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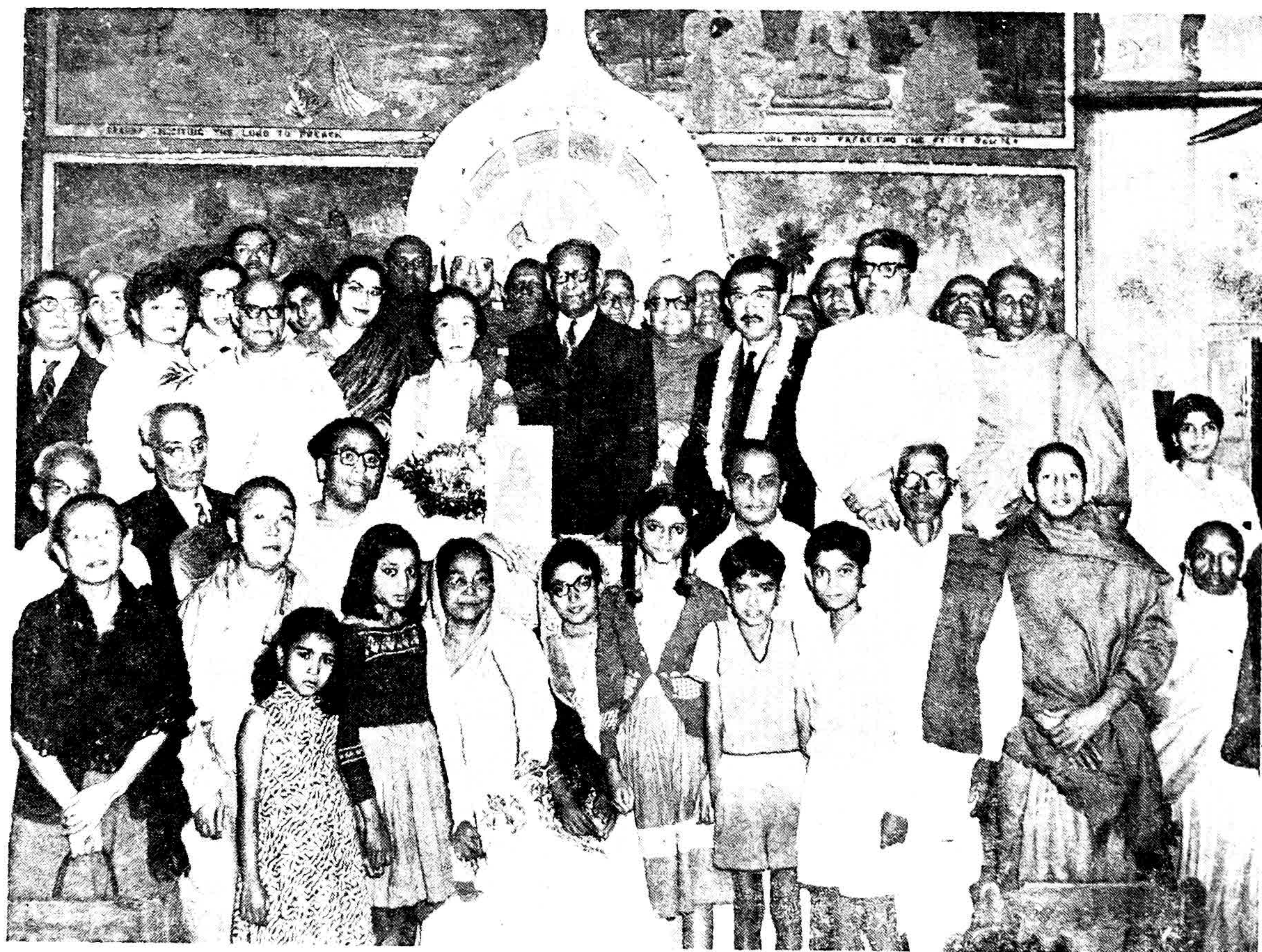
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Kodokyodan, Japan.
(Rev. Okano and Mrs. Okano are standing with a garland and a bouquet respectively).

THE MAHA BODHI

FOUNDED BY THE ANAGARIKA 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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THE SOWING AND THE REAPING

By MARIE BEUZEVILLE BYLES

*History sows and plants and reaps the grain,
And sows and plants and reaps again.
Each time the seed is different,
But the sowing and the planting and the reaping,
Are the same.
And when the times are torn with discord and despair,
She plants a purer seed,
Which flowers in saint and seer.
And sometimes when the tree is grown
Before the falling to decay,
The topmost branches bear the blooms
Of saintly kings' and rulers' sway.
But even this, the choicest seed,
Must flower, fruit and die away,
For the sowing and the planting and the reaping,
Are the same for aye.
A little longer, or a little shorter,
A little better or a little worse—
But the sowing and the planting and reaping
Are a cycle which must be
Until time ends upon
The threshold of eternity.*

PRINCIPLE OF THE KING'S RIGHTEOUSNESS

(In the Pali canon and the Jātaka commentary)

By U. N. GHOSHAL

The most important contribution of the Buddhist canonists of the Theravāda School to the store of our ancient political thought consists in their 'total' application of the principle of righteousness to the branches of the king's internal and external policy. Its importance is matched by that of the parallel early Smṛti conception of a fundamental law of the social order (indicated by the same term *dharma*) which is held to be based upon the twofold source of the Sacred Canon and custom (or convention). In the descriptions of good kings (I. 260, II. 118, III. 325, *ibid* 470, V. 378) in the Jātaka stories we are told that they ruled in righteousness, that they shunned the four wrong courses of life (*agatigamāna*) (comprising excitement, malice, delusion and fear), that they practised the ten royal duties (*rājadhamma*) (namely, alms-giving, morality, liberality, straightforwardness, refraining from anger and from injury, forbearance, and refraining from opposition), that they won over the people by the four elements of popularity (*saṃgahavatthu*) (namely, liberality, affability, beneficent rule and impartiality). Cast in a distinctly sectarian mould are the descriptions of good kings (I. 262, V. 1, VI. 96-97) in other stories to the effect that not only did they rule in righteousness, but they were zealous in the observance of the fast-day and keeping the ten items of good behaviour (*sīla*) (namely, abstinence from taking life, from taking what is not given, from adultery, from telling lies, from slander, from harsh speech, from frivolous talks, from covetousness, from malevolence, and from heretical views). We have again a remarkable story (no. 276) of eleven persons with the king at their head in the Kuru kingdom who practised what was called 'Kuru-righteousness' (*Kuru-dhamma*) identified in the course of the story with the five *sīlas* obligatory upon the Buddhist lay disciple. How a king's righteousness instead of its reverse benefits himself is told in a few stories. Thus we learn (nos. 51, 151, and 282) how a king who conquered wrath by mildness, and badness with goodness was adjudged superior to another who met the good with goodness and the bad with badness and how kings allowed themselves to be captured and ill-treated by neighbouring kings only to gain back their freedom and their kingdom through their inherent goodness.

The most impressive lessons on the principle of righteousness occur in course of the admonitions addressed to kings

by wise beings in the stories. When a monkey-king, we read in one story (no. 407), wore himself out by his effort to save his followers from certain death, his captor, a human king, asked him (III. 373) the question,—What he was to them and what they were to him, that he made himself a bridge for their safely passing through a river? He felt no pain of his bonds, replied the monkey-king, because of securing the happiness of those over whom he reigned. Asking the human king to learn the lesson by his example, the monkey-king admonished him to seek the happiness of his whole realm, his beasts of burden, his troops and the inhabitants of his cities. In a second story (no. 501) a wise king instructs another king in the so-called ten stanzas relating to the practice of righteousness (*dasadhammacariyā gāthā*). These comprise the observance of righteousness towards the mother and the father, the wife and the son, relatives and ministers, draught animals, the realm, recluses and Brāhmanas, birds and beasts. How a king is instructed in the duties of his office by three wise birds whom he had adopted as his children is told in a third story (no. 521). Asked by the king about the general duties of a ruler, the first speaker says at the outset (V. 112) that he should rule his kingdom with righteousness (*dhamma*) after abiding by the three truths (*dhamma*). When king puts to the third and the wisest speaker a specific question about the highest of all powers, the latter repeats the ten stanzas above

quoted relating to the king's practice of righteousness. In a shorter and a longer version (nos. 533 and 534) of a dialogue between a wise swan and a king the question is asked by the bird whether his kingdom is ruled righteously and it is answered by the king in the affirmative (V. 348, *ibid* 377-78). To the above is added in the longer version the question whether the king observes the ten *rāja-dhammas* as well as the king's own affirmation of his observance of the virtues of liberality, good conduct, non-attachment, straightforwardness, mildness, austerity, suppression of anger, non-injury, patience and forbearance. How should a mortal (meaning himself), asks the king of a false ascetic in yet another story (no. 544), practise righteousness towards his parents, his teachers, his wife and children, the aged, the ascetics and the Brāhmanas, the military forces and the countryfolk. With the answer of the ascetic who was a believer in the doctrine of annihilation we have no concern. The Great Being, being asked by the king to teach him the path of piety, admonished him by the example of the virtuous kings of old to shun unrighteousness and practise righteousness. The king, it is explained (VI. 251), should distribute every morning and evening by public proclamation food and drink, garlands and unguents, clothes, umbrellas and shoes to the needy; he should not put to labour old men and aged domestic animals, for when they were strong they gave him service. Following this ins-

truction with an elaborate simile of the human body to a chariot, the speaker (ibid 252-53) impresses upon the king the lessons of abstinence from injury, liberality, circumspection, self-control and other virtues. In yet another story (no. 540) an ascetic's son admonishing a king asks him (VI 94) to practise the ten duties (*dhammas*), namely, those towards his mother and father, his wife and son, his friends and ministers, his townships and villages, the recluses and the Brahmanas, the birds and the beasts.

The above extracts indicate in the first place the authors' view of the relation of righteousness to kingship. Righteousness, we are told, is the essence of kingship as well as the king's best policy. Secondly, the authors clarify the principles and policies of government involved in the above concept. The king, we read, should avoid the specified groups of vices and practise the specified groups of virtues, the latter being identified in some instances with the precepts incumbent on the Buddhist lay disciple. Above all we are told that the king should apply himself to the promotion of universal happiness of his subjects so as to extend its benefit down to the dumb creation.

Nothing illustrates so well the belief of the early Buddhist canonists in the profound significance of the king's righteousness than their frequent references to the far-reaching consequences of the ruler's reaction to this fundamental principle. When kings become unrighteous, we are told in a canonical text (*Angut-*

tara--Nikāya II 74-76), the king's officers (*rājayutta*) also become unrighteous, this being so the Brāhmanas and the mass of ordinary freemen (*gahapati*), the townsfolk and the villagers in their turn become unrighteous, this being so the Sun and the Moon, the stars and the constellations go wrong in their courses; days and nights, months, seasons, and years are out of joint; the winds blow wrong; the devas being annoyed do not bestow sufficient rain. This being so the crops ripen in the wrong season, and consequently men are short-lived, ill favoured, weak and sickly. Conversely, when kings become righteous all the reverse consequences follow.

The above view of the tremendous significance of the king's righteousness is repeated in the Jātaka stories. How a king's violation of righteousness recoiled upon himself with tremendous force is vividly told in one story (no. 422). In an Age when the world spoke the truth and lying was unknown, a king, we are told (III 456-61), decided to make the appointment of his family priest by lying. An ascetic appearing in the king's presence warned him, but in vain, against the danger of this course by saying that the king by telling a lie destroys righteousness, and by destroying righteousness he destroys himself. When the king in spite of the warning told a lie, he was deserted by the four protecting deities, his body was befouled, he fell from the sky upon the earth, and all his four supernatural powers dis-

appeared. Six times in succession the king's priest offered to restore his supernatural powers if he should speak the truth, but the king disregarding all these offers sank lower and lower in the earth till at last the earth opened up for him and he was consumed by the fires of hell.

The influence of the king's attitude towards righteousness upon the fortunes of his subjects and indeed upon their whole physical environment is told after the pattern of the canonical text quoted above in other series of the Jātakas. According to an oft-quoted passage in these stories (III 111, V 222, *ibid* 242) the people follow the king as a herd of cattle follow the bull, and the whole realm enjoys weal or woe according as the king is righteous or otherwise. Turning to the stories themselves we have first the story (no. 527) of a virtuous king's self-admonition by way of escape from his sorest temptation. A king of the Śivis, we read, having madly fallen in love with the wife of his commander-in-chief and being repeatedly and earnestly pressed by the latter to take her to himself, as often and passionately rejects the offer. The king ends (V 222-23) by teaching his most loyal officer the ways of righteousness as practised by good men. Blessed is a king, we read, who delights in righteousness, and happiness it is to eschew sin. Happily the subjects live as under a cold shade in the kingdom of a king who is free from anger and fixed in righteousness. The speaker next observes on the analogy of a herd of cattle following the

bull that when the king becomes unrighteous, the common folk follow him and the whole realm comes to grief, and in the contrary case the common folk follow the king's example and the whole realm enjoys happiness. Declaring his intention not to win authority or conquest of the whole world by unrighteousness, the king concludes by expressing his determination to abide by the Śivi righteousness. The story ends (*ibid* 223) with a passionate admonition of the commander-in-chief to the king to practise righteousness after the text (V 223) quoted above.

When a householder, we read in a second story (no. 194), was about to be killed by the order of a wicked king on a trumped-up charge of theft, the cries and lamentations of his virtuous wife caused the God Sakka to descend from heaven and so use his supernatural powers that the wicked king was killed, and the honest householder became king in his place. Commending the new king to the people as one who would thenceforth rule righteously, the god pointed out the danger of the king's unrighteous rule. Should the king, he declared (II 124), be unrighteous, the gods would send down rain out of season and not in season, and the three 'fears' (those of pestilence, disease and the sword) would come down from heaven upon men. When the king, we read in a third story (no. 334), enquired of an ascetic why the ripe figs offered to him tasted sweet, he was told that it was because the king ruled his kingdom

righteously. When kings rule unrighteously, it was explained, oil, honey, molasses and the like as well as wild roots and fruits lose their sweetness and not only these but the whole realm lose their vigour, but should the kings be righteous, these would become strong. In the sequel the king found out by a practical test the truth of the ascetic's statement (III 110-11).

The above extracts indicate in impressive language the authors' view of the immense significance of the king's attitude towards righteousness in relation to his whole environment. In its simplest form it means that the king by his example influences for good or for evil the moral stature of his subjects and hence causes their happiness or misery. More complex than the above is the explanation that the king through his attitude towards righteousness influences for good or for evil the course of the climatic phenomena shaping man's agricultural production as well as degree of productivity of his life-giving crops. According to the most complex interpretation the king through his attitude towards righteousness shapes by a regular chain of causation the moral stature of his subjects, the movements of heavenly bodies and the succession of time as well as the operation of the climatic factors governing agricultural production, and finally the physical type of the people. Political righteousness, as thus conceived, rises to the level of a cosmic principle of creation.

From the early Buddhist conception

of righteousness in relation to the king let us now turn to the same concept in relation to the World-ruler (Pali, *Cakkavattī*=Skt., *Cakravartī*). In the stock-description of the *Cakkavattī*'s characteristics we are told that he is called the Emperor over the four quarters of the earth, righteous in himself, ruling righteously, triumphant abroad, enforcing law and order at home, possessed of the seven jewels. The process of the World-ruler's universal conquest is described in two canonical extracts (*Dīgha Nikāya* II 169f and III 62f). These deal respectively with the romantic biographies of the *Cakkavattī* Mahāsudassana and the son of the *Cakkavattī* Dalhanemi. The Emperor, we read, having discovered the wonderful Wheel and solemnly invoked it to roll onwards, followed it on its onward course successively towards the East, the South, the North and the West. As the mighty monarch appeared in each quarter with his fourfold army, the rival kings therein offered their submission. The *Cakkavattī* allowed them to retain their possessions on condition of their observance of the five moral precepts binding upon the Buddhist lay-man. "Ye shall", so goes his solemn admonition, "slay no living thing, ye shall not take that which has not been given, ye shall not act wrongly touching bodily desires, ye shall speak no lie, ye shall drink no maddening drink". The same stories illustrate the nature of the *Cakkavattī*'s rule over his subjects as well as his vassals. Among the four gifts (*iddhis*) of Mahāsudassana,

we are told (*Dīgha-Nikāya* II 178) that he was popular with the Brāhmanas and the householders just as a father is near and dear to his own sons, while conversely the Brāhmanas and the householders were near and dear to him just as his sons are near and dear to a father. Of King Dalhanemi we read that he lived on this earth to its ocean-bounds, having conquered it not by the scourge, not by the sword, but by righteousness. In a third extract (*Aṅguttara-Nikāya* III, 149) the Buddha referring to "the king, the world-ruler, the righteous one, the righteous king", observes that righteousness (*dhamma*) is his king. Such a king, he explains, honours, esteems and reveres *dhamma*, with *dhamma* as the standard he provides righteous safety, cover and protection for folk within his realm, for Khattiyas and attendant army, for Brāhmana and householder, for town-and country-folk, for recluses and Brāhmanas, for birds and beasts. "Thus verily by righteousness he sets the wheel in motion, of which the course can not be resisted by any inimical king whatsoever".

Some further light is thrown upon the Buddhist conception of the World-ruler by the description in another canonical text (*Dīgha-Nikāya*, 111 60f) of the careers of the *Cakkavattis* of Dalhanemi's line. When Dalhanemi, we read, left the throne to his eldest son and retired to a hermitage, the celestial wheel disappeared from view. Consoling the new king for his loss a hermit observes that the celestial wheel was not his

paternal heritage, but it might manifest itself to him if he observed the Aryan duty of a *Cakkavatti* (*ariyam cakkavattivaṭṭam*). What this means is explained in the following lines. "Thou should," says the sage, "provide right watch, ward and protection for thine own folk; for the army, for the nobles, for vassals, for Brāhmanas and householders, for town and country-folk, for recluses and Brāhmanas and for beasts and birds. Throughout thy kingdom let no wrongdoing prevail. And whosoever in thy kingdom is poor, to him let wealth be given. Should recluses and Brāhmanas ask thee for the proper line of action, thou shouldst deter them from evil and bid them take up what is good". Following this advice the king was rewarded with the reappearance of the celestial wheel. When a later king of Dalhanemi's line preferred to govern his people according to his own will, they failed to prosper as they had done under former kings observant of the way of life of a *Cakkavattī*. Even when he was reminded of his duty by his ministers and courtiers, the king simply provided watch and ward and protection for his people but failed to give alms to the destitute. This led to poverty of the people and the progressive deterioration of their morals and shortening of their lives. At length the very extremity of the evil led the people on their own initiative to increase their performance of good deeds which resulted in the lengthening of their lives.

The above extracts are of extreme

significance as involving the extension of the principle of the king's righteousness to the concept of the World-ruler. The attributes of this ruler comprise not only universal supremacy and successful administration at home and abroad, but also and above all, righteousness. In the branch of the *Cakkavatti's* internal administration, this last principle connotes the reciprocal love and affection of the ruler and his subjects as well as the ruler's provision of universal security for his subjects down even to the dumb animals. In the sphere of foreign relations the *Cakkavatti's* conquest of the quarters is achieved not by force but by righteousness, while his rule over his vassals is founded upon the enforcement of the five precepts that are binding upon the Buddhist lay-man. Interpreting even the mystical wheel, the palladium of the World-ruler, in terms of righteousness, the canonist explains it to mean not the patrimony inherited by the ruler from his ancestors, but as the fulfilment of his characteristic attributes. These attributes comprise provision of universal security for the subjects, extensive poor-relief, prevention of wrong-doing, and instruction of the religious in virtue. The concluding extract refers, after the pattern of the above-quoted text relating to kingship, to the profound repercussions of the World-ruler's attitude towards righteousness upon the fortunes of his subjects. For we are told that while a partial fulfilment of this principle by the ruler leads to the moral and physical decay of the people, its complete fulfil-

ment by them even on their own initiative produces the contrary result.

We may consider in conclusion a remarkable view laid down by a well-known French Indologist of our time (Prof. Paul Masson Oursel in *Ancient India and Indian Civilization*, pp. 93-95) about a fundamental antithesis between the Brahmanical and the Buddhist ideas of *dharma* in their relation to political theory. The former, we are told, in maintaining a social order based upon the special constitution of each caste does not encourage the appearance of "a political spirit", while the latter by aiming at a law applicable to all mankind makes for unlimited imperialism. Expressing this contrast in another way the author argues that while the Brahmanical *dharma* falls "short of monarchy", its Buddhist counterpart leads to "world-empire". Again he observes that while the king in the Brahmanical theory confines himself to the preservation of the eternal social order, the king according to the Buddhist theory not only causes the law to reign but starts and promotes the same. We have endeavoured to show in another place¹ that the true difference between the Brahmanical and the Buddhist concepts in relation to social and political theory lies elsewhere, and we can only repeat here some of our principal arguments. *Dharma* in the *Smritis* connotes above all the com-

¹ In chap. XII of the author's forthcoming work, *A History of Indian Political Ideas*, in course of publication by the Oxford University Press.

prehensive law of the social order of which the king himself is the unit, while it signifies in the conception of the Buddhist canonists specially the principle of righteousness. In its political aspect the Brahmanical *dharma* stands particularly for the Whole Duty of the king (*rājadharma*) which from the first is conceived in sufficiently elastic terms to provide for the needs of the kingdom and to permit in Manu and still more in the *Mahābhārata* (after *Bhīṣma*) the wholesale incorporation of the *Arthaśāstra* categories and concepts relating to the branches of the king's internal and external administration. On the other hand the Buddhist *dharma* in its relation to the king involves the application of the universal ethics of Buddhism to the State administration, this principle being even extended to the somewhat idealistic concept of the World-ruler.

WANTED : A NEW TYPE OF BHIKKHU

By BHIKKHU SANGHARAKSHITA

Change is the law of life. New conditions call for new approaches. This applies to the Sangha as much as to any other institution. The report of the Buddha Sasana Commission has highlighted the need for reforms—a need by no means confined to the Island of Ceylon, though it seems the Buddhists of that country are the first with enough courage to focuss attention on the problem. If Buddhism is to survive and spread what we really need however is a new type of Bhikkhu. Below I have tried to give some of his qualifications. Readers may like to send the writer their comments on this list.

1. The new type of Bhikkhu will never commit the mistake of thinking that the wearing of the yellow robe makes him a monk.

2. He will be one whose whole life is dedicated to the attainment of Enlightenment for the benefit of all.
3. He will see the Buddhist tradition as a whole.
4. He will make meditation an integral part of his daily life, not regard it as the preserve of a few specialists.
5. He will be strict without being narrow, and tolerant without being lax.
6. He will not cultivate the company of the rich, the powerful and the famous.
7. He will be ready to serve rather than expect to be served.
8. He will not be afraid of manual work.
9. He will be totally indifferent to worldly honours and make no attempt to gain academic degrees,

10. He will not expect to be provided with all the comforts and conveniences of life in a Vihara because he has 'renounced' the household life.
11. He will not wear as the badge of a Bhikkhu's poverty robes more expensive than the dress of a layman.
12. He will not permit himself to enjoy a standard of living above that of the laity.
13. He will attach more importance to moderation in diet than to gobbling down huge quantities of food before a particular time.
14. He will be a vegetarian.
15. He will be free from racial, national and linguistic prejudices and think, speak and act as a citizen of the world.
16. He will disregard completely differences of Nikaya.
17. He will not condemn as unorthodox Bhikkhus whose traditional pattern of external observance is slightly different from his own.
18. He will regard all other Bhikkhus as his brothers.
19. If a Thera, he will not ordain novices whom he is unable or unwilling to train properly.
20. However great the respect and consideration shown him, he will not consider himself spiritually superior to others.
21. He will not demand a show of outward respect from the laity on the grounds that "respect is shown to the robe, not to the wearer of the robe."
22. He will in any case remember that it is more important for him to show respect for the yellow robe by his own conduct than for the laity to show respect for it by theirs.
23. While strictly adhering to the fundamentals of the Vinaya he will not attach exaggerated importance to the observance of minor precepts.
24. He will not conceal his neglect of the spirit of the Vinaya behind a rigid observance of the letter.
25. He will do in secret nothing which he would be ashamed or afraid of doing openly.
26. He will not act the hypocrite, pretending to be holier than he is, on the plea of "keeping up the faith of the laity".
27. He will not exploit the laity by preaching to them, for his personal advantage, doctrines in which he does not himself believe.
28. He will not deceive both himself and the lay devotees by accepting luxuries from their hands in order to "make merit" for them.
29. He will not allow the laity, out of mistaken piety, to present him with articles a Bhikkhu ought not to possess.
30. He will not seek to excuse bad habits such as smoking and going to the cinema on the grounds that they are not specifically mentioned in the Vinaya.

31. On the pretext of propagating the Dharma he will not enjoy pleasure trips and foreign tours at the expense of the laity.
32. He will not go to see indecent films, or listen to dance music on the radio, on the pretext of improving his knowledge of English.
33. He will not create his own circle of friends and admirers and allow himself to settle down in the enjoyment of their adulation.
34. He will not hesitate to reprove the laity for wrong-doing out of fear that they might withdraw their support from him.
35. He will divide the major part of his time equally between study, meditation and teaching.
36. He will attach more importance to understanding the meaning of the Dharma than to being able to recite the words of the Scriptures by heart.
37. He will never think that he has finished studying the Dharma.
38. He will be well versed in the teachings of all schools of Buddhism.
39. He will have sufficient knowledge of Science and the Humanities to enable him to preach the Dharma in a convincing manner to educated men and women.
40. In particular, he will be a student of Psychology and of Comparative Religion.
41. While preferring silence to speech, and solitude to company, he will never refuse an invitation to preach the Dharma.
42. He will not present as 'Buddhism' what is in fact the tradition of a single school.
43. He will consider no hardship too great if by undergoing it he can propagate the Dharma.
44. He will accept no payment for religious services.
45. While taking no part in politics, he will exert a healthy moral influence on public life.
46. He will be always active.
47. He will never seek to excuse a life of idleness and inactivity by saying that he is meditating.
48. He will show no special preference for his former relations, nor use his influence as a Bhikkhu for their benefit and gain.
49. He will feel grateful because he receives so much rather than resentful because he receives so little.
50. He will not waste anything.
51. He will bear in mind that it is better to be a good layman than a bad monk.
52. He will remember that the Bhikkhu's life, well lived, is the best; badly lived, the worst.
53. He will never forget that he has not yet attained Enlightenment.
54. If he is tempted to feel angry after reading the above, he will remember that the new Bhikkhu is the old one adapted to modern conditions.

THE MING EMPEROR AND THE MONK

By THE VENERABLE SUMANGALO

Adopted from a Chinese story.

The victorious general, Chu Hong Wu, had all of North China under his rule and was sweeping down into the South. When his armies were about to cross the great Yangtze River, Chu Hong Wu asked his council for advice as to the next move to make. They urged him to conquer Nanking and make it his base for future military campaigns. His Chief Adviser urged him to make a point of visiting a certain famous monk in Nanking, by the name of Pek Fung.

As soon as his armies were in full control of Nanking, General Chu Hong Wu remembered his councillor's advice and sought out the monk Pek Fung. Having sent advance notice of his visit, he fully expected to be received with considerable formality. To his intense surprise, there was no one waiting to greet him at the great main gate. Indeed, there seemed to be not the slightest sign of life in the huge temple. The General stamped indignantly from room to room and great hall to great hall, his heavy sword clanking ominously. With each passing moment his wrath became more terrible to behold. His followers trembled to think of what would happen when, finally, the luckless monk Pek Fung should be found.

After prolonged searching, the angry General came to a room with Pek Fung's name written on a piece of rice-paper pasted to the door. With one swift and heavy kick, the anger-crazed General broke down the door. There, sitting serenely before him was the object of his wrath. Paying no attention whatever to the fire-breathing General, the Monk kept his seat, quite without concern over the fury that was about to break.

The sight of a monk who would not even rise and bow to him, was more than the proud General could endure.

"Hey! Hey!" he shouted at the Monk, "Bend your neck, you proud fool; I am about to chop off your vain head!" But the Monk merely replied: "Hey! Hey!" to the invader and made no move at all. Such conduct mystified the General. Throughout his military career, people had quivered in fear before him, bowing low at his lightest word. He drew his sword and advanced for the kill, shrieking: "Have you never seen a general who is not afraid to kill?"

The Monk laughed at him and mockingly replied: "Have you never met a monk who is not afraid of death?"

All at once the conqueror realized just why his adviser had urged him to pay a visit to this monk. "Surely," thought General Chu, "this is a most extraordinary person. Undoubtedly his advice to me will be of great value. I shall try to gain his friendship." Whereupon, the General replaced his sword in its sheath and, bowing very low, respectfully greeted the Monk, as if nothing had happened. At once the Monk returned the bow and smilingly invited his visitor to be seated. Then he inquired if there was anything he could do for the General.

"I expect to conquer all China," said the General. "I wish for your advice concerning a suitable and auspicious place to use as my centre of operations". The Monk made no immediate reply, beyond reaching for his fan and quietly fanning the General, whose face was still red from his anger of but a short time past. Then he answered: "No city is auspicious for an unwise ruler. But for a conqueror of many provinces, who is also conqueror of himself, Nanking is an ideal capital."

General Chu was highly pleased by the advice given him by the fearless Monk. Immediately he gave orders that a proclamation be posted, naming Nanking as his headquarters. After that, his bluff and boastful manner changed and he became a quiet, thoughtful person and a wise ruler.

On but one other occasion did the fierce General allow his anger to get the better of him in the Monk's presence. One day he came to inquire as to the Buddhist teachings concerning the roads, respectively, to the Hells and the Heavens. The only immediate reply Pek Fung gave him was to laugh in his face and sneer at him. The General, not knowing the clever methods used by monks to teach Buddhism in a positive manner, at once fell into the trap laid for him and angrily drew his sword, advancing menacingly on the Monk.

"Ah," said the Monk, sadly, "that is the nature of the road to the Hells." Seeing himself outmaneuvered by the resourceful Monk, the soldier sheepishly put his sword back in its sheath.

"And that, my friend is the nature of the road to the Heavens," smilingly declared the Monk. The great conqueror, acknowledging that in a battle of wits, he had met defeat, kotowed three times and humbly withdrew.

Later on, the General became the first emperor of the Ming Dynasty and Nanking was made the imperial capital. According to the histories of the period, the new emperor never made an important decision without first consulting the wise and fearless Monk.

"The slow-witted, not understanding life, are afraid of death: the wise are those who understand life and, therefore, are unafraid of either life or death."

THE DIARY LEAVES OF THE LATE VEN. ANAGARIKA DHARMAPALA

Edited by SRI D. VALISINHA

(Continued from page 279 of the last issue)

AUGUST 1898

1st :—Reached Rajgir at 3 in the morning. Full moon day. People came to take *atasil*.¹ From Wellawatta a procession came bringing silver image. Mr. Weerasinha was here and helped the people. Father came in the evening. Received letter from M. C. Wrote a letter to the Governor.

2nd :—Pain in the eyes. The ringing sound in the ear is increasing. My mind tells me not to send the letter to the Governor. The Rajgir school opened. 3 boys came. Got their names changed. The Priest Ratanapala taught Sinhalese and the young Brahman English. In the evening Nanissara Priest came with the young priest Sumangala² escorted by father. The priests are to stay during the *Was*.³ In the evening the man from Makola came. At 10 p.m. started from Rajgir. Passed the night in Slave Island.

3rd :—Started for Makola—by train to Kelaniya, thence by hackery. Whole day spent on account of the Makola

people. Addressed the people on religion, on national customs, on industries. Passed the night in Makola. Christian Perera and Wijetunga were the moving spirits. The women promised to wear *ohoriya*.⁴ Had neuralgic pain. People from Aturugiriya came 15 miles walking to invite me for a lecture. Peace to them.

4th :—Started from Makola at 7 A.M. Met in the train Simon De Silva Mudaliyar coming from Dharmarama Priest's Temple. We had a chat about Rajgir. The Governor Ridgway will, I hope, take interest in my work even on experimental grounds. Reached Colombo at 10 A.M. Went to see the High Priest. Preached at the Maligakanda Junction. Showed by experiment the alcoholic nature of arrack. 5 cents of arrack burnt 4 minutes, the flame was about 3 inches high. Got Rs. 2/- for the Relief Society. Called on the Upasika at the Sanghamitta. Received telegram from Charu Babu⁵ that Saddhananda is seriously ill.

¹ Eight precepts.

² Suriyagoda Sumangala who later on disrobed himself.

³ Rainy Season.

⁴ Sari.

⁵ Charu Chandra Bose.

5th :—Slept in the cart at the Hermitage.⁶ Went to Rajgir to bring Padmaperuma to send him to Calcutta. Received another telegram from Saddhananda asking not to send any one. In the afternoon went to see a room for the Relief Society's office. As it has no place for a urinal it was not engaged. Meeting in the Racquet Court. Collected Rs. 2|-. Photographs of beggars cost Rs. 15|-. Sent copy to Mr. Davidson. Started from home on my tour at 2 P.M. The last word I uttered was "Siddhartha". May the tour produce good to the world and myself. Reached Peliyagoda in the evening. Took a biscuit and two plantains.

6th :—Bad dreams. In the cart⁷ at Peliyagoda. Had an open air meeting at Peliyagoda. Had breakfast in the cart. Started for Mabola. Came in the evening to Kanuwana. Addressed a few people in the Rest House grounds.

7th :—Started for Dandagomuwa. In Bro. Harrison's Mills. Had a dream. Transference of a vegetable into an animal. Wading through water. The Relic was with me. Rajgir Tank to be excavated by the Buddhists under the auspices of the Governor. Illicit sale of

arrack in Udammita. The village headman could stop it. Addressed the people. Catholics also helped the Society for the poor.

8th :—At Mukalangamuwa. Received letter from Miss Mallory. Sent letters to Miss Mallory, Dr. Carus, Miss Chamberlain and Miss Shearer are willing to come to Ceylon. Dr. Walton has gone in the wrong path. All blessings for Miss Mallory. I will do all I can to change the habits of the present Sinhalese and then go preaching the Doctrine. The image room in Rajgir should be removed to a separate building and the main building used for the College. Framed rules for the guidance of students of Rajgir College. Dharmarama Priest elected High Priest of Halawata District. A poor procession brought him to the Temple. In the night lectured in the Temple. Magic lantern. After 12 P.M. went to sleep.

9th :—Started from Mukalangamuwa. Wrote letter to Miss C. Shearer, 38, Commonwealth Avenue, Boston, Mass. The thought comes to me of re-establishing the Bhikkhuni Order. Bad road. Crossed the Ferry. Catholic people. Reached Kuswela. Poor place but pleasant. Pragnaratna is doing good work in opening up new places. The priest tries to do his best. In the afternoon lecture, in the evening magic lantern show. Went to bed at 12 P.M. Asked the R. C. to join the old religion which their ancestors had faith in.

10th :—At Kuswela. Got up early morning. Gave good wishes to Alutnu-

⁶ This was the name of his father's residence in Slave Island.

⁷ This bullock cart was made on specifications given by Col. H. S. Olcott and was used by both in their tours to difficult parts of the Island. It had a bed, writing table, racks for books etc. and was a useful vehicle in Ceylon in those days.

wara Deva. I hope he and his friends will help the poor Sinhalese. Started from Kuswela to Raddoluwa. All the way decorations. Addressed the people in the Temple. Attacked the damnable hypocrisy of the Buddhists of the present day who deliberately lie for the sake of marrying a Christian wife. Idiotic they are. Pragnaratna addressed the people in the night as I was not well.

11th :—In the Raddoluwa Temple. Had a dream. A new book by Dr. Carus. Chapters on Creator, autobiography etc. The birth of Sinhalese King and reigning 58 years hence. All children must be taken care of. Sent letters to Maung Hpay, Dr. Walton and others. Started from Raddoluwa for Kotugoda. People worship my feet. I am in a position to revolutionize Christendom. Reached Kotugoda at about 11 A.M. Address in the temple which is a very poor place. The daughter of the officer wears the old dress. In the evening magic lantern exhibited.

12th :—In the morning started from Kotugoda for Pillawatta. High Priest Dharmarama of Kirimetiya is keeping was here. Visited the Girls' school. Advised the girls to be clean and modest etc. Addressed the people in the Temple. Showed the Relic to the High Priest. Pragnaratna did not turn up as promised. Showed magic lantern. Passed Minuwangoda. On the way the thought came to me to sell the Upasikarama land by feet to the good Buddhists. Two and half acres at

25,000 rupees when divided brings Rs. 4.30 for a square foot.

13th :—Started early morning for Barawavila. Had a dream—the Prince of Wales greeted Māmā,⁸ although he had no proper clothes to wear. Reached Barawavila. No Pinpatras⁹!! Amara-dasa went to Colombo to get them. Pragnaratna arrived. Barawavila lecture under the trees. The square foot principle was applied at the lecture and several purchased a foot each. Showed the Relic.

14th :—“Terrorised the butchers in a dream”. Started from Barawavila after having exhorted the girls. Came to Dunagaha at 11 A.M. Had lecture at 3 P.M. in the Temple. Showed magic lantern. Collected for the Poor Relief Society.

15th :—Be on your guard. Dream. My brother and somebody else were sitting on the railway track. I made plan to get up and thus saved his life. Today the whole place will be convulsed. At Yagodamulla. Started early morning at 2 from Dunagaha. Wrote letter to Bro. Narendra¹⁰ about the Calcutta Psychological College. In 1891 when he saw me and having heard my say he said that I am come as a Saviour to India. The thought comes to me to get Governor Ridgway to visit Rajgir in all the glory of royalty. Rajgir is now known all over the world. This village Yagodamulla

⁸ Uncle.

⁹ Subscription notices.

¹⁰ Narendra Nath Sen.

has lot of good talent. Pragnaratna addressed the people well. Mine was more patriotic. In the evening magic lantern. The photo of the beggars missing. I told the Appu to get it. All day on my guard.

16th :—I had a dream. Father, uncle and a Japanese Minister were sitting together, and the Japanese Minister using the word *Duty*. Left Yagodamulla at 2 A.M. Reached Pitiwella early morning. Addressed a few people in the Temple. At 2 P.M. started for Minuwangoda. Saw a few women without any covering for their breasts! Oh, this strange race of Sinhalese! Large crowd at Minuwangoda. Lectured against the Hambayas. *Maha Bodhi Sangara*¹¹ finished. Sent letter to father to be great in doing good. Pragnaratna left after dusk. Took a few Rambutangs¹² in the evening. Received letter from Max Gysi. Mrs. Besant is lecturing on Esoteric Christianity. Oh, what strange utterances she makes and misleads people!

17th :—In the Cart. Dreamed that I got a letter from one who had been appointed Manager of Newman & Co. who promises his help and asks me to give him Rs. 50. Another dream was the receipt of a letter fixing the date of the Governor's visit either on 4th or 7th. Left Minuwangoda last night. Had tea at Kocchikade. Started for Kirimetiya. Had breakfast in the house of Jaya Maha

Appuhami. Addressed the people in the Temple. When addressing a man attempted to disturb me and I gave him hot. Successful meeting. The High Priest Dharmarama was present. He and his pupils presented clothes to the Poor Society. Slept in the Cart. Bad dreams.

18th :—Started for Yogyana. Reached the Temple at 9 A.M. Ordered the men to clean the place. Herat Singho's house is nicely built. There was a diabolic painting hung on the wall and I ordered its removal. High Priest Dharmarama also was present. Had a prize distribution after the lecture. Left Yogyana at about 8 P.M. for Handalankawa. Passed the night there.

19th :—At Handalankawa. Went to the Temple, a miserable place, all dilapidated. The young men are somewhat wealthy but illiterate. Left the place for Mawila at 12-30. Reached Mawila at 3 P.M. I wish to start some work in the Halawata Dist. An English School at Madampe is necessary. Gunaratna Tissa Priest is very kind. From 4 to 8 P.M. lecture. Graphophone and Lantern Exhibition.

20th :—Bad dream. "Depart, O Evil One". Started from Mawila for Nattandiya. The thought came to me to call the Orphanage after the name of the son of the Duke of York. Pragnaratna returned. Lectured in the Nattandiya Temple. The Priest's house looks more like a householder's residence. Passed the night in the cart in Mr. Telesinha's

¹¹ Sinhalese Monthly organ of the Society.

¹² Kind of fruit.

house. Jayamaha Appuhami bid good-bye.

21st :—Something is going wrong with me. Had a dream that the Governor declines to accept the invitation. Went to see a Temple close to Nattandiya at the request of Yapa Appuhamy. Started for Kudawewa. Poor people, but I have hopes of a better future. Prajnaratna treats Amaradasa offensively, so the latter complains.

22nd :—Bad dreams. Sent Post Card to Col. Olcott. Col. Olcott's birthday. Good wishes to Col. Olcott. May he lead a pure righteous life to carry on the good work begun by H. P. B.¹³ I will make the people to think according to Buddha's Dharma. May I be free from all sin! May I attain the Supreme Buddhahood! Take good care of yourself these few days. Root out all evil passions that are lying latent. If you succeed you will be a new man before you reach Colombo. Started at 12 P.M. from Kudawewa for Mahawewa. In the afternoon lectured at the latter place. The Buddhist School was started in 1895 June by D.B.J.¹⁴ The people have kept it up so long and now they are tired. I exhorted them never to despair. The resident priest is young and kind. May the school succeed!

23rd :—Started from Mahawewa at 8 A.M. for Madampe. Gunaratana Tissa priest came in a procession to take the Relic. Received letter from M. C.

Lila has left the Arama. She may return. Oh, what a work there is before me. Everything is changing. To realise this and not be influenced by the changes is the work of the mind. Sent letter to M. C. H. S. P.¹⁵ writes suggesting alterations in the *Gihi Dinacariyawa*.¹⁶ I replied that nothing should be altered. The audience at Madampe wore all white, women wearing ohoriyas. I declined to take any contribution from the people unless they built the Dharma-salawa.¹⁷ They promised to finish the work before April next. Magic lantern show.

24th :—Started for Walahapitiya at 8 A.M. A mother came weeping to tell me of the fate of her only son, a young-man, who has fallen a victim to drink. Oh, the inhumanity of the administration! The thought arises that I should examine these Theosophists who come to Ceylon to teach our children. Wrote letter to Mahant.¹⁸ At Walahapitiya addressed the people who are like Veddas. There is a Burmese image of Buddha and the people are building a Temple. I declined to take any contribution from them. Nattandiya people came in their new dress. Slept at Kudawewa.

25th :—Received last night Pinpatras. Also a letter from Major General Strong on "Karma". The country is all wild.

¹³ H. P. Blavatsky.

¹⁴ D. B. Jayatilaka.

¹⁵ H. S. Perera.

¹⁶ Booklet written by Ven. Dharmapala entitled "Daily Duties of Laymen".

¹⁷ Rest House.

¹⁸ Mahant of Bodhgaya.

Oh, what a work there is. Started at 5 A.M. for Ponnankanniya. The temple is in a dilapidated condition. The priest is young and is a little energetic. There are some fine children without any education. What a pity we have no funds to educate the poor?

26th :—Started from Ponnankanniya for Chilaw and Munneswaram. Upananda Priest accompanied us. Pragnaratna started on a mission to arrange lectures. Reached Chilaw at 8 A.M. Everything is changing. This is the Law. To realise this and to transcend this Law is happiness. Savages have to be conquered by Love. Roman Catholicism has suffered defeat. There is hope for all. Passed a few hours in the Gala in Chilaw. Munneswaram Priest (Samanera) escorted the Relic in procession. Went through the front gate of the Devala, although the people were reluctant. Saivism is gaining ground. Lectured under the Bo Tree. Pragnaratna has been attacked by fever. I willed strongly for his speedy recovery.

27th :—Had a dream that I was hammering to pieces the altar of a snake. At Munneswaram. What a strange people these Britishers are. At home they are very philanthropic. Here they are quite different. Started at 2 P.M. for Chilaw. Addressed the people. Got a Catholic boy to recite a hymn. In the evening started for Mahaiyawa. It is 10 miles from Chilaw.

28th :—At Mahaiyawa. Poor—very poor and ignorant. Depraved in their morality. Addicted to drink. Arrack

tavern kept against the wishes of the people by the headman. Upananda Priest threatened them that they will be punished if the tavern is not closed. This is splendid. The priests have influence of which they are ignorant.

29th :—Started early morning from Mahaiyawa for Chilaw. On the way rested and spoke to a few Buddhists. Reached Chilaw at 5 P.M. Received lots of letters from Calcutta all conveying distressing news about the good Priest Saddhananda and also about the Society. Not a cent to meet expenses. Charu Babu wants that I should sell Rajgir and come to Calcutta!! To me all the world is the same. I will save the world. I will give all that I have for Truth. In the evening I addressed the people in the Court House in English. Mr. Corea was the leading spirit. Priest Upananda bid goodbye. Good Bhikshu, may he succeed.

30th :—Pleasant dream : “Arrival of Mong Hpo Mhyin’s son. My father exults in that he has so many sons”. Passed the night in Chilaw. No one having come from Bingiriya I thought of visiting the place; but there was delay in oiling the wheels of the cart, so I decided to visit Munneswaram to preach against the stupid actions of the Buddhists who rub ashes on their foreheads. Addressed the fools and asked them not to forsake the Buddha. Used the parable of the foolish Brahman. Started at about 2 P.M. for Bingiriya about 10 miles on the Kurunegala Road. On the way I met batches of half naked women

returning from Munneswaram. Sad to see their wretched condition. I will clothe and cover their nakedness. Reached the Temple in the evening.

31st :—In Bingiriya. Buddha's Dharma is Truth. May it help me. I wish to visit the "low caste" villages and show the people the power of the Dharma. The low caste man pays the same tax as the high caste man, then why this difference? The villagers came, half naked savages. The headman also is naked. All the "low caste" women are ugly to look at. Everything demoralising. For 20 miles not a School to be found. All ignorant. The Temple has only 2 priests. Exhorted the people to open a School, and directed them to cover their nakedness. The Buddha's Dhamma will prevail. Sated in the evening for Hettipola. On the way stopped to rest on the roadside.

(To be continued)

CORRESPONDENCE

BUDDHISM IN AMERICA

NEW YORK

October 11th, 1961

Editor, "The Maha-Bodhi,"
4-A, Bankim Chatterjee Street,
Calcutta, 12, India.

Dear Sir :

In the May number of "Maha-Bodhi" an article appeared by Rev. Susiddhi of Penang called "A True Vehicle Truly Moves". This contained statements about Buddhism in America to which we must object, as they are not in accordance with the facts.

Rev. Susiddhi says that "the Venerable Sumangalo.....(but formerly known as the Venerable Dr. Robert Stuart Clifton) started out some 30 years ago as the sole English-language propagator of Buddhism in America". This can hardly be true, since the work of Dr. Dwight Goddard, founder of Followers of Buddha, and of Miriam Salanave, founder of Western Women's Buddhist Mission, began in the 1930's and continued into the 1940's. In addition, there were workers of the Japanese sects who spoke English, and who certainly were engaged in propagating Buddhism in America. Venerable Sumangalo was not known as "the Venerable Dr." when in the United States.

Rev. Susiddhi also says : "for more than 24 years he kept up his chosen work" and "at the time he left America.....in 1954.....the official count of Buddhists in America was in excess of two and a half lakhs.....consider what one man can do....."

Rev. Susiddhi carefully omits reference to or credit for the priests and churches of the Japanese Shin Sect, the Soto Zen Sect, the Rinzai Sect, the Nichiren Sect, the Chinese communities and churches, the Kalmuck Tibetan communities under their own Lamas, and the numerous Hawaiian priests and churches. The many hundreds of Americans who follow neo-Zen from the writings of D. T. Suzuki and the Buddhist Society of London, and lecturers such as Alan Watts, are not mentioned. None of these were converted by Venerable Sumangalo, but all of these are numbered in the "lakhs".

The truth is that since Colonel Clcott wrote "The Buddhist Catechism" (the first American Buddhist)—the Anagarika Dharmapala (the first Eastern Buddhist missionary to the U.S.)—and Dr. Paul Carus (the first American author and publisher of Buddhist books)—all in the 1890's—there have been a chain of devoted workers, both Eastern and Western, down to the present time. There is no such thing as "one man" Buddhism in America.

I trust Rev. Susiddhi will correct his incorrect views about the History of Buddhism in America.

Yours ETC.

A. L. ROGER

Editor

"THE GOLDEN LOTUS"

[*The Anagarika Dharmapala visited U.S.A. four times carrying the message of the Dharma. In 1893 Mr. C. T. Strauss was converted to Buddhism by Ven. Dharmapala at the time of the Parliament of Religions at Chicago—EDITOR.*]

BOOK REVIEWS

THE WISDOM OF BALAHVAR—A CHRISTIAN LEGEND OF THE BUDDHA. By David Marshall Lang. London. George Allen and Unwin. 1957. Pp. 135. Price 15s net.

It has been well known for some time that St. Josaphat, one of the most popular saints of the Middle Ages, was in fact not a Christian at all but the Buddha, or rather the Bodhisattva. The story of how this astonishing transmogrification took place is for the first time told in full in Part One of the present volume, No. 20 in the Ethical and Religious Classics of East and West series, and makes quite as fascinating reading as a piece of good detective fiction. The story begins in

India, with a biography akin to the *Buddhacarita* of Āśvaghoṣa. This, apparently, underwent some sort of editing at the hands of the Manichaeans of Central Asia, where Buddhism and Manichaeism overlapped. About 800 C.E. there appeared at Bagdad an Arabic version of the legend of Barlaam (as the Bodhisattva's teacher is called) and Josaphat, from which there proceeded not only four more Arabic rescensions but one version in Georgian and another in Hebrew. From the Georgian the story was translated into Greek and attributed to St. John Damascene (c. 676-749), to whom it was supposed to have been related by Indian holy men. From Greek it was rendered into Latin and other languages.

According to Joseph Jacobs there are over eighty versions of the original Indian Buddhist tale in the principal languages of Europe, the Christian Orient, and even Africa.

Part Two consists of a translation of *The Wisdom of Balahvar*, a second and shorter Georgian version of the legend about half as long as the first, from which it was taken. The birth of Josaphat (or Iodasaph, as he is called in the Georgian versions), the predictions of the wise men concerning his future career, his confinement in the palace by his father, and his going forth on an excursion and seeing, successively, an old man, a sick man, and a corpse, all quite faithfully reflect the legend's Buddhist originals. The fourth sight, that of the recluse, is however considerably expanded, not without effect. Balahvar, who comes secretly to see the prince, is a former minister who had been exiled for professing Christianity, to which the king was violently opposed. He instructs Josaphat in a series of parables, and the prince is converted. Eventually, after various dramatic incidents, Johaphat's father is also converted, Christianity is re-established in India, and Balahvar and Iodasaph die in the odour of sanctity. As Monsieur Lang observes, "Despite the composite, indeed disparate elements of which the Christian legend of Barlaam and Iosaph is composed, it manages to retain a surprisingly large element of the authentic teaching of Gautama Buddha" (p. 17). Moreover, the account of the two worthies is even now quite readable as a story; the parables, most of which are drawn from Indian rather than specifically Buddhist sources, are beautiful and instructive. On the whole the book provides evidence of the wide, if very thinly spread, influence of Buddhism on mediaeval Christian Europe, and is of exceptional interest to all who are interested in the history of the inter-relations between the two great religions.

BHIKSHU SANGHARAKSHITA

THE ICONOGRAPHY OF TIBETAN LAMAISM. By Antoinette K. Gordon. Charles E. Tuttle Company. Rutland, Vermont and Tokyo, Japan. Second edition, 1959. Pp. xxxi+131.

An expensive book, filled with a rich fare of written and illustrated information as indicated by the title. The latter part of the publication is devoted to the reproductions of the Narthang Series of Thirty-one Thang-kas, —the set, beautifully painted and in fine condition, coming from the famous collection of Baron A. von Stael-Holstein of Peking, China. One elderly Tibetan painter of our acquaintance was so impressed by these reproductions (black and white), that he had the volume in his keeping for a few days in order to have his fill of each Thang-Ka (depicting various significant events connected with Gautama the Buddha) which he examined as an artist and as a Lama.

Mrs. Gordon has obviously made the study of Tibetan art and religion her life work, besides being research associate in Anthropology at the American Museum of Natural History. The late William B. Whitney loaned his remarkable Tibetan Lamaist Collection for the illustrations, and his knowledge of the Tibetan language and of the Tibetan names has given this work a solid foundation; Sanskrit terms are also included. The value of this work is the careful detailed information surrounding each photographed Image, either in its Tantric or non-Tantric form, for which the research student will find most useful. The Index is an important addition. The Gods of the Tibetan pantheon are all here! Those who know the Buddha Doctrine will see the Middle Way quite clearly midst the Deities and their symbols, and will not be confused thereby.

SISTER VAJIRĀ (Darjeeling)

THE ART OF THE CHINESE SCULPTOR; *PERSIAN MINIATURES (The Story of Rustam)*; *TURKISH PAINTING*; *INDIAN MINIATURES (The Rajput Painters)*.

These four Art Books are included in the Art Treasures of Asia series; publisher, Charles E. Tuttle Company, Rutland, Vermont and Tokyo, Japan. Each book is a treasure for the connoisseur and for the student. Each one is carefully edited, with introduction and notes, and each slim volume with its 32 pages, has its collection of beautiful coloured plates; and the price of each book is two dollars fifty cents.

In *THE ART OF THE CHINESE SCULPTOR*, the selection of the plates, the informative historical survey and the graphic commentaries are the work of

Dr. Hugo Munsterberg; *PERSIAN MINIATURES*, with the excellent text and commentaries, is the work of William Lillys; *TURKISH MINIATURE PAINTING*, which represents this Art from the 16th to the 18th Century, is edited by Emel Esin (wife of the permanent Turkish representative to the United Nations), and in the *INDIAN MINIATURES*, edited by Robert Reiff, we are taken to the Courts of the Rajput Sovereigns in the Northern and Central India of the 17th, 18th and 19th Centuries where the painters were occupied by the loves and adventures of Krishna, the *ragamalas* or "garlands of music", the daily life of rural India.

The General Editor, Jane Gaston Mahler, has planned for the future other Art subjects of enduring interest.

SISTER VAJIRĀ (Darjeeling)

EDITORIAL

THE WORLD FELLOWSHIP OF BUDDHISTS

As even its critics concede, the Buddha's teaching appeals initially to the intelligence; it not only admits, but even demands, the unfettered exercise of the power of independent consideration, judgment and decision. Alone among the religions of the world it has encouraged, instead of suppressing, freedom of thought, with the result that wherever it has spread there has been diffused among men a spirit of tolerance and good will. Because of these and allied characteristics Buddhism naturally addresses itself not to man *en masse* but to the individual thinking

and reflecting human being; it is a stranger to appeals directed to the emotions or to the cruder and more primitive psychic forces wherefrom mass movements, whether religious or political or of any other kind, derive their impetus. Consequently it has never attached much importance to organizations and institutions: its aim has been the production of enlightened individuals.

At the same time, however, it has not gone to the opposite extreme of anarchism. In keeping with its character as a teaching of the Middle Way it has avoided, on the one hand the extreme of subjecting the individual to the overwhelming pressures of a monolithic organization of the Roman Catholic type,

and on the other the extreme of abandoning him entirely to his own devices. A Buddhist organization is therefore not something imagined to exist in its own right above and beyond the individuals who compose it but simply the means of their spiritually fruitful communication one with another.

These reflections are prompted by the fact that the Sixth Conference of the World Fellowship of Buddhists will meet next month in Phnom-Penh, the capital of Cambodia. In view of the very nature of Buddhism it is impossible that the Fellowship, or any other Buddhist organization however widespread, should develop into a kind of super-body which would control its constituent and affiliated groups in a dictatorial manner and think, speak and act on their behalf. Yet surely more is expected of the W.F.B., after more than a decade of existence, than simply to assemble every two or three years for the purpose of sightseeing in the host country, listening to messages of greeting, and passing resolutions that it is powerless to implement.

No thinking person needs to be reminded that we live in critical, even dangerous times, when the continued existence of the human race itself is at stake. In circumstances such as these it is imperative that the Buddhist point of view should be powerfully projected in the world and the pacific moral influence of the Buddha's teaching brought massively to bear on contemporary issues. This year's Conference should give its most serious attention to the question. The W.F.B. urgently needs a permanent headquarters, an efficient secretariat, and a really first-class journal: makeshift arrangements will no longer suffice. It must devise ways and means of bringing about a much closer understanding and more active cooperation between the Buddhists of the world than at present obtains. Unless such steps as these are taken without delay the W. F. B. will never be a force to reckon with in the world of Buddhist affairs, much less still a vital factor in the much wider, more complex and more dangerous world of the Cold War and the Atom Bomb.



NOTES & NEWS

BUDDHISM BECOMES STATE RELIGION OF BURMA

August 26th, 1961, was an epoch-making day for Burma. On that day the Burmese Parliament, at a joint session, passed the Third Constitution Amendment Bill presented by the Hon. U Nu, Prime Minister, making Buddhism the State Religion of Burma. The Bill was passed by 324 votes against 28. The President promulgated the Act immediately after the Parliament gave its approval and Buddhism was declared the State Religion.

Death sentences of 96 prisoners were commuted to life imprisonment and the sentences on other prisoners were reduced in commemoration of the historic event.

On the eve of the joint session of Parliament the Hon. U Nu freed nine kinds of animals and birds in multiples of three.

We congratulate the illustrious Prime Minister of Burma for this act of great significance. Burma which had a continuous reign of Buddhist Kings till the British captured the country has thus regained its lost heritage.

May this great event be the harbinger of peace and prosperity for Burma.

HISTORIC EVENT IN JAPAN

Kyoto, the religious headquarters of Japan, celebrated this spring the 750th anniversary of Saint Honen, the famous founder of Jodo Sect, and the 700th anniversary of the equally famous Saint Shinran Shonin, with impressive ceremonies lasting nearly two months. In the fitness of things Kyoto looked its best with nature co-operating with the devotees in bedecking the city with cherry blossoms for which it is well known. Chion-in Temple, Nishi Honganji Temple and Higashi Honganji

Temple were the main centres of celebration and the whole city wore a festive appearance throughout the period.

It is estimated that no less than five million devotees assembled in the city for the occasion including thousands of Buddhists from abroad.

Sri D. Valisinha, the General Secretary of the Maha Bodhi Society, was one of the invitees to the celebration but his ill-health prevented him from participating. Ven. Bhikkhu Anuruddha, a Member of the Governing Body, took part in the celebrations on behalf of the Society.

We convey our greetings and best wishes to these Buddhist Orders for their continued success and prosperity.

To mark the historic occasion His Majesty the Emperor of Japan conferred the title of Wajun Daishi on Saint Honen.

BIRTHDAY ANNIVERSARY OF LATE VEN'BLE ANAGARIKA DHARMAPALA AND THE MAHAUPASIKA LATE MRS. MARY E. FOSTER.

The services rendered by Ven'ble Anagarika Dharmapala for the revival and re-establishment of Buddhism in Ceylon, the land of his birth, and in India, the land of his adoption, were recalled at a largely attended meeting held at the Maha Bodhi Hall, Calcutta, on Sunday the 17th September 1961. The meeting was arranged by the Maha Bodhi Society of India to celebrate the birth anniversaries of Ven'ble Dharmapala and Mahaupasika Mrs. Mary E. Foster, the great philanthropist of America, through whose financial assistance, hospitals, temples and schools were set up by Dharmapala,

Mr. Arthur C. Bartlett, Director, U.S.I.S., who was the chief guest, said :—

"It is a great honour to have been asked to be the Chief Guest at this function in celebration of the birthday anniversaries of your revered founder, the Venerable Anagarika Dharmapala, and your great benefactress, Mrs. Mary E. Foster. I do not take it, however, as a personal honour to myself, but rather as a gesture indicating the goodwill that your Society holds toward my country. For this goodwill, on my country's behalf, I am grateful.

It is, I am glad to note, a goodwill of long standing; indeed, your history as an organization, I believe, has included throughout its course a gratifying thread of this same goodwill. This has been partly due, no doubt, to the generous benefactions of that great-souled countrywoman of mine, Mrs. Foster, helped so substantially in making it possible for your Society to carry out its work through the years. Yet I know that it goes much deeper than mere gratitude for such material support, and I think it is significant that the Venerable Dharmapala had already been in America, spreading goodwill and, I am sure, receiving it in return, before he first met Mrs. Foster on his way back home, and so impressed her with his spirituality that she was in later years to become such a great supporter in the building and work of the Maha Bodhi Society. I think it significant, too, that the Anagarika went three different times to America during his lifetime, which full as his mind and heart were with affairs in India, Ceylon and the Buddhist countries of the East, he would certainly not have done had he not developed some sort of feeling of being there, too, in sympathetic surroundings.

There are very few Buddhists in America, of course. The vast majority of us have our roots in Christianity, the largest minority in Judaism, and only minute scatterings in the

other great religions. Yet all religions are welcome in the United States, and while it would be unrealistic to deny that there are Americans who are intolerant of other religions than their own, most of us, I think, have learned to respect religions which we may not ourselves accept or even fully understand. And in respecting religion—all religions—we respect and honour religious leaders who come to our shores. You will remember that it was to attend a great meeting of leaders of all the world's religions—the so-called World Parliament of Religions—which was held in Chicago in 1893 that the Venerable Dharmapala first went to America. This was the same great meeting which first took Swami Vivekananda to America, and both of them made tremendous impressions upon my countrymen as men of deep and admirable sincerity and great spiritual power. Few Americans indeed who heard Dharmapala's final speech to that Parliament could have failed to be moved and inspired by his concluding words :

Learn to think without prejudice, love all beings for love's sake, express your convictions fearlessly, lead a life of purity, and the sunlight of truth will illuminate you. If theology and dogma stand in your way in the search of truth, put them aside. Be earnest and work out your salvation with diligence and the fruits of holiness will be yours.

In looking over the souvenir book brought out on the occasion of this Society's diamond anniversary in 1951, I noted a message from a fellow-American, the president of one of our great universities. 'During this period of world history', he wrote, 'when the times are anxious and troubled ones, the Buddhist philosophy of peace and selflessness and understanding assumes great importance as a force for good'.

To which, on this occasion 10 years later, when the times are still anxious and

troubled—perhaps even more so—I can only say, on behalf of my country and my fellow-Americans : Amen. May the spirit so nobly exemplified by your great founder, and so generously supported by that American woman who became both disciple and foster-mother to him—may this spirit flourish and prevail in this troubled world”.

Justice P. K. Sarkar who presided over the meeting recalled the sufferings undergone by Ven'ble Dharmapala in his efforts for the uplift of Dharma in Ceylon and subsequently in India. Sri H. S. Ghosh Choudhury inaugurated the meeting and recalled the incident towards the end of the last century when Vivekananda's triumphs in America were first made known in India through the efforts of Dharmapala. The future of world peace depends on proper appreciation of universal religion and international goodwill. On behalf of the Maha Bodhi Society of India, Sri Keshab Chandra Gupta announced that the centenary of Ven'ble Dharmapala will be celebrated in 1964 and stated that the Society was making arrangements for the establishment of Dharmapala Institute of Culture and International Guest House, for which public support was solicited.

Other speakers included Rev. U. Saranankara Thera of Ceylon who spoke in chaste Bengali, Dr. M. R. Soft and Prof. Hiralal Chopra.

VENERABLE ANAGARIKA DHARMAPALA JAYANTI

The Birthday of Venerable Anagrika Dharmapala was celebrated under the auspices of the Ambedkar Mission, the oldest Buddhist Institution in Gujarat on 17th Sept., 61 at Rajpur chawl. Shri L. G. Parmar, Editor Jyoti, presided.

After performing Buddha, Dhamma and Sangha vandana the gathering was addressed by various speakers on the life and mission of Ven. Dharmapala. The speakers were Shri

P. Jotikar, B.A., Shri M. P. Solanki, B.A., Shri Rameshchandra Parmar and Shri Manubhai M. Parmar.

The President Shri L. G. Parmar made a studied speech on the life and mission of Ven. Dharmapala. He requested the members of the Institute as well as others interested persons to read the Buddhist literature available at the “*Dharmapala Library*” which was founded last year and try to understand the ‘Dhamma’ in its true meaning.

Shri Ashok Vania, B.A., the Secretary of the Institution, thanked the gathering for having attended the celebration.

DHARMAPALA DAY AT NEW DELHI

The 97th birth anniversary of Anagarika Dharmapala, founder of the Maha Bodhi Society of India, was celebrated in New Delhi on Sunday, the 17th September 1961.

Presiding over the function, Lt.-Gen. B. M. Rao said that it was only during the last 100 years that the torch of Buddhism was re-kindled mainly due to the efforts of Anagarika Dharmapala. India had flourished so long as Buddhism had been a “living religion” in the country, he added.

Mr. Sanghasena and Mr. D. C. Ahir also paid tributes to Anagarika Dharmapala.

DHARMAPALA JAYANTI AT KALIMPONG

The 97th Birth Anniversary of Ven. Anagarika Dharmapala, Founder of the Maha Bodhi Society, was celebrated at Kalimpong at the Triyana Vardhana Vihara under the joint auspices of the Vihara and the Maha Bodhi Society, Kalimpong Branch. The proceedings began at 6 p.m. on Sunday the 24th September, which was also the Full Moon Day, and took place in the Shrine of the Vihara, where a life-size portrait of the illustrious Anagarika, decorated with flowers, had been set up beside the main altar. After the customary Triratna Vandana and Reading from the Scriptures the Ven. Bhikshu Sangharakshita gave

an elaborate account of the Anagarika's career, beginning with his childhood, and delivered a glowing eulogy on his virtues. Attendance at the function was good.

DHARMAPALA DAY AT SARNATH

"Buddhism and India are interrelated to each other. Buddhism is the light of the conscience of India, it is a light from India that illumined the world", these were the thoughts expressed by Dr. Mangala Deo Shastri, Vice-Chancellor, Sanskrit University, Varanasi, in the course of the presidential address at the meeting held in the Mulagandha Kuti Vihara at 4 p.m. on the 17th September to celebrate the birthday of Late Anagarika Dharmapala, founder of the Maha Bodhi Society of India.

The president went on to say that Buddhism emerged from the soil of India but it was the misfortune of India that Indians began to forget the teaching of the great Master. The credit for reviving Buddhism in the land of its birth goes to Anagarika who dedicated his whole life for this noble cause. The learned speaker advised the audience to do away with communal outlook and to view the past, the present and the future from a cultural point of view, whatever be their religion and to whatever creed they belonged.

The proceedings of the meeting had started with the chanting of the 'Jaya-Mangalagathas' by the students of the Mahabodhi Primary School.

Welcoming the distinguished president and the audience, Bhikshu Dharmarakshita spoke on the life and the achievements of the Late Anagarika.

Speeches were also delivered by Bhikkhu J. Kashyap, Head of the Department of Pali, Varanasi Sanskrit University, and Sri A. E. Garcia, a South American Buddhist Scholar.

The students of the Mahabodhi Inter and

J.T.C. Training College gave speeches in a competition held on the occasion.

The meeting came to a conclusion after Bhikkhu D. Sasanasiri Maha Thera had accorded thanks to the President and the audience.

After the meeting was over the guests were entertained to light refreshments.

BHIKKHU ANURUDDHA'S ACTIVITIES IN JAPAN

Bhikkhu Anuruddha whose visit to Japan was announced in our July issue informs us that he has been making a complete tour of the country which has been arranged by the Nipponzan Myohoji. After attending the Peace Conference in Tokyo he lectured on Buddhism and the work of the Indian Maha Bodhi Society before several Universities and Buddhist Societies. He has also been discussing with Buddhist leaders the question of the Centenary Celebration of the late Ven. Anagarika Dharmapala, the illustrious founder of the Society. Ven. Anuruddha writes that the response has been very encouraging. Ven. Dharmapala who loved Japan visited the country four times and for the first time established fraternal relations between her and India, the motherland of Buddhism. There are hardly any of his contemporaries alive today who knows about his great work for Japan and India and it was with genuine appreciation that the new generation heard of his many visits to and work for Japan.

Bhikkhu Anuruddha will visit Taiwan, Phillipines, Indonesia, Hongkong, Singapore, and other places before reaching Cambodia to attend the Sixth World Fellowship of Buddhists Conference. He has already been elected the Society's delegate to participate in the Conference with Sri Kishore Churn Law and Ven. Ananda Mangala as observers.

KAMAKURA BUDDHA IMAGE

This 706 years-old bronze statue of Lord Buddha at Kamakura is one of the famous

sights of Japan. In order to make it earthquake proof, a new foundation has been laid and it will be completed at a cost of eight million yen. It has been noted that the colossal image weighs 163 tons actually although the previous estimate was 130 tons.

**VEN. M. SANGHARATANA THERA
HONOURED.**

We are glad to announce that Ven. M. Sangharatana Thera, Jt. Secretary of the Maha Bodhi Society of India, in charge of the Sarnath Centre, who is now in Ceylon, has been honoured with a title and Nayakaship by the Chief High Priest of Malwatte, Kandy. This is in recognition of the valuable services he has rendered to the cause of Buddhism in India. As the Bhikkhu in charge of the important centre at Sarnath, he has not spared himself in carrying on its multifarious activities. He was chiefly instrumental in getting the Lankarama built at the sacred site and is now engaged in raising funds to complete the Seema building at the same place.

In spite of his weak health Ven. Sangharatana Nayaka Thera is now engaged in touring Ceylon and will be back in India for the anniversary of the Mulagandhakuti Vihara on the 22nd November. His lectures and sermons in Colombo, Kandy, Bandarawela, Gampaha, Galle, Kalutara, Panadura etc. have created among the Buddhists a great deal of interest in the Maha Bodhi Society's work in India. He has also been successful in raising some funds for the Seema Building and enrolling a number of Life Members.

We wish him good health to continue to serve the cause of the Buddha Dhamma.

**VEN. H. PANNATISSA NAYAKA THERA
VISITS EUROPE.**

Ven. H. Pannatissa Nayaka Thera, the Bhikkhu in charge of the Sanchi Centre of the Society, went to England to undergo an operation. After medical treatment he took the opportunity to visit Buddhist centres in France, Germany and other countries and make personal contacts with Buddhists. Wherever he went he was well received by the devotees who learnt from him news of the Society's activities in India.

On his return to Ceylon, the Maha Bodhi Society of Ceylon held a reception in honour of him and the Ven. Sangharatana Nayaka Thera. Ven. Pannatissa Nayaka Thera returned to Sanchi last month.

**BHIKSHU DHARMRAKSHITA NOMI-
NATED TO THE SENATE OF VARANASI
SANSKRIT UNIVERSITY**

It is a matter of great pleasure that Bhikshu Dharmarakshita, M.A., Tripitika-charya, a reputed Buddhist scholar and Principal of the Mahabodhi College, Sarnath, has been nominated to the Senate of the Varanasi Sanskrit University by the Governor of Uttar Pradesh and the Chancellor of the University with effect from the 16th September, 1961. He will represent the Maha Bodhi Society of India on the Senate. It may be remembered that the learned Buddhist monk is already a Research Guide of Agra University and is also the Editor of 'Dharmaduta', the Hindi monthly organ of the Maha Bodhi Society of India.



SPECIAL ANNOUNCEMENT

On the 17th of last month we celebrated the 97th Birth Anniversary of the late Ven. Anagarika Dharmapala, the Founder of our Society, and remembered his glorious achievements. Three years hence this same day will be invested with a special, a unique, significance, for we shall then celebrate the Hundredth Birth Anniversary of this outstanding figure in the modern movement of Buddhist revival and renaissance. In this connection the Maha Bodhi Societies of India and Ceylon, together with allied groups throughout the world, are planning an extensive programme of celebrations which, commencing on the 17th September, 1964, will continue for a whole year. Every effort will be made to make the Dharmapala Centenary Year a worthy tribute to the memory of this great Apostle of Buddhism. Further announcements regarding details of the celebrations will appear from time to time in these pages. Meanwhile the General Secretary welcomes enquiries, suggestions and offers of co-operation.

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SPECIAL ANNOUNCEMENT

"The Maha Bodhi's" Homage to Poet Rabindranath Tagore

This year being celebrated practically throughout the world as Tagore Centenary Year, the November issue of "The Maha Bodhi" will be brought out as a special Tagore Number that will include a selection from the Poet's poems and writings on Buddhism, articles by distinguished authors on aspects of his life and achievements with special reference to Buddhism etc. Articles and advertisements intended for publication in this special illustrated issue, which in size and quality of content will be comparable with our annual Vaisakha Number, should reach the Editors not later than 20th November, 1961.

D. VALISINHA

Secretary, Editorial Board

Dharmapala Institute of Culture and International Guest House

As part of its effort to popularize the study of Indian Culture of which Buddhism is the most wide-spread, the Maha Bodhi Society proposes to establish in Calcutta, on a plot of land already acquired for the purpose and another plot to be acquired through the good offices of the Government of West Bengal, a Cultural Institute and International Guest House. The Institute will comprise an auditorium, an up-to-date reference library, an art gallery and museum, quarters for resident workers and accommodation for visiting scholars and students. Among the activities of the Institute the holding of lectures and classes by eminent scholars on different aspects of Indian culture, will naturally occupy a prominent place. In addition, the Institute will publish books and pamphlets, and provide facilities for research work. His Holiness the Dalai Lama along with His Holiness the Panchen Lama kindly laid the Foundation stones of this Institute. We appeal to all friends of culture to come forward and help us make this great project a success.

IT IS PROPOSED TO COMPLETE THIS PROJECT BY 1964 FOR THE CELEBRATION OF THE BIRTH CENTENARY OF VEN. ANAGARIKA DHARMAPALA, THE GREAT FOUNDER OF THE SOCIETY.

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