often showed their eagerness to model their own affairs upon what obtained in Ceylon.

But this happy condition was not to continue for ever. The nations of the West became aware of the existence of Ceylon and cast covetous eyes upon her. First came the Portuguese, in 1500, then the Dutch and finally the British. By superior force of arms and even more by perfidy and intrigue they gained possession first of the maritime provinces and then the whole of the country. The final chapter of this epoch in our national life came with the cession of the Kandyan Provinces to the British in 1815. The legal document that effected the cession and confirmed it is known as the Kandyan Convention, whereby the Sinhalese declared their voluntary allegiance to the British Throne.

In making this voluntary submission there were certain conditions which they laid down which were plainly considered both by them and by the British as being essential and about which no compromise was possible. The most important of these was laid down in the 5th Clause of the Convention, which stated that "the religion of the Bodhoo, as professed by the chiefs and inhabitants of these provinces, is declared inviolable and its rites, ministers and places of worship are to be maintained and protected." Both the protection and the maintenance of Buddhism had been the duty of Sinhalese Kings and this duty was transferred to and accepted by the British Sovereign without any qualification whatsoever. As was to be expected, when this became known to the Christian missionaries both here and in England, they set up a howl of protest. They had expected complete freedom to proselytise the Buddhists of Ceylon and instead, they discovered that a guarantee had been given by Government to protect and main-

tain their faith. There was bitter disappointment and we find the Archbishop of Canterbury for instance, raising his voice in 1816 against what he described as raising a heathen faith to the level of a "State Religion" in a country which was under the domination of a Christian Government. His use of the words "State Religion" in this context is significant.

But British Government was unwilling to go back on its undertaking and the missionaries were asked to bide their time till means could be devised "to meet their natural wishes without deviating from the strict line of good faith" due to the Buddhist subjects of Ceylon.

It did not take very long for the British officials and the missionaries to devise the necessary means. In this they were helped by the Sinhalese Christians who made no secret of the fact that their primary concern was not Ceylon or the Sinhalese but Whitehall and Canterbury. The "protection and maintenance" of Buddhism by the British Government in Ceylon consisted chiefly in making appointments of the Chiefs of temples and in controlling Buddhist temporalities. The missionaries discovered that Government control gave prestige to Buddhism and prevented Christianity from extending its sway in Ceylon. Therefore, in 1846 the Government, with the consent of the unofficials of the Legislative Council, all of whom were Christians, passed an Ordinance depriving Buddhism of State patronage while giving a pseudo-autonomous control of Buddhist affairs to a Governing Body of Kandyans. This was, however, disallowed by the Government in England not, as they alleged, because it was against the spirit of the Kandyan Convention but really, as is clear from the despatches of the period, because of a fear they felt that the Ordinance might create an independent body of Buddhists who might use their power against Imperialist interests.

Their problem was how to deprive Buddhism of State patronage and yet prevent it from being autonomous in the control of its own affairs. It was not easy. Meanwhile, the missionaries kept worrying the Secretary of State urging upon him to ignore the religious claims of the Convention "in the interests of God and Truth", and insisting that if the British Government could not openly translate "the will of God on earth in Ceylon" it should at least dissociate itself from heathenism by refusing to have anything to do with the appointment of "heathens, like Buddhist priests." He was told that by "such boycott of Buddhism the heathens would gain the impression that the Government frowned on heathenism and smiled lovingly at Christianity". It was left to the Secretary of State Pakington, in his despatch of 29th January 1853, to evolve a technique by which the Christians could be appeased and the Buddhists sacrificed without the conscious knowledge of the latter. This despatch is a masterpiece of sophistry, wangle and questionable diplomacy. It stated that "Her Majesty's Government do not doubt that the

stipulation in favour of that religion (Buddhism) contained in the Convention of 1815 and interpreted by the Proclamation of 1818, must be considered as binding upon the British Government. But it by no means follows that they equally bind the British Government to preserve untouched the particular form of the Temple appointments and the like, at present in use, if the substantial object of the protection of the rights themselves, is equally attainable without them. The instructions of Her Majesty's Government, therefore, are to cease to issue appointments". That power was to be transferred "to an elected body or bodies the necessary legal force being given to such bodies by legal enactment". No attempt was to be made "to get rid of any part of the present Government functions until such a body was organised."

The "violation" of Buddhism was to be legal, painless and gradual. Its invisibility was its main diplomatic asset. Buddhism was deprived of Government patronage and State interest. Neither its protection nor maintenance was any longer the concern of Government. The missionaries could have complete freedom in their activities "to win Ceylon for Christ". While State patronage and control was thus removed no attempt was made by Government to institute elected bodies, as promised, to control and supervise Buddhist affairs. The Buddhists were left entirely at the mercy of the wolves. Government, having thus divested itself of its responsibility of protecting and maintaining Buddhism, set about devising ways and means of securing the degradation of Buddhism and the impoverishment of Buddhist Temples. The guardian now turned thief, yesterday's protector became today's inquisitor. It began expropriating temple lands under the Temple Lands Registration Ordinance, No. 10 of 1856. A policy of pauperisation of the Temples in order to reduce the prestige of Buddhism in the eyes of the people was deliberately and maliciously followed. Hundreds and thousands of acres were expropriated from the temples by the Land Commissioners, appointed under the Ordinance, often on the flimsiest reasons. Their reports show how vigorously and determinedly this policy was pursued and achieved. In one Report, that of 1861, it is stated for instance "Claimed lands which were admitted to be private dedications were at once rejected". In Nuwara Kalawiya, for instance, one acre was accepted while 1001 were rejected. There was no redress against their decision, no appeal to a Court of Law. Lands which were arbitrarily decided not to belong to the temples claiming them were at once sold. This ruthlessness and cynical disregard of Buddhist rights was extended from Government expropriation to the encouragement of squatters on temple properties who were then given legal status. For instance the whole of Katukelle, Kandy, belonged to the Natha Dewale. The Commissioners gave 60 acres for the Dewala and conferred the rest upon squatters who had no legal status whatsoever.

Another means, adopted in repressing Buddhism by persecuting its temples which were the centres of Buddhist influence and culture, was the Service Tenure Ordinance. This was put into operation by British officials ignorant of local customs and institutions and they gave rights to the tenants which they never claimed. 'The commutations thus given to tenants rendered temple property a liability, instead of an asset and further impoverished the temples, the tenants being frequently given possession of land that legitimately belonged to the temples. Lands that were expropriated in these various ways were sold, often at 5 shillings an acre. The Land Commissioners once boasted that they had saved for the Government 800,000 acres. Most of the land passed into foreign hands, administration was being carried on in a foreign language under foreign conditions. There was, as a result, a great deal of dissatisfaction among the masses which led to the so-called "rebellion" of 1848. But of that later.

*(To be continued)*

For not to gain or loss, to honour, fame,
To praise or blame, to pleasure or to pain—
Where'er it be—do they take hold and cling,
No more than drop of dew to lotus-leaf.

*Godatta in Theragatha.*

Of him who rightly seeks and nought doth gain,
And him who gains but seeketh wrongfully,
Better is he who rightly sought and lost
Than he who gained by methods that were wrong.

*Godatta in Theragatha.*

# A NOTE ON EARLY BUDDHIST SCULPTURE

MAJOR R. RAVEN-HART

The most interesting problem in early Indian sculpture is the startling difference in artistic merit between the graceful, well-executed floral arrangements and the crude human figures of the same date, often merely flat, cardboardy silhouttes with the anatomy falsified. The contrast is especially well shown on the pillars of the hillside stupa ("Stupa 2") at Sanchi.

Even more striking is the contrast between the crude human figures here and at Bharhut ; and the far earlier "Fly-whisk Bearer" which belongs to the Patna Museum but is at the moment, I believe, still in the unjustifiable possession of the embryo "National Museum" at New Delhi.

It is usually explained by saying that Asoka imported sculptors to work for him, and that the good human figures such as this one are their work. Marshall writes, for instance, on the subject of this "Stupa 2" that "the portrayal of the human form was never a strong point in the early Indian school, and it was not until he had come in contact with Hellenistic art, that the Indian sculptor became proficient in modelling it either in bas-relief or in the round."

It is a possible explanation : I must admit as a sculptor that it fails to convince me.

It would be better to say that it *was* a possible explanation, since that same Patna Museum now contains a large number of terra-cotta figurines of Mauryan date, some of them on a level with the best Tanagra work. These then are contemporary with the "Fly-whisk Bearer" ; and they must be Indian work, since it is not credible that expensive imported sculptors would do this inexpensive and popular, fragile work. The last four words of the Marshall quotation become entirely inapplicable, therefore, and the whole explanation falls to the ground.

Writing as a sculptor and not as an archaeologist, I venture to put forward an alternative explanation, mainly to invite criticism of it.

It is that the stone-carvers of Stupa 2 at Sanchi (for example), working a century after these terra-cottas, were perfectly capable of producing accurate bas-reliefs of the human figure, but did not do so because they were copying earlier wood-carvings, and were instructed to copy these exactly.

This is supported by the fact that in the rails they definitely did copy woodwork exactly, cutting the joints on the slant, for example, and not vertically as would be normal in stone ; and that traces of such deli-

berate archaization are to be found in the far later gateways at Sanchi.

It should be noted that this postulates that the woodwork which they were copying was not Mauryan (since the terra-cottas exist to prove how mature this already was) but earlier work still: there is strong reason to think that Sanchi was already an important Buddhist centre before Asoka.

But why then are the stone-carved floral designs so mature at that stupa?

Here one can only put forward alternative guesses:

(1) that those pre-Mauryan woodcarvers already did mature floral work but could not yet handle figures: this is Marshall's suggestion pushed back a few centuries in time, and equally inacceptable by the sculptor of today;

(2) that the obligation to copy exactly that early work extended only to the human figures, the later stone-carvers being given a free hand as regards the copying of other subjects;

or (3) that many of the early wooden pillar-faces were so defaced by weather or white ants that they could not be copied, and the stone-carvers were for this reason given a free hand in replacing them but preferred to do so by floral designs rather than figures.

These are, and must remain, mere guesses: personally I would incline to the third of them.

Parallels, admittedly partial only, can be found to justify the obligation of the stone-carvers to copy exactly the earlier woodwork, in Egyptian art. Here in early work the anatomy is often falsified for ritual reasons—for example, a King may be given two right hands because he is offering to the gods with both hands and yet offerings must be made with the right hand only; and such falsifications (which one eminent British Egyptologist astonishingly attributed to "faulty observation") persist for a couple of thousand years, right into Ptolemaic work. And there is a further parallel here which would support the second guess above, in that such exact copying applied only to these ritual falsifications, the later work differing widely from the earlier in other details.

Another partial parallel is given by archaic Greek statues of deities, where original wooden figures carved from tree-trunks and therefore with the arms stiffly down beside the body, are exactly copied in stone.

Both parallels are partial; but they are suggestive.

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If a man have grit and valiance,
He is wise and he is righteous,
He is clever and far-seeing;
For he may, at ease and cheerful,
Set himself to righteous duties.

*Parapariya in Theragatha.*

# THE BUDDHA SMILES

H. DE S. KULARATNE,
*J.P., Galle*

There are several instances related in the Tripitaka where the Buddha has smiled. On those occasions, a bright white ray as soft and pleasing as moon light, emanates from his mouth and creates a halo round his head. By this token Ananda, who usually follows him, knows that the Buddha has smiled and questions Him. I wish to draw your readers' attention to one such incident which is of topical interest these days, when due to the influence and exhortations of Dr. Ambedkar, Law Minister of India, mass conversions to Buddhism of so-called Schedule-class Hindus are taking place.

In the town of Rajagaha there lived a poor humble Chandala youth, employed to do the meanest work of the town and who had to cringe and bow down to every one according to custom, owing to his low birth.

He became a Bhikkhu (a Buddhist monk) and under Buddha's guidance attained Sainthood (became an Arahat). His piety and saintliness was so great that even Brahma and Sakra, the King of Gods, worshipped him saying :—

"Namō tē purisā jañña
Namō tē purisuttama
Yassa tē Asavā khīnā
Dakkhineyyosi mārisā".

When the Buddha saw this great respect now paid to the former humble Harijan, He smiled and told His disciples that this monk was greater than even the Maha Brahma.

He who dotes on form of woman,
Taste and touch and scent of woman,
Findeth divers shapes of sorrow.

*Parapariya in Theragatha.*

# THE BURMA BUDDHIST WORLD MISSION

Anagarika Priyadarsi Sugatananda (Mr. Francis Story), President of the Burma Buddhist World-Mission and a Rangoon Representative of the Maha Bodhi Society, has just returned to Rangoon after several weeks' tour of Upper Burma, in the course of which he visited Mandalay, Meiktila, Yamethin, Sagaing, Pyawbwe, Kyaukse and other towns. Public meetings were held in each of the places visited and Anagarika Sugatananda gave lectures almost every day, the subjects including "Buddhism and Modern Science", "Paticca Samuppada, the Law of Dependent Origination", "The Scientific Basis of Abhidhamma", "Kamma", "Buddhism versus Materialism", "Buddhism in the Modern World" and "Buddhism and Contemporary Thought". These lectures were greatly appreciated and drew large audiences. Translation into Burmese was made by U Saw Hla U, D.D., V.S., Meiktila, an active member of the Burma Buddhist World-Mission. In addition to the subjects mentioned, the Anagarika gave several lectures on the work of the B. B. W. M. and the Maha Bodhi Society in the field of foreign missions, and stressed the great need for a revival of Buddhism in the world today. It was not only necessary to propagate Buddhism in non-Buddhist countries, he said, but Buddhists themselves must revitalise and strengthen their faith and knowledge. It is necessary to practise before one may presume to preach. There is a great gulf, he stated, between modern Western ideas, which were too materialistic, and the traditional ways of expounding Buddhism, which had failed to keep pace with modern needs. The fault lay not in the doctrine, which is perfect in its beginning, its continuation and its end. It was not that there was any distortion of Buddhist beliefs necessary to bring them into line with modern thought. On the contrary, Buddhism is in advance of the most up-to-date scientific knowledge. The fault lay in the fact that there were not enough modern, scientifically-minded Buddhist missionaries able to present the profound truths of the Dhamma in a way that would be understood and appreciated by people with a background of Western education. If the truth of Buddhism were to be presented scientifically it would sweep the world, and we should see the greatest religious movement in the history of mankind. Intelligent and educated people all over the world were becoming as disillusioned with materialism as they had formerly been with the out-moded supernatural religions. The time was ripe for the presentation of a religion based on reason, with universal benevolence as its core. Buddhism not only teaches

men to love one another—other religions have done that, and none of them very successfully. It teaches them *why* they should cultivate a boundless heart of compassion towards all beings, and the *way* to do so ; that is, by the constant practise of Metta Bhavana. Other religions, he pointed out, talk a great deal of universal love, but it is mere empty words unless they also teach how to perfect the heart in love. It is like telling a man who has never had a lesson on the piano to sit down and play a sonata by Beethoven. Furthermore, people will only try to cultivate compassion and benevolence if they are given a very good reason why they should do so. The universe gives them no inspiration in this direction, and the god of theistic religions shows no evidence in his works of that universal pity that man himself can experience. The universe is a pitiless mechanism, without mercy, kindness or love, and to talk of an All-merciful Creator is obvious nonsense, from which intelligent people revolt. The only way in which the nature of the universe can be understood is through knowledge of the law of Karma. From this the Anagarika went on to expound the Buddhist doctrine of cause and effect, and the way in which Karma works through Paticca Samuppada. If this were to be universally understood, he declared, people everywhere would be afraid to commit evil, they would come to love righteousness, and the Wheel of the Law set in motion by the Supremely Enlightened One would revolve triumphantly throughout the world, bringing peace and brotherhood to all nations and races of men.

At the end Anagarika Sugatananda's tour it was resolved to establish a Branch of the Burma Buddhist World-Mission in Upper Burma, with headquarters at Meiktila, under the direction of U Saw Hla U, D.D., V.S. Meiktila. Funds collected in the district by U Saw Hla U were handed back to him for this purpose.

The great success of Anagarika Sugatananda's tour was made possible by the strenuous and enthusiastic work of U Saw Hla U and his colleagues, who worked indefatigably in arranging public meetings, consultations with prominent Sanghas, social activities and in planning the details of the itinerary. It was entirely due to his excellent organisation that the Anagarika was able to give at least one lecture every day throughout the tour. On more than one occasion two lectures were given on the same day. In Mandalay great thanks are due to Dr. R. L. Soni, President of the Institute of Buddhist Culture, who gave wholehearted help and co-operation, arranging lectures in the University College, St. Mary's School Hall and the Town Hall, Mandalay. The text of the whole of the lectures given during this tour is to be published by Dr. Soni under the auspices of the Institute of Buddhist Culture.

The influence of the Burma Buddhist World-Mission in Burma is steadily increasing, and with it has come a corresponding stimulus in the

activities of other Burmese Buddhist associations. Burma is once again becoming conscious of her great religious heritage, so long eclipsed under the influence of foreign missions, and there are promising signs that with the coming of more peaceful conditions, brought about by Burma's strong religious feeling, the country will take the lead in promoting Buddhist knowledge throughout the civilised world.

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# ANAGARIKA DHARMAPALA

SRI K. C. GUPTA

## I

When Dhamma had almost disappeared in the wicked storm of luxury
and vicious attachments,
When Sangha lay in silent slumber in the mist of errors and ignorance,
You were inspired by Buddha to destroy the web of stupor of Mother Lanka
By lighting the lamp of true Knowledge, Oh ye blessed Dharmapala.

## II

There gathered gloomy darkness below the Bodhi tree and sadness over
Bharatvarsha.
Where had fled Sambodhi and the principles of Asoka?
When the purity of pleasure had vanished,
When a dense cloud and a widespread fog had enveloped the holy
sanctuary of Gaya,
You offered your life as a sacrament, Dharmapala, for their restoration.

## III

To awaken Dhamma which had lost its lustre in Simhal and Bharat,
through life-long labour,
Oh hero, you dedicated your noble work of reform at the feet of Buddha.
That the flame of Mahabodhi may remain bright for ever, from land to land,
Anagar Dharmapala, you lighted the lamp of knowledge with your own
hands.

## IV

Without any personal attachment, free from all vices,
Your mission in life was to serve others, oh noble soul.
You took upon yourself the task of putting to sleep the intriguing struggles
that result from himsa and jealousy.
You never shrank from offering service to humanity and to the Sangha.
By serving Lord Buddha, you earned passage in the path of Nirvana.

# IMPERMANENCE AND TRANSFORMATION

LAMA A. GOVINDA

Why is there such a difference between the knowledge that has been acquired through life and the knowledge that has been transmitted to us through others? Why is it that one who has been educated in the thoughts of great thinkers is still far from being wise?

Because experience means participation of our whole being and not merely an objective and unconcerned observation. The contemplation of food does not still our hunger,—only the incorporation of food. Similarly, each real experience means an incorporation, an assimilation.

The indifferent one, the unfeeling, untouched one, who does not allow either things or living beings to enter his heart, is as little capable of real experience as he who allows everything to take possession of him and who is merely a slave of the outer world.

The first one excludes himself, the second one loses himself. The first one is comparable to a person who dies of thirst at the bank of a river, because he refuses to drink of it; the second one is like a man who throws himself into the river and is drowned.

Life means giving and taking,—exchange, transformation. It means not the taking possession of anything, but a taking part,—which is neither a possession nor a being possessed; neither a clinging to the objects of our experience nor a state of indifference,—but the middle way between both, the way of transformation.

I am transformed by that which I accept. I transform what I have accepted, by assimilating it. I am transformed by the act of giving, and I contribute to the transformation of others by what I am giving.

He who opposes this process of transformation will die the slow death of rigidity, he will be expelled and rejected from all that lives, like dead matter from a living organism. Death is nothing but a deficiency of the faculty of transformation.

This faculty is fundamentally different from decay or mere transiency, i.e., unqualified change. Decay is the dissolution of that which has ceased to be an organic unity, a system of harmonious relations within its own limits or with regard to a greater unit or the world as a whole.

Transformation, however, is not arbitrary change or change governed by chance, but change governed by law, according to the inherent nature of the object in question. There are many categories of law: from the most universal to the most

individual, from the general laws of inorganic matter to the particular (and more intricate) laws of organic life and individual self-expression ; from the realm of necessity to the realm of liberty,—because liberty is not lawlessness but the possibility of self-expression or self-realization within the frame-work of universal laws. Self-realization, however, can never consist in egocentricity, exclusivity or individual limitation, but only by a higher degree of responsiveness and creative activity, by a dynamic exchange of vital and spiritual forces.

"Our self to live must go through a continual change and growth of form, which may be termed a continual death and a continual life going on at the same time. It is really courting death when we refuse to accept death ; when we wish to give the form of the self some fixed changelessness ; when the self feels no impulse which urges it to grow out of itself ; when it treats its limits as final and acts accordingly." (Rabindranath Tagore, "Sadhana").

Thus transformation contains both : change and steadiness, plurality and unity, movement and constancy. It has the characteristics of life, namely, to connect organically the polar opposites, the stumbling stones of logic, and to unite them in an all-embracing rhythm.

Rhythm and direction represent the stability of movement,—a movement which never follows a straight line (which exists only in mathematics, i.e., in thought, but not in life). Therefore the logic of the brain is fundamentally different from the logic of life.

"The mystery of movement rouses in man the fear of death.—If we take it that the knowledge of nature is a subtle form of self-knowledge—nature understood as an image, a mirror of man,—then we can say that the attempt to solve the problem of movement is an attempt of the knowing mind to find out its own mystery, to trace down its own fate." (Spengler).

There is hardly any civilisation to which the idea of movement is more alien than to that of ancient India. It was a typical civilization of thinkers who lived more in the abstract than in the concrete, more in the eternal than in the temporal,—in fact, the concept of time was alien to them and played hardly any role in the earlier stages of their philosophy.

Only among the later Buddhists the problem of time became an integral part of their philosophy, and finally in the Kalachakra System the idea of time became the very centre of their teachings.

This illustrates that consciousness develops from a world of bodily experience through a world of spatial experience towards a world which is experienced in terms of time and movement. And, consequently, thinking itself which started with simple, solid statements of an almost static nature, becomes more and more liquid and relativistic,—not because of decadence, as superficial criticism likes to put it, but because the old way of thinking is no more in a position

to do justice to the experience of a world which extends into a new dimension.

The new way of thinking does not disprove the previous ones (which were correct statements or descriptions of a particular state of experience and its corresponding world), on the contrary, it is able to contain them (but not vice versa).

Each time has its own problems to which it must find its own answers, and those who believe that everything has been solved in the past, deceive themselves and others. It is the eternal folly of dogmaticians to ignore the problems of the present because they are not contained in the scriptures or traditions of the past.

Even if there are "eternal truths", the forms in which they are expressed are not eternal. And even if they were eternal,—man is not. His consciousness is not a constant factor, and therefore ever new forms of expression must be found. This fact is well understood in Zen Buddhism. "According to the fundamental idea of Zen," says Prof. D. T. Suzuki in his Introduction to Zen Buddhism, "we should come in touch with the innermost forces of our being, and this on the shortest possible way, without falling back upon anything external or secondary. Therefore Zen rejects anything that has the remotest similarity with authority. Zen has absolute faith in the innermost nature of man. Also the intellect is not regarded as final or perfect. On the contrary, it prevents the mind from its most direct intercourse with itself. The intellect fulfills its mission if it functions as a mediator, but Zen has nothing to do with a mediator, except when it tries to make itself understood to others." (Translated from: D. T. Suzuki, "Die Grobe Befreiung".)

Just as the voice of one's own conscience can never be replaced by that of others, even if they were spiritually more advanced than ourselves, so each time and each generation must make its own effort and find its own expression of reality, without disregarding the achievements of the past, which will always remain great sources of inspiration.

This is especially true in the realm of ethics, which seems to be practically untouched by the changes of knowledge, the expansion of experience and the gradual transformation of human consciousness. Of all the values of human thought, those of ethics have proved the most constant, because the relationship among individuals remains the same on each level. Therefore all great religious leaders are united in the recognition of the fundamental principles of ethics, though they may differ in every other respect.

The very ideas of stability, quietude, duration, reliability, security, peace, invulnerability, changelessness, eternity, etc. have their justification in the realm of ethics and have their meaning and value only there.

But if we transfer them to the world in general and try to make them the starting point of our valuation of life or the measure of all

things,—then we exclude movement from life, which is the same as saying that we exclude life itself, and therewith our values float in a pure vacuum, without any connection with reality. We do not know of any other reality than that of life, and if we try to find any other reality behind it, we are like the monkey who looks behind the mirror in order to find the other monkey who stared and mimicked at him through the glass.

If, therefore, the nature of life is change and movement, then we have to accept these properties as fundamental facts of our philosophy, and it is impossible to maintain the idea that value is equal to duration or permanence. If this were so, then the body would be more valuable than the mind, a mummified corpse more valuable than a living body, and artificial flowers would be preferable to living ones. And if it has been said that "what is not eternal and permanent, is not worth striving for", then this can be taken only in a purely ethical, but not in a general or strictly philosophical sense ; otherwise all human activities, feelings, and aspirations would come to an end.

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To live by wrong ; for doing right to die,
Better 'twere thus to die than so to live.

*Godatta in Theragatha.*

No misery of mind, O chief, is there
For him who hath no wants. All fear have I
Transcended, since the fetters were destroyed.

*Adhimutta in Theragatha.*

And hence in death there lies no fear for me,
'Tis as a laying down the load I bore.

*Adhimutta in Theragatha.*

# BUDDHIST STUDIES IN FRANCE

MADAM S. KARPELES

*(Continued from p. 385 of Nov. issue, 1950)*

In the Religious Science Department of the E.P.H.E., Prof. Masson-Cursel lectured on Japanese Buddhism and its different schools, the Dhyana in Zen observance and how and why new dogmas were developed. He devoted a series of lectures on the European assessments of Buddhism, discussing Schopenhauer's point of view, who never made a precise distinction between Buddhism and Vedanta. In another series of lessons he endeavoured to explain the Buddhist point of view concerning the repudiation of will to life-power, spirituality being based firmly on Jiva, it helps to explain why Indian spirituality never indulged in destruction of life or mortification. On the contrary, it has aimed at robustness and health which are necessary for lucidity and self control.

To study Buddhist Ethnography, it is at "Musée de l'Homme" that one will find all the available documents, besides a good library. It was established in 1938 and the curator's most intricate and difficult task is to impart life to dead things stripped of their association with daily life, and of their surroundings and needs for which they were designed as its founder, Doctor Rivet, remarks. Further on he states that the Musée de l'Homme is meant to convey that everything which concerns the living being in all the manifold aspects could and should find its place in museum collections. Humanity is an indivisible whole in space, and in time. This museum has two kinds of exhibits, a permanent one and a temporary one. Each of the typical Buddhist documents on permanent show bears a short notice and is exhibited in the imposing Asiatic Section. It is meant for the general public. Students and scholars wishing to undertake special studies have access to the Asiatic Store department where they will find classified labelled documents of every kind—musical, iconographical, photographic etc. The Buddhist Cambodian show cases, for instance, display different documents having a religious character and which are used in temples or in home shrines and different Buddhist festivals, including monk's requisites, palm leaf and illustrated paper mss. A special show case is devoted to all the different Asiatic faiths, each one being represented by a characteristic document. Buddhism in Asia has different displays from China, Tibet, India, Burma, Siam, Laos, Cambodia,

Japan and Korea. Up to now, we are sorry to say, Ceylon is not represented in any department of this important museum. We intend sending forth an appeal in favour of gathering documents for a good Sinhalese Section. Maps and photos help visitors to visualize and evaluate the role of each exhibited document.

The temporary exhibitions give a more detailed aspect about the subject dealt with. In May 1945, in honour of the Vesak festival, the monthly show case was entirely devoted to Buddhism in Indo-China. A special map showing the repartition of the two Buddhist schools in Indo-China and enlarged photos completed the documentation. The spirit of the notices aims at enlightening the mind of the hundred daily visitors belonging to all social classes; the following quotations will give an idea of the style in which they are written out: "Sprung from Indian thought, the Buddhist doctrine appeared about the VI and V centuries B.C. in the middle Gangetic Valley. It teaches that man is but a link between the Past and the Future, each human experience being but illusion and desires giving but rise to delusion and sorrow. That is why life's goal is to get rid of desire, to obtain Nirvana or Deliverance, either in this life or after a succession of human or divine lives. One may obtain it by leading an exemplary life or by meditation. The belief in Karma, the result of good or bad deeds, and in transmigration, forces upon a personal discipline of righteousness and prohibition of destroying any life. "Buddhism disappeared from India about the 7th or 8th century A.D., after spreading over Central Asia, China and Japan. Another expansion track by sea led to Ceylon and Burma, whence Buddhism penetrated into Siam and Cambodia."

For the technical and practical study of Buddhist Art and Archaeology, students have to follow the course of the Ecole du Louvre and work at the Paris Oriental Museums provided with a good up-to-date library on the subject. The professors, all specialists, belong to the staff of the Guimet and Cernuski museums or are renowned oriental art critics. They lecture on Art and History in the East and Far-East, on Archaeology and Arts in India, Further India, that is to say: Indo-China, Java and Central Asia. In addition, technical lessons on museography are given to the students. After three years' study they may write a thesis and obtain a diploma. From 1940 to 1950 different lectures on Buddhist art and archaeology were given on the following items:—Buddhist influence on Chinese and Japanese paintings; Buddhist archaeology in India and Further India; Evolution of Khmer Art; Bird's eye-view of Javanese art; Ajanta and Ellora caves; Buddhist art in China from the Vth to the Xth century A.D., the Characteristic of Khmer Art; Discovery and Method in Buddhist Art (Java, Champa, Siam, Central Asia Tibet).

During the War, the Asiatic Society of Paris under the presidentship of Paul Pelliot who died in

1945 managed to keep up its activities and publish its journal. The actual president is Mr. Jacques Bacot, Tibetan scholar, who published lately a book on the Buddha and Buddhism. Today the Society has resumed its full activities and the journal is regularly published. Professor Renou, in the 1943-45 issue, wrote a note about the religious meaning of "fasting" in the Buddhist tradition. Doctor Filliozat gave a paper on the 256 nights during which the Emperor Asoka toured ; Asoka followed the Buddhist laws, respecting at the same time the astronomical ones of his time. In an article which appeared in the 1948 issue he wrote about the "two Asokas and the Buddhist Councils". The evidence of the value of the Pali sources about those two topics seems to be reinforced by the Tibetan tradition. In 1949 Renou gave another paper on the "256 Asoka's nights enigma". After having reviewed all the numerous hypotheses written about the number of those nights, he points out that Asoka conformed himself to a prescription of the Buddhist Dhamma and, as a King, he behaved according to the cosmic Dhamma. He presented another paper about the "Devas and Asoka". The belief that gods exist permanently on earth is to be found, not only in the Veda, but also in the Buddhist classical literature and was still a widely spread belief during Asoka's time. Deva is not a mere synonym of Raja, it is applied to the King, the King being a God : it means divine Majesty, the Indian Majesty being divine. He reviews M. A. Foucher's book on "The old Indian track from Bactria to Taxila." The first part deals with the geography of the track ; the second one with archaeology and the third is devoted to the history of Iran and India. He wrote another paper on "Maitreya, the Unconquered". Maitri is a friendly mood and its possessor can't be conquered. Buddha's maitri acted as an invulnerable charm during Mara's assault.

L'Abbe Lamotte from Belgium wrote a paper on the gradual formation of Buddha's legend in the different Buddhist literatures. Mademoiselle Lalou reviews in the "Journal Asiatique" Lamotte's work on the Mahaprajnaparamitasastra compiled by Nagarjuna. It is the Chinese version by Kumarajiva that, the Belgian scholar translated and annotated. The many references and citations of texts generally not specified, L'abbe Lamotte endeavoured to identify by means of the canonical and extra canonical literature. His notes, as Mademoiselle Lalou points out, add to the interest of the translation. She reviews also a work written by a pupil of L'Abbe Lamotte : "A study on the Council of Vaisali" by Mr. Hofinger. The Council held at Vaisali some hundred years after Buddha's Nirvana, brings a mass of valuable facts for the history of Buddhism. The controversies reveal the relaxations which the Mulasarvastivadin's Vinaya and Devadatta schisms attempt to bring about. Mademoiselle Lalou suggests that the author of this serious study should give a monograph of the dif-

ferent points of controversy : the five of Devadatta and the 10 examined at Vaisali. Mlle. Lalou reviews also Professor Paul Mus' Doctorate thesis : the Sadgatikarika and Lokaprajnapti, a study on the ancient Sanskrit sources maintained in Burmese Pali. The author studies the fundamental Buddhist problem of transmigration, particularly the connection established by the doctrine between two successive lives : ancient Buddhism denying the existance of a personality as a permanent entity, creates the problem of a transmigration without a transmigrant. The continuity results from the sole fact that each state, each being, was, in the past, a being or a series of previous beings and in the future will be a being or a series of beings to come. The idea of responsibility re-establishes the quasi judicial continuity of a moral person. The Buddhist transmigration expands like a series. The Sadgatikarikas of Dharmika Subhuti recovered in Nepal by Sylvain Levi, was published, translated and annotated with the help of Pali, Chinese and Tibetan versions. Mlle. Lalou points out that Paul Mus opens new prospects in introducing the Pali scriptures of Burma which seem nearer to the Sanskrit tradition than the Pali vulgate of Ceylon. In attempting to throw light on the history of the Sadgatikarikas, Paul Mus found an important commentary : Chadgatidipaniatthakatha including more than half of a Sanskrit Lokaprajnapti translated into Pali and preserved in Burma under the title of Lokapannatti. The comparison between this version and the Chinese and Tibetan traditions shows that the Sanskrit Lokapannatti reached Mandalay in a nearly identical form with that of an established text by the Chinese translation in the middle of the 6th century A.D. but abounding in re-employments of which the Sadgatikarikas are a sample. The Lokapannatti has interesting textual connections with the Mahavastu. Professor Mus rightly concludes by saying : "The whole history of the Sarvastivadin's Abhidharma will have to be taken up again in the light of the Burma Pali testimony. Mlle. Lalou points out that it is not only for the tex exegesis and study of the Doctrine that the Burmese testimonies are valuable, but also for the critical Buddhist Sanskrit literature badly fixed and badly preserved.

In the 1948 issue Mlle. Lalou published a paper on the Buddhist geneaology of the Solar Race and Mlle. de Malmann analysed the terms Pancacira and Pancavira in the Buddhist iconography ; the first one is applied to the head-dress of a personage with 5 floating ribbons and other term adduces to a personage surrounded by 5 Buddhas or Viras. Prof. Jules Bloch made a report on the Ceylon inscriptions edited and translated by S. Paranavitana (1937-1943).

It was the French Asiatic Society that took charge of the "International Orientalists Congress" which was held in July 1948 in Paris and at which Prof. Ratnasuriya represented Ceylon. The volume containing the summaries of the papers read by the different members is just out

and amongst those dealing with Buddhist topics we will mention Mr. A. Bareau's researches on Saripura's Abhidharma. There exists at present only the Chinese translation of the Vth century C.E. divided into 4 sections, the first being the oldest. This text has certain likeness to the Pali Abhidhamma and its interest lies in its philosophical documentation. Mr. de Jong, a Dutch scholar, pupil of Prof. Demieville and Mlle. Lalou, read a paper on the "Absolute in the Madhyamika School". The L'Abbé Lamotte gave a paper on "Critic and Interpretation in Buddhism". The sutra of the 4 refuges or Catuhpratisarana Sutra of Sarvastivadin origin, proposes a four point method for the correct interpretation of the sacred texts. Mr. Eliade gave a paper on the Buddha's footsteps towards the north at his birth. The symbolism of transcendancy is attested by the manner in which the Buddha walked the seven footsteps without being polluted by any worldly contact. Mlle. Lalou gave a paper on a Ms. entitled "The guide for the dead", the law of Karma being softened by a merciful doctrine. Professor Mus' paper was about the meaning of "Nagavalokita". The Buddha when leaving Sravasti to reach the place of his Parinirvana turned round and cast on the town an "Elephant Glance" or Nagavalokita. Professor Mus proposes in this particular occasion to render it as the glance of one going away and not returning.

Mr. Stern spoke about Buddhist archaeology at Ajanta and Ellora in connection with the evolution of the Gupta and post-Gupta styles in India. In another paper he dealt with the style of the Buddhist monuments in Cambodia under the great Buddhist Khmer King Yayavarman the VIIth. It must have been due to the influence of his second Queen, a learned and most pious Buddhist lady, that he had built such a great number of Buddhist monuments, religious buildings, hospitals and dharmasalas.

During 1945, a series of talks on Buddhist meditation and various other Buddhist topics and translations of Asoka's inscriptions (texts furnished by "Les Amis du Boudhisme"), were broadcast for the benefit of French speaking Buddhist countries overseas. These talks were resumed during 1948 and 1949 and the Education Department of the National French Radio broadcast besides talks on Eastern civilisation. Here are a few titles of those concerning Buddhism, each subject being treated by a specialist. The Buddha, the Eight Buddhist pilgrimages, Maurya Empire, Ancient Buddhist Schools, South India and Ceylon, Spiritual India, Indian Philosophy, Gupta Empire, Ajanta Caves, Buddhist literature, Buddhist Ordination, Ancient Art, Buddhism, Indian Expansion, Birth of Buddhism, Vedanta and Buddhism, the Four Signs, Buddhahood, Sinhalese Art, Nibbana, Buddhist verses, the Jatakas, Buddhist Poets and Buddhist Women. Other talks were broadcast on Chinese and Tibetan civilizations.

The Buddhist Bibliography was started by Jean Pryluski in 1928 and taken up after his death by Mlle. Lalou. The aim of this publication is to bring to the notice not only of the scholars and students but also to those interested in or attracted by Buddhism, all that has been published during the year relating to Buddhism in its various aspects. Today, more than ever, the world needs a better study of Buddhism. And the world should also be aware of what Asia and Further Asia owes to Buddhism and also how it has enlightened the mind of quite a number of Western people. How can we keep in touch with all that is being published on Buddhism in various parts of the world? Only by sending to the Editor of the B. B. a list of what is being published around us. Thus will she be able to carry on this tremendous task which is so useful. I would even venture to say, that this co-operation is most essential today for our Buddhist activities. That is why we address an urgent appeal to all writers, intellectual workers, publishers, editors, scholars and thinkers of each country represented here, to collect regularly all that is being brought out in book form in the field of Buddhism—articles, translations, catalogues, dictionaries, glossaries, Philology, History and expansion of Buddhism, Philosophy, Discipline, Art, Archaeology, Epigraphy and topics of the hour, and send the same to Mlle. Lalou, 6 Rue de Seine, Paris. If the publications are printed in any oriental types it would be necessary to transcribe them in roman characters. A short note of its general contents should be added in any convenient European language. In doing so each one of us will bring his modest contribution to the making up of a complete Buddhist bibliography, a most worthy effort for the benefit not only for our own generation, but also for those to come.

After an interruption of more than eleven years, Mlle. Lalou, notwithstanding difficulties of every kind, managed to get once again into touch with most of her former collaborators. The volume of eleven years' work has just come out. Japan has sent and is sending her regular contributions, so is India. But China, Burma, Ceylon and other Buddhist countries have not yet taken any notice! May all willing to join in this great task in the field of Buddhist Knowledge give us the assurance that our appeal will not be like a cry in the wilderness and that they will bring to the notice of the readers of the B. B. all that has been published around them. I am of course at the disposal of all those who wish to have any further detail.

*(Concluded)*

# MAHA-BODHI SOCIETY OF INDIA

## 58TH ANNUAL GENERAL MEETING

The 58th Annual General Meeting of the Maha Bodhi Society of India was held at its headquarters in Calcutta on Friday, the 22nd December, 1950 at 5-30 P.M. The President, Dr. Syama Prasad Mookerjee, presided and there was a fair attendance of members.

Several members from Burma and Ceylon were also present. They included Mr. Raja Hewavitarne, Mr. K. T. Wimalasekara, Mrs. Bianca Moonesinghe, of Ceylon, and U Shwe of Burma. Mr. Nalin Moonesinghe, the Hony. Secretary of the Ceylon Maha Bodhi Society, was also present, with Revds. M. Pannasiha, W. Gunaratana and Anuruddha, Dr. G. P. Malalasekara, Mrs. Neil Hewavitarne, Mrs. Seneviratne, Mr. Hettiaracchi, Mrs. Jayatilaka, Mr. and Mrs. W. H. W. Perera and several others.

After the five precepts were administered and a song was sung, the president moved a resolution condoling the passing away of His Holiness Ramana Maharshi, Sri Aurobindo Ghosh and Sardar Vallabhai Patel, after which all stood up in silence for two minutes as a mark of respect.

In the course of his presidential address Dr. Mookerjee said: "The Society has a record of very important activities in course of 1949. The year started with a very big ceremony which was held in Calcutta when the sacred relics of Sariputta and Moggallana Arahans were presented to the Maha Bodhi Society of India by the Prime Minister of India.

"The sacred relics have roused the feelings not only of the people of India but also of people in the neighbouring countries, especially of Burma and Ceylon, where the relics were kept for a considerable period of time.

"They also should feel proud and happy at the glowing reports which we received about the reception offered by the Buddhists there, who felt gratified at the opportunity they had of paying their deep homage to these relics. This fact shows that although distance separates us from them yet there is an affinity of love and sympathy amongst all people.

"I am sure that these sacred relics have established deeper bonds of sympathy between India and other neighbouring countries.

"In the course of this year the activities of this Society have gone on in full swing not only at the headquarters but also in different branches equally, especially at Sarnath. I had occasion to visit this place recently and was told about the excellent work which our representatives are doing at Sarnath."

Continuing, Dr. Mookerjee said that they would be guided by the great faith and idealism which ins-

pired the founder of the Society, Ven. Dharmapala. To-day they have several members representing his family present at the meeting and to them he specially extended his cordial welcome.

They also should feel proud and happy that the good work started by Ven. Dharmapala, who was not a Ceylonese as such but one who belonged to the whole world, was flourishing.

"Buddhist doctrine will ultimately form the foundation of world peace", said Dr. Syama Prasad Mookerjee in concluding his address.

Presenting the annual report for the year 1949 Sj. Devapriya Valisinha, the General Secretary, expressed satisfaction that the Society's 50 years' effort for Buddhist control of the greatest of Buddhist shrines in India has borne fruit. "The Government of Bihar," said Sj. Valisinha, "has passed a Bill vesting the management of the celebrated temple in the hands of a Committee consisting of four Hindus and four Buddhists with the District Magistrate of Gaya as the chairman. Although the Bill falls short of the expectations of the Buddhists who had demanded full control, the Bill is to be welcomed as it takes the Temple out of private hands once for all. The Society can congratulate itself on this splendid achievement which, in fact, is the fulfilment of the main purpose for which the Society was established sixty years ago."

The report which reviews the activities of the Society for the year refers to the unique enthusiasm that was roused all over the country, especially in Calcutta, when the relics of Sariputta and Moggallana, the two disciples of Gautama Buddha, returned to India and were received by India's Prime Minister, Shri Jawaharlal Nehru on behalf of the country. It regrets that the Government of India has not complied with its request to declare the birthday of Lord Buddha a public holiday, but is happy that the State Governments of U. P., Bihar and Assam have included this day as a holiday for observance in those States.

After expressing the Society's thanks to the Central Government for granting a token sum "in appreciation of the services rendered", the General Secretary expressed the hope that in future the Government would liberally help the Society so that it may be in a better position to serve the cause of Indian culture which it is doing for the last 60 years.

The General Secretary regretted that the financial position of the Society is not bright. While the expenses have increased several times, the income is not keeping pace and it is found increasingly difficult to balance the budget. The Society has as many as 13 new projects in hand and for giving them practical shape, it appeals to the public to generously respond to its appeal for funds.

The Report was duly adopted. This was followed by the presentation of membership diplomas to new members.

Among the resolutions passed was one proposed by Sri Jyotish Chandra Ghose, requesting the Calcutta Cor-

poration to re-name Mirzapore Street, Calcutta, after the late Ven'ble Anagarika Dharmapala.

By another resolution the Government of India was requested to declare the birthday of the Buddha a public holiday.

The consideration of the proposed new rules was then taken up and they were adopted.

The following office-bearers were elected :—

*Patrons*

1. His Holiness the Dalai Lama of Tibet.
2. The Hon. Prime Minister of India.
3. The Hon. Thakin Nu, Prime Minister of Burma.
4. His Highness the Maharaja of Bhutan.
5. His Highness the Maharaja of Sikkim.
6. His Excellency the Governor of West Bengal.
7. The Hon. Pandit Govind Ballav Pant, Chief Minister of U. P.
8. The Hon. Dr. Sri Krishna Sinha, Chief Minister of Bihar.
9. His Highness the Maharaja of Banaras.
10. Seth Jugol Kishoreji Birla.
11. Mr. Raja Hewavitarne.

*President*

Dr. Syama Prasad Mookerjee.

*Vice-Presidents*

1. Sir Bijoy Prasad Singh Roy.
2. Prof. Tan Yun Shan.
3. Dr. P. N. Banerjea.
4. Sri Keshab Chandra Gupta.
5. Dr. M. R. Soft.

*General Secretary* (for life)

Sri Devapriya Valisinha.

*Joint Secretaries*

Ven. Bhikkhu M. Sangharatana.
Ven. N. Jinaratana Thera.

*Treasurer*

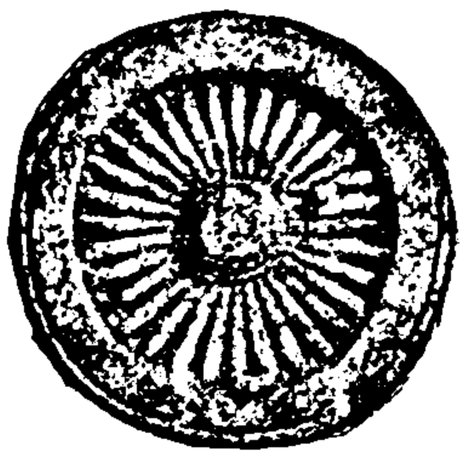
Dr. Arabinda Barua.

*Governing Body*

The above Office-bearers (ex-officio).

1. Mr. Raja Hewavitarne, Trustee (ex-officio).
2. Ven. K. Siriniwasa Nayaka Thera.
3. Ven. D. Sasanasiri Thera.
4. Ven. Bhikkhu Jagadish Kasyapa
5. Ven. Bhikkhu Silabhadra.
6. Ven. P. Pannananda Thera.
7. Ven. H. Saddhatissa Thera.
8. Ven. Bhikkhu H. Dhammananda.
9. Ven. Bhikkhu U. Dharmaratana.
10. Ven. Bhikkhu Y. Dhammaloka.
11. Ven. Bhikkhu A. Dhammadhara
12. Ven. Bhikkhu G .Saranankara.
13. Ven. Bhikkhu K. Mahanama.
14. Dr. Kalidas Nag.
15. Sri Naresh Nath Mookerjee.
16. Dr. S. P. Chatterjee.
17. Sahu Maniharshajoti.
18. Sri N. C. Ghose.
19. Sri Jyotish Chandra Ghose.
20. Pandit Viswanath Sastri.
21. Dr. J. N. Maitra.
22. Sri Parbutty Churn Law.
23. Sri J. K. Biswas,

24. Seth Bhagirathji Mohota.
25. Sri Sushil Kumar Ghose.
26. Sri Meher Chand Dhiman.
27. Sri Haridas Majumdar.
28. U San Htoon U.
29. Mr. T. S. Wang.
30. Sri Snehamoy Dutta.
31. Dr. P. N. Banerjee.
32. Dr. Nalinaksha Dutta.
33. Sri J. M. Mazumdar.
34. Sri Ganapati Sarkar.
35. Sri K. S. Sitaram.



A treacherous bog it is, this patronage
Of bows and gifts and treats from wealthy folk.
'Tis like a fine dart bedded in the flesh,
For erring human hard to extricate.

*Kaccayana the Great in Theragatha.*

Worse of the two is he who, when reviled,
Reviles again. Who doth not, when reviled,
Revile again, a twofold victory wins.

*Brahmadatta in Theragatha.*

The wise man is alive, and he alone,
Although his wealth be utterly destroyed ;
And if the man of wealth do wisdom lack,
For all his wealth he doth not truly live.

*Kaccayana the Great in Theragatha.*

# CORRESPONDENCE

Ajmer,
Rajasthan.

THE EDITOR,
*The Maha-Bodhi Journal.*

SIR,

It was published recently in the "Leader" and the "Amrita Bazar Patrika" that twenty-thousand Koli-Rajputs of this area would embrace Buddhism. This news came as a great shock to us here in Ajmer. We have always considered ourselves true Buddhists and are at a loss to know why you are not prepared to accept us as such, as would appear from the article in the Press.

I would like to make it quite clear that all we Koli-Rajputs have for a long time considered ourselves to be Buddhists. We are very proud of our Lord Buddha, and whilst we understand and agree with the necessity of spreading the teachings of the Master to our illiterate brothers, we, the Koli-Rajputs of Ajmer and other parts of India are not far away from the "Buddhist World". We feel sure that this misunderstanding will be clarified when you get to know us better.

Could you please cause an announcement to be published in the Press to the effect that we, the Koli-Rajputs, have taken refuge in the Triple Gem and are Buddhists.

MOHAN KUMAR NATHASING TANWAR,
*Secretary,*
Shri Koli-Rajput Hitakarini Sabha.

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With wisdom in his company a man
Even in pain and sorrow findeth joys.

*Kappina the great in Theragatha.*

Wherefore let laymen desire to receive in their family
None but them that are wise and discreet and
much learned.

*Kappina the great in Theragatha.*

# BOOK REVIEWS

BUDDHIST MEDITATION—by G. Constant Lounsbery. (Luzac & Company, 46 Great Russel Street, London. Pp. 177).

Every form of spiritual training has to do with some kind of meditation. In Buddhism the highest spiritual value can be achieved only through the cultivation of mind. Hence meditation occupies the most important place in it. In the book under review Miss Lounsbery has explained the method of meditation as set forth in Theravada. The system of meditation given in Visuddhimagga and such other authoritative books is too technical for the general reader. Here the authoress has presented the subject in a simple form free from technical rigidity. It is based on materials from authoritative works. Although the book has been written especially for westerners yet it is not without equal usefulness for easterners.

BHIKKHU U. DHAMMARATANA

YOUNGEST DISCIPLE—by Edward Thompson (Rao Brothers, Tenali, South India. Pp. 183).

This is the abridged form of a novel written by Edward Thompson with the noble object of depicting the life of the Buddha from enlightenment to Mahaparinibbana in the role of the compassionate teacher that he was. Most of the characters are from the scriptures under new names. Thus there is Eklochon representing Angulimala. Panchkori who figures so much in the narrative reminds us of Punna Thera. Ananda, Sariputta and Moggallana also play their respective parts. Sayings of the Buddha, mostly from Dhammapada, have been put into the mouths of the characters. When one has been through the narrative one cannot fail to be impressed by the compassion of the Buddha. All the same there are some glaring defects which cannot escape even the attention of a casual reader well acquainted with Buddhism. Thus we cannot think of the Buddha sending a disciple of his to serve under a cruel Brahmin by way of atoning for his past deeds. It is liable to misrepresent the Buddhist conception of Karma. Conceptions of soul and god are quite foreign to the doctrine of the Buddha. In a work of this nature it won't be in keeping with the spirit of the tradition, however well meaning it might be, to represent the Buddha kissing somebody and Yasodhara embracing the Buddha's disciple. Then again there are some inaccuracies regarding the names of certain persons and places. For instance Kumarakassapa has been confused with Mahakassapa and Jetavana at Savatthi for Veluvana at Rajagriha. As this is a historical

narrative there must be a correct representation of the doctrines, the historical figures and the places concerned. The book is abridged and edited by S. Narasimhan and A. E. Subramaniam of the Presidency College, Madras. We cannot recommend books of this type for a correct study of Buddhism.

BHIKKHU U. DHAMMARATANA

PALI PATHAMALA (HINDI)—by Bhikkhu Dhammarakkhita (Maha Bodhi Society, Sarnath, Banaras. Pp. 94).

If one is to appreciate the perennial teachings of the Buddha one cannot do it better than by reading his original discourses which are in Pali. There is a great interest now among the Hindi reading public in the study of the same. Hence the demand for such books in the language as would help those students who are new to the subject. We are happy to see that books are gradually forthcoming to meet this demand. The book under review is a work of this nature. It is a work of composition on the subject well planned and accomplished. The illustrative passages are all from canonical texts and other Pali works. The selections given would introduce the student to the nature of works he has to take up after acquiring a working knowledge of the medium. The book has been written for the benefit of the students of Matriculation standard. We would recommend it to all the beginners of the subject through the Hindi medium.

BHIKKHU U. DHAMMARATANA

INDIA AND ISRAEL—(Indo-Israel Publication Association, Bombay).

This is a special number of the magazine issued in commemoration of India's granting recognition to the new State of Israel. This infant State is just completing her second year. Due to some diplomatic reasons there was some delay on the part of India in her formal recognition. After full consideration of the case India has done her duty. The issue of a special number is in keeping with the memorable event. It bears articles dealing with both Israel and India. One has only to read the different news items to see how this new State is making rapid progress in all directions. Let us hope that just as the two symbols given on the cover page indicate, both countries will develop to be strong pillars of peace. We wish the monthly long life as a good messenger between Israel and India.

BHIKKHU U. DHAMMARATANA

VIDARSANA BHAVANA (Manual of Buddhist Meditation on Insight) in Bengalee—by Sri Prabhat Chandra Barua. Available at the Maha Bodhi Book Agency, 4A, Bankim Chatterjee St., Calcutta-12. Pp. xi+164+iv. Price Rs. 2.

We heartily congratulate the author of this book. Such a book is rare in the Buddhist literature of Bengal and will serve as a valuable stepping stone to those eager to know how to begin meditation according to the Buddhist system. Though Buddhaghosa's great work "Visud-

dhimagga" contains necessary information, it is difficult for beginners to understand the same and especially to those whose knowledge of Pali is inadequate.

The author has very carefully gathered the essential points on the subject from the Visuddhimagga and compiled them in a manner easily understood by the average reader. Moreover, the author has been practising meditation for a long time and therefore what he writes is from his own experiment and experience which will be most helpful to the reader who wishes to take to the path of meditation.

We wish the book widest circulation.

*S.*

Lo! now the mind of me is white indeed,
Expanded beyond measure, practised well,
Its nature understood, and strenuous;
Sheding a radiance on every side.

*Kappina the great in Theragatha.*

Mourning vexes the eye and the body, wasteth
Comeliness, strength [of body and mind] and intelligence.
If he be blithesome, all the four quarters become
Cordial well-wishers, e'en if his lot be not happy.

*Kappina the great in Theragatha.*

# NOTES AND NEWS

## *Ourselves*

1951 is the Diamond Jubilee year of the Maha Bodhi Society as it was started in 1891. With the current number, the "Maha Bodhi" enters the 59th year of its existence. This year is, therefore, a very significant one both to the Society as well as to our monthly which is its mouthpiece. Although the actual date of the establishment of the Society is 31st May, 1891, it is proposed to hold the Jubilee celebration during the coming winter months so that members and visitors from outside India could join us on the historic occasion. While wishing a happy and prosperous new year to all our readers, contributors, members and friends, we look forward to their wholehearted co-operation in making this year's activities a great success.

Owing to the procession and ceremonies held in connection with the presentation to Burma of a portion of the sacred Relics of Sariputta and Moggallana Arahans on the 20th January, we regret we were unable to issue this number on the due date and we are compelled to combine the January and February issues into one number. The March issue will appear as usual and will carry a full report and illustrations of the procession and presentation ceremony.

## *Coming Census*

We again draw the attention of our readers to the coming census in India. The final enumeration will begin on the 9th February and conclude by the beginning of March. All Buddhists should make it a point to register themselves correctly. In this connection we invite the attention of our readers to the interesting article on the subject by Sri A. R. Kulkarni, published on another page. His suggestions deserve careful consideration by everyone concerned. It is the duty of Buddhist leaders all over the country to see that their fellow Buddhists who had so long been wrongly enumerated as Animists etc. are properly registered as Buddhists.

## *"Ghoshitarama"—Famous Buddhist Monastery Discovered*

The Allahabad University expedition conducting excavations has discovered the famous Buddhist monastery of Goshitarama where the Buddha made his residence during his visits to Kausambi in U. P.

Ghoshitarama was built 2,500 years ago by a wealthy banker of Kausambi, Ghoshita. He was instrumental in bringing the Buddha to Kausambi where he (Buddha) con-

verted King Udayana and spread his faith in Madhyadesha.

The discovery is stated to have brought to light the place where the Buddha actually resided and which was one of the principal seats of early Buddhist activities. The complete excavation is expected to fill in many gaps in ancient Indian history. (*P.T.I.*)

## *Lectures on Buddhism*

During the month of December two very interesting lectures were organised at the Society's Hall. The first was by Prof. Bernard Philipps of California University, who spoke on "A Westerner's Appreciation of the Buddha". The other was by Prof. G. P. Malalasekara, President of the World Fellowship of Buddhists, and his subject was "Buddhism". Both the lectures were most illuminating and were highly appreciated by the audience. Another interesting lecture was by Prof. Srinivasa Raghavan on "Tamil Mystic Poetry" organised under the joint auspices of the Maha Bodhi Society and the Banga Bhasa Prasar Samiti.

## *Visitors to the Vihara*

As usual December was a busy month for the Society's Headquarters with many important visitors and pilgrims arriving from different parts of the world. We had the pleasure of welcoming several organised pilgrim parties both from Ceylon and Burma. Mr. H. P. Karunaratne brought the Ceylon Maha Bodhi Pilgrim Party while Mr. D. N. W. de Silva of the Colombo Y. M. B. A. arrived with another. In addition to these there were several small parties. We give below the names of some of the important visitors:—From Ceylon—Mr. Shirley de Alwis, Ceylon University Architect, and family, Mr. Andreas Panditaratne and family, Mr. & Mrs. G. Abeyawardene, Mrs. A. Ginige, Mr. & Mrs. L. R. Gunatilaka, Dr. & Mrs. Udalagama, Ven. W. B. Chandajoti Nayaka Thera, Mr. & Mrs. Wilmot Perera; from Thailand—Dr. Bunnag, Mr. Pue Rochanapenanda, Dr. C. Benyojoti, Dr. Sasikorn Chullakanchana, Mr. M. R. Uttamakara Varavarn, Rear Admiral Nawaswat, Mr. Pravat Sukhum, Mr. T. Nava; and from Burma—Mr. & Mrs. San Lwin, U. Ba Tin, Maung Khin Maung, U Shwe and the Auditor General of Burma.

## *Delegates of the Indian Political Science Conference*

The delegates to the Indian Political Science Conference which was held in Calcutta during the Christmas week, visited the Vihara on the 26th December. They were shown round the place by Dr. Pramatha Nath Banerjea, a Vice-President of the Society, who was also a delegate to the Conference, and Sri D. Valisinha, the General Secretary. They evinced keen interest in the valuable images and relice preserved in the Vihara.

## *Activities of the Bahujana Vihara, Bombay*

Since the arrival of Bhikkhu H. Dhammananda in Bombay there has been a revival of Buddhist activities at this centre of the Society. On *Devali* day he invited in co-operation with the Bombay Sinhalese Buddhist Association, a number of Hindu and Buddhist friends to a friendly meeting at which he himself, Dr. H. K. T. de Zylva, Mr. A. B. Colin de Soysa, Mr. C. M. Jayaram Swami and Mr. D. E. Devendra spoke. The Bhikkhu also addressed a gathering of Dr. Ambedkar's followers who met at the Vihara to discuss various matters concerning their community. At the invitation of Mr. Rana Bhai Makwana, the Bhikkhu conducted Buddhist religious rites at the foundation stone laying ceremony of his building.

## *His Excellency Dr. Katju at Buddhagaya*

On his return journey from Allahabad His Excellency Dr. K. N. Katju, Governor of West Bengal, visited the Buddhagaya Temple. He was shown round by Revd. Pandita P. Pannananda Thera, Rev. N. Dhammananda Thera and Revd. M. Sangharatana. Dr. Katju offered flowers at the main shrine and visited all the other important sites. He also visited the Maha Bodhi Society's centre at the holy place and spoke a few words of encouragement to the workers.

## *Buddhist Activities in South India*

Ven. N. Somananda Nayaka Thera is continuing his lectures at the Madras centre. On 24th December Revd. T. Ariyawansa Thera of Ceylon gave a lecture on Buddhism. On the same day the two Bhikkhus performed religious rites and chanted *paritta* at the ceremony of planting a Bodhi sapling at Adyar Theosophical Society by the President of the Society, Mr. C. Jinarajadasa.

## *Presentation of an Image of Lord Buddha*

At a ceremony held in the Buddha Vihara, New Delhi, the Burmese Ambassador Sir Maung Gyi presented to the Asoka Vihara, Mehrauli, a bronze image of Lord Buddha. It is a gift from the Indian Branch of the Supreme Council of the All Burma Maha Sangha sent at the request of Bhikkhu Vira Dhammawara, head of the Mehrauli Vihara. Among those who attended the function were His Holiness G. Bakula, Mons. Daniel Levi, French Ambassador, and Madam Levi, and Mr. C. Coomaraswamy, High Commissioner for Ceylon. After the presentation the image was taken in procession and duly installed in the Vihara.

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—MAHAVAGGA, VINAYA PITAKA.


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## THE SENSE OF WONDER


LAMA A. GOVINDA


Our previous essay had brought us to the conclusion that it is impossible to maintain the idea that value is equal to duration or permanence; and if it has been said that "what is not eternal and permanent, is not worth striving for", then this can be taken only in a purely ethical, but not in a general or strictly philosophical sense, otherwise all human activities, feelings, and aspirations would come to an end.

One might rather go to the other extreme, paradox though it may seem, and say: Everything is worth striving for,—in so far as it is the striving itself that matters. If you are striving for the wrong thing, you will soon enough discover your mistake; and if you pay for it with suffering, then this will cleanse you and give you a new impetus and a better aim, namely, one which is more in accordance with reality. But if we do not strive at all,—and since there is nothing permanent within the reach of our experience (as the Buddha has shown already), there is nothing for which the seeker of permanence could strive,—then we will never be able to improve or see our shortcomings.

A man who loves,—and if it were only a dog or a cat,—is certainly better than one who, while occupying his mind with the eternal problems of mathematics or astronomy,—has no love for any living being. In fact, you cannot love anything that is permanent, changeless, and infinite, but only the finite and the impermanent. What is permanent, changeless, self-contained, is without relationship to other things, does not permit any relationship (herein lies the fundamental philosophical importance of the anatta concept and its correlates aniccata, sunnata, etc., which are very often misrepresented as the cause of suffering, while actually their recognition is the cause of liberation. It is this *ignorance* of these fundamentals which is the cause of suffering).

If Plato wants us to believe that we love a person on account of his or her good qualities, in other words, that we do not love the particular individual but the abstract eternal qualities of goodness, beauty, and truth, —then he misinterpretes thoroughly the real situation for the sake of an attractive theory.

Good qualities may be a stimulus to attract one person to another, but they are not the essential cause or sustaining quality of love. On the contrary, what I love in a person is not that by which he or she is the same as others, but what distinguishes that person from others.

The uniqueness, whether real or imagined, is the very foundation of love, and therefore there is nothing more deadly for it than habit, which slowly but surely kills the wonder of uniqueness by destroying the necessary distance and tension, and finally brings it down to the level of the ordinary. But the wonder of uniqueness and the wonder of infinity and eternity are closely connected. They touch each other in the experience of love and in that of highest intuition, of enlightenment.

Uniqueness is the empirical focus of universality, momentariness or uniqueness in time ("onceness") the vehicle of eternity ; and therefore self-absorbtion (jhana), the highest achievement of individuality, ultimately means the realization of solidarity with all living beings. "If we want to obtain the real truth of things, we must look at them as if this world were uncreated still, as if the consciousness of 'this' and 'not-this' were not yet awakened and the mind still filled with its own idendity, i.e., with equanimity and voidness." (D. T. Suzuki).

An experience, which is not yet limited by previous associations, has all the qualities of infinity ; and similarly, the absence of time in an experience, which is thus free from associations, has the quality of eternity. The smallest unit of time is equal to its longest imaginable duration. Both are outside of measurable time, outside of empirical time ; strictly speaking they are 'not-time', they are time-less.

"Zen educates the mind systematically to see this. It opens the mind of man to the greatest mystery that takes place daily and hourly, it widens the heart so that it may feel the

eternity of time and the infinity of space in every throb ; it gives us a life within the world as if we were moving about in paradise ; and all these spiritual deeds take place without any refuge into a doctrine, but by the simple and direct holding fast to the truth which dwells in our innermost being." (D. T. Suzuki).

What opens the mind to the great mystery of life,—to the infinite within (not behind) the finite, to the eternal within the ephemeral,—is that 'sense of wonder' which Socrates called the feeling of a philosopher and the beginning of philosophy. It is the switching over of our mind from the old grooves of habitual thought to a new unimpeded way of thinking and feeling :—unimpeded by the prejudice of egocentricity, unimpeded by the quality of contradictory concepts, like being and not-being, self and not-self, eternity and non-eternity, oneness and otherness, existence and non-existence. These are the grooves in which the mind is caught and kept, so that it can never take any new direction and never get a glimpse of the Great Mystery of non-duality, which in the philosophical language of Mahayana Buddhism is sunyata (the emptiness of all conceptual positions and pairs of opposites in Ultimate Reality) and which, exactly as Socrates' Sense of Wonder, opens new, unheard-of dimensions of consciousness and spiritual exploration.

This Sense of Wonder is that what gives profundity to our experience or vision of the world ; it is the spiritual dimension of depth the indispensable space for the unfoldment and growth of our mind. It is the background without which the experience of freedom would not be possible, the psychic breathing space without which our soul would suffocate. It is the starting point of every spiritual activity, the 'conditio sine qua non' of all inner movement, the liquifier and dissolver of all that is cramped, hardened, or coagulated within us.

We need a spiritual rebirth to see the world with new eyes, without our old prejudices and worn-out associations, which have accumulated like a crust around the source of living experience. That which has grown and hardened into a fixed form, already belongs to the realm of death, and if we identify ourselves with it, we are delivering ourselves unto death.

Instead of realizing the elements of immortality which lie in the very process of becoming, we cling to its external forms, to its material by-products, and thus we block the stream which connects us with the universe.

In our innermost being there is an incessant going and coming of forms and sounds, visions and voices. It reverberates with unheard melodies and with the voices of beings born and unborn. It is the meeting place of the whole world. But it is great only if it is open and ready to accept the world and to give it up at the same time.

It is not immutability that makes our soul great, but its faculty of transformation, which enables us to resound with the tunes of all spheres

of the universe. The rivers of life unite in the deep and hidden well of our being and flow through it.

Laotse expresses a similar idea when he compares man to a low valley, through which rivers flow, or to a channel of universal forces. A river or a channel has two functions: that of receiving and that of giving, —but not that of keeping. He who tries to keep life or any of its gifts to himself, thereby loses them. The ego closes the channel and converts it into an evil-smelling pool, a breeding ground of death and decay.

Therefore there is no illusion more dangerous, more inimical to life, than the illusion of the ego; no illness deadlier than the illness of craving and clinging. And therefore wisdom does not consist in an accumulation of knowledge or a collection of facts, but in the openness, the receptiveness of the spirit which is ensured by the Sense of Wonder, while ignorance, real ignorance, is characterized by the absence of it.

Charles Morgan, through the mouth of one of his unforgettable characters (in his novel "The Fountain") discusses this idea in the following words: "I supposed that ignorance was what chiefly separated the mortal from the immortal state, and believed that death would be a door to secrets—that after it everything would be made plain. Nor do I suggest now that greater knowledge and understanding are not attained to in the immortal state; but that they are the distinguishing essence of God I no longer believe. What we have hitherto called omniscience is better thought of as infinite power of wonder. Knowledge is static, a stone in a stream, but wonder is the stream itself—in common men a trickle clouded by doubt, in poets and saints a sparkling rivulet, in God a mighty river, bearing the whole commerce of the divine mind. Is it not true that, even on earth, as knowledge increases, wonder deepens? . . . ."

And it is equally true, we may add, that knowledge decreases or loses in importance if the Sense of Wonder has disappeared. People who have lost this faculty are empty and shallow, and their teachings are platitudes in spite of their scientific make-up and their pseudo-philosophical detachment which sails under the flag of logic and objectivity. A philosophy or religion which tries to deprive man of his inborn Sense of Wonder, by attempting to explain everything or by rejecting everything that cannot be explained, is nothing but an artificial construction of the intellect, and as such it will never be able to influence or to direct life, but will only impede it. It is a blind alley, a river that disappears in the sand. For it is not the business of philosophy, nor that of religion, to explain the world but to give it depth and meaning and—most important of all—to clarify man's position in it.

It goes without saying that the Sense of Wonder is not to be confused with a belief in miracles or obscure mysticism, and that the acknowledgment of a reality which surpasses the realm of logic, has no-

thing in common with metaphysical speculations. In fact, it is precisely the awe of the inexpressible which prevents those who have experienced it, from dissecting it in words and from indulging in speculations. They content themselves with hinting at it, and they do so with the help of similes, symbols, and paradoxes, because these are the only forms which defy the dissecting knife of the intellect and the petrifying effect of dogmatic thought.

The Sense of Wonder is based on the admission that our intellect is a limited and finite instrument of information and expression, reserved for specific practical uses, but not fit to represent the completeness of our being. It is the profound respect for a mystery which may be known but never be revealed, because it is too great to be shown in its completeness, too closely interwoven to be taken apart, too subtle and immaterial to be exposed to the glaring light of the day.

There are dreams which stand out clearer than any experience of our waking mind and which dissolve into meaningless details the moment we try to tell them or to describe them objectively. It is as if all that is describable were the non-essentials. Objectivation and objectivity separate the object from the experiencing subject. But in all cases of real knowledge, of immediate or spontaneous perception, the unity of subject and object is so complete that any separation is equal to a destruction of its vital essence. The closer our relationship to some thing, the less we can demonstrate it or talk about it. This is why Goethe could say: "The highest works of art are those which have the highest truth but no trace of (objective) reality."

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'Tis a fool's part heedless to waste his life ;—
Such are the folk who will not understand.
He who is wise doth foster earnestness
As he were watching o'er his chiefest wealth.

*Angulimala in 'Theragatha.*

Some creatures are subdued by force,
Some by the hook, and some by whips ;
But I by such an One was tamed
Who needed neither staff nor sword.

*Angulimala in Theragatha.*

# A STUDY ON THE TIBETAN AND CHINESE VERSIONS OF THE MULASARVASTIVADA VINAYA

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The *Vinayapitaka* contains rules and regulations for the guidance of the Buddhist sangha (order), and precepts for the daily life of the bhikshus (monks) and the bhikshunis (nuns). The observance of these rules is, therefore, a necessity for the well-being of the sangha (order). But in course of time monks were found lacking in their observances, and this sometimes formed the subject-matter of dispute among the orthodox monks (*Theras*) and was the occasion for their separation. Thus arose the different sects with different versions of Vinaya. In Tibetan there is only one version of the Vinaya and it belongs to the latter Buddhist sect called the Mulasarvastivada. But different is the case with Chinese. There are as many as seven versions in it belonging to different sects, viz., Sarvastivada, Mulasarvastivada, Dharmagupta, Mahasanghika, Mahisasaka, Kasyapiya and Sammitiya. This shows that the Chinese, unlike the Tibetan, paid much more attention to the study of the Vinaya texts and it was I-tsing, the celebrated Chinese pilgrim, who was responsible for the introduction of the Mulasarvastivada Vinaya into China.

To form an idea of the relation of the Tibetan to the Chinese version, we shall analyse here the first few pages of the Tibetan *Pravrajyavastu* of the *Vinayavastu* with the corresponding Chinese text.

The Tibetan version opens with the first folio of the *Dulva* (Vinaya) while the Chinese begins with 80a[8] of the *Lü* (*Vinaya*), Shanghai edition. The subject-matter of the Tibetan version opens, as usual, after the salutation. Firstly, it describes the difficulty of embracing the religious life and then it gives a list of chapters of the *Vinayavastu* such as the *Pravrajyavastu*, the *Uposathavastu*, the *Pravaranavastu* and the like. In all, it furnishes us with a list of 17 *Vastus* (chapters). This list is, however, wanting in the Chinese version. Like the Tibetan text the *Pravrajyavastu* is the first chapter of the Chinese version. Let us now note the differences between these two versions:—

(*a*) The story in the Tibetan version begins thus:—When the Bodhisattva was living in a paradise, a king of the name of Rajadhiraja, lit. King of Kings, was reigning in Anga,

and his kingdom was prosperous, populous and the harvest plentiful. Mahapadma was reigning in Magadha and his kingdom too was prosperous, populous and the crop bounteous. But in the Chinese text we find that King Anga reigned in Campa at the time and in Magadha reigned King Mahapadma, and their kingdoms were prosperous, populous and rich in harvest. The discrepancy that we note here is that according to the Chinese version the name of the King is Anga and of the country Campa; while in the Tibetan text the name of the country is Anga and that of the King Rajadhiraja.

(*b*) The Tibetan text says that both the kings, *i.e.*, the Kings of Anga and Magadha, fought with each other with their armies composed of elephants, cavalry, chariots and infantry, while the Chinese text makes mention of the fight only—it does not say anything about the composition of the army of the militant kings.

(*c*) The Tibetan text narrates that once when the King of Anga was preparing to attack the King of Magadha, the people of Magadha on being apprised of the fact reported the matter to their King Mahapadma, and he encountered the enemy with his army which was captured by the King of Anga. At this, King Mahapadma fled away to Rajagriha in fear of life. The King of Anga wrote him a letter asking for his surrender. Mahapadma was very much frightened and sought the advice of his ministers who advised him in verse —the purport of which is that even at the sacrifice of one's kingdom one should save his own life. The King acting upon this advice of his ministers surrendered to the King of Anga who set him at liberty but imposed an annual revenue on him. According to the Chinese version, the matter was reported to the King of Magadha by the frontier people, and not by the people of Magadha. The Chinese version states that the King Mahapadma fled away to a city—name of the city is not mentioned. The Chinese version is more explicit on the point of the advice of the ministers —it states that the ministers distinctly advised the king to surrender and the king acted according to their advice.

(*d*) We know nothing of Siddhartha's mother and the place where he was born from the Tibetan text, but the Chinese text mentions the name of the mother as Maya and of the place as Kapilavastu.

(*e*) The Tibetan text gives the names of four kings, and the names of their sons and capitals. The Chinese text differs slightly here with regard

to two names only. According to the Chinese text Satanika was the King of Ujjain and Anantanemi of Kausambi —but it is just the reverse of it according to the Tibetan text.

(*f*) The Tibetan text relates that the tax-collectors of the King of Anga being maltreated by Bimbisara, the son of the King of Magadha, approached their king and uttered a verse before him—the purport of which is that a tender plant can be chopped off with the nail of a finger but it is difficult to cut it off, even with hundred axes when it is grown up. According to the Chinese text it was the king himself who recited that gatha (verse) on hearing the report of his tax-collectors.[1]

[1] 81a Shanghai ed.

(*g*) The first chapter of the Tibetan text ends with the story that Sarika had a controversy with a brahmin called Tisya in which she was defeated. There is no such story in the Chinese version.

(*h*) The second chapter of the Tibetan text opens with the history of Maudgalyana—the son of Mudgala who is described as a priest residing in a village called Kasthavata, but the Chinese text states that he was a minister—there are no details.

Such instances of minor differences between the two texts might easily be multiplied.

The Tibetan and Chinese versions agree practically on all points—the differences are slight and negligible —a difference in the name here, the omission of a detail there—this is the nature of the difference.

Deep in the wild beneath some forest tree,
Or in the mountain cave, is't here, is't there,
So have I stood and let my throbbing heart
Transported beat. Happy I seek my rest,
Happy I rise, happy I pass the day,
Escaped from snare of evil—ah! behold
The Master's sweet compassion shown to me!

*Angulimala in Theragatha.*

# SUGGESTIONS FOR CHINESE BUDDHISTS

B. L. Broughton, M.A. (Oxon.)

I was extremely interested in the article by A. Kiang reprinted in the August number of the Maha Bodhi Journal from the "China Weekly Review" entitled "A New Life in the Temples."

I have always had a great love for Chinese Buddhism and my own sojourn in China is one of the happiest of my memories.

I have always found that Chinese people, when Buddhist, are very thorough, and their kindness to me was almost embarrassing.

At Peking, I received initiation from the Ven. Abbot P'u Chand, and in Puto Shan I was blessed to see an apparition of Kwanyin Pusa in Pure Sound Cave.

I mention these things as an expression of gratitude not in a spirit of boasting.

I had been anxiously wondering how our Chinese brothers were faring under the new regime, and Mr. Kiang's article was in many ways reassuring. It is good to know that the new Chinese government has not adopted the accursed slogan, 'religion is the opium of the people'.

Mr. Kiang's attitude is, on the whole friendly, though I must join issue with him on one point ; that of ceremonies for the departed. He seems to think charges extortionate. I never had a special ceremony performed in China, though I did so several times in Japan, where the charge was three yen, at the then rate of exchange between three or four shillings.

If a devotee cannot afford that much he must either be steeped in the direst poverty or very lukewarm about his religion. As to ceremonies for the departed being "Superstition", I have not space to argue the matter, but if Mr. Kiang will study Buddhism and reflect deeply thereon I think he will modify his opinion.

When I was in China seventeen years ago, Chinese Buddhists were already doing fine social work, such as the Shanghai Pure Karma Association with its free clinic and relief work for famine stricken refugees from Shensi and the Peking Buddhist Laymen's Association.

It always has been the duty of Buddhists to assist all beings in matters spiritual and material, for to do so was taught by the Buddha in precept and example :

> Planters of groves and fruitful trees,
> And they who build causeway and dam,
> And wells construct and watering-sheds

And (to the homeless) shelter give :—
Of such as these by day and night
For ever doth the merit grow.
In righteousness and virtue's might
Such folk from earth to heaven go.

(Sanyutta-Nikaya, Vol. I).

It appears from Mr. Kiang's article that many temples are starting industries.

This may be good to a certain extent, but caution should be exercised in this matter. The Buddha among eight conditions for the welfare of the Order laid down that they should not be engaged in business, lest they become absorbed in commercial gain and so lose sight of their true function, for the Buddhist Order is an association for the realization of the highest good and for the guidance of all beings, in fine, they should make the Buddhas and Pusas not only objects of adoration but models for imitation.

The Chinese Buddhist temples should concentrate on social help as our greatest saints have always done.

Kobodaishi, the great founder of Japanese Shingon, was not only a famous philosopher and metaphysician but a builder of bridges and a planter of groves.

He introduced the cultivation of the tea plant and the use of coal into Japan.

Dengyo Daishim, the disciple of Chi Hai and founder of Japanese Tendai (Chinese Tientai), ordained that all offerings made to preachers during the Rain Retreat should be used for public welfare, such as the improvement of pools and ditches which irrigated rice fields, cultivation and reclamation of lands laid waste by floods or which had never been made arable, re-terracing worn out terrain ; the building of bridges and ships, the setting up of trees (especially fruit trees), the cultivation of hemp and useful grasses, the deepening of springs and for all other things which conduce to the well being of the province, including the reciting of sutras and the well being of the human mind." Here every kind of social service is included, but Dengyo was most insistent that the collective capital was not to be used for purposes of gain.

The planting of trees prescribed by the Buddha is a remarkable example of the boundless wisdom of the World Honoured, for by afforestation deserts can be overcome.

During my visit to Northern China, I was dismayed to see how deserts were spreading ; in the course of years Northern China may become uninhabitable, but by the fulfilment of the precepts set forth in the scriptural stanza quoted above this calamity can be averted. Every Chinese knows that the desiccation of Central Asia has been the curse of his country, for the hunger consequent upon the long series of droughts drove the Golden Horde and the Mongols to their terrible invasions.

I would advise a huge collective effort by all the Buddhists of China, co-operating and pooling their re-

sources, to fulfil the Buddha's teaching by planting trees and sinking wells to fight the desert, so that these waste lands once the site of Kublai Khan's wonder palace of Xanadu may again be fertile and a blessing to the Chinese people.

By undertaking such a work the Chinese Buddhists will make transcendent merit and earn the gratitude, not only of their own people, but the entire human race.

So much for the material side, let us now consider the moral and spiritual.

I do not propose to discuss the merits of the new Chinese constitution, but even a constitution drafted by a committee of Pusas must fail if there are not men of character to work it.

Confucius puts the matter clearly in the Chung Yung: "When the men are there, good government will flourish, but when men are gone, good government decays and becomes extinct.

With the right men the growth of good government is as rapid as the growth of vegetation is in the right soil. Indeed, good government is like a fast growing plant."

The history of China has again and again proved the truth of this dictum of Confucius. Thus the Great Pure dynasty fell, not from the intrinsic badness of the system, but because power fell into hands of corrupt officials and avaricious eunuchs.

The Chinese Buddhists should be prepared to give advice to the state.

Dengyo ordained that priests who were especially distinguished by their virtue and eloquence should, after twelve years of study, remain at the centre, Hiyeisan (in China Tientai or one of the Four Mountains would be suitable) and be known as "Treasures of the state"; those possessed of great eloquence should be "Teachers of the State", those possessed of special virtues but not of eloquence should be "Assets of the State". The two latter classes were to go forth as preachers of the Law.

By these means every department of national life will be pervaded by Buddhist influence, and all policies estimated by their consonance with Buddhists ethics, to the great advantage of all beings.

We Buddhists have, in our teaching, a complete equipment for life and beyond for time and eternity. Therefore I would say to the Chinese bhikkhus: "You all take Pusa vows, as well as the Vinaya or Lu, you accept the Fan Wang King, which is the Lu of the Pusa. Then faithfully fulfil all the forty eight precepts for the Pusa set forth therein; be valiant as Ti Tsang Pusa who fears not the horrors of the deepest hell, but strives ever to bring light into the abyss; in this Latter Age be like the Confucian man of true strength of character who holds on his way without changing even unto death. How calm is he in his strength."

To the bhikkhunis I would say, "Be helpful and compassionate, even as Kwanyin Pusa whose votaries you are."

To the Laymen I would say, "Let 'Wei Mo' be your example, for he is the universal norm for all Bud-

dhist laymen, full of wisdom and of boundless compassion, for he said, 'because the world is sick, I am sick'."

To laywomen I would say, "Be like the holy queen of Benares whose discourse was approved by the Buddha Himself."

Thus can all the fourfold assembly be a blessing to the people, and not only help to lead China back to her ancient glories, but be a flaming torch to this darkening world.

Lastly, we will consider the transcendental side of our faith.

Mere political constitutions and economic systems can never give whole satisfaction to the human heart. Despite country and constitutions every man must depart to the Yellow Springs, and the fuller and better life has been the harder is the departure, if we are not to cease utterly like the music of a lute when the strings are broken.

Now Buddhism makes a man a good citizen, not only of his country, but of the universe.

The Leng Yen Men King says of our destiny beyond life "those possessed of the best indication of conscience are immediately provided with wings and fly away to be born in a region above the heavens, as they fly in the heart arises joy and wisdom, with every holy desire, and already they behold the Buddhas of the ten regions of space, and according to their aspiration they find themselves born in one of the Pure Lands, belonging to those Buddhas."

And what is the meaning of birth in the Pure Land (cheng tu)? It is to enter on the way of enlightenment. In the Omito Fo King it is written that for those born in the Hsi Tien Chengtu "there is no idea of others, no idea of self, no idea of inequality, no strife, no dispute, no opposition. Full of equanimity, of benevolent thought, of tender thought, of affectionate thought, of useful thought, of serene thought, of firm thought, of unbiassed thought, of undisturbed thought, of unagitated thought, of thought fixed on the practice of discipline and transcendent wisdom—they surpass the light of the sun and moon, by the light of wisdom and by the whiteness, brilliancy, purity and beauty of their knowledge by pervading all things they are like the ether—by their fearlessness, confidence and heroism they are like the lion, king of beasts, by affording protection to all beings they are like the fig tree."

In the same Scripture we read, "from each gem lotus there proceed thirty six hundred thousand myriad rays of light. And from each ray proceed thirty six hundred thousand myriads of Buddhas with bodies of golden colour, possessed of the thirty two marks of great men, who go to teach the Law to beings in the immeasurable and innumerable worlds in the eastern quarter.

Thus also in the southern, western and northern quarters, above and below in the cardinal and intermediate points, they go their way to the immeasurable and innumerable worlds and teach the Law to beings in the whole universe."

Thus we see that the Chengtu is a state where we learn to be more useful to our fellow beings, for it is a centre whence rays forth Enlightenment.

Let us all lay to heart the noble aspiration of the Hoshang Ta Hui, "When this physical body is quitted, may I instantly be born in a Buddha domain ; when I come into the presence of all the Buddhas and by them am certified as to my realization of enlightenment, may I reveal myself all over the world in various forms and save all sentient beings."

Does any Chinese patriot desire to serve his country beyond the few years of mortal life? Let him make aspiration for rebirth in Chengtu for there will he learn to be yet more useful and he will gain the power to manifest himself in any part of the universe he may desire.

Space will not allow me to enlarge on this theme. I will only say that faith, that is, full confidence in our principles is necessary, for if we doubt everything we accomplish nothing, as Hoshang Chen Ju finely observes, "faith may be compared to a propitious wind wafting a boat down a river, doubt to the whirling eddies of the tide in which a boat from morning till night, constantly revolves."

I would most strongly recommend every Buddhist Society in China to have a study group for the reading and understanding of the Sacred Books. I can assure my readers this will be a marvellous revelation, and they will find therein wisdom and beauty undreamed of.

And now it remains to wish all happiness and success to our Chinese brothers ; may they show forth the glories of the Law and finallly reach that state of Enlightenment, emancipation and joy that Buddha offers to all beings.

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Is a work with good connected,
Is his love set on th' Ideal,
Let him take the work and do it,
Other loves that Love surpasseth.

*Parapariya in Theragatha.*

Can any one, without or knife or wound,
Leaving the members of me all unscathed,
Draw out this shaft that's stuck within my heart?

*Telakani in Theragatha.*

# SACRED RELICS OF ARAHANS SARIPUTTA AND MAHAMOGGALLANA : PORTION PRESENTED TO BURMA

## INTERNATIONAL PROCESSION AND GOVT. HOUSE FUNCTION

On the 20th January, Calcutta witnessed a unique function held in connection with the presentation of a portion of the sacred Relics of Arahans Sariputta and Mahamoggallana to the Government and the people of Burma. In this connection brisk preparations had been going on for several days at Sri Dharmarajika Vihara, the headquarters of the Maha Bodhi Society of India, to make the occasion a great success.

*Arrival of the delegation from Burma*

An all-Burma delegation composed of twenty-five members and led by Hon. U Win, the Minister for Home, Defence and Religious Affairs of the Government of Burma, came by a specially chartered plane to receive the sacred Relics. Among the delegates were four leading Sayadaws of Burma. On their arrival at Dum Dum airport they were cordially received by the representatives of the Government of West Bengal and the members of the Maha Bodhi Society of India.

At 3 P.M. the Burmese delegates came to Sri Dharmarajika Vihara with the beautiful ivory caskets specially made to take the sacred Relics. After a brief ceremony in the shrine room the two portions of the sacred Relics, which had been already set apart on the previous day by the President and the members of the Maha Bodhi Society, were deposited in the caskets in the presence of the delegates. Then they were taken out and placed in a well decorated chariot drawn by volunteers. Two Bhikkhus representing India and Burma and Sri D. Valisinha, the General Secretary of the Maha Bodhi Society, took seats in the carriage. Just at 3-30 P.M. the mile long procession set out from the Society premises with the sacred Relics.

*An international procession.*

The procession was a unique one in the history of Calcutta for its international character. There were Buddhists of several countries : India, China, Nepal, Tibet, Burma and Ceylon. Separate units representing these nationalities took part in the procession. Besides these, there were volunteers, boy scouts, girl guides and several band parties. Apart from Buddhist flags and buntings, the national costumes of the people, the ceremonial dresses of the lamas and saffron robes of the Bhikkhus added much colour to the procession. The Chinese, Nepali, Tamang and Tibetan sections of the procession

were the most picturesque. The Chinese successfully depicted the arrival of Hiuen Tsang in India on horse back and an angel from heaven showering flowers on the two Arahans. The burning incense, the blowing of conch-shells, the carrying of Mangal Ghats (auspicious vessels), Chinese paper lanterns and flowers contributed to the auspiciousness of the occasion. The event had been given wide publicity in the Calcutta Press on the previous day. So, as the procession proceeded along, there gathered lakhs of people on either side of the route to witness it. After marching through the main streets the procession reached the Government House at 5 P.M.

*The Government House function.*

The lawn of the Government House was the venue of the great function. The place had been arranged in a manner befitting the solemn occasion. In that large assembly of some eight thousand people gathered to take part in the function there were High Court Judges, leading Indian citizens, top-ranking government officials and many prominent foreign residents of the city, including members of the Chinese Consulate. The General Secretary of the Maha Bodhi Society and the Bhikkhu-in-Charge of the Dharmarajika Vihara handed over the Relics to the President of the Maha Bodhi Society. He carried them to the pandal set up in the spacious lawn of the Government House. Then the proceedings started with H. E. Dr. Kailash Nath Katju in the chair. After the administration of the five precepts by the Ven. Neluwe Jinaratana Thera, a group of girls sang the sublime song of Rabindranath composed in memory of Lord Buddha. Then Dr. Syama Prasad Mookerjee addressed the meeting and explained the significance of the occasion. He expressed the hope that the presentation of the sacred Relics would go a long way in strengthening the cordial relationship already existing between India and Burma not only for the mutual benefit of the two countries concerned but for the good of the whole world. Next Sri Devapriya Valisinha, the General Secretary of the Maha Bodhi Society, read out a letter addressed to the Prime Minister of Burma on behalf of the Society (*published elsewhere*).

He was followed by H. E. Dr. K. N. Katju. In course of his speech His Excellency remarked that disappearance of Buddhism was one of the main causes of the downfall of India. He also observed that with the attainment of independence Buddhism is returning to the land of its birth. After the speech of His Excellency, Hon. U Win spoke on behalf of Burma. He thanked the Government of India and the Maha Bodhi Society for presenting a portion of the sacred Relics to Burma. Last of all Mr. Htoon, Attorney General of Burma, read out a Pali composition made in honour of Arahans Sariputta and Mahamoggallana and gave the English rendering of the same. Then Dr. Syama Prasad Mookherjee handed over the Relics

to His Excellency Dr. K. N. Katju who, in turn, handed them over to the Hon. U Win, leader of the delegation. 2

After the meeting the sacred Relics were taken to a *mandap* (raised platform) erected for the occasion close to the pandal. There were two miniature Sanchi gates forming the approaches to the beautiful mandap. There the devotees offered flowers, candles and incense and paid their homage. After the ceremony the sacred Relics were placed in the throne room of the Government House for the night where Bhikkhus chanted paritta.

*Dinner party in honour of the delegation.*

In honour of the Hon. U. Win and other members of the delegation a dinner party was given at Firpo's, Chowringhee, on Saturday night on behalf of the Maha Bodhi Society by Sri D. C. Dhiman and Shri M. C. Dhiman. It was a brilliant function attended by leading citizens of Calcutta.

*The departure of the Relics delegation.*

In the early morning of the 21st the sacred Relics were conveyed from the Government House to the Dum Dum airport. At 7 A.M. the delegation enplaned for Burma with the Relics. They ware seen off at the airport by the members of the Maha Bodhi Society and representatives of the Government of West Bengal.

A year ago, when these sacred Relics were taken temporarily to Burma, they succeeded to a great extent in bringing tranquillity to the country which was then in the throes of a great rebellion. Today a portion of the same Relics have gone there to remain permanently for the peace, prosperity and happiness of the people. While continuing to shower their blessings on the Burmese, the sacred Relics will also be a link between the Maha Bodhi Society and the Buddhists of Burma and a visible symbol of the time immemorial friendship existing between the holy land of Lord Buddha's birth and her eastern neighbour.

## RELIC CASKET IN PROCESSION

Dr. Syama Prasad Mookerjee, President, Maha Bodhi Society, carrying the Relics Casket to the place of meeting in the Government House Lawn. His Excellency the Governor is accompanying the Sacred Relics.

## INDIA TO BURMA

His Excellency the Governor of W. Bengal handing over the Sacred Relics to the Leader of the Burmese Delegation on behalf of the President of the Republic of India and on behalf of the Maha Bodhi Society of India.

# RELICS PRESENTATION CEREMONY

Administration of five precepts by Ven. Bhikkhu N. Jinaratana. H. E. Dr. K. N. Katju, the Governor of West Bengal, Dr. Syama Prasad Mookerjee, President, Maha Bodhi Society of India and Sri D. Valisinha, General Secretary, are standing behind.

# DIARY LEAVES OF THE LATE VEN. ANAGARIKA DHARMAPALA

EDITED BY SRI DEVAPRIYA VALISINHA

*(Continued from page 18 of the last issue)*

*October 1.*—Mr. Grero called on me to bid good-bye. Left Chicago at 10-35. Mr. and Mrs. Bartlett escorted me to the Station. Mr. and Mrs. Purington accompanied. Mr. Pipe was waiting to see me off. He paid $11 excess fare of baggage.

*October 2.*—Had breakfast. Dollar a meal. Talked about Buddhism with my excellent friend Mr. Pung. He gave me his photo. He is going after an absence of 8 years. During this time he was the Chief Secretary of the China Legation at Washington. He has a son about 20 years old in Peking and I asked him to train the young boy for some great work, and that I would like to take him with me to Ceylon and educate him in Sanskrit and English. Chin Tsun is the name of Mr. Pung's son.

*October 3.*—Meditated. I will carry on the great work and I will redeem the great Temple and will save Humanity. I will help Bro. Jones to carry out his object to hold the Parliament of Religions in Benares. I will revisit America two years after. I will prepare the way for the Benares Congress. The first Parliament was held in the youngest city and the 1st in the 20th century will be held in the oldest city. The Maharaja of Benares will be asked to become the Patron. Had a pleasant chat with the fellow passengers, Mr. Glass and Mr. Isaac Heept, 227, Bush St.

*October 4.*—Meditated. Last night I dreamed that the San Francisco people were good. Great work in the future. Get all the Buddhist nations to request the British Government to restore the Great Maha Bodhi Temple to the Buddhists. Mr. Pung says that it would not be possible to go this time to Tientsin, for the river will be frozen before our arrival there. Had a pleasant chat with Miss Heept and Miss West. The last named lady is in her principles quite Buddhistic and she was glad to hear me speaking of the doctrines of Buddha.

*October 5.*—Meditated a little. "Mine by service, mine by love". A new idea "I will save". Mr. Louis Glass of 430, Pine St. Cal. promised to take me to Br. R. Bro. Rambo and Bro. Walter received me at Oakland Jetty. They lodged me in Palace Hotel. "Man—His mission on Earth." "Theosophy—Its relation to Eastern Religions." Subjects of my lectures for the two nights in

S. Francisco. Received letter from Bro. Philangi Dasa. Telegraphed to him that I will go to see him. Several Reporters came to interview me.

*October 6.*—Started early morning to Santa Cruz. Met Dr. Rambo at the station. Philangi Dasa was waiting to see me at Dr. R.'s house. After five years of acquaintance how happy I am to meet personally my good and devoted brother, the first to start an English Journal advocating Buddhism. Now that I have seen him am pleased with him. He is a true man. Working hard for the Cause giving his entire time to its welfare. In the evening I delivered an address at the S.F.N. Hall on Buddhism. House crowded. It was decided that I should stay a day with Philangi Dasa but this was given up on account of the work in S. Francisco. Drove down with Dr. Gamble to Glenwood to meet my brother P. Dasa. P. D. lives in a beautiful cottage. His office and press dept. are upstairs. His wife helps him with money to carry on his good work. P. D. wants that I should revisit America and that I will succeed in the work. He is against those who are trying to make T.S. a sect and he takes the side of Col. Olcott. Good brother he forced me to take $10 gold coins. I will keep that as a souvenir. Left Glenwood at 3-30 and reached S.F. at 6-30 P.M. Bro. Rambo met me at the station. The Relic was shown to Mrs. Beanes in the presence of Bro. Rambo, Clark. Mrs. B. went into a trance and said many startling things about B. G. Temple. Came to Mrs. Wadham's house in the night, and she received me with a mother's kindness. Revd. John Josep Nouri, D.D., LL.D., Archdeacon of Babylon and Jerusalem called on me. He said that he was robbed of all his money.

*October 8.*—Delivered addresses in the Unitarian Church, Scottish Hall. Crowded houses.

*October 9.*—Meditated. Bertha so sisterlike and kind to me. Bro. Ryden wanted my autograph and I wrote a beautiful passage in his "Imitation of Buddha". At the request of Bro. Rambo I gave a sitting to the Photographer in my yellow dress. Mrs. B. was present. Bro. R. and I then started for Oakland and arrived there at 4-30. About 20 Theosophists were there. Miss West of Stockton was also there. The Oakland papers of the 7th inst. contain editorials about our work. Lectured extempore on "Man: His Mission on Earth". House crowded. Splendid success. Returned to Mrs. Wadham about 12 P.M. Vindicated my revered teacher H.P.B.'s memory. Bro. Walters got the statue photographed.

*October 10.*—Meditated. Finishing my breakfast I went by appointment to see a young Clergyman as slender and tall as myself at the T.S. Hd. Qrs. Mrs. Wadham and Bertha and others met me there. Took lunch with all Brothers at Mrs. W. Th. Ed. Wolleb and Gertrude Piper were there. The latter is hostile to Br. Judge. She has not a pure heart at present. I advised Bertha to be diligent in her studies and prepare her-

self for the future Theosophic life. Bro. Rambo, Reyden and Walters presented me with a beautiful silver watch. I declined to accept it at first ; but they insisted and I gave mine to Bro. Walters. The "Oceanic" left S.F. at 4 P.M. Farewell America, Farewell my friends. Hope to see you again.

*October 11.*—Last night I had to sleep in the dining saloon. A Jap passenger was found sleeping in my berth and I did not want to disturb him or the Steward. This morning I told the Purser and he gave me another room all to myself—airy, and in every way better than my first cabin. Self-sacrifice always brings its own reward. Our vessel rolls too much. My Mission is a complete success and a triumphant march. The Buddhists had the best of all Congresses. The influence of the Great Lord, His Law and His association is the same today for good as it has ever been. We want pure minded workers. Buddhism flourishes only in the soil of virtue. Miss Ralston of Brooklyn, Miss Barrows and Mercer of Chicago, Miss Chapin of Boston, Mrs. Howard of Englewood, Miss Bertha Wadham of S.F. —I love them for the purity of their lives. In the evening I had a long chat with Dr. Fryer and another Medical missionary about Christianity and the pure life.

*October 12.*—Meditated a little. The vessel is rolling terribly. The cooking smell is awful. It makes one sick. Made acquaintances with a Japanese who is a student of philosophy, returning home from Germany. Had a chat on Theosophy and Buddhism with Dr. Fryer. I will work hard to make the 2nd Parliament of Religions a success. Bro. Jones and Pipe I hope will work hard to make it so. Maharajah of Benares and Narendra Nath Sen must be asked to give their services. The T.S. must co-operate with the Committee. We will succeed. Liberty loving religion will triumph. Sarnath is the best place to build the Hall. Let the Buddhist Governments be asked to co-operate.

*October 13.*—Meditated a little. Peace to all beings. Desire for selfish enjoyment is the cause of all misery and suffering.

*October 14.*—Meditated. Made Asitshu Zitshushen to pledge to work in the interest of Buddhism. The so-called intellectual men in Japan preach against Buddhism but they give nothing better in its stead. Had a theological chat with Dr. Faber and his friends. These poor missionaries call the Chinese Buddhists superstitious because they pray and yet they themselves do the same and live upon the fat of the land by deceiving the ignorant women and men in Europe and America. Dr. Fryer is another man who will not see truth in any other religion but in his own. Had a long chat with him.

*October 15.*—Dreamed last night of Buddha—His Mission. Ask no man's permission to preach. Do it when you see the necessity. Dr. Faber conducted the service. Deluded is the man who prays to a Deity to take care of him. I would prefer to sacrifice myself for the sake of others.

Data Melduwin (?) of Johore—a good old man—72 years of age.

*October 16.*—The two Italian Counts are liberal in religion, they are against the clerical party and all Liberals are against the Pope. Letters to Sir Edwin Arnold, Dr. Rhys Davids, G. R. S. Mead, Ed. F. Rambo, C. W. Leadberter, E. S. Wadham (of S.F.). Some of the passengers want me to speak on Buddhism and I will.

*October 17.*—Land in sight. Mrs. Gilchrist is fearless in her expressions and I like her. Tazu Makino, a young Japanese student studying in Berlin—going home to see his parents. Poor boy he has become a Christian some six months ago. I told him that a student of Science should never be an adherent of a religion—he should be free. I have to write my experiences in Sinhalese to the *Sandaresa.* Honolulu. We arrived in the evening. Some friends went ashore.

*October 18.*—Meditated. Relic in hand. My life will be spent for the good of others. I will preach Buddha's saving Law. Went ashore. I engaged a cab for $2 to take me to all interesting sites and the driver charged me $2 more for taking 2 of the Japanese whom I met half way. The Hawai women are unwieldy masses of flesh, they eat pork and poi. The queen is deposed and the Government is provisional. I went to see the Palace which is now converted into an Executive office. The Kamehameha School is nice. The Principal Mr. Richards was very courteous. Dr. Cr. Marques and two lady Theosophists* came to see me on board and they brought flowers and fruits which I distributed among passengers. Slight touch of headache.

*October 19.*—Pleasant day. Peace to all. Wrote Sanskrit verse from Bhakti Sataka (100th verse) for Ashitzu Zitsunen and talked about the Hinayana and the Mahayana, and explained to him that those who think Ceylon Buddhism as Hinayana are wrong. Explained the Law to Mrs. Dansforth. Had a chat with Mrs. (?) about English women and I told her that beauty consists in being unselfish and altruistic.

*October 20.*—Dreamed last night the *Indian Mirror* appearing in a new garb. The Mahabodhi advt. removed therefrom and Sarat Babu telling me that the advt. appears in another paper. Very rough sea. Had a glance of the books called "Prince of India" and "Real Japan". Personality in any form means selfishness, and there is Personality in all heavens. Personality means change. Pure life—Concentration of Thought —Universal Knowledge.

*October 21*—Rough sea in the morning. Meditated. Dreamed last night of the late B. C. Coorey. He was so fond of money when living. If he is born in an inferior state may the merits of my good works go to him. When I was a child of six years old he taught me the Eight Precepts ; and when I was under Chris-

* One of these was Mrs. Mary E. Foster who later on became a Buddhist and the greatest benefactress of the Maha Bodhi Society.

tian influence my early association with good men had effect. Other Buddhist boys were made victims of Christian cruelty and I escaped from their clutches. Evolution is the basic Doctrine of Buddha's teachings:— Ethical, Philosophical, Psychological Evolution. Began writing my experiences.

*October 23.*—Rough sea. Writing letters the whole day to friends in Ceylon, America, Burma, India, Siam.

*October 24.*—Meditated. Wrote letters to Bro. Rambo, Fulberton, Barrows, Moung Hpay, Mg Mhyin, J. M., Harrison, N.C.M., Phil. Dasa, Strauss, S. C. Das, Ven. Sumangala and Bose, Pipe, Mercer, Chan Htoon.

*October 25.*—Meditated. Materialism and Pessimism—Fatalism, Deism, Nihilism—all repudiated by Buddha. He is a gatherer of Truths. Pure is his conduct, guarded the door of his senses—he is mindful and self possessed—he is always happy. Ignorance and selfish enjoyment—the cause of human suffering. My voice tells me that there is nobody to harm me. Lectured in the evening. Subject—"All Religions" to the passengers on board the 'Oceanic'. Mr. Greene presided. Delightful weather. Glorious moonlight. I dreamed that I crossed a parapet with great difficulty.

*October 26.*—Beautiful day. Dr. Faber tells me that for several months he has lived in the monasteries of China and that priests are very kind, and that some great men disgusted of the world take up the ascetic life and live in forests in meditation. He says that thousands go on pilgrimage to Mt. Omei and that the glory of Buddha is seen by all. He has seen it himself. From Shanghai he had to go 2½ months to visit this place. Mr. Leake photographed the passengers. The freed mind is like a drop of crystal water on the lotus leaf. It is not polluted and it is undisturbed.

*October 27.*—Meditated. The human mind is undergoing evolution and taking new ideas every moment. Why then should it be fettered by form and prejudice? Conferred with Azitsunen San on the Buddhist work in Japan.

*October 28.*—Rain—Rough sea.

*October 29.*—Meditated. Absolute unselfishness and compassion based on wisdom the characteristics of the perfect man. Mrs. Dansmore, Universalist preacher, gave a sermon. She does not believe in an Eternal Hell. Charles Edward Deacon Probst —darling baby. Asitshu San gave me a letter of introduction.

*October 30.*—Peace and good will to all. Wrote to Col. Olcott. In 1884 Feb. when I joined the T.S. he told me that I would be a great man ten years after. In 1884 I was hardly known outside of my own circle of friends; and today the whole world are my friends. Blessed are they who helped me.

*October 31.*—Meditated. First sight of Japan early morning. Friendly chat with Mr. Greene and Gillig about Christian Missionaries. Arrived in Yokohama at 10 A.M. Professor Tanaka, Asitzusan and myself went together to the Jap. Hotel. Good

Brother the former went with me to the Specie Bank and exchanged the Mex. Dollar to Yen. Called on Capt. Brinkeley and English Consul—both away in the country. Arrived in Tokyo in the evening with Prof. Tanaka. Noguchi, Horiuchi, and about a hundred young priests received me at the station. Took lodgings at the Ememoto Hotel. Passport demanded by the Police and had to return to Yokohama with Noguchi San in the night. Visited the Shiba Park Temple. The Altar is beautiful.

*(To be continued)*

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But the fool, smitten down by his folly, lies prostrate ;
The wise man, where when feeling the Touch, never trembles.

*Ratthapala in Theragatha.*

The king having forcibly conquered the earth,
To the shore of the ocean, holding the land
This side of the sea, may yet all unsatisfied
Hanker after the further side also.
See where both king and full many another man
Nursing their cravings come to their dying.

*Ratthapala in Theragatha.*

What delicate gear was mine to wear,
When riding on my elephants,
What dainty fare was mine to eat,
Prepared by art from rice and flesh !
Today a happy winner, stanch,
Pleased with what scraps his bowl is filled,
In contemplation, grasping nought,
Lives Bhaddiya, the Godha's son.

*Bhaddiya in Theragatha.*

He who is big with wants and discontent,
Is puffed up and cleaveth to his kind,
Displayeth qualities corrupt and vile.

*Anuruddha in Theragatha.*

# ENGLISH TRANSLATION OF THE PRESIDENTIAL ADDRESS OF DR. G. P. MALALASEKERA

## at the 32nd Annual Session of the All Ceylon Buddhist Congress

*(Continued from page 28 of the last issue)*

In the eyes of the British officials and the missionaries Buddhism stood as a defiant symbol of enlightenment and culture matured by the devotion of the Sinhalese for over 2000 years. It was a fortress that guarded the personality of a proud people. To humble and destroy it was to crush the resistance of the Sinhalese to foreign domination and foreign ways of life. The aim of the new rulers was to produce a new type of Sinhalese as close as possible, if not in actual colour of skin, at least in belief and outlook, to the Britisher. This could be done only by the destruction of Buddhism and nationalist culture and substituting in their place Christianity and English ways of life. If Buddhism could first be destroyed, with its firm attachment to the history and customs of the people, the rest would follow without much trouble. The nationalism of the Sinhalese and their attachment to the national faith could both be destroyed by the spread of Christian education. The temples having been impoverished by a ruthless land policy, whatever power yet remained to the Buddhist monks who were the custodians of Buddhism had to be destroyed. So far, the temple had been the Buddhist school. This system had to be done away with. Forbes, who was Government Agent, Kandy, gives some of the reasons for this desire. "With the exception of 3 Government Schools, a population of 211,000 souls (in the Kandyan Provinces) are without any instruction and are left entirely to the baneful influence of Buddhist priests. The grand themes on which the priests descant in their arguments for the subversion of the British Supremacy are the evils it has brought on them by the introduction of ardent spirits, industriously spread through every district, carrying with it wherever a tavern is established (there are 133 in this province) the vices of drunkenness and gambling and the consequent crimes of robbery and murder ; the decline of their religion and the ruin of their temples brought about by the Government having ceased to maintain them, as agreed by the 5th clause of the Convention of 1815 and the Proclamation of 21st November 1818. They also represent as a grievance the doubt that has for many years remained unsettled as to the rights of the temples of the lands claimed by them,

To allow these claims would be at once to give up some 100,000 acres of valuable land."

Forbes himself was a man of understanding and his remarks on these grievances are interesting. "I entirely sympathize with the feelings of the Buddhist priests and denounce what they are accused of "descanting on, viz. the establishment of 133 taverns for the sale of ardent spirits to about 2,000 persons whose religion forbids them to taste the accursed draught thus pressed to their lips by Christian government. This policy undoubtedly increases the revenue and the number of nominal Christians but multiplies drunkenness, gambling, robbery and murder. I know that in a few years there has been a great decrease in the influence of the Buddhist priesthood and an immense increase of crime accompanied or followed by a new expensive and inefficient police establishment." About the claim of the monks on behalf of the Temples, Forbes says "I, in place of a 'grievance' call the conduct of Government downright injustice, supported by arguments utterly untenable."

The Government, at the instigation of the missionaries, was bent on completely humiliating the prestige of the Buddhist temples and of the monks, and preventing them from exercising any influence at all on the Buddhist laity. This they sought to do through Christian education, so that while the administration went about the gradual subjugation of the whole country and repression of any show of nationalism the missionaries were entrusted with the task of making a spiritual conquest of its people and weaning them away from attachment to their religion, culture and traditions. Thus education was marked out as the special province of the missionary bodies supervised and helped by the Colonial Chaplain or Archdeacon who was regarded as a Civil Servant and given a salary. He was styled Principal of Schools and King's Visitor and the sole Head of Education. The expenditure on education was met from the Island's revenue. In 1832 there were 235 Protestant missionary schools, while Government had 90. The number of Roman Catholic schools is not known but in 1837 they had 188. The years 1804-1886 were years of almost unbridled freedom for missionary activity in Ceylon mainly through education with the help of the Government. At the time of the Colbrooke Commission (1832) Missionary Schools outnumbered Government in the ratio of 7 : 1, and even these Government Schools were in every way Christian schools as will be seen. The Commission made no enquiry into the working of the Missionary Schools, so convinced were they that Education was a special field for missionary enterprise.

In 1834 the Schools Commission was established, consisting of the leading episcopal clergy together with three leading Government officials, with sub-committees consisting of the Government Agent, Judge and Resident Clergy, in each of the leading towns of Colombo, Kandy, Galle and Jaffna. Thus official status was

given to the Missionary bodies with all rights and privileges. Education which was the work of the Buddhist monks was taken away from them. Thus opened an era of uncontrolled expansion of the Christian religion in all parts of the Island, backed by Government encouragement and support and authority. How successful this arrangement was, from the point of view of the missionary, is proved by the fact that in 1850 Sir Emerson Tennant, dedicating his "Christianity in Ceylon" to the Rt. Rev. Robert Knox calls it "a narrative illustrative of the influence of education in the diffusion of Christianity." The only force that offered even some attempt at opposition was that of the Buddhist priesthood.

"Neither was education welcomed by the Buddhist priests. They regarded it as an attack on their religion. In this they were also justified, for although missionary education was carried on mainly through the vernacular its chief purpose was the spread of Christianity" (Wyndham: Native Education—Problems of Imperial Trusteeship Series, 6. 38).

In 1841 the Schools' Commission was remodelled and called "The Central Schools' Commission."

This Commission established Central Schools at Colombo, Galle and Kandy and part of their duties appear to have been the training of teachers. These Central Schools were Government institutions, run with money obtained by taxing the entire population but, lest there be any misgiving as regards their chief function, the following syllabus of the Normal student's Examination in 1844 is quoted from Wyndham.

The syllabus was divided into four parts:—

1. Scripture, 2. Theology, 3. Mathematics, 4. Latin and English.

The syllabus in Scripture consisted of:—

(a) Texts on the Divinity of Christ, Sin, Condemnation, justification before God.

(b) The whole book of the Genesis, Exodus Ch. 1-20, Joshua Ch. 1-60.

In English, perhaps with the most admirable intention of indicating the ways of God to Man, was prescribed for study a portion of Milton's Paradise Lost.

The object of the scheme of instruction was to make English education as far as possible the only education of the people as nothing bound the people to their national religion and customs so much as their language. But as many "obstinately refused to see the advantages of English and to send their children to the Government schools", vernacular education was started as "a means of giving instruction in the native languages so as to afford the necessary preparation for English Education".

A remarkable sidelight into the process of proselytisation that went on in these schools is provided in the Life of John Murdoch by Morris (C. L. S. 1806). Murdoch, known as the Literary Evangelist of India, was appointed in 1844 as the Head of the Govt. Central School in Kandy. He held an important position in the Government of the Colony, and oc-

cupied a seat in the Legislative Council. He was also employed in the preparation and distribution of Christian literature while he was a government servant.

Ceylon's policy regarding education has all along been heavily biassed in favour of the missionary. In Murdoch's time it was the opposite of the policy in India where religion was not permitted to be taught in Govt. Schools. "In Ceylon, on the contrary, the first hour of the school day was set apart for instruction in the Bible and the Inspector of Schools was bound to see that this was done. The money set apart for educational purposes was, of course, taken from revenue which was obtained from the inhabitants of the Island by taxation. The vast majority of tax-payers belonged to various religions, some being Buddhists and others Hindus, or Mohammedans and very few were Christians."

The injustice of the position troubled even Murdoch's conscience. He records at length his feelings as he considered the inequity of the position. Here are some of his own words: "Taking this in connection with the precept 'whatsoever ye would that men should do to you do ye so to them' (Matt. vii, 72) it appears unjust in Government to establish Christian Schools with the money of heathens." In the end he quieted his scruples and carried on.

In the Ceylon Miscellany we have yet another picture of the sordid betrayal of the position in which education had been placed. The methods adopted and recommended for proselytising the children who attended Govt. schools is thus described by the author of an article entitled "National Education in the East in General and in Ceylon in particular" (Ceylon Miscellany, Sept. 1854).

"Undoubtedly, if heathens were invited to send their children to Govt. schools in order that they might be brought up as Christians and if it were required of the pupils attending those schools that they should profess to be believers in Christianity, and practise Christian rites, such a mode of proceeding would excite a strong feeling against the education that was offered on those terms and would effectually prevent the great majority of the people from availing themselves of it. The only rational course is to lay before them both the evidences and the doctrine of Christianity leaving it entirely optional with themselves either to embrace the religion of the Gospel or to reject it, according as their intellects may or may not be convinced of the truth. Nor will there be any difficulty in prevailing upon them to accept this along with kinds of instruction which they receive. Let the intelligent heathen be told that no one can be regarded as an educated and well-informed man, who is ignorant of the principles which actuate the dominant races of the world, of the doctrines which they believe and of the evidence on which their faith is based ;...and it will not be found that his prejudices will be so strong as to prevent him from accepting the education offered upon such terms.

This is no mere hypothesis of a speculative reasoner ; it is a conclusion which has already triumphantly stood the test of experience."

The Government of Ceylon unlike its counterpart in India determined that the education which it offered "should be essentially Christian in character and accordingly enacted, as a fundamental rule to be followed in all the schools supported by it that one hour in the day should be devoted to religious instruction."

The results of the work of the Schools' Commission in the educational field is best summed up in the words of Glennie in 1847 :

"The pauper system hitherto prevalent in the Educational institutions of Ceylon has been the bane of the cause of education and has produced a mass of abuses and jobberies almost beyond belief."

But Missionary ardour was against the Government schools and the Central Schools of Kandy and Galle were closed "as soon as they had given sufficient proof of their usefulness and efficiency" (Ibid. p. 69). In Jaffna, Government subsidised the American Mission to run schools. Thus the Government of the day surrendered itself to the missionaries and allowed them unbridled licence.

This has left its lasting effects on the Educational System of the Island. Broadly speaking, a Commission composed of a strong body of missionary heads and Christian laymen had with money from the taxes maintained a number of schools until education was popular and its need felt and then closed down these schools giving the missionaries a "free run" and a permanent predominating influence on the education of the country that no patchwork legislation or piecemeal measures like "Conscience Clauses" or "one Mile rules" could counterbalance.

*(To be continued)*

The 'knotted bonds long buried in my life,
Fixed up about me for so many years,
The Buddha loosed and cast them off from me,
And every poison canker purged away.

*Telakani in Theragatha.*

# SACRED RELICS PRESENTATION LETTER

To

THE HONOURABLE THAKIN NU,

*Prime Minister of the Union of Burma, Rangoon*

Sir,

CIRAM TITTHATU LOKASMIM SAMMASAMBUDDHA SASANAM

This is a great day in the history of India and Burma for your representatives are present here at the Government House, Calcutta, to receive on behalf of the people of Burma, and we to give on behalf of the Maha Bodhi Society of India, a portion of the sacred Relics of Arahans Sariputta and Maha Moggallana.

Since the passing away of the two Arahans more than two thousand five hundred years ago, great changes have come over the world and, in course of time, India, Burma and Ceylon came under foreign rule and suffered decadence. Even the Buddhist sacred places like Sanchi were forgotten. It is to the zeal of Sir Alexander Cunningham, a representative of the then ruling race, that Buddhists owe the recovery of the Relics by excavation at Sanchi in 1851, Christian Era. As India was ruled from England, these were removed to the Victoria and Albert Museum in London.

In due course two great men arose, one in India, Mahatma Gandhi, another in Ceylon, Anagarika Dharmapala. The former secured the freedom of this country through purely non-violent means and the other founded the Maha Bodhi Societies to revive and propagate the Buddha Dhamma throughout the world.

It was in 1939 that the British Government agreed to return these Relics. The World War which began in the same year prevented their being brought back to India. When India became free on the 15th August, 1947, and Burma and Ceylon a little later, England fulfilled her promise. On the 14th of January 1949 the Relics were received in Calcutta by the

Prime Minister of India, Pandit Jawaharlal Nehru, and presented to the Maha Bodhi Society for safe custody and re-enshrinement in a Vihara which is being built for the purpose at Sanchi by the Maha Bodhi Societies of Ceylon and India.

Meanwhile the Relics were sent to your country twice and wherever they were taken, great was the rejoicing. In view of your people's wish to cherish them permanently on your soil, we have the honour of presenting a portion on this memorable day. The connection between our Society and Burma is a long-standing one. We firmly believe that the presentation of these sacred Relics will strengthen that connection further.

Like the gift of the Dhamma, the giver and the receiver are enriched. May you cherish these Relics for all time even as you have preserved the hair Relics of Lord Buddha and the people of Ceylon the Bodhi Tree that has grown from the sapling taken from Buddhagaya to the island by Sanghamitta, the daughter of Emperor Devanampriya Priyadarshi Asoka, more than two thousand two hundred years ago.

*Sabbe satta bhavantu sukhitatta*
May all beings be happy.

We remain,
Yours in the Dhamma,
SYAMA PRASAD MOOKERJEE,
*President, Maha Bodhi Society of India.*
DEVAPRIYA VALISINHA,
*General Secretary, Maha Bodhi Societies of India and Ceylon.*

4A, Bankim Chatterjee Street, Calcutta
Saturday, 20th January, 2494 B.C., 1951 C.E.

# EXPOSITION OF THE SACRED RELICS IN LADAK

## A DIARY RECORD

DR. M. R. SOFT

*(Continued from page 22 of the last issue)*

*18th June.*—We left the Rizong monastery and travelled along the Rizong stream. The land on either side of the stream looks just like a garden well planted with willow, Sapheda and Apricot trees. There are also some Grim and Barley plantations. The path along the stream is very narrow and not more than one or two feet in breadth. But the horses are so trained that they don't seem to take notice of the narrow footpaths which they tread along. We arrived at Nurula in the evening and stayed in a private house. From the owner and all others a very cordial welcome and kind hospitality were received. The sacred Relics were taken to the monastery where they remained for the night.

*19th June.*—Exposition and worship were carried out in the garden of the house in which we stayed. Several private houses were also blessed with the sacred Relics. This village is in the double crop area. Owing to the temperature and altitude beautiful fruit trees like Apricots, Walnuts and Apples are well grown. Arrived at Khalse which is 7 miles from Nurula. An exposition of the sacred Relics was given.

*20th June.*—We left Khalse for Lamayuru and crossed the Indus hanging bridge. We travelled along the treaty road which is very steep and tortuous. At many places this so-called road narrows down to such an extent that it is hardly more than one foot in breadth and the pony on this road must be a very well trained one. Otherwise there is every chance of the pony and the rider going down more than hundred feet either to the Indus river itself or to the Nurula stream along which we travelled. Travelling further we came to Yuru stream which we had to cross and recross at many places. Then we climbed the hills and arrived at Lamayuru. The Lamayuru monastery, which at one time was the palace of the King of Ladak, had been given to the Lama who cured the King of his gruesome disease (leprosy). This also looks like a palace on the top of a hill and is about 12,500 ft. above the sea level. Inside it there are images, banners and wall paintings of Lord Buddha, saints, and others who preached and propagated the noble Dhamma. Here the worship and exposition of the sacred Relics were carried out in the

courtyard of the monastery where nearly one thousand people had gathered to pay their homage. Many of them had come from surrounding villages and some from distant places of 4 days' journey. There were great rejoicings among them.

*21st June.*—We spent the night at Lamayuru and then it was decided that the sacred Relics of the Buddha be taken to Mulbec and those of the Arahans to Dumkar. The sacred Relics of Lord Buddha were accompanied by the Head Lama, Ven. D. Sasanasiri Thera, Lama Angroop and myself. Those of the disciples were accompanied by Rev. U. Dhammaratana, Prof. R. N. Rahul, the Head Lama of the Goan and his tutor. This arrangement was made on the advice of the Head Lama who was of opinion that the greater area would be covered to the satisfaction of both the populations. The parties agreed and set out for their respective places. We arrived at Butkhara at about 8-30 P.M. The journey was stiff. Crossed a fast flowing stream and came to the monastery which is 1½ miles from the village.

*22nd June.*—Exposition and worship were carried out in the morning. At the beginning of the exposition Head Lama spoke and I also said that the sacred Relics were brought to bring blessings to the whole of Ladak. Quite a number of Muslims were present. Left for Mulbec at about 12 noon and stayed at Wakka monastery which is on the Wakka stream. This is a fertile village. Wheat, barley, grim and green peas are grown on either side of the stream and the valley. We stayed in a private house while the Head Lama stayed at the monastery with the sacred Relics. The monastery is situated inside the (Jela) rock. Its walls are made of rock and so is the roof partly. The bed of the Wakka stream is as wide as that of the Indus.

*23rd June.*—A remarkable response was shown by the Muslim population of Wakka. They offered a donation of Rs. 50/- to the sacred Relics. I thanked them on behalf of the Maha Bodhi Society and congratulated them on their meritorious action. The exposition was particularly carried on there for the people who were old and invalid and could not walk or go to Mulbec. I explained that Buddha Dhamma is meant for humanity as a whole irrespective of caste, creed or colour. Reference was also made to the donation of Rs. 25,000/- from H. E. the Nawab of Bhopal and the kind treatment of Sheikh Abdullah and Bakshi Ghulam Mohammed, Prime Minister and Dy. Prime Minister respectively of Kashmir. Left Wakka and arrived at Mulbec and stayed in the Zaildar's house. Wakka and Mulbec are situated in the valley and on the banks of Wakka river. Both these villages are so interconnected that it is not easy to call them by separate names. There is a giant image of Maitreya Bodhisattva carved out of a rock near Mulbec. It is an imposing and inspiring image and stands on a pedestal made out of the rock about 5½ ft. high. The image itself is about 30 ft. It is one of the 108 images of

Maitreya erected by Locawa Rin Chen Zampo. We arrived at Mulbec. Here there are 2 monasteries built on a huge rock about 1,000 ft. above the level of the surrounding villages.

*24th June.*—We visited these monasteries and had a magnificent view from the top. There are ruins of the palaces of the old kings of Ladak. Wazir Zora Singh attacked Ladak and annexed the territory to Kashmir and Jammu State about 100 years ago. The monastery overlooking the Wakka valley is very old. It is said that during the summer the King used to reside in this monastery and the balcony was his favourite seat. This monastery can be seen first on the top of the hill from miles away. Standing on the balcony one can have a beautiful view of the Wakka valley and of the surrounding hills and the snow-capped peaks of the Himalayas. From the other monastery also a beautiful view of the northern side of the Himalayas can be had. This was handed over to the Hemis monastery about 100 years back. We joined the exposition of the sacred Relics where the Head Lama delivered a learned speech. Left Mulbec and arrived at Hemis Koo at about 8-45 P.M. after covering a distance of about 21 miles on ponies. We were on horse-back for 8½ hours continually. It was a moonlit night. The village is about one mile from the road. A representative of the village met us on the way and led us to the secluded village. The Lama in charge of the monastery and the people of the village were very kind and looked after our comforts. They brought fur coats and other warm garments for our use as our beddings and luggages arrived at 2 A.M. in the morning. This kind treatment and hospitality created a deep impression on our mind. We stayed at the monastery.

*(To be continued)*

# BOOK REVIEWS

BUDDHISM AND ASOKA—by B. G. Gokhale, M.A., Ph.D. (Padmaja Publications, Baroda, Pp. 296. Price 13/8).

This book under review is the thesis written by the author for his doctorate degree. It is divided into four chapters: I. Religion, II. Political Conditions, III. Social and Economic Conditions, IV. Buddhist Art. In the first chapter the author has dealt with the position of the Buddhist laity, Asoka as a Buddhist upasaka and the condition of other religious sects, both Brahmanical and non-Brahmanical, prevalent at the time. The second chapter gives an account of the Mauryas, their immediate successors—the Sungas and the contemporary monarchies and republics. The third chapter is devoted to the social and economic conditions of the people. The last chapter deals with the development of art under the royal patronage of Asoka and the Sungas. It appears that the original purpose of the author was to have discussed the position of the Buddhist laity in relation to the Buddhist movement with Asoka as the central figure. But in course of developing his thesis he has included several other topics which do not come within the direct purview of the original plan. As most of the subjects have already received the attention of scholars the author has laboured a good deal to shed new light on them. In this connection he has taken into special consideration the vast Pali literature. In view of the number of subjects dealt with the title of the book does not do justice to its contents.

U. D.

BUDDHISM OUTLINED—by Ven'ble Dr. P. Vajiranana Thero. Pub: Rev. P. Pannananda, Zawtika Hall, Gaya. Pp. 107. Price Rs. 1/8.

This is a collection of seven selected articles contributed by the learned Maha Thera to journals. They cover a wide range of subjects from the moral precepts to the transcendental reality of Nibbana. The subjects concerned have been discussed in a manner appealing to the modern mind. In making a comparative study of Buddhism and other systems on several important points the Maha Thera has brought out the special contribution of Buddhism to world thought and human civilization. Relation of the teachings to the practical day to day life has been well emphasised. This small book provides much food for thought.

U. D.

HARSACARITA (Hindi)—by Sri Suryanarayan Chaudhari (Sanskrit Bhavan, Kathautiya, Purnia, Bihar. Pp. 248. Price Rs. 2/8).

Harsacarita is the biography of the great Buddhist emperor Harsa written by Bana, his court-poet. Besides depicting the life story of the emperor it sheds light on the political and social conditions of the time. Hence its importance as a Sanskrit classic. The book under review is the Hindi translation of the first four chapters of the original work. While being faithful to the original the translator has made his rendering simple. In the introduction he has given the life-sketches of both the poet and the emperor. The almost exhaustive index would be very useful to the research students. This is an important addition to the growing Hindi literature.

U. D.

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The requisites for men as living things,
And medicine too as means to live :—for these
Not fervently they cared, as care they did
How to destroy the poisons of the mind.

*Parapariya in Theragatha.*

Of lowly, humble soul and frugal ways,
Gentle of heart, pliant and apt in mind,
Of gracious manner, speech not scurrilous,
Intent on good [for others and for self].
Pleasant and lovely therefore in their lives :—
Their goings, their enjoyments, their pursuits,—
Like the smooth tenour of a stream of oil.

*Parapariya in Theragatha.*

Thus some there are who lacking piety,
Though with head shaved, and with the yellow robe,
Yearn all the while to be revered,
And hanker after favours, treats and gifts.

*Parapariya in Theragatha.*

# NOTES AND NEWS

## *Thailand Presents Buddha images to the Maha Bodhi Society of India*

On the 15th February two Buddha images were presented to the Maha Bodhi Society of India by Ven'ble B. C. Khemabhirato and Ven'ble P. Pannananda of Thailand. In this connection a meeting was held in the Maha Bodhi Hall with Sri K. C. Gupta in the chair. After the administration of five precepts by Ven. W. Punnasiri Thera of Ceylon, Sri D. Valisinha, the General Secretary of the Society, introduced the two venerable Theras to the audience. The following spoke on the occasion : Dr. M. R. Soft, Dr. M. P. Talukdar, Pandit Viswanath Sastri, Rev. Tsampo, Rev. A. Jinaratana, U San Htoon, Rev. Silavansa and Rev. U. Dhammaratana. All the speakers emphasised on the cultural unity existing between India and Thailand and the universal character of the teachings of Lord Buddha. In his inspiring speech the president referred to the fact that although there were members of so many nationalities in the meeting with their external differences yet' internally they were of the same spirit—the spirit of oneness fostered by the teachings of the Buddha. He expressed the hope that the day was not far when the whole world would listen to the eternal message of the Blessed One. The Ven. Khemabhirato spoke on behalf of the delegation and thanked the Society for according them a cordial welcome. He also referred to the activities of the Society and the happy relationship existing between the two countries. After a vote of thanks by Sri Jyotish Chandra Ghose the images were handed over to the Society by the Ven. Theras while the Bhikkhus present chanted Paritta. The two images are the presentations of the Buddhist Association of Thailand and the Royal Academy of Maha Chulalankara, two representative Buddhist organisations of the country. These noble gifts will strengthen the connection between the Maha Bodhi Society and the devout Buddhists of Thailand. The two images are now installed in the Dharmarajika Vihara. Our thanks are specially due to the Ven. A. Bimala Maha Thera, President of the Academy, and Phaye Parata Rajasupish, President of the Association, and Mrs. Rajasupish, for these gifts.

## *Relic Mission to Sikkim and Tibet*

At the request of His Highness the Maharaja of Sikkim a delegation, with the sacred relics of Lord Buddha and his two chief disciples—Arahans Sariputta and Mahamoggallana, left

for Sikkim on the 25th of February. The delegation was composed of the following members : Rev. J. Kashyap, Rev. M. Sangharatana, Rev. Sangpo, Dr. M. R. Soft and two assistants—M. P. Barua and Tashi. Sri D. Valisinha left on the 3rd instant to join the party at Sikkim. In response to an invitation sent by His Holiness the Dalai Lama arrangements have been made to take the sacred relics to Yatung, the present seat of the Dalai Lama. On their return journey expositions will also be held at both Kalimpong and Darjeeling. Thus the Himalayan Buddhists will have the opportunity of receiving and paying homage to the sacred relics in their own homes. We wish the delegation a happy journey.

## *Maha Bodhi School at Singapore*

We have received the good news regarding the laying of the foundation stone of a new building for the Maha Bodhi school run by the Singapore Buddhist Federation. The ceremony took place on the 21st January, on the auspicious occasion of the first anniversary of the Federation. The foundation stone was laid by the Ven. Ean Poon, the chief Abbot of Malaya. There was a representative gathering including the Director of Education. We have also received a souvenir published on the occasion which gives the history of the school. It may be mentioned here that Miss Pitt Chin Hui, the active Hon. Secretary of the Federation, is also the principal of the school. We wish the school all success and the Federation a long life to serve the cause of humanity through the noble Dhamma of the Enlightened One.

## *Visitors to the Head Quarters*

Among the many distinguished visitors to the Head Quarters during the month of February special mention may be made of Canche Losang Somthen, the brother of His Holiness the Dalai Lama. He and his party came to pay homage to the sacred relics and held a special service in the temple. We had also the pleasure of welcoming several important high officials of the Tibetan government who visited the Dharmarajika Vihara on their way to the Buddhist sacred places in India.

Ven. B. C. Khemabhirato and Ven. P. Pannananda from Thailand, who take a good deal of interest in the activities of the Society, spent about two weeks at the Head Quarters. They left on pilgrimage. After completing the pilgrimage they propose to stay for some time in this country. We wish them a happy sojourn here.

## *Weekly Lectures*

We are happy to announce that weekly lectures on Buddhism, by distinguished scholars, have again been organised in the Maha Bodhi Hall. These lectures are held on every Thursday at 6 P.M. The first two lectures on the Noble Eight Fold Path were delivered by Rev. Silabhadra on the 8th and the 15th February. They were well attended.

## *Paharpur and its Remains*

On the 10th February Dr. C. C. Das Gupta, Professor of History at the Presidency College, Calcutta gave a very interesting lecture, at the Maha Bodhi Hall, on the remains of Paharpur in the district of Rajshahi in Eastern Pakistan. The lecture was illustrated with lantern slides.

The learned lecturer started with the history of the excavation work of the place which was first noticed by Buchanan Hamilton. In 1919 the site was declared a protected area. In 1922 the Varendra Research Society and the Calcutta University started excavation work which was taken up and carried on by the Archaeological Department of the Government of India. As a result the archaeologists came to the conclusion that the structure was a Buddhist shrine surrounded on four sides by a big monastery. The magnificent architecture of the temple has close affinity with those at Pagan in Burma and others in central Java.

The monastery surrounding the temple was built by King Dharmapala of Bengal (769-815 A.D.). It is the biggest monastery in India with one hundred and seventy-seven cells, forty-five on the northern side and fourty-four on the other three sides. The monastery is surrounded by a rampart. In the Nalanda inscription of Vipulasrimitra this monastery is described as "A singular feat in the eyes of the world". The great Vihara at Paharpur is also mentioned in a Tibetan work, the Pag Sam Zon Zang and was well known in the 10th and 12th centuries. About three hundred yards from the eastern side of the monastery is another temple, ascribed to the 11th century A.D. and held to be the temple of Tara, a Buddhist goddess, erected by Vipulasrimitra. Besides these, there is also a Jaina temple of Guhanandi mentioned in an inscription found on the site dated 159 of the Gupta period, *i.e.*, 478 A.D.

Although the place has long been excavated yet little is known to the outside world about it. We hope the present authorities would pay due attention towards the preservation of this important historical place.

## *Upasampada Ceremony in Nepal*

On the 22nd February, after hundreds of years, the higher ordination ceremony was performed for the first time in Nepal when Samaneras Aggadhamma and Vivekananda received the higher ordination from a chapter of 11 Bhikkhus presided over by Ven. Pannananda Thera. Among those who took part in the ceremony were Rev. Bhikkhu P. Pannasiha and Rev. Bhikkhu W. Nanaratana of Vajirarama, Ceylon, and Rev. Ghikkhu Amritananda of Nepal. We are happy to see the band of workers in Nepal carrying on the activities for the propagation of the Dhamma in the birth place of the Buddha.

## *Ceylon Independence Day Celebrations*

Ceylon Independence Day, which fell on the 4th February, was celebrated by the Ceylon students in

Calcutta. In this connection a meeting was held in the Maha Bodhi Hall under the presidentship of the Hon. Justice Sambhu Nath Banerjee, Vice-Chancellor of the Calcutta University. The proceedings of the meeting started with the national song. Among those who spoke on the great significance of the occasion were Mr. P. P. Udagama, Dr. M. R. Soft, Sri D. Valisinha and the Rev. De Melo. In his presidential address Justice Banerjee advised the students to build up their character so as to become good citizens and worthy leaders of their country. Messages were read from the High Commissioner for Ceylon in India and His Excellency M. S. Aney, the Governor of Bihar. After the meeting guests were entertained to light refreshment.

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Yea, many evils on this earth
Shall in the future come to pass.
This Norm of ours so well set forth
The stupid-minded will corrupt.

*Phussa in Theragatha.*

And foolish ones in testy mood,
Lacking in ethical restraint,
Will truculently go about
Like wild things spoiling for a fight.
Sobriety they will not know—
They will be draped in robe of blue,
Hypocrites, stiff-necked, obstinate,
Chatterers, skilled diplomatists,
Counterfeiting the saints of old.

*Phussa in Theragatha.*

# DIAMOND JUBILEE

## OF THE

# MAHA BODHI SOCIETY OF INDIA

### AN APPEAL FOR FUNDS

The Maha Bodhi Society of India which is today the premier International Buddhist Association was founded on May 31, 1891, by the late Ven. Anagarika Dharmapala, the greatest Buddhist missionary of modern times. When he visited Buddhagaya and Sarnath, two of the most hallowed spots associated with the life of Lord Buddha, he was deeply pained to see the utter neglect of those places which, for long periods in the past, had been flourishing centres of Buddhist culture and religious endeavour. Sitting in the shade of the Bodhi tree he, therefore, vowed to restore them to their ancient glory and to dedicate his life for the propagation of Buddhism in the land of its birth. It was mainly with these objects that the Maha Bodhi Society saw the light of day.

What the Society has been able to achieve in the course of its career of 60 years is now a matter of history. From a small beginning in 1891, the Society has attained a place of honour and pre-eminence not only among the different Buddhist organisations but also as an international institution where people belonging to diverse nationalities could meet and foster friendly relations. The Society has specially become the meeting place for Indians, Burmese, Ceylonese,, Tibetans, Thais and other Asian nationalities.

As regards the principal objects of the Society for which the great Founder toiled hard and sacrificed his life, we can record that substantial results have been achieved. Sarnath has been restored to some of its ancient grandeur by the establishment there of several institutions which are flourishing at present. From a wild jungle with pigs roam-

ing about, the place has been converted into an attractive park with the magnificent Mulagandhakuti Vihara as the centre of attraction. It is visited and admired by tens of thousands of people annually. The commodious Rest House which owes its existence to the munificence of Raja Baldeo Das Birla accommodates visitors to the place. The Maha Bodhi Free Dispensary affords medical aid to thousands of villagers. The Maha Bodhi Vidyalaya which has recently been raised to a Secondary Arts College imparts education on sound lines while the Primary School started as early as 1904 is continuing to give free elementary education to village children. Mulagandhakuti Vihara Library with its fine collection of Buddhist books is the cynosure of serious students of Buddhism.

At Buddhagaya, the holiest of holy places to the Buddhists, the Society's sixty years' efforts are about to bear fruit. The Government of Bihar has passed a Bill vesting the management of the Vihara in the hands of a Joint Committee of Buddhists and Hindus and when this Committee actually takes control it will be the greatest achievement of the Society.

In Calcutta, where the Headquarters are situated the Sri Dharmarajika Vihara in College Square is well-known as an important centre of cultural activities in this vast city. Situated in the intellectual centre, its Lecture Hall, Library, Reading Room and Guest House are much sought after.

In addition to the above, the Society maintains centres of activity in many important towns such as New Delhi, Bombay, Madras, Gaya, Lucknow, Calicut, etc.

The Society's monthly journal "*The Maha Bodhi*" is now in the 59th year of its publication. It has served as a valuable medium for the dissemination of Buddha Dhamma and Indian culture in general. The Society's Hindi monthly "*Dharmaduta*" issued from the Sarnath Centre, is now in the 12th year of publication.

In the important field of Buddhist Literature, the Society's achievements have been remarkable. Valuable books on Buddhism in Hindi, Bengali, English and even Tibetan have been published besides several scores of pamphlets. The Society has taken up the monumental task of translating the Tripitaka into Hindi and Bengali. Several volumes have already appeared which are highly appreciated by scholars as well as the general public.

Interest in Buddhism in India is now widespread. The Government of India has adopted the *Dharma Cakra*, the Buddhist Wheel of Law, as an integral part of the National Flag while the famous Asoka capital of Sarnath has been selected as its official seal.

It may surprise our friends and well-wishers to know that the Society has worked with comparatively limited resources. The income from endowments of the Society which has to its credit such a fine record of work is not even Rs. 5,000/- a year! The main assistance had come from the estate of the Founder and the monetary gifts of the late Mrs. Mary E. Foster of Honolulu, Hawaii, and the rest of the heavy expenditure is met from stray donations.

In view of the fact that the activities of the Society have increased enormously and its responsibilities as the representative Society of the Buddhist World in the Land of Buddha's birth are heavy, the need for a permanent Fund is extremely urgent. In coming December we shall be celebrating the Diamond Jubilee of the Society and the event is a fit occasion to place the Society's finances on a sound footing. Of the new undertakings, the acquisition of about 19 cottas of land adjoining the Headquarters for the enlargement of its premises and for the establishment of an Inter-Asian Cultural Institute where students can gather for the study of Indian culture takes priority. The Government of West Bengal has very kindly agreed to acquire the land for which funds have to be provided in the course of the next few months.

We, therefore, make an appeal to our numerous friends and well-wishers throughout India, Burma, Ceylon and other countries to contribute most generously to the **"Diamond Jubilee Fund"** which will be utilised as follows:

| | | |
|---|---|---|
| Purchase of huts adjoining the Headquarters | ... | Rs. 169,450/- |
| For buildings and endowment | ... | Rs. 830,550/- |

The Anagarika Dharmapala Trust of Ceylon has very kindly sent Rs. 40,000/- for the purchase of the land and Rs. 5,725/6/3 are available in the "Golden Jubilee Fund". We have therefore to raise the balance of Rs. 954,274/9/9 before the end of next December.

Historians are unanimous in their opinion that the Buddhist period is the most glorious period in the chequered history of this ancient land. Inspired by the teachings of

Lord Buddha which lay emphasis on compassion and service, the people then worked unitedly for the happiness and well-being of humanity. Art, architecture, painting, sculpture, medicine and other sciences developed at a remarkably rapid speed. We refer with pride to Emperor Asoka as one of India's greatest men and rulers, one who adopted the noble path of *Dharma Vijaya*, conquest by truth, by which alone human civilisation can be saved from disaster. The Maha Bodhi Society's ambition is to help to propagate this great message. We hope and trust all lovers of India and Buddhism will strengthen the work of the Society by making generous contributions to the above fund.

All contributions may be addressed to the Treasurer, Maha Bodhi Society of India, 4A, Bankim Chatterjee Street, Calcutta—12, or to the Society's Account in Bank of Ceylon, Foreign Dept., G.O.H., Fort, Colombo, Ceylon.

Syama Prasad Mookerjee.

*President,*
Maha Bodhi Society of India.

D. Valisinha

*General Secretary.*

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# VAISAKHA CELEBRATION

# :: 1951 ::

## APPEAL FOR FUNDS

The thrice sacred festival in commemoration of the Birth, Enlightenment and Mahaparinirvana of the Lord Buddha will be celebrated under the auspices of the Maha Bodhi Society on Sunday, the 20th May, 1951, at Calcutta, Buddhagaya, Sarnath, Lumbini, New Delhi, Bombay, Madras, Calicut, Lucknow and other centres of the Society.

**This year's celebration in Calcutta will be a most significant one as the Sacred Relics of Sariputta Moggallana Arahans will return after one month's exposition in Sikkim & Tibet.**

The programme includes the holding of public meetings, Buddha Puja, Dana to Bhikkhus, feeding the poor and destitute, and bringing out a special Vaisakha Number of the Maha Bodhi Journal, etc.

The success of the celebration will depend on the funds available for the purpose.

All contributions should kindly be sent to the Treasurer, Maha Bodhi Society, 4-A, Bankim Chatterjee Street, (College Square), Calcutta 12. Donors in Ceylon may send their contributions to Maha Bodhi Society of India A/C., Bank of Ceylon, Foreign Dept., G. O. H., Fort, Colombo, Ceylon, and those in Burma to Mr. L. Koon Wa, 430, Merchant St., Rangoon, Burma.

DEVAPRIYA VALISINHA,
*General Secretary*,
Maha Bodhi Society of India.

Regd. No. C—1048.

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5. *To found the nucleus of a Buddhist University on the lines of the ancient University of Nalanda.*
6. *To found Pali scholarships and to send students to Buddhist countries and to Europe and America, and to provide facilities to foreign Buddhist students in Calcutta.*
7. *To found a Buddhist International Library and Museum with a fully equipped Press to print Texts and pamphlets and to start journals.*
8. *To incorporate any Society or Association having similar objects as this Association.*

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9. *Admission into membership of the Society is open to all without distinction of race, caste, creed, or sex, the only pre-requisite being the candidate's sympathy with the objects of the Association and willingness to help its work.*
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THE
# MAHA-BODHI
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# THE MAHA BODHI

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# THE MAHA-BODHI

FOUNDED BY THE ANAGARIKA H. DHARMAPALA

IN MAY 1892.


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

—MAHAVAGGA, VINAYA PITAKA.


**Vol. 59.] B.E. 2494 APRIL C.E. 1951 [No. 4**


## SAGE

Learn this from rivers' flow
In mountain cleft and chasm:
Loud gush the rivulets,
The great stream silent moves.

Loud booms the empty things,
The full is ever calm:
Like pot half-full the fool,
Like full pool is the sage.

When the recluse speaks much,
'Tis of and on the goal:
Knowing, of *dhamma* tells,
Knowing, he speaketh much.

Who knows and curbed-of-self,
Tho' knowing, speaks not much:
That sage still wisdom worths,
That sage wisdom wins.

*Sutta Nipata.*

# DIARY LEAVES OF THE LATE VEN. ANAGARIKA DHARMAPALA

EDITED BY SRI D. VALISINHA

(*Contd. from p. 78 of the last issue*)

*November 1*.—At Yokohama—Called on the English Consul. Mr. Troup is in the country. Applied for a passport to travel in the country. Noguchi paid 2 zen for the Passport. Returned to Tokyo. In the evening went to Mejiro to call on Unsiyo Vajo. Noguchi tells me that I should be very respectful to him! Worshipped Buddha. Presented my Credentials to Vajo. He received me kindly. Had a long talk about Buddhagaya affairs. Slept in the Temple. Before starting for Mejiro, Horiuchi San escorted me to see the good priest Asahi. His temple is nice and I was much impressed with his life.

*November 2*.—Meditated. Worshipped Buddha. Paid a visit to Lady Ichijen. She is a good Buddhist and I talked to her about Buddhism, of the Buddhist nuns of old. Passed the day in ordinary talk with Noguchi and the young priests of Mejiro. Rain.

*November 3*.—Emperor's Birthday. Owing to bad weather no Parade held. Called on Ato San who went to India in 1891 Oct. He asked me that I should work with Kozen Gunaratna about Buddhagaya and that I should visit Nikko. Addressed a meeting of Buddhists in the Hall of Girls School. The school is managed by the Priests of the Temple. Vajo was present and he addressed the people. Noguchi interpreted. Called on the Chief Priest of the Temple. The man drinks liquor. I gently rebuked him and said that priests should set a better example of a pure life. The Relic was shewn to this man under protest. My mind was against showing the Relic.

*November 4*.—Meditated. Had a long chat with Vajo about Kozen Gunaratna and Buddhagaya. A split in the camp. Kozen Gunaratna and Vajo (pupil and teacher) are on bad terms. A great obstacle to work. Noguchi San tells me that he has paid for my train fare etc. ; and that Bro. Horiuchi has not entrusted him with any money. I told him that he should not pay out of his own pocket. Start for Kanagawa to see Kozen and he was not there. Passed the night there. I gave my purse to Noguchi San to defray our expenses. Shibata, the Shinto H. Priest, met me on the way and gave me a drawing on silk.

*November 5*.—Dreamed that I crept into a big Hall with the help of my friends. Another dream was that I was held responsible by Guru Prasad Sen. In Yokohama. The

Chicago Delegates lectured and I also spoke. Gunaratna Priest is living in a small monastery. Good Priest he is now helpless. Contratemps—in the Temple. Noguchi is accused by the others.

*November 6*.—Had very little sleep last night. An idea struck me that I should write to the Private Secy. of the Queen of England to co-operate with the M. B. Society to get priests from all Buddhist countries to London and get them to bless the Queen before her death. Buddhism has been greatly helped during her reign ; and she rules over several Buddhist countries. Asahi Priest and two others called on me. I explained to them about the Temple Question. Asked Asahi to send a good image to Buddhagaya Temple. He promised to give one. Noguchi tells me that the Jap Government has told the Priests not to interfere in the Temple Question. Called upon Vajo Unsiyo. Talked about Kozen Gunaratna's differences. Started at 8 P.M. for Yokohama to meet him and escort him to interview Vajo.

*November 7*.—Had a dream that I was neglected by my father. Arrived at Yokohama last night at 12. Conferred with Kozen and asked him to go and see Vajo as his pupil. He consented. Decided to leave Japan for Shanghai on the 17th instant from Kobe by the Jap. Mail Steamer. Went to see Mr. Probst's baby. Got his photo from Mrs. Probst. I hope the boy will grow up to be a Buddhist. Went to Kanagawa with Kozen. Saw a beautiful collection of Chrysanthemums. The differences between Kozen and Vajo Unsiyo rests on the Vinaya. The future work of union between Southern and Northern Buddhism is full of consequence and the future spread of Buddhism rests upon that. Owing to the selfishness of individuals the work suffers. Meeting of Vajo Nansiyo and Kozen. Went to bed at 12.

*November 8*.—Last night's interview of Kozen and Vajo will come to an end today. The Buddhagaya work terribly suffers. Oh, Gods! Will you not give a helping hand to carry on this great work? The whole day Vajo and Kozen sat in conference. Wrote letters to Prince Damrong, Dr. Edkins and Dr. Eitel that I shall leave Japan about the 17th instant. I made up my mind that if the Jap. Brothers in Tokyo don't care to work I shall go to Kioto and see the Brothers there and then leave for India. I would then have done my duty—and what more can I do? Sent note calling Bro. Horiuchi to come to an understanding about Temple Question. Conference between Vajo and Kozen ended to the satisfaction of all. They are friends again. Glad am I that they have united. How much I invoked the influence of all *devas* in the matter.

*November 9*.—To me a memorable day. Bro. Horiuchi eloquently pleaded for the Maha Bodhi cause before Vajo. After long consultation Vajo asked me to stay in Japan till H. Toki's return from India, working in Japan in the meanwhile with Kozen who will represent Vajo Unsiyo as the latter is old. The expenses of the M. B. S. in my absence will be

borne by the Brothers of Japan. Mrs. Beane when I was in San Francisco told me that she had received certain impulses from the *Masters* about myself and that I have to carry this message of peace to all countries. I shall call the Article I am writing "Diary Leaves of a Buddhist Pilgrim". Sent letters to Bose, Sarat Chandra Das, Sumangala and sent Diary Leaves.

*November 10.*—After having finished our breakfast Noguchi San and I started to attend the meeting of the Kofukukwai. Mr. S. U. Sato, an interested member, and a few others met. They think that I should first consult Honganji Priests ; and that it is better to have one Society. Always ready to be guided by good advice I consented. I am only sorry that as yet nothing has been done. Had a religious talk with Data, a good priest of the Jodo Sect. I like him. He is of opinion that Ceylon Buddhism belongs to the original or Yoga Mahayana. Slept in the Konchin Temple of the Zen Sect.

*November 11.*—Rain in the morning. Started for Menuma at 9 A.M. to see Inamura Yeiru, the priest who has been to India and who returned to Japan disappointed he not having received attention from the people. Ignorant of the Indian Vernaculars he could not talk to the people. Reformers and men who aim in doing good to Humanity should never be disappointed. Despair is the coward's excuse. I explained to him the objects of M.B.S. He is half-hearted and indifferent. Kozen joined us in the evening, and he had a talk with Inamura.

*November 12.*—Started from Menuma at 9 A.M. Rly. Station—Kumagaya. Kozen will return in the evening. I persuaded him to be resolute in his work. He seems so weak-minded. Ah, that I have no strong minded colleagues to carry on this great mission. Reached Uyeno at 1 P.M. Went to Uyeno Park and there met Risabio Hinga of the Commercial College. Asked him to get statistics of Economics of India.

*November 13.*—Meditation. Visited the Jodo Sect University. Addressed the students on the future of Buddhism. Asked them to imitate the example of Hiuen Tsang. I have hopes of a better future and that Japan will play an important part in the propagation of Buddhism in India. The principal of the University said that his Sect will send a young priest to India. If each sect sends one the future work is a success.

*November 14.*—The Shingonsu Sect has decided not to lend any support. Vajo is willing but his colleagues are against the work. Kozen is of opinion that it is better for me to start for India as there is little hope of success ! Ceylon is poor and therefore she can't help the B.G.S. but Japan is not so. Then why should she not help the Cause? Bro. Horiuchi says that qther people are there to help the Cause. He has worked 2 years and I hope he will continue to work on. I will work on till success attends my efforts. Left Mejiro this noon and called on Asahi San and Yamashiwa priest. Had a

talk with the latter *re* B.G.S. Mr. H. Toki has written to him about the work. Called on Tama San's mother. Got her photo.

*November 15.*—Slept in Konchin. Fifteen days have passed away and this evening I am to address the Tokyo public. At times I feel anxious about the future of the M.B.S. My prolonged stay in Japan I hope will not be disastrous to the Cause. If the Japanese Buddhists help the Cause I could stay on ; but as yet no help has been given. Public addresses by Yasubutchi, Noguchi, Horiuchi. I addressed on the Maha Bodhi and India and appealed to the Jap. Buddhists to restore the sacred site. Ah, how sad to see the Japs all taking *sake*.[1] Priests and people form no exception. They have made Buddhism to suit their own taste and convenience. An informal meeting was held by laymen to discuss about B.G. Called in the evening on Asahi. He says that several Japanese called to see the image, and he thinks that the Emperor may like to see the same.

*November 16.*—Asahi San of Tantokuji is keeping up a celebration in honour of the now famous Buddha's image. Addressed a few words to the worshippers about the Statue. Mr. Hiugo of the Commercial College spent a few hours with me. O. Tama San's mother called on me. Lectured in the evening in the hall of Yaysiken about Buddha Gaya. Mr. Nanjo Bunyin, Ouchi, Shaku Sozen, Noguchi, Yatsubutchi, all made addresses. Mr. Isoda is a good interpretor. Japan, the land of cleanliness, by an irony of fate does not offer me enough water for a daily bath ! So difficult it is to get some hot water for a bath.[1]

*November 17.*—Mr. Toyohisa Asai, a student of Oriental Philosophy, called on me. He is writing a work on Indian Philosophy. As yet no influential Buddhist of Japan has taken an interest in the M.B. work. Bro. Horiuchi says that on the 19th a meeting of priests will be held to discuss the subject. I had to wait patiently for 17 days to get the few necessaries I required, and these I got thanks to my new friend Machida, at least. He brought several things which I was in need of. Date and his friend presented me with 2 beautiful paintings and these will be given to the M.B.S. Mr. Goho called on me. Addressed a few people at Tentokuji. I dreamed last night that the King of the Belgians sent for Chela and that Col. Olcott sent Ananda to preach. Mrs. Besant and others had something to do in the matter. Mr. Machida stayed with us last night. Went to Tentokuji.

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[1] This is an alcoholic beverage of Japan. Even monks indulge in it.

[1] Inspite of the high sense of cleanliness prevalent among the Japanese, their method of bathing cannot be considered as hygienic. Several persons bathe in the same tub of hot water one after the other. When applying soap, the bathers are expected to come out and wash away the soap before getting into the tub again. Even then, the system cannot be praised. During his visit to Japan, the present writer made it a point to have the first round whenever Japanese style baths were provided !

Gave a brief address to the people assembled.

*November 18.*—Gave a brief address about India before the members of the Economic Society. Mr. Taguchi is the President.

*November 19.*—Mr. Asaoka and some of his friends called on me. The former had been in India and Persia. I spoke to them of the possibilities of opening up trade between Japan and Ceylon. Took tiffin with him in the beautiful Maple Tree Building. Visited Asahi San. There I met Minister Sano, whose son had been in India. Closing festival of the Buddha Image. Asahi San chanted *Namo Amida Butsu.*

*November 20.*—Meditated. Photographed in a group at Tentokuji. Asahi San says that the Minister of the Imperial Household would call to see the image. He has shown his capabilities in the image affair thoroughly. A thousand photo typed copies were printed, and distributed. Held Buddhagaya meeting in Seishoji Temple. A few priests were present. They seem to think that the 50,000 yen could be collected in about 2 years. I told them that poor Ceylon could raise the amount in that time ; but it is a shame if Japan wants the same duration. Ah, Buddhism, how much it suffers for want of earnest workers. I hope the day will come when she will again have her missionaries. Headache in the night. Machida was present. I gave him 10 dollars in gold coins to make the gold image of Buddha. Spent a couple of hours in the Asakusa Park with Revd. Machida. Then went to the photographer where we were photographed. Visited the High Priest of the Asakusa Temple. He is an invalid. Saw there a young priest quite intelligent. I wish if I could take him to India. Mr. Horiuchi says that he will make a programme and am waiting until it is finished. How few are there who work for Buddha's sake? Majority live by his name. In the *Kokeikan* my lecture before the Economic Society inserted. Kioto Secretary can't send anybody to escort me to Kioto.

*November 22*—Dream—In the presence of Siamese and Japanese Nobles, etc. ; and yet obedient as a child. Visited Asahi San. Viscount Hisumoto Hejikata, Minister of the Imperial Household, Viscount Enemoto and the Hon'ble Mr. Sane came to see the image of Buddha. Explained several things about Buddhism ; India and its present state and that we expect Japan to do her duty to India, a great future Japan has in store etc. I asked them to help Buddhist Priests for policy's sake. It was an interesting meeting. Viscount Enemoto asked for my photo. The blessed Buddha is great. For His sake I will sacrifice my life. In thinking of today's meeting the thought came to me that the Crown Prince of Japan will be the Saviour of India. From the present Emperor it is too much to expect any great help. Took dinner with Mr. Ogawa, the leading photographer of Japan. I presented a Bo Tree leaf to his dear mother. Returned to Konenin in the night. Machida San with his son spent the night with us. Spent some

time in the night in meditation, thinking of the great work and the Crown Prince and of the great work he is to do in the future for Buddhism and India.

*November 23*—Meditated. Minister Moriyoshi Nagaoka came to see the Image. He had been twice in England. Many leading men visited today. I am asked to lecture before the Higher School and College of Nobles. The teacher of the Crown Prince also paid a visit. Exchanged Photos with Viscount Enemoto. Wrote letters to Strauss and Dr. Martinez, Col. Olcott, H.S.P.[1] After conference decided to carry on work in India and raise funds. Decided to leave Japan on the 15 Dec. from Kobe. For the welfare of the M.B.S. in Japan I had to sacrifice my independence and personality.

*November 24*—The cat is out of the bag. There had been some secret understanding about the image between Asahi San and Okada to keep the monopoly of selling the cast to themselves! This morning Machida San was refused to take a model of it and the selfishness of those concerned was made clear. I protested against the meanness displayed. The monopoly of selling the image I gave to the Indo B. K. Socy. What a shame that religion is made the victim of speculating men! In the evening called on Asahi San. The image of Buddha which he promised to send to Buddhagaya is come.[2] It is beautiful indeed. It is 700 years old and valued at 500/- yen (=Rs. 1000/-).

*November 25*—Called on Dr. Tetsujiro Inoue. Had a long chat on comparative religion and Buddhism. Breakfasted with him. Delivered an address before the Tokufukwai Young Men's Moral Improvement Society. Enryo Inoue, Mura-Kama Sensie and others were present. My old friend Mr. J. Hada is a prominent member of the Tokufukwai. Murakami Sensei was under the erroneous impression that Ceylon Buddhism is Hinayana.

Junji Mataumoto promised to take interest in the Maha Bodhi. I subscribed 5 Yen in aid of his Library Fund. Called on Asahi San and introduced to Asahi's son who presented the beautiful image to the Buddhagaya Temple.

*November 26*—Meditated from 5 A.M. to 7 P.M. about the propagation of Buddhism in the world. Mr. Hirose called on me. Mr. Hada and his young colleagues of the Moral Society called on me. I presented them with my copy of Indian History. I have to pay 14½ yen for candle sticks etc. Sent letters to East and West Honganji and other friends in Kioto.

*November 27*—Last night thought of my dear father. He will help me. No anxiety need be felt. Meditated. Wrote letters to Dr. Eitel and Dr. Faber and Ph. Das, Bro. Horiuchi, Noguchi and I went to see Revd. Kobayashi Nito, Head of Nichiren Sect. He is sympathetic. Visited Tentokuji celebration of festival in connection with the Great Japanese

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[1] H. S. Perera.

[2] This famous image is now kept in the Sri Dharmarajika Vihara, Calcutta.

Image. Hosui Yamamoto, one of Japan's famous artists, called on me. Presented photo and gave letter of introduction to N. N. Sen. Viscount Enemoto and Sane and other Ministers have had a conference about Maha Bodhi work. Asahi San wants to form an independent M.B.S. to work with the aristrocratic party! Kozen Gunaratna called on me.

*November 28*—Meditated. Kozen Priest went to Yokohama. Poor priest—he is without means. I hope Vajo will help him. Sent letters to Moung Ba Thaw, D. L. Simon Hamy, P & O Agent, Shanghai, B. P. de Silva.[1] Mr. Tsuneji Hasuike foretold of my future. Even at the risk of my life I was asked not to forsake Col. Olcott, but to avert the crisis by means of peace. There is suffering before me. I was asked to remember always my dear parents and to write to them often. Loyalty to friends, filial piety to my parents, devotion to Buddha and pure life are the strongholds of my future progress. Image removed to Dian Rakuji, Revd. Yamashina's Temple. East Honganji High Priest in his Northern tour collected 120,000/- yen. Wrote letter to my father.

*November 29*—Dreamed—Elephant killing a beautiful person and chasing after me. Great anxiety about the removal of the image to Dian Rakuji. When Bro. Noguchi told me that the Committee having no money to pay for my expenses decided to raise money by exhibiting the Image, I felt indignant and I told him that I would pay all expenses; but that I would not be a party to this crime. I questioned Bro. Horiuchi about this and he said it was not so; that all expenses will be paid by the Committee and that the Image is shewn with pure motives for the Buddhists like to worship it and that he did not like the idea of giving the monopoly to Asahi San only. Asahi San was very indignant that the honour of having the Image in his temple was not maintained. Called on Rt. Rev. Morita Goui, Hd. of Soto Sect. He was very kind to me. I explained to him all about Mahabodhi. He promised help and presented me with silks etc. Then called on the President of the new Shimgonsu Sect, Revd. Takashi. Poor man he is suffering from heart disease. Then called upon Vajo. Had a long talk and he will accept me as his pupil. Kozen insists in giving Pansil in Pali, again differences.

*November 30*—At Dian Rakuji. Occupying the same room wherein Rev. Toki stayed. Dreamed that I was giving an oration on Buddha. Rain. Meeting of Priests at Honjo to discuss the differences of Hinayana and Mahayana. I attended and explained the doctrines of Ceylon Buddhism. They say that Ceylon is Hinayana! Therefore Ceylon must come to Japan to learn Buddhism. Slept in Tentokuji.

*(To be continued)*

[1] The late Mr. B. P. de Silva of Galle, Ceylon, was the founder of the well-known and leading firm of Jewellers in Singapore of the same name. He was a good Buddhist.

# THE MIDDLE WAY

LAMA A. GOVINDA

We try to find out reasons for our actions if we are not sure of ourselves. We would never think of finding out reasons for our love. In fact, love that needs reasons is no love ; and a good deed that is done spontaneously has more value than one which is based on reasons. "The virtue of a perfect Sage", says Laotse, "is not based on intentions. It naturally and spontaneously meets the needs of the world and, therefore, it is the true virtue of Tao. The benevolence of the perfect Sage flows out naturally in acts of kindness and is unconditioned ; while righteousness, even of superior men, is done under conditioning desires and ideas (reasons)."

Therefore we cannot agree with Plato, as mentioned in a previous essay, if he tries to prove that it is only certain eternal qualities which are the object of our love, but not the person who possesses them. He is right in so far as such qualities are involved, but he looks for them in the wrong place.

The eternal qualities lie not in the object of love, (however exalted it may be) but in the very experience of love, because it lifts us out of the prison of our egohood, breaking down its limitations, thus becoming a means of liberation And it is this experience which lifts both the object and the subject of love into a higher sphere, so that they take part in the eternal and infinite.

The eternal which is experienced in the ephemeral, the infinite which is experienced in the finite, are the steps leading to the ultimate realisation of these qualities in their fullness and universality. The eternal can only be realized from the jumping board of the ephemeral, infinity only from that of the finite, the permanent only from that of the impermanent.

Therefore it has been said (in Tagore's interpretation of a famous verse of Isha Upanishad) : "In darkness are they who worship only the world, but in greater darkness they who worship the infinite alone. He who accepts both, saves himself from death by the knowledge of the former and attains immortality by the knowledge of the latter."

It is indeed one of the greatest dangers of human thought either to accept this infinite material world as the only reality and to become a slave to its objects, or to denounce everything in it, because it does not comply with the preconceived ideas of permanence, eternity, etc., in which alone reality is supposed to exist.

But all these universal qualities (like eternity, infinity,—or better: the eternal, the infinite, the permanent, the boundless, the unlimited, etc.) were originally matters of experience, of feeling, and inner knowledge,—they were not discovered by the negative methods of deduction, abstraction or substraction. They were found by the positive process of concentration and integration in contemplative activity, a process inconceivable to the dividing, counting, adding and substracting intellect. They were neither mathematical nor philosophical notions, and only if we can convert them again into something that can be felt and known directly, like heat or cold, or like love and hatred,—i.e., only if we can dissolve them again into the stream of life,—only then have we a right to use them and to include them in our philosophy.

"The philosopher," as Lin Yutang describes him in his "Importance of Living", "is a man who holds his sensibilities at the highest point of focus and watches the flux of life, ready to be forever supervised by newer and stranger paradoxes, inconsistencies and inexplicable exceptions to the rule." In other words: he is a man whose Sense of Wonder is more alive than that of the ordinary man. "In his refusal to accept a system, not because it is incorrect, but because it is a system (dogma!) he plays havoc with all the Western Schools of philosophy." (P. 421).

Conceptual, or intellectualistic knowledge, only serves to rationalize our prejudices. The wise one has no prejudices. In other words: the wise one is not he who knows much, but he who is free from prejudice,—even though he may know little. If wisdom and knowledge are combined, we can speak of an enlightened mind. A mind free from prejudice is a mind free from the bondage of habitual thinking, a mind which refuses to move along the channels of habit and convention, i.e., an open, spontaneous mind: open to the outer world—in accepting it as it is (yathabhutam)—and open to the inner vision and voice of intuition, by which our various experiences are welded together into an organic unity.

Ignorance in the Buddhist sense is not the absence of factual knowledge, but the wrong interpretation of facts or impressions. Complete absence of knowledge is not ignorance but either a state of unconsciousness or lack of awareness. The most dangerous state of ignorance is half-knowledge, i.e., one-sided and therefore biased knowledge, which only creates or supports our prejudices and prevents us from seeing things in their true relationship.

"The human desire to see only one phase of truth which we happen to perceive, and to develop and elevate it into a perfect logical system, is one reason why our philosophy is bound to grow stranger to life. He who talks about truth injures it thereby; he who tries to prove it thereby maims and destroys it; he who gives it a label and a school of thought kills it; and he who declares

himself a believer buries it." (Lin Yutang, op. cit. p. 490).

This is why the Buddha preferred silence to words whenever there was a question concerning ultimate things, whenever there was a problem which went beyond the direct experience of life. This was why he warned his followers of the danger of clinging to any extremes in life or in views (i.e., to any partial aspect of reality or truth).

He taught the Middle Way,—but not the way of mediocrity into which it was transformed by those who thought that the Buddha's message was nothing but a system of meek morality and commonsense for the benefit of those who were afraid to take upon themselves the dangers and difficulties of life.

The Buddha's way is not a way of evasion or escape, but a way of facing and overcoming dangers and mastering difficulties. Only one who knows joy and sorrow to the full, who has tasted transitoriness as well as eternity, who has dwelt in the finite as well as in the contemplation of the infinite, who has experienced the momentariness of that which appeared eternal and the eternity of the moment, who has reached universality in the highest state of individualisation—only such a one knows that the Middle Path is neither a compromise nor a 'sneaking through' between the opposites, but the recognition of both sides of reality, without clinging to any of them.

It is the way of liberation through knowledge, not through choice, which only knows the 'either-or' and must necessarily end in the one or the other extreme. It goes without saying that this knowledge is not a mere intellectual acceptance of facts, but the realisation of the co-existence of polar opposites in every great experience.

Because an experience is as great as the amplitude of its vibration, and the widest amplitude is that between two opposing poles. And like in a flash of lightening, it is not only one spark that travels from the one pole to the other, but there is a continuous oscillation, so that our consciousness forms a living bridge, spanning the abyss which would devour us if we were trying to take our stand on either side or in-between.

This widest amplitude of experience has been expressed by the profound symbol of sunyata, which in Mahayana Buddhism, becomes the highest expression of the spiritual ideal of the Middle Way. The great Chinese philosopher Ch'iang Shih-chi (A.D. 522-597), the founder of the Tien-Tai School, warns us that those who only see in sunyata the negative side, namely, the unconditionality of emptiness in its pure abstraction, thereby fall into the error or one-sidedness.

"From the very beginning the Mahasattva-Bodhisattva beside his practice of insight into the emptiness of all phenomena, should also practise insight into the *potentiality* that abides in emptiness. If he does this he will realize with clearness that although the nature of mind is emptiness, as it comes into relations with suitable causes and conditions, it is

potential of all phenomena though they are not real nor permanent and though they manifest through different organs of seeing, hearing, perceiving, thinking, etc.

Notwithstanding his knowledge of the essential emptiness and silence of all phenomena, the Mahasattva-Bodhisattva, by the practice of *rightly balanced insight,* may practise all manner of activities in his conception of emptiness. . . If we make this balanced insight our view-point we shall perceive, but with difficulty and dimly, because our powers of inteiligence are comparatively undeveloped, the true nature of Buddha potential in everything.

Although the Mahasattva-Bodhisattva has attained these two ways of insight, from the viewpoints of emptiness and potentiality, he has still not yet attained to perfect insight. Therefore the Sutra says that these two ways of insight are to be used as expedient means, for by them we may enter by a Middle Way into supreme attainment and therein abide in both conceptions of Ultimate Truth,—Perfect intelligence and Perfect Realisation, Perfect Wisdom and Perfect Love—with our mind in tranquillity and peacefulness. Then our mind will no longer run in two channels but will cease their flow in Prajna's Ocean of Truth.

If the Mahasattva-Bodhisattva wishes to have all Buddha-Dharmas embraced in a single thought, he should practise insight from the viewpoint of 'cessation of the heretical separation of two extremes' ; this will enable him to walk by right insight along a Middle Way."

But in order to stress the relativity even of such far-sighted formulation of non-duality and to prevent it from becoming the starting point of a new dogmatism, Grand Master Chih-chi, added :

"If we are able to reflect upon so profound a conception as the nature of our mind being *neither* emptiness nor potentiality, without cutting asunder our conceptions of emptiness and potentiality, then the true nature of our mind will be wholly and clearly comprehended as a manifestation of the *Truth of the Middle Way*. . . . If we can see these two aspects of Reality as the Middle Way in our own mind, then we can see them in all phenomena."

Thus the danger of onesidedness or partiality is countered by a process of integration and the establishment of a spiritual balance. Both are dynamic states, and for this reason the Middle Way is not to be confused with the Golden Mean Ideal of bourgeois morality and commonsense. It is not a comfortable resting place but a spiritual programme of the greatest magnitude which in the two-and-a-half milleniums of its existence has not been exhausted and which will be able to inspire the spiritual life of humanity for many more milleniums.

* "The Practice of Dhyana for Beginners" by Grand Master Chieh-chi, translated by Bhikshu Wai-tao and Dwight Goddard. ("A Buddhist Bible", p. 491f.).

# "THE POWER TO HOLD"

DHAMMADINNA
(Buddhist Nun)

"THE POWER TO HOLD"—that is the secret. It is the secret necessary to possess in order to ATTAIN in the Spiritual life and also in order to achieve success in worldly affairs.

Almost everybody is capable of momentary enthusiasm, such as, jumping into a river and saving a drowning person, or pulling someone off the railway track before an advancing express train, starting out on some undertaking or other, or the climbing of a steep and difficult mountain path ; but to succeed in these undertakings, and to tread that path to the END—what is required is —"THE POWER TO HOLD".

Frequently, on inquiring from people—"Are you a Buddhist?" many will tell you—"Oh yes ! I am a Buddhist", but on questioning them concerning the Doctrine one discovers that they know practically nothing of the teaching of the Buddha.

Performing useless rites and ceremonies, adhering to certain superstitions, the chanting of endless repetitions of which they do not understand a word—is merely to flounder in a morass of illusion and wonder in the blackest night of spiritual ignorance. But we are so deceived by the senses, and cling so desperately to things TRANSITORY AND WORTHLESS, that we are unable to see things AS THEY ARE. Of course, the world of appearances, that is, belonging to sense-objects, is there, but particular objects as such have no ultimate Reality—It Is Illusion . . . Buddhism tells us to go beyond the world of appearances, that all things are empty. For it is only when we go beyond this world of appearances that we may find the truth.

Buddha Dhamma (Teaching of the Buddha) is not given us for speculation, which is always a waste of time and valueless and only leads to a blind alley—but for PRACTICE.

Only if we hear and practise the teaching of our Exalted Master, the Lord Buddha, can we call ourselves Buddhists.

Buddhism shows us how to attain the highest—HERE and NOW—if only we will follow the Path pointed out to us by the Buddha—The Noble Rightful Path of Right Understanding —Right Mindedness—Right Speech —Right Action—Right Living—Right Effort—Right Concentration and Right Meditation. But to tread that Path to the END—what is required is—

"THE POWER TO HOLD".

If one wanted to give a comprehensive idea of Buddhism in a few words, one would say—

(1) The foundation on which the entire structure of Buddhism stands is the Doctrine of Anatta — non-self—non-ego—non-soul.

(2) The Four Noble Truths.

(3) The Law of Causality—the Law of Cause and Effect—the Law of Karma.

(4) The Unsubstantiality of All things—Emptiness.

(5) Nirvana—Full Enlightenment —The Ultimate Reality.

Another most important thing to bear in mind and thoroughly realise is that no divine power can forgive us anything. All evil deeds must return to us in the form of suffering of some kind, and must be worked out By Us, and that Nothing and Nobody can Save Us but Ourselves.

"No one can save us but ourselves
No one can and no one may
We ourselves must tread the Path
Buddhas only point the Way."

Until this truth is perfectly grasped and understood by us, we are unable to make even the first step on the Path which leads to Deliverance.

Deliverance from what?—

Deliverance from the Samsara, from this frightful Chain of births and deaths. The Buddha has shown us the way as a Path—on which until the four noble truths are grasped and understood—we have to travel long and far.

Each step of this Path must be unswervingly followed and understood—for if one commits the error of starting from a wrong principle—one must quite logically come to a wrong conclusion.

Take for example the French Philosopher Descarte whose thesis was: "Je pense—dout je suis"—"I think—therefore I am".

Had he said in accordance with fact, and in the light of the Highest Wisdom—

"Here is Thought"—

He could never have fallen into the erroneous view and made the false statement—"therefore I am."

"The supreme truth (Buddha Dhamma) may be likened to a difficult mountain peak which, though free of access to all mankind, is yet actually scaled by only a few, by those who are willing to pay the price—by self-discipline and steadfastness." Many start bravely forth to climb this difficult path leading beyond the Universe, but as the days and months and years pass, the majority weaken and fall, failing to reach those shimmering heights beyond which is the Goal—Nirvana—the worldless—the Beyond Thought—the Uncompounded—the Unoriginated—the Unconditioned—the Unbecome—the Unformed—the One Reality, to attain which the secret is—

"The Power to Hold".

# ENGLISH TPANSLATION OF THE PRESIDENTIAL ADDRESS OF DR. G. P. MALALASEKERA

**at the 32nd Annual Session of the All Ceylon Buddhist Congress**

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*(Continued from page 83 of the last issue)*

The Commission on Education appointed in 1867 records:—

"The maritime parts of the country in particular were the most affected by the missionary societies, who had thrown themselves with much zeal and vigour into the work. The Department was thus enabled to leave these districts almost exclusively in their hands". (Sessional Paper 33 of 1888).

Thus was the process completed of sabotaging Buddhism and making it ineffective in the life of the people. The monks who form the custodians of the Faith were humiliated and their prestige destroyed. Their temples were impoverished and the monks were left to fend for themselves. The Buddhist laity, who in the past had supported and looked after their bare needs, were insidiously prevented from associating with them. The laity were given an "education" in the western manner which filled them with an inferiority complex and made them despise tho monks (who once had been the princes and captains of learning) as being ignorant, superstitious and behind the times. The monks themselves who had no authoritative body to look after them or to control them, were left to themselves and various abuses and corruptions arose to besmirch the name of the Sangha. There was nothing to prevent self-seeking exploiters and mischief-makers to put on the robes and masquerade as members of the Order. Thus the Sangha gradually fell into disrepute.

Here and there leaders of the people both monks and laymen gave expression to their resentment against what was being done to them, only to find iron hand of terror and intimidation descending upon their heads. When there was a mass expression of protest in 1848 it was given the name of "rebellion" and under that excuse martial law was proclaimed, the country ravaged, the able-bodied slain, families broken up, houses and property of influential persons confiscated. These measures were ruthlessly adopted especially in the Kandyan Provinces where Buddhism had found its last refuge, and in addition poverty, disease and famine took a heavy toll. The more well-to-do classes found it to their advantage to adopt the religion, the habits and customs and the language of the foreigners. All kinds of questionable methods, of corruption,

bribery and cajolery, were adopted to win them over to the new ways of life. The masses of the people, who form the backbone of any religion, were thus left helpless, destitute, defenceless and leaderless. The result was complete demoralisation.

It is necessary to recall these things, not to rake up the dead past nor to create bitterness against anyone. The perpetrators of these crimes and atrocities are no more and Buddhists do not believe in the sins of the fathers being visited upon their children. Karma will in due course bring its own retribution. But we must, in our own interest, view our present position in its proper setting with its historical background. It is ignorance of historical facts, such as were cited earlier that, for instance, prompts people to ask the Buddhists why they cannot, like the followers of some other religions, organise themselves and manage their own affairs, why they cannot have efficient and thriving schools and other institutions ; why they cannot check abuses among the priesthood. Some among the Buddhists themselves generally those educated in missionary schools, ignorant of their history, point the finger of scorn at their own schools and compare them with missionary institutions, forgetting that the latter have for more than a century had all the advantages and have often fattened themselves upon revenues derived by expropriating Buddhist temples of their property. The Buddhists are not by nature vindictive but they want those, whose concern it is, to recognise the fact that they have actually suffered grievously from acts of omission and commission by their erstwhile rulers and monitors of these rulers. They want this recognition to be followed by a redress of their legitimate grievances and a restitution of their rights. Now that Lanka has won independence, the Buddhists who form more than two-thirds of the permanent population of the Island want to occupy their rightful place in the affairs of the country, and in proportion to their numerical strength. They are anxious to bring about a Buddhist renaissance, first as citizens of a free country, and secondly in making their due contribution to world affairs, such as they had done in the past.

For this, they ask that the present Government, who are the successors of the last administration and therefore heir to their good actions as well as to their misdeeds, should first recognise quite frankly their obligations to protect and maintain the religion of the Buddha in this country, as it had been protected and maintained before. To this end, the Buddhists ask that immediate steps be taken to undo the grievous wrongs of the past and make due reparation. It has been argued that the Buddhist Temporalities Ordinances from 1889 onwards were framed for the redress of wrongs. What they have done is merely to check further plunder of Buddhist temple properties. They have done hardly anything at all to right the wrongs done, especially between the Pakington Despatch of 1853 and the introduction of the Buddhist Temporalities Ordinance in

1889. When Government control of Temporalities was abandoned in 1853, it was fully admitted by the British Government as Sir Arthur Gordon, Governor of Ceylon, declared in the Legislative Council in 1888, that "It became an obligation at the same time, to give to the Buddhists a sound working constitution. It was supposed," said Sir Arthur, "that any steps requisite to secure the independent and at the same time honest and efficient management of the temples would be taken in a few months. We have removed the checks that once existed and have refused to apply others in their place or rather we have neglected to do so for we have never refused to accept our moral obligation to supply them. The Buddhists are sincerely anxious to remove the scandals which they attribute to the inaction of the Government and its delay in redeeming its obligation."

Forty-six years passed before the first step was taken. Government withdrew its control of the Buddhist Temporalities and for 46 years instituted nothing whatsoever in place of such control. There was no legal remedy whatsoever open to the Temples. The law refused any status to either the incumbent monk or any member of the laity in any legal dispute over temple property. We have seen the disastrous results that followed. Up to date no confiscated temple lands have been returned, no compensation paid for the temple lands that were illegally seized and sold. What is really required is nothing less than the complete rehabilitation by legislation of the temple foundations of Buddhist Lanka.

I have selected the case of Buddhist Temporalities for the special mention, because they are the most glaring examples of the wrongs that have to be redressed. But there are other things to be done, equally important, which I have no time to describe in detail but which will come up for discussion during our present sessions of the Buddhist Congress. I would only refer in passing to the question of Buddhist Education where we have to make up a great deal of leeway before we can rest satisfied.

A great deal of unnecessary excitement has been caused recently about making Buddhism the State Religion of Ceylon. As a matter of fact nobody—not even those who pontifically declare, with supercilious smugness, that to talk of State Religion is an act of irresponsible people bent on creating mischief and bringing about disunity in this otherwise happy island—seems to have a clear notion of what the term State Religion implies. It was the same when the term Dominion Status was bruited about, whether it did or did not mean freedom, and if it did, what kind of freedom. Indeed, if one had the time and inclination to do so, it could be proved by argument that Buddhism is already the State Religion of Ceylon.

Recently, the Government of Burma passed a Buddha Sasana Act, by which it created a Ministry of Sasana Affairs, undertook to see that provision was made for the education and maintenance of all monks, pro-

mised to arrange for missions to be sent abroad for the propagation of Buddhism, to publish extensive literature for the purpose, make appointments among and Buddhist priesthood and to do various other things which even the Government of England, whose State Religion is Christianity, would not do for Christianity itself. And yet, the Burmese Ambassador in Ceylon was recently reported as saying that Buddhism is not the State Religion of Burma. I am not contradicting his statement, but I merely quote this example to prove that these technical and legal terms may mean nothing or anything at all and that they lend themselves to a great deal of quibbling. These are necessary in argument ; they also provide useful "copy" for journalists and cartoonists and ammunition for politicians. There is no need to deprive such people of their peculiar pleasures.

The fact, however, is that no representative Buddhist or responsible Buddhist organisation has ever wanted or does want now, anything like a theocratic State, which the term State Religion, legalistically interpreted, seems to connote. What the Buddhists do demand is that Government should actively interfere in order to enable the Buddhists, in the first instance to rehabilitate themselves and to make up for lost time and opportunity of which they had in the past century or so been deliberately deprived. Thereafter, they want to be provided with an autonomous constitution, such as had been promised them by Gladstone as far back as 1846 and later by successive Governors, for the independent control and honest and efficient management of their affairs.

If the present Government means to act constitutionally and according to "the rule of the law", it must either give to the Buddhists of Ceylon an autonomous self-governing Constitution, together with adequate indemnity for past transgression of the law, or else, itself undertake to discharge to the fullest, according to the letter and spirit thereof, the obligations created by the Convention of 2nd March, 1815. The Buddhists ask for nothing more and will be satisfied with nothing less.

The fight is going to be long and arduous. Already attempts have been made to create dissension in Buddhist ranks by saying that the present movement is an attempt on the part of laymen to obtain control of the Bhikkhus. We have been called various names, charlatants, mountebanks, exploiters, selfish mischief-makers, disturbers of the peace and worse. May we suggest a few more : "core of rot", "nobodies trying to become somebodies"? These have a familiar ring and recall precious memories of the past. We fight in a noble cause ; it is a fight against the forces of Mara. It is a fight for all that we hold and the many generations of our forefathers have held most near and dear. We fight for what has made our Lanka sacred in the eyes of the world, the destiny that Lord Buddha has predicted for the Sinhalas. "Ours is a Dharma-

yuddha, a fight in the cause of Dharma, for Truth and Righteousness. It will be a clean fight where the age-long Buddhist virtues of our race, of kindness and tolerance, of patience and goodwill, shall play their part. Victory must, therefore, be ours.

*Appamadena Sampadetabbam.*

## THE MEDICAL INSTINCT AMONG PRIMITIVE PEOPLES

A European scientist, Dr. Selbiger, got to know many secrets of the black medicine-men during his eight years' stay in Eastern and Central Africa. He has declared that the African natives' knowledge of medicinal herbs may be of vast importance for western medical science.

Thus the savant narrated how he discovered a small lake in the district of Tabora, of which the water, as a consequence of a meteor having fallen into it, contained radium and sulphur in a high degree. Since ages the natives bathe in that lake to cure rheumatism.

It is surprising to see how surely these peoples know what medicine they need for various diseases. One of the principal medicines, quinine, an extract from the bark of the cinchona, originally was known to the Indians of South America who fought the malignant paludal fevers with them. The Spaniards brought quinine to Europe, where in the beginning, however, this medicine was undervalued. It took many years, before science saw that the Indians' instinct had not deluded them and that quinine really was one of the best weapons against malaria. Such an important institution as the Malaria-Committee of the former League of Nations prescribed a daily dose of 400 milligrammes of quinine during the malarial season as a prophylactic measure and a dose of 1-1·3 grammes a day for a week as a medicine.

The science recognized the accuracy of the remarkable instinct of primitive races.

**Advt.**

# THE VOICE OF VICTORY

DR. R. L. SONI, MANDALAY

In the second century B.C., the island of Ceylon passed through successive national upheavals because of the Tamil aggressors. Monks were slaughtered, sacred places were pulled down and literature burnt : in fact, civilisation was ravished. Thus generated an instinctive unqualified hatred in the Sinhalese mind for foreign domination ; so much so that the presence of even a good foreign ruler was not to be tolerated. That is why when there sat on the throne at Anuradhapura even a benevolent ruler from the Cola country, Elara by name, his sovereignty was viewed with resentment and all the patriotic elements in the kingdom migrated to Rohana across the Mahavali-ganga, where under the leadership of their prince, Kakavanna-Tissa, they feverishly engaged themselves in preparations for ousting the usurper. Notwithstanding the fact that Elara, a conqueror and himself a Hindu, ruled with justice and with considerable sympathy towards Buddhist traditions of the locality, the Sinhalese, true to their national psychology, antagonistic to alien domination however just, considered it a national insult to have a foreigner on the throne of the Sacred City.

King Kakavanna Tissa and his warriors were fired with unquenchable flame of patriotism and were ardently waiting for the opportune moment for avenging the national insult and for re-establishing national and Buddhist Government in the island. Their enthusiasm, matchless though, was even excelled by the wise and heroic queen, Vihara-Mahadevi, who day and night strengthened her resolve for the speedy emancipation of the motherland.

No wonder, her son was born fully saturated with the spirit of the hour. Kknown in history as Dutthagamini, he was not only a born leader of men but also a wonderful incarnation of valour and wisdom. He is an eloquent example in history of what a mother can make of her child.

Before he skipped over his teens, this restive and flaming youth led his army of patriotic warriors and stormed fortress after fortress till he reached the very gates of Anuradhapura, challenging Elara himself to a duel. By then Elara had already ruled for 44 years.

Dutthagamini's valour was equally matched by his virtue. On the eve of his righteous adventure, he paid homage to the Triple Gem and reverently recited the Gathas of Victory. His cause was just and ultimately victory was his. Elara in the duel fell dead at his feet.

In that hour of victory, far from being infatuated and unlike modern victors wreaking their vengeance on war leaders of the vanquished, Gamini behaved in a way which made him not only immortal in the history of his country and in the annals of Buddhism but also a model for all victors for all times. Far from diagracing the fallen adversary he ordered a right royal funeral for him and decreed that in honour of the dead hero, all, whether high or low king or beggar, must always walk on foot while passing by the place where his remains lay buried.

Thus the Righteous Victory verily became the Joyous Victory.

The voice of the wise victor echoes to us through the centuries and across the seas, bringing a timely message: it is a robust message, robust with the lessons that war if undertaken must be only for a righteous cause, that victory is only right if it is righteous and that victor in the hour of his glory is wise if he is duly sympathetic to the vanquished.

Instinctively our vision flows back beyond two thousand years and witnesses the pious, valiant and wise king in his ardent and impressive homage to the Triple Gem at the start of his adventures. His veneration for the Buddha, Dhamma and the Sangha infused his heart with courage and inspired his mind with nobility: these combined with his physical strength, he used as dignified offerings on the altar of patriotism.

The sonorous intonation of his recitation reaches us through the worthy sons of Sri Lanka of to-day, who even now recite the Gathas with visible emotion and spiritual satisfaction. This is indeed an integral part of their proud cultural heritage.

The historic invocation was recited on special request in exactly the way it is done now-a-days in Ceylon, by Mr. L. R. Goonatillake of the Y.M.B.A., Colombo, recently at the Institute of Buddhist Culture, Mandalay, at the reception in his and his pilgrim-party's honour. The Gathas of Joyous Victory have already been much appreciated and used by several persons: it is reproduced with a free translation below for wider utility:—

## SALUTATION TO THE HOLY TRIPLE GEM AND INVOKING ITS BLESSINGS

Buddhō Tilōka Saranō
Buddhō Suriyō Tamōnudo
Evantan Saranan Khemaṇ
Buddhō Me Saranan Varan
Gacchatan Buddhan Saranan
Natthi Mayhan Bhayan Sadā
Etena Sacca Vajjena
Hotu Me Jaya Mangalan.

Dhammō Tilōka Saranō
Dhammō Suriyō Tamōnudo
Evantan Saranan Khemaṇ
Dhammō Me Saranan Varan
Gacchatan Dhamman Saranan
Natthi Mayhan Bhayan Sadā
Etena Sacca Vajjena
Hotu Me Jaya Mangalan.

Sanghō Tilōka Saranō
Sanghō Suriyō Tamōnudo
Evantan Saranan Khemaṇ

Sanghō Me Saranan Varan
Gacchatan Sangham Saranan
Natthi Mayhan Bhayan Sadā
Etena Sacca Vajjena
Hotu Me Jaya Mangalan.

The Buddha, the Sacred Refuge of
the Three Worlds,
The Buddha, the Radiant and
dispeller of all evils:
Thus this Refuge is free from danger,
And therefore the Buddha is my
only Refuge.
Having taken Refuge in the Buddha,
There is no danger to me forever:
By the might of Truth in these
my words,
May Joyous Victory be mine.

The Dhamma, The Sacred Refuge
of the Three Worlds,
The Dhamma, the Radiant and
dispeller of all evils:
Thus this Refuge is free from danger,
And therefore the Dhamma is my
only Refuge.
Having taken Refuge in the Dhamma,
There is no danger to me forever:
By the might of Truth in these
my words,
May Joyous Victory be mine.

The Sangha, the Sacred Refuge of
the Three Worlds,
The Sangha, the Radiant and
dispeller of all evils:
Thus this Refuge is free from danger,
And therefore the Sangha is my
only Refuge.
Having taken Refuge in the Sangha,
There is no danger to me forever:
By the might of Truth in these
my words,
May Joyous Victory be mine.

And ever bent on wrongful ways,
Without restraint, as pupils apt,
They'll follow those who get most gifts.
But they to whom no gifts are given,
Will find nor honour nor regard;
Though they be men of worth and charm,
No following will be theirs that day.

*Phussa in Theragatha.*

A fool with mind puffed up, distraught,
For whom no moral code exists:
Gear white of hue doth he deserve.
For saffron robe what use hath he?

*Phussa in Theragatha.*

# NOTES AND NEWS

## *The Census and the Buddhists.*

In two past issues of 'The Maha Bodhi", we had the occasion to invite the attention of the Buddhists to the Census operations which have now been concluded, pointing out, at the same time, the necessity for Census Officers to be careful not to mark Buddhists as Hindus as it was done in the previous Census. We regret to state that inspite of this warning, our apprehension that the existence of Buddhists would be ignored, has been borne out by reports to hand. We have received many complaints that no questions were asked from Buddhists as to their religion. When questioned why the Officers did not inquire about their religion, the invariable reply has been that they had marked them correctly as "Hindus" ! When the Buddhists protested against this arbitrary action and said that they were not Hindus but Buddhists, the Officers concerned appeared extremely surprised and taken aback. In view of the fact that there is no special sign or dress to distinguish a Buddhist from a Hindu as it is the case with a Moslem or a Sikh, the Officers conveniently marked him as "Hindu" and thought that their duty had ended there. Complaints have come from Ajmere where 20,000 Koliya Rajputs wanted to be enumerated as Buddhists, from Kangra Valley and from different parts of Calcutta also. Perhaps it is now too late to correct the mistakes except by another Census which is an impossibility. We can only express our deep regret at the inefficient manner the Census operations have been handled. As far as the Buddhists of India are concerned, the Census figures may be considered as inaccurate regarding their actual numbers.

## *Buddhagaya Temple Management.*

The Government of Bihar is unable to put into operation the Buddhagaya Temple Act, 1949, owing to the continued obstructive tactics of the Mahant. We learn that he is instituting a case against the Bihar Government requesting the Supreme Court to declare the Bill as a violation of the Indian Constitution. It is reported that till this case is heard and decided, he has obtained an injunction from the Magistrate at Gaya, preventing the Government from taking over the Temple and entrusting its management to the Committee appointed in accordance with the Bill. This information will, no doubt, greatly disappoint the Buddhists who are watching with anxiety the final outcome of their struggle to oust vested interests from the Holy Site. We assure them that the Government of Bihar is alive to the Mahant's tactics and they will

see that legal foibles will not prevent them from righting this centuries old injustice to one fifth of the human race. The Maha Bodhi Society is taking all necessary steps to expedite the final phase of this struggle.

## *Reception to the Mother of His Holiness the Dalai Lama.*

On the 19th of March the Society had the unusual privilege of offering a most cordial welcome to Her Highness Gyayun Chenmo, mother of the present Dalai Lama of Tibet, on the occasion of her first visit to India. Although the 13th Dalai Lama had visited India as a fugitive, never had the mother of a Dalai Lama come to the Holy Land. It was, therefore, not surprising that a very distinguished gathering was present at the Society to welcome Her Highness.

The meeting was appropriately presided over by Mrs. Subhadra Haksar, daughter of His Excellency the Governor of West Bengal, who expressed the hope that cordial relations between India and Tibet would remain ever cordial. Sri Santosh Kumar Basu said that the depth of sympathy shown by India towards Tibet during her days of recent peril was a pointer to the way India and her people would go if something more disturbing overtook Tibet. He expressed the hope that all the difficulties facing Tibet at the present moment would pass away and the country would once again march forward with China as a friendly neighbour.

Others who welcomed Her Highness were Sri K. C. Gupta, Revd. G. C. L. Sangpo, Sri M. C. Dhiman, Dr. M. Manasinha and Sri D. Valisinha.

Her Highness, in her reply through an interpreter, thanked the Maha Bodhi Society for the welcome and hoped that religion which is the very essence of Tibetan life would be a source of comfort to them for all time to come. She expressed her regret for not been able to visit all the sacred places in India owing to the heat but looked forward to another visit in the future. After the formal function was over Her Highness who was accompanied by her youngest son worshipped in the Vihara and partook of light refreshments with members of the Society.

Her Highness was pleased to offer a donation of Rs. 500/- to the Society. Another Rs. 100/- was donated by her assistants.

## *The Late Mr. J. F. McKechnie (Bhikkhu Silacara).*

It is with the deepest sorrow that we have to record the passing away of Mr. J. F. McKechnie, the former Bhikkhu Silacara, the famous Buddhist monk and author. A Scotchman by nationality, he was attracted early to Buddhism on account of its deep philosophy and rational outlook. Going to Burma in order to study the Dhamma at first hand, he became a bhikkhu and commenced his brilliant career as a lucid writer on Buddhist subjects. Unfortunately for him and the cause he espoused, the

climate in the East did not suit him and he had to return to Europe and abandon the yellow robe. His deep love of the Dhamma, however, continued throughout his life, and in due course became an accurate and eloquent interpreter of the Dhamma to the West. Those who have read his numerous books and articles contributed to Buddhist journals all over the world will testify to the excellence of his expositions. His death is an irreparable loss to the cause of Buddhism in the West. May his aspirations be fulfilled.

In a future issue we hope to publish a tribute to his memory by an eminent Buddhist of France.

## *The Buddhist World.*

We are glad to find that the above fortnightly founded and edited by Major Tun Hla Oung who was connected with the Buddhist Vihara Society of England, is making good progress. The fortnightly has not only filled the void created in Ceylon by the disappearance of *"The Buddhist Chronicle"* but has greatly strengthened the Buddhist movements outside the Island. The issues which have so far come out are full of valuable articles and interesting news items from all parts of the world. We have no hesitation in recommending the fortnightly to those who are desirous of studying Buddhism and keeping abreast of Buddhist activities all over the world. Specimen copies can be had from The Managing Editor, Buddhist World, P.O. Box 1076, Colombo, Ceylon.

## *The Late Mr. J. Choudhury.*

By the death of Mr. J. Choudhury, Bar-at-Law, the Maha Bodhi Society of India, has lost a valued member and a well-wisher of long standing. First as an ordinary member and then as one of its Vice-Presidents, Mr. Choudhury rendered the Society valuable assistance. He had been a regular speaker at the Vaisakha Purnima celebrations for many years and his understanding of the true spirit of Buddha Dhamma made his speeches specially welcome. We express our deepest condolences with the bereaved family.

# SARNATH NEWS LETTER

December and January have been quite busy months for the workers at Sarnath. It was anticipated that after the rush of work in connection with the Anniversary Celebrations which were held on the 23rd November, there would be a short respite, but this was not to be. Three days after the Celebrations, we had a visit from the Governor of West Bengal, His Excellency K. N. Katju, with his staff. The Governor is a real lover of Sarnath and this was by no means his first visit, though it was the first after his assumption of duties as the Governor. He was, as always, charmed by the peace and serenity of the place and only regretted that he was not there as a simple pilgrim without any of the formalities attending the visit of a Governor. He assured us that it is his intention to make such a private visit in the near future. It is encouraging to find that the men at the helm of India's affairs find inspiration and spiritual help and guidance amidst these leafy glades strewn with the relics of India's great past and vibrant with the undying spirit of Lord Buddha and his disciples.

On the 24th December we had a visit from General K. M. Cariappa, Commander-in-Chief, Indian Army ; and on the 30th January from Air Marshall Ivelaw-Chapman, C.B., C.B.E., D.F.C., A.F.C., who was accompanied by his wife and personal staff. Both expressed their delight at the beauty and peacefulness of Sarnath and they were charmed by the Vihara with its frescoes. The Air Marshal and his wife were particularly impressed by the many parallels between the lives of Lord Buddha and Jesus Christ, many of which are depicted in the frescoes.

Other visitors to Sarnath during these months included :—Prof. and Mrs. F. C. S. Northrop, New Haven, Conn. U.S.A. Prof. and Mrs. A. D. Ross, University of Western Australia, Mr. and Mrs. Sinclair and U. K. High Commission, New Delhi. Many delegates to the Theosophical Convention held in Banaras visited us and 300 delegates from all countries of the world, who were attending the Dam Engineer's Conference at New Delhi, visited Sarnath in two groups. It will encouraging to find how well Buddhism was understood and appreciated by many of these Western visitors. Their questions and remarks showed a great appreciation of the philosophical teachings of the Buddha, and one felt that the thinking minds, at least, among the Western peoples are in a great many cases, ready to accept the rationalistic teachings of Buddhism.

December and January are of course the favourite months for Buddhists from Ceylon to visit India and make

the pilgrimage to the Sacred Shrines, including Sarnath. This year has been no exception and we have had several parties from our neighbouring island. Among those who visited us this year were Dr. G. P. Malalasekera, President of the World Fellowship of Buddhists, and Mrs. Malalasekera ; Mr. Rajah Hewavitarne, Mr. N. Moonasinghe, Honorary Secretary of the Maha Bodhi Society of Ceylon and Mrs. Moonesinghe ; Mr. Richard Salgada, Mr. G. P. J. Kurukalasuriya, and Mr. E. P. F. Jayasuriya of Panadura, Ceylon ; Mr. and Mrs. E. P. Fernando, Bogala Graphite Ltd. ; Mr. and Mrs. Gunatilleke, Religious Activities Section of the Colombo Y.M. B.A., and of course the many Bhikkhus, Upasakas and Upasikas who travelled the long distance, in many cases in discomfort, and endured the intense cold of the North Indian winter in order to pay their homage to the spots hallowed by the feet of the Master. May this pilgrimage add to their store of Merit and may they all soon attain Nibbana. To the Ceylonese Bhikkhus residing at Sarnath the visits of these pilgrims from their own country is indeed a happy event. Many of the parties gave Dana to the Bhikkhus, preparing with their own hands Sinhalese dishes, the ingredients of many of which were brought all the way from Ceylon for this special purpose. These Danas were much appreciated and provided a very welcome change from the normal Indian diet of the Bhikkhus here.

These winter months are also favourite ones for our friends—the Mahayana Buddhists of Tibet and Ladak—to visit Sarnath. The garden of the Dharmashala and sometimes even the Mango grove adjoining the Dharmashala—have been enlivened most nights by the glow of their cooking fires and the sounds of their devotional chanting, which is done to the accompaniment of bells and gongs of varied tones, drums and horns. The quaint costumes of these pilgrims and their gypsy-like way of living make an interesting interlude in the life at the Dharmashala. A conspicuous feature of their visits is the large number of oil lamps which they light around the Shrine in the Vihara, the Sacred Bo-tree and the Dhamek Stupa ; on some nights thousands of lights are burning and the effect of these twinkling flames in the still evening air is truly beautiful. This year as a result of the troubles in their own country more pilgrims than ever have made the journey to Sarnath and other sacred places in India.

The Free Primary School at Sarnath which is run by the Maha Bodhi Society for the village children of the locality, has for a long time suffered from want of accommodation. At last it has been possible to obtain a grant from the District Board for an extension to the School and work is well in hand towards completing the additional accommodation. The work will be finished before the rains come and the children will be enabled to carry on their studies under dry and sheltered conditions instead of on an open verandah where they were ex-

posed to driving rain and winds. We are very grateful to the District Board and their Engineers for the help they have given us in this connection. We have also to thank the Inspector of Schools and the Government of U.P. for a very substantial grant towards the cost of finishing the construction of the Maha Bodhi Inter-College buildings. The work has for some time now been at a standstill. However, thanks to the generosity of the Education Department, the work has recommenced and soon the College will be completed and in keeping with the other buildings here.

When Mr. and Mrs. E. P. Fernando of Bogala, Ceylon, visited Sarnath, they brought with them two films of Ceylon. One dealt with the Sacred Cities of Anuradhapura, Polonnaruwa, etc., showing views of and describing the ancient Dagobas and other ruins of Buddhist Culture ; the other film was of scenes from the "Pageant of Lanka" showing the bringing of Buddhism to Ceylon by Mahinda, son of the Emperor Asoka, and the subsequent episodes from the history of the Island, all of which were intimately connected with Buddhism. Both the films were in technicolour and accompanied by a very lucid and sympathetic commentary. The films were shewn at a public performance in one of the leading Cinemas of Banaras and later at a special show given at the Banaras Hindu University to a large and appreciative audience of students and others. All were very grateful to Mr. Fernando for the opportunity of seeing these fine films of Buddhist Art and History.

In January two of our workers left Sarnath—Rev. K. Seevali Thera went to take charge of the Society's activities at Buddha Gaya and Rev. H. Saddhatissa Thera left to take over the work of the Society at New Delhi.

BHIKKHU M. SANGHARATANA,
*Jt. Secretary,*
*Maha Bodhi Society of India.*

Sage of the tireless ministry,
Foremost in mindful vigilance,
Foremost in steadfast fortitude,
Upholder of the holy Norm,
Of all its jewels living mine :
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**This year's celebration in Calcutta will be a most significant one as the Sacred Relics of Sariputta Moggallana Arahans will return after one month's exposition in Sikkim & Tibet.**

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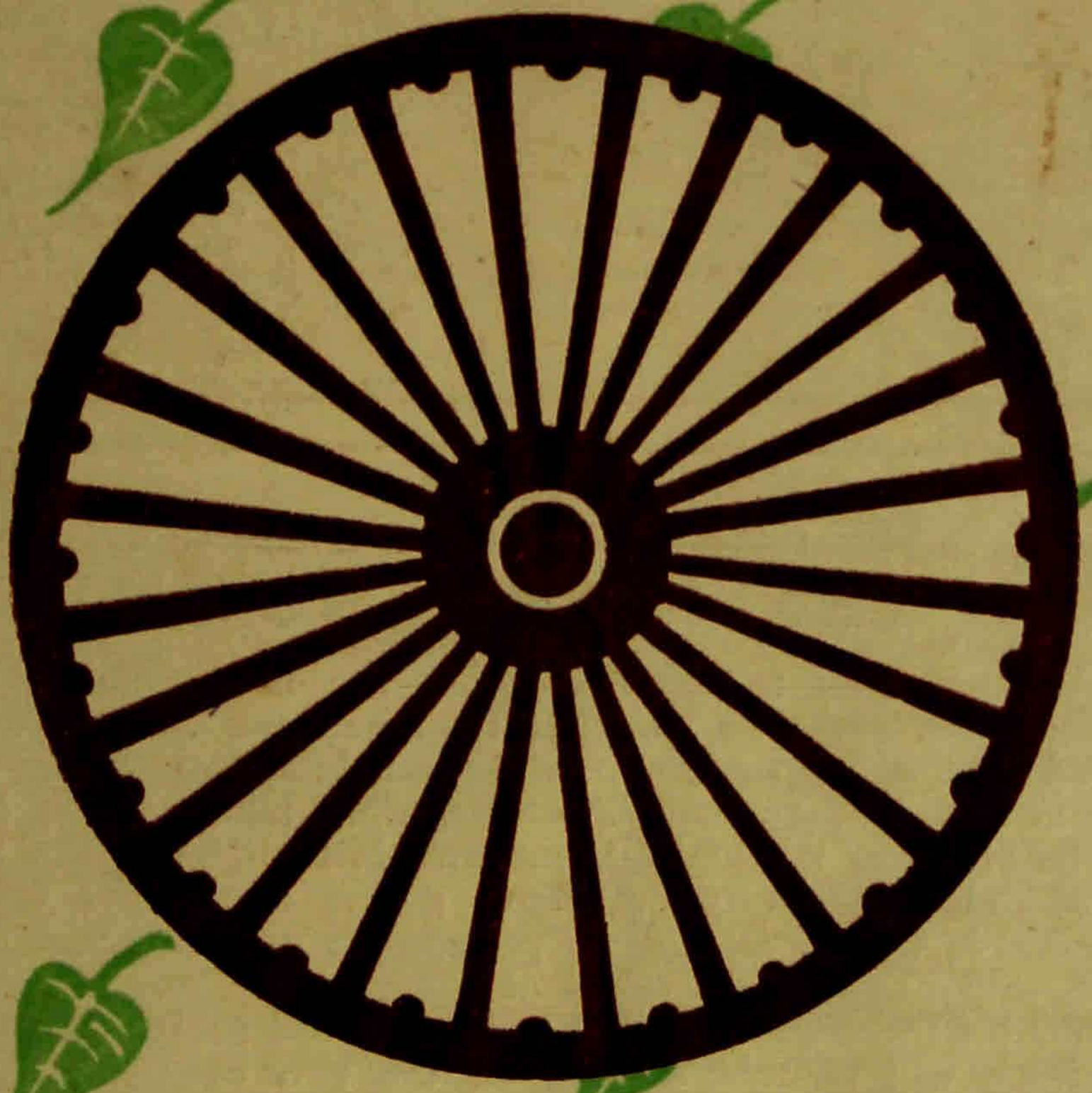

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We are glad to announce that the next number of **"The Maha Bodhi"** will be devoted to Tibet and Sikkim where the sacred Relics of Lord Buddha and His two chief disciples, Sariputta and Moggallana Arahans, were taken at the invitation of His Holiness the Dalai Lama and His Highness the Maharaja of Sikkim respectively. At both places the Relics were given memorable welcomes and we propose to publish accounts of the same with photographs taken at different places. In addition to a gracious message from His Highness the Maharaja of Sikkim, the issue will contain articles on the two countries by leading writers like His Royal Highness Prince Peter of Greece, Madam Alexandra David Neel, the famous French explorer of Tibet, and others.

**A unique feature of the issue will be the full text of the message of His Holiness Dalai Lama** sent to the Maha Bodhi Society through the Delegation which accompanied the sacred Relics. Written in Tibetan on beautiful yellow silk with a border in brocade, the message is an artistic production and a photograph of the same will also be included.

Articles intended for publication may kindly be sent to the Editor on or before the 15th June, 1951.

**Editor, The Maha Bodhi,**
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IN MAY 1892


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

—MAHAVAGGA, VINAYA PITAKA.


Vol. 59.| B.E. 2495 MAY—JUNE C.E. 1951 |Nos. 5-6


## ALL MEN ARE AS MY CHILDREN

*All men are as my children. As, on behalf of my own children, I desire that they may be provided with complete welfare and happiness both in this world and the next, the same I desire also for (all) men.*

*Now you do not understand how far this matter goes.*

*Some individual person understands this, but, he, too, only a part, not the whole.*

*See to it then, although you are well provided for. In administration, it happens that some individual undergoes imprisonment or torture, which accidentally becomes the cause of his death, and many other persons are deeply aggrieved over it. There must you demand that the Middle Path (i.e., moderation or justice) be observed. But one cannot achieve success through the following traits: envy, volatility, cruelty, impatience, want of application, laziness, and lethargy. "That these traits be not mine" is to be wished for. The root of the whole matter is, indeed, Steadiness and Patience. He who is tired in administration will not rise up; but one should move, advance and march on.*

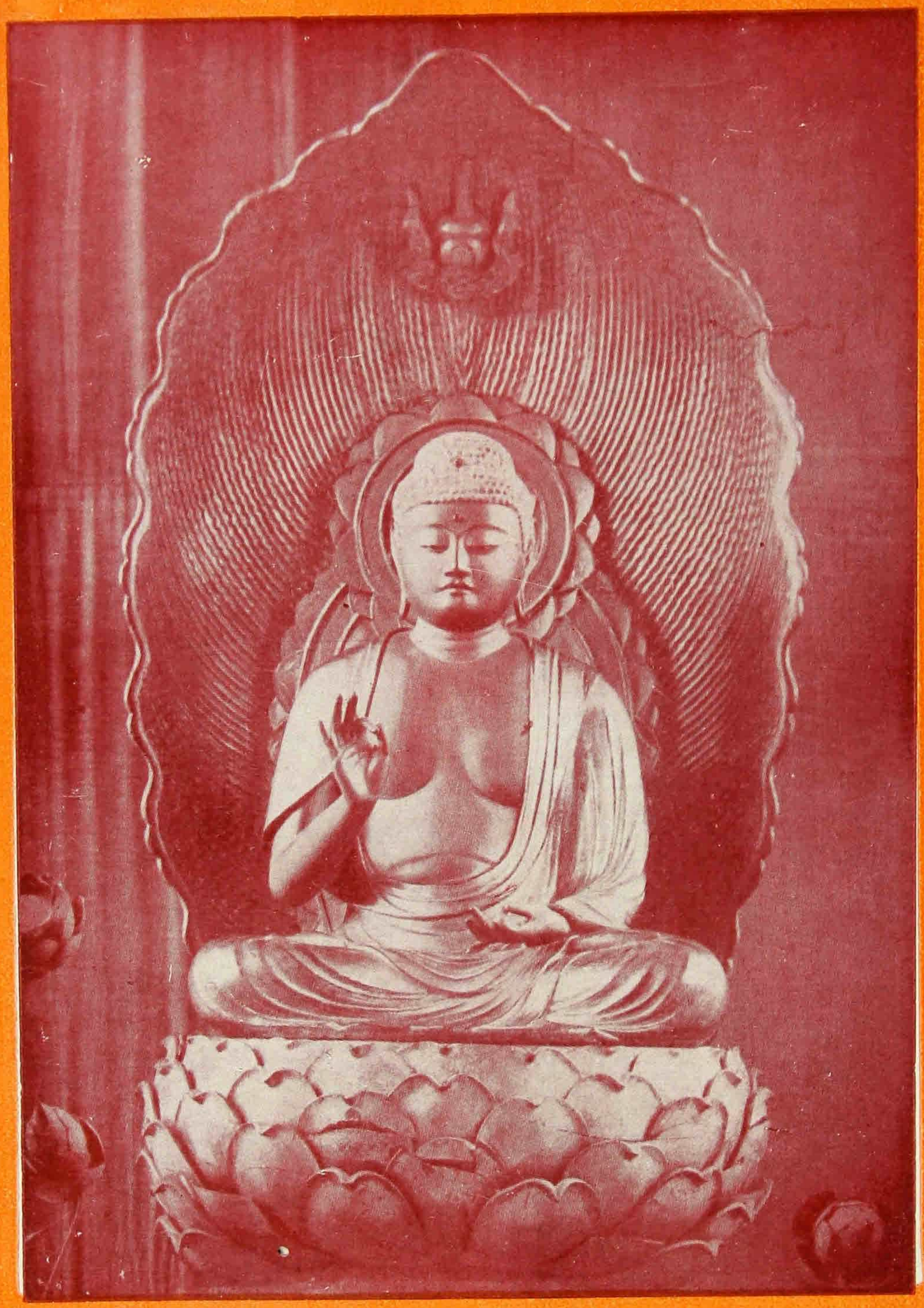
*From Asoka's Edicts.*

# TOWARDS NIRVANA

Monks, do you see that great log of wood being carried along by the stream of the river Ganges? Now, if the log does not ground on this bank or on the farther bank, does not sink down in mid-stream, does not founder on a shoal, does not become captured by human or non-human beings, is not caught in a whirlpool, does not become rotten within, the log will float down to the sea, will slide down to the sea, will gravitate towards the sea. And why? Because the stream of the river Ganges flows down to the sea, slides down to the sea, gravitates towards the sea.

Even so, monks, if you do not ground on the hither shore or on the farther shore, if you do not sink down in mid-stream, if you do not founder on a shoal, if you do not become captured by human or non-human beings, if you are not caught in a whirlpool, if you do not become rotten within, so will you, monks, float down to nirvana, slide down to nirvana, gravitate towards nirvana. And why? Because right view floats, slides, and gravitates towards nirvana.

*Samyutta Nikaya.*



BUDDHA IMAGE FROM JAPAN

( Maha Bodhi Society, Calcutta )

Presented by Japanese Buddhists

See Note

# MESSAGE FROM HIS MAJESTY THE KING OF COMBODIA

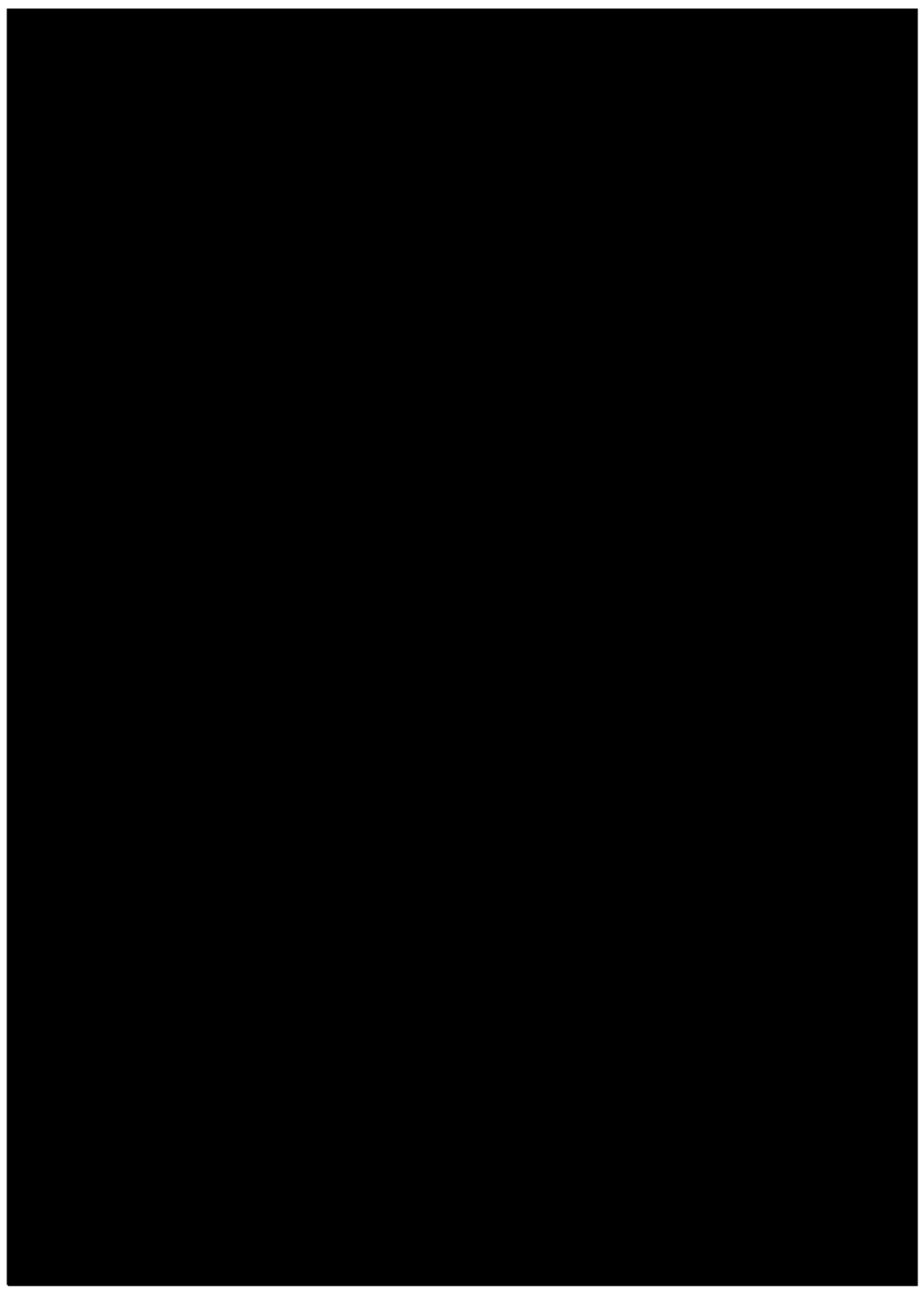
To

Mons. D. Valisinha,

Monsieur the Secretary General,

Khemazin,
*16th April, 1951.*

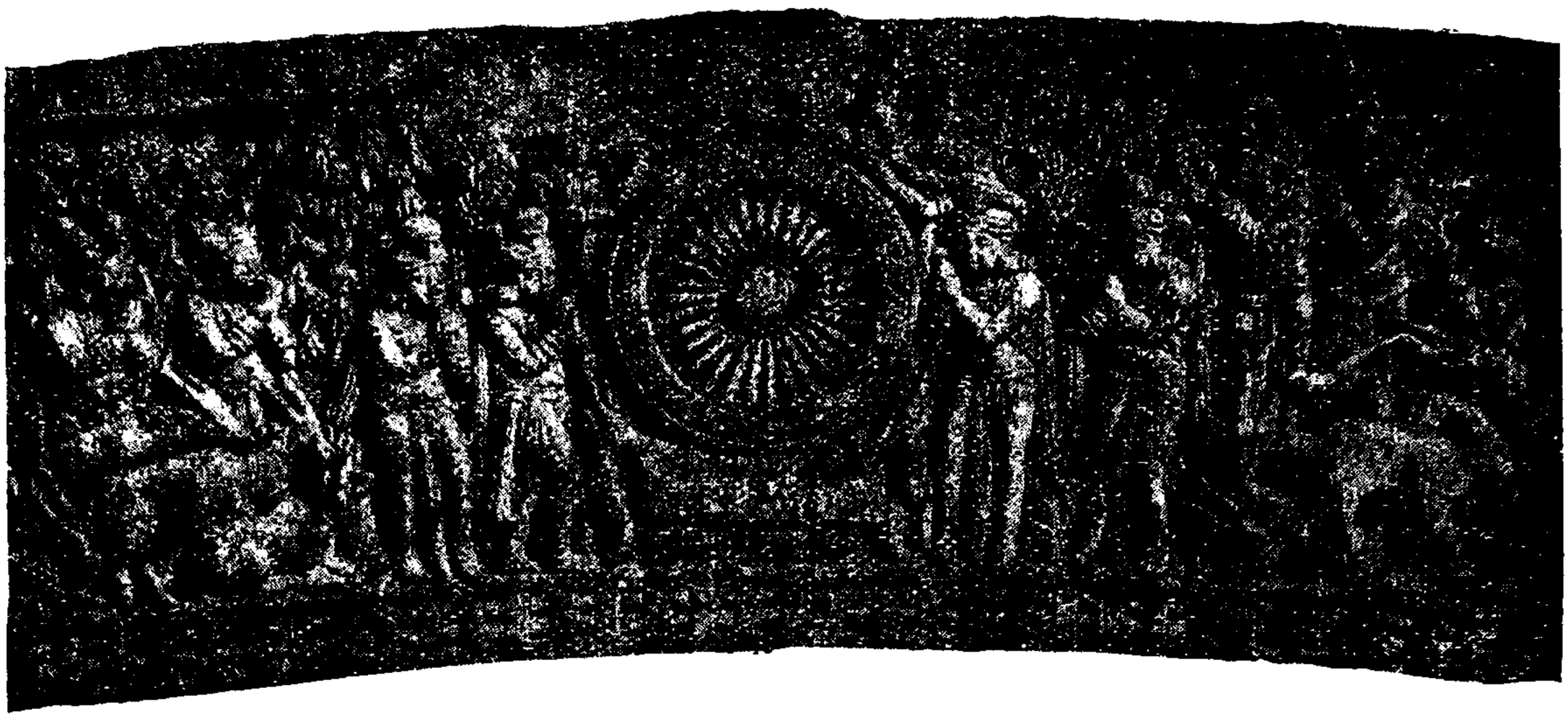
I have the honour to acknowledge receipt of your letter of March 12, 1951, in which you have kindly informed me of your intention of publishing a special illustrated number of your publication "Maha Bodhi", on the occasion of the anniversary of the birth of Lord Buddha.



I received with interest that publication and I am happy on this occasion to express to you how much I appreciate the connecting link which it constitutes between the peoples of the Buddhist religion. I fervently hope that the collaboration of these peoples, traditionally imbued with a spirit of peace and concord, will contribute to the disappearance of the dissensions between the nations and to cause to reign in the world the principles of tolerance, comprehension and love for all those who have been imbued with the doctrine of our Lord Buddha.

Please accept, Monsieur, the Secretary General, the assurance of my highest esteem.

Norodom Sihanouk Varma.



# RATANA SUTTA

By Bhikkhu Sangharakshita

*Rendered into English Verse*

Whatever beings are assembled here,
Creatures of earth or spirits of the sky,
May they be happy-minded, every one,
And pay good heed to what is said to them.

Hence, all ye spirits, hear attentively,
Look lovingly upon the race of men,
And, since they bring thee offerings day and night,
Keep watch and ward about them heedfully.

The riches of this world and of the next,
And all the precious things the heavens may hold,
None can compare with the Tathagata.
Yea, in the Buddha shines this glorious gem:
By virtue of this truth, may bliss abound!

The waning out of lust, that wondrous state
Of Deathlessness the Sakyan Sage attained
Through calm and concentration of the mind—
Nothing at all with that state can compare.
Yea, in the Teaching shines this glorious gem:
By virtue of this truth, may bliss abound!

That flawless meditation praised by Him
Who is the Wisest of the wise, which brings
Instant reward to him who practises—
Naught with this meditation can compare.
Yea, in the Teaching shines this glorious gem:
By virtue of this truth, may bliss abound!

Those Persons Eight whom all the sages praise
Make up four pairs. Worthy of offerings
Are they, the followers of the Happy One,
And offerings made them bear abundant fruit.
Yea, in the Order shines this glorious gem:
By virtue of this truth, may bliss abound!

Whoso, desireless, have applied themselves
Firm-minded to the lore of Gotama,
They have won That which should indeed be won,
And having plunged into the Deathless State
Freely enjoy the Peace they have obtained.
Yea, in the Order shines this glorious gem:
By virtue of this truth, may bliss abound!

Just as the firm post at the city gate
Doth stir not though the four winds on it blow,
So do I call him a good man and true
Who sees the Fourfold Ariyan Truth of things.
Yea, in the Order shines this glorious gem:
By virtue of this truth, may bliss abound!

Who clearly comprehend these Noble Truths
Well taught by Him of Wisdom fathomless,
However heedless be they afterwards,
Into an eighth birth are not doomed to fall.
Yea, in the Order shines this glorious gem:
By virtue of this truth, may bliss abound!

As soon as he with insight is endowed
Three things become discarded utterly:
The lie of a perduring self, and doubt,
And clinging to vain rites and empty vows.
Escaped is he from the four evil states,
And of the six great sins incapable.
Yea, in the Order shines this glorious gem:
By virtue of this truth, may bliss abound!

Whatever evil deed in act or word,
Or even in his private thought, he does,
Incapable is he of hiding it.
For such a thing (so hath it been declared)
He who has glimpsed the Highest cannot do.
Yea, in the Order shines this glorious gem :
By virtue of this truth, may bliss abound!

Just as a forest grove puts forth its flowers
When the first month of Summer heat doth come,
So, for the highest good of all, He preached
The Truth Sublime which to Nibbana leads.
Yea, in the Buddha shines this glorious gem :
By virtue of this truth, may bliss abound!

The Highest One, the Knower of the Highest,
The Giver and the Bringer of the Highest,
'Tis He Who taught the highest Truth of all.
Yea, in the Buddha shines this glorious gem :
By virtue of this truth, may bliss abound!

The old is withered out, the new becomes not;
Their minds desireth now no future birth.
Whoso have utterly destroyed the seeds
Of all existence, whose desires are quenched,
Extinguished are those wise ones as this lamp.
Yea, in the Order shines this glorious gem :
By virtue of this truth, may bliss abound!

Whatever beings are assembled here,
Creatures of earth or spirits of the sky,
To th' gods-and-men-adored Tathagata,
To th' Buddha, let us bow : may bliss abound!

Whatever beings are assembled here,
Creatures of earth or spirits of the sky,
To th' gods-and-men-adored Tathagata,
To th' Teaching, let us bow : may bliss abound!

Whatever beings are assembled here,
Creatures of earth or spirits of the sky,
To th' gods-and-men-adored Tathagata,
To th' Teaching, let us bow : may bliss abound!

# THE THRICE SACRED DAY

*By*

B. L. BROUGHTON, M.A. (Oxon.)

The great festival of Vesak is to a Buddhist the root and foundation of his religious life, for, then we celebrate the Birth, Enlightenment, and final Nirvana of the Great Teacher.

Let us consider each of these three great events.

To those who have had the privilege of making pilgrimage to the sites of these great events each locality has its especial influence ; in Lumbini with its sapphire skies, its distant view of the towering Himalaya, the dominant feeling is tenderness, the mind recalls the marvellous birth on the very spot marked by the Asoka pillar ; one's own past is present, and the mind tastes the joys of the Radiant Worlds.

At Buddha Gaya the prevailing sentiment is one of awe, of infinite tranquillity, pervaded by the dread of the Infinite, although such feelings of awe and fear are subdued by the memory of Buddha's all embracing love. Kusinara's note is sorrow, a realization that too soon has the Light gone out of the world, and the very trees of the grove upon the mound where the body was cremated seem to sigh mournfully as though recalling the sorrow of ten thousand worlds.

Let us consider each of the three great events.

Queen Maha Maya Devi, after carrying the Bodhisattva for ten months in her womb which was like a shrine of diamond, has set forth for the confinement to her father's dominions, in accordance with matriarchal custom, when the birth takes place in the Sal Grove of Lumbini.

The story of the birth is called mythical by modern European writers, but is not such an assumption begging the question? Unusual, we admit, but the unusual is not synonymous with the untrue, and everything in the last birth of a Bodhisattva is wonderful ; he descends consciously unto the womb, he is conscious therein between conception and birth, he is born into the world fully conscious, is received by the Brahma devas, then by Sakka's host, and lastly by men, for the last birth of a Bodhisattva is a cosmic event, it belongs not to "Utu Niyama", the ordinary course of development, but to Dhamma Niyama, the course of development

that brings about the glorified type of an all perfected being, and the possibility of such a stupendous event is no more self-evident in the ordinary human being than the glorious lotus flower could be inferred from the seed embedded in the slime and ooze beneath the lake.

What can Lumbini teach us? First and foremost the importance of environment; the Bodhisattva had all the world to choose from; and he selected India as the country, King Suddhodana as his father, Maha Maya Devi as the mother.

Enemies of the True Law are apt to say that our Faith has no place for women, yet in Maha Maya Devi we have the perfection of womanhood for all time; for a hundred thousand births she had abstained from all evil, in mind and body she was perfect, of unfailing kindness, of powerful intellect, of absolute purity. How could she be less who was to bear the World Honoured?

Could the Bodhisattva have been born without the perfect Mother? Bodhisattvas have many devices, but an "Opapatiko" or apparitional birth would have removed him too far from humanity; therefore I say, and I see not that any harm can come from saying it, without Maha Maya Devi we could not have had the Three Jewels.

What is the salient teaching for us in the story of the Conception and the Nativity?

It is this: just as rice springs only from rice grains, so true supermen spring only from a pure stock, and if we desire great beings to be born in future generations we must lay the foundation and provide facilities by our own practice of the Dhamma.

The Samma Sambuddha—the Perfectly Enlightened! What infinite significance in that glorious title!

Six years of vain striving and yet no light has dawned on the Bodhisattva who had renounced wealth, power and future glory, all out of pure love for the suffering worlds.

In the darkest hour before the dawn the five disciples desert Him; He must face the great ordeal alone, save that two examples of simple faith cheer Him.

Sujata offers Him food deeming Him to be a true deva. Fortunate Sujata! She had planted the roots of relationship with the Three Jewels in previous lives, so that in seeking one good she finds a greater, her name is for ever associated with the Enlightenment, and the place where Sujata made her offering moves every Buddhist pilgrim to joy and love. On His way to the Bo Tree the celestials strewed blossoms from the groves of heaven, and strange contrast—from the opposite direction came the poor grass cutter, Sotthiya, who offered the World Honoured eight bundles of grass, for grass figures in many Hindu rites, and Sotthiya could perceive that the Master was a sage, and, although he was far from consciously realizing the true meaning of what was being enacted, nevertheless his heart was stirred to adoring love. We should note that the Boddhisattva did not scorn or ridicule Sotthiya's superstí-

tion about sacred grass, but took the offering of love in the spirit in which it was tendered and strewed the grass upon the Diamond Throne, hence poor Sotthiya has an inalienable a part in the Enlightenment equally with the most glorious deva hosts.

As to the marvels that befell at Buddha Gaya we can only repeat our comment on the glories of the Nativity ; these things belong to the Dhamma Niyama, it was a cosmic crisis.

None can deny that something of mighty import occurred during those forty-nine days to change the dispairing Gotama into the happy and victorious Buddha emerging from retirement to found His sublime Kingdom of Righteousness.

The conflict with Mara perhaps presents difficulties to some, but let us remember that Mara means death, death—moral and physical, and the personal Mara is the powerful being whose authority extends over Kama Loka, the worlds of desire. The Dhamma threatens his dominion, for it delivers beings from lusts and from the ceaseless round of rebirth.

The mental and spiritual act upon the material, hence the nine attacks of Mara upon Buddha of which the first three are wind, water and fire, the three kinds of dissolution in the pralaya or destruction of a world system, the subsequent six being modifications of the first three. Let us reflect that it is the boundless merits and practice of the Ten Virtues that gain the victory for the Buddha and turn the weapons of destruction into flower adornment, for the instruments of vanquished evil become the decoration and glory of victorious goodness.

Then the heavenly lotus blossoms, ten thousand worlds are filled with perfume.

Let us recall what the Buddha had attained firstly : knowledge of the past which was reflected in His infinite mind as the moon and stars are reflected in a summer sea.

Secondly, He gained the clairvoyant eye by which He beholds the Truths, and lastly the chain of Causation ; upon ignorance depend the activities, upon the activities consciousness, upon consciousness the mental and physical etc, a wonderful concatenation which contains the whole doctrine of evolution, save that the Buddha says in one sentence what modern scientists have said in voluminous books, and in many cases said less clearly and accurately.

The world is no longer blind, the Buddha is the Eye of the World, He has become the Dhamma, He is divine in the truest sense, not a potter god, but the awakened cosmic consciousness able to lead all beings to deliverance. He has rediscovered a forgotten way trodden in the past by previous Buddhas.

Here is the mysterious law, all the Buddhas of the past, present and future are one under the aspect of eternity, the Buddha and Dhamma are one, but the Enlightenment would be imperfect without the Sangha or Church, the four assemblies—Bhikkhus, Bhikkhunis, Upasakas (laymen) and Upasikas (laywomen).

These three are one, a truth grandly summarized in the Pirit Chant.

"Whatsoever sins I have at any time committed against the *Buddhas* forgive me."

"Whatsoever sins I have committed against the *Dhammas* (i.e. the dispensations of the various Buddhas) may the Dhamma forgive me."

"Whatsoever sins I have committed against the Sanghas (of the various Buddhas) may the Sangha (the collective Sangha of the past, present and future) forgive me."

Lastly, we come to the third and saddest theme, Kusinara, the final deliverance.

The Buddha was truly in Nirvana beneath the Bo Tree, He only carried His physical form for the subsequent forty-five years out of compassion for living beings, that He might be their guide.

The mind, approaching the Eternal, has attained to the extinction of all desires.

We have not space to dilate on the subject of Nirvana, this can be learned from the Tripitika (passim) and also from the splendid similes in the Milinda Panha. We can only say that Nirvana is Eternity and therefore incomprehensible to us in our present state; all that we can understand of Nirvana is that it is deliverance from all sorrow and peace everlasting.

Hence laying aside of His physical form by the Master was like the casting off of an outworn garment, yet, we can all echo the heartbroken cry of Ananda, "the Master is about to depart from me, He who is so kind!" By the standard of a passionless Arahan, Ananda showed weakness, but how we all love him for it!

The end of the Master was consonant with His whole career. To impress the mutability of all phenomena upon the minds of the disciples, the Buddha showed how Kusinara, "a daub and wattle town", had in the far distant dimness of forgotten ages immeasurable been the utopian city Kusavati with its jewel ramparts and palaces raised by Vissakamma, the great artificer deva, the Bodhisattva king Maha Sudassana possessed of the Seven Treasures, conquering and ruling the world, not by the sword, but by righteousness.

This Maha Suddassana Chakkavatti Sutta, or Book of the Great King of Glory, was the last lengthy discourse of the Master and is singularly moving to us who are enduring the Kali Age! Like distant strains of fairy music heard in a summer night we listen to this echo from an age of gold. "There befell a mighty earthquake, the thunders of heaven burst forth".

The chiliocosm is in mourning for the passing of the World Honoured, but He has left us the Dhamma which is the eternal aspect of the Buddha, and in the Sangha which is the Family of Buddha, "begotten by His word", we have a guidance, which equals the physical presence of the Buddha, and by which we may gain the merits leading on and upward from the sorrows of this Age of the Five Defilements.

That all the Family of Buddha may enjoy happiness and the blessings of Vesak is the heartfelt wish of the present writer.

# THE RISE AND FALL OF THE HINDU WOMAN

## WHO WAS RESPONSIBLE FOR IT?

*By*

HON'BLE DR. B. R. AMBEDKAR, M.A., Ph.D., D.Sc.,
*Barrister-at-Law, Minister for Law, Government of India.*

In the journal of the *Maha Bodhi* for March 1950 there appeared an article on "The Position of Women in Hinduism and Buddhism" by Lama Govinda. His article was a rejoinder to an article which had appeared in Eve's Weekly of January 21, 1950, and in which the Buddha was charged as being the man whose teachings were mainly responsible for the downfall of women in India. Lama Govinda did his duty as every Buddhist must in coming forward to refute the charge. But the matter cannot be allowed to rest there. This is not the first time such a charge is made against the Buddha. It is often made by interested parties who cannot bear his greatness, and comes from quarters weightier in authority than the writer in Eve's Weekly can claim. It is therefore necessary to go to the root of the matter and examine the very foundation of this oft repeated charge. The charge is so grave and so vile that the readers of the *Maha Bodhi* will, I am sure, welcome further examination of it.

Such a charge against the Buddha can be supported on two grounds only—

The first possible ground may be the reply which the Buddha is reported (in Chapter V—Mahaparinibbana Sutta) to have given to a question put to him by Ananda. It reads as follows:

"9. How are we to conduct ourselves, (asked Ananda) with regard to womankind?
As not seeing them, Ananda.
But if we should see them,
what are we to do?
Not talking, Ananda.
But if they should speak to us,
Lord, what are we to do?
Keep wide awake, Ananda."

There is no denying that the passage in question is to be found in the text of the Mahaparinibbana Sutta as published by the Oxford University Press. The point however is not whether the passage exists or not. The point is that if any argument is to be built upon this passage, is it not necessary to prove that the

text is original and genuine and not a later interpolation by the Bhikkhus?

Any one who knows the central teachings of the Buddha is quite bewildered after reading the Sutta Pitaka as we find it now wrapped about by the mythical drapery, disfigured by additions of purely Brahmanic ideas entirely foreign to the original Buddhist thought and distorted by the twists and turns given to it by monastic ideas intended to enforce monastic ideals. So much so that one is inclined to join in wonder with Rhys Davids[1] and ask:—

> "Where in these pages of (the Sutta Pitaka) is Gotama? How much of them, how little, is a blend of (it may be) original sayings clearly or confusedly reproduced, of fillings by ages of successive narrators, of memory-schemes drawn up by teachers, not teachers of the multitude but of orally learning pupils, of efforts, often clumsy, by editors to set down in writing much that had long been more fluently told? And all of them, narrators, teachers, editors, were men whose choice of ideals of life differed from that of the rest of the world, differed the more in proportion as they were sincerely not of the world as well as not in it. Through this distorting medium he has to read, and ask himself which sayings, put into the mouth of a certain accredited teacher and 'way-shower' of truth, are likely to have come from such a man as he is recorded to have been?"

[1] Preface (xiii) to Kindred Sayings, Vol. II.

There is therefore nothing very extravagant in the suggestion that this passage is a later interpolation by the Bhikkhus. In the first place the Sutta Pitaka was not reduced to writing till 400 years had passed after the death of the Buddha. Secondly, the Editors who compiled and edited them were Monks and the Monk Editors compiled and wrote for the Monk. The statement attributed to the Buddha is valuable for a Monk to preserve his rule of celibacy and it is not unlikely for the Monk Editor to interpolate such a rule.

There are two other considerations which go to support the suggestion that this passage is a later interpolation.

(1) Firstly from the Table given in the introduction to this Sutta (to be found on page 72 of the Digha Nikaya, Part II, in the S.B.B. Series, by the Davids) it will be noticed that great many of the passages which occur in this Sutta also occur in other Suttas. It is important to note that this passages does not occur in any other Sutta notwithstanding the fact that they contain so many other passages from this Sutta.

(2) Secondly from page xxxviii of the introduction to this Sutta (published in Vol. XI of the S.B.E. by the Davids) it appears that there exists a Chinese version of this Sutta. But this Chinese text also does not contain this particular passage.

Let us go further and apply the test of probability. Was there any reason why Ananda should have asked such a question? Was it in keeping with the known relations of Buddha with women? There is evidence to show that such a question could not have been asked by Ananda and that even if such a question had been asked, the Buddha could not have given such a reply. The conduct of Ananda and of the Buddha towards women as reported in the Pitakas is so contrary to the possibility of such a question being raised and such an answer being given.

On the point as to whether there was any necessity for Ananda to ask such a question it is relevant to note that in the same Chapter of the Maha Parinibbana Sutta, only a few gathas removed from those quoted above, the Buddha describes how sweet was Ananda and how he was loved by all. Out of them I quote below the two following gathas—

"16. 'Brethren, there are these four wonderful and marvellous qualities in Ananda.

* * * *

If, brethren, a number of the brethren of the Order should come to visit Ananda, they are filled with joy on beholding him; and if Ananda should then preach the truth to them, they are filled with joy at the discourse; while the company of brethren is ill at ease, brethren, when Ananda is silent.

'If brethren, a number of the sisters of the Order, . . . . or of devout men, . . . . or of devout women, should behold him; and if Ananda should then preach the truth to them, they are filled with joy at the discourse; while the company of sisters is ill at ease, brethren, when Ananda is silent.'

From this it is clear that it was usual for Ananda to meet women, not only sisters but devout women who were not members of the Order. He used to see them, meet them and talk to them. Why then should Ananda have asked such a question? The Buddha knew that the women used to meet Ananda. He raised no objection before. Why should he have thought of interdicting and forbidding all contact with women? The whole passage is so unnatural that it must be regarded as a later monastic interpolation.

There is another instance in the life of Ananda which stands in stark contrast with the passage in the Maha Parinibbana Sutta. As is well known, in the first Sangiti (Council) five complaints were made against Ananda. They were—

(1) that he failed to ask which parts of the Vinaya were in the opinion of the Buddha the lesser parts for which he gave authority to the Sangha to alter and amend.

(2) that he stepped on the Robe of the Lord during retreat when sewing it,

(3) that he caused the body of the departed Lord to be saluted first by women so that it was soiled by their tears.

(4) that he did not ask the Lord to live for a cycle, and

(5) that he was principally instrumental in getting women admitted to the Sangha.

To all these charges Ananda pleaded guilty. Whether he should have pleaded guilty or not is another matter. What is of interest is the third charge. For it has great relevance to the issue in question. Why did Ananda allow women to touch the body of the Master if the advice given by him as mentioned in the Maha Parinibbana Sutta is true as a fact? Would he so flagrantly and knowingly disobey the advice given by the Buddha a few minutes before? The answer must be in the negative. What follows from this negative answer? What follows is that the Buddha had not given such an advice as is alleged against him. For if he had given such an advice Ananda could not have acted contrary to it. It therefore stands to reason that no such advice had been given by the Buddha.

Let us now consider the question from the side of the Buddha. Would it have been natural for the Buddha to give such a reply? The answer to this question must depend upon Buddha's course of conduct towards women. Did the Buddha avoid meeting women as is suggested by the advice he is reported to have given to Ananda? What are the facts?

Two examples at once come to mind. One is that of Visakha. She was one of the eighty chief disciples of the Buddha with the title of 'Chief of Alms-givers'. Did not Visakha at one time go to hear Buddha preach? Did she not enter his monastery? Did the Buddha act towards Visakha in the manner he directed Ananda to act towards women? What did the Bhikkhus present at the meeting do?. Did they leave the meeting?

The second instance that comes to one's mind is that of Amrapali of Vesali. She went to see the Buddha and gave him and his monks an invitation for a meal at her house. She was a courtesan. She was the most beautiful woman in Vesali. Did the Buddha and the Bhikkhus avoid her? On the other hand they accepted her invitation—rejecting the invitation of the Licchavis who felt quite insulted on that account—and went to her home and partook of her food.

Other examples are not wanting.

The Nandakovada Sutta[1] tells of Mahaprajapati Gotami having brought five hundred almswomen with her to the Buddha when he was staying at Sravasti with a request that he should instruct them in the Doctrine and Discipline. Did the Buddha run away from them?

The Samyutta Nikaya[2] reports that Kokanada, daughter of Pajjuna, when the night was far spent shedding radiance with her effulgent beauty over the whole Mahavana, came into the presence of the Buddha when he was staying at Vesali.

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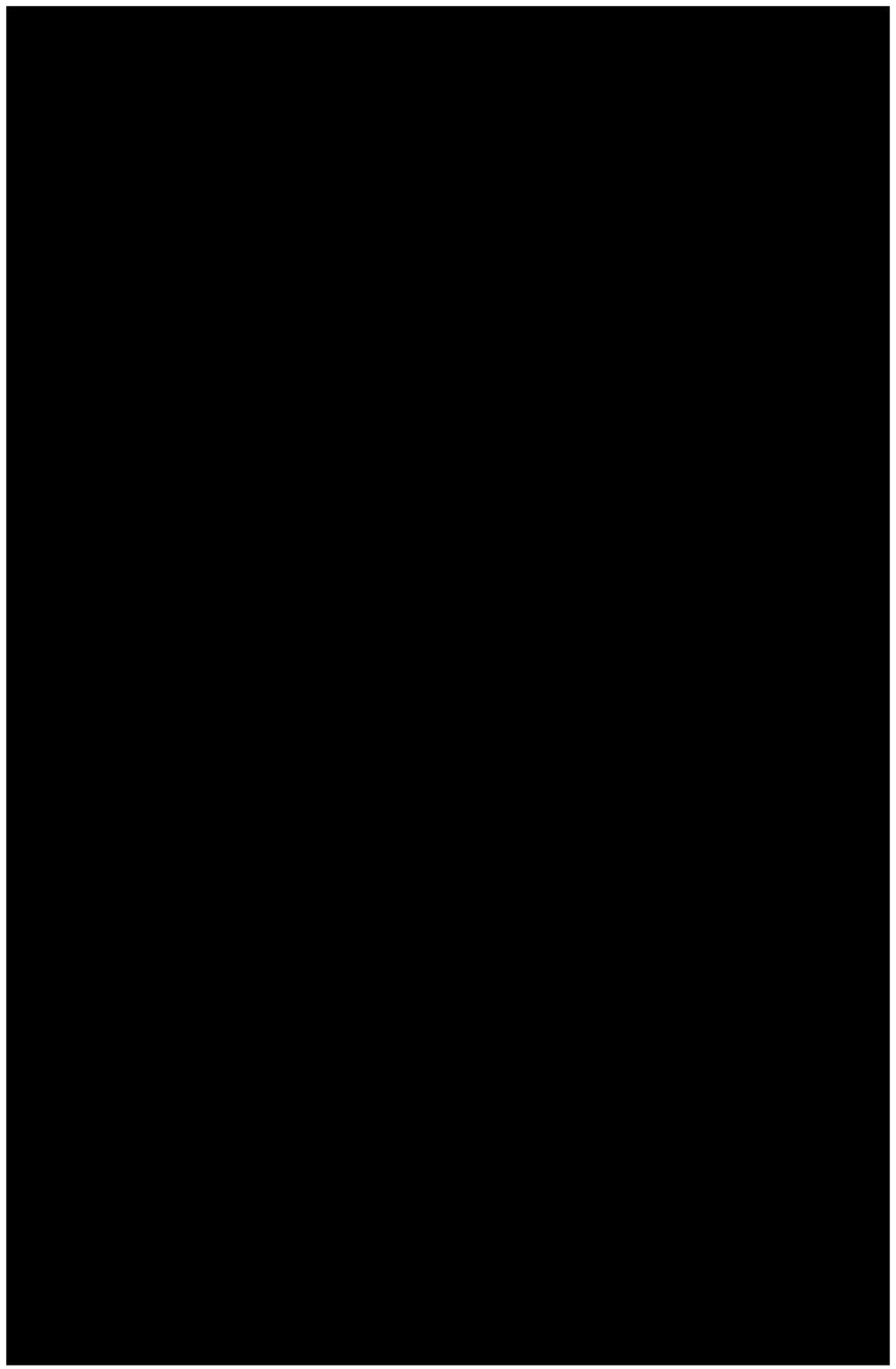
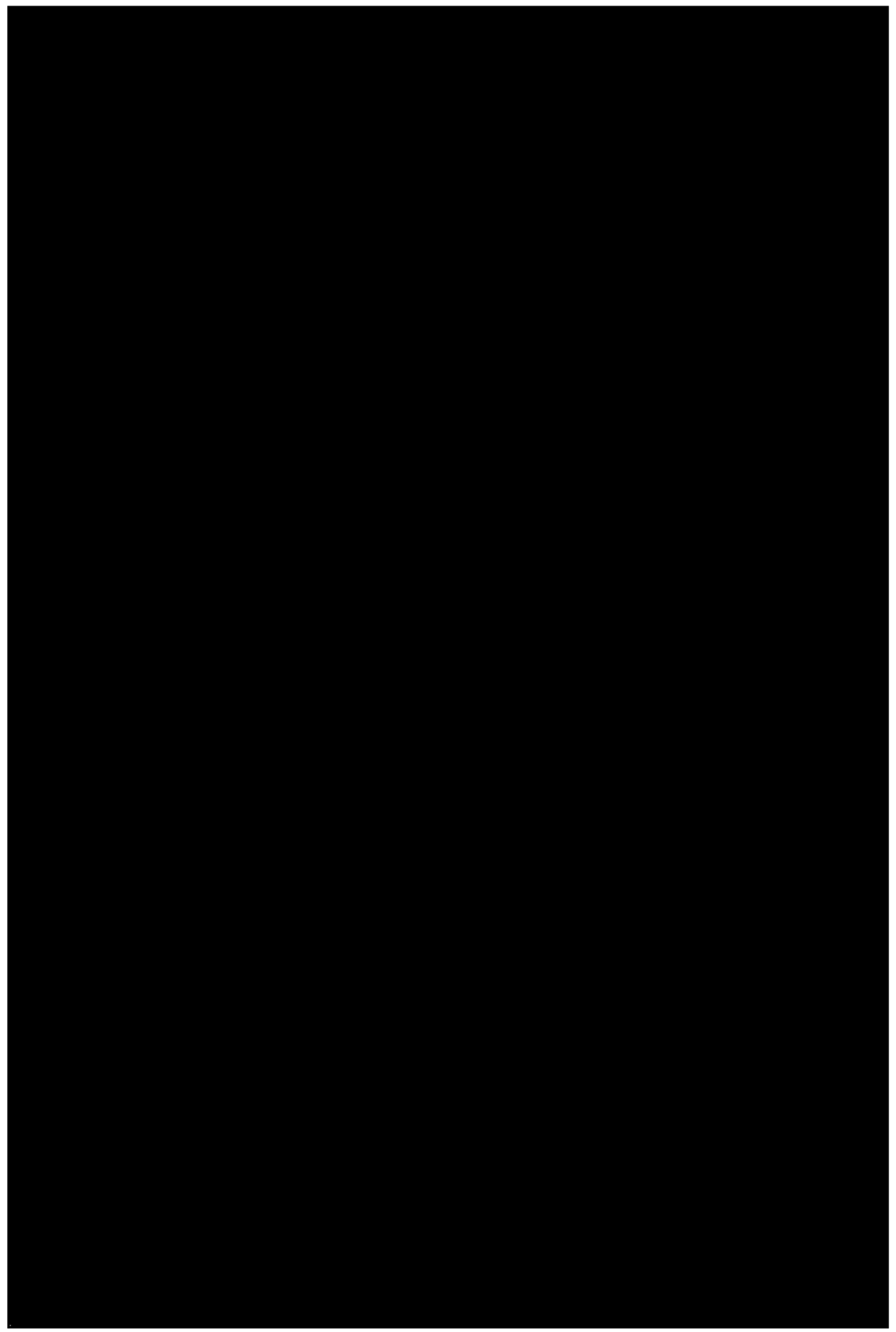
[1] Majjhima Nikaya, II, p. 309.

[2] Vol. I, p. 40.



Stone Buddha Image from Buddhagaya
( Maha Bodhi Society, Calcutta )

See *Note*



Buddha Image from Tibet
( Maha Bodhi Society, Calcutta )
Presented by the Late Mr. S. W. Laden La

See *Note*

The reports of frequent visits of Queen Mallika, wife of King Pasenajit, to the Buddha for religious instructions are scattered in the Pitakas.

From these instances it is clear that the Buddha did not shun women and women were not afraid of going to the Buddha.

It is true that the Buddha did advise[1] the Bhikkhus not to make it a habit to visit families of lay disciples for fear of human weakness yielding to frequent contacts with women. But he did not forbid such visits nor did he express any disdain about women as such.

It is also true that the Buddha was dreadfully keen in maintaining celibacy. He was painfully aware of the fact that, to use his own words[2], "women doth stain life of celibacy" —But what did he advise? Did he advise the Bhikkhus to shun all contact with women? Not at all. He never put any such interdict. Far from doing any such thing what he did was to tell the Bhikkhus that whenever they met any woman, do ye call up the mother-mind, the sister-mind, or the daughter-mind[3] as the case may be i.e. regard a woman as you would your own mother, sister or daughter.

The second possible ground which an opponent of the Buddha can rely upon in support of the accusation is the opposition of the Buddha to women joining the Sangha and in making the Bhikkhuni Sangha (when he ultimately allowed it) subordinate to the Bhikkhu Sangha. Here again a further analysis of the situation is necessary. Why did the Buddha oppose the demand of Mahaprajapati to take perivraja (ordination)? Did he oppose it because he was of opinion that women were a low class whose admission would lower the status of the Sangha in public esteem? Or did he oppose it because he was of opinion that women intellectually and morally were incapable of realizing the ideal of his Doctrine and his Discipline? The second of these two questions was definitely put to the Buddha by Ananda in the course of the argument when he found the Buddha somewhat adamant. The Buddha gave an unequivocal answer leaving no room for doubt or dispute. He said that women were fully capable of realizing his Doctrine and his Discipline and that was not the reason why he refused their demand for taking parivraja. It is clear from this that the Buddha did not regard woman as inferior to man either in point of intellect or character. That he opposed the admission of women because he held them in low esteem and feared that they might lower the prestige of the Sangha—is an argument which is hardly worth mentioning. For if that was his feeling he would never have admitted them at all.

To the argument that he made the Bhikkhuni Sangha subordinate to the Bhikkhu Sangha, the answer is question. Behind this arrangement there was no consideration as to superiority or inferiority, what lay behind this

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[1] Anguttara Nikaya III. p. 190.
[2] Samyutta Nikaya I. p. 53.
[3] Kindred Sayings IV. p. 68.

arrangement were considerations of purely practical character. In admitting women to be Parivrajikas (nuns) the Buddha had to face two questions. Should there be only one Sangha for men and women? He decided to have two separate Sanghas. He was afraid that in a confraternity of men and women Parivrajakas the rule of celibacy would be completely lost. While therefore admitting women he thought it was necessary, to use his own words, a dyke between them by creating two separate organisations. Having decided to create two separate organisations he was faced with another question. If there are to be two separate Sanghas—one for men and one for women—were they to be quite independent and separate organisations or was there to be some sort of inter-relation between the two?

On the first issue no other decision was possible except that the women's Sangha should be separate from the men's Sangha. This was an inevitable consequence which followed from the Rule of celibacy which was binding on both. The Buddha knew what a great force the sex instinct is with life of both man as well as woman. To use the Buddha's own words it is this instinct which drives a man in woman's bondage and a woman in man's bondage. This force, if given an opportunity to have its full force, the rule of celibacy could not last for a minute. To save the rule of celibacy he had to organise two separate Sanghas.

To take up the second issue: was any decision possible other than the one the Buddha took? The women who joined his faith were raw women. They had to be instructed in his doctrine and they had to be trained in his rules of discipline. Who could undertake this task? To whom else could he have entrusted this work? To none except the male Bhikkhus of his Order. For they were already instructed in his doctrine and trained in his discipline. And this is what he did. Now what was the relationship that was forged between the Bhikkhus and Bhikkhunis by entrusting the work of instruction of the latter to the former? This is a necessary question to raise. Without it the explanation of the insubordination of the Bhikkhuni Sangha to the Bhikkhu Sangha does not become quite clear. The obvious answer to this question is that by entrusting the work of training the Bhikkhunis to the Bhikkhus their relationship became one of teacher and pupil. Now does not the relationship of teacher and pupil involve some authority for the teacher over the pupil and some submission or subordination on the part of the pupil to the Teacher? What more did the Buddha do?

In this connection it is useful to compare the relationship between monasteries and nunneries in the Christian Church. Are not the nunneries subordinate to the monasteries? Of course they are.[1] Can anybody therefore say that Christianity treats women as inferior to men? Why then should a different interpretation be put upon the

[1] See Article "Nuns" in the Catholic Encyclopædia. Vol. XI, p. 164.

arrangement made by the Buddha for regulating the relations between the Bhikkhus and Bhikkhunis?

So far as the Sutta Pitaka is concerned there is absolutely no ground for the charge that the Buddha had a prejudice against women and was for ever exhorting men to beware of them.

II

Let us pass from particular instances to the general attitude of the Buddha towards women in general. Did the Buddha hold women in low esteem? I am sure that whoever reads references to women by the Buddha which occur in the sacred literature of the Buddhists will be convinced that far from doing anything which would have the effect of degrading the woman, the Buddha all along tried to ennoble woman and to elevate her. Let me give a few illustrations in support of this view.

The birth of a daughter has been from ancient past regarded as a calamity by the people of India generally. Did the Buddha share this sentiment? His attitude towards this question was quite the contrary to the traditional view as is illustrated by his advice to king Prasenajit. Once king Prasenajit was visiting the Buddha at Sravasti in Jeta's garden. A messenger from the Royal Palace came and informed him that his wife Queen Mallika had given birth to a daughter. On hearing this news the King went off his colour and looked sad and dejected. The Buddha noticed this change on his face and asked him for the cause of it. On being informed of it the Buddha said[1] —"Why be sorry, a woman child, O Lord of men, may prove even a better offspring than a male. For she may grow up wise and virtuous. . . . The boy that she may bear may do great deeds and rule great realms. . . . . ."

In answer to a question as to why some families rise and others decay, the Buddha is reported to have told the Bhikkhus that[2]—

"Whatsoever families, monks, having attained greatness of possessions, fail to last long, because they seek not for what is lost, they repair not the decayed, they eat and drink to excess, they put in authority a woman or a man that is immoral. Whatsoever families . . . . fail to last long, all of them do so because of these four reasons or one or other of them.

"Whatsoever families, monks, do last long, all of them do so because they seek for what is lost, repair the decayed, eat and drink in moderation, and put in authority a virtuous woman or man. Whatsoever families . . . . do last long, all of them do so because of these four reasons or one or other of them."

In describing to the Bhikkhus what happens when a Monarch "who rolls the wheel, *i.e.*, who is destined to be a chakravarti (world monarch) appears in the world, the Buddha is reported to have told the monks that[3]—

"Whenever such a monarch appears there is the appearance of the

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[1] Samyutta Nikaya. Vol. I, p. 110.

[2] Anguttara Nikaya. Vol. II, pp. 254-255.

[3] Anguttara Nikaya. Vol. V, p. 83.

seven treasures: the treasure of the Wheel, the Elephant, the Horse, the Jewel, the Woman, the House-father, and the treasure of the Heir Apparent."

On another occasion the Buddha, speaking of the value of a woman to the world, said[1]—

"Woman is the commodity Supreme because (as the commentator adds) she is of indispensable utility, or because through her Bodhisattvas and world rulers take birth."

How can a person in whose view the birth of a daughter was not an occasion for sorrow and might well be an occasion of joy, who held the view that those families are saved from a downfall which place a woman in authority over their affairs, who had no hesitation in describing woman as one of the seven Treasures and a thing of supreme value, be described as a hater or despiser of women? These statements are typical of the general sentiments entertained by the Buddha towards womankind. Can anybody say that they are calculated to bring the woman into ridicule and contempt?

## III

Those who see a social wrong in the Buddha placing the Bhikkhunis under the authority of the Bhikkhus do not realize what a revolutionary act it was on the part of the Buddha to have allowed women to take Sannyas or Parivraja (monkhood). Under the Brahamanic theory women had already been denied the right to acquire knowledge. When the question of Sannyas came they did to the Indian woman another wrong. As a matter of history Sannyas was not an ideal of the Brahmins who worshipped the Vedas and who, for a long time, refused to recognise the Upanishadas as sacred literature. Sannyas was the ideal of the Upanishadas and the end of Sannyasa was to realize the Upanishadic doctrine that the Atman is Brahma. The Brahmins were dead opposed to the life of Sannyas. Ultimately they yielded but subject to certain conditions. One of the conditions was that women (and Shudras) were not to be eligible for Sannyas.

It is important to understand the reason why the Brahmins debarred woman from taking Sannyas because it helps to understand the attitude of the Brahmins towards woman which was in sharp contrast with that of the Buddha. The reason is stated by Manu. It reads as follows:—

IX. 18. Women have no right to study the Vedas. That is why their Sanskars (rites) are performed without Veda Mantras. Women have no knowledge of religion because they have no right to know the Vedas. The uttering of the Veda mantras is useful for removing sin. As women cannot utter the Veda mantras they are as untruth is.

Although Manu was later than the Buddha, he has enunciated the old view propounded in the older Dharma Sutras. This view of the woman was both an insult and an injury to the

[1] Samyutta Nikaya, Vol. I, p. 62.

woman of India. It was an injury because without any justification she was denied the right to acquire knowledge which is the birthright of every human being. It was an insult because after denying her opportunity to acquire knowledge she was declared to be as unclean as untruth for want of knowledge and therefore not to be allowed to take Sannyas which was regarded as a path to reach Brahma. Not only was she denied the right to realize her spiritual potentiality she was declared to be barren of any spiritual potentiality by the Brahmins.

This is a cruel deal with women. It has no parallel. As Prof. Max Muller[1] has said, "However far the human may be from the Divine, nothing on earth is nearer to God than man, nothing on earth more godlike than man." If this is true of man why is this not true of the woman? The Brahmins had no answer.

By admitting women to the life of Parivrajika, the Buddha, by one stroke, removed both these wrongs. He gave them the right to knowledge and the right to realize their spiritual potentialities along with man. It was both a revolution and liberation of women in India. To quote the words of Prof. Max Muller[2] :

> "The history of India teaches us that the galling fetters of the old Brahmanic law were broken at last, for there can be little doubt that we have to recognise in Buddhism an assertion of the rights of individual liberty, and more particularly, of the right of rising above the trammels of society, of going, as it were, into the forest, and of living a life of perfect spiritual freedom, whenever a desire for such freedom arose."

This freedom which the Buddha gave to the women of India is a fact of far greater importance and outweighs whatever stigma which is said to be involved in the subordination of the Bhikkhunis to the Bhikkhu Sangha. This was not an empty freedom. It was freedom which they keenly enjoyed and sang about. "O free indeed! O gloriously free am I . . . ." sang Mutta[1]—a Bhikkhuni who was a Brahmin girl. Mettika, another Bhikkhuni, also a Brahmin girl, sang— " . . . so sit I here upon a rock. And over my spirit sweeps the breath of liberty."

As Mrs. Rhys Davids says[2]—

> "To gain this freedom mobility . . . . . they, like their later Christian sisters, had laid down all social position, all domestic success ; they had lost their world. But in exchange they had won the status of an individual in place of being adjuncts, however much admired, fostered, and sheltered they might, as such, have been. 'With shaven head, wrapt in their robe' —a dress indistinguishable, it

[1] Hibbert Lectures on Religion. p. 379.
[2] Hibbert Lectures on Religion, p. 373.

[1] Psalms of the Sisters, No. XI.
[2] Ibid No. XXIV.
[3] Preface to Therigatha.

would seem, from the swathing toga and swathed under-garments of the male religieux—the Sister was free to come and go, to dive alone into the depths of the wood, or climb aloft."

In allowing women to become Bhikkhunis the Buddha not only opened for them the way to liberty, he also allowed them to acquire dignity independent of sex. To her freedom she could, in the words of Mrs. Rhys Davids:

> Wed the other austere joy of being recognized, at least by her brother 'Arahants,' as a rational being, without reference to sex. As such she breathed the spiritual atmosphere, she shared the intellectual communion of that religious aristocracy called in the Pitakas, Ariyas, with whom she claimed that power of 'seeing all things as they really are' which the Buddhist called being Awake.

'How should the woman's nature hinder Us—us Ariyas?' says Soma, a Bhikkhuni[1]:

> 'What can that signify to one
> in whom
> Insight doth truly comprehend
> the Norm?
> To one for whom the question
> doth arise:
> Am I a woman in such
> matters, or
> Am I a man? or what not am
> I, then?—
> To such an one is Mara fit to
> talk!'

[1] Psalms No. XVI.

This is not all. The Buddha in allowing women to become Bhikkhunis he opened them the way to equality with man. As observed by Mrs. Rhys Davids[2]: "It is true that the Bhikkhunis were, technically, appointed juniors in perpetuity to the Bhikkhus. It is equally clear that, by intellectual and more eminence, a Theri might claim equality with the highest of the fraternity. In the Psalms an instance occurs, in xxxvii, where Bhadda associates herself in spiritual attainment with the great Kassapa, successor, as head of the Order, to the Founder himself. In this connection it should be noted that the Buddha did not place any premium on virginity as such. He kept his way open to all classes of women, married, unmarried, widows and even to prostitutes. All could acquire merit, freedom, dignity and equality along with man."

## IV

There can be no doubt that there has been an utter downfall in position of women in India from what it once was. One cannot say much about the part they played in ancient time in state-craft. But there is no doubt that they did occupy a very high position in the intellectual and social life of the country.

That at one time a woman was entitled to upanayan is clear from the Atharva Veda where a girl is spoken of as being eligible for marriage having finished her Brahmacharya. From the Shrauta Sutras it

[2] Preface to Therigatta, pp. xxvi-xxvii.

is clear that women could repeat the Mantras of the Vedas and that women were taught to read the Vedas. Panini's Ashtadhyai bears testimony to the fact that women attended Gurukul (College) and studied the various Shakhas (Sections) of the Veda and became expert in Mimansa. Patanjali's Maha Bhashya shows that women were teachers and taught Vedas to girl students. The stories of women entering into public discussions with men on most abstruse subjects of religion, philosophy and metaphysics are by no means few. The story of public disputation between Janaka and Sulabha, between Yajnavalkya and Gargi, between Yajnavalkya and Maitrei and between Sankaracharya and Vidyadhari shows that Indian women in pre-Manu's time could rise to the highest pinnacale of learning and education.

That at one time women were highly respected cannot be disputed. Among the Ratnis who played so prominent a part in the coronation of the king in Ancient India was queen and the King made her an offering[1] as he did to the others. Not only the king elect did homage to the Queen he worshipped his other wives of lower castes.[2] In the same way the King offers salutation after the coronation ceremony to the ladies of the chiefs of the Srenies (guilds[3]).

This is a very high position for a woman in any part of the world. Who was responsible for their fall? It was Manu, the Law Giver of the Hindus. There can be no other answer. To leave no room for doubt, let me quote some of the laws made by Manu regarding women and are to be found in the Manu-Smriti.

II. 213. It is the nature of women to seduce man in this (world). For that reason the wise are never unguarded in (the company of) females.

II. 214. For women are able to lead astray in (this) world not only a fool, but even a learned man, and (to make) him a slave of desire and anger.

II. 215. One should not sit in a lonely place with one's mother, sister or daughter ; for the senses are powerful, and master even a learned man.

IX. 14. Women do not care for beauty, nor is their attention fixed on age ; (thinking), '(It is enough that) he is a man', they give themselves to the handsome and to the ugly.

IX. 15. Through their passion for men, through their mutable temper, through their natural heartlessness, they become disloyal towards their husbands, however, carefully they may be guarded in this (world).

IX. 16. Knowing their disposition, which the Lord of creatures laid in them at the creation,

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[1] Jaiswal—Indian Polity Part II, p. 16.
[2] Ibid p. 17.
[3] Ibid p. 82.

to be such, (every) man should most strenuously exert himself to guard them.

IX. 17. (When creating them) Manu allotted to women (a love of their) bed, (of their) seat and (of) ornament, impure desires, wrath, dishonesty, malice, and bad conduct.

This shows how low was woman in the opinion of Manu. The laws of Manu against women are of a piece with this view.

Women are not to be free under any circumstances. In the opinion of Manu :—

IX. 2. Day and night women must be kept in dependence by the males (of) their (families), and if they attach themselves to sensual enjoyments, they must be kept under one's control.

IX. 3. Her father protects (her) in childhood, her husband protects (her) in youth, and her sons protect (her) in old age ; a woman is never for independence.

IX. 5. Women must particularly be guarded against evil inclinations, however trifling (they may appear) ; if they are not guarded, they will bring sorrow on two families.

IX. 6. Considering that the highest duty of all castes, even weak husbands (must) strive to guard their wives.

V. 147. By a girl, by a young woman, or even by an aged one, nothing must be done independently, even in her own house.

V. 148. In childhood a female must be subject to her father, in youth to her husband, when her lord is dead to her sons ; a woman must never be independent.

V. 149. She must not seek to separate herself from her father, husband, or sons ; by leaving them she would make both (her own and her husband's) families contemptible.

Woman is not to have a right to divorce.

IX. 45. The husband is declared to be one with the wife, which means that there could be no separation once a woman is married.

Many Hindus stop here as though this is the whole story regarding Manu's law of divorce and keep on idolizing it by comforting their conscience with the thought that Manu regarded marriage as sacrament and therefore did not allow divorce. This of course is far from the truth. His law against divorce had a very different motive. It was not to tie up a man to a woman but it was to tie up the woman to a man and to leave the man free.

For Manu does not prevent a man from giving up his wife. Indeed he not only allows him to abandon his wife but he also permits him to sell her. But what he does is to prevent

the wife from becoming free. See what Manu says :—

IX. 46. Neither by sale nor by repudiation is a wife released from her husband.

The meaning is that a wife, sold or repudiated by her husband, can never become the legitimate wife of another who may have bought or received her after she was repudiated. If this is not monstrous nothing can be. But Manu was not worried by considerations of justice or injustice in framing his law. He wanted to deprive women of the freedom they had under the Buddhistic regime. Manu was outraged by her licence and in putting a stop to it he deprived her of her liberty.

A wife was reduced by Manu to a level of a slave in the matter of property.

IX. 416. A wife, a son, and a slave, these three are declared to have no property ; the wealth which they earn is (acquired) for him to whom they belong.

When she becomes a widow Manu allows her maintenance, if her husband was joint, and a widow's estate in the property of her husband, if he was separate from his family. But Manu never allows her to have any dominion over property.

A woman under the laws of Manu is subject to corporal punishment and Manu allows the husband the right to beat his wife.

VIII. 299. A wife, a son, a slave, a pupil, and a younger brother of the full blood, who have committed faults, may be beaten with a rope or a split bamboo.

Under Manu a woman had no right to knowledge. The study of the Veda was forbidden to her by Manu.

II. 66. Even for a woman the performance of the *Sanskaras* are necessary and they should be performed. But they should be performed without uttering the Veda mantras.

Offering sacrifices according to Brahmanism formed the very soul of religion. Manu forbids women from performing sacrifices. Manu ordains that :

XI. 36-37. A woman shall not perform the daily sacrifices prescribed by the Vedas. If she does it she will go to hell.

To disable her from performing such sacrifices Manu prevents her from getting the aid and services of a Brahmin priest.

IV. 205-206. A Brahman must never eat food given at a sacrifice performed by a woman. Sacrifices performed by women are inauspicious and not acceptable to God. They should therefore be avoided.

Finally a word regarding the ideal of life, Manu has sought to place before a woman. It had better be stated in his own words :—

V. 151. Him to whom her father may give her, or her brother

with the father's permission, she shall obey as long as he lives and when he is dead, she must not insult his memory.

V. 154. Though destitute of virtue, or seeking pleasure elsewhere, or devoid of good qualities, yet a husband must be constantly worshipped as a god by a faithful wife.

V. 155. No sacrifice, no vow, no fast must be performed by women, apart from their husbands ; if a wife obeys her husband, she will for that reason alone be exalted in heaven.

Then comes the choicest texts which form the pith and the marrow of this ideal which Manu prescribes for women :—

V. 153. The husband who wedded her with sacred mantras, is always a source of happiness to his wife, both in season and out of season, in this world and in the next.

V. 150. She must always be cheerful, clever in the management of her household affairs, careful in cleaning her utensils, and economical in expenditure.

This the Hindus regard as a very lofty ideal for a woman ! ! !

As though to put a coping stone on his edifice of disabilities of women Manu declared a new rule that killing a woman was only an Upapataka i.e. it was a minor offence.

XI. 67. Liquor, slaying women, Sudras, Vaishyas, or Kshatriyas, and atheists (are all) minor offences.

One can quite understand why Manu should have said that the killing of a Sudra, Vaishya or Kshatriya was only an Upapataka. He was trying to establish that the Brahmin was superior to all these and only the killing of a Brahmin was a Mahapataka. But why did he apply the same rule to women ? Only because a woman, in the eyes of Manu, was a thing of no value.

In the face of these quotations can anybody doubt that it was Manu who was responsible for the degradation of women in India ? Most people are perhaps aware of this. But they do not seem to know two things. They do not know what is peculiar in Manu. There is nothing new or startling in the Laws of Manu about woman. They are the views of the Brahmins eversince Brahmanism was born in India. Before Manu they existed only as a matter of social theory. What Manu did was to convert what was a social theory into the law of the state. The second thing they do not know is the reason which led Manu to impose these disabilities upon women. Sudras and women were the two chief sections of the Aryan Society which were flocking to join the religion of the Buddha and thereby undermining the foundation of the Brahmanic Religion. Manu wanted to stem the tide of women flowing in the direction of Buddhism.

It is for this that Manu imposed these disabilities upon women and

crippled them permanently. Those who doubt this might well consider the following injunctions contained in the Manu Smriti—

V. 88. Funeral rites and obsequies which are performed on the death of a person shall be withdrawn (i.e. shall not be performed) from those who are born out of intermixture, from those who are addicted to asceticism and from those who have ended their lives by committing suicide.

V. 89. They shall also be withdrawn from women who have joined a heretic sect, who behave too freely, who have injured a child in their womb or their husband and those who drink wine.

This injunction is among others aimed at (1) those who are addicted to asceticism and (2) women who have joined a heretic sect. In this injunction asceticism refers to Parivrajakas i.e. those who have abandoned their homes and taken to Sannyas and, in referring to a heretic sect, there is no doubt that Manu has in mind the Buddhist religion. It is therefore clear that when Manu declares that no funeral rites and obsequies shall be performed, for an ascetic or a woman who has joined a heretic sect, what Manu does is to prohibit the performance of funeral rites and obsequies of a member of a family—whether male or female—who has joined the Buddha's religion. In other words he wants them to be treated as though they were disaffiliated and no longer belonged to the family. Manu was the greatest opponent of the Buddhist religion. This is the secret of the many inequities which he heaped upon women. For he knew that if the home is to be protected against the invasion of Buddhism it is the woman who must be put under restraint. And he did it. All responsibility for the decline and fall of woman in India must be fastened upon Manu and not upon the Buddha.

In the compass of a few pages I have endeavoured to present the story of the Rise and Fall of the Hindu woman. I have also endeavoured to offer an explanation as to who was the author of their fall and why he brought it about. I hope that the unprejudiced and the impartial will realize that it was not the Buddha who can be held responsible for the tragedy. If anything the Buddha endeavoured to ennoble the woman and to raise her to the level of man.

# HOW GODS ARE BORN

Now, monks, there comes a condition when, at some time or other after the lapse of a long interval, this world involves. As this world is involving, beings, for the most part, come to be involved as Radiant Ones. There they become made of mind, enjoyers of rapture, self-lucid, faring through the sky, abiding in glory; they endure for a long, long life-time.

Now, monks, there comes a condition when, at some time or other after the lapse of a long interval, this world evolves. As this world is evolving, an empty mansion of a Brahma appears. Then some being, either because his life-span is worn away or because his merit is worn away, having passed away from the group of the Radiant Ones, arises in the Brahma s empty mansion. He there becomes made of mind, an enjoyer of rapture, self-lucid, faring through the sky, abiding in glory; he endures for a long, long life-time.

With a self disconcerted at being there alone for a long life-time, discontent and agitation arise in him, and he thinks: "O that other beings would also come to this state of things." Then certain other beings also, either because their life-span is worn away or because their merit is worn away, having passed from the group of the Radiant Ones, arise in the mansion of the Brahma in companionship with that being. These also are made of mind.....they endure for a long, long life-time.

Consequently, monks, it occurs to whatever being arose there first: "It is I who am a Brahma, a great Brahma, Conqueror, Unconquered, All-seeing, Controller, Lord, Maker, Creator, Chief, Disposer, Master, Father of all that have and will become. These beings were created by me. What was the cause of this? It occurred first to me: O that other beings would also come to this state of things. And such was my resolution that these beings have come to this state of things". And it also occurs thus to those beings who arose later: "This revered Brahma is a great Brahma.....Father of all that have and will become. We were created by this Brahma. What was the cause of this? It is that we see that he arose here first and that we arose after him."

*—Digha Nikaya*

# THE LOG OF WOOD

*by*

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I was once asked why translators could not agree and so give a consistent translation of the Pali canon, which would then be correct and incontestable Buddhism and preclude any further argument. To such a question, which could not have been asked by anyone with even a slight knowledge of Pali, there are many answers. But I do not wish to set these out here, but merely to take one word, not as an illustration of disagreement among translators, but to suggest that on certain occasions it has not been properly rendered although it is capable of being understood, and hence of being given its right significance. Although this word appears but seldom in the Pali canon, and although *in itself* it is of no doctrinal consequence, it is yet not unimportant to translate it rightly. Otherwise of course the sense of the contexts where it occurs is adversely affected ; and if not exactly coming to make nonsense, they will all the same fail to convey their full import to the English reader. Moreover the word itself is principally used in similes. For this reason alone it deserves to receive due attention, since it is often by means of a simile that the meaning of what is said can be understood, as the Buddha is more than once recorded to have said.

The word is *kalingara*. Childers appears to have struck the note that resulted in translators producing two English words for this one Pali word. Now, although various Pali words can quite legitimately be translated by more than one English word, I here wish to submit that *Kalingara* is not one of them. In his Dictionary, published in 1875, Childers gives "chaff" for *kalingara*, but adds that at *Dhammapada*, verse 41 "we find a neuter *kalingaram* which appears from the comment to mean a log or faggot."

The Pali Text Society's Pali-English Dictionary, 1921-1925, does not give "chaff" under *kalingara*, but has as the main meaning "a log, a piece of wood". Before this Dictionary was published however Childers' interpretation seems to have been accepted, for we find Rhys Davids in his *Questions of King*

*Milinda,* vol. II, p. 279 (published in 1894) translating the passage at *Milindapañha,* p. 266 :

> *kaḷingarūpadhānā bhikkhave etarahi mama sāvakā viharanti appamattā ātāpino padhānasmiṃ.*
>
> "Sleeping on pillows of chaff, my disciples, O brethren, keep themselves earnest and ardent in strenuous fight".

This was followed by Mrs. Rhys Davids in *Kindred Sayings,* vol. II, p. 180, (published in 1922), when translating Saṃyutta, vol. II, p. 268. In fact, the *Milinda,* in the above passage, appears to be quoting from the *Saṃyutta,* but reading *mama sāvakā* instead of the canonical *bhikkhū.* This is the translation as found in *Kindred Sayings* :

> "Sleeping on couches of straw, brethren—such now is the way of the brethren, strenuous are they and ardent in their energy."

It is curious that Rhys Davids thought the *etarahi* was "suspect" in the *Milinda* context ; he did not translate it. Had he had the *Saṃyutta* text before him he would have seen that it is so material as to be almost a key-word. But he could not have seen this from the *Milinda* only, as it does not give the whole of the passage. From the *Saṃyutta,* on the other hand, it is abundantly clear that "now", *etarahi,* is in antithesis to *anāgataṃ addhānaṃ,* "the distant future", of the next sentence which says that in the far future monks will become delicate and sleep softly on down mattresses. Therefore the point that is being made is that at the time to which *etarahi,* now, purports to refer, the monks were sleeping austerely, not on chaff or straw, neither of which is hard, but on logs or faggots of wood, both of which are unyielding and resist the weight of the head—or feet. For the *Saṃyutta Commentary* (*SA.* II. 229) explains *kaḷingararûpadhānā as kalingara-ghaṭikaṃ sīsūpadhānañ c'eva pādūpadhānañ ca katvā,* "having made of a log or a stack of twigs something to go under the head as well as something to go under the feet." The hard physical life that monks were leading contributed to their earnestness and ardour in striving.

Among the few other canonical passages where *kalingara* occurs, let us turn first to *Dhammapada,* verse 41, noticed by Childers.

> *Aciraṃ vat' ayam kāyo paṭhaviṃ adhisessati, chuddho apetaviññāṇo niratthaṃ va kalingaraṃ.*
>
> "Soon indeed this body will lie on the earth, cast aside, consciousness gone, like a useless log."

So far as I know most translators have here used the word "log", or something equivalent, none having rendered *kalingara* by chaff or straw. For the commentator (*DhA.* II. 321) explains it as *kaṭṭhakhaṇḍa,* a piece of wood.

The *Therāgāthā*, verse 468, is not dissimilar to *Dh*. 41. It runs:

*Nibbuyhati susānaṃ aciraṃ kāyo*
*apetaviññāṇo chuṭṭho kalin-*
*garaṃ viya jigucchamānehi*
*ñātīhi.*

"Soon the body, consciousness gone, is borne out to the cemetery; cast aside, like a log, (even) kinsfolk shun it."

Dhammapāla, the commentator, says of *kalingaraṃ viya* that it "is like a useless piece of wood", *niratthakaṭṭhakhaṇḍasadisa*, (*Thig A*. 284). We thus find Dhammapāla and the commentator of the *Dhammapada* agreeing that *kalingara* is a piece of wood, that is, something hard, and comparable, so it seems, in length to the human body—in which reside the sense-organs and their craving for sensations. Neither commentator gives any hint of chaff or straw; and to translate *kalingara* either at *Dhp*. 41 of *Thig*. 468 by either of these two words would be to miss the point.

Suppose however that for a moment we were to forget that Gotama was making an antithesis between monks who were "now" sleeping or resting on blocks of wood and those who would in the future sleep soft, and were to say that as far as the *Dhammapada* and the *Therīgāthā* go, their commentators might have been wrong, and that chaff or straw could be cast aside as easily as a log or a dead body—suppose we argued in this way, we would still have to face the testimony of the Laṭukikopama Sutta (*Majjhima*, Sutta 66). Here the venerable Udāyin seems to be putting forward gentle hints that a monk's life, beginning with his meals, was too austere; and he appears to be implying that the Lord, "the remover of many painful things", should alter the regulations that enjoin only one meal a day, to be taken before noon, and so on. But the Buddha replies, as recorded, that if foolish people do not give up some trifling matter, then it comes to be for them "a strong bond, a stout bond, a solid bond, a bond that does not rot away, a thick log of wood".

Buddhaghosa, the commentator, rightly says (*MA*. III. 166) that *thūla kalingara* is "like a great piece of wood tied around their throats". But even without his interpretation, it is as easy to see in this passage as I think it is in any other that *kalingara* cannot be anything other than a piece of wood, a log, something that does not easily rot away. Those foolish people who do not give up some small matter are placed in opposition to those who willingly consent to do so and for whom the bond is weak, easily rotted away and pithless. It would obviously be quite inapposite if one translated *kalingara* here as chaff or straw, as neither word gives the meaning implied by a log of wood of hampering one and weighing one down, so that no escape, no freedom could be possible.

There is perhaps some hidden reference to not giving up an insignificant matter—later to hang as a load of wood around the neck—when

Dhammapāla, commenting on *Thera-gāthā,* verse 213, says (*Thag* A. II. 79, forthcoming, P.T.S.): "the piercing pleasures of the senses are the so-called *kalingara,* while *bhavā* (becomings) are the so-called *sūla* (stake, spit)." If a person sets his heart on things that delight, then, impaling himself on this stake, he whirls on (*vajati,* in saṃsāra) simply because his thirst for pleasures impales him on this very stake of becoming:

> *Nandamānāgataṃ cittaṃ sūlaṃ āropamanakaṃ tena ten' eva vajasi yena sūlaṃ kalingaraṃ.*
>
> "Your heart, reaching after delights, (is) impaling you on a stake; the stake, the log of wood, are precisely that in virtue of which you whirl on."

Again here, as before, the log of wood is doubtless meant to stand for an obstruction barring the way out from repeated and recurrent "becoming", *bhava-vibhava* in Dhammapāla's words, because it symbolises sense-pleasures.

In spite of the plea I make to translate *kalingara* consistently by log or piece of wood in all the passages I have cited—and I think there are but few others where it occurs in the Pali canon (although one should not forget *sopāna-kalingara,* wooden flight of stairs, at *Vinaya Culavagga,* V. 21. 2)—I am not in the least saying that it is possible to give a uniform translation for every Pali word. This I hold, in fact, to be impossible. But I do mean that future translators should not go by "hearsay". Unlike Rhys Davids when he was translating, they are now able to refer to the whole of the Pali canon in roman characters, a privilege made possible by the seventy years of the Pali Text Society's working existence. So they must hammer out their own translation for each and every doubtful word, and until they have convinced themselves that their predecessors' attempts are right, they must compare context with context, and make full use of the Commentaries. Only then will their translations be solidly based and the original Pali faithfully, if faintly, interpreted.

# WORLD BUDDHISM

CHRISTMAS HUMPHREYS,

*President of the Buddhist Society, London.*

It has been bravely said, "There are no schools of Buddhism ; there is Dhamma or not Dhamma". This may be an admirable ideal, but it ignores the facts and implies a dogmatism on what is and what is not Buddhism which is itself alien to the spirit of the Dhamma. There are in fact schools of Buddhism and, history apart, one must consider at least four ; the Theravada, the Mahayana, (itself a group of Schools), the Buddhism of Tibet and Zen Buddhism. The range of these schools, in space, time and doctrine is enormous, and together they provide the greatest field of human thought yet known to man. The Theravada claims to be the oldest school, although many of the Chinese *agamas* are at least as old as most of the Pali Canon. But be that as it may, this limited yet unique body of teaching provides for all men the finest and most practical moral philosophy yet known to human history.

It is based on Enlightenment and the way to it, and all is a waste of :ime that does not move towards that :nd. It is therefore intensely practi-:al, eschews all speculation, and :oncentrates upon the' here and now. It is, for all its concentration on the doctrine of *anatta,* intensely personal, for none can save another, and the one mind which any man can purify and enlighten is his own. The student is encouraged to eschew blind faith and look at the world for himself. It will be found to be *anicca,* including what he may have imagined to be his immortal soul, and *dukkha,* by reason of that illusion. For he who believes himself to be separate from his fellow men will strive for what he imagines to be his own advantage, and these desires of the illusory self cause suffering. Only in the elimination of selfish desire is to be found the end of suffering, but the way to this ideal, an Eightfold Way, is long and hard. Nevertheless at the end of it lies peace, self-won and, by virtue of the example set, to some degree attained for all mankind.

As such, with the means to self-enlightenment provided by the universal law of *kamma*-rebirth, the Theravada offers a Way to Enlightenment for all who will tread it. In the smallness of its scope it is unique but all sufficient. Speculation as to the why and wherefore of the Universe,

and even as to the nature of the Self which attains Enlightenment is rigorously barred for the all-sufficient reason that it does not induce to Enlightenment. For the same reason there are no dogmas or even hypotheses as to a personal God, an immortal soul or any assumed relation between them. The Buddha is a Guide not a God. He described a Way from suffering to peace, and invited all men to tread it. "Work out your own salvation, with diligence", he advised, and Theravadins strive to obey.

The Mahayana expanded from this central teaching as along the spokes of a wheel, and as the various objectives of scores of vigorous minds lay in opposite directions, the circumference was soon far from the centre, and contained doctrines apparently at variance as much with each other as with the original Teaching. As at the same time generations of Bhikkhus were adding to, subtracting from and varying the original oral teaching in the inevitable process of commentary on doctrines not written down for hundreds of years after the Master's passing, it would soon be difficult indeed to say what was and was not 'Buddhism'. Meanwhile the corpus of the doctrine was immensely enriched. A vast range of philosophy, some of it the noblest yet achieved by man, of metaphysics, of mysticism in the finest meaning of that much abused term, of psychology, and of what may be called compassionate morality was added to the original core of doctrine, and in time this was completed or, as some would say degraded, by the addition of the paraphernalia of a theistic religion. Nevertheless, all these divagations, expansions, developments, call them what you will, accepted the original teaching in its entirety, even as a master musician never moves far from the simple themes which, when fully developed, become a glorious symphony. Even Tibetan Buddhism, a sadly degraded mixture of Tantricism, indigenous Bön beliefs and Buddhism, does not move so far from the hub of the Wheel of the Law as to forget its heritage, while Zen Buddhism, so different from any other School of the Mahayana as to form a School of its own, uses the Theravada to its own inimitable ends. Zen is unique in the whole field of religion-philosophy and seems to be the crown of Buddhist development. If its claim be true it is the purest of all forms of Buddhism, being derived direct from the Buddha's supreme Enlightenment. All other systems of doctrine and practice are attempts to express the Master's direct experience of Reality in terms of the intellect or emotions. Zen alone, using the intuition and a trained will, breaks through direct to the Truth which is beyond the furthest veil. Is it, then, hetrodox at all?

The sum total of these divers Schools is a world-Buddhism, for it is no less. As such, it is the greatest force in the East and probably the only force on earth capable of halting the creeping tide of Communism on its own plane, that of thought. Its profound regard for human values and emphasis on individual effort ; its unshakeable faith in spiritual values

and the purpose of life on earth ; its sense of solidarity in the oneness of all life and the power of that life to become enlightened, all these factors help it to stand inviolate against the materialistic pressure of Communism. Between the Buddhist and the Communist way of life there can be no compromise, and if Buddhist thought were organised as a single voice, the Lion Roar of the Dhamma would blow this dreary nonsense from the earth.

But so long as the schools of Buddhism ignore and even deride each other, this force for peace will never be deployed. In the name of Buddhist tolerance, world-famed for two thousand years, and above all in the name of the Enlightenment which is their common goal, let there be understanding between them and goodwill. There will be time enough for discussion on the niceties of doctrine at the threshold of Nirvana. Meanwhile, as the Master said, we are warriors in the cause of truth. Let us be up and fighting, shoulder to shoulder, for war has been thrust upon us and there can be no peace on earth or in the heart of any man until this war is won.

# METTA OR LOVING-KINDNESS

*By*

VENERABLE NARADA THERA

There is no graceful English equivalent for Pali *Metta* (Sanskrit—*Maitri*). It may be rendered Benevolence, Loving-kindness, Friendliness, or Goodwill. It is defined as the sincere wish for the happiness of all beings without exception. Its direct enemy is illwill or hatred, and its indirect enemy is affection or carnal love (pema). Grief springs from affection (pemato jayati soko), but not from Metta.

He who practises Metta, the Buddha says, sleeps happily, rises happily from sleep, sees no evil dreams, is equally loved by humans and non-humans, is protected by Devas, is not hurt by fire, poison, or weapon, gains mental concentration with ease, possesses a calm and serene face, and dies undeluded.

Metta possesses a magnetic power. It can easily influence beings far and near by its beneficent rays. It can attract distant persons who may be hostile to oneself. It can tame wild beasts and turn them to docile ones.

When the Buddha visited His birthplace for the first time, His son young Rahula who was only seven years of age, came up to Him and was so deeply influenced by His Loving-kindness that he fondly remarked, "Great ascetic, even Thy shadow is pleasing to me."

On one occasion the Buddha visited the city of Kusinara with a company of Bhikkhus. The happy news of His arrival spread amongst the Mallas, and they agreed amongst themselves that whoever would not go to welcome the Buddha would be fined 500 gold coins.

Roja, a nobleman of the Malla clan, who was formally a friend of venerable Ananda, welcomed the Buddha and approaching venerable Ananda exchanged friendly greetings with him.

"It is very good of you, O Roja, to have taken the trouble to welcome the Buddha," remarked venerable Ananda.

"Nay, venerable Ananda! It is not out of respect towards the Buddha, Dhamma or the Sangha that I have come to welcome the Buddha. We had agreed amongst ourselves that whoever would not go to welcome the Buddha would be fined 500 gold coins. It is through fear of that fine that I have come hither."

The venerable Ananda was naturally displeased at his unexpected, outspoken utterance. He went to the Buddha and entreated Him to ex-

pound the Dhamma to Roja Malla and win him over to the Sasana.

Forthwith the Buddha radiated thoughts of Metta towards Roja Malla and retired to His cell. The whole body of Roja Malla was so saturated with the powerful benevolent rays of Buddha's Metta that he could not control himself. He felt that he was attracted by an irresistible invisible power. Like a calf that runs after its mother cow, Roja Malla impatiently ran from cell to cell saying: "Where, venerable Sirs, does the Blessed One now reside. I long to see Him."

The Bhikkhus directed him to the Buddha's cell. He met the Buddha, heard the Dhamma, and became one of the Aryan Saints.

The intoxicated ferocious elephant Nalagiri was let loose to kill the Buddha as He was walking along the street with His disciples. The Buddha radiated His thoughts of loving-kindness towards the poor beast. The magnetised elephant lowered its trunk, went to the Buddha and submissively stood before Him.

"Dwelling on the mountain's slope," says the Buddha in the Cariya Pitaka, "I drew unto me lions and tigers by the power of loving-kindness. Surrounded by lions and tigers, by panthers and buffaloes, by antelopes, stags, and boars, I dwelt in the forest. No creature is terrified of me, and neither am I afraid of any creature. The power of loving-kindness is my support. Thus I dwell upon the mountain side."

Metta possesses this mystic power of transforming wild beasts into tame ones, murderers into saints.

This mystic power is within the reach of all. Only a slight exertion is necessary to make it our own.

Practise Metta and sleep. A sound sleep is assured. Happy dreams are certain. A smiling face will greet one in the morn.

Rise happily and radiate Metta. Happily and peacefully you will pass the day with thoughts of friendliness towards all. All will love you as you love others. No opposing forces or negative thoughts will harm you, because you are protected by your own aura of Metta. Your mind will be at peace. You will be living in a heaven of your own creation. Your contacts will not be an exception to that bliss of yours.

Think of Metta, but demonstrate it more by your words and deeds. You will not then confine yourselves into water-tight compartments. Distinctions will gradually disappear. Your so-called 'I' will be absorbed in the 'all'. Nay, there will be no 'I' at all. Finally you will be one with all (*sabbattata*).

Charge your heart or mind, as you like, with thoughts of Metta. Think thus for a minute or so. Then charge every particle of your system with thoughts of Metta and you become the embodiment of Metta. Then try to create mentally a Metta aura around you. Think now that you cut off all hostile vibrations and all negative thoughts. Unaffected by hostile forces you will be protected

by your own pure and powerful thoughts of Metta. Fortifying yourselves thus, radiate your thoughts of Metta towards all—near and far, visible and invisible, above, below, around and feelingly think with a heart full of loving-kindness—'May all beings be well and happy'.

This practice of Metta will give you a transcendental bliss—a kind of spiritual happiness which words cannot express.

A genuine Buddhist should practise this Metta towards every living being and identify himself with all, making no distinction whatsoever with regard to caste, creed, colour, or sex. It is this Buddhist Metta that attempts to break all the barriers which separate one from another. There is no reason for one to keep aloof from others merely because they belong to another persuasion or another nationality. In his noble toleration edict which is based on Culla Vyuha and Maha Vyuha Suttas, Great Asoka says: "Concourse alone is best, that is, all should hearken willingly to the doctrines professed by others."

To the Buddhist there is no far and near, no enemy or foreigner, no renegade or untouchable, since universal love, realized through understanding, has established the brotherhood of all living beings. A real Buddhist is a citizen of the world.

Commenting on Buddhist Metta Aldous Huxley says:—

"Indian pacifism find its complete expression in the teaching of the Buddha. Buddhism teaches Ahimsa or harmlessness towards all living beings. It forbids even laymen to have anything to do with the manufacture and sale of arms, with the making of poisons and intoxicants, with soldiering or the slaughtering of animals.

"Alone of all the great world religions Buddhism made its way without persecution, censorship or inquisition. In all these respects its record is enormously superior to that of Christianity, which made its way among people wedded to militarism and which was able to justify the bloodthirsty tendencies of its adherents by an appeal to the savage bronze-age literature of the Old Testament.

"For Buddhists, anger is always and unconditionally disgraceful. For Christians brought up to identify Jehovah with God, there is such a thing as 'righteous indignation'. Thanks to this possibility of indignation being righteous, Christians have always felt themselves justified in making war and committing the most hideous atrocities."

# THE DIFFERENCE IN MEN IS NOMINAL

*Vasettha, (he replied), I will expound*
*To you in gradual and very truth*
*Division in the kinds of living things ;*
*For kinds divide. Behold the grass and trees !*
*They reason not, yet they possess the mark*
*After their kind : for kinds indeed divide.*
*Consider then the beetles, moths and ants :*
*They after their kind too possess the mark . . .*
*And so four-footed creatures, great and small . . .*
*The reptiles, snakes, the long-backed animals . . .*
*Fish and pond-feeders, water-denizens . . .*
*Birds and the winged creatures, fowls o' the air*
*They after their kind all possess the mark ;*
*For kinds divide. Each after his kind bears*
*His mark. In man there is not manifold.*
*Not in the hair or head or ears or eyes,*
*Not in the mouth or nose or lips or brows,*
*Not in the throat, hips, belly or the back,*
*Not in the rump, sex-organs or the breast,*
*Not in the hands or feet, fingers or nails,*
*Not in the legs or thighs, colour or voice,*
*Is mark that forms his kind, as in all else.*
*Nothing unique is in men' bodies found :*
*The difference in men is nominal.*

*—Sutta Nipata.*

# GREATNESS OF BUDDHA AND BUDDHISM

*By*

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The *Vaiśākhī-pūrṇimā* is undoubtedly a great day in the history of India, hallowed as it is, by the birth, realisation of the Truth, and disappearance from this evanescent world of a great Being, that India may well be proud of.

Buddha's advent took place when this world was seething with philosophical speculations with Socrates and Plato in Greece, Zoroaster in Persia and Confucius in China. In India, the Brāhmanic philosophers were busy with their Upanisadic speculations, the Jainas with their *Syādvāda* and *Anekāntavāda* (philosophy of Antinomies), the Ājīvikas with their doctrine of *niyati* (fatalism), Pakudha Kaccāyana and others with their materialistic or semi-materialistic thoughts. The speculative period is described in the Buddhist texts as *dṛṣṭikaṣāya*. There were also the other *kaṣāyas*, e.g., degraded morals and religious abuses. The Brāhmanic ritualism had already grown into a very complicated system with less and less of moral value and the *Varṇāśrama-dharma* had almost then outlived the period of its usefulness. It was, as the tradition goes, to stem the tide of evils (*kaṣāyas*) that the Buddha appeared in this world.

Buddha's early life was spent in the direct personal examination of the various religious practices, and it was after being convinced of their futility that he started his onslaught against the prevailing customs and beliefs and propounded his new thoughts and ideals.

Gautama Buddha was great not because he was a saint or a religious reformer but because of his unflinching convictions and towering personality. His greatness was no less due to his deep rational thinking evolving a practical moral code, and for laying the basis of an organisation which moulded the culture of almost the whole of eastern Asia.

## BUDDHA'S PERSONALITY

Brahmanism with its hierarchy was deeply rooted in the soil of India, and though many a thinker realised its irrationality, they had not the courage to enter protest against them openly. It was Gautama Buddha who had the courage of his conviction, denied the traditional

gods, exposed the hollowness of the rites and ceremonies, religious beliefs and institutions. How strong was his conviction about his realisation of the Truth is vividly expressed in these words:

*Sabbābhibhū subbavidū 'ham asmi*
*sabbesu dhammesu anupalitto*
*sabbañjaho taṇhakkhaye vimutto*
*Sayaṃ abhiññāya kaṃ uddiseyyam.*

[I am the conqueror of all, I am omniscient, I am dissociated from all worldly objects; I have given up everything and am fully emancipated by the destruction of thirst; I am self-enlightened, and so, whom shall I recognise as my teacher?]

This bold assertion reveals not only the strength of his conviction but also his great personality. It was this personality that attracted distinguished saints and scholars around him and enabled him to form a Saṅgha of selfless workers to disseminate his message among the high and the low, the rich and the poor, the cultured and the uncultured. To him, the man counted, and not his caste or social standing, there was no Brāhmaṇa or Harijan—a viewpoint which India badly needs today.

## His Philosophy

In the Brāhmaṇical hierarchy, there was in fact very little scope for freedom of thought. There appeared a few non-Brāhmanic thinkers in the outlands along the foot of the Himalayas where the hold of Brāhmanism was comparatively weak. Buddha propounded a system, which was not only rational but was very deep and subtle, and did appeal to the intellectuals of India. Very similar to Buddha's monistic philosophy was the *advaitavāda* of *Śaṅkara* for which he was dubbed by a school of Brahmanic thinkers, as a Buddhist in disguise. As late as the early nineteenth century, the astute German philosopher, Schopenhauer, derived his philosophical ideas from the Upaniṣads and particularly from Buddha's teachings. His theory of individual will, i.e., the principle of individuation as the main cause of suffering is closely allied to Buddha's doctrine of *"pudgala"* or individuality, as the root of all our sufferings. *Nirvāṇa,* according to the Buddha, could be attained only by the eradication of desire (*tṛṣṇā*) and realisation of *"anātman"* (absence of individuality) while the same, according to Schopenhauer, could be attained by the withdrawal of the Will and contemplation of the eternal and universal. Schopenhauer became such an admirer of Buddhism that he kept an image of Buddha along with the bust of Kant in his study, and wrote that the doctrines of Buddha would be acceptable throughout Asia. He compared the attempt of Christianity to displace Buddhism to a bullet fired against a cliff.

The latest admirer of Buddha's teaching is Aldous Huxley, who wrote two or three years back that "In a word, despite their inauspicious vocabulary, the best of the Mahāyāna *sütras* contain an authentic formulation of the Perennial Philosophy—a formulation which in some respects

is more complete than any other." Huxley upheld the Upaniṣadic teaching of *"Tat tvam asi"* and maintained that its best exposition was to be found in the Buddhist texts.

Buddha himself at first hesitated to propound his system as he thought it to be too deep and subtle (*duddaso duranubodho nipuṇo paṇḍitavedanīyo*) for the people of his times to comprehend but on second thought he decided to preach his doctrines in a modified form for the benefit of these who were spiritually advanced. He pointed out that the things of the world existed only relatively (*idappaccayataidaṃ sati idaṃ hoti*) and it was Nirvāṇa alone which was non-relative, absolute and eternal. It was the monistic doctrine that appealed to the intellectuals of India and China, and ultimately to those of the other countries of east Asia.

Some are of opinion that Buddha's doctrine was negative in character and had no positive aspects. Such an opinion is not based on facts. He preached that negation of impurities and misconceptions was the primary condition for the attainment of Nirvāṇa but this negation could only be effected by living an ideal monastic life, by practising mental concentration, by acquiring knowledge, and above all, by rendering service to all beings for alleviation of their sufferings. It was this spirit of service that made Jīvaka dedicate his medical knowledge to the service of monks and nuns, Anāthapiṇḍika and Viśākhā part with their wealth for the well-being of the recluses and Aśoka provide amenities and moral training for the uplift of his subjects and neighbouring peoples. It was imbued by this spirit of service to the society that hundreds of donors came forward with their mite for building hospitals, monasteries and academic institutions, that made the artists apply their chisel and brush for producing the masterpieces of Indian art, and above all the monks permeated by this spirit of service, braved all danger and hardship of perilous journeys for the spiritual advancement of those who lived in far away lands.

## His Ethics

Buddha's teaching is regarded by some as more ethical than philosophical. In the pre-Buddhistic days, it is not that there were no ethical teachings in India but the fact is that there was no systematic code. Buddha removed this desideratum and he did it so perfectly that he is often described as the teacher of a religion which is more ethical than philosophical in character. The ethical teachings of this world may be roughly divided into three types thus:

(i) Requital of evil by good, vice by virtue, and acquisition of virtue by amity and not enmity, and unlimited democracy for the people (Buddha and Jesus).

(ii) Suppression of evil by force, acquisition of virtue through power, and a strong but benevolent aristocracy for the people (Machiavelli and Nietzsche).

(iii) Acquisition of virtue through intelligence, and a mixture of aristo-

cracy and democracy for the people (Socrates, Plato and Aristotle).

The second and the third types had their trials but both of them have miserably failed to confer the greatest amount of good on the largest number of people. This century had a bitter experience of these two types, and perhaps it will be not long before the ethical teachings of Buddha and Jesus are accepted as the sole means of human happiness. The earlier the world realises this fact the better. The trend of Buddhist ethical teaching is well expressed in this stanza :—

*Na hi verena verāni sammantīdha*
*kudācanam*
*Averena hi sammanti, esa*
*dhammo sanantano*

(Enmity can never be ended by enmity ; it can be ended only by amity—this is the universal law.)

## His power of organisation and propagation

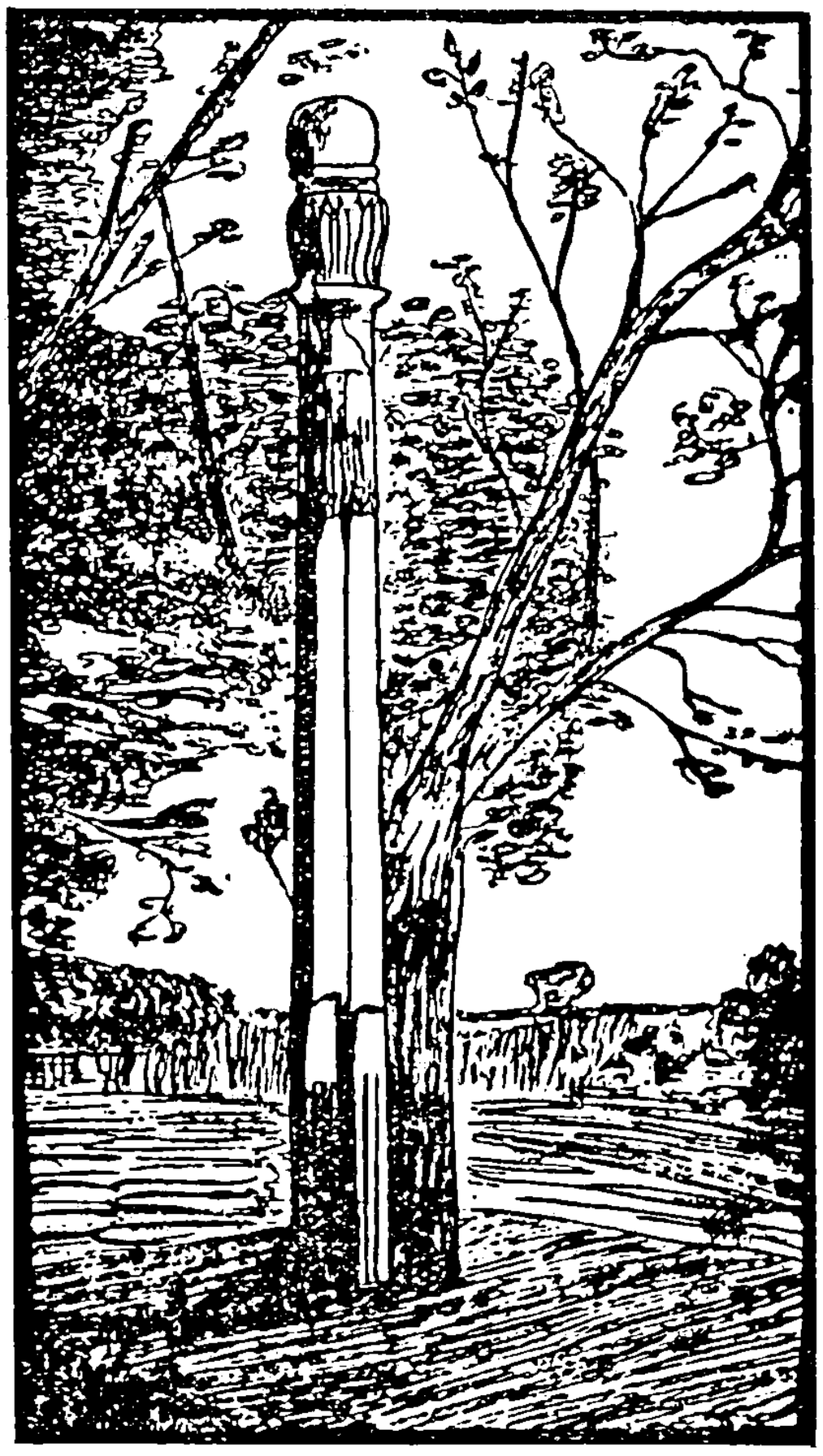
Buddha hated a hierarchical system and was strongly opposed to the system of nomination of succeeding heads of religious organisations. He was an out and out democrat and he declared that after his demise his *Dharma* and *Vinaya* would be the teacher and he would not nominate any successor. Every congregation of monks was given the power of choosing its leader for carrying on the business of the Sangha, and every ecclesiastical act had to be performed by a chapter of monks and not by an individual monk, however spiritually advanced he might be.

Buddha's credit lies in the fact that he was able to set up a system of organisation (Sangha), which produced generations of self-less workers to carry the banner of Buddhism aloft for over one thousand years. It was by and through such well regulated organisations that India witnessed the growth of magnificent academies like Takṣaśilā, Mathurā, Nālandā, Odantapurī, Vikramaśilā, Ujjayinī, Amarāvatī, Kāñci, Somapurī and Jagaddala. The products of these monastic institutions went abroad and established there similar centres from which radiated the religious and cultural forces that flooded the countries around. The names of a very few preachers like Atīśa, Bodhidharma, Kumārajīva and Buddhaghosa have come down to us but in view of the result achieved, one cannot but admit that a fairly large number of evangelists worked in foreign lands.

In Central Asia and Tibet in the north, in Burma and Ceylon in the south, the Buddhist preachers brought about a complete transformation of the culture of the countries from their alphabets to architecture, while in China and places like Korea and Japan, which looked upon China as the source of their inspiration, the preachers had to remain satisfied by introducing the Buddhist cult, literature and philosophy, which ultimately did cast an influence on the indigenous art and architecture. The Chinese retained their alphabets, their literature and even their thought as formulated by Lao-tze and Confucius. The Koreans,

Mongolians and the Japanese became devout Buddhists surpassing even the Chinese in their devotion to Buddha but they did not come in direct contact with India and so whatever Indian culture reached their lands, it was mainly through China.

The story of the expansion of Buddhism in Malay Archipelago, Indonesia and Indo-China is slightly different. These countries were colonised at first by the southern Indians with Brāhmanic culture, and it was sometime after their settlement that Buddhism made its way into these territories. But after its penetration, it did make its influence felt, as much of the culture of the Far-Eastern countries was derived from the Buddhistic sources. The Buddhist preachers maintained a close cultural and religious contact between India and the Far East up to the Pāla period. It was after the Pālas, along with the decline of political power, that India gradually lost her touch with these foreign lands. But today time has come when India can again take a leading role in Asia, and revive her cultural contacts with all the countries of Asia and make the peoples feel that they belong to one group of families culturally, as much as the Europeans of the western world do today.



# FOAM

Translated by VENERABLE SOMA THERA

Thus have I heard.

At one time the Blessed One was staying in Ayodhya, on the bank of the Ganges. There he addressed the bhikkhus saying, "Bhikkhus," and they responded to him saying, "Reverend Sir." The Blessed One said thus:

If, in any manner, bhikkhus, this river Ganges were to bring a great lump of foam, and an intelligent man were to see it, reflect on it, and thoroughly examine it, then, to that man who sees, reflects on and thoroughly examines it, worthless would that lump of foam appear, empty and without essence. Indeed, bhikkhus, how can there be essence in a lump of foam?

In the same way, bhikkhus, a bhikkhu sees, reflects on and thoroughly examines material form of any kind, past, future or present, internal or external, coarse or fine, low or high, far or near. To the bhikkhu who sees, reflects on and thoroughly examines it, worthless would material form appear, empty and without essence. Indeed, bhikkhus, how can there be essence in material form?

If, in any manner, bhikkhus, when, in the heavy rain of autumn, a bubble arises in water and passes away, an intelligent man were to see it, reflect on it and thoroughly examine it, then to that man who sees, reflects on and thoroughly examines it, worthless would that bubble appear, empty, and without essence. Indeed, bhikkhus, how can there be essence in a bubble?

In the same way, bhikkhus, a bhikkhu sees, reflects on and thoroughly examines feeling of any kind, past, future, or present, internal or external, coarse or fine, high or low, far or near. To the bhikkhu who sees, reflects on and thoroughly examines it, worthless would feeling appear, empty and without essence. Indeed, bhikkhus, how can there be essence in feeling?

If, in any manner, bhikkhus, when a mirage quivers, at midday, in the last month of the hot season, an intelligent man were to see it, reflect on it and thoroughly examine it, then, to that man who sees, reflects on, and examines it, worthless would that mirage appear, empty and without essence. Indeed, bhikkhus, how can there be essence in a mirage?

In the same way, bhikkhus, a bhikkhu sees, reflects on and thoroughly

examines perception of any kind, past, future or present, internal or external, coarse or fine, low or high, far or near. To the bhikkhu who sees, reflects on and thoroughly examines it, worthless would perception appear, empty and without essence. Indeed, bhikkhus, how can there be essence in perception?

If, in any manner, bhikkhus, a man who moves about having need of heartwood, in search of, looking for it, were to enter, with a sharp axe, a forest, see a giant young banana tree grown faultlessly, cut it at the root, cut off its top and strip the rind from the trunk, he, by stripping the rind from the trunk, would not come even to sapwood; how to heartwood?

Were an intelligent man to see it, reflect on it and thoroughly examine it, then, to that man who sees, reflects on and thoroughly examines it, worthless would that banana trunk appear, empty and without essence. Indeed, bhikkhus, how can there be essence in a banana trunk?

In the same way, bhikkhus, a bhikkhu sees, reflects on and thoroughly examines formations of any kind, past, future or present, internal or external, coarse or fine, low or high, far or near. To the bhikkhu who sees, reflects on and thoroughly examines those, worthless would formations appear, empty and without essence. Indeed, bhikkhus, how can there be essence in formations?

If, in any manner, bhikkhus, an illusionist or his apprentice were to produce an illusion, at a junction of four great roads, and an intelligent man were to see it, reflect on it and thoroughly examine it, then, to that man who sees, reflects on and thoroughly examines it, worthless would that illusion appear, empty and without essence. Indeed, bhikkhus, how can there be essence in an illusion?

In the same way, bhikkhus, a bhikkhu sees, reflects on and thoroughly examines conciousness of any kind, past, future or present, internal or external, coarse or fine, low or high, far or near. To the bhikkhu who sees, reflects on and thoroughly examines it, worthless would consciousness appear, empty and without essence. Indeed, bhikkhus, how can there be essence in consciousness?

The instructed, noble disciple who sees thus, turns away from material form, and also from feeling, perception, formations and consciousness. Turning away, he detaches himself. With detachment he becomes free. When freed he knows; "I am freed," and understands, "Birth is destroyed, the holy life is lived, done what must be done, and there will be no more existence in the future."

The Blessed One said this after the Sublime One had spoken, the Master further said:

As a lump of foam matter; a bubble, feeling;
A mirage, perception; a banana trunk, formations,
And as an illusion, consciousness have been shown
Plainly by the scion of the great solar race.
Who reflects on this with care, examines it well,

Sees it as explained: "A thing without worth, something empty."
And further, concerning this group the Wise One said:
"Look, the body is cast off as three things leave it."
Life, warmth, consciousness, when these three leave the body,
Discarded as senseless, it becomes the food of others.
The mind's flow is "foolish talk used in conjuring."
Known as "slayer," essenceless is the aggregate.
If active, comprehending monk, mindful, sees thus,
The aggregate, night and day, he should shed all fetters,
Be his own refuge and like one whose head's on fire,
Should behave, aspiring firmly to the Deathless State.
"Phenam, Pupphavaggo pancamo".
Khandha Samyutta, XXII. 95.

## TRUE REFUGE

Go along, monks, having yourself as lamp, yourself as refuge, and none other refuge; having dhamma as lamp, dhamma as refuge, and none other refuge. By those going along with themselves and dhamma as lamp and refuge, and with none other refuge, the very source (of things) is to be searched for, thinking: "What is the birth and origin of sorrow, grief, woe, lamentation and despair?" What, then, monks, is the origin of these?

The uninstructed many folk, not discerning the Aryans, not skilled in their dhamma, untrained in it, not discerning those who are true men, not skilled in their dhamma, untrained in it, these regard material shape as themselves or self as having material shape, or material shape as being in self, or self as being in material shape. But one's material shape alters and becomes otherwise, and therefore sorrow, grief, woe, lamentation and despair arise.

But the instructed ariyan disciple thinks: Formerly also, as well as now, all material shape was impermanent, suffering, liable to change. By right wisdom, seeing it thus as it really comes to be, sorrow, grief, woe, lamentation, and despair wane. He is not troubled at their waning, but untroubled lives at ease, and so living is called a monk who has attained nirvana in respect of all that.

—*Samyutta Nikaya.*

# THE ONLY WAY

*By*

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It is trivial to say that each and all of us are troubled by the state of the world today, and why? Because science for all its discoveries has not discovered the way to happiness, after all it is just human happiness that all men desire. All our aspirations tend to this end while all our *appetites* create cravings that make happiness impossible, for our aspirations as well as our appetites are entirely self-centred nor can they be satisfied as long as we think of life only in terms of self. The very idea of self implies limitation and profound isolation and separateness. But each man's security depends on the precarious social security of his environment.

In a world where today masses of people are hungry and hateful, still dispossessed of the very land they cultivate, who is so foolish as to think that his little self can even be safe or that he can create an island of happiness? It is essential that man at last should understand the mutual interdependence and interpenetration of all our lives, not only on the material plane but also on the social, intellectual and spiritual planes.

Yet even this is not enough, the understanding must go deeper. It will not do to speak of humanity as one human family. The "fatherhood of God" and the "brotherhood of man" have never prevented Christian or other infernal wars.

Has Buddhism any teaching that can control this urge of self and self appetites? Do Buddhists take a different attitude towards these problems? They do, indeed, when their sincere aspiration is: *May all beings be happy,* making no distinction between oneself and others. There is, indeed, a Buddhist way of thinking that leads away from self to pure selflessness, away from that suffering (caused by the clinging to the great self illusion) to a happiness which selflessness makes possible when peace replaces the torments of passion. This is only possible when one begins to understand the unstable nature of that which we call "self".

The doctrine of Anatta, the non-substantiality and the impermanence

of all the constituents of personality, is to be understood by first observing Anicca—the play of impermanence in the external phenomenal world. As to the self how can one say of that which is every moment changing, becoming, "it is" or "I am", for only that which ever was, is and will be, can be called real.

The changes of this so-called self are only processes in a universal life-flux. Indeed life is as it were a river and the selves mere ripples on its surface. Intimately mixed indeed are all the drops of water in the swift flowing stream.

However, this unstable, ever becoming self may be consciously and voluntarily directed to the haven of Nibbana but not until one relegates the idea of some static substantial ego and consider life as a whole, "live and work at last for life unlimited". (Ananda M.)

Selflessness is the healing of strife, the stilling of suffering, the one way to that happiness of total security.

Considering this theory of personality someone may say: but the Buddha's personality was powerful. Undeniably true, but the Tathagata had discarded all thought of self. His power, His poise were due to the fact that He had broken all limitations, He was selfless, one with the Dhamma, the truth eternal. Only the selfless are the All Compassionate.

On this holy day we cannot choose a better subject of meditation than the selfless life of the Holy, the Happy one.

# VEDANTA AND BUDDHISM

*By*

PROF. HELMUTH VON GLASENAPP

*Translated from the German**

Vedanta and Buddhism are the high-lights of Indian philosophic thought. Since both have grown in the same spiritual soil, they share many basic ideas: both of them assert that the universe shows a periodical succession of arising, existing and vanishing, and that this process is without beginning and end. They believe in the causality which binds the consequence to the cause of an action (Karma), and in rebirth conditioned by this nexus. Both are convinced of the transitory, and therefore sorrowful character, of all individual existence in the world; they hope to attain gradually to a redeeming knowledge through renunciation and meditation and they assume the possibility of a blissful and serene state, in which all worldly imperfections have vanished for ever. The original form of these two doctrines shows however strong contrasts. The early Vedanta, formulated in most of the older and middle Upanishads, in some passages of the Mahabharata and the Puranas, and still alive to-day (although greatly changed) as the basis of some Hinduistic systems—teaches an '"ens realissimum" (an entity of highest reality) as the primordial cause of all existence, from which everything has arisen and into which it again merges, either temporarily or for ever. With the monistic metaphysics of the Vedanta contrasts the pluralistic Philosophy of Becoming of the early Buddhism of the Pali texts which up to the present time flourishes in Ceylon, Burma, and Siam. In the whole empirical reality there is nowhere anything that persists; neither material nor mental substances exist independently by themselves; there is no primordial entity or primordial Being, in whatsoever form it may be imagined, from which these substances might have developed. On the contrary, the manifold world of mental and material elements arises solely through the causal co-operation of transitory factors of existence (dharma) which depend functionally upon each other; i.e. the material and mental universe arises through the concurrence of

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* Abridged from "Vedanta und Buddhismus", Abhandlungen der Akademic der Wissenschaften u. d. Literatur, Wiesbaden, 1950.

forces that, according to the Buddhists, are not reducible to something else. It is therefore obvious that deliverance from the Samsara cannot consist in the flowing back into an eternal Absolute which is at the root of all manifoldness, but can only be achieved by a complete extinguishing of all factors which condition the world and life-process. The Buddhist Nirvana is therefore not the primordial ground which is at the basis of everything, and from which the whole world has arisen (the Brahman of the Upanishads), but the reverse of all that we know, something altogether different which must be characterized as a nothing in relation to the world, but which is experienced as highest bliss by those who have attained to it (Anguttara-Nik. 9, 34, 1-3). Vedantists and Buddhists have been fully aware of the gulf between their doctrines—a gulf that cannot be bridged over. According to Majjhima 22, a doctrine that proclaims: 'The same is the world and the self. This I shall be after death: imperishable, permanent, eternal!' (cf. Brh. Up. 4, 4, 13), was styled by the Buddha a perfectly foolish doctrine. The Katha Up. 4, 14 does not see a way to deliverance in the dharma theory: He who supposes a profusion of particulars gets lost like rain water on a mountain slope; the truly wise man, however, must realize that his Atman is at one with the World Atman, and that the former, if purified from dross, is being absorbed in the latter, "just as clear water poured into clear water becomes one with it, indistinguishably."

Vedanta and Buddhism have lived side by side for such a long time that, obviously, they must have influenced each other. The strong predilection of the Indian for a doctrine of universal unity has led the representatives of Mahayana to conceive Samsara and Nirvana as two aspects of the same true reality: for Nagarjuna the manifold world is a mere appearance, as all dharmas manifest in it are perishable, and conditioned by others, without having any independent existence of their own. Only the undefinable "Voidness" (sunyata), to be grasped in meditation, and realized in Nirvana, has true Reality. This so-called "Middle Doctrine" of Nagarjuna remains true to the Buddhist principle that there can be nowhere a substance, in so far as Nagarjuna sees the last unity as a kind of abyss, characterized only negatively, which has no genetic relation to the world. Asanga and Vasubandhu, however, their doctrine of Consciousness Only, have abandoned the Buddhist principle of denying a positive reality which is at the root of all phenomena, and, in doing so, they have made a further approach to Vedanta: to these Yogacaras, the highest reality is a pure, undifferentiated spiritual element that represents the non-relative substratum of all relative phenomena. To be sure, thereby they do not assert, as the (older) Vedanta does, that the "ens realissimum" is identical with the All (the universe); the relation between the two is rather being

defined as "being neither different nor not different". It is only in the later Buddhist systems of the Far East that the undivided, absolute consciousness is taken to be the basis of the manifold world of phenomena. But—in contrast to the older Vedanta—it is never maintained that the world is an unfoldment from the unchangeable, eternal, blissful Absolute; suffering and passions, manifest in the world of manifoldness, are rather traced back to worldly delusion.

On the other hand, the doctrines of later Buddhist philosophy had a far-reaching influence on Vedanta. It is well known that Gaudapada, Sankara, and other representatives of later Vedanta taught an illusionistic akosmism, for which true Reality is only "the eternally pure, eternally awakened, eternally redeemed" universal spirit whilst all manifoldness is only delusion; the Brahma has therefore not developed into the world, as asserted by the older Vedanta, but it forms only the world's unchangeable background comparable to the white screen on which appear the changing images of an unreal shadow play.

In my opinion, there was in later times, especially since the Christian era, much mutual influence of Vedanta and Buddhism, but originally the two systems were diametrically opposed to each other. The Atman doctrine of the Vedanta and the dharma theory of Buddhism exclude each other. The Vedanta tries to establish an Atman as the basis of everything, while Buddhism maintains that everything in the empirical world is only a stream of passing *dharmas* which therefore has to be characterized as "anatta", i.e. being without persisting self, without independent existence.

Again and again scholars have tried to prove a closer connection between the early Buddhism of the Pali texts, and the Vedanta of the Upanishads; they have even tried to interpret Buddhism as a further development of the Atman doctrine. There are, e.g., two new books which show that tendency: "The Vedantic Buddhism" of the Buddha" by J. G. Jennings (Oxford University Press 1947), and, in German language, "The Soul Problem of early Buddhism" by Herbert Guenther (Konstanz 1949).*

The essential difference between the conception of liberation in Vedanta and Pali Buddhism lies in the following ideas: Vedanta sees liberation as the manifestation of a state which, though obscured, has been existing from time immemorial; for the Buddhist, however, Nirvana is a reality which differs entirely from all dharmas as manifested in Samsara, and which only becomes effective if they are abolished. To sum up: the Vedantin wishes to penetrate to the last reality which dwells within him as an immortal essence, or seed, out of which everything has arisen. The follower of Pali Buddhism, however, hopes by complete abandoning of all corporeality, all sensations, all perceptions, all volitions, and all acts of consciousness, to realize a state of

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* A detailed critical review of these two books has been omitted in this abridged translation (The Translator).

bliss which is entirely different from all that exists in the Samsara.

After these introductory remarks we shall now discuss systematically the relation of original Buddhism and Vedanta.

(1) First of all we have to clarify the knowledge of which upanishadic text may be assumed for the canonical Pali scriptures. The five old prose Upanishads are, on reasons of contents and language, generally held to be pre-Buddhistic. The younger Upanishads, in any case those beginning from Maitrayana, were certainly written at a time when Buddhism already existed. The dating of the metrical Upanishads, especially of Katha and Svetasvatara which are standing between the aforementioned two groups, is, however, doubtful. Formerly Katha was considered to be pre-Buddhistic, but against this stands the fact that Katha 4, 14 (see above) combats the Buddhist doctrine of the dharmas, by using a simile that is quoted in the Pali Canon on more than one place. Though there is the possibility that this verse which occurs in the second half of the Katha Up., thought by many to be younger, has been added in later times, this would strengthen earlier doubts with regard to the pre-Buddhist origin of the Katha and of those Upanishads following it immediately. It seems therefore advisable, to refrain from adducing these Upanishads in historical considerations about the dependence of the old Buddhist texts on the Upanishads. This is of decisive importance with regard to the question, so often discussed, whether Sankhya has influenced Buddhism. Since terms and conceptions of the later Sankhya systems appear first in the Katha Up. it is not very probable that early Buddhism depended on Sankhya.

The number of passages in the Pali Canon dealing with Upanishadic doctrines, is very small. It is true that early Buddhism shares many doctrines with the Upanishads (Karma, rebirth, liberation through insight), but these tenets were so widely held in philosophical circles of those times, that we can no more regard the Upanishads as the direct source from which the Buddha has drawn. The special metaphysical concern of the Upanishadas ; the unity of the individual and the universal Atma, has been mentioned and rejected, only in a few passages, e.g. in the saying of the Buddha quoted above. The great distance that separates the Vedanta and the teachings of the Buddha, cannot be shown more clearly than by the fact that the two main concepts of Upanishadic wisdom, Atman and Brahman, do not appear anywhere in the Buddhist texts, with the clear and distinct meaning of a "primordial ground of the world, core of existence, ens realissimum", or similarly. As this holds likewise true for the early Jaina literature, one must assume that early Vedanta was of no great importance in Magadha, at the time of the Buddha and Mahavira ; otherwise the opposition against it would have left more distinct traces in the texts of these two doctrines.

(2) It is of decisive importance for examining the relation between

Vedanta and Buddhism, clearly to establish the meaning of the words 'atta" and "anatta", in Buddhist literature.

The meaning of the word "attan" (nominative : atta ; Sanskrit : atman, nom. : atma) divides into two groups : (*a*) In daily usage, "attan" ("self") serves for denoting one's own person, and has the function of a reflexive pronoun. This usage is, e.g., illustrated in the 12th Chapter of the Dhammapada. (*b*) As a philosophical concept "attan" denotes the individual soul as assumed by the Jaina and other schools, but rejected by Buddhism. This individual soul was held to be an eternal, unchangeable spiritual monad, perfect and blissful by nature, although its qualities may be temporarily obscured through its connection with matter. Starting from this heretical conception, the Buddhists further denote as "Self" (atman) any eternal, unchangeable, individual essence, i.e. what Western metaphysicians have called "substance" : "something which exists by, and in itself, and not through something else ; nor existing attached to, or in, something else." In the philosophical usage of the Buddhists, "attan" is therefore any entity of which the heretics wrongly assume that it exists independently of everything else, and that it has existence on its own strength.

The word "anattan" (nom. : anatta) is a noun (Skr : anatman) and means "not-self" or "un-self", in the sense of an entity that is not independent. The word "anatman" is found, in its meaning of "what is not the Soul (or Spirit)", also in brahmanical Sanskrit sources (Bhagavadgita 6, 6 ; Sankara and Brahma Sutra I, 1,1, Bibl. Indica, p. 16 ; Vedantasara 158). Its frequent use in Buddhism is accounted for by the Buddhist's peculiar preference of negative nouns, as akusala, akkodha, aguna, etc., in Buddhist Sanskrit also anirvana (Comy. to Madhyam. Kar. 25, 24), and similarly. Phrases like "rupam anatta" are therefore to be translated "corporeality is a non-self", "corporeality is not an independent entity", or similarly.

As an adjective the word "anattan" (as occasionally "attan" too ; see Dhammapada 379 ; Geiger, Pali Lit., para 92), changes (from the consonantal) to the a-declension : "anatta" (see Sanskrit : anatmaka, anatmya), e.g. Samyutta 22, 55, 7 (III, p. 56), "anattam rupam...anatte sankhare... na pajanati". The word "anatta" is therefore to be translated here by "not having the nature of a self, not independent, without a (persisting) self, without (an eternal) substance", etc. The passage "anattam rupam 'anatta rupan' ti yathabhutam pajanati" has to be rendered : "With regard to corporeality having not the nature of a self ("nicht selbsthaft"), he does not know according to truth : 'Corporeality is a non-self (i.e. not an independent entity)' ". The noun anattan and the adjective anatta can both be rendered by "without a self, without an independent essence, without a persisting core", since the Buddhists themselves do not make any difference in the use of these two

grammatical forms. This becomes particularly evident in the case of the word "anatta", which may be a singular as well as a plural noun. In the well-known formula "sabbe sankhara anicca...sabbe dhamma anatta" [Dhp. 279, "all conditioned factors of existence are transitory... all factors of existence (Nirvana included) are without a self ("unselbsthaft")]", it is undoubtedly a plural noun, for the Sanskrit version has: "sarve dharma anatmanah". Since noun and adjective are used indiscriminately, I do not see any difficulty in the fact that, on account of the consonance, Buddhists make use of both forms following shortly after another, e.g. "rupam anatta, sankhara anatta (instead of anattano)", Samy. III, p. 179, unless we have to translate "The corporeality is a non-self, the formations (in their totality) are a non-self."

The fact that the Anatta doctrine only purports to state that a dharma is "void of a self", is evident from the passage in Samyutta-Nik. 35, 85 (IV, p. 54) where it is said "rupa sunna attena va attaniyena va", i.e. "forms are void of a self (an independent essence) and of anything pertaining to a self (or 'self-like')."

5. As far as I can see there is not a single passage in the Pali Canon where the word "atta" is used in the sense of the upanishadic Atman.* This is not surprising, since the word "atman", common to all philosophical systems, has the meaning of "Universal Soul, Ens Realissimum, the Absolute", exclusively in the pan-en-theistic and theopantistic Vedanta, but, in that sense, it is alien to all other brahmanical and heretical doctrines. Why, then, should it have a Vedantic meaning in Buddhism? As far as I know, no one has ever conceived the idea to give to the term "atman" a Vedantic interpretation, in the case of Nyaya, Vaisesika, classical Sankhya, Yoga, Mimamsa, or Jainism.

6. The fact that, in the Pali Canon, it is said that all worldly phenomena are anatta, has induced some scholars of the West to seek for an Atman in Buddhism. For instance, the following "great syllogism" was formulated by George Grimm: "What I perceive to arise and to cease, and to cause suffering to me, on account of that impermanence, cannot be my ego. Now I perceive that everything cognizable in me and around me, arises and ceases, and causes me suffering, on account of its impermanence. Therefore nothing cognizable is my ego!" From that Grimm concludes that there must be an eternal ego-substance that is free from all suffering, and above all cognizibility. This is a rash conclusion. By teaching that there is nowhere in the world a persisting Atman, the Buddha has not made the assertion that there must be a transcendent Atman (i.e. one beyond the world). This kind of logic resembles that of a certain sect which worships its masters as "Christs on earth", and tries to prove the simultaneous existence of several Christs from Mark 13,

*Except in passages rejecting it, as that quoted by the author: "The same is the world and the self . . . ." (The Translator).

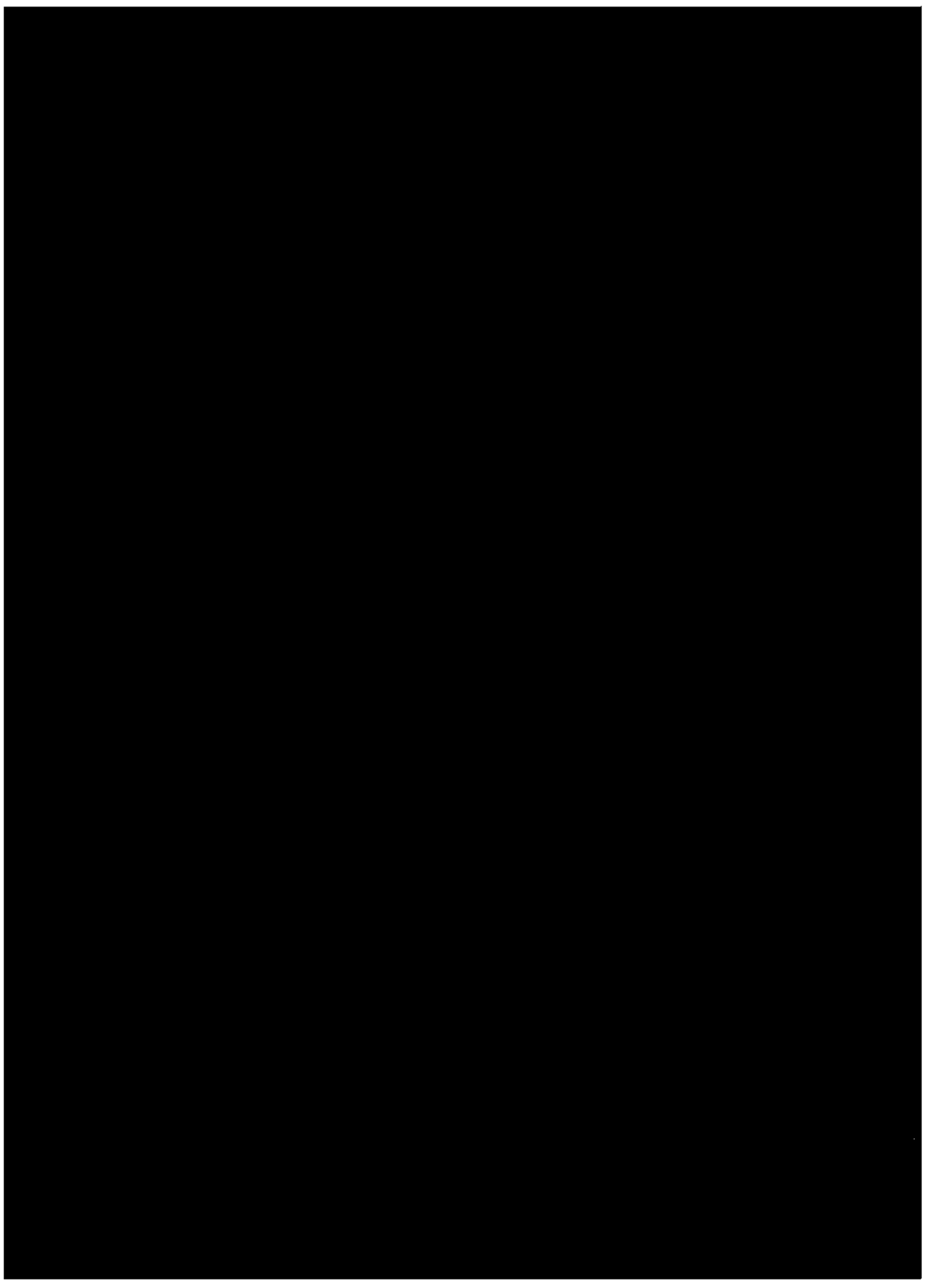
22, where it is said : "There will arise false Christs and prophets" ; if there are false Christs, there must be also genuine Christs ! The denial of an unchangeable Atman is common ground for all systems of Hinayana as well as Mahayana, and there is therefore no reason for the assumption that Buddhist tradition, unanimous in that point, has deviated from the fundamental doctrine of the Buddha. If the Buddha, contrary to the entire tradition, had actually proclaimed a transcendent Atman, a reminiscence of it would have been preserved somehow by one of the numerous Buddhist sects...He who advocates such a revolutionary conception of the Buddha's teachings, has also the duty to show evidence, how such a complete transformation started and grew, suddenly or gradually. But none of those who advocate the atta-theory has taken pains to comply with that demand which is indispensable to a historian.

7. In addition to the aforementioned reasons there are other grounds too which speak against the supposition that the Buddha had called the Atman "Nirvana". It is entirely incomprehensible why the Buddha should have used this expression which is quite unsuitable for Nirvana, and would have aroused only wrong associations of thought, in the listener. Though it is true that Nirvana shares with Atman the qualification of eternal peace into which the liberated ones enter for ever, but on the other hand, the Atman is, in brahmanical opinion, something spiritual and conscious, a description which does not hold true for Nirvana. Furthermore, Nirvana is not, like the Atman, the primordial ground or basis of the world (Aitareya Up. 1, 1), nor that which preserves order in the world (Brihadaranyaka Up. 9, 8, 9) ; it is also not the substance from which everything evolves, nor the core of all material elements.

8. Since the scholarly researches made by Otto Rosenberg (published in Russian 1918, in Germany trsl. 1924), Th. Stcherbatsky (1923), and the great work of translation done by Louis de la Vallee Poussin ("Abhidharmakosa", 1923-31), there cannot be any doubt about the fundamental principle of Buddhist metaphysics. In the light of these researches, all attempts to give to the Atman a place in the Buddhist doctrine, appear to be rather antiquated. We know now that all Hinayana and Mahayana schools are based on the "anatma-dharma" theory. This theory explains the world through the causal co-operation of a multitude of transitory factors (dharma), arising in mutual functional dependence. This theory maintains that the entire process of liberation consists in the tranquillization of these unceasingly arising and disappearing factors. But for that process of liberation is required, apart from moral restraint (sila) and meditative absorption (samadhi), the insight (prajna) that all conditioned factors of existence (sanskara) are transitory, without a permanent, independent existence, and therefore subject to grief and suffering. Nirvana, which the saint experiences

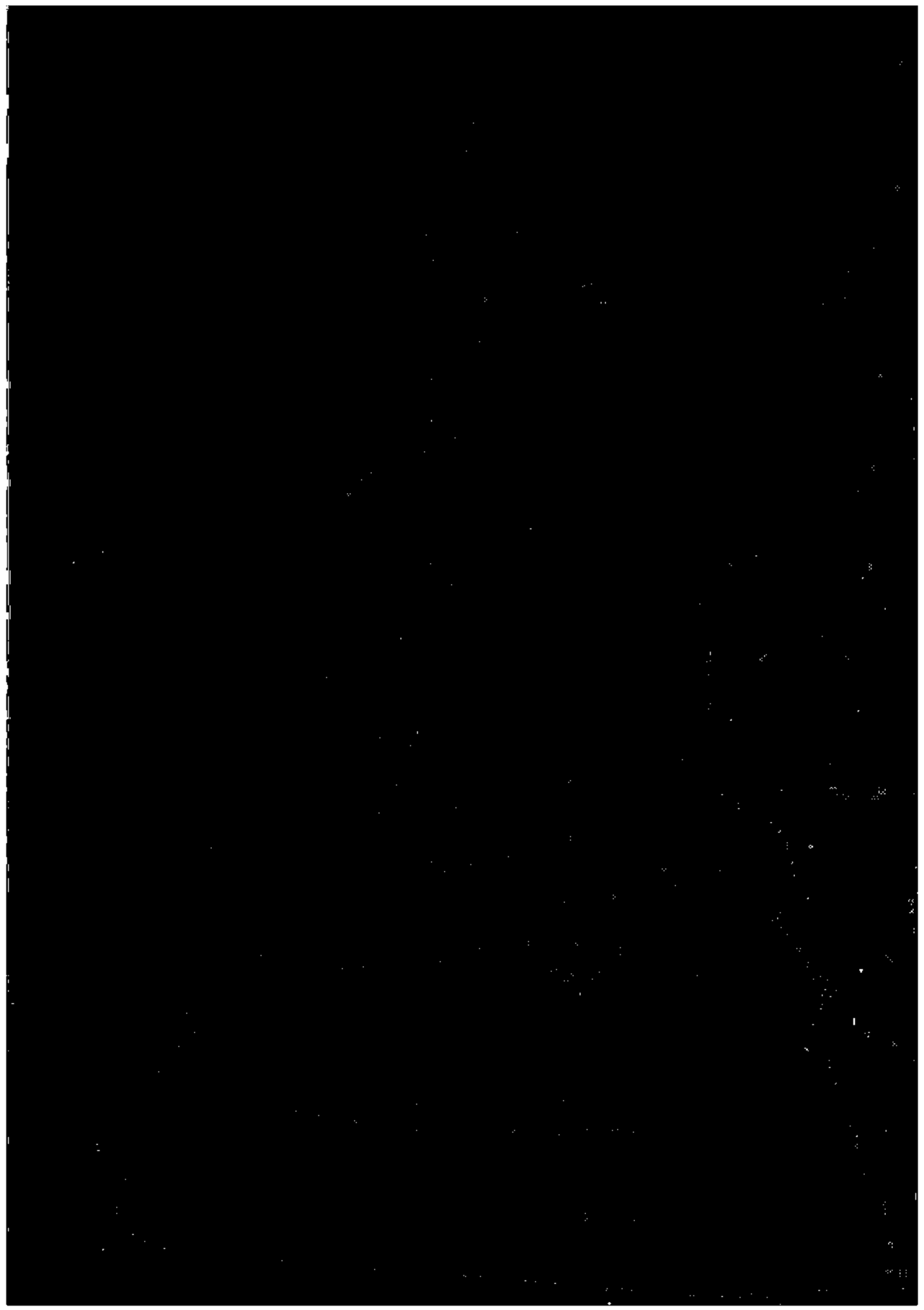
Stone Reliquaries of 'Ashokan Period
( Maha Bodhi Society, Calcutta )

*See Note*



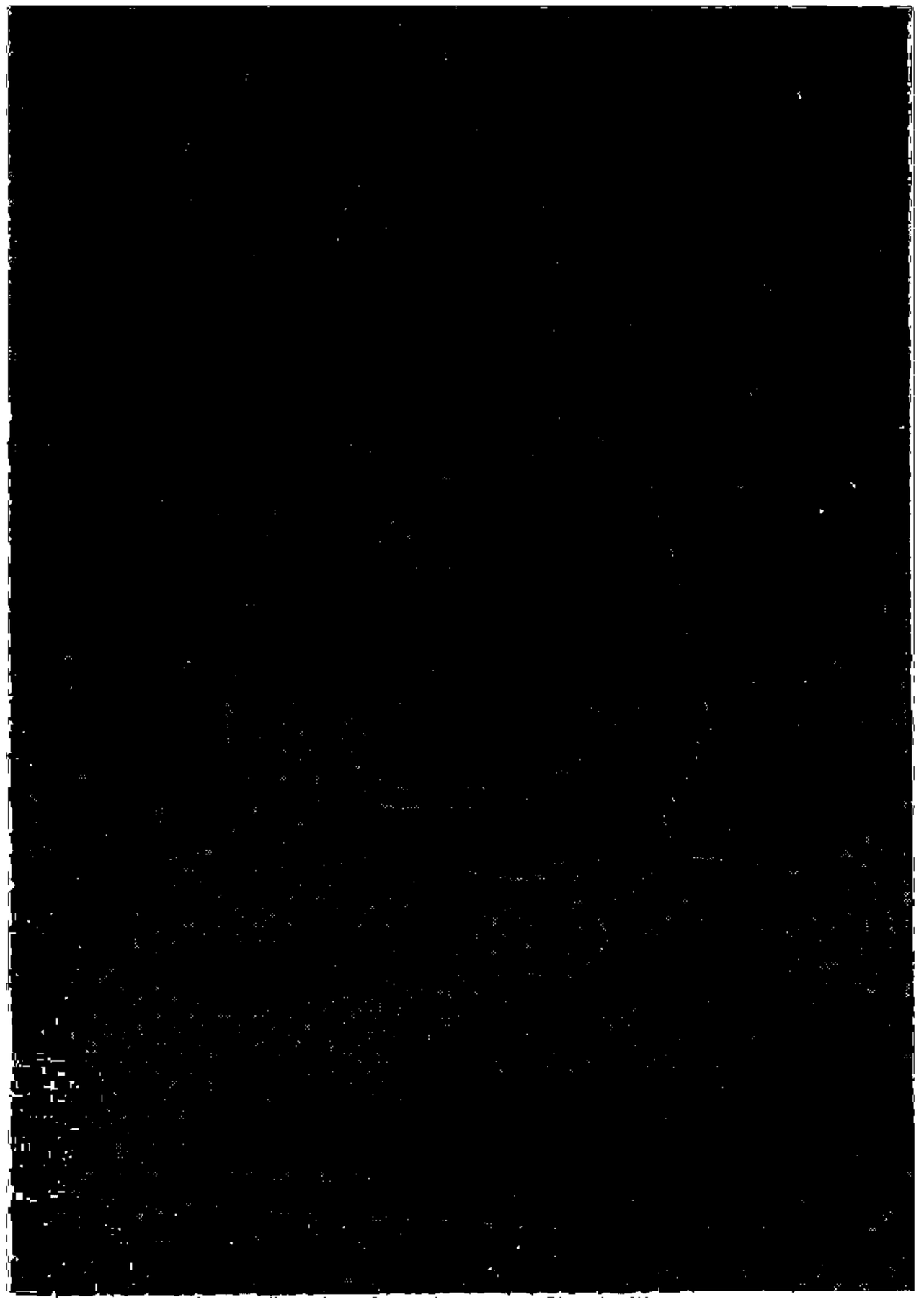
Painting from Tibet
( Maha Bodhi Society, Calcutta )
Presented by Mr. G. G. Cleather

*See Note*



Bronze Buddha Image from Thailand
( Maha Bodhi Society, Calcutta )
Presented by Mr. Banot Rajsubij
on behalf of Buddhist
Association of Thailand

See Note



Buddha Image from China
( Maha Bodhi Society, Calcutta )
Presented by Mr. A. Santra

See Note

already in this life, and which he enters for ever after death, is certainly a "reality" (dharma), but as it neither arises nor vanishes, it is not subject to suffering, and is thereby distinguished from all conditioned realities. Nirvana, being a "dharma", is likewise "anatta", just as the transitory, conditioned dharmas of the Saṁsara which, as caused by volitions, i.e. karma-producing energies (sanskara), are themselves also called "sanskara". Like them, Nirvana is no individual entity with individual volitions and actions. The fundamental idea of the entire system is just the doctrine that all dharmas are void of Atman, and, without a cogent proof, we cannot assume that the Buddha himself has taught something different from that what, since more than two millenniums, his followers have considered to be the quintessence of his teachings.

This, monks, that we call thought, that we call mind, that we call consciousness, that to which the uninstructed many-folk cleave ; it is that which they stress as "mine", thinking: "This is mine, I am this, this is my Self." It were better, monks, if the uninstructed many-folk were to approach this body, rather than the mind, as Self. Why should this be so? Monks, this body is seen enduring for one year, for two years, three, four, five, ten, twenty, thirty, forty, fifty years, for a hundred years, and even longer. But this, monks, that is called thought and mind and consciousness, this by night and day dissolves as one thing and reappears even as another. As a monkey faring through jungle and wood catches hold of a bough and, having let it go, takes hold of another, even so that which is called thought and mind and consciousness, this by night and day dissolves as one thing and reappears even as another.

—*Samyutta Nikaya.*

# NIRVANA EXISTS

Some of my disciples, Brahman, being advised thus and instructed thus, succeed in winning nirvana, the ultimate goal; and some do not. . . . (To explain this, I will ask you a question.) You are conversant with the way to Rajagaha? Well, then, suppose a man were to come to you and say he wished to go to Rajagaha, and asked you to point out the way. And suppose you were to say: "This is the way to Rajagaha: go along it for a short time and then you will see a village; a little farther on you will see a township, and still a little farther on you will see Rajagaha with its lovely parks, woodlands, open spaces, and lakes." But, although advised and instructed by you in this manner, he might take a wrong road and turn west. Then a second man might come along, also wishing to go to Rajagaha and asking you to point out the way. You would give him instructions, as to the first man; and advised and instructed by you in this manner, he might arrive safely at Rajagaha. Now, how is it that with Rajagaha existing, with the way to Rajagaha existing, and with you existing as an adviser, the one man, although advised and instructed by you, might take the wrong road and turn west, while the other might arrive safely at Rajagaha?

In the same manner, Brahman, nirvana exists, the way to nirvana exists, and I exist as adviser. Yet, although some of my disciples, being advised and instructed by me, succeed in winning nirvana, the ultimate goal, some do not. What do I do in this matter, Brahman? Foreteller of the Way, Brahman, is a Truth-finder.

—*Majjhima Nikaya*

# DEATH

*By*

THE VEN. P. SIRI VAJIRANANA MAHA NAYAKA THERA

" 'Mortal am I ; for me there is no escape from death.' This thought should constantly be kept in mind, by man and woman, layman and monk." Here the Master's teaching is aimed at waking the blinded worldling, out of self-complacency, to a sense of reality ; out of libidinous intoxication, to a state of sanity ; out of sheer worldliness, to spirituality ; out of fleeting pleasures, to lasting peace, joy and bliss.

The uninstructed worldling, steeped in the lust for living, steeped in the lust for physical well-being, and steeped in the lust for wealth or power overlooks death, overlooks disease, overlooks poverty, though confronted with these at every turn, and is ever prone to forget that there are such afflictions in the world—afflictions which can overtake him, anywhen, anywhere, and mar him in a moment.

"Ever earnest is he who is mindful of death" because it is impossible for such a person to neglect his duties, to shirk responsibilities, to stay apathetic or indifferent to what is right, good and proper, knowing what lies before him.

Certain thinkers believe that reflection on death is unnecessary or that such reflection makes for gloom, inaction and lethargy. Such belief is true only in regard to wrong reflection on death. But if one reflects on death in the right way, wisely, and according to the teaching of the Buddha, one becomes strong and able to surrender the lower for the higher values of life, however difficult that may be to the ordinary man. Through right reflection on death one finds it easy and natural to let go the coarse material pleasures of life for spiritual joy.

Hence it is said in the Sanskrit :

संचिन्त्य संचिन्त्य तमुग्रदण्डं
मृत्युं मनुष्यस्य विचक्षणस्य
वर्षाम्बु सिक्ता इव चर्मबन्धाः
सर्वे प्रयत्नाः शिथिली भवन्ती

"In him who ever and again,
Reflects on Death's hard hand
of pain,
The drive for gross material gain
Grows limp like hide soaked
through with rain."

In the doctrine of the Buddha, the remembering of death is not to interfere in the least with the fulfilment of any worthwhile deed, any practice of the ennobling, purifying, character-building way of life that leads to true well-being. Rather, the thought of death is to be made a spur to effort, a goad to the Good Life, a way-pointer to wisdom, through indomitable energy, incessant enthusiasm and interest in the Path of Perfection. Hence the Master has taught thus:

अज्जेव किच्चं आतप्पं—को जञ्ञा मरणं सुवे
नहि नो संगरंतेन महासेनेन मच्चुना

"Strive on right now in work
that must be done;
Who knows? Tomorrow Death
might well invade.
For what compact with Death's
hosts have we made,
To put them off until the
morrow's run?"

## THE WAY

Suppose now, Tissa, there be two men, one unskilled in the way, the other skilled in the way. And the one who is unskilled asks the way of the other who is skilled in the way. And that other replies: "Yes, this is the way, sir. When you have gone by it for a short time you will see that it divides into two paths. Leave the left one and take the one to the right. Go on for a little and you will see a thick forest. Go on for a little and you will see a great marshy swamp. Go on for a little and you will see a steep precipice. Go on for a little and you will see a delightful stretch of level ground."

Such is my parable, Tissa, to show my meaning; and this is what it means: By the "man who is unskilled in the way" is meant the many-folk. By the "man who is skilled in the way" is meant a Truth-finder, a perfected one, a fully awakened one. By "dividing into two paths" is meant a state of wavering. "The way to the left" means the wrong eightfold way, namely that of wrong view, wrong concept, wrong speech, wrong acting, wrong mode of living, wrong exertion, wrong mindfulness, wrong contemplation. The "way to the right" is a synonym for the aryan eightfold Way, namely that of right view and so on. The "thick forest," Tissa, is a name for ignorance. The "great marshy swamp" is a name for pleasures of the senses. The "steep precipice" is a synonym for the turbulence of anger. The "delightful stretch of level ground" is a name for nirvana.

Be of good cheer, Tissa. I shall exhort (you), I shall help (you), I shall instruct (you).

—*Samyutta Nikaya.*

# THE MISSION OF PREACHING

By

KESHAB CHANDRA GUPTA, M.A., B.L.

Prophets, saints, seers and supermen have, from time to time, revealed to the misguided and care-worn seeker, new approaches to the path of deliverance. But we are not aware of anyone, before the advent of the Buddha, who ordained that it was a moral obligation on the part of a traveller on that path, to preach the truth he cherished, to men of all races and climes. The ancient history of India, and for the matter of that, the records of ancient peoples of other lands, furnish no evidence that preaching to the masses was considered an obligatory deed of merit. In the Vedic Age, the Indo-Aryan resorted to sacrificial rites, as acts of piety for the liberation of the spirit. Neighbours and relations took part in the ceremonial Jagnas. The rites afforded glimpses of such eternal truth as the individual culture of the participant could collect. Many undoubtedly understood the import of the sacrifices and the spiritual force of the recitals. But the Mantras were meant for the deity ; and it is conceivable that a large part of the gathering went back to their daily toil, with nothing but an impression of the solemnity of the ceremony. History has expressed doubts if non-Aryans could gain admission into the precincts of the altars.

The forest schools of the sages were cultural centres for the dissemination of eternal, spiritual and transcendental truths. The solemnity and repose of the poetic surroundings created proper environment for individual meditation and expansion of the intellect. The common man had no access to those sanctums. From a study of some Tantras that claim origin in Pre-Buddhistic times, we find injunctions not to entrust secrets to the undeserving. The Mantras were to be preserved in the secret repository of the heart of the devotee and could only find currency through the whisper of the Guru who was to test the fitness of the disciple to receive the secret, before communication. It was left to the great Sakyasinha, after the enlightenment, to entrust to all and sundry, irrespective of caste, colour or creed, the eternal truth which he discovered under the holy Bodhi tree.

The history of other ancient cultures reveal the same apathy towards mass spiritualisation. Monuments of victory and achievements, of trium-

phs and conquests as well as the deeds of valour of kings and people over other notable groups of men, have been handed down to us in artistic hieroglyphic inscriptions and pleasing pictures. The imaginative glories of tribal gods and goddesses have been preserved in splendid columns of granite and marble. The walls of temples in Egypt, Babylon and Assyria, contain art treasures. Greece sought to preserve the beauties of the human form and consecrated it by modelling gods shaped as men. These are artistic heritages of the human race so long as they can ward off the ravages of time. The marvellous winged statue of Victory of Samothrace, with its mutilations, is a matter of wonder as well as despair for hundreds of artists who throng the landing of the Louvre to gain a sight of it. But we find no edicts or religious carvings meant to disseminate truths that the savants of those famous lands had discovered, for the emancipation of the masses. The Old Testament is a record of the spiritual thoughts of the Hebrews. But their pages reveal no love for the Gentiles whom the Jew never thought capable of imbibing spiritual revelations.

It was indeed the Tathagata who ushered into existence the glorious age of preaching to the masses. The measure enhanced the importance of the human race. The act of mercy and equal treatment of all men rendered life more serious. The goal that was pointed out to all made the race optimistic of the future ; for in the teaching, the main objective was, to end sorrows by investigation into their real nature. When we size up the immensity of his sacrifice at the moment of his triumph, in letting his own much coveted Nirvana wait for the redemption of mankind, we understand the real greatness of the Lord.

The supreme moment of the Buddha's life became glorious for man. He summed up in very simple language the quest that led him to the discovery.

"I have run through a course of many births, looking for the builder of this abode, without finding him. It is painful to be born over and over again. I have seen thee, O maker of this habitation. Thou canst not build this house again. All the rafters are broken, the ridge-pole has got sundered. My mind has thrown off all predilections (approached Nirvana). The thirst has ended."

The state of Nirvana was then his for the entering. But what about the incessant misery that gripped humanity in its terrific hold? Would he wait for the salvation of mankind or enter his own Nirvana?

Mara who dominated the empire of misery felt uneasy. The Prince had slipped out of his wicked domination. He made a last bid for supremacy over the other victims.

"Enter now into Nirvana, Exalted One, enter Nirvana, O Perfect One," said Mara, with feigned delight.

Then he got his answer.

"I shall not enter Nirvana, O Mara, I shall gather wise monks and disciples to carry the message of the Law, the Path and the Cardinal Truths.

The life of holiness should extend over all mankind before I myself enter the coveted state."

This was a message of mercy that showed the Enlightened One in true colours. The redemption of the erring, struggling creation, he felt, was more important than his personal salvation. This is the essence of Buddhism, others before self, the extinction of thirst even for Nirvana. The constitution of the Sangha was meant to be a vehicle for carrying the torch and not simply for the salvation of him who entered its fold. Preaching was the device to teach mankind the ways that led to the annihilation of suffering and pain that shrouded the creation.

To me it seems that the three parts of Buddhism, the Buddha, Dhamma and Sangha go together, to emphasise the essence of the religion founded by the great Tathagata. He was the seer, Dharma was the light that he saw and in the Sangha, the need for carrying that light was indicated. And in that indication the true import of mercy and ahimsa glitters for the felicitation of the world. The very desire of the Lord to bring the message home to the sick at heart was to emphasise the optimism that should cheer us in our march towards the land of no pain.

The proselytising influence of Buddhism gained a convert in the person of King Asoka three centuries later. He carried the message, far and wide, through love and service. His edicts acted as beacon lights to guide the hitherto neglected masses. His missionaries crossed boundaries not to enslave humanity but to sever the bondage of pain. The veil of mystery that had hitherto kept the principles of ethics a dead weight on the understanding of the mere man, was removed as by magic. And in the message of hope every human being felt exalted because it was left to himself to attain Nirvana, not by magic but by his own individual efforts, by discipline and love, by abstention and avoidance. And each man, in his turn, learnt as an act of love and duty that—

"The gift of Dhamma excels all gifts, the essence of Dhamma exceeds all other essentials, and all forms of pain vanish by the extinction of thirst."

About three centuries after Asoka, Jesus of Nazareth took up the method of the Buddha in disseminating the truth of his religion. He selected twelve disciples to carry his message in the face of persecution. The benefits of his revelations were not confined to the "chosen" people.

When one is true to the truth he knows, it is natural for him to share it with others. Politics may set up artificial boundaries. But any lover of mankind, since the enlightenment of Gautama, believes in preaching and missionary work. The prophet of Islam ran through persecution to reveal his revelations to the world.

In our country, Sri Chaitanya, the Brahmin, only a few centuries ago, preached his message of love and mercy to all and sundry, when the rules of caste had built a net-work of barriers within barriers to cripple the spirit of the people.

Swami Vivekananda carried the message of Sri Ramkrishna far and wide. Anagarika Dharmapala was never remiss in his efforts to thunder The Law into the ears of India and Ceylon.

If any day the creation requires a Buddha with his message of Ahimsa, definitely this is the day. It is up to the Bhikkhus now to rise up to the occasion and meet the exigencies and make another start to redeem mankind. The Vaisakhi Purnima is a grand day to start the pilgrimage once again.

I cannot but convey a caution in this connection. It is the verdict of historians that one of the reasons why Buddhism missed its grip in my country,' was its degeneration into a number of heretical mystic cults. There is nothing mystic or obscure in the Path recommended by the Tathagata for any one who seeks escape from the tyranny of sorrow and misery. The ethical principles are clear and precise. But they lose their pristine vigour and fail to hit the heart, the moment a shroud of mystery gets busy to cover them. Tenets get enveloped in a cloud of obscurity, when expressed in unintelligible language. Pali and Sanskrit are dead languages to-day.

I have often watched gatherings of educated and cultured persons, in the Mahabodhi Society, when the Panca Sila are recited by the Bhikkhus. The meeting misses the meaning of the excellent precepts and the labour of the reverend monks is wasted to a great extent. As preaching the Dhamma is a part of the mission of our Society, we should translate the precepts into the vernacular, explain them to the gathering and then begin the recital. I am sure the beautiful principles underlying the Panca Sila or the Mangala sutra will force themselves into the hearts of the audience.

Preaching is easier to-day than it was in the olden days. The efforts of the preacher need not be confined to the power of his lungs. A pamphlet or a wireless message reaches a bigger crowd of men and women to-day than King Asoka in his piety could dream of.

# A SERMON

IN the Himalaya, monks, there is a region that is rough and hard to cross, the range of neither monkeys nor human beings. There is a similar region, which is the range of monkeys but not of human beings. There are level and delightful tracts of country, the range of both monkeys and human beings. It is here, monks, that a hunter sets trap of pitch in the monkeys' tracks to catch the monkeys. Now, those monkeys who are not stupid and greedy, on seeing that pitch-trap, keep far away from it. But a stupid, greedy monkey comes up to the pitch and handles it with one of his paws, and his paw sticks fast in it. Then thinking: I'll free my paw, he lays hold of it with the other paw—but that, too, sticks fast. To free both paws he lays hold of them with one foot, but that, too, sticks fast. To free both paws and one foot he lays hold of them with the other foot, but that, too, sticks fast. To free both paws and both feet he lays hold of them with his muzzle, but that, too, sticks fast.

So that monkey, thus trapped in five ways, lies down and howls, thus fallen on misfortune, fallen on ruin, a prey for the hunter to work his will on him. The hunter spits him and prepares him for eating then and there over a charcoal fire and goes off at his pleasure.

Even so it is with one who goes in wrong pastures, the beat of others. Therefore, monks, do you not so walk. To those who do so, Mara gets access, Mara gets a chance over them. And what monks, is the wrong pasture, the beat of others? It is the fivefold set of pleasures of the senses. What are the five? Material shapes cognizable by the eye, sounds cognizable by the ear, scents cognizable by the nose, tastes cognizable by the tongue, contacts cognizable by the body, desirable, pleasant, delightful, dear, passion-fraught, incititng to lust. This monks, is the wrong pasture, the beat of others. Go, monks, in a pasture that is your own native beat, for to those who so go Mara gets no access, Mara gets no chance over them. And what is a monk's pasture, his own native beat? It is the four stations of mindfulness. What are the four? In this connection a monk dwells ardent, attentive, mindful, regarding body as body, feelins as feelings, thought as thought, mental states as mental states, so that he may control the hankering and dejection in the world. This is a monk's pasture, his own native beat.

—*Samyutta Nikaya*

# KUMBUM : THE GOLDEN TEMPLE OF THE HUNDRED THOUSAND BUDDHAS

*By*

LAMA A. GOVINDA

Times of great faith and religious inspiration create works of great art, and especially architecture of monumental conception. This is because people of such times are not concerned with personal gains or temporal aims, but with the persuance of something that is timeless, that lifts them above the petty cares of daily life. Thus, while honouring the past, they built for the future, while expressing their own inner expe-rience, they created treasures for generations to come,—so that even when the word had died, their works would speak and the very stones would sing the immortal song of their faith.

So it happened that the mighty Borobudur, the gigantic monument of mediaeval Buddhism in Java, which long after the extinction of the original faith, emerged again from a thousand years' slumber to proclaim to the world the lofty mes-sage of Enlightenment and Compas-sion. The effect of the rediscovery of the Borobudur was enormous and stirred the whole civilized world to admiration, as one of the wonders of the world. It has probably done more for the propagation of Bud-dhism and the glorification of the Buddha's life than any other work of Buddhist architecture.

And yet, in the heart of Tibet, there is another "Borobudur", an-other temple of countless Buddhas (this is the meaning of "Boro-budur"), which bears almost the same name, namely "Kum-bum" (sku-bhum), which means "hundred thousand Buddhas"; and it does not only resemble the Borobudur in name, but it is actually built on the same principle, the same symbolical and spiritual ground-plan. The plan of both buildings is that of a plastic, three-dimensional *mandala,* a concen-tric diagram of meditation or pro-gressive spiritual experience. Their main architectural features, as in all developed forms of *stupas* or *cetiyas* (Tib. "Cho-rten"), symbolize the fun-damental elements of the universe:

(1) the state of solidity is repre-sented by the cubic forms of the sub-

structure, namely, the four rectangular terraces ;

(2) the state of fluidity is represented by the round, either pot- or drum-shaped (Kumbum) or bell-shaped forms (Borobudur) ;

(3) the state of incandescence, or the fiery state is represented by the conical form of the spire, emerging from the pot- or bell-shaped central portion ;

(4) the gaseous state is represented by the umbrella-like structure on top of the conical spire ;

(5) the ethereal state of radiation, interpenetration (symbol of integration, unification, space, etc.) is represented by a flaming jewel on top of the umbrella (these parts are missing in Borobudur).

In the case of the Borobudur the execution of this plan was somewhat marred by the unforeseen sinking of the ground, either due to the heaviness of the structure or in consequence of an earthquake, so that the bell-shaped central dome (which we see in similar buildings, for instance at Pagan, one of the ancient capitals of Burma) had to be replaced by three circular terraces with small replicas of bell-shaped stupas, of which one, correspondingly bigger, formed the centre of the upper terrace.

In the Kumbum the original plan was executed, and thus the drum-like central structure—which here not only represents the elementary state of fluidity, but its spiritual counterpart, the vessel with the "Water of Life", the "Elixir of Immortality" (amrita-kalasha)—has retained its dominating position and perfect proportion with regard to the ascending terraces, which form its base, and the huge golden spire and umbrella, which form its crowning splendour. The dazzling gold of these structures above the white *amrita-kalasha* have earned the Kumbum the epithet "The Golden Temple". The vessel with the "Elixir of Immortality" is the emblem of the Dhyani-Bodhisattva Amitayus ("Infinite Life"), the active reflex of the Dhyani-Buddha Amitabha ("Infinite Light"), whose human manifestation is the Enlightened One of our world era, the Buddha Sakyamuni. These Buddhas, therefore, occupy the main places. They determine the nature of the *mandala* as much as the *Amrita-kalasha* the nature of the architecture. But in what does this "Elixir of Immortality" (amrita) consist? The explanation is to be found in the definition which is given to each part of the Chorten (stupa) when seen under the aspect of "the way of realization". Here it becomes clear that this Elixir is neither a mere poetical figure of speech nor some mysterious alchemistic substance, but the Seven Factors of Enlightenment (satta sambojjhanga) :

(1) mindfulness (sati-sambojjhango),
(2) discernment of truth (dhamma-vicaya-sambojjhango),
(3) energy (viriya-sambojjhango),
(4) rapture, inspiration (piti-sambojjhango),
(5) serenity (passaddhi-sambojjhango),

(6) concentration (samadhi-sambojjhango),
(7) equanimity (upekkha-sambojjhango).

Thus the devotee is expected to contemplate this giant *mandala*, not only as a symbolic representation of the universe, but first and foremost as a visible formulation of the sacred path which leads to enlightenment (samma-sambodhi), and which can only be realized by one who treads it.

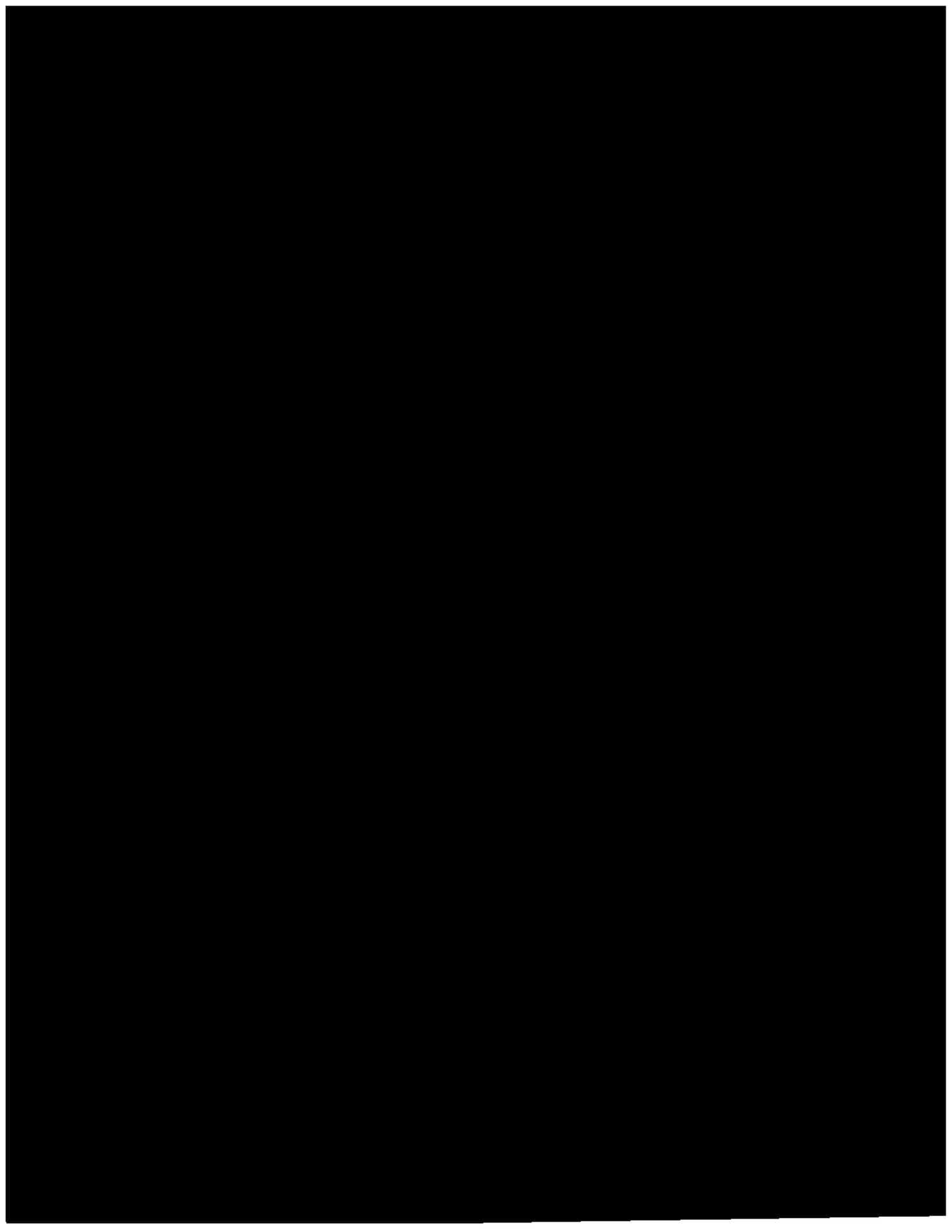
But just as one, who is about to set out on a big journey, first prepares himself mentally by following the intended route on the map, so the devotee mentally and physically enters the sacred precincts of the temple-mandala, and while ascending from plane to plane, and circumambulating terrace after terrace and storey after storey, he brings before his mind's eye the various steps of realization.

And with each step he is reminded by the images of countless Buddhas, Bodhisattvas, Saints, and Sages, of the innumerable enlightened beings who trod this path before him and whose spiritual forces are helping and inspiring him in his own effort. Each of these Enlightened Ones reveals his own particular method and achievement, which proves that there are as many aspects of the Path as there are living beings, and that there are infinite possibilities of realization.

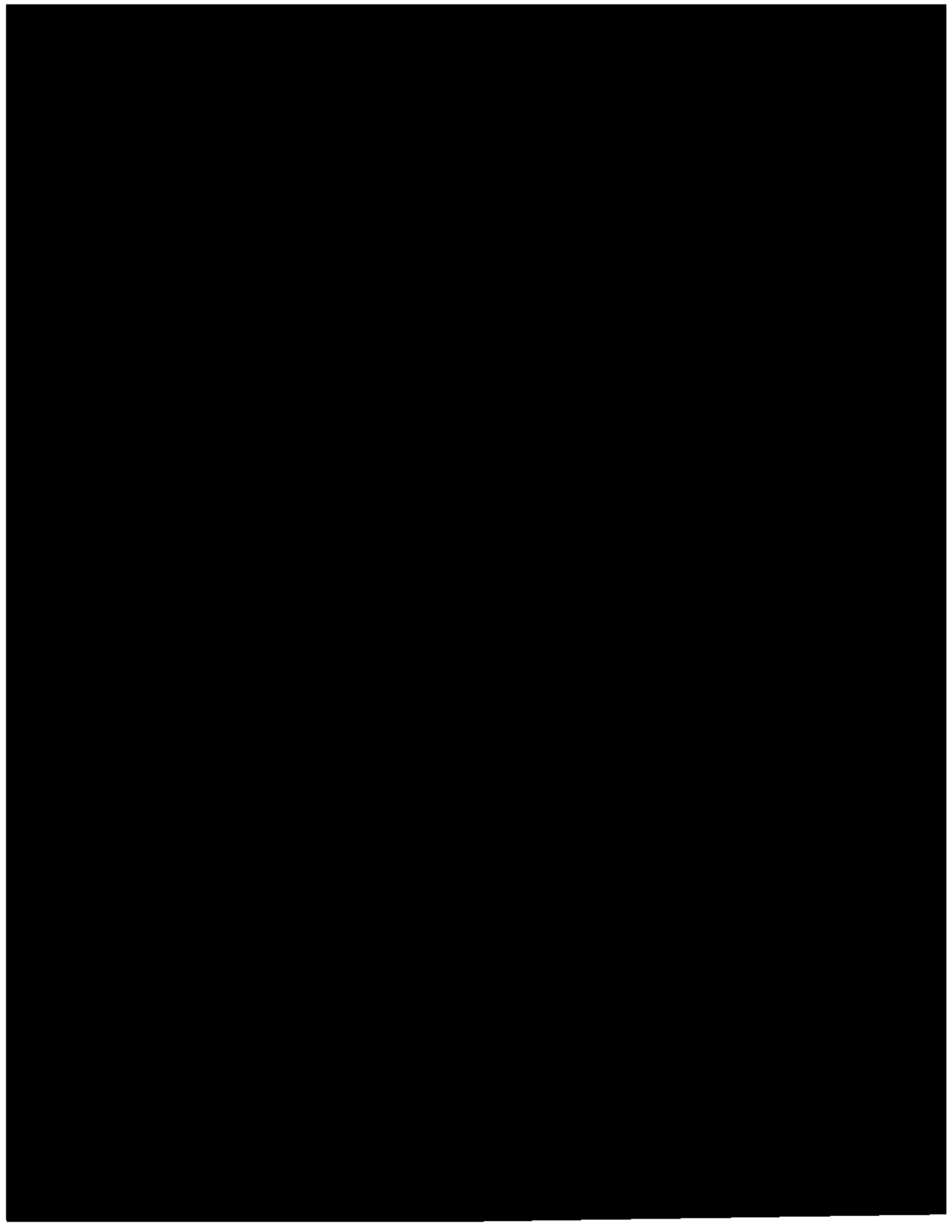
Thus sanctuary after sanctuary opens before him, shrine after shrine, temple after temple: each of them forming a *mandala* within the great *mandala*, a world within a greater world. Each shrine and each temple is a revelation of a new spiritual world, in which the Buddha-Dharma is reflected in its unfathomable profoundness. And with each storey the devotee ascends a higher plane of intuitive vision, until he reaches the last one, where all diversity disappears and where he is confronted with the ultimate integration of Wisdom and Compassion, Mind and Heart, Feeling and Knowledge, in the symbol of Vajradhara. Here we reach the purity of the dharmadhatu, the source from which every Buddha draws his inspiration and with which he is identified in his ultimate parinirvana.

To see all the wonders of the Kumbum will take weeks, nay months; to study them in detail would require years! There are about eighty smaller temples and shrines within the big temple, like cells in a bee-hive, and each of these sanctuaries does not only contain a number of exquisite statues (from about life-size to two-storied giant-Buddhas), but each of the walls within these shrines is covered from top to bottom with the most minutely executed frescoes of superb workmanship. They form probably the greatest encyclopaedia of Tibetan iconography in existence.

A Tibetan chronicle of the Kumbum mentions that alone in the four big temples, which occupy the round central structure or *amrita-kalasha* ("bumpa", as it is called in Tibetan), there are 18,886 images; and from what I have seen with my own eyes

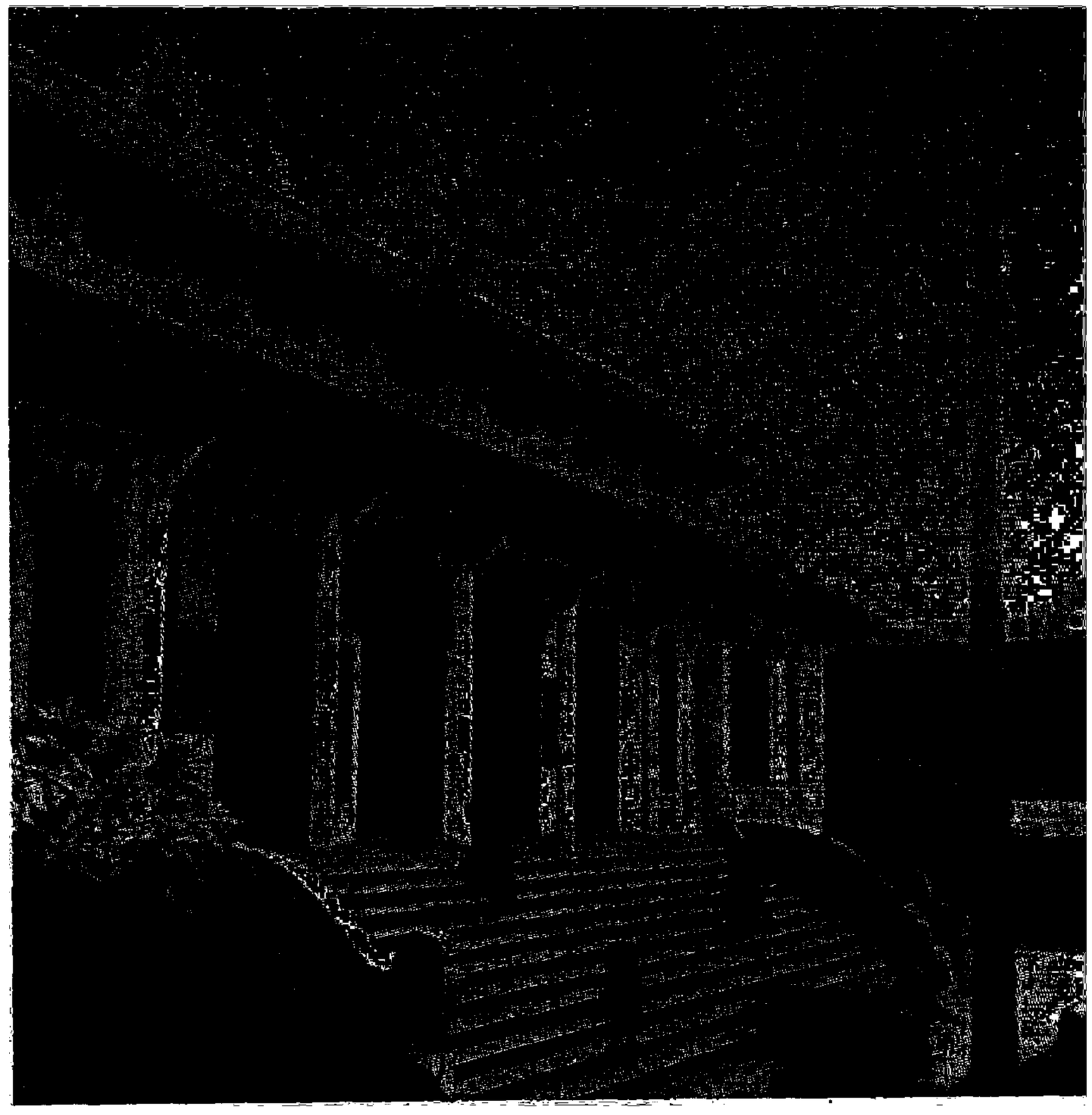


Buddha Ratnasambhava, one of the magnificent images
in the Kum Bum, Gyantse, Central Tibet.
Photo : Li GOTAMI



The "Kum Bum", or the Temple of the hundred thousand
images, Gyantse, Central Tibet.
Photo : Li Gotami.

Boys' Choir of Buddhist Temple in SAIGON, Viet Nam



Buddhist Temple in SAIGON, Viet Nam

during the months which I devoted to the study of the Kumbum while staying in Gyantse, I am inclined to accept this figure as correct.

In view of the immensity of the subject and the limitations of a short article, I had to confine myself to these general observations, while hoping to find a future opportunity for a more detailed description of the Golden Temple of the Hundred Thousand Buddhas.

## VESAK MOON

Thou silvery moon, on Buddha shon ;
Shine on, and on, and on, and on.
Give us the light with which to see
The path we tread, eternally.

The simple laws by which we live,
The Way the Buddha came to give,
The Noble Truths, the Eight Fold Path ;
Not seeking praise nor fearing wrath.

We hail the Buddha-land which sent
The Master-teacher from its tent !...
The harvest now we reap in pain ;
We fall, we rise, and try again.

Come nearer moon, and shine more bright,
That all may see what's in thy light ;
That all are one, and none there be
Otherwise, eternally.

SEI-HO

# THE WORLD BUDDHIST FLAG

## The Symbol of Human Hope and Universal Peace

*by*

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At the Conference of the World Fellowship of Buddhists held in Sri Lanka in May-June 1950, many vital decisions were made and several important resolutions were passed. One of the resolutions aimed at unification of the Buddhist world through the adoption of a flag as a general symbol. The flag accepted as the World Buddhist Flag was the one in 6 vertical stripes representing the six colours of the Buddha's aura namely blue, yellow, red, white, orange and a composite stripe comprised of all the five colours. The blue stripe is near the flag staff and the composite one constitutes the free margin.

The flag is not only reminiscent of the spiritual aura of the Blessed One but is also a vital symbol of the Buddhist renaissance in modern times. Born with the dawn of the re-awakening of the Dhamma in Sri Lanka towards the last quarter of the last century, the flag has since then been in regular use not only in the island but also by the Maha Bodhi Society of India since its very inception.

It was therefore in the fitness of things that a flag with such a spiritual background and with such historical associations should have inspired the 27 nations of the globe, foregathered in the historic Conference at Colombo, for acceptance as the symbol of the unity of the Buddhist world. So much sentimental veneration was in evidence in favour of this flag that proposals for an altogether new flag, simpler in construction, rich in symbolism and comprised of an elongated orange triangle with the Asoka Dhamma Cakka in its heart, were immediately withdrawn.

The six-striped flag is now the proud possession of the entire Buddhist world. The past and the present are made one in it. Its rays are as if the dynamic Dhamma, emanating from the personality of the Great Master Himself and thus uniting us with the perennial springs of eternal Truths. Yet with all that touch of antiquity, the flag is a modern conception, its birth being synchronous with the rebirth of the Dhamma in the modern world.

At once symbolic of the spiritual wisdom of the past and the source of untold inspiration and courage for

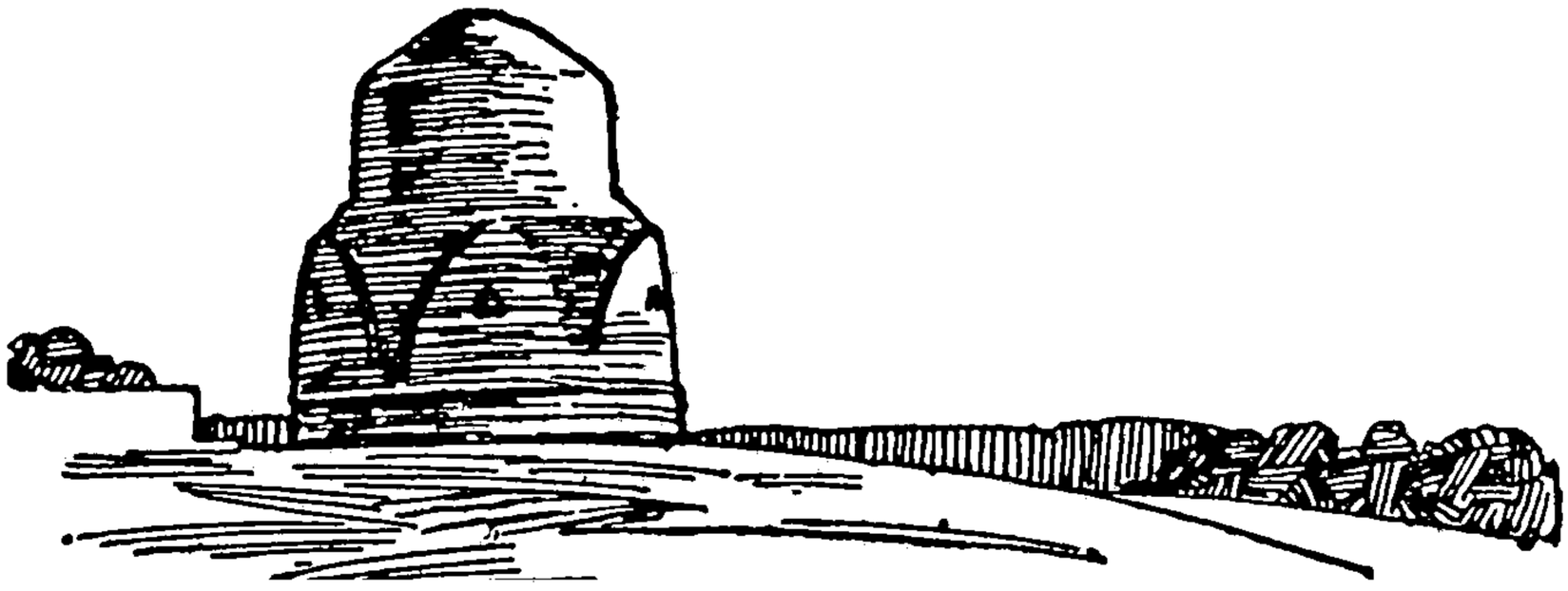
benevolent action in the contemporary world, the flag is pregnant with values of great utility to the chaotic world of to-day. Its very sight is an inspiration and its free fluttering in the air sets our hearts to compassionate tunes and our minds into peaceful vibrations. In its presence we are awakened to our sacred obligations to humanity and to the ideals of wisdom and service.

Flag of the Dhamma, to which cruelty and war are unknown, the Buddhist flag, unstained by a single drop of blood, human or animal, is indeed unique in human history. That is why it is the symbol of hope and peace.

Under this flag there can never be any aggression. It is the flag of social justice, of piety, of friendliness to gods, men and animals, of service to the needy, sick and sorrowing, of selfless devotion to duty, of untiring efforts towards genuine happiness and peace and, above all, of the highest Glory, the Bliss of Nibbana.

Let us hope, that wherever the glorious flag flutters in the high air, in Burma, Ceylon or Thailand, in India, China or Japan, in Europe, Africa or America, or in the large and small islands in the Pacific, Atlantic and the Indian oceans, it shall scatter an aroma of peace, happiness and wisdom. When all the cities and towns, hamlets and cottages all over the world are blessed with such an aroma, conflicts shall cease and peace reign. That is the ideal to which this flag beckons us. With it in our hands and the universal peace message of the Buddha in our hearts, we must move over hills and dales, through forests and sheets of water: travel from land to land, from nation to nation, country to country, and even from life to life till the sublime message of universal goodwill is firmly established all over the globe and peace brought to the world.

Verily, this flag is the Dhamma-duta, the messenger of Righteousness and universal goodwill. It inspires us towards a new era of hope and happiness, of general well-being and universal peace. May it live long and may the Dhamma endure to keep it aloft.



# AN AXE IS BORN WITHIN HIS MOUTH

In sooth to every person born
An axe is born within his mouth,
Wherewith the fool doth cut himself
Whenas he speaketh evilly.
And they who praise the blameworthy,
And they who blame the praiseworthy,
Cull with the mouth the seeds of woe,
Nor from the seeds raise happiness.
Who with the dice-seeds loseth wealth,
Little his woe ; greater for him
The seeds of woe, alike for wealth,
Alike for self, should he beget
Illwill in heart for well-farers.
For a hundred thousand periods,
Thrice twelve, and five, he goes to hell,
Whoso with ill-intent in word
And thought reviles the Ariyans.
The liar and he who does but says
"I did not do it," go to hell,
Degraded both by deeds, in death
Hereafter they become alike.
Who wrongs the man who doth no wrong
Him cleansed, full-grown, the fleckless man,
That evil turneth on the fool
Even as fine dust windward thrown.
Whoso is prone to coveting
Will speak of others in dispraise—
Mean miscreant, ill-mannered man,
Jealous and set on slandering :
O foul-mouthed, false, ignoble man,
Truth's murderer, ill-doer, vile ;
Thou ill-born, least of men, woe's seed,
Speak here not much ! Hell's man art thou !
Thou spreadest dust unto thy loss,
Transgressor, whom the good revil'st,
Thou who hast fared most evilly,
For long hast gone to steepy pit.
For perishes the deed of none,
Nay ! it becomes his taskmaster ;
Both dullard and transgressor see
Themselves hereafter writhe in pain. . . . .
Wherefore in pure, fair, friendly ways
Ward word and thought unceasingly.

—*Sutta Nipata.*

# STORIES FROM THE COMMENTARIES

TRANSLATED BY

A BHIKKHU OF THE ISLAND HERMITAGE

## I

"Whenever worthy ascetics or brahmans frequent remote jungle-thicket resting-places in the forest [while still] desirous of gain, honour and reknown, they evoke [in themselves] unseemly fear and dread caused by the fault of desire for gain, honour and renown."

In illustration of this passage from the Bhayabherava Sutta (Majjhima 4) they say a certain bhikkhu called Piyangamika, seeing the gain accruing to bhikkhus who had undertaken the ascetic practices, thought, "I, too, shall bring gain by undertaking the ascetic practices; and, undertaking the charnel ground dweller's practice, he went to dwell in a charnel ground. Then one day an aged ox, too decrepit to work, which had wandered by day in the pastures, came to the charnel ground at night and stood with its head in a flower bush, chewing its cud. When Piyangamika went out in the night from his ambulatory he heard the sound of its munching. He thought, "It must be the king of the Devas who knows that I have come to live in this charnel ground out of greed for gain and has come to punish me." And he held up his hands in supplication to the aged ox, saying, "Oh, noble King of the Devas, forgive me for this one night; tomorrow I shall not do it again!" And he stayed there thus supplicating and imploring throughout the whole night. Then, when the sun rose and he saw what it really was, he beat it with a stick and abused it, saying, "the whole night you terrified me!"

## II

"Who is there in [my] birth place, bhikkhus, who is esteemed by the bhikkhus who live there, his companions in the life of purity thus: holding aloof himself, he talks to the bhikkhus on holding aloof?"

Commenting on this passage from the Rathavinita Sutta (Majjhima 24) the commentary mentions five kinds of aloofness from contact with others, the five kinds of contact being: contact by hearing about objects of attraction, contact by seeing objects of attraction, contact by holding conversation with objects of attraction, contact by sharing the use of something with an object of attraction, and bodily contact.

In illustration of the last but one

there is the following story. "At the time of the Maricavatti monastery inaugural festival, they say, there were a hundred thousand bhikkhus and ninety thousand bhikkhunis present. A Samanera (novice), who had taken some hot gruel and was going away with it, put it down once on his robe and once on the ground. A Samaneri (female novice), seeing this, gave him a plate, saying, "You will be able to go if you put your bowl on this." Long after, when a certain alarm sprang up, they crossed the sea. Of these two, the bhikkhuni was the first to go. Then, when she heard that a Sinhalese bhikkhu had arrived, she went to the Elder and, after welcoming him, she sat down and asked: "Venerable Sir, at the time of the Maricavatti Monastery inaugural festival how many years had you been in the order?"—"Then I was a novice of seven years' standing; but how many years had you?"—"I too, was a novice of seven years' standing. I gave a plate, on which to put his bowl, to a novice who was going taking away some hot gruel in it". —"I was he", replied the Elder and, taking out the plate, he showed it to her. Due to just that much contact they were unable to continue in the perfect life and the two forsook the order in the sixtieth year."

## III

When a gift is presented to a bhikkhu by a lay supporter it may be that the layman or the bhikkhu or both or neither expects some material gain—the layman perhaps gives an offering in the hope of some concession or the bhikkhu gives flowers and fruit etc. in order to influence people. As an instance of the absence of such ulterior motives on either side there is the following story given in the same commentary.

"They say one woman lay follower had supported the Elder Cullapindapatiya Tissa for twelve years. One day a fire broke out in that village and burned down the houses. Bhikkhus who were supported by other families went there and greeted them, asking, "How was it with you, lay sister; were you able to save any goods?" People said, "Our mother's Elder will only come in time for the meal." Indeed, on the following day, when the Elder saw it was time to go for alms, he set out. The lay follower seated him in the shade of a mud wall and gave him the alms food she had prepared. After he had eaten, the Elder went away. People said, "Our mother's Elder came only in time for the meal." She replied "Those whom you support suit you; my elder suits me."

# RUINS

*By*

ANAGARIKA SASANA RATANA

What is the subtle fascination about ancient places, especially ruins? So much is left to the imagination, and the less there is to see the more scope is there for the brain to race round, and formulate in the mind's eye, a picture of the might have been. The appetite is wetted by a fragment of superb carving, possibly wrought by a patient and painstaking craftsman working with primitive tools, a lasting monument to loving care. Fame and reward were never contemplated, the ruling factor being the pride of workmanship.

The artists who fashioned such places like Ellora and Ajanta, Nalanda and other places of equal importance, meant to leave a fitting tribute for eternity. They devoted their lives to this cause, and although in most cases, no records exist of who they were, yet what remains of their labours is a mute tribute to the general mentality of their times.

Edifices which have escaped the ravages of time, may stand in all their splendour for admiring eyes to gaze upon and then pass by, but they leave nothing for the brain to chew upon, whereas vegetation covered ruins from which an exquisite piece of carving peeps out from the moss, immediately fire the imagination and leave the beholder cogitating and formulating the vividest of mental pictures. What the eye doesn't see the heart doesn't grieve, is the popular misconception of the materialistic present, but in actual fact, what the eye cannot see, curiosity gets crazy about and sets the mental digestive process in action, which is a very healthy and stimulating tonic for the human system.

The rational man, excusing his idiosyncracies—and only an extreme egoist will not admit of having some, —has some taste for the mysterious, and even if he does not pursue and indulge in this by studying ghost stories, spiritualism or mysticism, he will admit of feeling a stir, however deep down, when the subject crops up. When this is translated into a sight seeing trip, with scope for the imagination, as when contemplating some famous ruin about which only too little is known, he lets his inner self run riot, and conjures up his own conception of what the Place must have looked like and the activities that must have gone on there in the dim past. It is for this reason, if for no other, that he gets a kick out of it.

Sitting for instance, on a piece of projecting masonry, in the calm and quiet of a place like Nalanda, one can visualise the life that must have stirred its empty corridors, its court-yards, and the Shrines, when some 7000 monks inhabited the place which was a cultural centre and a famed University. Their yellow robes rustle as they hurry along on some mission. As they walk about in twos and threes they discuss the political trend of the times, or the latest reports brought in by some pilgrim of the Mohammadan invasion and its progress. They were after all very alive human beings through whose veins coursed the same life blood that flows in ours. They had their little problems, and their big ! Those long deserted corridors, the empty cells, the vandalised shrines and the half ruined stupa—all tend to make us think, and think again. The intricate drainage system with its man-holes for the spring cleaning ; the mortar laid centuries ago, and still as good as ever ; the thin bricks as hard as nails—were they made without straw? How were the huge stones raised up to such heights? Where were they cut and carved? All these and much more are there to feed the imagination, and the answers must be supplied by the individual observer who may come to the bitter conclusion that there is little that is new in this world. In fact it may be strikingly borne home, if enough thought is given to the subject, that humanity has lost a packet on the roundabouts, while concentrating on the swings. Has civilisation advanced along the path as is commonly believed, or has it, in its race for the betterment of man and his creature comforts, overlooked or ignored the culture of a bygone age as being archaic and of no fundamental value?

The twentieth century has been an era of startling archaeological discoveries which have gone a long way to prove, in some cases, and as pointedly disprove, in others, many fallacies and popular misconceptions about our hairy ancestors. Burried under the sands of time, they have now come to light, to shatter many a theory, and make the pundits scratch their heads, and tear up learned treatises so dogmatically penned. That many more treasures lie hidden, there is no doubt at all, and what the morrow will reveal may shatter many more pet ideas, and lay evidence before our grandchildren, evidence that will make us look like amateurs with our puny inventions and surprising lack of knowledge.

The main topic of thought today is the Atomic and Hydrogen bombs and other infernal weapons of destruction. As fast as the world tries to create, some evil force is at work to destroy, and which of us puny creatures can fortell but that in another twenty centuries from now, some enthusiast may not be sitting on the rubble of Delhi, studying a handbook of the extant Government and trying to imagine what went on in that labrynth of buildings which is the council chamber and the

secretariat now. It is reported that when the library at Nalanda was set fire to, it burnt for two months. How long it will take to burn all the accumulated red tape of modern times can only be left to the imagination, but it is hoped that if any escapes, as the Asoka inscriptions which have defied the ravages of time, will be a worthwhile interitance, and supply posterity with decent food for thought. In any case leave the enthusiast with a feeling of gratitude, similar to that experienced by our contemporaries who have the wit to appreciate what is so clearly written on the fragments of the walls. The wheel turns through its cycle, and then starts to turn again, and the same old sun and moon will gaze down, no doubt wondering at the stupidity of these little objects called men, striving hard to erect a super ant-hill which the first irresponsible youth, with no idea of the toil which went to create it, kicks down in a spate of peevish ill-will.

Yes, the ruin is an interesting study and profound! It well repays a few silent moments devoted to it, and is surprisingly refreshing to the world-weary mind.

Well said, Sariputta, well said! Just this, Sariputta, is the whole Brahma-faring, that is to say friendship, companionship, intimacy with the lovely. Of a monk who has friendship, companionship, intimacy with the lovely, this is to be expected —that he will make the aryan eightfold Way become, that he will make much of it. . . . . Mine, Sariputta, is friendship with the lovely, owing to which beings liable to birth are freed from birth, those liable to old age are freed from it, those liable to dying are freed from it, and those liable to grief, suffering, lamentation and despair are freed therefrom.

—*Samyutta Nikaya.*

# WAYFARING

There are four types of persons found existing in the world. What are the four? There is the dark, faring to darkness; the dark, faring to light; the light, faring to darkness; the light, faring to light.

And who is the person who is dark, faring to darkness? In this connection someone is born in a low family, he is poor, ill-fed, and in wretched circumstances, distressed and deformed. His conduct in body, speech, and thought is bad, so that at the breaking-up of the body after dying he arises in the Abyss, the Bad Bourn, the Downfall. It is as if a person were to go from blindness to blindness, from darkness to darkness, to one stain of blood from another.

And who is the person who is dark, faring to light? In this connection someone is born to evil circumstances such as I have just described, but his conduct in body, speech, and thought is good, so that at the breaking-up of the body after dying he arises in a Good Bourn, in a heaven world. It is as if a person were to mount a palanquin from the ground, or were to mount a horse from a palanquin, or were to mount an elephant from the back of a horse, or were to mount a terrace from an elephant.

And who is the person who is light, faring to darkness? In this connection some person is born into a family of high degree, very wealthy, and with ample aids to enjoyment. But his conduct in body, speech, and thought is bad, so that at the breaking-up of the body after dying he arises in the Abyss, the Bad Bourn, the Downfall. It is as if a person were to descend from a terrace on to an elephant, or from an elephant on to a horse's back, or thence to a palanquin, or thence to the ground.

And who is the person who is light, faring to light? In this connection a person is born among any of the fortunate circumstances I have just mentioned and whose conduct in body, speech, and thought is good, so that at the breaking-up of the body after dying he arises in a Good Bourn, in a heaven world. It is as if a person were to pass from one palanquin to another, or from the back of one horse to the back of another, or from one elephant to another, or from one terrace to another. So do I illustrate this type of person.

*Samyutta Nikaya*

# THE BUDDHIST WAY OF LIFE

*By*

A. R. KULKARNI, B.A., LL.B.,

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Buddhism is an attitude towards life. Buddhism lays emphasis on purity in life. It means the life led by the Arya or Noble people. The Buddhists regard Buddha's life as the ideal life to lead. We have therefore to probe into the life of Buddha if we want to know the Buddhist way of life.

A man is the creature of his thoughts. Generally a man's thoughts are reflected in his life through his speech and conduct. Some men no doubt make an attempt to conceal their thoughts. But their speech and deeds ultimately betray them. A man cannot conceal his real nature for a long time. The nature asserts itself and finds expression in his life. The thoughts which are conducive to the welfare and happiness not merely of the individual but of the world at large are the best thoughts. And that life is the ideal life which propagates these thoughts by words and deeds. In an ideal life you will always find an alignment between thoughts, words and deeds.

Let us now turn to Buddha's life and see for ourselves in what way it was an ideal life. We should here remember that just as it is difficul to trace the passage of the bird who sours high in the sky so also it is difficult for worldly men who are at the bottom of the ladder to fathom the personality of the most perfect and the purest of human beings—the Buddha who is at the top of the ladder. The distance between them and the Most Enlightened One is so vast that one is apt to commit an error of judgment. However, with our limited resources we will venture to fathom the unfathomable Buddha.

The Buddha proclaimed, "Do not believe in what you have heard, do not believe in traditions simply because they are coming to you from generations ; do not believe in anything simply because it is spoken of and rumoured by many ; do not believe merely in the words of your scriptures ; do not believe merely in the words of your Guru. But independently investigate the truth of any statement yourself and if after observation and analysis you find that the statement is correct and is conducive to the welfare and happiness of not merely yourself but to the welfare and happiness of the world at large,

then accept it and live up to it." These are the boldest and grandest words ever uttered by man. Buddha went further and said to his Bhikkhus: 'O Bhikkhus, do not accept even my own words out of reverence for me. But examine them on the touch-stone of your reason in the sam way as a gold-smith tests the purity of gold by putting it in fire". It is thus clear that there is no blind submission to Buddha in Buddhism. By these words Buddha freed humanity from the clutches of scriptures, dogmas and traditions and gave to man a status which was hitherto denied to him. The essence of Buddha's teaching is: 'O human beings, light which is the source of all delight is in your own hands and is not a gift from any extraneous person or power'. Buddha thus gave dignity to man. Let us now examine the implications of Buddha's teachings. Buddha says:—

"Attahi attano natho kohi natho
parosiya
Attanahi sudantena natam
labhati dullabham

*Meaning*:—'Man is his own Lord. What greater Lord can there be? When a man conquers himself you cannot find a Lord greater than him!"

It is thus clear there is no place for God in Buddhism. Buddha evolved his theory of salvation independently of any God. Buddha was, in fact, a physician and not a magician. Like an expert physician who correctly diognoses the disease, the cause of the disease and the medicine against it, Buddha noticed that misery was the disease from which humanity was suffering. He, therefore, found out the cause of this misery and the medicine, that is, the way to end that misery. And these eternal truths he gave to the world in the shape of the Four Aryan or Noble Truths. If anybody would pose the question in this form: 'who created the world and the misery in it?' Buddha would at once say that the question was not rightly put. He would, therefore, say, 'don't ask such questions as they do not help you to solve your real problems.' Instead ask such questions as: 'why do I suffer misery in this world? what is the cause of this misery and how can I put an end to it?' as such questions lead to purity in life.

Some people are startled at the idea of Four Truths. How can there be four truths? Truth is always one and not four, they say. In a sense this is right. To people who have attained Nirvana or the state of deliverance that state of Nirvana is the only truth. But people who are immersed in the world and its pleasures how can Nirvana be a Truth? They are in fact poles asunder from Nirvana and to say that Nirvana is the only truth is, to say the least, highly hypocritical. Buddha's approach was thus the most practical and correct approach. The first step to happiness is the realisation of the fact that we are in the midst of misery. If one were to regard misery itself as happiness one would never be goaded to put an end to that misery and consequently he would never know what happiness is. If we regard the saltish water of the

sea as nectar we will never know what nectar is. As a first step to nectar we must realise that the sea water that we drink is saltish. Buddha's presentation is thus the most rational and logical presentation and appeals or at any rate ought to appeal to man who, above every thing else, is a rational being. If you start with the presumption that this world is all happiness you deceive yourself and will ever remain in darkness.

It is thus clear that Buddha started with the premise that the world was in misery and his sole concern was how to end it. Misery and its end are the essence of Buddhism. Some people might say that Buddha was a pessimist. This charge is futile as we will presently notice. That the world is in misery is a self-evident truth. Buddha merely noticed it and was not blind to it. Not to get what one desires is misery. Separation from persons and things which are near and dear to us is misery. Vicinity of persons and things which we hate is misery. And the world is full of these things only. So was not Buddha merely stating a self-evident truth when he said that the world was in misery? Misery is nothing but the condition of sinfulness of man. End of this misery is the Nirvana or the state of supreme bliss discovered by the Buddha. Had Buddha stopped at the first Truth that the world was misery without pointing out the way to end it then, perhaps, the charge of pessimism would have been correct. But Buddha definitely tells us that this misery can be put an end to and further tells us the way to end it. The Buddha thus tells us the way to Nibbana, the state of supreme bliss. When a man puts an end to the rule of Satan in him he automatically enters the state of purity which is all happiness. Partial elimination of the Satan would not do. There must be complete elimination of the Satan if one wants to enter the abode of purity, for here both the Devil and God cannot co-exist. It is for this reason that the Buddha inculcates his disciples to uproot the forest of greed and lust and not merely uproot individual trees in the forest.

Some people say that Buddha's Nirvana is self-annihilation and further that it is a state of negation. In a sense it is correct to say that Buddha's Nirvana is annihilation. But it is annihilation of the Satan in man. And in the act of annihilating the Satan man automatically enters the abodes of Purity which is a state of supreme Bliss and is the final goal of man. This Nirvana of Buddha is not negative. It is positive bliss. To put it in Buddha's own words "Nibbanam paramam Sukham" which means "Nirvana is absolute bliss". Those who assert that Buddha's Nirvana is negative in character have thus no true comprehension of it. Buddha's Nirvana is definitely positive in that it is all happiness which means a state of mind where there is neither pain nor pleasure in the worldly sense.

Let us now revert to the Four Aryan Truths and examine them with precision. The world is in misery is the first truth. If world is in misery there must be a cause of this misery for there is nothing in the world with-

out a cause. Greed is the cause of this misery. It is the second truth. End of this greed which means the cessation of misery and the consequent attainment of Nirvana is the third truth. And the way which leads to the attainment of Nirvana, that is, the Arya-Ashtangika marga or the Noble Eightfold Path is the fourth truth. Right view, Right determination, Right speech, Right conduct, Right-means of livelihood, Right effort, Right meditation and Right concentration of mind are the Eightfold Path of the Buddha.

The first question that strikes us at the outset is the use of the word Arya by the Buddha. Why did Buddha call his Four truths as the Aryan Truths? The word Arya means noble. It means that these truths are fathomable by the Arya or Noble people and not by the common people who are immersed in worldly pleasures and lead a corrupt life.

Now let us examine in detail the Eightfold path. But before we do it let us understand the meaning of the word 'Right' on which Buddha laid such a great emphasis. The word Right has been used in contradistinction to the word false or wrong. The word conveys the same meaning as is conveyed by the expression 'Right or genuine coin' as opposed to a false coin. Right view therefore means that our angle of vision towards the world 'must' be right. The angle of vision is said to be right when we have faith in the Four Aryan Truths and not otherwise. Right determination means a determination to take a vow to be non-violent, to be compassionate and to act in the world without the expectation of fruits of one's own action. We know the proverb 'Virtue is its own reward'. And it is in that spirit that a man has to function in this world. We have already seen that the world is in misery. The right man will not, therefore, enhance the misery of the world by his violent, aggressive and exploiting nature. Therefore the necessity of this resolve by which a man tries to mitigate the misery of the world as far as he can do it. Not to speak falsehood, not to speak harsh words, not to slander anybody and not to indulge in futile talk is Right speech. Not to commit bodily sins is Right conduct. Killing, theft and adultery are bodily sins as primarily the body commits these sins. To make your livelihood depend on Right or honest means of subsistence is the Right means of livelihood.

Let us now see what Right effort is. There are two tendencies in human nature, namely the divine tendency and the devilish tendency. The divine tendency leads you to your evolution and finally to your liberation or salvation. The devilish tendency, on the other hand, leads you to your destruction and always keeps you in bondage. The effort of man should, therefore, be to foster the divine tendency in him and make it the basis of his life and uproot the devilish tendency which is the cause of his ruin. Fostering the divine tendency means the doing of positive good in the world. This process is called Right Effort which leads to Nirvana. If the teachings of the

Buddha can be summed up in one verse that verse is :—

Sabba papassa akaranam kusalassa
upasampada
Sacitta pariyodapanam etam
Buddhana sasanam

*Meaning* :—'Not to commit sin, to accumulate merit and to purify one's mind is the teaching of all Buddhas." To be alert and wakeful in life is Right meditation. You have witnessed the sparrow picking up and eating pieces of grain. The sparrow, while eating looks down, above, to the left, to the right, ahead and behind, in fact in all the six directions before it puts the piece of grain in its mouth lest it may not itself be devoured by the cat. Similar alertness has to be exercised by one who is keen to attain Nirvana. This means that like the sparrow he has to be very alert and vigorous in life and see that he is not caught in the clutches of his enemies which are lust, anger, infatuation, attachment, arrogance and animosity. Right concentration means the state of equilibrium of mind or the state of absolute bliss.

This Eightfold path is also known as the Middle Way or the Golden mean in life. It is so-called as it avoids the two extremes of life. A life given to sensual pleasures is degrading, ignoble, mean, vulgar and profitless. This is the one extreme. And a life given to self-mortification is another extreme. A life of self-mortification is painful and profitless. Avoiding these two extremes Buddha devised his golden mean which leads to purity in life.

It is thus apparent that Buddha evolved his theory of deliverance without the intervention of any God. And this is the special feature of Buddhism. If God does everything, and they say nothing happens in this world without a mandate from him, then it follows that man is merely a puppet in his creation. In this sense you can neither blame the murderer nor the thief. There is thus neither sin nor merit, neither right nor wrong, neither justice nor injustice as everything is O. K. in his hands. Such a conception of God naturally tends to a reckless life and the ultimate chaos in the world. Therefore Buddha's approach is the right approach. Buddha puts the *onus of maintaining order in the world on man* and thus gives him a status and responsibility which he cannot shirk by taking shelter behind a God. "Reap as you sow" is the immortal law which he places before humanity as the guiding principle of men's lives. In this age of atom bombs Buddha's sublime teaching is the only ray of hope to erring humanity. Buddha says to human beings: 'Oh human beings, pause ; consider why you suffer and end your suffering by Right thoughts, Right words and Right deeds'. Let us, therefore, rally round the Buddha and thus save humanity from its imminent ruin.

# THE FESTIVAL OF VESAK IN THE WEST

*By*

A. A. G. BENNETT,

*Deputy Editor, 'The Middle Way'*

"Wesak, or Vesak (Sinhalese), Vaisakha (Sk.): The month corresponding to April-May, on the Full-Moon Day of which is celebrated the Birth, Renunciation, Enlightenment and Parinibbana of the Buddha." Such is the wording in the *Glossary of Buddhist Terms* published by the Buddhist Society, London. We commemorate the Birth, not as the advent of another "person" to that which is called the "World", but as a prelude to the culmination of effort of many previous lives ; we celebrate the Parinibbana, not as the passing away of another "person" from the "World", but as the accession to that more-than-Life, the nature of which we can scarcely perceive. Yet though these aspects of the celebration, as well as the Renunciation, can be appreciated in the West without serious difficulty, the matter of the Enlightenment is less easily comprehended. Speaking generally, the West would ask: "On what specific point, or points, was Gotama the Buddha enlightened? On what specific point, or points, do *we* need to be enlightened?" And the answer is: "Reality and the consequent meaning of Life".

The West is considered to be materialistic in outlook, yet certain thought has come down to us from the past which would show that this has not always been so. "All things are in constant flux ; nothing has permanence," said Heraclitus. "We cannot descend twice into the same stream." There are the Idealities of Plato, akin to the *Li* of the Hsin Hsüeh and Li Hsüeh Schools of later date, according to which there stands behind every thing, material or abstract, an idea which represents that thing in its state of perfection ; this idea is all that the thing possesses of existence, reality or identity. But all such notions sank into obscurity as orthodox monotheism dammed the flow of Western thought. For a thousand years Western religious authorities insisted, often with brutal violence, that the sum total of Truth was contained in their dogma, and when at last thought forced an outlet, it followed the channel of least resistance: the examination of the

physical world as a self-operating and separate entity.

Late in the sixteenth century C.E., Galileo Galilei watched a lamp swinging in the cathedral of his native city of Pisa. He observed that its oscillations, whatever their range, were always executed in equal times. Abandoning his music and painting, he devoted a long life to the study of physical phenomena. He died the year Sir Isaac Newton was born, and the chain of scientific enquiry has never since been broken. What is the karma of scientific enquiry? Where has the enquiry led? In the course of development it has brought us such comfortable amenities as electric light and the radio ; latterly it has brought us the less comfortable atom and hydrogen bombs ; in short, in spite of fair-seeming gifts, carried to the limit, it hints at the possibility of complete physical annihilation. More profound consideration, however, shows no such fatality. There has always existed in France, and to a much lesser extent in England, a coterie of scientists who have regarded physical research, not only as a basis for discovery and invention in the physical world, but as a means of suggestion of philosophic parallel. Having found that the "laws" which appeared to govern the world of everyday things to be but of the nature of first approximations of more comprehensive laws which embrace the astronomical and sub-atomic worlds also, they find the physical world is not the stronghold of determinism it was previously assumed to be. Again, they find the problem of resolving the apparent multiplicity of things to devolve into the problem of resolving that magnificent pair of opposites : "positive" and "negative" electricity, and, since these terms were arbitrarily assigned for convenience' sake at the outset of electrical research, are led to attribute the apparent multiplicity of things to mental discrimination. Though such comparisons are familiar in detail only to the *grande élite* of scientific thinkers, what the *grande élite* accepts to-day the *élite* will accept to-morrow, and the populace—perhaps next week. This being so, it grows ever easier for the Western mind to bring consideration to bear on the statement : "Mano pubbaṅgamā dhammā", and consequently on other Buddhist teachings.

Was it necessary that the West should travel by this circuitous, if elaborate, route? It may have been so. It may have been necessary to single out the physical universe for examination as a separate entity in order to show that no such separateness really exists. It may have been necessary so that we should proceed the more easily to understand the no-separateness of any form of life, and that we should be led to visualise a state in which intellectual thought, far from being final, gives way to an intuitive feature for which "thought" is an understatement. It must have been necessary to remove the stumbling-block in order to arrive at a clearer interpretation of the Enlightenment of the Buddha and the Real Purpose of Life.

# LOOKING TOWARD THE RELIGION OF THE FUTURE

*By*

ROBERT STUART CLIFTON

Time was when the main problem of the various world religions was to determine ways and means by which each particular manifestation of religion could triumph over all other manifestations of religion. At various times each of the great world religions seemed to hold the upper hand over all other faiths. Throughout that long era the conflict was a contest between religions. The picture has now changed. The conflict now is between religion and irreligion and, at the moment, the advantage is on the side of irreligion.

It is useless to argue that mankind has become indifferent to religion or that there is no longer any spiritual urge within us. We have the surest proofs to the contrary. We are forced to make the disgraceful confession that mankind has drawn away from religion not because the standards of religion are too high and noble for the grasp of mankind but because of the sorry condition into which organized religion has fallen. When the human race in its griefs, perplexities and woes, turns for guidance to religion as now organized and constituted it finds only more grief, perplexity and woe in the degrading spectacle of the countless wrangling divisions, petty interests, competitions and general narrowness of view now prevalent in all religions,—whose efforts to give spiritual integration to the life of mankind are largely nullified by divided aim and confusion of programme.

With the passing of the centuries most of the religions of the world have had their try at re-making the world in a better and nobler shape and all have failed. Buddhism alone has made no serious attempt to lead the world entire out of darkness into light. Is it not now *our* turn to make at least an attempt to give new meaning to all religion?

Have we Buddhists forgotten that the Noble Dharma is not *a* religion or sect or division of religion *but Religion itself* and the very science of religion which rises above all divisions? O, Asia, Mother of Religion! Have you forgotten that every great manifestation of spirituality has come out of your vast

expanses . . that every great teacher and master of religious science has been an Asiatic? Who better can lead the world out of inharmony than Mother Asia with her deep understanding of spiritual truth . . . with her millions of followers of the Master of all Masters, The Buddha. More and more the eyes of the world are turned towards Asia. In looking Eastward the world cannot help but view Buddhism and inquire consciously or otherwise: "What has Buddhism to offer the world?" Is it not altogether likely that a greater and ever greater participation by Asia in world spiritual affairs would lead the Occident to a newer and fuller understanding of the realities of religion as taught by the Masters Buddha, Jesus, Mohammed, Lao Tse, Zoroaster and others? All of whom were Asiatics.

In any case it is now definitely Buddhism's turn to offer to take the responsibility for bringing the world back to religious allegiance and appreciation of the spiritual life through giving to religion that genuine universality which alone will now save religion from becoming nothing more than pages of history. In doing this is it necessary for us to abandon all differences whatsoever? No, certainly not. The time will never come when all persons will be able to see any matter in altogether the same light. The differences we must renounce are those which lead us into inharmony and smallness rather than into peace and growth. The only point on which a great degree of dogmatism would be necessary would be the recognition of the pressing need for unity of co-operation among all manifestations of faith, with the corollary recognition that all honest and earnest efforts by whatever system and under whatever label leads upward.

The time has come for all men who have any faith whatsoever to stand together against the ever rising forces of no-religion. This point cannot be over-emphasized.

There is strong reason to believe that if Buddhism were to put its own house in order and were then to hold forth the hand of full fellowship to all advanced religionists who have abandoned the ridiculous notion that spiritual progress can be made only under the auspices of a particular sect, the gesture would be heartily reciprocated by the now large and influential bodies of modernistic religionists throughout the world. Such a consummation would inevitably have a strong effect on all sects and bring about a world-wide revival of real religion—the religion of the spirit as opposed to religion of form and prejudice.

On our choice rests the whole future of religion. Will Buddhism have the mind, heart and strength to meet this challenging condition with the right choice? Let us choose wisely—and Now!

# STRANGE VAISAKHA

*By*

W. J. LESLIE

It is so many things to so many men. It is a sign and symbol, a hope and aspiration. It is a mood that enters many minds and hearts ; and it is a tinsel bedecked shrine that custom and tradition has erected. It is a time of dedication and withdrawal from mundane matters, and a time of joyous celebration. It is a ritual clothed in splendour—a quiet time of gratitude and remembrance—and a routine, matter-of-fact gift-giving. It is a holy festival and a public holiday.

It shines like a beacon star ; and it lures like a resplendant jewel of power. It hides its sorrow for all death and separation under the promise of new birth and Ultimate Attainment. It veils the lonely years of searching and striving, and bids men look upon the possibility of Enlightenment. It holds the hope of what might be before the eyes of men forever.

It does not speak of supernatural or supernormal Achievement, or promise Heaven-worlds or Brahmalokas far beyond the reach of average men ; it sets the goal within the mortal lifetime and forbids man to forget his own undeveloped powers. It ministers to no one's pomp and glory and assists no one to egotistical satisfaction, but bears quiet and unassuming witness to the truth of known possibilities possessed by every human being.

It carries always to the instructed a whisper of the strong comradeship between all beings who aspire, and to the uninstructed it presents a song of triumph not to be forgotten. It furnishes no proof of after-life, and gives no assurance of pre-existence to the mind, but it hints of these by inference that admits of very little doubt, and calls the Tathagata "Lord of the Middle Way" and "Teacher of Devas and Men" with impartial choice and equal truth.

It binds its votaries throughout all lands, and makes no barriers for any race or colour, station, caste or birth. It gives no inherited and undeserved place or unmerited honours. It is a sign and symbol, a hope and aspiration, and that is why it is so strange, so far beyond the mundane standards, so high above the average aspirations, that it is uncontaminated by them.

It has remained unchanged because it has abiding places only in the hearts and minds of men, and men have never made for it a temple or a statue or an altar—it is beyond all these. It is unique and mystic—this strange and high Vaisakha.

# ANECDOTES FROM THE BUDDHA'S LIFE IN AMERICAN FICTION

*By*

PROF. SUSIL CHANDRA KHASNABIS, M.A., LL.B.

"Oil", a book of fiction by an eminent American litterateur, Upton Sinclair, is one of the best sellers in modern English literature. The press has lavishly showered encomiums upon its variety, vigour and comprehensive grasp of incident and character. The "Sunday Times" holds it up as a book which "gives one furiously to think". "Oil" has, as its back-ground, the much-talked-of story of American Capitalism which, in the words of the author, "cannot thrive without the purchase of the government" as well as of the capitalist industry of America, which, also in the author's words, "is a world-war going on all the time, unheeded by the newspapers". The story is woven round the somewhat meteoric rise of a former mule-driver who, after his almost accidental incursion into the profession of oil-drilling, comes to be known as Mr. J. Arnold Ross. Mr. J. Arnold Ross piles up millions upon millions of dollars in this industry of oil-drilling by means which are not always fair and above board. His only son, J. Arnold Ross, junior, alias Bunny, who, having finished his high school education, enters the university, becomes a source of much *head-ache* to the father ; because in spite of all the schooling which the capitalist father gives the youthful son in this lucrative business of oil-drilling, Bunny Ross, who, being the only son of an oil magnate, becomes known as the "oil prince", forsakes all the prospects of an easy-going and smooth, albeit unscrupulous life, and also the personal charms of a beautiful and highly rich fianceé, Vee Tracy, a cinema star, and dedicates his life to the uplift of the toiling millions in the American industries. Bunny Ross however shuns the path of violence advocated by the Third International and prefers the "middle path" of socialism.

Sinclair very cleverly makes use of the story of the Lord Buddha's renunciation in Chapter XVII (The Exposure) of this famous book of fiction and shows how the Buddha's ideology of renunciation works in the mind of the fictitious hero of the book, namely, J. Arnold Ross, junior, alias Bunny, and helps him in making

his final decision. Millions of his father's dollars and his rich and beautiful fianceé lose all charms for him. In order to enlighten the inquisitive readers about the working of the hero's mind, I would only quote the relevant portions of the dialogue between the oil magnate and his recalcitrant son on the momentous occasion of the latter's dedication of his life to a higher ideal: "It's pretty hard on a father that has only one son, and had hopes for him. You know, I've really thought a lot about you—it's been the main reason I worked so hard."

"I know, Dad, and don't think I haven't suffered about it: but I just can't help doing it."

Another pause. "Have you thought about Vee?"

"Yes".

"Have you told her?"

"No, I've been putting it off, just as I did with you. I know she won't stand for it. I shall have to give her up."

"A man ought to think a long time before he throws away his happiness like that, son."

"I have thought, all I know how. But I couldn't spend my life as an appendage to Vee's moving picture career. I should be suffocated with luxury. I have convictions of my own, and I have to follow them. I want to try to help the workers, and first I have to know how they feel."

"It seems to me, son, you talk like one of them—I mean the red ones."

"May be so, Dad, but I assure you, it doesn't seem that way to the reds". Again there was a silence. Dad's supply of words was running short: "I never heard of such a thing in my life!"

"It is really quite an old idea—at least twenty-four hundred years." And Bunny went on to tell about that young Lord Siddhartha, in far off India, who is known to the western world as Buddha; how he gave up his lands and his treasures and went out to wander with a beggar's bowl, in the hope of finding some truth about life that was not known at court. "The palace which the king had given to the prince was resplendent with the luxuries of India; for the king was anxious to see his son happy. All sorrowful sights, all misery and all knowledge of misery were kept away from Siddhartha, and he knew not that there was evil in the world. But as the chained elephant longs for the wilds of the jungle, so the prince was eager to see the world, and he asked his father, the king, for permission to do so. And Suddhodana ordered a jewel-fronted chariot with four stately horses to be held ready and commanded the roads to be adorned where his son would pass. "And then Bunny, seeing the bewildered look on his father's face, began to laugh. 'Which would you rather I become, Dad—a Buddhist or a Bolshevik?' And truly Dad would not have known what to decide" (Oil, Eighth Impression, pages 434 to 435).

Edwin Arnold's "Light of Asia" probably opened the avenue for a proper understanding and appreciation of the life-history of the Lord Buddha. Since the publication of

Arnold's Light of Asia, a large number of poets, scholars and philosophers have enriched Euro-American literature by elaborating the life-history and philosophy of this master-mind of Asia and have set many minds on earth a-thinking on the Buddha's life of renunciation. Sinclair's use of these anecdotes from the life of the Buddha is only a sign of the time—spirit (Zeit-geist) which specially pervades the university circles of the occidental world. Students of comparative literature may like to take note of this as an instance of the influence of oriental thought upon recent occidental literature,--running parallel to such well-known instances as the application of the central idea of Kalidasa's *Meghaduta* in Schiller's *Maria Stuart* where the captive Queen of Scots calls on the clouds to greet the land of her youth, the application of the technique of an introductory chapter, (*Prastavana*) of a Sanskrit drama in Goethe's *Faust* or the more recent application of an Upanishadic fable in a poem entitled *"What the Thunder Said"*, by T. S. Eliot in his *"Waste Land"*. All serious students and lovers of Buddhism will however be delighted to take this application by Upton Sinclair of the anecdotes from the life of the Buddha as an appreciation by the illustrious author of the Buddha's preferment of renunciation to a life of comfort and sensual pleasure, which would have been Siddhartha's, in case He had followed His royal father's counsel and wishes. More of such appreciation from western litterateurs may be expected in future.

# A HUNDRED SPEARS

Translated by a Bhikkhu of the
Island Hermitage

Thus I heard.

Once the Blessed One was living at Savatthi in Jeta's grove, in Anathapindika's park. There the Blessed One addressed the bhikkhus.

"Bhikkhus".

"Venerable Sir", those bhikkhus assented to the Blessed One.

The Blessed One said this.

"Suppose, bhikkhus, there were a man who would live for a hundred years, and one were to say to that man with a hundred years' span, 'listen you man, they will wound you in the morning with a hundred spears, they will wound you at midday with a hundred spears, they will wound you at nightfall with a hundred spears: being wounded three times with a hundred spears day after day, living for a hundred years, having a hundred years' span, at the end of the hundred years, mark well, you man, you will realise the four Noble Truths as yet unrealized. An intelligent well-born man, bhikkhus, would undertake this without further ado. Why is that?

"Infinite, bhikkhus, is this round of rebirth, and the first beginning of blows with spears, of blows with swords, of blows with axes is not known.

"If, bhikkhus, it were thus, still, bhikkhus, I do not say that this realization of four Noble Truths is painful and grievous: rather, bhikkhus, I say that it is a pleasant and happy realization of four Noble Truths. Of what four?

"Of the Noble Truth of suffering,
Of the Noble Truth of the arising of suffering,
Of the Noble Truth of the cessation of suffering,
Of the Noble Truth of the path leading to the cessation of suffering.

"Therefore, bhikkhus,
This is suffering: thus effort should be made,
This is the arising of suffering: thus effort should be made,
This is the cessation of suffering: thus effort should be made,
This is the path leading to the cessation of suffering: thus effort should be made."

So said the Blessed One. Those bhikkhus were glad, and rejoiced at the words of the Blessed One.

[Sattisata,
Sacca Samyutta, No. 35]

# NOTES AND NEWS

## *A Happy Vaisakha to All.*

On the 20th of May, the Buddhist world will be observing the thrice sacred festival of Vesak or Vaisakha which commemorates the birth, enlightenment and Mahaparinirvana of our Lord. It is a day for rejoicing just as it is a day for contemplation on things spiritual ; for the birth of a Buddha is the happiest event which takes place once in many millions of years. It brings joy and happiness to every living thing and not merely to man alone. Birthdays of many a saint are days of horror to numerous innocent animals as they are mercilessly killed for feasting. But on Vaisakha day it is just the reverse. Even those Buddhists whose diet is not wholly vegetarian, refrain from causing suffering to animals by abandoning a flesh diet on that day. Vaisakha is, therefore, a day of peace, goodwill and happiness to the entire universe. It is also a day for stock-taking and making new resolutions. Birth of a Buddha sets rolling the Wheel of the Good Law and on this sacred day it is the duty of every Buddhist to consider what part he has played in this noblest of all works. If he has contributed his share, he can rejoice doubly and enter the new year with a good fund of merit. If he has done nothing or feels that he had done too little, he can resolve to make up for the deficiency and dedicate anew to the task of spreading the all-saving Dhamma. Every Buddhist can be a true missionary of his religion by not only contributing funds to spread the gospel but also by living it in his own person and thereby setting an example of Right Living.

We rejoice with our fellow Buddhists on this sacred occasion and send our warmest greetings to all our members, readers, contributors and other friends.

## *Depressed Classes and the Vaisakha.*

We are happy to note that the scheduled castes and the so-called depressed classes are making arrangements to observe the Vaisakha Celebration in a big scale this year in different parts of India. Since the Hon. Dr. B. R. Ambedkar advised them to embrace Buddhism there is a stir among them and they are increasingly taking interest in Buddhism. Many have decided to declare themselves Buddhists on the auspicious day.

We have no doubt whatever that the advice given by the Hon. Dr. B. R. Ambedkar is the right one which he could give to his followers.

Although untouchability has been abolished by the Indian Constitution, in actual practice the disabilities under which these people have been labouring, are slow to give way. It is only by coming within the Buddhist fold that they can remove caste tyranny and regain their lost self-respect and freedom to live as human beings. Buddhism is not a foreign religion to them. It was their ancestral faith and is admittedly the highest achievement of Indian genious. They will thus recover their lost heritage and enter as equals into a fraternity which is not confined to the borders of India alone.

## *Diamond Jubilee of the Maha Bodhi Society.*

At a meeting of the Governing Body held recently the tentative programme of the coming Diamond Jubilee celebration was decided upon. The Celebration will be held in Calcutta on the 27th and 28th December, followed by functions in Sarnath and other centres of the Society. Important items in the programme are:—

(1) Publication of a *Souvenir Volume* giving a full history of the Society, the Founder's work for humanity and special messages received for the occasion. This will be edited by Dr. Kalidas Nag, the Editor-in-Chief of this Journal.

(2) Publication of a book entitled *"2500 Years of Buddhism"*. It will make a full survey of Buddhism and its history during the last two and a half millenniums. The book will probably extend to two or three volumes and will be edited by a leading Oriental Scholar. Although none of the volumes will come out at the time of the Jubilee Celebration, it is expected that all the volumes will be ready before 2500 years of Buddhism are complete.

(3) A pilgrimage to important Buddhist sacred places immediately after the celebration in Calcutta is over. This will be a most attractive trip organised under the direction of the Society's office-bearers.

We invite all our friends all over the world to help the Society in making the event a success.

## *Relics Delegation to Sikkim and Tibet.*

On the 23rd April, the Society's Delegation which took the sacred Relics to Sikkim and Tibet, returned to Calcutta after two months' tour. As usual the trip has been a triumphal march and the love and devotion with which the sacred Relics were welcomed wherever they were taken were an inspiration to all. His Highness the Maharaja of Sikim who invited the sacred Relics sent the Heir-apparent to Bagdogra to escort the Relics to Gangtok. The Relics were placed in the Royal Monastery and expositions held for a full week. At the special invitation of His Holiness the Dalai Lama of Tibet the Relics were then conveyed to Yatung where

His Holiness is now in residence. His Holiness held a special Service and the stay of the Relics was extended to two weeks so that thousands of his devotees who came there from distant places to hear him preach his first sermon could pay their homage. It was a memorable occasion. His Holiness was pleased to give a special message to the Society conveying his blessings. After visiting Kalimpong, Darjeeling, Ghoom, Kurseong, Tindharia and other places, the delegation returned to Calcutta.

Our thanks are due to His Holiness the Dalai Lama, His Highness the Maharaja of Sikkim, Maharaj Kumar, Mr. H. Dayal, Indian Political Officer in Sikkim, Bhikkhu Sangharakshita, Secretary of the Relics Reception Committee at Kalimpong, members of the Dharmodaya Sabha, Kalimpong, members of the Nepali Tamang Buddhist Association, Darjeeling, with its branches at different towns, and numerous other friends who had helped to render the visit such a grand success.

The delegation which consisted of Dr. M. R. Soft (leader), Bhikkhu Jagadish Kashyap, Bhikkhu M. Sangharatana and Rev. G. C. L. Sangpo deserve our unstinted praise and thanks. Rev. Sangpo and Sri D. Valisinha who joined the delegation on the last day at Gangtok, had to return earlier. Bhikkhu Jagadish Kassyap returned from Yatung thus leaving Dr. Soft and Bhikkhu M. Sangharatana to fulfill the whole programme. These two deserve our special thanks for the excellent manner in which they had performed the difficult task assigned to them.

As announced elsewhere, our July Number will be a special "Tibet and Sikkim Number".

## *Vaisakha Number.*

As usual we have received a large number of interesting articles for the Vaisakha Number. We have endeavoured to include all of them but, for want of sufficient space, we are compelled to withhold a few as in the previous year. We, however, hope to utilise them in course of this year. We wish to express our thanks to all our contributors who have so promptly responded to our request for articles.

# NOTE ON ILLUSTRATIONS

In this issue we are publishing the photographs of a number of art treasures belonging to the Maha Bodhi Society of India. They are kept in the Sri Dharmarajika Vihara (Calcutta), the first temple built by the Society.

1. *Japanese Buddha Image* (Frontispiece). This remarkably beautiful image comes from Japan. It was presented to the Founder by Japanese Buddhists in 1893 to be placed in the Buddhagaya Temple. The Mahant, however, prevented its installation and is now a prized possession of the Society at its Headquarters. Made by the leading sculptor of his time, this 800 years old wooden image depicts Buddha preaching to Saccaka, the heretic.

2. *Stone Buddha Image from Buddhagaya.* This well preserved image is about 1200 years old. On the halo can be read the famous Buddhist stanza "*Ye dhamma hetuppabhava* etc." inscribed in Gupta script. Venerable Dharmapala took this image to the United States when he went there to attend the Parliament of Religions. His Diary Leaves contain many references to it.

3. *Three Stone Reliquaries* belong to the Asokan period (250 B.C.). The quality of stone and the fine polish are very similar to those of the caskets in which the Relics of Sariputta and Moggallana Arahans were discovered. These caskets, however, bear no inscriptions.

4. *Buddha Image from Tibet* is made of brass. It is a fine example of Tibetan art and was presented to the Society by the late Mr. S. W. Laden La of Darjeeling.

5. *Buddha Image from China* is a gift of Mr. A. Santra, a Bengalee resident of Shanghai, who returned to India recently. It is very old and is probably of Japanese make. The period to which it belongs is not known.

6. *Image from Thailand* is about 900 years old and belongs to the Chiengoan period. It was presented to the Society by Mr. and Mrs. Bharat Rajsubij of the Buddhist Association of Thailand through Bhikkhu P. Pannananda and Bhikkhu B. C. Khemabhirato, who visited India recently.

7. *This old Tibetan Tongka* is one of a pair presented by Mr. G. G. Cleather, an English friend of the Society. He purchased the two *Tongkas* in Peking while staying there. They depict the Lord Buddha in the attitude of calling the earth to witness. Sariputta and Moggallana Arahans are standing on two sides.

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# MALARIA AND ALBANIA

On the Adriatic, close to Italy and Yugoslavia, lies a mountainous country, called Albania. To most people this country is Terra Incognito. They know that it is wild and barren and that in large parts of the country people still live in accordance with their ancient barbaric manners and customs.

The Albanians are the oldest race of the Balkans. They were first mentioned in history by Ptolomaeus—who called their capital Albanopolis. Little is known of this ancient history but the historians make mention of the valour of this race and of their mutual dissension. Many tribes still live in the mountains where their ancient traditions are still cherished. The man is the undisputed Lord and Master of the family, the women are regarded as the inferior sex and all heavy work is relegated to them.

Not all of the country is mountainous. Along the coast of upper Albania the land lies low, is marsh and intersected by many lagoons. It goes without saying, that these districts are ideal breeding grounds for Anopheles mosquito and which is responsible for the spread of malaria on a vast scale.

In these areas it is therefore of the utmost importance to take QUININE regularly. The Committee of Experts on Malaria, appointed by the former League of Nations, who made an extensive study of the whole malaria problem, in their report published in 1938, gave directions anent the use of quinine as a preventive medicine. They advised the taking of a daily dose of 6 grains of QUININE during the whole of the malarial season and a daily dosage of from 15 to 20 grains for a period of from 5 to 7 days when attacked by a bout of malaria.

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In view of the fact that the activities of the Society have increased enormously and its responsibilities as the representative Society of the Buddhist World in the Land of Buddha's birth are heavy, the need for a permanent Fund is extremely urgent. In coming December we shall be celebrating the Diamond Jubilee of the Society and the event is a fit occasion to place the Society's finances on a sound footing. Of the new undertakings, the acquisition of about 19 cottas of land adjoining the Headquarters for the enlargement of its premises and for the establishment of an Inter-Asian Cultural Institute where students can gather for the study of Indian culture takes priority. The Government of West Bengal has very kindly agreed to acquire the land for which funds have to be provided in the course of the next few months.

We, therefore, make an appeal to our numerous friends and well-wishers throughout India, Burma, Ceylon and other countries to contribute most generously to the **"Diamond Jubilee Fund"** which will be utilised as follows :

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Historians are unanimous in their opinion that the Buddhist period is the most glorious period in the chequered history of this ancient land. Inspired by the teachings of Lord Buddha which lay emphasis on compassion and service, the people then worked unitedly for the happiness and well-being of humanity. Art, architecture, painting, sculpture, medicine and other sciences developed at a remarkably rapid speed. We refer with pride to Emperor Asoka as one of India's greatest men and rulers, one who adopted the noble path of **Dharma Vijaya**, conquest by truth, by which alone human civilisation can be saved from disaster. The Maha Bodhi Society's ambition is to help to propagate this great message. We hope and trust all lovers of India and Buddhism will strengthen the work of the Society by making generous contributions to the above fund.

All contributions may be addressed to the Treasurer, Maha Bodhi Society of India, 4A, Bankim Chatterjee Street, Calcutta—12, or to the Society's Account in Bank of Ceylon, Foreign Dept., G.O.H., Fort, Colombo, Ceylon.

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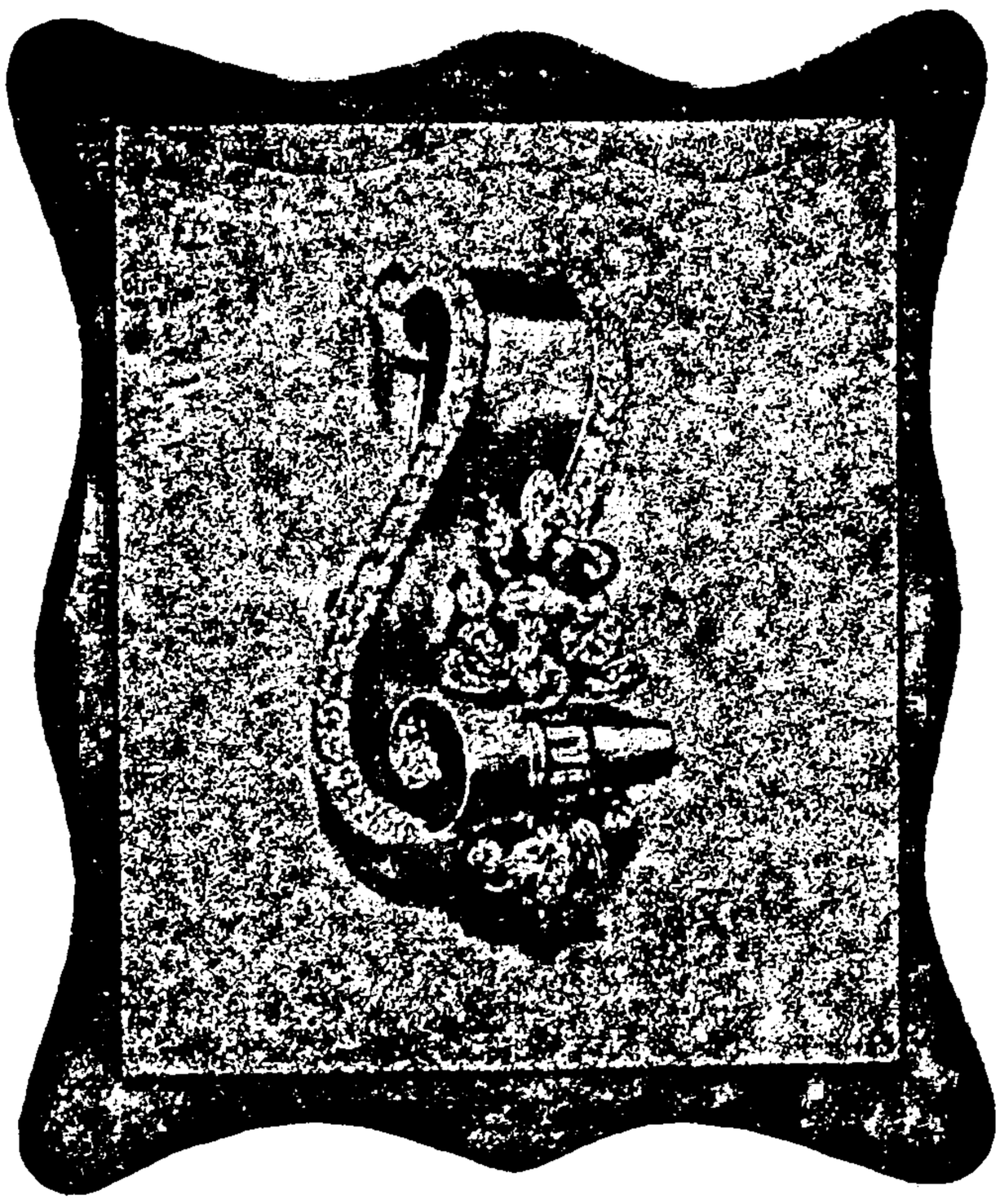

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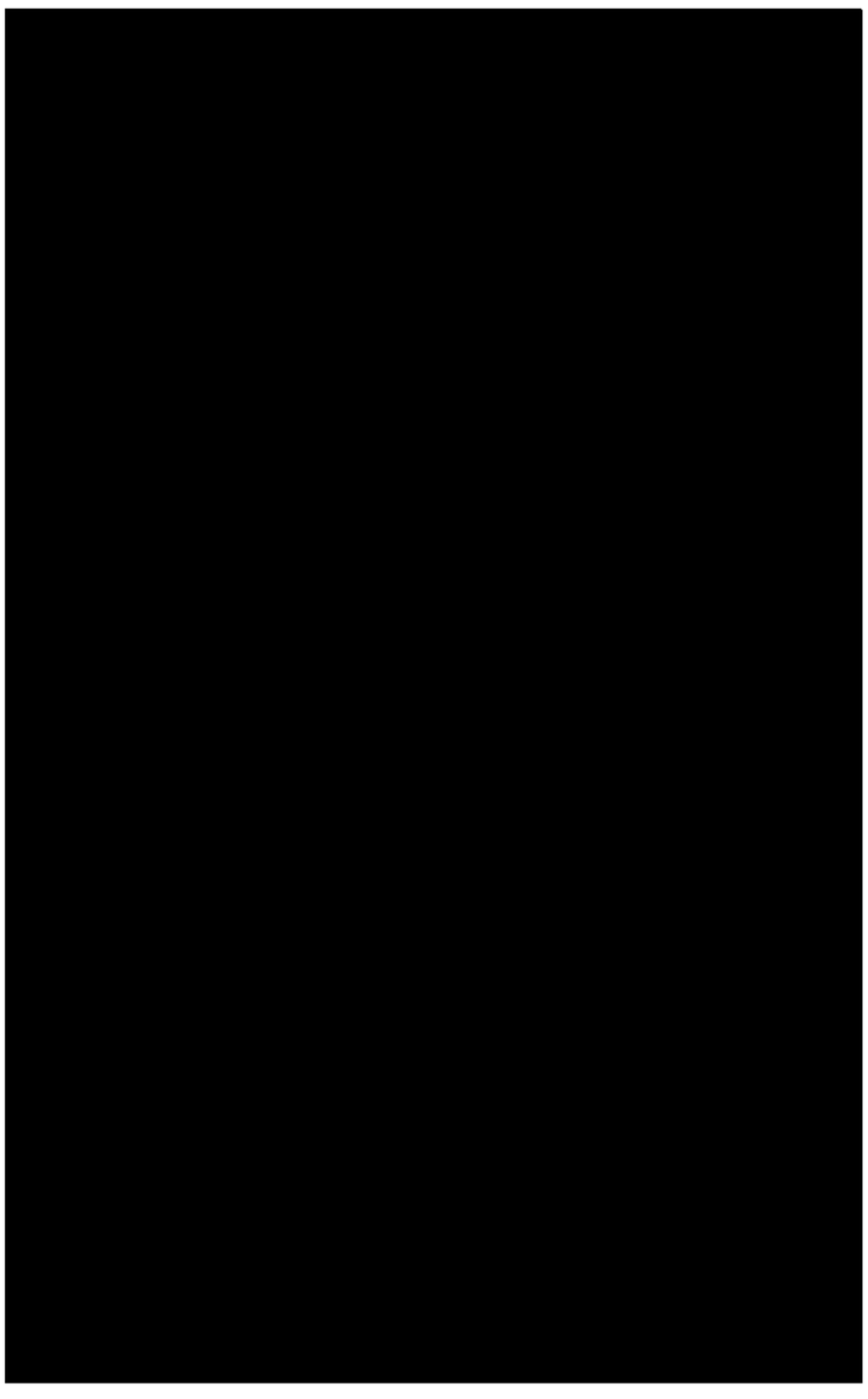

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His Holiness the Dalai Lama sitting on his throne at Yatung.

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

—MAHAVAGGA, VINAYA PITAKA.


Vol. 59.] B.E. 2495 JULY C.E. 1951 [No. 7


## MESSAGE OF HIS HIGHNESS THE MAHARAJA OF SIKKIM

THE PALACE,
Gangtok,
Sikkim,
The 30th May, 1951.

I send my warmest felicitations to the illustrious journal "The Maha Bodhi" and its gallant band of workers for the service this widely circulated magazine is rendering to the cause of humanity in general and Buddhism in particular. All praise will be inadequate for the team of Maha Bodhi Society's representatives who faced the arduous journey to Sikkim and thence to Tibet. They brought solace and "Shanti" to thousands of people of these remote lands with the "Darshan" of the Sacred Relics. The conveyance of the Sacred Relics into the State will be a living memory in the history of Sikkim.

I convey to all connected with this Mission my and my peoples' grateful thanks for all the trouble they had undertaken for the Dhamma.

TASHI NAMGYAL,
*His Highness the Maharaja of Sikkim.*

# MESSAGE OF HIS HOLINESS THE DALAI LAMA OF TIBET

*Translated by H. R. H. Prince Peter of Greece and Dr. George Roerich.*

*Om svasti/*

*Originated from the/two/perfect Accumulations, endowed with the thirty-two signs and the eighty secondary marks, adorned with a garland of lotus flowers, endowed with the leaves of the sounds of the sixty branches of the Precepts enunciating the Two Truths, the well-cooked rice emitting the sweet flavour of Highest Omniscience and Omniscient Mercy,*

*The incomparable Teacher showing the Path of Welfare, the Wishing Tree, may it grow bigger!*

*Having gulped the wisdom of the essence of nectar of His Precepts, their i.e., Sariputra and Maudgalyayana/bodies were aglow with beatitude,*

*Having entered the Path of Deliverance and Immortality, we revere from the heart that incomparable understanding.*

*Having forded the stream of the three Worlds,*

*He diffused the wonders of enjoyment to many.*

*With the all-pervading sound of music of the Fully-praised, protect with words of blessing!*

*Having composed the above words of praise, we welcome Him with sounds of music filling the World.*

*In this World of ours, from among a thousand Suns,*

*He like a white lotus,*

*The fully-praised Leader, the Lion of the Sakyas,*

*Who has accepted as His field of labour this world of ours where people have a life-span of a hundred years during this Wrangling Age.*

*At first, having manifested a Mental Creative Effort towards Enlightenment,*

*Accumulating merit in countless fortunate ones,*

*At last, attaining Supreme Enlightenment on the summit of Vajrasana.*

*Then for the first time, in the country of Banaras, He revolved the Wheel of Law of the Four Truths, enunciated the 84,000 aggregates of elements of existence, and established on the Path of Deliverance countless fortunate disciples.*

*For the benefit of future generations, having divided the Holy Relics into eight parts,*

*The mere seeing of the Holy Relics, that were left behind, brought deliverance, as a drop of nectar transformed itself into a hundred thousand drops.*

*From among the numerous Hearers, numerous as the sand of the Ganga,*

*Sariputra, most excellent in Wisdom, and Maudgalyayana, most excellent in miracles,*

*Their relics enclosed in two caskets, under painstaking arrangements undertaken by the Maha Bodhi Society of India-Aryavarta, were, since many months invited by the Ruler of Sikkim, and brought to Gangtok.*

*I, in order to benefit the spiritual welfare of the Doctrine and people in Tibet, have invited the Relics of the Teacher and of/His two/disciples to Chumbi, to the monastery of Dung-kar Ta-shi-lhun-drup.*

*Their arrival coincided auspiciously with the Rite of bestowing the Benediction of the Great Merciful One:*

*As said in the Sutras :—*

*"My retinue is fourfold.*

*Now they offer to Me,*

*But in future they will offer zealously to images.*

*For when fortune declines, fruition also declines."*

*With great reverence having invited them, and having made proper arrangements for receiving them, for two weeks we worshipped them with faith, reverence, and joy, remembering the mercy of the Merciful Teacher.*

*For as said by the maha-acarya Santideva,*

*"The only medicine for the sufferings of living beings, the source of all Bliss,*

*May the Doctrine last long, accompanied by riches and honour."*

*And again,*

*"Similar to the all-embracing Heavenly Treasury,*
*May riches flow without interruption,*
*Without strife and injury,*
*May one attain freedom!"*

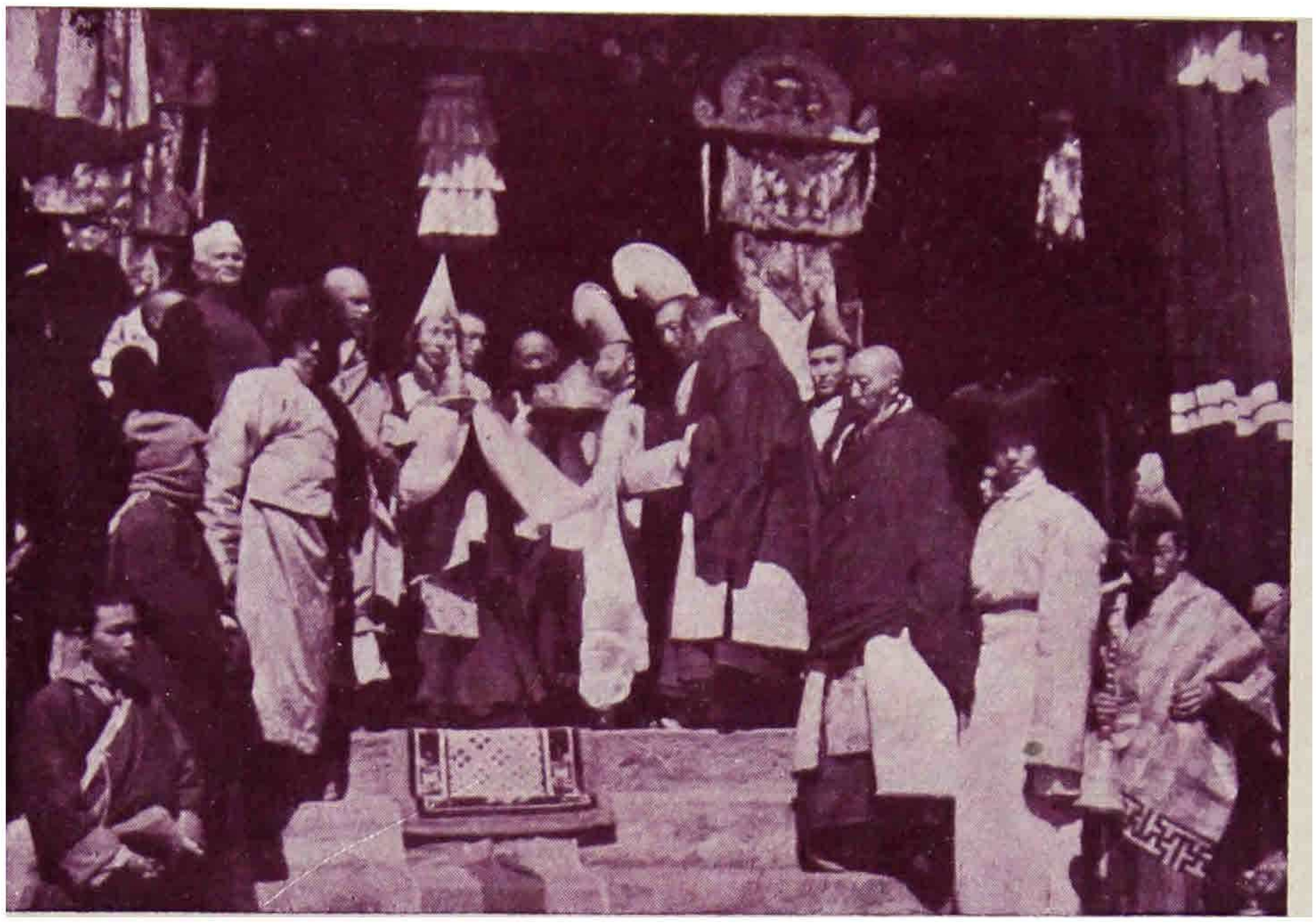
*We express the earnest wish that this Buddhist Doctrine, this excellent medicine relieving the pain of the World, may again spread throughout this World, and in particular in India-Aryavarta, as in the time of the coming of Lord Buddha into this World, and that the kingdoms of this World may abandon their warlike activities, and having entered the Doctrine of the Jina, may be established in friendly understanding, and that all living beings may attain a new and perfect felicity.*

*The Nalanda acarya Kasyapa, the Banaras upadhyaya Sangharatana, and the Assistant to the President of the Buddhist Society—Dr. M. Soft, who accompanied the Holy Relics, having addressed me as the Supreme Head of the Buddhist Religion,*

*I, throughout the line of rebirths, having accepted the responsibility of the Supreme Head of the Buddhist Religion on Earth, in order that the Doctrine of the Jina may spread, and the Buddhist Society in India prosper, and in order to help in the erection of the new stupa in which the Holy Relics are to be placed, have ordered the grant of*

Message of His Holiness the Dalai Lama.
Written by hand in clear Tibetan Script on yellow silk cloth and bordered with beautiful brocade, the document is a work of art.

Photo by H. R. H. PRINCE PETER of GREECE



His Holiness the Dalai Lama is receiving the Relics at Yatung.

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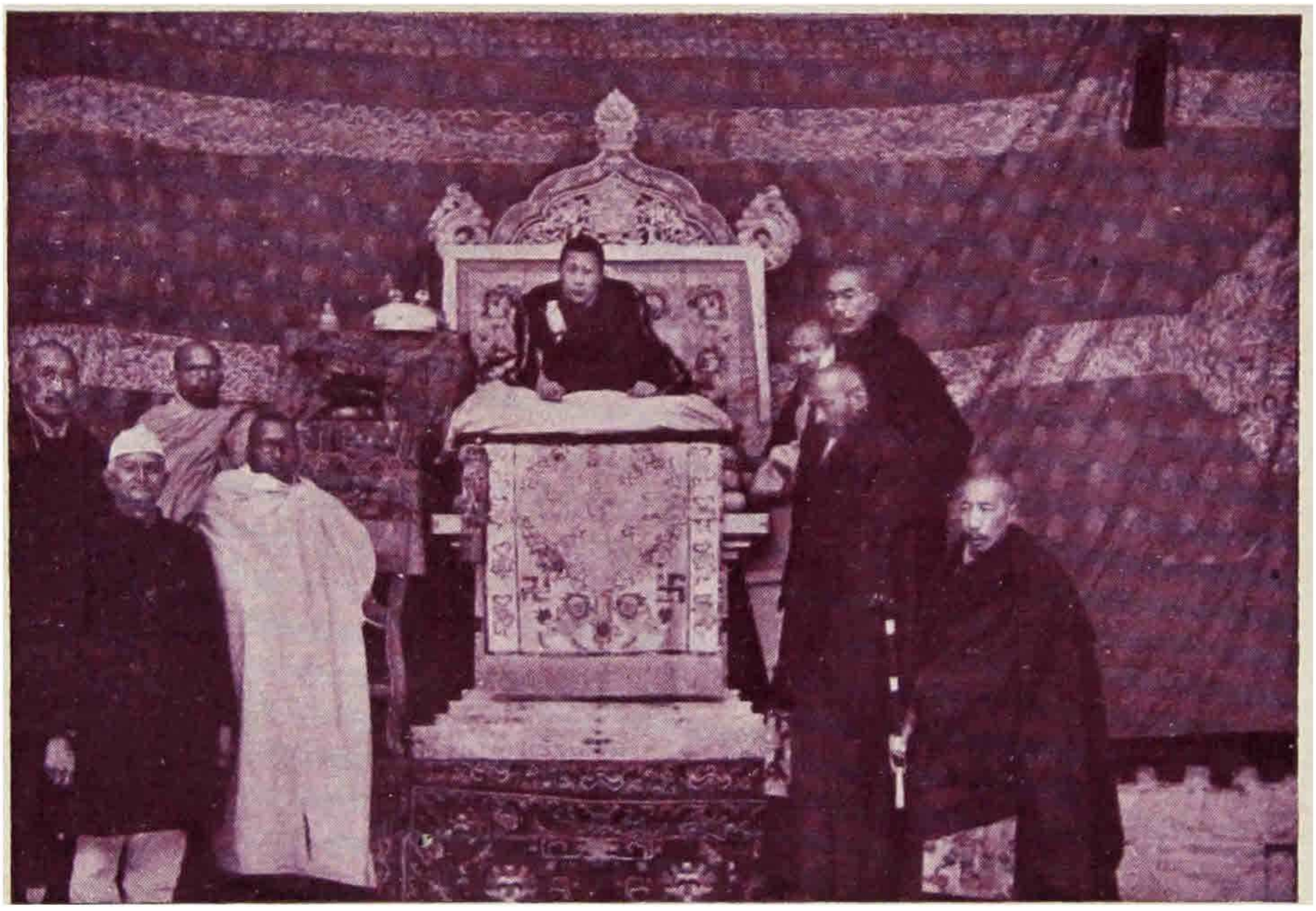

His Holiness with the members of the Delegation on his left.

*(Left) Front Row :* Dr. M. R. Soft, Bhikkhu J. Kashyap.
*Back Row :* Chief Secretary to His Holiness and
Bhikkhu M. Sangharatana.
*( Right )* Lord Chamberlain to His Holiness, Two Tutors of His
Holiness and a Minister.

*Rs. 15,000 as contribution from the Tibetan Government, and a grant of Rs. 8,000 on behalf of the people of Tibet.*

*Further, to present to the Buddhist Society one image of the Lord Buddha, a complete set of the Precious bKa'-'gyur of the Jina, and one well-executed painted image depicting Lord Buddha.*

*In order to help the school of the Buddhist Society at Nalanda, to present an image of Lord Buddha, and complete sets of the Precious bKa'-'gyur and bsTan-'gyur.*

*May all acarya-panditas and members of the Buddhist Society, as well as the Heads of States, and officials, great and small, continue to revere the Precious Doctrine, and as formerly benefit in every way the spread of the Doctrine.*

*Again, we express the earnest wish that exhorted by the breath of undefiled expounding and practising of religion, with the help of the conch coiling to the right of the Excellent Helper,*

*Having attained the blessing of the third stage, making the proud sound resound to the World's end.*

*The glow of precious stones on Whose armour, had dispelled Darkness, accompanied by a hundred thousand playmates opening the lotus flowers of the four classes (chos, don, 'dod-pa and thar-pa).*

*May He benevolently smile on till the end of existence!*

*Having hoisted the white precious parasol of the Doctrine of Adityabandhu, our Leader, the above was written by the Sakya monk Nga-wang lo-sangten-dzin jyamtsho srid-gun wang-gyur tshung-me-pei de on the auspicious 13th day of the bright half of the Tibetan month of the Iron-Hare year of the sixteenth Tibetan Cycle of Years at the monastery of Dung-kar Ta-shi lhun-drup in Chumbi.*

SEAL OF HIS HOLINESS
THE DALAI LAMA

# SIKKIM AND THE SACRED RELICS

By

Maharaj Kumar P. T. Namgyal, O.B.E., of Sikkim.

The State of Sikkim, known as Brasmojong in Tibetan, is bounded on the North by Tibet, East and South-East by Bhutan, South by India and on the West by Nepal. Though originally her territory extended upto Thangla in Tibet, Thelung La in Bhutan, Titilia in India and Dhodposli in Nepal, encroachments by the neighbouring states from all sides reduced Sikkim to her present size of 2818 sq. miles. She is a protectorate of India enjoying internal autonomy.

In the middle of the 17th century the Tibetan sage, Lhapenchenpo, entered Sikkim and propagated Buddhism in the country. With the advent of this age the first Maharaja Phuntso Namgyal was formally installed as the ruler of Sikkim and Buddhism remained the state religion of the country. It is said that Guru Padmasambhava, the founder of the red sect Buddhism in Tibet, paid a visit to Sikkim while he was in Tibet in the mid 8th century, but no attempt appears to have been made to spread Buddhism in the country then. After the visit of Lhaboun Rimpochi many learned lamas continued to visit Sikkim and the Buddhists of Sikkim looked upon them as their spiritual guides.

This year has been the most auspicious period for Sikkim due to the visit of the sacred relics of Lord Buddha and his chief disciples Arahans Sariputta and Mahamoggallana. The relics were flown from Calcutta, the head-quarters of the Maha Bodhi Society, accompanied by the Ven'ble Bhikkhu J. Kashyap, M.A., Revd. Bhikkhu Sangharatna, Rev. G. C. L. Sangpo and Dr. M. R. Soft and were joined later at Gangtok by Ven'ble Bhikkhu Sangharakshita and Sri Devapriya Valisinha. The Relics were received at the Bagdora aerodrome by the Maharaj Kumar of Sikkim and an escort of Sikkim Police. Though the Relics reached Gangtok late in the evening they were received by a large gathering of people and taken to the Palace Lhakhang in a long procession led by the lamas' band. His Highness and other members of the Royal family received the Relics on the steps of the Lhakhang and conveyed them into the shrine room of the first floor which was gaily decorated and brightly lit with lamps. On placing the Relics on the altar especially

arranged, lamas recited prayers accompanied by the musical band. On the next morning His Highness accompanied by the members of the Royal family, the officers and nobility worshipped the Relics and received the long coveted "darshan". After this the Relics were exposed to the public for a week. Men and women, young and old, from far and near, rushed in great numbers to have darshan of the Relics.

On 4th March, 1951 the Relics were taken to Yatung at the request of His Serene Holiness the Dalai Lama. The send off was a grand show befitting the occasion. The State armed police presented a guard of honour and then the Relics placed in a beautiful decorated palanquin made the historic move to Tibet led by the picturesque lamas' band, followed by a large number of people. The arrival and the exposition of the relics in Sikkim has been the most unique occasion in the history of Sikkim. The ruler and the people of Sikkim are extremely grateful to the Maha Bodhi Society of India and the members of the delegation that accompanied the relics for the trouble they had taken to make the visit a great success. The auspicious arrival and exposition of the Relics in Sikkim will, it is hoped, bring everlasting peace, prosperity and blessings to Sikkim. It is a great satisfaction to Sikkim that due to her efforts to bring about the visit, not only the people of Sikkim but also those of the neighbouring countries were fortunate enough to obtain such a rare and sacred Darshan.

Not to be cheered by praise,
Not to be grieved by blame,
But to know thoroughly one's own virtues or powers
Are the characteristics of an excellent man.

*The Precious Rosary* (Tibetan)

A foolish man proclaimeth his qualifications ;
A wise man keepeth them secret within himself ;
A straw-floateth on the surface of water,
But a precious gem placed upon it sinketh.

*The Precious Rosary* (Tibetan)

# TIBETAN REFORMATION

*By*

DR. GEORGE ROERICH

Tibet has been often described as one of the most conservative countries on earth which contrived to preserve a great deal of the mediaeval world, shunning the very idea of reformation. No doubt it is so, and the country is still a veritable mine of information on ancient India and Buddhism, and the Tibetan Buddhist Canon remains our richest source for the reconstruction of scriptural history of Buddhism. Yet, during the thirteen centuries of its history, Buddhism in Tibet has been repeatedly reformed in a series of attempts to preserve the purity of the Doctrine and purge it of heterogeneous elements that had penetrated the Buddhist monastic community. Tibetan history knows several such reformations, and the process is still going on—a sign that the monastic community retains its vigour. No doubt, these reformational movements were carried out under the slogan of going back to the very source of the Doctrine, but at the same time each of them corresponded to the needs of the time, and as such were progressive movements inspired by the Teaching of the Founder.

After its introduction into Tibet in the middle of the VIIth century A.D., the first attempt to reform Tibetan Buddhism was made during the reign of king Khri-lde srong-btsan (Ral-pa-can, 817-836 A.D.), who established a special Tribunal of the Buddhist Doctrine (bCom-ldan-hdas-kyi ring-lugs-kyi hdun-sa) attached to the Royal Palace, in about 826 A.D. It was the duty of the Tribunal to examine the existing translations of Buddhist texts into Tibetan and codify the language used in translating them. The Tribunal thus powerfully influenced the formation of the Tibetan literary idiom. The activities of king Ral-pa-can were clearly directed towards the maintenance of the purity of the Doctrine and were in the nature of a reformation in as much as they corresponded to the needs of their time and strove to build up the Doctrine on a solid foundation.

The next great reformational movement began with the arrival in Tibet of Dipankara-Shrijnana or Atisa in 1042 A.D. During the twelve years of his stay in Tibet, Atisa repeatedly raised his voice against certain non-Buddhist practices that had crept in-

to the religious life of the Buddhist community. The religious sect, the bKah-gdams-pas, founded by him, prepared the way for the Yellow sect which later became the ruling sect of Tibet. The great religious council of 1076 A.D. convened by king rTse-lde, can be considered to be an outcome of Atisa's activities in Tibet. Besides correcting existing Tibetan translations of Buddhist sacred texts done by the translator Rin-chen bzang-po and others, Atisa composed the Bodhipatha-pradipa which expounded the stages of the paths of the three classes of men, and which inspired Tsong-kha-pa to write his Lam-rim chen-mo.

The next great reformational movement was that of rJe rin-po-che Tsong-kha-pa (1357-1419), the founder of the yellow-hat sect of Buddhism in Tibet who won the high distinction of being called a "Second Buddha" (Sangs-rgyas gnyis-pa). Tsong-kha-pa upheld a strict monastic code in Tibetan monasteries, and in doing so followed the bKah-gdams-pas. His contribution to the philosophic interpretation of the Doctrine was immense, and his tradition was continued by his two immediate disciples mKhas-grub-rje and rJe-tshab-rje. Prior to Tsong-kha-pa the Sutra and Tantric texts formed two distinct paths of spiritual training which were kept rigidly separate. Tsong-kha-pa succeeded in giving a philosophic interpretation of the Guhya-samaja-Tantra (hPhags-lugs) in the light of the Madhyamika-Prasangika system which he considered to have been the truest interpretation of Buddha's teaching, and effected a blending of the two streams of Buddhist thought. Tsong-kha-pa's sect spread far beyond the geographical frontiers of Tibet and became the dominant form of Central Asian Buddhism, in fact the very foundation of Central Asian culture.

In the second half of the XVIIth century, Tibet saw another remarkable monk, a native of Amdo, Tsong-kha-pa's native province, who did much to revive Buddhism and helped to preserve the purity of the Doctrine. His name was Ngag-dbang brtson-hgrus, better known by his title of hJam-dbyangs bzhad-pa (1648-1722). After a long stay in Central Tibet where he became the Abbot (mkhan-po) of the sGo-mang grwa-tsang or College in the famous hBras-spungs monastery and had the confidence of the Great Fifth Dalai Lama, he returned to his native Amdo, and in 1710 A.D. founded with the help of the local Mongol Oelet Prince the famous bLa-brang bKra-sis hkhyil monastery (in Central Tibet the monastery is known by the name of bKra-sis sgo-mang) which according to him was to serve as a beacon of Buddhist learning and strict monastic code. In this the monastery succeeded beyond expectations, and in recent years its influence in Mongolia and adjacent regions was second only to that of Lha-sa. hJam-dbyangs bzhad-pa was the author of a series of text-books or yig-cha adopted at the sGo-mang College in Lha-sa and in the great majority of Mongol monasteries. He came at a time when the standard

of monastic scholarship was beginning to wane and when the great spread of Tsong-kha-pa's sect in the XVIth century had placed before it new and urgent problems which could not be tackled from remote Lha-sa. The role of bLa-brang has been pre-eminent, and the monastery is destined to play an important, perhaps decisive role, in the religious life of the country.

At the end of the XVIIIth century another reformational movement appeared in the midst of the Yellow sect. The founder of the movement was a learned monk gSer-khang-pa bLo-bzang bstan-hdzin. He called his sect Ri-khrod-pa, or the "Hermit" sect, and claimed to uphold an orthodox interpretation of Tsong-kha-pa's teachings. There exist a Life or rnam-thar of gSer-khang-pa printed in Amdo. In the second half of the XIXth century the sect produced an outstanding personality in Zhwa-dmar-pa dGe-hdun bstan-hdzin rgya-mtshe who felt the need of reforms and founded a monastery known by the name of sDis-tsha dgon-pa, or bKra-sis chos-lding, situated about 17 miles to the south of the great monastery of sKu-hbum. The monastery maintains a philosophic college or mtshan-nyid grwa-tshang, founded by the founder himself, and is known for its strict observance of the monastic disciplinary code. The monks are strictly forbidden to trade and indulge in other worldly occupations incompatable with the status of a Buddhist monk. The inmates of the monastery are distinguished by their yellow mantles or gzan, and are wearing a flat hat, called the "Meditative Hat" or sgom-zha, a sign of their belonging to the "Hermit" school, or Ri-khrod-pa. When on a journey, each monk is obliged to carry with him an image of Buddha, and a copy of the Lam-rim chen-mo. Some carry mendicant staffs. The monastery enjoys great popularity and within a short time since its foundation became one of the strongholds of Buddhist religious life in the North-East of Tibet, in fact a rival of the great b-La-brang itself. On several occasions its strict monastic discipline has saved it from inroads by enemy forces. The strict discipline demanded of the monks limits the number of inmates to about 500. Zhwa-dmar-pa dGe-hdun bstanbdrim rgya-mtsho was a prolific writer and the author of a Collection of Works, known as the Zhwa-dmar-pahi gsung-hbum. He was the author of a Lam-rim, composed in 1902 (Water-Tiger year). The book is exceedingly popular throughout Tibet, and its popularity in Central Tibet is on the increase. During the late Dalai Lama's stay in Amdo between 1906 and 1909, the Tibetan Hierarch recognized zhwa-dmar-pa as one of his Spiritual Preceptors, and maintained relations with him until the latter's death some thirty-five years ago. Early in the present century two Teachers distinguished themselves as Holders of the Doctrine (bsTan-hdzin)—Khang-gsar rin-po-che and Pha-bong-kha rin-po-che. Their tradition is being maintained by Khri-byang rin-po-che, the present Spiritual Preceptor. Few out-

siders know about the existence of sDis-tsha dgonpa, and, as far as I know, the name of the monastery is never even mentioned in recent books on the Tibetan North-East. Yet, the monastery and its founder played an important role in the religious life of the country which shows that the deep-rooted tradition of religious reforms is still a living force able to produce powerful personalities destined to transmit to future generations the chalice with the sacred flame burning.

"Is a Truth-finder compassionate towards all living breathing creatures?"

"Yes, headman," answered the lord.

"But does the lord teach dhamma in full to some, but not likewise to others?"

"Now, what do you think, headman? Suppose a farmer had three fields, one excellent, one mediocre, and one poor with bad soil. When he wants to sow the seed, which field would he sow first?"

"He would sow the excellent field, then the mediocre one. When he has done that he might now sow the poor one with bad soil. And why? Because it might do even for cattle fodder."

"In the same way, headman, my monks and nuns are like the excellent field. It is to these that I teach dhamma that is lovely at the beginning, lovely in the middle, lovely at the ending, with the spirit and the letter, and to whom I make known the Brahma-faring utterly fulfilled and purified. And why? It is these who dwell with me for light, with me for shelter, with me for stronghold, with me for refuge.

"Then my men and women lay-followers are like the mediocre field. To these, too, I teach dhamma . . . and make known the Brahma-faring utterly fulfilled and purified. For they dwell with me for light, me for shelter, me for stronghold, me for refuge.

*Samyutta.*

# THE FUTURE OF TIBET

*By*

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"After world wars men seek a panacea in world peace," declares Lord Hankey in his recent Romanes Lecture at Oxford, and cites the United Nations as "yet another attempt to achieve" this objective. This observation is undoubtedly correct, but it is equally true that acts of aggression are today yielding as good a dividend as they ever did in the history of international relations. The Charter of the United Nations expressly prescribes that one of the fundamental purposes of the United Nations is 'to take effective collective measures for the prevention and removal of threats to the peace, and for the suppression of acts of aggression or other breaches of the peace". Lord Hankey expresses the view that the cardinal difficulty which has confronted the United Nations in fulfilling this purpose lies in defining the aggressor. (*The Times*, London, June 8th, 1951). This contention cannot, however, be sustained. If the United Nations has failed in its purpose, it is primarily due to the utter disregard of its principles by the Great Powers. A typical instance of this is furnished by the case of Tibet. When in 1949, the armed forces of the Chinese Republic violated the territorial integrity of Tibet, an appeal was immediately dispatched by the Tibetan Government to the Security Council seeking its intervention in the interests of peace. No action has yet been taken by the United Nations on this urgent appeal for assistance. Contrast this attitude with the position taken by the Security Council in the Hyderabad case. On August 21st, 1948, Hyderabad addressed a cablegram to the President of the Security Council bringing to his attention the grave dispute which had arisen between Hyderabad and India. This communication was placed on the agenda of the Council, and the representatives of the two Governments were invited to participate in this discussion. The claim of Hyderabad was, however, found to be so palpably absurd that no further action could be taken by the Security Council, in spite of the strong support lent to the claim by several members of the United Nations. In the case of Tibet, however, no cognisance of the appeal has yet been taken by the Security Council or by any other organ of the United Nations, although

Tibet was at the time of the appeal

State in international law and still enjoys the capacity to enter into relations with foreign States, whereas Hyderabad has never had any existence in the international field.* Nor has any effort been made even by the Governments of India and Great Britain to assist the Dalai Lama's Government, although they have had long and undisturbed diplomatic relations with Tibet. The immediate consequence of this unfortunate position has been the conclusion of the recent iniquitous and one-sided agreements between China and Tibet.

Two preliminary questions arise in connection with this Sino-Tibetan Agreement. The first is: whether the Dalai Lama is bound to accept the Agreement which has been concluded by his representatives. The Agreement itself expressly states that the representatives of "the local Government of Tibet" had been invested with "full powers". This, however, does not appear to be correct, as it is well-known that definite instructions were given by the Dalai Lama to the Tibetan delegation and that they did not have the authority to go beyond those instructions. Nevertheless, it is difficult to believe that the Dalai Lama's Government, situated as they are at the present moment, will be in a position to refuse to ratify the Agreement. The second question relates to the juridical incidence of the Agreement after its ratification. Could the Government of Tibet claim at any future period in the event of a substantial change in the international situation that the Agreement was not binding on them as it was concluded as a result of threats and duress? Although the question is somewhat hypothetical, abundant support could be found for this contention amongst publicists of outstanding position and authority. Fernando Lagni, for instance, asserts that a State oppressed and dominated by its conqueror and confronted with the alternatives either of seeing itself exterminated or of signing a pact which places it at the mercy of its adversary cannot legally be bound by such a pact.* Bustamante Y. Sirven shares the same view: "Public international law must recognise as a general rule that violence or constraint exercised upon a State to compel it to accept a treaty vitiates or annuls its consent".†

The most important question, however, is: what will be the effect of the Peking Agreement on the future status of Tibet? The Agreement expressly concedes to the people of Tibet "the right of exercising *regional autonomy* under the authority of the Chinese Republic. This recognition is, however, subject to the specific provision that "the Central Peoples Government shall have the centralised handling of all external affairs of the area of Tibet". It

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* For a detailed study of this question, see the present writer's *La situation internationale du Thibet*.

* *Teoria dei trattati internazionali*, p. 105.

† *Derecho Internacional Publico*, Vol. III, Sec. 739.

would, therefore, be obvious that as soon as the Agreement becomes operative, Tibet will become part and parcel of the Chinese Republic and cease to have any existence in international law. One of the immediate casualties will, therefore, be the prescriptive right of the Government of India to entertain direct relations with the Tibetan Government, unless the Government of India are able to secure the preservation of their right by a separate agreement with the Chinese authorities.

If Tibet is to have no international capacity in future, what does the term "regional autonomy" exactly signify? Independence, autonomy and political liberty are the various terms which have been used by publicists to designate the essence of international personality. Paul Fauchille, one of the most outstanding internationalists of the current century, considers autonomy to be synonomous with internal sovereignty and enumerates as its ingredients the rights of legislation and administration, of jurisdiction and of eminent domain. It should, however, be noted that the autonomy which Tibet will enjoy under the Peking Agreement will not be the autonomy of a State but that of a "region" of the Chinese Republic. The term "regional autonomy" used in the Peking Agreement appears to have been borrowed from the Soviet Constitution, and may mean nothing more than the powers exercised by the "autonomous regions" of the Soviet Union. Under Article 97 of the Soviet Constitution "regional autonomy" means the maintenance of public order, the observance of the laws and the protection of the rights of citizens, the direction of local economic and cultural organisation and development and the preparation of local budgets. It is doubtful whether the Government of Tibet will in future be in a position to enjoy and exercise any larger measure of power ; at any rate, it is perfectly clear that the *quantum* of authority that they will be able to claim will depend on the grant of the Government of China. On the other hand, it is also evident that whatever power is vested in the Tibetan Government will be subject to the central authority of the Chinese Republic. Moreover, the Agreement specifically stipulates that "in order to ensure the implementation of this agreement the Central Peoples Government shall set up a military and administrative committee and military headquarters in Tibet". In pursuance of this provision, a Commissioner has already been appointed by the Chinese Republic and is now on his way to Tibet. This is entirely in keeping with the policy followed by the Chinese Emperors during the period when Tibet was virtually under their rule and authority. The Chinese Commissioner will, therefore, be in the same position as the Amban appointed by the Manchus, and will be able to control the entire administration of Tibet. To this must also be added the difficulties which are likely to arise from the installation of a Chinese nominee as the Panchen Lama. The Agreement expressly provides: "The established status,

functions and powers of the Panchen Lama shall be maintained. By the established status, functions and powers of the Dalai Lama and of the Panchen Lama are meant the status and powers of the 13th Dalai Lama and of the 9th Panchen Lama when they were in friendly and amicable relations with each other." This, however, will become a fruitful source of friction as, in the case of a conflict between the Chinese Commissioner and the Dalai Lama, the Chinese authorities will be able to exploit the spiritual influence of the Panchen Lama who is, according to Tibetan tradition, an incarnation of Amitabha, 'the Boundless Light', and the spiritual guide of the Dalai Lama.

From the foregoing discussion, it would be evident that the spirit of independence always displayed by the people of Tibet will find little scope for realisation under the Peking Agreement. On the other hand, if the Agreement is acted upon with mutual good-will and consideration, Tibet may at one time be able to attain a position of unquestionable weight and authority in the Chinese Commonwealth of Nations. An impartial observer must agree with Sir Charles Bell that "it is in this Commonwealth, as an autonomous partner, that Tibet's natural destiny lies". A great deal must, however, depend on the internal situation in China as well as on the wisdom and tolerance of the Chinese authorities. In the past, they have shown a tendency to treat the Tibetans as inferior to themselves and to adopt the attitude of an oppressive and unsympathetic tyrant. The Tibetans, on the other hand, have time and again proved themselves to be superior to their foreign 'rulers'. Possessing a proud and sturdy people, strong in its faith and belief, vanquished Tibet may yet be able to triumph over its conquerors with its distinctive religion and culture.

Rogues there are even in religious orders ;
Poisonous plants grow even on hills of medicinal herbs.

*The Precious Rosary* (Tibetan)

For a religious devotee to apply himself to vain worldly sciences rather than to seeking the chosen secret teachings of the great sages is a grievous mistake.

*Precepts of the Gurus* (Tibetan)

# HIS HOLINESS THE DALAI LAMA

*By*

BHIKKHU J. KASHYAP, M.A.

*Pubbenivasanussati, or memory of previous lives.*

Nothing else has been stressed upon in Buddhism so much as the principle of Paticcasamuppada, which explains how the life-process of the same person continues on from birth to birth. The psychic acquisitions of one birth are passed on to the next, and of that also to the next. Our mind is a great storage of all the experiences we had in the past, during hundreds and thousands of previous lives. And the Buddha has taught that by proper development of concentration, one can attain the ability to revive the memory of those experiences. This ability is technically called—'pubbenivasanussati'. All the Jataka stories are narrations of the previous lives of the Buddha in so many different births, stated by himself.

In those days when the Bhikkhus were principally occupied with the fulfilment of Sila and with the practice of Jhana, remembering past lives could not have been very uncommon. Now-a-days, unfortunately, the training is lost. Most of us have even begun to doubt the possibility of there being such a power in man. Now and then, of course, some stray instances are reported of a child suddenly remembering his home and relatives of his prior existence and even of going to them and narrating his past relations with them correctly. But, these instances are so rare and vague that they are incapable of yielding any scientific conclusion.

*Rimpoche or the Avatar Lama*

In Tibet, however, the Lamas have still maintained the tradition of the training to some extent ; and they claim that such persons do exist amongst them who have at least a glimpse into their previous life, as a Lama in some particular Gompa. Such Lamas are called Avatar Lamas or Rimpoche Lamas. The word Rimpoche literally means 'a gem'. The Rimpoche Lamas are always centres of great public veneration, and they are generally the heads of some monasteries.

At the time of his death, the Rimpoche Lama generally gives out indications of the place and family in which he will be born. With these, and also with some other tests

common in Tibet, a search is made as to where he is born. The boy who satisfies all the tests is brought to the monastery, ordained as a monk, and is installed with the status of a Rimpoche.

*Gelwa Rimpoche*

The Dalai Lama is called the Gelwa Rimpoche, also pronounced as Java Rimpoche, meaning, the most venerable Gem. Just after his installation, he begins to lead a very secluded life, devoted primarily to studies of Religion and to the practice of meditation. His appearance in the public is exceedingly rare. He leads the life of a Yogavacara. While being a spiritual head of Tibet, the Dalai Lama is also the temporal head of the country. The country is governed by a cabinet functioning under him. He does not go into the details of the day-to-day politics, but only gives general directions to his immediate subordinates, and offers the government his best blessings. The common faith is that the Gelwa Rimpoche is an incarnation of Awalokiteshvara, and that it was predicted by the Buddha himself on the Gijjhakuta.

The word 'Dalai' is a corrupted form of the Chinese word 'Ta', which means 'big or great' ; and the word 'Lama' means 'a venerable one', an epithet used for a fully ordained monk. When the Chinese came to Tibet they called the Gelwa Rimpoche by the name of Ta Lama, which afterwards took the form of Dalai Lama.

Strictly speaking, he alone is called 'His Holiness'. The Tibetans strongly object to it if this epithet is added to the name of any other Lama, however great he may be.

*The present Dalai Lama*

A Tibetan friend of mine has given me an account of the search for the present Dalai Lama. In accordance with the indications given by the previous Dalai Lama, some three high officials of the court were sent out for the search. They went in disguise to a province on the Sino-Tibetan border—one as a poor muleteer in rags, the other as a trader, and the third as a nobleman. After wandering for many days in those difficult regions, one day they came across some boys playing merrily. One of the boys looked at the searchers, paused a bit and began to scan their faces, as if he was trying to recollect who they were. He showed signs as if he had recognised them. He went running to his mother and informed her of their arrival. He smiled at the queer disguise they had assumed. He told them who they were, by names and by their positions. He readily agreed to accompany them back to Lhasa, where he stood all tests put to him. He was then only five (?) years old. He was given the customary ordination and installed on the throne of the Dalai Lama. The Tibetans believe unflinchingly that he is a continuity of the same personality as that of the previous ones.

All those who have the opportunity to come close to His Holiness

say that he is a most uncommon genius. He is now only eighteen, but the wisdom and grace he possesses are very much in keeping with the high position he holds.

During last winter, Mr. Richardson, the famous scholar from England, was kind enough to call on me at the Nalanda College, Bihar. He had just come back from Tibet and was on his way home. In course of our conversation I asked him what he thought about the future of Tibet. "The only hope", he said without any reflection, "rested in the presence of the Dalai Lama in Tibet: he is the only force that could remodel the country and raise her up to the occasion".

The Dalai Lama gets his daily lessons, in grammar, literature, religion and other subjects, from two tutors of his—Ven. Lingtshang and Ven. Trichang. They are also Rimpoches who are held in veneration only next to the Dalai Lama. The personal physician of His Holiness is Khenchung Lama, a jolly stout monk, an all round scholar, but, perhaps, the best authority in the Tibetan science of treatment. It is a pleasure to be in his company.

*Our visit to the Dalai Lama*

His Holiness the Dalai Lama had sent an invitation to the Maha Bodhi Society of India to send a delegation to him with the sacred relics of the Buddha and the two chief disciples Sariputta and Mahamoggallana. In response to this, the delegation was sent in March last, to which I had also the privilege of joining.

Due to some political consideration, the Dalai Lama had left Lhasa and was staying at Yatung, the southernmost town of Tibet. The Donkar Gompa, where His Holiness was staying, is situated at the top of a hill by the side of the river Chumbi. Viewed from the adjacent peak, the hill looks like a conch-shell or a Donkar. This made them name the monastery as Donkar Gompa or the Conch-shell Monastery.

Just as we entered the outer gate of the Temple, our good friend and interpreter Shey Kusho came by me and very reverently pointed out the Dalai Lama to me, who was waiting, with his assistants and attendants, at the door to receive the relics.

We were guests of the Dalai Lama for full two weeks. At the time of departure, he presented us silken robes and some rolls of woollen cloth, prepared in Tibet. He also handed over to me a message of his, written on a beautiful silken banner, to be delivered to the Maha Bodhi Society; and I was made to carry it crosswise on my back, just as a soldier carries his gun. I was conscious that the strength of this message was mightier than the most powerful gun. It had the strength of love and truth. The Dalai Lama accompanied us up to the gate of the monastery, and, with his smiles of compassion, blessed us once more and bade farewell.

# THE MYSTIC MANDALA OF KAILAS AND ITS SACRED LAKES

*By*

LAMA A. GOVINDA

There are mountains which are just mountains and there are mountains with personality. The personality of a mountain is more than merely a strange shape which makes it different from others,—just as a strangely shaped face or strange actions do not yet make an individual into a personality. Personality consists in the power to influence others, and this power is due to consistency, harmony and one-pointedness of character. If these qualities are present in an individual in their highest perfection, he is a fit leader of humanity, be he a ruler, a thinker or a saint, and we recognise him as a vessel of divine power. If these qualities are present in a mountain we recognise it as a vessel of cosmic power, and we call it a sacred mountain.

The power of such a mountain is so great and yet so subtle that without compulsion people are drawn to it from near and far, as if by the force of some invisible magnet, and they will undergo untold hardships and privations in their inexplicable urge to approach and to worship the sacred spot. Nobody has conferred the title of sacredness on such a mountain, and yet everybody recognises it ; nobody has to defend its claim, because nobody doubts it ; nobody has to organise its worship, because everybody feels the urge within himself.

This worshipful or religious attitude is not impressed by scientific facts, like figures of altitude, which are foremost in the mind of modern man. Nor is it spurned by the ambition to "conquer" the mountain. Instead of conquering it, the religious-minded man rather wants to be conquered by it. He opens his soul to the mighty influences of the mountain and allows them to take possession of him, because only he who is "possessed" partakes in the spirit of the divine. While the modern man makes it a feat of personal prowess, for his own glorification, to climb an outstanding mountain and to be the first on top of it, the devotee is more interested in his spiritual elevation than in the physical feat of climbing. To him the mountain is a divine symbol, and as little as he would put

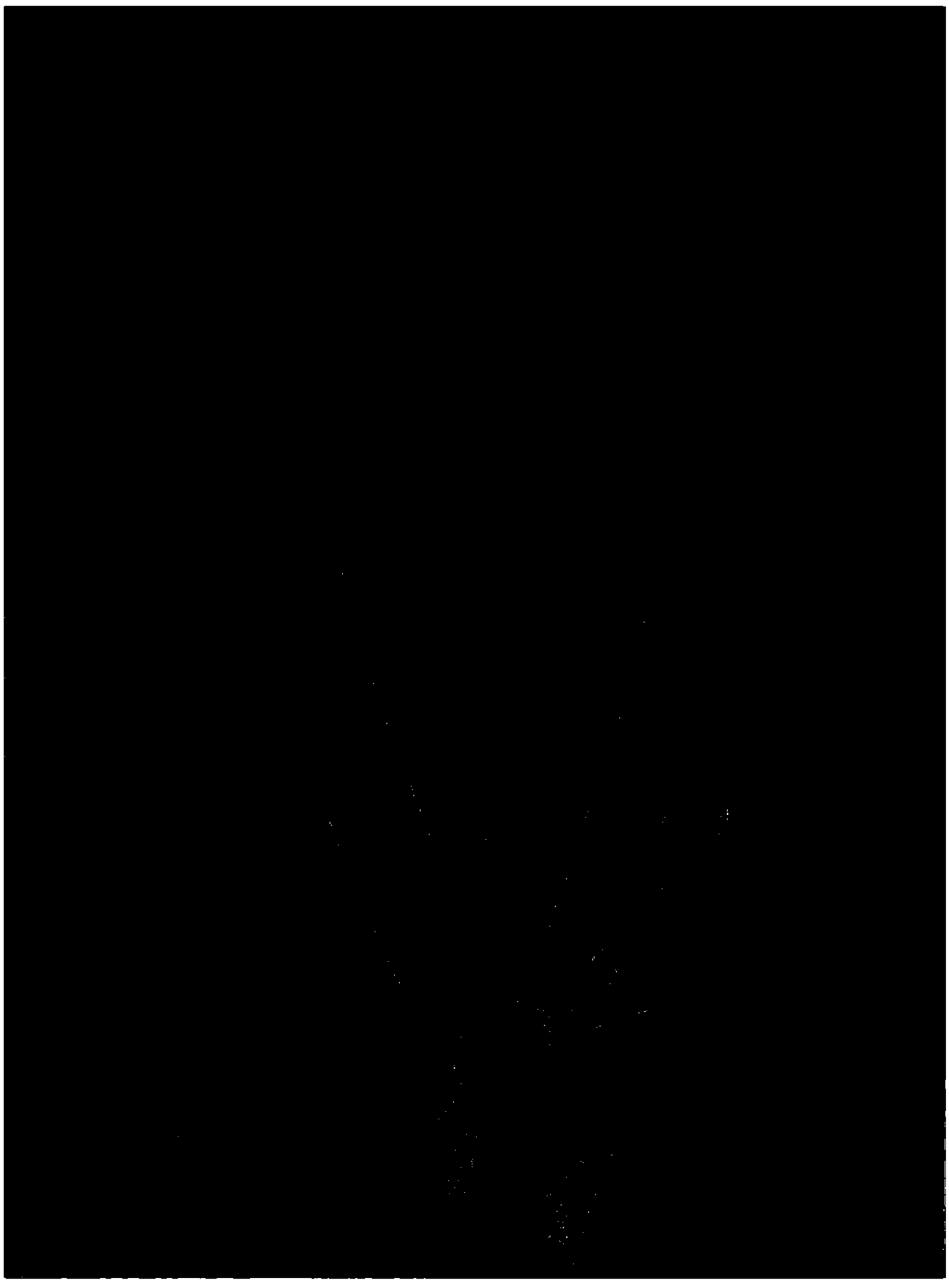
his foot upon a sacred image, so little would he care to put his foot on the summit of a sacred mountain.

To see the greatness of a mountain, one must keep distance ; to understand its form one must move around it ; to experience its moods one must see it at sunrise and sunset, at noon and at midnight, in sun and rain, in snow and in storm, in summer and in winter, and in all the other seasons. He who can see the mountain like this comes near to the life of the mountain, which is as intense as that of a human being. Mountains grow and decay, they breathe and pulsate with life. They attract and collect invisible energies from their surroundings: the energies of the air, of the water, of electricity and magnetism ; they create winds, clouds, thunder-storms, rains, water-falls and rivers.

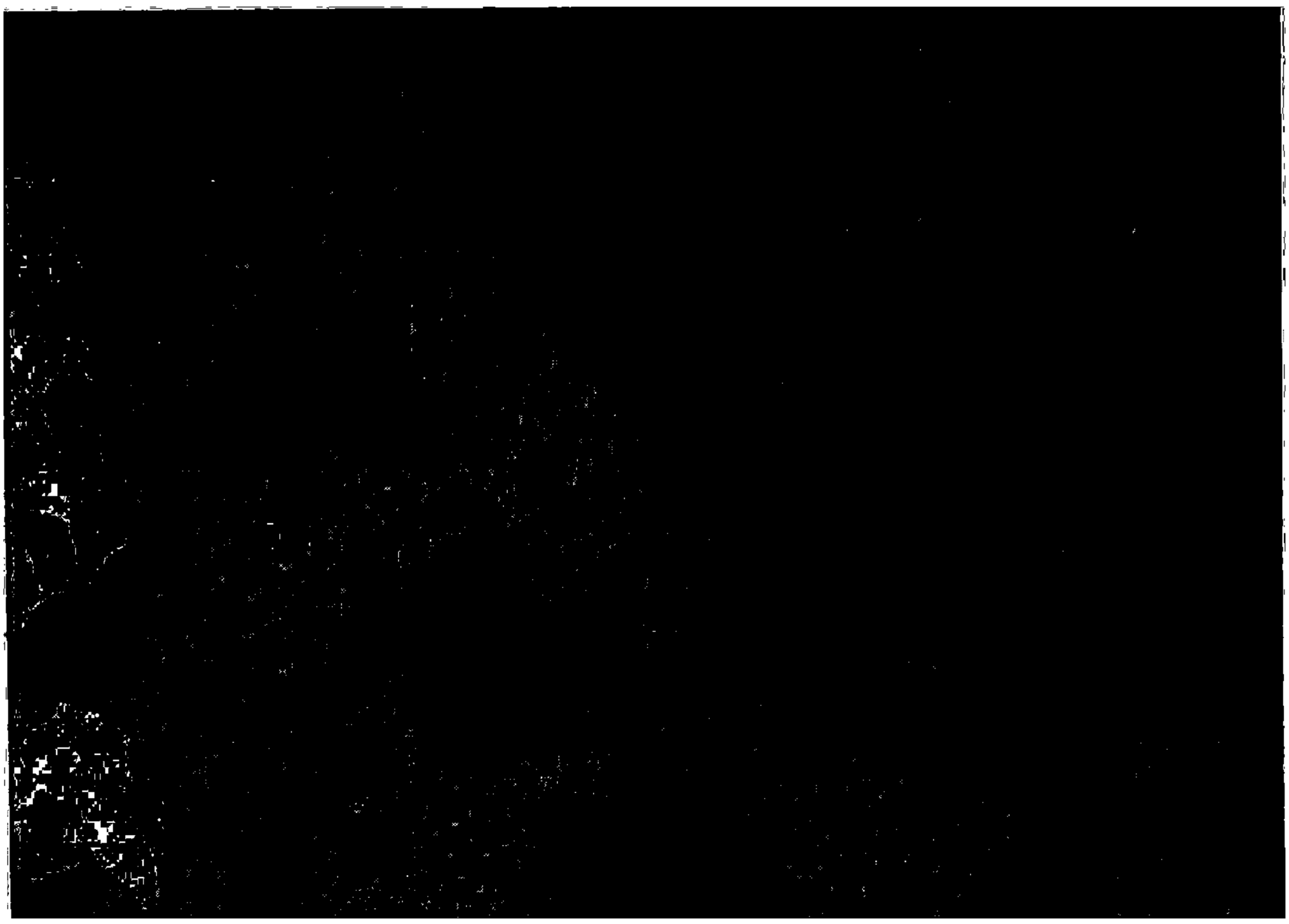
They fill their surroundings with life and give shelter and food to innumerable beings. Such is the greatness of great mountains.

But even among the great, there are some of such outstanding character and position that they become symbols of the most ancient civilisations and religions of humanity, milestones of the eternal quest for perfection and ultimate realisation, signposts that point beyond our earthly concerns towards the infinity of a universe from which we have originated and to which we belong.

In the dust-filled valleys and low-plains of our daily existence we have forgotten our connections with stars and suns; and therefore we need the presence of these mighty signposts and milestones to shake us up from the slumber of self-complacency. There are not many who hear the call or feel the urge under their thick blanket of petty self-interests, of money-making or pleasure hunting, but, the few who do, form a steady stream of pilgrims and keep alive the tradition of the knowledge of these sources of inspiration. Thus it is that above all the sacred mountains of the world, the fame of Kailas has spread and inspired millions of human beings since thousands of years. There is no other mountain comparable to it, because it forms the hub of the two most important ancient civilisations of the world, whose traditions have remained intact up to the present day: India and China. To Hindus and Buddhists alike (who combined outnumber all other religions) Kailas is the centre of the universe. It is called Meru or Sumeru in the oldest Sanskrit tradition and is regarded not only the physical but the metaphysical centre of the world,—and as our psycho-physical organism is but a microcosmic repetition of the universe, Meru is represented by the spinal chord in our nervous system ; and just as the various centres of consciousness are supported by and connected with the spinal chord (meru-danda) from which they branch out like many-petalled lotus blossoms, so Mt. Meru supports and connects the various layers of supramundane worlds, and as the psycho-physical microcosm of man is crowned by the highest centre of consciousness, the thousand-petalled lotus of the mind



His Highness the Maharaja of Sikkim



Reception to Her Highness the Mother of Dalai Lama at the Maha Bodhi Society, Calcutta.
She is replying to the addresses of welcome.

(Sahasra Chakra), so is Meru or Kailas surmounted by the invisible temple of the highest transcendental powers, which to each devotee appear in the form which to him symbolises highest reality. Thus, to Hindus Kailas is the seat of Shiva. To Buddhists it represents a gigantic Mandala of Dhyani Buddhas (ideal Buddhas visible only in meditation).

This is not the place to go into the metaphysical or psychological intricacies of Hinduism and Mahayana Buddhism. The question, however, which spontaneously comes to everybody's mind is, why or how was it that of all the mighty mountains of the Himalayan and trans-Himalayan regions this very peak was thus honoured and by common consent recognised as the centre of the world?

A glance on the map, which shows the relationship of Kailas and the river-system of the Indo-Tibetan region, will give an immediate explanation. Kailas forms the spire of the "roof of the world", as the Tibetan plateau is called, and radiating from it like the spokes from the hub of a wheel, a number of mighty rivers take their course towards the east, the west, the north-west and the south. These rivers are the Brahmaputra, the Indus, the Sutlej and the Karnali. All these rivers have their sources in the Kailas-Manasarovar region which forms a plateau upon the greater plateau of Tibet. In the old scriptures these rivers are said to be outlets from the Manasarovar lake at the foot of Mt. Kailas and to encircle the sacred area seven times before flowing in the various directions. The Tibetans call the Brahmaputra, the source of which is in the east of the Kailas-Manasarovar region, "Tamchog-Khambab": the river which is 'flowing out of a horse's mouth'. The Sutlej, the source of which is in the west, is called "Langchen Khambab", the river 'flowing out of an elephant's mouth'. The Indus, the source of which is in the north of Kailas, is called "Seuge Khambab", that is, the river 'flowing out of a lion's mouth"; and the Karnali in the south (which becomes the Gogra in the plains), is called "Magcha Khambab", the river 'flowing out of a peacock's mouth'. These strange-sounding names have a deep significance and are, like everything in Tibet, connected with religious ideas. Just as the waters of these rivers sustain the life of vast areas of Tibet and the adjoining countries, so the Buddhas who are symbolized by these animals, are the source of the spiritual life of Tibet. The elephant is the symbol of the Dhyani-Buddha Akshobya, the Unshakable; the horse is the symbol of the Dhyani-Buddha Ratnasambhava, the Jewel-born, the Giver of the Jewel of the Dharma; the peacock is the emblem of Amitabha, the Buddha of Infinite Light; and the lion signifies Vairocana, the Radiating One.

By connecting the rivers of the Kailas-Manasarovar region with the ideal Buddhas of the timeless Dharma, they become part of the mystical Kailas Mandala, an honour which is in keeping with the fact that through these rivers the religious and cultural

relations between Tibet and India are established.

This is especially apparent in the case of the Indus and the Brahmaputra which, like two gigantic arms, emerging from the Kailas-Manasarovar region, embrace the entirety of the Himalayas and the whole Indian sub-continent from the Himalayan Mountains to the Arabian Sea in the west, and down to the Bay of Bengal in the east.

In actual fact not all these rivers have their sources at the slopes of Kailas or in the Manasarovar, but their valleys lead towards the plateau which is dominated by Kailas, and thus make this mountain the signpost of the crossroads which connect the south, the north, the east, and the west.

Take away a few thousand feet from the altitude of the Mt. Everest or of any of the other famous big mountains of the Himalayas, and nothing outstanding remains of them ; they would disappear from the map and merge into the myriad of the unknown or unnoticed peaks and mountain-massives. But even if you take away a few thousand feet of Mt. Kailas, it still would retain its importance, its unique central position in the general pattern of mountain-ranges and the river-systems of India and Tibet.

The mountain itself stands so completely isolated in the centre of the trans-Mimalayan range that it is possible to circumambulate it within two or three days ; and its shape is so regular as if it were the dome of a gigantic temple, rising above a number of equally architectural forms of bastions and temple-shaped mountains which form its base. And as every Indian temple has its sacred water tank, so at the southern foot of Kailas there are two sacred lakes, Manasarovar and Rakastal, one of which is shaped like the sun, and represents the forces of light, while the other is curved like the crescent moon, and represents the hidden forces of the night, which, as long as they are not recognized in their true nature and directed into their proper channels, appear as the demonical powers of darkness. These ideas are also expressed in the names of the two lakes. Manas (Sanskrit) means mind or consciousness : the seat or centre (chakra) of light, of enlightenment. Rakas or Rakshas means Demon, Rakastal, therefore, "Lake of the Demons".

The forces of "sun" and "moon" form the two streams of psychic energy, which move spirally and in opposite directions upwards and around the central stream or "median nerve" of the spinal column. The latter is represented by Mount Kailas, the axis and spinal column of the universe, while the two lakes are the reservoirs of the two streams of psychic energy.

The Manasarovar Lake is on a slightly higher elevation than the Rakastal, which coincides with the fact that the former represents the highest, the latter the lowest (but equally important) *chakra* or centre of psychic force. The one is the root and foundation of all our inner forces, the other the blossom and

fruit of realization. The one stands at the beginning, the other at the end of spiritual evolution.

It is for this reason that, according to the oldest Buddhist tradition, the descent of the Bodhisattva into his last life, in the fulfilment of his vow to attain final enlightenment or Buddhahood, is connected with the Manasarovar. According to this tradition Queen Maya dreamt that the couch on which she rested was borne by the guardian gods to the Anotatta Lake (the Pali name for Manasarovar) and was bathed in its sacred waters, whereupon all human impurities were removed from her, so that the future Buddha could enter her womb. He descended from the direction of Mt. Kailas, appearing like a white elephant in a cloud. This shows that even in the Buddha's times the Kailas as well as the Manasarovar were held in the highest esteem, and that Buddhists fully shared in a tradition which goes back into Vedic times, if not into the very beginnings of human civilisation.

According to Hindu tradition it was Brahma himself who created the Manasarovar and the divine Jambu tree which—though invisible to human eyes—grows in its centre. For this reason our world was called Jambudvipa by the Ancients ; and according to them it is due to the fruits of this divine tree, that the waters of the Manasarovar are turned into a life-giving elixir. The Tree of Life in the Lake of Supreme Consciousness,—what a profound symbolism—and how reminiscent of the Tree of Knowledge in the biblical story of the Paradise. Certainly, there is no place on earth more exalted and worthy to be identified with it than the Manasarovar-Kailas region, which the Tibetans describe as "the navel of Jambudvipa (our human world), the centre of the countries, the roof of the earth, the land of jewels and gold, the source of the four great rivers, dominated by the crystal pagoda of Kailas and adorned by the magic turquoise disc (mandala) of the Manasarovar".

In Tibetan Manasarovar is called "Tso Mapham", the lake of the invisible forces of the Buddhas who are also called 'victors' while the Rakastal is called "Langag Tso" or more correctly "Lha-Nag Tso", the Lake of the Dark Deities. Consequently the Tso Mapham is surrounded by a number of monasteries and retreats while the other lake is completely deserted of human habitation, and, in spite of its scenic beauty, a strange and uncanny atmosphere seems to hover over this lake. It is as sacred as its sister lake, because even those powers which appear to us terrifying and destructive, or hidden in the darkness of the subconsciousness, are as divine as those which we worship as the mighty embodiment of light and goodness.

The inter-relationship of these forces (solar and lunar energy, conscious and sub-conscious forces, day and night, male and female energies, etc.) is the great discovery of Tantric philosophy. He who realises this truth is fit to worship the awe-inspiring Master of Kailas, whether he

sees Him in the form of Shiva, the Destroyer of this world of illusion, or in the form of Demchog, who like Shiva tears asunder the elephant hide of ignorance, and whose 12 arms signify the 12 links of the formula of dependent origination, taught by the Buddha Sakyamuni.

Only he who has contemplated the divine in its most awe-inspiring form, who has dared to look into the unveiled face of truth without being overwhelmed or frightened—only such a person will be able to bear the powerful silence and solitude of Kailas and its sacred lakes, and endure the dangers and hardships which are the price one has to pay for being admitted into the mystic Mandala on the most sacred spot on earth. But those who have given up comfort and security and the care for their own life are rewarded by an indescribable feeling of bliss, of supreme happiness (as symbolised by Demchog). Their mental faculties seem to be heightened, their receptivity infinitely increased, so that many of them see wonderful visions and hear strange voices and fall into a trance-like state, in which all their former obstructions and difficulties disappear like in a flash of light which suddenly lights up what was hidden hitherto. It is as if their individual consciousness which obscured or distorted their views or conception of the world, were receding and giving place to an all-comprehensive cosmic consciousness.

An excellent man, like precious metal,
Is in every way invariable ;
A villain, like the beams of a balance,
Is always varying, upwards and downwards.

*The Precious Rosary* (Tibetan)

The science which teacheth arts and handicrafts
Is merely science for the gaining of a living ;
But the science which teacheth deliverance from worldly existence,
Is not that the true science ?

*The Precious Rosary* (Tibetan)

The greatest wealth consisteth in being charitable,
And the greatest happiness in having tranquillity of mind.
Experience is the most beautiful adornment ;
And the best comrade is one that has no desires.

*The Precious Rosary* (Tibetan)

# INSIDE THE PENTHOUSE OF GODS

*By*

TWAN YANG

Thousands of eager pilgrims who, at one time, thought to make a brave trek down the rugged mountain tracks to the stuffy plains of India to visit the holy places, had fortunately found themselves making arduous tramps over brooks and dales to the seat of His Holiness the Dalai Lama in Chumbi Valley, when the sacred relics were brought there.

The relics, on their way back to India from Tibet via Gangtok, found a passage to this irridescent height on the 31st March—which was indeed a marked day of the week when the frst summer shower, after the Easter Monday, did render a glorious day of reconciliation—a lama might call it halcyon. Most of us, who looked forward and longed to move ahead to the Asian games, were being dragged by intuitive instinct of duty, devotion and reverence to the Sacred Relics which were being received and kept for exposition at the Tibetan Monastery.

The penthouse, in honour of this Sacred and unique occasion, had been decorated. Priceless antique scroll paintings called 'Thankas' hung inside it. Frescoes on the walls of the parlour were retouched by their own medieval artists. Every thing that belonged to this religious world was thoroughly and smoothly replenished as if a new century of Buddhism had dawned. There were new prayer flags on old bamboo poles. The gigantic white tent was adorned with colourful fluttering banners. Windows and doors were all repainted. Thousands of butter-lamps inside the shrine were kept flickering as if the day light never had a chance to shift filtering shafts of light into this dingy chamber where today the luminous altar created a sense of strange piety. The idols and images of "bon-gods" and Buddha inside the mysterious cloister told a tale of mystery to most curious foreigners who were fascinated by the colourful events of the day. Outside the gompa, lamas in their red robes and yellow peaked-hats hour after hour kept blowing their gigantic trumpets, honouring the approach of the relics. The monks inside the cloister kept chanting hymns, beating drums, chiming cymbals while the incense profusely pervaded its fume. The surrounding atmosphere was surcharged with the aroma of fir-leaves which the visitors constantly kept burning. A tiny fire

fed with butter kept on smouldering. Everything was so arranged as to be in keeping with the old cult of the lamaic tradition. The music from the hill top surged echoing like heavy fulmination of a cannon fire from a soft sound into a melancholic crescendo so resonant with a G-note that it thrilled the young and old as if the very god of thunder were descending on earth on this festive day.

There were pious women given to contemplation while telling beads between finger tips ; and men, who on ordinary days did not look very religious, showed a spirit of great elevation. They trailed, one after another, preoccupied with the word "om", round the gompa to twirl those rolling and rumbling prayer-wheels on which a thousand impressions of Buddha's name have been stamped by a wooden block on yards of crude linenlike Tibetan paper. The devout pilgrims kept moving round 4 to 6 times around the gompa, and finally when fingers and hands refused to work, breathless in performing their interminable task, made obeisance at the gate and before the altar. Some prostrated several times on the ground and some mumbled those sacred words "mane padme hum" . . . but the rotation of the wheels at the side of the monastery never ceased rattling till late at night. While I observed this closely, hundreds of Tibetans with offerings, "khadas" or silken scarves and provisions for the day in their picnic bags, were seen huddled together beneath some orange trees. Some found their way into the kitchen to enjoy pfwecha—the favourite butter-salted tea served by the monks themselves. Among them the ladies of the aristocratic families in their beautiful dresses added colour and charm to the whole gathering. This feminine beauty would have won the prize in an Asian beauty contest. I could not but come to agree with Mr. Theoes Bernard, the author of "In the land of thousand Buddhas," who wrote that Japanese beauty could not match with the beauty he had seen in Lhasa. I noticed a few foreigners probably tourists shuffling like withered leaves in a vortex of restive crowds. The whole gathering presented a Kaleidoscopic picture. There was Prince Peter of Greece dressed in a western outing suit, behind a powerful cine camera on tripod who, while shooting scenes, made a little gesticulation with his hands and amiably smiled as he moved in and out about the courtyard of the monastery. Beside him there were notable visitors like the Rani Dorji and S.D.O., the Levan of the Tibet Laison office, prince and princess of Bhutan, the Editor of "Stepping Stones" and my good friend, the mysterious American whom the Tibetans called "white lama", the famous hero of John Hersy, the American journalist, who wrote about him. This was no one but Father Walter P. Morse who had come to Kalimpong from Likiang, China, when the Communists took over the place. There was the most conspicuous of all figures, the famous author of "Peaks and Lamas"—Mr. Marco Pallis, dressed in a black

coarse Tibetan gown, chanting or moving about to have a glimpse of the relics like any other person interested in this devotional affair. Prof. George Roerich too was present in his typical Russian beard and breeches, smiling as he came with his ruddy face of joy amidst the crowds who by this time had gathered to hear the epic lecture on the Relics from one noted figure of this town.

Most of the people looked not only happy but grateful that such an occasion as this had been made possible by Karma. One wondered how for these long years of oblivion the relics of the two great disciples and the Master himself have been preserved. Were these not the same relics about which they had heard so much two years ago ; about which they had read in their own journal "Melong"? How fortunate indeed they seemed to witness the great occasion. Kalimpong had had the unique privilege of being honoured by the presence of the holy relics—thanks to the good graciousness of His Highness the Maharaja of Sikkim who had proposed and arranged this great event. Thanks to the committee members of Kalimpong citizens—Raja and Rani Chunni, Mr. La Tsering, our local S.D.O. and other notable figures for making it possible for the local people to have 'darshan' of the sacred relics. The relics were accorded a most cordial welcome at Tista bridge and conveyed to the town in a grand procession. How well do I remember the overwhelming crowds in the main street of this cosmopolitan town lined up to have a glimpse of the colourful procession. It was like a vision seen by a poet in his day dream. Women who pondered about their house doors at the 10th mile area where the Tibetans dwell, bowed low and fell on their knees to receive the blessing of the saints. There prevailed an atmosphere of love and peace. Their long awaited dream did come true. Their pious wishes were fulfilled. The Buddhas of the past, the present and the future stood there before them at the golden altar. At this moment they seemed to say :

To thee O Buddha we come not
with pride and an offering of
gold
But to thee we come bringing our
humble bearings.
To thee we thank heartily for show-
ing us the path,
The middle path of truth and love,
dharma and nirvana,
So to thee we seek salvation at
such hour as this.
Make us clean and pure as the
snow that glitter above,
And give us the course from thy
words to know what to do next,
Shall we be blessed by thy pre-
scene, O Buddha, we adore thee.

The pious drama at the gompa was full of life and colour. Here the Light of Asia did shine once again for a while. The Tibetans forgot for the time being what was happening in their homeland. For three days the pious men and women came from far and near to pay their homage to the sacred relics. When on the final

day I saw a wrinkled visaged woman staring through her tiny eyes twirling her prayer wheel in one hand and a rosary in the other in silent meditation, I was reminded of James Hilton's "Lost Horizon". Her face seemed to express those sacred words of Miss Mallika Perera's poems:

To thee O Lord I come
Unsaddled bearing my humble
offering,
A glowing host of flowers,
Jasmine, a lotus red,
Na and Sapu of palest hue,
All at Thy Feet there's beauty
shed.
Alas, tonight these flowers all will
fade,
Their beauty and their fragrance
soon will die
So will this putrid self of mine.
But let me linger yet a while
Beneath thy tranquil shade
And gaze at Thee impassioned—
mute—alone.
What is this Thy secret most Holy
One,
That makes the rich the proud
So humble at Thy Feet?
What is this peace of mind
Which Thou and only Thou can
bestow,
Is it Thy unselfish love for all
mankind?
Nay—I can not tell.

With the wise and gentle, the contented and the truthful,
Companionship, even in prison, is better than
sovereignty with the unruly.

*The Precious Rosary* (Tibetan)

Bs humble and meek if thou would be exalted;
Praise everyone's good qualities if thou would have friends.

*The Precious Rosary* (Tibetan)

# THE KINCHINJUNGA WAR-DANCE OF SIKKIM AND SACRAMENTAL SACRIFICE IN MAHAYANA BUDDHISM

*By*

DR. W. Y. EVANS-WENTZ, M.A., Ph.D., D.Sc.

There is a Sikkimese adaptation of Mystery-play said to have been established by Chagdor Namgyal, the sixth Maharaja of Sikkim. It is a mystic war-dance in worship of the spirit of Kinchinjunga, Sikkim's mighty five-peaked sacred mountain, whose altitude is but slightly less than that of Mount Everest. By invitation of present Maharaja, I was privileged to be his only European guest to witness its annual celebration in the courtyard of his palace in Gangtok, during the two days of its performance, on the 19th and 20th of December 1919.

Popularly known as the Snowy-Range Dance, this festival is essentially a religious rite of purification, being performed by the Sikkimese Lamas, under the personal supervision of the Maharaja, for the purpose of exorcising all evil from the State. In the older Mystery-Play of Ladak and Tibet, this evil, as we have seen, is personified by demon actors and a human effigy called the Enemy. In the Sikkimese War-Dance, too, an effigy, having similar significance, is brought in and placed prostrate in the centre of the palace court-yard and danced around by two skeletons. The other dancers close in on the effigy ; and then, with piercing war cries, raise their bared swords and plunge them thrice into the effigy, scattering in all directions the floury substance of which it is made. On the second day of the Dance, unlike its Ladak prototype, there is only a paper effigy. This is burnt to symbolize the utter destruction of all evil afflicting man and beast, crops, and the State.

Both in the Snowy-Range Dance and in the Mystery-Play, the destruction of the Enemy esoterically symbolizes the destruction of Ignorance, just as the mystic renunciation of personality and the consequent destruction of egoism does in the *Chod* Rite.

The food-offerings made to the deities associated with the worship of Kinchinjunga in the War-Dance consist of small triangular cone-shaped cereal cakes called tourma, which means 'that strewn (to all)'. According to the Sikkimese Lamas, these are symbolical of the threefold offering (the body, speech, and mind of every sentient being) to the Buddhas.

This, too, is paralleled in the Chod Rite. The sacrificial tourmas are finally set on fire in a triangular cone made of dry grass and foliage and reduced to ashes. Thereby the offering is transmuted into Voidness, which in this ritual signifies the Divine Essence infused in all sansaric things. Of like significance is the transmutation of the yogin's body into divine ambrosia in virtue of the renunciation, or 'cutting-off', of egoism, in the celebration of the Chod Rite.

### The Anthropological Interpretation

In the Chod Rite, as in the Tibetan Mystery-Play and Sikkimese War-Dance, the anthropologist will discern much valuable data appertaining to the age-long history of human sacrifice, from the time when human sacrifice was performed in reality, and not as nowadays in Tibet and elsewhere in effigy, right up to to-day, when human sacrifice has been sublimated into a highly symbolic form of sacramentalism as illustrated by the doctrine of transubstantiation. The sacramental eating of the flesh and drinking of the blood of the god appears to have found expression in almost all known epochs and conditions of human society, from the lowest savagery to the high culture of the ancient Greeks.

Prior to the coming of Buddhism, the Tibetans under the Bonpas, and no doubt long prior to Bonism, were accustomed not only to human and animal sacrifice, but, according to trustworthy evidence, practised canibalism, possibly of a religious and sacramental character, as have many of the ancestral stocks of the present European races, including those of Great Britain and Ireland. Then, as shown by the Tibetan rituals, largely of pre-Buddhistic origin, which we have briefly reviewed, there came a cultural transition, parallel to that of the Occident, from sacrifice in effigy to transubstantiational sacrifice, employed as a transcendental form of exorcism intended to purify and sanctify the communicant spiritually.

An interesting illustration of one stage in this cultural transition is to be seen in the words of the ritual of the Kinchinjunga War-Dance which are spoken in the worship of the spirit of Kinchinjunga by the Herald who represents Mahakala, the Over-Lord of all the Sikkimese Faith-Guarding Deities :

'Arrows, spears, swords, and martial arms are turned towards the Enemy, flashing and glistening. Mountains of dead are consumed as food. Oceans of blood are drunk as draughts. The five senses are used as garlands of flowers. The organs of the senses are eaten as sweetmeats.'

Another stage is illustrated by the ritual which has come to be called 'The Eucharist of Lamaism'. Therein the priestly officiant first mystically draws into his own heart the divine essence, by the intermediary of the image of the Buddha Amitayus, the Buddha of Infinite Life, and then, taking an altar-vase filled with holy-water which has already been consecrated, sprinkles some of the sacred fluid on the food offered as a pro-

pitiatory sacrifice to the demons, chanting as he does so:

'I have purified it (i.e. the rice offerings) with (the mantra) Svabhava, and converted it into an ocean of nectar within a precious Bhum-bowl.'

Having so appeased the forces of evil, the priest proceeds with the mass-like ceremony until, finally, the celestial, Buddhas and Boddhisatvas, and other deities, having been invoked, transmute the holy-water into divine ambrosia. Then, to the music of cymbals, the priest intones the following chant:

'This vase is filled with the immortal ambrosia which the Five Orders of Celestial Beings have blessed with the best life. May life be permanent as admant, victorious as the King's banner, strong like the eagle, and everlasting. May I be favoured with the gift of undying life and all my wishes be realized.'[1]

The mystical transmutation having been accomplished, each communicant receives from the priest, into the hollow of the hand, a little of the consecrated water, and then a drop of consecrated wine from a skull-cup. This wine having been upon the altar throughout the whole of the ceremony has been infused, like the water, with the immortality-conferring essence of the Divine Ones. The communicant also receives three holy pellets, from a plateful which has been sanctified by the priest's touch. These are made of flour, sugar, and butter. After all of the communicants have partaken of the water, the wine, and the pellets, there follows the lamaic benediction by the laying on of hands by the priest, wherewith the service for the conferring of everlasting life ends.

[1] Cf. L. A. Waddell, op. cit. p. 447.

## The Bodhisattva's mystic Sacrifice

As a fitting conclusion to this outline exposition of sacramental sacrifice as it presents itself throughout its long historical development, chiefly in pre-Buddhistic Tibet, Kashmir, and Sikkim, we place before the reader what is perhaps the highest and most sublime aspect of the doctrine yet evolved by mankind. The matter used in illustration is derived from that remarkable compendium of Buddhist teachings known as the Siksha-Samuccaya, compiled by Santideva, chiefly from early Mahayana Sutras, and now translated from a Sanskrit manuscript brought from Nepal by the late Mr. Cecil Bendal, formerly Professor of Sanskrit in the University of Cambridge.[2]

In the Narayana-Pariprccha it is said, 'The Buddhisattva must think thus: "I have devoted and abandoned my frame to all creatures; and much more so my outward possessions. Any being who shall require it for any purpose, it being recognized for a good, I will give hand, foot, eye, flesh, blood, marrow, limbs great and small, and my head itself, to such as ask for them; not to mention external things—wealth, corn, gold, silver, gems, ornaments,

[2] Cf. Siksha-Samuccaya as translated by C. Bendall and W. H. D. Rouse (London, 1922), pp. 23-8.

horses, elephants, chariots, cars, villages, towns, markets, peoples, kingdoms, capital cities, menservants, maidservants, messengers, sons, daughters, and retinue."

All things that the Bodhisattva possesses, even his own body, he vows to renounce 'without regret and without grudging, without waiting for merit, to mature', and 'out of compassion and pity', in order that others, 'as by one who hath attained wisdom, may learn to know the Law' !

Likewise, in the Akshayamati Sutra, the Bodhisattva says: 'I must wear out even this, my body, for the behests of all creatures.' And in the Vajradhvaja Sutra we are told, 'So, indeed (is) the Bodhisattva giving himself amongst all creatures by aiding all roots of good, regarding all creatures in their roots of good, offering himself as a lamp amongst all creatures, establishing himself amongst all creatures, as their happiness. Thus, indeed, if the Bodhisattva is asked for his tongue, he sitteth down and speaketh with lovable and friendly voice, prompted by friendly thoughts ; and, seating him in a goodly couch fit for a king, he addresseth that suitor with pleasure. He becometh unangered in mind, unoffended, not vexed, with mind absorbed in magnanimity, with mind like that of the Buddha's race, with the chain of his thought unwavering in nature, full of strength and power, with mind not fixed upon his body, not devoted to talking, his body resting on the knees ; putting all his body at the service of the suitor, he speaketh from his own mouth, uttering words that are affectionate, gentle, and gracious, a friendly service. "Take thou my tongue ; do with it as seemeth thee good. Do so as pleaseth thee, that thou be pleased at heart and satisfied with thyself, contented and delighted with pleasure." With these words he sacrificeth his head, bringing about the highest knowledge which is the topmost head of all things, attaining the wisdom which is the head of the salvation of all creatures, craving incomparable knowledge which is the chiefest head of all the world, resolved to attain the kingship of knowledge, the headship of all regions, desirous of accomplishing the culmination of lordship over transcendent things, with a mind bursting with affection for an endless number of applicants'.

Only the Body of Truth, the Dharma-Kaya itself, does the Bodhisattva value : 'He cherisheth the idea of a body uncut, unbroken, undiminished, which consisteth in the body of the Law, formed by Unobstructed wisdom.' And 'attentively remembering that the body hath its end in the cemetery, regarding his body as food for wolves, jackals, and dogs, remembering that it is the share of others,' the Bodhisattva 'applying his reflection to the Law', meditateth thus : ' "Whether I give from this body the intestines, liver, heart, or lungs to the suitor, or do not give them, this body, not being eternal, at the end of my life is owed to the cemetery." Thus he with nature content and satisfied, with knowledge of the Law, with resolve established in

the idea of the good friend, at the instance of a suitor desirous of extracting the essence from this non-essential body, through love of the Law, even when he sacrificeth only a nail from his own flesh with the thought, "This is applied to the root of good" thus renounceth his own body.'

Even so does the yogin in performing the mystic 'cutting-off' renounce all worldly things, even his own fleshly body through love of the Law of Good. Then, when every attachment to sansaric existence shall have been sundered thereby and the great Emancipation won, he, too, will take the vow of the Bodhisattva and enter upon the Higher Path.*

* For further details concerning Sacramental Sacrifice in Mahayana Buddhism, the student is referred to *Tibetan Yoga and Secret Doctrines* by Dr. W. Y. Evans-Wentz, Oxford University Press, London, 1935, pages 277 to 334.

A man of religion who preacheth loftily to others and doth not live loftily himself showeth weakness.

*Precepts of the Gurus* (Tibetan).

Arise, commence a new life, turn towards the Doctrine of Buddha ; trample down the hosts of the Lord of Death as an elephant doth a house of mud.

*From Tibetan Canon.*

The smallest good deed done unselfishly is more precious than innumerable good deeds done selfishly.

*Precepts of the Gurus* (Tibetan).

# INDIA AND TIBET : CULTURAL RELATIONS

*By*

R. N. RAHUL

The subject of relations between India and her neighbours is a fascinating one to study. For in the remote past India's relations with her adjacent countries always contributed to the promotion of culture and amity, and were never directed towards extension of dominion, political influence or commercial gain. In the age-long history of her foreign relations there is not a single instance of India waging war on her neighbours or trying to annex their territories.

Tibet is India's great trans-Himalayan neighbour in the north. Hundreds of miles of Indian territory marches along Tibet. Her impenetrable southern mountains prevent the nomadic influences of the steppes of Central Asia from infiltrating into the arable rich plains of India ; and her lamaseries, which are still strongholds of strange primitive cults, preserve rare Buddhist and Hindu works, in manuscript and translation, originals of which have been lost in India. Tibet's holy Mount Kailash, immortalized in early Sanskrit literature as the eternal abode of Shiva, and her heavenly lake Manasarovar, whose cool and inviting waters attracted the sages of ancient India for peace and meditation, bear testimony to the tradition persisting in our own day—that the great Vedanta crystallized in this land of the gods. Historians may well consider this as mere legend but this is the only connection between India and Tibet that has come down to us from the Epic Age.

The first regular contact between India and Tibet, via Kashmir and Kashgaria, goes back to the fourth and fifth centuries after Christ, during the first phase of Buddhism in Tibet. It, however, made little headway in that early age. This intercourse took a definite form in the seventh century A.D. when King Sroñ btsan sGam-po, the first national king of Tibet, went to Nepal on a military campaign and married the daughter of Ansuvarman, King of Nepal, about the year 640 A.D. After his conquests in Burma, China and Nepal, Sroñ sGam-po set himself to the great task of giving his nomadic people an ever abiding culture, language and religion. In Nepal, he came into contact with a great civilization—a civilization which had already given body and soul to the life

of Burma and China, and which became the "light" of the whole of Asia afterwards. He undertook to introduce it into Tibet, and he sought after its "light and sweetness." He embraced the Buddhism of India, declared it to be the State religion for his people in place of the old Bon cults, and built several hundred monasteries all over the land to enshrine the great faith. His Buddhist wife from Nepal, like her counterpart from China, helped him to strengthen his pious intention. He sent his minister Thomi Sambhota to India to study Buddhist literature and philosophy in the great monastery-university of Nalanda in Magadha, modern Bengal and Bihar, to inquire about the condition of Buddhism in the land of its birth and to obtain the scriptures and images of the Dharma of the Buddha. This scholar-minister also constructed the first Tibetan alphabet from the Indian characters. While at Nalanda, Sambhota perhaps met the Chinese scholar Hsüan Tsang then in residence there. The two perhaps deliberated on the cultural bonds of their countries with India and on the establishment of a Sino-Tibetan alliance for the propagation of the culture of India in their lands. And during the middle of the eighth century A.D,, Hwang-te, the King of China, and Khri Sroü lde-btsan, the Sovereign of Tibet, agreed by a treaty, recorded on the western face of a four-sided monolith pillar in the courtyard of the Cathedral of Lhasa, to "hold as sacred the respect of the old friendship." Sroü sGam-po thus laid the grand foundation of real cultural amity not only between Tibet and India but also between China, India and Tibet. Soon Chinese embassies and envoys were passing through Tibet *en route* to the Court of Harsha, lord paramount of North India. Undoubtedly Sroń sGam-po was a king of great political foresight, for he was conscious of his own strength as well as the strength of his young nation.

This royal patronage to Buddhism had profound effect on the promotion of cultural intercourse between the two countries in subsequent eras. For the centuries that followed this period were marked by a regular influx of missionaries from India to the Land of Snows for the spread and teaching of the Dharma of the Buddha. In the latter half of the eighth century A.D. King Khri Sron lde-btsan, the grand successor of King Sroń btsan sGam-po invited Padmasambhava and Shantarakshita to Tibet to organize the Order and to supervise the discipline, liturgy and moral teaching of Buddhism in his country. Kamalashila visited Tibet, on a royal invitation, for disputations with the Chinese Hoshang (Lama) Mahayana on the comparative merits of Buddhism over Shamanism. Thereafter, towards the close of the century, the Bon and Shaman cults ceased to be the religion of Tibet. In the ninth century A.D. this happy relation between Tibet and India gathered a great force. Ralpa-chen devoted much time and treasure to further and popularize Indian culture in Tibet. He invited many learned scholars from India for

the rendering of the Buddhist scriptures and other Sanskrit works on history and philosophy into the Tibetan language. He introduced even standardized coins, measures and weights after the Indian patterns.

But this happy cultural activity met with a most inopportune circumstance in the history of Tibet. Lang-darma, the apostate of Buddhism in Tibet, murdered the pious Ralpa-chen and destroyed all institutions of Buddhist learning and philosophy in the land of the lamas. Fortunately, retribution soon followed and Tibet once again looked to India for fresh cultural inspiration and leadership. The lama-kings of the eleventh century A.D. made many attempts to restore their much debased Buddhism to its original state. Lha-tsumpa Chen-chub of western Tibet made it his life's mission to fulfil the cultural programme of his uncle Lha Lama, and he invited Dipankara Srijnana in the year 1050 A.D. with a view to "reforming" Buddhism in Tibet and reviving the practice of pure Mahayanism for the lamas.

The grateful lamas deified the missionary pandits of India for their noble Buddhist activity in Tibet for "the good and the happiness" of the Tibetans. Tibetan Buddhism of the age of these pandits can still be studied at the temples now in ruins at Lahul, Spiti and Tsaparang in western Tibet. These eleventh century temples were built with the help of artists from Kashmir and Nepal and the frescoes and sculptures in them, therefore, have the strong impress of the great art traditions of Ajanta and north-west India. However, Dipankara Srijnana's esoteric Mahayanism is still the supreme faith in Tibet, though Padmasambhava's exoteric Mahayanism, mostly Tantric in form and practice, prodominates in the Himalayan strongholds of Bhutan, Nepal and Sikkim. To-day these pandits are inspiring themes of the folk and lama arts of Tibet.

This unique collaboration between Tibet and India again suffered a severe setback by the disintegrating influences of the Islamic onslaughts on India. The Moslem invasion of 1193 A.D. in eastern India shattered the last great monasteries of Bengal and put an end to the rule of the Pala dynasty which had marked the revival of Buddhism and the resurgence of Buddhist art in this country during the eleventh and twelfth centuries. But the thirteenth century was the period of exceptional prosperity for Buddhism in Tibet proper and the Tibetan lamas were most active in preaching Buddhism among their neighbours of the north, the Mongols of Central Asia.

Tibetan pilgrims to holy places in India—Buddha Gaya, Saranath, Uddiyana and the Legendary Shambhala—kept alive the continuity of the old tradition of cultural links between Tibet and India. Legions of Lama-pilgrims came to India in the tradition of the Lotsavas, the Interpreters of the early days of Buddhist activity in Tibet, seeking after Buddhist knowledge and learning, though in those days—the fourteenth

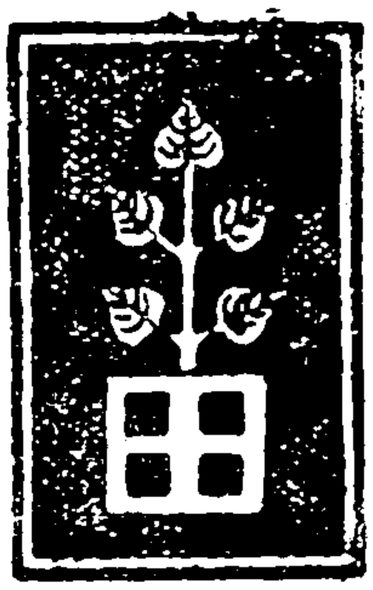
century onwards—Buddhism had lost its primeval force and pristine purity in India. The Tibetans however considered their contact with the land of the Buddha to be most purifying for the spirit and the strength of Buddhism in their own land. Kipling's *Kim* furnishes us with the latest model of such wandering monks in search of "the river of mystery" in the holy places in India. And legends connected with these links of pilgrimage are still inspiring themes for the Tantric spiritual lore of the lamas.

Professor Giuseppe Tucci, the eminent Italian scholar of Tibetan history, philosophy and archaeology, discovered two itineraries of such lama travellers from the "red sect" monasteries of Ladak in the nineteen-thirties. These itineraries, however much they may lack the meticulous insight of the accounts of the Chinese travellers, especially Hsuan tsang, Fa-hien and I-tsing, to India, contain much useful information of ethnological and historical importance and on the condition of Buddhism in India in the middle ages. We learn from Tucci's *Travels of Tibetan Travellers* that Uddiyana, modern Dir and Swat, was a sacred centre for pilgrims from Ladak and Tsaparang. The scriptures of the Tibetans describe it as the birth-place of Padmasambhava, and consequently the birth-place of many strange Tantric practices and rites absorbed into Lamaism by him, its great Patriarch. The itineraries of Gor-tsampa and Urgyanpa contain interesting mythological legends.

Most of these missing links were discovered in recent times by the scholars of Tibetology, most distinguished of whom was Sarat Chandra Das, who undertook hazardous expeditions to Tibet and brought back Sanskrit works long lost in India. The *Kavyadarsha* of Dandin and the *Vyakaranas* of Chandra Gomi and Ami were the chief finds of the Bengali pandit. Acharya Dandin's *Kavyadarsha* was translated into the Tibetan language by one of the hierarchs of Sakya about the year 1180 A.D. Sri Rahul Sankrityayana continued this tradition in the 1930's. He visited many Buddhist monasteries in Tibet and there, among other important literary and philosophical works, he found Dharmakirti's *Pramanavartika*, a monumental work of Buddhist philosophy of the seventh century A.D., now restored to Sanskrit from its Tibetan version by Sankrityayana himself.

In the past India gave to Tibet her religion, mythology and art. Tibetan legends and fables incorporated in the kan-gyur are nothing but Tibetan versions of the Sanskrit writings, especially the Jataka tales. "The tales contained in the sacred books of Tibet," writes Ralston in his introduction to Schiefner's Tibetan Tales, "appear to have little that is especially Tibetan about them except their language." The Dalai Lama's archives contain many important accounts of the early historians of India, even an account of King Bhoja Bhadra who was converted to Buddhism by the great Mahayanist Nagarjuna in 56 B.C. This is a

material of priceless value for the reconstruction of the early history of India. The late Csoma de Koros, the Hungarian Savant of Tibetology, prepared an exhaustive list of all such material said to be available in Tibet. A thorough investigation of such original and translation material and works is most essential for the re-writing and reconstruction of the history of early Indian thought and culture.



I say this to you, Nigrodha ; Let a man who is intelligent, honest, candid, and upright come to me and I will instruct him, I will teach him dhamma. If he proceeds as he is instructed, then having realized here and now by his own super-knowledge that unsurpassed goal of the Brahma-faring for the sake of which young men of family rightly go forth from home into homelessness, he will abide in it. . . . I do not speak to you thus, Nigrodha, because I am anxious to obtain pupils or to make you fall away from your rule or mode of living or because I wish to confirm you in wrong states of mind or draw you away from right one. It is for the sake of destroying wrong states of mind that are not destroyed, that are connected with the obstructions, with becoming again, with pain, that are ill in result and make for birth, old age, and dying in the future that I teach dhamma. If you proceed according to this, these wrong states of mind will perish, states making for purity will grow exceedingly, and you will attain to and abide in complete and abounding wisdom, having realized it here and now by your own super-knowledge.

*Dighanikaya.*

# SIKKIMESE CHARACTER AS I FOUND IT

*By*

BHIKKHU J. KASHYAP, M.A.

*Head of the Department of Pali and Buddhist Philosophy,*
*Nalanda College, Bihar*

A friend and dayaka of mine, a prominent Buddhist leader of Ceylon, was so much enamoured of Sikkim that he had a fervent wish to be born there, as the Head Lama in any solitary monastery. He had asked me several times to bless him so that this wish of his be fulfilled. He had drawn my attention towards Sikkim for the first time.

The same friend told me about Bhikkhu Mahinda who came from Sikkim to Ceylon when he was very young and had become one of the foremost Sinhalese poets. He recited some of his poems to me. They were mostly lullabies, of course, not to be sung to the child in the cradle but they were real literary pieces with deep meanings and high sentiments, mostly fired with patriotism for Sri Lanka. Once I was invited to deliver a sermon at the same temple where the Sikkimese monk-poet was staying. I accepted the invitation and went there with the hope of having an opportunity to meet the monk and offer him my hearty congratulations on his success as a poet. At the temple, due to the busy functions of the festival, I could not be introduced to him. On my way back, when we had driven quite a long distance, I mentioned to the gentleman who was accompanying me in the car that I could not see the Sikkimese monk. "Why", he exclaimed, "he was sitting there in the room with all of us!" From the description he gave of him, I could hazily locate a quiet fair-looking Bhikkhu sitting in the corner. I was not sure if it was really he ; but, any how, I got an impression that the Sikkimese are quiet and unassuming. It was too much to come to a conclusion like this by a single instance, and that also an uncertain one ; but, strangely enough, as I knew more about the people of Sikkim the more convinced I grew of that.

* * *

After having completed my studies in Ceylon, I came back to India and was staying at the Maha Bodhi Society Centre at Holy Isipatana, Sarnath. It was about twelve years

back, or even more. We learnt one day that His Highness the Maharaja of Sikkim had come to India on a pilgrimage and that he was expected to reach Sarnath on a certain date. On his arrival a fitting welcome was given to him, a devout royal patron of the Dhamma and the Maha Bodhi Society. It was a delight to us to have met his Private Secretary, Shree Burmec Kazi, a profound scholar of Tibetan and Buddhist literature, in whom the Sanskrit saying **विद्या ददाति विनयं** was truly realised.

The next morning, the Maharaja was to give a Dana to the monks at Sarnath in the general kitchen of the Society. The manager, the cooks, the servants and all were very busy making everything ready before noon ; for, as all Buddhists know, the Bhikkhus must finish their meal before that. They had decided first to make everything ready and then send some respectable member to bring the Maharaja for the offering ceremony. Just then some one came and whispered that the Maharaja was not in his room, it was locked from outside. The time was up, the monks had all assembled in the hall, and the ceremony was to be started without delay. But the royal Dayaka, as they found, had gone out! Servants rushed to all possible corners in search of him. And, lo! he was there with the crowd in front of the kitchen, smiling in his own simplicity, perhaps, also directing the men in the preparations, absolutely free from any pride!

Such, I was convinced, was the Sikkimese character—quiet and unassuming. I had some other instances too.

* * *

Last year I received a letter from an unknown Sikkimese Lama staying at Kalimpong, expressing his desire to come to me to study Sanskrit with me. I made necessary arrangements for him and wrote him to come. He came down to me sooner than I had expected—a short thin figure, shy and humble, so much so that I doubted if he could be of any use to us in the Institute. Anyhow I appointed a time for him to study Sanskrit with me. In the very first meeting, I found out what a genius he was. In view of his merits as a scholar of Tibetan, he got a respectable Government appointment as a Research-scholar to work with the Jaiswal Research Institute, Patna. Even in his present office, he is the same innocent, silent, unassuming Lama. From him, Lama Riczin Lhundup, I learnt much about Sikkim, specially about the high meditative life of the Lamas in remote monasteries, a life that had attracted my Sinhalese friend so much.

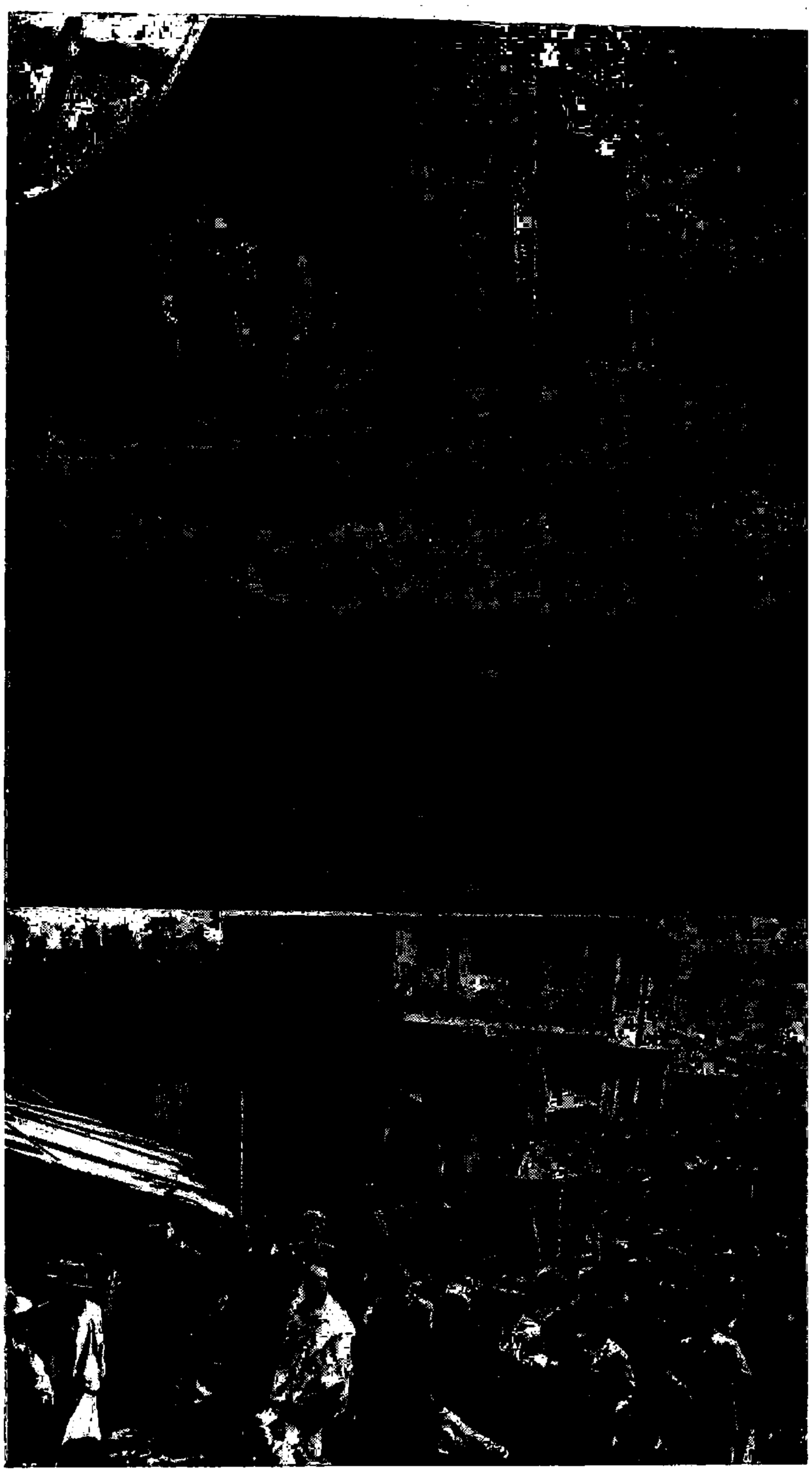
* * *

In the month of March last, I had the privilege to join the delegation that took the relics of the Lord Buddha and the two chief disciples to Sikkim and Tibet. I had to stay at Gangtok, the capital of Sikkim, for a week. That gave me an opportunity to know the people of Sikkim more closely.

Wife of Maharaj Kumar of Sikkim worshipping the sacred Relics at the Palace Temple.

Sikki nese Lamas with colourful banners leading the Relics procession at Gangtok.

Photos by T. T. TASHI



1. His Highness and Mr. H. Dayal, Political officer in Sikkim, holding the two caskets in their hands at the entrance to the Royal monastery. Rev. M. Sangharatana and Dr. Madho Ram Soft are standing to their left.

2. The Relics leaving Royal Monastery for Tibet.

3. Part of Relics procession in Darjeeling.

Photos by T. T. TASHI

One day, Shree Burmec Kazi took me down to introduce me to, I have forgotten his name, a High Lama of Sikkim. He had come to worship the sacred relics. We found him standing under a tree at the edge of the hill, with an old umbrella torn at the top. He was simplicity personified, a scholar and a Yogi both in one. Who could say that he was such a great Nayaka!

* * *

During my stay at Gangtok, I was delivering a series of lectures on Buddhism in the hall of the Palace Temple. The meetings used to be fairly well attended. Most of the officers of the State came regularly to the lectures. On the last day, at the end of the lecture, a proposal was made that a Y.M.B.A. be organised at Gangtok. Difference suggestions were being placed from different corners. This led, quite naturally, to some slight controversies. In the midst of all these, to our surprise, there appeared the Maharaj Kumar himself from behind, and in his own charming manner, gave a short but quite impressive speech; elaborating how the Y.M.B.A., could be organised. His suggestions were appreciated and accepted by all. The Maharaj Kumar, true to the Sikkimese character, was attending the meeting unnoticed in the corner, and came forward only at the exact time when his lead was required.

* * *

Sikkim is uniquely rich in her beauties of nature, surrounded on all sides by high cliffs clad in bright snow that changes shades of colour as the rays of the morning sun fall on it. But what had attracted me most in Sikkim was the innocence, the simplicity, and the purity of heart of the people—the Buddhist way of life of theirs.

And again, monks, a monk in thought ponders and scrutinizes dhamma and considers it mentally as he has heard it, as he has mastered it. He spends the day in this dhamma-pondering, he neglects . . . subjective tranquillity of thought. Monks, he is called a monk who is intent on pondering, (but) not one who goes along by dhamma.

Take the case, monks, of a monk who masters dhamma : the discourses in prose, in prose and verse . . . the miscellanies. He does not spend the day in dhamma-mastery, he does not neglect solitary meditation, he devotes himself to subjective tranquillity of thought. Such, monks, is a monk who is one going along by dhamma.

*Anguttara.*

# MY JOURNEY TO TIBET AND SIKKIM WITH THE SACRED RELICS OF LORD BUDDHA AND HIS TWO CHIEF DISCIPLES

*By*

DR. M. R. SOFT

*Vice-President, Maha Bodhi Society of India, and Leader, Relics Delegation to Tibet and Sikkim*

The Maha Bodhi Society of India stands for the good of the world and is trying its best to revive and spread the teachings of Lord Buddha. As custodians of the sacred Relics, the Maha Bodhi Society receives and accepts invitations to carry the sacred Relics to different countries and provinces of India. So far the sacred Relics have been taken to Ceylon, Burma, Tibet, Ladakh, Bihar, Uttar Pradesh, Sikkim, and Darjeeling hills. The arrival of the sacred Relics is very keenly looked forward to by those who invite them and their presence amongst them is regarded as a great blessing to the populace. The sight of the sacred Relics reminds the people of the great Teacher and His two chief disciples and thus they derive inspiration from their noble lives and sublime message.

This article deals with the sacred Relics mission to Tibet, Sikkim and Darjeeling hills. The delegation accompanying the sacred Relics left Dum Dum aerodrome by a plane on the 25th of February and arrived at Bagdogra in a couple of hours time. At Bagdogra the Maharaj Kumar of Sikkim, Assistant Political Officer and other officials received the sacred Relics. From there we left by car for Gangtok, a distance of about 85 miles. At Gangtok the sacred Relics were taken in an impressive procession which was led by 48 lamas clad in their colourful robes. At the Palace Temple His Highness the Maharaja, Maharaj Kumar and members of the Raj family received the sacred Relics and carried them to the shrine room on the first floor. In this shrine room the sacred Relics were kept for 7 days. His Highness the Maharaja Sahib, Maharaj Kumar and the high officials of Sikkim State paid their homage on the 26th February and then a public exposition was started. During this period thousands of devotees paid their reverence to the sacred Relics.

Gangtok is the capital of the Sikkim State and is situated at a height of 5,500 to 6,000 ft. above the sea

level. It is a very fine and clean town with well-kept roads. The Maha Bodhi Society received an invitation from His Holiness the Dalai Lama of Tibet to take the sacred Relics to his country. Through the good offices of the Political Officer, Mr. H. Dayal, preparations for the journey to Tibet were made. From Gangtok the members of the delegation which consisted of Mr. D. Valisinha, General Secretary of the Maha Bodhi Society of India, Rev. J. Kashyap of Nalanda, Rev. Sangharatana, Joint Secretary M. B. S., 2 assistants and myself were provided with necessary warm clothing and a sufficient number of mules etc. On the 4th March the sacred Relics were carried in a well decorated palanquin while the members of the delegation went on mules in company with 2 officials of the Government of Tibet. His Highness the Maharaja Sahib of Sikkim, Maharaj Kumar, high officials and the public gave us a right royal send off. We travelled and stayed at the 10th Mile Dak Bungalow named Karponang for the night. This Dak Bungalow is about 9,000 ft. above the sea level.

Here Sri Valisinha fell ill and returned to Calcutta.

On the 5th March we did another 10 miles travelling amongst the partially snow covered Himalayas studded with big pine and other trees. We arrived and stayed at Changu Dak Bungalow which is situated on the beautiful lake of the same name at a height of about 12,009 ft. above the sea level and is about one mile in circumference. The thick film of ice on its northern portion added a further charm to its crystal clear water. It was very cold at night as the water left overnight in the basin of the bath room had frozen and looked like a piece of clean cut glass.

On the 6th March we left early and travelled through the snow covered mountains and climbed the well known Nathula (Pass) which is about 14,300 ft. above the sea level and forms the boundary line between Sikkim and Tibet. Before we had got to the top of this pass one of our Bhikkhus fainted and fell down. This happened very near to the top of the pass. I was travelling very close to him and he was immediately attended to and brought round.

At the boundary line the Tibetan General with his soldiers took charge of the sacred Relics from the armed guards of Sikkim. It was a fairly clear day and from the top of this pass a grand view for hundreds of miles of the majestic Himalayas was obtained. The highest mountain of Tibet—Shumulari with its snow covered peaks—looked like a giant guard protecting the holy land of Tibet. The whole panorama was magnificent and vividly took one's mind to the great saints and pandits who had also travelled in the past on these routes from Nalanda to the very high regions of Himalayas in Tibet and spread the Dharma of the great teacher of the world. Today their names are bywords on the lips of all the learned men of Tibet. We descended from this pass and arrived at the Chumbithan Dak Bungalow

and stayed there for the night. Several members of our party showed signs of severe mountain sickness. They were attended to and they began to feel better.

On the 7th March we left Chumbi Dak Bungalow and were met on the way by the Tibetan Foreign Minister, Lord Chamberlain to His Holiness the Dalai Lama and stayed for a while at the Kirghit Gumpa (Monastery) where a short exposition of the sacred Relics was given for the benefit of the local lamas and the public. From here we arrived in the Chumbi valley and were met by Sri Sonam, the Indian Trade Agent, who provided a guard-of-honour for the sacred Relics. We crossed the Chumbi river bridge and stayed at the very mansion where His Holiness the Dalai Lama had stayed for a short time some months ago. This mansion is situated on the left side of the Chumbi river and is about 2 miles from Yatung town. We stayed here for the night.

On the 8th March a great processilon was formed which was led by the Tibetan Foreign Minister, Lord Chamberlain, the General and other officials and lamas. At Yatung a guard-of-honour was provided by the Indian soldiers under the Indian Trade Agent. We travelled along till we arrived in the upper Chumbi valley. From here we ascended to the hill on which is situated the well known Donkar Gumpa, the present seat of His Holiness the Dalai Lama. Outside this monastery His Holiness the Dalai Lama, his tutors, Ministers, high officials and the general public were waiting. His Holiness and his tutors received the sacred Relics and carried them to the shrine room where His Holiness sat on the throne and blessed the audience by touching their heads with the casket containing the sacred Relics of Lord Buddha. This ceremony was carried out among serene and calm surroundings. The whole atmosphere became surcharged with ennobling influences in which everyone, especially the holy monks of Tibet, seemed to drink deep in the ocean of the bliss of Tathagata. No wonder the presence of the sacred Relics of Lord Buddha and His two chief disciples had brought about this ecstasy. It at once reminded me of the conversation I had with a young and learned lama in Ladakh who described how Ladakh regarded the presence of the sacred Relics there. He said the great Lord and His two chief disciples had not graced Ladakh during their life time. Now the presence of their sacred Relics was taken by Ladakhis as if they themselves had come to Ladakh. The delegation with the sacred Relics stayed at Donkar Gumpa which is about 12,500 ft. above the sea level, for a fortnight and had the occasion of paying their homage to His Holiness the Dalai Lama several times during their stay.

His Holiness is a most charming and dignified personality, full of vigour, grace, energy, justice and compassion. This I speak from my close association with His Holiness.

On the 19th, 20th and 21st he read out his first important sermon

Shrine Room of Donkar Monastery with the Caskets of Relics.

The Palanquin in which the Relics were carried over Peaks and Passes of the Himalayas. Dr. Madho Ram Soft (immediately in front), leader of the Delegation, giving a helping hand.

Photos by T. T. TASHI

Vaisakha Day Procession in Calcutta organised by the Maha Bodhi Society.

Part of Procession Organised by the
Maha Budhi Society
in New Delhi to Celebrate Vaisakha.
*Left to Right* : Sri Jyotish Chandra Ghosh,
Ven. H. Saddhatissa Thera, Bhikkhu.....,
Sri K. K. Roy and Bhikkhu Mahinda.

(Kavang) which was listened to by thousands of devotees who had travelled to this monastery from far and near. His Holiness started worship and then recited from the Holy Scriptures for about an hour daily for 3 days and then blessed everyone of the audience by touching their heads with "Bumba" (golden jar). Several presents were also distributed amongst the audience and he sat on the throne till everyone of the audience was blessed. It took several hours and his learned tutors and other high officials helped him in this function. During the fortnight we were there snow fell twice and some of the members who had never seen snowfall before enjoyed the sight greatly.

On the 22nd March when we wished good-bye to His Holiness, his tutors, ministers and all others, we noticed that all the people felt greatly benefited by paying homage to the sacred Relics and listening to the Kavang (first important sermon) of His Holiness the Dalai Lama.

When we climbed down the hill and came to Chumbi valley we saw a magnificent sight: the whole of the Chumbi valley about a mile and a half in circumference was covered with snow which had fallen on the previous night. We arrived at Gangtok on the 27th March and left on the 30th March and arrived at Kalimpong on the 31st where we received a wonderful reception. We stayed at Kalimpong for 5 days where people showed great devotion to the sacred Relics. Here special mention has to be made of the devotion and piety of Raja and Rani Dorji and their children, Burmese prince and princess, Mrs. Pulger, Shri Gyanajoti and family, the head Lama of Thera Choling Gumpa, Rev. Sangharakshita and Mr. La Shering. During our stay at Kalimpong we visited Thera Choling Gumpa, Bhutanese Gumpa and Dharmodaya. Huge processions were organised through the town and the people were overjoyed by the presence of the sacred Relics there.

We arrived at Darjeeling on the 5th of April where the sacred Relics were received by the Maharani of Burdwan. A most distinguished visitor was His Royal Highness the Yuvaraj of Nepal. A huge and beautiful procession was taken through the town and the sacred Relics were kept at the Tamang Buddhist Gumpa for the night.

On the 6th a big meeting was held at the market place which was presided over by the Deputy Commissioner. Among the many speakers were Rai Bahadur Tenduf La, Shri Jagannath Sharma, the Head Master of the High School and the members of the delegation.

After the meeting, the sacred Relics were brought back to the Tamang Gumpa where public exposition was held for three days. The president, the general secretary, the head Lama, and other members of the association showed great enthusiasm and looked after all the devotees very well. The Gandhamadhana Vihara and the Bhutanese Gumpa were also visited. In case of the Darjeeling

function special mention must be made of Rai Bahadur Tenduf La and family, Mr. Sherring La and family, Major P. W. Laden La, Shri Jagannath Sharma and Baruas of Gandhamadana Vihara. Ghoom Monastery, Tung, Kurseong and Rangbull were also blessed by the presence of the sacred Relics. At Kurseong 2 processions were taken out. In this connection we have to make special mention of the energetic S.D.O. Mr. S. K. Banerjee, Mrs. Banerjee and the president, the secretary and other members of the local Tamang Buddhist association, who did everything possible to make the visit of the sacred Relics mission a great success. Tindharia was also visited for 3 days. In the Darjeeling hills great enthusiasm prevailed amongst the whole population who came to pay their homage to the sacred Relics. They had looked forward for a long time and when their urge to pay their homage to the sacred Relics was fulfilled, they were overjoyed. Many lectures were delivered by the members of the delegation. The sacred Relics were brought back to Calcutta on the 23rd of April. The object of the Maha Bodhi Society has been well fulfilled because Sikkim, Tibet and Darjeeling people felt that their lives have been sanctified by the presence of the sacred Relics there. Of course, the representatives of the Maha Bodhi Society laid great stress that the devotees should lead their lives in accordance with the teachings of the great Lord Buddha and His two disciples. The presence of the sacred Relics will certainly benefit those who take inspiration from the life and teachings of Lord Buddha and His two chief disciples who showed great light and wisdom to the world.

This illusory body, which I have held to be so precious,
I dedicate as a heaped-up offering,
Without the least regard for it, to all the deities
that constitute the visualized assembly ;
May the very root of self be cut asunder.

*Yoga of Non-ego* (Tibetan).

Thus shall ye think of all this fleeting world ;
A star at dawn ; a bubble in a stream ;
A flash of lightning in a summer cloud ;
A flickering lamp ; a phantom ; and a dream.

*Prajna Paramita Sutra.*

# DIARY LEAVES OF THE LATE VEN. ANAGARIKA DHARMAPALA

EDITED BY SRI D. VALISINHA

*(Continued from page 106 of the April issue)*

*December, 1893*

*1st*—Visited the Gakushuin (Young Nobles' College) with Asahi San. Had an interesting talk with Mr. Kadzunori Kudo, Kanji Gakushuin—the Supt. of the College. Asahi San tried to make the Crown Prince see the image in the Gakushuin but Kadzunori wrote to him to say that I may visit to see the College, but not bring the image as it should not be shown as a work of art. All the young nobles are educated in this College. When we were sitting in the room the teacher of the Crown Prince came and asked whether I had brought the image. Had a long talk with Mr. K. and he gave me some books explaining the working of the institution. Another meeting held ; but no members attended. The Jodo Sect promises help. In the evening I got the startling news that Asahi San has resigned from the Indo-B. Society and I told Horiuchi that it was his selfishness that brought on this calamity. Asahi San was scolded by Ito and he, therefore, published his resignation in the Jiji Shimpo. I went direct to Asahi with Horiuchi and demanded an explanation. Startling revelations all going to show the selfishness of Horiuchi and the low means adopted to make money from the image sacrificing the Cause and myself. Asahi has been duped by Horiuchi and they have exchanged a note to divide the interests they get from the Image!! Shame. I am glad that the Society has failed to do any work. In the hands of an adventurous man as H. he would have done many bad things. The Society has been destroyed by Asahi and H. by their own selfishness.

*2nd*—Attended the principal Temple of Jodo. Then to Dian Rakuji, there addressed.* My admission into Vajo's Society. Became his pupil. May my work succeed. Mr. Hirose and his friends contributed 51 yen to the M.B.S.

*3rd*—Mr. Hirose called on me. I appointed him Representative of the M.B.S. Persecuted by Horiuchi and

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* The entry is incomplete here—*Editor.*

his party to leave the image behind for 2 more days, I said that I have carried the image with me wherever I went and that I could not leave it behind. I appealed to them and wept but they were inexorable. They threatened to separate and for the sake of the Cause I said, "Do what you like." Started on my tour.

*4th*—Yesterday's proceedings show that even the socalled friends are capable of persecuting when their selfish interests are concerned. People are afraid of Horiuchi because he is a newspaper Editor and Noguchi says that he invents slanders about people. Maha Bodhi flag presented by Ota, the priests' robe maker. Travelled the whole night in the train. Arrived in Kakegawa at 5 A.M. Priests of Jodo Sect received me at the Station. Had a bath after several days. I am so situated that I have no time to do anything of my own. Group photographed. Twice addressed the people. Present of a roll of silk. Sent letters to Col. Olcott and Gadadhar Babu. The more the mind is etherealised the more the mind becomes susceptible to the senses.

*5th*—Started at 7-20 for Toyahashi. Revd. D. S. Mizuno, a zealous worker, arrived from Nagoya. He travelled with us to Toyahashi where we were received by the Priests. Fire works and rockets displayed. Lodged in temple. 14 years ago the present Jap. Emperor lodged in this Temple and the room is reserved. Greatest kindness shewn by the Priests. Sasarami came to see me from Okasaki . Twice addressed the people. Something is wrong with my stomach that I dream bad dreams. Sent letters to Mr. Barrows and Mr. Pipe and sent newspapers to J. Moonasinha.

*6th*—T. S. is drifting towards Brahmanism—Dream. Got up at 5 A.M. and started by train to Tenji Kumura. Rockets fired. Students Association welcomed me, and also priests. Owing to somebody's mismanagement, instead of going to Kariya we were taken to Okasaki. Spoke a few words to the people. The Kariya people were offended and they said that if we did not start immediately the people would be offended. Went in jinriksha from Okasaki to Kariya. Lectured in the Temple.

*7th*—Left Kariya by 9 A.M. train for Nogoya. Auspicious signs meet on the way. Received by all sects at the Station. Yamashina priest, Horiuchi and Ito followed bringing the Image. Lectured at the Honganji about Buddhagaya Temple. Hoisted the Maha Bodhi Society's flag for the first time. Great enthusiasm prevailed. After the lecture the members of the Buddhist Association met in the Hall to hear about the present situation of the M. B. Temple ; and they promised to accomplish the object. Mr. Hanbei Ito called on me and am greatly pleased with his noble mien.

*8th*—Dream—A child of extreme beauty of form but dark in colour was born. Photographed in group. Mr. Hanbei Ito promised to help. Started for Kuroda. Received by the Priests. The Nagoya Buddhists

presented me with the cup that was presented to them by the Imperial Government for the relief given to the people during the Earthquake.* This is a sure sign that the Buddha's land will be restored. Arrived at Kuroda at 11. The whole village has taken a holiday. Decorations. People warmly attached to Buddha. Addressed the people on M. B. Temple. It would be better if we could get Rt. Rev. Hino to be President of the Japan M.B.S.

*9th*—The Kuroda Bud. Com. presented me with a roll of silk. All that I possess belong to Buddha and the M. B. S. May it prosper even after my death. Addressed farewell words to the people. Arrived 11 o'clock at Gifu. Addressed the people in the Earthquake Memorial Hall. In the evening the chief Buddhists met to hear me in the Honganji Temple. The Image was brought to Gifu by Horiuchi. Lot of misunderstanding owing to H. taking the image and exhibiting it and levying subscriptions. Mr. Noguchi passed the night with his relatives. Good brother I shall appoint him as one of my representatives in Japan. Mr. Ohara, my young friend, who took care of me when I fell ill on my first visit to Japan, is taking great interest. Meditated.

*10th*—Arrived in Kyoto at 5 P.M. Received by members of the Buddha Society. Mr. Ohara of Otsu, good gentle young man, also met me. I am pleased with him. Araki and Kimura called on me. Mr. Toyama spent the night.

*11th*—Rioshin Kono of the Sensho Sect, a member of the Buddhagaya Society, and K. Tsuchiya, Editor of "Kyoto Shimpo," called on me. Told the latter about Mr. Kawakami and his attitude against the M. B. S. and Col. Olcott. He thinks that he does not believe that K. should have written such things and if he has written any such thing it has no effect. It is decided that I should go to see the Honganji Chief Priest tomorrow. Called on Nakamuraya. All the night thinking of the great Maha Bodhi work. Slept about 2 hours.

*12th*—Meditated. Mr. Toyama called on me early morning. Visited the Shingonsu Temple. Then called upon the H. P. of Western Honganji. Mr. Oda and Kato San received me. Explained about M. B. land. Mr. Tsuchiya promised all help. Young Hanasaki promised to join me. Mr. Toyama interpreted. I explained to Mr. Tsuchiya all the tactics employed by the party concerned with the image. Cheoin Temple lecture—great enthusiasm. Mr. Asada and Mr. Kato and other representatives present. Mr. Ohara came from Otsu. Chief Priest of Cheoin presented me with books. Mr. Tokuzawa has again spoken against M.B.S. After my lecture Mr. N. introduced Kondo, the pilgrim priest to Buddhagaya who in his ardent devotion, fell senseless on the ground. Reality of Buddhagaya was realised. H. left for Tokio.

* The saucer of this cup is kept in the Society's Headquarters. The cup is missing.—*Editor.*

*13th*—Rev. Joyu Kusida henceforth will be Manager in succession to Mr. Takehane. Visited the Bungakuria and addressed the boys. Called on the H. Priest of Eastern Honganji. Presented him with a Bo leaf. Received my expenses from the Kosaikai. I said I will not accept any money for my personal use. I like Mr. Mayada. Went in jinriki to Otsu. Lectured. Mr. Ohara—the nicest young man I have seen who is so devoted to Buddhism. He promised to work with me. The Otsu people are good. Araki also accompanied me. Good boy he will also be a co-worker in the near future. Left Otsu for Iharaki. Took dinner with the Doctor. Mr. Ama—a good Buddhist. Slept in Mr. Noguchi's house. His mother extremely kind. All kindness received. I leave Japan after having done some work. If I had the time I would stay longer ; but India wants my services.

*14th*—At Ibaraki—Lectured in the Honganji Temple. Did not accept the expenses offered to me but entrusted to Mr. Noguchi to put into the M. B. S. when a branch is formed in Ibaraki. Left Ibaraki at 4-30 P.M. Arrived in Kobe at 7. Went direct to Nippon Yusen Kaisha. Met Kondo priest. All luggage arrived safe. I am losing all vitality. Rest is required.

*15th*—"Yokohama Maru" of the "Nippon Yusen Kaisha" started at 6 A.M. Feel rather dull. Entrusted for safe keeping the money to Mr. Atsumi, the Purser. I find that I have left behind the two flags. Telegraphed to Mr. Noguchi to send them by Priest Kondo. Sent letters to Horiuchi, Asahi, Mizun.

*16th*—Pleasant morning. Anchored at Simonoseki. The purser is courteous and kind. Thinking of the work in Siam. For the first time in the history of Siamese Buddhism she is called upon to help her motherland—India. I hope the truly enlightened sovereign will help her. The Northern Baptist Union of America sent out 100 missionaries this year. For their outfit alone 50,000 dollars were spent. Each get a salary of 800 dollars a year and this is increased to 1400 and all this work done by three millions of Baptists.

*17th*—May my work in Siam succeed! Sent letters to Araki. Tsuchiya, Asahi and Toyoma. Arrived at Nagasaki in the morning. I had to pay 2% for getting Japanese currency changed into American silver. Bad dreams.

*18th*—Wrote letters to Moung Bah Thaw, Ch. T. Strauss, Lahiri, Govinda Dasa, Sumangala and Kawakami, Hanbein Ito, Narendra N. Sen.

*19*—Arrived in Shanghai at 10 A.M. On my way to the P., & O. Office met two young Sinhalese jewellers who took me to their shop in Broadway. Mr. Williams, the Proprietor, offered me hospitality. He is a relative of Mr. Janis Silva. The P. & O. steamer does not leave till the 30th instant and I have to stay for her. Called on Mr. Probst to see his child Charlie. Went in the evening to see Dr. Edkins. Mr. Timothy Richard, friend of Mr. Candlin, called on me and he

showed great sympathy and asked me to go to Nanking, there to see good learned Buddhists.

*20th*—Meditated. Called at 7 A.M. on Dr. Edkins. Had interesting half hour with him. I saw the Oct. No. of the Maha Bodhi Journal on his table. Sorry that so much space has been given to the trifling incident about my passage to New York from London. The Theosophists in their too great affection have done injustice to Dr. Barrows and his friends. Wrote letters to Prince Chandradat, Barrows, Tan Tek Soon, Sarat Chandra Das, J. Moonasinha. Called on Mr. Richards and he promised to arrange for a meeting of Chinese Bud. Priests on Friday noon. Mr. Volpicelli called on me and he said if it was possible a day would be appointed for me to deliver a lecture in the Asiatic Society's rooms.

*21st*—Meditation. Dr. Edkins called on me. Arranged to go to the Buddhist Monastery in the noon. Had lunch with Dr. Edkins. Dr. Franke, a pupil of Dr. Kielhorn, present. Photos of some ancient Chinese Sanskrit Mss. he has got. Promised to give copy. Went with Dr. Edkins to the monastery. Priests were chanting at the time. Talked with them. Great interest shown. Inquired all about Indian Buddhist Shrines. One priest from Omei was particularly interesting. Arranged to have a meeting on the 28 inst. when the relics will be shown. Interesting conversation. The ancient Buddhist orders in India had signs and passwords. Mr. Volpicelli called in the evening.

*22nd*—Sent letter to B. P. de Silva. Called on Mr. Timothy Richard. Mr. Box, another missionery, was there. The Chinese Priest came to see me. Talked about Buddhist propaganda work. I said that our platform is Purity of life and Unselfishness. Went with Mr. Volpicelli to the Museum. Took tea with him. Insisted on his studying Buddhism.

*23rd*—Went on a wild goose chase after Mrs. Gilchrist. Saw the bubbling well. Called on Dr. Edkins. He asked me to join the army of Christian workers in India! and not waste my energy in rousing the sleeping Buddhists. A lesson to me and to the Buddhist workers to be on the watch. Christ says: "Repent Ye, for the Kingdom of heaven is at hand." Buddha says: "The time is come, arise and work."

*24th*—Sent letters to Hada and Horiuchi. Mrs. Gilchrist's son called on me. Attended Union Church. Poor audience. Dr. Fryer and others were there. Had supper with Mr. Richard and spent some time with him. The work in China is great. But there is a great gulf to cross. Incessant activity for some time is required.

*25th*—Meditation. May my work in China succeed! To Asai San and Noguchi sent letters asking for photos and flags and inciting them to work. Wrote out my message to the Chinese Buddhists. In the morning I got the impulse to write it out. In the evening Dr. Edkins

called on me and suggested me to write what I have to say and am glad that I anticipated his suggestion. Dr. Franke may go with me on the 26th to the Temple. Dreamt that a tiger was protecting me but somebody else came and drove out the tiger and took its place.

*26th*—Sent telegram to Col. Olcott. "Salutations"—To show my gratitude to the Theosophical Society and to Col. Olcott I sent this telegram. In 1884 when I joined the T. S. he initiated me and since 1886 February he has been a father to me. By the good influence of the founders of the T. S. I have become what I am now. Commenced the drafting of the letter to the Private Secretary of the queen about the Maha Bodhi Temple.

*27th*—Meditating about Buddhist Propaganda. Decided to present a Bo tree leaf and some other relics to the Temple where I am to go tomorrow. Thinking of my good Brother Mukherjee's family. How kind they are! The little baby—Mr. Probst's son—what shall I give him?

*28th*—An enormous vessel with very big sails sailing on smooth waters. Meditation. Thinking of the M. B. work in China. Dr. Edkins called on me in the noon and said that Dr. Franke will go with me to the Temple. Severe snow fall. Mr. Richards and Dr. Franke went with me to the Temple. Arrived there at 4. Delivered my message to the Priests re: the rehabilitation of Buddhism in India and the restoration of the 4 sacred sites. Great interest manifested. Relic and Image shown. Presented Bo leaf to the Priest. Promised to circulate the news throughout China and print the message. Severe cold. Good Mr. W. H. Yang of Nanking, friend of Mr. Richard, arrived this night and he called on me. Talked with him till 11 P.M. Got photo of Dr. Franke. M. B. S. work in China will succeed.

*29th*—Called on Dr. Edkins. Thanked him for all the kindness shown to me, and received his photo. Sent letters to J. B. Daly, N.C.M., N.N.M., and Dr. Franke. Dr. Edkins with his friend called on me. Like the politicians the X'tians are rather concerned about our work.

*30*—Mr. Volpicelli called on me. Mr. Williams (K.J.) accompanied me to the Jetty. May he prosper. He showed me great kindness and hospitality and if not for him I should have gone to a hotel. Good friends helped me to do my work at Shanghai and I shall ever remember Mr. Richard, Dr. Edkins, and Dr. Franke for the support given me. Mr. Candlin of the Baptist Mission in Tientsin whom I met in Chicago in the Parliament of Religions had made kind mention of me to Mr. Richard.

*(To be continued.)*

# BOOK REVIEWS

BUDDHIST DICTIONARY—By Nayanatiloka Maha Thera. (Frewin & Co. Ltd., Colombo. Pp. 189).

This is a dictionary of Pali technical terms compiled by the Maha Thera of the island hermitage whose scholarship in Pali and Dhamma is well-known.

In the beginning the English translators of Pali Tripitaka had to face a great difficulty due to the absence of a ready-made vocabulary. This was specially true of the technical terms. As a result, in some cases, there came into existence literal and even incorrect translations. However, with the gradual formation of a terminology, this difficulty was removed to a great extent. But even now it is not always easy to find out the appropriate words in the case of technical terms. In the present work such terms have been compiled with their English equivalents. Terms of doctrinal importance have been explained at some length. While not claiming to be an exhaustive work it gives a large number of words from both the canonical and the exigetical literatures. As such it is a very useful work of ready reference for both the student and the scholar.

U. DHARMARATNA

BUDDHISM—By Christmas Humphreys (Penguin Books, Harmond Sworth, Middlesex, England. Pp. 250. Price Rs. 1/8/-).

Mr. Humphreys, President, Buddhist Society of London, is the author of several books on Buddhism. The present volume is the result of his long study of the subject and his recent travels in the Buddhist countries.

There are seventeen chapters in the book. The opening two chapters deal with the life and ministry of the Buddha. The third gives the causes that led to the rise of Theravada and Mahayana. The fourth narrates the story of the spread of Buddhism. There are six chapters devoted to Theravada which is prevalent in Ceylon, Burma, Siam and Cambodia. Then come the chapters on Buddhist sects of China, Japan and Tibet. In a separate chapter he traces out the development of Buddhist art in India and abroad. The closing chapter gives the history of the Buddhist movement in Europe and America.

The Author's information on most of the Buddhist countries is first hand. He is to be congratulated on his skill in marshalling such a mass of facts and arranging them in such a manner as to make the reading

pleasant and interesting all through.

In the treatment of the schools he does not follow the orthodox classification. Following the tradition of modern scholars he puts down Theravada as Hinayana without any reference to Sarvastivada.

When the author remarks that a particular country attaches more importance to the letter of the Dhamma than to its spirit, he cannot be said to be above prejudice. The remark may be true of individual cases everywhere, but a generalisation cannot be justified.

The subject matter has been presented in quite an appealing manner. The chapters have been well arranged. The essential unity of the Buddhist schools has been well emphasised. The volume gives to the general reader a fairly comprehensive idea of Buddhism and Buddhist movement both past and present.

The author makes an appreciative reference to the activities of the Maha Bodhi Society and among the fine illustrations is one of the late Ven. Anagarika Dharmapala, the Founder.

In these days of heavy printing costs the publishers have priced the book at 1/6*d*. (Indian Currency Rs. 1/8/-) and is, therefore, well within the means of most pockets. We recommend this book as a handy compendium on different schools of Buddhism. Copies can be had from the Maha Bodhi Book Agency.

U. DHARMARATNA

TEARS OF EARTH—By B. D. Shastri (Sujata publications, Miagra, Gaya. Pp. 48. Price Re. 1/-).

This is a collection of short poems composed by the author on different subjects on various occasions. Love, peace and compassion are the themes of many of the pieces. Descriptions of the Bengal famine and the Noakhali holocaust are graphic. The poem on China, written on the visit of the late Ven. Tai Shu to India, reminds one of the glorious days when India became the beacon light to a greater part of the world through the teachings of the Blessed One. Some of the poems are on the mission and message of Mahatma Gandhi with one on the tragic end of his noble life. These compositions of the young poet are thought provoking.

U. DHARMARATNA

# NOTES AND NEWS

## *Sacred Relics to be welcomed in Orissa.*

The Government of Orissa has invited the sacred Relics of Lord Buddha's two chief disciples to Bhubaneswar, the new capital of the Province, which is under construction. At one time Orissa was an important centre of Buddhism and scattered all over the Province are remains of numerous Buddhists temples and monasteries. There are also to be found living traces of Buddhism as evidenced from the Buddhist practices still persisting among some communities. It was the terrible bloodshed caused by his conquest of Orissa (Kalinga) that made Emperor Asoka change the whole course of his life. It will, therefore, be a historic event when the people of this progressive Province welcome the sacred Relics to their new capital.

The Relics will be taken to Bhubaneswar on the 15th September for three days' exposition. It is expected that a Branch of the Society will be inaugurated at the time.

## *First German Buddhist to Visit India after the War.*

On the 6th of May we had the pleasure of welcoming to the Headquarters the first German Buddhist to visit India after the war. Bhikkhu Kassapa whose secular name is Hans-Ulrich Rieker has arrived in Calcutta with a view to proceed on to Burma for the purpose of studying Buddhism from the original sources. He has taken the opportunity of his sojourn in India to visit Kalimpong and other places of interest. He gave an interesting lecture at the Society's Hall on the Buddhist Movement in Germany. We are glad to know from his authority that there is a revival of interest in Buddhism in his country as a result of the sufferings caused by the Second World War.

## *Mrs. Bianca Moonesinghe's Generous Donation of Rs. 1,500.*

Mrs. Bianca Moonesinghe, wife of Mr. Nalin Moonesinghe, C.C.S., Hony. Secretary, Maha Bodhi Society of Ceylon, has given a splendid donation of Rs. 1,500/- to gild the Buddha image of the Mulagandhakuti Vihara, Sarnath. This will enable the Society to decorate the image with pure gold and not merely with an imitation. We cannot sufficiently thank Mrs. Moonesinghe for her valuable dona-

tion. We commend her example to other friends of the Society.

## *Mr. P. Tikiri Henaya of Ceylon Donates Rs. 1,000/-*

We are glad to announce a generous donation of Rs. 1,000 from Mr. P. Tikiri Henaya, of Ceylon, towards the work of the Indian Maha Bodhi Society. This pious upasaka had been on pilgrimage to India several times and when he came at the beginning of this year he had a long talk with the General Secretary regarding the activities of the Society. He was pleased to see the progress made. On his return home, he sent this handsome donation. We express the Society's grateful thanks to Mr. Tikiri Henaya.

## *Sikkim and Tibet Number.*

We wish to thank the various contributors who have sent articles and photographs for the Tibet and Sikkim Number of the Maha Bodhi Journal. Our thanks are specially due to His Royal Highness Prince Peter of Greece for the great interest he has taken in the publication of this issue. He has not only made a translation of His Holiness the Dalai Lama's message into English in collaboration with Dr. George Roerich but also sent a number of photographs taken by him, including that of the message of His Holiness. We are most thankful to him.

Vaisakha Reports and several other important news-items have been crowded out of this issue. We shall publish them in the next number.

To exercise patience for merely selfish ends rather than for doing good to others is to be like a cat exercising patience in order to kill a rat ; and this is a grievous failure.

*Precepts of the Gurus* (Tibetan).

To be clever concerning precepts yet ignorant of the spiritual experiences which come from applying them is to be like a rich man who hath lost the key of his treasury ; and this is a grievous failure.

*Precepts of the Gurus* (Tibetan).

# DIAMOND JUBILEE
## OF THE
# MAHA BODHI SOCIETY OF INDIA

### AN APPEAL FOR FUNDS

In view of the fact that the activities of the Society have increased enormously and its responsibilities as the representative Society of the Buddhist World in the Land of Buddha's birth are heavy, the need for a Permanent Fund is extremely urgent. In coming December we shall be celebrating the Diamond Jubilee of the Society and the event is a fit occasion to place the Society's finances on a sound footing. Of the new undertakings, the acquisition of about 19 cottas of land adjoining the Headquarters for the enlargement of its premises and for the establishment of an Inter-Asian Cultural Institute where students can gather for the study of Indian culture takes priority. The Government of West Bengal has very kindly agreed to acquire the land for which funds have to be provided in the course of the next few months.

We, therefore, make an appeal to our numerous friends and well-wishers throughout India, Burma, Ceylon and other countries to contribute most generously to the **"Diamond Jubilee Fund"** which will be utilised as follows :

| | | |
|---|---|---|
| Purchase of huts adjoining the Headquarters | ... | Rs. 169,450/- |
| For buildings and endowment | ... ... | Rs. 830,550/- |

The Anagarika Dharmapala Trust of Ceylon has very kindly sent Rs. 40,000/- for the purchase of the land and Rs. 5,725/6/3 are available in the "Golden Jubilee Fund". We have therefore to raise the balance of Rs. 954,274/9/9 before the end of next December.

Historians are unanimous in their opinion that the Buddhist period is the most glorious period in the chequered history of this ancient land. Inspired by the teachings of Lord Buddha which lay emphasis on compassion and service, the people then worked unitedly for the happiness and well-being of humanity. Art, architecture, painting, sculpture, medicine and other sciences developed at a remarkably rapid speed. We refer with pride to Emperor Asoka as one of India's greatest men and rulers, one who adopted the noble path of **Dharma Vijaya,** conquest by truth, by which alone human civilisation can be saved from disaster. The Maha Bodhi Society's ambition is to help to propagate this great message. We hope and trust all lovers of India and Buddhism will strengthen the work of the Society by making generous contributions to the above fund.

All contributions may be addressed to the Treasurer, Maha Bodhi Society of India, 4A, Bankim Chatterjee Street, Calcutta—12, or to the Society's Account in Bank of Ceylon, Foreign Dept., G.O.H., Fort, Colombo, Ceylon.

SYAMA PRASAD MOOKERjEE.
President,
Maha Bodhi Society of India.

D. VALISINHA,
General Secretary.

*Dates of Celebration : 27th and 28th December, 1951.*

Regd. No. C—1048.

# THE MAHA BODHI SOCIETY OF INDIA

## Premier International Buddhist Association

FOUNDED BY THE ANAGARIKA DHARMAPALA

*(LIFE MEMBERSHIP FEE RS. 250/-)*

*SOME OF ITS OBJECTS*

1. *To revive Buddhism in India and to disseminate and publish Pali and Sanskrit Buddhist literature.*
2. *To educate the illiterate people by opening schools in villages.*
3. *To revive ancient Buddhist arts and crafts by importing teachers from Buddhist countries.*
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# THE MAHA BODHI

FOUNDED BY THE ANAGARIKA H. DHARMAPALA IN MAY 1892


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

—MAHAVAGGA, VINAYA PITAKA.


Vol. 59.] B.E. 2495 AUGUST C.E. 1951 [No. 8


## WHEN A GIFT IS PURE

*When the virtuous to the unvirtuous gives*
*With trusting heart a gift that has been rightfully obtained,*
*And acting in faith, the fruit thereof is great;*
*For the giver's virtue purifies the offering.*

*When the unvirtuous to the virtuous gives*
*With untrusting heart a gift that is not rightfully obtained,*
*Nor acting in faith, the fruit will yet be great;*
*The receiver's virtue purifies the offering.*

*When the unvirtuous to the unvirtuous gives*
*With untrusting heart a gift that is not rightfully obtained,*
*Nor acting in faith, the fruit will yet be great;*
*Though neither's virtue purifies the offering.*

*When the virtuous to the virtuous gives*
*With trusting heart a gift that has been rightfully obtained,*
*And acting in faith, the fruit thereof is great;*
*That gift, I say, will come to full fruition.*

*When the passionless to the passionless gives*
*With trusting heart a gift that has been rightfully obtained,*
*And acting in faith, the fruit thereof is great;*
*That gift, I say, perfects the sum of all material gifts.*

(Majjhima Nikaya No. 142, Dakkhinavibhanga Sutta).
Translated by a Bhikkhu of the Island Hermitage, Dodanduwa, Ceylon.

# THE BUDDHIST IDEAL

*By*

DR. FELIX VALYI

What Ancient India could still mean to the world today in the midst of its terrible agonies has been discussed so often in world literature since Schopenhauer's time, that the mind of the ordinary reader is confused about essentials. Schopenhauer is responsible for the pessimistic interpretation of Buddhism, which the old man of Frankfurt-an-der-Main did not understand well. The German Indologists were fighting among themselves about the real meaning of Buddhist philosophy for a hundred years. The British, such as Berriedale Keith, wrote staggering stupidities on Indian metaphysics, with a few magnificent exceptions such as Rhys Davids and Sir John Woodroffe. The French, Senart and his school, admired Buddhism, but doubted the Buddha's historic existence. The French school of comparative studies finally restored the balance of truth and is now leading the world in Indian scholarship. But even in France, Sylvain Levi, who translated so many important Sanskrit texts, answered the question: "What can India teach the Western world?" by saying that, in spite of the Buddha, Europe has nothing to learn from India. The Oxford Sanskritist F. W. Thomas went as far as confessing in the Congress of Orientalists in Rome in 1935 that he had spent 40 years of his life in vain in studying Indian philosophy, that he had failed to understand it and began to think that it was sheer absurdity. Such is the tragedy of mere grammarians who did not study the Asiatic arts, the artistic symbolisms which are the real language of the soul of Asia.

If the reader should ask me to condense in a few paragraphs the essence of Indian and Buddhist philosophy (the two should not be separated in their essence, in spite of deviations on both sides) I would say this:

The first great thinker in history, Gautama Siddhartha was the first man to establish the difference between the noble and the ignoble aspects of human nature, and to propose a remedy for healing the sick souls from the agonies of life. In the First Sermon of Sarnath, he formulated the ethical truths by which the human mind could function in peace. Before him, the moral problem had never been clarified, nor

taught systematically. Right thinking and right action, clean living and universal compassion as the cardinal virtues had not been included in the Brahmanic interpretation of the Vedic ideal. The principle of tenderness towards all suffering creatures had never been known before the Buddha proclaimed it under the Bodhi-tree.

Even Southern Buddhism with its ideal of the Arahat, the Wise Man, is based on the principle of compassion and universal sorrow. To share in the sorrow of the universe is the essence of Buddhism. To share not only passively, like the Wise Man who refrains from doing harm, but actively by helping the world day and night, in complete selflessness. The ideal of selflessness, of unselfish devotion to mankind, has never been formulated so beautifully as in the Vow of the Bodhisattvas, the Buddhist Saints of Mahayana Buddhism, the nearest thing to Christian saint-hood.

Listen to the Vow of the Bodhisattvas: this text is from Chinese Mahayana, but it applies to Buddhist thought all over the Far East (slightly condensed).

*The Vow of the Bodhisattvas* according to Mahayana:

"I take upon myself the burden of all sufferings, I am resolved to do so, to bear them. I turn not back, I do not flee, I quake not, neither do I tremble. I fear not, I yield not, nor do I hesitate. And why? Because I must take upon me the burden of all beings. It is not my free will. The deliverance of all beings is my solemn vow: All beings must be delivered by me. By me must the whole world of living creatures be delivered from suffering. From the wilderness of birth, from the wilderness of age, from the wilderness of sickness, from the wilderness of death, from the wilderness of all kinds of misfortunes, from the wilderness of the evil forms of existence, from the wilderness of the entire circulation of rebirths, from the wilderness of false doctrines, from the wilderness of the loss of good faith, from the widerness of uncertainty, from all this I must save all living creatures....All these beings must be brought by me from the river of Samsara in the boat of Thought to perfect knowledge, I must lead them out of the river of Samsara. I must take upon myself the whole burden of the sufferings in the universe. As far as I am able, I will taste all the sufferings of all the evil forms of life in all parts of the world. I am not going to deceive any being as to the Root of the Good. I have resolved to live in every single evil form of existence so that I might know how to deliver all living creatures from evil, in whatever part of the world evil occurs. You ask me why? Because it is better that I alone suffer than to let all living creatures go through the tortures of existence."

In Chinese Mahayana, the Bodhisattva's name is "Lohan". The five hundred Lohans in Chinese painting are a well-known feature and have often been reproduced. Some of the

greatest masterpieces of Chinese sculpture represent the ideal image of the Buddhist sage meditating in serene tranquillity, with a striking expression of fearlessness and tenderness in his face.

Universal tenderness as the dynamic ideal of civilization has inspired the really great men in Far Eastern History. Even the Conquerors of Asia, Djengis Khan, Kublai and others finally submitted to the immense charm of Buddha's personality ; it was Djengis Khan who gave one of his grandsons, Kublai, as a child of six to a Buddhist sage, Yelu-Dju-Tsai, captured by the Mongol army and brought into the presence of the conqueror. The Mongol chief asked the Chinese Buddhist sage what kind of men his religion produced. When Yelu-Dju-Tsai had finished his explanations, the Emperor gave orders to bring in the child Kublai and said to the Buddhist sage : "Here is a boy who is destined to rule your country. Make a good man of him." Kublai became Emperor Shi-Tzu of China, a fervent Buddhist and all his life he listened with reverence to his tutor, who saved thousands of people and whole libraries in the midst of destruction by the wars during the Mongol conquest of China.

Universal tenderness has been denounced by the Nietzschean snobs as "sentimental trash". But if there is anything worthwhile in the history of mankind, worthy of study and meditation, it is certainly the example of the saints and sages in religious history who demonstrated in their own lives how the course of events can be changed by spiritual values.

There is something outside bloodshed and massacres and atrocities in history to meditate upon.

What is Mahayana? The word means "The Great Vehicle", the Chariot which takes you to the height of spiritual perfection, to "Buddhahood", in the sense that once you have succeeded in purifying your heart from all the accretions of "Samsara", the flux of physical and mental events which obstruct the pure spirit, you reach the state of mind called 'Nirvana' in Sanskrit, a state of mind, not a place to go. All these terms have been obscured by the grammarians to an extent which must amaze the genuine Buddhist. The roots of Sanskrit philosophical and psychological concepts are subject to so many interpretations from the linguistic point of view that if you pick out in a Sanskrit dictionary any complicated term, it might mean a dozen different and contradictory words in English. You must use your imagination to discover the right meaning in a philosophical text or a poem, and this depends on the context and the atmosphere in which Buddhist philosophy and art have functioned.

The way towards spiritual perfection—a common tradition of all great religions—is based on a psychological technique in Ancient India called "Yoga", the immemorial treasure of Hindu consciousness. Yoga is the common basis of all Indian thought systems without depending in its essence upon any of the six "Dar-

sanas" (outlooks at the universe) which are seeking to monopolise Vedic thought. There has never been a monopoly of wisdom in Ancient India, in spite of the Brahmins who seized the sacred heritage claiming monopoly of interpretation in order to control Hindu society. Philosophy in Ancient India was a free profession, practised in the market place like in Ancient Greece, at the time of Socrates, and the philosophers competed in heroic discussions of which we possess testimony in the Upanishads. The price of the victory in such discussions is always mentioned in the oldest Upanishads ; one thousand cows were given by the Raja to the Brahmin who won his point, and the vanquished opponent submitted voluntarily to the superior mind. That is how Sankara won his victory in the 8th century. Whether you receive one thousand cows or one thousand dollars for your thesis, the competitive system in philosophy worked well in Ancient India.

The Buddha came as a revolutionary into this picture of Hindu life. He revolted against all Brahmanic sacrifices, bloody ceremonies, against all social privileges and all monopolistic tendencies in philosophy. His Dialogues are one single protest against the orthodox Brahmins who oppressed the Indian people.

Hinayana and Mahayana—the Southern school as well as the Northern school of Buddhism—agree on this. They differ on the best methods for the attainment of Buddhahood. Hinayana insists rather on the individual's happiness in reaching Nirvana, while Mahayana is more exacting and insists on the duty of the Buddhist who has purified his heart, to remain in active life and serve humanity in all fields with absolute selflessness.

"The opening of the heart" is a favourite expression in Mahayana, which emphasizes the heart of man much more than his intellect, demanding that the intellect be a servant of the purified heart.

In the exploration of the inner world, Mahayana went further and deeper than any modern psychologist or psychoanalyst ever dreamt of doing. It created a spiritual cosmology in which thought is the source of action, contacting higher reality through contemplation, concentration and meditation.

That contemplation is man's supreme power, Aristotle already recognized. That pure thought is the source of intelligent action, Patanjali stated as an axiomatic truth. In Christianity we have the statement of Saint Gregory : "Contemplation is higher than action". But Gerald Heard, in quoting these statements, correctly points out that contemplation must prepare the soul for action. Meditation is a source of dynamic health, sexual continence is an aid to concentration on the higher states of consciousness, concentration means the highest form of attention, of *awareness,* which is the source of creativeness in art, in literature and philosophy as well as in social life.

The power to perceive principles running through the surface of the

phenomenal world is mainly the result of contemplation. All the higher qualities of the soul emerge in contemplation and lead the meditating mind towards the supreme insight. All limitations by words are overcome, all surface images discarded and Ultimate Reality is contacted in the "unitive life" in which synthesis of values is possible through creative valuation.

Saint John of the Cross is the supreme example of the "Via negativa" among Christian mystics, but the Buddha preceded him by 2000 years. Denys, the Aeropagite, speaking of the "dazzling dark", (les tenebres lumineuses) means the inner light of the mystic, but from where did he get his theory? Certainly from Neo-Platonism, which dominated the Greek thought in the early Christian centuries. And Neo-Platonism was founded by Plotinos, who is the supreme expression of Asiatic thought in the Mediterranean civilizations.

What was the origin of this mystical insight into Ultimate Reality, into the invisible powers presiding over the universe? In Buddhism, reality-in-itself is equivalent to nothingness (the great void) which can be understood if we discard all dilemmas of "this or that", if we rid ourselves from the tyranny of definitions and words. The method is the same in Christian mysticism, in Sufism, in Yoga, as in Buddhism. The man who first formulated this method with precision is Gautama Siddhartha. In the sixth century before Christ, India was ridden with schools of self-torture, of mortification and ascetic excesses. The Buddha discarded all self-torture, and having defeated the satanic powers which tried to corrupt him, he went out to preach his Dharma, the doctrine of the Middle Path, avoiding all extremes, but disciplining the mind in the service of the highest purpose in life, the service of mankind, with absolute selfllessness.

Emile Boutroux, one of the greatest French philosophers of the last century, and Bergson's master, coined the expression "The Beyond Within" (L'au-delà intérieur) in a lecture on mysticism. If "the Beyond Within"—the inner life—has ever been explored with unparalleled precision, it was Buddhist philosophy which achieved this unique deed in the history of the human spirit. By a genial process of abstraction, the Buddha achieved spiritual perfection—Buddhahood—and stated for all times the law of purification for the inner life of man in a way which commands the admiration of those who study Buddhism without prejudice.

The Buddha is the supreme genius of India, but he is much more. He is the greatest teacher of wisdom for our own age, perplexed as it is by the technological advances of the scientific mind, in greater need of wisdom than ever before. In the Lankavatara Sutra, the basic text of the school of meditation, the Buddha analyzes the ten stages of consciousness through which you must go before you can reach the summit

of selflessness ; this text is of the greatest significance for a right appreciation of the aim of Buddhism. Its aim is to achieve Bodhisattvahood, and to compel man to throw himself wholeheartedly into the suffering world, to help all living creatures. The Bodhisattva refuses to enter Nirvana. He wants to help the human race and share in the sorrow of the universe.

On the summit of selflessness, the disciple of the Buddha is told that he will hear the melody of the universe, the music of the celestial spheres. This is more than philosophy ; it is great poetry, in which religion and philosophy merge for selfless action.

## TO WHOM IS SELF DEAR ?

Those whose conduct in body, speech, and thought is bad, to these self is not dear. Even if they should say : "Self is dear to us," nevertheless self is not dear to them. And why ? Because that which the not-dear would do to the not-dear, even that they do of themselves to self. Therefore to these self is not dear. But those whose conduct in body, speech, and thought is good, to these self is dear. Even if they should say : "Self is not dear to us," nevertheless self is dear to them. And why ? Because that which the dear would do the dear, even that they do of themselves to self. Therefore to these self is dear.

Of whom is self guarded ? Of whom is self not guarded ? Those whose conduct in body, speech, and thought is bad, of these self is not guarded. Even should these be guarded by a squadron of elephants, of horses, of chariots, of infantry, nevertheless of these self is not guarded. And why ? This guard is external, it is not an inner guard. Therefore of these is self not guarded.

But those whose conduct in body, speech, and thought is good, of these self is guarded. Even if these should be guarded neither by a squadron of elephants, nor of horses, nor of chariots, nor of infantry, nevertheless of these self is guarded. And why ? This is an inner guard, this guard in not external. Therefore of these self is guarded.

—*Samyutta Nikaya.*

# THE RADIANT MIND

*By*

By Herbert V. Guenther, Ph.D.

The message the Buddha has to tell the world is enlightenment, for it was the experience of enlightenment that made him the Buddha "the supremely enlightened and awakened One". However, what the Buddha taught his disciples was only the conscious elaboration of this experience, since the experience itself cannot be conveyed to anybody else ; but this elaboration was meant to make the disciples see and realize what he himself had seen and realized after years of strenuous efforts. This experience which had made him the Buddha, is surely not merely the consciousness of logical perspicuity of analytical completeness, otherwise there would have been no need for further investigation, for philosophy, psychology, and all the other sciences, after it had been first systematized by a great thinker. Therefore, enlightenment is something that goes much deeper than a mere intellectual understanding ; it touches the very roots of our experience and changes the tone of one's whole life. It is something that gives us the feeling of finality—all the problems we encounter in life have been solved for good, intellectually as well as spiritually. Enlightenment is, in short, the experience of wholeness by the whole and hence it is so entirely satisfactory. When scholars, therefore, pay too much attention to what they regard as the Buddha's teaching and thereby neglect the study of the Buddha's spiritual experience or, to say it in other words and more expressly, the connexion the elaborated conscious presentation has with the innermost experience called enlightenment, they not only misunderstand the message of the Buddha but also present the Buddha's teaching in a wrong light. They give it an interpretation that was never intended—a merely theoretical one. It is true, one may be intellectually convinced of the truth of a certain proposition or theory, but somehow this conviction remains on the surface and does not enter our very life, it does not touch the heart and, therefore, it is unable to give us this feeling of certainty and finality which characterizes enlightenment and makes us stand upon our own feet. It is only when we never lose sight of the importance of the experience of enlighten-

ment which supported and gave life to the Buddha's teaching, that the spirit and the life of Buddhism is grasped and that we can realize its eminently practical importance for the life of each of us.

There is a famous verse, ever and again repeated in Buddhist texts and running as follows:

*cittena nīyati loko cittena*
*parikissati*
*cittassa ekadhammassa sabbe va*
*vasaṁ anvagū ti*[1]

"By mind the world is led, by mind it is harrassed, everything comes under the control of this unique power".

And, similarly, in the Anguttara-nikaya as well as the Mahayana-sutralánkara we are told that

*cittena kho bhikkhave loko niyyati*
*cittena parikissati cittassa uppan-*
*nassa vasaṁ gacchati.*[2]

"By mind the world is led, by mind it is harrassed, as soon as minding arises (the world) comes under its power".

Since mind and its activity minding (*citta*) plays such an important role it is not to be wondered at that in the Daśabhūmikasūtra we are informed that

*cittamātram idaṁ yad idaṁ*
*traidhātukaṁ.*[3]

"This triple world is only mind (or: minding)".

---

[1] Saṁyuttanikāya (Pali Text Society's Ed.) I 39. Comp. also Abhidharmakosa II 105 for the Sanskrit version:
cittena nīyate loke cittena parikṛṣyate
ekadharmasya cittasya sarve dharmā
vaśānugaḥ.

[2] Anguttaranikāya II 177. Mahāyānasūtrālaṁkāra XVIII 83, p. 151.

[3] Daśabhūmikasūtra, p. 49.



a statement that has often been repeated.

However, to interpret all these passages in a merely idealistic way is certainly not enough,—it would mean once more to overlook the significance of the experience underlying these statements. Therefore, the explanation and a true understanding of these tenets cannot be sought in the objective truth but in the state of consciousness of the enlightened subject. That is to say, when we are told that the whole world is citta, citta is not a term designating some factor in man or nature which, in whole or in part, is not directly observed but may be proposed for some specific deductively formulated theory; on the contrary, citta is a term for something immediately apprehendable. Therefore, the statement that everything is controlled by citta and that the whole world is citta means that behind the world of appearance as we are used to call the world given to us through the specific senses—there is not something which contrasts with the former and which is what is real in the true sense of the word. Our outside world is just like our inner world of thought and feeling not more than the constructions of citta or, to be more explicit, the re-constructions of innate and innermost processes. The world we see through our specific senses and the world we live in through imagination and thinking is a world of opposites and conflicting ideas. This is due to the fact that as soon as mind (*citta*) starts to discriminate it

stirs up all sorts of troubles, not only intellectually but also affectively. Fascinating us by its own creations it carries us with it and under its spell we are tossed about like a little raft on a stormy sea. This little raft is our sense of ego and concerned with keeping the contraption of the raft together, that is, trying by all means to keep up our ego-ness, we fail to see the movements of the raft in the sea or the relationship of the ego with the world. Owing to this sort of minding which takes a dualistic conception of the world as ultimate, there is no harmony and peace in our lives, but constant danger, strife, and, more than often, disaster. There is reigning misery (*dukkha*). For misery means to be attached to things which are utterly transitory and reciprocally conditioning. Transitory, to be sure, are all the determinate and differentiated qualities which we sense and feel in all things of nature and in all personal selves. Nowhere do we find in existence something that will absolutely maintain its individuality standing above all conditions of relativity or mutual becoming—the beauty of a sunset will pass, all who are dear to us will die. Moreover, all these determinate data of the specific senses and specific introspections are effects rather than causes, but Buddhism wants us to go to the source from whence all things have sprung, and not to become frustrated in the merry-go-round of transitory effects, which after all will only have us suffering. In other words, we must learn to see the effects in their relationship to their causes and, what is more, once we transcend the fundamentally dualistic tendency of our egoistic mind, we not only are able to perspect the whole fabric of cause and effect but we attain self-emancipation.

As a matter of fact, transcending the dualistic tendency of mind is most difficult and therefore enlightenment is no easy thing. From beginningless time our logical as well as practical consciousness has been given up to analysis and ideation altogether too much. We cut up realities into pieces and are surprised that these pieces do not give us peace and lasting happiness. For, when by ideation we try to create a picture of the whole from which, to be sure, the pieces were culled, the pieces stand out so conspicuously that we are unable to take in the whole in one glance that might give us the happiness and satisfaction we are yearning for. The glaring uniqueness of the pieces, differentiating the one from the other, actually blinds us, it veils and distorts (*āvaraṇa*) our view and, what is more, this uniqueness attracts us affectively to such a degree that we passionately succumb to this glare of the pieces instead of appreciating their manifoldness with equanimity. Thus the pieces again veil and distort our affective life. In either case, we are unable to see things as they become (*yathābhūtaṁ*)—for to be is becoming. The cognitive as well as the emotional aspect of our life is distorted and the bright and illumining light that might have been

ours has turned out to be but a dim and impure glow. It is this double aspect of mind, the noetic and the emotional aspect, that is called *jñeyāvaraṇa* (veil and distortion as to cognizance) and *kleśāvaraṇa* (veil and distortion as to emotionality). It is this tendency to veil and to distort that must be overcome in order to find the light of enlightenment. Therefore, when minding ceases, all the weaving-out of an enticing net of rigidly defined and limiting and darkening elements is stopped. This stopping is the radiant mind, of which it has been said in the Anguttaranikaya:

*pabhassaraṁ idaṁ bhikkhave cittaṁ taṁ ca kho āgantukehi upakkilesehi upakkiliṭṭhaṁ. taṁ assutavā puthujjano yathābhūtaṁ na-p-pa-jānātī ti. tasmā assutavato puthujjanassa cittabhāvanā natthī ti vadāmā ti.—pabhassaraṁ idaṁ bhikkhave cittaṁ vippamuttaṁ. taṁ sutavā ariyasāvako yathābhūtaṁ pajānāti. tasmā sutavato ariyasāvakassa cittabhāvanā atthī ti vaādmī ti*[4].

"Radiant is this *citta*, oh Brethren, but it is clouded by adventitious emotions. This fact is not known by an uneducated common man, and for this reason I state that for an uneducated common man there is no spiritual culture—Radiant is this *citta*, oh Brethern, and absolutely detached (from all limiting veils and distortions). This fact is known by an educated noble follower of mine, and for this reason I state that for an educated noble follower of mine there is spiritual culture".

This radiant mind is said to be the natural state of mind. All the limiting and veiling differentiations which we sense and feel are but passing instances. Therefore the Laṅkāvatārasūtra states that

*prakṛtiprabhāsvaraṁ cittaṁ garbhaṁ tāthāgataṁ śubhaṁ*[5].

"*Citta* radiant by its own nature is the pure womb of the Tathāgata,"

and there are many other passages in the same text where the same idea as in the Anguttaranikāya has been expressed.

The radiancy which is the natural quality is often compared with the boundless sky, just to make us realize that radiancy and boundlessness are one and the same just as darkness and limitation is the characteristic of the unenlightened life. Thus for instance, in the Kāśyaparivarta we read

*cittaṁ hi Kāśyapa ākāśasadṛśaṁ āgantuker upakleśe saṁkliśyate*[6].

"*Citta*, oh Kāśyapa, is like the sky and only blurred by adventitious emotions".

But most explicit in describing this inner experience of unbounded brightness which is only disturbed when thoughts arise—thoughts that cling to one particular object and disenable us to take in things from

[4] Aṅguttaranikāya I 10.

[5] Laṅkāvatārasūtra X 750. See also verses 753 ; 754.

[6] Kāśyapaparivarta 99.

different quarters,—is Sthiramati in his Madhyāntavibhāgaṭīkā :

*tadyathā prakṛtiviśuddha ākāśa āgantukenopakleśena saṁkliśyate tadapagamād vyavadīyate ceti, avaṁ dharmadhātoḥ prakṛtiviśuddhatva 'py āgantukair upakleśaiḥ saṁkleśaḥ, tadapagamāc ca vyavadānam iti*[7].

"In the same way as the sky, serene by its nature, gets overcast by adventitious clouds and, when these get dispersed, it brightens up again, so also by adventitious blurs the *dharmadhātu,* bright by its nature, is tarnished and by their removal becomes clear again".

Here we see that the natural brightness and radiancy is the true nature of all things (*dharmadhātu*), not contaminated by ideas about things ; it is the suchness (*tathatā*) revealed in one's inmost consciousness. Thus Sthiramati says,

*prakṛtir iti tathatā, prakṛtiprabhāsvaratvāc cittasyeti.*[8]

"Naturalness possesses the meaning of suchness, and the fact is that Citta is radiant by its own nature (or suchness)".

As I have said above, the "natural brightness" or the "suchness" does not mean an intellectual comprehension of facts or truths which fall outside the pale of one's own experience, but it is the perception of events that have actually taken place within oneself. But, when all thoughts and ideas and feelings are said to be only adventitious and not being the very nature of Citta what then is this Citta that will be left in us after the elimination of all contents which as being in the centre of consciousness everybody of us cherishes so much? Is it, after all, not absolute nihilism?

Positing the question in this way is but a sign of the usually intellectual and logic-chopping attitude of mind which assumes that one is left with nothing when all the differentiations due to thought and imagination are eliminated, because of the unconscious and age-long habit of identifying the whole of the nature of things with a determinate kind of thing. The fact, however, is that all the determinate, differentiated, and unique factors, distinguishing one object from the other, are not only due to certain propositions and hypothesis, but are also because of their conditioned nature transitory, time-bound and space bound. What we call mind with all its sharply defined contents of thoughts, ideas, and feelings, is but a localized, differentiated and limited portion of the otherwise undifferentiated, boundless, and unlocalizable Citta, without which the differentiations would not be. Since the differentiations, given through the specific senses and introspectively, limit and inhibit the awareness of wholeness, to pass into the unlimited undifferentiatedness is to gain freedom and liberation. The undifferentiated continuum, in which the differentiations appear and disappear like the clouds in the sky, is the primary factor in experience. As such it has invariance and con-

[7] Madhyāntavibhāgaṭīkā, p. 230.

[8] ibid., p. 122.

stancy, the differentiations alone being variable and passing. This primary factor of Citta in its undifferentiated aspect is to be experienced with immediacy, it is irreducible and ultimate. When, therefore, it has been said that the whole world is citta, we are now in a better position to understand this statement, and since immediacy of experience is of uttermost importance, we may state that we are conscious because Citta, the undifferentiated and immediately experienced continuum, is in us just as in the natural objects apprehended with immediacy. The conception of the indeterminate and undifferentiated continuum as an ultimate and irreducible factor, which has been arrived at not theoretically but by a most sound empiricism, has important consequences. It makes for peace and harmony, because by destroying the dualism of things it brings out their basic oneness. In this way it gives man a compassionate fellow-feeling not merely for other men but for all nature's creatures. It is here that man finds a solid basis for self-respect as well as for respect of others.

The radiant mind which sees things as they become is, on the one hand, the poetic aspect of our life though not in the sense of discursive understanding, and, on the other, it gives us lasting happiness and emotional satisfaction and spiritual sustenance because of its non-transitoriness and ultimacy. In every experience, however manifold it may be, there is something of this luminous and radiant character of untainted Citta. It is only when we are engrossed by the differentiations that we lose the luminosity and blissfulness of all that exists and that we raise unscalable walls between ourselves and others. The Citta is a world of misery ; but when we achieve our natural state of mind —as the Buddha has called citta before the rise of thought-constructions and ensuing egoness—Citta is Nirvāna. As has been stated by Ananga-vajra :

*analpasaṅkalpatamo 'bhibhūtaṁ*
*prabhañjanonmattataḍiccalaṁ ca*
*rāgādidurvāramalāvaliptaṁ*
*cittaṁ hi saṁsāram uvāca vaprī*
*prabhāsvaraṁ kalpanayā vimuktaṁ*
*prahīṇarāgādimalapralepaṁ*
*grāhyaṁ na ca grāhakaṁ*
*agrasattvaṁ*
*tad eva nirvāṇavaraṁ jagāda.*[9]

"The possessor of the adamantine nature calls Citta a world of relativity, when it is overwhelmed by the darkness of numerous false thought-constructions, when it is as fickle as a flash of lightning in a storm, and when it is besmeared with the dirt of craving and the like, not easily to be removed.

"But he also calls it the excellent Nirvana, when it is radiant and free from thought-constructions, when it is devoid of the ointment of the dirt of craving and the like, which cannot be grasped and does not grasp (*i.e.*, which is without the artefact of subject and object) and which is the highest reality."

[9] Prajñopāyaviniścayasiddhi IV 22-23.

# VEDANTIC BUDDHISM*

*Critical Remarks to J. G. Jennings' Book*

By Prof. Dr. H. von Glasenapp (Tuebingen)

"The Vedantic Buddhism of the Buddha" (Oxford Univ. Press, 1947) is the title of the life work of J. G. Jennings, the former Director of Public Instruction of the Province of Bihar-Orissa, and Vice-Chancellor of the University of Patna.

When reading the title of the book, one would not expect that the main part of it gives a critical treatment of the life of the Buddha, taking the form of a compilation of translated Pali texts which are interpreted in a rationalistic way. According to Jennings the Buddha's teaching is a counterpart of stoicism to which the author finds many parallels (Introduction, Note 10): both are "systems of self-control and mutual service based upon rationalism and natural law." In the author's opinion the Buddha was a positivist who had freed himself from all metaphysical convictions of his youth, and is to be regarded solely as the promulgator of ethical truths. The meaning of the Anatta doctrine is said to be an emphasis on the impermanence and insignificance of the individual, with the intention to educate man to selflessness. Because the author believes that transmigration is impossible without the assumption of an eternal soul, the Buddha is also supposed to have denied the reincarnation of the individual. Instead of a Karma that makes the separate individual expect reward or punishment for his actions, the Buddha is said to have taught only a "collective Karma", a "moral force" by which the entire world, in each passing generation, is influenced either positively or negatively, by the deeds, words and thoughts of each impermanent individual (p. 573). According to Jennings it is the purpose of the "causal nexus" to point out "that from the fundamental Unity arises individuality, and with the individual arise ignorance and desire, decay and death and from the ignorant desires of the perishable individual arise all the sorrows of our existence; and that if one can get rid of individualistic desire one can return to the harmony of the under-

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* These are additional extracts from the notable German scholar's treatise on "Vedanta and Buddhism", the main part of which we published in our Vaisakha issue.—*The Ed.*

lying fundamental Unity" (p. 572). Nibbana was "a state of selflessness attained during this life. It was altruistic in its nature and implied active social well-doing, very different from self-centred isolation on earth or the enjoyment of bliss hereafter" (p. 481). This simple life-affirming teaching was "Hinduized" by its followers in an increasing degree, and accordingly, there reappeared the belief in retribution taking place in an after-life, the belief in personal reincarnation conditioned by Karma, in a transcendental Nibbana, in miracles and supernatural powers, and even in personal deities. Gautama however "rejected the personal deities of Hinduism and to him, it would appear, the source and origin of things was the impersonal Brahman, the Life, the Mysterious, the Uncomprehended, the One, All" (p. lxi). So far the author. To everyone who is used to view Buddhism historically within the whole process of Indian religious development, this picture of the Buddha and his teachings must appear extremely strange, because the Buddha is depicted here as a man of the 20th century A.C., and not as a thinker of the 6th century B.C. One will, therefore, naturally be eager to see how Jennings proves his contentions. But regrettably, in the vast number of textual passages translated and discussed in the 800 pages of the book, there are nowhere to be found any conclusive proofs of the assertions made. Everywhere Jennings' argumentation ends up in explaining as a later addition everything that conflicts with his preconceived opinion.

The author calls (p. L) the Edicts of Emperor Asoka a "touch stone" that makes it possible to separate the genuine ancient teaching of the Buddha from the later dogmatism of the monks. This criterion is unacceptable on two reasons. Firstly, Asoka speaks of gods and retribution in an after-life ; therefore, according to Jennings' own principles, these points cannot be eliminated from the Buddha's doctrine. Secondly, the fact that Asoka does not mention the Buddhist theories of Karma, Nirvana, etc., is no proof of his having not known or accepted them. Obviously it was Asoka's wish to inculcate in his predominantly non-Buddhist subjects some general ethical doctrines, and it was certainly not his intention to give, in his edicts, a compendium of Buddhist dogmatics. In governmental edicts of other countries, too, it is not customary that the ruler expounds to a population of mixed creeds, all details of the religious system professed by himself.

As to the name "Vedantic Buddhism" given by Jennings to the supposedly true teaching of the Buddha, as imagined by the author, it must be said that this description is ostensibly misleading, since the notions held by Jennings about the Vedanta at Buddha's time, show only a very distant similarity with which the older Upanishads proclaim.

Let us now see how the Buddha's Anatta doctrine is presented by Jennings.

Jennings believes that the teaching about the soul's impermanence is "plainly opposed" to the assumption of rebirth. Therefore the Buddha is said to have denied personal immortality, and the teachings of present-day Buddhism about reincarnation have to be regarded as a later distortion of the pure doctrine of the Perfect One. This notion of the author is based upon his erroneous opinion that any possibility of an after-death existence has as a necessary condition the assumption of indestructible mental monads. Actually what Buddhism maintains is that, after the dissolution of this present body, the karmic forces produced during the present life, give rise to a new individual. Being the heir of the deceased one's good and evil actions, it is different from him, but having, as it were grown out of him, it is not entirely different. Theoretically Buddhist palingenesis is different from the transmigration of souls maintained by the Hindus, but practically it comes to the same. The opinion that an eternal, immortal, permanent soul-substance is the indispensable condition of rebirth is contradicted by the fact alone that not only in passages of the older Upanishads, but also by Pythagoras and Empedocles reincarnation has been taught, without the assumption of permanent soul-substances.

Jennings expresses further the opinion that the denial of an individual soul does not imply the denial of a "world soul" (paramatma). He maintains that, in the concluding parts of the Tevijja Sutta, the Buddha shows "how the four divine qualities (brahma-vihara) unite the individual with Brahma, the latter being plainly not the personal deity Brahma. Brahman is evidently the fundamental spirit which unites all things and from which the personal desires of the individual separate him with disastrous results of pain and sin" (p. XLV). Any unprejudiced reader of that 13th Sutta of the Digha Nikaya will agree with the Buddhists that that text does not give the least intimation of the "ens realissimum" ("highest Reality") of Vedanta. Here, as anywhere else in the Canon, Brahman is a personal lofty deity amongst others.

Jennings gives nowhere any conclusive proof of his contention that Buddha taught the (neutral) Brahma of the Upanishads. His assumption is based merely on his opinion that Buddha's masters Alara and Uddaka had advocated "some form of the Vedantist theory of Maya", and he assumes that Buddha followed them in the belief in the existence of an universal Atman, but that he saw the practical solution of the Nirvana-problem not in "passive selfllessness, but in self-forgetful loving activity, the way of the Eightfold Path" (p. LXVII).

(*Translated from the German*).

# BHIKKHU SILACARA

*By*

G. CONSTANT LOUNSBERY

*President, Les Amis du Bouddhisme and Vice-President, World Fellowship of Buddhists*

In March the Buddhist world suffered a real loss in the passing away of that staunch Buddhist warrior who was known as the Bhikkhu Silacara.

Europe has given the Sangha three remarkable men, two Englishmen, Bhikkhu Ananda Metteyya, Bhikkhu Silacara and the celebrated German Mahathera Nyanatiloka who alone of the trio remains. Each of them studied and were ordained in Burma and the famous old lady Hla Oung was their dayika. Each of these Bhikkhus has created in Europe a widespread interest in Buddhism.

As a young man J. F. McKechnie decided to go to Burma to help the Ven. Ananda Metteyya in editing a review. This was the beginning of a long Buddhist career characterized by a total disinterestedness, an indomitable courage and a love of truth that qualified him to present Theravada teachings in their purity.

He travelled in Sikkim and Bhutan with the celebrated Tibetan authority Mrs. A. David-Neel. He learned German to translate the works of Dr. Dahlke and of Nyanatiloka. But in Burma he had contracted an ulcer of the stomach which prevented him from keeping all the Vinaya rules and so, with his habitual honesty, he gave up robes rather than infringe the discipline.

I first met him at the London Maha Bodhi Society and he told me that (the then Anagarika) Dharmapala had asked him to take over the directing of the Society's London Branch. Silacara had a strong personality that was not easily adaptable to circumstances and the fact that the Society was also a students' hostel disturbed him. Neither Bhikkhu nor layman he decided to become a hermit and retired to a quiet spot in the English country where he lived in chastity, in poverty, in that solitude dear to the early disciples. Henceforth he devoted all his years to his writings.

I remember then when one day I asked him if one could anywhere today find a pure land, a Buddha land, he answered "the only Buddha land lies in the heart". Some years ago he wrote me : "For over 20 years

I believed that the Dhamma might take root and spread over Europe, but now . . . .'' This was before the second world war. But in spite of sore trials and dark days of red war, he contributed through his writings to the true teachings of the Dhamma. He expressed himself forcibly against the fantastic interpretations of some scholars and writers who through pride or ignorance spread in Europe erroneous ideas of Dhamma.

"Les Amis du Bouddhisme'' published in French his useful treatise on "Kamma'' and a series of translations from his 50 Suttas of the Majjhima Nikaya.

Among his other works we find "Lotus Blossoms'', "The Noble Eightfold Path'', "Buddhist Stories for Children'', etc., a translation of the Dhammapada, of the Samannaphala Sutta, of Nyanatiloka's "Word of the Buddha'' and of certain works of Dr. Dahlke as well as numerous articles in Buddhist Reviews due to his persistent efforts for the Dhamma.

The name Silacara applies to: one who practises the precepts. Of him we may say in the words of the Metta Sutta he was "Straight, perfectly honest, sincere, humble, content with little''.

The Silacara we knew is no longer with us. We find however a certain consolation in knowing that a Burmese Bhikkhu the Ven. U Titthila led the funeral service where certain friends and members of the Buddhist Vihara Society in London assisted at the cremation. This was as it should have been and as Silacara himself would have wished.

Bhikkhu U Titthila on this occasion said: "Death is not an end, it is only the temporal ending of temporal phenomena, for Karmic force (or energy) is not arrested by physical death. This force manifests in a new form causing a new existence''.

The ceremony ended by the pouring of water to symbolize the transfer of merits and the Metta we send him wherever his rebirth may be accomplished.

"All things whatsoever are
unsubstantial,
When in wisdom one sees this,
Then is he aweary of the painful.
This is the Way of the Pure.
(Dhammapada, 279).

May he who was known as Silicara, the faithful, become once again a pure teacher of the Dhamma.

Here not a single living creature should be slaughtered and sacrificed. Nor should any *Samaja* be held. For His Sacred and Gracious Majesty sees much objection in such *samaja*. But there are also certain varieties of same which are considered commendable by His Sacred Gracious Majesty.

*Emperor Asoka*

# KINGDOM OF UNIVERSAL COMPASSION*

*By*

U Tin Maung Gyi

*Charge d'Affaires for the Union of Burma in India*

Vesak, the time of the first Full Moon in the month of May, is the most sacred day for the Buddhists for this is the Day of Days commemorating the anniversary of Lord Buddha's birth, of His Enlightenment and of his Maha Parinirvana. This day is celebrated in all Buddhist countries and it is most fitting that it should be celebrated here in the capital of India, the Isle of Jambudipa, the land of ancient culture and glorious heritage. In my country this day will be celebrated with all pomp and grandeur. Burma has earned the rightful reputation of being the Land of Pagodas for throughout the length and breadth of the country the dominant feature of any landscape is a pagoda, either towering over the crest of a hill, or shimmering gloriously in a valley or standing beside the brink of a river. About 86 per cent of the Burmese people are Buddhists and in the celebrations of this day in all corners of the Union, Buddhists and non-Buddhists usually take part.

On this Thrice Sacred Day we must turn our thoughts from the distractions of our daily life and seek to live in the folds of Dhamma. The Blessed One attained Enlightenment at the age of thirty-five, and he spent the remaining forty-five years of his life in actively preaching and proclaiming the Dhamma.

At Isipatana in the deer-park of Banaras he had established that Supreme Kingdom of Truth which none can overthrow—neither ascetic nor priest, nor heavenly being, nor evil spirit, nor anyone whosoever in all the world, by proclaiming, pointing out, making known, establishing, unveiling, explaining and making evident the Four Noble Truths. The essence of Buddha's Dhamma is that it embraces the Four Noble Truths. The Noble Truth of Suffering, the Noble Truth of the Origin of Suffering, the Extinction of Suffering and the Noble Truth of the Path that leads to the Extinction of Suffering. These Truths make evident that nowhere is there to be found an unconditioned absolute Self, and that all we know is that life is an ever changing process of feelings comprising of the

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* Speech delivered at the Vaisakha Celebration meeting organised in New Delhi by the Maha Bodhi Society of India.

irresistible change of mental, moral and material phenomena.

The Path that leads to the destruction of suffering is the Noble Eightfold Path. This is the progressive path laid down by the Lord for the guidance of life. If one wishes to live in accordance with the Perfect Eightfold Path consisting of right understanding, right thinking, right speech, right action, right living, right effort, right attentiveness and right concentration, one should know that the best way to attain this is inner peace and silence, unclouded by any passions so that one's mind and eye may clearly perceive the light of truth, the Dhamma—the Universal Law.

We must also not forget that Buddhism teaches that there is a moral law in the Universe. Kamma which means action re-establishes equillibrium and justice. It is the scientific law of cause and effect and is seen illustrated in the fact that violence leads to violence, hate to more hate. He expounded that two factors govern life—one of violence and the other of justice. Peace is for him who attains the equillibrium between pain and pleasure, violence and harmlessness. Dharma brings peace—Adharma brings violence. We may not be able to quench the fires of destruction but each of us may make himself a haven of peace. When all the people can be pacified through self mastery of Metta and Karuna, we shall be able to establish a world in Peace.

At this anxious hour when humanity is in the bitterest strait, the friends of Peace should strive their utmost in thought, word and deed to establish in this world the Kingdom of Universal Compassion. Hatred never ceases by hatred and by love alone hatred can be won. This is the eternal law preached by Lord Buddha twenty-five centuries ago and to-day His sacred teachings is the only sheet anchor to prevent the world from its course of drifting to destruction.

May the Tathagata's Message of Love, Self conquest and Universal service soon reverberate to the farthest shores of the world and following in His sacred footsteps, may all beings soon win the Crown of Peace.

Formerly in the kitchen of His Sacred and Gracious Majesty, daily many hundreds thousands of living creatures were slaughtered for purposes of curries. But now when this religious edict is being inscribed, only three living creatures are slaughtered —two peacocks and one deer, and the deer, too, not regularly. Even these three living creatures afterwards shall not be slaughtered.

*Emperor Asoka*

# VESAK FESTIVAL IN INDIA AND ABROAD

(This year the Vesak festival was celebrated with great enthusiasm all over India. The programme of the day included puja, dana and public meetings. Here we are giving a brief account of the reports received from several centres. The important speeches delivered on the occasion will be published in a later issue.)

*Calcutta—*

In Calcutta, the Headquarters of the Maha Bodhi Society of India celebrated this year's birthday of Lord Buddha, on the 20th and 21st May, with a most attractive programme. The sacred festival started early morning of the 21st with *mangalacharan* in the Vihara when bhikkhus recited Suttas and offered worship. From 8 A.M. to 12 noon Buddhists of all nationalities poured into the Vihara bringing offerings of food, fruits, flowers and incense. At 11 A.M. *Buddha puja* was offered in the presence of a large gathering.

The public meeting to observe the sacred day was held at 6-30 P.M. in the Society's Hall with Dr. Mohendra Nath Sarkar, ex-Professor of Philosophy, Presidency College, in the chair. The temple was illuminated and the hall tastefully decorated for the occasion. The hall was insufficient to accommodate the vast gathering present and loud speakers had, therefore, to be installed outside for the benefit of the overflow crowd. The proceedings commenced with the placing of trays of flowers, etc., in front of Lord Buddha's image, which a number of girls of the Sangeeta Sammilance brought to the dais. After a song had been sung by some girls of the Sammilanee, Revd. N. Jinaratana Thera administered the five precepts. This was followed by speeches of Bhikkhu Seelabhadra, Bhikkhu Kassapa (German), Ven. D. Sasanasiri, U Nyun, Consul for Burma, Sri M. C. Dhiman, Dr. Kalidas Nag and Sri K. C. Gupta. Mrs. Chitrita Gupta read a Bengali paper and her daughter recited a poem composed by Sri K. C. Gupta, her grand-father. Before the President gave his learned discourse, Sm. Som Tewari sang a Hindi song which was specially prepared for the occasion. In the course of a learned speech, the President laid stress on the similarity between some of the Buddhist and Vedantic Teachings. He concluded by saying that the message of the Buddha was today greatly needed if humanity is to be

saved from total destruction by evil forces gathering all round. The meeting came to a close with Dr. Tagore's song on Lord Buddha which was again rendered by students of the Sangeeta Sammilanee.

At the close of the meeting, the sacred Relics of Lord Buddha, and those of His two chief disciples were exhibited for the worship of the Buddhists who had assembled to pay them their homage.

The second day's programme in the morning was the same as on the first day but ended with a *dana* (food offering to Bhikkhus) to which the members of the Bengal Provincial Buddhist Association made a contribution.

The most important item of the second day's celebration was the grand procession organised by the Society. The procession which consisted of about 800 Buddhists belonging to practically all nationalities living in Calcutta, started from Octerloney Monument in the Maidan and after passing through Government Place, Mission Row Extension, Chittaranjan Avenue, Kolutola Street and Mirzapore Street, reached the Vihara in Bankim Chatterjee Street. The processionists carried Buddhist flags, flower vases, incense and various other objects. There were two *sankirtan parties* organised by the Bengal Buddhist Club. Prominent among Buddhist Associations which joined the procession was the Bengal Provincial Buddhist Association. Arya Dharma (Hindu) Seva Sangha kindly arranged to supply water to the processionists. The centre of attraction in the procession was the beautifully decorated lorry in which a huge image of the Lord Buddha was carried. As the procession reached Kolutola Street, there was a heavy shower of rain for which Calcutta citizens had been hankering for nearly 20 days of oppressive heat. Not a few remarked that the bringing out of the image of the "Lord of Compassion" was the cause of this welcome relief to the citizens. The procession ended in the Vihara at about 7 P.M. and the celebrations were brought to a close with the recitation of Paritta.

It is proposed to make the procession an annual event as it is the wish of the entire Buddhist population in Calcutta that such an item should be a feature of the programme of celebrations.

At the invitation of the All India Radio, Calcutta, Sri Devapriya Valisinha delivered a radio talk on "Tathagata and the Attainment of Enlightenment" on the 20th May.

*Buddhagaya—*

Buddhagaya, the scene of the enlightenment of the Blessed One, wore a grand festive appearance on the full-moon day of Vaisakha when people of all walks of life assembled there to celebrate the Buddha day. The celebrations were held under the auspices of the Buddhajayanti Celebration Committee, Gaya, with Dr. Sri Krishna Sinha, the Chief Minister of Bihar, in the chair.

From the early hours of the morning thousands of people eagerly assembled from distant places as well

as from the neighbouring villages to witness the colourful function which was held in the open air close to the world famous Maha Bodhi temple.

Paying glowing tributes to the hallowed memory of the Lord Buddha Sri Krishna Sinha spoke very eloquently of the noble teachings and the lofty ideals of the Buddha and feelingly observed that he was himself so highly impressed with the humanitarian aspect of the Buddhist philosophy that he was actually tempted many a time to give up his political career of struggle and strife and embrace the life of a Buddhist monk with a view to serving the cause of humanity.

He made a fervent appeal to Indians in general and the people of Bihar in particular to devote their earnest thoughts and able endeavours to the task of regenerating and propagating the Buddhist faith in order to save humanity from the onslaughts of the atom bomb. It was a moral duty of India which could not be neglected except at the peril of the entire human race.

Earlier Sri Vibhuti Nath Jha, the District Magistrate and Collector of Gaya and the President of the Buddhajayanti Celebration Committee, welcomed the gathering. Sri Lal Bihari Lal, the Additional District Magistrate of Gaya, read out the messages.

Among the distinguished speakers who addressed the meeting were: Bhikkhu J. Kashyapa, Bhikkhu U. Dhammaratana, Sri J. C. Mathur, I.C.S., Education Secretary to the Government of Bihar, Sri T. P. Singh, I.C.S., Commissioner, Patna Division.

Ven. Pandit P. Pannananda Thera, Secretary of the Buddhajayanti Celebration Committee, in his thanks-giving speech, traced in brief the history of the Committee during the four years of its existence.

After the meeting the students of the Kanya H. E. School staged some historical scenes.

*Delhi—*

The highlight of the Vesak festival, which was celebrated in New Delhi for three days, was a mammoth procession taken out through the main streets of the city on the 19th of May. Maha Bodhi Society, Delhi, Scheduled Caste Welfare Association, the Nagpur Buddha Society and Indian Buddhist Association worked in full co-operation to make the occasion a great success.

A public meeting was held in the evening with M. Daniel Levi, the French Ambassador, in the chair. Among those who addressed the meeting were Dr. B. R. Ambedkar, Minister of Law, Government of India, Mr. Hugo Valvanne, the Finnish Ambassador, Mr. C. Coomaraswamy, Ceylon High Commissioner in India, U Tin Maung Gyi, the Burmese Charge d'Affaires and Ven. Pandit H. Saddhatissa Thera.

In his spirited speech Dr. Ambedkar, the principal speaker, explained how Buddhism can be the supreme remedy not only for the evils of caste system but for all ills rampant in the present day society. He made

an appeal to his followers to take refuge in the Blessed One.

Two resolutions—one urging the Buddhists throughout the world to celebrate the Buddhajayanti for one week every year and the other calling upon the Government of India to declare 'Vaisakha Purnima' a public holiday—were passed.

Monday too was a day of celebration. The special feature of the day was the practice of Maitri Bhavana by the devotees who assembled in the Vihara. New Delhi Station of the All India Radio broadcast Paritta.

In the evening a public meeting was held on the Vihara grounds under the presidentship of the Hon'ble Sri Sri Prakasa, Minister for Natural Resources and Scientific Research, Government of India. The following addressed the meeting: Seth Jugol Kishore Birla, the First Secretary, Siamese Legation, Bhikkhu H. Saddhatissa, Bhikkhu Dharmaveera and Shri A. R. Kulkarni. Lamas from Ladak had specially come to take part in the celebrations.

*Sarnath*—

Vaisakha Purnima was celebrated at Mulagandhakuti Vihara under the auspices of the Maha Bodhi Society. The inmates of the Buddhist Institute observed the eight precepts on the day. The members of the Theosophical Society of Banaras also took part in the function.

The public meeting held in the Vihara Hall was presided over by Dr. Sayed Hafiz of the Allahabad University. Among the speakers were Ven. Bhikkhu M. Sangharatana and Shri Ravi Shanker Varma.

*Lucknow*—

Vesak celebration meeting held at Buddha Vihara, Lucknow, was presided over by Dr. Herbert Guenther of the Lucknow University—a veteran Buddhist scholar of Austria. In course of his inspiring speech he explained the practical nature of Buddhism. Sri Chandrika Prasad and Bhikkhu Shanta Rakshita also addressed the meeting.

Celebrations were also held at Bahujana Vihara, Bombay, Buddhist Mission, Calicut, and other centres of the Society.

*Vesak in Paris*—

The festival of Vesak was brilliantly feted in Paris on Sunday the 20th of May. The large gathering that assembled on the great occasion included Buddhists from Asian countries, Europe and America.

The proceedings of the meeting started with the administration of five precepts and the recitation of Buddhanussati, Dhammanussati and Sanghanussati. Passages from scriptures on the birth, enlightenment and Mahaparinibbana were read by members of the "Les Amis Du Bouddhisme".

Ven. Rahula gave a speech explaining the significance of the occasion and described the Vesak festival as it is celebrated in Ceylon. Swami Siddheswarananda of the Ramakrishna Mission also addressed the meeting.

Tagore's Ode to the Buddha especially translated into French for the occasion by Madam G. Constant Lounsbery, was read by Mme. La Faunte.

*Vaisakha festival in Nepal—*

This year the Vaisakha festival was celebrated in Nepal on a grand scale.

In this connection a colourful procession, with the sacred relics of the Lord, was taken out in the city of Khatmandu. Both Buddhists and Hindus, in their thousands, took part in it with great devotion and enthusiasm.

The public meeting held on the great occasion was presided over by His Majesty, the King of Nepal. In course of his address His Majesty asked the people to follow the peaceful message of the Tathagata and thus establish peace in Nepal. Among other speakers were Bhikkhu Amritananda, Sister Madhavi, Shri B. P. Koirala, the Home Minister, Shri Ganesh Man Singh, the Minister of Commerce and Industries and Shri Nripa Jung, the Education Minister. While paying homage to the Lord of compassion they all laid emphasis on the practice of his teachings. His Majesty also joined the puja performed at Anandakuti and listened to Paritta chanted by the Bhikkhus.

The following three resolutions were passed at the meeting:

(1) To declare Vaisakha day a State holiday to all the Govt. officials irrespective of their faiths.

(2) To prohibit hunting round about the sacred hillock of Swayambhu.

(3) To stop the cutting down of trees on the hillock.

We have great pleasure in announcing that these resolutions have been accepted by His Majesty's Government. The Buddhists of Nepal feel profound gratitude to His Majesty for accepting their invitation to preside over the meeting and granting their requests embodied in the above resolutions.

It might occur to the unconquered borderers (to ask): "What does the king desire with regard to us?"

This alone is my desire with regard to the borderers (that) they may understand that the king desires this (that) they should be free from fear of me, but should trust in me; (that) they would receive from me only happiness and not sorrows; that they should further understand (this) that the king will tolerate in them what can be tolerated; that they may be persuaded by me to practise Dharma or morality; (and that) they may gain both this world and the next.

*Emperor Asoka*

# CORRESPONDENCE

THE EDITOR,
*The Maha Bodhi Journal.*

Kaluwadumulla,
Ceylon,
2-7-51.

DEAR SIR,

*Re. Vaisakha and Korea Peace*

On Monday, May 21st, at noon G.M.T., the Buddhist population of this world transmitted throughout the ten quarters of the universe thoughts of Metta—of all-embracing Kindness.

On Saturday, June 23rd, M. Malik, the Soviet's U.N. delegate—acting on instructions received from his Government—broadcast from New York a proposal for a cease-fire in Korea.

Is there not some relationship between these events? Governments do not act on the spur of the moment ; on the contrary, every one is familiar with the slowness with which the machinery of bureaucracy necessarily functions.

Even if this cease-fire does not lead to peace, the air that Buddhists rarefied on Vaisakha Day by their united effort certainly seems to have had its visible good effect in our suffering world.

With Metta,
S. F. ALLEN.

For the small, too, can attain to a wide heaven of bliss by sustained exertion.

*Emperor Asoka*

Thus saith again His Sacred and Gracious Majesty: Father and mother must be properly served ; likewise, a respect for all life should be an established principle, truth must be spoken. These religious requisites or virtues must be promoted.

*Emperor Asoka*

# NOTES AND NEWS

## *Orissa Postpones Reception to Sacred Relics.*

In our last issue we announced that the proposed Reception to the sacred Relics of Sariputta and Moggallana Arahans in Orissa would take place on the 15th September. Since writing the note, we have been informed by the Government of Orissa that the Reception has been postponed to next year. As the general elections are going to be held by the end of this year, a new Government will have been installed in office by then. Nevertheless, we look forward to a worthy welcome to the remains of these two great sons of India from the people of Orissa whose forefathers had been such staunch Buddhists.

## *Gifts of His Holiness the Dalai Lama*

A full set of the Tibetan Tripitaka kown as Kangyur (in all 100 vols.), 5 beautiful paintings on silk, known as Tongkas, and a most artistic image of Lord Buddha which His Holiness the Dalai Lama promised to the Society, have reached the Headquarters. The arrival of the valuable gifts was given prominence in the Calcutta press and a number of photographs of these were published. On the occasion of the celebration of the Dhammacakka festival on the 18th July under the presidentship of His Excellency Dr. Kailas Nath Katju, Governor of West Bengal, these were exhibited to the public. A report of the festival and opening of the exhibition will be published in our next issue. It will also contain His Excellency's inspiring address which he delivered as President of the meeting.

## *Pakistan's Invitation to the Sacred Relics*

At the request of the Buddhists of Chittagong the Government of East Pakistan has invited the sacred Relics of Sariputta and Moggallana Arahans to East Pakistan. The invitation was accepted by the Governing Body at its meeting held on the 8th May last. As it is not convenient to take the Relics before the rains are over and the harvest gathered, it is proposed to take them at the beginning of next year. In these days of tension between India and Pakistan, we are happy to accede to the request of the Government of this Muslim State as we feel that they will help in promoting understanding between the two countries even in a small measure.

## *Maha Bodhi Society's Relief Activities among Refugees*

In connection with the observance of the sacred Vaisakha Purnima which commemorates the birth, Enlightenment and Parinirvana of Lord Buddha, the Maha Bodhi Society of India sent on 4th June a mission of mercy to the refugee colonies of Boogla and Saluva in Nadia District. The party consisted of Pandit Viswanath Sastri, member of the Governing Body, Bhikkhu Kassapa of Germany, Bhikkhu L. Ariyawansa of Chittagong, Sri Ramendra Kishore Mallick, Secretary, Rehabilitation Committee, Sri S. C. Sen Gupta, Chief Officer of Govt. Refugee Camps and Sri D. Valisinha, the General Secretary of the Society. At Boogla station a large gathering including representatives of 27 Refugee Colonies gave the party a rousing reception. Those present included Sri S. K. Gupta, Principal, Boogla College, Sri Promode Chandra Sen, Secretary, Sri Krishna Asram, Sri Kiran Roy and Sri Nihar Dutt.

The party was taken round the Boogla College and other institutions which owe their existence to the enterprise of the refugees. The party then went to the Dak Bungalow where arrangements had been made for the distribution of dhutis and saris to the most needy. In the presence of the Chief Officer of the Refugee Camps, Sri D. Valisinha distributed the clothes to the refugees from the 27 colonies. Sri D. Valisinha, Pandit Viswanath Sastri, Sri Ramendra Kishore Mallick and Bhikkhu Kassapa then addressed the gathering and explained the significance of the occasion. There was great rejoicing among the refugees who shouted cries of "Bhagawan Buddhaki Jai" and other slogans.

From here the party proceeded to Asoka Colony in Saluva which was started by Seth Jugol Kishore Birla, the great philanthropist. Here too dhutis, saris and frocks for children were distributed among a large number of refugees. Some of them expressed a desire to see a Buddhist temple established at this place. It may be mentioned that this colony was declared open on 4th April last by Ven. N. Jinaratana Thera, Jt. Secretary of the Maha Bodhi Society.

## *India's Gifts to Japanese Temple*

Seth Jugol Kishoreji Birla than whom there is no greater Hindu friend of the Buddhists, has very generously sent to the famous Tenkoji Temple in Nagano, Japan, one elephant, two cows and one calf as gifts from the followers of Arya Dharma in India. At a meeting held in the Birla Jute Mills, Birlapur, on Sunday, the 25th July, the animals were given a hearty send off. All arrangements for the despatch of the animals were in the hands of the Arya (Hindu) Dharma Seva Sangha who acted as hosts. A representative gathering of Buddhists and Hindus was present. A special feature of the function was the prayers offered by different Aryan religious orders and the garlanding of the animals. The

only speakers were Revd. G. C. L. Sangpo of Mongolia who presided over the meeting, Seth Bhagirathji Mohta and Shri Ram Shanker Tripathi of the Arya Dharma Seva Sangha.

It may be mentioned that the gift of these animals is the result of a request for two bullocks sent to Sri D. Valisinha, General Secretary of the Maha Bodhi Society of India, by Mr. Kosetsu Nosu, the famous Japanese artist, who decorated the Mulagandhakuti Vihara at Sarnath. Mr. Valisinha conveyed the request to Seth Jugol Kishore Birla who generously undertook the despatch of the animals. The gifts are a symbol of India's age-old friendship and brotherly feelings towards the Buddhists of Japan, and it is hoped that these gifts will forge a further link in the bonds existing between the two countries.

## *H. R. H. Prince Peter of Greece*

On 2nd May we had the pleasure of welcoming His Royal Highness Prince Peter of Greeee to the Society's Headquarters. His Royal Highness who is deeply interested in Indian culture is a keen student of Tibetan language and literature. Our readers must have read his article in the Ladakh Number with much interest.

## *Lectures in the Society's Hall*

During the months of June and July, a series of very interesting lectures on Buddhism and allied subjects was arranged in the Society's Hall. The attendance was most encouraging and at some of the lectures the Hall was full to capacity. We give below the list of lectures delivered :—

*June*

7th. Subj. Parabhava Sutta.
Speaker : Bhikkhu Silabhadra

14th. Subj. Maitri.
Speaker : Pt. Jayadratha Chaudhury.

15th. Subj. Reincarnation.
Speaker : Bhikkhu Jagadish Kashyap.

18th. Subj. Impressions of Indo-China, Thailand and Malaya.
Speaker : Dr. G. P. Malalasekara.

20th. Subj. Post-War Japan.
Speaker : Miss Marguerite Allen.

21st. Subj. Influence of the Buddha on Indian Thought.
Speaker : Sri K. S. Sitaram.

28th. Subj. Sigalovada Sutta.
Speaker : Bhikkhu Silabhadra

*July*

5th. Subj. Bauddha Punyasthan.
Speaker : Sri Jyotish Chandra Ghosh.

7th. Subj. Asoka and Buddhism.
Speaker : Prof. Charan Das Chatterjee.

12th. Subj. Theravada Buddhism.
Speaker : Dr. Nalinaksa Dutt.

19th. Subj. Remains of Angkor Vat and Angkor Tham.
Speaker : Miss Marguerite Allen.

28th. Subj. Ven. Anagarika Dharmapala and the Revival of Buddhism.
Speaker : Dr. Kalidas Nag.

## *Burmese Ambassador Visits Sri Dharmarajika Vihara*

His Excellency U Kyin, the newly appointed Ambassador for Burma in India, arrived in Calcutta on the 11th June and was given a hearty welcome by the representatives of the Government, Burmese residents in Calcutta and members of the Maha Bodhi Society. His Excellency paid a visit to the Society's Headquarters on the following day and spent about an hour. He expressed his deep regret for not having visited such an important centre of culture in the city during his previous visits. He wished all success to the work of the Society and expressed the hope of visiting the Society again in the near future.

## *Dr. Narendra Nath Law's Endowment for Pali Studies*

Dr. Narendra Nath Law, ex-Sheriff of Calcutta, and a leading oriental scholar, has donated a sum of Rs. 5,000 to the University of Calcutta for the encouragement of the study of Pali. Calcutta University was the frst to introduce Pali as a subject of study from the Matriculation to the M.A. standard and its *alumni* have been appointed to different Colleges and Universities all over India. While expressing our appreciation of the generosity of the donor, we commend his example to other Indian philanthropists and earnestly hope more such endowments would be made to make the study of Pali more popular.

## *New Members Enrolled*

The following new members have been enrolled :—*Life Members*—164. Stagsang Rimpoche, Ladak, 165. Khanpo Rimpoche, Ladak, 166. Togdan Rimpoche, Ladak, 167. Head Lama of Rizon Monastery, Ladak, 168. Lama of Lakir Monastery, Ladak, 169. Head Lama of Samstangling Monastery, Ladak, 170. Head Lama of Diskit Monastery, Ladak, 171. Kalon Chewang Rinchen, Ladak, 172. Shree S. Chering, Ladak, 173. His Holiness G. Bakula, Ladak, 174. Rinpoche Togiantsang, Ladak, 176. Mr. A. B. Colin De Soysa, Ceylon, 177. Mrs. Maud Perera, Ceylon, 178. Bhikkhu Samudara Suddhisara, Thailand, 179. Dr. M. P. Talukadar, India, 180. Mr. G. S. Jayasuriya, Ceylon, 181. U Shwe, Burma, 182. Sri Keshab Chandra Gupta, India, 183. Mrs. Bianca Moonesingha, Ceylon.

*Ordinary Members*—666. Mr. Nai Karuna Kusalasaya, Thailand, 667. Mr. W. Peter de Silva, Ceylon, 668. Sri C. K. Gohain, India, 669. Mrs. R. J. Karunaratne, Ceylon, 670. Sri Sarjit Singh, India, 671. Mr. Robert Stuart Clifton, U.S.A., 672. Mr. D. J. K. Maurice, Australia, 673. U Kan Yin, Burma, 674. Ven. W. Sri Ratanasara Nayake Thera, Ceylon, 675. Mr. D. E. A. Gunawardene, Ceylon, 676. Mr. S. B.

Ekanayake, Ceylon, 678. Madam Ooi Kim Lan, Penang, 679. Sri Nakchung, Bhutan, 680. Sri B. K. Indra, India, 681. Yu King Tuck, India, 682. Yeo Htium Huat, Burma, 683. Charles Bunch, U.S.A., 684. Miss Erna Workmaster, U.S.A., 685. Sri B. K. Choudhury, India, 686. Sri Suresh Chandra Basu, India, 687. U Ba Than, Burma, 688. Dw Kyi Kyim, Burma, 689. U San Lwin, Burma, 690. U Ba Hla, Burma.

## *Dr. R. Jayasingha Donates Rs. 1,500 for Sanchi Vihara*

We have received a sum of Rs. 1,500/- from Dr. R. Jayasingha, a Ceylonese resident in Burma, for the work of the Sanchi Vihara. Dr. Jayasingha who is a life member of the Society is connected with our activities for a long time. We express the Society's grateful thanks for this splendid donation towards the worthy cause.

## *Late Mr. A. P. Sherpa*

The Society has lost by death of another active member of the Society. Mr. A. P. Sherpa, a Tibetan resident of Calcutta, passed away suddenly in Kalimpong as the result of a chill he caught while in Yatung where he had gone to pay his homage to His Holiness the Dalai Lama. Mr. Sherpa was instrumental in enrolling a number of members of the Society from the Darjeeling District and took keen interest in all its activities. We express our deepest condolences to Mrs. T. S. Wang, his sister, and other members of his family. May his aspirations be fulfilled.

## MAHA BODHI SOCIETY'S REPRESENTATIVE IN THE UNITED STATES OF AMERICA

We have pleasure in announcing the appointment of Mr. Robert Stuart Clifton, an esteemed member of the Maha Bodhi Society of India, as its accredited Representative in the United States of America. Those desirous of joining the Society or subscribing to the *"Maha Bodhi"* are kindly requested to communicate with Mr. Clifton who is authorised to accept subscriptions on our behalf. Address :—Apt. 242, Hotel Markeen, Buffalo—9, New York, U. S. A.

DEVAPRIYA VĀLISINHA,
General Secretary, Maha Bodhi Society of India.

18-8-51.

# DONATIONS FOR VAISAKHA CELEBRATION 1951

*Received in Calcutta:*

Sir U Thwin, Burma, 300 ;* Modern India Press, India, 81-3-9 ; Norboo, India, 50 ; B. C. Law, India, 50 ; G. G. Charles, India, 51 ; D. V. Jayasinha, India, 25 ; Mrs. S. B. Nawalkar, India, 10 ; Teoh Khay Cheang, Penang, 45 ; J. S. Tait, India, 85 ; Em Ooi Poh Hoon, Penang, 32-8-0 ; Chinese Ladies, India, 32 ; M. C. Dhiman, India, 31 ; S. Sunder, India, 30 ; Naresh Nath Mookerjee, India, 30 ; T. D. Densapa & family, Sikkim, 25 ; Ceylon Trading Co., India, 25 ; Maharaj Kumar of Sikkim, 25 ; M. R. Soft, India, 25 ; Sahu Maniharshajoti, India, 25 ; K. C. Gupta, India, 25 ; N. Narasinghayya, India, 20 ; Bhagirathji Mohota, India, 20 ; Ama Utin, India, 19-9-7 ; Mm. Yeah Siew Eam, Penang, 18 ; Burmese Embassy, India, 15 ; In memory of Goh Suan Sim, Penang, 12 ; Narayandas Bajoria, India, 11 ; Hem Chandra Naskar, India, 10 ; Bengal Provincial Buddhist Assen., India, 10 ; Bharat Singh Upadhyaya, India, 10 ; T. N. Pulger, India, 10 ; Miss Banchod, India, 10 ; Tulsidas J. Parikh, India, 10 ; Mr. & Mrs. Fmaly Chang, India, 10 ; U Nyun, India, 10 ; Jayanti Lall Parekh, India, 10 ; Mrs. S. P. Khee, India, 10 ; Bijoy Prasad Singh Roy, India, 10 ; Dinabandhu Saha, India, 10 ; Mr. & Mrs. San Htoon, India, 10 ; Beni Madhab Barua, India, 10 ; Mm. Wee Thein Heang, Penang, 10 ; Miss Wee Poh Neoh, Penang, 10 ; Mm. Ong Saw Eng, Penang, 7-11-0 ; Mm. Nag Eng Heoh, Penang, 7-8-0 ; Mm. Ong Gaik Choo, Penang, 6 ; Mm. Khaw Lean Neoh, Penang, 6 ; Mm. Teoh Gim Suat, Penang, 6 ; S. P. Barua, India, 5 ; Mrs. G. D. Soni, India, 5 ; Jagjivan Jani, India, 5 ; Jay Chandra Bargohain, India, 5 ; R. N. Rahul, India, 5 ; A. H. King, India, 5 ; M. H. Banerjee, India, 5 ; Arun Ganguli, India, 5 ; Niranjanlal Ramchandra Motor Works, India, 5 ; Mrs. H. N. Dutt, India, 5 ; K. Ghosh, India, 5 ; Nirmal Chandra Barua, India, 5 ; Gaw Thanu & Aung Thein, India, 5 ; Sudhir Ranjan Barua, India, 5 ; Sambhu Baran Mukherjee, India, 5 ; Mm. Lin Chye Goh, Penang, 5 ; Mm. Tan Choo Lien, Penang, 4-8-0 ; small amounts Rs. 45.

*Received at Bank of Ceylon and Maha Bodhi Society, Colombo:*

Geo. Jayasinghe, Ceylon, Estate of late Mrs. O. J. Rupasingha, 100; Mrs. C.A. Hewavitarne, in memory of P.A. Pieris, Maravila, Ceylon, 100 ; P. W. Fernando, Ceylon, 100 ; D. P. Dodangoda, Ceylon, 70 ; Rev. W. S.

* "Rs." and "Mr." are left out to save space.

Sri Chandajoti Nayake Thera, Ceylon, 50 ; K. S. Perera, Ceylon, 46-8 ; D. A. J. Atukorale, Ceylon, 40 ; P. G. Kirisaduwa, Ceylon, 38 ; B. S. Cooray, Ceylon, 30 ; L. R. M. Dingiri Menike, Ceylon, 27 ; Mrs. L. A. Serasinghe, Ceylon, 25 ; Mrs. M. H. Jayatilake, Ceylon, 25 ; K. Wilbert Perera, Ceylon, 25 ; Viswakula Sons, Ceylon, 25 ; W. James Appuhamy, Ceylon, 25 ; D. S. Alpisingho, Ceylon, 25 ; W. H. Maitriewardena, Ceylon, 20 ; M. D. H. Fernando, Ceylon, 20 ; A. S. Sudusinghe, Ceylon, 20 ; Mrs. A. Victoria Perera Hamine, Ceylon, 20 ; Legacy of late K. D. Karunaratne, Ceylon, 19 ; Miss P. C. Amarasekera, Ceylon, 15 ; Mrs. B. Podihamine, Ceylon, 15 ; Mrs. R. de Silva, Ceylon, 15 ; P. Tikirihenaya, Ceylon, 15 ; Mrs. Windsor, Ceylon, 15 ; P. D. Richard, Ceylon, 15 ; P. D. Silva, Malaya, 13-4-0 ; H. A. V. Jayawardena, Ceylon, 11 ; Mrs. S. M. Rammenike, Ceylon, 10-10-0 ; B. R. Perera, Ceylon, 10 ; H. de S. Kularatne, Ceylon, 10 ; E. P. F. Jayasooriya, Ceylon, 10 ; E. S. Wijiratne, Ceylon, 10 ; A. A. Wickramasinghe, Ceylon, 10 ; Miss C. de Zoyasa, Ceylon, 10 ; A. D. P. Jayatillake, Ceylon, 10 ; N. Jayasundare, Ceylon, 10 ; A. Jayasinghe, Ceylon, 10 ; K. B. Wijekoon, Ceylon, 10 ; Miss C. H. Fernando, Ceylon, 10 ; T. S. Weerasinghe, Ceylon, 14 ; M. D. D. Perera, Ceylon, 10 ; M. D. James, 10 ; W. Pirolis Silva, Ceylon, 10 ; J. H. Ekanayake, Ceylon, 10 ; W. M. D. Leyaris Appuhamy, Ceylon, 10 ; N. Porolis Sernando, Ceylon, 10 ; S. Wijeratne, Ceylon, 10 ; Seelawathie Dasasil Upasika, Ceylon, 10 ; Wilson Wickramasekera, Ceylon, 10 ; K. C. Fernando, Ceylon, 10 ; W. D. Perera, Ceylon, 10 ; Rev. P. Sanghananda, Ceylon, 10 ; L. H. P. Pabilis Appuhamy, Ceylon, 10 ; K. L. G. Charles Appuhamy, Ceylon, 10 ; Rev. K. Amitasara, Ceylon, 7 ; Rev. K. Dhammalankara, Ceylon, 6 ; D. B. Dassanayake, Ceylon, 5 ; Rev. H. Sri Ariyawansa, Ceylon, 5 ; S. Wijepura, Ceylon, 5 ; B. Davith Appuhamy, Ceylon, 5 ; K. S. de Silva, Ceylon, 5 ; K. D. Charles, Ceylon, 5 ; Ven. K. Sri Vipassi Nayaka Thera, Ceylon, 5 ; J. M. Dharmadasa, Ceylon, 5 ; R. M. Kiri Banda, Ceylon, 5 ; Rev. U. D. Sumanawansa, Ceylon, 5 ; W. Welenis Silva, Ceylon, 5 ; B. H. H. Kulasena, Ceylon, 5 ; U. B. Senanayake, Ceylon, 5 ; J. D. K. Appuhamy, Ceylon, 5 ; H. H. Mathes, Ceylon, 5 ; A. P. Tissahamy Upasikawa, Ceylon, 5 ; A. A. Punchi Singho Appuhamy, Ceylon, 5 ; J. A. Haramanis Appuhamy, Ceylon, 5 ; I. Don Charles Appuhamy, Ceylon, 5 ; Mrs. E. H. Fonseka, Ceylon, 5 ; E. H. de Fonseka, Ceylon, 5 ; R. Malalgoda, Ceylon, 5 ; small amounts Rs. 61.

*Received by Mr. L. Koon Wa, at Rangoon, Burma* :—

Daw Su & Son, 2502; U Sein Kho, 200 ; Mrs. Po, 100 ; Mr. & Mrs. T. Ba Hli, 100 ; Mr. & Mrs. L. Koon Wa, 50 ; U Maung Maung and Daw Nyun Nyun, 25 ; Maung Aung Nyun and Ma Hta Hta Gyi, 10 ; Dr. A. Kra, 10 ; U Ba Kywe, 10 ; U San Htoon Aung, 10 ; U Thein Nyun, 10 ; U On Gaing, 5 ; Ho Yoki Lin, 5 ; U Ba Than, 5.

# DIAMOND JUBILEE
# OF THE
# MAHA BODHI SOCIETY OF INDIA

## AN APPEAL FOR FUNDS

In view of the fact that the activities of the Society have increased enormously and its responsibilities as the representative Society of the Buddhist World in the Land of Buddha's birth are heavy, the need for a Permanent Fund is extremely urgent. In coming December we shall be celebrating the Diamond Jubilee of the Society and the event is a fit occasion to place the Society's finances on a sound footing. Of the new undertakings, the acquisition of about 19 cottas of land adjoining the Headquarters for the enlargement of its premises and for the establishment of an Inter-Asian Cultural Institute where students can gather for the study of Indian culture takes priority. The Government of West Bengal has very kindly agreed to acquire the land for which funds have to be provided in the course of the next few months.

We, therefore, make an appeal to our numerous friends and well-wishers throughout India, Burma, Ceylon and other countries to contribute most generously to the **"Diamond Jubilee Fund"** which will be utilised as follows :

Purchase of huts adjoining the Headquarters ... Rs. 169,450/-
For buildings and endowment ... ... Rs. 830,550/-

The Anagarika Dharmapala Trust of Ceylon has very kindly sent Rs. 40,000/- for the purchase of the land and Rs. 5,725/6/3 are available in the "Golden Jubilee Fund". We have therefore to raise the balance of Rs. 954,274/9/9 before the end of next December.

Historians are unanimous in their opinion that the Buddhist period is the most glorious period in the chequered history of this ancient land. Inspired by the teachings of Lord Buddha which lay emphasis on compassion and service, the people then worked unitedly for the happiness and well-being of humanity. Art, architecture, painting, sculpture, medicine and other sciences developed at a remarkably rapid speed. We refer with pride to Emperor Asoka as one of India's greatest men and rulers, one who adopted the noble path of **Dharma Vijaya**, conquest by truth, by which alone human civilisation can be saved from disaster. The Maha Bodhi Society's ambition is to help to propagate this great message. We hope and trust all lovers of India and Buddhism will strengthen the work of the Society by making generous contributions to the above fund.

All contributions may be addressed to the Treasurer, Maha Bodhi Society of India, 4A, Bankim Chatterjee Street, Calcutta—12, or to the Society's Account in Bank of Ceylon, Foreign Dept., G.O.H., Fort, Colombo, Ceylon.

SYAMA PRASAD MOOKERJEE,
President,
Maha Bodhi Society of India.

D. VALISINHA,
General Secretary.

*Dates of Celebration : 27th and 28th December, 1951.*

# DIAMOND JUBILEE OF THE MAHA BODHI SOCIETY OF INDIA

## NEWS BULLETIN

We are glad to announce that it has been decided to celebrate the Diamond Jubilee of the Society on the 27th and 28th December this year. The special Committee appointed to deal with the question has suggested the following programme :—

*27th December* :—

9-00 A.M. Inauguration of the Celebration and worship in the Vihara.
5-30 P.M. Public Meeting.
9-00 P.M. Entertainment.

*28th December* :—

9-00 A.M. Worship in the Vihara.
10 A.M. to 11 A.M. Symposium on Buddhism.
1-30 P.M. to 4 P.M. Symposium on Buddhism.
4-30 P.M. Social.
6-00 P.M. Popular Lecture on Buddhism.

*29th December* :—

Start of pilgrimage to Buddhist Sacred Places.

A Reception Committee with Dr. Syama Prasad Mookerjee, President of the Society, as Chairman, has been formed to make the event a success. The fees of the Committee are: Donor Members Rs. 100/- ; Ordinary members Rs. 15/-. Both classes are entitled to join all functions held in connection with the celebration and also to receive a copy of the "Jubilee Souvenir" *free of charge*. Members and well-wishers are kindly requested to enrol themselves immediately. Dr. Snehmoy Dutt, Registrar, Calcutta University, has been elected Secretary, and Dr. Kalidas Nag, Professor of the Calcutta University, is the Editor of the Souvenir. The Editor will thankfully accept any information which friends of the Society are able to send concerning the Founder, activities of the Society and about these persons who had close connections with its work at some time or other during the last 60 years.

### DIAMOND JUBILEE FUND

An appeal signed by the President and General Secretary has been issued to members and friends of the Society all over the world for donations towards the above Fund and we expect a ready response to the same. The Government of West Bengal has finalised arrangements for the acquisition of the land adjoining the Headquarters, one of the objects of the Fund, and money will soon be needed to compensate the owners. All contributions may, therefore, be sent immediately.

We are happy to announce that the first donation towards this Fund has

come from the United States of America. This is in the fitness of things as America is the home of the greatest benefactress of the Society, *viz.*, Mrs. Mary E. Foster, to whose generosity the Society owes its existence. The first donor is our esteemed member and co-worker Mr. Robert Stuart Clifton of Buffalo, New York. We have also received a generous donation of Rs. 1,000/- from Mr. B. L. Broughton, one of the leading English Buddhists and a life-long well-wisher of the Maha Bodhi Society. It may be recalled with gratitude that it was his splendid donation of Rs. 10,000/- which enabled the Society to decorate the walls of the Mulagandhakuti Vihara at Sarnath with such fine frescoes. We are most thankful to Mr. Broughton for so readily responding to the present appeal.

We hope that in our next bulletin we shall be able to announce further generous contributions.

DEVAPRIYA VALISINHA,
*General Secretary.*


# WILLS

When You Write Your LAST WILL
Please Remember
To Leave a BEQUEST to The Society
To Carry on its Multifarious Activities.

WE NEED FUNDS FOR
VIHARAS, SCHOOLS, HOSPITALS, LIBRARIES,
TRIPITAKA PUBLICATIONS, PROPAGANDA Etc.

*It does not matter whether the amount is Large or Small*

Write mentioning your wishes to—
*The General Secretary,*
MAHA BODHI SOCIETY OF INDIA,
4-A, BANKIM CHATTERJEE STREET, CALCUTTA—12

# THE GOLDEN LOTUS

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*DIAMOND JUBILEE YEAR*

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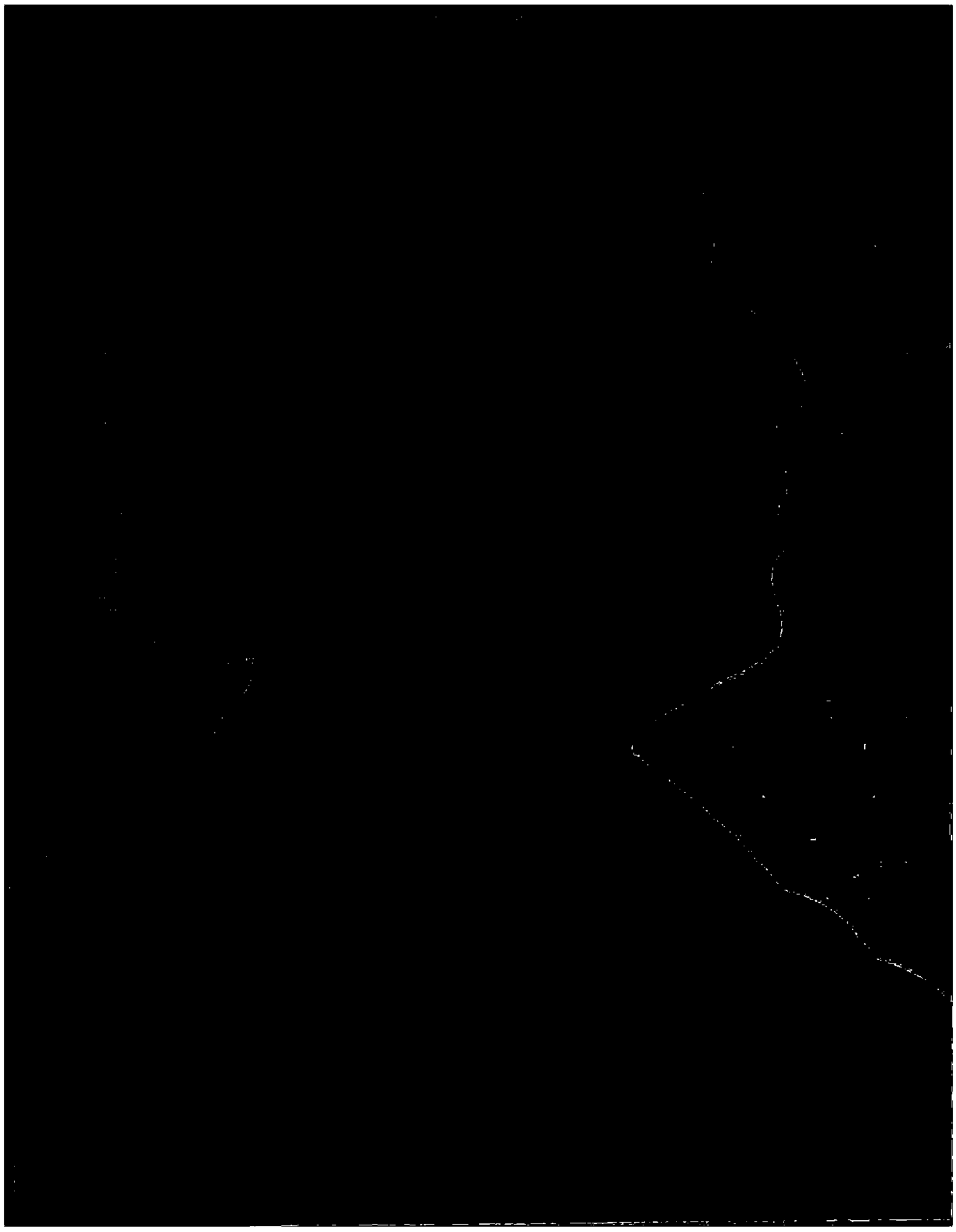

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# DIAMOND JUBILEE
## OF THE
# MAHA BODHI SOCIETY OF INDIA

### AN APPEAL FOR FUNDS

In view of the fact that the activities of the Society have increased enormously and its responsibilities as the representative Society of the Buddhist World in the Land of Buddha's birth are heavy, the need for a Permanent Fund is extremely urgent. In coming December we shall be celebrating the Diamond Jubilee of the Society and the event is a fit occasion to place the Society's finances on a sound footing. Of the new undertakings, the acquisition of about 19 cottas of land adjoining the Headquarters for the enlargement of its premises and for the establishment of an Inter-Asian Cultural Institute where students can gather for the study of Indian culture takes priority. The Government of West Bengal has very kindly agreed to acquire the land for which funds have to be provided in the course of the next few months.

We, therefore, make an appeal to our numerous friends and well-wishers throughout India, Burma, Ceylon and other countries to contribute most generously to the **"Diamond Jubilee Fund"** which will be utilised as follows :

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The Anagarika Dharmapala Trust of Ceylon has very kindly sent Rs. 40,000/- for the purchase of the land and Rs. 5,725/6/3 are available in the "Golden Jubilee Fund". We have therefore to raise the balance of Rs. 954,274/9/9 before the end of next December.

Historians are unanimous in their opinion that the Buddhist period is the most glorious period in the chequered history of this ancient land. Inspired by the teachings of Lord Buddha which lay emphasis on compassion and service, the people then worked unitedly for the happiness and well-being of humanity. Art, architecture, painting, sculpture, medicine and other sciences developed at a remarkably rapid speed. We refer with pride to Emperor Asoka as one of India's greatest men and rulers, one who adopted the noble path of **Dharma Vijaya,** conquest by truth, by which alone human civilisation can be saved from disaster. The Maha Bodhi Society's ambition is to help to propagate this great message. We hope and trust all lovers of India and Buddhism will strengthen the work of the Society by making generous contributions to the above fund.

All contributions may be addressed to the Treasurer, Maha Bodhi Society of India, 4A, Bankim Chatterjee Street, Calcutta—12, or to the Society's Account in Bank of Ceylon, Foreign Dept., G.O.H., Fort, Colombo, Ceylon.

SYAMA PRASAD MOOKERJEE,
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General Secretary.

*Dates of Celebration : 27th and 28th December, 1951.*

# DIAMOND JUBILEE
# OF THE
# MAHA BODHI SOCIETY OF INDIA

## NEWS BULLETIN No. 2

As announced in our last bulletin arrangements for the celebration are making headway. The proposed pilgrimage to Buddhist Sacred Places seems to have caught the eye of many and requests for information are coming from various places.

At a Press Conference held at the Society's Headquarters on the 1st September, Dr. Kalidas Nag, Editor of the Jubilee Volume, gave information regarding the progress of this book. He announced that a number of important messages had been received including one from Dr. Rajendra Prasad, President of India, and another from the Hon. Thakin Nu, Prime Minister of Burma.

### DIAMOND JUBILLE FUND

Since the last bulletin was issued, we have received a donation of Rs. 200 from Dr. R. Von Muralt of Switzerland towards the above Fund. It is most encouraging to note that friends living at such distant places have heard the call and are responding generously. We give below the full list donations received so far:—

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

—MAHAVAGGA, VINAYA PITAKA.


VOL. 59.] B.E. 2495 SEPTEMBER C.E. 1951 [No. 9


## PUBLIC SERVICE

Everywhere within the dominion of His Sacred and Gracious Majesty the King, and likewise among the frontagers such as the Cholas, Pandyas, the Satiyaputra, the Keralaputra, what is (known) Tamraparni, the Greek king, Antiochos, and those kings, too, who are the neighbours of that Antiochos—everywhere have been instituted by His Sacred and Gracious Majesty two kinds of medical treatment—medical treatment of man and medical treatment of beast. Medical herbs also, those wholesome for man and wholesome for beast, have been caused to be imported and to be planted in all places wherever they did not exist.

Roots also, and fruits, have been caused to be imported and to be planted in all places wherever they did not exist. On the roads, wells also have been caused to be dug and trees caused to be planted for the enjoyment of man and beast.

—*Emperor Asoka.*

# FREEDOM MOVEMENT AND BUDDHISM IN INDIA*

*By*

His Excellency Dr. Kailash Nath Katju,
*Governor of West Bengal*

On this Independence Day anniversary our thoughts will naturally turn to our long-drawn struggle for freedom which culminated four years ago on the 15th August 1947. Like the seed of a mighty tree it began in a small way, and the seed was sown in Bengal over 125 years ago by Raja Ram Mohan Roy, and from that day onwards the struggle continued unabated, the leaders always aiming high but at the same time keeping their feet planted on solid earth. It was throughout a great exhibition of a union of the ideal and the practical. All this now is familiar story, more particularly from 1884 onwards when the Indian National Congress was founded and began to function and inspire public affection and captivate public imagination. Today, however, I wish to trace the parallel development of two movements in India during the last century and a half—movements seemingly unconnected with each other, but, as ordained by Providence, in the end to become fused with each other in a strange way. I am referring to the Buddhist revival in India.

It cannot be denied that the days of glory in this great country coincided with the general acceptance of the Buddhist doctrine by the common people of this land. Gautama Buddha lived in the 5th century B.C. and 250 years later Buddhism became the dominant faith when Asoka adopted it as his own. From that time onwards right up to the reign of Siladitya Harshavardhana in the 7th century A.D.—a period of a thousand years—flourished Buddhism in this land and so did material prosperity and political independence. By common consent the era of the Imperial Guptas was of unrivalled splendour in every department of national life. With Buddhism falling into popular disfavour began also our political disintegration, which one can now see in the retrospect from beginning to end. When Hiuen Tsang, the Chinese pilgrim, visited India between 630 and 645 he found Buddhism in decay and fast deteriorating. Within two centuries Buddhism completely disappeared from the land. By that time it had spread out into other vast countries like China and

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* Speech delivered as President of the Dhammacakka festival meeting held in Calcutta under the auspieces of the Maha Bodhi Society of India.

Japan, and South East Asia and Ceylon in the South, but in its own homeland it was seemingly dead. All places hallowed by association with Buddha were forgotten and lay under-ground or were lost in big jungles—not only their identity but even their memory was lost. Thousands of stupas and pillars erected by Asoka and generations of devotees lay neglected, broken or had disappeared altogether. There were inscriptions on rocks and pillars, but nobody could read them, nor did anybody care to do so. Buddhism was not remembered even as a bad dream.

With the disappearance of Buddhism disappeared the freedom of the country, and its people became subject to alien rule. Century after century continued this state of affairs. Buddhist sacred literature was full of references to sacred places like Lumbini, where the Blessed One was born and Bodh Gaya, where he attained enlightenment, and the Deer Park at Kashi, where he preached his first Sermon, and Kusinara, where he attained Nirvana. And Pali books mentioned at length Asoka, the mighty emperor, who became a Buddhist and how he exerted to establish the rule of Dhamma in the land. But in India the glories of Bodh Gaya and the Deer Park sank into oblivion, and no one knew anything about Lumbini and Kusinara. And we did not know who Asoka was and how mighty was his rule and at the same time how great was his moral stature and how unerringly he had pointed out the path for ever for the salvation of mankind.

This incredible state of affairs continued right up almost to the end of the 18th century. Early in the 19th century began, as I have said above, the struggle for Indian freedom, and side by side began, with the assistance of English and European scholars, our interest and pride in Buddhism. The eastern Uttar Pradesh and Bihar are Buddhist countries and slowly—it reads almost like a romance—after much debate and disagreement of competent opinion among archaeologists were discovered the sacred Buddhist places. How each one was excavated and came to light, and how different Asoka inscriptions on rocks and pillars were discovered and deciphered is each a fascinating story. How owing to the waywardness of someone down south in Mysore 2200 years ago, who added the name of Asoka in one of the immortal inscriptions, it was determined that Emperor Piyadasi of the inscriptions everywhere was none but Asoka, the beloved of the Gods. The story of discovery of these places one after another is a wondrous tale. Take, for instance, the way in which the broken pillar in the heart of jungle at Lumbini (now it is called Rummindei) was dug up many feet down under the ground, and out came the inscription, so fresh and complete and unbroken as if it were inscribed yesterday, saying that it was the place where the Blessed One was born, and that the pillar had been ordered to be erected on that spot by the beloved of the Gods. The intense interest which a British Forest Officer took in archaeology led to the iden-

tification of Kasia with the Kusinara of Buddhist sacred literature, and almost the very place where the Blessed One breathed his last has now been determined. So also have been identified other places like Sarnath in Kashi and Bodh Gaya, where still stands the sacred bodhi tree, almost on the very spot where he sat down resolved not to rise till he solved the riddle of existence. The whole of the 19th century was occupied by our preparation for the struggle for our political emancipation, and so it was also by the recovery from oblivion of all that is sacred in Buddhist history and legend. Places like ancient Sravasti (modern Sahet Mahet in the Gonda district of the U.P.) and Kausambi (modern Kosam in the Allahabad district) and forgotten Rajgir and Nalanda and dozens of others came to light, and so did inscriptions at far scattered places like Kalsi in the Dehra Dun district and Dhauli in far east near Jagannath Puri, and another down south in Mysore. Along with this era of discovery also began the revival of Buddhism and re-emergence of love for its excellent doctrine in the heart of the Indian people. Indians came to recognise more and more the greatness of Gautama Buddha, and the excellence of his teaching and his message of love and non-violence for the promotion of the welfare of mankind. And then Ceylon repaid its old debt of gratitude. Asoka had sent his son and daughter with a sapling from the sacred Bo tree at Bodh Gaya. That tree planted by those pious hands still flourishes. And in 1891 came a Buddhist Missionary (Venerable Anagarika Dharmapala) from Ceylon, and when he saw the condition of the Buddhist shrines at Bodh Gaya his heart was filled with grief. He founded the Maha Bodhi Society, and then commenced his great campaign for the recovery of the ancient temple at Bodh Gaya under Buddhist management. He did not succeed in his life, but he achieved a greater success. He revived Buddhism in India and made its glory and excellence known throughout the land. One has only to visit Sarnath to see the visual proof of what he did achieve. There by the side of the modern Vihara—a veritable haven of peace and tranquillity—stands the great bodhi tree risen out of a sapling brought in 1933 from Ceylon out of that very tree which was sent from Bodh Gaya by Asoka.

In the 20th century our freedom struggle became acute and gained in intensity. So also, I think, has gained in intensity the appeal of Buddha's teachings to the common man in India. He may not have become a confirmed Buddhist. That is not the way of Indians, particularly Hindus. They don't become converts. They venerate the teacher and imbibe his teaching and let it influence their lives. The books, large and small, which have been published in this half century about Buddhism are simply enormous, and into every home has permeated the message of the Buddha. And then when Gandhiji came and he preached love and non-violence and taught us

to stand firm against evil, that was again in essence the teaching of the Buddha. And the culmination of all is the most wonderful, and in that culmination we have for ever united ourselves with Buddha and his most renowned disciple Asoka. When we gained our freedom the question arose —what shall be the national flag, which would inspire us and guide us and protect us for all time. And we chose our flag and embossed upon it the Chakra, the great Wheel of the Law which was first turned by Gautama Buddha at Sarnath. That is the Chakra under which we receive shelter and we want to live peacefully with the rest of the world. That is the Chakra of purity and austerity and tranquillity. The Wheel of the Law continually invites us to tread in the path of righteousness. And then when we sought our national emblem, where did we turn to? We turned again to the pillar erected by Asoka, and we adopted the four lions which he had erected as a capital to his pillar at Sarnath, and those lions now stand out erect not only as the guardians of our Dharma Chakra, but also indicate that we shall guard our freedom with all our might against aggressors from all quarters of the globe. Thus Buddhism and Asoka have now entered the innermost recesses of our national life. And then consider further that in this land inhabited by people of different faiths and sects and creeds we have set up a secular State demanding from each citizen righteous conduct and guaranteeing to each equality of opportunity and of protection. That is also again the very essence of Buddhism. Gautama Buddha appealed to every Indian of his age and of succeeding generations. For each one he prescribed the middle path, the path of righteousness, and to everyone he gave shelter and protection without discrimination.

Long may the spirit of Buddha continue to inspire us. After a great deal of wandering, after the lapse of a thousand years, we have remembered him again, and we have sought shelter under his great teaching. So long as we do not renounce him, I firmly believe our freedom shall endure and our welfare increase.

# DIARY LEAVES OF THE LATE VEN. ANAGARIKA DHARMAPALA

EDITED BY SRI D. VALISINHA

*(Continued from p. 267 of the July issue)*

## *January, 1894*

*1st.*—At sea.

*2nd.*—At sea. Dreamed last night that Sir Edwin Arnold was made Poet Laureate. Wrote letters to Dr. Rhys Davids, Mrs. Bartlett, Mead, Hartmann, Bunyin Nanjio. Read Sinnett's "Esoteric Buddhism". In 1883 December I read the 'Occult World' and then it was that I decided to lead the Higher Life. Sinnett, Sir Edwin Arnold, Olcott and Blavatsky—their works had a great influence in spiritualising my nature. The late Priest Medhankara later on gave me great help to strengthen my character. *Rohilla* arrived in Hongkong in the morning. Went on shore. Called on Dr. Eitel. He received me kindly and placed his office room at my disposal. Gave the keys of the despatch box to put the money in. He is an ardent Christion ; but belongs to no Church. Christ is his ideal.

*3rd.*—In Hongkong. Had breakfast with the Sinhalese jewellers. I advised them that they must not violate the laws of justice. Called on Dr. Eitel. Bought a bank draft on Singapore H. & S.* Bank. Had to pay a premium of 1%. Sent letter to Dr. Henry of the American Presbyterian Board, Canton, enclosing copy of my message to the Buddhists of China to be handed to the Chief Priest of Honan Temple. Dr. Eitel though kindhearted is yet intolerant. He wishes me to work for Christ ! I told him that it is supremely impossible to discard the beautiful character of Buddha and take Christ. He asked me to pray and I said that I could not do.

*4th.*—In Hongkong. After bidding good-bye to the Sinhalese Jewellers I came on board and had breakfast. Several passengers joined us in Hongkong. *Rohilla* started at 12 A.M. Felt headache. Thinking of the glorious days of the Parliament of Religions. Actuated by the purest of motives the promoters held that Parliament. Truth is not the exclusive property of Christianity.

*5th.*—Got up at 4 A.M. Meditated. May the King of Siam help the M.

* Hongkong and Shanghai Banking Corporation.

B. S. to carry on its great work! Read Dr. Eitel's Buddhism along with Sinnett's Esoteric Buddhism and Wallace's Darwinism. Mr. Hibbard and family, friends of Dr. Barrows and head of the firm of Hibbard, Spencer Bartlett, on board. They have brought a letter of introduction from Dr. B. In what way shall I show my gratitude to these good people? Let the King of Siam hold a Council of his ministers and deliberate upon the proposition *re.* the rehabilitation of Buddhism in India.

*6th.*—Meditation. Writing for the Journal and the *Sandaresa.* Sketched out a route for travelling in India for Hibbard's party.

*7th.*—Sunday service. Rain. Had a long talk with Mrs. Ward about Christianity and Buddhism. I told her that I want conduct not creed.

*8th.*—At sea. Smooth sea. Beautiful day. Reading Oliver Wendall Holme's "Elsie Venner"—Beautiful story.

*9th.*—*Rohilla* anchored in Singapore at 8 A.M. Bid good-bye to the Hibbards, Mrs. Ward etc. Mrs. Ward is an ardent Christian. She is good. Mr. Ediriweera came to receive me on board and took me to Mr. B. P. de Silva's residence. His establishment is splendid. I wish him success. The Singapore Free Press of the 8th has a para about the Religious Congress, Chicago.

*10th.*—Meditated. May my work in Siam succeed. I feel anxious at the news of the alleged illness of the good King of Siam. I hope he will soon recover. Had a jinriksha ride in the city. Mr. Ediriweera accompanied me. Mr. Thomas and his brother called on me. I am asked to deliver an address on Buddhism after my return from Siam. Talked with Mr. Silva about the development of his trade. Mr. Thomas says that the Siamese are aware of my proposed visit to Siam.

*11th.*—Called on Mr. Tan Tek Soon, ex-Siamese Consul, now Manager of *Daily Advertiser.* He promised to do all he can to make the Maha Bodhi movement known in China. Went driving in the city with Mr. Silva.

*12th.*—Sent letters to S. C. Das, Harrison, and H. P. P. Purchased 2 Albums at $7. Purchased ticket II Class for $25 (Singapore to Bangkok).

*13th.*—*Hydra* started at 8-30 A.M. for Bangkok. Ediriweera and others came on board. Two Danish officers going to join the Siamese Navy were rebuked by the Captain for attempting to go in 2 class without paying fare. I am advised to have more patience. All those with whom I came in contact so far since my arrival in Singapore say that Siam should not exist! And these people are adventurers. Stormy sea. "*Hydra*" is a small boat, her gross tonnage is 619 tons. Took no food. Suffering from strong sea-sickness. Slept on chair.

*14th.*—Very rough sea. No food. Received impulses. Inquire about the young Badulla Samanera, also about N. Saddhananda of Kalutara. Mr. Bell, C.C.S., of Ceylon, should be asked to retract his remarks about

Buddha in his report. A shame that H.M.'s servants should be so mean as to make such shameless remarks.

*15th.*—My mind tells me to give $5 to the Danish officers. They are taking food on deck and sleeping on deck. Siam should have a powerful navy if she is to exist. Thinking of my Indian friends and that good boy Naranath. I will take care of him. Sea calmed down at 1 P.M. Took food. The Danish officers presented me with their copy of the Atlas. The Sinhalese goldsmith on board has come without paying the fare and he, along with the others, was hauled up before the Captain. It was a shame to me and I therefore decided to pay for him the fare $4, which I did. If he gives it back I shall take it. Gave $5 to the Danish officers. 880 miles from Singapore to Bangkok.

*16th.*—Meditated. I will preach the Law in Bengal with Sumangala Bhikkhu. The Christians love their religion. They spend £2,000,000 annually for the propagation of X'tianity in non-Christian countries and 6,000 missionaries are engaged in the missionary field. The Portuguese taught the Sinhalese the art of lying, the Dutch initiated them into the pharisical mysteries of hypocrisy and perfidiousness. Albion gave them the license to trade in liquor. Meditating on the future of Buddhism.

*17th.*—May my mission in Siam succeed. The voice tells me that it will. The Queen of England will help the cause. Lent $21 to Thepanis Hami. He promises to return it on his going on shore. The *'Hydra'* anchored at 11 A.M. Wickramatunga came to receive me. Called on Prince Chandradat and went with him to his brother's whose guest I shall be.

*18th.*—Meditated. Read back numbers of *The Buddhist.* Went with Princes Chandradat and Rajasakti to see the temples. Some of them very dirty. The Emerald Temple is strikingly beautiful ; so are the two temples built by the late King and the present King. Had a talk with the 2nd Priest of the Maha Nikaya. He is seated in the midst of a collection of curios ! A pitiable spectacle to see a priest concentrating his attention on curios ! Yet he is clever and when he praised me for carrying on the B. G. work I said that my aim is not to gain selfish happiness ; and I then told that the idea of doing good to gain happiness for self is condemned by the Mahayana Buddhists. He acknowledged the superiority of the Mahayana doctrine.

*19th.*—In Bangkok. Dr. Macfarland called on me. He is now in the service of the Siam Govt. Called on High Priest Vajiranana Vararaja. A delicate looking young man and half brother of the King. Prince Chandradat accompanied me. We talked over the Buddhagaya Restoration Scheme. The royal priest is of opinion that foreign Buddhist work should have a secondary importance and that home work should be carried on first ! Selfishness—the curse of our people is to be seen in every Buddhist country. The true spirit of Buddhism has fled and only a lifeless corpse is to be seen in Buddhist

countries of the South. They have beautiful temples ; but not the pure motives of Buddhists. The royal high priest is not ambitious of propagating Buddhism. It is to the European scholars that the present popularity of Buddhism is due. Ah, the apathy of the Buddhists ! I shall not be discouraged by the despairing tone of the Buddhists ; but I shall give them the impulse to work. Showed magic lantern.

*20th.*—"Work on, my son, you will succeed." Had rather a significant dream : it may mean that the Siamese Govt. would help the Maha Bodhi Scheme. I see that till Dec. 3, Bro. Vivekananda has not left Chicago. Good Brother, may he succeed in his work. The illness of the King prevents my seeing His Majesty ; and the last hope is to see Prince Devawongsa. If this Buddhist Govt. fails to give its support to the scheme the land could not be got for the present. A Christian Govt. has spent 65,000 dollars on the restoration of the Temple and it would be a shame if the Buddhist Govt. could not pay 50,000 dollars for the land. Prince Chandradat has received intimation that Prince Devawongsa will see me. Lectured to a few in the evening.

*21st.*—The surrounding influence is very materialistic. Sensualism must be very strong among the people. Ah the beneficent influence of pure-minded men ! Went in the evening to the Sakesarama Temple with Prince Chandradat. Mr. Horiuchi has written a letter to Prince C. about me. He says that I failed to give satisfactory answers to the questions put by Jap. Priests. This is not true. They told me that it is not possible to raise 50,000 dollars within the time required, but that the land will be purchased later on.

*22nd.*—Went in the evening with Prince Chandradat to interview Prince Devawongsa, the Foreign Secretary. The Prince cordially received me and I told His R. H. of the work done since the foundation of the M.B.S. and that it is absolutely necessary to purchase the land in Buddhagaya. The Prince said that the Government could not help the scheme as the amount is too large and that subscriptions should be raised for the purpose. He said that the work done so far was satisfactory. He spoke kindly of the Theosophists. It was an interesting interview. The work will succeed in Siam.

*23rd.*—By mistake I have noted my thought impulse which I received early this morning in the wrong place. Dr. Macfarland called on me and had a pleasant chat. Went in the evening to see Mr. Goonatilaka of Kandy, now practising as a lawyer here.

*24th.*—24th January 1891—Kozen Gunaratana Bhikkhu and myself took up residence in Buddhagaya after having made the pledge of restoring the sacred land to the Buddhists. At 4 A.M. yesterday the thought came to me that if everything else fails to get back the Maha Bodhi land I shall stipulate with the proprietor of the Maha Bodhi land to become his slave, he giving the

land to the Buddhists. Went driving in the city.

*25th.*—Writing the lecture—'India, the Holy Land of the Buddhists'. Commenced in the morning and finished it at 12 P.M. Just went I was going to quote from memory the passage relating to the Buddha's victory over Mara I got the M.B. Journal from Prince Chandradat wherein appears the required passage. In the evening Mr. Thome, Editor of the *Bangkok Times* with my good brother Capt. Gerini (?), called on me. He was glad to insert my lecture in the *Times* and so I gave the Ms. The horizon is brightening and widening. My excellent hosts Prince and Princess Rajasakti are very much enthusiastic over the M.B. movement. The Prince is suggesting so many new ideas. The King's full brother is very sympathetic.

*26th.*—Wickramatunga, good young man, is quite hopeful of the success of the work and he is taking every interest therein. He is of immense use to me at this period. The Buddha's land will be liberated and Buddhism re-established in India. The Prince thinks that the King will help the Society. Went by appointment to call on Prince Vidyalabh with Prince Rajasakti and Wickramatunga. The Prince is quite sympathetic and promised his help. The matter was once brought before the Cabinet but the Ministers were against the scheme in as much as one could worship Buddha anywhere etc., and now the Prince said that I am here, the subject will be taken up. Delivered my address to the Siamese Buddhists before an apprciative audience. A few Ministers were there. It was a success. Capt. Gerini interpreted satisfactorily.

*27th.*—Dr. Macfarland called on me. Today's *Bangkok Times* gives my lecture. Prince Jaya promises to do all printing work free for the M.B.S. So far everything is satisfactory. A lecture is arranged in the Royal Library for the Princes.

*28th.*—Sent letters to Norendra Nath Sen (and copy of *Bangkok Times* of 27th), Col. Olcott, S. C. Das, Sumangala, Nanda Kishore Lall, S. Horiuchi. Dr. Frankfurter (?) called on me and we had a very pleasant talk about Maha Bodhi. He suggested that I had better have in writing the promises of subscription to purchase the land. An excellent suggestion and all good karma to him. Visited the museum. There is a pretty good collection of butterflies.

*29th.*—Drafted circular re. M.B.S. for circulation among Siamese Buddhists. Prince Chandradat will translate it. Recd. letter from Subhuti Priest. Visited the Hospital with Prince Chandradat. The wards are kept clean and there were 40 patients. Visited the Langwang Presb. Mission Girls School under Miss Cole. She kindly received us. Spoke a few words to the girls. There were a few Christian converts. I told them to abstain from destroying life. Went to see Capt. Gerini. He will shortly publish a work on the Hair Cutting Ceremony. I read advanced sheets and found it extremely interesting.

*30th*.—At twelve o'clock last night the fire alarm was made in the city. We all went out to see and found that the fire was on the other side of the river. Went with the young Prince to see Prince Bhanurangsi and as he was too busy he appointed the next day to meet him. Called on Prince Damrong at his office. He received me kindly. Talked about educational matters and Maha Bodhi scheme. He said there is no reason why I should not succeed and that to appreciate Buddhism one should visit India and that in his opinion a priest should visit India as a part of his education. He said that I should see His Majesty and also visit again Prince Priest Vajiranana and talk with him about the future of Buddhism. It was a cordial interview and I rejoice that Prince Damrong was so sympathetic.

*31st*.—Meditated. The son of the late Foreign Minister called on me. His Buddhism is pessimistic and selfish! Went to see the Govt. School with Prince Chandradat. There were a few boys in the English Dept. It is a pity that education is so much neglected. I spoke a few words to the boys and Dr. Mcfarland interpreted the same. I was to go and see Prince Bhanurangsi at 4 o'clock; at 3-30 I was feeling anxious for there was nobody to accompany me, and no carriage. Then I began to will that Prince Rajasakti should come, and lo and behold, just at 4, Prince Bhanurangsi sends his royal carriage with the royal messenger to escort me. What better sign could one have of the success of the Maha Bodhi cause? *The Gods are helping*. The Prince received me very kindly, and I spoke feelingly. He will surely help the cause. The Prince presented the Society with a few books. "In your purity lies your strength". Capt. Gerini called on me.

*(To be continued.)*

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His Sacred and Gracious Majesty thus saith: By me consecrated twelve years was the following ordained: Everywhere within my dominions, the *Yuktas* and *Rajuka* and the *Pradesika* must, every five years, go out on tour by turns as well as for other business too as for this purpose, for this religious instruction: Commendable is the service of father and mother; commendable is liberality to friends, acquaintances, relatives, Brahmanas and Sramanas; commendable is abstention from the slaughter of living creatures; commendable also is not to spend or hoard too much.

*Emperor Asoka*

# SAMMA DITTHI (RIGHT UNDERSTANDING)

*By*

H. DE S. KULARATNE, J.P., U.M.,

*Galle*

The idea or principle known as Samma Ditthi contains perhaps the essence of the Buddha's suggestions to mankind as to how to begin to follow in His footsteps. It means right or best or highest or perfect vision or understanding.

If I should go before the Master and tell Him that I know the science of law and the laws of many lands and you were to tell him that you know some of the languages, modern and ancient, and the physical sciences, I feel certain He would say: "Oh householders! your knowledge of these sciences is good and praiseworthy, but omniscient though I am, I did not devote my time to inculcate this kind of knowledge, because it is not sufficient unto Deliverance. One thing only do I teach —Sorrow and the ending of Sorrow. Learn that too, and you will then gain the real understanding."

Samma Ditthi is of two kinds—Lokika and, Lokuttara. Lokika Samma Ditthi is that elementary measure of Right Seeing which enables ordinarily mortals like ourselves to distinguish good from evil, to understand what course of conduct is conducive to progress and deliverance and what retards and hinders progress and ultimate perfection.

The man with this measure of initial knowledge knows that killing and stealing, lust and lying and intoxicating drink are hindrances and obstacles upon the "Path to Saint-hood". He understands that all impurities and evils spring from three main roots—first—Lobha or selfish craving, second—Dosa—hatred or anger towards others, third—Moha —ignorance or delusion. It is because of this Moha or delusion that self aggrandizement and self gratification at the expense of others become possible and hence this is really the main root of all the trouble.

Similarly the man with this Lokika Samma Ditthi understands that in avoiding the above mentioned hindrances and obstacles lies the possibility of "Salvation". He perceives clearly that he must practise selflessness, compassion, kindness and love towards all beings, big and small.

"Put in its most succinct, its highest possible form", says Bhikkhu Silacara, "Right understanding may be defined as the simple understanding

that everything that has arisen, without any exception, has done so in dependence upon some immediately pre-existing condition and that with the abrogation, the removal, of this condition, the thing arising in dependence upon it is also abrogated, removed, ceases to be. Or as the Buddha Himself puts it, yet more briefly succinctly, it is to see "that being—this is ; that arising—this arises. That not being—this is not ; that ceasing—this ceases". This is the understanding that the Law of Causation applies not only to physical sciences but also to man and his various mental states.

As to what Samma Ditthi is it is best to quote the words of the Lord Buddha Himself as recorded in the Saccavibhanga. "Tattha katama Sammaditthi? Dukkhe nanam, dukkha samudaye nanam, dukkha nirodhe nanam, dukkha nirodha gamini patipadaya nanam, ayam vuccati, Bhikkhave, Samma Ditthi". Samma Ditthi is, therefore, in the highest sense the full and perfect understanding of the Four Noble Truths.

No ordinary mortal ever reached this complete understanding on the first occasion of hearing it. In fact, only the sage, who has attained the stage of sotapatti and entered upon the Stream which surely and certainly flows to the Ocean of Nibbana, has the happy privilege of getting the first clear vision of Truth, of Nibbana. The approach to fullness of Right Understanding is slow and gradual proceeding by slow degrees from a bare intellectual assent to the truth of its terms, to a conviction of the whole man that the case veritably is as said. The goal must be reached by strenuous effort along the Path which leads thither.

Right understanding does not descend upon you from above. It must be acquired by association with the learned and wise, by listening to the Dhamma and by the study of the teachings of the Master. Even the two Chief Disciples of the Lord—Sariputta and Moggallana—understood the truth only after hearing the famous stanza of Assaji beginning with "Ye Dhamma hetuppabhava". As a student in a Christian missionary school, I remember being told that my conscience which pricked me when I did something wrong, was the still small voice of God speaking within me. The occasions when it pricked me were very varied and hard to classify. Had it not been for the love of the Buddha and the knowledge of his Dhamma which was inculcated in me by my beloved grandfather of happy memories, I might to-day be still listening to these arbitrary small voices. Let not any of my readers, nay mankind itself, be led astray by these small voices which are heard in a different way by the cannibal and by you and me.

The whole of Buddhism can be classified under the heads of Sila, Samadhi and Panna, and the noble Eightfold Path is no exception. Samma Ditthi falls into the category of Panna or Wisdom.

There are five kinds of Samma Ditthi, *viz.*, (1) Kamma, (2) Dhyana,

(3) Vipassana, (4) Magga and (5) Phala.

The followers of the Lord Buddha are called persons with Samma Ditthi and the others are called Miccha Ditthis or those who follow wrong views. If a person believes in the operation of the Law of Kamma, that what he sows he will reap, if a person sees that every good word, deed and thought leads to happiness inevitably as his shadow accompanies him and if he likewise understands that every evil word, deed and thought leads to unhappiness as the cart wheel follows the feet of the bull or horse tied to it, he is to that extent a Buddhist whether he calls himself a Christian, Hindu, Mohamedan or anything else. Such a person does not believe in the forgiveness of sins and in a vicarious salvation. If he acts according to this light, he is already on the upward path.

Similarly the person who practises Dhyanas or the methods of mental concentration is on the way to happiness, though he may not even have heard the name of the Buddha. Contrast this just and reasonable doctrine with the doctrine of eternal hell fire that is awaiting all of us, who do not believe in the saving power of Jesus.

But it has to be remembered that no one but a Buddhist who has acquired Samma Ditthi can perceive the three Characteristics of Anicca, Dukkha and Anatta in all things and see them in this true light. It is he only who can reach the Magga knowledge and realise the Phala (fruit) of Sotapanna, Sakadagami, Anagami and Arahan, because it is only in the Buddha Dhamma that the goal of Nibbana and the four stages thereto are preached.

To get a proper understanding of Samma Ditthi, it is necessary to consider even briefly its opposite—Miccha Ditthi or false views. Miccha Ditthi according to Buddhism is the worst of all hindrances to progress, worse even than the pancanantariya Kammas (five deadly sins). Who is this confirmed wrong-believer? He is that rare individual who has no principles and thinks there is no result of good or bad words, deeds or thoughts. In his opinion, it does him no harm to kill, to steal, to lie. Such poor misguided beings have, indeed, a long way to go before they get within sight of "Salvation", because they cannot and will not reform their lives. The man who has definite ideas of what is right and wrong repents and turns over a new leaf after every mistake and makes even a feeble effort to walk along the correct Path, but the confirmed Miccha Ditthi man goes from bad to worse.

Right understanding is of very little value unless it is accompanied and followed by Right Conduct. The two must go hand in hand. This idea has been well expressed by Bhikkhu Silacara as follows:—

"And it (Right understanding) also is to be realised through an approach made up of so many slow and gradual stages. At first glimpsing but faintly, comprehending only dimly what deeds are good and what evil, what

deeds further and what delay his deliverance, a man begins, half heartedly it may be and by no means at all times to endeavour to do only such deeds as are good and to shun those that are evil. The effort put forth is not very great, so that the result achieved is not very great either, but such as it is not without its due effect. The slight degree of success in Right doing thus achieved reacts upon the slight degree of Right Understanding that lead to the effort made in that direction, in duly corresponding slight measure it strengthens and clarifies that understanding, makes what was little a tiny degree less little, makes the little to be somewhat more. And now with Right understanding thus in some small measure because clearer and stronger than it was before, the next effort of the man towards good and away from evil, is by so much a less half hearted and hence achievement a greater degree of success. This success again reacts upon the understanding so as to clarify and strengthen it yet more, and again the understanding thus endowed with fresh occasion of clarity and strength, makes possible a still higher degree of effort after right conduct. The whole procedure is like that of the cleansing of hands or feet. "As hand washes hand and foot washes foot", says a Sutta, "so Right conduct is purified by Right understanding and Right understanding by Right conduct". Thus on and on these twain conduct and understanding by the mutual strengthening influence of each upon the other gain depth and and fulness in increasingly larger degrees, until at length the highest possible degree of both is reached, the supreme summit of Right understanding attained, and the mind delivered "with the deliverance that comes of Wisdom" that which in its feeble, elementary beginnings was the first step upon the Path, having become in its final perfection the last step, the winning to the goal.

Thus from lowest levels does the Path lead on to the loftiest heights. Thus may each man, just where he is and as he is, begin to take those steps, which only maintained and persisted in will bring him at length to the degree of perfection which all the great and noble of the earth have attained. For they too once stood where we now stand in the climb up of the mountain of perfection. But by patient, continuous endeavour they have attained. Even so we also may attain through the perfection of Right Understanding.

# BUDDHISTS SHOULD ENDEAVOUR TO PARTICIPATE IN INTERNATIONAL CULTURAL ACTIVITIES

*By*

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The abstruse contents of Buddhist Scriptures are incomprehensible to the ordinary mind and inexplicable by mere words. As it is said, "The incomprehensible and inexplicable Doctrine fills the whole universe. There is nothing that is not included in the Buddhist Doctrine. Everything is considered in Buddhism."

Buddhism is the Noble Truth expounded by our Exalted Lord. It is because of the great compassion and boundless love which spring from the very core of His heart that the Buddha preached His sermons, so that all His noble teachings are practical and within the reach of everyone. Our Lord's noble teachings are universal and are in perfect agreement with eternal Truth as well as with worldly wisdom. Buddha-Dhamma does not only appeal to people of all classes, but is also adaptable to the different thoughts of different peoples in different times under different circumstances.

If we wish to make Buddhism popular all over the world at the present time, we should find out how Buddhism approached the various important problems in olden times and then endeavour to find out a suitable way of promoting Buddhism in this age. We must also try to understand the thoughts of other learned people. Then, find out what is most needed in the world. We must think out a way of making Buddhism the most powerful guidance and source of inspiration to the world.

This is a time of bloodshed, turmoil and distress all over the world. We should know that the concern of all thoughtful people in the world is based on the fundamental desire of establishing perpetual world peace. Indeed, Buddhists cannot do much during a war, but all educated Buddhists can help in the establishment of world peace. In order to enable Buddhism to be the prominent source of peace, all Buddhists should endeavour to acquaint people all over the world with the Noble Teachings of Lord Buddha. We should not allow Buddhism to be brought into discredit and regarded as something out-of-date.

At present wise men in every part of the world are investigating and

discussing an effectual way of promoting perpetual world peace. Many politicians, philosophers and heads of various religions have been much concerned with this problem, and numerous suggestions have been given by them. To promote perpetual world peace is the natural duty of every Buddhist and who can claim to solve this problem better? But we Buddhists should first find out as well as understand thoroughly the new circumstances of modern times; and how minds of modern people all over the world really work. Then try our best to bring about the necessary reformation with the guidance of our Lord's Ethical Teachings. At the same time, we should endeavour to adapt Buddhism to modern conditions and thereby making it one of the most powerful forces in the world for spiritual progress of humanity. For instance, we must first find out the cause of the world wars, as well as investigate how to establish a sure foundation for real perpetual world peace. If roots of selfishness, greed, injustice and intolerance are not destroyed at an early date, war will certainly break out again sooner or later. Find out a proper way of leading manking to the Noble Path of Salvation contained in the Buddha Dhamma. See whether our Lord Buddha's unsurpassed Doctrine has enough power to relieve mankind from the ocean of sorrow or not. If we are successful in promoting perpetual world peace with the excellent guidance of Lord Buddha's Noble Teachings, then we are propagating Buddha-Dhamma the whole world over, as well as conferring real happiness and benefit upon all sentient beings.

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To waste one's time loitering about towns and villages instead of devoting it to meditation produceth self-imposed trouble as doth deer that descendeth to the valley instead of keeping to the fastnesses of the mountains.

*Precepts of the Gurus (Tibetan)*

Shamelessly to misappropriate offerings which have been dedicated to the Guru or to the Trinity produceth self-imposed trouble as doth a child swallowing live coals.

*Precepts of the Gurus (Tibetan)*

# MIDDLE VIEWS OF BUDDHISM

*By*

RAJAN KUMAR RAVAL, B.A.

When we look at the various aspects of life, birth, self and changeability, we at once are reminded of Lord Buddha's famous Middle Views on these problems. Here I shall try to clarify these views on scientific basis, one by one :—

BUDDHIST MIDDLE VIEW ABOUT BIRTH

According to some religions like Hinduism and Christianity, a man is born divine and with a spark of Almighty within him, while religions like Jainism holds a man as an original sinner, only a liberated saint alone being a holy man. Even Christianity contradicts itself when it shares out the sin of Adam and Eve to all men and women of the world, irrespective of their faith. But, amidst these conflicting views we find Buddhism holding born-organism as neutral and heading towards the stage of a sinner or a saint according to his Karma. By one's own efforts one can become either a saint or a satan and one is not such by birth. No doubt, at birth the embryo does bring the impressions of its past stages of life, but its future is free in its own hands.

BUDDHIST MIDDLE VIEW OF LIFE

Jainism went so far as to suggest liberation through starvation and reducing the body to a skeleton and consequently producing mental poverty. Materialists brushed aside every form of asceticism and plunged themselves into 'a night of merry making, a day of drinking and the death of a beast.' Buddhism came forward with its famous message :—

"The strings overstretched break
And music dies ;
The strings overslacked are dumb
And music flies—
Let us tune the sitar of life
Neither too low, nor too high."

(Sir Edwin Arnold in *Light of Asia*)

Body is not to be tortured and given pain as the Jainas did, nor it is wholly to be given up to the fleeting pleasures of a hedonistic life, but is to be guided between the two extremes of sheer asceticism and gross hedonism.

SELF AND CHANGEABILITY

Lastly we come to *Buddha's most famous view on Self and its Changeability*. Self is not something like a 'substance' eternal and divine, unchangeable and static. Nor is it that there is no life or consciousness at all. But there is a psychic mind with a continuous change within man.

Man is a bundle of changing psychosis—his mind is not something static but dynamic, changing and becoming something else from what it is. The similes of fire-lamp and the current of water are too famous to be quoted here again. But it *must be* remembered that even the change which takes place is not a complete change, but a gradual one, thus agreeing with the most modern concept of evolution. To give a modern example, ice becomes water and water changes itself into gaseous form without the transmigration of any kind of 'Soul Substance' from each stage to the other and the change is gradual and continuous too. Name and form have changed. The philosophy of momentariness was developed by later Buddhists. They held the middle view of gradual change in between the theories of no-change and complete change.

Nibbana was the stage of supreme peace together with a dynamic activity within the mind for the world full of suffering.

It was this process of self-will which led a man to that stage where, according to Wordsworth, 'the mind becomes tranquil, a *living soul* and man begins to see into the life of things'. Here again the extremes of fatalism and 'will of God' have been ignored.

Thus the Buddhists should be proud of having such scientific views on important aspects of human life as a rich legacy from their beloved Master.

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For a long period past, for many hundreds of years, have increased the sacrificial slaughter of animals, cruelty towards living beings and improper treatment of relatives, of Brahmans and Sramanas. But today, in consequence of the practice of morality by His Sacred and Gracious Majesty the King, the sound of the war drum has become the call (not to arms but) to *Dharma*, exhibiting to the people the sight of the cars of the gods, of elephants, masses of fire and other heavenly shows.

As were not seen before for many hundreds of years, so now have increased through the religious ordinances of His Sacred and Gracious Majesty the King cessation of slaughter of animals, non-violence towards living beings, proper treatment of relatives, of Brahmanas and Sramanas, obedience to mother and father and to the seniors.

This and other practices of morality of many kinds have been increased. And His Sacred and Gracious Majesty the king will further increase this practice of morality.

*Emperor Asoka*

# THE WAY TO HAPPINESS

*By*

LUANG RAJTAKAR,

*Bhikkhu Training Institute, Wat Samphya, Bangkok.*

Happiness is the most desirable object that peoples all over the world are striving to obtain. What is happiness? The answer is rather vague as the conception on this subject varies from place to place according to region, custom, and culture. The Lord Buddha's saying in Pali, *"Natthi Santi Param Sukham"*, there is no greater happiness than peace, explains the question in a concise form. Then again comes the word Peace. This much "talked" of word is the topic of discussion in families, clubs and Parliaments in every country throughout the world. It is the problem that politicians, diplomats and leading men are trying to solve and bring into service of humanity but it is so slippery that it wriggles out of one's hands when it seems to come within grasp. Such is the case with the peace efforts of the United Nations Organization. Will the United Nations Organization succeed in its attempt to establish real peace? The way to Happiness or Peace was a problem in the past and is still an unsolved problem of the present.

Twenty-five centuries ago Lord Buddha discovered a solution to this Great Problem. That Great Discovery, in fact, the Greatest Discovery by man, was the Four Noble Truths, which paved the way to real and lasting happiness, a way to salvation never known before in world's history. What the Four Noble Truths are has been fully dealt with before and is not within the scope of discussion in this paper. Only a short summary is given here.

The First Truth is Suffering which originates from desire. Birth, old age, sickness and death are physical sufferings visible to the eyes. Despair, sorrow, grief, etc. are sufferings in mind.

The Second Truth is to get rid of these sufferings by uprooting the cause, *viz.*, desire.

The Third Truth is the cessation of sufferings by conprehensive realization of the original cause.

The Fourth Truth is the Way or Path comprising eight stages, *viz.*, Right Understanding (or View), Right Aspiration, Right Speech, Right Action, Right Livelihood, Right Effort, Right Mindedness and Right Concentration.

The first stage, Right Understanding, is the key to success. Like a ship about to enter a channel, the navigator taking proper bearings, the traveller who is to start on his journey to the Realm of Peace adjusts his view. The view in this case is the faith in the Great Teacher, his Law and Order, the belief in Kamma, Cause and Effect. With Right Understanding as base for the next stage, the traveller comes to the second.

Right Aspiration is very important as without it the traveller will be aimless and lose his bearing and get entangled in the mass of obstacles. The right aim is to avoid all pleasures and attachments.

Right Speech, the third, controls all words expressed through mouth, such as, lies, slander, harsh and embittered words.

Right Action covers bodily deeds and is a strong support for further progress. Success or failure depends on deeds. The five precepts are rules governing physical action. Equipped with right view, being fully conscious at all times and controlling his speech and actions, the wayfarer cautiously proceeds on his path.

Right Livelihood is a necessary course to pursue in conformity with the conduct already experienced.

Right Effort—the sixth stage on the Way—is energy that will push the weary Peace-seeker to his goal. In many instances lack of effort causes failure and in the journey to the Realm of Peace great effort has to be exerted in the right direction, controlling the mind, overcoming all hindrances and obstacles.

Next comes Right Mindedness. At this stage mental survey of one's doings is necessary and will give the doer a clear conception of what he had done, is now doing and will do next, thereby dropping all demeritorious thoughts from the mind leaving it pure and brave.

Right Concentration, the destination of the journey, the door to the Realm of Happiness, is the culminating act. Concentration is the essential part of mind culture in Buddhism. By earnestly practising it on the lines of the Lord Buddha's Teachings the mind becomes pure and detached. The traveller will now feel real peace and enjoy true happiness.

The eight stages are severally essential, each depending and supporting the others and must be concurrently practised with mind and body in unison.

From the brief narration above it can be gathered that from the Buddhist point of view Happiness or Peace does not concern solely with material comfort but also with peace of mind. This Peace can be gained and enjoyed by all who want it seriously. Those seeking Peace should turn their attention to Buddhism and study its principles with unprejudiced mind. They will find therein the great treasure for which they have been looking for all this time.

"*Dhammo have Rakkhati Dhamacarin*: Righteousness guards the righteous."

# ASPIRATION AND FULFILMENT OF THE HUMAN HEART

*By*

J. PISTOR (NYANAPIYA)

Of all the experience of the human race, that of sincere religion has been the profoundest. From the dawn of human history, when man was faced with the mystery of the universe, till now, through all failures and successes, sometimes even through blind and blundering experiences, men have been trying to find out the unchanging Reality within or behind the world. And we cannot say there have not altogether been awakened and enlightened sons who have been able to unfathom the mystery in which we are enveloped at least to some extent, and have succeeded in getting a glimpse of the so-called Beyond.

In spite of all acts of irreligion that have been done in human history in the name of religion, there have been born persons in the world who are the salt of the earth. Their lives have been blessings unto humanity and have compelled admiration and reverence from the proudest materialists and atheists.

From time to time when we are too much absorbed in our worldly pursuits and dreams, and are unable to extricate ourselves, they have come to our rescue and by following their lead many have found Deliverance and the Great Peace that passeth understanding. These sages and saints are a living protest against the materialistic assumption that Dhamma and religion are not better than myths.

We cannot forcibly convince a man of anything, if he is determined not to understand, and we cannot show anything to a man who is incapable of seeing. Why many are incapable of knowing Ultimate Truth and Nibbana, the Upanishads give the reason: "Nature in its inscrutable ways made the senses of man outgoing. So he looks to the outside material world and its phenomena, and not within himself. Only few blessed persons will turn their eyes inward and look patiently within themselves to find out the ultimate Truth."

Why we do not turn inwards indicates that we have not sufficient, thorough experience of the world. After enjoying the sweets and bitters of the world, when a man gets weary of life and all its transitory things, he naturally *asks* if there is really any permanent, unconditioned object behind all the vanishing, relative phenomena. Then goaded from within, he will seek Ultimate Truth and

religion and not wait for the proof at the hands of an erudite scholar or a veteran scientist. There come moments in our life, when we feel, in that endless Samasara, a fervent aspiration like crying for deliverance and enlightenment and we know intuitively that they are in reach.

None of the genuine religious men went to a laboratory first to experiment with logic or test-tubes whether Ultimate Truth and Nibbana exist or not—they instinctively felt that there is a Presence and Reality which nothing but our Ego and Self-conceit can hide. They made all effort to tread the Path to be purged of them. However much other men without realisation may question the validity of their experiences, to them they were as real as anything in the world, and they stood on them as on firm rocks and ignored the ignorance of the whole world.

But there is no use in theoretically believing in the experience of the sages, no use in taking for granted that Dhamma and religion are true—this attitude is worse than nothing and is born of mental inertia. If we say, the Dhamma-Truth of the cosmic order exists, if we admit that here is as much need for genuine religion in our life as of food and air for bodily maintenance, we ought to prove by our personal experience that what we say is really true. For sincerity is the sauce of life and an inconsistent man will simply drift like a piece of straw before wind. If the Dhamma-Truth is true, we need rush headlong to realize it, and simply by the mere force of earnestness we shall be able to carry everything before us. Even for those who cannot summon up so much strength all at once, it is not that there is no hope altogether. In every scripture we find the mention of gradual processes as to how the lukewarm people can be goaded to earnestness. And even though we fail to realize the Goal in this life after trying our best, what does it matter? Is it not more heroic to give ourselves to the Love of the Compassionate One without absolutely expecting the reciprocation of the same?

There is a saying, "It is better to enjoy the taste of sugar than to become sugar itself"—meaning thereby that the blessed struggle to realize the Highest is much sweeter than the actual realization. It is exactly what one of the greatest German philosophers Leibnitze said. If the great Absolute asked him whether he desired Absolute Truth or the search for Truth, he would answer: "The Search for Truth. Absolute Truth for Thee alone."

# BUDDHISM THE ONLY HOPE FOR THE DEPRESSED CLASSES OF INDIA*

Mr. Francis Story, President of the Burma Buddhist World-Mission, addressed a meeting of Indians held under the auspices of the B.B.W.-M., at Dawbon village, Pazundaung, urging them to return to their own ancestral religion, which is Buddhism. This, he declared, was the only way to achieve social equality and to abolish caste distinctions in Indian communities.

The speaker gave some amusing examples of his own experiences as an "Untouchable" while living in the Brahmanical strongholds of the U.P. These, he declared, did not affect him psychologically as he was both a Buddhist and an Englishman, but they had made him realise the terrible effect they could have on the depressed classes of India and their deadly influence in Hindu-Muslim relations. He gave a brief historical sketch of the origin and development of the caste system in Hinduism which, he declared, had been a good working system of social life in the past, but was nowadays a glaring anachronism, and a formidable obstacle to the progress of Indian communities everywhere. He referred to the work of Mahatma Gandhi and Dr. Ambedkar, whose methods of approach to the problem were widely different. Dr. Ambedkar, he said, had shown the most practical way of dealing with it by himself becoming a Buddhist and urging his followers to be the same.

Mr. Story then went on to give a brief outline of the life of Lord Buddha and the doctrines of Buddhism. It was no use becoming a convert to Buddhism, he pointed out, without understanding it. Understanding is the very essence of Buddhism. Touching on its relationship to Hinduism, he said that Lord Buddha denied the Vedic interpretation of caste, together with much of the traditional Brahmanical beliefs. Quoting from the Dhammapada he showed that Lord Buddha classified men according to their character and actions, not their birth. The true "Brahmin" is one who is pure in thought, word and deed, to whatever class, race or nationality he belongs. Buddhism is therefore universally humanitarian and international, and the best possible basis for democratic life. The "Untouchable" is one who is not touched by Truth ; that is, who is so blinded by Lobha, Dosa and

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* Report of a lecture delivered by Mr. Francis Story (Anagarika Sugatananda), President, Burma Buddhist World Mission.

Moha that the Teaching of Lord Buddha leaves him unresponsive. This, he said, was the definition given by Venerable Lokanatha, the Italian Missionary Monk, and he had thought it so excellent that he had urged the Ven. Monk to write to Dr. Ambedkar offering it as a slogan for his campaign to bring the depressed classes back to Buddhism.

Dealing with the law of Kamma, the speaker pointed out that it is in full agreement with Hindu beliefs, except that Buddhism does not require belief in a God or Soul, which makes Buddhism more rational and scientific. The believer in God, he pointed out, can justly blame his God for placing him among the poor, ignorant and downtrodden classes, while the materialistic atheist turns his bitterness against his fellow-men and the result is class-hatred and bloodshed. Both are wrong. The misfortunes we suffer are the result of our own action and we alone can put an end to them. The law of Kamma shows us how to create our own happiness by performing good deeds in this life, which bear fruit in subsequent ones. But the greatest teaching of all is the sublime path of renunciation shown by Lord Buddha, which frees men from all defilements and brings them to the ultimate peace of Nibbana.

The meeting, which was attended by Sanghas and prominent members of the Burma Buddhist World-Mission, was brought to a close by recitation of the threefold adoration to the Buddha, Dhamma and Sangha and the Buddhist benediction, "May all beings attain happiness".

It is announced that an Indian branch of the B.B.W.-M., for the purpose of bringing Indians of every caste within the democratic fold of Buddhism, has been proposed by U Oliyar, who may be called "the Ambedkar of Burma".

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The offering to the deities of meat obtained by killing animate beings is like offering a mother the flesh of her own child ; and this is a grievous failure.

*Precepts of the Gurus* (Tibetan)

In nourishing lofty aspirations and a lowly demeanour one doth not err.

*Precepts of the Gurus* (Tibetan)

# BOOK REVIEWS

EDICTS OF ASOKA: Translated into English by G. Srinivasa Murti and A. N. Krishna Aiyangar; Adyar Library Series No. 72.

It is well known that the inscriptions of Asoka form an invaluable source of information regarding the history of India in the 3rd century B.C. But the importance of these records lies not merely in the data which they contain about the extent of the empire under Asoka, his system of administration, the social and religious condition of his time, but the theory of government and the ideal of international fellowship which were sought to be given effect to with as much perfection as was humanly possible in an age which lacked the equipment and resources of the modern world. Although hundreds of years have passed since the days of Asoka, the world has not produced many rulers or statesmen with such lofty conceptions as were cherished by him or with a nobler record of assiduous endeavour for the realization of an ideal whose reasonableness and universalism remain as patent to-day as they were when it first dawned on humanity. Consequently, Asoka's edicts have a perennial interest to students of world-history, an interest which is not merely regional or restricted to a particular epoch.

An English translation of these edicts by Messrs. G. Srinivasa Murti and A. N. Krishna Aiyangar, which has recently been published under the auspices of the Adyar Library, will prove useful to those men and women who do not understand the language in which they are composed. For those readers, however, who are anxious to acquaint themselves with the original texts of these inscriptions, the learned translators have incorporated them in the present work together with their Sanskritized versions. In spite of the devoted labours of many scholars bestowed for decades on the decipherment and interpretation of the Asokan edicts, there are still many terms and expressions used in them, the meaning of which is a matter of speculation and conjecture. Messrs. Murti and Aiyangar have acknowledgedly utilised some of the standard works on the subject and with their help attempted to present a fairly dependable translation. The way in which they have done their task may, however, produce the impression on the minds of lay readers that a sort of finality has been reached in the solution of all problems connected with the interpretation of the Asokan edicts, which is far from the truth. Though the work is evidently intended for general

readers, the translators would have done well had they been a little more critical in regard to certain passages from which serious conclusions are or can be drawn, bearing on the policy or ideal of Asoka, or the method which he adopted to give it a concrete shape. Reference for instance may be made in this connexion to Rock edict VI, which details the measures taken by him to secure expeditious dispatch of official business and where there is a passage concerning Mahamatras employed by the Maurya rulers. It is very doubtful if Asoka refers here to matters entrusted by Mahamatras to other officials, as the translators have taken the passage to mean. The words used by the emperor in this edict deserve very special attention since on their accurate interpretation depends the solution of the problem relating to the powers and functions of the cabinet in the central government, the king's position in the constitution and the scope and nature of his prerogatives, if any. In the same Rock edict the translators have adopted a particular meaning of the expression 'vachamhi', which was discarded long ago. The real sense of Rock edict VIII has been missed on account of a faulty translation of the expression 'ayaya Sambodhim'. In Rock edict XIII Asoka is said to have declared that 'There is no part of the world where groups of officers under my orders do not exist'. This interpretation is wholly untenable and has no basis. In any attempt to form a correct estimate of Asoka's genius, it is essential that no point, however intricate or subtle it may appear, should be side-tracked for the sake of over-simplification or avoiding controversies. A critical discussion of the contents of the Asokan edicts, studied in an appropriate historical perspective, would have formed a welcome feature of this small volume, helping ordinary readers grasp their significance and follow the development of Asoka's mind and personality.

In spite of some of the drawbacks and limitations of the present publication, its utility as a popular compilation of some ancient texts of undoubted historical value cannot be denied. General readers in this country have had very rare opportunities of coming into direct contact with original documents on which the history of their culture and civilization is based. If this work stimulates thinking and a closer study of Asoka and his times, surely its object will be more than fulfilled.

BENOY CHANDRA SEN

# NOTES AND NEWS

## *Birthday Anniversaries of the late Ven. Anagarika Dharmapala and Mrs. Mary E. Foster*

As usual, on the 17th of this month, all the centres of the Maha Bodhi Society will celebrate the birthday anniversaries of our Founder, the late Ven. Anagarika Dharmapala, and the greatest benefactress of the Society, the late Mrs. Mary E. Foster of Honolulu. Today the work started by the Founder at tremendous personal sacrifice on his part and kept alive with the assistance of this noble lady from distant Honolulu, is showing some signs of success. No less a person than His Excellency Dr. Kailash Nath Katju has stated emphatically that the newly won independence will endure only if the people in this country remain faithful to the Buddha's teachings. As our Founder used to say often India lost two great treasures simultaneously—Buddhism and her political freedom. Thanks to the dynamic leadership of Mahatma Gandhi we have regained our lost freedom and it is now incumbent on our part to see that Buddhism too takes firm root in the land of its origin. On this happy occasion when we remember these two great pioneers, let us rededicate ourselves to the task of completing the work they had started and kept alive with their many sacrifices.

## *Government of India's Grant to Maha Bodhi Society*

The Government of India has been pleased make a grant of Rs. 4,000/- to the Maha Bodhi Society of India in order to help the Society in implementing its programme of publishing Buddhists Texts and translations. Although small, the grant is most welcome as the Society is at present engaged in bringing out several very important Hindi translations of the Tripitaka. The first is *Samyutta Nikaya* which has been translated into Hindi by Bhikkhu Jagadish Kashyap, M.A. The second is *Buddhacariya* by Pandit Rahula Sankrtyayana, printing of which is nearing completion. This is a compendium of the entire range of Theravada Buddhism and when published it will supply a great need. The third is Visuddhimagga, the most famous work of Buddhaghosa who wrote many of the commentaries on the Tripitaka. The translator is Bhikkhu Dharmarakshita who had made a special study of this book in Ceylon. *Sutta Nipata,* translated by Bhikkhu

U. Dharmaratana, M.A., has just come out of the Press. All these publications will cost the Society over Rs. 20,000/-.

## *Sacred Relics Invited to Nepal*

The Government of Nepal has sent an invitation to the Maha Bodhi Society of India to bring the sacred Relics of Sariputta and Moggallana Arahans to Nepal during the month of November. A strong Reception Committee with His Majesty the King of Nepal as the Chairman, and Bhikkhu Amritananda of the Dharmodaya Sabha as the Secretary, has been appointed to make all necessary arrangements to give the Relics a fitting welcome. The Society is happy to accept this invitation as it is one of the first noble acts of the new Government formed after the recent upheaval. The Government is bound to gain popularity as a result of this gesture towards the Buddhist community. It is not generally known that about half the population of Nepal is Buddhist and some of the most attractive temples in the country are also Buddhist. Moreover, Nepal has the unique distinction of having within its territories the sacred birthplace of Lord Buddha. His Majesty deserves our gratitude for so graciously agreeing to be the Chairman of the Reception Committee which ensures the success of the historic event.

## *Asoka Lion Capital as Government Crest*

From the time the Government of India decided to use the lion capital of Asoka as its emblem, we have been watching its progress from Department to Department. It is appearing at the head of note papers, money order forms, circulars and every other document of the Government. As we were perhaps the first to give wide publicity to this exquisite piece of Indian art, nothing has gladdened our hearts more than to see it accepted as the crest of the Republic of India. It is, however, a matter for regret that artists are playing havoc with the original design. While the original is a thing of beauty, some of the designs prepared for use by the Government are not only inaccurate but positively ugly caricatures. Even the note papers used by the Prime Minister of India, which undoubtedly travel all over the world, contain an inaccurate design which gives a poor idea of the artistic perfection of the original. Only in the Government currency notes and the postage stamps we notice that an attempt has been made to copy the original faithfully.

Although the question raised above is a very small one indeed compared to the many difficult problems with which the Government of India is faced, we still think that it is possible for those responsible in getting the designs prepared to see that artists do not deviate from the original. We strongly feel that it is an act of sacrilege to spoil the beauty of Asoka's masterpiece by incompetent artists. *Satyameva jayate.*

## *Dharmacakka Festival.*

*Calcutta*

Dhammacakka Festival, observed on the 18th July in commemoration of the First Sermon of Lord Buddha, was one of the most successful in recent years. His Excellency Dr. Kailas Nath Katju, Governor of West Bengal, presided over the public meeting and helped considerably in making the event such a success.

The celebrations lasted throughout the whole day. At 8 A.M. the residents assembled in the Vihara Shrine and, in the presence of a small gathering of visitors, performed puja. Bhikkhus recited suttas. Lay Buddhists started coming to the Vihara with offerings from 9 A.M. and by 11 the spacious Shrine room was full. The offerings were then made and the assembled devotees took the five precepts. Bhikkhus again recited Buddhist scriptures.

The public meeting to observe the day was held at 6-30 P.M. with His Excellency Dr. Kailas Nath Katju in the chair. The hall was packed with a distinguished gathering including the Hon. Sri Hem Chandra Nasker, Minister, Govt. of West Bengal, Lt. Gen. Misri Chand, G.O. Commanding Eastern Circle, Lady Ranu Mookerjee and others.

The proceeding started with a song sung by students of Sangeeta Sammilanee and the administration of the five precepts by Ven. N. Jinaratana Thera. The Hon. Sri C. C. Biswas, Minister of State for Minority Affairs, Govt. of India, welcomed the gathering on behalf of the Society. In the course of his speech he said that they had travelled far away not only in time but in spirit also from Lord Buddha. If they continued like that mankind was not far away from ruin. Let them all realise that the Buddha was born in India and fashion all their activities in the light of that realisation.

Inaugurating the function, Justice Bijan Kumar Mukherjee, Judge, Supreme Court of India, said that the Buddha's message was one of universal love and sympathy. He taught men to conquer hatred by love and evil by good.

Among others who spoke on the significance of the occasion were Dr. Suniti Kumar Chatterjee, Dr. Kalidas Nag, Mr. Rama Shankar Tripathy, Bhikkhu Silabhadra and Bhikkhu U. Dhammaratana.

Then followed the Presidential address of His Excellency Dr. Kailas Nath Katju which is reproduced in full elsewhere. Sri Devapriya Valisinha, the General Secretary of the Society, proposed a vote of thanks to His Excellency and the speakers.

After the meeting His Excellency went to the Shrine Roon and opened the exhibition of Tibetan sacred books and tankas (banners) presented to the Society by His Holiness the Dalai Lama of Tibet. The presents included a beautiful image of the Buddha.

The exhibition was kept open for four days and a large number of art lovers visited it.

The Vihara was tastefully decorated and illuminated for the occasion.

At the invitation of the All-India Radio, Sri D. Valisinha gave a talk from the Calcutta Station on "Buddhism and the Attainment of Perfection".

*Sarnath*

The Dhamma Cakka Festival commemorating the preaching of the first sermon was held at Sarnath on July 18th under the auspices of the Maha Bodhi Society of India. The function commenced with Buddha Vandana in the Mulagandha Kuti Vihara followed by the chanting of Suttas by Bhikkhus. Buddhist monks from Ceylon, Burma, China, Pakistan and India were present.

A public meeting was held under the presidentship of Shri Jagat Narain Dube, President of Benares District Board. The meeting was started with the administration of the five precepts by Bhikkhu Sangharatana. Speakers were Sri Rohit Mehta, Sri Gurudeo Prasad Verma, Sri K. K. Roy and Sri A. C. Banerjee.

Shri Jagat Narain Dube in his address asked the people of Benares to serve the cause of the Dhamma. He said that 2,500 years ago it was the 60 Bhikkhus from Benares who propagated the Dhamma and it was only proper for them to take up that work again. He suggested that a plan should be worked out for sending missionaries to different parts of the world, where Indians had settled to tell them about their glorious culture which they were likely to forget in a short time. He said that there was another way for people like himself to serve the cause and it was to serve the people at Sarnath by maintaining the roads and works of public utility in perfect condition.

In the evening the temple and the Bodhi-Tree were illuminated, and the function came to a close with the recital by the Bhikkhus of the Dhamma Cakka Pavattana Sutta (the Sutta of Setting the Wheel of Law in Motion).

## *General Secretary's Visit to Madras*

Sri D. Valisinha, General Secretary of the Society, visited Madras towards the end of last month on an inspection tour. He spent four days in Madras and had consultations with the Society's lawyer. On the 29th a meeting of the leading Buddhists of the city was held at the Society's premises in Kennet Lane at the suggestion of Mr. W. A. Boteju, an earnest Buddhist worker. A frank and full discussion took place regarding the various problems confronting the Buddhist community in India and the need for more Buddhist propaganda.

## *His Majesty the King of Nepal Visits Sri Dharmarajika Vihara*

His Majesty the King of Nepal who was on a short visit to Calcutta last month was pleased to pay a visit to the Headquarters of the Society in College Square on the 29th August. As the visit was strictly private, only the inmates were present to welcome

His Majesty. The bhikkhus chanted paritta and blessed him and wished him long life and happiness. Before departure His Majesty offered flowers and incense in the Shrine room and signed the visitor's book.

## *Marble Flower Altar for Sri Dharmarajika Vihara*

We have received a donation of Rs. 500 from Mr. M. D. H. Fernando of Balapitiya, Ceylon, for making a marble flower altar for the above Vihara. We are most thankful to Mr. Fernando for the donation. The estimated cost of the altar is over Rs. 3,000/-. We trust that other friends of the Society will come forward to donate the balance so that this urgent work may be taken in hand.

## *Enrolment of New Members*

The following have been elected members of the Maha Bodhi Society of India :—

*Life Members* : 185. Mr. S. Sring La, India ; 186. Mr. Nalin Moonesinghe C. C. S., Ceylon ; 187. Mrs. Sein (Ma Kyi), Burma ; 188. Mr. Sumane Karunaratne, Ceylon ; 189. Mr. M. C. Jinadasa, Ceylon ; 190. Mr. Richard Salgado, Ceylon ; 191. Dr. Rohini Ranjan Barua, India ; 192. Mr. H. Dayal, I.C.S., India ; 193. Mr. Lawgadan U Tun Hla, Burma ; 194. Miss Pitt Chin Hui, Singapore ; 195. Mr. Dharmapriya Valisinha, Ceylon ; 196. Mr. Robert Stuart Clifton, U.S.A. ; 197. Mr. I. Hettiarachchi, Ceylon.

*Ordinary Members* :—691. Mr. M. R. Goela, India ; 692. Mrs. Liu Yun Thin (alias Nyu Nyu), India) ; 694. Thakin Htein Win, Burma ; 695. Dr. Moinat, Switzerland ; 696. Miss Betty Lou Kirtley, U.S.A. ; 697. Mrs. A. Ginige, Ceylon ; 698. Miss D. M. de Soysa, Ceylon ; 699. Mr. Nelson Senanayake, Ceylon ; 700. Mr. Alfred De Zoysa, Ceylon ; 701. Mr. Bernard A. Mendis, Ceylon ; 703. Mr. Eric Stanley Amerasinghe, Ceylon ; 705. Mrs. S. P. Cheng, India ; 706. Mr. Asoka Gunaratane, India ; 707. Lt.-Col. B. G. Mallya, India ; 708. Mr. Kenneth Towers, England ; 709. Mr. K. L. G. Charles Appuhamy, Ceylon ; 710. Madam Ooi Choon Lan, Penang ; 711. Mr. T. Pong, U.S.A., 712. Mr. S. Narboo, India ; 713. Mr. D. N. Pagare, India ; 714. Mr. J. M. Estrada Bustillo, Central America ; 715. Madam Khaw Lin Neoh, Penang ; 716. Mr. Khoo Peng Hooi, Penang ; 717. Mr. Yu Tha Myat, Burma ; 718. Mr. Lim Ewe Hor, Penang ; 719. Sri K. R. Patel, Penang ; 710. Mr. W. A. Ariyadas, Penang ; 721 Mr. Khoo Choo Poon, Penang ; 722. U Kyaw Tint, Burma ; 724. Dr. Raj Shanker Sahai, India ; 725. Mr. Fong Yet Mai, Penang ; 726. The Hon. Mr. A. Ratnayake, Ceylon.

## *Enrolling 60 hundred members to mark the 60th Anniversary of the Society*

An esteemed member of the Society has made a very practical and useful suggestion to mark the 60th Anniver-

sary of the Society which is going to be celebrated in a grand scale during the coming Christmas week. He suggests that 60 hundred members should be enrolled before the end of the year to mark the sixty years of the Society's existence, and if *every existing member* makes it a point to enrol at least *two new members* and they in turn enrol one each, this could be accomplished easily. We are in entire agreement with the esteemed member. In fact many of our members are capable of enrolling not only two but scores. It will, therefore, not be a difficult task to reach the total within the year. Considering the Buddhist population of the world, the number suggested is very modest indeed. 60,000 would be more in keeping with our numbers ; but such is the apathy of our Buddhists, it will be an achievement if 60 hundred members could be enrolled.

We place the suggestion as we have received it before our members for their earnest consideration. Membership forms can be had from the General Secretary.


# WILLS

When You Write Your LAST WILL
Please Remember
To Leave a BEQUEST to The Society
To Carry on its Multifarious Activities.

WE NEED FUNDS FOR
VIHARAS, SCHOOLS, HOSPITALS, LIBRARIES,
TRIPITAKA PUBLICATIONS, PROPAGANDA Etc.

*It does not matter whether the amount is Large or Small*

Write mentioning your wishes to—
*The General Secretary,*
MAHA BODHI SOCIETY OF INDIA,
4-A, BANKIM CHATTERJEE STREET, CALCUTTA—12

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*DIAMOND JUBILEE YEAR*

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*Celebration Postponed to 1952.*

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## NEWS BULLETIN No. 3

## *CELEBRATIONS POSTPONED TO 1952*

In view of the announcement of the Government of India that the general elections will take place in January, 1952, instead of November and December, 1951, the Society is most reluctantly compelled to postpone the Jubilee Celebrations fixed to take place on the 27th and 28th December, 1951, to a date after the elections are over. It will be apparent to all our friends that with the election fever at its height towards the end of December, the dates fixed for the Jubilee will be most unsuitable for such an important event of the Society. The celebrations will, therefore, be held in 1952, on a convenient date. We hope to be able to announce this without much delay. In the meantime there will be no suspension of the arrangements that are being made to make the event a grand success. A suggestion has been made to take advantage of the time now available by organising a WORLD BUDDHIST ART EXHIBITION. Buddhist contribution to art is unique in the history of the world and we heartily support the idea. All interested in the Exhibition are kindly requested to communicate with the General Secretary.

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## PUBLIC SERVICE

Thus saith His Sacred and Gracious Majesty the King :

On the high roads, too, banyan trees were caused to be planted by me that they might give shade to cattle and men, mango-gardens were caused to be planted, and wells were caused to be dug by me at each half-kos, rest-houses were caused to be built ; many watering stations were caused to be established by me, here and there, for the comfort of cattle and men. Slight comfort, indeed, is this. For by various kinds of facilities for comforts, the people have been made happy by previous kings, and myself. But, that the people might strictly follow the path laid down by Dharma, was this thus done by me.

*Emperor Asoka.*

# THE WOUNDED SWAN

*By*

BHIKKHU SANGHARAKSHITA

(It is related that one day, whilst he was sporting in the forest with his friends, a wild swan fell wounded at the feet of Prince Siddhartha, brought down by the cruel arrow of his cousin Devadatta. The prince, overcome by compassion, soothed the wild thing's fright and, despite the angry protests of Devadatta—who claimed the bird as his lawful prize—dressed its wounded wing and bore it to the royal palace, where King Suddhodana and his ministers adjudged the stricken life to him who had saved it rather than to him who had sought to destroy it. After nursing the wild swan back to health and strength the compassionate prince released it, and the grateful bird flew back joyfully to its home in a lotus pool in the hills of the North, where its mate was mourning for it in her lonely nest.)

Out of the sunset with the evening star,
And with eve's long blue shadows falling down
Into the lotus bed which hides our bower,
Behold, my love, I come again to thee.

O wild thy shriek, O terrible thy grief,
When from the royal swan-flight reeling down,
A mass of fluttering feathers, wing-transpierced,
I fell with bloody plumage to the ground.

How gentle was the hand that smoothed my neck,
How pitiful the eyes that gazed on me,
How musical the voice that sadly said
"Alas, poor bird, what have they done to thee?"

He bore me on his breast with boundless love,
And though the evil prince who brought me down
Came proudly with his friends to claim his prize,
The arms that clasped me would not let me go.

With heart pressed close to beating heart we went
Into the perfumed chambers of the king—
I with the prince's muslin round my wing,
He with the wild swan's blood upon his clothes.

And there the king in council did decree
That the poor wounded life of right belonged
Not to the cruel hand that brought it low,
But to the loving one that raised it up.

Laid on a bed of azure lotuses,
Fed on delicious honey, fruits and milk,
And tended by the hands that rescued me,
My pulse of life began to throb again.

And often, as he stooped to smooth my wing,
The prince would murmur like a wind in reeds,
Pressing his tear-bright cheek against my neck,
"Alas, the grief that comes to living things!"

And often, when the moon was full and bright,
Wrapped in the purple shadows of a tree
Whose boughs spread out against the stars, the prince
Would sit and muse upon the woes of men.

Though rich the fragrant chambers where he dwelt
With softly burning lamps and blazing jewels,
I think the prince was far less happy there
Than we two are in this blue lotus bower.

For when, what time my stricken wing was healed
And all its silver plumage bright again,
I took once more the freedom of the skies,
The sad prince almost seemed to envy me.

Into the sunrise with the morning star,
And with the mists of morning rising up
Above the pale gold clouds, I sought once more
This silver tarn set in these dark blue hills.

Bright as the heaven with stars doth seem this bed
Of azure lotuses agleam with dew,
And like a bank of moonlit clouds our nest,
And therein 'like the moon of Autumn thou.

Far higher than the starry arch of heaven,
Far deeper than the distant emerald seas,
Far brighter than the brightest Autumn moon,
Far stronger than our love, his love for me.

Before the sunrise blushes through the East,
Before the fields are bright with morning dew,
Before the sad prince, rising from his couch,
Beholds the swan-deserted lotus bed,

O come, my love, and wing to wing with me
Flash like a silver arrow through the night,
Down from the blue hills like a shooting star
Into the prince's azure lotus pool.

There let us build again our reedy bower
And glitter in the moonlight of his love—
Love higher than the starry arch of heaven
And deeper than the distant emerald seas.

Seeing with impartial eyes, nothing is unseen ;
Hearing with impartial ears, nothing is unheard ;
Thinking with impartial wisdom, nothing is unknown.
If all (the ministers) may one by one approach him as spokes converging on a hub, then (the path of) his enlightenment will not be blocked.

*Chinese Legalist Fragment.*

I shall lead all sentient beings, as innumerable as is space boundless, to the State of the Highest Perfection ; and to that end I shall meditate upon the Profound Path of Consciousness —Transference.

*Meditation upon the Guru* (Tibetan)

# DIARY LEAVES OF THE LATE VEN. ANAGARIKA DHARMAPALA

EDITED BY SRI D. VALISINHA

(*Continued from page 323 of the last issue*)

*February, 1894*

*1st.*—Meditated. Sent *Bangkok Times* to Mr. Tsuchiya, Japan, and Sir Edwin Arnold. Went with Dr. S. G. McFarland to see the sights of the city. From 9 to 5 we were engaged. Dr. M. related reminiscences of Chicago. He was so charmed with the innocent expressions of my dear young sister and friend Mary Barrows. Had lunch with Dr. M. His daughter is a dear young girl but very weak. Dr. M. was pleased to hear my elucidation of Buddhism. The *Anatta* of Buddhism in the hands of an altruist makes him compassionate; in the hand of a pessimist makes him selfish. Princess Rajasakti is a pure-minded lady, and is greatly devoted. Vajiranana Library Lecture. Day appointed, 5th inst. at 7 P.M.

*2nd.*—Sent letters to Mary Barrows and Dr. Edkins. I am anxious indeed about the King's health. Conflicting rumours are reported but I believe he is recovering. The Royal Family of Siam is the only Buddhist royal family now living. The sacred fire is still burning and the King is the custodian. He has a duty to perform to Buddhism and to the world. If His Majesty fails to restore the sacred site to the Buddhists he will fail in his duty and the work of the M.B.S. would suffer for a time. Failing to get the Buddhists' help my last resource would be to appeal to those who sympathise with Buddhism.

*3rd.*—One Mr. Perera, another Sinhalese, called on me. He is in the Railway Dept. Commenced to write out my lecture. Prince Chandradat has been robbed of some valuables. The whole day thinking of the great Maha Bodhi work. May the King recover!

*4th.*—Writing out my lecture for delivery tomorrow in the Royal Library. Thepanis Hamy and one Mr. Peris called on me. The former ignorantly asks me to get for him a loan of 100 dollars and I told him that such a thing would make me to belie my life. Siamese circular of the M.B.S. given to the printer.

Revata Priest wishes to go to Buddhagaya.

*5th.*—Strange experience—I saw clearly in the astral light the image of the beautiful face of the King of Siam in the noon. Contemplating on the future work of the M.B.S. All arrangements about the lecture bad. Could not get the magic lantern and the circulars were not printed. The want of earnest workers is sadly felt here as elsewhere. I had to speak *extempore*. Prince Bhanurangsi, Crown Prince, and other Princes and nobles were present. Luang Ratana Yat, Att. General, interpreted. Prince Chandradat broke down in the attempt. After the lecture I asked Prince Bhanurangsi to accept the Presidentship of the local Society and when I expressed my regret in not being able to see the King, H.R.H. said that I should leave my name behind. I still have hopes that the work will succeed. I will not leave the work of the M.B.

*6th.*—I wish if I could train my young brother for Buddhist work. Let my father make him a Pali scholar. A meeting of the M.B.S. should be called before my departure and those willing to help the M.B.S. could join it. The Sinhalese have a claim on the British Govt. for a larger share of their attention and better treatment. Is it right that they should neglect a people who lost their independence for no fault of theirs?

*7th.*—Sent letter to Prince Bhanurangsi. Today's *Bangkok Times* contains my lecture. Commenced to write an article for the Sandaresa. It is useful to retain the services of Dhamma Raja's teacher and translator. Will ask Mr. Kawakami to stay in Maha Bodhi Hd. Quarters. Wrote letters to Mr. Mizuno, Sir Edwin Arnold, Moung Shwe O, Jayasekera.

*8th.*—Sent letter to Prince Devavongsa suggesting the propriety of sanctioning a certain amount of money for the use of the M.B.S. Sent letters and *Bangkok Times* to Japan, Ceylon, Burma, India and England. Went with W. to Bangkok to inquire about a steamer going to Singapore. The "Gorgon" is leaving on Saturday. Visited Babu Ramasamy's school. A young priest of the D. Sect studying English, his name is Uttama. I advised him to persevere in his studies and asked Prince Rajasakti to have an eye on him. Called on Prince Bhanurangsi. How cordial he is! He assured me that the Siamese will buy the M.B. land, and that the deficit of the required amount will be paid by His Majesty. The Prince said that Siamese love *Buddha* more than any other Buddhist nation and that they are charitable. He said that he will patronise the movement in Siam. Good Prince Rajasakti—he is always hopeful of success.. The Princess is very kind to me.

*9th.*—A little meditation. My mind tells me that the cause of the M.B. will succeed in Siam. M. R. Ry. Kartika Iyer, the Ceylon Tamil Brahman, called on me. Gave him letters of introduction to Norendra Babu and Durga Babu. Called on Prince S. Amarabandhu, the Lord

Privy Seal. He is very devoted and promised help. He likes to visit the shrines in India. Prince Rajasakti will carry on the work. It will take a few months to collect the money. We could purchase the other 3 sacred sites if there was more money. Committee meeting held. Prince Rajasakti thinks that the Indian Aryans are better fitted in their mental temperament to study Buddhism and that if they would study Buddhist yoga the world would yet see Arahats. This is his hope and may it be so. My good brother Moung Hpo Mhyin—the more I think of him the more I love him. The King is convalescent. Talked about the existence of the mahatmas. Capt. Gerini promises to write for the M. B. Journal.

*10th*.—Meditation. Today's *Bangkok Times* contains a Siamese article about M.B.S. The King is progressing. Prince Rajasakti and his Princess are devoted to the cause, and the latter loves India and she wishes to see friendly relations established between Siam and India. She wants Indian scents and has given me Rs. 100 to purchase them. Prince Devavongsa replies to my letter and asks me to make an application to the King as His Majesty takes a great interest in the M.B.S. Purchased ticket—$25; 2nd Class per *Gorgon* for Singapore. Luang Ratanayati and Sri Saronak conferred with us re. M.B. Luang R. Y. intends visiting India next June.

*11th*.—Sent another letter to Prince Devavongsa thanking him for the suggestion re. monthly allowance. Bid good-bye to Prince Rajasakti and went on board the *Gorgon*; but found that she is not going till to-morrow. So returned home with Prince Obpat and Wickrama. May the Royal House of Maha Chakri restore the religion of the Prince of the Royal House of Sakyas! Went in the evening to see the Sangharaja of Dhammayut and Prince Priest Vajiranana. The latter is timid and modest and lacks courage.

*12th*.—Received Draft for Rs. 100 from Prince Rajasakti to buy scents etc. The s.s. *Gorgon*, . . . tons, Capt. Jackson. Started at 2-30 P.M. from Bangkok and arrived at Pakinam in the evening. W. A. Goonatilaka, Solicitor, going to Koh-si-chang for a change. As a Sinhalese I asked him to take every interest in Siam. He thinks that if the King abdicates in favour of the Crown Prince it would keep back the French and English from meddling with Siamese politics. As for Morant, the Crown Prince's tutor, the Siamese were right in dismissing him. His ambition, his over-weening pride, his dictatorial attitude towards the leading ministers were the causes of his dismissal.

*13th*.—The Captain jokingly told me that I am a man trying to turn the world upside down and I retorted that my mission is harmony and peace and further conversation led him to make uncalled for remarks. He thought that I am an adventurer and I made the true remark that Siam is the hunting ground of the adventurer. Thepanis Hamy told me an anecdote of his uncle abstaining

from falsehood even at the risk of his honour and life.

*14th.*—At sea. Rather pleasant. In the night the sea changed its calmness. Rained a little.

*15th.*—Sea sick. Rough sea. Confined to my cabin. Thinking of the great work. May Buddhism go back to the land of its birth. In a dream I saw my dear mother pleading for the cause of Maha Bodhi ; and I was told to make use of the 13th Edict of the great Emperor Asoka. I like to take the young Badulla Priest now in Galle to Calcutta to be trained for the future work in India.

*16th.*—Sea sick. Confined to my cabin till noon. Thinking of the future work. I will become the slave of the great Master and work for Humanity. Thinking of my dear brothers Moung Hpo Mhyin, Sturdy, and Nirodanath—who gave me the impulse to meditate. Seven years ago Sturdy insisted on a meditative life and the other two since I first saw them.

*17th.*—From 2 A.M. meditating. Invoking blessings on the King of Siam. *Gorgon* anchored. The Chinese coolies made me angry and I used my umbrella against one of them. I should like to get a life size painting of the King of Siam to be placed in the Maha Bodhi Temple. Wrote letters to Noguchi, Horiuchi, Hirose Asahi, M. H. Mhyin, Mg Shwe Oh, M. Hpay, M. B. Thaw, U Mra, U Ch. Toon Aung, K. H. Fru. Wrote letter to the King of Siam soliciting His Majesty's help for the work of the M. B. S. and sent it to Prince Devavongsa.

*18th.*—Moung Shway Hlay, Timber Merchant, Moulmein, going to Siam. Met him at Mr. Silva's. Became friends. He promised to help the M. B. S. He said that if his cousin Moung Shwe Goh could contribute Rs. 25,000/- for the fund he would also contribute the same. He called on me again in the evening. Gave him letters of introduction to Prince Damrong and Rajasakti.

*19th.*—Went with Mr. Silva's brother-in-law to Johor. 142 miles from Singapore and about 2 miles by boat. Met Dato J. Meldrum. He lives in a beautiful place overlooking the Straits. Good man he says that if one is unselfish and truthful there is no fear of any danger. *The Christian* of Nov. 30 last has a criticism by Dr. Pentecost on the Buddhist and Brahman Delegates to the Parliament. Returned home in the evening.

*20th.*—Got up at 4 A.M. Meditated. The success of the Ceylon Court at the World Fair, Chicago, was due to the Sinhalese. Ah that the helpless Sinhalese have no friends. Mr. B. P. de Silva made present of a set of gold studs set with pearls to my dear brother Nirodanath after having heard of the hospitality shown to me. Chinese festival. Sent letters to Wickramatunga. Moung Shway Hlay came to bid me good-bye. He hopes to go to Ceylon and India.

*21st.*—In a dream last night I saw 'H.P.B.' Made a gold locket to place the Relic of the Lord and I enshrined it therein. Mr. Silva accompanied me on board the P. & O. s.s. *"Malwa"*. To my surprise I see Mrs.

Danforth and Prince Wolkonsky on board. Renewal of Chicago reminiscences. The Prince doesn't like the Japanese, but he expects a good deal from Ceylon and India. May he be successful! I invoke all blessings on Mr. Silva. He has been of great help to me during my stay in Singapore. What a good thing that Sinhalese are to be found in all ports. All success to Mr. Silva. I am glad that he is so popular in Singapore. "*Malwa*" left Singapore at 4-30 P.M. It will be my duty to record in my travels the help and hospitality I received from Mr. Silva and all friends. My Siam trip cost me $97.62.

*22nd.*—Why should there not be a freer intercourse between the Russians and the Aryans of India? The bear is not so black as he is painted. The Indian and Ceylon Buddhists in the ancient days had no steam ships yet they crossed the stormy seas and visited distant lands to preach Buddhism. Great was their self-sacrifice.

*23rd.*—Pure life, spiritualising of thoughts and acquiring knowledge are the three evoluting forces of the progressive man. For the moral elevation of man what have the so-called civilized Govts. done? Everywhere it is the brute force that is exhibited and signs of destruction are visible. In contrast with the European Governments we have the humane policy of the great Asoka. At Penang.

*24th.*—270 miles. Present address to Lord Elgin to get Maha Bodhi Temple for the Buddhists. Also ask Burmese, Arakanese and Chittagong (Buddhists).

*25th.*—At sea. Wrote letters to friends. Give, while you have got to give. May all attend the Procession!

*26th.*—Meditated. Publish the XIII Edict of Asoka in English and other Asiatic languages. It would be a good thing if I could get representative Buddhists from all Buddhist countries to be present at the festival of enshrining the Japanese image of Buddha in the Buddhagaya Temple. I will have a celebration in Buddhagaya. 318 miles speed today. Wrote letters to Prince Chandradat, Phil. Dasa, Dr. Barrows, Alex. Fullerton, Mead, Pipe, Rambo, Edkins, Rhys Davids, Miss Muller. Went to sleep at 12-30

*27th.*—Got up at 4 A.M. Meditated. Slept only 3½ hrs. last night. The "*Malwa*" anchored at 4 P.M. but we were not allowed to land till 5, the ship being put under quarantine. Friends came on board and asked me to stay on board the night and land next morning.

*28th.*—G. P. W. and my brother Harischandra slept on board last night. At 7 A.M. I landed* and was received at the jetty by the Buddhists and escorted by them to Vidyodaya College where the High Priest blessed me and chanted *pirith*. In the noon procession started, grand spectacle. The great Japanese image and Relic drawing thousands. At 9 lecture on Buddhagaya. Great enthusiasm. Came home at 12 P.M.

* Colombo.

# THE PROBLEM OF BUDDHISM IN THE UNITED STATES[1]

*By*

PROF. ROBERT F. SPENCER, M.A., Ph.D.

While the Buddhists in the culture of the contemporary United States form a relatively insignificant minority, their efforts in the direction of the establishment and perpetuation of a formal religious organization have met with some success. At the present time, there is a small number of actual congregations devoting themselves to the promulgation of the religious ideologies inherent in various of the sectarian branches of Buddhism. The movement toward the creation of an American Buddhism, whether ultimately successful or not, is of interest to Buddhists in all lands and should be considered by them carefully and critically. That an American Buddhism may fail is not inconceivable. Since it may be regarded as ideally worthwhile that the nations of the Occident share in the heritage of the Dharma, with its implications of peace and serenity, the status of Buddhism in America must be viewed with some objectivity. Such is the task of the present paper which aims to consider the largest Buddhist group in the contemporary United States.

In considering the present situation, certain social forces, such as cultural adaptation, the processes of acculturation, and the like, are at once apparent. The problem of lifting an ideology which in its original context diverges somewhat sharply from the contemporary Euro-American religious ethic and of somehow rendering it applicable to the modern Western social system is not easily resolved. What do the American Buddhists utilize as the foundation of religious tenet? The questions of Buddhist adjustment to the swiftly changing, competitive American scene have interest in their reflection of the concessions which the various Buddhist sects have been forced to make. It will be noted that some of the Buddhist groups, whatever their origin, have become too insecure in terms of number of adherents to offer much promise of sur-

[1] The present study is based on a fairly long period of observation of religious practices among the Buddhists of Japanese ancestry in the United States. This group has been analyzed, through and after the war years, from the point of view of acculturation in the general framework of cultural anthropology.

vival. On the other hand, one body is encountered in the Japanese ethnic minority which is well organized and sufficiently large as to be assured of continued vitality. The doctrinal modifications which have been necessary to its accommodation to the American scene are worthy of examination.

In a general way, American Buddhism has had separate organizations for Japanese and Caucasians, a reflection of the fact that Buddhism in the United States is essentially of recent origin. While the past century witnessed the examination and appraisal of a number of Hindu schools, particularly the Vedanta, by the New England Deists and others, Buddhism, virtually extinct in India, apparently aroused little interest. In recent years, a few congregations, if such they may be called, the personnel of which has been recruited from the ranks of Caucasian Americans, have appeared in a number of urban centres, notably in Los Angeles, New York, and Seattle. But these groups, meeting for purposes of meditation, examination of the Buddhist scriptures, or for religious discussions, have been in large measure short lived. The very few non-Orientals who have been attracted to Buddhism correspond in general to the seekers of the esoteric who sometimes appear in certain of the economic and social levels of the modern American population. Such groups may be held together by a serious or dominant personality, only to dissolve when interest wanes or when another form of mysticism proves more attractive. In general too, while some serious attempts may be made to recapture one or another form of Buddhist orthodoxy, the membership is scarcely in a position to take up the monasticism implicit in the *sangha* concept, a fact which precludes lasting success. Because these Buddhist bodies are largely localized and temporary, they may be omitted from consideration here. The Japanese Buddhist groups, however, have recently begun to lower the racial barrier and to admit Caucasians to congregational membership. In Japanese Buddhism is seen a greater degree of pliability which permits some practical adaptation.

It will be obvious that any attempt to perpetuate the true orthodoxy of Hindu or even Hinayanist Buddhism in America is foredoomed to failure. The morality of pristine Buddhism is of course not without meaning to Western culture despite the differences of primary orientation and fundamental premise. But the inevitable adherence to the karmic principle, the necessary emphasis on world renunciation, on meditation, or on the concept of enlightenment, stand too sharply in contrast to the norms of life in American culture. It is rather in the Mahayana doctrines, with their greater plasticity, that adjustments may be effected to permit the transplantation from the Orient and the growth in the United States of an acceptable and applicable creed.

The Mahayana, the so-called "Greater Vehicle" of Buddhism, whatever its Hindu and Bactrian an-

tecedents, comes to be a potent religious force in politically divided post-Han China. Diffused from a Chinese centre to Korea and Japan, one notes the ease with which its tenets are made integral parts of cultural milieux vastly different in basic outlook and in conceptualization of values. As one observer has pointed out, such general adaptability, as demonstrated particularly by the Mahayana, is at once a weakness and a strength.[2] The Mahayana schools, although they depend on some surviving fragments of Hindu doctrinal experimentation, draw their tenets as much from areas outside of India. Many of the concepts associated with Buddhist orthodoxy of earlier India are thus evaded. There is in general the rejection of the concept of impermanence of the Ego, little more than lip-service is paid either to the principle of karma or to the view that life is perennial suffering, and a theology in the truest sense is substituted for the agnosticism which is so vital a part of the original creed. While interpretation shows some sectarian variability, the Mahayana substitutes faith for works.[3] The differing means developed by the Chinese and Japanese for the full realization of the nature of the Primal Buddha, the impersonal cosmic Buddha essence or force, imply the failure of the Hindu view of the denial of objective reality. Thus in the Mahayana, faith, whether hinging on formula or on actual soteriological theism, as in the case of the Mahayanist-evolved bodhisattva, is a primary keynote.

The reasons for the decline of Buddhism in China are fairly clear. It becomes hopelessly entangled with Taoism and with other aspects of what might be loosely termed native Chinese religious practice. In Japan, however, although it is evident that any Golden Age is past, Buddhism succeeds in retaining a certain virility. Since Japan lacks the complexities of Chinese social organization, it has found in Buddhism rather than in the intrinsic features of its family structure a rationalization for the ancestral reverence which it borrowed from the Chinese. Japanese history witnesses the gradual evolution of a mortuary cult in association with the growth of the various Buddhist sects. Sectarianism in Japan, more pronounced than in China, and curiously analogous to the schisms of Christian Protestantism, has without doubt been a significant factor in keeping Buddhism alive. The six main sects of modern Japan, each with its millions of devotees, are Mahayanist and successfully maintain temples, a clerical hierarchy, as well as numerous other features which bespeak a formalized ecclesiastical organization. Omitting minor dominations as having no bearing on the subject at hand, one notes as important religious forms both in mediaeval and modern Japan the contemplative Zen

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[2] M. Anesaki, "Buddhism", *The Encyclopedia of the Social Sciences*, 3 : 32-35, New York, 1930.

[3] Sir Charles Eliot, *Hinduism and Buddhism, an Historical Sketch*, London, 1921, *et al.* No attempt need be made here to analyze the problems touching Mahayana origins.

sect, the Tendai and Shingon groups which base their teachings chiefly on an eclectic and occult universalism, the militant yet mystic Nichiren body, and most important, the salvationist Jodo and Shin sects.[4] With the exception of Nichiren, all have immediate Chinese precursors, but in a number of ways, particularly in regard to eschatology, the Japanese have outstripped their Chinese teachers.

The rise of popular Buddhism in Japan and the descent of the faith to the folk level are roughly coincidental with the establishment of the shogunate. Following its earlier introduction, Buddhism among the Japanese had been essentially reserved for the court and its associated aristocracy. When, following the Fujiwara regency, the bitter struggles for political domination arose, the dangers and insecurities of the age appear to have afforded fertile ground for the dissemination of Buddhist teachings among the Japanese populace. The twelfth and thirteenth centuries are marked by the appearance of the popular religious leaders, the saintly Honen and Shinran, with their salvationist doctrines, and the nationalist demagogue, Nichiren. Tendai and Shingon also descended to the level of folk interest, while the various sub-sects of Zen began to have appeal for the growing military class.[5] The ultimate crystallization of Buddhism in Japan in a state-church relationship was achieved long prior to the Japanese cultural reawakening under Western influence. The popular Buddhism of the Tokugawa era and of the Meiji Restoration were imported to the United States rather early in course of Japanese immigration.

Emigration to the United States from Japan began in the 1890s.[6] Single men, attracted by the possibilities of earning and amassing funds with which they might return to a welcoming homeland, were the first comers. But in the early part of the present century, the importation of wives permitted the founding of family units and promoted the growth of Japanese communities along the Pacific Coast and in Hawaii. Wholesale immigration, with some interruptions, continued until 1924, the year in which the laws barring Orientals were passed.[7] Japanese colonies in the United States continue to the present time. The bulk of the ethnic minority is still to be found on the Pacific Coast despite the mass evacuation and confinement in the government sponsored relocation centres during the war years. New commu-

[4] Japanese Buddhism is so completely documented as to require no more than this brief statement of introduction. Complete summaries are to be found in the works of M. Anesaki, D. T. Suzuki, Sir Charles Eliot, Arthur Lloyd, among many others.

[5] Cf. G. B. Sansom, *Japan, A Short Cultural History*, New York, 1943, pp. 327-339, *et al.*

[6] Bradford Smith, *Americans from Japan*, (Peoples of America Series), Philadelphia, 1948, p. 47 ff.

[7] Shotaro F. Miyamoto, *Social Solidarity among the Japanese in Seattle*, University of Washington, Seattle, 1939, pp. 57 *seq.*

nities, however, have arisen in urban areas away from the Pacific Coast since the war.

As early as 1898, attempts were made to recreate the native life of Japan in the new environment of the American mainland. In San Francisco in that year a Young Men's Buddhist Association was founded. The influences of Christian organizations on Buddhism in Japan have been marked since the turn of the century. The Y. M. and Y. W. B. A. organizations are not unlike their Christian counterparts, while the democratic congregation type of church body has come to characterize Buddhism not only in the United States but in some cases in modern urban Japan as well. Buddhism in America, in fact, is distinguished by the growth of churches rather than of temples.[8] Borrowed by the missionary priest sent from the various sectarian headquarters in Kyoto and elsewhere to minister to the needs of the ethnic minority in a foreign situation have been the church building, an order of service, a hymnology, and a number of other features which suggest and parallel American Protestant organization. Undoubtedly, state laws, demanding the chartering of religious bodies, as well as the Christian threat to the continued existence of the Buddhist groups in offering both social and material advantages, have promoted this kind of organization.

The majority of the Japanese-American population is derived from southern and rural Japan. The prevailing rural Jodo-Shin forms of Buddhism are those which therefore have exerted the most marked influence on the immigrant group. It is true that the major sects of Japanese Buddhism are all represented in America and have succeeded in perpetuating a formal organization. But sects other than the Shin have been essentially restricted to one or two congregations in the larger centres of Japanese population. The Shin sect, strongest before the war both in Hawaii and on the mainland, remains the dominant group. Since the war it has reorganized, divorced itself in the main from associations with Japan, and has formulated in a tentative way some doctrines applicable to American life. It has established a synodical body, the Buddhist Church of North America, and joins its sixty-odd congregations rather loosely to an episcopal headquarters in San Francisco. It seeks earnestly to attract the members of the rising generation, the familiar *nisei,* the American-born descendants of the immigrant group. In this organized church, the attempts to employ English rather than Japanese as a linguistic medium, the efforts to train in a proposed seminary younger men as Buddhist ministers, and the desire to offer a series of meaningful tenets are reflective of the recognition that Buddhism, to survive in American life, must make a number of concessions and adjustments. To some extent, the numerically weaker Buddhist sects, such as Zen or Nichiren, have been obliged to support

[8] North American Buddhist Mission, *Hokubei Kaikyo Enkakushi,* (Historical Outline of North American Missions), San Francisco, 1936, pp. 4-8, *et passim.*

the North American Church, even though it is apparent that the characteristic eclecticism of the Orient succumbs to Western interfaith intolerance.[9]

Because the Shin sect represents the largest body and the one which promises to continue as a force in the life of about half of the Japanese-American group, its present and past teachings require closer inspection. Shin (properly, Shinshu, the Nishi and Higashi Hongwanji of Japan) owes its origins to the Japanese monk Shinran (1173-1262), a disciple of the bonze Honen (1133-1212), founder in Japan of the Chinese Ch'ing T'u, Japanese Jodo. In Honen is seen the first culmination of a popular religious movement based on Mahayanist salvationist doctrines which the eclectic Tendai sect begins to derive from China in the tenth century. Ch'ing T'u (Jodo, the Hindu Sukhavati), the Pure Land, places its emphasis on the Western Paradise over which the Buddha Amitabha (Japanese Amida) presides. Through his grace and benevolence paradise and ultimate salvation become open to all men. The doctrine is a familiar one and may relate, whatever its Asiatic origin, to Christian eschatology.[10] Amida is the Buddha of Boundless Light, effecting human salvation through his vow to withhold himself from ultimate Buddhahood until all men through faith in him may find release. Here then is a prime example of the Mahayanist emphasis on faith. The view that man's infinite weakness inevitably prevents successful adherence to the Buddhist precept gives rise to the concept of the merciful saviour. The Jodo doctrines of Honen thus demand a continuous affirmation of faith in the saving grace of Amida. The maintenance of faith, validated by the constant invocation of the name of Amida in the *nembutsu*, the formula *Namu Amida Butsu* (Homage to Amida the Buddha), secures the admission of the devotee to the Pure Land paradise. Here Buddhahood awaits the believer.[11]

It is Shinran who carries the teachings of Honen to their logical conclusion. There is again the primary emphasis on the love of Amida for man and the demand for faith. However, instead of the constant repetition of the *nembutsu*, the believer may make himself one with the god by his awakening of faith and by his initial declaration of confidence in Amida's vow. Nothing by way of any other form or practice is required ; simple faith is the basic keynote. Thus Shinran, and to a lesser extent, Honen, release their followers from any behavioural prescriptions. Celibacy need not be observed, neither by priest nor layman. So long as faith is constant, there is no necessity to renounce and worldly occupation. Such items as the avoidance

[9] Robert F. Spencer, "Social Structure of a Contemporary Japanese-American Buddhist Church", *Social Forces*, 26 : 281-287, 1948.

[10] Cf. H. G. Hawlinson, *India*, London, 1938, pp. 89-104.

[11] Sir Charles Eliot, *Japanese Buddhism*, London, 1935, cf. sections covering Amidism.

of the eating of flesh, important though they are in original Buddhism, have no value in Shin teachings. If no provision is made for the growth of a sin-guilt complex, it is because in any case this is not, in the Western sense, an integral part of the Sino-Japanese cultural system. Morality of course has value, but it is clearly secondary to faith.[12]

This is the general doctrinal background of the principal Buddhist movement in the United States at present. But by the time of Japanese emigration to America, Buddhism in Japan had reached a state of marked stagnation. The mortuary observances in association with Buddhism had become of primary significance rather than the doctrines of salvation. In a general way, this was true of all the sects of Japan. As Japanese nationalism grew with the wars of 1895 and 1904, the development of state Shinto played a part in relegating Buddhism to a secondary place.[13] The temples remained important largely because of the burial services and the memorial observances conducted by the resident priests for parish members. The feasts for the ancestral dead, the preparation of the memorial tablets, cremation, and the recitation of the memorial sutras were duties incumbent on the local priesthood. The sacerdotal office had become a profession and among the married priests of the Amidist sects at least, was hereditary in the male line. When the Buddhists organized in San Francisco in 1898, it seems fairly evident that no concern was felt for spiritual welfare in the Western sense, but rather that a Y. M. B. A. might serve as a social centre and as a place where cherished native customs could be perpetuated to relieve a not unnatural nostalgia for the homeland among the immigrant pioneers. As the church organizations developed, they became social centres which permitted the maintenance of the tie with the motherland. As Japanese language centres, they allowed members of the immigrant generation to hold posts of leadership and responsibility in congregational administration, permiting them thus to satisfy ambitions for social prestige which could not otherwise be achieved in the hostile alien environment.[14] Social activities revolved around the missionary priest who preached, buried the dead, and conducted other appropriate ritual, but who otherwise had few spiritual responsibilities. There is a close parallel between the growth of the Japanese-American Buddhist churches and the development of other types of church structure among other ethnic and minority groups.[15]

Recent years have witnessed the advent of the second generation descendant of the immigrant group. The American born *nisei*, following

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[12] N. Utsuki, *The Shin Sect, a School of Mahayana Buddhism*, Kyoto, 1937, p. 33 ff.

[13] D. C. Holtom, *Modern Japan and Shinto Nationalism*, Chicago, 1943, p. 138.

[14] Miyamoto, *op. cit.*, pp. 100-101.

[15] W. L. Warner and L. Srole, *The Social Systems of American Ethnic Groups*, New Haven, 1945, (Yankee City Series III), cf. chap. VII.

a not unfamiliar minority social pattern, have tended to break away from parental values in favour of those of the newer culture. The *nisei* in general have stressed the ways of America and tend to view with some scorn any adherence by their parents to native Japanese custom and usage. It is scarcely surprising, in view of the *nisei* rejection of the parents' culture, to note that many have abandoned Buddhism to join various Christian churches. It is obvious that the practices surrounding the ancestral cult can have neither meaning nor value to those whose cultural orientation is so heavily directed to Euro-American life. The pre-war trend toward religious revitalization has been intensified in the post-war era. The hope of preserving the ethnic church structure has led to the reformulation of religious concept as well as administrative reorganization. This has involved such changes in formal structure as are indicated above, including the conferring of posts of congregational responsibility on *nisei* rather than on members of the foreign-born group. But above all, it has been necessary to re-establish a palatable doctrine which somehow can be understood as having meaning and value in modern American life. This is the challenge which had faced the group in the past and which continues to be of primary concern.

It will perhaps be apparent from the foregoing summary that the Japanese-American Buddhist churches have so adapted themselves to the contemporary American scene that they parallel in detail the congregational and democratic Christian bodies. This implies that the erstwhile Japanese priest actually becomes an American minister, a symbolic figure serving to hold together the congregational personnel. But the Japanese-born priest is handicapped not only by language but also by an essential unfamiliarity with the themes of American culture. In social terms, therefore, unless the younger members of a congregation can be held to the group either by laymen with more than a casual interest in Buddhism or by an attractive recreational program, *issei* (first generation) religious needs are more meaningfully met. In so far as the priest deals with the members of the immigrant group, he is generally successful in recreating symbols associated with the past. It is virtually to be expected that the religious interests of most *nisei* are half-hearted; they are held to the church by parental demand or family custom, or more often by age mate and neighbourhood association. An articulate few, among them the rare *nisei* priests, are active in placing emphasis on doctrinal revival and on Buddhist accommodation to American life.

An initial step in this direction has been to strip from American Buddhism the trappings associated with the Japanese ancestral cult. Neither the *ihai*, the memorial plaques for the dead, nor the household image cabinet itself, (the *butsudan*—Buddha shelf), can continue to play a focal role in the Buddhism of the

home. Religious practice, in accord with the demands of the American setting, must lie in the church rather than in the circle of the family. Current religious belief has come to depend either on the orthodox teachings of the Shin sect itself or on a somewhat hopeful and yet abortive return to original Buddhism. In the latter course, the frame of reference must continue to emanate from the Shin sect ; no attention is given to the underlying Hindu ethos while in any case, the Shin forms the sole social nucleus. A summary of the prevailing religious views will perhaps illustrate the direction of current dogma.

A primary issue is that of faith in the vow and the saving mercies of Amida. But in many ways Amidism loses its force. No attempt is made to enquire into the nature of the deity or into the other world over which he presides. There is of course good reason for the perpetuation of a doctrine that in essence is vague, or so at least in the Western sense of the demand for specifically formulated issues. It is to be remembered that a fundamental point of Buddhist eschatology is not so much paradise as it is release from the force of karma. While the Amidist sects stress the element of the after-life, so much so indeed that the nirvana element is often put aside, this is ostensibly secondary to the state of grace implied in the mystical experience, the enlightenment of the individual. The Pure Land is properly not regarded as an end, but rather as a means to an end. The problem of rendering Buddhism intelligible to a public which is American in outlook is made still less easy of resolution when the eclectic nature of the faith is considered. Not only may other Buddhas and bodhisattvas have value for salvation, effecting for the individual a reawakening in the Pure Land, but virtually any and all other methods for attaining the ultimate state of enlightenment are equally plausible. Unlike many analogous Christian bodies, Shin makes no claim for monopoly.

The contemporary Japanese-American Buddhists, with few exceptions, set the paradise concept aside. There arises rather the emphasis on the symbolic character of the vow of the deified being. Current belief somewhat tentatively lays stress on foundations of logic and science. The *nisei* Buddhists point with some pride to the reconcilable issues of science and Buddhism and tend to suppress the element of faith. Amida's paradise is construed as symbolic on the purely logical ground that concrete proof of it is lacking. Faith, on the whole, comes to be applied to the general set of symbols associated with modified Mahayana theism. Images, rosaries, the *nembutsu* recitation, and the like, serve as reminders of a non-theistic "higher power". While in a rather general way one may note here the reapplication of the classic concept of Adi-Buddha, Atman, or the infinite Buddha essence, however one chooses to term it, the view is not one with which the American Bud-

dhist theologian has as yet come to grips. Nor of course, in a traditional Buddhist environment, is it necessary to do so. But when Buddhism is removed from its Asiatic setting, and places itself on a footing of competition with Christian forms, the failure to offer clear-cut definitions stands as a threat to future success.

Not unlike many of the present-day Christian sects, the Shin denomination in America appears to prefer to allow the individual to exert freedom of choice in respect to matters of interpretation and creed. Enlightenment, because it must be individually defined, requires no formalized training. Obviously, where religious goals are held to lie in the realm of subjective experience, there can be little demand for church assembly. The implied contradiction leaves the church organization with the problem of self-maintenance.

Because doctrine is vague and uncertain, the churches come to employ it not as a dogmatic force, but rather as an arbiter of moral and ethical behaviour. A basis is found not so much in the orthodox interpretation of the karmic principle as in the general ethical system which characterized the contemporary culture of the United States. A rationale for morality lies of course in the Buddhist concept of *dharma,* the behavioural prescriptions of ancient Buddhism. Embodied in the Eightfold Path and in other survivals of Buddhist canon, these pronouncements are apt counterparts of the Judaeo-Christian decalogue, fulfilling in American Buddhism much the same function. Such moral injunctions offer a fruitful source for sermons and for the occasional formalized group discussions which are urged of the *nisei* by most churches. Although the sectarian founder, Shinran, was not concerned with the notion of sin or expiation in the Western sense, Buddhism in America deals with the concept of sin much in the light of Christian reasoning. Again, while there is no basis for a concept of expiation, American interpretation finds a new meaning in the principle of karma. Through karma the individual changes and grows for better or worse from moment to moment ; adherence to the *dharma* is urged as a means of ensuring personal and social stability and happiness. Karma is thus evaluated wholly in psychological terms.

The more articulate members of the Japanese-American Buddhist group today, having been so markedly influenced by forms of organization and doctrine current in Christian groups, have begun to evolve a social gospel which tentatively combines faith and morality. A statement which epitomizes the trend is derived from the writings of an interested *Bussei* (young Japanese-American Buddhist) : "In Shin we find the very essence of Mahayana Buddhism. Its ultimate goal is the attainment of Supreme Enlightenment for the sake of saving *others* fettered by Ignorance. Because of this lofty compassionate aim, the true Shin follower cannot help but

practise virtuous deeds. He does everything with no thought of personal gain, for only in such a selfless state can he be united with Amida. The popular suggestion that a Shin believer practises acts of virtue in gratitude for Amida's merciful salvation, although . . . . not unsatisfactory, will tend to focus greater attention on personal gain".[16] In this statement is encountered some indication of the change which has taken place as between the Buddhism of Japan and that of the United States. The theism implicit in the Amida concept has essentially fallen by the way ; Amida, conversely, is identified as the impersonal cosmic force, a Buddha essence, individualized only symbolically. The writer of the statement above has cleverly placed the onus of attaining Buddhahood on the individual. Her introduction of a moral tone effectively summarizes the direction of modern American Buddhist doctrine.

The extent to which this view represents the interpretation of the greater part of the American Buddhist youth cannot be determined with any exactness. The *nisei* Buddhists are on the whole well intentioned toward their faith but generally rather infirm in their grasp of it. The ethical character of course is most readily grasped. But there seems little doubt that the religious factor is on the increase among the second generation members of the Japanese-American minority. This is in part dependent on the post-war increase in average age of the group and the relaxing of the social pressures which accompanied the war. It reflects too the efforts of reorganization and of *nisei* recruitment by the churches. Membership in the ethnic church, however, is still largely dependent on social loyalties. The Buddhist churches, like their Christian counterparts, offer a recreational outlet. The familiar church "social", rather than doctrine, serves to keep the younger members in the group. The future is of course dubious. Christianity offers a somewhat higher degree of social prestige, being completely divorced from the alien connection, but it may be that the ties of kin and of group consciousness, coupled with a doctrine made meaningful to life in America, will continue to be sufficiently strong as to permit American Buddhism to survive.

[16] Kimi Yonemura, "What of Our Heritage?" *The Midwest Dharma*, IV : 12-13, Chicago, 1948.

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The fact that one experienceth even in the unhappy world of existence moments of happiness as a direct outcome of having performed little deeds of mercy while in the human world showeth the virtue of the Holy Dharma.

*Precepts of the Gurus* (Tibetan)

# BUDDHIST ETHICS IN FREE INDIA

*By*

ANTHONY ELENJIMITTAM

India is politically free, but her economic, social and ethical freedom is yet to be worked for. In the tangled forest of ideological confusion prevalent in India today it is not so very easy to see clearly whither India is marching. There is more chaos than order in the country. Marxism, Secular State, Ram Raj, Hindu revival, Capitalism etc. are fashionable words with our youth, politicians and professional journalists. This encircling gloom is not restricted to India alone; it is becoming universal in all countries where politicians, demagogues and diplomats preach to bring about a new era of prosperity and plenty without laying solid foundation on Ethics, Humanistic and Rational Ethics.

Politicians and economists forget the ethical core of man. They ignore the basic imponderable values in life. It is for this reason that politics, not unfrequently, become a game and gamble for power and economics, merely a science of production and exchange of consumer and commodity goods. Everywhere that perennial philosophy of Man, the Ethical, is being lost sight of. Hence no wonder that the crucifixion of the *homo sapiens* continues and in a moment of intense mental agony and moral vacuum the searcher after Truth exclaims: "Lead Kindly Light amidst the encircling gloom, lead Thou me on"!

It is when the economists, politicians, the government and the people of India turn their eyes to grasp the basic ethical principles of life that they see the personality and teachings of Lord Buddha in their objective splendour and naked truthfulness. In fact there is no bigger name in Indian history than Buddha, the Englihtened, the Tathagata. It is this one single personality who, through his Personality, Teachings and Order, made a universal ethical revolution throughout India, throughout Asia, nay throughout the world. Like Jesus of Nazareth, who through his universal ethical teachings made Christianity, the all-conquering universalist daughter of the race-religion of the Jews, so did Lord Buddha, through his humanistically ethical and ethically universal Noble Truths and the Eightfold Path, break open the racial, creedal and priestly barriers the then Hinduism created and

gave a religion valid for all men, for all time, under all climes and thereby made India the holy land of the new humane ethical Buddhism.

For a social worker, for an ethical revolutionary in India today nothing is more painfully tragic than to see the very anti-social evils and religious superstitions which Buddha denounced 2,500 years ago still so powerfully entrenched under the caste system, Brahminical ascendency, priestcraft, polytheism, mythology, irrational mystifications and those other degrading social evils still rampant in India today. It is a matter of history that Buddha was the greatest revolutionary ethical India has ever known. His relentless zeal and missionary urge brook no compromise, suffered no hesitation or tegiversation and he fought his way in the teeth of opposition of orthodox priestcraft, vested interests and taught his gospel of Peace, Integration, Inner Power and invincible Bliss. Not only he practised and taught the Noble Truths and the Eightfold Path, but he also left it as a permanent legacy to his disciples to spread the glad tidings of Inner Freedom, Happiness, Peace, Joy to all the suffering beings. To this day resound those missionary words of Buddha who said:

"Go ye, O Bhikkhus, and wander forth for the gain of the many, for the welfare of the many, in compassion for the world, for the good, for the welfare of gods and men. Proclaim, O Bhikkhus, the Doctrine glorious, preach ye a life of holiness, perfect and pure." Strangely enough the same missionary call and urge we find in the teachings of Jesus also who told his disciples: "Go ye and preach the gospel of Freedom to all creatures, even to the farthest ends of earth." The "Doctrine glorious", the "Gospel of Freedom" here means nothing but attainment of infinite bliss through the ethical path. Emancipation is nothing but becoming Man out of the bundles of confused emotions and passions which the unregenerate men are until *Buddhi* or Enlightenment dawns.

In the field of ethics, Buddha was the greatest revolutionary and reformer in Indian history. His ethics, unlike the Brahmanic caste and ceremonials, embraced all human beings, for all times, because it is a self-purificative process to reach the supreme mental enlightenment. Or as Buddha himself puts it:

"My doctrine makes no distinction between high and low, rich and poor; it is like the sky; it has room for all, like water it washes all alike."—

At a time when the Brahmanic vested interests monopolised learning and made capital out of the ignorance of the people and manifold priestly inhibitions imposed on the common people, Buddha came out to fight against their basic error that birth, and not deeds, were the criterion of being a Brahmana or Chandala. Opposing these birth-privileges and meaningless priestly ceremonials, Buddha taught:

"A man does not become a Brahmana by his family or birth. In whom there is truth and righteous-

ness, he is blessed, he is a Brahmana".

In these simple, clear, forceful words there is a world of humanistic ethics which are valid for all people and all times. Herein comes the universality and catholicity of the ethical teachings of Buddha, as opposed to the priestly ceremonials and stereotyped sectarian bigotry of the Brahmanic caste. It was the privilege of some philosophers and thinkers to understand, appreciate and announce the ethical religion which Buddha taught and which to this day is being bequeathed to posterity in its pristine purity, specially in the Theravada School of southern Buddhism.

The light of Buddhist Dhamma shone bright in Indian subcontinent for about a thousand years, and even when Brahmanic orthodoxy and Philosophical revival under Sankaracharya persecuted and drove away Buddhism from the land of its birth, the ethical and moral codes of the Tathagata continued to influence the country. In other words, when it was believed that the Brahminic revival has finally defeated and exiled Buddhism from the Indian subcontinent to the Greater India of the Asiatic continent, the ethics of Buddhism continued to live and leaven the land of the Ganges, the people and their mental make-up. Vedantic metaphysics without Buddhistic ethics, *Advaita* brain without Bodhisatva heart is as incomplete as man without a woman, masculine vigour without feminine love, grace and warmth. Swami Vivekananda said that Vedantic brain and Buddhist heart are the need of the hour.

Asoka's Rock Edict, No. 7, says: "Self-mastery, purity of heart, gratitude, fidelity are always possible and excellent even for the man who is too poor to be able to give largely." It is this ethical tone, so pregnant in the Buddhist scriptures and in the entire Buddhist history, that is integrative and perfective of what is best in the Vedic and Vedantic philosophy. It was Buddha's constant practice not to go beyond the realm of pragmatic experience of man and build up his *Dhamma* on these basic experimentable and incontestable facts in life. The entire history of Buddhism, specially under Asoka and Kaniska, is like an oriental pageant wherein the blossomed flower of humanistic, rationalistic and critical ethics is analysed in its psychological depths, lived in its fulness and propagated with a missionary zeal through sheer force of persuasion and exemplary life that can only be compared to the early centuries of Christian expansion throughout the Western World through the instrumentality of the Roman Empire and the light of Greek Philosophy.

Of all the religions of the world, Buddhism, specially the Theravada School that still teaches pure ethics, can help most to heal the wounds and miseries caused by burning desires, unregulated passions and blind instincts of men. It leaves aside all dogmas, speculations and theories about God, Universe and immortality of the Soul, the three cardinal

pillars upon which most religions build up their systems. Lord Buddha insists on the tangible facts of life and calls mankind to lay hands on these experimentable, rational and pragmatic facts of life and put an end to the misery and suffering which creatures are suffering from through ignorance without wasting time on useless speculations. Says Buddha :

"The religious life, Malunkyaputta, does not depend on the dogma that the world is eternal, nor on the dogma that the world is not eternal. Whether the dogma obtain, Malunkyaputta, that the world is eternal, or that the world is not eternal, there still remains birth, old age, death, sorrow, lamentation, misery, grief, and despair for the extinction of which in the present life I am prescribing."

Similarly Buddha is consistently silent or unconcerned about God, immortality of the soul or existence of saints after death and such other problems which form the cardinal dogmas of many religions. It is merely in prescribing the medicine for the malady which each and every unenlightened man suffers from that the Buddha is concerned about, not in profitless speculations into the unknowables and the Unknown.

It is from this eminently ethical and practical point of view that the teachings of Lord Buddha takes a new role in shaping the destiny of Free India. We have to realise and recognise that merely accepting the Buddhist *Dharma Chakra* as the symbol of new India will not take us afar in laying solid ethical foundation to build up an economically and socially free India. We need a band of workers who are fully soaked in this ideology and whose life itself becomes the living embodiment of those ethical ideals and who will go out into every village and corner of the subcontinent with the same missionary zeal which was the motive drive when Buddhism spread throughout India and then won many other Asian countries to the light and power of *Buddha, Dhamma* and *Sangha*.

Mere paper schemes and industrial development cannot make men out of mere mud and clay. We need ethics. India needs it. Asia needs it ; the world needs it. None can escape from the basic ethical laws which sustain both the human, superhuman and sub-human orders in the universe. What the suffering world at large, this war-smitten, fear-haunted and authority-ridden mankind needs today is no more warring creeds and dividing dogmas and superstitious speculations, but ethics and a humane, positivistic ethical religion. Here the challenge of Buddhism is inescapable. The nemesis of violation of the ethical laws of mother Nature is inexorable.

In India today caste system continues to eat into the vitals of the society as in the days of the Buddha. We need not one but a thousand Ram Mohuns, Dayananda Saraswatis, Keshub Chunder Sens and other valiant fighters who in the modern age took up the same social reform work which Lord Buddha so powerfully initiated twenty-five centuries ago.

In fact all the radical reformers in India are the direct heirs of Buddha for their zeal for social reforms, fight against caste and Brahminical ascendency and birth-privileges and spread of the ethical religion in this agonising society.

If the Asian continent owes a debt to India it is mainly through Buddhistic Ethics. In fact without Buddhism Greater India is inconceivable. But now it is a tragedy that under the spell and intoxication of Freedom various burried forms of superstitions and irrational religious emotions are being revived. There are many films that are being produced on the birth of Ganesh, Hanuman's exploits, incarnations of Vishnu in the form of tortoise, many mythological stories and theories which will help only to revive Brahmanical birth-privileges, perpetuate popular superstitions and hamper enlightened growth of the people through the basic ethical principles of life. What is mostly needed today is character-building, specially of the teeming youth of India, which cannot be undertaken without ethical basis.

The name of Anagarika Dharmapala is indeed important while surveying the neo-Buddhistic ethical trends in India today. Buddhism, as stated earlier, never died out of India ; for it was the ethical gospel taught by Buddha, Mahavira and other reformers that made Indian religions life-giving and regenerating in the eyes of the thinking minds. That ethical force is still alive today. It may be smouldering under dead ashes. What is required is only to remove the ashes and detect the fire that consumes and burns all *trishna* and brings the human beings to the realm of integration, inner poise and power.

We have to be brave to accept the ethics of Buddha without toning it down or compromise. The Brahmins went to the extent of including Buddha among the *dasavatars* or ten incarnations, as if by including Buddha in the Hindu pantheon they could cover up the superstitions, caste-segregations and birth privileges which Buddha vehemently opposed and fought against. Let us make no mistake in being vague and commonplace. We need today clear, crystal-clear ideas of power and ethical regeneration of India which cannot be had by merely reviving the dead past. It can be had only by abiding by Truth. *Satyameva jayate* is India's motto. Yes, Truth alone triumphs, not untruth. Any emotional nationalism that does not distinguish chaff from the wheat, kernal from the shell, is bound to fail. In this new order we all look forward in Free India, the three words : *Buddha, Dhamma* and *Sangha,* shall herald a new era of ethical regeneration and spiritual enlightenment for our country and our people. May that day come! May that Ethical Kingdom come!

# THE UNTOUCHABLES*

*By*

BHIKKHU U. DHARMARATNA, M.A.

So far untouchability has been studied only as a part of the larger problem of caste system and not as an independent subject by itself. As a result the significance of this social problem has been lost sight of to a great extent. In the work under review the learned author has made an attempt to make a comprehensive study of the subject with special reference to its origin.

In the beginning he points out that at the very root of untouchability is the notion of pollution. The origin of this notion can be observed in primitive society as connected with certain natural crises in the life of the individual, such as birth, death and menstruation, etc. Those connected with these crises are supposed to get polluted and as such they have to undergo certain purificatory ceremonies before they are associable. Until these ceremonies are gone through they have to remain isolated from the rest of the people. In other words they become a kind of untouchables for the time being. This kind of untouchability is prevalent among all the primitive people. Traces of the same can be observed even in the social customs of civilised people. This is a temporary phase in the primitive life of all people in general.

Untouchability observed by Hindus is of quite a different type. It is the hereditary untouchability of certain communities amounting to some six million souls of the subcontinent of India. Unlike the impurity arising from the above cases this impurity of the hereditary untouchables is permanent. They are born impure, they are impure while they live, they die the death of the impure, and they give birth to children who are born with the stigma of untouchability affixed to them. It is a case of permanent, hereditary stain which nothing can clean.

Here we come to the central theme of the book. The author is out to trace out the origin of this peculiar institution of the Hindu society. For a solution of the same he rightly turns to sociology which supplies him with a clue in the form of the idea of segregation attached to certain tribal groups in the primitive society. In this connection he re-

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* Review of "The Untouchables : Who were they and why they became Untouchables? By Dr. B. R. Ambedkar" (Amrit Book Co., New Delhi. Price Rs. 8/8. Foreign Sh. 12/6).

fers to two groups of the primitive society-settled men and broken men.

In the beginning primitive society was nomadic. They used to travel from place to place with cattle—their sole wealth. But in course of time certain tribes learnt the art of farming and settled down on land. These settlements developed into villages. With their additional wealth of farm products, these settlements were often raided by nomadic tribes. So the defence of their villages against the nomadic tribes became a problem for the settled tribes. They employed what were known as broken men for the job. These broken men were the members of a defeated tribe. As a result of tribal war-fare, which were very frequent then, the defeated tribe was broken into bits. They went in all directions in search of shelter and food. The settled tribes readily offered to supply them with shelter and food in return for the defence of their villages. Thus they entered into a kind of contract. As the broken men belonged to a different tribe they settled down outside the village. While this arrangement solved the problem of both the parties it gave rise to two different tribal groups—an almost universal phenomenon to be observed in course of the evolution of the tribal life.

There is another remarkable thing about the tribal life of the primitive people which again is associated with the notion of pollution. In the primitive stage tribal instinct being very strong the different groups observed restrictions in the matter of food and marriage. It may be put in parenthesis here that it is these tribal distinctions that later on came to assume the form of caste distinctions here. However, in course of time, these distinctions disappeared in other parts of the world and people took to inter-dining and inter-marriage. As a result there was an amalgamation of different tribes. The author has cited instances from the tribal history of Ireland, Wales and some other countries.

Now to come to the Indian scene, the above remarks regarding the social theory of the tribal life apply here also. Accordingly there must have been in primitive Hindu society settled men and broken men. The settled men founded the village and the village community and broken men lived in separate quarters outside the village for the reason that they belonged to a different tribe and, therefore, to different blood. That is to say, the untouchables were originally only broken men. It is because they were broken men that they lived outside the village.

Now the question is: when there was amalgamation of the social groups along with the broken men in other parts of the world, why did the same process not take place in India also? This may be accounted for by the existence of caste system based on a social theory which is supported by religious sanctions. But then why did broken men come to be regarded as untouchables? This has been ascribed to their habit of beef eating. Well, beef eating was not something peculiar to broken men. Once it was taken by both

Brahmins and non-Brahmins in plenty. Moreover, it should be borne in mind here that some kind of sanctity was attached to beef. This was the reason why cow was sacrificed to gods and beef was regarded as a special delicacy to be served on special occasions. It should also be remembered that while the settled men could afford to have fresh meat broken men had to be satisfied with the flesh of dead animals only. When this was the real state of affairs why did broken men alone come to be looked down upon as untouchables on the ground of beef eating? The author has explained this with reference to a great revolution that took place in Brahmanism. Buddhism attacked the vested interests of Brahmanism on many fronts. Caste system and animal sacrifice practised by the Vedic Brahmins were two of its targets. As the movement gathered momentum Brahmins fell in the estimation of the people. They remained for some time on the lookout for an opportunity to regain their power. They got their chance as the Buddhist movement began to show signs of decline. They changed fronts to regain their lost prestige and power. A revolutionary change was brought about with this purpose in view. Accordingly they abstained not only from beef but from all kinds of meat and became vegetarians. Now like most other people of India the broken men also became Buddhists. Even under the changed circumstances they refused to acknowledge the supremacy of Brahmins. They did not employ them to officiate at their ceremonies. For this reason while Brahmins started a campaign against Buddhists in general they directed their attack against broken men in particular. The broken men continued their habit of eating beef. Though they used to take the flesh of dead animals, for whose death they were not responsible in any way, Brahmins found it a very good ground to attack them. Moreover Brahmins started cow worship. Once the flesh of the animal was regarded as sacred and eating the same was enjoined by the scriptures as such. Under the new arrangement life of the animal became sacred and naturally eating its flesh became an act of sacrilege. Thus the broken men became a sacrilegious community and as such they were condemned as untouchables. The author calls the cow worship a new strategy and vegetarianism a new weapon adopted by the Brahmins. If so both their strategy and the new weapon were effective in achieving their purpose. Broken men were dubbed as untouchables and for the same reason they have been leading a life of segregation outside villages even upto this day.

As regards the date of the origin of untouchability, after the survey of much data, he ascribes it to a period between 200 A.D. and 600 A.D.

We have given above an outline of the thesis offered by Dr. Ambedkar on the subject. It is supported with copious evidences from history, sociology, anthropology and allied subjects. From beginning to end the case has been argued very well. For all that we might not agree with all

the points set out and conclusions arrived at therein. For instance when certain dogmas in Brahmanism are held responsible for the perpetuation of this inhuman institution all Brahmins cannot be blamed on that account. Brahmins as a class were dogmatic in their outlook but individuals were not. Once they became convinced of the truth of a certain cause they became great champions of the same. In this connection we have to remember, as the learned author himself holds, that 80 per cent of the disciples of the Buddha came from the Brahmin class. It is they who lived and propagated the enlightened message of the Tathagata. Even today we find Brahmins in the vanguard of the fighters against the tyranny of tradition. So a distinction has to be made between Brahmin purohitas and their namesakes. It is the former that employed means, both fair and foul, in establishing caste system and all that in the interest of priest-craft.

What is most striking in the present work is the new approach made by the author in the study of the subject. So long as caste system and for that matter untouchability is treated as a religious dogma and the scriptures supporting the same are accepted as infallible, no laws laid down in a constitution can remove them. It is the psychology of the people that has been working for thousands of years that really matters. So long as the subject is treated on a religious basis the interested interpreters would try to explain it away one way or the other and leave the problem as it is. So it has got to be treated as a problem of sociology and that is the scientific approach. Such a study alone would be helpful in removing the age-old prejudices from the minds of the people and creating a new psychology.

It is in this spirit that the author has approached his subject and it is in this sense that he has made a real contribution towards the study of the same.

The author is modest in the appraisal of his thesis. While he is conscious of the new approach he does not claim his to be the final word on the subject. He says: "What I would like to say is that I am not so vain as to claim any finality for my thesis. I do not ask them to accept it as the last word. I do not wish to influence their judgment . . . All I say to them is to consider whether this thesis is not a workable and, therefore, for the time being, a valid hypothesis if the test of a valid hypothesis is that it should fit in with all surrounding facts, explain them and give them a meaning which in its absence they do not appear to have. I do not want anything more from my critics than a fair and unbiased appraisal."

The book is original in conception and logical in treatment. We invite the attention of other scholars to study the subject in this new light and make their contribution towards the solution of the problem. It is not a subject of mere academic interest but a vital matter connected with the fate of several million souls in the sub-continent of India.

# NOTES AND NEWS

## *Maha Bodhi Society's Diamond Jubilee Celebrations Postponed*

We are authorised to announce the postponement of the Diamond Jubilee Celebrations of the Maha Bodhi Society which were fixed to take place on the 27th and 28th December, 1951. The change in the dates is necessitated by the fact that the general elections in India have been postponed to take place in January 1952. At the time the Governing Body decided to observe the Jubilee it was known that the elections would be over by the third week of December but subsequently the Government of India altered the date of elections to January, 1952. It is obvious that when the whole country is busy with a momentous election, it would be impossible to celebrate the Jubilee on the eve of polling. To make the event a success which all of us desire, it has been decided to hold it after the heat of the election is over. The exact date has yet to be fixed. We shall make an early announcement concerning the date. In the meantime arrangements for the event will proceed on without interruption and, with more time available now, it is the wish of those concerned to widen the scope of the celebration. It is suggested that in addition to the programme already announced, a *World Buddhist Art Exhibition* should be organised. We strongly support this suggestion not merely because it will add to the importance of the event but because it will, at the same time, afford an opportunity to art lovers to see a representative collection of Buddhist art from all parts of the world. Those interested are kindly requested to communicate with the General Secretary.

## *Dharmapala and Foster Day at Calcutta*

The birth anniversaries of the late Ven. Dharmapala, the founder of the Maha Bodhi Society and Mrs. Mary E. Foster, the greatest benefactress of the same, were celebrated with great solemnity on the 17th September at Sri Dharmarajika Vihara, Calcutta, the headquarters of the Maha Bodhi Society of India.

Apart from the usual items of *Dana* and *Puja,* the programme of the day included a public meeting which was held in the Maha Bodhi Hall with Dr. Parimal Roy, Director of Public Instruction, West Bengal, as the President. Mr. Devapriya Valisinha proposed Dr. Parimal Roy to the chair.

The proceedings of the meeting started with the administration of the five precepts by Ven. M. Sangharatana Thera. This was followed by a song suitable to the occasion. The following speakers addressed the gathering :—Bhikkhu Silabhadra, Bhikkhu Kassapa, Bhikkhu U. Dhammaratana, Mr. K. C. Gupta, Mr. J. C. Ghosh and Mr. Jogendra Nath Gupta. They dealt with the various aspects of the noble life of Ven. Dharmapala and his manifold activities for the reawakening and regeneration of his countrymen, the revival of Buddhism in the land of its birth and the propagation of the same in the West. In his presidential speech Dr. Parimal Roy referred to the valuable contribution made by Ven. Dharmapala to the cultural renaissance of India through the movement initiated by him. The seed sown by him is now a full grown tree with branches spreading all over India. The occasion bore a special significance as arrangements are now being made to celebrate the Diamond Jubilee of the Society next year. This is in commemoration of its sixty years' services to the cause of humanity through the noble doctrine of Lord Buddha.

A life sketch of Ven. Dharmapala written by Dr. Kalidas Nag was distributed at the meeting.

## *Buddhism at the Japanese Peace Conference*

On 6th September last, perhaps for the first time in modern times, Buddhism was mentioned at a Conference of world powers as an important factor in preserving peace. This was at the Japanese Peace Conference held at San Francisco and the Hon. Mr. J. R. Jayawardene, representative of the Government of Ceylon, who signed the Treaty on behalf of the Island, was the delegate who made the reference to Buddhism. In the course of his speech which was much appreciated, Mr. Jayawardene said :—

"We in Ceylon were fortunate that we were not invaded, but the damage caused by air raids, by the stationing of an enormous army under the South-east Asian Command, and by slaughter-tapping of one of our main commodities, rubber, when we were the only producers of natural rubber for the Allies, entitled us to ask that the damage so caused should be repaired. We do not intend to do so, for we believe in the words of the great teacher whose message has enlightened the lives of countless millions in Asia, that "hatred ceases not by hatred, but by love." It is the message of Buddha, the great teacher, the Founder of Buddhism, which spread a wave of humanism through South Asia, Burma, Laos, Cambodia, Siam, Indonesia and Ceylon, and also northwards through the Himalayas into Tibet, China and finally Japan, which bound us together for hundreds of years with a common culture and heritage. This common culture still exists, as I found on a visit to Japan last week on my way to attend this conference ; and from the leaders of Japan, Ministers of State as well as

private citizens, from their priests in the temples, I gathered the impression that the common people of Japan are still influenced by the shadow of that great teacher of peace, and wish to follow it. We must give them that opportunity."

It may be mentioned here that Mr. Jayawardene who is the Minister of Finance, is also the Managing Trustee of the Anagarika Dharmapala Trust in Ceylon.

## *Institute of Buddhist Culture, Mandalay*

Our esteemed Life Member Dr. G. D. Soni of Mandalay, Burma, has established an organisation called "The Institute of Buddhist Culture" and has been enthusiastically carrying on various activities under its auspices. Among leading Buddhists who had recently addressed meetings of the Institute are Dr. G. P. Malalasekara, President of the World Fellowship of Buddhists, Anagarika Sugatananda, President of the Burmese World Buddhist Mission and Ven. Lokanatha, the Italian Monk. While congratulating Dr. Soni on the establishment of this Institute of Culture, we wish all success to its laudable programme of work for the dissemination of the Dhamma.

## *Annual Reports of the Buddhist Society, London, and the Buddhist Vihara Society of England*

The Report of the Buddhist Society, London, for 1950, which celebrated its anniversary on the 18th July last, shows remarkable progress in its activities. Mr. Christmas Humphreys, the ever active President of the Society, in his speech, gave an excellent account of the Society's work during the year. It is interesting to note that his new book on Buddhism which was reviewed in our July issue is having a very good sale. 30,000 copies have already been sold.

The annual report of the Buddhist Vihara Society in England which stands for the dissemination of the pure Theravada teaching in England also shows good progress, although the main purpose for which it was started, *viz.*, to establish a Vihara in London, is still a far-off cry. It is to be hoped that this idea which was originated by our Founder will take concrete shape at no distant date. Buddhists interested in the spread of the teachings of the Lord in Europe should support the activities of these two organisations in England.

## *Buddhist Study Circle for New Delhi*

*New Delhi, 18th Aug. 1951.*

A Buddhist Study Circle was inaugurated subsequent to a largely attended meeting at the local Buddha Vihara yesterday at 4 P.M. Over fifty persons participated in the discussions on the fundamental teachings of Lord Buddha embodied in the stanza "Sabba Papassa Akaranam . . . .", Bhikkhu Saddhatissa, to commence with, having given a

learned and comprehensive explanation of the subject.

The Study Circle will be held regularly every week at which various aspects of Buddhism are to be discussed with a view to putting its principles into creative practice in daily life.

## *Civil Surgeon of Banaras Visits Maha Bodhi Free Dispensary at Sarnath*

Dr. G. S. Bhargava, the Civil Surgeon of Banaras, who visited the above Dispensary recently, left the following remarks in the visitor's book :—

I inspected the Maha Bodhi Society Free Dispensary to-day at 7-30 A.M. Reverend M. Sangharatana took me round the Hospital. I found the place neat and tidy and well supplied with drugs. About 10,000 patients are treated every year and it is apparent that the Dispensary is doing good service to the residents of the vicinity. The urgent need is a whole time Medical officer. Dr. Adalat Singh is only a part time Honorary Medical Officer. The Society has been appealing to the Uttar Pradesh Government for an increase in the grant to meet the salary of a whole time Medical Officer. There was a proposal for a six-bed ward and the Inspector General of Civil Hospitals has suggested that, but it is not possible to undertake the work due to the paucity of funds. The compounder's quarter is under construction.

## *Bequest of the late Mr. D. A. Dharmadasa*

The Public Trustee of Ceylon has sent the Maha Bodhi Society of India a draft for Rs. 249/- from the estate of the late Mr. D. A. Dharmadasa, Aratchi of the Fiscal's Office, Colombo, who had bequeathed the sum to our Society. Although the amount is small, we welcome the bequest as it is the gift of a comparatively poor person but whose heart was large. May the donor attain the bliss of Nibbana and his generosity act as an incentive to wealthier Buddhists to leave us larger bequests.

## *20th Anniversary of the Mulagandhakuti Vihara at Sarnath*

The 20th anniversary of the above Vihara will be observed at Holy Isipatana on the 11th and 12th November, when the usual relics procession, public meeting and school sports etc. will be held. Buddhist pilgrims and visitors from all parts of the world are expected to join the function as in previous years.

## *Lectures at the Society's Hall*

The following lectures were organised by the Society at its Hall in Calcutta during the month of August :—

2nd August : Sub.—'Zen Buddhism and the Problem of Spiritual Freedom' (in English). Speaker—Dr. Felix Valyi, Ph.D. President—Dr. Kalidas Nag, M.A., D.Litt.

9TH AUGUST: Sub.—'Some Aspects of Buddhism' (in Bengali). Speaker—Sri Susil Chandra Khasnabis, M.A., B.L. President—Dr. C. C. Das Gupta, M.A., Ph.D.

16TH AUGUST: Sub.—'The Buddha in Indian Sculpture' (in English). Speaker—Dr. C. C. Das Gupta, M.A., Ph.D. President—Dr. Felix Valyi, Ph.D.

23RD AUGUST: Sub.—'Comparative Religion' (in Hindi). Speaker—Pandit Viswanath Sastri. President—Pandit Ayodhya Prasad.

30TH AUGUST: Sub.—'Buddhist Monuments (illustrated). Speaker—Sri J. C. Ghose. President—Bhikkhu Silabhadra.

## *New Members*

The following have been elected as ordinary members of the Maha Bodhi Society of India:—

727. Daw Mya Nyo(a) Mrs. Tha Hla, Burma; 728. Hla Maung Gyi, Burma; 729. Mong Pai Mogh, India; 730. Mr. D. A. Jayasena, Ceylon; 731. Mr. W. A. de Silva, Ceylon; 732. Sri K. R. Viswambharam, India; 733. Dr. P. N. Banerjee, India; 734. Mr. Gee Tsing Po, India; 735. U Tin Saw, India; 736. U Nyun, Consul for Burma, India; 737. U Tin Shaung, Burma; 738. U Ba Maw, Burma; 739. U Thein Maung, Burma; 740. Sri P. M. Sahu, India; 741. Mr. Nguyen-Khoa Viet, Viet Nam; 742. Sri N. C. Ghosh, India; 743. Sri Sahib Singh, India; 744. Mr. Leslie Lowe, U.S.A.; 745. Mr. Nak Chung, India; 746. Srimati Tandi Om (Mrs. Khangye), India; 747. Mrs. Wen Yin Cheng (alias Wen-Than Mei Nyo), India; 748. Mrs. Ama Utin, India; 749. Mr. Robert Allen Mitchell, U.S.A.; 750. Sri Jagannath Gangopadhyay, India; 751. Mr. L. C. De S. Widyaratne, Ceylon; 752. Mr. D. F. Perera, Ceylon; 753. Mr. Thonglaw Puniyanitya, Thailand; 754. Dr. Indra Uluwita Bandara, India.

## ERRATUM

August issue: P. 309, second column 10th line from below:

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DIAMOND JUBILEE YEAR

# THE MAHA-BODHI

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BUDDHA VIHARA, NEW DELHI

2495 B. E. C.E. 1951
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# DIAMOND JUBILEE
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# MAHA BODHI SOCIETY OF INDIA

## AN APPEAL FOR FUNDS

In view of the fact that the activities of the Society have increased enormously and its responsibilities as the representative Society of the Buddhist World in the Land of Buddha's birth are heavy, the need for a Permanent Fund is extremely urgent. In 1952 we shall be celebrating the Diamond Jubilee of the Society and the event is a fit occasion to place the Society's finances on a sound footing. Of the new undertakings, the acquisition of about 19 cottas of land adjoining the Headquarters for the enlargement of its premises and for the establishment of an Inter-Asian Cultural Institute where students can gather for the study of Indian culture takes priority. The Government of West Bengal has very kindly agreed to acquire the land for which funds have to be provided in the course of the next few months.

We, therefore, make an appeal to our numerous friends and well-wishers throughout India, Burma, Ceylon and other countries to contribute most generously to the **"Diamond Jubilee Fund"** which will be utilised as follows :

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Historians are unanimous in their opinion that the Buddhist period is the most glorious period in the chequered history of this ancient land. Inspired by the teachings of Lord Buddha which lay emphasis on compassion and service, the people then worked unitedly for the happiness and well-being of humanity. Art, architecture, painting, sculpture, medicine and other sciences developed at a remarkably rapid speed. We refer with pride to Emperor Asoka as one of India's greatest men and rulers, one who adopted the noble path of **Dharma Vijaya,** conquest by truth, by which alone human civilisation can be saved from disaster. The Maha Bodhi Society's ambition is to help to propagate this great message. We hope and trust all lovers of India and Buddhism will strengthen the work of the Society by making generous contributions to the above fund.

All contributions may be addressed to the Treasurer, Maha Bodhi Society of India, 4A, Bankim Chatterjee Street, Calcutta—12, or to the Society's Account in Bank of Ceylon, Foreign Dept., G.O.H., Fort, Colombo, Ceylon.

SYAMA PRASAD MOOKERjEE,
President,
Maha Bodhi Society of India.

D. VALISINHA,
General Secretary.

*Celebrations in 1952.*

# DIAMOND JUBILEE OF THE MAHA BODHI SOCIETY OF INDIA–CELEBRATIONS IN 1952

*Bulletin No. 4.*

We are in a position to announce a handsome donation of Rs. 1,000-0-0 from our most esteemed friend Sir U Thwin of Burma. Sir U Thwin has been a constant supporter of the Society for a long period and his donation is most welcome. We hope this will be followed by many generous donations from the land of Pagodas. A number of Penang Buddhists headed by Mr. Khoo Soo Jin, J. P., has sent Rs. 511-8-0 while the Penang Buddhist Association has sent Rs. 100-0-0. We express our thanks to all these donors. Full list of donations is given below.

The suggestion to hold an Art Exhibition has received an enthusiastic welcome from a number of friends. Mr. K. S. Sitaram, one of our earnest members, writes: "I have a few ancient pieces of art of Buddhist importance which I will gladly place at the disposal of the exhibition for the duration. I wish to participate in making the celebration a success."

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

—MAHAVAGGA, VINAYA PITAKA.


VOL. 59.] B.E. 2495 NOVEMBER C.E. 1951 [No. 11


## THE FACE OF SILENCE

*By*


BHIKSHU SANGHARAKSHITA


Before me through the darkening air
With robes of saffron hue
And one lean, sunbrowned shoulder bare
And shadow long and blue,

He went. I watched him till he turned
A turning of the road.
The West one golden glory burned
And all the treetops glowed.

With such a flood of beauty came
The setting sun that day
That him who walked as though in flame
Before me on the way
I quite forgot. The stars of night
Like silver doves did seem
On the bare branches to alight—
I thought that I did dream.

Then at that turning as I turned
Where he had turned before
When all the tree like torches burned,
At the tree-root I saw

Him sitting on a grassy space
Poised in some lofty swoon:
On his still form and peaceful face
Shone bright the broad full moon.

All breathlessly and silently
With awe I tiptoed near ;
And yet—he looked so peacefully—
I had no sense of fear.

O'er his still features breathed a calm
I had not seen before.
It drew me as some maiden's charm
A lover to her door.

The Light he saw I could not see,
And yet it seemed to glow
Upon his face more beauteously
Than sunlight on the snow.

At last I turned away, and blessed
The womb which gave him birth,
Knowing that there in truth was rest
And peace for those on earth.

---

# MEDITATION

*By*

CARL T. RICHARDSON, LT. COL. USAFHR

The Buddha sat as I am sitting now,
No help from Heaven had he, more than I ;
The heavy hand of pain was on his brow—
He too was born to suffer and to die.

The Buddha sat as I am sitting here,
Amid the dust of day, the mist of night,
But yet he found a crystal pathway clear
To reach the peace of dawn's first placid light.

The Buddha sat as I am sitting now
Faced with the anger of the enemy.
He knew that hatred never can allow
The calm that conquers, in reality.

The Buddha sat as I am sitting now
Tormented by the flames of fresh desire,
His matchless purity did not allow
Lust to arise nor hate to kindle ire.

The Buddha sat as I am sitting here.
He knew the truth that life must feed on life,
But saw there is no self for which to care
No hunted to escape the hunter's knife.

The Buddha sat as I am sitting here,
Before he gained the plane beyond desire,
So I press on, for no retreat is near.
Behind is nothing but a world on fire.

# THE ABHIDHAMMA PHILOSOPHY*

## Its Estimation in the Past and Its Value for the Present

*By*

Nyanaponika Thera

*Island Hermitage, Dodanduwa, Ceylon*

### The High Esteem of Abhidhamma in Buddhist Tradition

The Abhidhamma Pitaka, or the Philosophical Collection, forms the third great section of the Buddhist Pali Canon (Tipitaka). In its most characteristic parts it is a system of classifications, analytical enumerations and definitions, without a discursive treatment of the subject matter. Particularly its two most important books, the Dhammasangani and the Patthana, appear like huge collections of systematically arranged tabulations, accompanied by definitions of the terms used in these tables. This is certainly a type of literature of which one will scarcely expect a high degree of popularity or appreciation. Yet there is the fact that the Abhidhamma was, and is, highly esteemed, and even venerated, in the countries of Theravada Buddhism, though this attitude does not always imply a true understanding of the teachings concerned.

Two examples, taken from the chronicles of Ceylon, may illustrate that high estimation of Abhidhamma. In the 10th century A.C., on the order of a king of Ceylon, Kassapa V, the whole Abhidhamma Pitaka was written on gold leaves, and the copy of the first book, Dhammasangani, was set with jewels. When the work was completed the precious manuscripts were taken in a huge procession to a beautiful monastery, and deposited there. Another king, Vijaya Bahu (11th century A.C.), early every morning, before he took up his royal duties, used to study the Dhammasangani, and engage in a translation of it into the Sinhalese language which however is not preserved to us.

What may have been the reasons of such an extraordinary esteem for what, on the first glance, appear to be rather dry and unattractive text books? And what is the actual importance which, in particular, the two basic works of the Abhidhamma, the Dhammasangani and the Patthana, have still to-day? These are the questions to which we shall attempt to give an answer here.

---

* This essay is an abridged and slightly altered translation from the Introduction to the author's German translation of the "Dhammasangani", published by Dr. H. Palmie-Hamburg, in the series "Studia Pali Buddhistica".

In considering the high esteem and admiration paid to the Abhidhamma we may leave aside the attitude of, more or less, unquestioning faith towards a part of the canonical scriptures which will croke, in the unsophisticated devotee, a certain awe, owing to the abstrusity and the very bulk of these books. Apart from that, we may find a first explanation in the immediate impression on susceptible minds that they are faced here by a gigantic edifice of penetrative insight which in its foundations and its lay-out cannot well be ascribed to a lesser mind than that of a Buddha ; and this first impression will find growing confirmation in the process of a gradual comprehension of the teachings concerned.

According to the Theravada tradition the Abhidhamma is the domain proper of the Buddhas (Buddha-visaya), and its initial conception in the Master's mind ("manasa desana", *i.e.*, "exposition in mind"; "Atthasalini") is traced to the time immediately after the Great Enlightenment. It was in the fourth week, of seven, spent by the Master in the environ of the Bodhi tree, that the Abhidhamma was conceived. These seven days were called, by the teachers of old, "the Week of the House of Gems" (ratanaghara-sattaha). "The House of Gems" is indeed a very fitting expression for the crystal-clear edifice of Abhidhamma thought in which the Buddha dwelt during that period.

## The Abhidhamma as System and Method

Those who have an eye for the ingenious and significant architecture of great edifices of thought will probably first be impressed by the seructural qualities of the Abhidhamma, its wide compass, inner consistency, and its far-reaching implications. The Abhidhamma offers an impressive systematisation of the entire reality as far as it concerns man's liberation from passion and suffering, and the way to it ; *i.e.* it deals with actuality under an exclusively ethical and psychological view point, with a definite practical purpose.

A very striking, and deeply impressive, feature of the Abhidhamma is the analysis of the entire realm of consciousness, undertaken, for the first time in the history of human thought, in such a thorough and realistic way, without any metaphysical or mythological admixture. This system provides a method by which the enormous wealth of facts included or implied in it, can be made subservient to, and be utilized by, the *liberating* function of knowledge which, in the Buddha's teaching, is the essential task and the greatest value of true understanding. This organizing and mustering of knowledge for such a purpose, will not fail to appeal to the practical thinker.

The Abhidhamma may also be regarded as a systematisation of the doctrines contained, or implied, in the Sutta Pitaka It formulates

these Sutta doctrines in strictly philosophical (paramattha) or truly realistic (yathabhuta) language ; a language that employs as far as possible terms of a function or processual character, without any of the conventional (vohara) and unrealistic concepts denoting a personality, an agent (as different from the act), a substance, etc.

These observations as to the systematising import of the Abhidhamma, may lead to the opinion that the Abhidhamma is merely a method, and nothing else, fulfilling only a formalistic function. Quite apart from the fact that this is not the case, as we shall see later, we wish first to quote against this somewhat belittling attitude, a word of *Nietzsche* who himself was certainly no friend of rigid systematisation : "Scientific spirit rests upon insight into the method".

For the preeminently practical needs of the Buddhist the Abhidhamma fulfils the demand made by *Bertrand Russell* : "A complete description of the existing world would require not only a catalogue of the things, but also a mention of all their qualities and relations" ("Our Knowledge of the External World"). A systematical "catalogue of things", together with their qualities, or better "functions", is given in the first book of the Abhidhamma, the "Dhammasangani", a title that could well be rendered by "A Catalogue (or Compendium) of Things" ; and the relations, or the conditionality, of these things are treated in the "Paṭṭhaṇa".

Some who deem themselves "strong-minded", have called systems "a refuge of feeble minds". It is to be admitted that the conceptual labels supplied by systems (and also the Abhidhamma) have been misused as a surrogate for the true comprehension of a changing, and not at all rigid, world. But if cautiously and critically used, it is just one of the advantages of systematical thought that it provides, as it were, "weapons of defence", means of protection, against the overwhelming assault of the innumerable internal and external impressions, on the human mind. This unceasing influx of impressions has, by the sheer weight of number and diversity alone, an influence, even on "strong minds", that tends to be either overpowering and fascinating, or confusing, intimidating, distracting, or even dissolving, unless this world of plurality is, at least partly, assimilated by the human mind, with help of systematical and methodical thought. But systems are also "aggressive weapons" wielded by a mind that, through its power of understanding, tries to control and master the numerous experiences, actions and reactions, occurring in man's inner and outer world, making them subservient to his own purposes.

The system of the Abhidhamma, however, is not concerned with an artificially abstracted world of "objects in themselves". As far as it deals with external facts at all, the respective concepts refer to the relation of those "external facts" to the

bondage or the emancipation of the human mind ; or they are auxiliary terms for the tasks of understanding and mental training, connected with the work of liberation.

The basically dynamic character of the Abhidhamma system, and of the concepts used, goes far in preventing rigidity, and an artificial simplification of a complex and ever-changing world,—the faults found in any "system", by those inimical to them.

System and method bring order, coherence and meaning into what often appears to be a world of isolated facts which only by a methodical approach becomes amenable to the purposes of man. This holds true for the system of the Abhidhamma too, in regard to the highest purpose : man's liberation.

## Clarification of Terms

Many thinkers of all times and climes have insisted that a clarification of concepts and terms must form the beginning of all realistic and successful thought, action, and even government (see Confucius). But this postulate has been neglected again and again, as shown by the widespread confusion of ideas throughout the centuries, in nearly all branches of life and thought,—a fact that is responsible for much of man's unhappiness.

It is further evidence of the "scientific spirit" of the Abhidhamma that the definition of terms, and of the range of their application, take a very prominent place in it. In particular, the Dhammasangani is essentially a book of classifications and definitions. In addition, a very elaborate and cautious delimitation of terms is given in the sixth book of the Abhidhamma, the "Yamaka", which appears, to our modern taste, even excessively elaborate and cautious, in that respect.

The Suttas, serving mainly the purpose of offering guidance for the actual daily life of the disciple, are mostly (though not entirely) couched in terms of conventional language (vohara), making reference to persons, their qualities, possessions, etc. In the Abhidhamma, these Sutta terms are reduced to correct, functional forms of thought which accord with the true "impersonal" and ever-changing nature of actuality ; and in that strict, or highest sense the main tenets of the Dhamma are explained.

While vague definitions, and loosely used terms are like blunt tools unfit to do the work they are meant for ; while concepts based on wrong notions will necessarily beg the question to be scrutinized, and prejudice the issue,—the use of appropriate, and carefully examined conceptual tools will greatly facilitate the quest for liberating knowledge, and is an indispensible condition of the success of that quest.

Hence, the fact that the Abhidhamma literature is a rich source of exact terminology, is a feature that should not be underestimated.

## Analysis of Consciousness

One of the most important contributions of the Abhidhamma to hu-

man thought, though still insufficiently known and utilized, is the analysis and classification of consciousness undertaken mainly in the first part of the "Dhammasangani". Here the human mind that is so evanescent and elusive, has been subjected, for the first time, to a comprehensive, thorough and unprejudiced scrutiny which definitely disposes of the notion that any kind of static unity or underlying substance can be traced in mind. The ethical basis of this psychology, with its strong emphasis on volition, does however effectively prevent that conclusions of ethical materialism or theoretical and practical amoralism are derived from that realistic and ametaphysical analysis of mind.

The method of investigation applied in Abhidhamma is *inductive*, *i.e.* it is based exclusively on an unprejudiced and subtle introspective observation of mental processes. The procedure used in Dhammasangani for the analysis of consciousness is just as postulated by the English philosopher and mathematician, *A. N. Whitehead*:

"It is impossible to over emphasize the point that the key to the process of induction, as used either in science or in our ordinary life, is to be found in the right understanding of the *immediate occasion* of knowledge in its full concreteness.

". . . In any occasion of cognition, that which is known is an actual occasion of experience, as diversified by reference to a realm of entities which transcend that immediate occasion in that they have analogous or different connections with other occasions of experience" ("Science and the Modern World").

As to the last part of that quotation, reference must be made here to the author's "Abhidhamma Studies" (pp. 4f, 16ff)* where the internal and external relations of the moments of consciousness are dealt with (*i.e.* the "different connections" of those "immediate occasions").

Whitehead's term "occasion" corresponds to the Abhidhammic concept "samaya" (time, occasion, conjunction of circumstances) which occurs in all the principal sentences of the first part of the Dhammasangani, denoting there the starting point of the analysis; the term receives a detailed and very instructive treatment in "Atthasalini", the commentary to the aforementioned work.

The Buddha succeeded in reducing this "immediate occasion" of an act of cognition to a single moment of consciousness which, however, in its subtlety and evanescence, cannot be observed directly and separately, by a mind untrained in introspective meditation. As the minute-living beings in the little world of a drop of water become visible only through a microscope, just so the exceedingly short-lived processes in the world of mind become cognizable only with the help of a very subtle instrument of mental scrutiny that develops only as a result of meditative training. Only a kind of introspective mind-

* "Island Hermitage Publications", vol. 2; Colombo 1949, Frewin & Co.

fulness or attention (sati) that has acquired, in meditative absorption, a high degree of inner equipoise, purity and firmness (upekkha-sati-parisuddhi), will possess the keenness, subtlety and quickness of cognitive response which are required for such a delicate mental microscopy. Without that meditative preparation only the way of inference from comparisons between various complete or fragmentary series of thought moments will be open as a means of research. But this approach too, by careful reflection based on introspective results and the traditional datas of meditative experience, will yield important and reliable results.

In the Anupada Sutta (Majjhima Nik. 111) it is reported that the Ven. Sariputta Thera, after rising from meditative absorption (jhana) was able to give an analysis of the respective jhanic consciousness into its constituent mental factors ; this may be regarded as a precursor of the more detailed analysis given in the Dhammasangani.*

Let us listen to a voice from Indian antiquity appreciating the difficulty of that analytical work and the greatness of its achievement. We read in the "Questions of King Milinda" :

"A difficult feat indeed was accomplished, O great king, by the Exalted One."—"Which is that difficult feat, O venerable Nagasena?"—"The Exalted One, O king, has accomplished a difficult task in so far as with regard to a mental process directed towards a single object he has given an analysis of that process of consciousness with its concomitants, in the following manner : 'This is Sense Impression, this is Feeling, Perception, Volition, Consciousness.' "—"Give an illustration of it, Venerable Sir!" —"Let us assume, O king, that a man goes by a boat to the ocean, takes with the hollow of his hands a little of sea water and tastes it. Will this man, O king, know : 'This is water from the Ganges, this is water from other rivers, as Jamuna, Aciravati, etc.?' "—"Hardly can he know it."—"But a still more difficult task, O king, was accomplished by the Exalted One when he gave an analysis of a mental process directed on a single object, *i.e.*, of (a moment of) consciousness with its concomitants."

The rather bare and abstract form in which the Dhammasangani presents its subject matter, the analysis of mind, should not mislead the reader in making him believe to be confronted with a "typical product of late scholastic thought." When, in the course of closer study, he notices the admirable inner consistency of the system, and gradually becomes aware of many subtle points and far-reaching implications, he will become convinced that, at least the fundamental outlines and the key notes of Abhidhammic psychology must be the result of a profound intuition gained through direct and penetrative introspection. It will appear to him increasingly improbable that the essence of the Abhidhamma

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* See "Abhidhamma Studies", pp. 24f, 28.

should be the product of a cumbersome process of discursive thinking and artificial thought constructions. This impression of the essentially intuitive origin of the Abhidhammic mind doctrine will also strengthen the conviction that the elements of Dhammasangani and Patthana must be ascribed to the Buddha himself and his early great and holy disciples. What is called "scholastic thought" which has its merits in its own sphere and does not deserve wholesale condemnation, may later have had its share in formulating, elaborating and codifying the teachings concerned.

If we turn from the Abhidhamma to the highest achievements of contemporary Indian thought on mind and "soul", *i.e.* the early Upanishads and the early, so-called epical, Samkhya, we find that apart from single great intuitions, they teem with mythological or ritualistic terms, and with abstract, speculative concepts. Against that background the realistic, "scientific" and sober spirit of Abhidhamma psychology (or its nucleus extant in the Sutta period) must have stood out very strongly. To those who could appreciate the import of that contrast, it will have sufficed to instil that high esteem and admiration for the Abhidhamma of which we have spoken.

But even if compared with any later psychological system of the East or the West, the distance from Abhidhamma psychology remains fundamentally the same, as only the Buddha's teaching on mind keeps entirely free from the functions of personality, self, ego, soul, or of any other permanent entity in, or behind, mind.

## The Anatta-Doctrine

It is just this doctrine of Non-self (anatta) in which all Abhidhamma thought converges, and reaches its culmination. The elaborate and thorough treatment of Anatta is also the most important *practical* contribution of Abhidhamma to the progress of the Buddha's disciple towards liberation. The Abhidhamma provides him with ample material for his meditations in the field of Insight (vipassana), concerning Impermanence and Impersonality,—a material that has been analysed up to the subtlest point, and is couched in strictly philosophical language.

There will certainly be many to whom the degree of analytical details found in the Suttas, will be entirely sufficient for their understanding of Anatta, and for utilization in their meditative practice. But there are also minds who require repeated and varied demonstration and illustration of a truth before they are entirely satisfied and convinced. There are also others who wish to go in their analysis to the greatest detail possible, and to extend it to the very smallest unit accessible, in order to make quite sure that also the realm of the infinitesimal small, the material and psychical "atoms", do not hide any self or substance. To such minds, the Abhidhamma will be of great value. But also those who, in general, are satisfied with the expositions in the Suttas, may sometimes wish to investigate more closely a

particular point that has roused their interest or offers difficulties, to them too the Abhidhamma will prove helpful.

Apart from these individual cases, the Abhidhamma will, in general, render valuable help in the slow and difficult change of thought and outlook, from the view point of "self" to that of "non-self". Having once grasped, intellectually, the doctrine of non-self, one may certainly succeed in applying it to theoretical or practical issues if one only remembers it in time, and deliberately directs one's thoughts and volitions accordingly. But apart from such deliberate directing of thought which in most cases will be relatively rare, the mind will continue to move in the old-accustomed ruts of "I" and "Mine", of "individuality" and "substance" which are so deeply ingrained in our daily language and our modes of thinking ; and our actions too will still continue to be frequently governed by our ancient egocentric impulses. An occasional intellectual assent to the true outlook Anatta will not effect great changes in that situation. The only remedy is that bad, or wrong, habits of action, speech and thinking are gradually replaced by good, and correct, habits until the latter become as spontaneous as the former are now. It is therefore necessary that right thinking, *i.e.* in terms of Anatta, is made the subject of regular and systematic mental training until the power of wrong habits of thought is reduced, and, finally, broken. The Abhidhamma in general, and, in particular, the various Triads and Duads of terms as listed in the so-called Matika, provide ample material for such "fluency exercises" of right thinking. Familiarity with the application of the "impersonal" view point of Abhidhamma, and with the terminology by which it is expressed, will exercise a considerable formative influence on the mind.

### Abhidhamma and Meditation

A fertile soil for the origin and persistence of beliefs and ideas about a self, soul, god or any other form of an absolute entity, are *misinterpreted meditative experiences* as occurring in the case of devotional rapture or mystical trance. These experiences are generally interpreted, by the mystic or the theologian, as the revelation of, or the union with, a godhead ; or they are taken for the manifestation of man's true and eternal Self. Such interpretations are conceived and accepted all the more easily as these meditative experiences transcend so greatly the average level of consciousness that the temptation is very great indeed to connect them, in some way or other, with a deity or any other eternal principle. Their overwhelming impact on the mind will produce a strong feeling of certainty as to their reality and superiority ; and this strong assurance will be transferred also to the theological and speculative interpretations. In that way, these interpretations will obtain a strong hold on the mind as they are thought to be based on actual, irrefutable experience.

The analytical method of the Abhidhamma makes immune against such deceptive interpretations. In the Dhammasangani, the consciousness of meditative absorption (jhana) is subjected to the same sober analysis as the average states of mind. It is shown that the meditative consciousness too is a transitory combination of impermanent, conditioned and impersonal mental factors which differ from the corresponding ones of average consciousness only by their greater intensity and purity. They do not, therefore, warrant at all the assumption of a divine revelation or an eternal Self. It has been mentioned already that the Ven. Sariputta undertook such an analysis of his meditative experiences.

It is characteristic of the spirit the Buddha's teaching that the disciple is always advised to follow up his meditative absorption by an analytical retrospection (paccavekkhana) on the mental states just experienced, comprehending them, by Clear Insight (vipassana), as impersonal, evanescent, and therefore unsatisfactory.

By doing so, three main defilements of mind (kilesa) are efficiently warded off which otherwise may easily arise owing to the overwelming impact of meditative experiences, on the mind :

(1) *Craving* (tanha) for these experiences, clinging to them ; longing for them, for their own sake (jhana-nikanti, *i.e.* "indulgence in Jhana");

(2) the *false view* (ditthi) that these meditative experiences imply a self or a deity ;

(3) the *conceit* (mana) that may arise through having attained these exalted states which are, however, of entirely impersonal character.

The foregoing refers to that division of Buddhist meditation which is called *Development of Tranquillity* (samatha-bhavana).

Turning now to the *Development of Clear Insight* (vipassana-bhavana), the classificatory terms of the Abhidhamma Matika (as explained in Dhammasangani, etc.) provides numerous possibilities for including in them the various particular subjects of Clear Insight. By such a reference to the Abhidhammic triads or duads of terms, a limited subject of Clear Insight can easily be connected with the entire world of actuality, and will thereby gain in significance. Such a particular subject of Clear Insight may either be deliberately chosen from the traditional "Kammatthanas", or it may consist in an incidental occurrence of life. The latter, again, may be either some deeply stirring inner or outer experience, or it may also be a quite ordinary happening of every-day life which is taken as an object of Right Mindfulness and Clear Comprehension (sati-sampajanna), as it is often reported of meditating monks of old. The impulse for deep religious commotion (samvega) derived from such incidental events, or the stimulation for insight, may be easier retained, utilized and extended to general, world-wide significance, if that event

can be referred at once to one of the triads or duads of Abhidhammic terms which comprise the entire actuality. Thus a single act of penetrative understanding starting from a limited object, may acquire such an intensity, width and depth that it may either lead to, or effectively prepare for, that liberating Insight of which a great Buddhist thinker has said :

"The understanding of one single thing means the understanding of all ; the voidness of one single thing is the voidness of all."—Aryadeva ("Catuh-sataka", v. 191).

## Knowledge of Abhidhamma, a requirement for the Preacher and Teacher of Dhamma

The preceding pages will have shown the importance of the Abhidhamma for clarity of thought, for the correct understanding of actuality, and for the inner progress of the individual. Yet, a knowledge of Abhidhamma, at least in the sense of the seven books so called, might well be regarded as facultative, to be acquired according to one's need and inclination. But it is different in the case of those who wish to teach and explain the Dhamma to others. Here a familiarity with the Abhidhamma is deemed quite indispensable, by the Theravada tradition. We read in the "Atthasalini" : "Only monks who are proficient in Abhidhamma, can be regarded as 'preachers of Dhamma' (dhammakathika). Others, though they too may be engaged in preaching cannot truly be called thus. When giving a doctrinal exposition, they may, *e.g.*, mix up the various kinds of Karma and karmic results, or the various factors found when analysing body and mind. But those proficient in Abhidhamma do not make such mistakes in the various doctrinal subjects."

What makes the Abhidhamma so important for teachers of the Dhamma are, in particular, its following features : systematization of the huge amount of doctrinal material contained in the Sutta Pitaka ; education in orderly and methodical thinking ; clarification of terms ; training in applying the view point, and the terminology, of Anatta, and of "ultimate" (paramattha) terms, in general ; mastery of doctrinal detail.

## The Evaluation of Abhidhamma and the Question of its Authenticity

Already in olden days the opinions about the Abhidhamma Pitaka have moved between the extremes of unquestioning veneration and entire repudiation. Very early there have been doubts about the authenticity of the Abhidhamma Pitaka as genuine Buddha word. The early sect of the Sautrantikas regarded, as their name indicates, only Sutta and Vinaya as canonical, but not the Abhidhamma.

It may have been a follower of that sect who is introduced, in "Atthasalini", as criticising the Abhidhamma lecture of a monk as follows : "You have quoted, O

preacher, a long Sutta that girdles, as it were, the Mount Meru. What is the name of it?"—"It is an Abhidhamma Sutta."—"But why did you quote an Abhidhamma Sutta? Is it not befitting to cite a Sutta that has been proclaimed by the Buddha?"—"And by whom, do you think, was the Abhidhamma proclaimed?"—"It was not proclaimed by the Buddha." Thereupon that monk is severely rebuked by the Abhidhammika, and, after that, "Atthasalini" continues: "He who excludes the Abhidhamma (from the Buddha Word) damages the Holy Conqueror's Wheel of Dhamma (jina-cakkam paharam deti). He excludes thereby the Omniscience of the Tathagata and reduces the grounds of the Master's "Knowledge of Self-confidence" (vesarajjanana; to which Omniscience belongs); he deceives the audience that is anxious to learn; he obstructs (the progress to) the Noble Paths of Holiness; he makes appear, all at once, the eighteen causes of discord. By doing so, he deserves the disciplinary punishment of temporary segregation, or the reproof of the assembly of monks." This very severe attitude seems to be somewhat extreme, but it may be explained as a defensive reaction against sectarian tendencies, at that period.

The main arguments of Theravada against those who deny the authenticity of the Abhidhamma, are as follows:

(1) The Buddha has to be regarded as the first Abhidhammika, because, according to "Atthasalini", "he had penetrated the Abhidhamma already when sitting under the tree of Enlightenment".

(2) "The Abhidhamma, the ultimate doctrine, is the domain of omniscient Buddhas only, not the domain of others" (Asl). These profound teachings are unmistakably the property of an enlightened being, a Buddha. To deny this is as senseless as stealing the horse of a World Ruler, unique in its excellency, or any other of his possessions, and showing oneself in public with them. And why? Because they obviously belong to, and are fitting for, a king (Asl).

Even to those who do not regard the Buddha as an omniscient Enlightened One, but recognize him as a great and profound thinker, it should appear improbable that the Buddha should have remained unaware of the philosophical and psychological implications of his teachings, even if he did not speak of them at the very start, and not to all his followers. Considering the undeniable profundity of the Abhidhamma, the world-wide horizons of that gigantic system, and the inexhaustible impulses for thought which it offers,—in view of all that, it seems much more probable that, at least, the basic teachings of Abhidhamma derived from that highest intuition which the Buddhist calls "Samma-sambodhi", Perfect Enlightenment. It appears therefore quite credible, and a reasonable and cautious statement, if the old Theravada tradition ascribes the fundamental intuitions and the framework of the Abhidhamma (not more than that!) to the Buddha him-

self. A quite different question, of course, is the origin of the codified Abhidhamma literature, as we have it at present. But this problem cannot be dealt with here, and, in any case, the sources and facts at our disposal, do not allow to say very much about it, with definiteness.

Theravada tradition has it that the Buddha preached the Abhidhamma first to the assembled gods of the Tavatimsa heaven, headed by his mother. After that, having returned to earth again, he conveyed the bare method of that exposition to the Sariputta Arahan. Whatever one may think about this tradition, whether one regards it, as the devout Eastern Buddhist does, as an historical account, or whether one takes it as a significant legend, one fact emerges fairly clearly from it: the originators of this very early tradition did not assume that the Abhidhamma texts have been expounded by the Buddha to human beings, in the same way, and as literally, as the Sutta texts were. If one wishes to give a "psychological" interpretation to that traditional account, one may say that the sojourn in the world of gods may refer to periods of intense contemplation transcending the reaches of an earth-bound mentality; and that, from the heights of that contemplation, its fundamental teachings were brought back to the world of normal human consciousness, and handed over to philosophically gifted disciples, as the Ven. Sariputta.

In a comparative evaluation of Abhidhamma and Sutta texts, often the fact is overlooked—which however has been repeatedly stressed by the Ven. Nyanatiloka Mahathera—that the Sutta Pitaka too contains a considerable amount of pure Abhidhamma. This refers to all those numerous Suttas and passages where ultimate (paramattha) terms are used, expressing the impersonal (anatta) or functional way of thinking, *e.g.*, when dealing with the khandhas, dhatus, ayatanas, etc.

One also hears frequently the question whether the Abhidhamma is "necessary" for a full understanding of the Dhamma, or for final liberation. The question is not quite adequately put, in this general form. In the Sutta Pitaka too, many different methods of practice, many "gates" to the understanding of the identical Truths, and to the final goal, Nibbana, are shown. They too, in their entirety, are neither "necessary", nor suitable, for all individual disciples who have to chose, from these various methods of approach, according to circumstances, inclination, and growing maturity. The same holds true for the Abhidhamma as a whole, and its single aspects and teachings.

## Concluding Remarks, and A Warning

Taking a middle path between an excessive overrating or underrating of the Abhidhamma, we may say: The abhidhammic parts of the Sutta, *i.e.* the teachings given there in ultimate (paramattha) terms, are certainly indispensable for the understanding and practice of the Dhamma; and

the additional explanations of these teachings, given in the Abhidhamma proper, may prove very helpful, and in the individual cases, even necessary, for both these purposes. Concerning the codified Abhidhamma Pitaka, the familiarity with all its details is certainly not a general necessity, but if studied and applied in the way as briefly indicated in these pages, a knowledge of Abhidhamma will surely bring rich gain for a true understanding of actuality and for the work of liberation. The Abhidhamma, if suitably presented, will also provide an attractive approach to the Dhamma, for philosophical minds, that will prove helpful to them provided they take care to compensate it sufficiently with the practical aspects of the Dhamma. Such an approach to the Dhamma should certainly not be blocked by a wholesale disparagement of Abhidhamma study as it is nowadays sometimes found among Buddhists of the West, and even of the East. Dangers of one-sided emphasis and development are to be found, not only in Abhidhamma, but also in other ways of approach to the Dhamma, and they cannot be entirely excluded until a very high level of harmonious integration of mental qualities has been attained (cf. the Balance of the Five Mental Faculties ; indriya-samata).

To be sure, without an earnest attempt to apply the Abhidhamma teachings in a way as intimated above, they may easily become a rigid system of lifeless concepts. Just as other philosophical systems, the Abhidhamma too may well lead to a dogmatic and superstitious belief in words, *i.e.*, to the opinion that one really knows something about an object of cognition if one tacks a conceptual label to it. The study of Abhidhamma should therefore not be allowed to deteriorate into a mere collecting, counting and arranging of such conceptual labels. In that way, the Abhidhamma study (but, of course, not the Abhidhamma itself !) would become only one of the many existing intellectual "play things" which serve as an escape from facing stark reality, or as a "respectable excuse" by which one tries to evade the hard work for one's own inner progress towards liberation, for which purpose alone the Abhidhamma is meant. A merely abstract and conceptual approach to the Abhidhamma may also lead to that kind of intellectual pride which often goes together with specialized knowledge.

If these pitfalls are avoided, there is a good chance that the Abhidhamma may again become a living force, stimulating thought and aiding the meditative endeavour for mind's liberation. For achieving that, it is, however, required, that the Abhidhamma teachings which are so extremely condensed in parts, are not merely accepted and transmitted verbally, but carefully examined and contemplated, as to their philosophical and practical implications. This again will require the devotion of searching and imaginative minds

who, as needed for work on neglected and difficult soil, should not be lacking the courage of making initial mistakes which may be corrected by discussion, and by constant reference to the teachings of the Sutta-Pitaka.

About the relation of the teachings of the Abhidhamma to those of the Sutta Pitaka, two very apt comparisons given, in a conversation,—by the Ven. Pelene Vajiranana Maha-Nayaka, of Vajirarama, Colombo, may be added, in conclusion :

The Abhidhamma equals a powerful magnifying glass, but the understanding gained from the Suttas is the eye itself which performs the act of seeing. Furthermore, the Abhidhamma is like a medicine container, with a label giving an exact analysis of the medicine ; but the knowledge gained from the Suttas, is the medicine itself which alone is capable to cure the illness and its symptoms, *i.e.* craving rooted in ignorance and the suffering caused by it.

Arise, commence a new life, turn towards the Doctrine of the Buddha ; trample down the hosts of the Lord of Death as an elephant doth a house of mud.

*From Tibetan Canon.*

The smallest good deed done unselfishly is more precious than innumerable good deeds done selfishly.

*Precepts of the Gurus* (Tibetan).

To exercise patience for merely selfish ends rather than for doing good to others is to be like a cat exercising patience in order to kill a rat ; and this is a grievous failure.

*Precepts of the Gurus* (Tibetan).

# DIARY LEAVES OF THE LATE VEN. ANAGARIKA DHARMAPALA

EDITED BY SRI D. VALISINHA

(*Continued from page 355 of the last issue*)

*March, 1894*

*1st*—Went to bed at 1 A.M. and slept till late in the morning. Went with T.G.H.* and had breakfast in his place. Drove down in his *gharry* to Peliyagoda to see Dharmarama priest. I requested him to write a short work on Buddhism to be translated into English for circulation in America. He promised to do it. Called on C.D.B. whose touching story about the delay in settlement of W.H.P.'s Estate made me to sympathise with him. I hope my father will help him in his difficulty. Called on Mrs. Higgins and earnestly requested her to work in harmony with the Women's Educational Society. Why should Christians be jealous of Buddhist activity?

*2nd*—Had breakfast with T.G.H. Went to Peliyagoda to call on the good priest Dharmarama. I requested him to begin writing a work on Buddhism for the use of Europeans.

*3rd*—Transferred the Savings Bank account to H.S.B. J. R. de S. called on me and it was then decided to call a general meeting of the Buddhists to appoint Trustees. T.G.H. and others went with me to see H.P. Appointed the Sunday week for a meeting of the M.B.S.

*4th*—Went to Kalutara to see the Priest Weligama and in the train Mr. J. M. Obeyasekera's brother—an ex-priest—made the wildest insinuations about the Maha Bodhi not knowing me; but G.P.W. rebuked him. Weligama priest very cordial. Garden party at Sanghamitta School. Lecture in the evening at the T.S. Hall on Chicago.

*5th*—This morning's *Independent* contains Dr. Daly's article on Buddhist Temporalities criticising the Executors. Went with T.G.H. and G.P.W. to Hendela Leper Asylum; lectured there from 3 to 4. In the evening another lecture at T.G.H.'s. Great enthusiasm. Influence of the Lord. Magic Lantern Exhibition.

*6th*—Lecture at Peliyagoda Pirivena. Dharmarama Priest spoke enthusiastically about M. B. Society. All people willing to contribute.

*7th*—Memorable day in Panadura. The good Buddhists welcomed me. Promised to contribute Rs. 10,000 for the Purchase Fund.

*8th*—Went in the morning to see the High Priest. Arranged to exhibit the Relic on Monday in Maligakanda. The Editor of Dinakara and Mr. Lotus—both non-Buddhists—suggested me to write a pamphlet

* T. G. Harrison.

on Buddhagaya to be sold at Rs. 5 a copy. Both promised their sympathy. Lakmina Editor also promised help. Started for Kandy by the 2 P.M. train. Arrived in the evening. Received cordially by the Buddhists. Showed Magic Lantern.

*9th*—In Kandy. Morning lecture in the Buddhist School. Also in the noon. Called on the Malwatta and Asgriya High Priests. Explained to them the M.B. movement. Promised help. T.B. Kobbekaduwa promised Rs. 1,000. Suggested to have an exhibition of the Tooth Relic for the benefit of the M.B.S.

*10th*—Left Kandy by the 7 A.M. train. D.B.J.* and others promised to work.

*11th*—Got up at midnight and wrote out the Report of the Maha Bodhi Society for the last three years. Went with T.G.H. to Sedawatta. Dullewa Adigar came to attend today's meeting of the M.B.S. at Maligakanda. "History of the Parliament of Religions" 2 Vols. received by the High Priest from Dr. Barrows. Well attended meeting. Dullewa Adigar, E.R.G.† and Jeremias Dias appointed Trustees. In the evening lectured in Bambalapitiya Dharmasalawa on M.B.S.

*12th*—Called on the High Priest. The Gihi Vinaya ms. entrusted to Heiyantuduwe Thera for revision. Suggested to the High Priest the expediency of getting the authorities to exhibit the Tooth Relic. He agrees. Called on my good aunt who had been a mother to me in my young days. Priests Sumedhankara and Devananda called on me. Both want to go to India to preach Buddhism. T.S. meeting. Addressed the Fort Buddhists about M.B. H.P. Fernando and D.F. de Silva appointed to Committee. Feby. *Contemporary Review* has an article on Buddhism.

*13th*—Lecture at Kolonnawe. The people began to assemble at 3 P.M. while the lecture was to have commenced at 5. Spoke feelingly about the present state of Buddhism in Ceylon ; of the apathy of the Priests and people etc. It was 8 o'clock when I finished the business. My father thinks that I was too strong on the priests ! Ah ! the pain it gives me when I am told that I must not tell the truth for fear of offending the people ! !

*14th*—Nedimale Saddhananda called on me at Hd. Qrs. He is decided to go to India. James Samaradiwakara Hamu will assist him. Buultjens borrowed copy of 'Parliament of Religions'. Suggested the desirability of exhibiting the Tooth Relic for the benefit of the Maha Bodhi. It is proper that people should be informed through this sacred channel. Establishment of office of the M.B.S. Office furniture purchased. Uluwita, Secretary, asked to commence duties. *Pahana* has an inappropriate article about Maha Bodhi.

*15th*—Made an effort to write an account of Maha Bodhi for publication. Sent letters to Marie Merwin Snell, Mead, Tookaram, High Priests of Kandy, Diwa Nilame, Annie Besant. Went with C.P.G. to see

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* Sir D. B. Jayatilaka.

† Mudaliyar E. R. Gunaratna of Galle.

Goonasekera who is ill. Ceylon Branch M.B.S. Secretary's office in 61, Maliban Street. Talked about the possibility of having Yakkha blood in the people of Ceylon. The increase of crime among them explains that when Buddhism is declining the Yakkha tendencies are on the ascendency. This is an anthropological question. Talked to C.P.G. to make him feel the necessity of giving his services for Buddhism. The gods have abandoned Ceylon owing to the pernicious nature of the Ceylonese.

*16th*—Got up at 5. Meditated. Wrote Diary. For the present the anthropological question could not be pushed on. Had a dream last night that I was admitted upstairs where the Colonel was seated. The Hall below was full of people. At Hq. Qrs. Writing letters.

*17th*—At T.S. Hd. Qrs. Writing. Buddhagaya article finished. Attended Vidyadhara Society's 2nd anniversary. Addressed the meeting. Accepted the office of agent of the Society in Calcutta. Went to Wellawatta. Lectured there. Returned home at 12 P.M.

*18th*—Went to Kalutara with Samaradiwakara to confer with Sumanatissa Priest of Asokarama about Saddhananda priest who wishes to go to India. Consent given. Met W. H. De Silva. Lectured on the Chicago Congress before the Sahitya Society. Heiyantuduwe Priest Devamitta confided to me that he intends to go to Siam and join the Thamma-Yuttika Sect. Went to bed at 12 P.M.

*19th*—Started by the 7-30 train for Ambalangoda en route to Galle with H. S. Perera. Arrived in Galle at 2 P.M. Receievd cordially by Dr. Daly and his school. In the evening lectured at Dangedera School. Poor subscription. E.R.G. who could give a thousand rupees gave only 250/-. Nagoda Mudaliyar followed suite. The Buddhists here are ignorant of true Buddhism. They make no sacrifice and show no true charity. Finished lecture at 10 P.M. Dharmapala, the itinerant Buddhist preacher, was present. He has had a strange dream about Maha Bodhi. It means the consummation of the M.B. scheme.

*20th*—Dr. Daly's work will do good eventually. Dr. Daly intends leaving Ceylon for Bombay and I hope he will succeed and that the Mahinda College will not suffer on account of his absence. Called on Priest Sumanatissa of Vijayananda College. He promises to train his pupils for missionary work. I see he is not earnest and sees not the supreme importance of showing the brighter example of consistency by his going to India. Selfishness is behind his thoughts. Buddhism in Ceylon will flourish without his labours. Ceylon will produce martyrs for India. Lectured in the Mahinda College.

*21st*—Though decided to leave Galle early morning I had to yield to the wishes of Mudaliyar Perera to call on Mr. B. P. de Silva who has returned home from Singapore. Mr. Silva has been very kind to me in Singapore. Left Galle at 10 A.M. Arrived at Ambalangoda. Jayawar-

dana and Cooray through selfishness could not mutually work and short lectures were therefore given at each of the Schools. Ah, the curse of selfishness. Returned to Colombo at 7-20 P.M. Addressed a few Buddhists at T.G.H.'s.

*22nd*—Peace and blessings to all. Went to Maligakanda to pack the images. The enshrining of *Dhatu* etc. in the Dagoba whose foundation was laid this morning at 9 A.M. I had'nt anything to present, so I gave my watch and chain which were given to me by the San Francisco Theosophists and Mr. B. P. de Silva. May they get the good karma! My good father promises to help me to carry on the great M.B. work. May he and those who help me prosper. Advanced Rs. 75/- to Shugo Shaku for his passage to Calcutta. Received in cash Rs. 45/- from H. Don Carolis & Sons' Charity Box; Rs. 50/- from the Jap Image Collection. I have with me Rs. 356/-. My good aunt called on me. All blessings to her. Meeting of the M.B.S. held in the evening.

*23rd*—Dreamed of the coming missionary propaganda. May it succeed. Called on the Maha Mudaliyar. He received me cordially. Called on Mr. Tudor Rajapaksa. To both these gentlemen I exhorted to influence the now declining Sinhalese and I asked Mr. Rajapakse to help the M.B.S. to carry on the work. Copied the *Bodhi Sambhāra* Rules. It is strange how I have anticipated them. My father gave me £3/- and my uncle Rs. 5/-. Bade good-bye to all. My dear mother kissed me. Some Buddhists brought us on board the ss. *Manora*. One of them prostrated before me and kissed my feet. May he get the blessings of Buddha. All blessings to T.G.H. *Manora* started at 1 A.M. Miss Taylor and her party on board. Peace to all beings.

*25th*—At Trincomalee. Unloading cargo. Met Subramaniyam, an old college friend, on board. Left Trinco after dusk. Dreamed last night of the Tibetan Mission. The Christian party depend greatly on the Tibetan Convert and he is like unto an old man in disguise carrying a lantern to show the way.

*26th*—Arrived at Madras at 5 P.M. Went with the Priests to Adyar. The influence of the Masters will be revived later on. Relic shown to Olcott and others. Aura seen. Sivali's Relic returned to Col. Olcott. Passed the night.

*27th*—Drafted out the address to Lord Elgin. Col. Olcott revised it. Left Adyar at 12-30. Col. Olcott accompanying me to see me off. Good Friend, may he live long! Olcott is suffering from loss of psychic energy. Poor Judge is to be impeached by a Committee for fabricating messages alleged to have come from the Mahatmas. Dissension in the camp and the cause suffers. I hope harmony will prevail. Col. Olcott is to go to London in May next to be present at the impeachment. Returned Colonel's overcoat. Arakanese priest joined us on board. They are returning to their country from Ceylon.

*28th*—The *Manora* did not leave till this morning.

*29th*—Meditated. Writing letters to friends in foreign countries. Making up a telegraphic code for the Maha Bodhi Society.

*30th*—Reached Sagar in the evening.

*31st*—Arrived in Calcutta at 3-15 P.M. Met at the jetty by Babu Nirodanath,* my good Brother. Sorry to see Sumangala Priest has suffered terribly from small-pox. Feby. Journal not sent yet! Presented ring and studs to Niroda Babu. The Govt. of India is not going to help us. We will have to work harder still. Saw Norendro Babu. Sent telegrams to all Indian papers and Bangkok. Spent the night with Niroda Babu. Naranath† is ill.

*(To be continued)*

* Nirodanath Mookerjee.

† Naranath Mookerjee.

---

To be clever concerning precepts yet ignorant of the spiritual experiences which come from applying them is to be like a rich man who hath lost the key of his treasury; and this is a grievous failure.

*Precepts of the Gurus* (Tibetan).

A man of religion who preacheth loftily to others and doth not live loftily himself showeth weakness.

*Precepts of the Gurus* (Tibetan).

# CORRESPONDENCE

## IS NIRVANA A STATE OF MIND OR CONSCIOUSNESS?

Rangoon, 1st Octr., 1951.

THE EDITOR,
*Mahabodhi Journal*,
Calcutta.

SIR,

In August 1951 issue of the *Maha Badhi Journal*, there appeared an article, *"The Buddhist Ideal"*, by Dr. Felix Valyi. In the 2nd column of page 280, the learned author wrote: "What is Mahayana? The word means, "The Great Vehicle", the chariot, which takes you to the height * * * the state of mind, called *Nirvana*, in Sanskrit, a state of mind, not a place to go." What surprises me is the phrase: 'State of mind, called *Nirvana*." Can a state of mind be called *Nirvana*? Dr. Valyi is, perhaps, not the first author of this expression, as Mr. Christmas Humphreys, the Founder-President of The Buddhist Society, London, appears to be the original author who has written in the 8th Point of his well-known Twelve Principles of Buddhism thus: "The state of consciousness, *Nirvana*, * * * attainable on earth."

If one can call Nirvana a state of mind, does it means that the state of Nirvana is related to that of consciousness or mind? If that is so, to what extent are they related? What are the factors or grounds by which one can say that Nirvana is a state of mind or consciousness? Such questions puzzle me. As clarification on this vital point concerning Nirvana by the Dóctor himself, or any other Buddhist Scholar, would be welcome particularly to a student of Theravada Buddhism like me and generally to readers as well as other Buddhist scholars throughout the world, will any of the interested parties kindly offer me as Dhammadana his considered views and comments on the point?

Your truly,
MAUNG MAUNG.

# BOOK REVIEWS

MOKSHAPRADEEPAM—by Brahmananda Swami Sivayogi. (Siddhasramam, Alatur, South India. Pp. 386. Price Rs. 5/-).

After a deep study of the vast Hindu literature the author is out to separate the kernel of the system from its external growth. In course of his survey he eliminates so many rites, rituals and ceremonies not only as unessential but definitely harmful. He is especially critical of animal sacrifice and caste system that mar the good name of religion. With reference to passages from various texts he has pointed out that these practices and institutions have been maintained in the self-interest of a section of people and they have nothing to do with religion as such. After dealing with them one by one he sets forth Rajayoga as the essence of Hinduism. Besides these, he has also discussed at length several other points that arise in the mind of the student of religion. The book reflects clear and independent thinking. Most of the subjects have been dealt with in the form of dialogues between the teacher and the disciple. This is the first English translation of its original in Malayalam.

U. DHARMARATNA.

MY PILGRIMAGES TO AJANTA AND BAGH—By Mukul Dey (Oxford University Press. Price Rs. 12/8).

"My Pilgrimages to Ajanta and Bagh" is an ambitious adventure into the glorious past of India. Mr. Dey is well-known to all lovers of art. Himself a brilliant artist of the modern school, he has tried to rediscover the beauty and greatness of Ajanta and Bagh paintings and sculptures. The book deserves a high place in the spate of such publications brought out since India was stirred by nationalism and her scholars bent themselves on finding out the greatness of the past.

The life and teachings of Gautama Buddha brought about a bloodless revolution in the lives of our people some two thousand years back. The thought content of those teachings worked wonders in every sphere of Indian life then. Art revitalised by such deep living, burst forth in great magnificence. Ajanta and Bagh retain a fund of that magnificence which even now throws a challenge to the present day achievements.

Mr. Dey has applied his selective talent, natural to every artist of consequence, in the composition of the book, which has made it readable without prejudice to the greatness of his subject. The get-up of the book has marked time with the endless beauty inside. We wish the book wide circulation.

HARIPADA BHATTACHARYA.

# NOTES AND NEWS

## *Nepal prepares to welcome the Sacred Relics.*

As announced in our September issue, the sacred Relics of Sariputta and Moggallana Arahans will be flown on 6th November to Khatmandu where they will be accorded a State Reception. His Majesty the King of Nepal will receive them personally at the Airport. At the same time a salute of 31 guns will be fired. From the Airport the Relics will be conveyed to the Palace in a grand procession. The welcome meeting is fixed to take place the same afternoon with His Majesty in the chair. This over, the Relics will be again taken in a procession to the Anandakuti Vihara where the exposition will commence on the 7th. The inauguration of worship will be performed by His Majesty on that day followed by His Highness the Prime Minister next morning. The exposition here will terminate on the 13th and on the 14th the Relics will be taken to Lalitpur (Patan) where the exposition will continue upto the 20th. Next the Relics will be taken to Bhaktapur and Kantipur. After the programme at these places is over, the Relics will be flown back to Calcutta on the 24th. The Reception Committee and the Dharmodaya Sabha have extended invitations to many leading Buddhists.

## *Dharmapala Day Celebrations.*

We have received a number of reports of Dharmapala Day celebrations held in India and Ceylon but lack of space prevents us from publishing the reports in full.

Sarnath, where the great leader passed away and where his ashes are preserved, the day was solemnly observed by the residents by holding a public meeting, illuminating the sacred site, and offering dana to the bhikkhus. The meeting was presided over by Sri Jagadish Prasad Sinha, Principal of Udaya Pratap College. In the course of his address the President remarked, "Although Buddhism left its lasting influence on Indian life yet we lost touch with it. So India is indebted to Ven. Dharmapala for starting the present Buddhist movement for the revival of the same in the land of its birth. Earlier Sri K. K. Roy, Bhikkhu Dharmarakshita, Ven. D. Sasanasiri Thera and representatives of the Maha Bodhi Vidyalaya and Free School also addressed the gathering.

In Colombo, the Ceylon Maha Bodhi Society observed the occasion with a public meeting and a festival of lights in the Maligakanda Temple. The Hon. Mr. Justice Hema Basnayake who presided over the meeting said, "Anagarika Dharmapala used his sterling qualities to wake up the Sinhalese from their stupor. There

has been no one like him since. If parents act wisely, we can hope for a Dharmapala in the future". Presiding over another meeting held in Welikada, the Hon. Dr. L. A. Rajapaksa, K.C., Minister of Justice, paid similar tributes. Diyasena Prachara Samiti of which the energetic Mr. Munidasa Abeyawikrama is the Secretary, organised a big rally in Galle. Meetings were also held in Bombay, New Delhi and other places.

## *Prime Minister of Burma worships Sacred Relics at Maha Bodhi Society.*

At the special request of the Hon. Thakin Nu, Prime Minister of Burma, who had come over to India in order to meet Pandit Jawaharlal Nehru, arrangements were made at the Sri Dharmarajika Vihara on the 24th October for the former to worship the sacred Relics of Lord Buddha and His two chief disciples. The Premier who was accompanied by his wife and His Excellency the Burmese Ambassador, spent nearly an hour in worship, talking to members of the Society present and going round the place. In the course of his conversation he announced the proposal to hold a World Buddhist Convention in Rangoon sometime in 1954. Authorities on the Dharma would be invited to deliberate as to the methods to be adopted to purify the practice of the Dhamma and ensure its continued existence for centuries to come.

The proposal is to be welcomed and if we may venture a suggestion, we would suggest that the Government do take steps to preserve the Tripitaka in the same manner as the Chicago Exhibition authorities had done to preserve the Bible. In these days of atomic warfare, nothing on surface would be safe and the Chicago Exhibition authorities wisely had the contents of the Bible and several objects of interest to Christians buried deep under ground. An account of this unique event can be read in the Report of the Smithsonian Institute, Washington, D.C., U.S.A.

## *Opening of Sri Lankarama in Singapore.*

The Sanghavasa (Monastery) erected by the Singapore Buddhist Association was formally opened by the Rt. Hon'ble D. S. Senanayake, Ceylon Prime Minister, on the 13th instant in the presence of a large gathering of Buddhists and non-Buddhists. Mr. T. A. Simon, President of the Society, received the Prime Minister and his party and introduced the Committee members. Mrs. Norbert Fernando, President of the Ladies' Section, presented a tray of flowers to offer to the Bodhi-tree. Whilst the Bhikkhus were chanting the Metta Sutta the Prime Minister lit a silver oil lamp and opened the door with a golden key presented by little Lalita Sirisena, the best student of the Dhamma school.

After the administering of Panchasila by Mahavira Thera, Mr. Simon welcomed the Prime Minister. Narada Thera gave a brief history of Sri

Lankarama and thanked the Society for having built a Buddhist fortress at the Gateway of the Far East. He remarked that the present war-weary world was in need of high-principled sincere leaders who would be guided by love and reason and who would rule not by might but by love. His Excellency the Commissioner-General, Malcolm McDonald, in a short speech, stated that Ceylon gained her independence without violence and that Buddhists not only preached love but also practised it. Mr. Lee Choon Seng spoke in Chinese and his talk was interpreted by Miss Pitt Chin Hui. The Prime Minister in a long speech thanked them all and said that if Ceylon had gained independence by violence it would not have been a Buddhist country.

At the end of the ceremony Hon. Mr. Dudley Senanayaka, Minister for Agriculture, planted a Sal-sapling brought from Ceylon by Miss S. Y. Eu.

This Sanghavasa forms the first building of Sri Lankarama. Mr. H. Sena, a generous Sinhala Buddhist Jeweller, has volunteered to erect a library and donate all the necessary English Buddhist books and furniture.

## *Renewal of Subscriptions.*

With the next issue, the 59th volume of the "Maha Bodhi" will be completed. Members and subscribers whose subscriptions fall due on 31st December, 1951, are kindly requested to send another year's subscription. If they will not wait till reminders are posted or copies are sent by V.P.P., it will be a great saving in postage. We also look forward to receiving the names and subscriptions of at least two new members from each of our supporters. Mr. M. D. H. Fernando of Balapitiya has responded splendidly by enrolling 5 new members.

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*IAMOND JUBILEE YEAR*

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## JOURNAL OF THE MAHA BODHI SOCIETY

### NOTICE TO MEMBERS AND SUBSCRIBERS

With this issue, the 59th volume of "The Maha Bodhi" comes to a close. The Diamond Jubilee year of the Journal commences from the next issue. Thus the Diamond Jubilee of the Society as well as its organ will be celebrated at the same time. This is a historic occasion and we invite our friends to join us on the happy occasion.

Members and subscribers whose subscriptions fall due on 1st January, 1952, are kindly requested to send the Jubilee year's subscription immediately and avoid the necessity of our sending the journal by V.P.P. which costs extra. Subscriptions from Ceylon may be paid to the *Maha Bodhi Society of India, A/c. Bank of Ceylon, G.O.H., Fort, Colombo*, and those of Burma to *Mr. L. Koon Wa, 430, Merchant Street, Rangoon.* Members and subscribers in the United States of America may pay to the Society's Representative in America, *Ven. Robert Stuart Clifton, Apt. 242, Hotel Markeen, Buffalo-9, New York.*

The February issue will be sent by V.P.P. to all members and subscribers in India, Burma and Ceylon, whose subscriptions are not received by 25th January, 1952.

While thanking our supporters for their continued co-operation, we wish to draw their attention once again to the suggestion made to them in a previous issue to enlist at least two members each during the Jubilee year and thus take part in the event in a practical way.

MANAGING EDITOR, MAHA BODHI.

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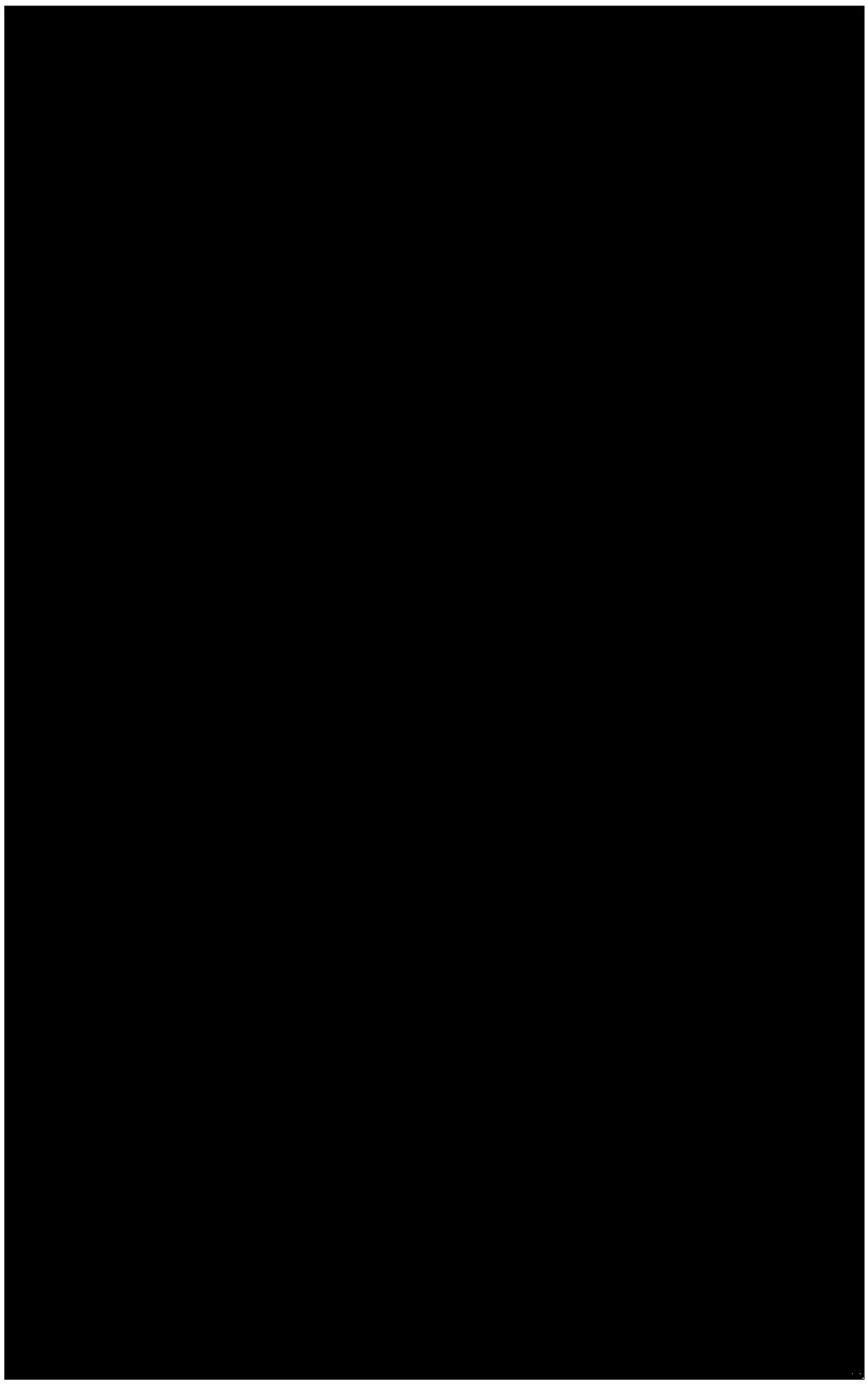

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# DIAMOND JUBILEE

## OF THE

# MAHA BODHI SOCIETY OF INDIA

### AN APPEAL FOR FUNDS

In view of the fact that the activities of the Society have increased enormously and its responsibilities as the representative Society of the Buddhist World in the Land of Buddha's birth are heavy, the need for a Permanent Fund is extremely urgent. In 1952 we shall be celebrating the Diamond Jubilee of the Society and the event is a fit occasion to place the Society's finances on a sound footing. Of the new undertakings, the acquisition of about 19 cottas of land adjoining the Headquarters for the enlargement of its premises and for the establishment of an Inter-Asian Cultural Institute where students can gather for the study of Indian culture takes priority. The Government of West Bengal has very kindly agreed to acquire the land for which funds have to be provided in the course of the next few months.

We, therefore, make an appeal to our numerous friends and well-wishers throughout India, Burma, Ceylon and other countries to contribute most generously to the **"Diamond Jubilee Fund"** which will be utilised as follows :

Purchase of huts adjoining the Headquarters ... Rs. 169,450/-

For buildings and endowment ... ... Rs. 830,550/-

The Anagarika Dharmapala Trust of Ceylon has very kindly sent Rs. 40,000/- for the purchase of the land and Rs. 5,725/6/3 are available in the "Golden Jubilee Fund". We have therefore to raise the balance of Rs. 954,274/9/9 before the end of next December.

Historians are unanimous in their opinion that the Buddhist period is the most glorious period in the chequered history of this ancient land. Inspired by the teachings of Lord Buddha which lay emphasis on compassion and service, the people then worked unitedly for the happiness and well-being of humanity. Art, architecture, painting, sculpture, medicine and other sciences developed at a remarkably rapid speed. We refer with pride to Emperor Asoka as one of India's greatest men and rulers, one who adopted the noble path of **Dharma Vijaya**, conquest by truth, by which alone human civilisation can be saved from disaster. The Maha Bodhi Society's ambition is to help to propagate this great message. We hope and trust all lovers of India and Buddhism will strengthen the work of the Society by making generous contributions to the above fund.

All contributions may be addressed to the Treasurer, Maha Bodhi Society of India, 4A, Bankim Chatterjee Street, Calcutta—12, or to the Society's Account in Bank of Ceylon, Foreign Dept., G.O.H., Fort, Colombo, Ceylon.

SYAMA PRASAD MOOKERJEE,
President,
Maha Bodhi Society of India.

D. VALISINHA,
General Secretary.

*Celebrations in 1952.*

# DIAMOND JUBILEE OF THE MAHA BODHI SOCIETY OF INDIA

## CELEBRATION IN 1952 (Date to be announced)

BULLETIN NO. 5

We are glad to announce in this bulletin another handsome donation of Rs. 1,000 for the Jubilee Fund. This comes from Mr. D. J. de Alwis of Ceylon who has been a subscriber to *"The Maha Bodhi"* for a considerable time. We commend his example to our many friends in Ceylon. Of all Asian countries Ceylon is the most peaceful at present and we feel that the countrymen of our illustrious Founder should contribute liberally towards this Fund. We have a long way to go and we expect a ready response from all our friends in Ceylon.

The Young Men's Buddhist Association of Colombo has sent a donation of Rs. 250/-. This gift has pleased us immensely as the Y. M. B. A. is a sister Association founded by the late Sir Don Baron Jayatilaka, a life-long friend of our Founder.

Subscription lists have been posted to all members and subscribers who are kindly requested to fill them up and return as early as possible.

| DONATIONS RECEIVED | RS. | A. | P. |
|---|---|---|---|
| *Previously acknowledged* ... ... ... ... | 3,530 | 4 | 0 |
| Mr. D. J. de Alwis, Ceylon ... ... ... ... ... | 1,000 | 0 | 0 |
| Young Men's Buddhist Association, Colombo ... ... ... | 250 | 0 | 0 |
| Mr. Cheah Chew Eang, Kuala Lumpur ... ... ... ... | 19 | 0 | 0 |
| Collected by Thein Nyun from Burmese Railway Employees ... ... | 144 | 0 | 0 |
| Ven. Phra Dhepvedi, Thailand ... ... ... ... ... | 50 | 0 | 0 |
| Mr. K. M. Perera, Ceylon (1st instalment) ... ... ... | 100 | 0 | 0 |
| Mudaliyar R. Malalgoda, Ceylon ... ... ... ... | 10 | 0 | 0 |
| Mr. S. R. Wijepura, Ceylon ... ... ... .... ... | 5 | 0 | 0 |
| Mr. A. B. Colin de Soysa, Ceylon ... ... ... ... | 100 | 0 | 0 |
| Mr. A. G. Wikramapala, Ceylon ... ... ... ... | 25 | 0 | 0 |
| A Buddhist in Cambridge, Mass., through Ven. R. Stuart Clifton, U.S.A. | 60 | 0 | 0 |
| Daw Mya Yin, Burma ... ... ... ... ... | 25 | 0 | 0 |
| Dr. R. L. Soni, Burma ... ... ... ... ... | 50 | 0 | 0 |
| Mr. Fong Yet Mai, Penang ... ... ... ... ... | 10 | 0 | 0 |
| Total ... | 5,378 | 4 | 0 |

*General Secretary,* Maha Bodhi Society of India.

TOTAL AMOUNT REQUIRED Rs. 9,54,274-9-9

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# THE MAHA BODHI SOCIETY OF INDIA

## Premier International Buddhist Association

### FOUNDED BY THE ANAGARIKA DHARMAPALA

*(LIFE MEMBERSHIP FEE RS. 250/-)*

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9. *Admission into membership of the Society is open to all without distinction of race, caste, creed, or sex, the only pre-requisite being the candidate's sympathy with the objects of the Association and willingness to help its work.*
10. *Membership is either Ordinary, Corresponding, Associate or Honorary. Hon. Members are persons eminent for their knowledge of Buddhism or their services to humanity.*
11. *Corresponding members are persons of distinction and learning who are willing to furnish information of interest to the Society.*
12. *Active members are expected to occupy themselves as far as their circumstances permit in the propagation of the Arya Dharma of the Lord Buddha.*

*DIPLOMAS AND FEES*

13. *An entrance fee of five rupees must be paid by each candidate upon making application for membership, and an annual subscription of twelve rupees is payable by each ordinary member. Life membership fee is Rs. 250. Associate membership fee Rs. 5. Admission Re. 1. A diploma of membership will be issued to each member.*

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*Treasurer* : DR. A. BARUA.

# THE MAHA BODHI

FOUNDED BY THE ANAGARIKA H. DHARMAPALA IN MAY 1892


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

—MAHAVAGGA, VINAYA PITAKA.


VOL. 59.] B.E. 2495 DECEMBER C.E. 1951 [No. 12


## THE PILGRIM

BY BHIKSHU SANGHARAKSHITA

My robes are stained with earth and dust,
My bare feet bruised and sore ;
The road that winds before me seems
To wind for evermore.

All night no place of rest for me,
No easing of my load ;
Only the frightful emptiness
And silence of the road.

At morn no cheerful cottage door
For friendly sup or bit,
But bitter hedgerow berries plucked
Beneath the dawn's grey light.

But still with joyful heart I go,
And footstep light and bold,
Knowing that in my rags I bear
A Jewel of price untold.

# THE BUDDHIST CONCEPTION OF ART

*By*

HERBERT V. GUENTHER, Ph.D.

Art is not only the timeless beginning and inexhaustible source but also the most gorgeous flower and choicest fruit of all mental and spiritual life. For it is from the ineffably inspiring moment of contemplating with admiring eyes the immediately apprehensible beauty of the world, of being altogether lost in the direct experience of what informs everything that has life, that by creating a first representation and by giving expression to a life of knowledge, man moves away from the immediately sensed beauty and all-comprehensive harmony to either common-sense beliefs in external, three-dimensional, and geometrically proportioned objects or to the inferred, unseen, molecular constitution of the world. And it is by utilizing the emotionally moving, more immediately apprehendable imagery of colours, forms, and shapes, that in a most vivid manner he either points to the immediately sensed qualities of the nature of all things or gives expression to that component of our life which is given to us only by theory and hypothesis. In this way art has, as others have already seen,[1a] a double aspect. On the one hand, being the source, art is creative and gives man the ineffable, emotionally moving, and hence essentially spiritual sustenance he needs and, on the other hand, being the effect and outcome of thought, art is re-presentative and brightens up the rather dry and sombre, cold and excessively formal world of abstract reasoning and theorization. But this is not all. So far the focus of interest has been on the "what", but art, like everything that lives, is at the same time also the "how" and the "who", the "who" being most faithfully reflected in the "how" and "what".

In order to understand and to appreciate the intrinsic values of Buddhist art which has exerted a tremendous influence on shaping the cultures of India and the Far East, it is well to listen to what Buddhaghosa has to say about the nature of art. He speaks about it in connexion with the axiom of the qualitative differences of the levels of awareness:— man can be conscious in various ways, he may either have a veiled and limited or a heightened and unbounded spiritual consciousness. It is for this reason that Buddhaghosa centres his remarks about art round the notion of *Citta* which, though usually and in a stereotyped way translated by mind, permits various interpretations. He says:[1]

[1a] See F. S. C. Northrop. The Meeting of East and West, New York 1949.

[1] Atthasalini, pp. 63 sqq. The translation by Shwe Zan Aung in the Pali Text Society is hopelessly unintelligible and misleading.

"*Citta* is so called, because it reflects (*cinteti*) on an object; that is to say, *citta* discriminates (*vijanati*). Inasmuch as *citta* is the common expression for all mental phenomena (*citta*) be they wholesome (*kusala*) or unwholesome (*akusala*) or automamatic (*kiriya*) in their relation to the material world (so-called), *citta* is so called, because it builds up (*cinoti*) its own continuity[2] in a process of perfection and apperception (*javana-vithivasena*).

"As the energetic process (*vipaka*) is modified by Karman and by the affects (*kilesa*) it is also called *citta* (=Skt. *citra*, variegated).

"The meaning of *citta* can also be understood in the following way: as each *citta* owing to its innate diversity is capable of effecting a diversity in objects it is called *citta* (=*citra-karana*, producing a variety).

"Inasmuch as a *citta* influenced by desire (*raga*) is different from a *citta* in which aversion (*dosa*) prevails or from an infatuated (*moha*) *citta*, as well as a *citta* related to the material world (*kamavacara*) is different from a *citta* related to the intermediate world of matter and spirit (*rupavacara*),[3] etc., and as a *citta* bent on a visible object is different from a *citta* bent on sound, etc., and regarding a *citta* bent on a visible object a *citta* concerned with a blue object is different from others —the same difference can be applied to sound, etc.,—and while among all these there can be a low, a middle, and an exalted quality (*i.e.*, intensity), and among these again a *citta* distinguished by the desire-to-effect (*chanda*) is different from a *citta* distinguished by energy (*viriya*), reverie (*citta*) or scrutiny (*vimamsa*), for all these reasons the diversity of *citta* can be inferred according to the domineering power of either the associated sphere or of the object or of the quality (*i.e.*, intensity) of lowness, mediocrity, and exaltedness.

"Of course, a single *citta* is not variegated in itself, but it is nevertheless proper to speak of diversity of *citta*, because all the *cittas* are comprised in the (one) notion of *citta*. Thus *citta* in its aspect of diversity has been explained. But how has this diversity been effected?

"There is nothing more diversified in the world than painting, and a masterpiece of painting is the most diversified of them all. Painters of a masterpiece are struck by the idea of a picture (*cittasanna*) that in such and such a place (*ettha*) such and such a figure is to be painted. Due to the

[2] "Its own continuity", Pali *attano samtano*, may also mean the "ego-series".

[3] *rupa*, when contrasted with *kama* (and *kamavacara*) denotes the indeterminate ineffably emotionally moving factor in the nature of all things and in oneself, not in its purity (*sunyata*), but with some additional differentiated (*rupin*) content. Mrs. Rhys Davids translates it by "attenuated matter" which is simply ridiculous. Such "translations" are due to the fact that in most cases Westerners fit their factual information as regards Buddhism into their preconceived theories and assumptions without ever questioning their limited and only relative validity.

idea of the picture there arise mental activities (*cittakiriya*)[4] effecting the drawing of the outline of the picture, the putting on of paint, the touching up, and the embellishing. Thus in a picture (destined to be and called a masterpiece) a certain beautiful central figure is designed. After this in due course and in the same way as has been worked out by the activity of *Citta* (*yathacintitena kamena*[5]) that this figure is to be above the central figure, that figure is to be below it, and these at both sides, the remaining portions of the picture are designed. In this way all the different arts in the world are effected by *Citta*. On account of its capacity to produce different effects a *citta* creating such an such a painting is correctly called *citta*. Nay, *citta* is even more variegated than this, because the play of the pictures of *Citta* (*cintita*) cannot be expressed in its totality (*i.e.*, overt conduct does not permit the wide ramifications possible in the subjective world of imagination).

"Therefore the Exalted One has said: 'Bhikkhus, have you ever seen a masterpiece of painting?'—'Yes, Sir.'—'Bhikkhus, this masterpiece of painting has been created by *Citta*. But, Bhikkhus, *citta* is still more variegated than a masterpiece of painting.'[6]

"All those factors of a sentient organism such as habit of acting (*kamma*), feature (*linga*), ideation (*sanna*), language (*vohara*), etc. within the different destinies of gods, men, denizens of hell and animals have been created by *citta,* indeed; the diversity in acting by body (speech and mind) manifesting itself as wholesome and consisting in charity, morality, non-violence, honesty, etc., has been created by *citta;* from the habit of acting (*kamma*) there results the diversity of feature appearing in hands, feet, stomach, neck and mouth in the respective destinies; from the diversity of feature the diversity of notions according to the adopted appearance results and is expressed in such conceptions (and statements) 'This is a woman', or 'This is a man'; from the diversity of notions according to the conceptions expressed by them there arises the diversity of the linguistic expressions such as 'woman', 'man'; due to this diversity of the linguistic expressions on account of which (there are expressed such wishes as): 'I will become a woman', 'I will become a man', 'I will become a noble man', or 'I will become a Brahmana', a Karman engendering the respective personal existence is formed and therefore from the diversity of the linguistic expressions the diversity of Karman results. As through destiny the existence prayed for comes to pass, therefore from this diversity of Karman the diversity of destiny results; and it is due to this diversity of Karman that among the various beings in the various destinies highness and

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[4] This term is ambiguous, inasmuch as *citta* can designate 'consciousness" but also that from which consciousness is a transitory off-shoot.

[5] See the explanation given later on in the text.

[6] Quotation from Samyutta-nikaya III 151.

lowness, in the various personal existences beauty and ugliness, prosperity and misery, etc., are known. In this way the various factors of a sentient organism such as habit of acting, feature, ideation, language, etc., in the various good and bad destinies of gods, men, denizens of hell, and animals are to be understood.

"The meaning of all this is to be gathered from a Sutra not rehearsed at the Great Council. For there it has been stated:

" 'By determining the diversity and manifoldness of Karman the determination of the diversity and manifoldness of feature is brought forth; by determining the diversity and manifoldness of feature the determination of the diversity and manifoldness of notions is brought forth; by determining the diversity and manifoldness of notions the determination of the diversity and manifoldness of the linguistic expressions is brought forth; by determining the diversity and manifoldness of the linguistic expressions the determination of the diversity and manifoldness of Karman is brought forth. Related to the diversity of Karman is the diversity of destiny among the beings manifesting themselves without legs, or with two legs or with four legs, or with many legs, or as related to the intermediate world of matter and spirit (*rupino*), or as related to the spiritual realm (*arupino*), or as with notions, or without notions, or as neither with nor without notions; as related to the diversity of Karman the diversity of birth among the beings is to be known, that is, highness and lowness, baseness and exaltedness, happiness and misery; as related to the diversity of Karman the diversity of the beings as regards their personal form of existence is to be known, that is, beauty and ugliness, (life in) a noble family or in a base family, a stately appearance or a wretched appearance; as related to the diversity of Karman the diversity of the beings as regards their worldly affairs is to be known, that is, prosperity and poverty, fame and disgrace, praise and blame, joy and sorrow'.

"Furthermore it has been stated:

> From Karman feature does arise
> and from feature there arise
> the notions; due to the notions it is that women and men
> are distinguished from each
> other.
>
> By Karman the world moves, by
> Karman people live; to Karman all beings are fastened
> like the wheel of a rolling
> chariot to its axle.[7]
>
> By Karman men gain fame and
> praise, by Karman ruin, death
> and bondage, too; having understood the diversity of Karman how may one say. There
> is no Karman in the world.

" 'Oh lad, all the beings are owners of Karman, they are heirs to Karman, they have originated from Karman, they are akin to Karman, they resort to Karman; Karman divides the beings into low and ex-

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[7] Quotation from Suttanipata 654.

alted ones'.[8]—'Thus the diversity of *citta* in its aspect of being capable of producing a variety of effects is to be understood. By *Citta,* indeed, all this diversity has been created.

"But inasmuch as *citta* is unable to produce all this (diversity), when it finds no opportunity to do so or when it lacks the other (necessary) conditions, therefore *citta* is still more diverse than the various factors of a sentient being effected by *Citta.*

"Therefore the Exalted One has stated: 'Bhikkhus, I do not see any other kind that is as diversiform as the animal kingdom, and yet, Bhikkhus, *citta* is still more diversified than the animal kingdom'."[9]

When Buddhaghosa, discussing the meaning of *citta,* speaks of the function of discrimination, it is quite obvious that he refers to the self or self-consciousness, and in asserting furthermore that *citta* builds up its own continuity or series of contents, he has in view the process of consciousness in which one picture is eliminated and instantly replaced by another one. For all that one means by a self or by consciousness is the mere association and transitory succession of immediately introspected data of pleasures, pains, colours, sounds, etc. At the same time these various contents which form and are in the centre of consciousness are differentiated by specific qualities which are strongly emotionally toned. Recently even modern science has come to acknowledge—what the Buddhists had known all the time—that in actual life emotive meanings play a much larger role than the merely cognitive meanings. It is precisely this inseparability of knowledge and emotionality that prompted the Buddhist stages to insist on immediate apprehension and experience without which it is impossible to understand what their words and specific concepts refer to. Thus, what Buddhaghosa understands by *citta* is not a syntactically designated universal, but a denotatively given particular which can be known only by immediately experiencing that to which it refers. However, all the sensed and introspected differentiations and qualities appear and disappear in an all all-embracing continuum that is undifferentiated. This continuum, too, is *Citta.* It is the source of consciousness which, as experience shows, is transitory, changing, limited, and formed. Not only does every differentiation, be it the knowing subject or the known object, presupposes the undifferentiated continuum, but it is also in part constituted of it and without which the emotional immediacy and spiritual luminosity in direct experience would not be. For the knowing subject is just as an immediate differentiation as is the known object, held together by and in the undifferentiated *Citta.* Hence the famous statement:

"All this triple world is only *Citta.*"[10]

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[8] Quotation from Majjhima-nikaya III 203.

[9] Quotation from Samyutta-nikaya III 152.

[10] Dasabhumikasutra, p. 49. Quoted also by Vasubandhu in his Vrtti to

The creativity of *Citta* can certainly not be defined as a reflective reaction to sense stimuli, but is something ultimate and irreducible in the nature of things. It only depends upon the aspect which we take into consideration whether we say that

> "*citta* is like the lightning, disappearing in a moment and never lasting",[11]

or if we declare that

> "*citta* produces all the differences in all the objects".[12]

While transitoriness, fugacity and instability are characteristics of all differentiations, of which also mind or consciousness as a localized, limited portion, makes no exemption, the undifferentiated continuum is an invariant factor of timeless persistence and the source of the creation and the receptacle at death of all the passing differentiations, as has been stated by Indrabhuti :

> "By *Citta* all this has been created, be it bright or be it dark ; to *Citta* destruction is due, thus spoke the Teacher of the World".[13]

---

his Vimsatika Vijnaptimatratasiddhi and by Advayavajra in his Tattvaratnavali.

[11] Kasyapaparivarta 99 : *cittam hi Kasyapa vidyusadrsa ksanabhangavyavasthitam.*

[12] This sentence is only found in the Chinese translation of Kasyapaparivarta 98, made between the years 350 and 431 A.C.E.

[13] Indrabhuti, Jnanasiddhi IX 9
*cittenaiva tu tat sarvam kriyate yat subhasubham cittenaiva bhaven nasa ity uvaca jagadguruh.*

It is well to keep this distinction between *citta* as consciousness or mind with all its contents, limited, changing, and passing, and *citta* as the all-comprehensive and all-pervading, invariant and persistent factor, to be experienced with immediacy, in mind. For it is from this distinction that a piece of art, which has been said by the Buddha to be created by *citta,* and the creative process itself obtain quite a different meaning. As a matter of fact, a work of art and the artistic process may be viewed with regard to the sensed and introspected differentiations, the postulationally known external three-dimensional objects, or with regard to the all-embracing continuum in which the differentiations appear and which is the source and fountainhead of all that is emotionally moving and spiritually inspiring. Which attitude an artist adopts is due to Karman, as Buddhaghosa asserts. From his remarks we gather that Karman, denoting such a variety of notions that it proves inaccessible to any European concept, is a certain habit of acting, a behaviour pattern, in the widest sense. In a way this pattern is comparable with a switchboard from whence, on the one hand, the subject's mode of acting is regulated, while, on the other, it is of equally essential importance for the experiences the individual is able to gain. According to the mode by which an individual acts respective results are achieved and the interpretation of these results by the individual will determine the experience which then again influences the whole mode of

acting or overt conduct. In this way every individual is truly the architect of his own fortune. This pattern is created by *Citta* in—psychologically speaking—its pre-conscious and unconscious and all-creative aspect rather than by consciousness which is but a late product of differentiation. It is for this reason that the creative ability of *citta* has been expressed under the simile of the artist :

> "*Citta* is like an artist, because it effects manifold Karman".[14]

We are now prepared to consider the creative process resulting in a work of art. Buddhaghosa says that as soon as an idea of a picture has arisen "activities of *Citta*" (*citta-kiriya*) become alive in the artist, activities which are important for his shaping and moulding of the future work of art. If we understand *citta* in the sense of conscious activity exclusively we should allege that the work of art to be produced is totally subject to the resolutions and intentions of the artist and that he aims at nothing else but to achive a certain effect, and for this reason he would deepen the colour in one place and soften it in another ; he would work with the greatest acumen, select the subject-matter and style of his work in perfect freedom. In this case we could no longer translate the above-mentioned phrase *yathacinti-tena kamena* by "as has been worked out by *citta*" but by "as has been reflected by him". And in this work of art, the production of which has been accompanied and directed by consciousness alone, he would presumably move within the compass of contemporary consciousness and hardly ever transcend the boundaries of conscious understanding, his work of art would be in conformity with the general standard of taste.

However, the creative process may manifest itself in quite a different way, in which the artist's ego-consciousness plays only a minor part. In this case *citta* is no longer to be understood as a mere conscious content or a conscious process. All the artist's intentions and all his ego-conscious life sink down under the elementary force of the pictures and ideas which assail him. He cannot command them and he cannot change them as he might intend. On the contrary, they compel him to create and shape things which he would never have produced consciously or wilfully. Here the artist immerses and loses himself in and becomes one with the all-embracing continuum which is wholeness in immediate experience. It is the immediately apprehended nature of things, rather than the external objects in this geometrically defined proportion, that the artist paints or chisels. The reference to external objects, if ever, is only incidental. It is here that not

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[11] Kasyapaparivarta 99 : *cittam hi Kasyapa citrakarasadrsa vicitrakarmabhisamskaranataya*. It is interesting to note that three of the four Chinese translations represent *karman* either by . . . *samaskara=karman* or by . . . *karman*. Only the translation made by Shih-hu during the last decennium of the 10th century has . . . "picture". The Tibetan version has *las = karman*.

only the all-embracing and all-pervading undifferentiated continuum finds expression in a work of art, but also its infinite fertility as the source in birth, and the receptacle in death, of all the transitory manifestation—"the world with all its gods and demons"—in it. It is the primary of *citta* in this latter aspect that is again reflected in the following passage of the Mahavamsa[15]: " . . . . . and he questioned him saying: 'In what form wilt thou make the cetiya?' At that moment Vissakamma entered (and possessed) him. When the master-builder had had a golden bowl filled with water, he took water in his hand and let it fall on the surface of the water. A great bubble rose up like unto a half-globe of crystal. He said: 'Thus will I make it'."[16] In mythology Vissakamma (Skt. Visvakarman) is the divine architect. It is this attribute of divineness that expresses the emotionally moving character of immediacy of experience, which the mere conscious content, being essentially abstract and formal, can never convey. Gods and demons are *Citta* in its limited and veiled form of manifestation, the intermediate factor between the undifferentiated continuum to be experienced with immediacy and the world of postulationally prescribed three-dimensional external sensed objects and introspected selves. They are stages in the gaining of a heightened sense of reality and consciousness.

While the experience of the unchanging and formless, all-embracing and undifferentiated continuum has a greater emotional intensity and spiritually inspiring luminosity and gives man a heightened consciousness which liberates him, the differentiations limit and inhibit consciousness and lessen the uplifting and liberating emotional intensity which man might enjoy without having recourse to a sense *either* of self or of objects. And it is precisely the limiting and veiling differentiations that make man lose his spirituality and move in a world of mutually opposing forces and conflicts. By jumping from the ineffable immediate to the postulationally prescribed, only indirectly verified beliefs about external objects and mental selves man falls into the very clutches of his own creations:

"Just as an artist creating the picture of a terrible demon falls down in front of it with horror, so also all these stupid simpletons creating visible, auditory, olfactory, gustatory, and tactile objects by themselves migrate together with them in the circle of births and do not understand these objects in their real and true nature".[17]

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[15] Mahavamsa XXX 11 sq. The translation of this passage as of the others from this text is by Wilhelm Geiger.

[16] See also Mahavamsa XVIII 24 sq. "Vissakamma, who appeared in the semblance of a goldsmith, asked: 'How large shall I make the vase?' Then being answered: 'Thyself deciding the size do thou make it', he took the gold, and having moulded it with his hand he made a vase in that very moment and departed thence".

[17] Kasyapaparivarta 67. The missing Sanskrit text of the only existing

For what the unenlightened common-sense man believes to be being is becoming.

The artistic creative process, *citta*, the "how", which may be described either as one which is concerned with a faithful representation and reproduction of the sharply limited, theoretically defined contents of consciousness, or as one which utilizes the differentiations only incidentally and is more concerned with conveying the experience of reality in itself rather than in its derived, theoretically postulated form, is important in so far as the work of art itself is concerned. For the "what" cannot exist altogether without the "how". A work of art dependent on and created by consciousness alone will hardly ever comprise more than what has been intentionally laid into it by the artist. But since the conscious process is never completely detached from that indeterminate and undifferentiated continuum of which it is a late product and which provides the immediacy of all experience, even in such a work there is something of the immediacy, only it is not used for its own sake but for conveying the postulationally prescribed factor in the nature of things—the sharply contoured and theoretic component of proportion and perspective. However, when the interest is centred in the all-embracing continuum inaccessible to all modes of logic-chopping and abstracting mind and therefore called *sunyata*, one gets in a work of art the rich, emotionally moving, ineffable immediacy and timelessness that is in the very midst of all the transitory differentiations. It is this latter factor that characterizes Buddhist art, because Buddhist art like Buddhist philosophy wants to lead man out of the remorseless cycle of transitoriness and misery toward the *amatam padam*, the Buddha-nature of all things, Nirvana. Never, therefore, is likeness to "objective" forms aimed at. The Buddha's features are lit up with a quiet and kindly smile that is not of this world, but full of spiritual contentment. Similarly, in female statues we do not find the well-proportioned measurements we sometimes find in the living individual, but with exuberant breasts and broad hips the artist creates a picture of the "eternal feminine". The same holds good for poetry. It is the heroic or the roguish that is portrayed, but never a historically well-known hero or rogue. Always being

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manuscript is found in Sthiramati's Madhyantavibhagatika p. 246 : *tadyatha Kasyapa citrakarah svayam eva bhisanam yaksarupam krtva tasmad eva bhitatrasto 'dhomukho nipatya sammoham nigaccheta evam eva Kasyapa sarvabalaprthagjanah svayam eva rupasabdagandharasasparsan krtva tebhyah samsare bhramyanti na ca tan dharman yathabhutam prajanantiti.*

With this text the following passage from the Canon may be compared, Samyutta-nikaya III 152 : "Just like a dyer or a painter produces the picture of a woman or of a man on a well-smoothed plank or wall or silk cloth with dye or shellac-dye or turmeric or indigo or crimson colour, so also this ignorant common man produces form, feeling, perception, the drives, and consciousness".

on the outlook for the immediate which knows neither space nor time, in works of historical character, the author therefore even goes so far as to omit definite facts which would destroy the ideal picture of the hero he has in mind.[18] Nevertheless, it is precisely the richness and timelessness -of the *sunyata*, living in the Buddhist works of art that gives them a lasting and ever inspiring value. But when the interest turns toward the determinate factor-in-fact, as may be seen with certain members of the younger generation under the influence of Western determinism, Buddhist art becomes a traitor to Buddhism.[19]

There is some reason in stating that the completed work of art is but a feeble copy of something intangible glittering out of farthest eternity. As may be gathered from the following statement in the Mahavamsa: "When the thera, going to the heaven of the thirty-three (gods), saw that (palace), they made a drawing of it with red arsenic upon a linen cloth, and they returned, and being arrived they showed the linen to the brotherhood. The brotherhood took the linen and sent it to the king. When the king full of joy saw it, he went to the splendid arama and caused the noble Lohapasada to be built after the drawing".[20] And in another passage of the same work we read: "This splendid palace, like to a matchless structure of Vissakamma, charming and peerless, he, the first among the protectors of the earth, built and gave it the name of Vejayanta".[21] The name of this place, too, is significant, for Vejayanta is the name of the palace of Indra, the king of the gods.

The very moment a timeless and ineffable situation has been reached a most intensive emotionality becomes manifest. It is as if a thousand voices had been aroused in us, as if a thousand strings were resounding, and therefore we are again and again attracted by a true work of art, ever discovering new values, because its possibilities are inexhaustible. The timelessness we experience through a work of art sets us free from all constraint and opens the gate

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[18] In his lucid attempt of analyzing the history of Parakramabahu I (1153-1186 A.C.E.) of Ceylon Wilhelm Geiger says in his translation of the Culavamsa (Culavamsa, being the more recent part of the Mahavamsa), vol. ii, p. 100 note 1: "It is pretty clear that the chronicler has concealed the failure which overtook the expedition after its initial success. The ideal figure of Parakkama which he has in mind, must not be dimmed by association with any misfortune". I am thinking of the horrible printed junk so often to be seen in the otherwise beautiful Buddhist Temples.

[20] Mahavamsa XXVII 18. In the same work XXVII 8 sq. is noteworthy: "Then early in the morning he went to the beautiful Mahamegha park, and when he had arranged a gathering together of the brotherhood of the bhikkhus he said to them: 'I will build for you a pasada like to a palace of the gods. Send to a celestial palace and make me a drawing of it'."

[21] Culavamsa LXXIII 70.

that leads to the comforting sources of all life, which had been made inaccessible by some biased attitude or other. This, in the end, is the secret power of all art, it releases from what is transient and makes us on the lookout for the unchanging and ineffably sublime. For in the ripest work of art there lives, as the Buddha and after him Buddhaghosa have said, the inexhaustible richness of *Citta*.

## LIFE'S FURNACE

BHIKSHU SANGHARAKSHITA

As bellows roar, and red coals glow,
And softened silver slowly bends,
Deft chisels, glancing to and fro,
Are fashioning use to beauty's ends.

Life's furnace flames, shower sparks of ill,
In pain the heart doth burn and glow.
As the keen chisel of the will
Shapes final good from passing woe.

## YASODHARA

*(From the Painting by W. S. Bagdatopulos)*

BHIKSHU SANGHARAKSHITA

Though rained the kisses on His hand
Beneath the soft faint light
Of golden lamps, thy Lord slept on
Through the rich violet night.

The crimson flowers that round thy bed
Were scattered heedlessly,
Lay flung, although so beautiful,
Forgotten there—like thee.

With watching and with longing tired
You slept at last upon
Your soft white breasts, and dreamed till dawn
Rose drear—and He was gone.

# WHY I BELIEVE IN BUDDHISM*

*By*

MR. JACK BRINKLEY

I want you to understand at the outset that I am not a born Buddhist. On the contrary, I was born in a Christian family and was brought up in the Christian atmosphere. My mother, who was a Japanese lady before she married my father and my maternal grandmother were both very keen Christians, and naturally I was taught the beautiful words of Lord Jesus Christ from childhood days.

Besides as a boy I was sent to a Roman Catholic school in Japan. When I went back to England I was sent to a private school in beautiful Dorset. The headmaster was a Christian gentleman and a local vicar. In this way until I went to a school in Dresden in Germany, I lived very much in the Christian atmosphere.

But in Germany things were rather different. There, instead of being in a religious environment, I found myself right in the artistic and musical surroundings and the change was really exhilarating. I learned for the first time both the value of music and art in human life. At the same time I tasted the sweetness of freedom from religious dogmas.

I still think that Art and Music should play just an important role as religion in the education of the young, for the purpose of moulding his character.

When I returned to England after a few years in German and French schools and travelling somewhat widely on the Continent of Europe and thus gaining some fresh experiences, my outlook on life has slightly changed.

On the top of all these I began to take interest in the study of history and particularly on modern Europe. In looking through the pages of history we notice both good and evil have been committed in the name of religion. Although all the great world religions have been preaching for over a thousand years the virtues of peace, brotherhood and justice, but nevertheless war on a scale more horrible and bestial than ever has become epidemic.

War is a murder on a grand scale and murder without doubt is the supreme evil, and yet how its occurrence can be reconciled with the existence of the Omnipotent and the all Benevolent is a problem which we simply cannot understand with our ordinary mental process.

War is one of the contradictions very difficult to give an adequate explanation in human history. It is brought about as a deficiency in human nature, there is no doubt, and

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* Speech delivered under the auspices of the Singapore Buddhist Association.

yet the religious influence ought to have been sufficiently strong enough to have brought its suppression. But since it has failed to do so at once proves the valuelessness of religion in the evolution of human society.

This was one of the arguments I held against religion when I was young and the result was I became a free thinker.

There is another aspect in modern European history, which is far from being an edifying sight. It is the conflict between Religious dogmas and natural science and the high-handed behaviour of the religious authorities towards the scientist.

Whatever be the cause of this conflict, the way it was handled by the religious fanatics of the time was far from being laudable and I became more and more anti-religious in my sentiment.

And thus until the first Great World War, which broke out in 1914 and in which I served as a young subaltern in the British Army, I was a free thinker and a strong rationalist.

But the experience of the war is bound to have some effect on one's mentality, and as far as I am concerned it has played havoc with my outlook on life to the extent of changing it as to make me feel that there are so many things in life which cannot be explained away by appealing only to rationalism.

The causes of war are due to the struggle for trade and markets, pressure of population, national aggrandisement, the lust of power and so on and these have operated for thousands of years and will continue to do so for thousands of years more.

It is nothing more than the struggle for existence, but the ordinary man who has to endure its outbreak and effects must endeavour somehow to discover how it can be prevented.

However, the general run of the people is really full of contradictions. They say they hate war and I think they really do mean it. But if there is any war in any part of the world and has no direct connection with them they only get excited and love to read some exciting news on it. It is just to satisfy their sensational craving. This shows at once that we people are still mostly controlled by feeling and not by cold reasoning. We are not very much removed from the animal Kingdom, in which feeling and instinct predominate. It proves that we are still comparatively in the lower stage of evolution.

Another change which took place in my outlook on life during those days while I was fighting in the trenches is on the value of religion.

Materialism and Rationalism may be able to answer my problems on life's difficulties and consequently they are all right up to a certain point, but taken by themselves they are not enough to solve some of the vital questions on life in general and it is only by appealing to philosophy and religion we can satisfy some of the more subtle points of life.

There is another point in human nature, which ought to have been exploited for a better purpose and it has not been done and it is only

Religion and education which can achieve this end. It is the tendency to come together, to congregate, to unite and form a society.

It is a well known fact that young children of different nationalities even at school work and play together amiably with no walls of race or religion or custom to divide them. As they grow older, they seem to grow apart to be hedged round by the barriers of race, language, social privileges, and religion.

Homo sapiens, rational man is only a misnomer, a useless boast. He is found to be governed more by his emotions than by his reason and most of the religions, I am sorry to say, are just out to cater for this aspect of human nature and neglect that aspect of it, which is just as important, the intellect.

I used to think a great deal on this subject day and night while I was in the trenches and out of them during the leisure hours. The more I thought the more I became puzzled and found nothing but shortcomings in my philosophy of life and vainly sought for a rational explanation.

It was one Sunday morning behind the line (behind the active fighting line) just after the Church parade a brother officer and myself began to discuss on the very interesting subject of life and death, when he brought out a book from his bag and lent it to me. He told me to read it carefully and let him have my opinion on it. I thanked him and took the book. And this book, at least what was written in it, was destined to play a very important role in my future life.

The name of the book is "Esoteric Buddhism" and the author was an Englishman by the name of Sinnett. It was a famous book. When it was published some 70 years ago it created a sensation in Europe.

I was positively thrilled to find in that book practically all the answers which I have been struggling so hard to find. I read and re-read the book. I was perfectly enamoured with it. Mr. Sinnett was a Theosophist and by his influence I began to study Theosophy.

While I was studying Theosophy I felt that if I wish to advance in the study of this great teaching I must go to the very source from whence sprang this teaching and consequently I decided to make an attempt to study one of the greatest works on philosophy "The Upanishads".

After studying the Elements of Upanishads I went on to study the outline of six systems of Hindu Philosophy and at the last Buddhism or Dharma.

I found in all these Oriental teachings and particularly in Buddhism the expression of the highest, noblest, and above all the most rational ideals of which the human mind is able to conceive—a doctrine at once profound and simple, satisfying both heart and mind.

The first point I would like to put forward in this teaching is summed up in a saying of Dhammapada—"All that we are is the result of what we have thought ; it is founded on our thoughts ; it is made up of our

thoughts. If a man speaks or acts with an evil thought, pain follows him as the wheel follows the foot of him who draws the carriage. If a man speaks or acts with pure thought, happiness follows him like a shadow that never leaves him."

The second point in the teaching of Buddhism is that man is potentially immortal. The perishable part of a human being is his gross physical body, but the man who uses this instrument is not identical with it, any more than the emotions of hatred and love are. Even the brain and its changes, which we call thoughts, are, however, not the real man, the potential immortal who owns and uses this brain. We call this immortal sometimes spirit, sometimes "Nirvanic Consciousness". The name of it does not matter. What it matters is that the "I" of our everyday waking life is not our real self. It is true that physical body, our emotions and feelings and mind, may not be our real self but nevertheless they are our instruments of action and must be kept pure and clean.

The third point of teaching in Buddhism, which I wish to draw your attention is the Law of Cause and Effect or the Law of Causation, which is called in Indian philosophy Karma (literally Action) and it includes that form of actioh we know as thinking. It is also applied to the whole train of effects which follows every act. At all times men have sought to escape the consequences of doing evil or indulging their desires, but by the very nature of things they cannot do so. It is a fact that all the parts of Nature, all the lives in Nature, stand harmoniously related to one another. In human life it expresses in the mental and moral spheres what the student of physical science means when he says that no energy is ever lost but has to reappear in some other form. A very little reflection will show the great importance of this idea, and that the Law of Cause and Effect, applied universally, will prove how closely linked together are the different parts of the Universe.

The fourth point of teaching in Buddhism which has interested me is by reason of the universality of this law of causation, if the balance be disturbed by the individual, the universe demands the restoration of that balance. It is a law of strictest justice, for it is in the power of every man to choose, and every moment in life may be made the moment of choice. In short, the final responsibility for each man is with himself alone. And thus man is seen to be his own creator or destroyer and all his gods of creation and destruction are nothing but externalised images of his creative imagination.

What, then, we may ask ourselves, is the cause of these Karmic reactions? Buddhism answers with no uncertain voice: the cause is ignorance; absolute blindness on the part of man as to his own nature and his real position in the Universe. Man does not understand Nature, and is in consequence blind to the needs of others. He declines to open his eyes to his responsibility towards both Nature and his fellowmen. This is

ignorance and ignorance is the worst kind of evil in Buddhism. It is the source from whence springs all the suffering in this world. It is in order to dispel the darkness of Ignorance that a Buddhist strives so hard physically, emotionally, mentally and spiritually. The aim and purpose of Buddhism is simply to get rid of this Ignorance. It sounds very simple but as it is the simplest thing in this world is often the hardest to accomplish. Once you get rid of this Ignorance then that state is called Enlightenment.

The fifth point in Buddhism which I wish to draw your attention is the fact that men are one in essence. We are fellow souls, for out of the same stuff of thought are fashioned the minds of all men, as from the same matter of earth are fashioned their bodies. Thus are men seen to be fundamentally members of one family, with one harmony of interests, no matter how marked the surface differences appear to be.

Such beliefs as these flow only from pure and unchanging moral laws which must appeal to the hearts and heads of men of all races, castes and creeds. Therefore they form a bond of union—a Brotherhood—for the whole of the human race.

The sixth point we learn from Buddhism is the fact that Man is both Divine and Animal. Man has in him two natures, the animal and the divine ; and the battle-ground of these contending forces is his Mind. If he will recognise that his divine nature is his real self, which he will eventually do and he must do, and strive to reach up to it, he will gradually conquer the lower, become possessed of wisdom and power, and eventually develop into the perfect human being, of which a Buddha is the type and example. For potentiality of such an evolution is in the human being, as the tree exists potentially in the seed.

The seventh point we learn from Buddhism is the nature of Thought. We believe that Thought is nothing more than intangible nothing. At the best we all believe that our thoughts are our private property. Buddhism denies both these statements. Thoughts go out from the mind which thinks them into all other minds to a greater or less degree, and all men draw their ideas from a common storehouse. There is a law in human nature by virtue of which all ideas (thoughts) tend to manifest themselves outwardly as acts. Before a house is built it must first exist as an idea in the mind of the architect. If a man is always brooding over a crime he is almost certain sooner or later to commit it. Indeed, it has often been proved in the annals of the new psychology that the thoughts of a man can affect the health of his neighbours. And so we must be careful to keep our thoughts pure and in good order.

What is this Buddha who gave us this great teaching? The Buddha of whom I have alluded to was born some two thousand and five hundred years ago in Northern India and is known as Lord Sakya Muni, a historical personality but it must not be forgotten that there have been seve-

ral Buddhas on earth to instruct mankind in the Law from age to age, and there are others to come in future ages.

The Buddhas are not gods, but human beings who by their own unaided efforts have gone far ahead of the rest of mankind. In the course of their spiritual development they have so completely realised their oneness with the human race that they have renounced the ineffable bliss of Nirvana in order to remain with their fellowmen and help them on the upward path which leads to the goal of perfectibility, of which they stand as the type and the example.

However, he cannot save others from their actions, but he can give them the benefit of the Knowledge he has gained by his own tremendous efforts, and teach them how to win liberation from the Karmic claims they have bound up themselves.

As a first step to gain liberation Buddhism insists upon a strict fulfilment of all the duties proper to that state of life into which we have been born in this our present incarnation. To shirk our duties and flee from the school of experience in which we find ourselves, is to prove ourselves unfaithful in the minor duties of the spiritual Life.

The faithful follower of the Buddha doctrine will, while in the world, strive to be not of it.

The notion that each individual has private interest apart from others is the source of nearly all the evils which afflict mankind.

When the consciousness of the slowly evolving man is able, ever so little, to blend with his own higher nature, he realises this truth, because in such moments of exaltation he becomes consciously at one with the Soul of Humanity. For him the existence of the Inner Divinity is a proven fact, and no longer a question of Faith alone.

This great teaching has been the greatest inspiration for at least three wonderful and beautiful generations. They are the ancient civilizations of China, India and Japan. As Mr. H. G. Wells had once said that there is not a system of thought in the whole world both ancient and modern, which has played such a vital role in bringing forth such magnifient civilizations than that of Buddhism.

In closing this talk let me say one more word on this great teaching.

As far as I know Buddhism is the only religion which has never allowed anyone to wage a single war in its name or shed a single drop of blood. It is truly the most peaceful philosophical religion that has existed since the historical time and it may be the only system of thought which will be the saving grace in the present chaotic age.

# BUDDHISM AND ATTAINMENT OF PERFECTION*

*By*

SRI DEVAPRIYA VALISINHA

In an imperfect world to talk of perfection is almost madness. But all religions without exception have promised to their followers the gift of such a sublime state whether you call it perfection, mukti, or salvation. Nirvana is the accepted Buddhist term for it although mukti is also frequently used.

What indeed is perfection? If you look for it in your own lives or in those around you, you will be sadly disillusioned. The world is in a pretty mess. The Greeks attempted to perfect the body by physical exercises and all kinds of sports, but while it is a fact that they succeeded in attaining beauty of form, physical perfection was never reached. By means of yogic practices, Rishis in India tried to obtain supernatural powers so that they may secure mastery over everything around them. They wanted to win such formidable power as to be able to command even nature. They determined that mind should do what the airoplane or the steam engine does today. No doubt that they attained to great heights of miraculous power and demonstrated the ascendancy of mind over matter. Yet they never succeded in reaching perfection.

To the Buddhists perfection means an entirely different thing. They are too conscious of the imperfections of the worlds and therefore never think in terms of achieving the impossible. The world as we see and know it has three striking characteristics, *viz.*, Anicca (impermanence), Dukkha (suffering) and Anatta (unsubstantiality). Therefore Buddhists see nothing but imperfection in this mundane world and they never boast of perfecting it. This, however, does not mean that no attempt is to be made to improve it. The very fact that the world is full of suffering is an incentive to them to devote their lives for the removal of as much suffering as possible. That is why the Buddhists were the pioneers of social work. They were the first to establish hospitals for both men and beasts, start orphanages for the benefit of homeless children and build homes for offering shelter to the aged and destitute. Like the Greeks they also believe in making the body strong and healthy. But as Buddhists are fully aware of the ultimate end of all life *viz.*, decay and death, they do not consider the care of the body as an end in itself. To them it is a vehicle for the achievement of a great purpose.

This purpose is nothing but the attainment of Nirvana or Perfection.

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* A talk given from the Calcutta Station of the All India Radio.

It is, however, a spiritual perfection based on moral and ethical conduct. It is for the attainment of this consummation that a Buddhist goes to the Buddha as a refuge, follows the tenets of his religion, does social service and spends his time in silent meditation. What exactly is this perfection? To quote Lord Buddha's own words, it is this:

"Setting mindfulness before him, and, rejecting the covetousness that is in the world, he abides in thought that is freed from dejection. He puts away the taint of ill-will, and abides in the thought of harmlessness. With kindly thought for every living thing and creature he cleanses his heart of the taint of ill-will. Casting away sloth and apathy, he abides free from these. Conscious of illumination, mindful and self-possessed, he cleanses his heart from sloth and apathy. Abandoning flurry and worry, unshaken he abides, inwardly calm in thought he cleanses his heart of worry and flurry. He abandons wavering; no more a questioner of the how and why of things that are good, he cleanses his heart of wavering.

"Thus abandoning the five hindrances, wearing down by wisdom the impurities that still remain, aloof from sensual desires, aloof from evil things, he enters upon the Path of Meditation.

"Then, when he sees a shape with the eye, he is no longer enamoured of enticing shapes. He is not repelled by repellent shapes, but dwells with mindfulness established. Boundless is his sphere of thought. He knows that release of heart, that release by wisdom, as it really is, and by which those ill unprofitable things come to cease without leaving anything behind.

"He rejects satisfaction and dissatisfaction. Whatever feeling he feels, be it pleasant, painful, or neutral, he welcomes it not, greets it not, clings not fast to it. Thereby ceases craving. By the ceasing of craving ceases grasping. By the ceasing of grasping ceases coming to be . . . and so is the ceasing of all this mass of Ill.

"This release by the destruction of craving, brethren, which I have thus succinctly given you, do ye bear it in mind."

This, then, is the perfection to which the Buddhists look forward. It is not the physical or worldly perfection longed for by men; it is not miraculous power sought after by Rishis; nor is this other worldliness or escapism of which Buddhism is made the butt by its critics; but it is the attainment of perfection in our moral and ethical life here and now in this very existence. In other words: it is the reaching of a stage in our lives when it will be possible for us to see everything in their proper perspective as against a partial or biased view. It is to see truth face to face as it were, having removed the veil of ignorance which causes either attraction or repulsion as our cravings dictate.

It is related in the famous Buddhist classic Visuddhimagga written by Buddhaghosa that a man was looking

round for a beautiful woman who had run away from him. He saw a monk sitting under a tree and inquired of him whether he had seen the woman. The monk replied, "I did not see any woman but I certainly saw a bundle of bones passing this way." To the monk neither the beauty of the woman nor her valuable jewellery and dress had any meaning. He saw in her nothing but her inevitable end. This is an attitude of mind which may not be easily attained or understood by any large body of men but it is the attitude of a mind which is undoubtedly free from desire, free from hatred, free from any bias and free from acquisitiveness. When we succeed in attaining such a stage in our mental make up we know that we are near perfection as understood by Buddhists.

Whether we can at all reach such a stage or not is a question which has to be settled by walking in the Path. Numerous men and women who had reached such a state have left us records of their lives for our guidance. What is possible for one is possible for others. Lord Buddha was emphatic on this point. The Path to perfection is open to all and what is needed is sincere effort. Nor is it meant for monks only. Even those engaged in worldly pursuits can walk in the Path as it is an attitude of mind needing cultivation. In the famous Noble Eightfold Path Lord Buddha has laid down the steps of the Path. These are well-known but they bear repetition. Right View, Right Aspiration, Right Speech, Right Action, Right Livelihood, Right Effort, Right Mindfulness and Right Meditation. In this Path there is nothing sectarian or mystical. One might of course ask, "What is Right"? This, indeed, is a pertinent question. If we are unable to decide what is right, it is useless to talk of a "Right View". Time at my disposal does not permit me to elaborate on this point but it may be said that to a Buddhist what is right is that which does not increase suffering but adds even in a small measure to the sum total of the happiness of our fellow beings. This should be a sufficient guide to what is right. We need not look for an outside agency to lay down a rule. We need only consult our own conscience and consider the feelings of the other fellow.

In this rather simple and yet most remarkable Path to the attainment of Perfection, there is nothing dogmatic and nothing unreasonable. No one stands behind us with a hammer to let it fall on our heads if we falter. We are our own guides. We are our own judges. We either walk in the Path or go astray, and if we go astray, we hurt our foot. Yet there is no need for despair. We have the capacity to rediscover the Path and reach the summit. But the one indispensable requisite is :

*"We must be honest with ourselves".*

# DIARY LEAVES OF THE LATE VEN. ANAGARIKA DHARMAPALA

EDITED BY SRI D. VALISINHA

(*Continued from page 401 of the last issue*)

## *April, 1894*

*1st*—Dreamed last night that I presented letter of appointment of Thomas. Attended the T. S. meeting. Went to see Bro. Swen Ryden F. T. S. who is on a visit to India. Addressed the members of the T. S. about the Chicago Parliament.

*2nd*—Got up at 4 A.M. Meditated. Began writing for the March No. of the Journal. I have to make up matter for the April No. as well. Worked till 12 in the noon. The March and April Nos. of the Journal will be printed together. Went in the evening to see some friends of Swami Vivekananda who were anxious to hear about his doings in America. Told them of his heroic work and the great sensation he is making in America.

*3rd*—Got up at 4 A.M. Meditated. Writing letters to friends. Sent letters to Miss Burrows, Sir Edwin Arnold and other friends. Worked at one spell till 12 noon. Went to the Customs to remove my baggage and the images. The latter could not be removed. Had to pay duty on the candlesticks. From 12 to 3-30 in the Customs. Went to Baranagore to see the young Brahmacharis accompanied by Charu Babu,* Shaku Shugo and Vivekananda's brother at 4-30 and returned at 9.30 P.M. Spent a pleasant time there. Kawakami has told Sumangala Bhikkhu that the small Japanese Image belongs to him! I consult my Diary and I find that I paid 4 yen for it when in Japan in 1889. Took no food in the night.

*4th*—Writing letters, etc. Went to see Dhammaraj. He is going to Chittagong tomorrow to recruit his health. Went to the Customs to clear the packages containing Images. From 1 to 4 P.M. in the Customs. Passed the night at Baniapooker. Naranath is suffering from pneumonia. Sincerely hope his recovery.

*5th*—Meditated. Came to office at 10. Entrusted photos to Mr. Sen. Writing letters. Paid the balance of Rs. 30/- to Neel Comul Mookerjee. Exhorted Sumangala Bhikkhu to be industrious and not be idle. Saddhananda Bhikkhu suggests to dismiss Bandhu! Without him we could not get our food cooked. Dhammasena is still ignorant of the place. Received Card Plate. Passed the night at Creek Row. Heavy rain at night.

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* Charu Chandra Bose, author of the Bengali translation of Dhammapada.

*6th*—Got up at 4 A.M. Writing for the Journal. Dreamed last night of a phenomenal exhibition of the Relic. Rakhal Babu called on me. Sent Mr. Mazumdar's clothes which were left behind with me in Chicago. Corrected proofs. Went to see Bro. Norendro Babu with Charu Babu to arrange about a lecture. He advised me to deliver a series of lectures on Buddhism.

*7th*—Dreamed last night that I muzzled a ferocious dog. Began writing to the Journal about Siam. Removed office downstairs. A Jain called on me and introduced himself as the nephew of Badree Das and he requested us to visit the Jain Temple at Manicktola.

*8th*—Visited early morning the Jain Temple with the priests. It is magnificent. Rai Bahadur Budree Das has spent 4 lacs on the Temple. Would that our Buddhists take a similar interest in Buddhism! All religions have their edifices in Calcutta but not the Buddhists and yet there are 2,000 people from Chittagong who are Buddhists. A remarkably precocious boy exhibited his power in T. S. Room.

*9th*—Meditated. My Bro. Nirodanath advises me to take care of my health. Sarat Babu has come from Darjeeling. I went to see him. He asks me to station the priests in Gaya, and give up the Creek Row house and occupy a room in his house and assist him in the B.T. Society's work. He wants to appoint his manager as sub-editor of the M. B. Journal and asks me to pay Rs. 15/- being half his salary. I am willing to keep priests at Gaya; but it would be humiliating to give up the Creek Row House and occupy a room in a private residence. Besides I expect priests and others in Calcutta and Niroda Babu tells me that if I give up the house I had better occupy his rooms as before. I was to take the Japanese Image to Gaya but Sarat Babu asks me to install it on Vesek Full Moon Day. This is good. I was to leave this night for Gaya but the miserable vehicle could not take me in time to the station and my departure delayed till tomorrow. Gupta from Rangoon is here. I gave a letter to M. H. Mhyin.

*10th*—Writing letters to friends in England, America and China, etc. All day spent in this work. "Chorus of Faiths" by J. L. Jones on the Parliament of religions is a useful work. Sent letter to Dr. Carus of Chicago expressing our sympathy with the World's Parliament Extension. Left Calcutta for Bodhgaya by the 9.30 P.M. Mail train with Jinadasa.

*11th*—Arrived in Gaya at 12 A.M. Met by Bro. Gada Shanker. Called at Bro. Durga Shanker. Received by them very kindly. Went to see Bro. Nanda Kishore. I am advised to hold meetings in Patna, Benares, Gaya, Poona, Calcutta and Madras to get sympathy of Brahmans. We have eight months before us to settle the question of purchasing the land. There is every hope of getting the land. The Mahant has to spend one or two lacs of Rupees to perform the *sradh* of the late Mahant. For the procession to take the Image we want Rs. 200/- for all expenses.

*12th*—Sent article to *Sandaresa* about M. B. land. Suggested to hold meetings all over the island on the Wesak Day. Sent letters to Siam and Burma and Akyab informing them of the time that we have to settle the payment for the M. B. land. Wrote also to Ceylon, Burma and Arakan about the Wesak Procession and asked them to share by contributing to the procession fund. Sent letter to Col. Olcott about Sarat Babu's proposal to vacate Creek Row and occupy rooms in his residence for the M. B. S. Called on Mr. Macpherson. Had a long interview about the Temple. Mr. Macpherson advises us to put off the College at Buddhagaya! All this has to be done to please the Mahant! He wishes if Col. Olcott has not much to do with the M. B. S. work!

*13th*—Corrected proofs of the April No. of the Journal. For three years we have been working, and all along the Government has only temporised with us. First we were asked to negotiate with the Mahant individually, then we were told that Govt. should ratify if any such negotiations succeed and now we are told that such negotiations are incomplete without the Hindu public opinion. The Govt. is not dealing fairly with the Buddhists. Had a cordial interview with Mr. M. for 2 hours. He promises to do his best in our cause before he leaves for England next June.

*14th*—Sent letters to Upendra Nath and Govinda Das of Benares about the proposed meeting of Pandits in Benares to get their opinion on B. G. Temple. Sent letter to the Lt. Governor of Bengal about B. G. Temple. Sent letters to Maharajah of Benares, Govinda Das, and others in Burma. Jinadasa left Gaya for Calcutta. He gave me Rs. 5/-.

*15th*—Meditated. Writing letters. Had breakfast at Dr. H. D. Chatterjee's. He advised me to wear the orange coloured dress and to give up using lavender. He said that I must be above criticism. He asked me to bring priests who are leading pure lives. Decided to spend a night in the Susanabhumi (burning ghat). Went to see Shyam Deva with the Doctor.

*16th*—Meditated. May Maha Bodhi Temple be given to the Buddhists. I have considered Sarat Babu's proposal about vacating Creek Row. As the priests must remain there we could not vacate it ; but I shall have my office at Sarat Babu's. Sent letters to Sir Edwin Arnold, C.W.L., E.R.G., D.B.J., A.D.J., T.G.H.,* Tokyo Cotton Co. Tirbhuwan Singh called on me and he gave a written statement regarding the restoration of the Bodhgaya Temple. Visitors there were asked by Brahmans to throw stones at the Temple! Sarat Babu sends a post card disapproving the idea of establishing a College at Bodhgaya. He says that he is not going to join me in my random projects! He disapproves of my going to Benares. Mr. Macpherson and all friends advise me to get the opinion of Brahman Pandits on the

* C. W. Leadbeater, E. R. Gunaratna, D. B. Jayatilaka, A. D. Jayasundara, T. G. Harrison.

Temple question. I am in a strange predicament confronted by conflicting opinions, and don't know what to do. Buddha is my guide. Conference at Mr. Macpherson's. Bro. Durga Shanker B. made an eloquent appeal in our favour. We will succeed.

*17th*—Meditated last night. Went to Buddhagaya with Panchanan Banerjee. Pledged my life for humanity. Worshipped the Relic and the Bo tree. Poured milk. Sat under the tree. Felt the soothing breeze. Will make this shrine one of the most attractive spots on earth. Will again travel around the world after the accomplishment of our scheme. Gave Rs. 2/- to Samphat Singh, Jamadar, Bodhagaya Outpost, to pay for milk. I have asked him to pour a seer of milk daily for one month. All expenses 5/4 including milk. All good karma to Jinadasa and Buddhists and all. Called on Mr. M. by appointment. Ram Anugrah Narain Singh and Chota Lall were there. The former said that the Buddhists will get the temple. Mr. M. showed me the greatest affection and said that I must use all tact in dealing with the question. He hopes to settle the question before he leaves for England. Started by 7-15 train for Bankipore.

*18th*—Train for Benares left last night at 12. I was nearly missing it. 2nd Class Rs. 9-15-0. Arrived in Benares at 8 A.M. I got out at Ganges Station and my good brothers Govinda Dasa and Upendra went to meet me at the Cantonment. Read circulars issued from London and N. Y. about W. Q. Judge's forthcoming impeachment. I do regret that this has taken a serious turn. Had a long talk with B. Paramadadas Mitter, an eminent Sanskrit Scholar. He is very sympathetic and promised to take an interest in the Buddhagaya affair, and will consult the Pandits.

*19th*—Peace on all. May the M. B. S. succeed. Had a dream last night that Rajapaksa called on me. This is good. This indicates that the Raja of Benares would give his sympathy. Sent letters to Annie Besant, Col. Olcott about Judge. The Rajah is not in the city and I may have to wait till his arrival. Sent postcards to Horiuchi and Tan Tek Soon.

Had a brief talk with Paramada Babu. He promised to get Gangadhar Sastri's opinion. Went driving in the evening with Bros. Govinda Dasa and Upendro. Showed the Relic to the latter. He says it is from the *M*'s Master ; that in the astral light the latter's face was seen. Took no food in order to meditate.

*20th*—Sent letter to D. J. Macpherson. Went in the evening to see Paramada Babu. Gangadhar Sastri was there. He is a Mahamahopadhyaya. He thinks it would not to do to give the Temple to the Buddhists ; but he has promised to consider further. Explained further to Paramada Babu of the good that will result to India by giving the Temple to the Buddhists. Received letter that Saddhananda Bhikkhu is attacked with small-pox.

*21st*—Sent letters. Went driving with Bro. Govinda Dasa. The Maha-

rajah of Benares arrived last evening. Received Journal. Saddhananda Bhikkhu is only attacked with chicken-pox.

*22nd*—Bro. Govinda Dasa is of opinion that the increase of crime in Ceylon is due to the emotional nature of the Sinhalese. It must find its outlet either in religion or brutality. Went to see Babu Paramadadas Mitter. Gangadhar Sastri seems to be quite obstinate in his ideas about B. G. Temple. The Mahant's man has come to see him and has deliberately lied that the Temple is taken care of by a Brahman and that no Chandala sweeps the hallowed floor. Upendra Babu says that if we spend Rs. 5,000/- . . . . . we could get their opinion.

*23rd*—Sent letters to the Private Secretary, Maharajah of Benares, Prince Chandradat, S. C. Das, D.B.J. Ah if there are ten young earnest workers to preach Buddhism in India, and funds to meet expenses, and we shall revolutionize India. Even if all friends desert me I shall work on. My guide is the Lord of Compassion.

*24th*—Bro. Govinda Dasa presented me with a pen holder. Went with Bro. Govinda Dasa to get the Vyavastha from Paramada Babu. Sent letters to Prince Bhanuransi and Rajsakti. Recd. letters from the Private Secretary to the Maharaja of Benares appointing tomorrow at 7 P.M. to interview the Maharaja. I may have to spend about Rs. 150/- to get a fresh Vyavastha from the Pandits for entertaining them. My friends advise me not to show the old Vyavastha to the Maharajah.

*25th*—Meditated. all prosperity to my good Brother Govinda Dasa. A generous hearted soul he is. May all prosperity attend on my good father. He is giving me everything I want to carry on this great work. I am fortunate that I have a good father and a spiritual mother. My life belongs to the Cause of Humanity. The work will succeed. I have the privilegt of private entry and therefore I will succeed. Sent letter to Sturdy about Sanskrit translation of Visuddhimagga. Went to Ramnagar at 6 P.M. Reached there at 7. Had a very cordial interview with His Highness the Maharajah of Benares. Paramada Babu was the spokesman. The Maharajah holds very enlightened views about our movement. He thinks that India will gain by intercourse with Buddhist nations. He expressed great sympathy with our movement. He promised to intervene and asked me to send a petition stating all we have to say, which will be re-forwarded to the Mahant.

*26th*—Meditated. Framed petition. Sent telegrams about the interview to all papers. Gave Rs. 40/- for the Vyavastha of Pandits. Wrote letters to my father and friends. I suggested to my father that he had better, after consulting all children, bequeath all that he has for the Maha Bodhi movement. We shall begin life again. Sell everything we have for the purchase of the Sacred land. What a good thing if this can be done! Sent letter to Prince Bhanuransi.

*(To be continued)*

# 59TH ANNUAL GENERAL MEETING OF THE MAHA BODHI SOCIETY OF INDIA

The 59th Annual General Meeting of the Maha Bodhi Society of India was held at the Society's Head-quarters in Calcutta on Monday, the 5th November, at 5 P.M.

The following members were present:—Bhikkhu Silabhadra, Bhikkhu G. Saranankara, Bhikkhu U. Dharmaratna, Bhikkhu K. Mahanama, Y. Dhammaloka, Sri Keshab Bhikkhu N. Jinaratana, Bhikkhu Chandra Gupta, Dr. Madho Ram Soft, Mr. and Mrs. Daya Hewavitarne, Dr. P. N. Banerjea, Lt.-Col. B. G. Mallya, Sri N. C. Ghosh, Sri J. M. Majumdar, Sri Susil Kumar Ghose, Sri K. S. Sitaram, Sri A. K. Ganguli, Dr. Arun Ganguli, Dr. S. P. Chatterjee, Sri Jyotish Chandra Ghose, Mrs. Simon de Silva, Mrs. C. H. Fernando, Sri B. M. Barua, Dr. J. N. Maitra, Dr. Arabinda Barua and Sri D. Valisinha, the General Secretary. Visitors included Mr. H. Sri Nissanka, K.C., M.P., and Ven. Narada Maha Thera, of Ceylon, Ven. Ananda Kausalyayana, Bhikkhu P. Sorata, Bhikkhu Revata, and a number of Buddhist pilgrims.

In the absence of the President, Sri Keshab Chandra Gupta, one of the Vice-Presidents; took the chair.

Sri D. Valisinha read the minutes of the previous meeting which were duly confirmed. He then presented the Annual Report and the audited statement of accounts for the year 1950 which were also passed. This was followed by the presentation of diplomas to newly elected members including Mrs. Daya Hewavitarne and Mrs. A. Simon Silva, who had joined the Society as life members.

The following resolutions were unanimously passed:—

(1) Resolved that this meeting places on record its appreciation of the action of the Government of India in giving a grant of Rs. 4,000/- for the publication of Buddhist Texts and Translations, an important item in the Society's programme of work. While thanking the Govt. for the grant, it requests the authorities that a more substantial grant be given in the next financial year in view of the fact that the task of publishing Buddhist Texts and Translations requires many lakhs of rupees. Now that India is independent, the publication of Buddhist literature will not only enable the Indian public to study a progressive literature of Indian origin but also help in forging a closer link with India's neighbouring Buddhist countries where this literature is held in the highest veneration.

(2) Resolved that this meeting expresses its keen disappointment at the refusal of the Government to give a grant to the Society to make a beginning with the proposed Inter-Asian Cultural Institute in Calcutta and reiterates its request for a substantial grant for this important project which, when started, will enable students from all Asian countries to come together for the study of different allied cultures, exchange ideas and foster cordial and friendly relations.

(3) Resolved that this meeting reiterates its request to the Government of India to declare the birthday of Lord Buddha as a public holiday throughout India as it is the desire of both Hindus as well as Buddhists to dedicate this day for honouring the memory of Lord Buddha who is accepted by all Hindus as an incarnation of Vishnu.

It is further resolved to convey the Society's thanks to the Governments of Behar, Uttar Pradesh, Assam and Bhopal for declaring the sacred day a public holiday in their States.

After the business of the meeting was over, the General Secretary introduced the distinguished visitors from Ceylon who were present at the meeting. The Chairman then requested them to address the gathering.

Mr. H. Sri Nissanka, M.P., who spoke first, expressed his happiness at being able to be present at the meeting. He paid a tribute to the work of the Maha Bodhi Society started by Ceylon's great patriot, the late Ven. Anagarika Dharmapala. He mentioned in particular the work done by Sri D. Valisinha, the General Secretary.

Ven. Narada Maha Thera who spoke next hoped that Buddhism would revive in India as expected by the founder of the Society. He was glad to find that all over the country there was a great revival going on.

Mr. Daya Hewavitarne, nephew of the founder, thanked the Society for the welcome given to him and other visitors from Ceylon.

The President in bringing the proceedings to a close said that more and more people were taking to Buddhism. People who were really desirous of peace and prosperity knew that the "Message of Ahimsa" preached by Lord Buddha alone could save the present-day-world from savagery.

With a vote of thanks to the chair the meeting came to a close.

# NOTES AND NEWS

## *Ourselves.*

The attention of the members of the Maha Bodhi Society and subscribers to "The Maha Bodhi" is drawn to the notice appearing elsewhere with regard to the payment of subscriptions. They are requested to co-operate with the management by remitting their subscriptions immediately in advance for the year 1952 without waiting to receive reminders. If the journal is sent by V.P.P. it costs more and entails extra work for the staff. This can be avoided if subscriptions are sent by money order.

We also wish to draw the attention of our well-wishers to the suggestion made in one of the previous issues to enrol at least two new members each during 1952 and thereby take part in the campaign to obtain 60 hundred members to mark the sixty years of the Society's existence. Readers will notice that this journal too enters the 60th year of its publication in January, 1952, and the occasion should be fittingly celebrated. We feel that there is no better way of doing this than by helping to enrol the suggested number of members. Messrs. M. D. H. Fernando and E. H. de Fonseka of Ceylon, and Ven. Robert Stuart Clifton of the United States, have responded by obtaining more than their quota. We thank them for their splendid lead and expect that their example will be followed by our other friends.

## *Nepal's Magnificent Welcome to the Sacred Relics.*

As announced in our last issue, the Sacred Relics of Sariputta and Moggallana Arahans were taken to Khatmandu on the 6th November. They received a magnificent reception from His Majesty King Tribhuwan, the Ministers and the entire population. As His Majesty's plane which was specially sent to Calcutta to convey the Relics, reached the Khatmandu Airport, a salute of 31 guns were fired. His Majesty received the Relics in the presence of his Ministers and a huge gathering of citizens after which they were conveyed to the Narayanhiti Palace in a three-mile long procession. The relic casket was placed in a car decorated in the form of a peacock in which sat His Majesty the King, Bhikkhu Silabhadra, the leader of the Maha Bodhi Society's Delegation, and Bhikkhu Amritananda, the Secretary of the Reception Committee.

At the end of the Khatmandu programme, enthusiastic Receptions were held at Asoka Patan, Bhaktapur and Banepa, three of the biggest towns in the Khatmandu Valley. After two weeks' stay in Nepal the Relics were brought back to Calcutta on the 22nd November, His Majesty again

kindly placing his private plane at the disposal of the Delegation.

The Society's Delegation consisted of the following :—Bhikkhu Silabhadra (leader), Bhikkhu N. Jinaratana, Bhikkhu U. Dharmaratna, Bhikkhu Y. Dhammaloka, Sri Keshab Chandra Gupta, Dr. Madho Ram Soft, Mr. Daya Hewavitarne, Sri J. M. Majumdar, Pandit Viswanath Sastri, Sri J. C. Ghose, and Sri D. Valisinha. Others who travelled by the same plane to take part in the Reception were Ven. Narada Thera, Ven. Ananda Kausalyayana, Bhikkhu Sangharakshita, Bhikkhu Dammaloka, Bhikkhu Anuruddha, Mrs. Daya Hewavitarne and Sahu Maniharshajoti.

As a mark of appreciation of the great welcome accorded to the Relics, we have decided to make the February 1952 issue of "The Maha Bodhi" a special "Nepal Number". A full account of the Reception and special articles on Nepal by eminent scholars will be included, besides many illustrations. Articles for publication should reach the Editor on or before the 20th January 1952.

## *Katina Ceremony at the Dharmarajika Vihara.*

Under the auspices of the Bengal Provincial Buddhist Association and the Maha Bodhi Society, the ceremony of offering the *Katina* robe (robe given at the end of the rainy season) was performed at the Sri Dharmarajika Vihara on Monday, the 5th November. In addition to this specially prepared robe, there were a large number of other requisites which the devotees offered to the monks who observed the rainy season lent. After the ceremony the bhikkhus recited the famous Dhammacakka Pavattana Sutta (Discourse of the Turning of the Wheel of Law). The ceremony received added importance this year owing to the presence of a number of eminent bhikkhus from Ceylon, etc. Bhikkhu Silabhadra, Ven. Narada Thera, Ven. Ananda Kausalyayana and Pt. Jayadratha Choudhury addressed the gathering on the significance of the ceremony.

## *Thakin Nu Visits Banaras.*

Burmese Prime Minister, Thakin Nù, spent four hours at Banaras on his way to Lucknow from Gaya. The Prime Minister who was accompanied by his wife, Burmese Ambassador to India, U Kyin, Cabinet and Defence Secretary and other Government officials, visited the Buddhist shrines at Sarnath and had a brief talk with the Maharaja of Banaras whose guest he was during his stay here.

After a brief stay at Nandeswar Guest House the party drove to Sarnath where they were received by Bhikkhu M. Sangharatana and other monks and office-bearers of the Maha Bodhi Society.

Walking barefooted, the Prime Minister worshipped for ten minutes at the Buddha temple and recited Dharmachakra Sutra at Dhamek Stupa where Lord Buddha preached his first sermon. The students of the Maha

Bodhi College had presented a guard of honour and welcome addresses were presented by the Society and students. In the temple Thakin Nu and party offered floral tributes to the image and received benediction from monks who also presented to the Premier two ivory images of Buddha and two rosaries. In the Visitors' Book at Mulagandhakuti Vihara Thakin Nu wrote: "It has been my privilege to have been received at this Vihara and my respects are due to the Sayadaws who have been doing so much in this sasana of Lord Buddha."

Thakin Nu and party also visited the Archaeological Museum where they inspected the Asoka Pillar capital in which he evinced great interest. The capital, it will be recalled, forms independent India's crest.

On way to the station Thakin Nu spent some time at the Burmese Buddhist monastery in the city and left for Lucknow by the Punjab Mail.

---

His Sacred and Gracious Majesty desires that in all places should reside people of diverse sects.

For they all desire restraint of passions and purity of heart.

But men are of various inclinations and of various passions. They may thus perform the whole or a part (of their duties). But of him whose liberality is, too, not great, restraint of passion, inner purity, gratitude and constancy of devotion should be indispensable and commendable.

—*Emperor Asoka.*

In past periods, Their Sacred Majesties used to go out on so-called *Viharayatras* (excursions for enjoyment). In these were hunting and other similar diversions. But His Sacred and Gracious Majesty the present king, when he had been consecrated ten years, went out to the place of *Sambodhi*, whence these *Dharmayatras* in which are the following: visits and gifts to Brahmans, and Sramanas; visits and gifts of gold to the elders; visits to the people of the country, instructing them in morality, and discussions with them on same as suitable thereto.

—*Emperor Asoka.*

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