

# RETURN TO RIGHTEOUSNESS

A Collection of Speeches, Essays and  
Letters of the Anagarika Dharmapala

*Edited by*  
ANANDA GURUGE

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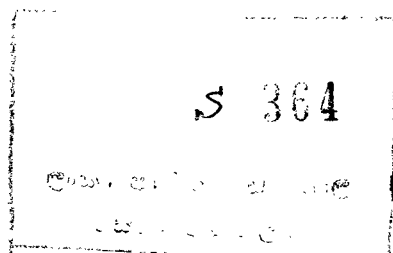
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1965



*“I have to be active and  
activity means agitation according to  
constitutional methods.”*

*—Anagarika Dharmapala.*

*—p. 753*



*Prime Minister*

*Ceylon*

Colombo, 15th July, 1965.

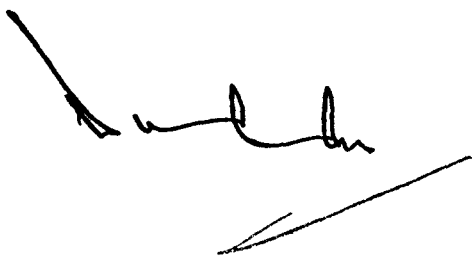
THE Anagarika Dharmapala was one of the greatest men Ceylon has produced. He was a great patriot and a fearless defender of the causes he believed in.

The Anagarika's services to his country were many. But the two outstanding services he rendered were to resuscitate Buddhism and Sinhalese culture in Ceylon at a time when over 300 years of foreign domination had sapped their vitality. His other outstanding contribution was an unswerving loyalty to the nationalist movement and the nationalist cause. Anagarika Dharmapala worked and campaigned to further these great causes amidst many difficulties. It was a period when Buddhism and the national culture had perhaps reached their lowest ebb. Buddhist schools were almost non-existent. Pirivena education had suffered from centuries of neglect. Buddhist temples and places of worship had fallen into disrepair whilst in many instances lands and other property endowed to them from ancient times had been taken away. In such an environment it was not surprising that the Buddhist clergy, too, declined. All this was to have adverse and debilitating effects on the national life and national culture because of the close and inextricable link between Buddhism and Sinhalese culture. Added to this was the preponderance of western influence which was gradually weaning away the people from their national culture and, in the process, destroying their national identity. The great achievements of the Anagarika have to be judged in this very difficult context in which he worked.

He was forthright and fearless in his manner, independent in spirit, and a great preacher and orator. He traversed the country calling for Buddhist resurgence, Buddhist unity and a national awareness. The Anagarika was also a pioneer in the growth and spread of Buddhist education. He was one of the founders of the Maha Bodhi Society of Ceylon which was to play such a leading role in the spread of Buddhism and Buddhist education in succeeding years.

The Anagarika's activities were not limited to Ceylon but to other countries as well. He attended the World Parliament of Religions in Chicago as a Buddhist delegate in 1893. His work in India, especially in his struggle to obtain Buddha Gaya for the Buddhists, was an outstanding example of his contribution to the greater Buddhist cause which transcended barriers of race or nationality. Absolute integrity of character, a great missionary zeal, and tireless effort were some of the characteristics that he brought to bear in his great task of national and spiritual regeneration.

The collected works of a man of such greatness and ability would, I am sure, prove inspiring reading and the country is indebted to the editor of this compilation, for the great interest, care and devotion which has been taken in the collecting and editing of this material. This publication is, in my opinion, long overdue and I am very pleased that on this memorable occasion, the centenary celebrations of the great Anagarika Dharmapala, his works would be made available to guide and inspire us in the tasks we face.

A handwritten signature in dark ink, consisting of several fluid, connected strokes. The signature is positioned above a horizontal line that extends to the right.

Prime Minister.

# My Impressions of Anagarika Dharmapala

By The Honourable I. M. R. A. IRIYAGOLLE,  
(Minister of Education and Cultural Affairs)

“WITH black curly locks thrown from his broad brow, his keen clear eyes fixed upon the audience, his long brown fingers emphasising the utterances of his vibrant voice, he looked the very image of a propagandist, and one trembled to know that such a figure stood at the head of the movement to consolidate all the disciples of Buddha and to spread the light of ‘Asia throughout the civilized world’.”

This was a pen portrait of Anagarika Dharmapala published in a contemporary American Journal (St. Louis Observer) on the occasion of his memorable address to the Congress of World Religions, held in Chicago in the year 1893.

It was nearly thirty years after this memorable event, that I had my first glimpse of the Anagarika Dharmapala at a public gathering in Colombo. Despite the passage of time—he was in his late fifties—there was very little change in his remarkable physical features. His dynamic personality beamed forth radiant energy that permeated through the entire audience. His vibrant voice resonated throughout the assembly hall and inspired awe and respect in the hearts of his listeners. His silver—tongued oratory—though harsh at times—captured the imagination of both friend and foe; for every one knew that the words poured forth from a sincere heart with a burning patriotism and religious fervour.

In my early youth, I came under the spell of this great reformer, which ultimately changed the course of my subsequent career and life's ambitions. His heroic efforts at national regeneration and his tremendous zeal in the propagation of the Buddha Dhamma, inspired me to spurn the glamour of material gains and to throw in my lot with the common men and women of my motherland. His indefatigable character and the impeccable virtues of truth, honesty and uprightness, were beacons that guided me even in the darkest hour of despair.

Scrupulous to a fault, the Anagarika never preached what he himself would not strictly observe, and hence he would never

tolerate self—deception, slothfulness and lethargy even among his closest associates. He never hesitated to call a spade a spade, even at the risk of creating enemies, and every action of his was motivated by a crystal clear conscience.

The more I came under his influence, the more I began to admire his nobility of character, his tremendous enthusiasm in re-vitalising a decadent nation and his unbounded zeal in spreading the “Light of Asia” throughout the known world.

In 1931 I took charge of his weekly publication the “Sinhala Bauddhaya” which he himself had founded as a powerful organ aimed at national renaissance. This organ of Buddhist opinion played a significant role in channelling Buddhist public opinion throughout Ceylon in support of the national and religious campaign of the Anagarika.

By this time he had left Ceylon for Sarnath, Benares—the crowning glory of his ceaseless efforts in India—but he maintained a regular correspondence with me. He never failed to send in his regular and well known weekly contribution to the Journal entitled “*Things one ought to know*”. During this period of close contact I received in no small measure his inspiration and guidance that subsequently spurred me to serve the cause of my motherland.

Anagarika Dharmapala was a great patriot, who loved his country and the Sinhala nation. Yet his outlook was international. He was truly a world figure, a colossus that spurned the barriers of race, creed and nationality. To him the depressed class children of India or the Negro children of Harlem, or even the dead end kids of East End slums, were as close to the heart as the children of Ceylon.

His love and charity towards the weak and the helpless was unbounded. He decried and deplored the exploitation of the weak and the under-privileged by the stronger and the powerful, be it in Ceylon, India or America. He awakened, enthused, and inspired millions of human beings in every known part of the world, in the pursuit of spiritual happiness as against sensual pleasures.

His was a life of intense activity, a life of dedication in the service of humanity, a life which every son of Ceylon should try to emulate.

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## INTRODUCTION

### 1. The Commemoration of a National Hero

CEYLON, with her twenty-five centuries of recorded history, is endowed with a generous quota of national heroes who are gratefully remembered by the people for the wars they fought for national independence, the movements they sponsored for the welfare of the masses, the books they wrote, the monuments they erected and the contributions they made to the individuality and richness of the national culture. The heroes of ancient times whose fame lives in legends and songs, in folk-tales and chronicles, have acquired for themselves in the minds of the people an image which has remained unaltered for centuries. So indelible is the impression thus created in their minds that even a critical student of history—not to speak of a cynic or a sceptic—runs the risk of courting popular disapproval if anything which deviates, though very slightly, from the popular image were to be said or written. This is not an attitude of mere apotheosis. To a Sinhala, Dutugemunu, Parakramabahu, Madduma Banda, Keppetipola, &c. are not deities or super-men, to be venerated or appealed on account of any super-natural power or ability they are believed to possess. These men are honoured and remembered for the greatness they displayed through piety, patriotism or bravery and for the sacrifices they made for their honour or their motherland.

In a country, which honours her national heroes of olden days in diverse ways and pays them the highest compliment of being regarded as models worthy of emulation, one would expect a continuing awareness of the need to maintain records of the thoughts, deeds and achievements of her recent heroes and to preserve for posterity their homes and belongings. One would, at least, expect to see well-written biographies and collections of letters and writings of such persons. Though recently several national heroes of modern times were commemorated by the erection of their statues in the capital and elsewhere, the nation is kept informed of their services and their claims to greatness only by short articles in the local press which appear usually on their death anniversaries. The result of such half-hearted attempts to keep the memory of our national heroes alive is all too evident whenever public meetings are held in their honour. One is often disappointed to find that men, whose services to the nation had been invaluable and whose efforts had made millions happy and prosperous, are remembered by only a diminishing group of people who had been close to them or are bound by family ties. This, indeed, is not a happy state of affairs. As an old saying goes, a nation can be called a living nation only as long as it honours its dead. A nation as a whole must take a keen interest in the lives and achievements of its great men and women, for this is not merely an act of

gratitude but also an investment of a priceless character. It is a nation's gratitude to its past heroes which inspires the living to dedicate their lives to the benefit and well-being of mankind.

The Birth Centenary of the Anagarika Dharmapala which fell on the 17th of September, 1964 was unanimously considered to be a fitting occasion for the nation to pay its homage to one of the greatest men Ceylon had produced in recent times. As the brightest star in the galaxy of many distinguished men and women who worked incessantly under grave hardships for national regeneration and independence, the Anagarika's name has been a household word in every nook and corner of the Island and rarely did one meet even a semi-educated person who could not enumerate at least two of the services which the Anagarika had rendered to the cause of national and Buddhist revival. But how much do the people know of him and his work ? And how much is unknown to them ?

For forty-seven years he had been in the fore-front of many national and Buddhist movements. He had addressed thousands of meetings. He had written thousands of letters and published hundreds of articles in various parts of the world. What records do we have of these ? Can any information be found now so that it can be preserved for the future ? These questions prompted us to propose at the first meeting of the Anagarika Dharmapala Birth Centenary Committee of the Ministry of Education and Cultural Affairs that the Committee should publish the collected works of the Anagarika in one or more volumes. The proposal was unanimously approved and the work was entrusted to us. There were no illusions that the task was simple and the period which followed had seen as many moments of frustration and disappointment as moments of joy and achievement. It was quite demoralizing that even the quarters, which should have known and done better, could not produce at least a bibliography of his writings.

A patient search with the assistance of a band of helpers had to be undertaken. It was not only intensive but also extensive. In Colombo and Calcutta in the East and in London and Washington D. C. in the West, archives and libraries were ransacked to find anything which bears the signature of *Dharmapala Hewavitharne*, *H. Dharmapala*, *Anagarika Dharmapala* or *Sri Devamitta Dharmapala*. Many were the discoveries which we made at these different places. We found books and articles which no one could remember. We found letters, orders and office minutes which spoke eloquently of the fearless approach of the Anagarika to the problems of the country. We came across his books which had been in the possession of renowned statesmen and scholars. We have, however, not been altogether successful. There are still a fair amount of the Anagarika's writings which had not come into our hands. We find them referred to in other places but these old journals are no longer traceable. In the early issues of the "Buddhist", the "Maha Bodhi Journal" and the "Ceylon Nation" we have observed many articles and comments whose authorship is

evident ; but we have excluded them as they had not been signed by the Anagarika. What we have published in both "Dharmapala Lipi"\* and this Volume shows the Anagarika Dharmapala to be a prolific bilingual writer, with a facile style in both languages. It is a pity that not many people had preserved the personal letters he had written to them like his letter to Francis J. Payne, London, dated 3.4.25, reproduced below :—

VEN: ANAGARIKA DHARMAPALA.  
DIRECTOR GENERAL,  
BUDDHIST MISSION OF INDIA

"NAMO BUDDHAYA."

4a Colliga Sreen ①  
Colcutta 2 of 4 240 B  
1925

My dear Friend,

It seems that your vigorous activities in the arena of the Dhamma propaganda have come to a standstill. How did the collapse come? What have you done with regard to the publication of your Buddhist-Bible? When activities cease people understand that life has left the body. While we are alive we have to do good Kamma?

What are we here for? The answer is given in the Mahā Mangala Sutta. There is nothing so evil as association with the muddle-headed, and that is what 99 % of people do. Priests, theologians, political leaders, lawyers, statesmen are of one mind the people are enslaved. They have to work for the benefit of those who have created a god and elected a king. Jehovah told Samuel to warn the Hebrews not to elect a king. But he

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\*Sinhala writings of the Anagarika Dharmapala (xiv and 348 pages) edited by Dr. Ananda Guruge and published by the Ministry of Social Services and Cultural Affairs, 17th January, 1965. (Price Re. 1/-).



failed to convince the idiots, and gave the tallest of the lot, a donkey-driver, to be made king. The conflict arose between Jehovah and the people's sovereign. Both parties went down when Nebuchadnezzar captured Jerusalem. Jehovah went into a state of suspended animation. The Hebrews went into captivity.

The Dhamma of the Tathagato is little understood in the West. No two scholars agree with the ultimates of the Dhamma. The first requisite necessary to understand the Dhamma is Wisdom (Panna). To have panna one should be armed with the adjuncts of the first two principles of the Noble Eightfold Path. The British people are imbued with the spirit of sensualism, which is a hindrance to enter the Path. Absolute renunciation is too philosophic a requisite to be undertaken by the muddle-headed who wish to be governed by the priest and the aristocrat, failing both the wife

Forty years of ceaseless activity has made me

8

failed to convince the idiots and gave the tallest of the lot, a donkey—driver, to be made king. The conflict arose between Jehovah and the people's sovereign. Both parties went down when Nebuchadnezzar captured Jerusalem. Jehovah went into a state of suspended animation. The Hebrews went into captivity.

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Forty years of ceaseless activity has made me

physically weak. For 34 years I have spent my life in India in voluntary exile. The name of the Lord Buddha was hardly ~~then~~ known 34 years ago by the people of India. Today all India acknowledges Him as their God. There was no Vihara in India, no Buddhist publication, no preaching until started by the Maha Bodhi Society. There is a great harvest to be reaped if there are Buddhist workers. The number of Untouchables waiting to be rescued from the Brahmanical despotism is 65 millions. The Brahmins don't want them. They are <sup>not allowed by</sup> ~~thought of~~ the Brahmins to walk in the same road with them. Christians and Moslems wish to convert them, and steps are being taken by both to have them converted. There are 70 million Moslems. If the Untouchables are converted the number of Moslems will increase to 135 millions. Padres will be glad to have the number of Native Christians increased from 3 millions to 68 millions. When the Untouchables become Moslems there will be a tough fight between Moslems & Hindus.

physically weak. For 34 years I have spent my life in India in voluntary exile. The name of the Lord Buddha was hardly known 37 years ago by the people of India. Today all India acknowledges him as their God. There was no Vihara in India, no Buddhist publication, no preaching until started by the Maha Bodhi Society. There is a great harvest to be reaped if there are Buddhist workers. The number of Untouchables waiting to be rescued from the Brahmanical despotism is 65 millions. The Brahmins don't want them. They are not allowed by the Brahmins to walk in the same road with them. Christians and Moslems wish to convert them and steps are being taken by both to have them converted. There are 70 million Moslems. If the Untouchables are converted the number of Moslems will increase to 135 millions. Padres will be glad to have the number of Native Christians increased from 3 millions to 68 millions. When the Untouchables become Moslems there will be a tough fight between Moslems and Hindus.

Indian Christianity is synonymous with butchery & alcoholism. I wish to start a propaganda to carry the Dhamma to the Untouchables, but I am now so very weak that the Doctors advise me to take complete rest in a German Sanitarium for 3 months. <sup>Therefore</sup> I shall be completely break down and be of no use to the Cause.

I propose leaving Calcutta next month about the 10 of May and go to Colombo, there to take steamer for Marseilles. If <sup>in Europe</sup> after my arrival I shall let you know. Would it be helpful to the Cause if I visit England.

The Buddha Dhamma is too sublime for the barbarian <sup>pagans</sup>. They do not want to give up alcohol & meat. They are satisfied with the low Caste gods and the fetish priests.

Yours affectionately  
The Anagarika Thammapala

Francis J. Payne Esq  
London.

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The Buddha Dhamma is too sublime for the barbarian pagans. They do not want to give up alcohol and meat. They are satisfied with the low-caste gods and the fetish priests.

It is in personal correspondence of this nature that one sees best the Anagarika in his true form—warm and genial in friendship and devastatingly critical when Buddhist and national interests are involved.

The material was collected in different ways such as photostats, micro-films, typescript as well as manuscript copies and tattered and moth-eaten pages of old journals. Composing and proof-reading had been a near nightmare especially because the deadline set for the publication did not permit fair-copying and checking. We regret that there are several spelling mistakes in the text ; but we are happy that we could not find many which would interfere seriously with meaning.

Our efforts in producing these two volumes of the Anagarika's writings have proved to be worth the while. It is only now that a reliable and accurate biography can be attempted. It is only now that we know authoritatively what he thought and said on many a vexed problem of the day. We also are in a better position to evaluate the services of the Anagarika and accord to him, with conviction, his rightful place among the national leaders.

The least we can do to preserve the memory of a national leader to enable the country to assess and appreciate his services and to encourage the living to emulate him is to make his articles, speeches, comments and letters accessible in a convenient form. Such publications will, no doubt, be more lasting and meaningful monuments to our national heroes than statues or buildings.

## **2. The Decline and Fall of a Nation**

THE Aryans from India, who settled down in the fertile river basins of Ceylon and founded the Sinhala race around the fifth century B. C. were converted to Buddhism in circa 307 B. C. by the missionaries sent there by Asoka, the great Buddhist Emperor. From that time onwards, Buddhism had, despite temporary set-backs, remained the main religion of the Sinhalas; and their life, literature and culture were influenced most strongly by the spiritual values of the Buddha's teachings. Though Hinduism came within a few centuries of the introduction of Buddhism, it was no rival. The Buddhists absorbed as much of Hinduism as of the indigenous Pre-Buddhistic practices and beliefs. As a result, a rare degree of co-existence

developed between the Buddhists and Hindus in Ceylon which ultimately permitted them to participate in one another's religious ceremonies, rites and practices. One worships in the other's temple with no qualms of conscience, and one is often amazed to discover a God-negating Buddhist in the act of praying to Hindu Gods for worldly welfare or for help in adversity. Though there is definite evidence of the existence of Muslims in Ceylon in the first quarter of the eighth century A. C.<sup>1</sup>, there is no information regarding the manner in which Islam affected the religious life of the people of this country. Being traders, concerned mainly with good commercial relations with the Sinhalas, they had apparently made no inroads into the spiritual arena.

Roman Catholicism was introduced to the Island by the Portuguese who came there in 1505. Within a few decades of their arrival in Ceylon, priests from Portugal set about converting the people to Roman Catholic Christianity. From a study of documents relating to the period, Paul E. Pieris and M. A. H. Füzler could arrive at a series of conclusions on the purpose and the techniques of conversion adopted by them :

“ Conversion ceased to be a matter of faith. The conversion of kings was desirable as that of their people would follow as a matter of course . . . . Conversion became a matter of barter . . . . The helpful effects of force on conversion were well recognised . . . . To denationalize the race was not the policy of the Missionary, but such was the tendency of the course he pursued. With baptism came a rebirth under a foreign name . . . . The Missionary unconsciously felt that the manners and customs of his co-religionists were superior to those of the heathen, though he did not express his opinion with the offensiveness of later times. He had his slogans and shibboleths, and a singularly profound knowledge of certain narrow aspects of human psychology. He was honestly delighted at any imitation, however superficial, of what he considered Christian Ways. ”<sup>2</sup>

In the words of one of these missionaries, Frey Symao, the task of conversion was of far-reaching consequences, for he said, “ Let not your Highness think, that should this be by force, it will not be good.

1. A. M. A. Azeez : *The West Re-appraised*, Maharagama, 1964, p. 111.

2. Pieris and Füzler : *Ceylon and Portugal*, Part I, Leipzig, 1927, pp. 31-35.

Because from these first Christians who are the fathers and already old, we do not desire anything, but only from the children and those who will come afterwards. For these children, *being presently instructed in our holy faith*, will teach the fathers whom they now have and their children when they shall obtain them.”<sup>1</sup>

The Missionary activities of the Portuguese in Ceylon coincided with the hostilities of Rajasingha I against Buddhism. Between them, they weakened the Buddhist Institutions and adherents in the low-country. Buddhism was confined to the Kandyan hills where the *Sinhala*s had an independent kingdom.

In 1656 the Portuguese were expelled from Ceylon by the Dutch who occupied the maritime provinces. Although they showed no signs of the enthusiasm which impelled the Portuguese to effect mass conversions in the Island, the Dutch adopted subtle means of establishing the Dutch Reformed Church in Ceylon. Enjoining the Dutch who married native women to educate their children well, the Governor-General and Council of India stated :

“Whereby not only will the welfare of the company be promoted, but also and especially the Reformed Christian Religion will be propagated to the honour of God ; and this must be regarded as of greater importance than everything else.”<sup>2</sup>

Joan Maetsuyker, President and Commander-in-Chief, elaborated the Dutch policy on religion further in relation to education :

“With the object of propagating the Christian doctrine among the inhabitants, promoting God’s glory and the salvation of the souls of the poor fold (Whereby the Company’s position is at the same time assured), rooting out heathenism, and checking the consuming canker of the Mohammedan heresy.”<sup>3</sup>

The Dutch policy of disqualifying persons, who had not been baptized, from inheriting property created a class of “Christians” who, though baptized, were neither properly instructed in Christian doctrines nor inclined to alienate themselves from their traditional

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1. *Ibid.*, p. 33.

2. Instructions from the Governor-General and Council of India to the Governor of Ceylon, 1656-1665, Colombo, 1908, p. 6.

3. Memoir of Joan Maetsuyker, Colombo, 1927, p. 19.

religious practices and beliefs. A fair assessment of the religious policy of the Dutch and its results in Ceylon is found in an official report of Anthony Pavilioen, a Dutch Officer in charge of the Jaffna District, on his transfer to Batavia :

“ I will now proceed to comment on the advantages which are derived from them (i.e. territories in Ceylon). The most important point in my opinion is that God’s Holy Word is now preached in its true spirit, whereas fifty years ago the inhabitants were still heathen and after that, during the time of the Portuguese, though instructed in the Christian religion, they were only taught to honour the Popes. How far the Reformed Religion has advanced during the seven years that we have been here only God, who trieth the heart and reins, can know, because, owing to their cowardice and obsequious nature it is hard to say whether the people submit in religious matters only to please their worldly rulers, or whether the Holy Ghost is really working in their hearts, or whether they are induced by both influences. ”<sup>1</sup>

The Dutch were hard on the Roman Catholics. The reasons were apparently more political than religious. According to Father S. G. Perera, “ The Catholics of this Island, when left to their fate by the Portuguese Missionaries, could not think of any methods of securing sacerdotal ministrations except by a return to the Portuguese regime. The Portuguese missionaries likewise did not know of any way of helping the Catholics of Ceylon except by the king of Portugal and their triumphant return. . . . The Dutch persecuted the Catholics of Ceylon to assure themselves of their continued hold on the Island. ”<sup>2</sup>

The Muslims and the Catholics fled to the Kandyan hills to escape from Dutch persecution and were received by the Sinhala Buddhist kings with friendship and cordiality. Evidence for this unusual spirit of tolerance, which had always characterized the relations of Buddhists with other religions, are found even today in the flourishing pockets of Catholics and Muslims in remote Kandyan villages. In settlements of their own, undisturbed by political, commercial and religious rivalry and protected by tolerant Buddhists, the Muslims and

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1. Instruction from the Governor-General and Council in India, &c., p. 107.

2. Father S. G. Perera, S.J. : *Life of the Venerable Father Joseph Vaz, Apostle of Ceylon, Galle, 1953, p. 249.*

Catholics worshipped their Gods in their own way and preserved the beliefs, practices and the ways of life they cherished. The king of Kandy, according to Robert Knox, "honoured and esteemed" Christianity and in his realms the Christians—both "Protestants and Baptists" buried their differences and were satisfied to call themselves "We Christians."<sup>1</sup>

The steps taken by the Dutch to promote Christianity were critically examined by later evangelists in Ceylon and their conclusions varied from forthright blame to unreserved praise; for instance, Rev. Robert Mayor in 1818 blamed them for "much injury done to the cause of Christianity,"<sup>2</sup> while Rev. R. S. Copleston mourned the abolition of the Dutch religious policy and wished that the British continued to apply pressure as was done by the Dutch.<sup>3</sup>

When the Dutch capitulated to the British on 16th. February, 1796, the number of Dutch Christians began to fall and in the words of Emerson Tennent, "at the close of their ministrations, the clergy of the Church of Holland left behind a superstructure of Christianity prodigious in its outward dimensions, but so internally unsound as to be distrusted even by those who had been instrumental in its erection and so unsubstantial that it has long since disappeared almost from the memory of the natives of Ceylon."<sup>4</sup> The indecision which characterised the early religious policy of the British administration in Ceylon gave an opportunity for Christian converts without adequate instruction or faith to revert to their former religions. According to the records of the Church Missionary Society in Ceylon, the number of Buddhist temple in the Sinhala Districts had increased from between two and three hundred to twelve hundred within the first decade of the British rule.<sup>5</sup> Governor North (1796-1805) was satisfied that the Toleration he had given to Buddhism had relieved its "professors from a galling and odious hypocrisy"<sup>6</sup> by which he meant the practices of "baptized persons who worshipped the Buddha and the devil."<sup>7</sup> North's plans for a system of missionary education and a campaign of proselytization through a local clergy<sup>8</sup> were not fully realised due to financial difficulties.

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1. Robert Knox : *An Historical Relation of the Island of Ceylon*, London, 1681, pp. 67 and 304.

2. Quoted in J. W. Balding : *One Hundred Years in Ceylon or the Centenary Volume of the Church Missionary Society in Ceylon 1818-1918*, Madras, 1922, p. 109.

3. *Ibid.*, p. 35.

4. Tennent : *Christianity in Ceylon*, p. 71.

5. Balding : *One Hundred Years in Ceylon*, p. 33.

6. Tennakoon Vimalananda : *Buddhism in Ceylon under the Christian Powers*, Colombo, 1963, p. lvii.

7. Balding : *Loc. cit.*, p. 112 quoting Rev. Benjamin Ward.

8. "The Clergy born in their country and educated in England will form a body united to the natives by former ties and affection to us by habits of education and profession": North in his dispatch of 26. 2. 1799.



What worried the early British administrators was the influence which Kandy wielded on the people of maritime provinces in matters connected with Buddhism. In 1750, as a result of a long and persistent campaign by Venerable Weliwita Pindapatika Asaranasarana Saranankara, Higher Ordination had been re-established in Kandy with the assistance of a Chapter of monks from Thailand. The resultant Buddhist revival, attended also by a renaissance in learning and literary activity, spread throughout the Island. The Nayakkar kings of Kandy became the champions of the Buddhist cause. Temples were being established and renovated; monks were recruited and trained; educational activities were undertaken in every village; and literature received a new impetus. In the low-country, Matara became the centre of this movement.

Maitland (1805-12) was particularly interested in reducing the influence of Kandy on the Buddhists of his territory and in setting up a committee of Buddhist monks in Matara he gave as one of the reasons, the need "to break through the powerful combination which has, hitherto from want of taking a proper view of the subject, been allowed to subsist between Modeliars and the Principal Priests, to the great detriment of the British Interests, and obvious advantage of the King of Kandy."<sup>1</sup> But Maitland, influenced obviously by the growth of rationalism and liberal thinking in his home-land, ensured that all religious groups had the freedom to exercise their religions. A group which benefited from the removal of disabilities imposed by the Dutch were the Roman Catholics who, he claimed, "instead of being hostile are now become the strongest supporters of Government"<sup>2</sup>.

Maitland was accused on having "adopted measures tending to suppress the native schoolmasters in the Island and to lessen the means of instructing the inhabitants in the Christian Religion."<sup>3</sup> The religious policy of his successor, Robert Brownrigg, (1812-20) was apparently influenced by these accusations for he not only interested himself in Christian educational movement but also assisted zealously the missionary societies which established their missions in Ceylon at this time to promote the Evangelical Movement.<sup>4</sup> It was not purely out of devotion to his religion, as admitted by him in the Farewell Letter to the Wesleyan Missionaries dated January 30, 1820 :

"It is not necessary to dwell upon my sincere zeal for a wide extension of the Christian faith, as it were independent of other motives; because it is in fact *inseparably connected with my political office.*"

1. Tennakoon Vimalananda : loc. cit., p. lxii.

2. Ibid., p. lxiii.

3. Ibid., p. lxiii quoting his dispatch of 4.3.1809.

4. Baptist Mission in 1812; Wesleyan Missionary Society in 1814; Church Missionary Society in 1818; American Mission in 1816.

And in a letter to William Wilberforce on June 13, 1816, he stated :

“ the Chief Objects of my Government have been the Religious and Moral improvement of the people and the propagation of the Gospel. ”<sup>1</sup>

With the cession of Kandyan Provinces in 1815, the British Crown assumed under the Kandyan Convention the prerogatives with the consequential obligations of the Kandyan monarch. One such obligation was couched in the fifth clause of the Convention as :

“ The religion of Boodho professed by the Chiefs and the inhabitants of these provinces is declared inviolable and its rites, ministers and places of worship are to be maintained and protected. ”

It is interesting to note that the Sinhala version of the Convention does not confine this guarantee to Buddhism alone ; it includes the worship of gods (Devagama—that is, the worship of Hindu deities) also.

This obligation was only partially fulfilled and continuous attempts were made by the British Government to sever its connections with Buddhist affairs, in response to the persistent agitation which the Christian missionaries carried on in both Ceylon and England. These attempts were successful in 1853 when the Government provided the Buddhists with an organization to control their affairs. But this proved to be very unsatisfactory. Meanwhile, between 1819 and 1853, vast extents of temple lands were confiscated by the Government and Buddhist institutions were left in an impoverished condition.

By the middle of the nineteenth century, the British efforts at denationalizing the Sinhala and weaning them away from their religion, culture and traditions had reached the zenith and the disappearance of Buddhism from Ceylon was imminent. It was the prevailing thought of the day which James d'Alwis echoed when he said in 1852 :

“ We hope the day may yet come when the Trio of the one Great God, will become a substitute for the Triad of Buddhism ; and when men shall ‘ in truth and in spirit ’ worship Jehovah and . . . sing praises of His name ! ”<sup>2</sup>.

### 3. Signs of Renaissance

The last section of this Introduction gives an insight into the conditions prevalent in Ceylon during the last half millenium, so that the reaction to them by the Buddhists can be viewed from a correct perspective. What is known popularly as the “ *Buddhist Resurgence* ” is the culmination of a movement which the Buddhists had

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1. Tennakoon Vimalananda : Loc. cit., p. lxvi.

2. James d'Alwis : *The Sidat Sangarawa—a Grammar of the Sinhalese Language*, Colombo, 1852, pp. 133-134.

consiously launched during these centuries as the means of restoring Buddhism to its pristine glory and of protecting the Buddhist way of life, cherished by the people for over two thousand years, from the onslaughts of alien influences, which, from both religious and political considerations, were undermining it for the avowed purpose of creating a denationalized race with neither desire nor capacity for freedom from foreign domination. The threat of religious, national and cultural effacement was a challenge that had to be met. The tenacity with which the movement was launched reflects the gravity with which the Buddhists viewed their plight under foreign domination.

What were the immediate causes of the Buddhist revival? Dr. G. C. Mendis<sup>1</sup> felt that the celebration of the jubilees by Christian missions in the eighteen-sixties gave an impetus to it, while Father S. G. Perera<sup>2</sup> saw in the rise of the Sinhala middle class the main cause for the Buddhist revival. The Buddhist revival was not of such late origin. If the "*Jubilee Memorials of the Wesleyan Mission South Ceylon 1814-1864*" published in Colombo in 1864 is to be relied upon, the Buddhist opposition to Christian activities commenced long before the Buddhist monks "were convinced that it was the intention of the missionaries to destroy Buddhism and place Christianity in its stead." (p. 286). One of the earliest acts of overt opposition was the publication of parodies on Christian tracts as early as 1826 (p. 286). The Buddhist revival was already felt by the Christian missionaries when they were celebrating their golden jubilees in the 'sixties.

The century following the restoration of Higher Ordination in 1750 had seen a widespread spiritual re-awakening among the Buddhists. During this period, the study of Buddhism, classical oriental languages and literature and the history and culture of the Island received an impetus and it was an era of unprecedented literary activity. Poets were prolific in the production of narrative and lyrical poems extolling the ancient glory of the nation and the greatness of the Buddhist culture. A deep sense of patriotism and nationalism grew in the country. The challenge of the foreign political power as well as that of the growing influence of the missionary societies prompted the Buddhists to action.

In 1839, Venerable Valane Sri Siddhartha Thera founded the Paramadhammacetiya Pirivena wherein were educated a number of scholars who in time became the leaders of the Buddhist revival movement. With the revival of learning, literary controversies in which a large number of scholars participated from all parts of the Island became the order of the day. They gave an impetus to the study of ancient literature and provided opportunities for the Sinhala

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1. G. C. Mendis : Ceylon under the British, p. 107.

2. Father S. G. Perera : A History of Ceylon II, p. 195.

language to develop into a pliable means of communicating modern thought. The subjects of controversy soon extended to the religious field. The period around 1861 had been an uneasy one for the Christian missionaries ; their records state :

“During the eighteen months that followed mission work throughout the entire low country underwent a severe sifting process which brought to light an amount of heathenism and hypocrisy among those who called themselves, and were regarded as Christians, which was hardly credible. A Buddhist revival took place during which public lectures were given for the avowed purpose of overthrowing Christianity and leading the converts back to their original faith. The result was that hundreds of those, whose names had stood on the congregational lists of the various missionary societies forsook all connections with the Christian Church.”<sup>1</sup>

Rev. D. J. Higgins evolved a test to be signed by the converts to the effect that they accepted Christianity to be the only true religion and that Buddhism was false. Out of a 1,000 converts, only 342 were prepared to sign it and of them, too, many were paid employees of the Mission.<sup>2</sup>

The Buddhist-Christian controversies which started in 1863 marked an advanced stage of the Buddhist revival. Bhikkhus and laymen led by Ven. Hikkaduwe Sri Sumangala Nayake Thera and Ven. Migettuwatte (or Mohottiwatte) Gunananda Thera were now ready to take the battle to the enemy's camp. What they meant to the Christians and their impact on Christianity as a whole can be gauged from the frank account of the Baddegama controversy given by Rev. Parsons who actually participated in it ; he said :

“I was slow to believe it would become such a serious matter until urged by our people to prepare for a fierce contest. The result fully justified their anxieties, for never before in Ceylon was there such a marshalling of the enemy against Christianity. The one aim of the fifty priests and their two thousand followers, who assembled here on February 8, was not to defend Buddhism but to overthrow Christianity. Encouraged by translations from Bishop Colenso's writings, they considered the utter defeat of Christianity easy and certain. Knowing the people we had to encounter we felt that our victory would be more triumphant and complete by attacking Buddhism while we defended Christianity. *It was, not, however, till we were somewhat advanced in the controversy that we could fairly estimate the difficulties of our position and day by day we had to commend ourselves in prayer to God and confide in Him for wisdom and direction at every step.*”<sup>3</sup>

1. Balding : One Hundred Years in Ceylon, p. 135.

2. Ibid., pp. 135-136.

3. Quoted in Ibid., p. 120.

The controversy at Panadura in 1873 had a most unexpected result in that it drew the attention of Colonel H. S. Olcott and the Theosophists to the Buddhist conditions in Ceylon. With the arrival of Colonel Olcott in 1880, the Buddhists found an efficient leader who was capable of translating their religious and national aspirations to action through a well-conceived plan and programme. Supported strongly by Ven. Hikkaduwe Sri Sumangala Nayake Thera, he organized an Island-wide movement for a system of Buddhist schools. Half a century of Christian-dominated English education had convinced the Buddhists that, if any headway could be made in winning for the Buddhists their rightful place in society, it was achievable only through a well-knit system of Buddhist Schools. It was abundantly clear to them that their children had to be given an education which was comparable in content and standard to that given in missionary schools and which in emphasis, was attuned to the religious and national needs of the people. According to Christian sources :

“Vernacular schools as well as English and Boarding schools have multiplied rapidly, some of them taught by European teachers and itinerant preachers penetrate to the remote village copying Christian phraseology and Christian missionary methods. Sunday schools, Young Men’s Buddhist Associations, Tract distribution, carol singers during the Sinhalese New Year (sic!), parodies of Christian hymns, Buddhist cards for Buddha’s Birthday, newspapers, a Buddhist “Daily Light” and ‘Imitation of Buddha’, a ‘Funeral Discourse’, pictures of events in the life of the Buddha, a Buddhist flag have all been brought into being.”<sup>1</sup>

The response to this movement had been most encouraging right from the beginning. Volunteers came in from all directions and among them were men like Anagarika Dharmapala and Valisinghe Harischandra who combined the religious revival with agitation for national freedom.

The reactions of the contemporary Christians give us an idea of the movement as a whole. It was Rev. J. A. Ewing who said in his “Resplendent Isle” :

“We rejoice in all this opposition, for it rouses the people from apathy and indifference. It has led also to the spread of primary school teaching among children—a duty utterly neglected by the Buddhist monks in respect of the boys, and, of course, nearly always of the girls. Christianity has everything to gain ultimately by the change.”

And K. J. Saunders in his “Modern Buddhism in Ceylon” said :

“Already we have to thank God for signs that Buddhists are awakening from the long sleep of centuries, a new enthusiasm for

1. Ibid., pp. 21-22.

national life, and revival of the old yearning for the coming one, both due, we believe, to the quickening touch of Christianity.”

The Roman Catholic attitude was more realistic. *The Ceylon Catholic Messenger* of May 20, 1881 commented on the work of Colonel Olcott as follows :

“ The Theosophists cannot in any case be worse than the Sectarian Missionaries, and if Colonel Olcott can induce the Buddhists to establish schools of their own, as he is trying to do, he will be doing us a service ; because if the Buddhists would have their own denominational schools, as we have ours, they would put a stop to the *dishonesty now practised by the Sectarian Missionaries of obtaining Government money for proselytising purposes* under the pretext of grants-in-aid for education. Though it is in the education of our own people that we are chiefly interested, yet it is neither our wish nor our interest as Catholics that education should not be universal.”<sup>1</sup>

The Right Rev. Bishop R. S. Copleston felt that it was an “ external and artificial ” revival brought about by the diffusion of education among monks and by the restoration of ancient shrines.<sup>2</sup>

The net result of the revival movement may be judged from three statements by Christian Missionaries :

“ 1903—This year the Buddhists became very active in opposing Christian work and establishing opposition schools. ‘ Christianity cannot be said to be in a thriving condition here ; converts are few and the best of them seem to be glad to get away to other parts ’ ”

“ 1905—The Buddhists are now building schools of a far more substantial nature, which were thronged with children and in charge of efficient teachers. ”

“ 1909—The Buddhist opposition to Christian work is severe and intense and our means to combat it are limited. ”<sup>3</sup>

#### 4. The Emergence of a Leader

*“ Times of general calamity and confusion have ever been productive of the greatest minds. The purest ore is produced from the hottest furnace, and the brightest thunderbolt is elicited from the darkest storm ”—Caleb Colton.*

In 1864, a year after the famous Baddegama Controversy, when the Buddhists with renewed interest and energy were organizing themselves to preserve their religious heritage, a child was born on the

1. Quoted in H. S. Olcott : *Old Diary Leaves*, Second Series, Madras, 1954, p. 196.

2. R. S. Copleston : *Buddhism—Primitive and Present in Magadha and in Ceylon*, London, 1892, pp. 466-467.

3. Balding : *Loc. cit.* pp. 125 and 138.

17th. of September to a wealthy and influential Buddhist family in Colombo. The parents, though Buddhists renowned for their piety and generosity, named their son *Don David* in conformity with the fashion in vogue. Don David was sent to the best schools available in Ceylon at the time. Intelligent and conscientious, he pursued his studies with diligence, in spite of several incidents where his reluctance to forsake Buddhist principles brought him in conflict with school authorities. Apart from the influence his mother, Mrs. Mallika Hewavitharne, exerted on him in the fashioning of his attitude to the Buddhist way of life, he, as a child, came under the benign influence of two of the greatest Buddhist savants of the day—Venerable Hikkaduwe Sri Sumangala Nayake Thera and Migettuwatte Sri Gunananda Thera whose role in Buddhist-Christian controversies he later described in the following words :

“Mohottiwatte Gunananda supplied the oratory ; and the Venerable Sumangala furnished him with the scholarly material and references.” (p. 685).

He developed an attachment to Buddhist monks : in one of his auto-biographical articles he said :

“In contrast to my wine-drinking, meat-eating and pleasure-loving missionary teachers, the Bhikkhus were meek and abstemious. *I loved their company and would sit quietly in a corner and listen to their wise discourse, even when it was far above my head*” (p. 684).

As a boy of sixteen, he met Colonel Olcott and Madame Blavatsky in 1880 and began to take an interest in Theosophy as expounded by them. He was drawn so forcibly to a life of religious dedication that within a year he resolved to be an Anagarika (homeless)—a celibate seeker after truth. He left school in 1883 and in 1884 he was taken to Adyar by Madame Blavatsky in spite of the protests of his father, grand-father, Ven. Sumangala and Colonel Olcott. On his return from India, he, with permission from his parents, took up residence in the Headquarters of the Theosophical Society in Colombo.

When Colonel Olcott and C. W. Leadbeater arrived in Ceylon in 1886 to collect funds for the Buddhist Educational Fund, he was working as a Junior Clerk in the Department of Education. An opportunity for service presented itself to the young leader who has already prepared himself for the great task which lay ahead of him by acquiring a sound knowledge of Sinhala and English along with their literature and an extraordinary mastery of the Pali language and the Buddhist scriptures, by abandoning the householder's life in favour of that of a Brahmacharin and by developing a unique sense of patriotism which found overt expression in his change of name to Dharmapala and the adoption of the simple dress of a Buddhist devotee. Colonel Olcott's mission was about to be abandoned for no Ceylonese was

prepared to accompany him in the proposed tour of collection. Dharmapala obtained three months' leave and joined Colonel Olcott and Leadbeater in their campaign for Buddhist schools.

This was the beginning of the unique career of the Anagarika Dharmapala. While touring remote villages he received information of his success at the General Clerical Service Examination—an extraordinary distinction for a Sinhala boy in 1886. He referred to it later saying "I did not wait for a minute to reply saying that I was going to work for my religion and asking to accept my resignation from Government service . . . . With delight I left." (p. 703)

His tour of Ceylon was an eye-opener. He saw for the first time the grim realities of the life, which the villagers, uncared and ill-provided, lived in remote areas without roads and houses, schools or hospitals. He was convinced that the greatness of a nation depended not on the prosperity and comfort of a few urban families but on the happiness and contentment of the masses who formed the nation's backbone. He realised the need for freedom so that the people could guide their destinies without being down-trodden and subdued by Colonial masters who were neither equipped nor inclined to appreciate the national heritage and the latent potentiality for greater and mightier achievements. He dreamed of the day when Ceylon would be independent, the religion of the people restored to its pristine glory, the simple unaffected ways of Sinhala culture recognized and upheld and the people made enlightened participants in the scientific and technological achievements of modern times. With this end in view he began a life of incessant activity. In a letter to a high-ranking British official he said, "*I have to be active and activity means agitation according to constitutional methods.*" (p. 753)

## 5. The Life and Work of Dharmapala

Few national leaders of Ceylon had left behind such a wealth of autobiographical information as the Anagarika Dharmapala (vide Chapters 86-94). A well-prepared chronology of his life was published in the Mahabodhi Journal Vol. XXXV (January, 1927) and it is reproduced here with additions to bring it up to the time of his death :—

### January 1886

Left Government Service to work in the interest and welfare of the Buddhist Theosophical Society wherein he was engaged as General Secretary of the Buddhist Section, Manager of the Sandaresa (paper) and the Buddhist Press, Manager of Buddhist Schools and Assistant Secretary of the Buddhist Defence Committee from March 1886 to December, 1890.



## **2nd. January, 1891**

Visited Isipatana now called Sarnath, Benares and Buddhagaya. Seeing the deserted condition of the Holy Temple at Buddhagaya, he made a vow before the Bodhi Tree that he would surrender his life to rescue the Holy Place from neglect.

## **March, 1891**

Left Buddhagaya for Rangoon via Calcutta. At the latter place he was welcomed by the late Babu Neel Comul Mookerjee, who showed hospitality.

## **March, 1891**

Arrived in Rangoon and had no place to stay and passed the night in the room occupied by a Sinhalese goldsmith. Suddenly met a Burmese who took him to the garden house of his sister where the Anagarika stayed for two weeks expecting to meet the late Moungh Hpo Mhyin. Met him and he welcomed him in whose house the Anagarika stayed for a month, and started for Colombo.

## **May, 1891**

Started the Maha Bodhi Society on the 31st. of that month under the name of Buddhagaya Maha Bodhi Society, which for brevity's sake became known as the Maha Bodhi Society.

## **July, 1891**

Got four Ramanna Nikaya Bhikkhus to go to Buddhagaya. He escorted them to Calcutta by steamer Rosetta and thence to Gaya by train. Three of the four Bhikkhus were Chandajoti, Sudassana and Sumangala.

## **October, 1891**

Gave his first English lecture at the Calcutta Albert Hall on the kinship between Buddhism and Hinduism. Stayed in the house of the late Babu Neel Comul Mookerjee who became his Dayaka for the next twenty years. Secured the friendship of Mr. Noren-dronath Sen, Editor, Indian Mirror. Until his death he remained a friend of the Buddhists.

## **January, 1892**

Established the Maha Bodhi Journal. A demy quarto size journal of 8 pp. It was welcomed by many, and led to the invitation to attend the Chicago Parliament of Religions.

### **October, 1892**

Visited Akyab with Col. Olcott and the formation of the Akyab Maha Bodhi Society. Arakan Buddhists were the first to give help to the work of the Maha Bodhi Society whose aid gave the Society a hired house in Calcutta, 2 Greek Row, where the work was carried on until May, 1904, and then closed for a time.

### **June, 1893**

Visited Rangoon.

### **July, 1893**

Left India for London and America via Ceylon to attend the Congress of Religions.

### **August, 1893**

Arrived in London, was the guest of Sir Edwin Arnold and Mrs. Besant. Accompanied her to New York.

### **September, 1893**

Delivered Address at the Parliament of Religions on behalf of Southern Buddhism. Met with a cordial reception.

### **17th. October, 1893**

Met Mrs. Mary Foster on board the s.s. Oceanic in the harbour at Honolulu.

### **November, 1893**

Arrived in Japan and was received by Secretary of the Ido Busseki Kofukai. Received beautiful Japanese Image from the congregation of the Tentokuji Temple, Shiba, Tokio headed by the last Revd. Asahi.

### **January, 1894**

Visited Shanghai. Delivered lecture at the Temple which was translated by Revd. Edkins and Dr. Franke.

### **February, 1894**

Visited Bangkok and was the guest of Prince Rajsaki and a branch of the Maha Bodhi Society was formed with the help of Prince Vivit and other Princes.

### **April, 1894**

Arrived at Colombo and received promises of help from Wealthy Buddhists for the purchase of the Maha Bodhi village.

### **September, 1894**

Started the Buddhagaya Fund and received generous help from Buddhists.

### **December, 1894**

The first organized pilgrimage by Ceylon Buddhists to Buddhagaya and other places. The ladies of the party wore the Sari for the first time. At Madras they went on shore and visited Col. Olcott at Adyar.

### **February, 1895**

The Japanese Buddha Image was placed in the shrine at Buddhagaya, but the Mahant's servants had it forcibly removed and thrown out into the open.

### **February, 1895**

Instituted case against the Mahant's men for disturbance of worship. The case was widely known as the great Buddhagaya Case. The Burmese rest-house was placed at the disposal of the Maha Bodhi Society and the Japanese Image was placed therein where it remained until 1910 when it was removed to Calcutta in accordance with the order of the High Court of Calcutta, and the Burmese resthouse became the property of the Mahant. The Government helped the Mahant to secure the resthouse, which ever since has remained in the hand of the Mahant, who has closed it for the Buddhists.

### **May, 1896**

First Vaisakha Celebration held in Calcutta.

### **July, 1896**

Second visit to America to preach Buddhism.

### **October, 1901**

Visit of the Lt. Governor Woodburn to Buddhagaya when representations were made by the Maha Bodhi Society to have a Dharmasala built. The Lt. Governor sanctioned the acquisition of land the money for which was provided by the Maha Bodhi Society of Mandalay and Colombo. But for the accommodation provided for the Buddhist pilgrims in this resthouse today there would be

no place for the Buddhists to rest at Buddhagaya. The Temple remains under the dual control of the Government and Mahant. What is needed is the presence of Bhikkhus at Buddhagaya. There is freedom of worship in the Temple. The Bhikkhus can stay at the resthouse which is known as the Maha Bodhi Dharmasala.

**January, 1901**

Purchased land at Isipatana (Sarnath) Benares.

**April, 1902**

Third visit to Japan.

**October, 1902**

Third visit to America. Landed in San Francisco.

**1903**

Tour all over the United States visiting Industrial Schools.

**January, 1904**

Started Industrial School Fund at San Francisco, Mrs. Mary Foster contributing Rs. 10,000.

**January, 1904**

Arrived in London. Visited the Industrial Schools in London, Liverpool, Holland, Denmark and Italy.

**April, 1904**

Arrived in Colombo.

**July, 1904**

Started Industrial School at Sarnath, Benares.

**October, 1904**

Left Benares for Colombo. On the way went to Adyar to see Col. Olcott, with whom he had an altercation because Col. Olcott insulted the feelings of the Buddhists by showing disrespect to the Tooth Relic, a copy of which he had placed under a shelf. Col. Olcott showed bad temper and broke off friendship with him after a period of twenty years. The Anagarika was initiated by him in January, 1884 into the Theosophical Society.

### **March, 1906**

Began campaign against the Theosophical Society as the local Theosophical Society's being under Buddhist it was suggested that there should be harmony with Theosophy and Buddhism, and wanted the name Theosophy to be eliminated. Certain members wished to retain the name, and the campaign was therefore started.

### **May, 1906**

Established the Sinhala Bauddhaya and Maha Bodhi Press.

### **October, 1906**

Started the Hiniduma school.

### **1906**

Erection of school building at Rajagiriya on the land purchased from the donation received from Mrs. Mary Foster of Honolulu.

### **May, 1907**

Burmese Resthouse Case instituted by the Hindu Mahant at Buddhagaya for the removal of the Japanese Image from the Burmese Resthouse. The case was dragged for a long time, but eventually decided in favour of the Mahant on the report of the Government Custodian, and the Buddhists had to remove the Image and also the resident Bhikkhu who was living there since 1896 in February, 1910.

### **July, 1908**

House in Calcutta, Baniapooker Lane, purchased from donation received from Mrs. Mary Foster of Honolulu.

### **1912**

Started National Revival and toured all over Ceylon.

### **1913**

Left for Japan and Honolulu. Met Mrs. Foster at Honolulu in June 1913 and from her received a splendid donation to establish a Free Hospital.

### **1914**

Dedicated the house and ground at Darley Lane which was given to him by his father for the use of the Buddhists under the name of Mallika Santhagara.

**1914**

Opening of the Foster Robinson Free Hospital.

**1915**

Removed the Maha Bodhi College to the Mallika Santhagara.

**May, 1915**

Ceylon Riots. Many Buddhists shot and he was interned in Calcutta from June 1915 to 1920.

**July, 1915**

Purchased property in 4, College Square to build a Vihara.

**July, 1916**

Received communication from the Government of India and they are prepared to present a Relic of the Lord Buddha to the Maha Bodhi Society if the latter would build a Vihara in Calcutta.

**July, 1918**

Work started at College Square, No. 4, to erect a Vihara.

**November, 1920**

The Vihara completed and it was ceremoniously opened by the Governor of Bengal, Lord Ronaldshay. A grand procession started from the Government House bringing the Relic to the Vihara.

**November, 1922**

Laying of the foundation stone to build a vihara by the Governor of the United Provinces, Sir Harcourt Butler, at Sarnath, Benares.

**July, 1922**

Restarted the "Sinhala Bauddhaya" which was suspended by order of Ceylon Government in 1915 during the Riot period.

**July, 1923**

Founding of the Mary Foster Permanent Fund with a capital of 1,50,000 dollars.

### **September, 1925**

Started for America on a visit to Mrs. Mary Foster who was then staying in San Francisco. Met her and was cordially received, and she promised to give a monthly donation of £61 for the London Buddhist Mission.

### **December, 1925**

Lecture at the Town Hall, New York, organized by Mr. Kira, a Sinhalese Buddhist.

### **January, 1926**

Arrived in London to establish the British Buddhist Mission.

### **July, 1926**

Permanent headquarters established at the Foster House, Ealing, London W. 5. The house was purchased from the money from the firm of H. Don Carolis who are the Trustees of his father's estate and the personal gift from Mrs. Foster. The sum of £2,600 was paid to purchase the house and ground.

### **December, 1926**

Arrived in Ceylon to raise a Fund for the British Buddhist Mission.

### **1927**

Returned to India and proceeded with the building of Mula-gandhakuti Vihara, Sarnath.\*

### **1930**

Completed Mulagandhakuti Vihara.

### **1931**

Visited Ceylon for the last time and created the Anagarika Dharmapala Trust.

### **13th July, 1931**

Ordained as a Bhikkhu with the name Sri Devamitta Dhammapala.

### **16th January, 1933**

Received Higher Ordination.

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\*Up to this point, the Anagarika Dharmapala had himself outlined the main events of his life.

29th April, 1933

Died at Sarnath, Benares. His last words were :

“ Let me be reborn . . . . I would like to be born again twenty-five times to spread Lord Buddha's Dhamma. ”

## 6. Contemporary Assessments

THE impact which the young leader, with his convincing and eloquent speeches on the greatness of Ceylon's national and religious heritage, made on the people can be gauged from the numerous columns which had been devoted to him and his activities in the daily press between 1890 and 1915. Wherever he went large crowds assembled and listened to him with rapt attention. His merciless attacks on the alien ways of life which the Sinhala had adopted in slavish imitation of the foreign rulers often produced lightning reactions. Many people in Ceylon found in him a fearless and frank exponent of opinions and thoughts which they did not have the courage to express themselves. His movement, therefore, gathered strength and the Anagarika Dharmapala became the most powerful and influential champion of the national and the religious struggle for independence and liberty.

The impression which the Anagarika made on the people of the many foreign lands he worked in was equally fascinating. The Editor of the “ Buddhist ” (Dec. 1, 1893) once reported : “ Our Buddhist representative at the Chicago Congress has exceeded the highest expectations of his best friends and created quite a furore in Chicago as well as the other towns where he appeared by his eloquence, enthusiasm and genuine Buddhism. ” The “ Buddhist ” published extracts of the press notices which the Anagarika received in U. S. A. These give us an idea of the hypnotic influence he had over the crowds he addressed and the frank criticism with which he astounded his listeners :—

“ To Mr. Strauss our Buddhist brother of New York we owe two sets of cuttings from various American papers, full extracts from which it is impossible to give. We can merely mention the names of the papers which contain his delivered address ; and quote one or two of the leading remarks he made. The following papers deal with his public utterances :—

*Chicago Herald* (9.28.93) ; *San Francisco Call* (9.16.93) which gives Dharmapala's sermon on Buddha in the Christian Unity Church ; *New York Post* (9.8.93) gives his photograph ; *Inter Ocean of Chicago* (9.15.93) Mr. H. Toki's “ Buddhism in Japan ” says “ we believe that finally the views of the Southern and Northern churches of Buddhism will come together without any contest. This is the reason why the Mahabodhi Society was organised in Calcutta. ” *San Francisco Call* (10.6.93) ; *Chronicles, San Francisco* (10.9.93) containing Dharmapala's sermon in the Unitarian Church “ The church was specially decorated for the occasion. Long before 3.30 every seat in the



church was occupied and at last chairs were placed in the aisles extending from pulpit to the very doors, which were thronged with people, Mr. Dharmapala was introduced by the Rev. L. Sprague . . . . At the close of his address Mr. Dharmapala answered a number of questions asked by the audience. His replies were pointed, and elicited much applause." This paper contains a likeness of Dharmapala on the pulpit. *Star Richmond* (9.20.93)

### A Buddhist's Rebuke

Before one of the sections of the great Religious Parliament, just closed, Dharmapala is reported to have said when the question "How can the Methods of Christian Missionaries be Improved?" came up for discussion:

"You must send men full of usefulness. They must not go as the missionaries of modern days go, but they must have a spirit of self-sacrifice, a spirit of charity, a spirit of tolerance, as well as the spirit of holiness and meekness which characterized Jesus Christ. Your great slaughter houses here in Chicago are a shame and curse to civilization. We don't want in Ceylon, in Burmah, in China, or in Japan any of such a Christianity as they stand for. We want the teachings of the meek and lowly Jesus, not because we do not in our own faith have them now, but because we want more of them."

And then we are told that the gentle Buddhist quietly and without the least passion arraigned the missionaries, as he had seen them, for what he termed their intolerance and selfishness. "I warn you that if you want to establish Christianity in the East," he said, "it can only be done on the principles of Christ's love and meekness. Let the missionaries study all the religions; let them be a type of meekness and lowliness, and they will find a welcome in all lands." And who is willing to deny the force of Dharmapala's assertion? *Tribune, Oakland* (10.9.93) *New York Morning Advertiser* (October 1, 93).

"Two weeks ago at the religious congress in Chicago, the question arose as to how many people in the vast assemblage, numbering thousands, had ever read the life of Buddha. Five hands were timidly raised, four of those were women. Then Dharmapala, the Buddhist from Calcutta asked how many had read the Koran. Four hands were raised. "And you call yourself a nation—and a great nation, and only four or five have ever read of the faith which four hundred and seventy-five millions of people follow. How dare you judge us?"

The question brought forth cheers and sensational applause. It was a case of an easily impressed and excitable audience and

a magnetic man. But Dharmapala "builded better than he knew." In the words were hidden more fire and argument and discussion than any one dreamed of at the time. The question became a kind of war cry and Dharmapala was quoted and abused, praised and discussed over the length and breadth of the country. The people who had never read Buddha discussed whether they dared or dared not judge his followers. And if so, why so?" *Bloomington, Illinois*, (9.24.93)

"Arrayed in robes of spotless white, which seemed all the whiter by reason of his swarthy countenance and wealth of jet black hair, with arm and index finger extended, and every muscle of his body quivering with excitement, Dharmapala, the Buddhist scholar from Calcutta, stood upon the edge of the platform in the religious congress at Chicago. The Buddhist had been introduced, after an address of remarkable liberality by the Rev. Dr. E. L. Bexford of Boston.

'You complain that you do not make converts among us,' he continued, 'you preach a God of love, but in your actions you are selfish. You make of an ignorant or an unsophisticated man a perfect hypocrite. You have used the story of a life-crushing, bloody juggernaut to secure the means to save alleged heathens.

'Juggernaut has been popularized by Christian missionaries, and yet a commission composed of eminent Englishmen has declared that the Christian idea of juggernaut is a myth, and that death and blood are repulsive to our people. This Christian story has been exploded. It has gone into oblivion.'

And so the Orientalist went on, scoring his hearers and defending his own creed. (*New York Herald* (15.9.93) *same as Bloomington paper by telegraph*.)

*Interocean* (9.12.93) and (9.19.93) devotes two columns to Dharmapala's lecture on the World's Debt to Buddha.

*Register, Springfield* (9.17.93) *Republican Leader, Lacrosse* (9.13.93) *Times, Leavenworth, Kansas* (9.16.93) commenting on 'How dare you judge us' of Dharmapala admits "There is a lamentable ignorance of other religions among Christians, a knowledge of them would increase their charity, would make them better Christians."

*Tribune, Chicago* (9.18.93) "In the pastor's chair of the Third Unitarian Church at Monroe Street sat Mr. Dharmapala of Ceylon. At his right hand sat the Rev. Mary A. Safford, and

Rev. Elimore Gorden, the co-pastors of the Unitarian Church at Sioux City, Ia. The pastor of the church the Rev. J. Villa Blake sat among the congregation. ”

*New York Church Messenger* (Oct. 4, 93) attacks “ one of the Buddhist participants in the Parliament of religions who took the Christians to task for receiving pay for the rendering of spiritual services. ”

*Pittsburg Gazette* (18.7.93) *Standard, Bridgeport* (9.22.93) praised Dharmapala's outspokenness.

*Republican, Williamsport*, (9.26.93) says “ the rebuke administered by Dharmapala, the Buddhist, was deserved. ”

*New York World*, (9.19.93) *Woman's Tribune, Washington* (10.9.93) “ Mr. Dharmapala was one of the most interesting personages of the parliament. Always dressed in spotless white, his hair parted in the middle, and coming together in a curl at the back, his face gentle and refined, he seemed just like a familiar portrait of Jesus. ”

*Journal, Chicago* (9.14.93) “ Contempt and pity for the oriental religions have given way to respect and admiration. ”

*Journal Indianapolis* (9.19.93) “ Watches and chains disappeared from the pockets of vests and dresses, and a pair of diamond earrings were actually extracted from the ears of the fair wearer as she sat spellbound under the influence of the perorations of a Buddhist. ”

*Sentinel, Milwaukee, Wisconsin* (9.12.93) “ It is beginning to be understood that Buddhism is a pure and lofty faith inculcating a strict morality, and held by men of high intelligence. ”

*Tribune, Chicago* (9.20.93) “ Before beginning his essay on Buddhism, Mr. Dharmapala sang a strange, weird song. ” Then follows the essay.

*The Record, Toledo* (10.14.93) says “ It is safe to say a study of Buddhism will be the fashion this winter. ”

*The Inter Ocean, Chicago* (9.23.93) gives Dharmapala's opinion on Foreign Missions.

Mr. Dharmapala, who was received with applause, said :

“ This question of foreign mission constitutes an important problem that requires solution before the twentieth century dawns, and I ask you to give your earnest and truthful consideration. The question is how to evangelize non-Christian countries. For nineteen centuries you have had Christianity in Europe, but only during the last three centuries have attempts

been made to propagate it in the East. The Buddhists have a record to show that the Christian nations of three centuries ago did not do their duty as Christ wanted it done, and therefore, Christianity failed in the East. The programme that has been constructed, the platform you have built up, must be entirely reconstructed if Christianity is to make progress in the East. You must send men full of unselfishness. They must not go, but they must have a spirit of self-sacrifice, a spirit of charity, a spirit of tolerance, as well as the spirit of lowliness and meekness which characterised Jesus Christ (Applause.)

Buddhism had its missionaries before Christianity was preached. It conquered all Asia and made the Mongolian mild. Its preachers do not go in this grand, fashionable costume of yours, but in simple garb you see upon this platform. They did not go with a Bible in one hand and a rum bottle in the other, but they went full of lowliness and compassion and sympathy. With these attributes they conquered and they made Asia mild. Slaughter houses were abolished, public houses were abolished, but they are now on the increase, because of the influence of Western civilization. It is left for you, this younger family of European nations, to change this. You are intelligent ; you are free from the bonds of theology and dogma, and I want you seriously to consider that the twentieth century evangelization is in your hands. I warn you that if you want to establish Christianity in the East it can be only done on the principles of Christ's love and meekness. Let the missionaries study all the religions; let them be a type of meekness and lowliness and they will find a welcome in all lands. (Applause).

*Mercury, San Jose* (9.15.93) says " an eloquent Japanese Buddhist who denounced the Christian missionaries in Japan for exciting a rebellion, was greeted with warm applause and audience cried out " shame on the missionaries ".

*Inquirer, Philadelphia* (9.17.93) says " After the sermon at the Unity Church many gathered about Dharmapala to talk with him. It will be observed that in his remarks he made no allusion to a future state, no rewards or punishments except such as are encountered before death. The following incident grew from this. A lady asked him : " Do you believe there is nothing beyond death ? " " I believe in a pure life " he returned. " But, " she insisted, " do all Hindoos lead pure lives ? ", " O, no, " he replied, " true Buddhists do. " " But, " she urged, " can one lead a pure life on earth without a faith in some superior being and a belief in immortality ? " He replied : " Has not one of your own poets written—

For creeds of faith let graceless zealots fight,  
His can't be wrong whose life is in the right ? "

Then with oriental courtesy he bowed himself away from the circle of question—abusing (sic!) ladies.”

These were the impressions he created in the minds of those who met him early in his career as a Buddhist Missionary. As time went on, his lashing tongue brought him many enemies. The British administrators of Ceylon regarded him as a “militant nationalist”, “a religious fanatic,” “a calculating and conceited poseur” and “an arch seditious agitator who wanted a lot of watching.” In 1917 Sir Ponnambalam Ramanathan in a letter to the Colonial Secretary stated: “He is an ascetic but caustic also, not sparing his own countrymen and priests.” The local newspapers had been most unkind to him and even in circles where his work and his plans should have been better understood and appreciated he only found apathy and obstruction.

But the undaunted Anagarika was not altogether without friends and admirers. When the massive volume called the “Twentieth Century Impressions of Ceylon” was being prepared, its editor Arnold Wright invited the Anagarika Dharmapala to write the article on “Buddhism Past and Present”. Sir Edwin Arnold, the author of the celebrated “Light of Asia”, was a life-long friend of the Anagarika and gave him much assistance and encouragement in his struggle to restore Indian Buddhist sites to the Buddhists. Sir Edwin Arnold’s letters to the Anagarika began with the unusually warm salutation; “*Very dear and honoured Friend.*” In his book “East and West”, Sir Edwin called the Anagarika, “*My excellent friend*” (vide p. 721). He was a friend of many Indian national leaders such as Sarat Chandra Das, Rajendra Prasad, Rabindranath Tagore and Mahatma Gandhi with whom he was associated in a number of movements.

As eloquent as the newspaper reports which showed us how he was received by the Americans as a young man is a write-up by F. Yeats-Brown in “*The Spectator*” of 30th. January, 1926. Under the heading “A Buddhist in Bayswater”, Yeats-Brown recorded his impressions of the sixty-one-year-old missionary whose strength of conviction and the vigour of presentation had only increased with advancing age:

Last month I heard a tall priest, dressed in the saffron robes of an Oriental ascetic, attempt to convert an American audience to Buddhism. A few days ago I saw him again in London and learned of his object in coming here. His project is to establish a Buddhist missionary centre in England.

Before taking my seat in the Town Hall, New York, I had looked round the hall and observed that the gathering was composed chiefly of that curious type of citizen, with lofty brow but vacant eye, who seems to emerge from nowhere to form the

clientele of Eastern cults. Some distinguished persons, however, were supporting the speaker on the platform, amongst them Mr. Ralph Waldo Trine, author of *In tune with the Infinite*.

Had any of us, I asked myself, really attained to inward harmony? Judged by outward appearance one person only in that audience of a thousand stood out as having learned the secrets of poise and peace, and that was the Anagarika Dharmapala who was to address us. Certainly he looked delicate, but he seemed to hold an inner light within him, a latent fire of purpose.

"Our friend is most infirm" said the chairman "and you must excuse him if he speaks sitting down." But when our Buddhist came to speak, he rose to the full six feet of him and brandished a walking stick at the audience. "I learned your faith in a mission school in Ceylon" he said, "and one day the missionary took his gun and shot some little birds—so—and so! That made me revert to the faith of my fathers. But I have studied the Bible and revere its teachings. Your Master was poor and homeless. In all humility I claim to follow in His footsteps. I also have no money and nowhere to lay my head. But I have a work to do in bringing the peace of the Buddha westward, and friends have provided funds for me to establish a church in London. On my way, I have stopped to tell you of the Lord Buddha, who was born a Prince and renounced his Kingdom to find, if may be, a solution to life's mysteries. For six years he studied the Ancient Wisdom, to find at last, in the words of your Teacher, that the Kingdom of Heaven is within Man himself. There is no heaven or hell but of your own making. Discover, then, the paradise here in this body pent—the heaven here and now of which Lord Buddha tells."

And so on for an hour. Not a move or a cough from the audience. Not a tremble in those lips that thundered the denunciation of an Isaiah against our spiritual sloth, nor any hint of exhaustion in that frail frame. Here was a man with a message. He delivered it erect, composed, master of himself and his hearers, with the art of an orator and the dignity of a priest to whom the world is nothing. When he sat down there was a dead silence, followed by a burst of applause. We were moved—but not converted.

How will his audiences take him in England? Can the austere and bloodless precepts of Buddhism gain a foothold in this land of beef and beer? In order to find out, I made a pilgrimage to 52, Lancaster Gate, where the Anagarika Dharmapala is now living. He is a handsome man of sixty, with aquiline features and a shock of white hair. He was sitting over a gas fire, his saffron robe looking rather *depayre* in the gloom of a London winter.

Buddha, he argues, came to India at a time when that country was in the bloom of its glory. His message can be understood only by a highly-developed people. So now that Great Britain and America are in the flower of their prosperity the Anagarika Dharmapala claims—and doubtless will receive—as fair a hearing for his preaching as our missionaries get in India and Ceylon. As a young man, the Anagarika Dharmapala was the guest of Sir Edwin Arnold in London, and went from there to Chicago to attend the World's Parliament of Religions, as spokesman for Buddhism. Since then he has been working in Calcutta and Buddha-Gaya. During the War he was imprisoned as a pacifist. No matter ; that is over. As an undoubted authority on Southern Buddhism he is to be welcomed. The East has something very real to give the West, although the West, in its worship of *nama rupa* (names and forms) is inclined to believe with Lord Chesterfield that ten minutes of concrete thinking is worth a lifetime of the "inane meditation of India."

Is meditation inane ? If we practised peace as we practise golf might not our asylums and hospitals be emptier ? Meditation has certainly not done the Anagarika Dharmapala any harm. He is serene, alert, perceptive, versatile in no common degree. When his time comes to die, he tells me, he will do it with open eyes. "It is all over—snap—in a second," he says, "—one of the easiest actions in this beautiful life of ours. We priests who try to teach you of life would consider it an humiliation to die haphazard, struggling. We learn to meet death as it should be met. As to sleep, you can almost dispense with it if your mind and body are pure. Two hours is enough for me. Happiness ? You win it through meditation and your mind you conquer through right management of breath. I see you have the lotus seat—" (half unconsciously, as I listened, I had crossed my legs in the ancient posture of the Buddhist statues) "—and that will help your breath. Breathing, as your doctors tell you, is directly linked with brain processes."

But to report him thus is scarcely fair. A philosophy which reaches from the bowels of man to cosmic space cannot be condensed into a few paragraphs. One thing, however, should be said. Buddhism has been misinterpreted as a vacuous striving after *nirvana*, and *nirvana* has been misinterpreted as annihilation, instead of being translated as bliss. Buddhists like Christian Scientists, affirm happiness as a law. The Buddhist heaven is "closer than hands or breathing," and is to be won in this life, not in the hereafter.

The Anagarika Dharmapala will create few eddies in the spiritual life of this country, for his teaching is too alien to our

16th June, 1925.

The Hon:  
The Colonial Secretary,  
Colombo.

Sir,

I have the honour to forward herewith, a statement on  
Anagarika Dharmapala as requested by your Memo of the 16th June 1925.

1. Anagarika Dharmapala is a Singhalese, Buddhist, height about  
5 feet 9 inches, hair ~~grey~~ tied in a knot but hanging down his  
neck. He is of a brownish complexion and has a clean shaven face.  
He has a slight defect in his right leg, which he raises rather  
higher than the other when he walks. His original name was Don  
David Hewavitarana, but since he took to preaching Buddhism he  
adopted the name of Anagarika Dharmapala. The word "Anagarika"  
meaning "Homeless".

2. His relations.

Dharmapala is the eldest son of the late Don Carolis,  
Mohandiram, head of the firm of H. Don Carolis & Sons, well-known  
furniture dealers at 1st Cross Street, Pettah, Colombo. His  
other relations in Ceylon are

- (a) Dr. C. A. Hewavitarana - brother.
  - (b) Edmund Hewavitarana, who was arrested during the riots in 1915  
and imprisoned for the part he took in the riots. Edmund  
Hewavitarana died whilst serving his time in jail before the  
pardon which was granted arrived.
  - (c) Neil Hewavitarana, a son of the late Edmund Hewavitarana, is  
a nephew of Dharmapala and is a partner of the firm.
  - (d) J. Moonesinghe, Proctor, who does not practice his profession  
is a brother-in-law of Dharmapala. Moonesinghe has a son  
Mr. Malin Moonesinghe, a nephew of Dharmapala who is a member  
of the Ceylon Civil Service.
3. A brief statement of Dharmapala's movements since the riots  
in Ceylon in 1915.

Dharmapala was not in Ceylon during the riots. He was in  
Calcutta at the time and was then under the surveillance of the  
Calcutta Police. He was in India since 1913 and did not return  
till 9.12.1921. He went back to India on 12.12.1921. After this  
he paid frequent visits to Ceylon but did not spend much of his  
time here. Dharmapala is a notorious seditionist and a warrant  
was issued by the Police Magistrate of Colombo against him on 20th  
June 1915 under section 120 of the Ceylon Penal Code. He was also  
prohibited from landing in Ceylon - vide your letter addressed to  
Dr. C. A. Hewavitarana dated 11th June 1919. These - the warrant and  
the restrictions with regard to Dharmapala's coming out to Ceylon -  
were however withdrawn by your confidential letter dated the 10th  
December 1919 addressed to the Inspector General of Police. When  
Dharmapala was in India the Indian Police communicated with the  
Ceylon Police and the Head of the Criminal Intelligence Office,  
Simla, writing to the Inspector General of Police, Ceylon, in a  
letter dated 22.6.1915 stated that Dharmapala had a most  
suspicious history, and that the Indian Police had been interested  
in him for years. I annex hereto a copy of an abstract of  
information on record in the Criminal Intelligence Office, Simla,  
forwarded to the Inspector General of Police, Ceylon.

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CEYLON GOVT. ARCHIVES.

4.

LI



4. Dharamapala's political and religious activities.

Dharamapala was entirely anti-government and always had imaginary grievances against the Government of the Colony. At meetings at which he spoke he almost invariably attacked Government officials and always said something uncalled for against the British. At a general meeting of the Ceylon National Association held on 14.9.24 at which Dharamapala presided, the first resolution proposed was against the selection of Sir Hugh Clifford as Governor of Ceylon. Copy of the resolution appears below :-

"The Singhalese National Association in meeting assembled  
"view with great alarm and misgivings the selection of Sir  
"Hugh Clifford, the ex-Colonial Secretary of Ceylon, whose  
"administration has been detrimental to the best interests of  
"the country, as Governor of Ceylon, and earnestly enter upon  
"a protest upon the said selection. That a cablegram be sent  
"to the Secretary of State for the Colonies to that effect".

With regard to religion he very seldom preached his religion. His idea of preaching Buddhism was to attack other religions such as Christianity, Islamism, etc.

6. Dharamapala's following in Ceylon.

Dharamapala does not appear to have much of a following in Ceylon. This may be due to the fact that he has been away in India for so long and was therefore unable to move about amongst his own people. I gather that a large number of the more sensible Buddhists are not for supporting his extremist views.

7. Reasons for Dharamapala's present trip.

It is understood that Dharamapala is taking this trip for the purpose of obtaining medical treatment. I have my suspicions that this reason is not bona fide. It may possibly be that he is making this trip with the object of getting into touch with M.H.Roy a notorious Indian Bolshevik and publisher of revolutionary papers in Berlin. I think it is advisable that Dharamapala should be very carefully and closely watched whilst he is on the continent.

8. Dharamapala has booked a second class passage to Marseilles by the S.S. 'Makosaki Maru' which sails about the 19th instant. He and Mr.R.Hewavitarne have booked together on one second class ticket.

Signature

Sgd. H.Ludovici.  
Acting Deputy I.C.Police, C.I.D.

ලංකා රාජ්‍ය පිළිබඳව.

CEYLON GOVT. ARCHIVES.

mental habits. But he should be heard by those interested in Eastern faiths, for as a teacher of them he is as authentic as he is eloquent.

This write-up, which was traced in the Library of Congress, Washington D.C., serves an important purpose apart from giving us an account of the Anagarika as an Englishman saw him. This particular speech was delivered by the Anagarika in December 1925 when he visited England with his nephew Rajah Hewavitharne. On that occasion C. Clementi, Officer Administering the Government of Ceylon, sent a secret dispatch to the Right Honourable Leopold Amery, the Secretary of State for Colonies, enclosing a copy of a report on the Anagarika by the Deputy Inspector General of Police, C.I.D. This report is reproduced from the copy in the Colonial Secretary's Office (see opposite page) so that a comparison between the British Official suspicions and the British public impressions will enable us to assess the role of the Anagarika Dharmapala as a Buddhist missionary and a national revivalist.

## 7. Dharmapala and the British Administration

THE attitude of the Anagarika Dharmapala towards the British Administration of Ceylon is abundantly clear from his frank and caustic remarks in both speeches and articles, published in this Volume. But the reaction of the British officialdom to his criticisms and his national and religious activities is generally not known. Official documents have not been published yet. With the permission of the Minister of Education, the file of papers relating to the Anagarika Dharmapala, maintained by the Colonial Secretary's Office, Colombo, has been released by the Government Archivist for use in the preparation of this publication.

The earliest document in this file is a '*Personal and Confidential*' letter addressed to the Colonial Secretary by the Anagarika Dharmapala on June 22, 1905. It starts with a complaint.

"Without giving any cause on my part you have spoken ill of me to Mr. Obeysekera, M. L. C. and that gentleman has spoken to my friends about your strictures against me—that I am trying 'to bag money' etc.

A gentleman occupying the high place as you do ought to be more compassionate and not show illwill."

Having given a brief account of what he has done for nearly 20 years for "the welfare of my religion and my country", the Anagarika proceeds to state :

"With the exception of half a dozen office-seeking Buddhists, the Buddhist Community is willing to listen to me.

Now that I am going to stay in Ceylon it is well that I should not be misunderstood. *I have to be active and activity means agitation according to constitutional methods.*"

(See original of the letter on the opposite page)

In the last paragraph he appeals to the Colonial Secretary to sell to the Buddhists the land which the Government had acquired in Anuradhapura for the market and Government buildings. An appointment was given for the Anagarika Dharmapala to meet the Colonial Secretary but an attack of neuralgia had prevented the Anagarika from keeping it.

In another letter dated 12th. July, where he offers an explanation for his inability to interview the Colonial Secretary, the Anagarika Dharmapala makes further representations on the "Anuradhapura Question." He is concerned with the decision to erect the Episcopalean Church amidst the sacred shrines : He says—

"Could you not use your great influence with the handful of Christians, who may worship at Anuradhapura when the Church is built to desist from erecting the structure for the Episcopalean Church amidst the three great venerable shrines. The Buddhists would feel deeply grateful to you, who have spent so many years in our island, if you will kindly persuade your co-religionists to have the structure erected near the Station . . . . This erecting of a twentieth (Century ?) cabook building worth a few thousand rupees in the midst of venerable monuments that have cost millions is simply an insult to aesthetic art and antiquarian taste."

This letter ends with a reference to the strictures regarding which he complained in the earlier letter. He says :

"I want to tell you that instead of 'bagging money' I have made my father bequeath property worth Rs. 30,000 to found two scholarships for Buddhist students who are willing to go to Japan for study."

On this letter the Colonial Secretary writes :

"I have not slandered this person in any way—to Mr. Obeysekera or to anybody else. Tell him to come and see me."

After this we find no references in this file to the Anagarika Dharmapala for about two years. On October 21, 1907, Mudaliyar Simon de Silva had prepared a dossier on the Anagarika. It gives

14676  
SECRETARIAT COLOMBO  
24 JUN 1905



Personal &  
Confidential

Alooe Avenue  
22 June 05

Dear Sir,

Without giving any cause  
on my part you have spoken ill of me  
to Mr Obeyesekere M.C., and that gentle  
man has spoken to my friends about  
your strictures against me - that I am  
trying to buy money &c.

A gentleman occupying the  
high place as you do ~~you~~ ought to be  
more compassionate and not show illwill.

For nearly 20 years I have done  
all I could for the welfare of my religion  
and my country, in whose interests I have  
spent over Rs 15000 and travelled 3 times  
round the globe in preaching Buddhism.

සම මග ආරාමය.

CEYLON GOVT. ARCHIVES.

Placed as I am there is no need for me to be dependent on others. This is why I resigned govt service after having passed the Clerical Exam in 1886. With the exception of half a dozen office seeking Buddhists the Buddhist community ~~are~~ is willing to listen to me.

Now that I am going to stay in Ceylon it is well that I should not be misunderstood. I have to be active and activity means agitation according to constitutional methods.

The Amunadhapura problem has to be solved. It is very easy to be solved. <sup>the use of a</sup> For a fact Europeans you have given Havelock Park and the Col. M.C. has paid down the money. You can do the same thing for the Buddhists in giving them the land now taken up <sup>for the</sup> Market, bazaar, Courts, and the Docton Bungalows. The Buddhists are prepared to pay a reasonable price to <sup>get</sup> buy back their sacred property. You have spent a long time in Ceylon and I hope you will serve our people more in helping them. Immortalise your name in the hearts of 2 millions of Buddhists is the wish of  
The Anagarika Dharmapala

a brief account of his family background, education, employment, foreign tours and the lawsuits against Mahant on Buddha Gaya. It says :

“ Dharmapala next quarrelled with Col. Olcott and severed his connection with the Theosophical Society. He started a newspaper called ‘Sinhala Bauddhaya’ in connection with the Mahabodhi Society of which Sri Sumangala, High Priest, is the President. This Society of which Mr. Dharmapala is General Secretary is a dangerous Society—always anxious to stir up racial or religious animosity. ”

Though the purpose of this dossier is not stated anywhere, it is a clear indication that the British administration had decided to exercise vigilance over his activities.

When, on the 20th of September, 1911, the Anagarika Dharmapala wrote a strong article urging the Sinhala people to aspire for self-Government (“ *The country of the Sinhalese should be governed by Sinhalese* ”), it was put up to the Governor by the Colonial Secretary—with the minute :

“ Mr. Dharmapala is an extremist, but negligible I think. ”

But this attitude had changed when another article in Sinhala Bauddhaya, criticizing the English people, was submitted to the Colonial Secretary. The Attorney General was asked to prosecute the Anagarika Dharmapala. But the Attorney General replied :

“ This seems to me the language of religious fanaticism and not of sedition. I do not think it would be a judicious case for a prosecution. ”

The Governor was apparently not pleased with this reply for he raised a query :

“ Is the A. G. aware of who Anagarika Dharmapala is and his antecedents. He is stirring up *sedition under the veil of religion* ? ”

The result of this investigation was that the newspaper was issued a warning that it would “ be struck off the list ” and the Governor ordered the Attorney General to “ *note some particulars about this dangerous agitation.* ” A strict vigilance had come into operation and the movements of the Anagarika were reported by the Inspector General of Police to the Governor through the Colonial Secretary and translations of his articles in the Sinhala Bauddhaya were regularly submitted to the Governor.

Some of these extracts of the Anagarika Dharmapala’s articles were scrutinized and passed on to the Attorney General. On May 1, 1912, the Attorney General reported :

“ I confess that I thought we had to deal with *an ignorant local fanatic*, but I see from the papers which His Excellency has ordered to be submitted to me that this man is a calculating and conceited

poseur. The last extract submitted brings him within the criminal law if it is thought worth while to prosecute him. Whether it is worth while to do so, depends upon the extent of his influence. . . . When he returns it might be well to have him watched, and his utterances and writings recorded. If it were shown that his seditious utterances were calculated and systematic, i.e., that he was deliberately sowing disaffection, and if a series of charges were presented together, the result would I think be more effective to a prosecution on a single utterance. ”

While the Colonial Secretary's office continued to collect evidence against the Anagarika Dharmapala, it received substantial assistance from Mr. A. Reginald Fernando, the Editor of *Lakmina*, a Sinhala Newspaper. He sent extracts of the Anagarika Dharmapala's writings to the Colonial Secretary and urged that action be taken against him. On October 17, 1912, he says :

“ As far as I am concerned I propose to vigorously oppose Mr. Dharmapala's campaign against Government.”

On January 23, 1913, he wrote again to the Colonial Secretary :

“ You will excuse my pointing out that the article taken as a whole is seditious and I have got the authority of a well-known lawyer for making this statement. . . . *I shall not be surprised to hear one morning that Mr. Dharmapala is in the vicinity of Colombo with an army of Sinhalese Buddhists.* ”

The Colonial Secretary merely acknowledged the receipt of this letter and did not take any action. Undaunted Mr. Fernando wrote again on June 2, 1914, enclosing an article from the Sinhala *Bauddhaya* of May 30, 1914 : He says :

“ It is not through newspaper rivalry or petty mindedness that I take courage to approach you once more in regard to this matter, but for the sake of justice, decency and purity. This paper, which is owned by the Hon'ble Mr. L. W. A. de Soysa and Mr. E. L. F. de Soysa, has exposed Mr. Dharmapala from its very start and I am glad to say, Mr. Dharmapala is not today the hero he used to be.”

The Government decided to take action against the Printer and the Publisher of Sinhala *Bauddhaya*. As a result, Mr. D. R. Goone-

sekera was convicted and sentenced to three months' rigorous imprisonment.

While the criminal proceedings were pending, the Anagarika Dharmapala, who was about to leave India for U. K. baffled the British Administration by courting prosecution. On the 27th of June, 1914, he wrote to the Inspector-General of Police :

"I have received information from Ceylon that the Police authorities are going to arrest me when I land in Colombo . . . . All this work shall have to be postponed if the report is true that I am to be arrested when I arrive in Colombo. *If you want me please wire at my expense.*"

The I. G. P. forwarded this letter to the Colonial Secretary saying :

"From the attached copy of letter . . . it does not appear that Dharmapala has any idea of the possibility of his being convicted. He courts prosecution, knowing apparently that he will not be convicted. Every possible line of securing evidence sufficient for conviction has been tested without success. *It would be fatal for Dharmapala to be acquitted.*"

After the conviction of Mr. Goonesekera and the failure of the appeal, Anagarika Dharmapala addressed the Attorney General on August 21, 1914, and stated :

"Before I start (for U. K.) I am anxious to receive an assurance from you whether you contemplate taking criminal proceedings against me on my arrival in Ceylon."

He gave his permanent address and, in the final paragraph, expressed the following sentiments :

"True that I criticize in my articles the officials; but my loyalty to the British Throne is as solid as a rock and I have invariably expressed sentiments of loyalty to the King. But I love my religion, and Sinhalese Race, and my happiness depends on their welfare."

The Attorney-General proposed not to reply this letter. When the Reports of the I. G. P. and the Attorney-General were submitted to the Colonial Secretary, he forwarded them to the Governor on September 7, 1914, with the minute :



“ But in any case the sentence to which Dharmapala would be liable would be far too short to be of any service. We had better leave things alone and merely keep him out of the Island while the Order in Council is in force.”

The Governor did not conceal his disappointment when he returned the papers saying:

“ I have read this *with much regret* but cannot but adopt conclusions . . . . All we can do is to see whether evidence is forthcoming hereafter and the I. G. P. should look to this ”.

Accordingly, the I. G. P. was told on September 18, 1914:

“ His Excellency however desires that your vigilance should be in no way relaxed with a view to obtaining, if possible, further evidence against Dharmapala hereafter.”

The British Administration was awaiting an opportunity to discipline the Anagarika Dharmapala and in the outbreak of Buddhist-Muslim Riots of 1915 they found their chance. At the request of the Ceylon Government, the Anagarika's residence in Calcutta was searched by the Government of Bengal Police and several papers were seized and sent to Ceylon for examination. In a report from the Government of Bengal to the Colonial Secretary of Ceylon the following information was given :

“ The Ceylon Government held that Dharmapala was quite the reverse of innocent as regards politics and that his preachings and writings in Ceylon were anti-British; and further that he was the instigator of a scheme for sending young Sinhalese to Japan for technical education in the belief that the students would return with anti-British views . . . . It would appear that the German Indian Party contemplate working through the Japanese and that the Party relies on Dharmapala to play an important part in the scheme.”

On these data it was suggested that action against the Anagarika Dharmapala be considered. The Colonial Secretary was asked “ whether the Government of Ceylon would prefer to have this man under their own control.” His recommendation to the Governor was typical of the British Colonial Civil Service :

“I think it would be much better not to have him in Ceylon where through his brother he would at once get into touch with all the disloyal elements. We could probably get him put away for a couple of years for sedition but I think that the advertisement of a trial would do harm disproportionate to the good. Reply that we had rather they kept him.”

The Governor's order of 29th. July, 1916, was a laconic “*much rather*”.

On the 28th of June, 1916, the Anagarika Dharmapala was ordered, on pain of imprisonment, not to leave Calcutta by sea or by land as long as the order was in force. He appealed to the Secretary of State for Colonies in a moving letter where he recounted his service to the regeneration of Buddhism and said :

“I am now fifty years old and when I was young the British officials did not suspect me, and now in my old age that I should be interned and suspected and watched is rather shocking.”

He concludes this appeal on a pathetic note :

“Continuous political oppression on me has aged me much, and I am now almost an invalid, and my death will be hastened by the official tortures to which I am subjected.”

Sir P. Ramanathan, too, intervened on his behalf when he forwarded a letter of the Anagarika's mother, Mrs. Mallika Hewavitharne, to the Governor, with the comments:

“I have known him from the days of his youth. He is an ascetic but caustic also, not sparing even his own countrymen and priests. They have refused for the last twenty years to hear him and his influence counts for nothing in Ceylon.... Mr. Dharmapala's return to Ceylon appears to have been objected to by the Police Department, who do not appear to know that in Ceylon he has been and is a negligible factor.”

But the British officers in Ceylon thought otherwise and paid no heed to letters he sent on the hardships he suffered, (See the original of his letter of 8th. May, 1917 on pages LXII-IV).

Will God Judge  
 whether the rights as to  
 the state of his health is  
 correct and whether he has  
 been unjustly  
 4 a College Square  
 Calcutta May 8, 1917  
 9543  
 SECRETARY AT COLONY  
 7  
 Draft  
 15.5.17

Dear Sir,  
 Since June 1915, I am under  
 solitary confinement, not being  
 allowed to leave Calcutta.

The result of this confinement  
 in an <sup>ill-ventilated</sup> house has told upon my  
 health, and am now an invalid  
 suffering from chronic constipation  
 hernia, deafness and throat trouble

Since last week I am suffering  
 from renal colic and St Col mnd  
 Deare. J. M.D.; Dr W. Youn an M.D.,  
 and Dr Nils ataa Sircar, eminent  
 medical men are attending on

10/12/16

me.

954<sup>3</sup>/17

Here I have no friend, no relation, no home comfort, and I suffer much.

Although I have been greatly persecuted by the authorities, I have done my duty to the British Govt at this time of trial by contributing Rs 1000/- to the War Fund; and investing all my resources in War Bonds as well as of the Br. B. Society's, amounting to Rs 32,000.

Doctors are of opinion that a change of climate is necessary. If I continue to suffer for another few months as I am doing now, I don't think I shall live for

another year. I don't believe  
the Ceylon Govt wishes the destruction  
of my life

In my youth and manhood  
no charge was brought against  
me. I am now old, feeble, and  
ill why should I be unnecessarily  
persecuted and mentally tortured?

Kindly convey the contents  
of this letter written from a sick  
bed to His Excellency Sir John Davidson

Yours Truly  
The Anagauka  
Dhamapala

To The Private Secretary  
H. E. The Governor of Ceylon  
Colombo.

පළමු පස් ප්‍රකාශනය.  
CEYLON GOVT. ARCHIVES.

When in October 1917 the Government of Bengal was prepared to cancel the order of internment, the Ceylon Government wanted as a condition an undertaking from the Anagarika Dharmapala that he would not visit Ceylon.

From 1919 onwards several appeals had been made to the British Government of Ceylon to allow *Dharmapala to return to Ceylon*. On March 11, 1919, Mr. Armand de Souza met the Colonial Secretary on his behalf. But the Colonial Secretary's recommendation was as follows :

"Dharmapala is as absolutely irresponsible as you will see from this letter here which breaks off into abuse just when he is endeavouring to make a good impression. I doubt whether he could really do much harm . . . but he is much like with (sic!) Mrs. Besant and Indian sedition generally and he might stir up some trouble among the young hot-heads here which it would be best to avoid . . . . I do not advise allowing him to return."

The Governor's order on this minute reveals the British attitude to the Anagarika Dharmapala further :

"I have read sufficient of these papers to decide that under no pretext whatever will I permit this man to return to Ceylon while it lies in my power. After the Order in Council ceases to be operative he will return at his peril."

Similarly when Dr. C. A. Hewavitarne made representations on behalf of the Anagarika, the Governor's reply was:

"(1) Inform him that his brother can return at his own risk after the Order in Council ceases to be in force, but not before,

(2) Inform I. G. P. confidentially."

After much agitation he was given permission in December, 1919, to return to Ceylon. He came to Ceylon in 1920 but for a few days. He came again on the 15th of April, 1921, and on this occasion addressed, twenty meetings. Police kept detailed records of his movements, and his meetings in the following manner :

"At a Meeting held at Sathagara Hall, Darley Road, Maradana, at 3.30 p.m. on Sunday the 11th instant, ANAGARIKA DHARMAPALA delivered a lecture on Buddhism.

There was a large gathering which consisted mainly of the working classes.

DHARMAPALA said that for calling the European man "PARA SUDDHA" he was confined in Calcutta for six long years as a prisoner, and was daily watched by three Constables.

When Ceylon was taken over by the British Government there was a definite promise given to the Buddhists that their religious rights would be respected. (He did not say anything beyond these remarks, on this point).

He said that the . . . . do not eat anything touched or prepared by the Sinhalese or any other people, except their own. The Sinhalese on the contrary buy everything from the . . . . , eat things prepared by the " . . . " and associate with them. As long as " . . . " do not care to buy or eat anything touched by the Sinhalese and others there is no reason why the Sinhalese should go to them to buy their things. Do not buy anything from a . . . .

. . . He said that his name was David originally, but after reading the Bible he gave up that name, the reason being that, according to the Bible David was a murderer who caused Uriah's death, and took his wife as his mistress. The Sinhalese Buddhists should give up all Christian names and adopt Buddhist names.

DHARMAPALA said he has returned to the Island with the intention of re-starting the defunct "SINHALA BAUDHAYA". He was asked by D. B. JAYATILLAKA and Dr. W. A. DE SILVA not to do so but he is determined to start it. Every Sinhalese ought to buy a copy of the paper when published.

A BUDDHIST PRIEST, whose name could not be ascertained, made a complaint to DHARMAPALA to the effect that arrangements are being made to build a Roman Catholic Church at Kalapaluwawa just opposite a Buddhist Temple. DHARMAPALA requested the priest to oppose the building of the church,

and to inform the authorities that if the church is built against the wishes of the Buddhists there would be TROUBLE. (Sinhalese word used—"KOLAHALA").

The priest said that Mr. Fraser, Government Agent, would be coming to inspect the place on the morning of the 16th inst- and requested DHARMAPALA to be present also. He said he would do so.

2. ANAGARIKA DHARMAPALA delivered a lecture yesterday, 13th June, 1922, at 5 p.m. at Santhagara Hall on Buddhism.

There were about 100 people present, the majority of whom were workmen.

He spoke of Buddhism in India prior to 800 years ago. He said that the whole of India then was a Buddhist country. The Arabs came to India and destroyed Buddhism. The ruins of the destroyed temples could be seen even at the present day, and urged the people to go and see them. . . .

He further said that a trick is being played on the Sinhalese by using the word "Ceylonese" generally for the "Sinhalese". He studiously avoided mentioning as to who is playing this trick.

He said he cares very little for the trousered man. The trousered man is an incorrigible fool who wastes his money in imitating foreigners. He will leave them all alone. But he is interested in the welfare of the people (you—referring to the workmen) as there is nobody to advise them. They have no leader.

The Meeting terminated at 6.45 p.m.

The Meeting was attended to by Inspector Peries and myself.

3. ANAGARIKA DHARMAPALA delivered a lecture on Buddhism at 5 p.m. on the 16th instant at Santhagara Hall.



The gathering consisted of workmen of whom there were about 300 people, a few clerks and students of Ananda College and about 10 Buddhist Priests.

DHARMAPALA in the course of his speech whilst running down Christianity made use of the following words :— . . . .

I want the whole of the present Government to be a Buddhist Government. I want the Governor to be a Buddhist. I want the Colonial Secretary and all other high officials to be Buddhists.  
. . . . .

DHARMAPALA said that he is preparing a pamphlet against Christianity. I will show these Christians . . . what their religion is. . . .

I have come this time to do something. I am going to start again the “BAUDHAYA” (newspaper). I want all of you to help me. Do not be afraid. Forget not that we are the lion race. . . .

The Meeting at Santhagara Hall terminated at 6.45 p.m.

DHARMAPALA delivered another lecture at Ananda College. The lecture began at 7 p.m. and terminated at 9 p.m. This lecture was almost the same as the one delivered previously.”

On June 17, 1922, the Inspector General of Police reported :

“It would be safer to get rid of him at once. He is out for doing harm and not good. There is no reason why he should be permitted to deliver addresses in this strain. The longer he is allowed in the Colony the more dangerous he will become. He is sowing discontent and trouble will arise. The easiest method of dealing with Dharmapala is to notice him to quit.”

The recommendation, however, was not accepted by the Governor who in a secret communication directed :

“I should prefer to let matters further develop. His conduct will possibly later on bring him in conflict with Civil Law when steps must be taken.”

Police had apparently changed their opinion of the Anagarika Dharmapala when it reported, "He is a man of no account now. He has no influence, associates or followers in the Island" and the I. G. P. added : "Prior to 1915 Dharmapala was a mob-leader and a man to be closely watched." But when he returned on September 6, 1924, the vigilance of the Police continued unabated and a comprehensive statement, in tabulated form, of his addresses had been prepared for submission to the Colonial Secretary. (See Specimen page of this Report on page LXX).

On the 19th. of June, 1925, Anagarika Dharmapala left for Marseilles en route to U. K. and U. S. A., and the Chief Secretary's file on him closes with the letter (already mentioned on page LIII and reproduced on pages LI-LII) addressed by the Officer Administering the Government of Ceylon on the 21st of June to the Secretary of State for Colonies enclosing a full dossier on him which, far from being complimentary, states that it was advisable that Dharmapala should be very carefully and closely watched while he was on the continent for the following reason :

*"It may possibly be that he is making this trip with the object of getting into touch with M. N. Roy, a notorious Indian Bolshevik and publisher of revolutionary papers in Berlin."*

Today we are sufficiently far removed from the scene of conflict between the British Empire-builders and the patriotic national leaders to assess justly the services rendered to the nation by the Anagarika Dharmapala. At a time when the events of the past can be seen from a clearer perspective, a glimpse of the sordid pettiness which characterised the foreign masters' attitude towards native agitators and campaigners makes our admiration grow for those who toiled through odds to achieve their aims and ideals. It is from such a point of view that one finds in the dusty pages of C.S.O. files invaluable information to understand the Anagarika Dharmapala—the man and national hero.

Date.	Province and Place.	Occasion and nature of audience.	Words used as reported.	By whom reported.	Reference to page in file.
18.9.24	Colombo	Public meeting of Buddhists of Maradana.	<p>Chandrasekara said that the Sinhalese are a lazy and cowardly lot, they lack in initiative and allow the trade of the country to go into the hands of foreigners. The country is getting poor and the Sinhalese still do not see this.</p> <p>in India things are different. They are brave and alert. <u>Chandrasekara says that the Englishmen are ruining India, wherever the English go, the complaint is that they see to themselves and bring up the people in an atmosphere of slavery.</u></p>	<p>T. S. Chandrasekara</p> <p>Insp: C.V. Gooneratne</p> <p>(both of C.I.D.)</p>	22.
21.9.24	Buddhist Temple at Maradana, Colombo.	Public Meeting President. Buddhists of Maradana and Maradana, Colombo.	<p>Buddhism was flourishing in India a thousand years ago but, <u>Mohammedans had come there and plundered the temples and killed the Buddhist priests.</u></p> <p><u>The Sinhalese were declining daily. The Englishmen's policy was to make money at the expense of subject races. When Dhanapala was young, a large amount of the trade in Pettah was in the hands of the Sinhalese. Today it was not so.</u></p>	<p>Sub-Inspector, C.I.D.</p>	23.
20.9.24	Maradana, Buddhist Temple, K.M. turn, S.P.	Public meeting of the Buddhist residents.	<p>Dhanapala opened his lecture with an attack on the Tamils. He advised the people not to eat Maldive fish. He said that if that was done <u>Mr. Adamally of Colombo would have to leave the Island.</u></p> <p><u>The lecturer touched on European morality. He said that at balls Englishmen danced with English women, they drank together when they returned home there was unpleasantness between the wife and husband which ended in a quarrel. He referred to them as English dogs.</u></p>	<p>Sub-Inspector, C.I.D.</p> <p>Sub-Inspector, C.I.D.</p> <p>Sub-Inspector, C.I.D.</p>	24, 25.

## 8. The Mission of Dharmapala

THE Anagarika Dharmapala renounced all that wealth and position could give him including the comforts of a happy and contented home-life, with a desire to work for his religion. This is exactly what he told his parents when he left them. All he wanted from his father was a paltry allowance of rupees five a month. The inspiration and the training he had from Ven. Gunananda and Ven. Sumangala as well as from Colonel Olcott and Madame Blavatsky was intended to make him a religious propagandist. As a theosophist, his interest would have been in the religious way of life in general rather than in any particular religion.

But a series of events very early in his career made him see the problems of his country so vividly that he soon changed his course of action and adopted for himself a wider programme of activities which ranged from Buddhist research and missionary propaganda to social services and political agitation.

The long and arduous tours, which took him to remote villagers and gave him many opportunities to understand them and their difficulties, had convinced him, beyond any doubt, that the root-cause of all the national problems of Ceylon was the loss of independence. He once said, "*There is something about an alien rule, no matter how beneficent, that stupefies*" (p. 694). He observed that since 1505 "Ceylon had been the happy hunting ground of the buccaneering pirates of Portugal,\* Holland and the British Isles" (p. 700). He studied the evils of Western Imperialism. "It was for the sake of Mammon that the European races sailed in their ships," he wrote in 1915, "Portugal, Spain, Holland, Venice, France were the competing rivals that carried on mutual warfare to gain the upper hand in the Indian Ocean and Yellow Sea. Of culture they had none to speak.... What evil did not these early navigators backed up by the Pope and King commit on the nations that lived peacefully in their own way in their native lands.... For a century European culture that was presented to the ancient races of Asia was the very opposite of what they had learnt to observe. Instead of temperance and sobriety, they learnt their opposites. Instead of compassion and kindness to animals the Westerners taught Asiatics to slaughter animals for pleasure and for food" (p. 398).

The Anagarika was convinced that no nation could be great unless it was politically independent. "When a nation is politically dependent on another nation the weaker nation loses its individuality. A subject race could not produce heroes" (p. 396). "As slaves no social or economic progress is possible.... If a nation that is able to supply their own wants finds themselves handicapped by the obstacles that are set forth by a superior race, no progress is possible" (p. 400). He illustrated these points with reference to India. With feeling he asked, "India, the land of the gods, the land of the Brahmins,

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\* In the text on page 700 "Ceylon" should read as 'Portugal.'

the land of the Buddhas, the land of the great righteous monarchs like Asoka, Siladitya, Vikramaditya, the land of Aryan culture, what is India today but a corpse? Millions of starving people, illiterate, ignorant, living like dumb beasts, without high ideals, living in a state of moral inferiority, without any hope, victims of fatalism, full of fear, superstitious to an abnormal degree, receiving not a word of sympathy—this is the India that gave a beneficent civilization built on ethical ideals” (p. 399).

It was the Anagarika's aim that Ceylon should be independent. “The bright, beautiful Island of Ceylon is under the barbaric imperialism of England,” he mourned in 1902, “The sweet, tender, gentle Aryan children of an ancient, historic race are sacrificed at the altar of the whisky-drinking, beef-eating belly-god of heathenism. How long, Oh! How long will unrighteousness last in Ceylon” (p. 484). He urged the young men of Ceylon to agitate for freedom. “We must work systematically,” he said, “having before us the goal of self-government and Home Rule under British protection for Ceylon. We must agitate constitutionally with ceaseless vigour” (p. 511). In 1916 he hoped that Ceylon would get within forty years a status similar to New Zealand (p. 720) and his ideal was a commonwealth of nations. In 1915 when the holocaust of the First World War was raging in Europe he repeatedly urged: “A co-operative commonwealth working for the welfare of the many and for the happiness of the many is the kind of institution that civilized humanity needs” (p. 458).

The mere slogan that Ceylon should be free was not adequate to wake the people from their century-long slumber. The campaign for independence had to be multi-pronged. The Anagarika's analysis of the many forces behind British imperialism enabled him to isolate the ones which had to be immediately subdued. He was not a mere rabble-rouser though the British called him a “mob-leader”. His moves were calculated and well-planned. He did not want to destroy an edifice merely because he disliked the builder. He would rather inherit it and, as its owner, embellish it in a manner he thought fit. The Anagarika's attitude to the British had changed from time to time. In 1892 he felt that the British domination was “the best of foreign rule” which Ceylon had gone through (p. 524); in 1909 he called them “the most enlightened, the most philanthropic, the most cultured of all European races” (p. 530). But by 1926 he had come to the conclusion: “The British are an arrogant race, very selfish” (p. 666). He was aware of the strength and magnitude of the British Empire (p. 714 and p. 724). He found fault with them for “making every effort to undermine our noble religion.” He further said: “The British are giving us opium, ganja, whisky and other alcoholic poisons and are introducing every kind of abominable vice that is helping to undermine the vitality of our people” (p. 764).

But he was, at the same time, conscious of what the British had done for Asia for he says, "England gives everything to Asia—her arts, sciences and Christianity. We have the Dhamma which they have not—and our duty is to give Dhammadana to them" (p. 775).

He knew that a vigorous campaign was essential if the British were to be got rid of. But it had to be so planned that the benefits of Western Civilization which they brought to Ceylon such as education, science and technology were retained while only what he termed the "Western abominations" were eradicated.

The Anagarika's methods differed according to the group he was trying to win over. To the intellectual he had intellectual arguments. For instances, he would say : "The British have built roads, extended railways and generally introduced the blessings of their materialistic civilization into the land : and with this inception of the modern era the Aryan Sinhalese had lost his true identity and become a hybrid. Practices which were an abomination to the ancient noble Sinhalese have today become tolerated" (p. 494).

He blamed the British for all the evils which had befallen the peasantry : "After a hundred years of British rule the Sinhalese as a consolidated race is on the decline. Crime is increasing year by year, the ignorance of the people is appalling, without local industries the peasant proprietor is on the verge of starvation, cattle are dying for want of fodder, for the pasture lands and village forests have been ruthlessly taken away from him and made crown property, and sold to the European to plant rubber and tea. The Government is forcing the poor villager to drink intoxicants by opening village liquor shops by the thousand, in opposition to the united voice of the whole people. It was the British Government for the first time for the sake of filthy lucre opened liquor shops in the year of Christ 1801 in Ceylon ! Since then with muddle-headed indifference the Government has continued to give liquor to the illiterate villagers and today the prisons are full of criminals (p. 508).

He repeatedly asked : "Within the last . . . years the most enlightened, the most philanthropic, the most cultured of all European races have been associating with the Aryan Sinhalese of Ceylon, and what do we see today as fruits of the tree planted by them ?" And the Anagarika invariably answered : "*Drunkenness, poverty, increase of crime and increase of insanity*" (p. 530).

He castigated the British for their economic policy : "Well, we have the roads and the railways for which the people have paid and are paying and shall pay for ever and ever. Have we schools for the young, factories where we make our own cloth, and other requisites that we are in need of ? Where are our dockyards, our arsenals, our gas works, our electric workshops, our agricultural colleges, our scientific laboratories, &c. ? The British Planters have about 900,000

acres of tea and rubber plantations, and the money that they get is taken away to England. Rice, the staple food of the Sinhalese, is imported from India, also our curry stuffs. Pins, Needles, Ink, Stationery, Glassware, Crockery, Hardware, Wearing Apparel, Shoes, Hats, Machinery, Cutlery, Clothes, Umbrellas, Bentwood Furniture, &c., are all imported from abroad." (p. 535).

He drew their attention to the suffering masses : " We who live in palatial mansions, " he said, " can have no idea of the terrible suffering of the poor villagers." (p. 527).

On another occasion he stated : " In Ceylon people are dying of parangi, fever, anchylostomiasis, malaria by the hundred thousand annually ; the school children attending village schools are underfed, ill-clad and in the town of Colombo thousands of poor children are living like vagrants without any kind of control over them." (p. 517).

The fault for all these, he argued, lay in the hands of the British administrators whom he bitterly disliked. Calling them "*White Brahmans*", the Anagarika criticized them for their "intolerable arrogance", and lack of compassion. He further said that the British administrators, intent on making money left "behind their moral consciousness in their Island home." (p. 666).

To others he had other arguments. He was convinced that the agitation for national freedom is an involuntary by-product of national pride. He urged the Sinhalese to read their history and take pride in their culture : " The study of history I consider is of the utmost importance for the development of the patriotic consciousness." (p. 506).

He kept on reminding them : " The Sinhalese are a people with noble traditions with a noble literature, with a noble religion" (p. 541) " The history of evolution can point to no other race today that has withstood the ravages of time and kept its individuality for so long a time as the Sinhalese people" (p. 484). " No nation in the world has had a more brilliant history than ourselves." (p. 506). It is this individuality of the nation which he was anxious to preserve. He was shocked at the sight of young Sinhala men and women who adopted the Western way of life. In his writings in the local Sinhala press he ridiculed them and in his speeches he attacked them most mercilessly. His aim was to convince them that the aimless life of luxury which they led by aping the European planter or administrator was a thing to be ashamed of. He began with the dress. He said " Persecuted by the Portuguese and robbed by the Dutch the Sinhalese have lost the vitality which makes man a man. Look at the twenty different forms of dress adopted by the Sinhalese which greets the stranger's eye in Ceylon. Why, it is absolutely impossible for him to distinguish a Sinhalese from a Goanese ; for in name and dress he is no more than a Eurasian." (p. 640).

In the Sinhala articles he resorted to sarcasm and ridicule. A new hat which the Sinhala women adopted in imitation of European fashions was compared by him to a basket which a vegetable vendor carried on her head,\* and "the Lanka Watti Hat" was the subject of a cartoon in the "Ceylon Nation" (Reproduced on page Lxxv)



## THE LANKA WATTI HAT.

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\* See "Dharmapala Lipi," p. 17.



He advocated the Indian saree to women and the cloth and banian for men. In no field of reform had the Anagarika had such quick results as in giving the womanhood of Ceylon a dress more in keeping with her natural grace. The European fashions among Sinhala women vanished almost overnight.

The other sign of national inferiority complex, he attacked, was the use of foreign names. Very early in his career, the Anagarika realised that the argument "What's in a name?" had no place in a movement for national resurgence. He urged that the Aryan Sinhalas should go by Aryan names: "A patriot's blood boils with indignation at the sight of the present anglicised Sinhalese who loves neither his country nor nation. Fancy the descendants of Vijaya having names like Pereras, Silvas, Almedas, Diasas, Liveras, Dons, Donas, Sarams, Ruberos, Botejos, Rodrigos, et hoc genus omne'. Why, a European would hardly believe that the owner of such a name is a Sinhalese." (p. 639).

He scoffed at the anglicized Sinhalas for their meaningless and slavish adoption of alien customs and habits. He poked fun at them at meetings and, whenever he met them privately, he never failed to give them a piece of his mind, even when they were his closest relatives or friends.

It is here that the Anagarika Dharmapala quarrelled with the missionaries. A thorough student of Christianity, with an unusually high degree of familiarity with Christian scriptures, the Anagarika was a sincere admirer of the ethical doctrines of Christ. (See Chapter 47.) He had often in his articles referred to his appreciation of the lofty teachings in the Sermon on the Mount (p. 695). He, of course, rejected the idea of God and creation and he had repeatedly given his arguments in support of his standpoint. (pp. 33, 78, 79, 160, 180, 192, 257, 268, 303-4, 420, 438). He was equally critical of the attitude of the Christian Church to science and progress (pp. 421, 716). He felt that Christianity had failed in Europe and his arguments were as follows:—"Christianity has been a complete failure in Europe. During the middle ages the Papal domination kept the people in Ignorance. Darkness prevailed in Europe for nearly 18 centuries. With the birth of Modern Science theology received a blow, and materialistic theories gained ground. With the progress of scientific thought there came into being discoverers and inventors of new laws and deadly weapons. The contradictory teachings of Jehovah and Jesus were taught in schools and colleges along with physical science. Between theology and science there can be no reconciliation, no compromise. Theology is opposed to modern science. The former teaches a special creation, the latter an evolution. Science teaches the gradual evolution of man from lower types. Theology teaches that Jehovah created man from the dust of the ground. But for modern science Europe today would have remained

stagnant as she had been for 19 centuries. Science helped to discover the laws of hygiene, sanitation, electricity. In ethics Europe made no progress." (p. 452).

He was also convinced that it was bound to fail in Asia for other reasons. (pp. 400, 406). In spite of his own doubts regarding the effectiveness of the role which Christianity played in Europe or Asia, the Anagarika did not attempt either to convert Christians to Buddhism or to destroy the Christian Church in Ceylon. His attitude to Christianity is an important index to his way of thinking on the entire religious problem. He said: "Christianity is looked upon as the religion of the ruling power by the converts who look upon themselves as orphans willing to receive the crumbs that fall from the master's table. A native Church managed by the natives themselves with no white supervision and supported by the contributions of the converts themselves would help to make them more independent and individualistic. Then will come the inspiration for self-sacrificing work; but so long as that is not done Christianity will be an exotic foreigner to the soil." (p. 407). In short, the Anagarika's concern had been that Christianity, as expounded by the missionaries, bolstered up imperialistic rulers and was a threat to national independence. He was not against the Christian religion or the church. He only wanted the control over the church to be national, i.e., a national church managed by the natives of Ceylon.

This attitude to Christianity is not surprising because the Anagarika always held lofty views on religious tolerance. He once said, "Religion is a thing of the heart, and it is beyond the power of man to go into the heart of other people. To oppress a human being for his inner conviction is diabolical." (p. 271). He nurtured within him the "exalted hopes for the brotherhood of man and for a Utopian period, not too far distant, when Christian and Jew, Mahommedan, Brahman and Buddhist would associate with joyous understanding, purged of the prejudices and hateful passions that an intensity of religious belief invariably inspires in the narrow-minded and ignorant of any race, nation or creed." (p. 690).

The Anagarika's *bête noire* was the foreign missionary. With the planter and the bureaucrat, he was regarded to be the spearhead of the movement which weaned the people from their religious and cultural heritage. (p. 464). It was the combination of these forces which made the Anagarika vituperative in his attacks. He said: "The Sinhalese people have submitted with silence for the simple reason that they have not had the weapons to fight against the intrusion of the scheming missionary who, backed by his official compatriot, never scrupled to abuse his trust by an exhibition of officialdom in making converts of boys and ignorant men to religion which for 19 centuries has done more harm than good to the world." (p. 525).

The aim of the missionaries, he said, was to make the Buddhist, "Christians or indifferent Buddhists" (p. 773). The product of

missionary education worried him immensely. This is what he had to say of him in 1892 : " As for the so-called educated Sinhalese, the product of missionary civilization, he is a useless entity and does nothing for the welfare of the Sinhalese race. Ignorant of the momentous questions of the day beyond reading a local newspaper, he is unfit to give an opinion on any important question. If he goes to England it is to extravagantly spend the money his father had left him, and he returns home with ideas of the 19th century Western sensualist. There is hardly one among the university educated Sinhalese who has done any material good for his countrymen. All idea of altruism is blunt in him and his greatest bliss consists in attending a Queen's House Ball, or a Governor's Levee. Social and political reformers, are not to be found among the so-called educated Sinhalese, and as long as this state of affairs continues we cannot expect any progress in the people. The ruling Briton knows that there is no educated public opinion among the Sinhalese people. He, therefore, treats the people with contempt." (p. 525).

The denationalization to which the converts were subjected, the manner in which they adopted western names, dress and customs and the attitude they developed towards the Colonial powers led the Anagarika to conclude that the foreign missionary was " the advance agent of the European trader and whisky dealer. " (p. 718) and " the political agent of Christian Governments and the commercial agent of capitalists and traders " (p. 25).

He had concluded that the activities of the missionaries could not succeed in Asia because they were teaching people not what they wanted but dogmas of a religion in which the people were not generally interested. He felt that the millions of rupees spent by Europeans and Americans for the propagation of Christianity were in vain. He wanted the West to spend this money to spread the knowledge of science and technology in the East, to save the millions of Asians from famine, pestilence and ignorance and to elevate the standard of living of the masses of Asia, who were stricken with poverty and want. This type of international co-operation, he repeatedly urged was superior to the teaching of Christian dogmas and biblical legends which were already being questioned in the light of scientific development. Holding the view that Christianity was " a system utterly unsuited to the gentle spirit of the Aryan race " (p. 442), the Anagarika Dharma-pala urged the British to adopt an intelligent religious policy. His appeal to the British Government in 1908 is an able summary of the ideals he stood for : " But it is in the power of the British Government, which now rules the land with absolute sway, to protect the Sinhalese race from further losing its ancient religion by following the ennobling instructions laid down by the Tathagata. Let the Buddhists be given a form of local self-government according to the ancient traditions, based on the beneficent teachings of their Saviour. By nature the Sinhalese Buddhists, ' are polite, kind to their children, and fond of

'learning.' Let the noble British nation, so eager to do good, prevent the sale of opium, arrack, and other intoxicating drugs to the Buddhists. Let industrial and technical schools be started in populous towns and villages. Let the methods adopted in the ancient days by the good kings of old, like Gamini, Buddhadasa, Parakrama Bahu, and other rulers, be repeated. Let the Mahawansa be a guide, and let the learned elderly Maha Theros (high priests) of the different parts of the island be asked to advise the Government as to the best means to be adopted for promoting the material and moral welfare of the Sinhalese Buddhists. That both the British and the Buddhists may thus thrive side by side in Ceylon is the sincere wish and prayer of the Anagarika Dharmapala." (p. 496).

And his appeal to the people themselves was as eloquent as it was wise : " Our own leaders who have been educated under British influence in England are indifferent to the welfare of the Sinhalese. Our wealthy landowners, plumbago dealers, rubber and coconut planters, though comparatively few, yet may do substantial service, if they would unite and work harmoniously to elevate the rising generation. Christians and Buddhists should unite and work for the elevation of the Sinhalese people. Religion should in no way hinder our patriotic activities, and it had not prevented Sun Yat Sen, the son of a Chinese Christian, from working for the elevation of the Chinese people. (p. 510).

As significant as his agitation for national independence and religious freedom was his attitude to aliens who were gradually establishing themselves in the Island as planter, traders and labourers. As early as 1906, he urged in a letter to the Colonial Secretary that legislation similar to the Alien Prevention Act of England was urgently needed. He argued : " Aliens are taking away the wealth of the country and the sons of the soil where are they to go ? The immigrants who come here have other places to go to, the Sinhalese has no place to go to. It is just that the sons of the soil should suffer while the alien enjoys ? England so powerful has an Alien Prevention Bill to prevent paupers coming to her shores, and the ignorant helpless Sinhalese villager is made a victim by the alien sharper who robs his ancestral land. " (p. 528).

Again in a memorandum to the Secretary of State for Colonies he said in 1915 : " The Sinhalese of Ceylon should be protected from aliens who make money and leave the Island for good. " (p. 541)

In 1922, he had observed the beginnings of the Indo-Ceylon problem and sounded a warning note, which, unfortunately, was not heeded. In the local press, he carried on a vigorous campaign against the alien, whom he called a " national foe ". He wrote verses in the " Sinhala Bauddhaya " on the manner in which the Sinhalese were exploited by aliens and published along with them a cartoon which showed a helpless Sinhala in the grip of alien traders, money-lenders and land grabbers.\* (Reproduced on next page)

\* See " Dharmapala Lipi " p. 21.



It was the Anagarika's firm conviction that the problems of Ceylon could only be solved by the sons of the soil. "We require men of education with brains," he said, "to lead the people and to defend their interests from the western free-booters who come here to ruin our people by giving them alcohol." (p. 512). Again he said, "What we need in Ceylon is a body of men, who, with enthusiasm, will go forward to awaken the sleeping people of Ceylon who are now having a moribund life." He wanted these leaders trained. He urged the young men of Ceylon "to study politics, philosophy, history and industrial economics, and to go the root causes of our national decay." (p. 517).

He was naturally concerned with the educational policy which could produce such leaders. "We should see that every child born of Sinhalese mothers and fathers receives a liberal education," he urged. He was shocked by the conditions of the village schools which he described as follows: "Vernacular Schools of the Island are so many 'black holes' where the brains of the Sinhalese children are scooped out and when they leave the school only one in ten thousand has the vitality to survive the moral disintegration." (p. 498).

He castigated the Government for the apathy it showed in the field of education. He argued that the expenditure on the higher education of the children of four millions of Ceylonese was less than the salary paid to the Governor. (p. 532). In 1912 the per capita expenditure on education per annum was Rs. 5.44 in Government schools and Rs. 3.52 in Assisted Schools (p. 508). He was most dissatisfied with the facilities for higher education. He told the young men of Ceylon: "The education that we get in our local scholastic institutions does not make us men, but ill-paid clerks, and to get a higher education, as it is impossible in Ceylon, I should ask you to migrate to Madras, Calcutta, Benares, Bombay, Lahore, Aligarh or Rangoon. Men who pass examinations in either of the Indian Universities are employed as Judges of the High Court with a monthly salary of Rs. 4,000, and the cost of education is three times lower than what you have to pay in Ceylon. What we get in Ceylon is a bastard education without a solid foundation and the quicker you abandon the local schools and go to India the better for you if you wish to be men." (p. 517-518). He drew the attention of the people over and over again to the deplorable conditions in education. In 1912 he said, "In Ceylon the

schools are very inferior, the educational vote for the whole people who number 3,494,317 is Rs. 1,442,464, which when proportionately divided, you will be astonished, comes to about half anna per month per head. There is no university, no technical college, no industrial school, no weaving school, no art school, and the boys who are poor can't afford to pay the exorbitant rate of Rs. 15 per month as school-fee which is charged at the Government School. The Christian missionaries have opened a few high schools but admission to these sectarian schools means that the Buddhist pupil loses his faith in the Lord Buddha and laughs at the Aryan customs and comes out as a thoroughbred Eurasian. This is most deplorable." (p. 765).

As a solution he urged young men of Bengal to open schools in Ceylon. (p. 766). He was also conscious of the need for education of girls as a necessary step to produce in Ceylon "a race of true Buddhists" (p. 798). America and Japan were the models he had in mind ; no person before or after the Anagarika has been such a vociferous and persistent supporter of scientific and technological education. His conviction that the future of Ceylon depended on industrial education prompted him to get his father to institute a system of scholarships to train young men in crafts and industries in Japan.

The Anagarika Dharmapala was fully conscious of the grave need for economic development. Addressing the young men of Ceylon, he said : "We are ignorant of the first principles which regulate the production, distribution and exchange of wealth. We consume ; but we do not produce fresh wealth. Our ancestral wealth we squander in luxuries, and we do not find fresh fields to increase our wealth by industries. For nearly seventy generations the Sinhalese have been experts in the science of construction of tanks to hold water for irrigating fields, and yet we get aliens to do our work!" (p. 514). He urged them further : "We must learn to stand on our legs and not depend on the alien. We must revive our industries, give work to our countrymen first before we feed the distant Austrian and Belgian who supply us with his manufactures. We allow our own cow to die of starvation in our own field and we are feeding the cow in distant Switzerland and Denmark whose milk and butter we use. Behold the Asiatic trader who sells us rice and currystuff and maldive fish. Cut off from the whole world we live in this land like the Andaman islanders, and we are not enterprising enough to visit

other lands and pastures new. Those who go to England for pleasure and do nothing for the progress of our people are drones. We must unite and work in harmony to increase the wealth of our people. We are custodians of our posterity. We have to look to the future to protect the interests of the coming generations of Sinhalese." (p. 511).

In this field, again, he was not a mere theoretician. He practised what he preached and the institutions, he set up, blazed the trail for the growth and development of cottage industries.

The creation of a national awareness of the political, religious, social, educational and economic problems of the country is the most remarkable achievement of the Anagarika Dharmapala. This, to us, is of greater significance than the bold and tenacious struggle he carried on in India to re-establish Buddhism in the sub-continent and to restore its sacred sites, such as Buddha Gaya and Isipatana, to the Buddhists.

Far greater than the glory which the Anagarika won for Ceylon by his zealous missionary activities in Europe and America and far greater than the cordiality and friendship he earned for Ceylon in various countries in the world is the historical significance of his struggle for national independence, through the promotion of Buddhism, the development of education, the formulation of a policy on aliens and on the economic progress of the nation. Consciously or otherwise, we of modern Ceylon have been guided by his views on some of the major problems of the day, and that indicates the tremendous impact which he had on the people of this country.

Thirty-two years after his death, we hark back to his clarion call:

*"Arise, awake, unite and join the Army of Holiness and Peace and defeat the hosts of evil."* (p.660).

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ANANDA GURUGE,  
Editor.

Ministry of Education and Cultural Affairs,  
"Sirimathipaya",  
Colombo 3, Ceylon.  
17th. September, 1965



Anagarika Dharmapala at the residence of Sri Neel Camul Mookerjee in Calcutta in 1891 with young Sri Naresh Nath Mookerjee who later became the Mayor of Calcutta and a Member of the Legislative Assembly.



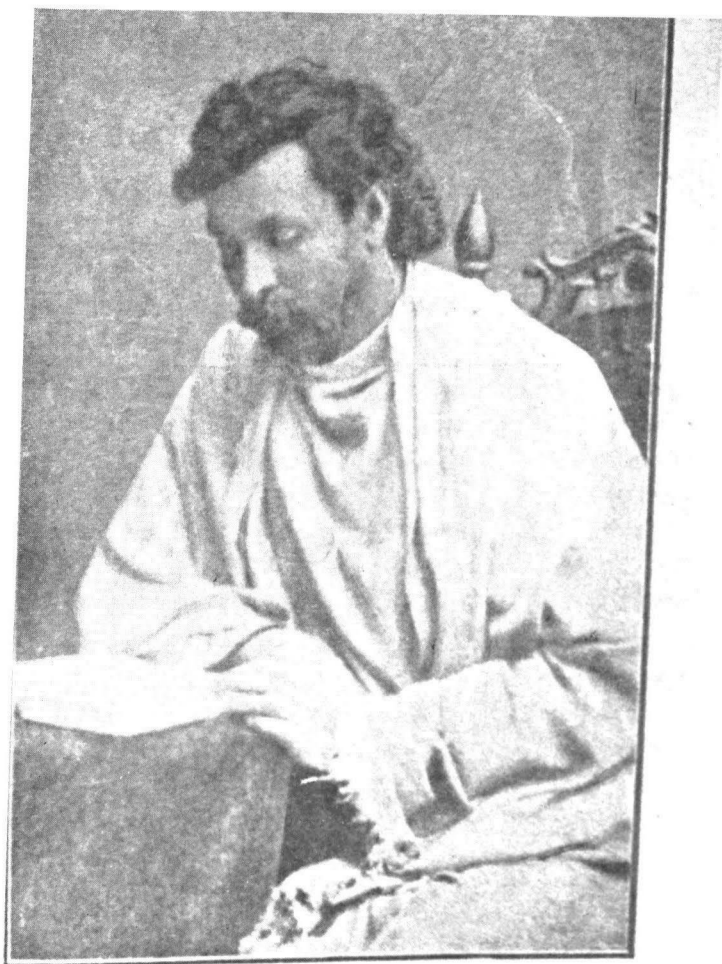
Anagarika Dharmapala at the Bodhi Tree at Buddha Gaya in 1891 with the Japanese Buddhist monk, Rev. Kozen Gunaratana.



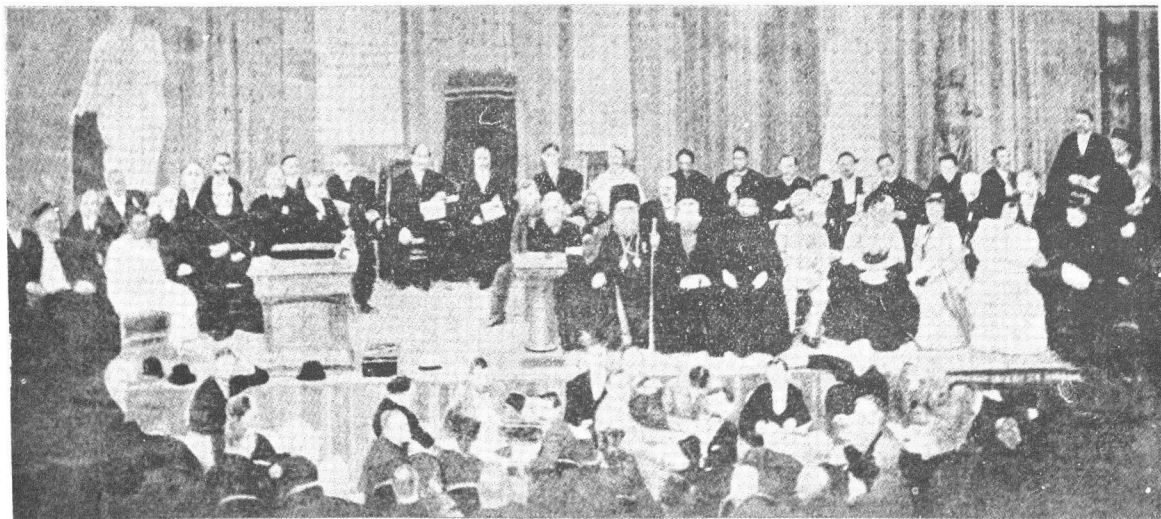
Anagarika Dharmapala when he attended the World Parliament of Religions at Chicago as a Buddhist delegate in 1893.



Anagarika Dharmapala when he attended the World Parliament of Religions at Chicago in 1893.



Anagarika Dharmapala as a Buddhist delegate to the World Parliament of Religions at Chicago in 1893.

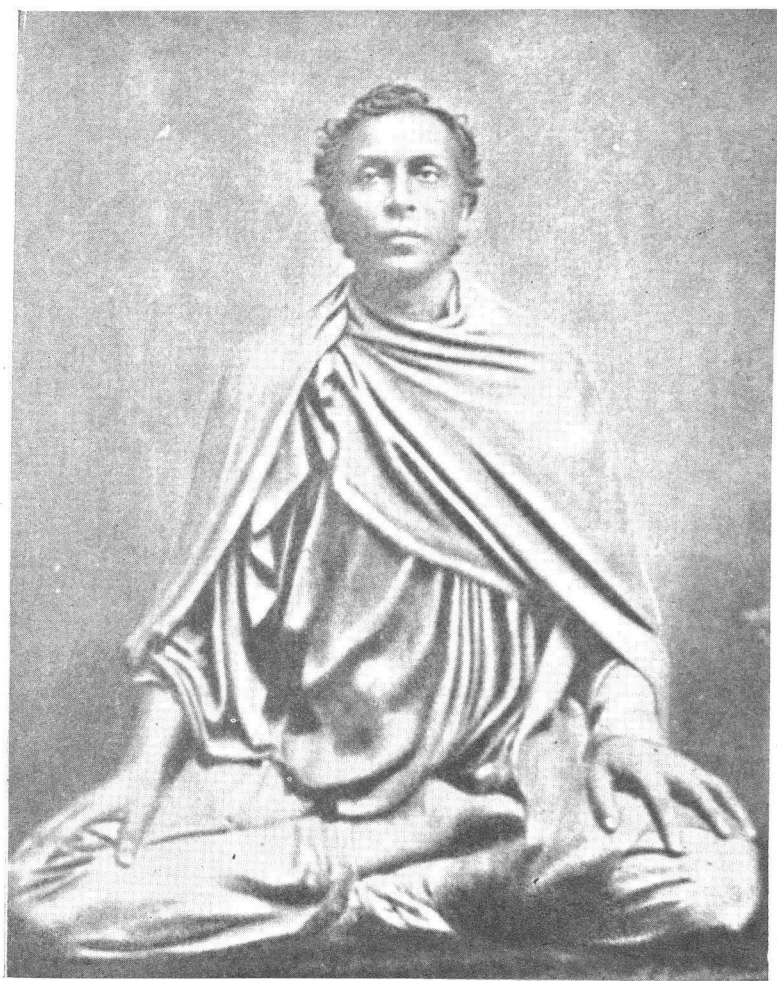


WORLD PARLIAMENT OF RELIGIONS AT CHICAGO IN SESSION. Anagarika Dharmapala is the white figure seated at the desk on the left. The turbanned figure on the right is Swami Vivekananda who, too, became a celebrated world figure at these sessions.





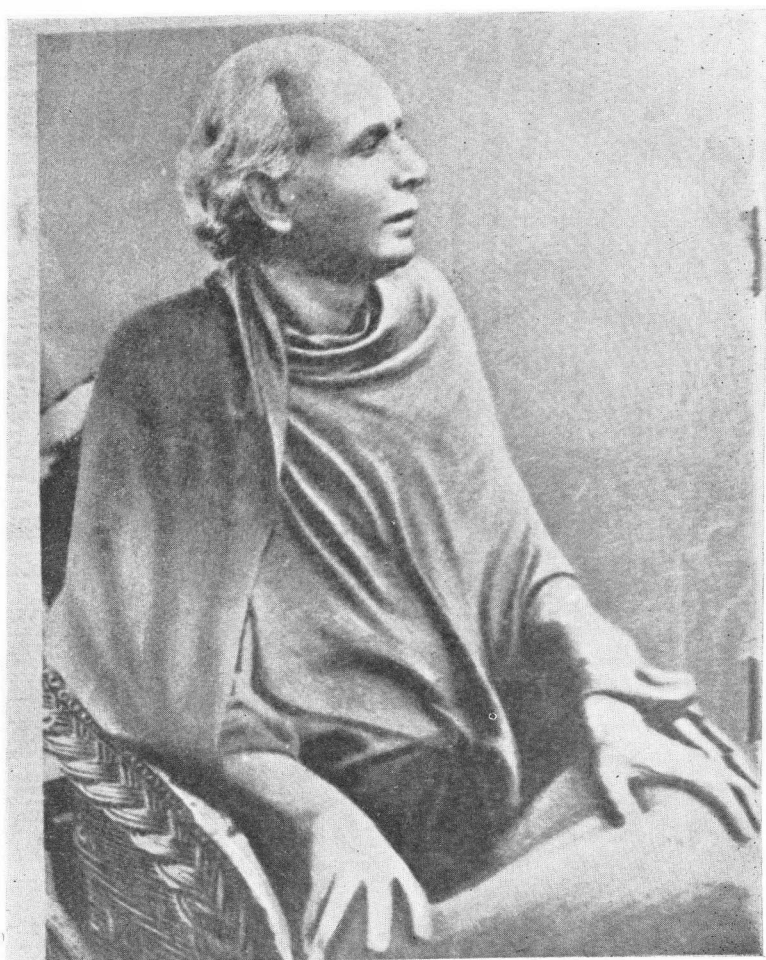
Anagarika Dharmapala at the age of forty.



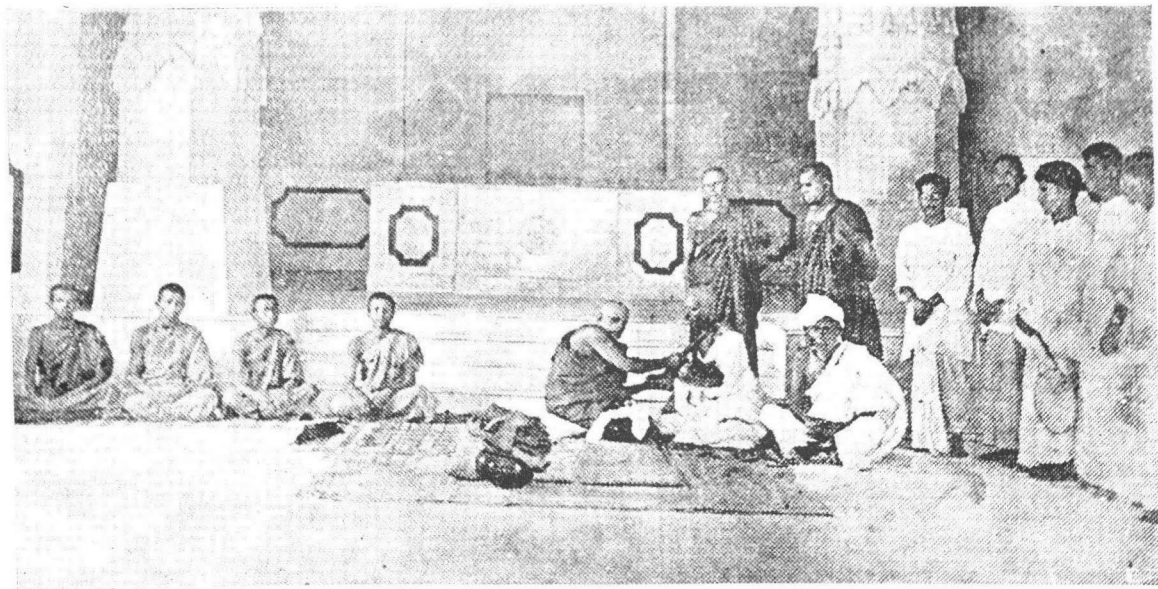
Anagarika Dharmapala in Yogic posture at the age of forty.



Anagarika Dharmapala at the age of forty.



Anagarika Dharmapala at the age of fifty-five.



Anagarika Dharmapala becomes a Buddhist Monk as Ven. Devamitta Dhammapala.

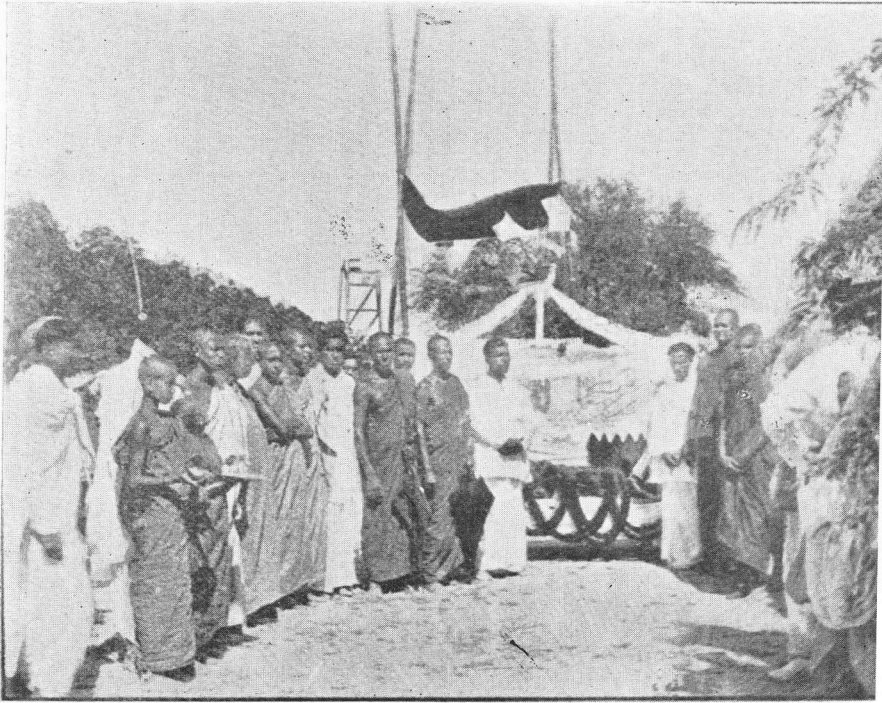


Ven. Devamitta Dhammapala immediately after the second ordination.



Ven. Devamitta Dhammapala being taken to the inaugural ceremony of Mulagandhakuti Vihara, Sarnath.



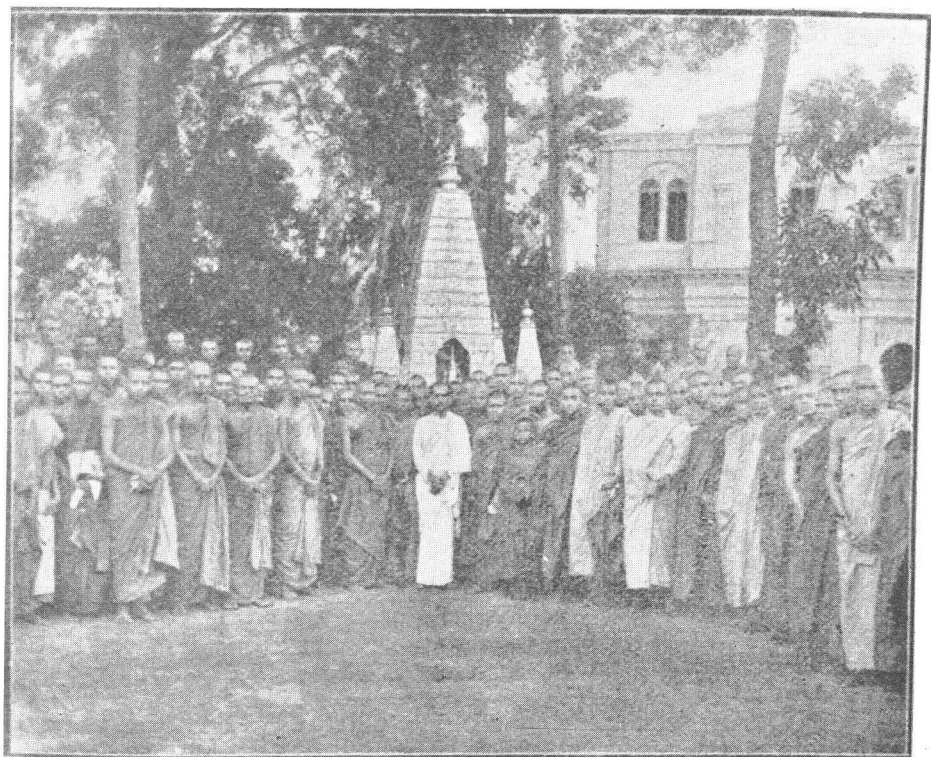


Funeral ceremony of Ven. Devamitta Dhammapala at Sarnath.





Funeral pyre of Ven. Devamitta Dhammapala Thera at Sarnath.



At the Vidyodaya Pirivena when Ven. Devamitta Dhammapala's ashes were brought to Ceylon.

# I

## In Praise of Buddhism

1. The World's Debt to Buddha.
2. Message of the Buddha.
3. The Religion of Religions.
4. The Religion of Wisdom.
5. The Richest Legacy in the Universe.
6. Why we should take the Buddha as our Example and Guide.

## 1. The World's Debt to Buddha

*This paper was read to a crowded session of the Parliament of Religions, Chicago, on the 18th September, 1893, and so great was the impression created by it that he received congratulations from every quarter. The following is a pen-picture of his personality as recorded in St. Louis Observer, Sept. 21, 1893*

*"With his black curly locks thrown from his broad brow, his keen clear eyes fixed upon the audience, his long brown fingers emphasising the utterances of his vibrant voice, he looked the very image of a propagandist, and one trembled to know that such a figure stood at the head of the movement to consolidate all the disciples of Buddha and to spread the 'Light of Asia' throughout the civilized world."*

ANCIENT India, twenty-five centuries ago, was the scene of a religious revolution, the greatest the world has ever seen. Indian society at this time had two large and distinguished religious foundations—the Sramanas and the Brahmanas. Famous teachers arose and with their disciples went among the people preaching and converting them to their respective views. The air was full of a coming spiritual struggle, hundreds of the most scholarly young men of noble families (Kulaputta) leaving their homes in quest of truth, ascetics undergoing the severest mortifications to discover a panacea for the evils of suffering, young dialecticians wandering from place to place engaged in disputations, some advocating scepticism as the best weapon to fight against the realistic doctrines of the day, some a life of pessimism as the nearest way to get rid of existence, some denying a future life. It was a time of deep and many-sided intellectual movements, which extended from the circles of Brahmanical thinkers far into the people at large. The sacrificial priest was powerful then as he is now. He was the mediator between god and man. Monotheism of the most crude type, from fetishism and animism and anthropomorphic deism to transcendental dualism, was rampant. So was materialism, from sexual epicureanism to transcendental nihilism. In the words of Dr. Oldenberg, "when dialectic scepticism began to attack moral ideas, when a painful longing for deliverance from the burden of being was met by the first signs of moral decay, Buddha appeared."

“ . . . . The Saviour of the World,  
 Prince Siddhartha styled on earth,  
 In Earth and Heavens and Hells incomparable,  
 All honoured, Wisest, Best, most Pitiful  
 The Teacher of Nirvana and the Law.”

—*Sir Edwin Arnold's Light of Asia.*

## The Dawn of a New Era

Oriental scholars, who had begun their researches in the domain of Indian literature, in the beginning of this century, were put to great perplexity of thought at the discovery made of the existence of a religion called after Buddha, in the Indian philosophical books. Sir William Jones, H. H. Wilson, and Colebrooke were embarrassed in being unable to identify him. Dr. Marshman, in 1824, said that Buddha was the Egyptian Apis, and Sir William Jones solved the problem by saying that he was no other than the Scandinavian Woden. But in June, 1837, the whole of the obscure history of India and Buddhism was made clear by the deciphering of the rock-cut edicts of Asoka the Great, in Girnar and Kapur-dagiri, by that lamented archaeologist, James Prinsep ; by the translation of the Pali Ceylon History into English, by Turnour ; by the discovery of Buddhist Mss. in the temples of Nepal, Ceylon, and other Buddhist countries. In 1844, the “first rational, scientific and comprehensive account of the Buddhist religion” was published by the eminent scholar Eugene Burnouf. The key to the hidden archives of this great religion was presented to the people of Europe by this great scholar, and the inquiry since begun is being carried on by the most thoughtful men of the day.

Infinite is the wisdom of Buddha ; boundless is the love of Buddha to all that lives, say the Buddhist scriptures. Buddha is called the Mahakarunika, which means the “All Merciful Lord who has compassion on all that lives.” To the human mind Buddha's wisdom and mercy is incomprehensible. The foremost and greatest of his disciples, the blessed Sariputta, even he has acknowledged that he could not gauge the Buddha's wisdom and mercy. Professor Huxley, in his recent memorable lecture on “Evolution and Ethics”, delivered at Oxford, speaking of Buddha says, “Gautama got rid of even that shade of a shadow of permanent existence by a metaphysical *tour de force* of great interest to the student of philosophy, seeing that it supplies the wanting half of Bishop Berkeley's well-known idealist argument. It is a remarkable indication of the subtlety of Indian speculation that Gautama should have seen deeper than the greatest of modern idealists.” The tendency of enlightened thought of the day all the world over is not towards theology, but philosophy and psychology. The bark of the theological dualism is drifting into danger. The fundamental principles of evolution and monism are being accepted by the thoughtful.

History is repeating itself. Twenty-five centuries ago India witnessed an intellectual and religious revolution which culminated in the overthrow of monotheism, priestly selfishness, and the establishment of a synthetic religion, a system of light and thought which was appropriately called Dhamma—Philosophical Religion. All that was good was collected from every source and embodied therein, and all that was bad discarded. The grand personality who promulgated the Synthetic Religion is known as Buddha. For forty-five years He lived a life of absolute purity and taught a system of life and thought, practical, simple, yet philosophical which, makes man active, intelligent, compassionate and unselfish—to realize the fruits of holiness in this life on this earth. The dream of the visionary, the hope of the theologian, was brought in to objective, reality. Speculation in the domain of false philosophy and theology ceased, and active altruism reigned supreme.

Five hundred and forty-three years before the birth of Christ, the great being was born in the Royal Lumbini Garden, near the city of Kapilavastu. His mother was Maya, the queen of Raja Suddhodana of the Solar Race of India. The story of his conception and birth, and the details of his life up to the twenty-ninth year of his age, his great renunciation, his ascetic life, his enlightenment under the great Bo Tree at Buddha Gaya in Middle India, are embodied in that incomparable epic, "The Light of Asia" by Sir Edwin Arnold. I recommend that beautiful poem to all who appreciate a life of holiness and purity.

Six centuries before Jesus of Nazareth walked over the plains of Galilee preaching a life of holiness and purity, the Tathagata Buddha, the enlightened Messiah of the World, with his retinue of Arhats, or holy men, traversed the whole peninsula of India with the message of peace and holiness to the sin-burdened world. Heart-stirring were the words he spoke to the first five disciples at the Deer Park, the Hermitage of saints at Benares.

### **His First Message**

"Open ye your ears, O Bhikkhus, deliverance from death is found, I teach you, I preach the Law. If ye walk according to my teaching, ye shall be partakers in a short time of that for which sons of noble families leave their homes and go to homelessness—the highest end of religious effort: ye shall even in this present life apprehend the truth itself and see it face to face." And then the exalted Buddha spoke thus: "There are two extremes, O Bhikkhus, which the truth seekers ought not to follow: the one a life of sensualism which is low, ignoble, vulgar, unworthy and unprofitable; the other the pessimistic life of extreme asceticism, which is painful, unworthy and unprofitable. There is a Middle Path, discovered by the Tathagata, the Messiah—a path which opens the eyes and bestows

understanding, which leads to peace of mind, to the higher wisdom, to full enlightenment, to eternal peace. This Middle Path, which the Tathagata has discovered, is the noble Eight-fold Path, *viz.*, Right Knowledge—the perception of the Law of Cause and Effect, Right Thinking, Right Speech, Right Action, Right Profession, Right Exertion, Right Mindfulness, Right Contemplation. This is the Middle Path which the Tathagata has discovered, and it is the path which opens the eyes, bestows understanding, which leads to peace of mind, to the higher wisdom, to perfect enlightenment, to eternal peace.”

Continuing his discourse, he said : “Birth is attended with pain, old age is painful, disease is painful, death is painful, association with the unpleasant is painful, separation from the pleasant is painful, the non-satisfaction of one’s desires is painful, in short, the coming into existence is painful. This is the Noble Truth of suffering. Verily it is that clinging to life which causes the renewal of existence, accompanied by several delights, seeking satisfaction now here, now there—that is to say, the craving for the gratification of the passions, or the craving for a continuity of individual existences, or the craving for annihilation. This is the Noble Truth of the origin of suffering. And the Noble Truth of the cessation of suffering consists in the destruction of passions, the destruction of all desires, the laying aside of, the getting rid of, the being free from, the harbouring no longer of this thirst. And the Noble Truth which points the way is the Noble Eightfold Path.” This is the foundation of the Kingdom of Righteousness, and from that centre at Benares, this message of peace and love was sent abroad to all humanity : “Go ye, O Bhikkhus, and wander forth for the gain 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. Go then through every country, convert those not converted. Go therefore, each one travelling alone filled with compassion. Go, rescue and receive. Proclaim that a blessed Buddha has appeared in the world, and that he is preaching the Law of Holiness.”

The essence of the vast teachings of the Buddha is :

The entire obliteration of all that is evil,

The perfect consummation of all that is good and pure.

The complete purification of the mind.

The wisdom of the ages embodied in the three Pitakas—the Sutta, Vinaya, Abhidhamma, comprising 84,000 discourses, were all delivered by Buddha during his ministry of forty-five years. To give an elaborate account of this great system within an hour is not in the power of man.

Buddha, in a discourse called the “*Brahmajala sutta*”, enumerates sixty-two different religious views held by the sectarians.

After having categorically explained these different systems Buddha continues : Brethren, these believers hold doctrines respecting the past or respecting the future, and meditating on previous events or on those which are in futurity, declare a variety of opinions respecting the past and future in sixty-two modes.

“ These doctrines are fully understood by the Tathagata Buddha, he knows the causes of their being held and the experiences upon which they are founded, he also knows other things far more excellent than these ; but that knowledge has not been derived from sensual impressions. He with knowledge, not derived from the impressions on the senses, is fully acquainted with that by which both the impressions and their causes become extinct, and distinctly preceiving the production, the cessation, the advantages, the evils, and the extinctions of the sensations, he is perfectly free having no attachments. Brethren, these doctrines of Buddha are profound, difficult to be perceived, hard to be comprehended, tranquillizing, excellent, not attainable by reason, subtle and worthy of being known by the wise. These the Tathagata (Buddha) has ascertained by his own wisdom and publicly makes them known. But the teachings of the other believers are founded on ignorance, their want of perception, their personal experience, and on the fluctuating emotions of those who are under the influence of their passions.

“ Brethren, all these modes of teaching respecting the past or the future originate in the sensations experienced by repeated impressions made on the six organs of sensitiveness, on account of these sensations desire is produced, in consequence of desire and attachment to the desired objects, on account of this attachment, reproduction in an existent state, in consequence of this reproduction of existence, birth ; in consequence of birth are produced disease, death, sorrow, weeping, pain, grief and discontent. ”

A systematic study of Buddha's doctrine has not yet been made by Western scholars, hence the conflicting opinions expressed by them at various times. The notion once held by the scholars that it is a system of materialism has been exploded. The positivists of France found it a Positivism ; Buchner and his school of materialists thought it was a materialistic system ; agnostics found in Buddha an agnostic, and Dr. Rhys Davids, the eminent Pali scholar, used to call him the agnostic philosopher of India ; some scholars have found and expressed monotheism therein ; Arthur Lillie, another student of Buddhism, thinks it a theistic system ; pessimists identify it with Schoepenhauer's pessimism, the late Mr. Buckle identified



it with pantheism of Fichte ; some have found in it a monism ; and the latest dictum of Prof. Huxley is that it is an idealism supplying the wanting half of Bishop Berkely's well-known idealist argument.

In the religion of Buddha is found a comprehensive system of ethics, and a transcendental metaphysics embracing a sublime psychology. To the simpleminded it offers a code of morality, to the earnest student a system of pure thought. But the basic doctrine is the self-purification of man. Spiritual progress is impossible for him who does not lead a life of purity and compassion.

The rays of the sunlight of truth enter the mind of him who is fearless to examine truth, who is free from prejudice, who is not tied by the sensual passions and who has reasoning faculties to think. One has to be an atheist in the sense employed by Max Muller : "There is an atheism which is unto death, there is another which is the very life-blood of all truth and faith. It is the power of giving up what, in our best, our most honest moments, we know to be no longer true ; it is the readiness to replace the less perfect, however dear, however sacred it may have been to us, by the more perfect, however much it may be detested, as yet by the world. It is the true self surrender, the true self sacrifice, the truest trust in truth, truest faith. Without that atheism, no new religion, no reform, no reformation, no resuscitation would ever have been possible ; without that atheism, no new life is possible for any one of us."

The strongest emphasis has been put by Buddha on the supreme importance of having an unprejudiced mind before we start on the road of investigation of truth. Prejudice, passion, fear of expression of one's convictions and ignorance are the four biases that have to be sacrificed at the threshold.

To be born as a human being is a glorious privilege. Man's dignity consists in his capability to reason and think and to live up to the highest ideal of pure life, of calm thought, of wisdom without extraneous intervention. In the Samannaphala Sutta, Buddha says that man can enjoy in this life a glorious existence, a life of undivided freedom, or fearlessness and compassionateness. This dignified ideal of manhood may be attained by the humblest, and this consummation raises him above wealth and royalty. "He that is compassionate and observes the law is my disciple", says Buddha.

### **Human brotherhood**

This forms the fundamental teaching of Buddha ; universal love and sympathy with all mankind and with animal life. Every one is enjoined to love all beings as a mother loves her only child and takes care of it, even at the risk of her life. The realization of the idea of brotherhood is obtained when the first stage of holiness is reached ;

the idea of separateness is destroyed and the oneness of life is recognized. There is no pessimism in the teaching of Buddha, for he strictly enjoins on his holy disciples not even to suggest to others that life is not worth living. On the contrary, the usefulness of life is emphasized for the sake of doing good to self and to humanity.

### **Religion characteristic of Humanity**

From the first worshipping savage to the highest type of humanity, man naturally yearns after something higher, and it is for this reason that Buddha inculcated the necessity of self-reliance and independent thought. To guide humanity in the right path a Tathagata (Messiah) appears from time to time.

### **The theism of Buddhism**

Speaking of deity in the sense of a Supreme Creator, Buddha says that there is no such being. Accepting the doctrine of evolution as the only true one, with its corollary, the law of cause and effect, he condemns the idea of creator and strictly forbids inquiry into it as being useless. But a supreme god of the Brahmins and minor gods are accepted ; but they are subject to the law of cause and effect.

### **Evolution as Taught by Buddha**

The teachings of Buddha on this great subject are clear and expansive. We are asked to look upon the cosmos "as a continuous process unfolding itself in regular order in obedience to natural laws. We see in it all, not a warring chaos restrained by the constant interference from without of a wise and beneficent external power, but a vast aggregate of original elements, perpetually working out their own fresh redistribution in accordance with their own inherent energies. He regards the cosmos as an almost in finite collection of material atoms animated by an infinite sum total of energy"—which is called Akasa. We do not postulate that man's evolution began from the protoplasmic stage ; but we are asked not to speculate on the origin of life, on the origin of the law of cause and effect etc. So far as this great law is concerned we say that it controls the phenomena of human life as well as those of external nature. The whole knowable universe forms one undivided whole, a "monon" (see Haeckel : Evolution of Men, Vol II, page 455).

### **Importance of a serious study of all systems of Religion**

Buddha promulgated his system of Philosophy after having studied all religions ; and in the Brahmajala Sutta sixty-two creeds are discussed. In the Kalama Sutta, Buddha says : "Do not believe in what ye have heard ; do not believe in traditions, because they have

been handed down for many generations ; do not believe in anything because it is rumoured and spoken of by many ; do not believe merely because the written statement of some old sage is produced ; do not believe in conjectures ; do not believe in that as truth to which you have become attached by habit ; do not believe merely on the authority of your teachers and elders ; after observation and analysis, when it agrees with reason and is conducive to the good and gain of one and all, then accept it and live up to it ” (Anguttara Nikaya).

### **Moral Teachings of Buddha**

To the ordinary householder whose highest happiness consists in being wealthy here and going to heaven hereafter, Buddha inculcated a simple code of morality. The student of Buddha's religion abstains from destroying life, he lays aside the club and the weapon, he is modest and full of pity, he is compassionate and kind to all creatures that have life. He abstains from theft, and he passes his life in honesty and purity of heart. He lives a life of chastity and purity. He abstains from falsehood and injures not his fellow-men by deceit. Putting away slander he abstains from calumny. He is a peacemaker, a speaker of words that make for peace. Whatever word is humane, pleasant to the ear, lovely, reaching to the heart—such are the words he speaks. He abstains from harsh language. He abstains from foolish talk. He abstains from intoxicants and stupefying drugs.

### **The Higher Morality**

The advanced student of the religion of Buddha when he has faith in him thinks : “ full of hindrances is household life, a path defiled by passion : free as the air is the life of him who has renounced all worldly things. How difficult it is for the man who dwells at home to live the higher life in all its fullness, in all its purity, in all its perfection ! Let me then cut off my hair and beard, let me clothe myself in orange-coloured robes, and let me go forth from a household life into the homeless state.

“ Then, before long, forsaking his portion of wealth, forsaking his circle of relatives, he cuts off his hair and beard, he clothes himself in the orange coloured robes and he goes into the homeless state. Then he passes a life self-restrained according to the rules of the order of the Blessed One ; uprightness is his delight, and he sees danger in the least of those things he should avoid, he encompasses himself with holiness in word and deed, he sustains his life by means that are quite pure : good is his conduct, guarded the door of his senses, mindful and self-possessed, he is altogether happy.”

### **The Low and Lying Arts**

The student of pure religion abstains from earning a livelihood by the practice of low and lying arts, *viz.*, all divination, interpretation of

dreams, palmistry, astrology, crystal-gazing, prophesying, charms of all sorts.

### **Universal pity**

Buddha says : " Just as a mighty trumpeter makes himself heard in all the four directions without difficulty ; even so of all things that have life, there is not one that the student passes by or leaves aside, but regards them all with mind set free, and deep-felt pity, sympathy, and equanimity. He lets his mind pervade the whole world with thoughts of Love."

### **The Realization of the Unseen**

To realise the unseen is the goal of the student of Buddha's teachings, and such a one has to lead an absolutely pure life. Buddha says : " Let him fulfil all righteousness, let him be devoted to that quietude of heart which springs from within, let him not drive back the ecstasy of contemplation, let him look through things, let him be much alone, fulfil all righteousness for the sake of the living and for the sake of the beloved ones that are dead and gone.

### **Psychic Experiments**

Thought transference, thought reading, clair-audience, clairvoyance, projection of the sub-conscious self, and all the higher branches of psychical science that just now engage the thoughtful attention of the psychical researches, are within the reach of him who fulfills all righteousness, who is devoted to solitude and contemplation.

### **The Common Appanage of all good Men**

Charity, observance of moral rules, purifying the mind, making others participate in the good work that one is doing, co-operating with others in doing good, nursing the sick, giving gifts to the deserving ones, hearing all that is good and beautiful, making others learn the rules of morality, accepting the law of cause and effect.

### **Prohibited Employments**

Slave dealing, sale of weapons of warfare, sale of poisons, sale of intoxicants, sale of flesh—these are the lowest of all low professions.

### **Five kinds of wealth**

Faith, pure life, receptivity of the mind to all that is good and beautiful, liberality, wisdom—those who possessed these five kinds of wealth in their past incarnations are influenced by the teaching of Buddha.

## **Universalism of Buddha's teachings**

Buddha says : " He who is faithful and leads the life of a householder and possesses the following four (Dhammas) virtues : truth, justice, firmness, and liberality—such a one does not grieve when passing away, pray ask other teachers and philosophers far and wide whether there is found anything greater than truth, self-restraint, liberality, and forbearance."

## **The Pupil and Teacher**

The pupil should minister to his teacher. He should rise up in his presence, wait upon him, listen to all that he says with respectful attention, perform the duties necessary for his personal comfort, and carefully attend to his instruction.

The teacher should show affection to his pupil, he trains him in virtue and good manners, carefully instructs him, imparts unto him a knowledge of the science and wisdom of the ancients, speaks well of him to friends and relations and guards him from danger.

## **The Honourable Man**

The honourable man ministers to his friends and relatives by presenting gifts, by courteous language, by promoting them as his equals and by sharing with them his prosperity. They should watch over him when he has negligently exposed himself and guard his property when he is careless, assist him in difficulties, stand by him and help to provide for his family.

## **The Master and Servant**

The master should minister to the wants of his servants and dependents. He assigns them labour suitable to their strength, provides for their comfortable support ; he attends to them in sickness, causes them to partake of any extraordinary delicacy he may obtain and makes them occasional presents. And the servants should manifest their attachment to the master. They rise before him in the morning and retire later to rest, they do not purloin his property ; do their work cheerfully and actively, and are respectful in their behaviour towards him.

## **Religious teachers and laymen**

The religious teachers should manifest their kind feelings towards them ; they should dissuade them for vice, excite them to virtuous

acts ; being desirous of promoting the welfare of all, they should instruct them in the things they had not previously earned ; confirm them in the truths they had received and point out to them the way to heaven.

The laymen should minister to the teachers by respectful attention manifested in their words, actions and thoughts ; and by supplying them their temporal wants and by allowing them constant access to themselves.

“ In this world, generosity, mildness of speech, public spirit and courteous behaviour are worthy of respect in all circumstances and will be valuable in all places.”

If these be not possessed, the mother will receive neither honour nor support from the son, neither will the father receive respect or honour.

### **The Mission of the Buddha**

Buddha says : “ Know that from time to time a Tathagata is born into the world, fully enlightened, blessed and worthy, abounding in wisdom and goodness, happy with knowledge of the world, unsurpassed as a guide to erring mortals, a teacher of Gods and men, a blessed Buddha. He by himself thoroughly understands and sees, as it were face to face, this universe, the world below with all its spirits, and the worlds above and all creatures, all religious teachers, gods and men, and he then makes his knowledge known to others, the Truth doth he proclaim both in its letter and its spirit, lovely in its origin, lovely in its progress, lovely in its consummation ; the higher life doth he proclaim, in all its purity and in all its perfectness.”

### **The Attributes of Buddha**

(1) He is absolutely free from all passions, commits no evil, even in secrecy, and is the embodiment of perfection ; he is above doing anything wrong.

(2) Without a teacher by self-introspection he has reached the state of supreme enlightenment.

(3) By means of his divine eye he looks back to the remotest past and future, knows the way of emancipation, is accomplished in the three great branches of divine knowledge and has gained perfect wisdom. He is in possession of all psychic powers, is always willing to listen, full of energy, wisdom and dhyana.

(4) He has realised eternal peace of Nirvana and walks in the perfect Path of Virtue.

- (5) He knows the three states of existences.
- (6) He is incomparable in purity and holiness.
- (7) He is teacher of gods and men.
- (8) He exhorts gods and men at the proper time according to their individual temperaments.
- (9) He is the supremely enlightened teacher and the perfect embodiment of all the virtues he preaches.

The two characteristics of the Buddha are wisdom and compassion.

### **Buddha's Disciples**

Buddha says : “ He who is not generous, who is fond of sensuality, who is distressed at heart, who is of uneven mind, who is not reflective, who is not of calm mind, who is discontented at heart, who has no control over his senses—such a disciple is far from me though he is in body near me.”

### **The compassionateness shown by Buddhist missionaries**

Actuated by the spirit of compassion, the disciples of Buddha have ever been in the forefront of missionary propaganda. The whole of Asia was brought under the influence of the Buddha's law. Never was the religion propagated by force, not a drop of blood has ever been spilt in the name of Buddha. The shrines of Sakyamuni are stainless. The following story is interesting as it shows the nature of the Buddhist missionaries. Punna, the Bhikkhu, before he was sent in his mission to preach to the people of Sunaparanta was warned by Buddha in the following manner :—

“The people of Sunaparanta are exceedingly violent. If they revile, what will you do ?”

“ I will make no reply.”

“ And if they strike you ?”

“ I will not strike in return.”

“ And if they try to kill you ?”

“ Death is no evil in itself, many even desire it, to escape from the vanities of life ; but I shall take no step either to hasten or to delay the time of my departure.”

## **The ultimate goal of man**

The ultimate goal of the perfected man is eternal peace. To show humanity the path on which to realise this state of eternal peace, Buddha promulgated the Noble Eightfold Path. The Nirvana of Buddha is beyond the conception of the ordinary mind. Only the perfected man realizes it. It transcends all human thought. Caught in the vortex of evolution man undergoes changes and is constantly subject to birth and death. The happiness in the highest heaven comes some day to an end. This change, Buddha declared is sorrowful. And until you realize Nirvana you are subject to birth and death. Eternal changefulness in evolution becomes eternal rest. The constantly dissipating energy is concentrated in Nirvanic life. There is no more birth, no more death. It is eternal peace. On earth the purified, perfected man enjoys Nirvana and after the dissolution of the physical body there is no birth in an objective world. The gods see him not, nor does man.

## **The attainment of Salvation**

It is by the perfection of self through charity, purity, self-sacrifice, self-knowledge, dauntless energy, patience, truth, resolution, love, and equanimity, that the goal is realised. The final consummation is Nirvana.

The glorious freedom of self—the last words of Buddha—Be ye lamps unto yourselves. Be ye a refuge to yourselves. Betake yourself to no external refuge. Hold fast to the Truth as a lamp. Hold fast as a refuge to the truth. Look not for refuge to any one besides yourselves. Learn ye then, O Bhikkhus, that knowledge have I attained and have declared unto you, and walk ye in it, practice and increase, in order that this path of holiness may last and long endure, for the blessing of many people, to the relief of the world, to the welfare, the blessing, the joy of gods and men. O Bhikkhus, everything that cometh into being is changeth. Strive on unceasingly for the consummation of the highest ideal."

## **The spread of the Religion of Humanity**

Two thousand one hundred years ago the whole of Asia came under the influences of the sceptre of one emperor and he was truly called Asoka, the delight of the gods. His glory was to spread the teachings of the Buddha throughout the world by the force of love, and indeed nobody could say that he had failed. His only son and daughter were made apostles of the gentle creed, and, clad in the orange-coloured robes, they went to Ceylon, converted the king and established Buddhism there. For the first time in the history of



civilization the brotherhood of Humanity is recognised, different nations accept one living truth, virtue is enthroned. It was a proud achievement, unprecedented in history since the dawn of civilization. Pure religion recognizing no Deity finds welcome everywhere. There is a grandeur inherent in it, for it does not want to appeal to the selfishness of man. When the human mind reaches a higher state of development, the conception of a Deity becomes less grand. Nearly three hundred millions of people of the great empire of Asoka embrace a system of pure ethics ; a social polity is for the first time enunciated. The king sees much that is sinful in the destruction of animals, and therefore "one must not kill any living animal". He declares that at the time when the edict is engraved "three animals only are killed for the royal table, two peafowls and a gazelle. Even these three animals will not be killed in future." Everywhere in his empire, and in the neighbouring kingdoms such as Greece, etc., the king has provided medicines of two sorts, medicine for men and medicine for animals. Wherever useful plants, either for men or for animals were wanting, they have been imported and planted. And along public roads wells have been dug for the use of animals and men. "It is good and proper to render dutiful service to one's father and mother, to friends, to acquaintances and relations ; it is good and proper to bestow alms on religious teachers and students of religion, to respect the life of living beings, to avoid prodigality and violent language."

"Thanks to the instructions of the religion spread by the king, there exist today a respect for living creatures, a tenderness towards them, a regard for relations and for teachers, a dutiful obedience to father and mother and obeisance to aged men, such as have not existed for centuries. The teaching of religion is the most meritorious of acts and there is no practice of religion without virtue."

"The practice of virtue is difficult, and those who practice virtue perform what is difficult. Thus in the past there were no ministers of religion, but I have created ministers of religion. They mix with all sects. They bring comfort to him who is in fetters."

"The king ardently desires that all sects may live in all places. All of them equally purpose the subjection of the senses and the purification of the soul ; but man is fickle in his attachments. Those who do not bestow ample gifts may yet possess a control over the senses, purity of soul and gratitude and fidelity in their affections, and this is commendable."

"In past times the kings went out for pastimes. These are my pastimes—visits and gifts to teachers, visits to aged men, the distribution of money, visits to the people of the empire, etc."

"There is no gift comparable with the gift of religion."

“The king honours all sects, he propitiates them by alms. But the beloved of the gods attaches less importance to such gifts and honours than to the endeavour to promote their essential moral virtues. It is true the prevalence of essential virtues differs in different sects. But there is a common basis and that is gentleness and moderation in language. Thus one should not exalt one's own sect and decry the others ; one should not deprecate them without cause but should render them on every occasion the honour which they deserve. *Striving thus, one promotes the welfare of his own sect while serving the others.* Whoever from attachment to his own sect, and with a view to promote it, exalts it and decries others, only deals rude blows to *his own sect.*”

“Hence concord alone is meritorious, so that all bear and love to bear the beliefs of each other. All people, whatever their faith may be, should say that the beloved of the gods attaches less importance to gifts and external observances than to the desire to promote essential moral doctrines and mutual respects for all sects. The result of this is the promotion of my own faith and its advancement in the light of religion.”

“The beloved of the gods ardently desires security for all creatures, respect for life, peace and kindliness in behaviour. This is what the beloved of the gods considers as the conquest of religion . . . . I have felt an intense joy—such is the happiness which the conquests of religion procure. It is with this object that this religious inscription has been engraved, in order that our sons and grandsons may not think that a new conquest is necessary ; *that they may not think that conquest by the sword deserves the name of conquest ; that they may see in it nothing but destruction and violence ; that they may consider nothing as true conquest as the conquest of religion.*”

In the Eighth Edict the great Emperor says: “I have also appointed ministers of religion in order that they may exert themselves among all sects, monks as well as wordly men. I have also had in view the interest of the clergy, of Brahmins, of religious mendicants, of religious Nirghanths and of various sects among whom my officers work. The ministers exert themselves, each in his corporation, and the ministers of religion work generally among all sects. In this way acts of religion are promoted in the world as well as the practice of religion, viz., mercy and charity, truth and purity, kindness and goodness. The progress of religion among men is secured in two ways, by positive rules and by religious sentiments. Of these two methods that of positive rules is of poor value, it is the inspiration in the heart which best prevails. It is solely by a change in the sentiments of the heart that religion makes a real advance in inspiring a respect for life, and in the anxiety not to kill living beings.” Who shall say that the religion of this humane emperor has not endured,

and within the two thousand years which have succeeded, mankind has discovered no nobler religion than to promote in this earth "mercy and charity, truth and purity, kindness and goodness."

To what degree has each religion helped the historic evolution of the Race ? When Buddhism flourished in India, the arts, sciences and civilization reached their zenith, as witnessed in the edicts and monuments of Asoka's reign. Hospitals were first founded for man and beast. Missionaries were sent to all parts of the world. Literature was encouraged. Wherever Buddhism has gone, the nations have imbibed its spirit, and the people have become gentler and milder. The slaughter of animals and drunkenness ceased, and wars were almost abolished.

### **What the Buddhist Literature has wrought for mankind**

With the advent of Buddhism into Ceylon, and other Buddhist countries, literature flourished, and wherever it went it helped the development of arts and letters. The monasteries became the seats of learning, and the monks in obedience to their Master's will disseminated knowledge among the people.

### **Religion and the Family**

The Domestic Education of Children, The Marriage Bond—The Sigalovada Sutta lays down the relations of the members of the household to one another.

Parents should : (1) Restrain their children from vice ; (2) Train them in virtue ; (3) Have them taught arts and sciences ; (4) Provide them with suitable wives and husbands ; (5) Endow them with an inheritance.

Children should : (1) Support their parents ; (2) Perform the proper family duties ; (3) Guard their property ; (4) Make themselves worthy to be heirs ; (5) Honour their memory ; The gift of the whole world with all its wealth would be no adequate return to parents for all that they have done.

The Husband should : (1) Treat his wife with respect ; (2) Treat his wife with kindness ; (3) Be faithful to her ; (4) Cause her to be honoured by others ; (5) Give her suitable ornaments and clothes.

The Wife should : (1) Order her household aright ; (2) Be hospitable to kinsmen and friends ; (3) Be chaste ; (4) Be a thrifty house-keeper ; (5) Show diligence and skill.

## **Buddhist Brotherhood**

Buddha was the first to establish the brotherhood without distinction of caste and race. Twenty-four centuries ago he declared, "As the great streams, O disciples, however many they may be, the Ganges, Yamuna, Achiravati, Sarabhu, when they reach the great ocean, lose their old name and their old descent, and bear only one name—the great ocean, so also do the Brahmans, Kshatriyas, Vaishyas, and Sudras, lose their distinctions when they join the brotherhood." The outcaste as well as the prince was admitted to this order. Virtue was the passport, not wealth and rank.

## **Buddha's Exalted Tolerance**

"Bhikkhus, if others speak against me, or speak against my doctrine, or speak against the order, that is no reason why you should be angry, discontented or displeased with them. . . . If you, in consequence thereof, become angry and dissatisfied, you bring yourself into danger . . . . If you become angry and dissatisfied, will you be able to judge whether they speak correctly or incorrectly? 'We shall not, O Lord, be able. . . . If others speak against me you should repudiate the falsehood as being a falsehood, saying, these things are not so, they are not true, these things are not existing amongst us, they are not in us.'"

"Bhikkhus, if others speak in praise of me, speak in praise of my doctrine, or speak in praise of the order, that is no reason why you should be pleased, gratified, or elated in mind . . . . If you in consequence thereof, be pleased, gratified, or elated in mind, you bring yourselves thereby into danger. The truth should be received by you as being the truth, knowing that these things exist, that they are true, that they exist among you and are seen in you . . . ."

## **Buddhism and Modern Science**

Sir Edwin Arnold says: "I have often said, and I shall say again and again, that between Buddhism and modern Science there exists a close intellectual bond. When Tyndall tells us of sounds we cannot hear, and Norman Lockyer of colours we cannot see, when Sir William Thompson and Prof. Sylvester push mathematical investigation to regions almost beyond the calculus, and others, still bolder, imagine and try to grapple a space of four dimensions, what is all these except the Buddhist Maya? And when Darwin shows us life passing onward and upward through a series of constantly improving forms towards the Better and the Best, each individual starting in new existence with the records of bygone good

and evil stamped deep and ineffaceably from the old ones, what is this again but Buddhist Doctrine of Karma and Dharma ?” Finally, if we gather up all the results of modern research, and look away from the best literature to the largest discovery in physics and the latest word in biology, what is the conclusion—the high and joyous conclusion—forced upon the mind, if not that which renders true Buddhism so glad and so hopeful ?

### **Can the knowledge of the Religion be Scientific ?**

Buddhism is a scientific religion, in as much as it earnestly enjoins that nothing whatever be accepted on faith. Buddha has said that nothing should be believed merely because it is said. Buddhism is tantamount to a knowledge of other sciences.

### **Religion in its Relation to Morals**

The highest morality is inculcated in the system of Buddha since it permits freedom of thought and opinion, sets its face against persecution and cruelty, and recognises the rights of animals. Drink, opium, and all that tend to destroy the composure of the mind are discountenanced.

### **Different schemes for the Restoration of Fallen Man**

It is the duty of the Bhikkhus and of the religious men (Upasakas) not only to be an example of holy life, but continually to exhort their weaker brethren by pointing out the pernicious effects of an evil life, and the gloriousness of a virtuous life, and urge them to a life of purity. The fallen should on no account be neglected ; they are to be treated with sympathy.

### **Religion and Social Problems**

The basic doctrine of Buddhism is to relieve human suffering. A life of sensual pleasure is condemned, and the conflicts of labour and capital and other problems which confront Europe are not to be met with in Buddhistic countries. In the Vasala Sutta he who does not look after the poor is called a vasala or low-born man. In the Sigalovada Sutta, Buddha enjoins on men to devote one-fourth of their wealth in the cause of the relief of the needy. In the Mahadhamma Samadana Sutta, Buddha says the poverty of a man is no excuse for his neglect of religion. As the dropsy patient must take bitter medicine, so the poor, notwithstanding their poverty, must lead the religious life which is hard.

## **Religion and Temperance**

Buddha said : " Man already drunk with ignorance should not add thereto by the inhibition of alcoholic drinks." One of the vows taken by the Buddhist monks and laity runs thus : " I take the vow to abstain from intoxicating drinks because they hinder progress and virtue." Dhammika Sutta says : " The householder that delights in the Law should not indulge in intoxicating drinks, should not cause others to drink, and should not sanction the acts of those who drink, knowing that it results in insanity. The ignorant commit sins in consequence of drunkenness and also make others drink. You should avoid this. It is the cause of demerit, insanity and ignorance—though it be pleasing to the ignorant."

The dangers of modern life originate chiefly from drink and brutality, and in Buddhist countries the law of Karma, based upon the teaching of Buddhism, prohibits the manufacture, sale and use of liquor, and prevents the slaughter of animals for food.

## **Benefits conferred on Women by Buddhism**

The same rights are given to woman as to man. Not the least difference is shown, and perfect equality has been proclaimed. " Woman ", Buddha says in the Chulavedalla Sutta and in the Mahavagga, " may attain the highest path of holiness, Arahatsip which is open to man."

The inscriptions of Asoka and the histories of Ceylon, Burma and other Buddhist countries prove this.

## **Love of Country and Observance of Law**

In the Mahaparinibbana Sutta Buddha enjoined love for one's country. " So long as a people meet together in concord and rise in concord and carry out their undertakings in concord, so long as they enact nothing not already established, abrogate nothing that has been already enacted, and act in accordance with the ancient institutions as established in former days, so long as they esteem and honour and revere the elders, so long as no women or girls are detained among them by force or abduction, so long as they honour and revere the shrines in town and country, so long will they be expected not to decline, but to prosper."

## **The Fraternity of People**

As Buddhism acknowledges no caste system, and admits the perfect equality of all men, it proclaims the universal brotherhood. But peoples should agree in the acceptance of the universal virtues.

Buddhism advocates universal peace amongst nations, and deplore war and bloodshed. The rights of smaller tribes and nations for a separate existence should be protected from aggressive warfare. In the *Anguttara Nikaya*, *Tika Nipata*, *Brahmanavagga*, Buddha advocates arbitration instead of war. Buddhism strongly condemns war on the ground of the great losses it brings on humanity. It says that devastation, famine and other such evils have been brought on by war.

### Works Treating on Buddhism :—

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## 2. Message of the Buddha\*

It was only a hundred years ago that Europe for the first time learnt of the existence of a religion which is named after the promulgator thereof, whose teachings were in direct opposition to the other well-known religions in that it denied a creator and a ghost soul that inhabited the body of the human being, which prompted the theologians and metaphysical thinkers of Europe to dub it as an atheism. Among the European philosophers Schopenhauer alone was able to assimilate some of its doctrines. Schopenhauer was known as the philosopher of pessimism, and as he had shown his admiration of the teachings of the Great Teacher of India, Buddhism was henceforth christened a pessimistic religion. Schopenhauer could not at that early period obtain any of the original texts in Pali, but his great name was enough to make people in Europe conclude that a religion which denied a creator, a soul and taught that all existence was misery was a pessimistic nihilism. The result of it was that Buddhism was taboo in Europe. Fortunately for the cause of Truth, theologians of Europe found a new enemy in modern science, and fortunately for Buddhism it hailed the discoveries of scientists and the arguments of materialistic philosophers of Germany, England and France of the early nineteenth century. The researches of Darwin which culminated in promulgation of his biological ideas gave a shock to the creator idea which was religiously accepted by the Christians of Europe and America.

Herbert Spencer, Huxley, Tyndall, Mill and others repudiated the Semitic Deity of Horeb, and Dr. Draper and Dr. White both of the United States by their philosophical essays showed that the civilization of Europe was retarded for 19 centuries by the theologians of Europe. The 'Conflict between Religion and Science' and the 'Warfare between Science and Theology' are two admirable works which should be in the library of every lover of humanity and truth.

A new era has dawned with the discovery of radium by Mme. Curie and the enunciation of the new theory of Relativity by Einstein. Paleontology, Astronomy, Geology, the discovery of fossils in various parts of the earth showing an antiquity of many million years thereby falsifying the Mosaic account of the Semitic cosmogony and the unscientific mythical account of the Euphratic god creating man out of Mesopotamian mud, and the woman out of the rib of the mudman.

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\* Address delivered at The Town Hall, New York, in 1925.



In India the Brahmanical hierarchy has created a huge pantheon numbering about 330 million of deities at whose head stand the principal gods Brahma, Vishnu, Siva, Krishna, Ganapati and the avataras who are recognized as incarnations of the gods Vishnu and Siva. To the Saivites, Siva is the principal god, to the Vaishnavas, the chief God is Vishnu, and the Saktas worship the goddess Durga and her manifestations. The minor gods are Ganapati who has the head of an elephant, Kartika, the wargod who is a celibate, both are sons of Durga. The Catholics pray to Mary as the mother of God which offended the Arabian prophet and led him to condemn the idea.

In China two domestic religions influence the masses. The two prophets worshipped by the Chinese are Confucius and Laotsze. Both repudiated the creator idea, the former tried to establish a kingdom of righteousness on earth according to the ancient laws of China, while the latter attempted to discover an elixir of life which will give immortality on earth. The ethics of Confucius are based on mundane laws whereas the ethics of Laotsze were based on asceticism. There was *no middle doctrine showing the golden mean for the welfare of the people of China*, and that was supplied by the Indian Buddhist Bhikkhus who went to China in the fifth decade of the first century after Christ.

The religion of Zoroaster which originated in Persia was not a missionary religion. It was purely nationalistic like Confucianism and Judaism and a few hundred thousand Parsees live in Bombay conserving the religion whose ancestors came to India about seven centuries ago from Persia, where their religion was destroyed by the invading Moslems.

With the exception of Buddhism all other religions have been destructive. In India Brahmanism partially destroyed Buddhism, and the remnant of Buddhists that existed was destroyed by the Moslems seven centuries ago. The Buddhism of Turkestan, Candahar, Graeco-Bactria, Kashmir and in India proper was destroyed by the Moslems, and millions of Buddhists were forcibly converted into Islam. In Ceylon the Portuguese, Dutch and English were hostile to Buddhism. Both the Portuguese and Dutch converted many thousands of Sinhalese Buddhists into the Roman Catholic and Reformed Protestant Christianity. In Tibet the Buddhists were persecuted by the priests of the Bon religion, in China the Confucian mandarins tried to destroy the religion because they said it was an alien one. In Japan the Shinto politicians made a supreme effort to destroy Buddhism half a century ago; happily they failed. Today England, the United States, Italy, Belgium, France, Germany and other

Christian countries are sending shiploads of missionaries to China, Ceylon, India, Japan, Burma to convert both Buddhists and Hindus, backed by the capitalists and gunboats. They do not go obeying the command of Jesus who said, 'Heal the sick, raise the dead, provide neither gold nor silver nor brass in your girdles, neither two coats, neither shoes, nor yet a staff'. Matt. 10,9-11.

Christian governments are making use of the services of missionaries as political scouts. The Christian capitalists and traders employ them as advance agents of commerce, and the history of missionary operations in Asia has yet to be written. For a hundred years Christian missionaries have exploited Buddhist lands, and the children of poor parents have been converted to Christianity by offering bribes, and now the attempt is made to convert the poor people by offering them medical aid. It is scandalous and utterly contemptible to sell religion for wordly gain. In Christian countries scientists are at work to elevate the masses by scientific methods, while the missionaries that go to Asia are utterly deficient in scientific knowledge, and all that they can offer are the myths of Canaan and Galilee which had their origin in the backwash of Arabia. Buddhist preachers could not go to Christian lands to preach the gentle faith on account of the restrictions that are imposed on Asiatic visitors. When the early Buddhist Bhikkhus went forth to distant lands to preach the Good Law they went relying on the power of Righteousness, and they were prepared to face death at the hands of the people to whom they preached the sweet law of Righteousness, peace, happiness and love. China, Burma, Ceylon, Siam, Japan, Tibet and other distant lands were brought under the Good Law of the Compassionate One not with the help of gunboats, but by the power of love of self-sacrificing Bhikkhus who led virtuous lives.

Two thousands five hundreds years ago the centre of world civilization was in the Middle country of the Indian peninsula. The history of Aryan civilization is an interesting and profitable study. At the time when the Indian Aryans were active Babylon, Assyria, Persia, Greece, Egypt, China, Asia Minor, Gandhara were centres of Civilization. With the conquest of Greece by Rome Hellenic civilization found a place in Rome, and Rome too came into touch with the Asiatic countries.

The ancient civilization of Babylon, Assyria, Egypt, Greece, Rome have become extinct, and their former greatness could only be judged by the archaeological discoveries which are being made by scientists

interested in antiquarian research. Assyria, Babylon and China has a chronology going back to many milleniums of centuries before the birth of the Jewish race. Early Christian theologians were responsible for the destruction of valuable historic records in Greece, Egypt and Rome. They wished to make Christianity dominant and to do that they destroyed the ancient records of pre-Christian religions. Six centuries later the Arabian Moslems devastated lands and destroyed the vestiges of ancient civilizations that had escaped the vandalism of Christian cohorts. The sixteenth century witnessed the destructive commercialism of European trading companies whose organized expeditions, composed of pirates, adventurers, buccaneers, did much to destroy the simple habit of unsophisticated races in three continents. The red Indians of North America, the Aztecs of Central America, the black tribes of Australia have partially disappeared, and today the Fijians, Maoris, Hawaiians are slowly disappearing.

Of the ancient countries China, India, Tibet, Mongolia, Japan Ceylon have still the vestiges of past civilizations. The scientific commercialism of Europe is a menace to the continuity of ancient civilization.

Asia was the seat of all religions. In India arose the founders of great religions. Confucius, Laotsze, Mencius were born in China. Moses founded his religion in Canaan. Jesus proclaimed his ideas in Galilee and Mohammed established his militant religion in Mecca and Zoroaster founded his religion in Persia. The myths and legends of Babylon, Mesopotamia, Egypt, Syria, and New Testaments of the Bible form the spiritual pabulum of European Christian people. The dominant ideas of Christendom had their origin in the Euphrates Valley.

Roman Catholic Christianity is a kind of rejuvenated Roman Jupiterism. The customs which are observed in the Vatican are a duplicate of Oriental barbaric pomp. And the theological dogmatics of Christianity are borrowings from the ancient Egyptian Osirism. "The Sermon on the Mount" alleged to be the teachings of Jesus contain the re-echoings of Buddhist suttas in the Sutta pitaka. The theological formula of the fatherhood of God is a restatement copied from Brahmanism, inasmuch as every Brahman is supposed to be a son of the creator Brahma. The other theological teaching that the blood of the lamb that washeth away the sins is to be found in the Saivite form of Saktism, which says that the blood of a lamb or goat has the power to cleanse the man of the sins he has committed, and today the worshipper of Kali in India offers the blood of a goat to appease the goddess. The dogma that 'I and my Father are one' is similar to the Vedantin dogma of "*aham brahmasmi*"

The Message of the Buddha that I have to bring to you is free from theology, priestcraft, rituals, ceremonies, dogmas, heavens, hells and other theological shibboleths. The Buddha taught to the civilized Aryans of India 25 centuries ago a scientific religion containing the highest individualistic altruistic ethics, a philosophy of life built on psychological mysticism and a cosmogony which is in harmony with geology, astronomy, radioactivity and relativity. No creator god can create an ever-changing, ever-existing cosmos. Countless billions of aeons ago the earth was existing but undergoing change, and there are billions of solar systems that had existed and exist and shall exist.

Purified spiritualized concentration leads to the proper comprehension of higher wisdom which is called in Buddhism *Pragnā* or *Pannā*. The two primal causes which keep man in a state of bondage are (*Avijjā*) ignorance and (*Taṇhā*) lustful desires. Ignorance connotes absence of knowledge of the cosmic process ; it is ignorance that causes man to go through suffering, disappointment, grief, despair, sorrow, misery, unhappiness and discontent. When Ignorance and Tanhaic desires are destroyed, then man can live a life of eternal happiness. Man is a compound of Mind and Matter. The mental portion is psychic and spiritual, and the physical body is a composite structure of liquids, solids, air, heat and ether. So long as these elements exist the human being under the glamour of ignorance and tanhaic desire will be attracted to sensuous objects as the moth is attracted to the flame.

Man is the inheritor of his own karma, according to his karma he gets his birth here, karma is his refuge, his joys and his sorrows are due to his own karma. Karma means doing, and every word, thought and deed when associated with either anger, covetousness and stupidity becomes a karma. If one guards his own thoughts, and his tongue and abstains from evil deeds he does good karma. Every thought associated with compassion, loving kindness, charity, and selflessness is productive of good karma. Man is the result of his own thoughts which he had generated in the past. Birth in a heaven can be obtained by doing good deeds and abstaining from killing, stealing, unlawful sensual indulgence, untruthfulness and from alcoholic liquor. No vicarious saviour is needed to obtain heaven provided good deeds are done. This is also emphasised by Jesus. Matt. 7 chap. 21. No God can alter the law of karma. Creators are many, viz., Brahma, Vishnu, Siva, Allah, Jehovah, Ahuramazda, Osiris, Jupiter, Zeus, Visvakarma and even the African tribes have each its own creator god. The immensity of the universe, the lightning changes that take place in the material world, the evolutions and devolutions of the cosmic process afford no opportunity for any creator God to create an organic world. Curiously the Gods of modern religions were not in existence during the time

of Buddha's activity. It is said that the Buddha looked throughout the habitable world systems to discover a creator to whom He could pay homage ; but He could find none, and the great God Brahma appeared before Him and said that there is none in the universe to whom the Buddha could pay homage except to the Power of Righteousness, which is called Dhamma, and the Dhamma became the supreme Guide to those who follow the Buddha. Tribal gods of Arabia at a later date were transformed into the high office of Creator, but they were not so at the beginning.

There are two kinds of Desire, one tending towards degeneration the other to the sublime states.

The twelve basic correlative causes that lead man to unhappiness are ; Ignorance, karma producing thoughts, Mind consciousness, Union of the Elemental Body with Psychic correlates, Six Seats of Sense activities, Contact, Threefold aspects of Feeling, Sensuous Desires, the Fourfold Clinging to Existence, Realm of future births, Birth of Individuality, Physical decay and death of the personality. These twelve dominating causes explain the continuity of existence of the personality in the wheel of Samsara as man, angel, god, elemental, animal, etc.

The clinging to life is indicated in four ways, which leads man to abandon the middle path, and to either the ascetic life which makes him to adopt animal habits, or to the epicurean life of enjoyment, or to cling to some form of dogmatic belief, or to cling to the belief of an unchanging ego-soul. The Middle Path discovered by the Blessed One which leads to eternal happiness is called the noble eightfold path, viz., right insight, right aspirations, right speech, right activities, right method of livelihood, right endeavour, right analysis, right mental illumination. Right illumination leads to the goal of Nirvana.

In this life the Buddha realized Nirvana, and for forty-five years He lived a life of incessant activity working for the welfare of all beings in compassion sweet. He was worshipped by kings, princes, brahmans, householders and the poor. What then is Nirvana ? It is the life of non-covetousness, non-hatred and non-ignorance, which in its positive form is a life of self-sacrificing charity, all embracing love to all living beings, and enlightened wisdom.

The man who wishes to enjoy happiness should acquire scientific knowledge of the subjects treating on physiology, biology, anatomy, psychology, geology, astronomy, mystic science, the law of cause and effect, the law of radio-activity and of relativity ; he should be full of pity and compassion, selfless in his habits, avoiding sensuality ; he should always speak the truth, avoid harsh speech, useless talk and slander ; he should abstain from destruction of

life and think that as he wishes to live and enjoy so does the other ; he should not take things that belongs to another, not look lustfully at women, and avoid intoxicants and narcotics. He should not do unto others what he does not want that others should do to him. If this rule should be made to guide one's life much of the unhappiness caused in social life could be lessened.

The mystic psychology in Buddhism is not known to the West. In Buddhist lands under Christian rule higher Buddhism is slowly dying. The student of Mystic Buddhism has to live in solitude, to practise the kammattana methods ; and in the time of Buddhist kings caves and forests in special places were set apart for the use of such mystics ; but under Christian governors no such thing is possible. Christianity as it is preached to Buddhists in Buddhist lands by materialistic missionaries is full of destructiveness. The purity of life which is enjoined in the noble eightfold path is beyond the grasp of the Christian who does not follow the ethics of the Sermon on the Mount.

I have tried to live the purifying life of altruism as taught by the Compassionate Buddha since my nineteenth year and I have found great solace in the efforts that I have made. To me "the Sermon on the Mount" is very practical, and I have been a world wanderer for forty years with no place to call my own, with only one desire and that is to be selfless and to work for the welfare of all beings. Instead of sending missionaries who preach the unscientific doctrine of fundamentalism to India and Buddhist lands, I would suggest that scientific missionaries who can give new knowledge on radio-activity, and teach technical industries to the youths be sent. It is more meritorious to give pure knowledge born of science than to give the antiquated theological dogmas which originated in the brain of muddleheaded priests of the mediæval period.

The doctrine of karma as taught by the Compassionate Buddha is in one aspect the law of cause and effect, but in its fullness no Western student of Buddhism has yet grasped it. Theosophists have an inkling of the doctrine as given to them by the Adepts of the Himalayan Buddhist Brotherhood through Mme. Blavatsky. If this doctrine is well understood by the Westerners their minds will undergo a revolution for the better, and much of the selfishness, arrogance and covetousness which are now visible will disappear. The Indian Brahmans cling to caste and treat with contempt the 200 millions of non-Brahmans. The Americans are a new race with infinite potentialities of doing good for the welfare of the teeming millions of India. They have science, Christian theology and technical industries, but are they happy ? The Semitic ethics that had their origin in Arabia are not in harmony with science,

and for a scientifically advanced people a scientific religion of love is the best. The Buddhist missionaries of India civilized Asia 2000 years ago. They went to distant lands and taught them agriculture, weaving, painting, sculpture, horticulture, floriculture, architecture, hygiene, aesthetic arts, social etiquette, philosophy, psychology, music ; and the civilization that was purely Aryan spread in Tibet, China, Japan, Burma, Siam, Ceylon, etc.

Buddhists repeat the benediction daily as follows :—

“ May all beings live happily, may they be free from hatred, may all be free from sorrow, may they be free from fear ; ” and the individual Buddhist repeats “ May I be happy, may I be free from anger, hatred, sorrow and fear. ”

We all grow old and few are free from disease, and all must die. In this very body we don't again come to this earth, and the happiness that is possible to be enjoyed here is neglected because of the covetousness, arrogance, pride and foolish beliefs that dominate the mind of the unthinking unscientific fundamentalists. The Great Teacher of India taught the robust optimistic doctrine that

“ Hatred does not cease by hatred ;  
Hatred ceaseth by love

Again

Hatred is conquered by love  
The unrighteous by righteousness  
The miser by gifts  
The liar by Truth ”

The fundamental ethic that the Blessed One emphasised was to be strenuous in doing meritorious deeds for individual and collective happiness and to be diligent in acquiring knowledge which would help the destruction of Ignorance. The seven principles of enlightenment which each individual should try to possess are a good memory ; to analyse the elements of being, the powers that are in man which when developed gives him wisdom ; to be strenuous ; to be ever cheerful and not to be damped under adverse conditions ; to be serene not morose ; to develop the quality of psychic alertness ; to be equal-minded in showing love to all.

Too much sensuous enjoyments is a hindrance to psychic development, and asceticism is also an obstacle. Hatred, anger, indolence, slothfulness, irritability, and irrational doubt are hindrance in the path of spiritual illumination.

The scientific basis of the Religion that the Buddha taught is made manifest by His approval of the scepticism which was visible in the Kalama community who declined to believe the dogmas of religion. Each sectarian preacher, who visited them said that what he preaches

is alone correct and all else is false. The Buddha accentuated the fact that scepticism is good but that the sceptic must try to analyse when he is asked to believe any new doctrine. He taught the Kalamas not to believe the statement whether it is traditionally reported, or handed down from generation to generation, or even if it agrees with one's institutions, or it is in a sacred book, or it agrees with logic, or expounded by a wonder-working Brahman ; but that they should examine whether the teaching is conducive to the welfare of the many or not. If it is helpful for the betterment of the individual and for the welfare of others such a teaching should be accepted and lived upto.

“ All meritorious activities based on the element of renunciation ” help to accelerate individual freedom, and the goal of the teachings of the Blessed One is Emancipation (Vimutti). His Doctrine is called Vimukti gnana darsana—the science of the knowledge of Emancipation.

Just what India was 2,500 years ago the United States of America are today. The people are free politically and although the Christian religion is considered as the state religion yet there is *freedom of thought*. The prohibition of alcoholic drinks is a hopeful sign of the people's attitude towards clear living. The Universities are active in trying to solve cosmic problems. Twenty years ago the indestructibility of the atom was taught as a dogma, but now that dogma has been falsified by the discovery of a light ray by Prof. Millikan of the California University whereby the *disintegrating* atom is seen. Every new discovery in the domain of science is in harmony with the teachings of the Buddha, but unfortunately very few Western scholars care to study Pali which is the sacred language of the Buddhist.

Popular Buddhism is what the Western Pali scholars have so far been able to expound. The real psychology of Buddhism is too abstruse for the masses to comprehend, and only very few have the desire even among the yellow robed fraternity in Buddhist lands to enter into the penetralia of Paramartha Dharma wherein is to be found the secrets of mystic development whereby the '*vimutti nāṇa dassana visuddhi*' can be realized. The path of holiness is open to him who has the desire to lead the life of perfect purity with the word of wisdom in his hand.

## SOME MISCONCEPTIONS ABOUT BUDDHISM

WHAT is the attitude of Buddhism towards women is the question frequently put to me by my non-Buddhist friends ? Buddhism encouraged women to seek freedom as we see from the Songs of Buddhist Sisters who entered the Order of Bhikkhunis. When Princess Prajapati, foster-mother of the Buddha, wished to enter the



Order of Bhikkhunis, He at first dissuaded her, saying that women should not leave home to enter the Order, but she along with her royal relatives took the initiative and without waiting for further orders, shaved their heads and put on the yellow robe and came to Buddha, and He then admitted them into the Order. The Bhikkhuni Dhammadinna was a profound scholar and her discourse on psychology was praised by the Buddha. There were great preachers among the Sisters as we see from the Pali texts, and the daughter of the great emperor Asoka 236 years after the parinirvana of the Lord Buddha went to Ceylon to admit women to the Bhikkhuni Order. Ceylon took a leading part in the Buddhist propaganda since the establishment of Buddhism by the great emperor's son, the Arhat Mahinda. Bhikkhunis from Ceylon went to Tibet to establish the Bhikkhuni Order in that country. Women in Buddhist countries have always been free and had shown a desire for progress. Women when properly educated in the science of wisdom are able to bring up their sons for administrative work, and that duties of wives are admirably set forth in the Pali suttas. The good wife can be a companion to her husband, and help him in his work, and love him either as a mother loves her son, or as a sister loves her brother, or as a friend loves a friend, or she can serve him obediently. She has to be an early riser to see that the servants do their work properly, and also should be the last to retire to rest in the night.

The children according to Lord Buddha should be taught morality from their fifth year. They should be taught never to tell an untruth, and to think first before doing any deed or before speaking. They should be taught arts and sciences and to be charitable, never to use harsh words when speaking, to show equal treatment to all, and to be of service for the welfare of others.

The Lord Buddha is the patron of the Adept Brotherhood, and is supreme in the *lokottara* wisdom. He was in possession of ten wonder-working powers and was able to read the thoughts of both gods and men. He looked back for countless millions of kalpas and found that a man may spend a hundred years in trying to find the beginning of things, and he would die but not be able to find the origin of the cosmic order. Four things He said was beyond the conception of human knowledge, and any one attempting to find out the beginning of human species or the world order would be a victim of insanity. Who created the world is a question which has no place in the Buddha lore and He taught that Space and Nirvana as beyond calculation; they are as *asankhata dhatu*. The Buddha taught the science of Yoga whereby one could reach the summit of human perfection and acquire the psychic and spiritual powers whereby one can acquire the *abhinnas*, viz., to look back to past births and to trace the continuity of consciousness from life to life without a break for ten thousand kalpas; to have the divine insight to find out where the dying

consciousness is reborn ; to acquire power to hear distant sounds ; to acquire iddhi power whereby one can become invisible, travel to distant lands, etc. Today there are saintly men in the Himalayan retreats able to do wonders who are adepts in the science of iddhi. Young men with a strong determination willing to renounce pleasures of the senses for the acquirement of sainthood can obtain the higher powers, but he must be patient and selfless and perfectly pure in word, deed and thought. To obtain the higher knowledge it is necessary to learn the Pali language so as to read the books in the Abhidhamma pitaka with their commentaries. And when one is in possession of this knowledge the superfluity of a creator god, the forgiveness of sins, the foolishness of expecting help from an extraneous source, becomes clear. To the muddleheaded, who does not make the effort to concentrate, and spends his time unprofitably, luxuriating in sensualism, living in fear, priestly interference is a necessity. Priests are the lumber-jacks of religion. The question was asked in ancient India why does an omniscient omnipotent God create congenital idiots and the blind, dumb and cripples ?

Buddhism shows the errors of monotheism, atheism, fatalism, nihilism, agnosticism, polytheism, materialism, sensualism, asceticism, spiritualism, deism by analysing the contents of each of the beliefs. It shows that nothing material can be annihilated and that nothing could be kept in a permanent state. The three characteristics which are emphasised in Buddhism differentiates it from all other religions. They are that the atom as well as the solar systems are undergoing change with lightning rapidity. The material portion of man is also undergoing change with every movement of the limbs, that his feelings, perceptions, ideations and thoughts are in a state of flux. There is no creator because no God can create a conscious mind which is ever changing, and the conscious mind of the present physical body is only a link in the chain of existences which is beginningless and endless. No sensible man in ancient India believed that a God can create a fool, unless the former for the moment becomes a fool. The story of the ascetic who went to the gods of the lower heavens to inquire whether they could tell him when the four great elements, fire, water, air and matter would be annihilated is interesting. The gods said that the question is beyond their comprehension, and that he had better go to the Great Brahma who knows all things. He went to the heaven of the creator Brahma, and found his retinue but not Brahma, and upon inquiry they said that he had better wait till the arrival of Brahma himself. And when the glory of the Brahma appeared they waited in silence. Brahma came and took his seat, and the ascetic put him the question, " When will the four elements cease to be ? " to which Brahma made the answer that he is the creator of all things, and that he is controller and chief of all. The ascetic said that he does not want to know about the creation but of the entire

cessation of the four elements. Again Brahma said that he was the creator ; again the ascetic said that he did want to know about the cessation of the four elements. Whereupon Brahma rose from his seat, took the ascetic aside and said, all the gods of my retinue believe that there was nothing that Brahma did not know, but to tell you the truth it was not possible for me to answer your question, and if you wish to get the correct answer to the Awakened One, the Buddha, He would give you the correct answer. Whereupon the ascetic came to the Buddha and asked Him when will the four elements cease to be utterly. The Buddha answered that it is a foolish question and quite unprofitable; but that he should try and find out the way to get out of the limits of the four elements, where the mind will not find a footing in a locality where the elements dominate. The story is fully told in the Kevadda sutta of the Digha Nikaya.

In the Buddhist Jatakas there are stories showing the foolish ways of the gods. In the Hindu Puranas also there are god-stories showing their incapacity to solve psychological problems. To the analyst the myths of creation are an interesting study showing the child nature of the races among whom the myths of creation arose.

The truths that the Buddha proclaimed have become now the common property of later religions. He was the first to enunciate scientifically the doctrine of karma which in the mind of the ignorant degenerated into a theory of fatalism. The law of cause and effect provides food for the thoughtful inasmuch as it shows that the karma energy generated by man in one life is not exhausted in that life. The sanctity of animal life gave an impulse to man to become humane. The doctrine of the brotherhood of man, brought different races and nations to fraternize with each other. The power of universal love, the uselessness of prayer and rituals and of animal sacrifices, the evolutionary nature of the cosmic process, the freedom of thought, the emancipation of the serfs, the great law of universal change, the supremacy of the Law of Righteousness above gods, the happiness that comes from Renunciation, that Ignorance is the primal cause of human misery, that misery can be annihilated by the power of Wisdom and altruistic service for the welfare of Humanity are the cardinal truths of Buddhism.

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### 3. The Religion of Religions

THE Buddha Dhamma is the religion of religions. Long before Jesus and Mohammed appeared, the Tathagata Buddha preached the religion of Truth to the people of India. The contemporary religious promulgators who preached Religion were Purana Kassapa, Makkahali Gosala, Ajita Kesakambala, Pakuda Katyayana, Sanjaya Belattiputta, and Niganta Nathaputta. Purana Kassapa specialized in the doctrine of inaction. We quote the words of the translator of the Samannaphala sutanta regarding the teachings of the above—named six teachers as follows :

Purana Kassapa said to King Ajatasattu—To him who acts, O King, or causes another to act, to him who mutilates or causes another to mutilate, to him who punishes or causes another to punish, to him who causes grief or torment, to him who trembles or causes others to tremble, to him who kills a living creature, who takes what is not given, who breaks into houses, who commits dacoity or robbery or highway robbery, or adultery, or who speaks lies, to him thus acting there is no guilt. If with a discus with an edge sharp as a razor he should make all the living creatures on the earth one heap, one mass, of flesh, there would be no guilt thence resulting, no increase of guilt would ensue. Were he to go along the south bank of the Ganges striking and slaying, mutilating and having men mutilated, oppressing and having men oppressed, there would be no guilt thence resulting, no increase of guilt would ensue. Were he to go along the north bank of the Ganges giving alms, and ordering gifts to be given, offering sacrifices or causing them to be offered, there would be no merit thence resulting, no increase of merit. In generosity, in self—mastery, in control of the senses, in speaking truth there is neither merit, nor increase of merit.

Makkhali Gosala in answer to the King said : There is, O King, no cause either ultimate or remote, for the depravity of beings ; they become depraved without reason and without cause. There is no cause, either proximate or remote, for the rectitude of beings ; they become pure without reason and without cause. The attainment of any given condition, of any character, does not depend either on one's own acts, or on the acts of another, or on human effort. There

is no such thing as power or energy, or human strength or human vigour. All animals, all creatures, all beings, all souls, are without force and power and energy of their own. They are bent this way and that by their fate, by the necessary conditions of the class to which they belong, by their individual nature : and it is according to their position in one or other of the six classes that they experience ease or pain . . . .

There are eighty-four hundred thousand periods during which both fools and wise alike, wandering in transmigration, shall at last make an end of pain. Though the wise should hope : by this virtue or this performance of duty, or this penance, or this righteousness will I make the karma that is not yet mature, mature; though the fool should hope, by the same means, to get gradually rid of karma that has matured neither of them can do it. The ease and pain, measured out as it were, with a measure, cannot be altered in the course of transmigration ; there can be neither increase nor decrease thereof, neither excess nor deficiency. Just as when a ball of string is cast forth it will spread out just as far, and no farther, that it can unwind, just or both fools and wise alike, wandering, in transmigration exactly for the allotted term, shall then, and only then, make an end of pain.

Ajita Kesakambali, who wore the garment of human hair, said :

“ There is no such thing, O King, as alms or sacrifice or offering. There is neither fruit nor result of good or evil deeds. There is neither father nor mother, nor beings springing into life without them. There are in the world no recluses or Brahmans who have reached the highest point, who walk perfectly, and who having understood and realized, by themselves alone, both this world and the next, make their wisdom known to others. A human being is built up of the four elements, and when he dies the earthly in him, returns and relapses to the earth, the fluid to the water, the heat to the fire, the windy to the air, and his faculties pass into space. The four, bearers of the bier take his dead body away to the burning ground. The talk of offerings, this talk of gifts is a doctrine of fools. It is an empty lie, mere idle talk. Fools and wise alike on the dissolution of the body, are cut off, annihilated, and after death they are not. ”

Pakuda Katyayana said to the king : The following seven things are neither made nor commanded to be made, neither created nor caused to be created, they are barren, steadfast as a mountain peak, as a pillar firmly fixed. They move not, neither do they vary, they

trench not one upon another nor avail aught as to ease or pain or both. And what are the seven ? The four elements—earth, water, fire, and air—and ease and pain, and the soul as a seventh. So their is neither slayer nor causer of slaying, hearer or speaker, knower or explainer. When one with a sharp sword cleaves a head in twain no one thereby deprives any one of life, a sword has only penetrated into the interval between seven elementary substances. (Compare Bhagavad Gita).

Sanjaya Belattiputta said : If you ask me whether there is another world—well, if I thought there were, I would say so. But I don't say so. And I don't think it is thus or thus. And I don't think it is otherwise. And I don't deny it. And I don't say there neither is, nor is not, another world. And if you ask me about the beings produced by chance ; or whether there is any fruit, any result, of good or bad actions ; or whether a man who has won the truth continues, or not, after death—to each or any of these questions do I give the same reply.

Niganthanatha said to the king: A Nigantha, O King, is restrained with a fourfold self-restraint. He lives restrained as regards all water ; restrained as regards all evil ; all evil has he washed away ; and he lives suffused with the sense of evil held at bay. Such is his fourfold self-restraint. And since he is thus tied with this fourfold bond, therefore, is he, the Nigantha called Gatatto, Yatatto, thitatto.

In this connection it is good to look for the definition given of the agnostic in the Brahmajala sutta, which is as follows : There are Bhikkus, some recluses and Brahmans who wriggle like eels ; and when a question is put to them on this or that they resort to equivocation in four ways, viz., in the first place, Bhikkhus, some recluse or Brahman does not understand the good, as it really is, nor the evil. And he thinks : I neither know the good, as it really is, nor the evil. That being so, were I to pronounce this to be good or that to be evil, I might be influenced therein by my feelings or desires, by ill-will or resentment. And under these circumstances I might be wrong ; and my having been wrong might cause me the pain of remorse ; and the sense of remorse become a hindrance to me. And so he answers when questions are put to him thus : “ I don't take it thus. I don't take the other way. I advance no different opinion and I don't deny your position. And I don't say it is neither the one nor the other. ”

There were some recluse or Brahman, dull and stupid, and by reason of his dullness he hesitates to answer questions, and when he does answer it is like this ; “ If you ask me whether there is another world I would answer I do not know ”.

The Tathagata is not a theorist and He therefore condemns dogmas and theories concerning the past and the future. The various dogmatic theories found in the Brahmajala sutta have been condemned by Him. By his omniscient wisdom He discovered the Law of Cause and Effect, and when that Law is applied to the past He found it worked and also it would work in the future. The Law of Cause and Effect was the touch stone of the two great psychic factors which He made use of to find out the working thereof. He looked to the past and found that consciousness had lived in variations under differentiating conditions. He found that consciousness did not cease after the dissolution of the physical body but that it was reborn according to the karma of the individual in accordance with the great Law of Cause and Effect. The great Law of Cause and Effect was applied to the Law of Relativity showing how the individual Consciousness continues to work. The mind is ceaselessly at work in both ways whether guided by Ignorance or by Wisdom. The perfected mind of the Arhat is guided by Wisdom and is free from the contaminating influences of the threefold evils. The perfected mind does not create sankharas giving birth to fresh karma. The mind under the influence of Avidya (Ignorance) is ceaselessly creating fresh karma, now good, now bad.

When Malunkyaputta guided by Ignorance asked the Tathagata whether the world is eternal or not eternal ; whether it is finite or not finite ; whether the soul and the body are one ; or whether they are different ; whether the present personality after death is born again ; or not ; whether the personality after rebirth will cease to exist ; whether the present personality neither does exist nor ceases to exist hereafter, the answer of the Tathagata is that the denial or affirmation of these questions has nothing to do with the observance of the principles of the holy life. The Tathagata was no dogmatist. These questions are foolish for one who has realized the Infinite. Some people seem to think that the silence observed by the Lord in answer to the foolish questions indicated that He was an agnostic. Nothing of the sort. Every one of these questions have been analysed and rejected because the purified consciousness of the holy Arhat has realized that absolute peace by means of Wisdom. It was a new science of Wisdom that the Tathagata promulgated which when

comprehended gave the mind the peace unshakeable and happiness infinite. To realize this state it was necessary for the disciple to observe the principles of the supreme eightfold path whereby right insight, right aspirations, right speech, right deeds, right livelihood, right endeavour, right fixity of thought, right illumination can be gained. All foolish questionings cease when the mind comprehends the four noble truths, the first of which points out the existence of grief, sorrow, anguish, lamentation, disappointment, despair, and the causes whereby such sorrows are caused. The fear of death is lost in the mind of him who realizes the third noble Truth. Deathlessness becomes manifest to him who has destroyed Ignorance by means of Wisdom. Nirvana is infinite bliss. It is beyond expression, and ineffably sweet. It is *acala sukha* - unshakeable happiness. Foolish dogmas about the existence of a creator, the necessity of suffering saviour to lead men to a heavenly existence are rejected by the scientific thinker who accepts the immutable law of cause and effect. The Dhamma of the Tathagata may be called the religion of religions. The foolish dogmas of pagan religions posit the existence of creators, weeping saviours, eternal hells, and other tomfooleries. There is no hell for him who observes the principles of the Middle Doctrine promulgated by the omniscient Tathagata. Popes, priests, rituals are fetters to be destroyed by means of wisdom.

To the undeveloped barbarian the mythological fables of Arabia, of Babylon, Assyria, India and other lands, may appear true, but the analytical consciousness of the scientist without rejecting them, tries to find out the source of the myth. Pleasure-loving people do not care to seek Truth and Truth does not manifest except to those who are prepared to make sacrifices and renounce sense-exciting enjoyments. To the early disciples Jesus spoke of the Holy Ghost, which is another name of Supernal Truth and Jesus made the solemn declaration that "If I go not away, the Comforter will not come unto you." Jesus said "that I have many things to say unto you, but ye cannot hear them now." The supernal Law of Truth and Righteousness is hidden from the mind of the man who does not care to make sacrifices for the realization of Truth in this life in perfect consciousness. The Lord Buddha is called the *Dhammakaya*, the body of Truth, for He is Truth, for did He not say, he who sees Truth sees me. His holy body was a tabernacle for the residence of Infinite Truth. The mind of man is worth more than earthly kingdoms, and to allow it to be contaminated by petty bickerings and to be influenced by hatred, anger, illwill, covetousness and unscientific



beliefs and superstitions is not wise. The wise man rises above abuse, revilings, slanders and thinks nothing of the ill-treatment he receives at the hands of people who have no idea of the sublime.

The Prince Siddhartha of the solar line of Sakyas, son of the Raja Suddhodana, made the great renunciation in His 29th year and went through bodily sufferings for six years and reached the climax of bodily pain. Beyond that he could not go. He fell down in a swoon, and the angels thought that He was dead. After a time He gained consciousness and then He thought that there must be another Way to gain Truth. It was the recollection of the inward bliss that he had experienced as a baby under the Jambu tree at the royal ploughing festival, which gave Him the clue to discover the secret of the Middle Path.

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## 4. The Religion of Wisdom

\*Two thousand four hundred and seventy-six years ago the Great Teacher, the Lord of Supreme Compassion that brought Peace and Happiness to the world of gods and men passed away into the unconditional infinite state of Nibbana, leaving behind the unfading perfume of the sublimely noble idea of the blessedness of a glorious life of altruistic activity, of forty-five years of service, or aesthetic disinterestedness, of love, of sweet unruffled repose amid the turmoil of passions, lusts, angers, hatreds, a life that will, for all time to come, when properly studied, influence the thoughtful portion of humanity for nobler deeds, for greater and a larger love than what is found in the pursuit of transitory pleasures based on an incorrect understanding of the potentialities of the human mind.

The Buddha appeared in Middle India at a spiritual crisis to lead man from the slough of ignorance and ignoble sensualism to the loftier heights where love and an infinite happiness reign supreme.

Just a thousand years ago the march of peaceful progress was arrested by a cataclysm of destructive vandalism caused by the cohorts of rapine and plunder that emerged from the barren wastes of Western Asia. Like a raging tornado the uncultured hordes appeared and the pleasure garden of aesthetic romance, of cultured beauty of a purified aryanism, uncontaminated with the putrefactions of a debased sensualism born of immorality, was completely destroyed from its foundations leaving only the debris, whose vestiges after a thousand years, are being explored by the enlightened archæologists of Europe bringing into light remnants of a culture which the civilized world today would like to possess in abundance.

From Middle India two streams went meandering in opposite directions, one westward, as far as the confines of Western Asia and the other Eastwards, where today we see the clear waters of the limpid streams in the Land of the Rising Sun. The stream that went to the West went dry and the dry bed is only visible where once Panini lived and the cultured Graeco-Bactrian Buddhist Kings reigned. Had not the raging of Gandhara and Graeco-Bactria, we should be witnessing today an aesthetic people just as we see in Japan today.

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\* The first part of this article contains an amended version of an address delivered in 1918. The amendments, though minor, are significant as they represent the development of Anagarika Dharmapala's thoughts (*Vide* Chapter 6)

The parasitic growth destroyed the western branch of the majestic Nyagroda tree of Buddhism and attacked also the main stem ; but fortunately the Eastern branch still flourishes today giving us an idea of what the main tree had been when it was in full growth in Middle India. The vandals have ceased to exhibit their destructiveness, and it is hoped that with the help of the British people who have become the protectors of India, we might again see the *revitalising* of the stem which will again grow under their enlightened care into a Mighty Tree to give spiritual shade for a materialistic world.

The tree is judged by its fruits, and the fruits we see in the living Branch of Buddhism from Burma to Japan.

We are amidst the throes of a great world crisis since the formation of the world and at this crisis it is opportune to study the life and teachings of the Great Teacher, Sakya Muni, whose unparalleled example of loving service has given comfort and consolation for 2500 years to countless millions of human beings who follow more or less His teachings.

The world's great teachers had their birth in the continent of Asia. In the western confines of Asia are situated the countries which gave birth to Moses, Jesus and Mohammed. In Persia was born Zoroaster : China gave birth to Laotsze, Confucius, Mencius, and India gave birth to Krishna, Rama, Buddha, Panini and Asoka ; Greece and Rome produced Empedocles, Socrates, Plato, Aristotle, Heraclitus, Democritus, Pythagoras, Epicurus, and Epictitus, and Europe has yet failed to produce a founder of religion. Harmsworth's Popular Science does not mention the names of Confucius, Laotsze, Mohammed, Rama, Krishna ; and the name of 'Zoroaster' is given to 'an oil-driven ship' but speaks of Buddha as follows : "The range of those whom we shall here call the pioneers of evolution is from Heraclitus of Ephesus. Thales of Miletus and Gautama the Buddha who all lived about the sixth century before Christ to the Frenchman Jean Baptist de Lamarck. The beginners were very vague indeed. Heraclitus was called the 'dark' because his utterings were too obscure. Thales thought everything evolved from water. Buddha's teaching was, in one aspect, more definite, and as the basis of a great system of ethics it is worthy of our comprehension. In Buddha's view, as in ours today, all the forms of life are essentially one. The highest forms, which are human, find the reward of goodness in Nirvana, which the evolutionary doctrine of the ascent of man is thus clearly implicit in the teaching of Buddhism. p. 1038

In Buddha the East and West meet on common ground of scientific evolution divested of anthropomorphic superstitions. Europe will in the future have a better conception of the spiritual when her philosophers study more of Abhidharma Pitaka. But for a thousand

years India's children have forgotten the ethics, philosophy and psychology of her own great saviour ; and this period of Indian history is all a blank. India in her days of glory was the beacon light of Asia. The Bhikkhus wearing the yellow robe of purity and love went to distant lands to spread the ethics of Aryan culture. They Aryanized the unaryan races. The great block of literature that is to be found today in Japan, China, Cambodia, Mongolia, Tibet, Ceylon, Siam, Burma was the legacy of Buddhist India.

Compassion to save the world from the nightmare of Ignorance prompted the Buddha to preach the Dhamma after He had realized Supreme Wisdom and the ineffable peace of Nirvana.

The chief god of the delightful heavens Namuchi Mara approached the Blessed One when He was sitting at the Ajapala Banyan Tree near the Bodhi Tree, enjoying the bliss of Nirvana, and addressing Buddha said, 'Thou art fully enlightened, thy quest has been gained, enjoy in solitude the bliss of that peace and abstain from proclaiming the Dharma to the world of men.' The answer of the Tathagata was : " Evil one, I know thee. I shall not enjoy the bliss of Nirvana in solitude but proclaim the Doctrine glorious and make disciples, both male and female, who shall continue to spread the Dhamma." Greater than the peace and the bliss of Nirvana was the salvation of the world. And in the seventh week after the great enlightenment the Blessed One proceeded to the famous Deer Park, the Migadaya, in Benares to preach the Dhamma to the five Bhikkhus, His former companions who were with him during the period of his austerities in the forests of Uruwela. He found them at the Deer Park, who at first declined to listen to His message, but at last they yielded, and He preached to them the Middle Doctrine, beginning with the words : There are two extremes, O Bhikkhus, which the man of religion who has forsaken his home should not associate with, viz., the path of sensual enjoyment, which is low vulgar, earthly, ignoble and unbeneficial ; and the path of austerities, which is painful, ignoble and unbeneficial. Avoiding the two, he should tread the Noble Eightfold Path, viz., Right Views, Right Aspirations, Right Speech, Right Actions, Right Livelihood, Right Exertion, Right Mindfulness, Right Illumination.

The Path to Holiness which He enunciated is for Bhikkhus and Bhikkhunis, lay disciples, male and female. The terrific austerities which He had experienced are detailed in the Maha Sihanada Sutra in the Majjima Nikaya. No other human being has equalled Him in the practice of austerities, and therefore He emphasised that except the Noble Eightfold Path other Paths are barren of the fruit of perfect Brahmachariya.

## II

THE Prince Siddhartha belonged to the pure Solar Race of Kshatriyas whose ancestor was Ikshvaku. Till his eighteenth year the Prince lived the student life, and in that year at a Svayamvara contest He selected the Princess Yasodhara, of the same age as himself, to be his wife. His father, the Rajah Suddhodana, had built for the Prince's use three palaces for the three seasons and in these palaces surrounded by heavenly pleasures, he lived with his beautiful young wife till his 29th year. In a sutra in the Anguttara Nikaya, section 3, is found the description of the three palaces, and He told the Bhikkhus that his father had brought him up in extreme tenderness equal to that of a god, and in the Magandiya Sutta, Majjhima Nikaya, speaking to the Brahman Magandi, said that no other prince has renounced the pleasures that He had renounced.

Realizing that happiness could not be found amidst sense pleasures, the Prince made the Great Renunciation in his 29th year. Wearing the yellow robe He walked from the outskirts of the Sakyan territory to the kingdom of Bimbisara. Entering the capital city of Rajagriha, the prince ascetic with the begging bowl in hand went in search of food. The King's spies seeing the ascetic went and informed King Bimbisara that a personage of unsurpassing beauty was in the city. The King ordered them to follow Him and to return and inform him so that he will visit him. The Ascetic having begged the food proceeded to the Pandava hill close to the city and there he sat to eat the food, and when He saw the mixed food disgust came over Him. He who had taken the best of delicacies in a perfumed hall surrounded by enchanting beauties amidst song and sweet music, for the first time sees a mixture of every variety of food thrown in doles into the bowl, and His aesthetic sense revolted in disgust ; and then He began to reflect that Truth does not come into perfumed chambers but that it must be won at great sacrifice ; and He ate it. The King then came in state on a visit to Him, and on inquiry as to His antecedents the Prince Ascetic told the King that He was a prince of the Solar race of the Sakya clan and that their home was in the Kosala valley and that He having found no delight in pleasure had gone forth in quest of the Great Wisdom. The young King discovers that the Prince Ascetic who was twenty-nine years of age was older than him by seven years, and struck at the divine features the King asked Him to stay and rule half the kingdom. He declined and the King thereupon solicited a favour that He would visit his kingdom after He had reached Enlightenment, and the Bodhisatva bade farewell to the King and wandered alone in search of the Brahman Recluses of great renown. First He went to Alara Kalama who gladly welcomed Him as his disciple. He stayed with him and learnt the mysteries of

the higher Dhyana of Nothingness ; but dissatisfied with the illusion of Nothingness He left Alara and approached the great Recluse Udraka Ra.naputra who pleasantly accepted Him as a disciple. From Udraka the Prince learnt the still higher mystery of the arupa brahmaloka where the liberated consciousness enjoys bliss for 84,000 Kalpas. And after that what happens, asked the Prince and receiving a negative answer He left Rama and proceeded on to the sylvan retreats of Uruvela close by the river Neranjara for self-introspective culture by following the path of austerities. For six years day and night in the forests of Uruvela He began practising the different forms of bodily mortification as described in the Maha Sihanda Sutta. After six years of painful austerities He found that He was no nearer the goal. With no vitality in his body he fell down unconscious. Even the devas thought He was dead. When consciousness returned He found the utter uselessness of bodily mortification. The manifold forms of penances which were current at the time and practised by the ascetics, each one adopting one or more methods, were as follows : He goes naked ; he is careless about eating food and performing bodily functions ; he licks the palms of his hand after eating his food ; he does not accept alms, he refuses to eat food except by begging ; he refuses invitations to dine thinking that some special dishes will be prepared for him ; he refuses to call at a special house or hut ; he will not eat food if he sees that the game was taken direct from the cooked pot ; he will not accept food placed beyond his reach ; he will not take food scooped out of the pestles ; he will not take food from one when two are eating together, he will not accept food given by a woman who has a child ; he will not take food from a woman who has intercourse with a man, he will not accept food during a drought ; he will not accept food if a dog was standing by ; he will not accept food if the place was swarming with flies ; he will not eat meat or fish, nor take intoxicants, or strong drinks, nor liquid food ; he will take food only from one house each time ; or take two mouthfuls, or three up to seven and not more, he takes food only once during the day ; or once in two days, or once in seven days ; or once in a fortnight, eats only one kind of rice, or different kinds of seeds, or water plants, or powdered rice, or tender grass leaves, or fresh dropped caldung, or fruits and roots ; or only fruits not plucked ; he will wear only coarse hemp cloth, or cloth woven mixed with hemp ; or cloth recovered from a burning ground ; or from a dust heap ; wears only the bark of certain trees ; or wears only a deer skin, or a kind of dress made of Kusa grass ; or only a dress made of thin strips of wood pieced together, or only a garment made of human hair ; or woven from horse tails ; only a garment made of the fallen feathers of an owl ; he plucks out his hair and beard ; he remains standing all day long, he squats on his heels all the time ; he sleeps only on a bed with iron spikes ; only uses a plank for the bed ; sleeps only on the bare ground ; sleeps only on one side ; he rubs oil on the body and

stands in a place where dust blows ; he sleeps only in the open air, sits on whatever seat is offered to him without rejecting ; eats food only picked from the garbage box ; never drinks cold water for fear that the souls therein would enter his body ; he goes into the river three times a day to wash his sins away. ”

The Bodhisatva Prince having experienced the sensations of each of the different methods of asceticism rejected them root and branch and condemned them as painful, ignoble and unproductive of good results, and leading to suffering after death.

The life of sensuality of satisfying the eye, by such sights as are *productive of lustful feelings, of satisfying the ear by lustful music and singing; of satisfying the nose by lustful inhalations; of satisfying the tongue by lustful tastes by the destruction of the lives of innocent animals for their flesh, and by intoxicating drinks; of satisfying the body by wearing costly dresses and head gear, by wearing plumes and feathers and skins.* This life of sensual hedonism was condemned as being ‘low, vulgar, earthly, ignoble and unproductive of good results.’

In the domain of speculation the Bodhisatva had witnessed the metaphysical wranglings of the sectarians of different schools. The interruptions and ejaculations as used by the dialectician are given in the Brahmajala Sutta as follow :

You don’t know this doctrine and the law, I know. You are wrong, I am right.

The metaphysics of the Indian Schools of Thought were analysed by the Blessed One and classified under two categories, the Sasvata and the Ucheda. The former held *to the theory of permanency of the soul and body* ; the latter held the Nihilistic view that after death there is no continuity. The former looked back by means of spiritual illumination to the past births and found that the human being had been existing from birth to birth. Hence the enunciation of the principle of Eternal Existence without undergoing change. There were others who held the same theory which they demonstrated by means of logic. There were others who held the same theory basing their belief on an all controlling creator, that he created the world. There were others who held to a spiritualistic origin of the world in that they believed that the fallen angels were the first born on this earth.

Certain of the metaphysical schools believed that everything has been predestined, that sufferings are due to previous causes.

There were the Ahetukavadis who believed in the theory that whatever happens is without cause.

There were the Amaravikshepas who abstained from discussions on the ground that they cause mental disturbance and rested their faith on the 'I do not know' principle. If you ask them: Is the world eternal? The answer is I don't know. Is the world not eternal? I do not know. Is the world both eternal and non-eternal? I do not know. Is the soul eternal? I do not know. Is it non-eternal? I do not know. Do you know that you do not know? I do not know. Are you sure in saying 'I do not know?' I do not know. Why should I tell a lie and get sin?

There were others who held to the theory that it does not produce any merit by giving charity, that there is no demerit if you do not give, there is neither a past nor a future, there are no saints or holy Brahmins.

Certain ascetics held to the view (See Dighanakha Sutta) of accepting no view whatsoever. They took pride in their theory in saying: "We accept no view": and the Blessed One said, "That itself was a belief."

### III \*

The Pancattaya Sutta of the Majjhima Nikaya and the Brahmajala Sutta of the Digha Nikaya describe the various theories held by different schools of Metaphysics. The Malunkya Sutta and the Vacchagotta Suttas of the Majjhima, the Kevadda Sutta of the Digha, and two suttas in the Udana may be profitably studied by the student of Indian religions.

There were certain Brahmins who went by the names of Pacchabhumaka, Kamandaluka, Sevalamalika, Udakarahaka, Aggiparicarika, who preached that they have the power to send all dead people to heaven. For particulars see the Gamini Samyutta, Samyutta Nikaya.

There were at the time when the Blessed One began to turn the wheel of the Law of Righteousness six well known teachers respected by the community—to wit Purana Kassapa, Makkhali Gosala, Ajita Kesakambala, Pakudha Kaccayana, Sanjaya Belattiputta, Nigantha Nataputta.

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*\*This section may be compared with the article: "India Two Thousand Five Hundred Years ago" (Chapter 35) as they have several paragraphs in common.*



Purana Kassapa proclaimed his doctrine as follows. There is no sin in killing, stealing, committing adultery, telling lies, or causing others to do these acts. Neither is there any merit in doing charitable deeds, neither is there any increase of merit in speaking truth, in self-control or mastery of senses.

Makkhali Gosala taught : Without cause, or reason human beings become depraved, without cause human beings become good. Human effort has nothing to do with one's progress. There is no such thing as human effort, or energy or strength. All living beings come into existence without these principles. Men, animals, gods, nagas, mendicants, demons, they come into existence with no will of their own. Both fools and the wise all go through a course of trans-migrations for 84,000 aeons, thereafter they cease to exist. Fools think they can alter the predestined course and do penance and practise virtues, but their effort is in vain.

Ajita Kesakambala taught his followers that the human being is composed of four elements. When he dies the earth element in him goes to the earth, the fluid element to the water, the heat to the fire, the windy to the air and his sense organs pass into space. The offering of gifts is the talk of fools. It is a lie when men say there is merit therein. Fools and the wise after death are annihilated.

Pakuda Kaccayana taught his followers that there are seven principles uncreated. They remain permanent throughout, viz., earth, water, fire, and air, the feeling of happiness and pain, and the soul. There is neither slayer nor causer of slaying, hearer or speaker, knower or explainer, when one with a sharp sword cleaves a head in twain, no one thereby deprives any one of life, a sword has only entered the space between the seven substances.

Niganta Nataputta taught that a man is restrained with a fourfold restraint. He guards himself from drinking cold water, he avoids evil.

Sanjaya Belattiputta taught that by going to answer questions one commits evil. Silence is the best. It only causes perplexity to the mind, therefore, profess ignorance and say I do not know whenever any question is asked.

Naked asceticism, metaphysical discussions, speculations about the future, past and present, ritualistic observances, propitiating the devas by offering blood sacrifices of animals killed in the great sacrificial halls at the king's expense to avert evil by the Brahmanical priests, water Baptists and prayer makers, who send dead men's souls to heaven, these were the agencies that were employed by ascetics, Brahmans, wandering paribbajakas, etc. Only one class of ascetics called the Jatilas, who kept the sacred fire, accepted the doctrine of karma. The social doctrine of caste that the Brahman was superior to the Kshatriya, Vaishya and Sudra was popularly accepted without a protest.

Into the arena of religious combatants the Blessed One, The Holy Tathagata, in the role of a Physician, Surgeon, King of Righteousness, and of a Fisherman with a net enters to proclaim a New Doctrine—the ethics of the perfect life of the Brahmachari—The Four Noble Truths, the Seven Principles of Enlightenment, the Four Principles of Progress, the Eightfold Path, the root causes of an unending evolution, the Twenty-four principles of Causality, the law of cosmic metabolism, from the atom to the highest heavens ; the existence of sorrow and the complete unattachment to things, objective and subjective, in the realm of sensual pleasures, in the world of superior Gods called Brahma, and in the formless states where only mind exists.

The Buddha set aside speculative metaphysics of the Whence, Whither and What am I, and substituted the doctrines of Karma and Universal love. Where discord existed He introduced the ethics of Harmony and Peace. The pride of birth of the caste Brahman was condemned and a super chivalrous doctrine of forgiving patience was enunciated. He brought into existence a spiritualised Army of Bhikkhus trained according to the ethics of Aryan discipline to take the place of the disorganised rabble of undisciplined ascetics. Constructiveness was substituted in place of Destructiveness. Dogmatism gave place to analysis. Domestic inactivity in the development of meritorious thoughts was emphasised as the only way for the realization of a purified wisdom where anger, passionate lusts, and foolishness are destroyed for ever. Other Saviours came preaching a doctrine of destruction and denomination and an eternal hell ; the Tathagata came to save those that were in sorrow and suffering. The merciful saviour seeks and saves. For six years he went through every imaginable form of austerity, having given up the pleasures which every human being seeks. He loved every living being. He wanted no worship in return except that earnest people will only follow the path which He had discovered through great suffering.

The Blessed One found a disorganised rabble of ascetics, each one asserting that his view is only correct, all else wrong. Scepticism was a pure dominating element in social life. It was truly a case of blind leading the blind ; and the Buddha related the story how a company of blind men described what an elephant is like. Into this chaotic society the Blessed One introduced His band of disciples neatly clad in yellow garb, thoroughly disciplined, well taught in morality and ready for service in the spirit of perfect humility who preached to the people in their own language. His sweetly melodious and vibrant voice, his perfectly symmetrical body, his golden complexion, his orange coloured robe, these were all attractions.

All the unhappiness that we see in the world, all the strife that we witness between son and father, between mother and daughter, between brother and brother, between sister and sister, between Brahman and Brahman, between King and King, between tribe and

tribe, between nation and nation may be traced to the root cause of ahamkara. It is begotten of tanha, mana and ditthi. Happiness is inachievable in this world so long as these evil principles are active. Tanha is produced by sense operations. Tanha is thirsting for and coveting worldly things. Mana is overweening pride, and ditthi is a wrong and one-sided view of Truth.

People untrained in science believe in a permanent invisible animistic phantom residing somewhere in the body. Some call it Jiva, others call it Atman. They believe that the feeling I am, this mine, emanates from the atman. Ascetics in the forest, living in solitude, in fasting and prayer, get their sense organs sublimated. They experience certain sensations and they attribute it to the phantom within, and they call it 'I am'. They attribute the sensations and perceptions experienced through either one of the changing sense organs, viz., eye, ear, nose, tongue, body and mind, to the indiscoverable, hidden something which they name atman. They also found an exterior agent in the form of a deity. The deity expanded according to the expansion of the individual's sensations and apperceptions. Each one finds his god in a burning bush. The sights seen, the sounds heard, the feelings experienced, the thoughts created, are all due, he thinks, to the inner man. It is not the eye that sees but the soul within, that is the atman; in this wise was metaphysics born. India is the birthplace and the breeding ground of metaphysics. The atman idea produced asceticism. They said it is not the eye that sees but the soul within if this is so, the Buddha said, then the blind sees better.

The Buddha took the living man as a whole and He traced the sense feelings of pleasures and their opposites to the contact produced by the association of one of the (ayatanas) sense organs to its corresponding object. The eye sees an object, the ear hears, the nose smells, the tongue tastes, the body feels the contact with another body, and the mind being immaterial can perceive through its own activity. If there was no object brought before the eye, the eye consciousness would not operate. When the three unite contact is produced. By contact feeling is produced, feeling produces tanha, thirst or craving, this tanha produces upadana, clinging, and the clinging is due either to one of the four agencies, viz., the belief in an atman, in the efficacy of austerities and bodily penances, in the enjoyment of material pleasures, in the acceptance of unscientific views. Upadana operates in the realms of sense pleasures in the world of the personal god, or in the world of pure spirit. The Buddha did not look to any personality inside or to an animistic phantom outside of the six senses for the solution of the problem of happiness. He said once to a spiritual being, that in this one fathom long body is to be found the end of all pain and sorrow. He therefore taught that one should control the eye and not allow it to be controlled by sights, control the ear and let not sounds control it, control the nose and let not smells control it, control the tongue

and let it not be controlled by taste, control the body and let it not be controlled by other bodies that come in contact therewith, control the mind and let it not be controlled by apperceptions. There would then be no karma creating cognitions born. Cognitions are dependent on the (ayatanas) sense organs. By analysing the body the Blessed One found it was a compound of five (skandhas) aggregates and named it the body, feelings, perceptions, ideations and cognitions. The body was analysed and found that it was a resultant compound of ever changing solids, liquids, heat, and wind ; and that in the living being are found the root elements of solids, liquids, heat, wind, consciousness and space. These changing agents constituted the human form. The living organism through the eye, ear, nose, tongue, body and mind, feels, perceives, generates ideas and provokes cognitions. These are momentarily changing. The Buddha was the first to proclaim that there is no such thing as an indestructible atom. That the so-called atom was undergoing slow changes imperceptible to the naked eye, and Europe discovered this great truth only a few years ago. The unscientific view of a permanent atom gave rise to the animistic idea of a permanent soul and the permanent soul became the totem of sectarians. This horrid idea gave rise to Egoism ; and the Ego totem the Tathagata proclaimed was a phantom, the creation of hallucination of unbalanced minds. He said " Bhikkhus, the body is changing, and the feelings based on the six ayatanas are changing, the eye is changing, forms are changing, perceptions are changing, ideations are changing, cognitions are changing, the earthly substances are changing, watery substances are changing, fiery substances are changing, the atmospheric agencies are changing. Change produces eventually sorrow. A thing is born, continues to exist for a time, and then decays and dies. Metabolic change produces sorrow, grief, despair, lamentations, etc. Now Bhikkhus that which is subject to change, and producing eventually either suffering or sorrow could that be called ; this is me, this I am, and this is my unchanging soul ?"

Man clings to the five skandhas. The continuous reappearances of the five skandhas produce misery. The sensualist loveth the body, the fatalist tortures it. The seeker after happiness adopts the Middle Path.

The changing skandhas experience pain and pleasure according to actions, deeds and thoughts. Good actions, good words and good thoughts are called good Karma. Bad actions, bad words and bad thoughts are called bad Karma. Karma is the creative force working in each individual. The other great Truth that the Tathagata discovered is the great law of Cause and Effect. Nothing is permanent, nothing can be annihilated. We reap what we had previously sown, and we are always preparing the soil to sow fresh seeds. Produce a Cause and the Effect must necessarily follow. This universal law which the Tathagata discovered on the full-moon of Vaisakha at

Buddha Gaya 2521 years ago is called the Pratitya Samutpada, the law of interdependent causation based on the twelve Nidanas first of which is Ignorance. Ignorance is the cause of our miseries. It prevents each one from enjoying happiness. Not to know the scientific comprehension of Truth is Ignorance ; not to know the root causes of rebirth is Ignorance, not to know the working of the 24 Causal Laws is Ignorance.

Buddha's doctrine is not a metaphysic but a verifiable science of psychological analysis—a Vibhajjavada. Its truth can only be realized by him who leads a life of purifying activity. He who has a clean heart he is pure, his heart becomes radiant. He who has an impure heart is contaminated. The Blessed One advised the Kshatriyas of Kalama not to accept the aid of books, revelations, of external saviours, of logic, of traditions, of saints in order to discover truth. The Blessed One appeared to proclaim the latent potentialities of the human being, to show the Path which He discovered by His efforts and by self—abnegation, leading to infinite happiness.

To suppress the individuality of the human being was not His purpose. He discovered by His omniscient wisdom, by His divine insight surpassing that of gods, that man was not created by any god or Lord, that he has had no beginning and is without end, and all that is needed was to improve his animal nature by a process of ethico-psychological discipline, which will tend to annihilate the causes that lead to psychical and moral degeneracy.

The life of the Blessed One was one of absolute love to every living creature ; He never uttered a word in anger, nor did he utter a vain and unprofitable word during the long period of 45 years of his ministry ; and He passed away into the blessedness of ineffable Nirvana in His eightieth year. His unparalleled life was Truth itself; therefore, was His body called the Body of Truth, and that the words that He spoke were founded on Truth.

The man is only personified Thought. What he thinks that he becomes. Therefore did the Blessed One utter the gatha ;

Mano pubbangama dhamma,  
 Mano settha mano maya  
 Manasa ce padutthena  
 Bhasati va karoti va  
 Tato nan dukkham anveti  
 Cakkam va vahato padam.

Mind precedes sensations, apperceptions and volitions. Mind is chief. With an evil heart if one speaks or acts, sorrow will follow him as the wheels of the cart follow the feet of the ox.

Therefore did He enunciate the principles of psychical discipline for the sublimation of the heart and the seats of the sense organs. He found that man is the result of his own Karma which he had accumulated by his cognitions, ideations and feelings, and that when the mind ceases to create sankharas, and divested of *trishnaic* cravings, Nirvana is won ; and the purification of the mind could not be achieved till man changes his old pagan and ignoble habits. The body goes into dissolution at the culmination of life ; but his *nama gotra*, his feelings, his apperceptions, his ideations, his cognitions do not go into dissolution. They are re-individualised by the force of psychic energy in a new *nama-rupa* which is called rebirth. This process continues on like a flowing river from life to life, aeon to aeon unceasingly. Cessation comes only when the mind realizes the Four Noble Truths. Man is a social unit. His actions, his words, his thoughts are his best judges. The Blessed One emphasised this important psychological truth and showed the noble eightfold path whereby the human being who conforms to the noble discipline may escape rebirth. He showed the four stages of holiness whereby one may gradually ascend to the summits of perfection either in this very life, on this earth as an Arhat, or as an Anagami without again returning to this earth in the next birth, in the Brahma world, or as a Sakadagami returning to this earth only once, or as a Sotapatti returning to this earth seven times, or three times or once. He formulated a scheme of salvation for the benefit of those who desired to walk in the Noble Path.

To walk in the Sotapatti path the aspirant is required to observe strictly the five precepts, to have faith in the Buddha as his teacher, not look to extraneous aid, to fulfil the ten paramitas, to study one of the five Nikayas in the Sutta Pitaka with its commentary, to exert and destroy three fetters called Sanyojanas, viz., (*sakkaya ditthi*, *vichikiccha*, *silabbataparamasa*) (1) the wrong view that inside the body there is a permanent soul ; (2) doubting as to the existence of a future world, the effect of Karma, the existence of the Buddha, His Dharma and His holy disciples, and the law of evolution ; (3) that ascetic austerities are necessary for salvation. Any human being may follow the Sotapatti path, whether a householder or a Bhikkhu.

The second or the Sakadagami Path is similar to the Sotapatti except that he has to exert to destroy two more Sanyojana fetters, viz., (*kamaraga* and *patigha*) the desire for sensual pleasures and exhibition of anger, ill-will, hatred. The third path of the Anagami is only for those who wish to follow the celibate life of the Brahmachari. A householder who walks in the Anagami path is called a lay-Brahmachari. He must completely destroy the above five sanyojana fetters, viz., three sanyojanas of the Sotapatti, and the two sanyojanas of the Sakadagami. If he succeeds he does not return again to this earth ; but takes birth in the pure abodes of the Anagami Gods—called *Suddhavasa Brahmalo*ka.

The Arhat path is only for the perfect Brahmachari Bhikkhus. They have to destroy all the ten fetters, namely, desire for birth in heaven in a bodily form, or in the unbodily form, destroy pride and vanity completely, and ignorance, plus the five fetters of the Anagami. But there is a tradition that Arhatship cannot be realized now inasmuch as to say that people of today have not the strength to destroy the desire for heaven, or give up pride and conceit and become wise. But there is hope for all to walk in one of the three paths, either as Sotapatti, or Sakadagami or Anagami. Here is religion, here is the opportunity, here is the effort, here is the forest for a strenuous virile human being who wishes to be a fully developed Aryan.

England, India and the United States are the fields for sowing the seeds of saintliness and human perfection. India by nature is the fertile soil for sowing the seeds of holiness. Association is an important element for the development of spirituality. England has been in touch with India and Buddhist countries for nearly 150 years. By her Karma she is now foremost in the world. Her children are dying by the million for a sublime idea. She wishes to give freedom for the smaller nations. Why should not her own children become free ?

The Buddha lying down between the sala trees at Kusinara to attain the anupadisesa nibbana dhatu passed away facing towards the West. He obtained Wisdom at Buddha Gaya facing the East. For two thousand five hundred years Buddha reigned supreme in Asia ; the next two thousand and five hundred years will not the Western world receive the divine ambrosia of the all-merciful Buddha, and from the Western sky and from a hundred million hearts send forth the resonant vibrations of love to all creatures East, West, North, South and from "millions of censers, to use the words of an English author who loves the Buddha, not made by the hand of man, the sweet fragrance of inexhaustible incense."

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## 5. The Richest Legacy in the Universe

THE richest legacy bequeathed to a sin—burdened world is Eternal Truth. The world today is slowly decaying because of the terrible unrighteousness that exists. The people have forgotten their duty to Truth. Ignoble religions born of ignorance are responsible for the unrighteousness that prevails. Instead of love there is hatred, instead of pity there is cruelty, instead of being helpful to one another there is mutual distrust, instead of humility there is arrogance, instead of self-sacrifice and self effacement there is an abundance of the manifestation of the exaggerated ego, instead of truth there is diplomacy, theological crudities, metaphysics of the muddleheaded, ritualistic superstitions. Sensualism of the most lascivious prurience is being given a prominence to the destruction of sublimating ethics. Priests have fallen from their high office of exemplary instructors and have become slaves of mammon. The Pope has become the equal of diplomatic statesmen caring more for temporal politics than spiritualizing wisdom. Politicians and capitalists arm in arm are formulating plans for the enslavement of helpless races destroying their manhood by immoral methods, newspaper editors deliberately falsifying facts for the aggrandisement of their own party. Religion has no place in their dealing with other people. Mammonism reigns supreme, and along with it unabashed sensualism.

The great religions of the world are Buddhism, Christianity, Confucianism, Taoism, Vaishnavism, Saivism, Muhammadanism, and polytheistic Brahmanism. The oldest religion today in the world is that which was formulated by the Thathagatha Buddha Gautama. Although Confucius and Loatsze were contemporaries and lived in the same period in which the Thathagata flourished, nevertheless their religions did not spread much during their lifetime in China. Confucius, in fact, died broken-hearted, not having found the patronage that he expected from his countrymen. It was after his death that the educated Chinese began to appreciate the political philosophy of Confucius. The two religions of Chinese origin were confined to the Mongolian race. The religion of Confucius is a moral code based on political sociology. Confucius did not believe in a creator-god ; but he was convinced of the moral and social perfectibility of the human being and that given a good



government with a righteous king the social progress of society was possible. He did not believe in a priesthood nor in a revelation<sup>t</sup> but he was against alien reformations foreign to his native land. The past history of China was before his mind's eye, and having studied the history going back to several thousand years, he found that all that the Chinese needed was to go back to the period of primitive morality. Buddhists can sympathise with the philosophy of Confucius because of the practical moral code he had left behind. Confucius did not go into the complexities of the other world. It was enough for him if we could live on this earth in peace and happiness. China welcomed Buddhism about 2000 years ago, and the first convert<sup>t</sup> was the Emperor, who made it the State Religion. In subsequent periods the followers of Confucius for political reasons made several attempts to have the religion rooted out of the Chinese soil, but did not succeed. Buddhism lives giving comfort to the countless millions of Chinese.

In the land of its birth the noble Doctrine of the Tathagata met with opposition from the Brahman priesthood from the commencement of its missionary career. So long as the pure native born Kshatriyas ruled the land, Buddhism flourished ; but there came a time when the native dynasties became extinct, and adventurous upstarts who usurped the thrones sided with the Brahman priesthood and persecuted the noble religion. The people went after gods many and lords many, and forgot the Compassionate Lord. Polytheistic Brahmanism came into existence, and Buddhism also began adding new divinities who were invoked to give worldly prosperities to the people. The so-called Mahayana Buddhism came into existence, which taught that one could become a Buddha during one's life-time. The pure morality enunciated by the Blessed One was ignored, and a sensualizing ritualism was introduced. Brahmanism had its work accomplished by the utter demoralization of the people. The Buddhist community, both monks and laity had become demoralized by their contact with Brahmanism, and the many Buddhas whom the Mahayanists created helped to accentuate the indifference to the Buddha Sakyamuni. Then came the ferocious iconoclastic invaders to plunder and destroy the Aryan civilization which had existed for nearly 2000 years. The monks by the hundred thousands were massacred in the great Universities at Taxila, Benares, Sravasti, Mithila, Nalanda, Vikramasila and Odantapura. The libraries and monasteries were destroyed by fire, and the lay Buddhists by the millions were forcibly converted to the monotheism of Mecca. Wave after wave of

destructive fury swept over the Middle land of India ; successive dynasties continued the destructive work of extirpating Buddhism, century after century, and the number of converts to Islam swelled into millions. The present Muhammadans are the descendants of Buddhists and Brahmans who were forcibly converted to Islam. They are ignorant of their own past history. It is time that the black-skinned Muhammadans are taught the history of the forcible conversion of their ancestors into the religion of Mecca.

The Ceylon Buddhists that had succeeded in maintaining Buddhism for a period of 2200 years in the Island are now confronted with the sensualistic creeds of Mecca and Palestine. Judaism is a down-right plagiarism. It has robbed from Babylonian religions, Assyrian religions, Egyptian religions, Zoroastrianism, the doctrines that were current in the Euphrates valley and in Persia. Its bastard offshoot had borrowed a large stock of ethics from Buddhism. The ceremonialism of the Byzantine Christian Church was copied from the Buddhism of Turkestan and Turfan.

The modern Buddhists have forgotten the sublime ethics of the Tathagata. The village peasantry noted for their gentleness have now fallen into the destructive net of alcoholism introduced by the sensual demons of the West. The followers of Islam have introduced the slaughter of cattle into the peaceful isle. The sensualism of Europe is killing the vitality of the young generation, wherever it is introduced. The superstitions of Christianity are being rejected by the cultured thinkers of the West. The myths of Creation of the Garden of Eden, of the man of the dustbin and the woman of the rib, the repenting God of Horeb, of the dying god and the spring god are myths that have been incorporated into the Christian belief. Their home is in the Euphrates valley.

The great legacy which the Buddhists have inherited from their Aryan forefathers is a priceless treasure. This treasure the modern Buddhists have neglected to preserve from decay. They have allowed the alien sensualists of the black robe, to enter their holy sancturay to plunder, and for the last one hundred years the spoilation has continued making the Buddhists impoverished and half demented. There is little time left for the modern inheritors of the Aryan legacy to be up and doing. The dogmatic theologians are offering the poisoned pills of hedonistic sensualism. The village peasant is being poisoned by alcoholic drinks. The Bhikkhus have lost their

influence because of the indolent life they lead. A mere smattering of Sanskrit is not enough to purify the mind. The sublime truths of the Tathagata can only be appreciated by the selfless pure-minded, active altruist who walks in the noble eightfold path. The sensualist, the dogmatist, the caste—ridden arrogant individual can no more appreciate the wonder—working Dhamma, than a herd of swine a bed of fragrant flowers.

The duty of the good Buddhist is to lead the way, not to be led by the muddleheaded theologian coming from the West. All religions that do not enunciate the Noble Eightfold Path are founded on Ignorance. Samano natthi bahire. Proclaim the noble doctrine and roar the lion's roar. False are alien faiths. Sunna parappavada sihanadam nadatha.

*(MBJ Vol. 31, Aug. 1923)*

## 6. Why we should take the Buddha as our Example and Guide\*

† Two thousand four hundred and sixty-two years ago the Blessed One, the Lord of Compassion, the Buddha Sakya muni, that brought Happiness and Peace to the world of gods and men passed away to the unconditioned infinite state of Nirvana, leaving behind the unfading perfume of the sublimely noble idea of the blessedness of a glorious life of compassionate activity after forty-five years of aesthetic disinterested service, of love all—embracing, of sweet and unruffled repose amid the turmoil of passions, lusts, anger, hatred—a life that will for all time to come, when properly studied, influence the thoughtful portion of humanity for nobler deeds of loving kindness, for greater and larger love than what is found in the pursuit of transitory pleasures based on an incorrect understanding of the divine potentialities of the human mind.

The Buddha appeared in Middle India at a spiritual crisis to lead man from the slough of ignorance and ignoble sensualism to the loftier heights where love and infinite happiness reign supreme.

Just a thousand years ago the march of peaceful progress was arrested by a cataclysm of destructive vandalism caused by the cohorts of rapine and plunder that emerged from the barren wastes of Western Asia. Like a raging tornado the uncultured hordes appeared, and the pleasure garden of aesthetic romance, of cultured beauty, of purified Aryanism, uncontaminated with the putrefactions of a debased sensualism born of immorality, was completely destroyed from its foundations leaving only the debris, whose vestiges, after a thousand years, are being explored by the enlightened archaeologists of Europe bringing into light remnants of culture, which the civilized world today would like to possess in abundance.

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\* The Anniversary Address delivered at the Waisakha Festival in Calcutta, on the 25th May, 1918.

† The first part of this Address has been included in the article "The Religion of Wisdom", published in 1932 (*Vide* Chapter 4).

From Middle India went two streams meandering in opposite directions, one westward as far as the confines of West Asia, and the other eastwards, where today we see the clear waters of the limpid stream in the Land of the Rising Sun. The stream that went westwards went dry, and the drybed is only visible where once the great Sanskrit grammarian, Panini, lived, and the cultured Graeco-Bactrian Buddhist kings reigned. Had not the raging tornado caused the utter destruction of the ancient civilization of Gandhara and Graeco-Bactria, we should be witnessing today an aesthetic people just as is seen in Japan today, the home of activity, and refined etiquette and aesthetic art. The parasitic growth destroyed the western branch of the majestic Nyagrodha tree of Buddhism, an attacked the main stem that grew in Middle India ; fortunately for the world's welfare, the Eastern Branch still flourishes giving us an idea of what the main tree had been when it was in full growth in its native soil. The vandal has ceased to exhibit his fury, and destructiveness has ceased, and it is our hope that with the help of the enlightened British people we might again see the revitalising of the main stem which will again grow under their loving care into a mighty Tree to give spiritual shade to a materialistic world.

The tree is judged by its fruits, and the fruits we see in the living branch of Buddhism from Burma to Japan.

It is, at this crisis of the world it seems, opportune to study the life and teachings of the Great Teacher Sakyamuni, whose unparalleled example of loving service has given comfort and consolation for 2,500 years for countless millions of human beings who follow more or less His teachings.

The world's great religious Promulgators had their birth in the continent of Asia. In the western confines of Asia are situated the countries which gave birth to Moses, Jesus and Mahamad. In Persia was born Zoroaster ; China gave birth to Laotsze, Confucius and Mencius ; and India gave birth to Rama, Krishna and Buddha and to the great emperor Asoka. Greece and Rome produced Empedocles, Socrates, Democritus, Heraclitus, Aristotle, Plato, Pythagoras, Epicurus, Epictitus, and the great warrior Alexander the great. Europe has yet failed to produce a Promulgator of religion. "Harmsworth Popular Science", a very useful work in seven volumes, does not mention the names of Confucious, Laotsze, Mahamad, Rama and Krishna, and the name of Zoroaster is given to an oil-driven ship ! But it speaks of Buddha as follows :—

"The range of those whom we shall here call the pioneers of Evolution is from Heraclitus of Ephesus, Thales of Miletus and Gautama the Buddha who all lived about the sixth century before Christ to the Frenchman Jean Baptiste de Lamarck. The beginners were very vague indeed. Heraclitus was called the "dark" because

his utterings were so obscure ; Thales thought everything evolved from water. Buddha's teaching was, in one aspect, more definite, and as the basis of a great system of ethics it is worthy of our comprehension. In Buddha's view, as in ours today, all the forms of life are essentially one. The highest forms which are human find the reward of goodness in Nirvana . . . in the teaching of Buddhism" p. 1038.

In Buddha the East and West meet on common ground of scientific evolution divested of anthropomorphic superstitions. Europe will in the future have a better conception of the spiritual aspect of the cosmic process when her philosophers and scientists study more of the psychological teachings contained in the Abhidhamma Pitaka. For a thousand years, from generation to generation, India's children have forgotten the ethics, philosophy and psychology taught by her own great Saviour ; and this period of Indian history is all a blank. India in the days of her glory was the beacon light of Asia. The Bhikkhus wearing the yellow robe of purity in the spirit of love went to distant lands to spread the ethics of Aryan culture. They Aryanized the un-Aryan races, and created a Greater India. The great block of literature that is to be found today in Japan, China, Cambodia, Mongolia, Tibet, Siam, Ceylon, Burma was the legacy of Buddhist India. Compassion to save the world from the nightmare of Ignorance prompted the Bhikkhus to preach the Dhamma, after they had realized the full Wisdom and the ineffable peace of Nirvana.

After the attainment of perfect Buddhahood, when the Buddha was sitting at the foot of the Ajapala Nyagrodha tree, in the seventh week, near to the Bodhi Tree, enjoying the bliss of Nirvana, the chief god of the celestial regions, Namuchi Mara, approached the Enlightened One and said, "Honoured One, thou art fully enlightened, thy quest has been gained, enjoy in solitude the bliss of that peace, and abstain from proclaiming the Dhamma to the world of man." The answer of the Tathagata was "Evil One, I know thee. I shall not enjoy the bliss of Nirvana in solitude ; I shall proclaim the Doctrine glorious and make disciples, Bhikkhus, Bhikkhunis, Upasakas and Upasikas, and they shall proclaim the Dharma." Greater than the bliss of peace was the salvation of the world. At the end of the seventh week the Blessed One proceeded on foot to Benares, to the Deer Park to preach the Dhamma to the five Bhikkhus, His former companion, who were with him during the period of his austerities in the forests of Uruvela. He found them at the Deer Park, but at first they declined to listen to the Dhamma and later on yielded, and He preached the Middle doctrine to them, beginning with the words : "There are two extremes O Bikkhus, which the man of religion, who has forsaken his home should not associate with, viz., the path of sensual enjoyment, which is low, vulgar, earthly, ignoble and unbeneficial, and the path of austerities, which is painful, ignoble

and unbeneficial. Avoiding the two Extremes the Tathagata proclaims the path of Moderation, which leads to wisdom, passionlessness, peace and Nirvana, to wit, the Noble Eightfold Path, viz., Right views, Right Aspirations, Right Speech, Right Actions, Right Livelihood, Right Exertion, Right Mindfulness, Right illumination.

The Path to Holiness which He enunciated is for the Bhikkhus and Bhikkhunis, lay disciples, male and female. The terrific austerities which He had experienced are detailed in the Maha Sihanada sutra in the Majjhima nikaya. No other human being has equalled Him in the practise of austerities, and therefore did He emphasise that outside the Noble Eightfold Path, other Paths are barren of the fruit of perfect Brahmacharism.

The Prince Siddhartha belonged to the pure Solar race of Kshatriyas, whose ancestor was Ikshvaku. Till his sixteenth year the Prince lived the Student life, and in that year at a Svayamvara Contest He selected the Princess Yasodhara of the same age as himself to be his wife. His father, the Rajah Suddhodana, had built for the Prince's use three palaces for the three seasons, and in these palaces surrounded by heavenly pleasures, He lived with his beautiful young wife till his 29th year. In a Sutra in the Anguttara Nikaya, section 3, is found the description of the three palaces, and He told the Bhikkhus that His father had brought Him up in extreme tenderness equal to that of a God, and in the Magandiya sutta, Majjhima Nikaya, speaking to the Brahman Magandi, He said that no other prince has renounced the pleasures that He had renounced.

Realizing that happiness could not be found amidst sense pleasures, the prince made the Great Renunciation in his 29th year.

Wearing the yellow robe He walked from the outskirts of the Sakyan territory to the Kingdom of Bimbisara. Entering the capital city of Rajgriha the prince ascetic with the begging bowl in hand went in search of food. The King's spies, seeing the Ascetic, went and informed King Bimbisara that a personage of having beauty is in the city. The king ordered them to follow Him and to return and inform him so that he will visit Him. The Ascetic having begged the food proceeded to the Pandava hill close to the city, and there he sat to eat the food : and when He saw the mixed food, disgust came over Him. He who had taken the best of delicacies in a perfumed hall surrounded by enchanting beauties amidst song and sweet music, for the first time sees the mixture of every variety of food thrown in doles into the bowl, and his aesthetic sense revolts in disgust : and then He began to reflect that truth does not come into perfumed chambers but that it must be won at great sacrifice : and He ate the food. King Bimbisara came in state on a visit to the Prince Ascetic, and inquired who He was, and the Bodhisatva answered that He is of the Sakya clan of the Solar race, and that His territory is adjoining

the Kosala kingdom, and He having found no enjoyment in the pleasures of the five senses had left them to find rest in Truth. The young king Bimbisara impressed with the divine features of the Prince Ascetic requested Him to stay and rule half the kingdom with him : but the Ascetic declined, and Bimbisara there upon requested Him to visit his kingdom first after the enlightenment. The Bodhisatva, bade farewell to the King, and wandered in search of teachers, and He first went to the great Alarakalama, who gladly welcomed Him and showed the way to the peace of akincannayatana samadhi : but the Bodhisatva, was not satisfied and left Kalama and went to Udraka Ramaputra, and stayed with him, from whom He learnt the way to the bliss of nevasannanasanna of the arupabrahma, where the liberated consciousness enjoys the bliss of vimukti for a period of 84,000 kalpas. The Bodhisatva still unsatisfied left Kalama and wandered alone to the sylvan retreats of Uruvela close by the river Neranjara and began to practise rigid austerities, and for six long years, day and night, He made the great exertion, unprecedented in the history of asceticism in the hope of finding the great Peace. It was here that the five Brahman recluses joined Him, and they remained watching Him steadfastly. The painful austerities, the methods adopted to keep himself alive, the deadening of the senses under deep hunger are all fully described in the Bhayabherava, Mahasaeeaka, Mahasihanada and the Kandaraka suttas of the Majjhima Nikaya. After six years the Bodhisatva was no nearer the goal, unconscious, that when the lesser devas saw him they thought He was dead, and informed the Raja Siddhodana. When consciousness returned He thought of the utter uselessness of asceticism which was then in vogue and which Himself had practised. The Kassapasihanada sutta of the Dighanikaya, translated into English by Dr. Rhys Davids, gives nearly fifty kinds of austerities. For the student of religion the study of this Sutta is recommended in order to understand how the religious student in search of Truth exerted to reach the goal of spiritual happiness by means of rigid austerities. The Buddha abandoned the exotic path as one of pain, unaryan and unprofitable and was unfit to be followed by the devotee for psychological happiness. The two paths the Buddha rejected, and He gave to the world His own discovery the Noble Eightfold Path (arya marga). This path is called the Middle Path and is recommended by the Blessed One as one leading to perfection in the very life, here on this earth.

The life of pleasure is impossible without giving pain to others. Killing of innocent animals for pleasure or for food, or to give their blood to the sensual gods was prohibited by the Buddha being a violation of the law of mercy. Sensual sights, attending nautch dances, theatres, although they give pleasure to the eye and the ear, yet retard spiritual growth. Intoxicating drinks, narcotic drugs, are all injurious to spiritual growth. They might give a little temporary pleasure, which the foolish consider as happiness. Committing



adultery was prohibited. Falsehood, slanderous speech, harsh language, idle talk were prohibited. Ignoble professions and trades were prohibited, such as selling animals for flesh, slave dealing, selling intoxicants, selling poisons and murderous weapons. They produce evil Karma, and eventual suffering.

Metaphysical speculations, wranglings, argumentations, dialectics, dogmatic utterances had no place in the religion of the Buddha. Everything was subject to analysis. Monotheistic beliefs, fatalistic beliefs, were rejected as unscientific. The agnostic view was for the muddle-headed and the foolish who had no clear idea of Truth. It is the faith of compromise. The theory that a permanent individual jiva, unchanging, eternal was living inside the body, which sees without the eye, hears without the use of the ear, was rejected, in that it constitutes a fetter for the realization of Truth. The lesson that the Blessed One wished to formulate was that one should be free to accept truth after analysis, and to reject the untruth, not to accept anything on mere hearsay, or on the authority of elders or because it is written in a book, or because it is revealed by a holy man, or because it is in accordance with logic or because it has a miraculous origin. Accept it, He said, because it is true, because it is based on mercy, on charity, on purity, and beneficial to all alike. Anything that gives pain to others by blood—letting and depriving of life should be rejected. This is what the Blessed One taught to the Kshatriyas of Kalama township.

The whole of the Majjhima Nikaya consisting of 152 suttas, is an exposition and analysis of religious beliefs of ancient India, which the student of religion should not miss to study.

At the time of the Blessed One there were a kind of water—baptising Brahmans who promised people to send the souls of the departed to Heaven by means of prayer. They said they had the power to open the doors of heaven. They went under the names of Paccthabhumaka, Kamandulaka, Sevalamalika, Udakarohaka, Aggiparicarika.

The six famous teachers, contemporaries of the Blessed One, were Purana Kassapa, Makkhali Gosala, Ajita Kesakambala, Pakuda Katyana, and Nigantha Nataputta.

The first proclaimed that there is no sin in killing, stealing, committing adultery, telling lies or causing others to do these acts. He said ; there is no use of giving charity, and no need to control ones senses. Do what you like.

Makkhali Gosala taught that human beings come into existence without any cause, and go wrong without any cause. To make any kind of effort is useless. They come here without their own will, and the foolish and the wise go through transmigration 84,000 times and then cease to exist. Everything is preordained and we can by our own effort do nothing.

Ajita Kesakambala taught that the human being is a compound of four elements. When he dies the earth portion goes to the earth, the watery portion goes to water, the heat of his body goes to the fire, and the air of his body goes to join the wind element, and his indriyas pass into space. To offer gifts is foolish. There is no merit in what you do. Foolish and the wise after death are both annihilated.

Pakuda Katyayana taught that there are seven principles uncreated viz., earth, water, fire, air, the feelings of happiness and pain, and the soul. There is neither slayer nor causer of slaying neither hearer, speaker, explainer nor knower. When one with a sharp sword cleaves a head in twain no one thereby deprives any one of life : the sword has only entered the space between the seven substances.

Nigantha Nataputta taught that a man is restrained with a fourfold restraint. He taught that man should abstain from drinking cold water and avoid evil. For a fuller elucidation of the cult of the Nirgranthas one may read the Upali Sutta and the commentary.

Sanjaya Bellatthiputra said that by going to answer questions one has to tell lies, and the best thing is therefore to avoid answering questions. Say I do not know whenever any question is asked. Is there a soul ? I do not know. Is there no soul ? I do not know. Is the soul finite ? I do not know. Is the soul infinite ? I do not know. Does the soul exist after death of the body ? I do not know. Does it not exist ? I do not know. You do not know ? I do not know. Are you sure that you do not know ? I do not know.

Only one class of ascetics called Jatilas accepted the law of Karma, and they were engaged in keeping the sacred fire.

Animal sacrifices in a very large scale were conducted and large sacrificial halls were built called yajnasalas for the purpose. During the time of the Blessed One the offering of oblations and animal sacrifices were of frequent occurrence as to make Him speak of it in the Balapandita sutta, that the experienced purohits merely by the inhalation of the zephyres wafted from the direction which the yajna was held could locate the spot, and the purohits were running hither and thither to be present at the sacrificial feasts. The social distinctions of caste were emphasised and the Brahmans asserted that they were superior to the Kshatriyas. The Buddha spiritualized the idea of Brahmanhood by saying that it is the karma that makes the Brahmans not the social distinction of caste. He who does good deeds is the Brahman ; he who does evil is the low man. He upheld the social policy of caste differentiations among the laity ; but in the Bhikkhu Order all caste distinctions were ignored and the spirit of Brotherhood prevailed. The low caste man had always a refuge in the Sangha.

The Blessed One called himself the Physician, Surgeon, King of Righteousness, the Friend, the Lion, the Fisherman with the Net ; and the Doctrine was called ' the Dhamma not before heard, ' and the

principle that He adopted was 'come and see' and examine. He taught the Four Truths which He called the Buddha's own Doctrine, which was only preached to the Bhikkhus and to the few who had the capacity to comprehend, and who had the upanissaya karma to understand it. In the Four Truths were the eight principles of the Noble Path. He also taught of the Indriyas, balas, bojjhangas, iddhipadas, sammappadhanas, and satipatthanas, in all 37 principles of wisdom leading to Nibbana. He proclaimed the ethics of the householder, and enunciated the doctrine of interdependent causation, the 24 principles or causes that operate in the continuity of skhandas from life to life. He taught the three characteristics, viz., Change, Change ending in Sorrow, the Philosophy of Unattachment. He taught that the atom is undergoing changes so rapidly the naked eye could not detect them. He taught an unending evolution rising higher and higher in the case of the human being who comprehended the truth of the law of causality, rejected animistic belief and asceticism.

The Tathagata came as the merciful saviour to seek and save. He came to save human beings from the sufferings of hell, and to show them the way to eternal happiness. The Blessed One found a disorganized rabble army of ascetics, each one telling that the elephant is like the portion that he had touched with his hand. No one saw the elephant and yet they attempted to describe the animal. He also related the story of the blind leading the blind. A company of blind men, each one holding the stick heard that at a certain place a big feast was going on, when a mischiefmaker appeared and led them into a jungle and left them there and went his way. The story is told in Udana and in the Tevijja sutta. The Blessed One said that to go in search of Creator is like the young man having seen a picture of a beautiful girl was pining to have her, and when the friends asked him 'did you see the girl,' answered no ! Men want a thing which they had not seen. In the Samyutta Pabbata vagga, is given the story of the metaphysician who nearly went mad in his attempt to find out a Creator. Searching to find a black cat in a dark room by a blind man may be possible if the cat is there. If the creator is all powerful why should he not give us a better world, where there shall be no strife and hatred and suffering.

The Blessed One saw the eternal strife going on between Brahman and Brahman, between king and king, between father and son, between mother and daughter, between brother and brother, and He traced the cause of the strife to ahamkara. This I-am-ness is begotten of covetousness (trishna), pride (mana) and one-sided view of truth (ditthi).

The Buddha combated the animistic idea of a totemistic soul, an invisible, permanent substance residing within the cavity of the heart, and in its place gave the evolutionary doctrine of a continuous

change going higher and higher until the final consummation of Nirvana is reached, when the purified mind no more gathers dross. When that ultimate condition is reached the perfected being is called the perfected God.

The Blessed One analysed the human being and found that he is only a compound of body and mind ; the body composed of the four changing elements called the rupaskhandha ; and the mind, the chief factor, with its faculties in the form of feelings, perceptions, volitions and cognitions, were called Nama. The sense organs, viz., the eye, ear, nose, tongue, body and mind were called ayatanas because they have the power of reproduction according to the law of cause and effect from birth to birth, and according to the karma generated in each life. The present eye is the result of the karma of the past life, and so with the ear, the nose and the tongue and the body. Karma reproduces the sense organs life after life. Man according to Buddhist psychology is the result of his own thought, and thoughts are Karma. Evil thoughts produce evil Karma, good thoughts produce good karma. By the force of Karma and according to the Law of Cause and Effect, an unending evolution continues on for ever, until karma is stopped, which is only possible by means of wisdom. Therefore did the Blessed One say :

“ Rupam jirati namagottam na jirati.”

The Blessed One found that the tyranny of the caste system is keeping the sudras in perpetual slavery. He enunciated the doctrine of metta and ahimsa, universal love and the spirit of mercy, and preached the principles of progress for the elevation of all. The Law makers of the kings in ancient India kept the sudras as helots. Here are a few passages from Parasara :

The sudra should serve the three higher orders.

The sudras should engage themselves in the task of humbly collecting articles that are to be offered in sacrifices.

Worn out umbrellas, torn clothes, which are no longer fit for wear should be given to the sudra.

The millions and millions of Sudras were thus kept down crushed, and no wonder that the compassionate heart of the Blessed One who came to save, should work for the welfare of the Sudras. He therefore abolished caste differentiations in the Bhikkhu Order and trained the Bhikkhus to work for the happiness and welfare of the world in compassion (bahujanahitaya, bahunasukhaya lokanukampaya athaya hitaya, sukhaya devamanussanam).

The Blessed One by His divine insight saw that the Brahman of this birth was a sudra in the last birth, and the Brahman of the last birth was born a sudra in this birth. He showed by the power of iddhi how a Brahman had taken birth as a dog, and that a low sudra of the past birth had been born in the family of a prince.

The birth stories of ordinary people who had joined the Order of Bhikkhus and Bhikkhunis are given in the Pali book called the Theragatha and the commentary gives the past lives of about 100 Bhikkhus and Bhikkhunis. The Buddha's own past lives are given in the Jataka book containing 550 birth accounts.

By love and tenderness and by doing good deeds the Holy One said that however low a man is in this birth he can rise in the next birth, and sometimes even in this birth, by doing good karma. He showed that pride, covetousness and wrong views bring man down, and that the Brahman who covets others' property, and is proud and holding wrong opinions goes down to hell. This doctrine of karma and rebirth revolutionised the doctrine of caste and put a stop to animal sacrifices and caste pride. His Bhikkhus, well clad, trained according to the rigid military rules of discipline, and with no accoutrement except the begging bowl, were ordered to march from village to village preaching that the Buddha has appeared and that the door of Immortality is opened and that all are welcome. The Sudras found salvation under the banner of the Buddha's love ; and the reign of the Law of Righteousness began. The kings of Kosala, Magadha, Avanti became His disciples, and the best of the Brahmans joined the Bhikkhu Order, and the gods came down from heaven to worship the Blessed One. He removed the great bug-bear of Ignorance by teaching the people the Law of Cause and Effect, to do good deeds, to avoid evil if they wanted happiness. The Sankharas of the Brahmanical sasthanas consisted in sacrifice and ritualistic observances. The Sankharas of the Good Law were charity, sweet speech, mercy, love and effort to do good deeds. Priestcraft, political chicanery, Brahmanical and Kshatriya pride went down under the biological attacks of the Good Law, which showed that the Brahman the Sudra and the Kshatriya came not out of a pond of fragrant lotuses, nor from the god's mouth ; but from a womb. Men began to see things through. Love reigned ; tenderness dawned ; kindness was shown to animals. All life was shown as one. No man was a stranger to another. The enemy of this life was a brother in some past life. Every living being is interrelated to the other. In this wise the Blessed One proclaimed the Good Law and the refreshing showers rained down love and established mutual good will. The enunciation of the doctrines of rebirth and of Karma worked marvels.

The doctrine of Karma gave life to the people who accepted it. Under its inspiration karmanta became spiritualised. Every good work in the way of building of hospitals, for man and beast, public roads, lighting the streets, digging tanks for the public good, alms houses, public parks, public resthouses, was an incentive for creating good Karma. Industrialists applied their thinking powers to improve existing methods of locomotion, agriculture, medicine under the inspiration of the noble teachings of the Buddha. Before one began the work he associated his mind with the feeling that he was helping humanity, for the disinterested thought produced good Karma. The commentary called the Sammohavinodani of the Abhidharma Pitaka accentuated the idea of Karma to work as a corollary to the doctrine of Karma to all public works that he started, and caused to be built hospitals for men and beast, sent missionaries to all parts of Asia to preach the doctrine, sent medicinal plants to countries outside India, planted trees giving shade all along public roads, dug tanks, built resthouses and baths. Every idea for the public welfare was associated with the ethic of Karma. Punya karma and punya karmanta became synonymous. This noble ethic of human progress was forgotten under the pagan ethic of fatalism and monotheism, and they began to think of pleasing a deity, which meant that only the priest was benefited, and animal sacrifices were made to please the savage deity. But with the dissemination of the Karma ethic as enunciated by the Blessed One we hope that the superstitions will vanish, and instead of destruction contructiveness based on love will again commence. On the basis of good karma the Blessed One enunciated the dasakusala kamma, viz., charity, good conduct, good thoughts, attending to the wants of others, nursing the sick, parents, elders, etc., doing good work and asking others, nursing the sick, parents, elders, etc., doing good work and asking others to associate therewith, showing sympathy with the good that others are doing, proclaiming the Good Law, listening to the Good Law, and studying the psychological ethics to keep the mind in uprightness. Thus the doctrine of Karma became the inspiring ethic of the thoughtful man. Under this doctrine art flourished, agriculture became a royal industry, and the rich merchants spent their money in meritorious works which brought good fruits here and hereafter. The money extravagantly wasted in bacchanalist revelry was utilised for meritorious purposes. Indolence vanished, inactivity was the dead man's creed, and activity the road to Immortality. The question is how to make the people think? They are so muddle-headed today, and intoxicated by the poisons of opium, whisky, country arrack, and pride that people have lost the power of clear thinking. Armies of muddle-headed people are driven to work, who think as pleasure if they can drown themselves in a pond of intoxicants.

The creator idea went into the back ground. His services were no more required, the priest had found his vocation gone, and the millions of animals found a refuge from the sacrificial knife of the priest, a brotherhood embracing all creatures was established, the prince and peasant sat together, ate together, conversed together, and from the centres where the Bhikkhus congregated love was diffused east, west, north and south, for its potency was felt for the first time.

The human being born under the dispensation of the Blessed One provided he had his senses in the normal condition, not blind, deaf, dumb, crippled, and free from epileptic disease, and not feeble-minded and idiotic, was considered fit for Nirvana. All that he had to do was to exert, earnestly, sincerely, conforming himself to the ethics laid down by the Blessed One, bringing his senses under control, active in his habits, moderate in his diet, given to little sleep, and he was able to transcend the gods. The resolute will, earnest desire, the pure heart, and self-examination were the requisites of the progressive life. Every man who had faith in the Law of Cause and Effect, who did not doubt of a future world was fit to travel in the path. The sceptic who doubted and had no faith in the future world and did not believe in the efficacy of the Good Law was no better than an animal or an insane. Desire for sensual pleasures, hatred, indolence, irritability and doubt were obstacles for psychical progress. Psycho-biological investigation showed that certain individuals were influenced by their own ethical temperaments. The Blessed One therefore laid down certain rules to follow according to temperament. The tendency of one was to show lustful desires, another showed an angry temperament, another was given to indolent habits, another had too much faith, another was too intellectual, and each of these dispositions had to be taken into account when giving lessons for psychological improvement. Forty different kinds of subjects were incorporated in the curriculum of yoga studies. Colour studies played an important part in the development of psychical faculties. These were called karmasthanas. The dead body and the skeleton were selected for, psychological experiment. The noblest examples of self-abnegation the heavenly spheres, etc., were selected as subjects to help the mind on its onward march. Love, compassion, delight and equanimity extended to infiniteness were also subjects given to the student to bring the mind to calm. Dietetics was another subject selected as a lesson for the spiritual student. From the low plane of ritual and supplicating prayer where man was considered as a poor, miserable sinner, incapable of progress without the help of the priest, he was raised to the lofty heights of divinity. 'Exert, wake up, be self-reliant, plunge without fear, be heroic, be fearless,' such were the expressions used to encourage the student in the upward path. The weak-minded had no place in the battle field of Nirvanic psychology. It is only for the virile, the brave, the resolute that Buddha gave the trumpet call.

Now the Blessed One organized the Aryan Brotherhood, and had it graded into eight categories. They are the Sotapatti path, the Sotapatti fruit; the Sakadagami path, and the Sakadagami fruit, the Anagami path and the Anagami fruit, the Arhat path, and the Arhat fruit. It was a brotherhood of holiness. The aspirant to Arhatship tries to realize Nirvana in this very life on earth before death; the aspirant to the Anagami post tries to cut off his connection with the earthly and to associate himself with the gods of holiness of the suddhavasa brahmaloka (pure abodes); the Sakadagami makes the effort to return only once to this earth and then realize Nirvana; and the Sotapatti the youngest of the brothers, tries to enjoy life on earth and also in the heavens and after seven births realizes Nirvana. The Arhat ideal was only for the fully ordained monk, the Anagami, Sakadagami and the Sotapatti ideals are for both, laymen and bhikkhus.

Every aspirant had to practise the ten paramitas as well as to walk in the Noble Eightfold Path, and also exert to destroy the sanyojana fetters, which were ten.

The student walking in the Sotapatti path had to exert to destroy three fetters, viz., the animistic superstition that inside the body there is a permanent soul or a ghost, who sees, hears, smells, taste, etc.; the superstition that without austerities and bodily mortifications heaven could not be got; doubt of a future life, or a future world and of the Karma doctrine with its corollary the law of causality. If he succeeds in the path he enjoys the fruit of Sotapatti. He has entered the threshold of Nirvana, and no more can he again enter the samsara. He is a *niyato sambodhiparayanano*. The gates of hell are closed for him for ever. Nirvana is assured for him either in one more birth, or three or seven. The rest of the term of life he may return to the earth, or he may be born in the devalokas and pass onwards from devaloka to devaloka till he realizes Nirvana. Countless billions of years he may enjoy the celestial pleasures of the higher heavens. A Sotapatti never violates the moral law. He is incapable of destroying life, consciously, and he is incapable of dishonest gain, and can never be adulterous, nor can he tell lies, and drink intoxicants. But Sotapatti has not the wisdom of a Sakadagami, not to speak of the higher estates. Thousands of laymen and women in the time of the Blessed One realized the Sotapatti state. Till the end of the Buddhasasana good people who follow the path, and made the effort to destroy the three sanyojanas can reach the Sotapatti state. But they must make the effort. Those who make the effort now are born with better *upanissaya* karma for the realization of Nirvana in the future births. The very effort to walk in the path by observing the five silas, and the rules of *brahmachariya* on the sabbath days is a help to create the *upanissaya* karma. It is necessary when creating good karma in this life the aspirant should have an aim. Aimlessly he should not proceed.



The second grade of saintship is called the Sakadagami. He who enters the Sakadagami path has to observe the five silas, and make the effort to destroy the desire for sensual enjoyment, and avoid anger, hatred, illwill, malice. If the aspirant succeeds in the path he is able to enjoy the fruit of Sakadagami, in which case he has only to return to this earth once only, and after that pass on to Nirvana. Laymen and laywomen by the thousands have enjoyed the fruit of Sakadagami, and there is no reason why today lay people should not make the effort to walk in the path. The opportunity is now. Strenuous individuals should make the effort. It will be good for their progress. The Sakadagami can marry and maintain his family but he will not on any account violate the moral law. He has become an arya pudgala. There are instances where lay people have succeeded in entering heaven at the dying moment by means of upanissya karma.

The third grade of the Anagami is only for the strictly celibate. The brahmachari life is a necessity if the aspirant wishes to walk in the anagami path. He must not have desire for sensual enjoyment and should refrain from exhibiting anger, hatred, illwill. Practically the Anagami has to destroy the five fetters, viz., sakkayaditthi, silabbataparamasa, vicikiccha, kamaraga and patigha. He may live in the family and take care of his parents and carry on a trade, but he will not fix a price for his goods, nor will he ask to pay a fixed price. He will leave the payment to the buyer's discretion. He does the trade for the sake of a living not to make profit. He never retaliates, anger having no place in his mind. He never returns to this earth after death. His place is in the pure abodes of the higher Brahmaloкас, where he lives for hundred thousand kalpas helping the world, and inciting good people for further activities, and he is called an Arhanta brahma raja. He is particularly friendly to help people in the Bodhisatva path or those who are trying to realize yoga.

The fourth grade is the Arhat. Only the Bhikkhus wearing the yellow robe and following the strict discipline of Vinaya can aspire to walk in the path. The lay life is too cumbersome. The Bhikkhu who walks in the Arhat path may not succeed in this life, but he is sure to become an Anagami in this very life. Every aspirant for one of the four grades of holiness must practise the paramitas. One who is making effort to become a perfect Buddha or a Pratyeka Buddha should not aim at Arhatship. Those who aspire for Arhatship can only reap the fruit thereof under a Perfect Buddha. Arhatship and Perfect Buddhahood go as their Teacher. A Pratyeka Buddha is not born when a Perfect Buddha appears. The former are only born when the Buddha Dharma disappears from the earth. The Arhat path is the Noble Eightfold Path. Outside the Noble Eightfold Path there is no Arhatship.

The Arhat path requires that the aspirant should destroy all the ten fetters or make the effort to do so. The five fetters which the Anagami has destroyed plus the five fetters herein enumerated, viz., (ruparaga, aruparaga, mana, uddhacca, and avijja) the desire for a birth in a brahmaloka in bodily form ; the desire for birth in the arupabrahmaloka with only consciousness, having no form, pride, vanity and ignorance. The Arhat life is the perfect life wherein no contamination is to be found. He is free from the limitations of anger, covetousness and foolishness. He has no more Karma left. All Karma is destroyed, all duties done, he lives like the day labourer, not hoping for any reward, neither wishing to live nor wishing to die ; but yet active, working for the welfare of the world, for the happiness of all, without thought of personal reward. Such were the saintly Bhikkhus, the holy Disciples of the Blessed One. But there is a tradition that the age of Arhatship is gone, and that now no Arhats exist.

But not so with the remaining three paths, and today for those who wish the religious life, they can either take up the training to be a Sotapatti, or a Sakadagami or an Anagami. What a blessing it would be if there were a number of individuals with high aspirations to follow the path of Sekha.

“ Enter the Path ! There spring the healing streams,  
 Quenching all thirst ! there bloomth immortal flowers,  
 Carpeting all the way with joy ! there throng,  
 Swiftest and sweetest hours ! ”

*Light of Asia.*

So there is home for all who wish to lead the saintly life ! Here is religion, here is the effort, here are the trees, here are the forests for the strenuous, virile, human being, who wish to make himself happy, and bring happiness to the world, scattering seeds of love and joy in the path of his activities.

The Buddha lying down between the two sala trees in the grove of Upavartana of the Mallan princes, at Kusinara to attain the anupadisesa Nibbana dhatu, passed away to the Infinite, and it is said that He faced the West. At Buddhagaya when the Buddha sat under the shade of the Bodhi Tree, enjoying the bliss of Nirvana, He faced the East, and for two thousand five hundred years, Asia enjoyed the Light which made her children gentle and mild. Who

knows that from now the Radiant Light will not illumine the West, which has been in preparation for a thousand years. From millions of censers, says R. F. Johnston, author of 'Buddhist China' the sweet fragrance of inexhaustible incense has gone forth to the shrine of the Blessed One.

May India and the English-speaking world receive the blessing of the all-merciful Tathagata, and turn their hearts to Him with a little love, and happiness will be theirs. May the young men of India wearing the garb of Buddha's love work for the welfare of the neglected millions of this once happy land. May Love and Mercy prevail throughout the world.

Ah ! Blessed Lord ! Oh High Deliverer !

Ah ! Lover ! Brother ! Guide ! Lamp of the Law !

I Take my Refuge in Thy Name and Thee !

I Take My Refuge in Thy Law of Good !

I Take My Refuge in Thy Order !

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## II

### Introducing Buddhism

7. What is Buddhism?
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## What is Buddhism?

BUDDHISM is the English name for the great Religion of Ancient India known as the Buddhasasana. The teachings of the Lord Buddha are known under name of the DHAMMA. The Lord Buddha was born 2551 years ago at Kapilavastu, the capital of the small kingdom of the Sakyas. The Prince who became the supremely enlightened Teacher of Gods and men, was known as Siddhartha. His father was the Raja of the Sakya country. In his 29th year the Prince Siddhartha left his kingdom and went in search of Teachers who would show him the way to eternal happiness. Where there is no birth, no death, no illness, no old age, no lamentation, despair, disappointment, worry, anxiety and other ills. He found no satisfaction in the mere enjoyment of luxuries in the palace, and as it was then the custom to practise bodily mortification to get the final release from sin, the prince went through the severest mortification for six years in the forest of Uruwela, near Gaya. Having failed to secure enlightenment and wisdom by bodily mortification, he abandoned the ascetic method, and adopted the Middle Path, which was his own discovery and within a very short period, some say within seven days, he became the possessor of supreme wisdom and the ten kinds of transcendental knowledge, that he called himself the BUDDHA. For forty five years He continue preaching the Middle Path of Right Knowledge, Right Desires, Right Speech, Right Deeds, Right way of earning livelihood, Right Endeavour, Right training of Consciousness and Right Concentration. He was the first to preach against cruelty to animals, against animal sacrifices, against ascetism, against hedonism, against cruelty to children, against war, against the manufacture of destructive weapons, against slavery, against alcoholism, against dealing in poisons, against slaughter of animals, etc. He was the first to teach the principles of Evolution, of the Law of Causality, of Psychic relativity, of the changeability of all cosmic organisms, of the foolishness of relying on others to go to heaven. He taught the common people the way to hapiness, and to take precautions against the risks of fire, floods, robbers and the tyranny of kings. He taught that between man and man there is no difference, and the differentiation lies in the profession and character. The aristocratic caste distinction which was organised

by the Brahmans, He repudiated as unjust. It was the ethic of spiritualised democracy that He enunciated. Happiness could be realised here not by sacrificing to the gods, and praying to get possessions, but in ceaseless activity in doing good in helping the sick, both animals and men, in giving pure water to drink, in distributing clothes, food, flowers, scents, perfumes, vehicles, to the poor and in building houses for their dwelling, and in teaching the law of righteousness. Love to all, both men and animals was the ethic that the Blessed One emphasised. He said that there is no place for an anthropomorphic creator in the cosmic process where millions of habitable worlds are found in starry spaces. A God who creates fools, cripples, the blind, the dumb, the deaf, the insane, the epileptic, could not be a wise creator, such a creator has no place in a country where sensible people dwell.

The Lord Buddha was a scientist full of compassion for all. His great religion at one time prevailed in all Asia, but since the advent of barbarian religions it declined, and today it is found in China, Japan, Ceylon, Burma, Siam, Tibet, Cambodia, Korea.

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## 8. What Buddhism is not

THE Lord Buddha taught the Middle Doctrine to avoid the extremes of asceticism and sensuous indulgence. The Noble Eightfold Path shows the way to comprehend the Middle Doctrine. Buddhism is the English term to express the religion of the Lord Buddha. The Pali term for Buddhism is DHAMMA. The specific names to denote the DHAMMA are Sambodhiyana, Dhammayana, Jhanayoga, Ditthijala, Attajala, Brahmajala, Brahmayana, Vibhajjavada Samukkansadhamma, Vimutti nanadassana, Ariyamagga, Ariyadhamma, and Bodhi pakkhiya dhamma. It is not Nihilism (ucchedavada); it is not fatalism (pubbekatahetu vada) it is not Creatorism (issaranimmanna vada). Then what is Buddhism? It is a kiriyavada, kammavada, hetuvada, a paticcasamuppanna dhamma, and an anupubbadhamma. Kriyavada connotes cause and effect, as for instance from milk is produced curd. The variations of absolute predestination, creatorism and nihilism are rejected by the Lord Buddha. He found the Universe is not the product of Chance, or is caused by the will of a foolish ignorant despotic phantom Creator, or due to absolute predestination, but the result of unerring natural Immutable Law of Cause and Effect. It is the Doctrine of gradual evolutionary development as we find in the biological evolution of the human germ cell. The supreme Teacher of gods and men taught that man is not the slave of muddle-headed metaphysicians who created from their imagination certain types of god. Theologians found in the god-idea a weapon to enslave the people. In the Tevijjasutta our Lord showed the foolishness of those who wished to assimilate themselves with their own imaginary gods. Repenting gods are still under illusion.

The Jatilas of ancient India came nearest to the psychology of Buddhism. They accepted the law of kamma or karma. The Jainas were believers in painful asceticism. They were under the belief that by bodily mortification evil karma could be destroyed. The liberated Jiva, they said, is bodiless and lives in eternal happiness in the state of kaivalya. The Brahman metaphysicians believed

in the absorption of the liberated soul (atta) with Brahma. The German Buddhists of the Grimm school accept the dogma laid down by Dr. Grimm that there is a supreme permanent I. The opposite school led by Dr. Dahlke lays down the dogma, which makes people think that the end of existence is annihilation. Dr. Grimm's theory is near to the Vedanta ideal. The psychology of Buddhism is transcendently mystic. It is founded on purifying altruistic ethics without the least tinge of selfishness.

Covetousness, conceit, pride, egoism, anger, stubbornness, etc. have to be completely destroyed from the mind. Until all immoral ideas are removed there is no possibility of progress in the mystic path. Desire for sensual enjoyments, illwill, slothfulness, restlessness and psychic scepticism are the obstacles to be removed by supreme effort with the aid of the Teacher. He is then to practise the Jhanas which are four, and in the fifth Jhana where no perceptions and feelings are at work, he realizes Nibbana in consciousness on this earth. The upekkha sati parisuddhi state clarifies the mind to realize the supremeness of anupadana state whereby the arammana of Nirvana is realized. European philosophers have no idea of the transcendental mysticism laid down in Buddhist psychology. The ordinary religionist thinks of heaven as the supreme goal of existence, where he thinks he can enjoy a sensuous existence in a sublimated form. Buddhism repudiates attachment to celestial existence as unworthy of the perfect Brahmachari. Even the higher forms of Brahmaloaka existence is held in loathsomeness by the great Teacher because of the inexpressible sublimity of the eternal state of unconditioned Nirvana. Without Jhana there can be no acquisition of super knowledge (panna) without panna there can be no realizing of Jhana. The two together working in sympathy brings the devotee to the threshold of Nirvana. Nirvana is an abyakata dhamma. What it is only the perfected mind of the Arhat realizes. Neither the Sotapatti, Sakadasami or Anagami can have complete knowledge of Nirvana. The Sotapatti can hardly comprehend the mentality of the Sakadagami, and the Sakadagami is not able to know what is the state of the Anagami mind, and the Anagami if he dies without realizing the Arahata condition is born in one of the Suddahavasa brahmalokas where he lives for millions of years and then realized Nirvana. What is the final state of the Arhat consciousness? It is abyakata beyond speech, and only the



Arhats know what it is. It is a state to be realized. Where the ten fetters operate there is no possibility of knowing the state of Nirvana.

In Buddhism there is also what is called the *thapaṇiya panha* (question to be set aside) which the Buddha has set aside as unprofitable to discuss. Did I exist? What am I? What is my future? Is the body different from the soul? Are they the same. Is the world eternal? Is the world not eternal? Does the being exist after death? Does he not exist? etc. These are called *thapaniya to be set aside*. The muddle-headed scholar who knows nothing of the mystic doctrine of Jhana comes to the erroneous conclusion that Buddhism is Agnosticism. Buddhism is positive in these Four Noble Truths and the Bodhi pakkhiya Dhamma. Instead of wasting time to find out the Ego, the Buddha showed the path to find the consummation of Truth, which is Nirvana. So long as the four upadanas are active in the mind there is no hope of realizing Nirvana. Make the effort to destroy the four upadana and you arrive at the anupadana state, which is vimutti sukha. The upadanas are kamupadana, ditthi upadana, silabbata upadana and attavada upadana. Clinging to sensual pleasure is an upadana ; clinging to speculative beliefs is an upadana, clinging to manifold forms of ascetic habits is an upadana ; clinging to the manifold variations of egoism is an upadana. Desire to be born in a heaven or any state of Brahmaloaka is an obstacle to realize the Nirvanic happiness. All exoteric popular religions are upadanic. To realize Nirvana one should strictly follow the 37 principles of the Bodhi pakkhiya dhamma. Effort must be made to destroy the ten fetters. Activity in doing meritorious deeds with no thought of self is Immortality.

## 9. The Life and Teachings of Buddha\*

### The Life and Teachings of Buddha

ALTHOUGH the great Teacher of India was born in the heart of Aryavarta, yet His name is only a memory to the millions of the land. As an Avatar, the Buddha is known to the readers of the Gita Govinda and the Puranas, not as a redeemer, but as one who came to send people to hell by misleading them ! It is inconceivable why the writers of the Puranas represented the great Lord of Compassion as one who appeared to send men to perdition. For nearly twenty-five centuries, the religion of the Buddha has flourished in different parts of Asia, but in the very land where He was born, where His great religion existed till the time of the Moslem invasion, no devotees exist, except in the eastern portion of Bengal where it is accepted by a community who speak the Bengalee language. The place where the Sakyan Prince was born is in the jungles of Nepal where the ruins of the palace of the Raja Suddhodana exist buried under the debris and re-discovered by the identification of an inscription on an Asoka pillar, testifying to the accuracy of the spot where the Sakyan Prince was born more than 2,500 years ago.

It is one of the difficult problems, that so far has not been solved, viz., that a religion which had such a stronghold on the minds of the people for so many centuries, and under such powerful influence, should have been utterly effaced out of existence, its great literature destroyed, its majestic and wonderful temples rased to the ground. Persecutions systematically continued for several successive generations by an unrelenting and powerful foe are alone answerable for the extinction of the humane religion of the Buddha. India is not the only country that lost Buddhism owing to the diabolical persecutions conducted by the invading vandals under the leadership of the Moslem generals. In the Central Asian territory where Buddhism flourished for several centuries before the Moslem invasion, no Brahmanical persecutor penetrated thither for the destruction of the humane religion. In Turfan, Khotan, in the Yuzufsai valley, in Central Turkestan, faithful followers devoutly worshipped the

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\* Booklet published in Madras by G. A. Nadarajah and Co.

Three Gems : Buddha, Dhamma, Sangha, and the followers of the Brahmins had no cause to obliterate the land-marks of a religion which is ethically so similar to theirs at least in the common doctrines of Karma, Re-birth and Emancipation from suffering. Buddhism had come to India at a time when her people were in the zenith of power, when her greatness was unquestionable. Greece was the only country then known in the West which had a civilization similar to that of India.

The gods of Greece were not hostile to the Aryan gods of India, and the customs and manners of ancient Greece were not so absolutely opposed to the Aryan customs of pre-Christian India. No Western conqueror dared to invade India since the defeat of the cohorts of the great Alexander, who perished soon after his retreat in Babylon in his thirty-second year. Western countries of the Mediterranean slope knew India as a country of wealth and great learning. The Greek ambassadors who had sojourned in Middle India in the Court of Chandragupta and his great successors had recorded the strength and power of the people of India. They were a great and noble people who never violated their word once given, and Megasthenes knew their high moral worth. Neither the Persians, nor the Greeks, nor the Romans were hostile to the Indian people. Themselves civilized and appreciating the gifts of a settled civilization, they were content to trade with the people of India and Ceylon. Roman ambassadors visited the courts of the Indian and Ceylonese kings, and ambassadors of India and Ceylon were sent to the Imperial Court of Rome. The Romans learnt the secrets of imperialism from India. The gorgeous processions, majestic durbars, presided by kings who claimed relationship with the illuminating Sun, who reigned from sea to sea with the title of "Raja Chakravarti", whose armies consisted of 200,000 horses, 10,000 elephants, a million of infantry, whose sway extended above and below for a mile, struck awe in the minds of ambassadors who visited the camps of the Indian Emperors. India was free from invasion for one thousand years, the very period when she was supreme and when the Dharma of the Buddha dominated the land far and wide. If morality had achieved victories, it was during this memorable period, five hundred years before and five hundred years after the so-called Christian era. Where is the empire that had stood for a millennium of years before or after, since the downfall of Buddhism in India ? Buddha's teachings at this period spread all over the civilized portions of Asia and made the people happy. Where they were still barbarous, the gentle Doctrine of Love and Brotherhood modified their beliefs and customs.

Antiquarians and archaeologists have come to our rescue pointing out the marvellous structures which were built by the Buddhists when they were yet alive, before they were annihilated by the barbarians who cared for neither man nor celestial being, whose one object was

plunder and the satisfaction of the unbridled lust. From the barren plains of Arabia came the torch that was to set fire to many an ancient civilization, and the heartless vandals began their mad career of destruction annihilating everything that came before them. We are concerned only with the civilization of Aryan India and the ramifications which had extended as far as Bamian, Central Asia, Turfan, Afghanistan, Candahar, Khotan, Kashmir, developed by the potency of the Dharma of the Tathagato. The wonderful remains, now being discovered by the indefatigable labours of Oriental scholars like Stein, Pischel, Grunwedel, and Le Coq in Chinese Turkestan, are splendid evidences showing the vastness of influence of the Buddha's Empire. Unlearned critics, not knowing the conditions that had existed outside India in the eighth century, naturally came to the conclusion that Buddhism had met its fate at the hands of such men as Kumarila Bhatta and Sankara. They had no idea of the ruins wherein were buried evidences to show that in the eleventh century of the European era Buddhism was yet alive in the Magadha Kingdom ; and the copperplate grants discovered at Sahet Mahet show that the famous temple at Sravasti was still under the occupation of the Buddhists at the time of Govinda Chandra. Sankara and Kumarila Bhatta may have waged polemical wars with Buddhist monks, but to prove that they were instrumental in the obliteration of Buddhism from its birth-place, sufficient evidence of an antiquarian nature is not forthcoming. In the eleventh century, Buddhism found its dread foe in Bhaktiar Khilji, the great Vandal who destroyed the libraries of Nalanda and Odantapuri. The Buddhism of the people of India was of native origin, the gods of the Buddhist were the gods of the Brahman. Throughout the long reign of Buddhist kings, the Brahmans and the Sramanas were the objects of devout charity. The chief disciples of the Tathagato were high-class Brahmans, the Presidents of the great Convocations were Brahman Bhikkhus, and Buddhist kings had Brahman purohits to officiate at their Coronations. Even to-day in Siam where a Buddhist king reigns, the ceremonies at the Coronation are celebrated according to Brahmanical rites, and Brahman priests officiate. So far, history is silent as to a war between Buddhists and Brahmans. Politically, there were wars between kings of Buddhist and Brahman countries, but of persecutions to annihilate each other, we find no signs in contemporary history. Ceylon had always remained a Buddhist kingdom, and in the twelfth century, there was a great revival of Buddhism under the great king Parakrama Bahu, and in his court were a thousand Brahmans ; and to-day at Polonnaruwa, ruins of ancient temples and Brahmanical devalayas are being explored, and sculptures both Buddhist and Brahman are being discovered showing that one common enemy had wrought havoc on both. In Buddha Gaya and Sarnath in Benares, images of the Hindu gods have been found mutilated along with the statues of the Buddha and the Bodhisatvas. In Ceylon, to-day, the Buddhists

have built the images of Brahmanical gods in their temples. The Buddhist kings were great upholders of Brahmanical ceremony, and they were also supporters of the Bhikkhus and upheld the Religion of the Lord Buddha. The griha dharma of the Buddhists were identical with those of the Brahmans, the ten evils to abstain from are the common property of both the Brahmans and the Buddhists, the names of the hells of both the religions are identical, so also the heavens and the presiding deities ; and the only point on which the highly philosophical student would venture to argue is the doctrine of Anatta. The great gulf that divided the two great families in India began after the invasion of India by Mahmud of Ghazni. Since that event, the gulf became wider, because every successor to the throne of the iconoclast was bound to continue the work of destruction. In India, the Persian word Buthparas meant at first a Buddhist, but later on, an image worshipper. Its origin may be traced to the early times before the invading Persian came to India. The iconoclasts knew Buth before they came to India, in Bamian, in Turfan, in Khotan. And in India they found " Buth " in every great temple wherever they had penetrated. And as there had been no effort to know what Buddhism was under the Moslem sway, the great Teacher's memory lived only as an Avatar, the god who came in the form of Mercy. The ninth Avatara of the Puranas is no doubt intended for the Compassionate one. As for the other charge that Buddha was against the Vedas, it is only used as an argument by the Brahmans, but in the suttas of the Pali Pitakas, nowhere do we find one word against the Vedas. What we do find is that at first there had been no institution of sacrifices of animals, and that animal sacrifices were first organised by the Brahmans during the reign of king Ikshvaku. Thus do we find in the Brahmanadhammika sutta of the Sutta Nipata :—

So it was heard by me :

At one time the Blessed One dwells at Savatthi in Jetavana in the monastery of Anathapindika. Then many wealthy Brahmans of Kosala, advanced in age, went to the Blessed One and after having exchanged greetings with Him, asked : " O excellent Gotama, are the Brahmans now-a-days seen engaged in the Brahmanical customs of old ? And the Blessed One answered : " The Brahmans now-a-days are not seen engaged in the Brahman customs of ancient days " and the Brahmans thereupon said : " May the excellent Gotama tell us of the ancient customs of the Brahmans of old, " and the Blessed One answered :

“The ancient rishis were well restrained, penitent, and they controlled their senses, and they studied their own welfare. There were no cattle for the Brahmans, nor gold nor corn, and their wealth was meditation, and they kept watch over this treasure. Inviolable were the Brahmans, protected by the Dharma, and for forty-eight years they practised the holy Brahmacharya life, and they were of exemplary conduct. The Brahmans did not marry women belonging to another caste, nor did they buy a wife ; they chose living together in mutual love after having come together. He who was the best of the Brahmans did not even in sleep dream of sexual pleasure. Imitating his practices, some wise men in this world praised chastity, virtue and patience. Having asked for rice, beds, garments, butter, and oil, they made sacrifices out of them, and when sacrifice came on, they did not kill cows. Cows are our best friends, they are like unto a mother, father, brother, and other relatives. The cows give us nourishment and they give us milk—and the Brahmans did not kill cows. So long as they did not kill cows, the race prospered. Later on, a change came, and the Brahmans became covetous, seeking wealth and beautiful women. They composed hymns and went to king Ikshvaku and said : “Thou hast much wealth and corn, and thou must make sacrifice,” and the king, lord of chariots, instructed by the Brahmans, brought about the sacrifices of Asvamedha, Purisamedha, Sammapasa, Vacapeyya. And the Brahmans caused the sacrifice of many hundred thousand cows. Then the gods, the pitris, Indra, the Asuras and the Rakshasas cried out “this is injustice”, for the cows have been slain. The Brahmans of old fell from their high state, discord arose, and the Brahmans and the Kshatriyas fell into the power of sensual pleasure.”

We assert that the author of the Bhagavad Gita was more hostile to the Vedas than the author of the Suttas in the Pali Pitakas, for nowhere do we find such a strong denunciation of the Vedas as the following :—

Yavanartha udapane sarvatah samplutodake  
Tavansarveshu vedeshu brahmanasyavijanatah.

All the Vedas are as useful to an enlightened Brahmana as is a tank in a place covered all over with water.

[Bhagavad-Gita, II 46.]

The Buddhism of the Pali Pitakas came to be recognised with the decipherment of the Asoka inscriptions. For, when Princep came across the Magadhi name of “Devanam piya piyadasina,” there was not one Brahman scholar in all India who could guess even the meaning, and it was left to the Ceylon Bhikkhus to elucidate the word which they did by referring to the Mahavansa, through Turnour, who, at the time, was a Government Official in Ceylon and was in communication with the Bhikkhus of the Kandy Temple. The

word was identified, and henceforth Pali was found to be a necessity in the elucidation of ancient Indian history. This was in 1837. Then, forty years later, Childers began his labours in the field of Pali, and to him we owe the beginning of Pali development. Then came the great scholar and indefatigable worker, now known all over the world—Professor T. W. Rhys Davids—for his beautiful translations of Pali suttas, along with Fausboll, Trenkner, Morris and others, and now we know what the Blessed One had taught to the people of ancient India when she was in the zenith of her glory.

### **Birth of future Buddha**

In the Kaliyuga year 2,478, on the full moon day of Vaisakha, in the royal grove of Lumbini, midway between Devadaha and Kapilavastu, the future Buddha was born. His mother was the saintly Maya, wife of king Suddhodana. They belonged to the Kshatriyas of the Gautama gotra, of the Sakya clan of the solar race, tracing their descent from the family of King Ikshvaku. Since that date, over 2,500 years have elapsed, and many great empires have declined and many new empires have come and gone, and several new world religions have appeared which to-day dominate the world—Christianity, Islam, Vaishnavism and Sikhism. The only religion which appeals to all enlightened men of all castes and creeds is the Religion of Dharma promulgated by the Buddha Gautama Sakya Muni, about whom Sir Edwin Arnold in his exquisitely beautiful poem, the “Light of Asia”, sang :—

. . . Saviour of the World,  
 Lord Buddha—Prince Siddhartha styled on earth—  
 In Earth and Heavens and Hells Incomparable,  
 All-honoured, Wisest, Best, most Pitiful ;  
 The Teacher of Nirvana and the Law.

On the day that the future Buddha was conceived, it is said that an immeasurable light spread throughout the ten thousand worlds, the blind recovered their sight, the deaf received their hearing, the dumb talked, the lame walked, fires went out in all the hells, diseased men became well, wild animals timid, all mortals became gentle of speech, a mild, cool breeze began to blow, &c. And on the day that the future Buddha was born, the babe divine was first received by the god Brahma, and He was placed before His mother saying :

“ Rejoice, O Queen ! A mighty son has been born to thee,” and all the gods spake saying : “ Great Being, there is none your equal, much less your superior,” and the Babe performed a miracle by the phenomenal utterance : “ The chief am I in all the world.” And on the day that the future Buddha was born, there was born also the Princess Yasodhara, his future wife, and also the Bo-tree that was to give him shade on the day that He was to become supremely Enlightened, and also his courtier as well as his horse.

The Raja Suddhodana was delighted that so great a son had been born to him, and he invited Brahmans to his palace and gave them delicious food in golden bowls and presents of the most costly cloth. It so happened that Rishi Kaladeva, teacher of the Raja Suddhodana, having heard of the celestial rejoicings in Indra’s heaven, inquired the cause and he was told that a son was born to the Raja Suddhodana who would become Buddha, the teacher of gods and men, and the Rishi there-upon miraculously transported himself and descended in the palace grounds of the Raja, and the King thereat rejoiced that his teacher had come to bless the child. With great ceremony, the child was presented by the royal father to the Rishi to be blessed ; but, instead, the Rishi arose from his seat saying :—

O babe, I worship ! Thou art He !  
I see the rosy light, the foot sole marks,  
The soft curled tendril of the Swastika,  
The sacred primal signs thirty and two,  
The eighty lesser tokens. Thou art Buddha,  
And thou wilt preach the Law and save all flesh  
Who learn the Law, though I shall never hear.  
Dying too soon, who lately longed to die ;  
Howbeit I have seen Thee. Know, O King !  
This is that Blossom on our human tree  
Which opens once in many myriad years—  
But opened fills the world with Wisdom’s scent  
And Love’s dropped honey ; from thy royal root  
A heavenly Lotus springs ; Ah happy House !

The Brahman astrologers prophesied that the Prince, who was named Siddhartha, would grow up to manhood, and that if he remained in the family, he would become a supreme King-Emperor, a Chakravarti ; if he renounced the worldly life, then he would become the World Teacher, the Buddha Supreme. On the seventh day of the Prince’s birth, his mother died and was born in the Tusita Heaven, for no more was she to bear the sufferings of the human world.



A future Buddha till the attainment of the supreme state of *Anuttara Samma Sambodhi* is known as the Bodhisat ; and it is a *dharmata* of the Buddha ideal that in the last birth of the Bodhisat, his mother can only survive for seven days after the birth of the divine Child, for on the eighth day she expires to be born in heaven.

### The boyhood of the future Buddha

THE King, delighted at the joyful news, ordered that three palaces should be created for the three Indian seasons, one for the summer, another for the rainy season, and the other for the winter. In the *Anguttara Nikaya*, 3rd Nipata, the description of the three palaces is given and also the methods adopted by the King to teach the divine boy, and the amusements provided for him in the way of water sports, boating, archery, riding, etc. Thus the holy Child grew amid the joyous surroundings of the Sakyan capital of Kapilavastu on the Himalayan slope. The full details of the Bodhisat's youthful life may be found in the *Jataka* translated by Rhys Davids. (Turbner's Series.) In the sixteenth year, the Prince was married to his cousin, the Princess Bimba, more familiarly known as Yasodhara, mother of the Prince Rahula. She was of the same age as the Prince Siddhartha and the Books declare that for countless millions of years, life after life, she was the wife of the future Buddha, for she had made the vow that she would take the Bodhisat as her husband, and that she would hear the Law and enter Nirvana. And the *Jatakas* give us many many birth stories showing the devout attachment which she as his consort had for him throughout the Bodhisat career. The touching pathos of her devotion is admirably depicted in the life story when the Bodhisat was born as the Prince Vessantara with whom and with her two children she goes to the forest to observe the ascetic life. The Prince adopted the life of a *rajarishi*, and when living the holy life, a Brahman came and asked the Prince to give him his two children. Now the *dharmata* of a Bodhisattva is that whatever is asked for, and by whomsoever the request is made, the gift is given with a *parthana* that by the force of that karma the Buddhahood may be reached. And when the Brahman demanded that the two children be given to him, the Prince willingly gave them, and at the time the gift was made, the Princess Madri had gone to fetch fruits, and on her return, she found that the children were missing, and, seeing the silence of the Prince, began to lament for the loss and, weeping, fell down at his feet in a swoon. The Prince showing his tender love and helping her to recover consciousness, had to confess that, in her absence, the children were offered to a Brahman, because the man came and demanded that the children should be given to him and a refusal was impossible, but that they were offered to him with the aim of reaching the supreme position of Buddhahood and to save all life, and that she should also show her concurrence with the gift and not obstruct the great consummation.

She willingly assented and both rejoiced that with the sacrifice they had made, they had shown the highest love for the salvation of the world, for in a later book we read "that greater love hath no man that He gave his only begotten son for the salvation of the world". Not in one life, but in a thousand lives, did the future Buddha with a willing heart, in the fulfilment of Paramitas often give his most cherished possessions and his blood, his limbs, his eyes, etc., for the acquirement of the absolute Wisdom of the Bodhi for the salvation of the world, of beings born during a kalpa. So great was his love for all life born and unborn, and it is this love absolute shown by the Bodhisat that has endeared His memory to countless millions of human beings these twenty-five hundred years. In the fulfilment of the ten perfections, the Bodhisat is supreme, and no hero has been the recipient of so much love in return from so large a portion of humanity in the continent of Asia. The missionary spirit of the ancient Bhikkhus of India was made manifest six months after the Prince Siddhartha reached the supreme Buddhahood at Buddha Gaya, under the shade of the great Bodhi Tree, whereat He sat on the full moon day of Vesakha 2,500 years ago.

### **The initiation of the Bodhisatva**

THE supreme perfections which a Bodhisatva is expected to fulfil, not for one life but for countless lives, for a period of four asankhya kalpas are Dana, Sila, Naishkramya, Pragna, Virya, Satya, Kshanti, Adhithana, Maitri and Upeksha.

Dana is to give ; and in the giving of wealth, limbs, life, and children for the good of humanity consists the supreme dana.

Sila is the virtuous life of moral purity, refraining from giving pain to any living being.

Naishkramya is the life of renunciation, sacrificing self for the good of humanity.

Pragna is supreme Wisdom where Error findeth no place.

Virya is strenuous endeavour, persevering exertion till the consummation is reached by avoiding evil and generating the good.

Satya is truthfulness even at the risk of life inasmuch as "truthfulness is immortal speech and this is an old rule".

Kshanti is unruffled patience and sweet forgiveness even when one is put to torture by one's enemy.

Adhithana is the development of the resolute, undaunted will that conquers all opposition giving power to realize one's cherished desires for the welfare of humanity and of all life.

Maitri is all-embracing love that is manifest in the mother, love which is shown to all, near and far, visible and invisible, small and great.

Upeksha is equanimity showing no ill-will even to one's persecutor.

These are the Paramitas which must be fulfilled by every one who wishes to reach the goal of Wisdom and Love embodied in the perfect life of the Arhats, Pratyeka Buddhas and Sammasambuddhas.

The Bodhisat who became the Buddha as Sakya Muni began his Buddha career four asankheyyas and one hundred thousand kalpas ago under the Buddha Dipamkara when he was born in a Brahman family and was leading the life of a Brahmarishi. The resolution that he then made under that Buddha was made unquenchable and life after life he persevered, receiving the initiation at the hands of succeeding Buddhas from Dipamkara to the Buddha Kasyapa, in all twenty-four. In the Jataka Commentary, the potency of the resolution is thus given : "The man who, if all within the rim of the world were to become water, would be ready to swim across it with his own arms and get to the further shore,—he is the one to attain the Buddhahood ; or in case all within the rim of the world were to become live coals, would be ready to tread on them and so get to the farther side,—he is the one to attain the Buddhahood," etc.

### The Great Renunciation

IN the twenty-ninth year of their age, the Prince Siddhartha and Princess Yasodhara were blessed with a son and on the day that the son was born, the Prince made the Great Renunciation. The Raja Sudhodana knowing that the Prince would retire from the world as the soothsayers had predicted, kept him within the palace grounds with guards placed at different stations to prevent old men, diseased men, etc., from entering the palace grounds, lest the Prince seeing these evil omens might get disgusted with the householder's life, but on the day that the joyous event was to occur—the birth of the child to Prince Siddhartha—the King gave permission for his going out to see the city. The chariots were ordered and the Prince proceeded on to the park enjoying the beautiful sights and receiving the homage of his people. It was on this occasion that the gods took counsel to show him the four sights, and one of them took the shape of a decrepit old man leaning on a staff and showed himself to the future Buddha, and it is said that the sight was visible only to the Prince and the charioteer, and the Prince asked the charioteer : "Who is this man leaning on a staff," and the charioteer answered : "Prince, this man was once young and strong, but with age he has lost his youth and now he is old," and the Prince seeing this figure began to reflect, and proceeding further he saw a diseased man and on inquiry, he was told that all men born

must some day get ill, and the Prince reflecting was proceeding on when he met a dead body, and on inquiry found that it was the condition to which all men should arrive, and the Prince thoughtfully was proceeding when he met the figure of a Bhikshu dressed in yellow garment with a serene countenance sitting under the foot of a shady tree, and this gave the Prince immense delight and he asked the charioteer about the life of the Bhikshu, and he was told that this monk, seeing the sufferings of the world and disgusted with the sensualities of life, had renounced all and had taken to this life of solitude. The Prince, delighted, then and there resolved that that very night he would make the renunciation and returning to his palace in the middle of the night, he ordered his charioteer to bring his faithful steed and mounting his horse with his charioteer left the city. He went as far as the frontiers of his kingdom and gave orders to the charioteer to lead back the horse to the city and to give the royal robes to his father. Standing on the bank of the river Anoma, he cut off his hair and with the jewelled chaplet he threw it up declaring that it was his will that if he was to be the Buddha, the hair will remain in the sky and so it happened ; the hair remained fixed in the sky, and the Ajanta sculptures show that Indra came down and had the sacred hair removed to his celestial mansion for him to pay homage to. The child that was born was given the name of Rahula and he was lovingly brought up by the Raja Suddhodana.

### **The Ascetic Life**

Wearing the yellow garment of a Bhikshu, the Bodhisat Prince walked on feet to the capital city of King Bimbisara of Magadha. The people of Rajagriha, seeing the majestic mien of the golden-complexioned ascetic, did not know who he was. Some thought that it was a celestial being come down on earth, some thought that it was a naga in the shape of man come to their city, and the royal spies went and told the king that a human being of unsurpassing beauty had appeared in the city and that they did not know who he was, and the king thereupon ordered his men to watch him and bring him word, and the messengers then found that he proceeded to the Pandava Rock and there he sat and partook of his food, which he had got by begging from the people. The Prince, never before having eaten anything except that which was specially prepared by the royal cooks, was, seeing this hotchpotch, disgusted and thought of throwing it away ; but reflecting on the impermanency of things and that he had left all pleasures for the sake of removing the sufferings of the world, the good Prince ate the disgusting food. The royal messengers seeing the Prince went to the King and said that he was a human being and that he was then living at the Pandava Rock, and the King Bimbisara came to the place in royal state and asked the Prince whence he had come and what was his mission ; and the

Prince said that he was a Kshatriya of the Adityavamsa and that his kingdom was on the Himalayan slope, and that he had renounced the world to seek the Nirvana, being disgusted with the pleasures of the senses. The King then found out that the Prince was the son of his friend, and that he was five years younger than the Bodhisatva and he therefore asked him to stay in his kingdom, and offered that they would jointly rule the kingdom ; but to this proposal the Bodhisatva did not agree, and then he left Rajagriha and came to the sylvan wood of Uruvela, noted as a place suited for ascetics and on the bank of the river Neranjara, he began to exert himself for the consummation of his cherished desires. In the Sutta Nipata Padhana sutta, the Prince expresses himself that he will not swerve from the path even if his flesh and blood dry up, and " that it is better to die in the field of battle than to live a defeated life ". Such resoluteness is only possible for one who has made the great Renunciation, and with that Kshatriya determination, he began to mortify his body, for it was the philosophy of the day that Truth was obtainable through asceticism, and for six years the Bodhisat went through the severest forms of ascetic penances till he found that no more was possible for a human being to proceed ; and one day his strength failed and he fell down in a swoon. In the Bhayabherava sutta, the terrific penances which he had undergone for six years are categorically given, and at last when he found that asceticism was of no avail, he began to take food moderately and then he began to make the effort according to the Middle Path. He found that that is the only Path which brought Him illumination, and on the full moon day of the month of Vesakha, He attained the supreme state of Buddha, the fully enlightened one, the Holy Arhant Buddha, the Teacher of gods and men.

### **The Characteristics of the Buddha**

TO know the life of Buddha in its completeness, it is necessary to go through the whole of the three Pitakas, for from the day of His Enlightenment to the day of His Anupadisesa Parinibbanna, the strenuous life of the Great Teacher is revealed in each of the Suttas. To know the Buddha it is necessary to know the Dharma and in the Dharma the Buddha is identified. The Buddha ordered Vakkali, the devout disciple, who wished to be near Him gazing at His glorified body, to go away from his presence with the remark that this loathsome body should not be made an object of sensual love ; and Vakkali in sorrow left the Blessed One, and went to Kalasila Rock and wished to commit suicide, when the Buddha, like a flash of lightning, appeared before him and dissuaded him, declaring that to know the Buddha one must know the Dharma, and when the Dharma is known the Buddha is seen. For seven weeks the Blessed One consciously enjoying the bliss of Nirvana remained at and near Buddha Gaya, and then travelled on foot to Isipatana, Migadaya, in search of the five Brahman ascetics, Kondanya, Bhaddiya,

Vappa, Mahanama and Assaji who had remained with the Blessed One at Uruvela when He was going through ascetic experiences, and who had left Him when they found that he was treading the Middle Path. In ancient Indian philosophy, the highest form of religion consisted in mortifying the body. Two religions were known to the people of ancient India, the religion of the gods, and the religion of the ascetic. The house-holders were under the control of a hierarchy of priests who officiated and propitiated the gods. They were the mediators between gods and men, and sacrifices, rituals, ceremonies, baptisms, etc., were formulated by the priests with an eye to material gain. Animal sacrifices and oblations were the order of the day, and the priests were always on the lookout for the sacrifices, inhaling the fragrance that was wafted along the zephyrs of oblations. In the Balapandita sutta of the Majjhima Nikaya is given an account of the oblation-loving Brahman in quest of ahutigandha. Sensualism in its most extravagant form had its votaries, and the Buddha began His triumphant conquest in a land where the two extremes of religion met. The Tathagata, the successor of the former Buddhas, began His Message at the Deer Park, now Sarnath, in Benares, promulgating the Middle Doctrine of the Noble Eightfold Path, the law that doth illumine the mind and bringeth happiness in this life in perfect consciousness. Great Brahmins became His disciples and wearing the yellow robe, they went from place to place, from town to town, from country to country preaching that the Buddha has appeared and that the Dharma is being preached, and that the kulaputras have renounced the sensual life to lead the perfect life of the Brahmachari. Kings from their thrones came down to listen to the holy Gospel of Love and Compassion and of Righteousness.

It was like the reception of a monarch by his loving subjects that the people of India, full of virility, knowing no subjugation, welcomed the Gospel of all-embracing Love and Wisdom. Absolute emancipation in this life, on earth, in perfect consciousness,—such a Doctrine never heard of before, was promised by one who had Himself realized it. He who had made the great Renunciation, the son of the Sakya family, in the prime of life as a youth, roaring the lion's roar of triumphant victory over Death, old age, who was there to Defeat Him? It was an easy conquest, and the great Doctrine spread and expanded and within the period of forty-five years, the Blessed One had realized Himself that the Doctrine that He had preached could now be continued by His disciples, and in the eightieth year of His age, the Bhagavan, Arhat, Samma Sambuddha, Sakya Muni, the Tathagata, preaching the Doctrine of Immortal Activity, Self-reliance and Freedom, laid on His right side on the prepared bed between two sala trees at the Mallan Grove, at Kusinara, and having entered into the fourth stage of Dhyanic undifferentiated illumination, passed away into the Anupadisesa parinibbana where neither men nor gods could see. The last disciple that the Blessed

One converted was the Brahman Paribbajaka Sudhadra, and the last words that the Blessed One uttered have still a meaning and till the end of time shall not cease to reverberate, for they inculcate the supreme lesson of immortalising activity and unceasing change. "Handa dani Bhikkhave amantayami yo vayadhamma Samkhara, appamadena sampadethati", ayam tathagatassa pacchima vaca.

## The Philosophy of the Buddha

THE first discovery that the Buddha made is of absolute importance for the welfare of the whole world. He promulgated what had not been proclaimed before Him by either god or man. It was no haphazard, stray utterance, but one of stupendous significance to those who are in search of the goal of absolute Freedom from all sankharas. That is what the Buddha discovered, and this secret he triumphantly proclaimed to the Aryan Kulaputras of noble family who were willing to realize the great Truth by leading the supreme life of Brahmacharyam.

There is pain, misery, lamentation, despair, sorrow, grief, decay, disease, dissolution and disintegration in this phenomenal world and who is there to deny it? Now what the Blessed One discovered was the cause and the cessation thereof. It is this that inquiring minds will always seek; and the doctrine that He set before His mind's eye for later elucidation to the world is known as the *Paticca samuppada*, Dependent Causation, which begins with the formula "that being thus, this comes to be; from the coming to be of that this arises. That being not so this disappears. From the cessation of that, this ceases". Rhys Davids in the Introduction of the *Maha Nidana Sutta*, "Dialogues of Buddha", Part II, Vol. III, of the series known as "Sacred Books of the Buddhists", says: "It was not the fact of *Dukkha*, nor the fairly obvious conditions of births and so on, leading up to it, that come as a revelation to each Buddha, beneath his Bo tree. It was the process of *Samudaya* and *Nirodha* as a natural and universal law. Coming to pass! Coming to pass! At that thought there arose in me a vision into things not called before to minds and knowledge arose, insight, wisdom, light arose. Not uncaused and casually, nor by the fiat of *Isvara*, *Indra*, *Soma*, *Varuna*, *Brahma*—did events happen, painful or otherwise; not as *Job* and the *Psalmist* taught—'God distributeth sorrows in his anger.' For God is a righteous judge, and God is angry every day. *Job* XXI, 17; *Psalms* VII, 2. Events came impelled by preceding conditions, causes that man could by intelligence and good will study, and govern, suspend or intensify.

"Let it be remembered that the 'immanent' absolution opposed by Buddhism was chiefly Brahmanic theosophy. According to this, the *atman* of the individual was not so much an efflux of the World-

Atman, as was the latter immanent in, and identified with, each man-soul. 'In the beginning this world was only Soul in the shape of a man.... World-guardian, World-lord, this that is My Soul. 'My Soul' was therefore in that theosophy the personal First cause and Final cause. And hence the Paticca Samuppada of Buddhism was as decided a negation of all teleology as was the theorem of Demokritus and his master Leukippus that 'nothing happens by chance, but everything through a cause and necessity'.

"Had the fates been kinder to the writings of the Atomist of Abdera, had the 'teleological reaction' not been led by two men of such extraordinary genius as Plato and Aristotle, it is conceivable that the whole philosophy, not to say the Dharma of the West, might have flowed along a channel in which the influence of *mikras* and the *megas Dakosmos* might have brought both that philosophy and that Dharma more nearly parallel to the informing principle of the Paticca samupada. As it happened, Europe learned to believe in a universe governed partly by necessity and partly by chance, learned to combine belief in unchanging natural law with belief in first and final causes.

"And so gradually has the realm of regular, causal sequence encroached upon that of the casual and the arbitrary, that on no period in the intellectual development of Europe can we place our finger and say : Here the concept of a universe governed, as to its every movement and happening, by natural causation was brought home to the minds of men—to the mind of one man. There is nothing resembling the intellectual earthquake caused half a century ago by that extension of the law of Causation : theory of Evolution.

"In the history of Indian thought, on the other hand, we can point to such an epoch-making crisis, we can discern the significance of the law of universal causation breaking in on a great mind with a flash of intuition. The law, we read, stands as fundamental, whether Tathagatas have arisen or not. But the Tathagata penetrates and masters it and delivers the knowledge thereof to the world."

It is said that in the fourth week after the Buddhahood, the Blessed One enunciated the Basic Laws of Universal Causality whose complex operations are worked out in twenty-four categories under the subject of Paccayas in the book of Patthana of the Abhidhamma Pitaka. It is in the Patthana that the Laws are explained in their extremely marvelous complexity indicating the wonderful nature of the operating causes. It is here that the supreme majesty of the Wisdom's Law is shown in all its fulness, it is in the Patthana that the supreme Wisdom of the Tathagata is brought into vivid objectivity. It is only the select that can get even a glimpse of the stupendous volume of glory that belongs to the Buddha domain. Just as the *timira pingala* leviathans of the great ocean love to sport in the unfathomable waters thereof, so it is said that the Blessed One found in the deep



waters of the Law of Universal Causality absolute scope for the exhibition of the immeasurable Wisdom of anavarananana which is the exclusive property of the Sammasam-Buddha, the Supreme Chief of the three realms of Akasa, Satta, and Sankhara. The more the Blessed One dived into the depths, the more there was found room for the expression of His supreme knowledge, and in the unbounded delight that He experienced in having found the solution of the problem, there went forth from His transfigured body luminous rays of exquisite colour. From His head and eyes, lips and body, and hands and feet variegated colours of nila, pita, lohita, odata, manjesta, pabhassara emanated forming a body of glory. Rays of blue emanated from His head and eyes, golden-yellow from His body, crimson from His lips, lustrous-white from his pearl-white teeth scarlet from the palms of His hand and the soles of His feet, the whole forming into a blending of majestic radiance issuing forth as if they were flaming messengers running before Him announcing His visit to His devout followers. On great occasions by His will-power the Blessed One intensifies the luminosity of the Buddharasmi forming into garlands radiating the sky and illuminating dark places. The rationale of the Buddharasmi is given in the Abbhutacchariya sutta of the Majjhima Nikaya, and the generating causes are enumerated in the Lakkhana sutta of the Digha Nikaya. The science of the mahapurisalakkhana symbols of the great man is enunciated in the Mahapadana sutta of the Digha Nikaya. It was a science known to the Brahman astrologers of ancient India, and the two beings that are heirs to the lakkhanas are the Raja Chakravarti and the Araham Sammasam-Buddha—the Emperor of a continent and the Buddha fully enlightened. The difference in the two being found in the solitary urna between the eyebrows which is like unto a tilaka spot.

The hallowed site where the Prince Bodhisatva gained the omniscient knowledge is sacred to the countless millions of Buddhists that have lived and shall live for five thousand years from the date of the Buddhahood. The consecrated spots at Buddha Gaya are the Great Tree under whose shade the supreme knowledge dawned, the spot whereon He remained gazing at the Tree in homage of the supreme Wisdom that made Him supreme above all gods and men in the three worlds, the Cloister wherein He walked contemplating the Nidanas twelve, the spot where He meditated on the Universal law of Causality, the spot where He received the two merchants, the spot where he sat during the seven days, rain-protected by the Naga king, and the spot where He decided to preach the Dhamma to the World.

When seven weeks had elapsed, the Blessed One went in search of the five Brahman ascetics who had been his helpmates when He was undergoing the severe ascetic penances at Uruvela, and who had left Him when they found that He had given up the extreme practices

of Hathayoga. In accordance with the old established laws of asceticism as enunciated in the Hathayoga science, the Bodhisat practised every kind of mortification for six years, and the experience He gained thereby showed Him the absolute futility of physical torture to gain knowledge, and when his body had reached a stage that resulted in his falling down in a swoon for want of vitality, and after He had recovered his consciousness, He decided that asceticism was not going to help Him to get knowledge and happiness. And He began to take food in moderate quantity, and the ascetic friends seeing Him eating food, lost faith in Him. and reflecting that where he had failed by his asceticism, it was useless to expect that he will gain omniscience in living the life of plenty, they abandoned Him. To eat one meal a day according to them was living a life of ease and plenty ; and they departed and came to the famous spot at Benares now known as Sarnath, then Isipatna, the Deer Park. The Blessed One starting from the Bodhi met, on the way between Bodhi and Gaya, a naked ascetic, who questioned the Buddha : "Who art thou friend ?" And the Buddha answered :

All-conquering have I now become.  
 All-knowing, untainted by the elements of being.  
 Renounced have I all things, and free from all cravings.  
 Mine is all Wisdom, no teacher have I.  
 My equal nowhere can be found,  
 In all the worlds of gods and men  
 There is none to rival me.  
 Supreme holiness have I gained,  
 The teacher am I unsurpassed.  
 I am the Buddha supreme,  
 Lust's fire is quenched, Nibbana gained.  
 To proclaim the doctrine I seek  
 The city by name Kasi,  
 And for this blinded world I'll cause  
 The drum of Immortality to beat.

Then Upaka, the ascetic, said, "you claim to be the immeasurable Conqueror", and the Blessed One said : "Verily it is so, I have conquered and am a Conqueror." And the Blessed One proceeded on foot to Benares, to the place where the five Bhikkhus were staying. And when they saw the Blessed One, they agreed among themselves that they would not salute him, nor rise and go to meet him, and yet when He approached them, they felt the gracious majesty that made them unconsciously rise and serve him. A mat was given, and water to wash the feet, and they addressed the Blessed One by

name and as their equal, and the Blessed One addressing them said : "Address not the Tathagata by name for he is the supreme Buddha. Listen. Immortality has been won, and the Doctrine will be taught to you". But the five Bhikkhus said : "Brother Gotama, those practices of yours, that method of procedure, those stern austerities did not enable you to transcend human limitations and attain to pre-eminence in sublime knowledge. How, then, now that you are luxurious, can you have transcended human limitations?" "O Bhikkhus, the Tathagata is not luxurious ; the immortal path has been found ; if ye will do according to my instructions, in no long time, and in the present life, ye shall learn for yourselves, and shall realize and live in the possession of that highest good to which the holy life conducts us and for the sake of which youths of good family so nobly retire from the household life to the houseless one." The Bhikkhus listened, and they were converted by listening to the Doctrine of the Noble Eightfold Way. For three months, the Blessed One sojourned at Isipatna and, within that time, received into His new Religion sixty Bhikkhus, and to these sixty emancipated ones, the Blessed One gave the Order : "Wander, O ye Bhikkhus and proclaim the Doctrine of Threefold Glory for the welfare and happiness of men and gods. In compassion to the world, preach this Doctrine glorious. Let not two of you go in one direction. Preach the Dhamma to all. For ye have won freedom from lust, ignorance and ill-will."

"This wonderful Doctrine, so supreme, so hard to comprehend, not to be understood by mere logical argumentation, only to be comprehended by the wise, and the world so much enveloped in sensuality and pleasure, will they receive it? Would it not be well if I silently pass away without putting myself into inconvenience?" Such a thought flashed forth, and the god Brahma, appearing before the Blessed One, paying homage, solicited Him, that the Doctrine should be proclaimed, for there were beings prepared to listen, and the Blessed One thereupon looked through the world and found that there were beings sufficiently developed to comprehend the sublime Doctrine.

The Buddha was a Prince of the royal Rajput clan, and there were at the time other Indian teachers, to wit, Purana Kasyapa, Makkhal Gosala, Pakuda Katayana, Ajita Kesakambala, Sanjaya Belattiputra, and Niganta Natha Putra who were each with large followings wandering through the Gangetic valley, proclaiming to the people that what each one had found was the absolute truth, and that other systems were false. These were heterodox doctrines unsuited to the genius of the Aryan people, and the Magadha people were looking for a great teacher, and the World Physician appeared with the panacea of the Middle Doctrine, sweet in the beginning, sweet in the middle, sweet in the end, the complete fulfilment of the Brahmacharya Doctrine. He was only thirty-five years—the Blessed One—when He began to proclaim the Doctrine, and the whole of the Magadha, Kasi,

Kosala, Anga, Kuru, and Mithila country were in expectation of the appearance of the majestic personality who was dressed in the Bhikkhu garb of yellow, with bowl in hand, of incomparable mien, His voice that of the kuravika bird, so penetrating and yet so melodious, that even the animals and birds became calm—and there was not one in all India to appear before Him to contradict what He uttered. The all-illuminating Sun He was, at whose radiance minor lights of territorial teachers lost their splendour. With a following of 1,250 Bhikkhus, He marched forth from kingdom to kingdom, the kings, princes, barons of each province extending their hospitality to the Blessed One. The king of Magadha, the king of Kosala, the Brahmins of Mithila, the Mallan Princes and others became His lay disciples. The 1,000 Jatila ascetics of Uruvela, Nadi and Gaya with their chiefs, of the family of Kassapa, became His Bhikkhu disciples. His two chief disciples, Sariputra and Maudgalyana, were of the Brahman gotra, and the principal Bhikkhu disciples were mostly of the Kshatriya and Brahman castes. Sons of the several highest baronial families like Rattapala, Yasa, Sona, renounced their wealth and joined the Bhikkhu Order. Bhikkshunis from the royal and other castes were proclaiming the Dharma. The young Religion was converting the people by thousands, and men, women and children were drinking the ambrosia of the immortal Dharma. Brahman ministers of the Kosalan and Magadhan kings were willing to acknowledge the Blessed One as their Guru. The *Itivuttaka*, one of the minor portions of the Khuddaka Nikaya, gives us portions of "Thus saith the Blessed One", wherein we find His especial *legia*, and in one of the *vattam betam* is His solicitude for the Brahman: "Bahupakara Bhikkhave Brahmanagahapatika" wherein the Bhikkhus are especially enjoined to minister unto the Brahman house-holders by preaching to them the Dharma, for they give unto the Bhikkhus, robes, food, seats, etc. The Blessed One was the friend of all, and the sacrificing and caste Brahmins were offended and became hostile to Him for no other reason except that He preached against animal sacrifices and rituals as well as on the oneness of humanity. He combated the idea of the creationists who enunciated the teleological principle that the Brahmins came from the mouth of the Brahma. A special first creation out of nothing, and a special caste created by Brahma, with special privileges to trample on the rights of the Kshatriya, Vaishya and Sudra were what the compassionate Lord could not accept. He enunciated the biological law of cellular development culminating in the gradual evolution of the fetus in the human womb. He saw no special caste in the embryo. Ethnologically, there was no differentiation in the human embryo, and in man, differentiation is ethical. He who does good deeds he is the Brahman, he who does evil deeds, he is the barbarian. It is association and environment that influence the development, or the retardation of the human being. What we eat, where we live, the water that we drink, have all to be considered as factors in the evolution of life.

Association with unenlightened, savage people leads one to the wrong path. The acceptance of the Law of cause and effect gives man the enlightenment to analyse and differentiate the good from the evil. It is not what you believe but what you think, speak and act that influences the being, either for good or for evil. Good thoughts, good speech, good acts help the individual in progressive evolution. Man retrogrades according to his thoughts if they are evil. Thought is chiefly responsible for our actions ; loving thoughts help our evolutionary progress ; cruel, angry thoughts retard our growth.

Buddha, the Enlightened One, came to the world to show the path of Righteousness, to destroy the path of error. Animistic religions teach erroneous doctrines of a special creation, a predestined fatalism as well as annihilation. A creator creating matter connotes a beginning, while the Buddha taught that there could be no beginning, and no annihilation. Law guides the intelligent, rational being, and to depend on somebody else is to run after a will-o'-the-wisp. We know that enlightenment came to the world by investigation, not by prayer, not by ritualistic practices, nor by animal sacrifices. The Blessed One found the cause of human suffering, and He found the fetters that have enchained man. In the discovery that He made, He brought light to the world. For two thousand years, Europe lived in darkness, and with the enunciation of the Darwinian theory of evolution with its corollary, the Law of Cause and Effect, Europe began to make giant strides. Hygiene, Sanitation, Astronomy, Biology, Electricity, Geology, Paleontology, etc., have helped the progress of the world in the physical plane. Ecclesiasticism was based on metaphysical delusion, and from this hydra-headed monster arose false beliefs. Consciousness works according to environment. Its development depends on nutrition, physically and psychically. Good, nourishing food helps the development of the body, and a well-developed body naturally produces a healthy brain. The starving, famished individual cannot evolve high thoughts. Existence depends on food, consciousness, contact and individualising thought. Consciousness is of three kinds, *viz.*, low, middling and high. Those of the material plane, who think only of self and of material food, belong to the low plane ; those who think of self and material heaven belong to the middle plane ; and those who think altruistically, forgetting self, and working for the welfare of others without thought of the ego are of the exalted plane.

Unfortunately for the welfare of the world, Buddhism, which flourished in India as the national religion, lost its place in India in the 12th century, and with the so-called revival of Brahmanism, the Dharma was forgotten. With the advent of the British power, the vestiges of ancient Buddhism began to speak, and antiquarians and archaeologists commenced their work of exploitation. Now that the

whole world, especially Asia, is in a state of ferment, there is some hope that Buddhism will find followers in the West as well as in India. It all depends on the intellectual progress that the people make in the domain of religion. If they are contented with ceremonies, rituals, speculations, metaphysics, magic, etc., Buddhism will find no place in their heart. But in place of superstition when there arises a desire for investigation, and analysis, there is hope for the Dharma. It is only when people are yearning for something better than what they have that their wishes find consummation. Sensuality and scepticism are the two extremes that the Enlightened One wished that the searcher after Truth should avoid. Sensualism begets the delusion of an ego-eternalism, and asceticism begets pride, ignorance and false belief. What Buddha wished to destroy from the mind of the Brahmachari was the seed of egoism and craving for sensual enjoyment. The highest happiness which is realizable here, in perfect consciousness, is obtainable by the effort of man, provided that he walks in the Middle Path which is the Path of Immortality. Evil leads to destruction and evil is opposed to Nirvana. Every effort to destroy Covetousness, Anger, Delusion or Ignorance is good, it is a stepping-stone to Nirvana. There are the good desires and evil desires ; desires, that give pain to self or others, are evil ; desires that produce mental peace and happiness and enlightenment are good, for they bring one nearer to Nirvana. Sankharas are of three kinds, the good, the bad, and the neutral. To develop good Sankharas, we have to make the effort to practice certain good qualities, as for instance, faith, charity, listening to wisdom's lore, persevering in effort, and acquiring higher knowledge. To be born in heaven is good, and the aspiration is a good Sankhara, to be born a king is a good Sankhara, to be born in a noble family is a good Sankhara, and to realize that ideal, it is necessary to make the effort. Selfish, sensual desires of low kind belong to the plane of low Sankharas. For further knowledge on this subject, the reader is referred to the Sankharuppatti sutta of the Majjhima Nikaya.

Speculation is condemned as useless, for it is time wasted to think of things that are immeasurable, as for instance, a man trying to compute the sands of the Ganges, or to weigh the waters of the great oceans. This sort of speculation, it is said, may lead man to insanity. The ocean is there, but if we go to make the effort to weigh its waters, the effort is futile, and time is wasted, which could have been spent otherwise for the good of self and others. Prayer is useless, for what is required is effort. The time spent on prayer is lost, and the time spent on effort to achieve something is not lost—Concentration is most necessary, such as bringing all good thoughts into a focus. This is called Samadhi. Mental illumination is called Dhyana. It is a condition that has to be got at by refraining from all sensuality and evil (karma and akusalas), and making the effort in the

path of good, by investigation, research, and discrimination. Dhyana is not trance but spiritual psychic illumination. The cessation of feeling and perception is called *nirodha samapatti*, which is possible only to the absolutely pure Brahmachari, of the Anagami order. Dhyana is within the reach of cosmic psychology, and the ordinary Brahmacharis can reach the four stages of cosmic Dhyana, but the *nirodha* is of the super-cosmic kind and only Anagamis and Arhats can realize the state by walking in the Eightfold Noble Path.

### Skandhas

The changing personality, according to the psychology of Buddha, is made up of the five Skandhas. The individualised entity as such does not exist permanently for two consecutive moments. Sankharas are changing like the flame of a lamp, or the flowing water of a stream. The stream of consciousness flows on unceasingly, and the thoughts generated continue on life to life, now in heaven now on earth, now as a god, now as a human being, now in the form of an animal, now as a sub-human being, by the force of karma generated in previous lives. "I think egoistically, therefore I am", and this feeling and this sensation are the effects of ignorance. Happiness is to refrain from engendering Sankharas of either good, bad or neutral, and to live in the sphere of Pragna in the domain of Nirvanic Wisdom. In the words of the gifted author of "Buddhist Psychological Ethics"—"the pre-Buddhist Upanishads (and those, too, of later date) yield only poetic adumbrations, sporadic aphorisms on the work of the senses. The Nyaya doctrine of *pratyaksha* or perception, the Jaina sutras, the elaboration of the Vedantic and Sankhya doctrines are, of course, of far later date . . . . Buddhism preached a doctrine of regenerate personality, to be sought after and developed by and out of, the personal resources of the individual through a system of intellectual self-culture." The Buddha, having won the Great Freedom from all cosmic sensations and perceptions, willingly and compassionately, opened the "Door of Immortality" to all who were inclined to enter the kingdom of Brahmacharya.

Buddhism may be called the Religion of Analysis. It analyses every phase of cosmic phenomenon, the constituents that go to make up the human being, and the differentiating states of mentality ; it categorises the differentiation of Good, Evil and Neutral ; it rejects every phase of superstitious belief that is based on mere tradition, speculations, revelation, magic, analogy, logic, authority and collected discourses, and appeals to the purified heart to distinguish the good from the bad, and to avoid doing anything that is correlated with covetousness, anger and lust. All that is pure, and free from covetousness, anger and lust, are productive of good, and therefore to be acted upon. Such was the doctrine that the Blessed One enunciated to the

chiefs of the Kalama country which is elucidated in detail in the Kalama sutta of the Anguttara Nikaya.

Critics, especially students of Sanskrit, followers of Vedanta, fail to understand correctly the psychology of the Dharma as enunciated by the Tathagata. They try to interpret the religion of the Buddha not as it is understood by the orthodox followers of the Pali-Buddhism, but as understood by them, according to their Vedantic knowledge. The result is that they succeed in misleading the unenlightened. Christian propagandists in Buddhist countries have been guilty of misrepresentation in that they have misled European people to believe that Buddhism is pessimism as well as nihilism. Nirvana is the *summum bonum* of Buddhism ; the culmination of all the virtues, of charity, self-sacrifice, morality, enlightenment, righteous endeavour, truthfulness, forgiveness, patience, resoluteness, will-power to do the right thing, love, kindness, compassion, mercy, cheerfulness, scientific investigation, serenity, renunciation of sensuality, awakefulness, faith begotten of knowledge, and the realization of absolute freedom, which are synonymous with Nirvana, to the muddle-headed appears as something to be shunned. And for proclaiming this most subtle doctrine, the Buddha Sakya Muni, the Blessed Tathagata is blamed !

### The Gospel of Destruction

Buddhism disappears when its followers turn away from the Path of enlightenment and follow other pagan gods and a code of immoral ethics. Man is more inclined to follow the sensual path than the path of ethical purity. Buddhism insists that its followers should abstain from the destruction of life, but the heathenish diabolisms preached by brutal savages proclaim the gospel of destruction. In these days of brute force backed up by Krupp guns, and Dum-Dum bullets and shrapnels, the doctrine of compassion and the gospel of renunciation can make very little headway, even in lands where it has taken root. Buddhism prohibits alcoholic drinks and drugs, and in Ceylon where the religion has flourished for nearly 2,000 years, since the British advent, we see all old traditions being wiped off by the introduction of Western abominations. Daily papers in that Island published by the Christians contain advertisements by the column singing the glories of Johnny Walker's Whisky, D. C. L. Whisky, Dewar's Whisky, White Horse Whisky, House of Lords Whisky, King George's Whisky, Breadlebane's Whisky ; and in a country where the religion of the rulers teaches that God's flesh and blood are believed to be taken to gain admission to a mythical heaven, where angels in goose wings sing eternal hallelujahs, a pure religion suited to the purified nature of the Aryans could not exist. Consequently, we see the noble Religion of the Tathagata slowly disappearing from the Island where it had so long flourished. There is no way to prevent



it, and as long as the religion of the pagans influences the Sinhalese Buddhists, so long will Buddhism decline and not prosper. For what is immoral in Buddhism is considered moral in pagan religions.

In India, Buddhism flourished under kings like Asoka and Siladitya and Mahipala and others, and it began to decline when the people began to turn their attention to sensual enjoyments. A virile people, determined to reach the highest realms of truth and righteousness, were the ancient Indian people, and for nearly 1,500 years, they kept Buddhism as a kind of national heirloom. But when the cohorts of Mahmud of Ghazni commenced their savage vandalism, and persisted in their savage career under successive iconoclasts, extending for several centuries, Buddhism ceased to exist. Buddhism is only fit for a people that cherish righteousness, not for savages who love to live in destruction and bacchanalian revelry. The Bactrian Buddhists deviated from the teaching of Buddha, and Buddhists of the mediæval period began to make compromises with the theosophic scholasticism of the Brahmins. The purified ethics and the uncompromising psychology of the Anātman doctrine were neglected, and a degenerating ritual was introduced which helped to hypnotise the people by its glamour, but in reality helped to accentuate the destruction of the vitalising Dharma. It was like the decrease of the reverberating sound of the drum whose rim when embellished with jewels and gems results in the resonating sound being lost. The Buddha had foretold that His Religion would decline with the increase of ceremonialism introduced by a luxurious priesthood, in the Kassapa Samyutta, Samyutta Nikaya.

### **The Essentials of the Religion**

To say that Buddha borrowed His religion from the Vedas and the pantheistic Upanishads and Kapila Sutras would be like saying that Darwin borrowed his philosophy from the Christian Bible and the Aristotelean ethics, and that Herbert Spencer got his philosophy from the treatises of mediæval theologians. If what Buddha had declared was only a rehash of Brahmanical dishes, it would have never become the religion of the vigorous Asoka. Buddhism is both vigorous and puritanic, and as such, an effeminate people cannot maintain it, and a people addicted to sensuality cannot adhere to its virile, purifying ethics.

The doctrine of Anātman enunciated by the Buddha has been a bugbear to the spiritualist, pantheist and monotheist. Do I exist ? Did I exist ? Shall I exist ? Is the Ego different from the body, or are they both identical ? Do they exist in a permanent form ? Or do they become extinct ? Such kind of speculative questions the Blessed One has relegated to the limbo of oblivion. He considered all such questions to be out of court. There is no agnosticism in

Buddhism. The truth absolute the Buddha has proclaimed, and that is, that absolute Wisdom culminating in the blessedness and peace of Nirvana could be realised in this life in perfect consciousness, without having recourse to the foolish speculation of the Whence and the Whither and the What, am I ? Neither a belief in a Creator, nor the acceptance of a fatalistic determination, nor the rejection of a future life are considered as essentials for the realization of the perfect state. The metaphysics of religion are unnecessary adjuncts. They are considered as fetters, and the essentials of animistic beliefs have to be utterly abandoned. Primitive savages worshipped the wind god, the rain god, the thunder god, the sun god, the water god, and when they became enlightened and knew how to construct houses and protect themselves from ruin and wind and sun, the gods became useless. When Darwin propounded the theory of evolution, the theologians were frightened, and they all shouted that Darwin had killed the Creator ! The principle now accepted by the thinking people that nothing is lost, and that causes produce effects, which again become the nucleus of a cause is a rational doctrine : but very few really take it seriously. The old faith is easy, and no effort is made to be good, and like the man given to alcoholic drink and opium, he clings to it, however pernicious they are for the moral well-being of man. Habit plays an important part in the acceptance and rejection of rational and irrational beliefs. In India, re-marriage of virgin widows is considered a crime, and any effort made to prevent infant marriages is considered an interference of religion. In European countries, beef-eating is a necessity, while in India, it is a crime to kill the cow. Asceticism is a form of religious vow in certain religions, but is rejected by the Blessed One as utterly useless. The belief in an ego is a fetter that binds man into a heresy, and the disciple of Buddha has to make a studious effort to get rid of the error. The object of the great Teacher was to make all beings happy, and the principal idea that keeps human beings separate is the heresy of a permanent ego—personality, clinging to certain sensations and perceptions, and in the desire to have them permanently, foolish efforts are made which end in strife, creating differences between father and son, between brother and brother, between sister and sister, between sister and brother, between mother and daughter. This pernicious doctrine is called in the religion of Buddha, *tanha manaditthi* ; another name for which is *ahamkara-mamamkara*. As long as this insane idea works in the mind, so long is there no emancipation for him from the fetters of craving desire. The simple question that we have to ask ourselves is, is it advantageous to give pain to another ? Monotheistic faiths declare that the Creator having created animals for food, it is our duty to the Creator to give him thanks and kill and eat the animals ! This absolutely savage doctrine when carried to its logical conclusion lands us in the domain of cannibalism. The god of the cannibal has declared to him that the flesh of the white man may be eaten, and the tiger by the instinct implanted

in its animal brain by the Creator seeks its prey in a helpless cow ! But man who is the owner of a gun and who believes in a Creator would find no comfort unless he was successful in destroying the tiger ! Fatalists believe that whatever happens has been pre-ordained by the Creator, and to accept everything with resignation is considered faithfulness to God. Nevertheless, fatalists do make the exertion to realise the consummation of their cherished desires. The nihilists who reject both the theories yet make the exertion to enjoy the materialistic pleasures possible to obtain in this life. Exertion is therefore very material, whatever the belief one may entertain and the one who does not make the endeavour fails to achieve the desired goal. This righteous endeavour is called sammappadhana. Exertion to achieve that which would give no happiness to others is called micchavayamo. Delay in exerting to do the right thing is conducive to evil, and dependence on others is against the law of development. Each man is the maker of his own destiny and the evil that one does continues to bring unhappiness to the world till its effects are neutralised by good deeds. The Blessed One by His great illuminating insight discovered this most wonderful doctrine whereby man was given the power to make the effort to realize the goal of perfect freedom.

### **The Decline of Buddhism**

India was great for 1,500 years, and the decline began from the time that the Bhikkhus and lay followers neglected the observance of the great law of Purity and the study of Psychological Science.

### **The Ethics of Righteousness**

The first five principles of ethics that were enunciated by the Tathagata belong to the domain of politics. In the Cakkavatti sutta, Digha Nikaya, it is said that the King Emperor of India instituted the five laws for the welfare of the people of the land, and these the Blessed One reinstituted for the welfare of the whole world, and these five rules became the guiding light of the followers of the Tathagata. They are :—

I pledge to observe the precept of avoiding destruction of life.

I pledge to observe the precept of refraining from taking other's property.

I pledge to observe the precept of refraining from sexual immorality.

I pledge to observe the precept of refraining from lying, harsh speech, slander, etc.

I pledge to observe the precept of refraining from taking alcoholic drinks and stupefying drugs which tend to decay.

These five precepts are for the daily use of the house-holders.

The Buddha classified the ethical rules into the cosmic and super-cosmic ; the one to the category of the heavenly ethics and the other to the Nirvana. The popular gatha summarises Buddhist ethics thus :—

Sabbapapassa akaranam, Kusalassa upasampada.

Sachitta pariyodapanam, etam Buddhanasasanam.

Let no evil be done, let good deeds be replenished. Let one's heart be purified, these are the exhortations of the Buddha.

The ten evils which are to be avoided are called *dasa akusala*, viz., three of the body, four of speech, three of the mind.

Three of the body are :—Not to kill, not to steal, not to do deeds of sexual and sensual immorality. Four of the speech are :—Not to tell lies, not to slander, not to use harsh speech, or unprofitable talk. Three of the mind are :—Covetousness, ill-will, and clinging to unscientific views, denying the Law of Cause and Effect, now and hereafter.

The positive rules of ethical conduct are :—*Dana*, *silā bhavana*, *veyyavācha*, *apācayana*, *pattipattānumodana*, *dhammasavana*, *dhammadesana*, *ditthiujjukata*. Gifts and charities, purifying moral conduct ; thinking of good things ; serving others in accordance with the rules of decorum ; nursing the sick and elders, etc., asking others to share with us in doing good : giving the merits of one's good deeds to others ; hearing the Good Law ; preaching the Good Law ; strengthening one's views according to the Law of Causality.

### The Brahmachari Life

IN Buddhism householders are expected to practise lessons of self-abnegation as well as the rules of Brahmacharya. The Brahmacharis alone are expected to realize the state of Nirvana. The way to Nirvana is one, the way of the worldly is another. Renunciation and Brahmacharya constitute the attributes of the Nirvana. The good house-holder, whether man or woman, is expected to lead the holy life once in a week according to the changes of the moon. On the full moon day it is said that the celestial beings visit the earth to witness the performance of good deeds by the *upasakas* and *upasikas*. On the full moon day the messengers of Indra with the golden book in hand go about recording the good deeds of human beings as it is mentioned in the *Devaduta sutta*. Yama is the God of Judgment according to popular Buddhism, and he judges each individual according to the *karma*, whether good or bad. *Karma* is the act, and *karma* is of three kinds, viz., good, bad or neutral. In consciousness *karma* is done, and any act deliberately done is called

a karma. (Cetanaham bhikkhave kammam vadami). We reap what we have sown, and what we now sow we shall reap in after times. The good or bad things that we enjoy without effort is the result of the karma of the past. And every deed now done, whether good or bad, deliberately, becomes a karma for future fruition. Powerful karma takes precedence in their fruition. The acceptance of the doctrine of Karma (Pali : Kamma) connotes the acceptance of the idea of rebirth, *viz.*, that the individual being now living is a link in the chain of existences. It means that the individual was not for the first time created by a Creator or a Supreme Lord, but that he is a sentient being without a known beginning, and without end. The limitless past is beyond our ken, but we know that we exist because we think and go through sensations and perceptions ; and the future is beyond us, and we do not know whether we shall live tomorrow, but with this movement now that is ours, we shall do good without delay for the realization of the highest happiness. The gods exist as sentient beings in the celestial regions, but they too are under the Law of Causality. Some day they too die. And the human being that is given to do good deeds, and leads the purifying Brahmacharya life is greater than the celestial gods. The Upasatha life is as follow :—

I abstain from destroying life.

I abstain from taking other's things.

I abstain from every phase of sexuality.

I abstain from falsehood.

I abstain from taking intoxicants, etc.

I abstain from eating food after the sun passes the meridian.

I abstain from dancing, singing sensual music, shows, wearing garlands, scents, etc.

I abstain from using high and luxurious beds.

The Brahmacharya life has variations. One can lead the consecrated life of purity by observing the rules except the one relating to taking food at unseasonable hours. The Brahmacharya life is also necessary for the psychical researchers if they wish to realize the higher laws of psychicism. Buddhism admits the potentialities of the purified consciousness. The uncontaminated life is capable of doing marvellous deeds, known as the miraculous. Divine hearing surpassing the hearing of men and divine sight looking back to past births, reading other's thoughts, acquiring wonder-working powers, are the fruitions of the purified life of earnest, truthful, upright, men and women. Psychicism is a very fertile field in Buddhist psychology. The very elaborate work called the Visuddhi Marga deals abundantly on the subject of psychical research.

The student Brahmachari who is willing to walk in the path of Nirvana has to put on the armour of Righteousness known as the Bodhi pakkhiya dhamma. He has to know thoroughly the thirty-seven principles of the Buddha, *viz.*,

the four satipatthanas,  
the four earnest endeavours,  
the four psychical foundations,  
the five psychical sense organs,  
the five psychical powers,  
the seven principles of wisdom,  
the Eightfold Noble Path.

### Analysis

THE four satipatthanas deal with the five skandhas under four categories whereby psychical attentiveness is resolutely fixed on the Nirvana plane. Physiologically, biologically and psychologically, the constituents of the body have to be analysed, thereby knowledge is gained about the transitoriness of the physical form, the variations of the threefold sensations showing their transitory nature, as well as the transitory nature of the volitions of the consciousness and the impediments that are called Nivaranas, *viz.*, desire for sensual enjoyment, ill-will and anger, mental lethargy, irritability and scepticism based on ignorance. To fix the mind resolutely on the Nirvanic state, the complex variations of the body, sensations and volitions must be brought under control, being purified from the dross born of sexual passions, anger, indolence, excitability and erring doubt. The Satipatthana sutta of the Digha Nikaya translated by Rhys Davids in the "Dialogues of the Buddha" may be usefully studied to comprehend the essential features of the psychical science of the Tathagata.

Buddhism is the Religion of earnest unswerving Effort. It looks to no god, or gods and asks for no extraneous help except that of one's own purity of conduct and usefulness. "Look to no extraneous aid, make yourself an island, depend on none, depend on the strength of your own righteous exertions and the supreme effort made with earnestness to control the low nature is sure to succeed. Strive earnestly, make the earnest endeavour, persevere strenuously, let no lethargy and irritability and scepticism prevent you from reaching the goal. Ring out the old, ring in the new, avoid evil, store in the good. Fight valiantly against sin and lust and selfishness."

Buddhism teaches that man can attain Nirvana in this life but he must stand on the foundations of Iddhipada, and develop the five psychic organs, *viz.*, faith, attentiveness, indomitable energy, concentration of good thoughts, and of wisdom. He has to develop the seven attributes of supreme wisdom, *viz.*, psychical attentiveness,

analysis of the Skandhas, elements of being, seats of consciousness, the Law of Cause and Effect based on the Law of Dependent Origination which are called the Nidanas. He must strenuously exert with indomitable will power, he must be always cheerful serene, practise the power of concentration, and show a spirit of loving equanimity for all living beings. With this armour he must be prepared to walk in the Eightfold Noble Path which is the absolute way to reach the goal of Nirvana in this life. The eight principles are :—

Right knowledge of the existence of suffering, the origin thereof, its cessation and the way to cease, these constitute right knowledge together with grasping of the Law of Dependent Origination beginning with Ignorance.

Right Aspirations cherishing the desire to be merciful to all, to love all, and to make the renunciation of sensual pleasures.

Right Speech which encourageth loving and truthful speech.

Right Actions which consist of observing the precepts relating to non-destruction of life, not stealing, and abstinence from sensual immorality.

Right Livelihood is that whereby no life is destroyed, no alcohol nor poison is given, and no profession of destruction is adopted.

Right Endeavour to give up evil, and to develop the good.

Right Attention or Mindfulness whereby the Consciousness is fixed on Nirvana abandoning all sensations and perceptions.

Right Samadhi whereby the four Illuminations are realised and Nirvana reached in perfect Consciousness.

### **The Four Stages of Holiness**

THE disciple of the Tathagata who is making the strenuous exertion to reach the goal of Nirvana should have supreme faith in Him, in the doctrine that He taught, and in the Holy Ones who had reached the supreme condition of Arhatship. The paths are four and the fruits of holiness are four : the Sotapatti path and its fruition, the Sakadagami path and its fruition, the Anagami path and its fruition, the Arhat path and its fruition. The four attributes of the Sotapatti student are association with the righteous, hearing the good law, thinking from cause to effect, and observing the laws of truth and purity. The Sotapatti student must give up attachment to self should have no wavering doubt, and must be free from ritualistic ceremonies. The Sotapatti is unswerving in his purifying life. He never deviates from the path of perfect rectitude. He is free from destructive tendencies, is never dishonest, never indulges in unlawful sexuality, never speaks an untruth, and never takes intoxicants. The Sakadagami has destroyed the above and is trying to attenuate

his passions tending towards anger, ill-will, hatred and passionate lust. The Anagami has destroyed all the above and is free from passion and anger. The Arhat has destroyed the above as well as the other five fetters, *viç.*, desire for heavenly rupa and arupa births, conceit, irritability and all-round delusion. He is without desires ; and the fear of old age, decay and death has been destroyed. His consciousness has gone beyond the realms of rupa, arupa and kama. He has transcended the condition of gods and men.

### **The Arya Dharma and the Coming of the Buddha of Love\***

The present kalpa is called the great good kalpa inasmuch as four Buddhas have already appeared, and the fifth is expected when the new race appears. The present race will continue to deteriorate, righteousness will gradually disappear ; injustice, deviation from the path of truth, covetousness, unnatural lust and cruelty will continue to increase. The Kaliyuga, according to the Puranas will last for another 2,50,000 years, and then will begin the dawn of the new manvantara. But according to Buddhist eschatology, the present race will gradually decline and the race destroyed by various cataclysms, and the remnants of the race will be the nucleus of the new race that will be reborn.

Those that are now walking in the path of righteousness showing mercy to all, abstaining from hurting others, from stealing, from committing adultery, from falsehood, from drinking intoxicating drinks, from following the vicious methods of false teachers, will after death be reborn in the Tusita heaven where the future Buddha is now living.

The next Buddha will be born in the Brahman caste, and the city of his birth will be Benares, which will then be called Ketumati. The age of the people who are born then will be very long, and only righteousness will reign. There will be no killing, stealing and committing adultery, no untruth, no drinking of liquor, no nakedness, no poverty, no mud houses, no filth, no dirt, the cities will be all lighted, and parks and gardens will abound. It will be a heaven on earth.

Those who are now doing good work, and showing kindness to parents, to elders, and to holy men and good Brahmins, and abstain from killing animals, who do not follow heretical doctrines, who do not follow the path of naked ascetics, who do not rub ash on their bodies, who give charity to the poor, who follow the doctrine of Karma, and who accept the doctrine of rebirth will after death be reborn in the Tusita heaven.

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\* Also in Section II—Aryadharma of Sakyamuni Gautama Buddha, 1917.



When the new earth and the new race are born, the Buddha Maitreya, the Lord of Love, will be reborn in Benares. Those who are now doing good works, with faith in the Buddha, and those who had already been dead after having done good work, their place is Tusita. All good Buddhists who had failed to enter one of the four paths of holiness under the Dispensation of the Gautama Buddha will become the disciples of the Lord of Love. For another two thousand and five hundred years the message of the coming Lord will be heard. The yellow-robed Bhikkhus will continue to announce the message of deliverance.

The Buddha Gautama in the sermon that He delivered to Bhikkhus called the Cakkavatti sutta, Majjhima nikaya, proclaimed the coming of the great Lord of Love.

Every Buddha teaches the following principles of the Arya Dharma. The righteous king, the great universal emperor, Raja Chakravarti, rules his empire by the power of righteousness. He is the first to proclaim the ten daily rules for the observance of his people, *viz.*, to abstain from cruelty and destruction of life, from stealing, from committing adultery, from falsehood, foul speech, slander and intoxicating drinks and drugs, ill-will, covetousness and unbelief. The righteous emperor doth see that every one in his empire is not burdened with poverty ; he provides the poor with means, and sees that they are able to gain their livelihood by honest labour and industrial pursuits ; he exhorts the people that they should take care of their parents and elders in the family, and honour and entertain holy Brahmins and holy Sramanas.

When a perfect all-enlightened Buddha appears, and no two Buddhas appear at the same time, He teaches the five Chakravarti rules for daily observance, and also the ten meritorious deeds, *viz.*, Charity to observe the rules of moral conduct, to practise the development of good thoughts, to honour and to attend to the comforts of the parents and teachers and nurse them when they are sick, to show hospitality to strangers, to ask others to share in the good work that one is doing, to accept the share in the good work that others are doing, to preach the Good Law, to hear the Good Law, and to keep one's faith upright.

On the full moon days of each month the householder is expected to observe the rules of Brahmachari life in abstaining from all luxuries and sexual intercourse.

The three paths to Nirvana are : *sammasambodhi*, *pratyeka bodhi*, and *sravaka bodhi*. The first is the supreme, the second is middling, and the third is low. The Mahayana path is the path of the supreme bodhisatvas who aspire to become Buddhas ; the Majjhima or Ekayana path is for the *pratyeka* Buddhas ; and the Hinayana path is for those who wish to enter Nirvana quicker without concerning about the salvation of others. The Hinayana bodhisatvas follow a perfect

Buddha, inasmuch as they are unable to discover the Four Truths by their own efforts. The pratyeka bodhisatvas do not want the help of a perfect Buddha, and they discover the path, but they are unable to proclaim the Truths to others. The pratyeka Buddhas invariably appear when no fully enlightened Buddhas appear. The Hinayana sravaka bodhisatvas are born only when an all-enlightened Buddha appears. They become Arhats and attain Nirvana on this earth. To attain Arhatship, the ten paramitas have to be practised for one asankheyya kalpa ; to become a pratyeka Buddha for two asankheyya kalpas, to become an all-enlightened Buddha for four asankheyya and one hundred thousand kalpas. The ten paramitas are charity absolute and universal ; moral conduct in perfection ; renunciation of sensual pleasures and aspiring to holiness ; observing the path of wisdom supreme ; strenuous exertion to reach the goal ; unfaltering truthfulness ; forgiving patience ; indomitable will to reach the consummation ; universal love to all living creatures ; indifference to praise and blame in the performance of duty.

## APPENDICES\*

### 1. PRINCIPAL DOCTRINES OF THE DHARMA†

#### **The Four Satipatthanas : Thought Fixities**

*Analysis of the Breath and the 32 Categories of the Body.*

*Analysis of Sense Feelings.*

*Analysis of ideations (chittas).*

*Analysis of the five psychical hindrances and of the seven principles of Enlightenment.*

#### **The four Samyak Pradhana : Right Exertion :**

*Exertion to destroy evil thought.*

*Exertion to prevent evil thoughts arising.*

*Exertion to originate meritorious thoughts.*

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\*This booklet Contains several appendices on Buddha and Buddhism by Swami Vivekananda, Mahatma Gandhi, etc. only three appendices written by Anagarika Dharmapala are included in this volume.

†Also in Section II—Aryadharma of Sakyamuni Gautama, 1917.

Exertion to develop and increase meritorious thoughts already arisen.

### **The Four Iddhipadas : Bases of Working Wonders**

Intense desire to acquire psychical powers and Nirvana.

The energy to acquire good karma for the development of psychical powers.

Development of meritorious thoughts.

Investigation and analysis of the methods adopted.

### **The Five Indriyas : Seats of Powers**

Faith, Power of Recollection, Strenuous Energy, Psychical Concentration, and Wisdom supreme.

### **The Five Bala : Psychical Powers**

Power of Faith, Power of Recollection, Power of Energy, Power of Psychical Concentration, Power of Supernal Wisdom.

### **The Seven Constituents of Perfect Enlightenment: Bojjhngas**

1. Recollection of the four contents relating to the formation of the body, sense feelings, ideations, and psychical hindrances and helps.

2. Investigation of the psychical categories of the Four Noble Truths, the thought fixities, indriyas, balas, bojjhngas.

3. Undaunted energy, strenuous exertion to reach the goal.

4. Cheerfulness without hilarity.

5. Serenity and composure of body.

6. Concentration of meritorious thoughts.

7. Equal-mindedness, indifference to praise and blame.

### **The Noble Eightfold Path : Ariya Maggangani**

1. Right views opposed to nihilistic and unscientific views.

2. Right desires of mercy, loving kindness, and renunciation of sense pleasures.

3. Right speech, truthfulness, abstaining from slander, harsh speech, and idle talk.

4. Right Actions—abstinence from destruction of life, stealing, committing adultery and sexual indulgence, and drinking intoxicants.

5. Right Livelihood ; abstaining from the five sinful professions of slave-dealing, selling poisons, intoxicants of all kinds, flesh of animals, and murderous weapons.

6. Right Exertion ; Exertion to destroy evil thoughts already arisen, Exertion to prevent evil thoughts arising, Exertion to originate meritorious thoughts, Exertion to expand, develop and increase meritorious thoughts already arisen.

7. Right Mindfulness to analyse the inhalations and exhalations of one's breath, and to analyse the 32 components of the body ; to analyse the differentiating sense feelings ; to analyse the manifold arising of the heart ; to analyse the five psychical hindrances, and the seven principles of enlightenment.

8. Right Psychical Illuminations. The practice of the first, second, third and fourth dhyanas to realize Nirvana.

### **The Five Psychical Hindrances : Nivaranas.**

Desire for sexual enjoyment ; ill-will, hatred, anger ; Sleepiness, Laziness ; Mind-wanderings ; restlessness ; Scepticism based on nihilism.

### **The Twelve Nidanas : Basic Elements Operating Interdependently Causing Rebirth**

1. Ignorance (Avidya) of the 24 Laws of Cause and Effect.
2. Thought Ideations producing karma (Sankharas).
3. Cognitions depending on ideations (Vinnana).
4. Mind activities and correlative formation of the physical body (Namarupa).
5. Activities of the six sense organs (Salayatana).
6. Contact produced by activities of the Consciousness depending on objective phenomena with the six sense organs (Phasso).
7. Feelings produced by the sixfold Contact (Vedana).

8. The intense Craving for sexual and sensual pleasures of the material and heavenly planes (Tanha).

9. Psychological Bases of Rebirth which are foolish ascetic habits, retention of the erroneous idea of a permanent ego, desire for sense pleasures in a heavenly form, holding erroneous beliefs (Upadana).

10. Rebirth (Realms of Existence) in the Kama, Rupa and Arupa lokas (Bhavo).

11. The Coming together of the five Skandhas resulting in individualized rebirth (Jati).

12. Decay, dissolution of the body called death, grief, lamentation, despair, jara, marana, soka, parideva, dukkha, domanassa, upayasa,

### **The Twelve Nidanas classified into seven Categorical Groups**

**First Group :** Consists of Nidanas of Ignorance, Ideations, Cravings, Bases of Rebirth, Rebirth Realms. These nidanas operating in the past life produced karma, which resulted in co-ordination of the nidanas of the present rebirth which may be called the

**Second Group :** Consisting of the Nidanas of Pratisandhi Vinnana, Rebirth consciousness, Mind-and-body, Six sense organs, Contact and Feelings. The nidanas of the second group forming an individuality produce karma in this present life, and from the

**Third Group :** Consisting of the Nidanas : Ignorance, Ideations, Cravings, Bases of Rebirth, and Realms of Rebirth. These nidanas operating produce karma for rebirth in the next life and their co-ordination to form the

**Fourth Group :** Consisting of the Nidanas : Conception, Consciousness, Mind-and-Body, Six sense organs, Contact and Feelings.

**Fifth Group :** Consists of Nidanas : Ideations and Rebirth Realms of Existences. Ideations produce karma and karma produce rebirth.

**Sixth Group :** Ignorance, Cravings, Bases of Rebirth, co-ordinating from the field of Contaminations.

**Seventh Group :** Consciousness, Mind-and-Body, Six sense organs, Contact, Feelings, are the results of Group Fifth.

## Five Skandhas

Body formed of the four changing bhutas : hardness, windiness, wateriness, and heat, called rupa.

Sense Feelings called Vedana.

Sense Perceptions called Sanna.

Ideations or Karma thoughts called Samkharas.

Cognitions called Vinnana.

## The Ten Fetters : Sanyojanas

1. Erroneous ideas of a permanent *ego* inside the body—sakkaya ditthi.

2. Doubt regarding past and future worlds, and about the Buddha and Dharma, and unbelief in the law of karma—vicikiccha.

3. Mortifying asceticism in order to gain heavenly reward—silabbata paramasa.

4. Desire for sensual enjoyment in the celestial regions—Kamaraga.

5. Anger, ill-will, hatred—Patigha.

6. Desire to be born in the world of Brahma and to live permanently there—Ruparaga.

7. Desire to be born in the spiritual world where only the mind exists—Aruparaga.

8. Pride—mana.

9. Vanity—Uddacca.

10. Ignorance of the great law of Causality and the Four Noble Truths—Avidya.

## The Three Characteristics : Anityam, Dukkham, Anatman

1. That all forms, sensations, perceptions, ideations, cognitions—subjective and objective, far and near, small and great, invisible and visible, are undergoing change momentarily. This is anityam.

2. That which is subject to change can only produce sorrow, misery, grief. This is dukkha.

3. That which is subject to change, and productive of sorrow : is it wise to say "this is mine", "this is I", and "I am that"? This is Anatman.

### **The Three Causes that produce Demeritorious Karma**

1. Covetousness, desire for lustful enjoyment.
2. Anger, hatred, ill-will.
3. Muddle-headedness, Ignorance.

The three causes productive of meritorious Karma : (1) Non-covetousness ; (2) love, kindness, non-anger ; (3) wisdom.

### **The Seven (Visuddhi) Purities**

1. The purity in Ethical Conduct.
2. The purity in heart.
3. The purity in religious belief.
4. The purity in having all doubts removed about a future life.
5. The purity in wisdom in knowing the true path and the untrue path.
6. The purity in the knowledge of epistemological science.
7. The purity in the science of wisdom.

### **The Nine Steps in the Science of Epistemology**

1. The science of evolution and dissolution.
2. The science of atomic disintegration.
3. The science of knowing the cause of disintegration.
4. The science of realising the fruits of analysis.
5. The science of knowing that freedom is coming.
6. The science of escaping.
7. The science of thoughtful analysis.
8. The science of analysis of sankharas.
9. The realization of the Noble Truth.

## II. THE STUDY OF THE BUDDHA DHARMA\*

A systematic study of Buddhism by European scholars began with the publication of "The Lotus of the Good Law" by Eugene Burnouf who was the first to translate the Saddharma Pundarika into French. In 1824, Brian Houghton Hodgson obtained from Nepal the collection of Buddhist texts which he sent to Paris, London and Calcutta. In Denmark, Fausboll began the study of Pali. In 1834, Turnour, who studied Pali in Ceylon, translated the "Mahavansa" from Pali into English, which helped James Prinsep to identify Piyadasi Devanampiya with the Emperor Asoka in 1837. The first European philosopher to accept the philosophy of the Buddha Dharma was Schopenhauer. Barthelemy, St. Hilaire, Julien Stanislaus, Leon Feer, Foucaux, Barth, Senart, Huber, Grimbolt in France; and Spence Hardy, Gogerly, Clough, Rhys Davids, Edwin Arnold, Edkins, Morris, Cowell, Bendall, Neil, Chalmers, Francis, Rouse, and Caroline Rhys Davids in England helped to popularise Pali Buddhistic studies in England; in Germany Remusat, Schlaginweit, Koeppen, Winternitz, Weber, Westergaard, Boetlink, Oldenberg, Spiegel, Eitel, Franke, Trenkner, Wassiljew, Neumann, Siedenstucker have helped the study of the Buddha Dharma; in Italy there is Prof. Lorenzo who has translated the Majjhima Nikaya into Italian; and in Russia at present Stcherbasky is translating Northern Sanskrit texts into Russian; and in Belgium there is La vallee Poussin who is also translating Sanskrit texts into French; in the United States of America Lanman, Warren, Burlingame are working in the field of Pali literature. In Japan Takakusu, Anesaki and Tachibana are known as Pali Sanskrit scholars. With the exception of the two last, European scholars are all Christians. In the home of the Buddha Dharma, where it flourished for nearly 1,500 years, there are no scholars who have made a systematic study of the Buddha Dharma either in Pali or Sanskrit. A few Bengalee University graduates write on Buddha Dharma on the critical method of British scholars and what they write is rather hostile to the true Doctrine of the Lord Buddha. . . . . Excepting Prof. N. K. Bhagwat of Bombay, there is hardly any one who writes on the Buddha Dharma in English, to explain what the Lord Buddha taught to the people of Middle India 2,500 years ago. India is a barren soil to-day to sow the seed of the Buddha Dharma.

The Lord Buddha was of the Ikshvaku royal family, and as a prince of pure Kshatriya blood, He was brought up as such. The Sakyas of Kapilavastu were independent and declined to bow down to the Brahmans as we see in the Ambatta sutta of the Digha Nikaya. The Prince Siddhartha made the great renunciation in his 29th year, and in the jungles of Uruvela in Magadha went through the severest form of bodily mortification for six years in the expectation of realizing

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Truth. He fell down in a swoon at the final ending of the Fast but could not find happiness. Then He began to take a small quantity of food to recover flesh, but the five disciples who were with Him, left Him because He took the small quantity of food. He failed as a Prince in the enjoyment of luxuries to discover the Way to Happiness, and after six years of fast and penance He failed to discover Happiness. He was a pupil of the two great Rishis : Alara and Ramaputra, who taught Him the way to reach the formless state of Brahma, but He was not satisfied. Philosophy of the Brahma, the luxuries of the palace and the six years of asceticism did not give Him what He wanted. He wanted the *ekanta sukha*, happiness in consciousness here and hereafter.

In his 35th year sitting under the Bodhi Tree at Uruvela on the bank of the river Neranjara on the full moon day of Vesakha, He realized the state of the supreme enlightenment of Abhisambodhi. He became the All-knowing Buddha. For seven weeks at Uruvela, He enjoyed the bliss of Nirvana in solitude. He had annihilated anger and was full of all-embracing Love, He had annihilated sensuous passions and obtained the Happiness of passionlessness, and He had destroyed all egoistic tendencies which make man to say "I am". He looked to the infinite past and He looked to the infinite future and He found the link that joins the past with the present in this life which is to be lived avoiding the extremes of sensualism and asceticism ; the middle path of right insight, right aspirations, right speech, right activities, right livelihood, right effort, right mindfulness and right concentration of purifying thoughts. Right insight and right aspirations form what is called pragna ; right speech, right activities and right livelihood form what is called sila ; right effort, right mindfulness and right concentration of purifying thoughts form what is called samadhi. The consummation of sila, samadhi and pragna is vimutti (vimukti). The Buddha Dharma, therefore, is the science of supreme emancipation which is Nirvana.

When our Lord began His ministry, He had 1,250 Arhat disciples—all Brahman ascetics of Gaya and near Rajgir. In His first visit to Kapilavastu in the tenth month of the Buddhahood, 500 Sakya Princes became disciples. At Benares, He had fifty disciples of the Vaishya families during His three months' stay.

The three characteristics that He formulated are that everything is changing throughout the universe, that which is liable to change cannot produce happiness and, therefore, there is nothing within the skandhas or outside to cling to and call this is mine, this is I. In Pali, they are Anicca, Dukkha, Anatta. All Brahman teachers and ascetics enunciated the theory that within the body there is a separate entity residing either in the heart or in the belly, which transmigrates at the dissolution of the body, and this is called either by the name of atman or jiva. The grand discovery that the Bodhisatva made at the Bodhi

Tree is called the *pratitya samutpada*. It begins with *avidya*, and *avidya* as the cause the effects are *samkharas* which produce *vignana*, which produces *namarupa*, which produces *sadayatana*, which produces *sparsha*, which produces feelings, which produces *trishna*, which produces *upadana*, which produces *bhava*, which produces *jati*, which produces *jara*, *marana*, *soka*, *parideva*, *dukkha*, *domanassa*, *upayasa*. Therefore what Our Lord taught was to destroy *avidya* and *trishna*. This is called the *bhava chakra* or *samsara*. The Buddha Dharma is a biological psychical science. It had no dogma of a permanent *atman*, or a creator, and no prayer is needed because everything is changing with electronic rapidity.

The doctrine that is so much emphasised to-day by the unscientific theological dogmatists is a creating God, who is all powerful who is all merciful, who is all knowing, and to whom prayers have to be made to appease his anger because he is able to destroy. In ancient India, philosophers did not bother their head about a creating *Brahma*. What they wanted was to get their *atman* out of the body by either ascetic living or by yoga. The creator idea came into India with the advent of the Arabian Moslems. In ancient Arabia, the people believed in the Horeb god who met Moses and who called himself *Jehovah* or "I am I". From the time of Exodus to the Babylonian captivity, *Jehovah* and the prophets could not prevent the Jews from going after other gods.

When the Buddha Gautama began to preach His *Saddharma*, the people of India had no knowledge of *Jehovah*, the God of Jesus and the God of Mohammad. To accuse Buddha as an atheist is foolish, because the *Vaishnavas* say that He is the avatar of Vishnu like *Shree Krishna* or *Ramachandra*.

Judaism, Jesusism, Allahism originated in the Semitic soil of Arabia and Galilee. In South India, *Sankara* began to preach the doctrine of *Advaitic Vedanta* which is only for the Brahman. The *Veda* and the *Vedanta* are not for the *Sudra*. They are only for the aristocratic castes but not for the *Mlecchas*. Our Lord Buddha had compassion on all living beings. He wanted that all should be happy. Well, *Sankara* disturbed the solidarity of the Aryan social polity, and the Brahmins became the top dog. The Depressed Class came into existence, which was not in the Buddhist period. For two or three centuries, the Brahmins were all powerful and they destroyed the seats of learning of the Buddhists in South India. Then came the Moslems with cyclonic fury and the Brahmanical centres throughout India were all destroyed.

India lost the freedom of solidarity, a Depressed Class was created, millions of the native-born were converted to Islam and the result is : India is UNHAPPY. Let me quote a passage from the "Mahatmas" letters to A. P. Sinnett, " p. 252 :

“There was a time when from sea to sea, from the mountains and deserts of the north to the grand woods and downs of Ceylon, there was but one faith, one rallying cry to save humanity from the miseries of ignorance in the name of Him who taught first the solidarity of all men. How is it now ? Where is the grandeur of our people and of the one Truth ? These you may say are beautiful visions . . . . Yes, and now we are in the midst of a conflicting people . . . . seeking to know the truth, yet not able to find it, for each seeks it for his own private benefit and gratification . . . . Slavery will endure without the emancipating and compassionate doctrine of the All-Merciful Lord Buddha.”

### III. THE BUDDHIST PRAYER

AH ! Blessed Lord ! OH High Deliverer !

Forgive this Feeble Script, Which Doth Thee Wrong ;

Measuring With Little Wit Thy Lofty Love.

AH ! Lover ! Brother ! Guide ! Lamp of The Law !

I TAKE MY REFUGE IN THY NAME AND THEE !

I TAKE MY REFUGE IN THY LAW OF GOOD !

I TAKE MY REFUGE IN THY ORDER ! OM !

The Dew is of The Lotus ! Rise, Great Sun !

And Lift My Leaf And Mix Me With The Wave

OM MANI PADME HUM, THE SUNRISE COMES !

THE DEWDROP SLIPS INTO THE SHINING SEA.

—“*The Light of Asia*”.

## 10. What did the Lord Buddha teach ?

### **The Birth of Prince Siddhartha**

Two thousand five hundred and thirty-two years \* ago, on the full-moon day of May, in the royal Park of Lumbini, was born a son to the Raja Suddhodana of the line of Ikshvāku, of the solar race of Kshatriyas, who was named Siddhārtha. His birth was attended with all the auspicious signs in the heavens and on earth, and the people of Kapilavastu rejoiced that their King was the recipient of so great a son.

On the day after the birth of the child, the great Rishi Kaladevala having heard from the Devas of the birth of the future Buddha, came to the palace of the Raja Suddhodana, and expressed his desire to see the divine babe, and the King had the Child magnificently dressed, and brought to the Rishi expecting blessings of him, for the Rishi was the intimate friend of the King, and the Rishi seeing the Child first smiled and then wept ; and the King noticing his behaviour, asked the reason why, whereupon the Rishi said that he smiled because the Child would in future become the omniscient Buddha, and save many millions from sin, and he wept because he would not be then living to see the Buddha.

On the fifth day, the King invited one hundred and eight Brahmins well versed in the Vedas, to his palace, and fed them with all kinds of delicacies in golden bowls, and asked them to prophesy about the Child's future. Eight of the most clever were chosen to consult the oracles, and they said that if the Prince chose to remain in the householder's life, he would become a Chakravartin—a universal monarch ; if he retired from the world, he would become the Buddha, and remove the veil of ignorance from the world.

In the previous birth, the future Buddha was living in the Tusita heaven as the god Svetaketu, and when the time came for him to be born, the gods of many devalokas came to him, and said that the time had come for him to take birth in the human world to save the people from sin. He, looking to the five-signs, found that they were all auspicious ; and in perfect consciousness, he left the Tusita heaven

\*(in 1909)

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\* (In 1909) Pamphlet published by the Mahabodhi Society of India.

and was conceived in the womb of the Queen Māyā, and in accordance with the Buddha nature, he remained full ten months in the womb in full consciousness, and when coming out of the mother's womb retained his full consciousness and soon after his birth, surrounded by the gods of ten world systems, receiving their homage, uttered : ' I am the Chief in this world, the Eldest, and the First.'

The King delighted in being the father of so great a being, took all the precautions for his safety and provided all the comforts that royalty could give. Three palaces were built for the Prince, one of five stories, one of seven and one of nine, for the three Indian seasons. The summer palace was especially constructed with engineering skill so that by mechanical means water was made to fall around the palace in showers, and noise like that of thunder was produced by means of mechanical drums, and flashes of lightning to be seen. The winter palace had heating arrangements to keep it warm. In the rainy season, the Prince was not allowed to be brought downstairs. In the gardens were beautiful lakes for the Prince to have the pleasure of aquatic sports, and there were fountains playing, and birds of variegated plumage singing in cages, tame deer grazing, and for his companions the Prince had Śākya boys of his age. His future wife, the beautiful Princess Yasodharā, born on the same day that he was born, was chosen by him after a Svayamvara contest, in his sixteenth year. Like two heavenly beings, the Prince and Princess lived surrounded by all the Rajput beauties of Kapilavastu, and the father, fearing that his son would renounce the pleasures of royalty, had ordered that the Prince should not see anything in the way of sickness, old age and death. Within the palace grounds, there were no signs of decay ; no faded flower, no withered leaf was allowed to be seen by him, lest he should reflect on the signs of change, and until the day that his son was born—and he was 29 years old then—he was not allowed to go out of his palace grounds, and when it was announced that he was to make his entry into the city, the King proclaimed that the city should be decorated, and that no sign of decay or death should meet the eye of the Prince. Attended by his charioteer in a carriage drawn by four white horses, the Prince entered the city, and the people joyously welcomed him, and it so happened that amidst this joyousness he beheld a sight which he had never seen before—the " form of an old man, leaning on a staff, struggling for life, his heart weak and oppressed."

" What kind of man is this, his head white, his shoulders bent, his eyes blurred, and his body withered, holding a stick to support him along the way ? "

Channa, the royal charioteer, answered, " This man was once a sucking child, brought up and nourished at his mother's breast, and, as a youth, full of sportive life, handsome, and in enjoyment of the pleasures of the five senses ; as years passed on, his frame decaying he

is brought now to the waste of age !” The Prince, greatly agitated, asked, “Shall I also be such as he ?” “Yes, Prince, this is the common lot of all.” Thereupon the Prince exclaimed, “What joy of pleasure can men take in life which soon must fade,” and ordered Channa to drive back the chariot, for he had seen what he did not expect to see, and returning home, on the way he beheld three other sights successively :—a sick man, his body swollen and disfigured sighing with deep-drawn groans, his hands and knees contracted and sore with disease, his tears flowing ; a corpse carried on a bier by four men, followed by weeping relations ; and a yellow-robed Bhikkhu, of sublime countenance, a face beaming with a cheerful joyousness.

The charioteer answered the Prince, and said that every one born has to meet with old age, disease and death, and there is no getting out of these calamities, and that the yellow-robed Bhikkhu was one of the few, who, having reflected on these changes and being depressed and sad at the thought of old age, disease and death, had left home to seek some way whence he could escape from decay, disease and death. The Prince was gazing at the calm figure when it ascended into space and disappeared. This last scene was like balm to his disturbed mind. Determined to make the Renunciation that very night, if possible, the Prince was returning to the palace, when on the way he met the royal messengers sent by the Raja Suddhodana, who announced that a son had been born to the Princess Yasodharā. Hearing this, the Prince exclaimed, “Rāhula,” (an obstacle) and the messengers returning, announced to the Raja that the Prince had uttered the word “Rāhula.” The King believing that it was a name intended for the babe, applied it to the infant, who was thenceforward known as Rāhula. Another incident happened to the Prince on his way which accentuated his desire to find the happiness of Nirvāna. A Sākya Princess, by name Kisīgotamī, saw the Prince from the balcony of her palace and greeted him with a stanza, with the word “*nibbata*,” recurring in each line, which in English means :

Happy the mother,  
Happy the father,  
Happy the wife,  
Who owns this lord so glorious !

The Prince hearing the word “*nibbata*” thought : “when the fires of lust, hatred, infatuation, pride, false belief are extinguished, it is *nibbata* (Nirvāna)” and delighted at this suggestion, he loosened from his neck a pearl necklace of great price and sent it to the Princess, for her acceptance, as a teacher’s fee.

The Prince entered the palace, and lay on his couch of state, when beautiful maidens, dressed like celestial nymphs, began to dance and sing, and play their instruments of music. The Prince, taking no

pleasure in the entertainment, fell into a slumber, whereupon the maidens, too laying down their instruments, went to sleep, and when the Prince woke up, he saw these maidens in various attitudes, some lying half naked, some with mouths open, some grinding their teeth, some muttering in their sleep, and that magnificent apartment as splendid as the palace of Indra appeared to him like a cemetery filled with dead bodies, and he got up exclaiming, "How oppressive and stifling is all this ! It behoves me to go forth on the Great Retirement this very day," and he went to where his royal charioteer lay, and having awakened him, ordered him to saddle his royal charger, and in the meanwhile he thought, "I will take just one look at my babe," and he went to the suite of apartments and opened the door of the perfumed chamber of the Princess Yasodharā, and found the Princess sleeping on a couch, strewn deep with jasmine flowers, her hand resting on the head of her son. He then thought, "If I were to raise the Princess' hand from off the child's head, she would awake and thus prevent my departure. I will first become a Buddha, and then come back and see my son." So saying, he descended from the palace, came to where the horse stood, and spoke to him, "My dear Kanthaka, take me now this night, and when I have become Buddha I will save the world of gods and men." And that night the Prince Siddhārtha made the Great Renunciation.

### **The Great Renunciation of Nirvāna by the Brahman Sumedha**

To understand the absolute mission of a Buddha it is necessary to read the Pali Jātaka, containing the 550 biographical sketches of the previous births of the great Teacher, before he became Buddha.

Four asankheyyas and 100,000 kalpas ago there was born a son in the family of a Brahman of great wealth, whose name was Sumedha. As a boy he was given the Vedic education that his position demanded. His father died when he was a young man and he became heir to the large inheritance of his family. The young Brahman reflected thus—"What misery to be born again and again, therefore I will seek the extinction of all sin and sorrow." Thinking thus and renouncing his desires for lustful enjoyment, he distributed his immense wealth to the poor and needy, and taking the garb of an ascetic, went to a hill near the Himālayas and began his meditations. From time to time the ascetic Sumedha visited the city nearest to his retreat and the people worshipped him for his holy attainments. The Buddha Dipankara, who was then preaching to the people the doctrine of Nirvāna, having accepted the invitation of the people of the Himālayan town, visited the city of Sumedha, and the people were decorating the road, when Sumedha happened to pass that way and asked the cause, when he was told that the Buddha Dipankara was visiting the city, and the decorations were for his reception. The ascetic Sumedha, hearing the name of the Buddha, felt greatly delighted, and asked the men to give a bit of the road that he might

personally exert to decorate it, in love of the Buddha, for he said the name itself is rare to be heard. His request was granted, and he began to decorate the portion of the road, but before he could finish it the Buddha was approaching, and as he could not finish it, he thought that he would offer his body; and laying himself on the mire for the Buddha and His Bhikkhus to walk upon, and remaining in this condition, he began to reflect : “ This day if I so will, I can make an end of my passions, and reach the further shore of Nīrvāna, but why should I cross the ocean alone ? A valorous man like me should attain to the perfected state of Buddha, and like Buddha Dīpankara, convey across men and gods.” The Buddha Dīpankara approaching Sumedha halted, and addressing the Bhikkhus, said : “ Behold this austere ascetic, lo ! unnumbered kalpas hence, he will, like me, become a Buddha and be known as Buddha Gautama. His father will be Suddhodana Rājā, his mother Māyā, the name of the city will be called Kapila, and he will make the great Renunciation, and sitting at the foot of the Asvattha Bodhi tree, will attain to the supreme state of Buddha, and save millions of beings, etc.”

Devas of ten thousand worlds rejoiced, when the Buddha Dīpankara made this declaration, and men and gods said that if they would fail to grasp the Doctrine now under the Buddha Dīpankara, they would not miss it under the Buddha Gautama. As a token of the fulfilment of the prophecy of the Buddha Dīpankara, all the auspicious signs made themselves manifest and there was joy and peace in the hearts of men.

Then the mighty ascetic Sumedha reflected : “ The Buddhas are incapable of uttering a lie, a Buddha I shall surely be and I must now search for the *Buddha kīraṇa*, conditions necessary for the consummation of my cherished desire. Then he found that he must practice the Ten Perfections, called the Pāramitās, which are as follows :—

Dāna—absolute charity, even to the sacrificing of one’s life ;

Sīla—the observance of the rules of perfect bodily and mental purity, never deviating from the path of moral perfection ;

Nekkhamma—Renunciation of all lustful desires, sacrificing self for the welfare and happiness of others, life after life, till perfection is reached ;

Paññā or prajñā—Acquiring wisdom from whatever source, high or low ;

Viriya or vīrya—Heroic exertion, undaunted courage, persevering to the end till perfection is achieved ;

Khanti or kṣānti—forgiving patience, enduring all things, never showing repugnance or anger ;

Sacca or Satya—Absolute truthfulness, unswerving in the path of truth ;

Adhiṭṭhāna or Adhiṣṭhāna—Immovable like the mountain peak, never deviating from the path of virtue, but resolved to achieve his cherished desire ;



Mettā or Maitrī—Infinite love to all alike, like the love of the mother to her only son ;

Upekkhā or Upekshā—Equanimity, showing a spirit of equal-mindedness to friend and foe alike, like the earth that receives whatever is thrown upon her.

These ten Pāramitās the Bodhisat fulfilled for four asankheyya and 100,000 kalpas, and by the virtue of having reached the consummation, he was born as the Prince Siddhārtha and attained Buddhahood at Buddha Gaya, 2,498 years ago, under the Bodhi Tree.

### **The Hectic Mortifications of the Prince Siddhartha**

From Kapilavastu the Prince rode on as far as the river Anoma, and having crossed the river, He entrusted His jewelled robe and the horse Kanthaka to Channa to be taken home ; with His sword He cut His long locks, and taking them in His hand, He threw them into the air saying : “ If I am to become a Buddha let this my hair stay in the sky, but if not, let them fall to the ground.” And the sacred locks were received in a jewelled casket by the god Sakra and taken to his heaven ; Brahmā Ghatkara came in disguise as a hunter wearing the yellow dress, and the Prince seeing him exchanged His own dress with that of the hunter, and with the bowl in hand which the hunter gave Him, He travelled on foot to the city of Rājagaha in Magadha, the capital of king Bimbisāra. He begged food from house to house, and the people seeing the incomparable beauty of the ascetic began to wonder, and ask questions, who this illustrious person could be. Some said that the Sun god had come down in disguise, some went and told the King that a holy ascetic is in the city, and the King sent his men to watch His movements, and they followed Him to the cave on the Pandava hill. There He sat, and looked at the food that He had gathered from the city people, and His stomach turned, for never before had He seen such repulsive food, but He began to admonish Himself that He, having renounced all luxuries, must not expect again to eat the food of a Prince. His disgust subsided, He ate the meal. The royal messengers reported to the King what they had seen and the King came to meet the Bodhisat and seeing His radiant body, asked Him who He was, and the Bodhisat Prince said that He was a Kshatriya, of the solar race, of the country of the Sākyas, near the Himalayas, and not having found pleasure in the joys of the senses, He had renounced them and is in search of Nirvāna. The King offered half of his kingdom if He would only stay, but when he found that the Bodhisat was unswerving, Bimbisāra begged Him to visit his kingdom first after His attainment of the Buddhahood.

Leaving the Pandava rock the Bodhisat went in search of the great Rishis, Alarakālāma and Udaka Rāmaputra, who were supposed to have reached the heights of religious emancipation. With them He remained for some time, and learned everything that they had

to teach, but was not satisfied with their way, which by meditation they had attained—the Arūpa Brahma condition, where perceptions were almost dormant, and the bliss of consciousness extended over a period of 84,000 kalpas. Then He practised the path of asceticism for nearly six years in the romantic sylvan spot in Uruvela, near the river Neranjari. Here He found the five Ascetics, who became His disciples and watched His austerities, day by day. He lived taking daily only a grain of rice and the radiant body that was like that of a god, now became dark, and withered, and was reduced to a skeleton.

The culmination of His asceticism reached when He fell down unconscious, and even the gods thought that He was dead.

A description of His ascetic life, undergoing the most terrific phases of austerities, is given in the Bhayabherava, Saccaka, Mahā Sihanada, Bodhirājakumāra, and Māgandiya Suttas of the Majjhima Nikāya. He realized that asceticism could not bring emancipation, and as He had reached the limits of austerities, He began again to take food to gain bodily strength, for without physical strength no mental activity was possible. And when the five Brahman Ascetics saw that the Bodhisat began to take material food, they lost faith in Him and left Him. Day by day the Bodhisat gained knowledge and strength and on the night previous to the attainment of Bodhi, He had a dream which he interpreted that He would attain Buddhahood; and on the full-moon day of Vaisākha, He went early and sat at the root of the Ajapala Banyan tree. It was while sitting there that the daughter of the village chief Senini, Sujātā, brought the milk food in a golden vessel to be offered to the tree god, and on her arrival she found the Bodhisat seated, from His body golden rays emanating, and the whole tree illuminated by His radiance. This made Sujātā think that the tree god had himself come down to take her offering, but the Bodhisat undeceived her and told her that He was no god, but that He was in search of the secret of human happiness. Sujātā being pleased, offered Him the milk food which the Bodhisat accepted. Then leaving the tree, He came to the river and having bathed, ate the milk food, and spent the noon in a grove of sal trees on the bank, and in the evening came to the spot where the Bodhi tree stood. Facing the East, He sat at the foot of the Tree, making the great resolution: "Let my skin and sinews become dry, let all the flesh and blood in my body dry up, but never from this seat will I stir until I have attained the supreme and absolute wisdom of Buddhahood."

### **The Attainment of Buddhahood**

In that memorable full-moon night of the month of Vaisākha, the Sakya Prince, the Bodhisat Siddhārtha, attained the supreme state of Anuttara Sammasambodhi, illuminating the ten thousand world systems by the wisdom of His divine radiance. It was at this crisis that Mara, Lord of the Kāma world, came to conquer Him. The

followers of Māra began the battle, and the gods, Indra, Brahmā and their followers stood watching and when the battle was raging, all the gods fled, and Buddha was left alone. Māra came near to the seat where Buddha was and shouted, "Siddhārtha, arise from this seat ! It does not belong to you, but to me." And the Buddha answered : "Māra, you have not fulfilled the Ten Perfections, nor have you made the five great gifts, nor have you striven for knowledge, nor for the welfare of the world, nor for enlightenment. This seat does not belong to you, but to me." The celestial cohorts of Māra fled, and Buddha triumphed over Kāma. Throughout the celestial realms there was rejoicing ; and the gods assembled at the Buddha's seat under the Bodhi tree, and offered Him divine homage.

The Buddha then uttered the gāthā of victory :—

Aneka jāti saṃsaram,  
 Sandhāvissaṃ anibbisaṃ,  
 Gahakārakaṃ gavesanto,  
 Dukkha jāti punappunaṃ,  
 Gahakāraka ditṭhosi,  
 Puna gehaṃ na kāhasi,  
 Sabbā te phāsukā bhaggā,  
 Gahakūtaṃ viṣaṃkhitaṃ,  
 Viṣaṃkhāra gataṃ cittaṃ,  
 Taṇhānaṃ khayamajjhagā,

which has been thus rendered :—

"Many a House of Life

Hath held me—

Seeking ever him who wrought

These prisons of the senses, sorrow-fraught ;

Sore was my ceaseless strife !

But now,

Thou Builder of this Tabernacle—

Thou !

I know Thee !

Never shalt thou build again

These walls of pain,

Nor raise the roof-tree of deceits,

Nor lay fresh rafters on the clay ;

Broken thy house is, and the ridge-pole split !

Delusion fashioned it !

Safe pass I thence—

Deliverance to obtain."

*Light of Asia.*

After having attained to the supreme state of Bodhi, the Buddha sat at the foot of the Bodhi tree for seven days, experiencing the incomparable bliss of Nirvana ; in the second week He remained standing, gazing at the Bodhi tree, paying homage to the visible embodiment of Absolute Truth which He had realized ; the third week He spend in a cloister walking up and down in meditation, enjoying the bliss of Nirvana ; in the fourth week He sat at the foot of the Banyan tree when a Brahman came to Him and asked Him the question : “ What makes a Brahman ? ” ; the fifth week He spent at the Mucalinda tree,\* glorifying the life of solitude spent in love and holiness ; the sixth week He spent at the Rajayatana tree, where He met the two merchants, Tapassu and Bhalluka ; and the seventh week at the Ajapala tree, where in response to the Brahma’s request He resolved to preach the Dharma.

It was in the first week that the Buddha discovered the great Law of Dependent Causation, otherwise called the Twelve Nidanas, or the root causes, operating in three interdependent categories, and linked together, thus making the individualised being the effect of his own karma. He reaps what he has sown, and sows in the way of generating fresh karma, that he may reap hereafter. The following are the twelve Nidanas :—

*Avijjā, Sāṅkhārā, Viññāna, Nāma-rūpa, Saḷāyatana, Phassa, Vedanā, Tanhā, Upādāna, Bhava, Jāti, and jarā-maraṇa.*

*Avijjā.*—Ignorance of the four noble truths, ignorance of the 24 laws of cosmic phenomena and of the laws of righteousness.

*Sāṅkhārā.*—Ideations in the planes of good, evil, and neither good nor bad karma, and karmic action produced by word, deed or thought.

*Viññāna.*—Operating consciousness of the eye, ear, nose, tongue, body and mind in their totality.

*Nāma-rūpa.*—Nāma and rūpa, the latter consisting of the body, the former sense feelings (*vedanā*) ; perceptions (*saññā*) ; and ideations (*sankhāras*). Body (*rūpa*) is made of the four compounds, earth, water, fire and air.

*Salāyatana.*—Six seats of consciousness mentioned under *Viññāna*.

*Phassa.*—Contact caused by each of the sense organs with objective forms, sound, smells, tastes, bodily touch, and subjective recollections.

*Vedanā.*—Three aspects of feeling or the sensations caused by *viññāna* in contact with the *saḷāyatanas*, which are threefold : pleasant, unpleasant, and neither pleasant nor unpleasant.

*Tanhā.*—The threefold desires for sense enjoyment in the planes of *kāma*, *bhava*, and *vibhava*. *Tanhā* is caused by stimulating the sense organs in co-operation with *viññāna*. (See Cause of Pain)

*Upādāna.*—Attachment to sense pleasures ; attachment to morbid ascetic habits ; attachment to unscientific beliefs ; attachment to an ego or self.

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\* Cf. the version that Mucalinda was the name of a serpent which protected the Buddha from rain—Ed.

*Bhava*.—Fertilising fields in the planes of Kāma, Rūpa, and Arūpa. Kāma is the world of the sense pleasures, celestial or human ; Rūpa is the world of the Brahmas obtained by the practise of the four Jhānas (Dhyānas) ; Arūpa is the world of the formless where consciousness only exists with perceptions in potential form obtained by the practice of the vimokkhas or transcendental insight.

*Jāti*.—Birth in the seven states where individualised consciousness operates.

*Jāra-maraṇa*.—Decay and death ; *soka*, sorrow ; *parideva*, lamentation ; *dukkha*, pain ; *domanassa*, grief ; and *uppiyāsa*, despair.

This is the great cosmic problem which psychical students are asked to solve, whose solution means escape from the entire aggregation of sānsaric misery which in its absolute completeness only the Buddhas and Arahats can solve. The Lord having solved the great problem of existence and having realised the bliss of emancipation made the following ecstatic pronouncement :

“ When the doctrine of Dependent Causation becomes clear to the ardent meditating Brahman, then all His doubts fade away, since He has realised what is the cause and the effect of phenomena, and when He has understood the cessation of causation, He stands like the sun illuminating the sky, dispelling the hosts of evil.”

In the forth week, when the Lord was sitting at the root of the Ajāpala Banyan tree, a certain Brahman came up to Him and spoke thus :—“ By what does one become a Brahmana, and what are the characteristics that make a man a Brahmana ?” And the Lord answered :—

“ He who has renounced all sinfulness, who is free from haughtiness, free from impurity, self-restraint, who is an accomplished master of the Vedas, who has fulfilled the duties of holiness who has no attachment to things of the world, such a man may justly call himself a Brahmana.”

From the Ajāpala Banyan tree the Lord went and sat at the root of the Mucalinda tree, and having enjoyed the bliss of solitude, made the following ecstatic pronouncement :—

“ How blest the happy solitude  
Of him who hears and knows the truth !  
How blest is harmlessness towards all,  
And self-restraint towards living things !  
How blest from passion to be free,  
All sensuous joys to leave behind !  
Yet far the highest bliss of all  
To leave the pride which says, ‘ I am.’”

Warren.

## The Request of Brahma to Preach the Dharma

IN the seventh week, when the Lord was sitting at the root of the Ajāpala Banyan tree, enjoying the bliss of Nirvāṇa, the thought came to Him : " This Doctrine is profound, recondite, difficult of comprehension, good, and not to be reached by mere reasoning, subtle, and intelligible only to the wise. Mankind, on the other hand, is captivated, entranced, held spell-bound by its lusts; and forasmuch as mankind is captivated, entranced and held spell-bound by its lusts, it is hard for them to understand the Law of Dependent Causation. If I were to teach the Doctrine, others would fail to understand me, and it would be weariness for me."

Thus did He ponder, and His mind became inclined to remain in quiet, and not to preach the Doctrine.

Thereupon Brahmā perceived what was in the mind of the Blessed One and uttered : " Lo, the world is lost, is ruined ! the mind of the Tathāgata, the holy supreme Buddha, is not inclined to action nor to proclaim the Doctrine." Then Brahmā appearing before Buddha and paying homage requested Him to preach the Dharma inasmuch as there are beings who can understand the Doctrine, and uttered the following stanza :

" Climb thou, Wise One, the top of Doctrine's palace  
And thence gaze down serene on all the peoples.  
Behold how all mankind is plunged in sorrow,  
And how old age and death have overwhelmed them.  
Arise Thou, O Hero, Victor in the battle,  
O Leader, Guiltless One, go 'mongst the nations !  
The Doctrine let the Exalted One preach',  
Some will be found to understand."

*Warren.*

Then the Buddha, having compassion on all living beings, gazed over the world, and saw people of every variety : some having but little moral defilement, some having great moral defilement, some of keen faculties, and some of dull faculties, some of good disposition, some of bad disposition, some that were docile, some that were not, and some who saw the terrors of the hereafter and of blameworthy actions, like unto the lotuses of a pond, some which have sprung up do not reach the surface, but grow under water ; some which have sprung up and

grown in the water are even with the surface of the water ; and some which shoot up above the water and are not touched by the water.

Then the Exalted One addressed Brahmā in the following stanza :

“ Wide open the door to the Immortal  
To those who wish to hear with faith.  
The Dharma sweet and good I spake not  
Despairing of the weary task.”

Then Brahmā delighted that his request has been granted, saluting the Blessed One straightaway disappeared. Then the Blessed One thought, “to whom shall this Doctrine be preached first, who will understand this Doctrine easily ? What if I were to preach the Doctrine to the band of the five Bhikkhus” ? And by the power of His divine clear vision surpassing that of men, saw that the five Bhikkhus were living at the Deer Park, Isipatana, Benares. And the Blessed One leaving Uruvela started to go to Benares, and on the way, between the Bodhi tree and Gaya, He met Upaka, a naked ascetic of the Ājīvaka sect, and when he saw Him he said to the Blessed One : “ Your countenance, friend, is serene, your complexion is pure and bright. In whose name have you retired from the world ? Who is your teacher ? What Doctrine do you profess ? ” And the Blessed One answered :—

“ I have overcome all foes  
I am all-wise  
I am free from all stains in every way,  
I have left everything, and have obtained emancipation  
By the destruction of desire.  
Having myself gained knowledge.  
Whom should I call my master ?  
I have no teacher, no one is equal to me.  
I am the holy one in this world,  
In the world of gods and men no being is like me.  
I am the highest teacher,  
I alone am the supreme Buddha,  
I have gained peace, all passions are extinguished,  
I have obtained Nibbana.  
To establish the Reign of the Law of supreme Truth  
I go to the city of Kasi.  
There I will beat the drum of the Immortal  
In the darkness of this world.”

Upaka then replied : “ You profess, friend, to be the holy absolute Conqueror.”

And the Buddha said : " Like all Jinas, who have reached the extinction of all depraved desires, I have overcome all states of evil, therefore, Upaka, a Conqueror I am." Then the Blessed One wandering from place to place came to Benares, to the Deer Park, Isipatana, to where the band of five Bhikkhus was. Seeing the Blessed One coming from afar, they concerted with each other saying. " Friends, there comes the Samana Gotama who lives in abundance, who has abandoned his exertions, and is now living in luxury. Let us not salute him nor rise from our seats, nor take his bowl and his robe from his hands, but let us put there a seat, if he likes, let him sit down." But when the Blessed One gradually approached near unto them, they could not keep to their agreement, they went forth to meet him, took his bowl and his robe, prepared a seat, brought water for washing his feet. Then the Blessed One sat down on the seat and washed his feet. Now they addressed the Blessed One by his name, and with the appellation " Friend. "

Then the Blessed One spoke to them : " Do not address, O Bhikkhus, the Tathāgata by name, and with the appellation ' Friend. ' The Tathāgata is the holy supreme Buddha. Listen to the Immortal Doctrine He has gained. I will teach you, I will preach to you the Doctrine. If you walk in the way I show you, you will in this life realize the Truth, having yourselves known it and seen it face to face, and you will live in the possession of that highest goal of the holy life, for the sake of which youths of noble family fully renounce the world, and go forth into the homeless state."

Then the Bhikkhus said to the Blessed One : " By those observances, friend Gotama, by those practices, by those austerities, you have not been able to obtain power surpassing that of men, nor the superiority of full and holy knowledge and insight. How will you now, living in luxury, having given up your exertions, having turned into an easy life, be able to obtain power surpassing that of men, and the superiority of full and holy knowledge and insight ?"

Then the Blessed One said to the Bhikkhus : " The Tathāgata does not live in luxury, he has not given up exertion, he has not turned to a life of luxury. The Tathāgata is the holy supreme Buddha. Give ear, O Bhikkhus, the Ambrosia has been won. I will teach you, I will preach the Doctrine to you, etc." Failing to convince them, the Blessed One said : " Do you admit, O Bhikkhus, that I have never spoken to you in this way before this ? " " You have never spoken so, Lord ; " and the Blessed One spake : " The Tathāgata is the holy supreme Buddha, give ear O Bhikkhus, etc." And the Blessed One thus addressed the band of five Bhikkhus : " There are two extremes, O Bhikkhus, which the one who has given up home, ought to avoid. What are the two extremes ? A life given to sensual pleasure (kama yoga), which is low, vulgar, earthly, ignoble and profitless ; and a life of asceticism, which is painful, ignoble and



unprofitable. Avoiding the two extremes, the Tathāgata has gained the knowledge of the Middle Path, which leads to insight, to wisdom, to peace, to knowledge to enlightenment, to Nibbāna.

“Which, O Bhikkhus, is the Middle Path (Majjhima Patipādā) that leads to Nibbana ? It is the Noble Eightfold Path, viz :—

*Sammādiṭṭhi*.—Right realization of the Four Noble Truths and of the Law of Causes and Effects (Karma and Rebirth, etc.)

*Sammā Sankappa*.—Right thoughts of love, of compassion, and of renunciation of lustful pleasures engendering self-love.

*Sammā Vācā*.—Right speech, abstaining from falsehood, slander, harsh words, and go, and speaking words of truth, gentleness and concord.

*Sammā Kammanta*.—Right action, abstaining from destroying life, stealing and sensual indulgence.

*Sammā Ājīvo*.—Right means of livelihood—abstaining from slavery, from selling animals for food, from selling intoxicants and poisons, and murderous weapons.

*Sammā Vāyāma*.—Right exertion to prevent evil arising, to eradicate evil already arising, to generate meritorious deeds, to increase and develop meritorious deeds already arisen.

*Sammā Sati*.—Right mindfulness, biological analysis of the constituents of the body, analysis of sensations, analysis of the metabolism of ideations, analysis of the five obstacles of conscious concentration, analysis of the five skandhas, analysis of the six seats of consciousness.

*Sammā Samādhī*.—Right realization of the four Jhānas (Dhyānas) and living in a cheerfully conscious state of perfect equanimity. When in this state the yogi is able to acquire the six mystical powers of divine hearing ; divine sight ; looking to the past for many millions of births ; reading the thoughts of gods and men ; working phenomena or “miracles ;” and acquiring knowledge to realize consciously that he shall be reborn no more.

This is the Middle Path which the Buddha discovered after He had realized the operation of the great Law of Dependent Causation ; the safe path that leads to Nibbana, the haven of conscious rest. And the Four Noble Truths that we have to realise are :

*The Existence of Pain (dukkha)* : Birth is painful, decay is painful, illness is painful, death is painful, presence of objects that we dislike is painful, separation from objects that we love is painful, not to obtain that we like is painful, clinging to the five elements of existence is painful.

*The cause of Pain.*—Egoistic desires that lead to rebirth, viz., desire for sense pleasure ; desire for celestial pleasure ; desire for personal annihilation.

*The Cessation of Pain.*—Destruction of Ignorance and egoistic desires (Tanhā) leads to the cessation of Pain, which is Nibbāna.

*The Sublime Way.*—The Noble Eightfold Path as enumerated above.

“As long, O Bhikkhus, as I did not possess with perfect purity this true knowledge and insight into these Four Noble Truths, so long I knew that I had not obtained the highest perfect enlightenment in the world of gods and men, but since I possessed with perfect purity this true knowledge and insight into these Four Noble Truths (Arya satyas), then I knew, O Bhikkhus, that I had obtained the highest wisdom in the universe and this emancipation cannot be lost. This is my last birth, no more shall I be born again.”

Thus the Blessed One spoke, and the five Bhikkhus were delighted, and the first to obtain the “eye of Truth” was the Brahman Kondañña.

Thus in that moment, in that instant, the joyous shouts of the gods reached the highest heavens, and ten thousand worlds were bathed in a flood of light, surpassing the radiance of the gods.

The Noble Eightfold Path is the only path of eternal progress, and the spiritual student, who walks in that path, has to think incessantly of the three characteristic signs immutable in the cosmic process, viz., that everything in the universe is breaking up with radio-active rapidity ; that there is pain eventually caused by this disintegration ; and that there is no permanent Ego or an “I-am-ness” in anything which we foolishly call “mine.” The continual reflection of these characteristics moulds the mind to forget one’s Ego, and stimulates the mind for positive ethical virtues of self-abnegation, preferring others to one’s self. Buddhist Ethics may therefore be called Disinterested Æsthetic Ethics.

### **The Propagation of the Dhamma**

AFTER three months, at the end of the rainy season, the Blessed One, summoning His sixty Bhikkhus at the Deer Park said :—

“O Bhikkhus, I am delivered from all fetters, human and divine. You, O Bhikkhus, are also delivered from all fetters, human and divine. Go ye now, O Bhikkhus, and wander for the gain of the many, for the welfare of the many, out of compassion for the world, for the good, for the gain and for the welfare of gods and men. Preach the Doctrine glorious. Proclaim a consummate, perfect and pure life of holiness (Brahmacariya). There are beings whose

mental eyes are covered by scarcely any dust, but if the Doctrine is not preached to them, they cannot attain salvation. They will understand the Doctrine." (*Rhys Davids*).

From this time henceforth, for forty-five years, the Tathāgata went from place to place preaching the Dhamma to the people of the Gangetic valley, watered by the Ganges and the Jumna, the sacred land of the Buddhas. Kings and ministers were objects of compassion to Him equally with the poor and the rich. The abandoned women and the leper were also objects of His tender solicitude. Only words of loving kindness went forth from His lips and the melodious vibrating voice of the Lord is likened unto the sweet warbling of the Himalayan *kuravika* bird, so that even animals loved to listen to the Buddha's voice. Whatever He uttered was only for the welfare and happiness of the many. Never an angry word went out from Him, the Lord of Compassion absolute, whose mission was "to bring happiness to the world, and born to save mankind." At dawn, every morning, He sends forth the rays of His all-pervading love to every habitable world, and seeks the person who is destined to hear the Good Law from Him, who is the Lord of Mercy.

The middle country of India was the favoured land of our Lord ; it is from this land that His love radiated to the ten quarters of the universe. By His supreme wisdom, by His absolute love, by the power of His own omniscience He was the acknowledged Leader of Brahmas, Devas and men. He was the God of Holiness—the *Visuddhi deva*. He appeared at a time when the world was waiting for a great Light, and India was then in the zenith of her greatness and even Greece at that period had not produced a Socrates. "Stars" have appeared in other lands, but the "Sun of spiritual illumination" was the Buddha, by the radiance of whose Wisdom the worlds receive light. From His golden-coloured body rays of radiant blue, yellow, red, white, go forth as messengers to announce that the Buddha is coming, and people await in eagerness to receive the Blessed One in their homes. To know a little of the absolute nature of the Tathāgata one should read the sacred Suttas of the Pāli texts which are called the Three Piṭaka—the Vinaya Piṭaka, the Sutta Piṭaka and the Abhidhamma Piṭaka.

The Vinaya Piṭaka contains five books :—

Bhikkhu Vibhanga.

Bhikkhuni Vibhanga.

Maha-vagga.

Culla-vagga.

Parivara ; and

The Sutta Piṭaka contains the following books :—

Dīgha Nikāya.  
Majjhima Nikāya.  
Samyutta Nikāya.  
Anguttara Nikāya ; and  
Khuddaka Nikāya.

Khuddaka Nikāya consists of the following books, viz. :—

Khuddaka-patha.  
Dhammapada.  
Udana.  
Itivuttaka.  
Sutta Nipata.  
Vimāna-vatthu.  
Peta-vatthu.  
Thera-gāthā.  
Therī-gāthā.  
Jātaka.  
Niddesa.  
Patisambhida-magga.  
Apadana.  
Buddha-vamsa.  
Cariya Pitaka.

The Abhidhamma contains the following books :—

Dhamma Saṅgani.  
Vibhaṅga.  
Kātha-vatthu.  
Puggala-pannatti.  
Dhātu-kātha.  
Yamaka.  
Paṭṭhana.

These texts with their commentaries and sub-commentaries written in Pāli are to be found in the temple libraries of Ceylon, Burma and Siam, and at present the London Pāli Text Society, founded by the well-known scholar, Dr. Rhys Davids, is publishing the Pāli texts

in Roman characters, since 1882, and a few years hence the whole collection of the Pāli texts will be available for European Pāli scholars. This voluminous literature is condensed in one Gathā :—

Sabba Papassa Akaranam,  
Kusalassa Upasampada,  
Sacitta Pariyodapanam.  
Etam Buddhanasasanam. which means—

“Abstain from doing evil, ceaselessly do good, keep the heart clean. This is the exhortation of the Buddhas.”

The Nibbāna Dhamma is again categorised under the thirty-seven principles of the *Bodhi pakkehiya Dhammā*, which are as follows :—

1. The four states of analysis (Sati Paṭṭhānas) which are included in the seventh principle of the eightfold path. (See above).

2. The four Iddhipāda conditions necessary for the acquirement of psychical and higher faculties, viz., the desire for development, the necessary exertion, purifying the heart, and self-analysis.

3. The four strenuous exertions (Sammāppadhānas) included in the sixth principle of the eightfold path. (See above).

4. The five Indriyas or the organs of spirituality, viz., faith acquired by the study of the psychical science in the Pāli texts : the power of attentiveness by a special process of training the mind and body ; exertion as above ; acquirement of the wisdom leading to Nibbāna ; development of Samādhi.

5. The five Balas or the powers of spirituality (same as above).

6. The seven principles of Wisdom (Bojjhanga) : eternal watchfulness by the practice of the analysing process ; study of the essentials of the teachings enumerated in the different categories of the Buddha's Doctrine ; development of the spirit of cheerfulness by aesthetic habits ; exertion to progress in the higher path ; mental equilibrium not letting it go to unlimited ecstasy nor into melancholia ; development of the power of concentration in the practice of Samādhi ; perfect equanimity uninfluenced by the four biases, viz., partiality, anger, fear, infatuation.

7. The Noble Eightfold Path as enumerated above.

### **Buddhism and Caste**

CASTE being a purely Aryan Vedic institution, it is inviolably connected with the Vedic social polity, and shall always remain a permanent factor in the evolution of the people of India. It has so remained

in the past and it shall exist in the future. It is an institution, the like of which is not to be found in countries outside of India. Of the four castes the Kshatriya and the Brahman are recognised as the foremost, each changing its premier position according to the cosmic laws. It is a law that the Buddhas are never born in the two secondary castes of Vaishya and Sudra. Invariably the caste selected by a future Buddha is either the Brahman or the Kshatriya. The Buddha Gotama was born in the Kshatriya caste, because at the time the Kshatriyas were occupying the foremost place, and did not care to go to the Brahmins for the acquisition of the higher knowledge. On the contrary, the Brahmins had to go to the Kshatriyas, as we find in several of the Upanishads. Another fact to corroborate this theory is that the Puranic avatars, Krishna, Rāma and the Puranic "Buddha" were all of the royal caste. The Buddha combated the views of the Brahmins who asserted their premier position as having come out of the mouth of Brahmā. We have the caste question discussed in the several suttas of the Dīgha, Anguttara, Majjhima, Saṃyutta Nikāyas. In the Ambaṭṭha, Aggañña, and Sonadanda of the Dīgha Nikāya, in the Assalāyana and Madhura of the Majjhima, in the Vāseṭṭha Sutta of the Khuddaka Nikāya the caste theory is discussed and held up to ridicule as an institution sinful in its origin, whose foundation is due to seven Brahman rishis, according to the traditions of the ancients.

India to-day is dominated by the Brahmanical view, and in the absence of the Buddhists from the land the opposite theory is ignored. The colour question, which is now causing so much irritation to educated Indians, did not originate with the Western whites, but with the ancient Brahmins, who put forward the theory that the "Brahmins belong to the chief caste, other castes are low. Brahmins belong to the white caste, other castes are black. Brahmins came from the mouth of the Brahmā," etc. This theory advanced by the ancient Brahmins was shown by the Buddha to be untenable, and the more righteous view was put forth by Him. And the view held by the Buddha is the view held by modern biologists that species and genera are to be found in plants, insects, quadrupeds, etc., but man belongs to a single species and a single genes.

Between man and man the differentiation lies not in *colour* but in the *character*, in the virtue of his noble calling. The Buddha showed the viciousness of the caste theory, holding up a higher ideal of brotherhood and holiness. He for the first time organised the Holy Order of the Sangha, wherein caste was ignored, and the man of saintly character, whatever his caste, was admitted as a disciple of the Samana Sākya. As the individuality of the river Ganges vanishes when its waters join the deep ocean, so within the Holy Order of the Sākya-putras, all distinctions of caste were laid aside. The haughty spirit of the Brahman was tempered by holding up the ethical ideal,

and that spirit prevailed in India so long as the gentle teachings of the Buddha existed. When the teachings of the Lord Buddha died out, the pre-Buddhistic theory was again revived.

The Buddha's view of caste is in accordance with truth, which is that it is the kamma or the profession that makes one a Brahman or a menial. He who does good kamma, he is the Brahman ; he who does evil, he is the menial. To find out a man's caste or his religion, the easiest way is to find out his daily calling, for whose consummation he spends his best energy.\* The teachings of the Buddha provide an antidote to check the haughtiness of those who set themselves up as the elect of God. The present time is the most opportune for the dissemination of the noble teachings of the Buddha, which emphasises the high ideals of liberty, fraternity and equality.

### The God Idea in Buddhism

IN the Kevaḍḍa Sutta, of the Dīgha Nikāya, the Buddha exhorted a wealthy young man of a noble family of Nālandā, who had approached the Buddha with a request that a miracle working Bhikkhu should be deputed to work miracles for the conversion of the rich people of the wealthy town of Nālandā. The Buddha tells him that there are three methods of converting the people which He himself has realized, viz., by means of Iddhi Pāṭi-hāriyaṃ, exhibition of miracles ; Aḍesaṇā pāṭi-hāriyaṃ, mental telepathy ; Anusāsaṇā pāṭi-hāriyaṃ, moral exhortation ; the although He can perform miracles and read the thoughts of others and make them believe the doctrine, yet He prefers to adopt the more sober method of exhortation by appealing to Truth, for it is more lasting than the other two methods, because certain magicians, who have mastered the *gandhārī vijja* and *manī vijja* are able by magic to show wonders, and therefore Truth is more valuable than working miracles. He exemplified it by relating the story of a certain Bhikkhu, who had the iddhi power to go to the heavens of the gods as well as to the higher heaven of Brahmā. A Bhikkhu once in a state of dhyāna got the idea into his head to find out where the four elements—earth, water, fire and air will absolutely cease. Not being able to solve the problem himself, he went by the power of iddhi to the four guardian gods of the world and asked them to answer the question, where the four elements will cease absolutely ? The gods answered that they are not competent to solve it, and asked the Bhikkhu to go to Sakka or Indra. He went and asked Indra to answer the question, but Indra referred him to the higher gods, and from one heaven he went up to the heaven above, and in each heaven he was referred to the gods of the higher heaven, and at last the Bhikkhu came to the heaven of Brahma. When he entered the Brahmā's hall, he found the gods of the retinue of Brahmā who had come to pay homage to Brahmā. The Bhikkhu asked those

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\*This is an unusual interpretation of the aṭṭum : "Kammunā vasalo hoti kammunā hoti brāhmaṇo"—Ed.

assembled to answer his question, where the four elements will cease absolutely, and the gods replied that inasmuch as Brahmā himself is expected shortly to arrive, and the glory of Brahmā is visible, he had better wait for the Brahmā himself. In a little while the Brahmā came and took his seat in the chief place allotted to him. The Bhikkhu, addressing Brahmā, said that he had come to ask the question where the four elements, to wit, the earth element, the water element, fire element, and the air element cease absolutely ? Brahmā was in a fix ; he said to himself here is this fellow come with a question, and I am sure I do not know, but then it is not proper for me to exhibit my ignorance, for this retinue of mine, all have the belief that I am the Creator, and it would not be well for me to say that I do not know, so I must adopt the art of evading him by telling him something else, and then he began : “ I am Brahmā, Great Brahmā, the Supreme Being, the Unsurpassed, the Perceiver of all things, the Controller, the Lord of all, the Maker, the Fashioner, the Chief, the Victor, the Ruler, the Father of all Beings, who have been and are to be.” Then the Bhikkhu said, “ I do not want to know what you are, but I do want to know where the four elements cease absolutely ”. Again the Brahmā repeated the string of his names. Again the Bhikkhu said that he did not want to know what Brahma was, but that he is very anxious to know about the cessation of the four elements, and the third time the Brahmā, having got up from his seat, came to the place where the priest was, and taking him by the arm, took him aside, and spake to the Bhikkhu as follows : “ Look here, these gods of my heaven believe that Brahmā sees all things, knows all things, has penetrated all things and I did not want to confess my ignorance before them, but the fact is, I really am myself ignorant of the cessation of the four elements. But you have done evil in coming to me leaving the Buddhā. Go to the Blessed One and ask Him to explain this question to you, and as He shall explain so believe.” And the Bhikkhu then, by the power of iddhi leaving the world of Brahma, appeared before the Blessed One and asked Him the question, where the four elements, earth, water, fire and air will absolutely cease. And the Blessed One answered the Bhikkhu : this question should never have been put thus “ where do these elements, earth, water, fire and air utterly cease ; ” but this is how the question should have been put.

“ O where doth water, where doth earth,  
 And fire, and wind no footing find ?  
 And where doth long, and where doth short,  
 And fine and coarse and good and bad,  
 And where do Name and Form both cease,  
 And turn to utter nothingness ?



And the answer is :

In Consciousness Invisible  
And Infinite, of Radiance bright,  
O there doth water, there doth earth,  
And fire and wind no footing find. ”

Warren.

In ancient India the Brahmans taught that Brahmā created the world, and that he was the Great Father of all, and was therefore called Pitāmaha.

How this Pitāmaha, the creator Brahmā, underwent degeneration is related in the Skanda Purāṇa.—“The lingam of shiva having fallen on the ground in consequence of the curse of the holy sages, instantly increased in size until its base went far beyond the lowest profound, and its head toward above the heavens ; and Brahmā, Vishnu, Indra and all the gods, having hastened to behold this wonder, thus spoke to one another : What can be its length and breadth ? Where can be situated its top and base ? Having thus considered, the gods said,—‘O Vishnu ! do thou ascertain the base of this lingam, and O lotus-born, do thou discover its head, and let this be the place where you shall return to relate what you may have seen.’” Having heard these words, Vishnu proceeded downwards, and Brahmā to heaven ; but high as he ascended, Pitāmaha could not perceive the head of that lingam and he was therefore returning and had arrived at the top of Meru, when Surabhi, as she reclined under the shade of a *ketaki* tree, saw him and thus spake,—‘Where hast thou gone, O Brahmā ! whence dost thou return ? say, can I do anything for you ?’ Brahmā smiling, replied,—‘I have been sent by the gods to discover the head of this wonderful lingam which fills the three worlds, but I have not been able to reach it. What therefore shall I say to them when I return for if I falsely assert that I have seen its top, they will require witnesses to attest the truth of it ? Do thou then with this *ketaki*, give testimony to what I shall declare.’ Surabhi and the *ketaki* tree consented to act as Brahmā desired ; and he, having made this agreement, proceeded to where the gods had remained, and thus addressed them :—‘O gods ! I have seen the top of this lingam, which is spacious, pure, delightful, adorned with the leaves of the *ketaki*, and wonderful to behold, but *without* my assistance no one can see it. On hearing these words the immortals were astonished, and Vishnu said—“This is most surprising ; for I have penetrated through all the lower worlds, and have not been able to discover its base : but most assuredly this lingam form of Mahadeva has neither beginning, nor middle, nor end ; for through his divine will that you, O gods and holy sages, were produced, and also this universe with all that

contains, movable and immovable ; and in this lingam of the Lord is centred creation, preservation, and destruction.' Brahmā then said,—‘ O Vishnu I why art thou surprised that I have seen the top, because thou hast not been able to reach the base of this lingam ; but what proof dost thou require to convince thee that I have seen it ?’ Vishnu *smiling*, replied,—‘ Explain, O Brahmā : how thou couldst have seen the head in heaven *while I could not discover the base* but if this really be the case, who are the witnesses to your having seen it ?’ Brahmā quickly answered,—‘ The *ketaki* and Surabhi ; these, O ye, gods, will attest that I speak the truth.’ The immortals then immediately sent for them ; and when they arrived, Surabhi and the *ketaki* declared that Brahmā had actually seen the top of the lingam. At this instant a *voice was heard from heaven*, saying : ‘ Know, O Suras, that Surabhi and *ketaki* have spoken falsely, *for Brahmā has not seen the top.*’ The immortals then *imprecated this curse* on Surabhi : ‘ Since thou hast with thy mouth uttered a *falsehood*, may thy mouth be henceforward deemed *impure!*’ After the gods had ceased speaking the voice from heaven thus cursed Brahmā :—‘ *Since thou hast childishly and with understanding asserted a falsehood, let no one henceforth perform worship to thee.*’” Kedar Khand, Chap. 6.

The other story is as follows :—“ Once, formerly, when they were assembled on the top of Meru, the holy sages having saluted Brahmā, requested him to declare the true nature of the godhead, but the Creator, influenced by the *delusion* of Mahesa and his mind obscured by *spiritual darkness*, asserted his own-pre-eminence and thus replied :—‘ I am the womb of the universe, without beginning or end, and the sole and self-existent lord, and he who does not worship me shall never obtain beatitude.’ On hearing these words, Kratu, a form of Narayana, smiled and said,—‘ *Hadst thou not been misled by ignorance, thou wouldst not have made an assertion contrary to truth* for I am the framer of the universe, the source of life, the unborn, eternal and supreme Narayana ; and, *had I not willed it*, creation would not have taken place.’ Thus Vishnu and Brahmā disputed ; and at length, having demanded proof in support of each other’s assertions, agreed to refer the point to the decision of the Vedas. The Vedas replied,—‘ If, O ye gods of creation and preservation I you will accord in our decision, we will produce such proof as shall determine your doubts.’ They answered,—‘ Be you the proof which shall convince us of the real truth.’

*The Rig Veda said.*—‘ He who creates, preserves and destroys is in truth Shiva alone.’

*The Yajur Veda said.*—‘ He who is the real object of sacrificial rites and of mysterious contemplation is Hara.’

*The Sāma Veda said.*—‘ He through whom this universe moves and is illumined is Trimbaka.’

*The Atharva said.*—‘That god of gods by obtaining whose grace, through devotion, final beatitude can alone be attained is Shankara.’

Having heard these words, Vishnu and Brahmā, still bewildered by the darkness of delusion, thus said, ‘How can the lord of goblins, the delighter in cemeteries, the naked devotee covered with ashes, haggard in appearance, wearing twisted locks, ornamented with snakes and mounted on a bull be the Supreme Being?’ At these proud words of Brahmā, Shiva was incensed, and from his anger sprang into existence a terrific form, whom he addressed thus: ‘Chastise this lotus-born.’ No sooner did Bhairava hear this order than he instantly, with the nail of his left thumb, cut off the head of Brahmā, and therefore of his fifth head Brahmā was deprived—Kasi Khanda, Chap. 30. (“Ancient and Hindu Mythology” by Vans Kennedy).

These two interesting legends, when read with the Kevadda Sutta, reveal the fact that the ancient Aryans ridiculed the idea that a god can be the creator of this universe, and the Puranic writers have left us this curious picture of the gods fighting about a subject which none of them had any correct idea, viz., how this universe came into existence. Buddhists repudiate the creator idea, but admit the existence of (gods) devas, and Brahmās, and the Buddha, inasmuch as He had enunciated the truth of man’s immortality and had found a Way to attain the highest super-divine condition called the Visuddhi Deva, the epithet is applied to all the Arhats who have reached the sublime heights of the unconditioned infinite Nirvana. We, too, when we have reached the infinite condition of Arhatship or become Buddhas shall enter the Nirvanic realm and be known as the Visuddhi Devas, the gods of Holiness.

Buddhism is not a materialistic moral system, neither is it a nihilism, nor is it a panthesim. It is not a monotheism, nor it is a polytheism. It is a *supertheistic transcendentalism* showing the Path of Wisdom Infinite and of all-embracing love, whose realization in perfect consciousness is within the reach of the strenuous, ardent Brahmachari who has destroyed the Ten Fetters by means of the Seven Categories of the Sacred Science of Absolute Holiness, viz :

Sila Visuddhi.

Citta Visuddhi.

Ditthi Visuddhi.

Kankha Vitarana Visuddhi.

Maggamagganana dassana Visuddhi.

Patipadanadassana Visuddhi.

Nana dassana Visuddhi.

## The Tolerant Spirit of Buddhism

BUDDHISM not having either the dogmatics or the metaphysics of theology, the mainstay of priestly hierarchies, has not the elements of discord, neither could we find therein contradictions that a higher criticism can condemn. It avoids inquiries into the speculations of the Whence, Whither, and What am I; and deals with such questions as will be conducive to help the moral and psychical development of man. It appeals to man's reason and to his own purified conscience, dealing only with the broadest principles of eclecticism, that can be subscribed to by every right-thinking being. It inculcates the highest virtues of mercy, uprightness, purity of life, truthfulness, gentleness of speech, freedom from malice, temperance, charity, non-covetousness, universal love, and rationalistic thought as absolutely essential for the development of human character. In the non-essentials of mere belief Buddhism is silent, but insists in the essentials of those principles which are positively necessary for the welfare and happiness of mankind. Intolerance and the spirit of persecution are foreign to Buddhism. In the triumphant march of the Buddhist propagandists, since the day that the merciful Buddha began his holy mission of converting man by the wisdom of his all-redeeming love, there never has been a drop of blood shed on His account and for His sake. Buddhism appeals to man's analytical faculties to investigate Truth, and to do nothing that will give pain to others. Love has been the shibboleth of Buddhism. The Buddha taught His disciples never to show anger nor bear malice if outsiders speak against Him. The spirit of tolerance shown by the great Teacher found a re-echoing in the Buddhist Emperor Asoka, who, two hundred years after the Nirvana, carried out the Buddha's teachings in their fulness, and exemplified the same by the supreme nobility of his exalted nature, and in whose reign India rose to the zenith of her prosperity, and stood as a beacon light, holding the torch of human freedom for the enlightenment of the whole world. Having made Buddhism the state religion, he by his genius became its propagandist, by issuing a series of edicts, which he caused to be engraved in huge boulders in different parts of his extensive empire. These edicts, discovered after an oblivion of more than a thousand years, and identified and translated from an archaic language into modern English by eminent European oriental scholars, show the spirit of tolerance of the Buddha's Religion of Love and Wisdom. Of the Edicts, the 12th Edict, now known as the Toleration Edict, contains the most wholesome advice that a gracious sovereign who loves to call himself "the father of the people," can impart to a free and independent nation. The edict was discovered several years ago in the village of Shāhbazgarhi in the Yusufzai country in the Frontier Province, and the rock whereon it was engraved measures 24 feet long and 10 feet high. Two copies of it have been found: one written in the Brahmī

alphabet, the other Kharosti character, written from right to left. This edict has been translated by Bühler and Senart and is embodied in the monograph entitled "Asoka, the Buddhist Emperor" by Vincent Smith. It is good to hear what the great Emperor had to say 2,200 years ago to the people of India. Who shall say that it is not applicable to-day ? Listen !

"His Majesty King Priyadarsin does reverence to men of all creeds, whether ascetics or householders by donations and various modes of reverence. His Majesty, however, cares not so much for donations or external reverence as that there should be a growth of the essence of the matter in all creeds. The growth of the essence of the matter assumes various forms, but the root of it is moderation of speech, to wit, a man must not do reverence to his own sect by disparaging that of another man for trivial reasons. Depreciation should be for adequate reasons only, because the sects of other people deserve reverence for one reason or another. Thus acting a man exalts his own sect, and at the same time does service to the sects of other people. By acting contrariwise, a man hurts his own sect, and does disservice to the sects of other people. For he who does reverence to his own sect, while disparaging all other sects from a feeling of attachment to his own, on the supposition that he thus glorifies his own sect, in reality by such conduct inflicts severe injury on his own sect. *Therefore peace alone is good, so that all should bear and listen gladly to the opinions of others. . . .*"

"Everywhere in the Empire of His Majesty Devanampriya are to be found hospitals for men and animals, on the roads trees have been planted, wells have been dug for the use of man and beast ; Commissioners appointed to proclaim the elevating Dharma ; obedience to parents, liberality to friends, relatives, Brahmans, Samanas, humanity to animals, avoidance of extravagance and violence of language ; the sound of the drum of righteousness is heard everywhere ; heavenly spectacles of processional cars, elephants, illuminations are displayed to the people ; Officers appointed to look after the welfare and happiness of soldiers of Brahmans, of rich and poor, and of the aged ; to prevent wrongful imprisonment and chastisement ; to remove hindrances and of deliverance ; to consider cases where a man has a large family, or has been smitten by calamity, or is advanced in years."

## 11. The Foundation of the Empire of Truth

THE Chief of the world, the eldest of other universal religious teachers, the ascetic supreme, the successor of the former Buddhas, the Tathagata, the compassionate lord, the victorious conqueror of self, the discoveror of the Four Noble Truths, the perimatetic leader, the liberator absolute, the Teacher of Gods, Angels and Men, the omniscient one, the true-hearted friend, the Great Physician-Surgeon, King of Righteousness — such are the epithets used to designate the Blessed One,

### **Buddha Gautama**

To understand the absolute nature of the universal truths enunciated by the Buddha, a comprehensive study of the Three Pitakas has to be made. The Doctrine of Development which the blessed One promulgated is known as the DHAMMA. He who knows the DHAMMA sees the the BUDDHA. The Buddha is the embodiment of the Dhamma. The elements that go to make up the personality of the Buddha are identical with the principles that He enunciated. By thought, words and deeds the Buddha does not differentiate from absolute Truth. He is free from the fetters that bind the human and divine beings to matter and spirit. He has transcended the Kama, Rupa and Arupa states of consciousness. He has annihilated the roots of Ignorance, Lust and Covetousness. He is gone beyond the three-fold states where feelings and perceptions provoke the mind for attachment. Sorrow, Happiness and the *adukkham* — *asukkha* do not provoke his sense organs to cling to cosmic activities. He lives in the world, like other human beings, but with this difference that He is like the water drop that is on the lotus leaf. There is no attachment in His mind for anything in the worlds of Kama, Rupa, and Arupa. He is gone beyond the *upadanas*. He is free from ignorance ; free from the generation of the three-fold *Sankharas* ; free from the activities of consciousness where the three-fold *vedanas* of pleasure, non-pleasure and indifference are in operation; free from

the perceptions of organic form, sounds, smells, tastes, contact and dhamma ; free from the manifold desires of the three worlds ; free from the fetters ten, that impede the progress of the individual towards the absolute goal of Nirvana. He renounced all human and divine desires of the Kama, Rupa and Arupa worlds. Such is the infinite nature of the Blessed One whom the greater portion of humanity adores as their guide, Saviour, and Friend.

Anger, foolishness, lustful desires make both gods and men to wander in the recurrent world of Sansara.

There is no known beginning of the evolutionary element in the cosmic process. The Prince Ascetic, Siddhartha, for six years went through the experience of the Samanas and Brahmanas. He learnt the spiritual philosophy of the Arupa Brahman. He realized the condition of the Yoga which gives immaterial happiness in the Arupa world, where consciousness enters into the state of nevasannana—sannayatana. Beyond that no Brahman ascetic could go. He probed to their depth all that the Rishis had promulgated. But their doctrines brought no satisfaction. ”

The Brahmins and Ascetics of the period were great at Asceticism. They practised the manifold variations of the terrific body—killing yoga. The Bodhisatta started to practise the deadening asceticism in the sylvan solitudes of Uruwela close to the limpid stream of Neranjara. He exerted strenuously as no ascetic had before or after exerted to gain Wisdom. The varieties of asceticism that the Bodhisatta practised are enumerated in the Bhayabherava, Maha Saccaka, Bodhiraja Kumara, Mahasihanada suttas of the Majjhima Nikaya. He abstained from every kind of food till he was reduced to a mere skeleton, until at last he fainted and fell on the ground. After He had regained consciousness He realized that absolute abstinence would not do, and He began to take just that amount of food as an aid to continue His exertions and when He regained a little of his lost bodily strength, knowledge increased whereby He found by analysis the futility of the kind of effort He was making. Then it dawned upon Him to look back into the experiences He has had since His birth, to find out at what stage of His life was He happy. Then the intuitional discovery was made that when He was a Babe sitting under the shade of the Jambu Tree, on the day of the Royal Ploughing Festival in the fields of Kapilavastu, He felt the happiness of joy freed from evil and lust. He found the way to Nirvana. Eseva Maggo Bodhiyati.

Then came the solution of the problem of the Religious life. Asceticism was condemned. The life of happiness avoiding evil and lust was chosen as the best way to realise the Infinite wisdom of Nirvana. The life of Happiness avoiding evil and lust demanded

that He should eat nourishing food, and when He began to eat boiled rice His five ascetic Brahman companions were annoyed and forsook Him, saying the ascetic Gotama has given up his exertion and has become an accumulator of pleasure.

The nourishing food brought Him strength and the strength gave Him the power to realize the four Dhyana illuminations, which opened the door to the psychic attainment of looking back into the past births. He then looked back from one birth to two births, to three, four, ten, twenty, fifty, hundred, thousand, ten thousand, hundred thousand, thousand thousands, and to the Kalpas of one, two, three, four, hundreds, thousands, to the Kalpas of destruction of the cosmic process, and to the Kalpas of formation of the cosmic process, and He realized the first state of Perfect Insight in the first portion of the night.

Then He attained His radiant consciousness to realize the state whereby He gained the knowledge of the (Cutupapata ñāna) death and birth of the individual personality. He found by His divine Eye, transcending the human insight, how persons die here and are born again, some low, some high, some pleasant to look at, some not, some in states of blessedness, some in states of suffering, according to the Karma which they had done. Thus in the middle portion of of the night He realized the second stage of Wisdom's Perfection, wherein Darkness had ceased and Light was born.

He thus enunciated a beginningless Past and absolute rebirth or reincarnation according to one's Karma, after death and the present life depending on the Law of Cause and Effect, which when based on Ignorance produces sorrow and suffering, and when freed from Ignorance, produces freedom infinite, beyond the power of kings, priests, ascetics, gods and creators. The first requisite necessary for the student to realize the infinite freedom, is to destroy the five obstacles, the five Nivaranas ; viz : Kamaccanda, desire for sense pleasures ; Byapada, ill will, hatred, anger etc., Thinamidda, mental lethargy, indifference ; Uddhacca kukkuccha, restlessness, irritability ; Vicikicchā, unscientific disbelief or doubt based on Ignorance of the Cosmic Process and of the laws of Karma or Cause and Effect.

Ignorance of the Four Noble Truths and of the 24 laws of Cosmic Evolution make man to hold mistaken views regarding the origin of life and the cessation thereof.

Birth, old age, disease, death, sorrows, griefs, tribulations, association with the unpleasant, separation from living objects, disappointment &c. may be brought under the category of Sorrow. This is the first of the Four Noble Truths. At the time of the birth of the child both the mother and the child suffer. Suffering in manifold forms is visible. Famines, wars, plagues carry away tens of thousand. Poverty is another source of suffering.



The Cause of suffering is traced to Ignorance and yearning desires to enjoy the pleasures of the five sense organs. Man wishes to satisfy his eyes, his ears, his nose, his tongue, his body. He wishes to beautify his complexion, he wishes to see beautiful forms, to hear sensuous sounds, to inhale sweet fragrances, to taste delicious food, to have the satisfaction of touch. The unceasing desires when not carried into activity, disappointment follows, ultimately ending in pain. With the annihilation of Ignorance and desire for sense pleasures the mind realizes an indescribable happiness, which is foreign to him who lives surrounded by sense pleasures. Renunciation of sense pleasure may cause a temporary painfulness, but it has its reward in the realization of the infinite bliss of Nirvana. Nirvana simply means freedom from Ignorance, freedom from anger, freedom from lustful desires. It is a consummation worth striving for. Renunciation therefore from all sense pleasures and from all evil in Nirvana.

The Buddha formulated so to speak a scheme of salvation, based on a scientific psychology.

In the *Titthayātana Sutta*, 3rd. *Nipata*, *Anguttara Nikaya*, the Exalted One, condemned the three phases of unscientific religions. Law of Karma based on the Law of Cause and Effect is against the doctrine of Fatalism or Predestination. Human will is supreme. Resoluteness is a virtue that should be ceaselessly cultivated. It is called *adhiṭṭhāna*, the dominating will. No god, Brahman or devil is there to stand against the doer of good deeds. Ignorant people never even make the attempt to do anything that demands the exercise of Will Power. Their muddle-headedness is so strong that indolence becomes a habit with them, and the panacea for all their sorrows and sufferings in the acceptance of the despicable theory that every thing has been preordained either by Karma or by the Will of the Creator.

The pessimist who ceases to believe in a future, refrains from activity basing his belief on the principle that there has been no past nor will there be a future. The man who hesitates to do good deeds is a Nihilist. The Law of Cause and Effect has no hold on him. If he accepts that effort is productive, that we reap what we had sown, his nihilism would certainly disappear. Pessimism has no place in the dynamic doctrine of the Lord Buddha. The wise man is a potential god. His powers are infinite ; but they must be brought into existence by effort. The way to become a God is to practise the Noble Eightfold Path.

(*MBJ Vol. 22, Dec. 1914*).

## 12. Arya Dharma of Sakya Muni, Gautama Buddha \*

*To My Saintly Maha Upasika. To the Memory of My Beloved Father, "The Righteous Householder", well known for his Philanthropic Benefactions in Ceylon. To My Dear "Foster Mother", the noble lady, Mrs. T. R. Foster, of Honolulu, Hawaii to whose unfailing kindness, and munificent Donations, the construction of the first Buddhist Vihara in Calcutta to enshrine the sacred body relic of the Lord Buddha, promised by the Government of India to the Maha Bodhi Society of India to the Maha Bodhi Society, has been made possible; to the memory of Sri Neel Gomul Mookerjee, who lovingly offered me hospitality when I first came to Calcutta in March, 1891. and to every English-speaking person throughout the World this little volume is dedicated by the Anagarika Brahmachari Dharmapala.*

### A. BUDDHAGAMA AND THE RELIGIONS OF THE WORLD

EUROPE received its religion from the Asiatic Jews. Peter was a Galilean fisherman, and Paul was a tent-maker of Tarsus. The founder of the religion was Jesus, son of a Jewish Carpenter of Nazareth. Islam was founded by Mohammad, who was by profession a supervisor of a caravan in service under an Arabian lady of Mecca. The religion of Zendavesta was founded by Zoroaster, a Persian.

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\* This book published in 1917 in Calcutta is in two sections. Section I, has five chapters and is reproduced here. Nineteen articles forming Section II, are grouped according to subjects in this volume—Ed.

The religion of Jehovah was founded by Moses, a Hebrew born in Egypt. Protestant Christianity was founded by Luther, a German. Vedic Brahmanism was the joint product of Brahman Rishis. The secret religion of the Upanishads was founded by the Rajarishis of ancient India. Even Yajnavalkya was trained under a Rajarshi. (See Vishnu Purana 4 Adhyaya). The Tirthaka religion of the Jains was founded by Mahavira of Vesali. The modern Vedantism was founded by Sankara, a Brahman of Malabar. Vasishtha Advaita religion was founded by the Brahman Ramanujachariya. The Dvaita religion was founded by the Brahman Chaitanya. The religion of Tao was founded by the Chinese philosopher, Laotsze ; Confucianism was founded by Confucius of China. The modern Brahma Samaj was founded by the Brahman, Raja Ram Mohan Rai. All these religions have one common basis, except the system upholding the conservative government of ancient China. The religion of Tao did not concern with the affairs of this world. The Chinese philosopher was wholly interested in the discovery of the divine principle of Tao. Vedanta, of the Advaita, Vedanta of the Vishistadvaita, and the Vedanta of Dvaita, the religion of the Vaishnavas of Bengal founded by Chaitanya are of Indian origin, and are post-Buddhistic. The religion of the Sikhs, the Visishtadvaitism, Dvaitism, Vaishnavism were founded after the invasion of India by the Moslems. The Brahma Samaj was founded after the British occupation of Bengal.

The one religion that stands by itself is the religion promulgated by the Prince of Kapilavastu, Sakya Muni, the Buddha Gotama. Historically it is the oldest religion in the world. Brahmanism underwent modifications after the invasion of India by the Muslims. The religion of Jesus after it was established in European soil was no more the religion of the poor. It became the religion of the diplomatic politician and the dogmatic ecclesiastic.

Islam was first the religion of the political refugees of Mecca, and after the acquisition of political power by Mohammad, it became the religion of Fatalism, and as long as the power of the sword was in the hands of the Moslems it did not cease its conquest. Mohammad did not teach anything new to the people of Mecca, except that he isolated Allah destroying other gods worshipped by the Meccans. The story of Adam and several other stories from the Old Testament of the Bible he borrowed, and gave the creation account as it appeared in the Bible, changing the name of the Creator Jehovah into Allah. The old customs of circumcision and the worship of the Kaaba, the black stone at Mecca, were adhered to. The ancient temple of Mecca, wherein the Kaaba was, belonged to the family of Mohammad. The very name Mohammad was older than his religion. He kept the old name even after he became a Conqueror.

Judaism is a mixture of old Babylonian and Egyptian ethics. Judaism and Jehovah are inter-dependent. "I am a holy God thou art a holy people unto me, O Israel" that was the cry of the Jehovistic prophets. Judaism lost its place after the Jews returned from their exile in Babylon. The Jews do not care to make converts. So are the Parsees of Bombay. Their religion is only for the Parsees. The Brahmans do not want converts from other castes and countries. Their religious books are in the Sanskrit language, and the non-Brahmans are prohibited from reading the Vedas. The non-Brahman Sudras are religiously under the domination of the Brahmans. No non-Brahman is initiated by the Brahmans, and there is no propaganda of Brahmanism in other lands.

Mohammad from the beginning of his career adopted the military method of the conqueror. The fighting soldier who dies in the battle-field was assured a heaven after death. The martial spirit could not be kept except by good food, and intoxicating drinks were prohibited since it interferes with the fighting spirit. This is an old doctrine.

The ancient Kshatriyas of India promised a heaven to the man who dies fighting in the battle-field. Shree Krishna in his Bhagavat Gita assured the fighting man that heaven is his reward. In the Jataka story called the Maha Bodhi Jataka this fact is mentioned. In the Gamini Samyutta of the Samyutta Nikaya, at the time of the Buddha this doctrine was prevalent, that the soldier who dies fighting is born in heaven. The soldiers were prevented from joining the Bhikkhu Order as their services were required in the battle-field by the king. The religion of the Jews was a purely fighting religion with Jehovah as the commander-in-chief of the Judaic forces. All the wars were carried on by the people of Judah under the command of Jehovah. All the tactics of the military dictator were adopted by Jehovah. When he could not manage the Jews He went and joined the Babylonian king Nebuchadnezzar, and betrayed the poor Jews to be taken captives to Babylon. In the Old Testament the prophets were guided by Jehovah ; in the Koran Mohammad advised Allah the course to follow. Whatever Mohammad desired to have was in this way obtained, inasmuch as Allah was always ready to comply with the wishes of Mohammad. Jehovah failed in his policy, and he had to abandon the holy mount of Moriah at Jerusalem, although he had made every effort to guide the Jews to victory. The last book of the Old Testament is Malachi, and then there is a long interval without any history of the activities of Jehovah. Again Jehovah appears with the appearance of the prophet of Nazareth. But in a different role. He is the Father of all. For nearly 300 years, the history of Jehovah was a blank, before the advent of Jesus.

Greece, Egypt, Syria Babylon, Persia, and the country of Gandhara whose capital was Taxila in the time of Asoka came to know of the kingdom of the Gangetic Valley. Long before Alexander came to Gandhara, Taxila was known to the people of the Gangetic valley as a place of learning. From the time of Alexander to the time of the Muhammedan invasion of India there was an overland route from India to Egypt through the Mesopotamian countries. There was communication between China and Egypt through Turkestan. After the invasion of the countries to the west of India by the cohorts of Islam the overland route to India suffered, and gradually forgotten.

The religions of the world may be divided into two categories : Destructive and non-Destructive. Blood-sacrificing religions are Vedic Brahmanism, Zoroastrianism, Muhammedanism, Judaism, Christianity, Confucianism and Saiva Vedantism ; the non-Destructive religions are Buddhagama, Jainism and Vaishnava religion of Chaitanyat. Jainism adopted the doctrine of ahimsa, but narrowed its usefulness by extreme methods. The religion of the Buddha was a purely psychological science which was taught only to those who were admitted into the Brahmachariya Order of yellow robed Bhikkhus. The popular religion of gods, hells, pretas, Brahmas of ancient India without the blood sacrifices, slightly modified, was preached by the Buddha to the householders. The householders who followed the Buddha wore white robes. Tirthaka was the name given to the religion of the Jains. In the Buddha's time there were many schools of philosophy, each one showing a way to heavens. The Brahmins taught that heaven can be obtained by bathing in the sacred waters of the Ganges and other rivers, and also by means of prayer that souls can be sent to heaven. The chief God of manvantara whom the people of India accepted was Brahma. He was a God of Love and Compassion. The Buddha was requested by Brahma to save the world. The Brahma qualities of love, compassion, joyousness, contentment were required to be practised to be born in the Brahmaloaka. The God of Love paid homage to the Lord Buddha for the supremeness of the Wisdom that the Lord possessed. The Buddha after He had attained the anuttara sambodhi knowledge looked throughout the Universe to whom He should pay homage, and among living gods and Brahmas and Brahmins there was none fit to receive His worship or homage. It was at this moment that the Brahma appeared before the Lord and said that there is none worthy to receive the homage of a perfect Buddha, and that the Buddha may homage to supreme Truth (Dhamma).

All religions posit a god under different names. He is called Brahma, Brahman, Isvara, Vishnu, Mahadeva, Siva, Jehovah, Allah, Tao, Elohim, I-am-that—I-am, Jah, Baal, Osiris, Anuramazda, Ra, Marduk, Kurumasaba, God, Gott, Bhog, Om, &c. The creators of these gods were human beings. Each nation had its own god.

The god of Israel was fighting with the gods of Canaan, and he was jealous, and ordered the children of Israel to worship him and no other. Of course they did not listen to him, and he was very angry, because they "went whoring after other gods". In the fight sometimes he is defeated by the god of Babylon, and once the Israelites being defeated by the Philistines, the former fled leaving the tabernacle of god on the field. The god was locked up in the tabernacle, and the Philistines set the tabernacle in a bullock cart, and sent it to the Israelites, and when it was brought to the field and left there, some of the Israelites looked into the tabernacle, with the result God got angry and destroyed all the gods of Mecca and kept only one, and isolated him. The Christians say that God created man about 6,000 years ago from the earth of Mesopotamia. The God Allah created man about 7,000 year, ago. The Brahmans say that Brahma created the four castes, and that they came from the Sun, and that they are the kinsmen of the Sun. The Vaishyas and Sudras were not interested in philosophical matters and they were not able to discover a god to represent them. The Kayastas created their own god and called him Chitrugupta. The craftsmen created their own god, and they called him Visvakarma. The Russians called their god Bhog. The ancient Romans had Jupiter as their god. The Greeks had Zeus. The ancient Brahmans crated innumerable gods to suit the taste of the people. In all they have 330 million gods, and the more the better, and each one had his own Ishtadevata, or his own god who is protecting him, something like the daemon of Socrates. Jesus called his god Our Father. The gods of exoteric religions did not know that the world was many millions years old. Neither the prophets who proclaimed the gods had any idea of the modern sciences of geology, and of the element radium; the scientists had no evidence to demonstrate the age of the earth. The antiquities of Egypt and Babylonia show that there existed civilized races in these countries eight thousand years ago.

The religion of Jews is a mixture of ancient Babylonian and Egyptian myths. Jesus appeared at a time when the Greeks, Romans, Syrians, Persians, Egyptians, Babylonians were still enjoying the fruits of their own civilizations. The ancient Romans did not destroy the ancient religions of Egypt and Assyria' &c., The first iconoclasts were the converts to Christianity after the conversion of the Roman emperor Constantine. Then commenced the destruction of the ancient religions, and their temples were all destroyed, and their philosophers burnt. About five hundred years later Mohammad began to preach the religion of Islam, and the victorious Moslems carried fire and sword through countries where the Christians held sway, and Christianity was driven out from Asia Minor and Egypt. When a nation gains victory in the battle field, the god of the victorious party is elevated, the defeated god is driven out of the field. So do the gods appear and

disappear. Jehovah disappeared and the God our Father came into existence. Ahuramazda was in Persia, but after Persia went under Islam, Ahuramazda was driven out, and Allah took his place.

In the Puranas are given discussions on different subjects, where in the gods and the Rishis took part. In these accounts the gods and philosophers are engaged in mutual conversation and no jealousy is shown. Mahadeva, Isvara, Shiva, Vishnu, Sri Krishna Brahma, together with goddesses are found engaged in conversation with the Rishis. That the world is 7000 years old and that man was created by a god from clay, no philosophic thinker now believes. The creation stories are the myths of childhood of pagan peoples.

The charge of atheism is brought against the religion of the Lord Buddha. Buddha came to teach a path without the help of gods or devils. But the people who had their gods got angry because the Lord did not want their help. It is like the man who believed that light can only be got through the burning of oil and wick. He would not accept any other light except the oil light, and when the electrician came and said that he could give a brilliant light without having recourse to either oil or wick, the oil lamp man said, "that can't be, let me have the electric light with the oil and the wick put in, and I shall be satisfied." The muddle-headed who have no idea of the science of evolution or the science of electricity would not believe that a brilliant light could be got without the aid of oil and wick. Buddhism is a religion that teaches new things which the old god-believers had no conception of. The Lord taught that man can get his salvation without the help of angry, blood-thirsty deities — The religion that the Lord gave to the civilized Aryans of ancient India was psychological. No god is needed to get rid of anger, jealousy, ill-will, pride, ignorance. It is a religion of internal development and the angry gods can't help another to get rid of anger while they themselves were still dominated by jealousy and anger. Just as light is obtained by means of the electric dynamo without the help of oil, wick and match, so man by following the path of the Lord Buddha, which is the path of scientific wisdom, can attain the highest peace, bliss and freedom by individual effort and personal purity of heart.

The Buddhist can admit into the circle of gods Allah, Jehovah, God, Gott, or any other god who may come into existence in the twentieth century. No Buddhist can hate gods. They have to practise the mettabhavana, and give their love to all the gods, devils, and demons and all living beings. He admits all gods and he gives his love to all. But gods who murder, and get angry, set fire to cities, kill innocent men, women and children, send tornadoes, typhoons, cyclones, earthquakes, thunderstorms, plagues, pestilences, and create the blind, deaf, dumb, the Buddhist rejects. Some gods want wine bread and meat for their food. Some gods without the blood of cows are not happy. Some gods get the worship of muddle-headed

by giving them the liberty to kill animals and eat their flesh. They are satisfied with a little music and a few candles and a few psalms. Each man according to his intelligence makes his own god. The Buddhist loves them all and they are given the merits of the good deeds that he does. No god need be angry with a Buddhist.

## B. THE LIFE OF THE BUDDHA, GAUTAMA SAKYA MUNI

FOUR asankheyya and a hundred thousand kalpas ago there appeared the fully enlightened, omniscient, all compassionate Buddha who was called Dipankara.

At that time there lived Sumedha, a holy Brahman saint, who, when he was a young man became the inheritor of vast wealth of his forefathers. He then began to reflect that this vast wealth, hoarded up from generation to generation, had been left behind by his ancestors for seven generations ; and as they had not made use of it for good, let me use it for the good of the world. Thinking thus he advised his attendants to make it known that the accumulated wealth in the house of the Brahman Sumedha is to be given away in charity. For seven days the vast wealth was given to the poor and the needy, and the seventh day he renounced the pleasures of the world, and went to the Himalayas to practise the rules of sainthood. He attained proficiency in the five abhinna and the eight samapatti and was able to go through the sky to the heavens of the gods.

At this time on a certain day the Brahman Sumedha came down from the Himalayas to the city called Amaravati and he found that the people were busy in decorating the streets and their houses, and he enquired from the people on whose account they are decorating the city, and they told him that the Holy One, the Buddha Dipankara is expected in their city, and these decorations are in His name. The very hearing of the word Buddha made him glad, and a thrill of joy went through his whole body. He thought that he should also show his reverence to Buddha by decorating a portion of the road, and they gave him a portion of the road. The holy Brahman could have easily by his spiritual powers decorated the road. Before he could finish his portion, the Buddha was seen coming with the band of holy Arhats in yellow robes. The holy Brahman then resolved to offer his body to the Buddha, and he lay down with his face downwards, and stretched himself, lengthwise for the Buddha to walk over his



body. The Buddha approached the holy man, and seeing him, stopped, and beckoning to the Arhats, said, "this holy man, if he so wishes may now pass on to Nirvana by becoming an Arhat, but he wills to be a Buddha like me, and I prophesy that under the name of Gotama, four asankheyyas and a hundred thousand kalpas hence, he will be born in the Sakya family, his father will be the Raja Suddhodana, and his mother Queen Maya, and that he will save countless millions of human and divine beings from the sorrows of Sansara."

Saying thus, the Buddha Dipamkara, taking a handful of flowers offered to the future Buddha, and the people all rejoiced, and shouted that they will be born when Sumedha becomes Buddha, and get salvation through Him.

The holy Sumedha at that time resolved to fulfil the ten paramitas, which are—

Dana, Sila, Nekkhamma, Panna, Viriya, Satya.

Kshanti, Adhisthana, Maitri, Upeksha.

Dana is charity absolute, giving life, wealth, blood, flesh, eyes, children, wife.

Sila is perfection in moral conduct, never deviating from the path of virtue.

Nekkhamma is renunciation of sensual pleasures, and aspiring to lead the saintly life of mercy and holiness.

Panna is perfect Wisdom to comprehend all the laws of nature which is beyond the grasp of the ordinary man. It is the wisdom of Nirvana transcending the wisdom of gods and men.

Viriya is unceasing, continuous exertion, persevering till death.

Kshanti is forgiving patience. Even when the body is being cut to pieces an angry word must not escape his lips. Only the thought of love should prevail.

Satya is truthfulness even unto death. Never to speak a lie even at the pain of death. Truthfulness is a weapon to defeat the liar.

Adhisthana is cultivating will power to do the highest act of good. No obstacle makes him despair, and with undaunted will he continues till the consummation is reached.

Maitri is all—pervading love to every living creature. It is the love of the mother to the invisible child in the womb.

Upeksha is perfect equanimity, showing the same good feeling to all alike, whether friend or foe.

From the moment that the Buddha prophesied that Sumedha would become a Samma-sam-Buddha, he is a Buddha elect, and hence forward only known as the Bodhisatva Mahasatva. He is greater than all other beings, and his wishes become fulfilled. He may be born as an animal, or god, or Brahma, but the golden thread runs through life after life, which continues unbroken. For four asankheyya and a hundred thousand kalpas he had to go through the path of perfection. Life after life he has to fulfil the paramitas. In some life he may fulfil the paramita of charity, in another life another paramita, and there is no deviating from the path. He has become incapable of doing evil. Under the Buddha Dipamkara he could have reached Nirvana, but the Arhatship that was in his possession he surrendered so that he may become the Buddha, and save the world. He has no more sin, and now he is only accumulating merits for the sake of the world, for their good. He does everything good for the welfare of the world. There is no more egoism in him. He does his duty and patiently waits. He knows that he is the future Buddha. He gets the intuitive knowledge of the Bodhisatva and the fulfilment of the paramitas becomes easy. He does every act of sacrifice with delight. Because he knows that at some future time that he will save the world. He is the supreme one in every life.

The fulfilment of paramitas is necessary to reach Nirvana. The three paths to reach Nirvana are that of the Arhat, Pacceka Buddha and Sammasambuddha. It is different from the path leading to the heavens of Brahmas and devas. To reach Nirvana as an Arhat the ten paramitas have to be practised for one asankheyya kalpa ; to reach Nirvana as a Pratyeks Buddha, one has to practise the ten paramitas for two asankheyya kalpas ; and to reach Nirvana as samma-sambuddha there are three ways, by strenuousness, by faith and by wisdom. The Bodhisat who takes the strenuous life are called viriyadhika ; the one who takes the path of faith is called saddhadhika, and the one who takes the path of wisdom is called Pannadhika. The pannadhika Bodhisat has to fulfil the paramitas for sixteen asankheyya kalpas and the viriyadhika Bodhisat takes four asankheyyas and one hundred thousand kalpas. Our Buddha belonged to the viriyadhika class.

The Bodhisatva first received the initiation from the Buddha Dipamkara and then from the Buddhas Kondanna, Tanhamkara, Medhamkara, Mangala, Sumana, Revata, Sobhita, Anomadassi, Paduma, Narada, Padumuttra, Sumedha, Sujata, Piyadassi, Atthadassi, Dhammadassi, Siddhattha, Tissa, Phussa, Vipassi, Sikhi, Vessabhu, Kaksandha, Konagamana and Kassapa.

In the fulfilment of the paramitas the perfection in each has to be reached by the Bodhisats. The Bodhisat has to say.

(DANA)

1. "In alms there is none can equal me  
In alms have I perfection reached

(SILA)

2. They pierced me through with pointed stakes  
*They hacked me with their hunting knives*  
Yet I was not angry but kept the precepts perfectly

(NEKKHAMMA)

3. A kingdom dropped into my hands  
Like spittle vile I let it fall  
Nor for it felt the smaller wish  
And thus renunciation gained

(PRAGNA)

4. With wisdom sifted I the case  
And freed the Brahman from his woe  
In wisdom none can equal me  
In wisdom I've perfection reached

(VIRIYA)

5. Far out of sight of land were we  
*The crew were all as dead of fright ;*  
Yet still unruffled was my mind ;  
In courage I've perfection reached.

(KSHANTI)

6. Like one insensible I lay  
*While with his hatchet keen he hacked,*  
Nor regad against Benares King :  
In patience I've perfection reached.

(SATYA)

7. I kept promise I had made  
And gave my life in sacrifice  
A hundred warriors set I free  
In truth have I perfection reached

(ADHITTHANA)

8. *Tis not that I my parents hate*  
*Tis not that glory that I detest*  
But Since omniscience I held dear  
Therefore I kept my firm resolve

(MĀTṚĪ)

9. No fear has any one of me  
Nor have I fear of any one  
In my good will to all I trust  
And love to dwell in lonely woods

(UPEKṢHA)

10. While from the villages around  
Some came to mock and some to praise  
Indifferent to pain and pleasure  
I acquired the perfection of indifference

—Warren.

In the last birth as Vessantara Prince the perfection of charity was reached when he gave his two children to the Brahman as an offering, and his wife, the princess Madri to the god Indra, and after death he was born in the Tusita heaven, and when the time came for him to take birth on earth to become Buddha, the gods approached the future Buddha and solicited Him to take birth in India for the salvation of the world. Then the Bodhisat looked to the five great signs of fulfilment : time, continent, country, mother, family : and he found that the time was appropriate, that the best of the continents was Jambudīpa, the best of countries was the Middle country of India, and the best of families was the family of the Sakyas descended from the Solar King, Ikshvaku, and the best of women was the Queen Mahāmāyā of immaculate conduct.

Ten thousand worlds rejoiced when the future Buddha left the Tusita devaloka to be conceived in the immaculate womb of the queen Mahā Māyā. Ten months after, the time came for delivery and the Queen went in procession to her own kingdom of Devadaha and when approaching the royal garden Lumbini, she felt a desire to visit the garden and was walking under the shady grove, when the pain of delivery came, and under the Sala Tree, the future Buddha was born.

Then came four Gods of the Suddhāvāsa heaven of immaculate minds, and received the future Buddha, and placed Him before his mother and said, "Rejoice O Queen, a mighty son has been born to you." The four guardian angels then took the child and handed Him to the men, and then at the moment He uttered the words "I am the Chief, the Eldest, in all the world". At the same time the future wife Yasodhara, to be known as the mother of Rahula ; the horse Kanthaka, the courtier Kaludayi, the charioteer Channa, and the Bodhi Tree at Buddhagaya came into existence. The gods of ten

thousand worlds rejoiced on the day that the future Buddha was born. (The details of the birth story is given in the Jataka book, translated by C. H. Warren in his "Buddhism in Translations")

In the sixteenth year the Prince Siddhartha was married to the princess Yasodhara, and they live in all happiness till their twenty-ninth year, when the Princess Siddhartha made the great renunciation to seek the way of salvation.

On the seventh day of the birth of the future Buddha his mother died and was born in the Tusita heaven, and the divine Child was nursed by the second wife of Raja Suddhodhana, the Princess Maha Prajapati, sister of the late Queen. The Raja Suddhodana built for the use of the Princes three palaces one for the summer, one for the rainy season . . . . \*During the first watch he gained the divine knowledge to look to the past for countless millions of years, and in the middle watch of the night He received the divine insight to look to the future, whereby He was able to see what happens to life at death. He found that man dies and is born again, and that according to his deeds he suffers or enjoys. In the early dawn the great Light of Omniscience He realized and the working of the great Law of Cause and Effect was revealed, and He became the Sammasam—Buddha.

For seven weeks He spent, a week at each place near about the Bodhi Tree in the enjoyment of the happiness of final emancipation. No more was He in samsara, He had become an Arhat. He discovered the happiness of Eternal Nirvana. No more birth, and no more death. Sufferings have ceased absolutely. Only Love and Wisdom remain.

Mara the chief god of the heavens came to the Blessed One and said that now the Tathagata has gained final liberation, that He should live in silence alone and enjoy rest. The Blessed One answered and said, "Friend of Death, I shall not seek the repose of Nirvana in peace and solitude, but I will train men and women in the discipline and make them Bhikkhus and Bhikkhunis, and will teach laymen and laywomen in the Doctrine, and make them to propagate the sweet Doctrine, and subdue the false doctrines, and then will I seek the final repose."

The Blessed One was requested by the Brahma Sahampati to preach the Doctrine, and purify the forgotten faith that leadeth to Nirvana. The Buddha accepted the offer, and began the life of activity to save the world from sin and sorrow by love and wisdom.

From Buddhagaya the Blessed One walked to Benares in search of the five Brahman companions who were His friends at Uruvela. He found them at the Deer Park at Migadaya, now Sarnath.

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\* A page is missing in the very old copy used by me—Ed.

He preached the Doctrine of the Middle path, and the Four Noble Truths, and enunciated the Doctrine of No-Ego-Anatman.

After three months, in the month of October the Blessed One hap sixty Bhikkhus, all emancipated from sin and sorrow. They were given the order to proclaim the Doctrine, sweet in beginning, sweet in the middle, sweet in the end, for the welfare of the many. The sixty Arhats went in sixty directions, and the Blessed One came to Gaya and Uruvela.

At Uruvela He converted the fire--worshipping ascetics chief of whom was Uruvela Kassapa with 500 disciples. Then at Gayasirsa He converted the two other chief Jatilas, and at the site of Gaya—sirsa He preached the Flame sermon to the thousand converted ascetics and they all became Arhats. With the thousand The Blessed One went to Rajagriha to meet the King, Bimbisara. The king and his court were converted to the new faith. Thence forward for forty five years He went all over India preaching the Dharma to king and prince, noble and low, to man and woman, rich and poor, to beggars and lepers without distinction of birth. The days' work of the Blessed One is thus set forth in the Pali books.

The Blessed One wakes up at two o'clock in the morning and sits in samadhi for His own happiness and in compassion for the world and seeks by His divine eye whether there is any one with the upanis-saya karma fit to receive the gift of Truth that day, and when he sees in any part of the world the person whether he be god or man, He would go to the place in the natural way, if the place is within measurable distance of one or more yojana ; if the place is very far He would then use His iddhi power to transport Himself through space. The farthest world of many thousand million miles distance to Him was no distance. The time it takes for a strong man to stretch his arm is the time required for the Blessed One to visit the distant world of Brahma. It is said that from the sacred Body of the Blessed One there goes out rays of glory always, and on certain occasions He wills that they should emit several miles, and the people accustomed to the process recognise them and make preparations to receive the Blessed One. On certain days He goes without the company of Bhikkhus to receive alms from the people. The wealthy Brahmans invite the Blessed One to their homes together with the Bhikkhus in number about twelve hundred. Before the sun passes the meridian He finishes the day's meal, and for twenty four hours there was only one meal which He partook, and He strongly urged the Bhikkhus not to eat heavy food after the sun passes the meridian. It was a help to keep the body in good health as well for physical reasons to develop the higher faculties. A little time after the meal is over He would give individually to each Bhikkhu instructions to

develope the psychical insight for the attainment of Nirvana, according to the *upanissaya kamma* of each. The psychical temperament of each Bhikkhu He sees, and looks to the Bhikkhu's past birth before instructions are given. Some are inclined to lustful passion, some are muddle-headed, some have more reasoning power, some have more virility, and by the variations of temperament the individual Bhikkhu is judged, and the karmasthana best suited to the development of the individual is given, and the Bhikkhu is instructed to go into a retreat far or near, or to the Himalayas.

In the afternoon laymen and laywomen visit the Buddha with sweet fragrance and flowers and offer them at His sacred feet. He instructs them in the duties of the householder about the consequences that follow the life of sense enjoyment, about renunciation and purification. If the Blessed One sees the receptive heart in the listener He would then preach the "*samukkansika dhamma*", *viz.*, the Four Noble Truths. In the afternoon the Blessed One bathes His body and engages in conversation with the incoming Bhikkhus from distant places and countries, and at ten o'clock the Bhikkhus all retire, when the Buddha sits alone till midnight to receive the visits from the heavenly beings. At midnight He retires to rest, and consciously repose on His right side to wake up again at two in the morning for the day's work.

Thus did the Blessed One spend the time for forty five years, counting it not by years and months but by hours. An hour is equal to one year according to the psychology of spiritual growth. The Blessed One reposed only two hours a day, and to His Bhikkhus He gave four hours to sleep according to "*Jagariyanuyoga*". During the rainy season travelling is stopped, and the Bhikkhus were to remain in a place during the three months in one place. Where they stopped, especially in villages, they were fed by the village people, and the Bhikkhus preached daily to them. A programme for the whole year of activity was discussed at the *pavarana* ceremony which was in the month of Kartik (October). Some times the Blessed One during the rainy season retires into solitude with instructions given before hand that only one Bhikkhu who is to attend on Him, shall see Him.

In the first assembly of Bhikkhus held at Rajagriha under the Blessed One, in the seventh month after His Enlightenment there were 1,250 Arhats.

In the tenth month after the Enlightenment the Blessed One left Rajagriha with a retinue of about 20,000 to His father's kingdom, and at Kapilavastu the elderly Sakyan princes were reluctant to pay homage to Him, and the Blessed One to break down their "Sakyan"

pride showed the "double Miracle" (*yamaka patihiriya*) and received their homage led by the aged Raja Suddhodana. He is no prophet who does not receive the homage of his own people.

No man, god, angel or demon can kill a Buddha. This is a law. The best of the Brahman thinkers joined the yellow robe and became Arhats. The two chief disciples of the Buddha were of the Brahman clan Sariputra and Moggallana. Within the Holy Order of the Yellow Robe there was no distinction of caste. All were admitted and they were known as the "Sakyaputra Sramanas". The Buddha addressed the people in the purified Magadhi language.

To the householders the Blessed One taught the four principles of Service, *viz.*, Dana, priyavacana, samanatmata and artha chariya. Dana, is universal all-comprehensive charity ; priyavacana is sweet speech ; samanatmata is equality in treatment ; arthachariya is a life of usefulness for the good of others. The ethical principle of Universal brotherhood was thus spiritually established.

The Blessed One taught history, social ethics, old world stories, kindness to animals, communal service, the duties of the king to his people, the duties of the Brahmans, the duties of the wife to the husband, the Law of Cause and Effect, about rebirth in heavens, in the animal womb, in the different hells for the sins committed, about giving release to the departed who are born in the preta loka, about the evolution of the embryo, about observing caste rules to keep the kulavans (social rank) and not depart from the laws laid down by ancestors. The life of holiness was enunciated according to grades *viz.*, the Sotapatti, the Sakadagami, Anagami and the highest, Arhat.

Hells, pretalokas, animal kingdom, human kingdom, celestial regions, the heavens of the purified gods, the heavens of no perception, the heaven of pure consciousness, the formation of the solar systems, their number going up to billions, the formation of the earth from the nebular state, the growth of primeval life, the origin of the first life wave, the origin of the myth of the creator, the forty different methods to obtain happiness by means of purification of the mind, the superiority of mind and its growth when associated with the law of meritorious activity, the retardation of its growth when led by ignoble desires, the development of ideal desires, about the despicable ways of the householder, and the way that he should live to enjoy happiness, the methods to be employed to develop arts, industries, agriculture, cattle keeping, dairying and trade — all these and a hundred other subjects He taught to the people of India.

The Buddha proclaimed a complete doctrine of the past, present and future. There is no known beginning, and no end. Nothing is created, and nothing can be annihilated, and there is no permanent thing in the universe. Everything is subject to change. Those questions that



are set aside are called *thapaniya*, and those questions that can't be answered are called *Abyakata*. The condition of *Nirvana* is *abyakata*, beyond speech. *Nirvana* is a condition to be realized, and words and verbal explanations can never describe the state of *Nirvana*. Questions that are outside the pale of the *Nirvana* doctrine are the following :—

Is the world eternal ? Is the world not eternal ? Is the world finite ? Is the world not finite ? Is the *Jiva* the same as the body ? Is the *Jiva* another and the body another ? Does the being exist after death ? Does the being not exist after death ? Does the being exist and cease to exist after death ? Are the world and the *atman* eternal ? the world and the *atman* not eternal ? Are the world and the *atman* eternal and also not eternal ? Was the soul as well as the world self made ? Was the soul made by another as well as the world ? Were they both self-made ; and made not by another and yet began at a certain time without a cause ?

According to the Blessed One these are theories, and the Blessed One is free from dogmatic expressions. He is a *vibhajjavadi* an Analyst, not a dogmatist (*ekamsavadi*). The theory in connection with these dogmas is a jungle, a wilderness, a puppet show a writhing, and a fetter and is coupled with misery, ruin despair, and agony, and does not tend to aversion, absence of passion, cessation, quiescence, knowledge, supreme wisdom and *Nirvana*. There is no place in the practical doctrine of the Buddha for speculative theories. He is the physician and the surgeon, and He found that man suffers from Ignorance and Covetousness, and that he is vacillating between fear and scepticism. When *Naciketa* asked *Yama* the question does the soul of man exist after death, or does not exist after death, the answer that *Yama* gave was : *Naciketa* do not put such a question for it is not decided by the gods. The Blessed One after having gained Omniscience found that there is neither a permanency nor an annihilation of existence ; but a continuous change depending on the law of cause and effect according to the good or evil karma.

In enunciating the doctrine of karma the Blessed One gave the immortal doctrine of ceaseless activity for mortals to live up to. Aim high and exert strenuously to reach the goal of non-anger, non-lust and enlightenment. *Appamada* and *Virya* were the two great principles that the Blessed One ceaselessly proclaimed. For fortyfive years, from the 35th year to the 80th year the Blessed One worked for the happiness of the world of gods and men. In the 80th year, the Blessed One finished His work and on the full moon day of *vaisakh*, He entered into the *anupadhisesa nibbana dhatu* at *Kusinara* in the *Sala Grove* of the *Mallan* princes.

## C. THE DHARMAKAYA OF THE BLESSED ONE THE BUDDHA

AT one time The Blessed One, the Buddha, was staying at Savatthi in the Eastern Vihara, called the Palace of Migara's mother.

The two young Brahman Samaneras, Vasettha and Bharadvaja, expecting full ordination into the Holy Order of Bhikkhus were staying in the Vihara with the company of Bhikkhus.

The young Brahmins were accomplished in the three Vedas, and of noble birth, inheritors of great wealth.

And the Blessed One having arisen from the meditation called phala samapatti, in which state He realizes the bliss of solitude, and leaving the Vihara, went to the place where the Cloister was, which stood under the shade of the shadow of the Vihara.

And the Blessed One was walking up and down, and from His golden complexioned body there went forth the six-coloured rays.

At this time the Brahman youth saw at a distance the Blessed One walking to and fro the shaded Cloister, and the Brahman Vesattha said to the young Brahman Bharadvaja.

Look there is the Blessed One the Buddha, walking to and from the cloister. Let us go down and meet the Holy One.

Peradventure the Holy One will be graciously pleased to deliver a discourse, which will be to our advantage.

And the young Brahman Bharadvaja assented, and they came to where the Blessed One was walking. and —

They approached the Blessed One and made Him obeisance, and followed the footsteps of the Blessed One, to and fro the cloister.

Thereupon the Blessed One addressing them by name said, " Well, Vasettha, Brahmins by birth ye are, thou and Bharadvaja, belonging to families of high birth, and now ye have forsaken the wealth that is thine, and entered the Religion of Noble Discipline.

" What do the Brahmins say ? Do they use harsh words to show thee their displeasure, and do they blame thee ? "

" Lord, they do blame and use harsh words and abuse us and despise us most vehemently. "

And the Blessed One inquired and said, "in what way do the Brahmins speak ill of thee, and blame thee Vasettha ?"

"Lord, Holy One, vouchsafe to hear what the Brahmins say," and Vasettha began :

"The Brahmins alone belong to the high caste, the other castes are low ; only the Brahmins are pure ; other castes are impure, the Brahmins are by birth sons of Brahma, the Brahmins repose in the bosom of Brahma, and Brahma created them, and the Brahmins are the inheritors of Brahma, they are born of Brahma.

And this high inheritance ye hath renounced and have accepted the low born position of the blacks, off scourings of the feet of Brahma, despised are the low—born, and ye have gone forth and joined the despised shavelings. Great indeed is the wrong ye hath done.

Holy One the Brahmins in this wise do blame us and slander the holy Bhikkhus. "

And the Blessed One thereupon said, "Vasettha, it seemeth the Brahmins have forgotten the ancient story of the birth of the world, which was known to the non—Brahmins, and use slanderous language and condemn them that do not belong to their caste. "

"Now Vasettha, give ear and listen," and the Blessed One, said.

"The Brahmins for the sake of getting issue, bring women of marriageable age, of the Brahman caste, and also do give their daughter to Brahmins, and their women are seen during the period of menstruation and in the period of pregnancy, and the time when they are going to give birth, and their women are seen when giving their breasts to suck the babes. All this is seen.

And the Brahmins nevertheless declare, although born of women that the Brahmins are superior in caste, and the non-Brahmins are low, the Brahmins are white and the non-Brahmins are black, that Brahmins are sons of Brahma produced from the bosom of Brahma, born out of the mouth of Brahma, created by Brahma, and are inheritors of Brahma. All this is seen.

And yet the Brahmins born of women in declaring themselves sons of Brahma say things which are utterly false. In saying that the Brahmins came out of the mouth of Brahma they defame Brahma, and in slandering Brahma and speaking falsely they create and accumulate sin. "

And the Blessed One continued and said, "Vasettha, there are four categories of human beings, those of landholder caste, of the Brahman caste, of the trading class, and those of the serving caste.

And among the landholder caste there are some who commit sin by the destruction of life, by illicit gain, by unlawful sexual intercourse, by uttering falsehood, by slandering others, by using harsh words, by unprofitable conversation, by covetous desires, by showing hatred to others by harbouring erroneous views contrary to truth ;

And these things which are considered sinful, which belong to the category of evil, which should be avoided, declared as evil, unfit to be practised by the noble disciple, which have been condemned as sinful and producing sorrow, and despised by the wise.

And these sins are seen as being committed by some of the landholder caste who abstain from the destruction of life, and other aforesaid evils, and live the righteous life ; and also among the Brahman class some are found following the path of righteousness and also among the Vaishya and the Sudra some are found who walk in the path of righteousness, praised by the wise.

And Vasettha, the saying of the Brahmins that only among the Brahmins are found the high, and the rest are low, and that the Brahmins alone came out of the mouth of Brahma, and they are the inheritors of Brahma ;

Such a saying, Vasettha, is not approved of by the wise and among the four categories of human beings, whomsoever hath attained the path of the highest holiness of Arhatship, hath destroyed all evil desires, hath led the godly life, hath destroyed all evil desires, hath led the godly life, hath walked in the four paths, hath done all things which hath to be done, hath laid aside the burden of contaminating evils, hath realized the consummation of self, hath destroyed the burden of Existence.

Such a one Vasettha may be called the Superman, by righteousness not by unrighteousness.

Vasettha, in this world and in the next, Truth (Dhamma) alone is supreme.

It hath been said that Pasenadi, king of Kosala, knows that the Sramana Gautama of the Sakya clan hath gone forth leaving home to become an ascetic.

It hath been declared that the Sakyans pay tribute to the King of Kosala, and that they obey his laws.

And the elderly Sakyans show their respect to the king, and the younger Sakyans pay homage to the King by bringing the two palms together.

And the King doth receive the respect of the elder Sakyans, and the homage of the younger Sakyans, and

This King when he sees the Tathagata, the Buddha, pays obeisance, homage and worship to the Blessed One, saying

The Buddha is well-born, I the king am not ; the Blessed One is full of strength, I the king am not ; the sight of the Blessed One pleaseth the heart, my complexion is not pleasing ; the Sramana, Gautama is full of power, I the king am not.

In this wise doth the King sing the praise of the Blessed One.

The King in paying honour to Truth doth honour the Tathagata.

Vasettha, all ye that hath entered the Noble Order of Discipline, ye are of different castes and belong to different castes, and hath left home and joined the Holy Order of the Homeless.

And whensoever any one asketh what are ye, whose following are ye, Do ye say, We are the disciples of the Sramana Sakyaputra.

Vasettha, Know ye that he who hath unshakable faith in the Tathagata, deeply rooted, not be disturbed by a Brahman, god, Mara, or Brahma or by any person in the world ;

He may be called as one born in the Aryabhumi, and as living in association with the Tathagata, and he is called Son of the Blessed One, born of His Word, and the well-beloved son, born of Truth, created by Truth, inheritor of Truth.

The Tathagata out of His own mind created the Dhamma. The Body of the Tathagata is created by Truth, and it is called the Body of Truth and is the Supreme Body.

## D. EXHORTATIONS OF THE BLESSED ONE TO KINGS

INDIA had always her own kings before the Moslem invasion, which took place in the last decade of the 10th century of the Christian Era. Previous to the Moslem invasion no foreign foe desecrated the hallowed soil of India.

About 2,220 years ago Alexander invaded the country now known as Candahar. But he did not come over to India proper. For nearly a thousand years India has remained independent on the foreign conquerors. The first great name that occurs in Indian Puranic history is Ikshvaku to whom the descent of the Buddha is traced. The Vishnu Purana gives the name of Suryavansa kings beginning from Ikshvaku, and in the list is mentioned the name of King Suddhodana. The Sakya clan occupied the territory north of Kosala. The Buddha

was the teacher of King Bimbisara of Magadha and of Pasenadi King of Kosala. King Bimbisara's son, Ajatasatru at first was against the Blessed One, but later on became a faithful disciple, and helped the early Apostles of the Buddhist Church and became the patron of the first convocation held at Saptaparni Cave at the Vebhara Rock at Rajagriha. The King of Kosala till death remained a fervent disciple of the Blessed One, but his successor the Prince Vidudabha massacred the Sakyans of Kapilavastu.

The Blessed One in the Cakkavatti Sutta of the Digha Nikaya enunciated the political principles of good government which formed the bases of the primitive Aryan administration. The king was known as Dhammaraja ruling according to the ethics of righteous government. The symbol of the ever-revolving wheel was the symbol of Aryan government. Ariya Cakkaratana had power to promulgate the laws of righteous government. What did the Ariya Chakkavatti proclaim ?

Do not destroy life.

Do not steal.

Do not commit adultery.

Do not tell lies.

Do not drink intoxicating liquor.

Protect and nurse Mother and Father and the Elders of the Family

The King was taught to follow the principles of Dhamma, and to make righteousness the basis of good government. The king has to see that his subjects are not reduced to poverty. He must rule the people of his kingdom in righteousness, and look to the welfare of his army, of the Khattiyas, Brahmans and householders of the towns and villages and provinces, of the holy sramanas and holy Brahmans and of the fourfooted beasts and birds, and let no unrighteousness prevail in his kingdom. If there are in the kingdom people who are poor, let them be given the means to obtain wealth by exertion ; when wealth is obtained let the people be exhorted to take care of their parents, sons and wives, to engage in some kind of art or craft, give charity to the yellow robed Sramanas and the holy Brahmans, do things necessary for their welfare, so that heaven may be obtained in reward thereof. In the Samannaphala sutta Digha nikaya, the Blessed One enunciated the principle of democratic spirituality which is higher than the ethics of royal service. In the Agganna sutta, the Blessed One showed that in Aryan society the king was elected by the people, and that the king is called Raja because he has to delight the hearts of the people. In the Mahaparinibbana sutta, Digha Nikaya, the Blessed One enunciated the seven principles of political unity which should be followed by smaller states if they wish to keep their independence. The king is responsible

for the prevalence of crime in his kingdom. When the king falls from the exalted state of righteousness, his ministers become corrupt, and Brahmans become unrighteous, and crime prevails.

The king should fulfil the laws of righteousness so that the people will follow him in the path of virtue. He must practice charity, open alms houses, and take care of the holy men in his kingdom, be kind in his speech, treat every one with equal tenderness and make his reign a righteous one.

The best example of a Buddhist king is the great emperor Asoka, and after two thousand years the world has come to realise the wonderful deeds he had done for the prosperity of the people over whom he ruled. The rock cut edicts of the King "Beloved of the gods" speak to-day to the whole world what a king's duties are.

With the extinction of the Kshatriya kings in India, state support was withdrawn which was given to the maintenance of scholarly Bhikkhus and their pupils. Aliens and low caste kings showed no sympathy with the yellow-robed Bhikkhus, and when they found no support they had to leave the country. Buddhism is like a tender plant that requires nursing. When the ruling king turns bad the Bhikkhus follow the exhortation of the Blessed One; they leave his kingdom. For a thousand years the law of righteousness has remained dormant. May the time soon come when the law of Piety will reign in the heart of the people and the princes of India.

## E. THE ETHICS OF THE HAPPY HOME

THE Blessed One began His mission of Love and Wisdom with the announcement of the gift of Immorality to those who were willing to listen to the Noble Doctrine of Eternal Freedom from Sin and Sorrow; from Hatred and Lust and from Ignorance.

The Blessed One wished that all living beings should enjoy the bliss of peace, and happiness.

For seven weeks after the realization of the Wisdom under the Bodhi Tree at Uruvela near the river Neranjara, the Blessed One sat at seven places in the enjoyment of *vimutti sukha* the happiness of emancipation. He psychologically thought out the complex ramifications of the twenty-four laws based on 24 causes. The whole universe was brought under one great Law. Every phenomenon has a cause (*ye dhamma hetu pabhava*) and this Cause the Tathagata has explained. The kaleidoscopic operations of the 24 laws the Tathagata

witnessed, and it is said that when the whole scene became manifest to the mind's eye of the Blessed One, that there went forth from His glorified body the six colored rays of blue, yellow, red, white, crimson and a blending of the five in one ray which coalesced with the ether waves travelling to the remotest limits of the Universe.

The consummation of His desires, the peace of absolute Nirvana He realized, and now comes the Tempter, Mara, the chief God of the pleasureable heavens, and solicits the Blessed One to enjoy the bliss of Peace in solitude, alone, without any kind of active display. Live in Peace, why make the effort, said Mara. The Blessed One answered "Evil One, Friend of Death, thy prayer shall not be answered. The rest and the peace within which thou want that I should enjoy alone shall not be mine till I see the whole world become partakers thereof. Not until the company of Bhikkhus, Bhikkhunis, Upasakas and Upasikas (monks, nuns, laymen and laywomen) is formed, and properly equipped in my Doctrine, and able to subdue the heresies and able to proclaim the Noble Doctrine, shall the Tathagata live in enjoyment of Nirvanic repose. Away with thee Evil One."

"The Doctrine is hard to understand thought", the Blessed One. Men given to pleasurable enjoyments and living amidst luxury will they receive it?" Just then the cry was heard from the heavens "Lord the world is ready to receive the Doctrine, preach Lord and save the world." The God of Love, the Brahma Sahampati, the Lord of all gods, thus spake, and appeared before the Blessed One.

Buddhism does not believe in persecuting people for the sake of religion. The Buddha saw by His divine eye that there are three kinds of human beings, the fully blossomed, ready to bloom, and the buds that may bloom later. Men's minds are compared to the lotus flower in the three grades, viz., the fully bloomed, the flower above water ready to blossom, and the flower unopened yet under water. The boy in the lower class is not equal to the student in the middle form, and the senior student in the higher form is superior to both. It would be foolish to expect that the boy of the lower form could at once develop into the senior boy. Time is required to grow. This doctrine is emphasised in the Dharma of the Tathagata. The human being was not created a clay idol and galvanised by the fiat of a blood thirsty demon-god. He is the product of his own karma. Man and animal, have no known beginning. There is no beginning in the cosmology of Buddhism. The beginning can't be found, because there is no known beginning. It is eternity behind, and eternity beyond. There is nothing permanent and nothing can be annihilated. Only the law of change endures. Countless billions of solar systems exist, the whole universe is spiritually bound by the law of cause and effect.

Until the last dying moment here is hope for the better in the case of man. There must not be any show of impatience to compel him to do anything against his will. Kindly, lovingly, persuade him to



be good, if he is going in the path of self-destruction, which also means that he is bringing unhappiness on others. No man can do evil for himself alone. He who does good to himself helps others. Besides the Blessed One saw that each individual has his own upanissaya karma, and to force him to do a thing when he has not the potentiality to grasp it, would be going against the law of karma. You can't make the thistle to produce figs. The mango tree will only produce mango, not cocoanuts.

The Blessed One enunciated the laws of Heredity, the germinating power of the Seed, the operating cause, and the Law of Nature, (kamma, bija, utu, dhamma). Buddhism knows no persecution, or oppression on religious or psychological grounds. There is all eternity before you, therefore why fear of annihilation? The compassion of the Buddhas is due to their Wisdom, and they wish to save those who are ready to hear the good. So long as there is eternity before there will be a line of Buddhas in continuity preparing Humanity for the acceptance of the Dhamma of the future Buddhas. The world will never be devoid of Holy Men.

The Blessed One wished to make the Aryan home happy. He wished to make the wife a goddess and the husband a god.

The Blessed One wished to make the city beautiful, with its gardens, parks, tanks, forests, the alms hall, the public bath, the resting hall, the hospital, the townhall, the retreat for the religious, the lying—in home, the beautiful arama with its park, pavilion, tank, night station, day station, cloister, hot bath, dining hall, service hall, garden of flowers, garden of fruits, and with this end in view He trained the Bhikkhus to become the teachers of the old and the young.

The perfections of virtue He taught to the house-holder. He must learn to give charity, however little, daily. He should train himself in the science of giving. Even a grain of rice the house-holder must learn to give. Morality is a necessity; it is the foundation of domestic happiness. No man who is a thief, will be admitted into respectable society. Man is a social, evolving, psychical being; he can't live without company. He must have his relations to make him happy. The man without friends, relations, wife and children would not be able to endure life. Gods do not come down daily to keep company with man, and man must therefore learn to behave morally and socially for the happiness of others.

There are certain religions that teach the existence of only one god. That god must be very unhappy. A god without company is a prisoner. The prophet who presented that kind of god to the world did not consult the god's happiness, except his own. He perhaps wished to be the despot and he duped the people to believe in one god. The poor god must be pitied. He has only to be satisfied with the

little blood that is given to him, and to see that the prophet gets all that he requires in the shape of more women, more liquor, more meat. An all—powerful God is a psychological monstrosity. Progressive Evolution repudiates it. Barbaric paganism accepts it.

The people of ancient India did not fear the gods. Gods and men were not inimical to each other. They were interdependent. A blood-thirsty fiend in the form of a jealous god had no existence in the Aryan pantheon. The Supreme Law of Truth and Righteousness was above the gods ; and no one dared to disobey the Great Law. The prophets who proclaimed the doctrine of a despotic god had no idea of the great Eternal Law of Cause and Effect.

In the Ethics of the Happy Home which the Blessed One enunciated there was no place for a despotic god who goeth against immutable laws. The gospel of self—help is the profound doctrine which the Buddha proclaimed. To do the will of a Creator means to conform to the foolishness of a pagan prophet who proclaimed the idea. There is no place in the Law of Righteousness for the equally despicable dogma of Fatalism. The foolish idea that man has been preordained to go through suffering, destroys the power of rational activity which is the birthright of the individual with a consciousness. The mind has no other work to do, but to generate Sankharas, and when it is associated with wisdom begotten of science, there is no place for the fatalistic idea of predestination. A despotic creator and a dogma asserting that man is fated to go through a predestined course rob man of his power to individualised activity in harmony with the Law of Cause and Effect. Equally despicable is the dogma that man had no past and has no future, and that at death of the physical body, existence ceases. These were the beliefs of the Animists of ancient India.

To believe in the Semitic dogma that man was made out of the dust of the ground connotes that he had no past and that life began at a certain period, and that there is no more life after the death of the physical body. Such a doctrine is only fit for the Bedouin of the waterless desert.

Dr. Flinders Petrie in his most interesting work called the Dawn of Civilization, gives a picture of an ancient Egyptian piece of sculpture, where the god Khnumu is shown modelling man upon a potter's table. The ancient Egyptian idea of God making man from clay was incorporated in the later Semitic religions which had their foundation in the extreme west coast of Asia.

The greatness of man consists in his indomitable will to do good, and the power to realize Truth by his own self-sacrificing efforts. Rob man of this great virtue and he degenerates into a savage with the instincts of the tiger and the hyena.

Certain countries are by nature unsuited for agriculture, and in countries where people are engaged in rice cultivation, nature helps them to acquire wisdom by the experience of the daily efforts they are making to prepare the soil to sow the seed. The agriculturist has to observe, when the season arrives for sowing, meteorological changes in the atmosphere. He observes the gradual changes that are taking place when the seed of the rice begins to germinate. He values the efforts he makes to get a good harvest ; he values the labour of the oxen without whose help he could not plough the field. In agricultural countries where rice is the staple food of man, it is remarkable that the idea of a Creator never found acceptance. It is the Bedouin and the wandering savage and the pirate who prays to a deity to protect him from danger while he is plundering and murdering others.

The Happy Home of the Aryan was not converted into a butcher's slaughter house. He did not contaminate the life-giving earth with the blood of innocent and helpless victims whom he ruthlessly slaughtered to satisfy his lust. And he did not invoke an infuriated god as his authority to spill innocent blood. The Aryan began his day's work with the slogan " ahimsa paramo dharmah ". Mercy is the supreme law. And the God that the Aryan worshipped had the four attributes of Love, Compassion, Delight and Equal-mindedness. And the God was called Brahma. The Earth was not cursed by the Aryan gods. They blessed it. The idea of a god cursing the earth is too revolting to contemplate. It is the consummation of the Gospel of Curse.

The Ethics of the Happy Home inculcated certain duties on the family. The chief of the family was called the Ariya and he was honoured with the appellation of deva, and the obedient wife was called Devi. The aryan householder had to listen to the Good Law, and he had to also to think rationally from doing (papa kammam na karoti) certain things that led him towards hell; he had to dissociate with (apaya mukhani na sevati)—

The contaminating acts are killing, stealing, committing adultery, enjoying sense pleasures ignobly, and lying speech.

The good Aryan must not be guided by his prejudices ; anger, fear and ignorance he must avoid.

The immoralities that lead a man to hell are intoxication, wandering from place to place at unusual hours ; attending bacchanalian orgies ; association with evil companions and addiction to indolent habits.

The happiness of the householder is lost if he is given to drinking intoxicating liquor. The Blessed One enumerated the following evils resulting from drunkenness.

Immediate loss of wealth ; getting entangled in quarrels, and provoking them ; prepares the body for new diseases ; loss of reputation ; loses the sense of shame ; deteriorates the thinking faculty and helps to arrest the mental growth. In the next life he suffers from insanity.

The ethic of the Happy Home enjoins on the householder certain duties which are compulsory. He has to take care of his parents ; his sons and wife ; he has to attend to his friends and ministers, and to his servants and craftsmen, and to the holy ascetics (samanas) and holy Brahmanas. He sees to his sons' education in arts, sciences (silpa, Karmanta, vidya and karma), and he has to look after the wants of the teacher who teaches his sons. He must be true of his friend, and take care of him when he is in danger, must not abandon him when he is in want, and even he should be prepared to sacrifice his own life for the true friend. He has to divide his income into four parts, and spend one portion for his own comforts, two portions he has to set apart for his livelihood, and one portion he must lay aside as a provident fund. From the portion that he spends for his own use he should daily give a tenth portion for charity.

The Aryan householder if he is to live happily never should show slothfulness at any time. The indolent man loses what he has in his possession, and is never able to gain new wealth.

Indolence is the path to hell, and the wise man should think that activity is immortality (appamado amatapadam).

Four things the Aryan householder should cultivate viz., charity (dana) sweet speech (priya vacana) equal treatment to all (samana-atmata) and social service (arthachariya).

For forty five years the Blessed One exhorted daily the Upasakas and the Upasikas of Aryavarta. The representative Husband and Wife of the Aryan Home are like the two Wheels of the Chariot, They must be alike in the nobility of their conduct, in their Wisdom and in their attachment to each other. Nakulapita and Nakulamata are the best examples of the Aryan husband and Aryan wife.

## APPENDIX

No. 154

### GOVERNMENT OF INDIA DEPARTMENT OF EDUCATION

(Archy).

Simla, the 30th June, 1916.

FROM

THE HON'BLE SIR E. D. MACLAGAN, K.C.I.E., C.S.I.,  
Secretary to the Government of India.

TO

THE SECRETARY OF THE GOVERNMENT OF BENGAL,  
General Department.

Sir,

I am directed to state for the information of the Governor in Council that several Buddhist Relics have recently been found in various stupas at Taxila in the Rawal-pindi District of the Punjab dating from about the beginning of the Christian era. The Government of India are advised that though it cannot be affirmed that they were relics of the Buddha himself, they were undoubtedly regarded with veneration two thousand years ago.

2. In addition to the above there is a well authenticated relic of the Buddha consisting of a small piece of bone contained in a rock crystal casket which was discovered in 1892 at Battiprolu in the Kristna Distric of the Madras Presidency. This relic is now in the Government Central Museum, Madras. An account of its discovery appears on pages 11-12 of volume XV of the new Imperial series of Reports of the Archaeological Survey of India and a translation of the inscription engraved on the relic box is given in a list of Brahmi inscriptions prepared by Professor Luders vide pages 158 to 159 of volume X of the Epigraphia Indica. The date of these inscriptions which are in the early Brahmi script is the second century B.C.

3. I am to say that the Government of India will be prepared to present three of the relics including the Bhattiprolu relic to the Maha Bodhi Society, (4-A, College Square, Calcutta) and one to the Bengal Buddhist Association, (5 Lalit Mohan Das Lane, Kapaltoral, Calcutta), provided that both Societies can guarantee that the relics will be enshrined in worthy Viharas and adequately safe-guarded and provided that the shrines are constructed before the relics are distributed.

4. I am to request that, with the permission of the Governor in Council, that the Societies may be informed accordingly. I am also to ask that it may be suggested to the Maha Bodhi Society that they should enshrine the three relics at Calcutta, Sarnath and Taxila, respectively.

I have &c.,  
(Sd.) E. D. MACLAGAN,  
Secretary to the Govt. of India.

No. 1022

GOVERNMENT OF BENGAL  
GENERAL DEPARTMENT

Miscellaneous Branch,  
Calcutta, the 31st July, 1916.

FROM

C. W. GURNER, Esq., I.C.S.,  
Under-Secretary to the Government of Bengal.

TO

THE SECRETARY TO THE MAHA BODHI SOCIETY,  
4A, College Square, Calcutta.

Sir,

I am directed to forward a copy of the marginally noted letter from the Government of India, Department of Education and to inquire whether the Maha Bodhi Society is desirous of accepting the relics on the conditions laid down. If so, I am to request that you will report at an early date what arrangements the Society proposes to make for enshrining and safeguarding them in a suitable manner at Calcutta, Sarnath and Taxila.

I have &c.,  
(Sd.) C. W. GURNER,  
Under-Secy. to the Govt. of India.

## 13. An Introduction to Buddhism

WE are here assembled to celebrate the thrice sacred festival of the Birth, Buddhahood and Parinirvana of the Tathagata, who was born on the full moon day of May 2531 years ago in the city of the Royal Sakyas, Kapilavastu. His mother was the immaculate Queen Maya and His father was the Raja Suddhodana of the solar dynasty of Ikshvaku. A thousand years before His birth there was a prophecy that a Buddha shall be born to save the world and when the time came the future Buddha, who was then in the Tusita Heaven as the god Svetaketu, was approached by the gods who announced that the time had come for Him to be born to save the world. Leaving the divine pleasures the Bodhisatva took birth as a human being. Our Lord Himself in the scriptures has taught us the nature of the exalted condition of the Buddhahood. To become a Buddha the aspirant has to practise for four asankheyya and a hundred thousand Kalpas the ten great perfections called Paramitas. Countless millions of Kalpas ago when Buddha Dipankara had appeared to save the world, our Buddha was born in a Brahman family of immense wealth. Reflecting on the vanity of pleasures he, having given in charity everything that he had received from his parents the accumulated inheritance of seven generations, left home and taking the garb of the ascetic, went to a Himalayan retreat and practised the Dhyanas and Samapattis. Having attained the five transcendently phenomenal powers he was in a position to work wonders. One day having heard that the Buddha Dipankara was visiting the city of Rammanagar where he happened to be, he was greatly delighted and decided to see the Buddha. Having seen Him the future Buddha resolved to attain to the supremely glorious height of Buddha-hood to save living beings.

The Buddha Dipankara looking into future declared that this great ascetic after many millions of ages shall become a Buddha and be known as Gautama, and that his mother will be

known as Maya, his father as the Raja Suddhodhana, that as a Prince he would be married to the Princess Yasodhara, that he shall have a son and that he shall renounce all to save the world. That day the great ascetic, who was known as Sumedha Tapasa could have attained Nirvana ; but his great compassion overcame the desire to pass silently away to enjoy the supreme bliss of Nirvana. The 'Patisambhida' ascentuates the absolute compassion of a Buddha, who seeing the manifold miseries of the suffering world plunges into the ocean of Samsara and exerts life after life, practising absolute charity, observing the highest virtues of a perfect life, renouncing all sensual pleasures, acquiring wisdom, exerting strenuously, never uttering a falsehood, ever forgiving and patient, developing a determined will, showing absolute love and equal-mindedness to all. The 550 Jatakas give biographical accounts of his previous births, each showing an individual paramita which he had practised for the sake of attaining the Anuttara Sammasambodhi state, Whatever the Bodhisat accomplished, and the name is applied to one who aspires to attain Buddhahood, it was with unswerving will of saving the world. No being that has appeared on this earth, except a Buddha, has made such absolute sacrifices for the salvation of the world. Hence the great love that one begets in his heart after he has read the 'nine portions' of the Buddhist scriptures. In as much as the Brahman astrologers had foretold that the Prince, who was named Siddhartha, would one day, if he did not become a great world conqueror—a Chakravarti,—become a Buddha, the King ordered that three palaces, one for each Indian season, should be built for his residence. In the sixteenth year, the Prince was married to his own cousin the Princess Yasodhara, known for her exceeding beauty as Bimba Devi. Amidst the luxuries that royalty could command the Prince lived a life of exceeding sweetness till his twenty-ninth year. Beyond his pleasure gardens and the experience of his own palatial surroundings, the Prince Siddhartha knew nothing of the world. The day the Princess Yasodhara was to give birth to a child, the Prince Siddhartha attended by his Royal charioteer drove to see the decorated city. It is said that the gods knowing that the day of the Great Renunciation had come, created four scenes to make the Prince reflect on the miseries of human existence and the escape therefrom. The sight of an old man, a diseased man and a dead man which the Prince had seen for the first time made him question his charioteer, who, explained to him that man was born fated to grow old, get ill and die. The fourth scene he had witnessed was pleasant to look at, it was the dignified figure of a yellow robed monk walking majestically. Having reflected on the blessings that attend the life of absolute renunciation the Prince resolved to leave the palace that very day. Returning home on the way the Prince met Royal messengers who had been sent by the King to announce the birth of a son to the Princess Yasodhara. On hearing the message



the Prince uttered 'Rahula'—a tie, which was subsequently used as a name to the infant Prince. That night, 2502 years ago, the Prince made the greatest Renunciation, unparalleled in the history of the world. A young wife, a baby just born, father, kingdom, comforts, all these the Prince renounced for the sake of all living beings. The Renunciation that the Prince made for the sake of the sufferinig world is accentuated by the larger Renunciation that was made by him when he first made the resolution to give up Nirvana, countless ages ago, under the Buddha Dipankara. For our sake the Bodhisat gave up Nirvana and died many million times, and eventually came down from heaven to save all beings—animal, human and divine. Renunciation and an active life of absolute compassion and Nirvanic wisdom are the essential characteristics of the Buddha's life. Leaving Kapilavastu and the Sakya territory, walking on foot, the Prince ascetic came to the city of Rajagriha to beg for food. His majestic mien, his more than divine countenance, attracted the attention of the citizens, and Royal messengers went to King Bimbisara and announced the arrival of the unknown personage. Having obtained food the ascetic Prince went to the Pandava Rock in the outskirts of the city, and there sat to eat the food. The King with his ministers came and inquired of him who he was. The Prince ascetic then announced himself as a Sakya Prince of the race of 'Adityabandhu' and said that having seen the vanity of human pleasures he had become an ascetic to obtain the highest peace. The King who was five years younger than the the Prince thereupon asked him to accept half of his Kingdom ; but Bodhisat declined. From Rajagriha he went to the Brahmanical teachers Alarakalama and Uddaka Ramaputta, who had attained to the two Lokas. The Prince was not satisfied with their conceptions of happiness. Where perceptions and sensations were in operation there could be no permanent bliss ; and he found that after the expiration of 84,000 Kalpas of existence in the Nevasanna nasanna realm the individual being has to be reborn again on this earth. The conception of an absolute Nirvana was as yet undiscovered, and religious aspirants, cutting off their domestic ties took to the homeless—Anagarika Brahmachari—life. Having failed to obtain the highest peace of Nirvana according to the philosophic methods of the Aranyakas, the Sakya hermit practised the most terrific forms of physical asceticism for six years with five Brahman Bhikkhus, who were his associates. Penance and fasting were carried to their extreme limits, and the Prince became so emaciated that life was despaired of even by the celestial witnesses who were watching him. One day he fell down in a state of unconsciousness and when he woke up he experienced such pain that he abandoned the torturous life. Neither the exciting sensation of a life of pleasure, nor the contemplative life of semi-perceptive bliss of solitude, nor the painful

tortures leading to unconsciousness gave peace to the analytical mind of the Sakya Prince. Then he looked back to the infant life he had spent in the palace and found that it was appropriate, in as much as it was neither ascetic nor sensual. It is interesting to the student of child psychology to note the basis of the great discovery, which resulted in the promulgation of the Universal Religion, was laid by the Sakya Prince on the child experience which he had as an infant. Can an infant live without food ? Can he bear the exciting sensations of a pleasure loving youth ? Food taken in moderate quantity was necessary to live, and a sober consciousness was necessary to experience the bliss of peace. Dwelling on such thoughts the Bodhisat abandoned the life of mortifying asceticism ; and when he began to take food in moderate quantity, the five companions became dissatisfied and left him. The Bodhisat thereupon came to the sylvan solitude and lived the life of the middle path, not far off the silvery stream of Neranjara, the modern Lilajan. The Sakyan Hermit on the full moon day of Vasak was sitting under the shade of the Ajapala Nigrodha tree when the attendant maid of the village chief Sujata, seeing the majestic figure of the Sakyan Hermit, and taking him to be the tree god, hastened home and told Sujata, who had made a vow to present a bowl of milk rice to the tree god on that full moon day which she had prepared. Sujata with the bowl of milk rice came to the tree and offered the food to the Hermit. He received it, gave her his blessings, and when she had gone, arose and went into the river, to bathe his body, ate the food and having rested in the afternoon went to the hallowed spot where stood the Bodhi tree. Facing the East the Bodhisat sat under the tree with a resolute will never to get up from the admantine seat till he had become the Omniscient Buddha. In the middle watch of the full moon night the Blessed One received Divine Insight, and at dawn He became the Omniscient Buddha. Ten thousand worlds were bathed in a flood of radiating light, the earth trembled, nature rejoiced, the lame walked, the blind received sight, the dumb spake. This glorious event occurred 2496 years ago. From that moment the powers of darkness felt that a new power had arisen to save all beings. The Lord Buddha spent seven weeks at and nearby the Bodhi tree enjoying the bliss of Nirvanic Emancipation. Buddha-Gaya is on this account sacred to thousand millions of Buddhists. In the seventh week while sitting under the shade of the Ajapala tree, the Brahma Sahampati beseeched the Lord to preach the Dhamma and The Blessed One saw by his Divine Eye that people were ready to receive the Truth of the Nirvana Dharma. Thence He proceeded on to Isipatana in Benares to meet the five Brahman Bhikkhus who were prepared to receive the Eye of Truth. On the fullmoon day of Asalha 2496 years ago He preached to them the Doctrine of the Middle Path, which avoiding the extremes of painful

asceticism and sensualism, enunciated the Four Noble Truths and the Noble Eightfold Path. The extreme asceticism of the Yogis and the hedonistic pleasures of Vama Marga or Kama Yoga the Lord condemned as ignoble, un-Aryan and profitless. For forty-five years the Lord taught the Doctrine which may be summed up in four lines :

“Sabba papassa akaranam,  
Kusalassa upasampada,  
Sachitta pariyo dapanam,  
Etam Buddhana sasanam.”—

Avoid all evil,  
Cultivate the good and the true,  
Purify your heart,  
This is the Teaching of the Buddhas.”

The Noble Eightfold Path has in it the essentials of scientific analysis, exalted and benevolent aspirations, truthful and gentle speech avoiding slander and falsehood, righteous actions avoiding the destruction of life, stealing and taking intoxicants, righteous livelihood avoiding all sinful professions, righteous exertion, a continuous determined struggle to avoid all that is evil and to develop all that is good, purifying the heart by destroying the errors of egoism by a process of continuous watchfulness operating in the four planes of objective and subjective metabolism ; right concentration ending in saintliness and in the realization of Nirvana. These Eight Principles of Absolute Truth have been classified under other categories called the 37 Bodhi Pakkhiya Dhamma.

The Tathagata appeared at a time when India was in the zenith of prosperity and progress. It was then the centre of the spiritualistic world. Speculations on the whence, whither and what am I formed the basis of different philosophical schools. Animal sacrifice and priestly ritualism were rampant. Heaven was to be obtained by propitiating the gods. Caste was a subject then under discussion. It was not then fully established. Opinion was divided. The priests asserted that it was the ‘Creator’s work’ and therefore it should be upheld. The selfishness of the originators of the caste system was condemned by the Buddha in several of the important Suttas in the Digha and Majjhima Nikayas. The Blessed Lord came indeed as a Saviour breathing loving kindness to all that lives. The meanest worm to the highest man was the object of His divine compassion. By His gentleness and wisdom He won all hearts. His sweetly vibrant voice was like that of the Kurawika bird. He made men and gods abandon their erratic and heretical ideas. He taught the supreme importance of individual exertion. He proclaimed

the Doctrine of Scientific Analysis. Before accepting traditions, revelations, dogmas backed up by logic and analogy, the utterances of saints and magicians they should be tested in the crucible of Scientific Causality. Only when the effects are productive of happiness should a doctrine be accepted. For the first time the Karma doctrine which remained a secret confined only to the Aranayaka philosophers was made the basis principle of individual evolution. The karma doctrine in its fulness was enunciated by the Blessed One and the errors of sixty-two beliefs were emphasised. Instead of metaphysics, materialistic theology and fatalistic teachings, the Lord promulgated the Law of Dependent Origination. Life cannot be annihilated nor can it be created. In the cosmic process nothing is permanent. Annihilation and a permanency of things are both ridiculed in the Dharma of our Lord. Everything is changing. In the plane, both of matter and spirit everything is subject to change and decay. A constructive and a destructive metabolism is subject to change and decay. A constructive and a destructive metabolism is the natural cosmic process. There is no known beginning of individualised life. The theory of absorption and emanation which is a cardinal doctrine of certain pantheistic philosophies is explained in the cosmology of Buddhism. At the beginning of each Mahakalpa beings descent into this earth from the Abhassara Brahmaloka. These in their primitive state are ethereal. With the evolution of their desires they became material and evil began. At the destruction of the Universe human beings and animals that were on this earth are all reborn in the Abhassara. At the grand dissolution even the hells are destroyed. In Buddhism there is no eternal hell nor an eternal heaven. After long ages they appear and after long ages they disappear. To be within the cosmic process, to be reborn in any finite conditioned existence is not the aim of the follower of the Buddha. He aspires to realise (Ajatam, Abhutam, Akatam and Asankhatam) the unborn, non-material, uncreated and the unconditioned state of Nirvana. To realise this is not given to those who believe in a creator, who is still under the law of ignorance and change, those who are fatalistic and those who are nihilistic in their ideas. He who has false perceptions of the permanency of his own individual Ego and who confounds the Ego with his own sensations, perceptions and sankharas is bound by the fetters of ahamkara. Nirvana is not within his grasp. Those who are suffering from some form of insanity cling to their own phantom Ego, and those who have an exaggerated idea of their own Egos are partially insane. Nirvana is for the sober scientific analytical student, who discarding all forms of theological metaphysics, priestly ceremonies and nihilistic ideas, exerts strenuously to lead an active life avoiding evil, doing good and purifying the heart.

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## 14. The Fundamentals of Buddhism

WHEN the Tathagata 2500 years ago began His world-mission, India was in full bloom of her civilization. The people were independent, the country prosperous; no foreign foe desecrated the sacred soil. The religious spirit was in the initial stage of evolution. There were the two extremes of the representative elements of religious and social progress, vigorously manifesting in the ethics of the life of the people. There were the different orders of wandering and stationery ascetics, the forest philosophers, the masters of ritualism, cynics, prototypes of Diogenes, dialecticians and controversialists, the latter wearing armour to cause terror to the hearts of the people, exaggerating the superiority of their own scholastic attainments, fire-worshippers, water-baptists, who held the efficacy of the sanctity of water to wash off sins, the Brahmins who proclaimed the supremacy of their high birth, as sons of the creator, who proceeded from Brahma's mouth, such was the kaleidoscopic scene when the Great Teacher, made majestic appearance to proclaim His great discovery.

The Brahmajala Sutta of the Digha Nikaya, Sutta Pitaka, gives the various aspects of the representative religious movements of the time. There were polytheists, deists, theists, pantheists, henotheists, nihilists, agnostics, hedonists, mystics, resurrectionists, in mutual opposition, each one asserting the supremacy of his own school, trying to win converts in their missionary peregrinations, whose recriminations were made manifest in scepticism, visible at the time. The whole atmosphere was saturated with it.

The Prince Siddhartha, son of the Raja Suddhodana, of the House of the proud Sakyas, having renounced his royal pleasures, had gone to the forest in search of Truth and Freedom. His six years of painful asceticism had a profound effect in the public estimation of his incomparable renunciation. The people were prepared to receive His message which He was to announce.

He was the spiritual Sun, and the stars of the religious firmament lost their lustre when the Tathagato appeared on the spiritual horizon proclaiming a triumphant victory for those who are heroic enough to enter the arena and engage in combat with the cohorts of Ignorance and Passion. The result of the victory was infinite freedom, here and now, in full consciousness.

Man's life is full of changes. There is birth, old age, illness, death, not to speak of the temporary despairs, anxieties, fears, lamentations, griefs, miseries, sorrows, &c. Why should all these sufferings arise ? Theologians, and masters of ritual declared that it was the will of the Lord Isvara, the Architect of the Universe that such things should be. The ignorant world was cognizant of the illogical, unreasonable despotism of autocratic kings and princes ; and the theologians of ancient India soothed the minds of inquiring people in asserting that the Lord to please himself was playing with the world. He was the head of the grand hunt. The Kings were earthly despots, and Isvara was supreme of despots. No one dared to ask the reason of his errors. The potter takes the clay, shapes it and produces the pot. The Isvara was the earthly potter. The earthly potter had more reasoning ability, inasmuch as he refrained from producing ill shaped pots. There was at least symmetry. He did not take counsel from his own experiences. He continues for ever and ever to create the deaf, dumb, blind, the crippled and the paralytic, and the feeble-minded. He creates to destroy man when he is in the womb, and from the moment of his birth the child is in the hands of the despot. The mother and the child are never safe. The Architect despot had his ministers on earth in the form of priests, a selfish body of irrational swindlers, who maintained themselves by living in deception. Weakminded man, was satisfied with the position given to him by the hierarchy of priests ; and the latter cleverly manipulated the ceremonial regulations, giving man the freedom to play with his passions, but limiting his potentialities by giving him a conscience, which was the medium between him and the man-made Creator. The will and energy of man were destroyed. He was made dependent on the priest ; and the priestly hierarchy constituted themselves as the medium between the mythical Creator and muddle-headed man. Man guided by his animal tendencies was satisfied so long as he had the freedom to enjoy the experiences of his own sensations in the carnal world. Carnal passions when stimulated prevent man from the use of his analytical powers. He falls a victim to the former. He loses his freedom and entangles himself more and more in the wheel of suffering. Partiality, Anger, Fear, Ignorance are the Biases of moral degeneration. Justice and truth vanish before the bias of favouritism. Anger makes man a demon ; fear is caused by Ignorance, and Ignorance is the cause of all mental and physical suffering. The Isvara type of gods have, like human beings, their own favourites. Brahama had the tribe of Brahmans, Jehovah had

his Jews, Allah had his Muhammad, God had his Jesus. Jehovah created, failed, and repented, and promised that he would never again punish man. With that promise he ceased naturally to continue his profession. But muddle-headed man, still continues to pray to escape from the wrath of God.

The glory of the Buddha depends not on his own royal birth, but in the supreme Wisdom that He obtained by self—conquest and his infinite love. He discovered that man is a bundle of ever—changing feelings, perceptions, volitions, and they are guided by his own consciousness, which works under the four biases of Partiality, Angry feelings, Fear and Ignorance. To bring man from the Path of Ignorance into the sunlight of Truth and Freedom from fear was His glorified mission.

As a Prince he was able to discover by his own individual experience what sense enjoyments could produce in the way of happiness. A permanency of sense enjoyments was not possible to be realized, and with their cessation, there could be no happiness. A craving desire for the enjoyment of sense pleasures was therefore abandoned. As a Bodhisat, living amidst luxurious court, He before tasting the sweets of pleasures of the five senses, viz. eye, ear, nose, tongue and body, analysed them whether the enjoyment would produce happiness, and not finding it, he abandoned, and the renunciation gave him the experience of freedom from painful sensations. Renunciation therefore was proclaimed as a necessary cause for the realization of perfection.

In his 29th. year seeing for the first time the four signs of sickness, old age, death, and ascetic calm, the Prince Siddhartha, left home for the homeless state. He studied under the Brahman philosophers of the forest, the philosophy whereby consciousness is liberated from gross sensualism to a divine sublimity in the intensely spiritual realms of arupa brahma loka, where consciousness is at rest for 84,000 kalpas. To the Prince Ascetic the state was not absolutely perfect. He found on analysis that germs of apperception (sanna) were not absolutely destroyed. Consciousness unfreed from apperceptions was not absolutely liberated. He who made the great renunciation why should he be satisfied with the contents of a spiritual existence where there were signs of decay ultimately. The philosophy of apperceptions He therefore abandoned, and went into the sylvan retreats of Uruwela in Magadha, and on the banks of the river Neranjara, He began those strenuous body—mortifying exertions which he continued for six years. In the Majjhima Nikaya, Sinhanada Sutta are given the descriptive details of the stupendous efforts made by the Prince. His body reduced to a mere skeleton, His physical powers gone, one day he fell down through sheer loss of vital energy, and remained unconscious for a time. The yoga of suspending breath, the fastings which won him the admiration of his fellow ascetics, as well as the exhaustion of his mental and physical strength, gave him no happiness, except pain,

bodily weakness, and loss of consciousness. He abandoned Asceticism and bodily mortification for in them could not be found the way of Wisdom ; and the way he thought must be in another direction. And He reflected that as a tender babe when sitting on the shade of the Jambu tree, on the day of the harvest festival, he experienced the bliss of joy free from passions, and the intuitional knowledge—Satanusarivinnanam—Came to him that the way of wisdom lies through joy and happiness. ‘Eseva maggo bodhiyati.’ The infant psychology of innocence and joy was established by the Ascetic Prince on that memorable day. The six years’ penance and mortification resulted in the great discovery of the Middle Path avoiding the extremes of Kama yoga and Atma kilamatha yoga. He condemned the former, which was a union of the mind with the enjoyments of the five physical senses, as low, vulgar, earthly, ignoble and without result ; and the latter which was destructive to the development of a healthy organism as productive of pain, ignoble and without result. He through the dhyana methods discovered that happiness to be permanent must be free absolutely from Avijja - Ignorance, and in full possession of Vijja - Illuminating Wisdom. He discovered the Four Noble Truths and the Noble Eightfold Path.

The Blessed One denounced every form of belief that destroyed individual activity. Dependence on a god helps to destroy self-reliance. A creator—god has no place in the evolutionary scheme of the world process. The law of change is the cosmic law. The seasons follow the law of change. It is called the *utu niyama*. The seasons follow the cosmic process. It is unalterable. The seeds germinate and produce the same species. A mango seed germinates and produces a tree. It is following the cosmic law of *bija niyama*. Every cause produces an effect. It is the *Kamma niyama*. The development of certain exalted virtues when consummated produce a rare individual. That is the *Dhamma niyama*. There are fixed laws and no monster—demon, or a creator—god can alter them to suit his fancy. When men are in a state of ignorance and have not yet developed the analytical faculty, myth—makers arise and promulgate certain erroneous theories. That a creator created a world out of nothing and made man out of the dust of the ground is one such myth ; that the Creator has an external foe to contend against is another myth ; that man fell through the diabolism of a demon is another myth ; that future generations should suffer for the faults of the first parents is another myth ; that the Creator will send his only begotten Son to save the world is another myth ; that God became the husband of a virgin is another myth ; that man can be saved by the shedding of blood of another individual is another myth ; that evil committed can be atoned by means of prayer is another myth ; that unless you believe that there is no salvation except through the grace of another individual is another myth ; that whatever happens has all been predestinated by some creator is another myth ; that causes do not



produce effects is another myth. The followers of the Blessed One relegate all these myths to the limbo of oblivion. Individual effort based on righteousness produces good Karma, and the effect of good deeds ; no animal sacrifice is needed to secure one's salvation. Individual happiness in a temporary heaven is not what a Buddhist desires to have. Heavens, Gods, Brahmas, Creators are all under the sway of the Immutable law of change.

What the Buddha discovered was freedom based on knowledge ; sorrow, suffering, grief, despair, lamentations, which association with the unpleasant and separation from the pleasant produce—When giving birth to a child the mother feels the pangs of travail. When the child falls ill the parents show anxiety and sorrow. The black-haired youth is changed into an aged man. The youthful sunny nature has vanished never again to appear, and that causes grief. Can any one deny these facts ? Sorrow does exist. This the Buddha proclaimed as a supreme Truth. Ignorance blinds man from seeing truth, and covetous desires bind him to things that attract his senses. Some wish to be born in an eternal spiritual heaven ; some desire to be born in a material heaven where pleasures are associated with the five sense organs. Some desire not to be reborn here or anywhere else. Personal ego desires are fetters. To destroy Ignorance one has to follow the noble Path. Ignorance produces Sankharas. Not to know the Law of Change, and of Cause and Effect is Ignorance. The great discovery made by the Blessed One gave hope to man to make the earnest effort to destroy Ignorance. Ignorance leads to the generation of ideations or volitions. Man is a creator. He creates momentarily. These volitional tendencies are called Sankharas. They are divided into two categories :—

1. Punnabhisamkhara, apunnabhisamkhara, Anejabhi samkharas (meritorious volitions, unmeritorious volitions, unproductive volitions).

2. Kaya samkhara, vaci sankhara, citta samkhara. With each expiration and inspiration a volition is produced ; with each investigation a samkhara is produced ; with each sensation and perception a samkhara is produced. Samkhara connotes a karma. Ignorance and karma are interdependent. Parents, relations, friends are the results of Karma. Karma gives rewards and punishments. Karma and Ignorance in the past evolved a new consciousness in this life. Where there is a consciousness in activity, there is Name and form. Name (nama) connotes feelings, perceptions, and volitions. Form (rupa) is the human organism, which when analysed is composed of disintegrating matter (pathavi) kept in motion by association with heat, (tejo) liquid (apo) and air (vayo). Rupam Jirati—The material organism disintegrates, namagottam na jirati, the subjective immaterial nature never disintegrates.

In the human organism—*nama rupa*—are the six seats of consciousness, viz., eye, ear, nose, tongue, body and mind. Where the eye comes in contact with an objective or subjective form, consciousness is awakened similarly with the other organs. Contact—*phassa*—is the cause of sensation (*vedana*) ; and sensation is threefold—pleasant, unpleasant and indifferent. Sensation produces *Tanha*. *Tanha* is the craving desire, and is of three kinds : *Kama tanha*, *bhava tanha*, *vibhava tanha*. *Kama tanha* is the craving desire for sensual pleasures; *bhava tanha* for a continued heavenly existence ; *vibhava tanha* for a cessation of existence. A pleasant sensation belongs to the category of *kama tanha*, an unpleasant sensation to the category of *vibhava tanha*.

*Tanha* generates a fourfold *upadana* in the form of sensual pleasures (*kama*) ; false, religious views (*ditthi*) ; ascetic superstitions (*silabbata*) ; and egoism (*attavada*). Sensual pleasures, unscientific religious views, ascetic superstitions and egoism, individually creates *karma* for a future existence (*Bhavo*) in either of the three realms of *Kama bhava*, *Rupa bhava* and *Arupa bhava*. The celestial sensual heavens from the *Kama bhava*, the worlds of the *Brahma* gods form the *Rupa Bhava* ; and the worlds where only consciousness operates are the *Arupa bhava*. In all these realms of existence there is birth, decay, death, grief, sorrow, lamentation, &c. To escape from the wheel of Ignorance and Craving desires there is only one way—The Noble Eightfold Path.

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### III

## Buddhist Ethics

15. The Ethics of Buddha
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## 15. The Ethics of Buddha\*

“ Akkodhena jine kodham  
Asādhum sādhunā jine  
Jine kadariyam dānena  
Saccena alikavādinam.”

“ By love is conquered hatred ;  
The unrighteous by the righteous are conquered.  
Conquer the avaricious by charity ;  
By truth the words of the liar.”

“ Sabba pāpassa akaraṇam ;  
Kusalassa upasampadā ;  
Sacittapariyodapanam ;  
Etam Buddhana sāsanaṃ.”

“ Abstain from all evil ;  
Cultivate all that is just and humane.  
Purify the mind ;  
These are the exhortations of the BUDDHAS.”

*Dhammapada.*

The ethics of Buddha are the culmination of all ethical philosophies promulgated by the great Indian teachers who lived before him. The moral precepts of the Vedic teachers and of the Rishis, who enunciated the philosophic system incorporated in the Upanishads, are based on utilitarian justice. Recompense injury with justice, was the ethical formula of all great religious teachers who preceded Buddha. It is in the hope of obtaining some reward, either here or hereafter, that man regulates his conduct. It is the salvation of self, the forgetting of the cares and anxieties of the world, that is aimed at ; it is simply conforming to the commonplace formula : “ Do unto others as you would that they should do unto you.” It is everywhere the clinging to self first and foremost. The sacrifice to the gods ordained by the Brahmans, the offerings instituted by the Mosaic Law to the Jehovah

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\* Pamphlet available at the British Museum, London. According to a note in the Diary this was written in 1897-98.

of the Jews, the sacrifices ordered by Confucius to the great Heaven, these indicate the materialistic conceptions of the promulgators who initiated these ceremonial moralities. Ethical conduct consisted either in the performance of these sacrifices and in showing obedience to the behests of a priestly hierarchy ; or it was retiring from the world into the solitudes of the *Āranyakas*, and meditating on the reality of the *Aham, I am*, in the hope of realizing that Self is *Brahma*, or that Self is separate from the body. The class of ascetics who retired into the forest life in order to demonstrate that the soul is not the body, but that it is a separate entity, mortified the flesh in all conceivable manners, in the hope of emancipating the inner soul. The more they applied themselves to abandon all concern for the gross body, the easier they expected it would be for the soul to escape from the body. On the psychological experiences attained through this severe *regime*, the ascetics of India founded the ethics of asceticism. They lived like cows, like fowls, like sheep, like dogs, like bats, conforming their conduct to their observations of these animals. Bodily mortifications was their aim in life, and in it they became adepts. The greater the tortures they could undergo, the holier they became in the eyes of the people. The three fundamental dogmas found in the ancient systems of the faith were :

1. Acceptance of the will of a Supreme Lord.
2. Acceptance of a predestined fatalism.
3. Acceptance of materialistic belief that everything comes into being by chance without any law or order.

As a sequence of the belief that the world is treated by the will of the Lord (*Isvara*) the ethics of sacrifice and ceremonialism were formulated by the priestly class who became the monopolists of religion and the mediators between man and gods. Man became a tool in their hands, and his individuality was effaced.

Those, who had accepted the belief that all has been predestined that everything one does is the result of previous action, and that it is futile to make efforts to avoid what is to be,—became slaves of a blind fatalism. These avoided the path of ceremonies and the gods and renounced the life of social activity. They became retired ascetics, voluntarily afflicted the flesh, and lived in the idea of separateness of the soul and body.

The third class, those who denied the existence of gods, declared that everything was the result of chance ; there is no law and order in the phenomenal changes that are taking place. These nihilists were at antipodes ethically to the ascetics ; their ethics were founded on aesthetics ; their goal was the gratification of the senses, and after death, annihilation.

Religious belief, under each of these aspects, destroys individual freedom and precludes emancipation from selfhood. The ethics of theology show the path to the heavens where life can be spent in the company of gods and angels, in singing and in restful enjoyment.

The ethics of asceticism proclaimed the possibility of a formless existence where there should be no vestige of body, but only soul. A realization that "I am Brahma", that "I am freed from the body" was the prospective bliss of the ascetics.

Twenty-five hundred years ago, the civilized nations of Asia witnessed the appearance of great personages whose teachings have influenced countless numbers of beings. It was a period of stupendous intellectual activity. In Greece, Persia, India, and China, there occurred radical changes in the region of moral ideas. Pythagoras in Greece ; Laot-ze and Confucius in China ; Jeremiah and Ezekiel prophesying a change in the covenant which Jehovah had made with Moses eight hundred and eighty years before,—these were personages living at the time when SAKYA MUNI in yellow garb, surrounded by his band of one thousand two hundred disciples, travelled on foot from place to place over the Gangetic Valley, proclaiming to the world that death had been conquered, immortality had been found, and that a noble freedom had been realised in life.

All philosophies and religions agree in the existence of suffering. In Jewish theology (Genesis iii, 17) we find the expression : "Cursed is the ground for thy sake ; in sorrow shall thou eat of it all the days of thy life." The Rishis of India based all their experiences on the idea of suffering. It was on the idea of sorrow and suffering that Prince Siddhārtha concentrated his thoughts. From his sixteenth year to the twenty-ninth year of his age, he lived the life of a gay young prince ; but these pleasures and enjoyments did not give him rest. It was to discover the secret of perfect peace that in his twenty-ninth year he made the Great Renunciation for the sake of humanity. He first went to the Rishis and studied the philosophy of the soul. They had conquered desires of the lower self, they studied nature and lived in peaceful retirement, so that the very gods envied their lives. Failing to find peace in the philosophy of the Rishis, he adopted rigorous rules, and for nearly six years he persevered in this path. But he realized that the ascetic habits were "painful, ignoble, and useless" for the gaining of enlightenment.

Having given up the ascetic habits, he went to the sylvan shades of Uruvela, near the river Neranjara, a charming spot close to the villages where people dwell. While seated under the banyan tree, close by the river, expecting to receive food, Sujātā, the daughter of the village chief, came to the tree to offer milk to the tree God. Thinking the ascetic to be that god, she offered him the food, which he

accepted. It was on the full moon day of Vaisak (May) that he resolved never to withdraw from the shadow of the great Bodhi Tree until he had realized the state of perfect enlightenment. Before dawn the whole universe was an open book to Him and illumination was achieved. He became the all-knowing BUDDHA, the Lord of the Universe.

For seven weeks, sitting, standing, walking, he enjoyed the bliss of perfect peace,—that Nirvāna which all teachers, philosophers, Brahmans, ascetics, strove in vain to realize. The BUDDHA had found it by his own understanding, wisdom, and knowledge. He had realized the absolute calm of the perfected mind—the subjugation of self—the annihilation of desire. He is now the victorious conqueror.

The doubt whether so glorious a truth would be received by those who are absorbed in pleasures, suggested itself to him. The voice of suffering humanity finds expression in the appeal of Brahma, the chief of the gods, to open the gates of immortality as there are beings ready to receive the message. And the Blessed One spoke :

“ Wide open (are) the doors to Immortality ;

Those who have faith let them go forth to receive it ”.

The message which the BUDDHA proclaimed to the band of five disciples at Benares is :

- (1) That there is suffering in life : birth death, decay, old age, despair, lamentation, grief, pain, all constitute suffering.
- (2) That the ultimate cause of all suffering is due to selfish desires.
- (3) That there is emancipation from this suffering.
- (4) That there is a way to emancipate oneself from this suffering. These the Blessed One called the Four Noble Truths, which no Brahman God, Mara, or ascetic could deny. The way which he discovered was called the Noble Eightfold Path. They are :

*Sammāditṭhi*.—Right comprehension of the law of cause and effect.

*Sammasankappo*.—Right aspiration ; renunciation of self ; compassion and non-injury (non-retaliation or forgiveness of injury).

*Sammāvācā*.—Right speech ; abstaining from slander, idle talk, falsehood, and harsh words.

*Sammākammanto*.—Right work ; abstaining from destruction of life, from dishonest gain, from indulging in sensuality.

*Sammājiṇo*.—Right livelihood ; abstaining from unrighteous professions which tend to the destruction of fellow-beings.

*Sammāvāyāmo*.—Right endeavour ; a ceaseless exertion to avoid evil and to do good in thought, word, and deed.

*Sammâsati.*—Right concentration of thought ; training the mind by analysis to discover the non-reality of forms, sensations, ideas, and volitions of the mind.

*Sammâsamâdhi.*—The bliss of the mind emancipated from all ideas of Self.

The man who devotes his time to the enjoyment of passions which are "Low, vulgar, earthly, ignoble, and unprofitable," as well as the man who gives himself up to ascetic life, which is "painful, ignoble, and unprofitable," is caught in the whirlpool of suffering existence, and will never find the way to Nirvana. Selfish sensual pleasure, as well as selfish asceticism, are extremes to be avoided. They end in suffering and pain and clinging to self. The blessedness of life consists in living up to the sublime ideal of unselfishness and dispassionate duty. It is ignorance that makes us cling to the idea of separateness to the illusion that one's soul is separate from the body ; that the *atman* is real, that "I" exist. In ignorance an individual creates karma, good, or bad. Each karma becomes a centre of consciousness, and each centre becomes a renewed individuality environed by sensations. Sensations produce contact and contact produces feeling which in turn produces desire. This desire is called *Tanha*, and produces the vehicle for further existence which finds a birth somewhere, and continues the chain of grief and suffering. One has to lead the noble life which destroys the fetters of the chain binding him to death.

First he has to destroy the idea of self and separateness in all forms. To destroy this idea he has to cast aside all soul theories. Rhys Davids in his "American Lectures on Buddhism" says : "There is no such thing as an individuality which is permanent—even were a permanent individuality to be possible it would not be desirable to be separate. The effort to keep oneself separate may succeed indeed for a time, but so long as it is successful it involves limitation, and therefore ignorance and therefore pain. 'No, it is not separateness you should hope and long for,' says the Buddhist, 'it is union.' The sense of oneness with all that now is, that has ever been, that can ever be—the sense that shall enlarge the horizon of your being to the limits of the universe, to the boundaries of time and space, that shall lift you into a new plane far beyond, outside all mean and miserable care for self. Why stand shrinking there ? Give up the fool's paradise of "This is I" and "This is mine." It is a real fact, the greatest of all realities that you are asked to grasp. Leap forward without fear !" p. 129.

This idea of self has been the bugbear of all incomplete systems of psychology. A dualist always posits a permanent self. It is a phantom of the self-hypnotised mind springing from an erroneous conception. There is no separate permanent "I" outside of one's "*karman*"—the totality of one's experiences in word, deed, and



thought. An unchanging, permanent, separate soul-entity, residing in the body, is an hallucination of a psychologised mind. This theory of "souls" is a remnant of the heirloom which has come down from primitive philosophies—inherited, according to Prof. Rhys Davids, from the "the savage beliefs of earliest periods of history." All religions that posit a separate soul-entity belong to the animistic philosophy which is the creed of the savages.

This animistic belief for the first time was combated by the Blessed One as prejudicial to the complete development of man's character. So long as man retains this belief, in howsoever transcendental a form, so long, he cannot become perfectly unselfish. No life can be perfected until it has realized the state of emancipation from all ideas of a separate self.

The Vedic literature according to the researches of Orientalists, began to take shape about 2,500 B.C. From the simple conception of tribal (devas) gods, who are pleased with the offering of butter, the elaborated system of Vedic and Brahman ritualism was formulated by the priesthood demanding complicated sacrifices, the hideous slaughtering of hundreds of cattle, goats and horses to please the so-called gods. Human sacrifices were also offered.

The literature of the Upanishads was the outcome of the philosophic speculation of the Rishis. These sages having renounced wife, wealth, children, parents, friends, retired into the forests and in solitude mused and speculated on the reality of the *âtman*. They selfishly clung to the "I", and put themselves in a hypnotic condition of belief in the permanency of self. The condition of this transcendently selfish mind after death could be inferred only by the trained psychologist. The result of this ascetic life is that the devotee endures after death in the transcendental unconsciousness of the Arupa Brahma state for 84,000 kalpas. This is almost eternity ; but after the termination of this period he has once more to begin life.

The practical application of this philosophy to life was found in the asceticism of the Rishis. They were still under the dominion of passions. They had not achieved self-control and self-conquest. They cursed and showed anger at critical moments. Perfect realization of peace of mind was not to be found in them. "Before and during the Vedic era," writes the scholarly Sir M. Coomara Swami, "It was the shedding of blood, the sacrifice of man or beast, the oblations of butter and milk, the worship of fire and the warning elements, which marked the awakening of the supernatural sentiment in the Hindu breast. But anon a change came over the land. Peace, gentleness, and all the mild virtues gained the ascendant. True sacrifice, it was self-sacrifice. The preparation for heaven consisted in the destruction of all evil passions. And the greatest happiness, it was inculcated, consisted in a life of philosophic trust and quiet."

There were in India other forms of religion based on the idea that each man had a separate soul which is eternal and that emancipation consisted in getting it out of the body. This soul, it was asserted, transmigrated from one body to another and was of various forms. Soul atoms were found in water, in air, in fire, and in earth. Those who had faith in this doctrine thought that in drinking cold water they swallowed so many souls, and therefore abstained from drinking cold water ; they wore "mouth coverings" to avoid inhaling souls that were floating in the air ; they refrained from walking and moving lest they should destroy earth souls, and they avoided the burning of lights for fear of fire monads. The longer one lives, they thought, the more one helps to destroy these, and therefore these philosophers adopted the extreme asceticism of abandoning all nourishment and attempted to live on nothing. They allowed themselves to be bitten by insects and vermin. They sat exposed to rain and the heat of the sun, until gradually they killed the sense of feeling and shame.

The psychology of Buddha's teachings consists of the doctrine of Dependent Causation, continuity of the reincarnating individual according to the *karmic* potencies, the transformation of all organic and inorganic life in obedience to the laws of perpetual motion and final peace of perfect rest —Nirvāna. Karma means deeds. By word, deed and thought we do karma, and our life consists of karma. Every good thought, deed, and word, every bad thought, deed, and word, effects certain results according to its nature and potentiality. Each individual being is the inheritor of his past karma, reaching back to eternity, and he continues to live life after life according to his karma. Buddha taught that life is eternal ; but the individual in his ignorance thinks that happiness consists in clinging to self, or in the enjoyment of the senses, or in utter annihilation. This clinging to self, in either of the three forms, brings suffering and continual *becoming*. The only means of terminating this evolutionary series of sufferings is by attaining to the state of Nirvana by the abnegation of self and selfishness and separateness ; by the extinction of all superstitious beliefs ; by the destruction of dogmatic scepticism which precludes the recognition of truth, here and hereafter.

For the first time in history, the idea of the brotherhood of man was established by the Buddha, and practically exemplified by his followers who formed the Brotherhood of the Sangha. They modelled their lives according to the Noble Eightfold Path, and they lived in perfecting themselves in the virtues of charity, purity of life, self, sacrificing duty, truth, perseverance, forgiveness, wisdom, will power, all-embracing love, and non-expectation of results (rewards).

Discarding all dogmatic theology and speculation, the Buddha opened the gates of immortality and called upon all to enter the "City of Eternal Peace" by leading the noble holy life of self-sacrifice and compassion and saving the world from ignorance. In the *Mahā Satipatthāna Sutra* (the great discourse on the way of non-self) the BLESSED ONE preached to the people of Kurukshetra that there is only one way to truth, peace, and enlightenment. It is by a complete realization of non-self by emancipating the mind from all ideas of a permanent self by analysis, by a perfect life of purity and activity of concentrated consciousness.

All systems of thought that live to grow hoary with age, inevitably differentiate with varying creeds, so numerous phases of Buddhist belief are to-day exhibited after its twenty-four centuries of existence. In India it existed, shedding the radiant lustre of its sweet compassion for nearly 1,500 years. Before the majestic personality of the Promulgator, kings bowed. He accepted the hospitality of even the street sweeper, who was considered a vile wretch by the Brahman hierarchy, and he admitted the *chandala* to the sacred Brotherhood, showing thus by example that there is no difference between man and man and he enthroned virtue and truth, and left the legacy to his disciples who carried the message of peace and brotherhood to all countries in Asia. It is the pride of Buddhism that it can show a bloodless conquest through all these 2,500 years. No religion but Buddhism could have produced a powerful potentate like the mighty Emperor Asoka who carried to neighboring countries a civilization based on enlightenment and peace. The rock-cut edicts of this beloved Emperor, whose name has lived these 2,200 years in the memory of countless numbers of peoples, show that India was in the zenith of a peaceful civilization before Christ. Art, literature, and science flourished. Women took part in everything that was good and noble equally with man. She became a public teacher for the first time, and with man she spread the blessings of Buddha's religion. The princess Sanghamitta, only daughter of the great Emperor, went as a missionary to Ceylon and with her royal brother, the Arahāt Mahinda, established Buddhism there. The blessings of education were given to all. Seven year old children were trained under the spiritualizing influence of great teachers. The tender mind was taken care of under better environments than formerly. Political economists in those days regarded properly the impressionable mind of the child as a soil in which to instil moral ideas. Buddhism live in India

so long as her children did not run after strange gods ; and India flourished during the Buddhist period. When the people neglected the ordinances of the great Teacher then came the decline of the doctrine. Superstition again took hold of the thought, and in an evil hour the Mohammedan conquerors entered India. The vestiges of Buddhism were destroyed by this inhuman, barbarous race. Thousands of bhikkhus were killed, temples were destroyed, libraries were burned and Buddhism died in India. After seven centuries, successful efforts are being made, by the Maha Bodhi Society to resuscitate the venerable religion. In Ceylon, Buddhism has lived uninterrupted through all these 2,200 years. A colony of Sinhalese came 2,400 years ago from Sinhapura, in Bengal, bringing with them Aryan traditions. These descendants of the "Lion tribe" of Bengal, after subjugating the aborigines, settled in Ceylon, planted the Aryan civilization, constructed tanks, built bridges, roads, hospitals and temples, maintaining their individualizing characteristics as an Aryan people, although time after time, Malabars, Tamils, Malayans, made attempts to destroy them. In the sixteenth century the fanatical Portuguese came. In their eager desire to spread Catholicism they persecuted the people, violated the chastity of females and outraged all sentiments of humanity. But they failed in their attempt to eradicate the religion of the Tathagata. The Dutch followed them, and they, too, attempted to conquer the country, but failed, and after a hundred years the British came. The impartial historian of the future will discover that after all, the "blood-thirsty" tyrant, Sri Wickrama Raja Sinha, the last Sinhalese king, who beautified the city of Kandy, whose delightful pleasure in garden Peradeniya was the paradise of the world, became the victim of early British greed. A people who had created a literature, whose history dates back 2,400 years, whose accounts have been verified and corroborated to the very letter two thousand years later by the researches of European orientalists and archaeologists in deciphering Asoka inscriptions ; who had made known their civilization by sending their embassies to China, Rome, and Egypt, who sent their women to Tibet to establish the order of Nuns ; who had never been known as drunkards or murderers, are now, under British rule, a slavish people, victims of drunkenness and many western vices. But Buddhism still survives, and it is due to her influence alone that the Sinhalese have not met with the fate of the Tasmanian, the African savage, or the North American Indian. When the day of reckoning arrives, England will have to answer for the many unjust things that she has done in destroying the independence of a people

who had maintained a noble and peaceful independence for 2,300 years. Buddhism in Siam, too, has civilized, humanized and enlightened the people. They are, in the opinion of Europeans "gentle, amiable, shrewd, lively, and, fonder of amusement than work ; they are neither given to disputing, nor favorable to change, and it is said dishonesty is repugnant to their habits."

Bayard Taylor in his "Siam" (p. 345) says :

"Hitherto the Buddhist religion, which prevails in Siam in a form probably more pure and simple than elsewhere, has firmly withstood the endeavour of the Christian missionaries to supplant it. 'Do you think' said one of the Buddhist priests to a missionary, 'you will beat down our great mountains with your small tools?' And the late king is reported to have said that the Buddhists would as likely convert the Christians, as that the Christians would convert the Buddhists."

In Siam under the present enlightened king, things on the whole are making progress. Instead of trying to convert the Siamese into sectarian Christianity, if the resident missionaries in Bangkok would devote their time to enlightening the people on the basis adopted in educating the American people at home, better and more lasting results would surely be gained. Dogmatic theology and secretarian Christianity cannot make progress in countries where the teachings of BUDDHA have taken root.

In Japan we find a people marvellous in their intelligence and adapted by nature to receive all that is noblest and sublime. Where else but in Japan does one find such sweet refinement, such gentle attention, such modest behaviour ? And it is the pride of Buddhism that the great Japanese race have remained true to BUDDHA these thirteen centuries. Baron Hubner in 1871 wrote : "But what no pen or pencil can ever truly render is the sight of the streets, with their busy, picturesque crowd of men and women, smiling courteously and bowing profoundly to each other. . . . The people are happy and contented. Misery is unknown amongst them."

Buddhism in China, although mixed with the superstitions of the original cults, yet exhibits its power of individuality in having moulded the minds of the people to accept the Aryan doctrines of

BUDDHA. Mr. Samuel Johnson, the indefatigable American scholar, in his work on "China" after studying Chinese Buddhism arrived at the following conclusions, *viz* :—

"Its unselfishness ; its assertion of an absolute law ; combination of idealism with practical sense, of reason with sentiment, of clear ideas with pure ethics and practical humanity ; its reconciliation of moral determinism with practical freedom ; its democratic philosophy ; its peculiar fitness for the mass of men ; its poetic capabilities ; its extraordinary readiness to assimilate all popular beliefs." Buddhist monks have always worked for the amelioration of the masses in China when enlightened emperors ruled. Fa Hian, Hiouen Thsang, I'tsing, and other illustrious Chinese monks visited India, and their patient researches in that country have been translated by Oriental scholars. The Chinese Buddhist monks carried the peaceful message of BUDDHA's love to the nomadic tribes of Mongolia and humanised them. The gentle, hospitable, nomadic Mongolian is the result of BUDDHA's teachings.

In Tibet Buddhism lives, although surrounded by base superstition. From a state of savagery and barbarism the Tibetan was converted. The description of Tibet given by Abbe Huc on his travels show the religious nature of the Tibetan. When he visited Lhasa he was astonished to find a perfect picture of Roman liturgy transplanted in Lhasa. In his anguish, he wrote that the Devil in his hostility to Christianity had anticipated his coming. The Tibetan lives in the atmosphere of religion. In the temples at Lhasa, Tashilampo, Koumboum, *lamas* daily sing invocations of Love and Peace. Influences of these utterances are to be found in the peaceful, compassionate lives of the people.

In Burma, the tender influence of Buddhism is best seen in its power to elevate womanhood. The visitor to Burma is struck with the independence, freedom, and sweetness of the Burmese woman and her affection for her husband. While other religions crush the sweet nature of woman, Buddhism raises her to the highest social position. A child, a king, a spiritual teacher, and woman are the four revered objects in Buddhist social polity. In the "Toy, Cart," a Sanskrit drama, translated into English by H. H. Wilson,

a Buddhist bhikshu addresses in the following words a lady who had lost her way : " Rise, lady, rise. In a neighbouring convent dwells a holy sister ; rest awhile with her and recover your spirits." And after having asked the (bhikhuni) nun to attend to her he takes her to her house, and on the way he reverently repeats : " Gently, lady, gently. Stand aside, good friends, stand aside, make way for a young female and a bhikshu."

To sum up : the practical and humane teaching of BUDDHA establishes the Brotherhood of Man without distinction of caste or color ; it elevates man into a nobler nature, and raises woman to equality with man ; it incites man to practise compassion toward all living creatures and stops the destruction of animals for food.

## 16. The Good Law

WHEN one practises the ten Perfections aspiring at some future age to become the Saviour of the world, such a one is known as a Bodhisatva, and he has to fulfil the laws of Anuttara Samma Sambhodhi, the wisdom of omniscience infinite. He has to fulfil for countless births the laws of absolute charity, purified conduct ; renunciation of sensual desires, higher wisdom, strenuous exertion, forgiving patience, perfect truthfulness, undaunted will power, universal loving kindness, and equanimity.

Nirvana may be realized in three ways ;

- (1) By the practice of the Paramitas for four Asankheyya and a hundred thousand Kalpas
- (2) In two Asankheyya Kalpas,
- (3) In one Asankheyya Kalpa. To the first category belong the Buddhas of infinite wisdom, to the second category belong the Pacceka Buddhas who get infinite knowledge, but are unable to lead others to Nirvana ; to the third category belong the great Arhats who are born when an Infinite Buddha makes His appearance in the world and become disciples of the Lord.

A Buddha of infinite wisdom is supreme. When such a one appears there is none above Him in the Universe. No two Infinite Buddhas can appear simultaneously.

Each Samma Sam Buddha has two chief male disciples, and two female disciples.

There are four stages of holiness in the path of Nirvana. The first is the Sotapatti, second the Sakadagami, third Anagami, fourth the Arhat.

The first three stages can be reached by the lay disciple, both men and women, following the domestic life. Sotapatti is a full householder, enjoying all the pleasures of the senses ; but never violating the five precepts. The Sakadagami is a potential celibate although living in the family : the Anagami, lives in the house, but remains



entirely a celibate. He is called a Grihastha Brahmachari. The Arhat can never live in a family. He is obliged to make the renunciation. He has destroyed the ten fetters. He must either put on the yellow robe or cease to exist as a human being. He has realized the Nirvana without the Upadanas. The Anagami has destroyed the first five fetters of egoism, scepticism, abnormal asceticism, desire for sense enjoyment and ill will. Before his death if he fails to realize the fruits of Nirvana, after death he is reborn in a Suddhavaśa Brahma Loka. When he realizes Nirvana, there is no return to earth life. Only Anagamis are reborn in the Suddhavaśa, and they are called Arahanta Brahmarajas. They realize Nirvana in that state.

The Sakadagami is making the effort to practise the Brahmachariya precepts and to destroy the five fetters of egoism, scepticism, fanatical asceticism, desire for sense enjoyment and ill will. The Sakadagami returns only once to earth life.

The Sotapatti observes the five rules of conduct very strictly, and has four qualifications. He associates only with the virtuous, never listens to heresies and false doctrines, never does anything in violation of the law of Cause and Effect, and strictly follows the precepts of the Dhamma. He may appear on Earth once, three times or even seven times.

The fundamental doctrines promulgated by the Most Exalted Buddha are called the Bodhi Pakkhiya Dhamma. They are 37 in number, viz :

- 4 Satipatthana
- 4 Sammappadhana
- 4 Iddhipada
- 5 Indriya
- 5 Bala
- 7 Bojjhanga
- 8 Ariya Magga

The development of consciousness plays an important part in the psychology of Buddha's Doctrine. The four foundations of consciousness are analysis of the 32 portions of the physical body ; analysis of the three-fold sensation of (Sukha, Dukkha, Adukkhamasukha) pleasant, unpleasant, indifferent ; analysis of the generating process of each thought : analysis of the variations of the principles of psychology as taught in the Dhamma.

The four-fold strenuous exertions are : to cast away, to abandon, to destroy evil thought, word or deed already born ; not to generate an evil thought, word, or deed yet unborn ; to generate good thoughts, words or deeds, not yet born ; to increase, develop, reproduce good thoughts, words or deeds already born.

The Foundations of the four-fold Transcendental Developments are—

Earnest desire—Chanda  
Earnest endeavour—Viriya  
Conscious progress—Chitta  
Logical investigation—Vimamsa

The five organs of power for psychic development—

Faith—Saddha  
Memory—Sati  
Exertion—Viriya  
Unity of good thoughts—Samadhi  
Wisdom—Panna

The five psychic powers are founded on Faith, Memory, Exertion, Psychic Illumination, and Infinite Wisdom.

The Seven Bojjhngas are—

Memory—Sati  
Analysis of the Doctrine—Dhamma Vicaya  
Vitrile activity—Viriya  
Joyfulness—Piti  
Serenity—Passadhi  
Psychic Illumination—Samadhi  
Equanimity—Upekkha

The eight stages of the Noble Path are—

1. Scientific acceptance of the Four Truths
2. Cherishing right desires
3. Speaking words that are true, sweet and gentle
4. Refraining from destruction of life, stealing and senseal pleasures.
5. Following a righteous livelihood by refraining from trading in poison, murderous weapons, liquor, flesh and slaves.
6. Strenuous exertion to avoid evil and generate good.
7. Analysis of body, sensations, volitions and the essentials of the Doctrine.
8. Realisation of Nirvana by means of psychic illumination.

The disciple of Buddha refrains from indulging in speculations as to the Whence, Whither and What am I. He discards heresies about the soul and refrains from identifying it with either the body, sensations, perceptions, volitions or consciousness. He discards all nihilistic views which are promulgated by certain religious teachers. He condemns such views as are held by heretics. He discards the theory that the cosmic progress had a known beginning. He repudiates the theory that a god created man or that he came out of the body some Brahma. He considers that such gods are as ignorant as their followers, priests or prophets. He accepts the great grand Law of Cause and Effect with its corollaries, ramifying in manifold directions. He repudiates the fatalistic view of life and the other equally foolish view that a god predestined as to what should happen for man and the world. He discards the theory that all deeds committed in some former birth have the potency to produce suffering, making present activity important. The existence of gods of very great power the Buddhist admits. He is taught by the Lord that there are numberless solar systems, and that there are great Brahmas who are chiefs of ten thousand world systems. Nevertheless they are still under the great law of change and suffering. After many millions of years they have to die and be reborn. Once the Lord was going the round in the streets of Rajagriha, and seeing a young pig He smiled. Ananda seeing Him smile, asked Him to say why He has smiled. The Lord answered "Ananda, strange are the vicissitudes of Sansaric life. The young pig that you see yonder, before he was born here was a Brahma god enjoying the bliss of happiness in a Brahmaloaka. His good karma having exhausted he can no more stay there and he is now born a pig! Such is Sansara."

The past is infinite. It has no known beginning. With an infinite past, with the future before you, which you make for good or for evil, with the present under control your destiny is in your hands. Activity in doing such deeds as will generate good results, as will produce no pain on any living being, is called good Karma. When good Karma produces results it becomes cosmic ; when no results are expected the Karma becomes super-cosmic, and is synonymous with Nirvana.

The true Bhikkhu who follows faithfully the exalted life of perfect Brahmachariyam looks with disgust at the pleasures which the gods enjoy in the celestial realms. They are eating the Karma fruit ; they can make no fresh good Karma. After the cessation of their good Karma, down they come, unless a Buddha should appear and preach to them. The heaven that other religious teachers have painted with such fervour, demanding absolute faith in them, to the Buddhist is no attainment.

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## 17. The Religion of the Householder \*

BEFORE the appearance of the Buddha, Sakya Muni, as the Universal Teacher of mankind, a religion founded on universal pity, kindness, and non-sectarian ethics was not known. Religions were formulated by leaders of tribes for the especial use of such tribes over whom they held sway. When we study the old testament of the Jews, what do we see, except that Moses, as leader made the laws to suit the wandering nomads, who were going to find a home in Canaan? Laws were made to keep the rebellious tribes under control during their march through the desert. A religion for a settled people and a religion for a wandering nomadic tribe should not be the same. In a settled community like the great body of people of India, religion is a necessity. The religion of a conquering people is soon accepted, under certain conditions, when it is offered to them. Persecution makes people to accept a religion, even against their will. But, succeeding generations forget the ancient national traditions, and may even become quite iconoclastic in their turn. Christianity was at first the religion of helots and the poorer class of people who lived in various parts of Greece, Asia Minor and Rome. It was a comforting doctrine to the poor to be told that they will get the reward in the next birth in heaven. There was unity in the indigent community. The early Christians were poor but united, and this helped them. The expansion of Christianity was not due to any philosophical teaching, but to the exigencies of the situation. The Roman Empire was in a decadent state at the time of Constantine, and the Roman army was full of poorer class of people, and they had come to look upon Christianity as the special religion intended for the poor. Slaves were many at that time and they had all accepted Christianity. Augustine was converted to Christianity not by argument, but by a vision from heaven. It might have been a case of hallucination. Whatever it may be, Constantine did not become penitent and followed the principles of righteousness, thus showing that he had not changed his evil life to become good. On the contrary he did the most inhuman acts which neither a father nor a husband ought certainly to do. His was merely a political conversion, but the leaders of the Church the bishops, found the

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opportunity to achieve their ambitions. The religion that taught non-resistance, poverty, meekness, by an irony of fate gave birth to the most voluptuous, gorgeous, and inquisitorial and persecuting ecclesiastical organization in the world.

In ancient India Brahmanical priesthood was exacting, and made laws to suit a specialized class, who kept the non-Brahman communities in a state of stagnation. Religion of the higher class was not to be given to the servant class. Caste became a stereotyped institution, and class hatred was born. But the servile class had no way to rebel. They were reduced to impotency by the cruel laws enacted by the law-givers. The Veda was not to be read by the non-Brahman, and to the latter category was brought even the Kshatriyas. The hostility shown by the Brahmins to the Kshatriyas is recorded in the Puranas .

When the Buddha appeared 2500 years ago, the Brahmins were divided into two camps, one party, who took the philosophical attitude of maintaining the more righteous principle of good character above mere birth, trying to convince the other that mere birth was nothing if one had not learning and good character. The Brahmins were making every effort to show that they were the most superior, having been born out of the mouth of Brahma, while the other classes were taught to believe that they came from more degenerate limbs of the same creator. The old generation of Brahmins had to be convinced of the foolishness of the aristocratic theory, and it was evident that among them were some of the noblest, who were ready to accept Truth above the mere assertion of a community that they were superior, and only a great personality was needed to storm the fortress. The younger generation of Brahmins who followed the older were also divided : the aristocratic party treating the Kshatriyas with perfect contempt : and the righteousness-supreme party, who held that greatness consists in noble character. India was then isolated, no Alexander had come from the West to show his power, and Europe was then sunk in darkness. Socrates, Plato and Aristotle were not born, Mahommed, Jesus, and other later day prophets had not yet made their appearance. The Buddha appeared and preached the Gospel of Universal Brotherhood, Unity, Love, Mercy and the potentiality of the individual, who, whatever his gotra and jati, had the qualification to understand, and the health to persevere in the path of Truth. In the Pali it is called Khanasampatti, availing of the opportunity to climb high to reach the summits of freedom from the four kinds of bias, showing favouritism, doing injustice through hatred, doing injustice through fear of authority, doing that which is not in accordance with Truth through ignorance of the wisdom which can only be gained by a knowledge of scientific analysis.

To understand the great mission that the Tathagata had accomplished, it is necessary that one should make a study of the different aspects of Religion and social organizations, especially of India, and if possible of the world. The expansion of the intellect by a wider study of human laws will help to discover Truth. We must not lose sight of the fact that however good the article may be, if it is not well advertised, some one else would enter the arena, and by extensive advertising may get his inferior article accepted. The majority of the people are half insane and easily imposed upon by charlatans. We all know that intoxicants are injurious to health, but look at the methods adopted by the different Whisky dealers to advertise their own special whisky. The things that perish, and are impermanent and ignoble receive a royal reception, while the more exalted, which is associated with the Mind and which is more permanent, is neglected.

The national consciousness has to be educated if a nation is to become great. Teachers by the thousands should be trained to bring up children, and parents taught the principles of development and decline. Parents, teachers, spiritual and secular, should be examples of the highest virtue, so that they will be able to influence the future generations. The more the teachers show the spirit of self sacrifice, associated with the spirit of compassion like the mother that takes every care of herself for the love of her unborn child, still in the womb, the better it will be for the development of the future generation.

We shall not enter into a polemical discussion as to which religion is best in these days of competition, when religions are advertised like "Pears Soap", "Dwar's Whisky", "Beechan's Pills", "Zambuk" "Sanatogan", and "Eno's Fruit Salt": We know how easily people are led to accept error on the strength of a book. People are by nature superstitious, and are imbued with the instinct of credulity. Astrology, occultism, ghostology, palmistry are the vulgar sciences that require no investigation. Thousands of the credulous are swindled by men and women who pose themselves as the chosen of god. The real saviour of man is he who saves ignorant people from the hands of immoral occultists, whisky dealers, and opium sellers. The occultists dabbling in mystery and esotericism bring down the human understanding into animalism. They are enemies of human development and of the science of wisdom. And this is especially so in India, the land of insane mysticism and animalising sciences. A few occultists by their degenerate tendencies can help the stagnation of a community. Science never conceals her fruits, and the life—giving Sun does not hide his light: and the Buddha enunciated the God Law and declared that He hides nothing from the people. "Inquire, investigate, analyse, and do not accept anyone's dictum without thorough deliberate investigation, and do not believe the magician, the occultist, a revealed book, or the logical disputant"—this was the Great Teacher's advice to the people of India. The

common people should not be transformed into donkeys and bullocks : they must be elevated and enlightened, and helped to become men. Wise parents train their children to become good citizens, and enlightened teachers educate their pupils to be courteous and gentle, and learned in arts and sciences. The holy Bhikkhus and Brahmans by their virtuous and noble life show the wisdom of following the law of Renunciation. Those who spend their time in hedonistic pleasures can never become the best examples of a people. And the holy teacher is he who obtains from the pleasures that the householder enjoys. If the householder does not see in the spiritual teacher virtue, why should he pay him homage ? He must be an example of self-abnegation, cultivating the higher life to receive the homage of the householder. A spiritual teacher can abandon the religious life, and adopt the life of a politician, and keep the people down in a state of vassalage and medievalism, as was the case with the European peoples, under the political supremacy of the Roman Church. A small class will of course be benefitted by following this selfish and undemocratic source. But it is not wise to keep the people in a state of ignorance, and slavery, for unexpected cataclysms occur, and the power of the elect swept off, as was the case with the priesthood of the Roman church, in France, Italy and Portugal. The decline of Indian freedom began with the degeneration of the people, who were brought under the priestly law of caste, and allowed to remain in utter ignorance. Missions were neglected and allowed to shift themselves in the so-called depressed classes, which number about 140 millions. Man instead of being elevated, became a degenerate, intellectually feeble-minded, and physically a slave to do the work of a beast. The result we see in India in the battalions of coolies struggling for existence. Such a sight as is to be seen in Indian railway stations, at the arrival of passenger trains, when these men are seen actually engaged in hand to hand fight, to get the luggage of the passengers is seen nowhere else. This kind of life reacts upon the nation, and a way must be found to make the burden of the poor easy.

What is the cause that India should suffer in this frightful way ? Why should not means be found to make the life of the poor easy ? India in the ancient days was considered to be the richest in the world and the traditional Pagoda tree was then flourishing. What made the people to decline, after having reached such a high degree of civilization ?

It is only when you examine the peasant Indian villager, that you realize how much understanding he has ? He is the most simple looking individual, contented with a little sattv or fried gram and water. He remains the same while the whole world is moving ? Look at the Chinese shoe-maker and compare him with the Indian shoe-maker. Look at the Japanese artizan and the Hindu; what a difference there is in the general intelligence of the one compared

to the other. Why should not the Indian artizan get that amount of happiness and enjoyment in India, which his brother gets in Japan, China, or in the United States ? This is a great work, a noble work, and much depends on the kind of religion which the householder professes.

The religion of the Buddha was intended for all castes. He made no distinction between the Brahman and the Sudra. To all HE gave the ambrosia of the eternal Dhamma. As we see today, the first query which a man has to answer when he is confronted with another native of India, is about his jati, and on that depend the treatment he is expected to get. The same question was put to the Great Teacher by the Brahmins 2500 years ago. What is your caste ? And the Buddha in reply said, "Do not ask my caste, ask about my conduct", and the Buddha by His all-embracing Doctrine of Love taught that a man whatever his caste, one become great, provided he follows the laws of eugenics and morality. He was not the teacher of a special darsana, like the system of nyaya, or yoga or sankhaya, and He did not wish to keep one class of men above, and another class below, teaching them to hate each other. He extolled Truth, and set Karma, Vidya and Dharma above wealth and high birth. Karma is good deeds bearing good fruits : Vidya is science of trade, agriculture, industrialism and navigation : Dharma is righteousness. To make all happy contented, loving and to practise the virtue of mercy was His object, and in fulfilment of this great mission, He set to work, and succeeded in discovering a Path which is safe, and a path in which all can travel. He founded a Religion with the lesser and greater precepts. One for the Householder, the Agarika, and another for the Ascetic (Anagarika) who renounced the life of the householder. The former was intended for those who wished to enjoy a life of pleasure, engaged in arts, trade, agriculture, to produce wealth. The Anagarika saw a burden in the family life, he therefore wished to be free from the cares and anxieties of the family man. It was the life of absolute freedom, fearing none, and showing patience, forgiveness, love, and devoting himself for the welfare of others. The householder was the sower, and the religious man was the fertile field, and good deeds were the seeds that the householder sowed.

The twice-born class had his Bible, and he had also the Brahman priest to officiate at his altar and propitiate the family god, but the non-Brahman of the Sudra class, was debarred by the law-givers from reading the Veda, and taking part in the Brahman rituals. What was he to do ? To be a perpetual slave does not tend to elevate life, and the Buddha in opening the gates of immorality, welcomed to the Bhikkhu life, men of all castes, trained in the Tathagata Vinaya, the Discipline of the Tathagata, and they were sent among the people to preach and teach. The Bhikkhu settled in the village, opened his school, got the village children together, taught them morality, science and religion. The vihara school became the centre of the



village, and once in a week men, women, and children assembled in the village Dharmasala, to listen to the teachings of Buddha's Law of Love. It was a comprehensive morality. Once in a fortnight the village folk, dressed in white, spend twenty-four hours in the village vihara, in devoting themselves to the good law, and abstained themselves from all householder's duties, to lead the celibate life. Every village in Buddhist lands has the beautiful vihara, with the small cheti, the courtyard, where the branch of a sacred Bo tree flourished giving cool shade to those who sat under it to meditate.

The first principle of the Religion of the Buddha was prevention of cruelty to animals, followed by the five principles to be observed daily by every householder, viz., to abstain from killing, from taking illegally things which belong to another, from violating women who were under guardianship of their own kith and kin, from lying and slander, and from taking intoxicating liquor and drugs. This was the ordinary code of social morality which the Buddha emphasised, which every householder who wishes to be born after death in heaven, should observe.

In the *Sevitabbasevitabba Sutta* of the *Majjhima Nikaya* the Tathagata taught the Dhamma of association and non-association, which included the five precepts as well as the laws of friendly speech, which when cultivated developed love, unity, concord, pleasantness, and a desire to know more of the higher laws of Truth. Hatred, covetousness, superstitious worship ceased, because the mind was trained to follow the ethics of a higher life, and love dawned and universal kindness reigned. The doctrine of Karma was taught which enunciated the principle that by doing good karma you enjoy good fruits ; by doing evil deeds, you suffer. Along with the law of Karma the householders were taught to believe that the life of man did not cease to exist here but that according to the Karma, it was born again.

The law of self-development was simplified into a mathematical formula. Hatred quickened the decline of self, and extending love to all expanded self and quickened development. This wonderful doctrine the Buddha enunciated, and enjoined the Bhikkhus to preach it to the Kshatriyas, Brahmans, Vessas, and Sudras. In the *Sigala Sutta*, *Digha Nikaya*, He gave a synopsis of the duties of the householder, wherein he was taught how he should live in this world bringing happiness to himself and to the world. His social duties under the all-embracing law of Buddha's love, widened, and from the self it expanded till the whole breathing world became one with self. Buddha was the first Aryan teacher that prohibited the sale of human beings, of weapons used for depriving life, of animals for slaughter, of poisons for killing purposes, of intoxicants that produced disease, making man insane and caused so much domestic misery by reducing him to poverty. He held up the lofty ideals of Buddhahood, and Arahatsip above divinity whose consumation

depend on the observance of the ten paramitas. Woman and man were equal in the presence of the Good Law, and by evil doing woman and man are both liable to undergo the same kind of suffering in the next world. Nirvana was the appanage not of one sex and of one caste. Women were free to follow their own individual aspirations. The Order of Bhikkhunis was the refuge, and saintly woman found an asylum in the Bhikkhuni viharas where they could, without molestation, live the higher life.

The householder according to his ability to lead the spiritual life, was given the rules to observe. Daily he had to observe the five rules, and also to practise the ten manusya dharma : weekly, or fortnightly he had to observe with his wife, the right rules or silas, enjoining the partial observance of the celibate Brahmachariya life for 24 hours.

The fruits of holiness were for the Bhikkhu and the Upasaka householder. The Arahant stage is only for the Bhikkhu, which is the highest, but the householder had other three stages of holiness, viz., the Sotapatti, Sakadagami, and Anagami. The Sotapatti householder observed the five silas. Even at the risk of his life the Sotapatti Upasaka or (upasika the female devotee) will not violate the five silas. The stage of Sotapatti is the path of the elected one, *niyato sambodhiparayano*. Men and women remaining as householders are able to reach either of three states of holiness in numerical order, 1st. Sotapatti, 2nd, Sakadagami, 3rd, Anagami, The Anagami, although a householder, yet lives the Brahmachari life permanently. The Arhatship is for the one who abandons the home-life, and men and women were allowed to enter the order of Bhikkhus and Bhikkhunis after they had received the consent of their parents or guardians.

India was the home of the religion of the householder. According to the Brahmanical laws of social polity, the large mass of people, who were not of the twice-born class, practically were precluded from accepting the higher laws of Brahmachariya, and they were debarred from practising the life of yoga. To this large community the Buddha's law of love, and the Discipline which He had in his mercy inculcated and called the Aryan Discipline were meant. For the first time the teeming millions of India received a Religion, and they were given the chance to go through a Discipline, which helped them to be religious. The sensual life of the householder underwent a change, the rich became more unselfish : his superfluous wealth was given to the social betterment of the poor. The king lived the religious life of the householder on the uposatha days, took part in the holy life, eating the same food with the ordinary upasaka, wearing the same kind of white dress. On that day, once in a week, or in a fortnight, or in a month, the king and the subject met and listened to the sweet doctrine of the Buddha's love to all.

For full one thousand years India had forgotten to observe the principles of the Law of Love. We see the effect of the neglect when we look back to the glorious period of Aryan culture, which produced emperors and kings of the type of Asoka, Kaniska, Siladitya, and Dharmapala. We see the non-Aryan lands today where the Aryan Dharma of the Buddha helping the people to be contented, happy active and free. Which of two countries afford a pleasant picture, Burma and Buddha's law of Love or Bihar without the law of Buddha's love ? Take up the life of the householder as enjoined by the Buddha, and see whether it is beyond you to accept it. Make the effort and see whether you can follow the principles in your daily life. A little self-denial is all that you need, and you will feel the pleasant delight in being able to realize the majesty of a purified life of contented cheerfulness, without the fear of being hated by those who are wearing the sacrificial thread. Without the Law of Love of Buddha, there will be always hatred shown by the twice-born to the non-dvijas, for at the initiation of the Brahman boy when he is given the sacrificial thread, he is taught not to look at the face of the Sudra during three days. Can there be love in the heart of a man who shows such a feeling towards his fellow men ?

Study the Buddha's Dharma, and you will see how elevating are are His teachings which He gave in all compassion to the millions who stood outside the pale of the elect. Surely the people of India under the Emperor Asoka lived happier and better lives than under the kings of the Mogul period. For full one thousand years India had lived without Buddhism, what have the people to show as a record of triumphant deeds ? But looking at the past, when the religion of the land was the Dharma of the Tathagata not one caste but all were happy, contented and free. To the present generation of Indians, I bring the message of Buddha, and I ask them to investigate into the Doctrines that He taught, and follow them if they are good. Without inquiry it is not proper to condemn a code of morality which is so admirably fitted to develop the Aryan consciousness in the path of enlightenment and spiritual freedom.

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## 18. The Duty of the Bhikkhus and Laymen

THE Bhikkhu who does not observe the precepts and leads an unworthy immoral life is called a 'Samana preta' which means a dead ghost and he is also called a 'mahacora' great thief. The bad upasaka is called 'upasaka chandala'. The duty of a good Bhikkhu is to study the Dhamma, to attend to the daily duties in connection with the worship of the Buddha, to keep the arama 'temple premises' clean, to get his food by begging, to practise kammattana for the development of his psychic faculties and for the attention of passions. He has to observe the disciplinary rules of perfect conduct : has to control his sense organs in walking, standing, sitting, lying down, moving from place to place, and to cultivate attentiveness coupled with wisdom in every act he does. He has to observe the rules of perfect livelihood in order to get his food (ajiva parisuddhasila) : and make strenuous effort to prevent sinful thoughts arising, to create good thoughts and to fertilise them, he has to resolve that either he shall die in the battle field of psychical progress or conquer and avoid all passionate and sensual longings : cast off all angry thoughts and hatred : not let the mind become indolent and slothful, and his perceptions weak : nor let restlessness and scepticism have control over him. (The five nivaranas are kamachanda, vyapada, thinamiddha, uddhacca, kukucca and vicikicchā). His mind must not dwell on any other subject outside his special psychical field of activity. He should practise wakefulness by sleeping only four hours during night, that is from ten o'clock to two o'clock in the morning, and from two o'clock in the morning to use the cloister. Cleanliness is absolutely necessary for the psychical student. The Lord Buddha emphasising cleanliness declared that the observance of cleanliness is the fulfilment of the law of the Buddha. Physical cleanliness is a corollary to mental purity. If the oil is impure, and the wick not trimmed and lamp full of dirt the light could not be bright. Dirty nails, unkempt hair, ill-smelling

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

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

The Blessed One made no distinction of Bhikkhus and Bhikkhunis, upasakas and upasikas. They were all to learn the Pali Dhamma and study it and proclaim it for the welfare of others. The

consummation of the Brahmachariya life was not only for the Bhikkhu and the Bhikkhuni, but also for upasakas and upasikas. The door to Nibbana is open to all. The highest Arhatship was not the monopoly of the male species of human beings. It was the appanage of both men and women. Both Bhikkhus and Bhikkhunis were allowed to preach the Dhamma to laymen and laywomen.

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

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

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

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

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## 19. Practical Instructions to Brahmacharis

### I

OUR LORD BUDDHA taught the doctrine of the holy perfect life whose consummation is the realization of eternal happiness — the state of Nirvana, which is two-fold - upadhisesa nibbana, and anupadisesa nibbana. The first state is to follow the precepts. It is absolutely necessary to have faith in the Lord Buddha as the incomparable Promulgator of Eternal Truth. It is necessary to have faith in the life-giving Dhamma and in the Sangha of perfect men, who have reached the superdivine state of Arhatship.

The eight rules are for the householder: To abstain from destroying life, taking things not given, sexual pleasures, lying, uttering harsh words, slandering, unprofitable conversation, taking intoxicants, taking solid food after the sun passes the meridian, dancing, sensual music, foolish shows, wearing garlands, perfumes, cosmetics, and other unguents to beautify the skin, using high and broad beds. Those who wish to live the higher life to realise Nibbana (*Nirvana*) should wear the yellow robe, and live in a Monastery, and beg his food and not touch or ask for gold and silver. He has to follow the Eight Principles of the Perfect Path. They are,—

- (1) To have Perfect Views, i.e., to study the 12 bases of Law of Interdependent Causes and Effects ; to study the four sublime Truths ; that there is pain, suffering, misery unhappiness, that such are due to Ignorance, that all such suffering can be annihilated ; that the Way is the Eight fold Noble Path.
- (2) Perfect Desires. To adopt a life of Renunciation of ignoble sense pleasures ; of showing mercy to all, and of loving kindness to all. These two categories form what is called in Pali Panna, Sanskrit Prajna, Supercosmic Wisdom.
- (3) Perfect Speech. To abstain from falsehood, slanderous speech, harsh words, and unprofitable conversation. To speak the truth always, to use such words as will create concord not discord, to use sweet mellifluent words of peace and harmony, and engage in conversation that tends to progress, to meritorious activity etc.



- (4) Perfect Deeds. To abstain from destroying life ; from taking things that belong to others ; from all sensual demoralizing associations ; to save life, to make others to abstain from destroying life ; to practise charity, to observe the perfect life of physical and mental purity.
- (5) Perfect Livelihood. To abstain from selling animals to be slaughtered ; liquor and other narcotics ; poisonous substances, selling human beings ; and murderous weapons.
- (6) Perfect Endeavour. Persevering effort to destroy evil thoughts that have arisen ; persevering effort to prevent evil thoughts to arise ; persevering effort to create good thoughts, persevering effort to retain and increase good thoughts.
- (7) Perfect Memory. By continuous analysis of the human body physiologically, anatomically, biologically memory is to be strengthened ; by continuous analysis of sense feelings and sense organs in their threefold aspects ; analysis of thought consciousnesses in their 89 aspects ; analysis of the 5 obstacles to psychic progress and of the 7 principles of Wisdom to psychic expansion and growth.
- (8) Perfect concentration of Purified Meritorious Thoughts by the practice of the Four Jhanas or Dhyanas.

The ten evils, Dasa Akusala, that have to be avoided daily are—

Killing, stealing, sexual immorality, falsehood, slander, harsh words, useless unprofitable talk, covetousness, hatred and avoiding the acceptance of unscientific views.

The Ten Good things, Dasa Kusala, that are to be practised daily are—

Giving charity ; observing the ethical rules of morality ; creating and developing meritorious thought activities ; showing reverence and hospitality ; serving others and nursing the sick ; offering the result of meritorious acts to others ; acceptance of the results of meritorious deeds thus offered ; preaching the Dhamma ; listening to the Dhamma ; clarifying the mind from false theological views.

(MBJ Vol. 40, January & February 1933)

## II

### Precepts to be Observed by the Brahmachari

The Bhagavan Buddha is my Guru and Teacher ;

I follow His precepts and His teachings, and

I take the holy, sinless, Brahmacharis as my example.

I surrender my life at the altar of Humanity

I will show mercy and compassion to all living beings.

I shall abstain from destroying life.

I shall practise charity and give to the needy ; and help the poor by giving food, drinks, clothes, &c.

I shall never dishonestly take others' things

I shall abstain from sensual pleasures, and avoid women, singing parties, dancing girls, theaters, bad friends.

I shall always speak gently, never harshly and avoid falsehood, slander, useless talk. Only words of truth I shall speak.

I shall not associate with gamblers and drunkards.

I shall not show malice and covetousness.

I shall not hate others nor show illwill.

I shall not accept any statement as true that goes against the welfare of others and produce pain to others, and reject that which goes against the Law of Karma.

I know that there is pain and suffering in this world. Painful is birth, the child and the mother both undergo pain. Disease and sickness, old age and death, separation from those whom we love, union with those whom we dislike, all associations, sensations, perceptions, volitions, and thoughts that are unpleasant produce misery and mental suffering.

I abandon all desires that produce evil Karma

I will cultivate all desires that are elevating, holy, and productive of good and guard the eye, the ear, the nose, the tongue, and the body from evil sights, evil sounds, evil smells, evil tastes, and evil contact.

All things change, change is the law. The human being is always changing. For 10 months in the mother's womb there was a gradual process of germination, beginning in a germ cell. From birth to death there is change. Black hair turns grey, skin gets wrinkled, limbs become weak, teeth fall, ears and eyes lose their power. In old age, in sickness there is suffering, and the dying man feels pain.

Change and misery go together. The wise man therefore avoids clinging and renounces such pleasures as shall bring ultimate pain. He has no pride, and accepts the law of growth and decay as natural. Prosperity gives place to poverty, profit to loss, praise to blame happiness to misery, and vice versa.

Avoid the path of injustice. To please friends, relations, one should never do an unjust act. Never do anything in anger and malice, and show no fear and do no cowardly act and avoid doing things foolishly. Ignorance is the cause of all suffering ; ignorance prevents man from being happy. That which produces pain and evil should be avoided. That which brings happiness and peace should be promoted and developed. Activity in doing good is the law of progress. Delay and neglect produce suffering and misery. Nothing should be done without thought. Sitting, standing, walking, lying down, every movement of each limb should be associated with consciousness. Memory should be cultivated. Strictly follow the Noble Middle Path, avoiding ascetic practices and life of lust.

Scientific studies promote the growth of consciousness, and help the acquisition of Wisdom. One should never dogmatise ; but always analyse. To promote the growth of both body and mind it is necessary to have the four requisites :—

- (1) Proper clothes to cover the body and to protect it from heat and cold, from mosquitoes, insects.
- (2) Nourishing diet to build up the body to do good deeds.
- (3) Seats and residence that are healthy and hygienic.
- (4) Medicaments when the body is overtaken by disease.

Bodily cleanliness is a necessity. Nails, hair, teeth should be kept clean.

Conceit, pride, egoism, stubbornness, harbouring anger, self adulation, malice, hypocrisy, cunning deception, running down others are contaminations.

The godly attributes of love, compassion, delight and equality should be practised.

Generosity, Pleasant speech, Brotherhood and Altruistic Service are the virtues of harmonious association.

Inasmuch as all good deeds proceed from the elements of Renunciation one should always strive to avoid sensuous pleasures, that are correlated with sin and lust.

Slothfulness, restlessness, irritability, unscientific scepticism blur the mind. Sleep should be regulated. There should be union between sleep and wakefulness.

Breathing should be cultivated rhythmically and consciously. The spinal cord should be strengthened by sitting straight and cross legged. Avoid association and practise solitude daily for some time. Give up desire for happiness in celestial realms after death. Exert to realize the unconditioned, infinite eternal happiness of Nirvana, in full consciousness in this life, on this earth. Freedom is Wisdom's highest gift, depending on perfect Brahmachariyam.

(MBJ Vol 22. Nov. 1914)

## 20. Desire in Buddhism

SUPERFICIAL students of the religion of the Lord Buddha, especially the followers of dogmatic beliefs, find fault with the teachings thereof that they destroy desire, and that a religion that destroys lofty desires is a pessimism, and that European races shall never accept such a religion.

Unfortunately for the cause of Truth no attempt has been made to show the hollowness of such a baseless assertion, and the Bhikkhus have not done their duty to proclaim what the Blessed One taught. The three hundred millions of European peoples were satisfied with the Semitic religion of Canaan, and did not wish for more light. The Buddhist Bhikkhus and the more intelligent lay Buddhists have no idea of the conditions prevalent in Europe. For nearly fifteen centuries the European nations lived isolated, and when they woke up from their long sleep it was not to preach culture or religion that they crossed the oceans, but as apostles of the God of Mammon.

“A rabid race fanatically bold,  
And steeled to cruelty by lust of gold  
Traversed the waves, the unknown world explored ;  
The cross their standard, but their faith the sword ;  
Their steps were graves ; over prostrate realms they trod  
They worshipped Mammon while they vowed to God.”

Study of religion and the inquiry into the philosophies of ancient India began after the Upanishads had been translated into Latin, and the first philosophical thinker who investigated the Upanishads was the German philosopher Schopenhauer. He had read of the sublime life of the Buddha and found in the philosophy enunciated by the Great Teacher a resemblance to his own philosophy which was generally known as a philosophy of pessimism. Schopenhauer was more a student of the philosophy of the Upanishads, nevertheless his sympathy with Buddhism was enough for the common man to

denounce Buddhism as a pessimism. It proclaimed the Four Noble Truths, and the first Truth was Sorrow, and a religion that proclaimed sorrow as its first principle was not the religion for the materialistic European. He was frightened to think of sorrow, and like the ancient gods who trembled when they heard for the first time from the Blessed One the doctrine of Transcendency, (anicca), the dogmatists, theologians and hedonists shouted, "Away with Buddhism; we don't want it, it is a pessimism, and a religion that killed all desires. The pleasure of life, the high hopes were not to be given up, and a religion that killed all desires may be good to the people of India, but not to the virile European." Since the time of Schopenhauer the baseless assertion is repeated to the great detriment of philosophical enquiry.

Let us make a serious inquiry whether the Great Teacher did actually teach such a gospel to the world. Remember India is a continent, not like Palestine or Arabia, peopled by wild, roving Semitic Bedouins, children of the desert, and that it is a vast country peopled by highly spiritualized races, with a civilization going back to thousands and thousands of years, and the cradle land of religions and philosophies. In a country where religious inquiry is man's birth-right, dogmatism has no place. India never knew in its long record of history to persecute people for their religious opinions. The persecuting spirit of religious tyranny began with the Semitic. Jehovahism, and later ruthlessly followed by the founder of Islam. The Semitic spirit was implanted in the Latin and Teuton heart after the introduction of the Semitic doctrine of Palestine into Europe. Never having had a religion with a history and theology among the European races, it was a quite easy for the promulgators of the Semitic faith to impress on the European mind the terribleness of the Jealous Jah of Mt. Horeb. Europe succumbed, and its future was made a blank by means of terrifying dogmatism ending with hell fire and brimstone to eternity.

Barthelemy St. Hilaire in France frightened the people of France by the pronouncement he had made that Buddhism is an annihilation. One hell fire was enough for the people, and if another was to proclaim annihilation, why the people will go mad !

In England the missionary was the sworn enemy of Buddhism. He proclaimed that it was a downright heathenism with devil worship as its complement. It was therefore fit for the cannibals, and the missionary actually proclaimed in his annual report that Buddhist parents did offer their children to crocodiles. With widow burning, infanticide, and the hideous Juggernaut car like the Moloch of the Old Testament demanding human holocausts, and worshipping stocks and stones, which the puritanic people of the British isles were asked to believe by the missionary, there was no hope for the acceptance of the Truth which the Great Teacher proclaimed to the Aryans of ancient India.

Recently a book was published under the title of "Trade, Politics and Christianity" by Longmans, Green & Co. Its author was one Mr. A. J. Macdonald, M.A., and the head-hunter of Imperialistic politics, who knows all about the African hippotami and Rhinoceros and the Cannibals of Africa, has contributed a glowing introduction thereto. This head-hunter with the seriousness which make us blush says "Perhaps Pity as a cosmic force, was only born with the ministry of Christ." The history of the Inquisition, the slave trade in the hands of the British for nearly three centuries, the annihilation of the Tasmanians, the introduction of Opium into China at the point of the bayonet, the introduction of firewater into countries where no poisonous drinks were known before, the annihilation of the ancient people of Central America, the partial destruction of the Red Native races of North America, the lynching of helpless Negroes in the United States, the destruction of the feathered tribe for their beautiful plumage to adorn the heads of women, are all due to the birth of pity in the hearts of the followers of Christ. The man has not read the Old Testament seriously and critically to find out what its contents are, and he has not seriously investigated into the dogmatics of Christianity with an eternal hell in flames.

It is the desire to realize the highest happiness that prompts the Buddhist to become an Arhat and realize the highest wisdom ; it is desire that prompts the good man to aspire for imperial sovereignty of a Chakravarti ; it is desire that prompts the thinking Buddhist to do good deeds and give the merits to others. Meritorious desires

prompted the great Buddhist King Asoka to send missionaries to the then civilized countries of Asia ; it was desire that prompted the righteous emperor to give his own son and daughter to the Buddha sasana ; it was the noble desire to save that prompted the Prince Mahinda and the Princess Sanghmitta to go to Ceylon to preach the Dhamma to the men and women of Ceylon 222 years ago. It was desire that made the immortal Buddhaghosa to leave India and go to Ceylon and write the Pali Commentaries.

Desire is of two kinds, the noble and the ignoble. Noble desires prompt man to do works of charity, they make men sober, enlightened and good ; ignoble desires make men to adopt the policy of Machiavelli, to distribute opium, intoxicating liquor, and introduce syphilis and create bastards, and murder helpless people for the sake of rubber, gold and land.

Buddhism condemns ignoble desires, and emphasises on the necessity of cultivating noble desires. Buddha condemned (*Tanha*) craving and lustful desire (*Chandaraga*) ; and emphasised on the development of (*Chanda iddhipada*) the will to develop lofty desires, and to create (*punnabhisamkharas*) meritorious deeds, words and thoughts. *Tanha* and *chandaraga* are born of Ignorance ; *chanda iddhipada* and *punnabhisamkharas* are born of (*Pragna*) Divine Wisdom.

All good deeds, good words, good thoughts proceed from the element of Noble Desires, the *Nekhamma dhatu* and the *Nekhamma sankappa* of the Aryan Noble Path enunciated by the Blessed One the Buddha Sakyamuni.

*Section II.—Aryadharma of Sakyamuni Gautama Buddha, 1917.*

## 21. Karma Activity and its Fruits

KAMMA or (Karma) is deed, and vipaka is the fruit. The field of activity is called karma kshetra. The thoughts or Vinnana are called (bija) germinating seeds.

The living being is composed of the five skandhas, which are rupa, vedana, sanna, samkhara and vinnana. Rupa is the physical body composed of the four great changing elements, *viz.*, pathavi, apo, tejo, and vayo, which may be called the hard, or solid ; watery or liquid ; fiery or heat ; and the windy element or air. The physical organism when analysed may be divided into these four constantly changing elements. They are called the mahabhuta or the upadi rupa.

The development of the human cell in the womb of the mother is a subject of scientific study to understand the evolution of the embryo. Embryology, geology and biology are subjects that a student of the Abhidharma should study to know something of the evolution of the kalla bija (germinal seed) in the mother's womb. From the moment of entrance of the seed into the womb it begins to go through the manifold processes of embryological evolution for nearly ten months, if in the interval no catastrophe falls to destroy the embryo.

In the ancient days in Egypt before its grand civilization was ultimately destroyed by the early Christians, the ancient Egyptians were taught that the deity formed man out of the earth. In the work called the "Dawn of Civilization" by Professor Flinders Petrie is given an illustration showing the formation of man by the deity from the earth.

If only people were taught the manifold process of the evolution of the embryo, each one would then think that he began his career in the protoplasmic stage, that he first entered the tabernacle as a spirit and lived in darkness for nearly 300 days in the womb of his mother. There is no transmigration of a separate atman or soul in the animistic sense in the psychology of Buddha. There is the skandha parampara and the chitta parampara without a break in



continuity according to the Law of Cause and Effect. Man is materialized karma and karma are the thoughts generated in consciousness. Karma generated by evil thoughts are called demeritorious karma producing sorrow ; karma generated by pleasant thoughts are called meritorious karma productive of happiness. Every ideation is a potential karma. Covetousness, anger, and unscientific comprehension of Dharma produce evil karma. Loving kindness, non-anger and scientific comprehension of Dharma produce good karma. Sankharas and the realm of fruition are interdependent. Every sankhara has its sympathetic realms either in the kamaloka or rupaloka or arupaloka.

To give a concrete instance ; the eye sees, the eye consciousness takes cognizance of the form, and then goes through the stages of reception, deciding, fixing and the final impression is made after the fourth revolution of the fixing thought is associated with lobha, dosa, and moha, or alobha, adosa and amoha, Man is born of karma ; his own karma are his relations, his karma in his refuge ; he is the inheritor of his own karma. No god, creator, priest, brahman or king can interfere with his karma. Good karma elevates man, and his thinking power is purified and strengthened. Resoluteness to achieve great things has to be cultivated. The welfare of the world should be the impelling force to achieve great things. Compassion must always follow resoluteness. Every evil thought is reborn if not destroyed ; so does also a good thought. The karma generated in the past may all be destroyed by the accumulation of good karma. By the superabundant accumulation of good karma by strenuousness in this one life can emancipation be purchased. This is the secret that Buddha discovered under the Bodhi Tree.

Who created skandhas ? such a question is out of place in the psychology of the Abhidharma. There is no creation but growth. When the lady in Uncle Tom's Cabin asked the negro girl Topsy, " Who created you," ? she answered " I grewed, nobody created me". The Rupa skandha is undergoing changes momentarily. For two consecutive seconds there is no identity of even a particle of matter, but only continuity without a break. Man is therefore a highly complex compound, psycho-physiological in nature, undergoing changes with electronic rapidity, influenced by environments, of cold, heat, and feelings associated with pleasure, non-pleasure, and indifference, influenced by perceptions and apperceptions, by means of objective pictures, forms, living and artificial, objective and subjective, creating karma with every volition, and consciousness taking cognizance of the whole phenomena " within this one fathom long body, Man is a creative being. He imagines things and gives life to them. According to the capacity of his own imagination he creates, and the phantoms that he creates become the bases of metaphysical superstructure.

In primitive society man is like a child willing to believe and to accept what he has heard, and that which is put before him in a persistent form he willingly accepts. Religions founded on metaphysical speculations belong to the region of myths. An ascetic constitution given to prayer and fasts becomes a prey to objective hallucinations.

Nothing is more easy than to form a new religion provided the man who wished to impose his views on others had the wilfulness to become a charlatan. He must lose his sense of shame, and be willing to sacrifice his life. He should follow the path of the ascetic, and practise austerities in the way of fasting and live in solitude in some mountain fastness engaged in prayer. Asceticism is an essential requisite. Fasting and prayer and living in a mountain fastness have been a *sine qua non* with all religious promulgators. Moses was forty days and forty nights without food and drink in the mountain of Sinai. Jesus was engaged in fasting and prayer, and he especially recommended them to his disciples, Mohammad before he preached the religion of Islam was given to much fasting and prayer. Each individual according to the Aryan theory has an *ishta devata*.

The Prince Siddhartha too heard the voice of Mara, chief of the celestial region, who promised all things on earth if he would give up his quest. The Prince was not satisfied with the material and divine pleasures of the lower and the higher heavens. The voice of Mara, was a kind of will-o-the-wisp, but he did not follow it. The greater gods appeared before Him, and when they found that His quest was different from all other people they worshipped Him. Religions that do not teach the doctrine of Kamma may be called micchaditthi. Certain religions do not teach a past but teach a future, and those that ignore the teaching of kamma may be called nihilistic. They teach a beginning a few thousand years back, and an endless future either in a pleasurable or unpleasurable state. Any religion that ignores the doctrine of cause and effect is unfit for the thoughtful. The principles of Kamma and vipaka taken together postulate the scientific theory of the Conservation of Energy. Man is like an electric dynamo generating energy (Karma) every second. The mind is like the cinema machine.

Kamma paccayo and vipaka paccayo are two of the twenty-four paccayas which form the basis of the seventh book of the Abhidhamma called the Patthana. The Patthana doctrine shows the cosmic process in its entirety, and the fulness thereof can only be appreciated by the superior beings as the Buddhas and the Arhats. The twenty-four pachchayas are *hetu* ; *arammana* ; *adhipati* ; *anantara* ; *samanantara* ; *sahajata* ; *annamanna* ; *nissaya* ; *upanissaya* ; *purejata* ; *pacchajata* ; *asevana* ; *kamma* ; *vipaka* ; *ahara* ; *indriya* ; *jhana* ; *magga* ; *sampayutta* ; *vippayutta* ; *atthi* ; *natthi* ; *vigata* ; *avigata*.

The Doctrine of Karma has been distorted by those who have not comprehended the subject in its entirety. The Blessed One enunciated the doctrine from the scientific standpoint and psychologically explained it to His Bhikkhus. The Karma doctrine was known to the Jatila ascetics of the Upanishad school who kept the sacred fire and these only were admitted to the Bhikkhu Order by the Blessed One without letting them go through the four months' probation (parivasa). The members of the Sakya family were also exempted from the rule laid down about the parivasa.

The members of Sakya family were exempted from the probation rule because they were related to the Blessed One, and the Jatila ascetics who kept the sacred fire because they accepted the law of Karma.

In the Chandogya Upanishad, Yajnavalkya is asked to explain the doctrine of karma, which he does in secrecy, thereby showing that it was an esoteric doctrine explained only to the followers of the Upanishad. The fact is mentioned that Yajnavalkya explained to Artabhaga in secret the doctrine of karma and nothing more is recorded.

It was left to the Blessed One to explain the important doctrine in its fullness to His Bhikkhus and the lay followers.

Subha the young Brahman, son of Todeyya chief of the Todeyya school, one day came to the Blessed One and asked Him what is the cause that one man is born poor, another rich, one of low birth, another high ; and the Blessed One explained that it is due to their karma.

The karma kanda of the Brahmanas did not give the rationale of the psychological operation of the doctrine of karma. To them karma was sacrifice and observing the rituals according to the Veda. The exoteric rituals, ceremonies, sacrifices, etc., formed karma to the Brahmanas. They had no idea of the operations of the karmic law from the standpoint of yathabhutanana which was the discovery of the Blessed Tathagata, after He had won the divine knowledge of looking into the past, and looking to the future, after death. By the science of pubbenivasanusmriti the Blessed One obtained the divine knowledge to look back into the past births of the individual and also to the past history of the earth. He saw the cosmic destructions and the reconstructions of countless billions of solar systems ; and by the divine eye of dibbachakkhu. He saw the future of the living being, how death follows birth, according to the karma he has done during life. Good deeds produced good fruits which gave birth, according to the karma he has done during life. Good deeds produced good fruits which gave birth to happiness either on earth or in heaven ; bad deeds birth in a state of suffering on earth, or in a purgatory or in the animal kingdom.

The fire—worshipping Jatila ascetics practised the Jhanas and abhijna, and obtained iddhi, and they looked to the past for many kalpas, and promulgated the law of good and bad karma.

After the attainment of the divine knowledge of looking into the past and looking to the future, the Blessed One did not rest, but pushed on in search of further wisdom, and then the supreme knowledge came that shook the foundations of the earth and heavens. The secret of life was revealed for the first time, and the Blessed One discovered the great Law of Continuous Dependent Causality. Imasmin sati idam hoti imassa uppada idam uppajjati, yadidam avijja paccaya samkhara, &c.

A creative beginning was found to be baseless ; and equally false was the belief that life ends in annihilation. The law of change in its fullness the Blessed One comprehended, and the knowledge based on wisdom came to Him that nothing is permanent and nothing is annihilated, but only change in continuity. The error of the Egoists was that they took it for granted that things are permanent, and that a deity created matter out of nothing, at a certain period in the past. Fatalists formulated the erroneous idea that everything is predestinated, and that there is no need to make an effort to change the course of affairs. With a beginning in the past and an ending at death cannot but give rise to the error of nihilism. The ethic of nihilism was hedonistic enjoyments which gave rise to the saying "let us eat, drink and be merry for tomorrow we die". The ethic of Fatalism gave birth to the error of bodily mortification. Fatalism when associated with the idea of a deity creating the world is destructive to self and the world. The belief that a deity created the world several thousand years ago makes the muddle-headed individual to invent a code of ritualistic practices to propitiate the deity by offering bloody sacrifices.

At the time when the Blessed One began to promulgate the Great Law of Dependent Causality with its corollary the doctrine of Karma, India had accepted the broad principles of ritualistic practices called the karma kanda which made the followers of the Brahmins to give bloody offerings to the deity. Fatalism made the followers of the doctrine to adopt the ascetic life in its fullness, subjecting the body to extreme pain. Those who neither followed a deity nor adopted the ethic of the fatalist took to the nihilistic ethic of sensual enjoyments. Priestcraft naturally operates in full force when people are believers of the creative doctrine by a deity. With the deity is born the devil, and the poor people to escape from the devil have to propitiate the god, and the priest rule then begins. Darkness appears with priest rule, because the devil is given a permanent place to torture the people. The priest gains his livelihood easily.

Nothing is permanent, nothing is annihilated, there is a continuity in the working of the Law of Cause and Effect in the change from eternity to eternity. Misery and happiness, profit and loss, praise and blame, prosperity and adversity, these are the links in the long chain of cause and effect. There is no creation and no annihilation, but only change.

Everywhere we see only motion and activity. The atom is breaking to electrons and all life seem—to follow a kaleidoscopic activity with the continuous productiveness of a cinema. Activity is the law of life. Karma and Vipaka follow each other as night follows day. The wise man comprehending this great law avoids evil, does good and makes the effort to purify the heart and live in peace with all, sending forth love to both god and devil, man and animal, and shows that he is grateful even to the shady tree that gave him shade.

*Section II—Aryadharma of Sakyamuni Gautama Buddha, 1917.*

## 22. The Noble Eightfold Path

THE Lord Buddha in the wisdom of His omniscience and great compassion discovered the Way that leads to supreme happiness here and after death in the higher heavens. He found that the human being has no known beginning, and that he is born here according to the karma deeds that he had done in his previous births. In this life the human being by his thoughts, deeds and words create karma. Good thoughts, good deeds, good words create good karma ; evil deeds, evil words, evil thoughts create evil karma. In the past kalpas, in many births the human being had created both evil and good karma, and in this life he reaps the results of both the good and the bad karma that he had done previously. The karma that he does in this life will have their effects in after lives. Certain karmas that he had done in past lives not having had the opportunity to produce their effects, they lie in wait till the opportunity arrives. Such karma is called *aparapariya vedaniya karma*. In this life certain people abstaining from evil do good deeds, and yet we see them suffering ; and the answer is that their suffering is due to the remnant of evil karma they had done in the distant past. The opportunity having been found the evil karma begins to operate. We see men doing evil deeds live happily, the answer is that it is due to their good karma of the past. The incomprehensible complexity of the karmic law is only grasped by the omniscient Buddhas and none else. Those who do not understand the processes of the karmic law either adopt the materialistic theory or depend upon the fatalistic idea or come to think that everything happens according to the will of a capricious deity. In this connection the *Maha kammavibhanga sutta* of the *Majjhima Nikaya*, translated by Lord Chalmers, should be carefully read. Man is the result of his own karma. So long as he continues to think erroneously he will have to bear the burden of his own karma. Ignorance is the operating cause which makes man to do evil karma.

Destroy Ignorance by Wisdom, and the Way to destroy Ignorance is to observe the principles of the Eight-fold Path, viz. :- Right Insight, Right Desires, Right Speech, Right Deeds, Right Livelihood, Right Effort, Right Attentiveness and Right Illumination.

Right insight is obtained by the study of the four noble truths whereby Ignorance could be destroyed. The study of the 12 Nidanas or the operating causes helps to understand the cosmic process whereby gods and human beings are tied to the wheel of evolutionary life. This earth of ours is interrelated with other worlds ; and gods and men according to their karma go on circuambulating within the evolutionary wheel of life, now born as man, now as a god, now as a preta (ghost), now as an animal, etc. The individualized consciousness of the living being at death is drawn by the force of karma into another form. The human germ plasm on the first day of its life is inconceivably minute, and invisible to the naked eye. Before 1827 its nature was not known to European medical men. Professor Sir Arthur Keith, President-elect of the British Association, says " that it was in 1827 that Baer found what generations of anatomists had sought for in vain the human ovum, that microscopic speck of protoplasm which is the starting point of every human life". What Baer had discovered in 1827 our Lord Buddha discovered 2,500 years ago. The development of the human ovum with its prenatal associations in past births the Lord Buddha has shown in the great Law of Inter—Dependent Causality. The history of each human ovum is revealed to the Adept who knows the science of divine clairvoyance. Semitic theologians had no idea of psychic biology, they did not know the progressive development of the ovum in its weekly sojourn in the womb. They in their ignorance dogmatized that man was created for the first time, 6,000 years ago by a deity who had his habitation in the back part of Mt. Horeb in Arabia. The wisdom of the great Aryan teachers was too much for the muddleheaded theologians of Arabia. Europe went under the pall of Semitic theologians, and scientific progress was forcibly stopped by papal bulls. Darwin, Huxley, Tyndall and Herbert Spencer did much in the 19th century to help the scientific spirit, but their efforts were insufficient to curb the dogmatic theologians who have gained power with the help of

mechanical science. The influence of theology is now on the ascendancy and the facilities afforded by science are taken advantage of by the theologian to throttle the students of psychological science.

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

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



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

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# IV

## Psychology and Metaphysics

24. The Path of Psychology.
25. The Psychology of Buddhism.
26. The Psychology of Hearing.
27. The Dhyana Yoga in the Religion of Buddha.
28. The Super-Cosmic Nature of the Dhamma.
29. The Transcendentalism of the Buddha Dhamma.
30. Buddhism in Relation to the Super-Normal.
31. Evolution and Creation.
32. The Nidanas or the Law of Dependent Causation.
33. The Philosophy of the Skandhas and the Nirvanic Doctrine.
34. The Doctrine of Nirvana.

## 23. The Psychology of Progress or the Thirty-seven Principles of Bodhi\*

*The Scripture of the Saviour of the world,  
Lord Buddha—Prince Siddhārtha styled on earth—  
In Earth and Heavens and Hells Incomparable,  
All-honoured, Wisest, Best, most Pitiful ;  
The Teacher of Nirvāna and the Law.*

—*Light of Asia.*

THE Doctrine of the Holy One, the all-knowing Buddha is for Bhikkhus, lay Brahmachāris and house-holders. The Buddha held aloft the supremacy of Righteous Truth (Dhamma) above gods, kings, wealth, caste and colour. The Brahman is he who lives the holy life. The Buddha, the Lord of Compassion, who loveth all beings alike, preached the Kalyāna Dhamma advocating the noble holy life of Brahmachariya, and expounded the doctrine of Nirvāna, which bringeth peace, enlightenment, wisdom, and extinction of sin and sorrow. He opened the Gate of Immortality, and admitted all who wished to escape from the fetters of Ignorance and Sensuous selfish desires. The gates of hell were closed to him who walked in the path of Enlightenment (Sambodhi). Hell is for those who kill, destroy, steal, live adulterous lives, drink intoxicants, speak untruth, use harsh language, maliciously slander, covet other's things, hate others, and deny the law of cause and effect, Karma and its fruits.

The Buddha came to lead people who showed fear of the next life, and had faith in a life of Righteousness. He accepted the old ethical religions which preached charity, moral conduct, the heavenly life and proceeded further in proclaiming a new Doctrine not found in the old religions, *viz.*, the immutable Law of Change, and the way to escape from the miseries of old age, decay and death and recurrent suffering. There is no hell to him who follows His Doctrine, he is assured of the Path of Sambodhi.

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\* *Pamphlet dedicated to Mrs. T. R. Foster of Honolulu, published in Ceylon in April, 1946.*

The Holy One showed the path to Heaven and the Path to eternal Nirvāna. The Heavens, both lower and the higher, are under the law of Change ; Nirvāna is above the law of Change. It is asankhata, avyākata and lokottara, infinite, beyond matter and super cosmic.

The follower of the Holy One, the Compassionate Lord, has above all to learn the principle of ahimsā, harmlessness. He has to refrain from violating the five great duties of the householder, *viz.*, avoid destroying life, avoid taking that which does not belong to him, avoid unlawful sensuous pleasures, avoid speaking untruths, and avoid drinking intoxicants that cause delay making him senseless.

In addition to these five the follower of the Holy Compassionate Lord has to refrain from slander, using harsh speech, and idle talk that produces no spiritual advantage ; he has to refrain from covetousness, hatred, illwill, and foolish speculative beliefs and dogmas of the Whence, Whither and What am I.

The path to eternal Happiness is called the Aryamārga, the Supreme Path. The Doctrine of the Holy One is called the "Arya Dharma" and the true follower of the Arya Dharma is called the Aryan or Ariyā.

The thirty-seven principles of Bodhi are—

- (a) the four (satipaṭṭhānas) psychological truths relating to the body, sense feelings, mind and Nirvāna.
  - (b) the (sammappadhānas) four-fold Effort to stop the growth of sin and the development of the Good.
  - (c) the four (iddhipādas) foundations of psychic power.
  - (d) the five (indriyas) seats of psychical growth.
  - (e) the five (balas) psychical powers which lead to Nibbāna.
  - (f) the seven (bojjhangas) seven-fold attributes of Enlightenment.
  - (g) the eight factors of the Noble Path (Ariyo aṭṭhangiko maggo).
- The Complete elucidation of the 37 principles of the Bodhipakkhiya dharma is to be found in the Abhidharma.

*The Four Satipaṭṭhānas* are —kāyānupassanā, vedanānupassanā, cittānupassanā and dhammānupassanā.

*Kāyānupassanā* teaches the way to analyse each of the 32 parts of the physical body, *viz.*, hair of the head, hair of the body, nails, teeth, skin, flesh, sinews, bones, marrow of the bones, kidneys, heart, liver, pleura, spleen, brain, lungs, intestines, mesentery, stomach, faces, bile, phlegm, pus, blood, sweat, fat, tears, lymph, saliva, snot, synovial fluid, urine.

*Vedanānupassanā* treats on the psychology of sensations, which are pleasant, unpleasant, and neutral. Sensations are caused by the activity of the six sense organs : eye, ear, nose, tongue, body and mind. Their instability is cognised by analysis.

*Cittūnupassanā* teaches how to analyse the evolution of the thoughts that arise in the mind, viz., passionate thoughts, non-passionate thoughts, angry thoughts, non-angry thoughts, foolish thoughts, non-foolish thoughts, meritorious thoughts, demeritorious thoughts, low thoughts, sublime thoughts, unfettered thoughts, independent thoughts, unclinging thoughts, etc.

*Dhammānupassanā* shows the method of analysis of the five obstacles, the seven-fold principles of enlightenment, the five skandhas, and the six seats of sensation.

The five obstacles (*nīvaranas*) to realize Nirvāna are craving for sensuous enjoyments, hatred, showing ill-will to others, slothfulness and inactive habits, restlessness of mind or mind-wandering, denial of a past and future life and of the necessity of doing meritorious deeds, and unbelief in the law of Cause and Effect (karma and vipāka).

*The Four Sammappadbānas* are:—(a) The effort to prevent evil thoughts, not yet arisen, to arise, and having made the effort the devotee must strenuously strive ; (b) He makes the effort, perseveres strenuously to cast off the evil thoughts already arisen ; (c) similarly he endeavours to bring into objectivity meritorious thoughts not yet arisen and strenuously strives to create meritorious thoughts ; (d) he strives for the preservation, retention, growth, increase, development and perfection of the meritorious thoughts already arisen. This is called Strenuous Effort.

*The Four (Iddhipādas) Foundations of Psychological Activity*:—First is creation of the Desire to attain to the supreme heights of psychological progress, with concentrated mind, the purifying desire (Chanda) should be created (2) Strenuous Effort to reach the goal. (3) The purifying consciousness free from demeritorious thought. (4) The power of Analysis, whereby the conclusions are put to the test of analysis, and to this end he makes the effort, untarnished by other considerations to analyse the results in order to reach the goal of Righteous Truth.

*The Five Psychological Powers (Indriyas)* are:—(1) Faith is the seat of Psychological development. Without faith (saddhā) no psychological progress is possible. Faith in the supremeness of the Enlightened One who hath reached the summit of omniscience by the power of his own perfections, who for four asankheyya and hundred thousand kalpas strenuously exerted to fulfil the ten pāramitās in order to reach the consummation of infinite wisdom (anuttara sammā sambodhi). Faith in the power of Truth ; faith in the perfect holiness of the Arhats ; faith in the purity of one's own conduct ; faith in the power of almsgiving ; faith in the existence of spiritual beings etc.

(2) Strenuous Effort (virīya) to reach the consummation of psychological progress in the path of Arhatship to realize Nirvāna. Effort should be continuous, unceasing, without showing signs of indolence. It is the

effort to cast off evil, and to develop the virtues that are meritorious as given in the paragraph under the head sammappadhānas. No power on earth or in heaven should be allowed to stand before as an impediment to give up the resolution to reach the consummation of holiness. Only by effort can the supreme goal be reached. Effort is the foundation of power, and the teachings of the Lord are founded on the doctrine which emphasises the supremacy of Effort. Effort must be well balanced, sustaining, not too much and not too slow.

(3) Retentive Memory (Sati). The power to remember, to recollect, to recall forgotten events in past lives is sati. Doing everything with presence of mind, such as standing, sitting, or lying down, in advancing or retiring, in looking and gazing, drawing in the arm, or stretching it out, in eating, drinking, tasting, easing, in putting on the dress etc. constitutes sati. The power to do the right thing at the right moment is sati. To have the presence of mind to avert danger, to stop the mind wandering into the realms of evil, whereby demeritorious results might follow. Sati is like the soldier that stands armed to prevent the enemy from entering the citadel. Sati is the refuge of the mind. It is the opposite of forgetfulness, and the ever watchful mind conquers the enemy in the form of evil thoughts.

(4) Samādhi is concentrated meritorious consciousness. It is the unruffled flow of purifying merit-producing thoughts, free from all passions and sins and foolishness. The undisciplined mind is like the wild bull, and only the trained mind that does not go into forbidden pastures, where sense objects disturb the calmness of the mind, that can realize the state of Samādhi. To gain Samādhi the student striving to reach the stage of holiness should be free from the burden of domestic life and be engaged in the observance of precepts of perfect Brahmachariya, free from every kind of lustful thought, angry thoughts, free from slothfulness, restlessness and doubt. He should have a scientific conception of the immutability of the universal Law of Cause and Effect and not be a victim to mere belief in dogmas and rituals ; and given to the practice of the four Jhānas which makes the mind radiant and illuminating whereby the Truth of Truths becomes clear.

(5) Paññā or in Sanskrit Pragñā connotes super-normal wisdom whereby truth of the Law of Cause and Effect is realized. The co-ordination of Sati, Samādhi, Viriya and Paññā produces Will-power (adhiṭṭhāna). Without Samādhi Paññā could not be realized, and when paññā is born then all doubts of the whence, whither and what am I, cease. All questionings which belong to animistic and pagan religions about a creator or soul, or a future world are set aside. He ceases asking questions from others, and he does not answer foolish questions which fools only ask. This noble wisdom is like unto a well-sharpened sword that he uses to destroy Ignorance which is the root cause of suffering. Psychical Wisdom belongs to the super-cosmic realm whereby the truth of Nirvāna is realized.

*The Five Balas (Powers):*—(1) Faith (saddhā) is a psycho-spiritual power built on the foundation of knowledge ; (2) Strenuousness in persevering activity (Viriya) is a psycho-spiritual power built on the foundation of Activity. By strenuous striving the highest spiritual achievements are accomplished ; (3) Attentive memory (Sati) is a psycho-spiritual power which enables the mind trained in Jhāna (Sanskrit Dhyāna) to look back to the past incarnations of one's life for many kalpas back ; (4) Samadhi is the fulfilment of the four Jhānas which bring peace and purified thinking without being disturbed by the waves of passion, anger and foolishness ; (5) Psychical wisdom (Paññā) is the result of thinking with a knowledge of the great Law of Cause and Effect.

*The Seven-Fold Bojjhngas* are:—Sati, Dhammavicaya, Viriya, Pīti, Passaddhi, Samādhī and Upekkhā. The following note would give an idea of what Sati connotes : a vigilant memory is the result of training. A born idiot, or one who is feeble-minded is not expected to have a good memory. But one born with intelligence may undergo a discipline whereby memory may be strengthened. For this purpose he has to learn to do everything attentively with conscious knowledge : walking, standing, sitting, lying down, stretching his arm, in taking food, drinking water, easing himself, talking, seeing, hearing, etc. The early training of the child in school is useful to have the memory strengthened. When standing the child should be taught to stand straight, and not on one foot. Memory building should be helped by physical training, and the most important is conscious Breathing. With mouth closed, the child should be made to breathe attentively, inhaling and exhaling consciously. It helps the development of psychic energy.

To develop *Satisambojjhanga* the student has to practise thinking from cause to effect, and from effect to cause. This is called *yoni-somanasikāro*. The mind is ever in motion. Before anyone of the sense organs is made to work the mind begins to act. To develop Sati it is necessary to go through a preliminary training of doing everything with attention. The feeble-minded has not the power to bring consciousness to work beforehand. His mind is partially atrophied, and is very slow to act. In order to develop the attribute of *Satisambojjhanga* the student should associate with persons of active mind, not with dullards, and should reside in places which help the growth of sati. Books which treat on the psychology of attention should be studied.

To develop the *Dhammavicaya Sambojjhanga* the student should investigate, question and study treatises on psychology ; he should obey the laws of hygiene, and be clean in body, in the clothes that he wears, in the seats that he uses. *Cleanliness is the first principle for the fulfilment of the precepts of the Doctrine promulgated by the Tathāgata.* He who is unclean, untidy, from whose body and clothes the smell of

perspiration emanates is unable to develop the dhammavicaya sambojjhanga. The student should make an effort to bring the sense organs under the control of laws of discipline. The eye, the ear, the nose, the tongue, and the tactile organs are called in the Aryan psychology 'ocean' because of the extensiveness of impact. The student should not associate with ignorant people but with the learned in psychology and sciences, and be strenuous in his effort to comprehend the higher laws of psychology (gambhīrañāna), and the place that he lives should be clean and helpful to develop the faculty of analysis. He has to study the science that relates to the physiology of the body, the elements, physical and psychic, etc. In Pāli the terms are khandha, dhātu, āyatana, indriya, bala, bojjhanga, magganga, jhāna, samatha, vipassanāñāna. To keep the body and mind in a state of equilibrium he should make effort; and the effort should be in harmony with the development of other psychic attributes.

Too much faith and little wisdom is injurious. Faith without wisdom (paññā) makes a man stupid, and only reasoning without faith makes one cunning. Some people argue saying "Oh ! I do show my love to Buddha in thought," and neglect the virtues of almsgiving, paying adoration to the Relics of the Buddha, do not observe the precepts, refrain from visiting the Bhikkhus who are saintly, learned etc. Hypocrisy has no place in the life of the earnest student who makes the effort to realize Truth. To harmonize the principles of faith, wisdom, concentration of good thoughts and effort the attribute of Sati is required. The mere assertion that the creation of good thought is sufficient without doing meritorious deeds is insufficient to produce the merit of going to heaven. The actual doing of meritorious deeds is required to be born in heaven. Indolence of mind is caused if there is more of calm and less of effort. Calmness and effort working together leads to real concentration and is productive of Samādhi. Faith, strenuousness and wisdom are to be equilibrated by the functioning of Sati, hence the necessity of analysis. It is the presence of Sati that helps the mind. Without Sati, the mind (cittam) is without a refuge. He who is ignorant of the science of the skandhas is called unwise (duppañño). The one who is efficient in the science of evolution and dissolution is called (Paññāvanta puggala) enlightened. The knowledge to analyse the changes of the atom has to be acquired. The student who has the desire to acquire Dhammavicaya sambojjhanga should follow the above instructions.

*Virīya Sambojjhanga* (the principle of strenuousness) is associated with the initial effort (ārambhadhātu) its continuance (nikkama dhātu) and (parākkama dhātu) the sustaining power in co-ordination gives the necessary result to produce the attribute of psychic Will. The psychic Will is the product of the four indriyas of sati, samādhi, virīya and paññā. The indolent can have no idea of the meritoriousness



of effort. The aids to provoke viriya sambojjhanga in the Bhikkhu are going the round to receive food with the begging bowl with a reflective mind, and when received to return to the temple and partake it with a reflective mind. He has to think of the great inheritance he is heir to, and think of the supremeness of the Great Teacher, and of the royal house to which He belonged, and that he is a scion of the great Kshattriya family tracing descent from the primeval monarch Ikshvāku, so that he may thereby not bring shame on the royal ancestors by any want of strenuous effort for the realization of the consummation of the seven principles of Enlightenment ending in Nirvāna. The strenuous effort should not be allowed to wane, and as aids he has to associate with individuals who are strenuous, and reject the association of the dullards and the lazy. It is only during the period of youth that one can exert, and youth should therefore be used to practise strenuousness. Those born in states of suffering are not given to make the effort. The opportunity is now and exertion is a psychic necessity for supernal progress. The old, the feeble and the diseased have not the power to exert, only the strong and the young can make use of the power to exert. The Doctrine of the Tathāgata is for the scion of noble family (kulaputra) whether by birth or by (ācāra) noble conduct. Unhealthy places are not suited for the spiritual student who is making the psychic effort to reach Nibbāna's shore.

*Pīti Sambojjhanga* connotes psychic delight which is a result of psychic effort. To acquire the attribute of Pīti one should think of the holy life of the Buddha and of His incomparable Doctrine and of His holy Disciples, and of the saintly life which comes to him who follows the path of four-fold Silas wherein he has to practise the ethics in their fullness ; Self-control, moderate in diet, and righteous livelihood. He should practise the five precepts, and avoid the ten prohibitions. When he knows that he is free from psychic impurities, which come from the violation of the five precepts, *viz.*, destroying life, stealing, sensuous living, untruthfulness and drunkenness, and that he is not violating the ten precepts, a joy and delight come to the mind.

The student who desires to enjoy the feeling of psychic delight has to practise charity and self-denial in order to given to the poor and the needy. He should think of spiritual beings who are born in states of happiness and avoid doing such things as will produce lust and passion. He should avoid association with harsh, rough people, and seek the company of the gentle and the pure, and study such sutras which treat on the subject of psychic delight. Whatever place that is unsuited to lead the life of delight should be avoided. Cool places, arbours, etc. he should seek.

*Passaddhi Sambojjhanga* Serenity of mind, feelings, perceptions and thought activities is called passaddhi sambojjhanga. To bring into existence the serenity into the mind one has to regulate his diet, and

take only such food as will help the body to produce the required serenity. Pleasant food, such as milk, curd, butter, ghee, fruits, corn and grain, and other food obtained without destruction of life, a pleasant climate, pleasant surroundings, pleasant seats, pleasant postures, that are healthy to the body, will help the development of passaddhi sambojjhanga. Association with persons who believe in the law of karma, avoiding the association of dogmatists, unbelievers of the law of karma, immoral people who do not lead the psycho-spiritual life is required. Such seats and places as are helpful to develop the serenity of mind should be selected.

*Samādhī sambojjhanga* belongs to the pure life of psychic unity. Unfavourable demeritorious thoughts which produce mind-wandering have to be avoided. Restlessness of mind is unfavourable to psychic unity. To develop samādhī sambojjhanga perfect cleanliness of body and surroundings is required. The sense organs have to be controlled. Lustful thoughts should find no place in the heart. Ever watchful to prevent evil thoughts arising, ready to rebuke the mind when needed, he should be proficient in the science of yoga. His associations should be all aids to the development of samādhī. He should associate with persons who are practising the Dhyānas (Jhānas).

The Jhānas are four which are only for the Brahmachāris and Bhikkhus who strictly follow the principles of the Noble eightfold path. Those given to destroying life and violating the precepts, and have the desire for sensuous enjoyment need not make the attempt to practise the Jhānas (Dhyānas). The five obstacles (nīvaranas) have to be removed. When the mind is freed from the five nīvaranas then only can the mind be turned towards the field of Dhyāna. Sensuous desires, hatred, illwill, slothfulness, excitement, and psychical doubts have to be removed altogether, giving place to purity, loving kindness, mental awakefulness, serenity of body and mind, and faith based on knowledge. Purified ideations, psychical investigation, love of solitude, cheerfulness, and bliss are the results of the first stage of Jhāna. When the mind is well established in the Jhānas the supernal knowledge of looking back to the past births, the insight into the future births and the supreme knowledge of the cosmic process ending in Nirvāna are obtained.

*Upekkhā ambojjhanga*. This is the last state of the enlightened mind looking at things impartially with no desire for material things, free from favouritism, showing equal love to all. Anger, illwill, covetousness, pride have no place in his mind. He knows that man is born here according to his past karma, and that according to the karmic deeds here he shall be reborn again. He does not care for amusements, and is free from frivolousness. All are objects of his tender solicitude. Like the waters of the ocean, like the earth that receives whatever is thrown upon it he is free from attachment. He is merciful to friend and foe.

*The Noble Eightfold Path* (Ariyo atthangiko maggo).—(1) Right view of Truth (Sammādiṭṭhi). Sammā is the opposite of mithyā, and mithyā connotes untruth. The truths that the Tathāgata Buddha proclaimed are that sorrow, suffering, pain, misery, grief, despair lamentation exist where the physical body with its correlates feelings, perceptions, karma activities, and consciousness—exist. This is the first truth which He proclaimed. What man is there who will not feel the sorrow of old age, physical sufferings caused by illness, and at the death of his nearest and dearest ones ? To deny that there is sorrow is due to mental aberration caused either by disease or unscientific and false religious teachings proclaimed by ignorant prophets and seers. The mother only knows the pain of travail. The child just born dies and the mother feels the loss. In certain cases the mother dies and the child lives. Think of the different “aches” —earache, toothache, bellyache, headache etc. that cause pain and physical suffering. Virulent forms of neuralgia, rheumatism, gout, sciatica, and a score of other diseases assuredly give physical pain. To deny physical pain is perhaps possible in the case of feeble-minded folk, or paralytics. Physical pain exists, and by means of psychical effort it is possible to bear the pain with patience. The psychically advanced bear the pain by power of samādhi.

The Four Great Truths that the Blessed One proclaimed are (1) the Existence of pain (dukkha), (2) the Causes that give rise to pain, (3) the Complete cessation of pain, (4) the Way to realize the painless state. It is to elucidate the psychology of these Four Great Truths that the Blessed One formulated the Dharma, Vinaya and the Abhidharma, which are embodied in the sacred books called the Tripiṭakas. To understand the psychology of the Four Great Truths (dukkha, samudaya, nirodha, magga) it is necessary to study either Pāli or Sanskrit or Chinese. The Tripiṭakas were brought into their present shape three months after the Great Release (Parinirvāṇa) of the Buddha Tathāgata.

The second Truth explains the cause of (dukkha) the manifold Sorrows. It is Tanhā based on Ignorance. Tanhā (Sanskrit trishnā) is the never satisfied desire for enjoyment of sensuous pleasures of the eye, ear, nose, tongue and body. In three ways the tanhā operates, which make men desire for sensuous pleasures on earth and in the sensuous heavens. This form of tanhā is called kāma tanhā. The craving for a permanent existence in physical form in a heaven is called bhava tanhā. The other form of tanhā is called vibhava tanhā connoting the desire for annihilation. The first desire is confined to religions which are polytheistic, the second to monotheistic religions, and the third to nihilistic religions. The kāma tanhā operates in the six heavens of the Mahārājas, Tāvātimsa, Yāma, Tusita, Nirmānarati and Paranirmita vasavarti. The bhava tanhā operates in the sixteen *rupa* brahmalokas and in the four *arupa* brahmalokas. Those who crave for nihilism are born in the parasakvalas outside the solar system. Man's desire is psychically creative. The deliberate motive is karma which

must produce effect (*cetanā ahañ bhikkhave kammam vadāmi*). *Nirvāna* belongs to the realm of the unconditioned and is infinite, and eternal. It is called *asankhata dhātu*. The heavens come under *sankhata dhātu*. The *asankhata dhātu* is beyond the range of cosmic matter. The heavens are within the range of cosmic matter. Hence the existence of sorrow, death etc. in the heavens. The so-called gods come from heaven, are born on this earth, and die and again born in heaven and again return to this earth.

The Brahman and the Kshatriya philosophers who lived in the forest practising the *dhyāna yoga* desired to be born after death in the *brahmalokas*, *rupa* and *arupa*. In the *rupa brahmalokas* the Gods live in a spiritual form, and in the *arupa* heaven only consciousness exists. The highest form of the *arupa* heaven was known as the *nevasaññā na sññā* (the *neti neti* of the Upanishad spiritual philosophy). The Buddha realized the *nevasaññā* state of happiness by the *yoga* process, and He went beyond the *neti neti* state, which He called the *saññā vedayita nirodha*, only possible for the celibate neophytes who are free from sensuous desires of the *anāgāmi* order of holiness, freed from the fetters of egoism, ritualistic superstitions, doubts, sensuous desires, and illwill, anger or hatred.

The nihilist enjoys life here to the full, and denies a future. Morality and loving kindness are not in his mind. Semitic morality is devoid of love. Materialistic nihilism, spiritualism, resurrectionism, *brahmaloka* happiness come under the three-fold *tanhā*. Where *tanhā* exists there is Ignorance. The *tanhaic* heavens were the psychical creations of illuminated seers long before the birth of *Sākyā Muni Buddha*, *Krishnā*, *Rāmā*, *Jesus* and *Mohammad*. The Buddha *Sākyā Muni* accepted the heavens of the Aryan Seers with certain modifications. The follower of the Buddhas may take birth in any one of the heavens, or in the *rupa brahmalokas*, (but not in the *arupa brahmalokas* or in the *asanna satta*, where the psychical body exists without consciousness in activity), ultimately to reach the infinite condition of *Nirvāna*. The desire for sensuous enjoyment is born of *avidyā* (ignorance). Where the *skandhas* operate there is *dukkha*. The enlightened follower of Buddha *Sākyā Muni* avoids the creation of *tanhaic* desires in his mind. The Buddha and the Arhats are free from this *tanhā*. They eat the food given to them but is free from the desire (*chanda rāga*) to have the same kind again.

The third great Aryan Truth is *Nirvāna*. The strenuous effort to get rid of the *tanha* was made by the Prince *Siddhārtha*, and when He discovered the Middle path He found the Way to eternal bliss and peace of *Nirvāna*. The state of *Nirvāna* has to be reached by observing the principles of the Noble Path, which is called the “*Ekāyano Maggo*.” The eternal state of *Nirodha* is called *Nibbāna*. It is the consummation of love, perfect purity, a stainless life free from egoism, pride, and foolishness. Only through the noble eightfold path can

this eternal state of Nirvāna be won. It is freed from the abominations of sensuous materialism. It is beyond the Neti Neti of the Upanishad philosophers.

The fourth great Aryan Truth is the Way to reach the great freedom whereby the purified mind realizes the eternal bliss of Nirvāna. The Noble Way has eight stages, *viz.*,—(1) Right Views of Truth, (2) Right Desires, (3) Right Speech, (4) Right Actions, (5) Right Kind of Livelihood, (6) Right Exertion, (7) Right Training of Memory, (8) Right Unification of Good Thoughts.

(In Pāli the words are sammā diṭṭhi, sammā sankappo, sammā vācā, sammā kammanto, sammā ājīvo, sammā vāyāmo, sammā sati, sammā samādhī).

(In Sanskrit : Samyak drishti, samyak samkalpanā, samyak vachana samyak karmānta, samyak ājīva, samyak smṛiti, samyak samādhi).

Samyak drishti is the right acceptance of truth by means of (Vidyā) scientific investigation in accordance with the Law of Cause and Effect. Truth is based on loving kindness, renunciation of sensuous pleasures which hinder the realization of Truth, and the desire to avoid giving pain to man or beast (ahimsā naishkramya, and avyāpāda)

Samyak samkalpanā connotes the reproduction of lofty desires based on Truth. Savage, pagan ideas of cruelty, bloodshed, hatred, envy, jealousy, harming others have no place in the mind that generates the sublime desires of harmlessness, loving kindness to all living beings, and renunciation of ignoble, sensuous enjoyment. The samyak drishti and samyak samkalpanā are co-related. Both combined produces (pragñā) the wisdom leading to the realisation of perfect bliss. The seeker of Truth and happiness should try to get knowledge by the study of astronomy, geology, biology, psychology, the ethics of evolution, and of the great Law of Cause and Effect. What would be the Effect of what is going to be done should be the thought of the seeker of happiness. The seeker of Truth and happiness should not follow blindly the sayings of paid preachers who are asked to preach certain dogmas, which are utterly false. The man of truth is kind to all, he refrains from harming others, he is free from using torture to gain converts. He makes an effort to be free from partiality, anger, fear and stupidity. He rejects dogmas, superstitions, traditional beliefs, biblical authorities, miracles, sayings of so-called holy men, and the utterances of sensuous prophets and gods. There are angry gods, jealous gods, vine gods, gazelled gods, water gods, lamb gods, black gods, white gods, serpent gods, fighting gods, gods that fear iron chariots, gods that order demons to prompt men to do evil deeds, gods that love roast meat and blood of bullocks, gods that live in arks and in tabernacles, etc. The Buddhist accepts the gods of love, kindness, mercy and compassion.

The three factors of Samyak vacana, Samyak karmānta, and Samyak ājīva are co-related, and the neophyte who is exerting to realize Truth should cultivate truthfulness, loving speech, and abstain from falsehood, harsh speech, slander and unprofitable talk, and abstain from killing living beings, from stealing, and sensuousness in every form whatsoever. He refrains from adulterousness, fornication and alcoholic drinks. He refrains from making his livelihood by selling flesh, and animals to be slaughtered, he refrains from selling intoxicating drinks and drugs, and poisonous substances and weapons of destruction and the sale of human beings. The three factors combine to make a man righteous in deeds. He does not help others to do evil deeds, and exhorts others to refrain from doing unrighteous deeds. The Aryan morality consists in the observance of the three factors. This is called the Aryan Sila.

The remaining three factors of Samyak vyāyāma, Samyak sati or smṛiti and Samyak samādhi form the Aryan samādhi. Man by nature has a tendency to do wrong, and the Buddha therefore taught mankind to make an effort to avoid doing evil by deed, word and thought. He held up the standard of strenuousness as a beacon light in His Religion. Activity, Strenuousness, and Earnestness are ever praised in the psychology of His Religion.

Samyak vyāyāma is explained under the head "Sammappadhāna" above.

Samyak sati or smṛiti is explained under "Satipatṭhāna", "Satisambojjhanga", "Sati indriya, Sati bala".

Samyak samādhi is explained under "Samādhi sambojjhanga"

For forty-five years the Blessed Tathāgata, the Buddha Sākyamuni, from the day that He first preached the Sermon of the Dhammacakka at the Deer Park, Isipatana, Benares, three months after He had reached perfect Enlightenment, to the last day of His life, He daily taught the doctrine of "Sambodhi" which consists of the above thirty-seven principles of supercosmic truth. His final words were spoken on His way to Kusinārā to realize the state of the Great Release of anupādisesa nibbānadhatu, and they are well translated by Dr. Rhys Davids in the "Dialogues of Buddha", Part 2, p. 128, which are herein reproduced :

"These O Bhikkhus, are the truths which, when I had realized I made known to you, which when you have mastered it behoves you to practise, meditate upon, and spread abroad, in order that pure religion may last long and be perpetuated, in order that it may continue to be for the good and happiness of the great multitudes, out of pity for the world, to the good and gain and the weal of gods and men.

"Behold now, O Bhikkhus, I exhort you :—The nature of things that come to be is dissolution. Fulfil ye the principles of the life of Righteousness with strenuousness."

## 24. The Path of Psychology

THE Buddha preached the Dhamma as well as a higher Dhamma. The latter is called the Abhidhamma. The Dhamma contains the popular Doctrine explained in a popular way the path to heaven, to the Brahma lokas and also to Nirvana.

The pure Brahman philosophy untainted by the doctrine of egohood is in no way antagonistic to the Dhamma of the Tathagata. Pure Brahmanism became contaminated after the religion of the Buddha Kasyapa had disappeared. The purifying doctrine was again preached by the Buddha Gotama.

The essence of the Religion of the Buddhas is "Avoid all evil ; increase the sum totality of good deeds ; unceasingly cleanse the heart : this is the religion of the Buddhas."

The Tathagatas are the preachers of the supreme doctrine of anatma, which is synonymous with the word Nirvana. Nirvana is a condition to be created by self-control, wisdom and love. Anger, ill-will hatred, pride, conceit, indolence, delay in doing the right thing, slothfulness, desire to enjoy unhealthy lustful pleasure, harbouring anger, scepticism, self-esteem, hypocrisy, running down others, covetousness, arrogance, stubbornness, unyielding to truth, showing partiality, fear, muddle-headedness etc., are obstacles to the realization of Nirvanic happiness.

There is a path to realize the supreme condition of Nirvana, and that path is reached by the fulfilment of the ten paramitas, viz., unbounded charity ; purity in body by avoiding killings, stealing, committing adultery, speaking falsehood, drinking intoxicating

liquor, smoking or eating stupefying drugs ; desire to practise the higher life of sexual purity, avoiding sensuality ; making efforts to acquire the higher wisdom ; ever exerting in the performance of righteous duty ; never deviating from the path of truthfulness ; always willing to forgive even when persecuted and tortured ; strengthening the will-power by making good resolutions and keeping them even at the risk of life ; showing love to all living beings visible and invisible ; and always contented and cheerful whatever happens. These ten paramitas have to be practised by those who wish to reach the haven of Nirvana. The Haven of Nirvana may be reached in three ways, viz., by the abhisambodhi method, by the pratyeka bodhi method, and by the sravaka bodhi method. The paramitas must be practised by the first method for four, eight or sixteen asankhya kalpas ; the second method requires two asankhya kalpas, and the last one asankheyya. The name given to those who practise the parami path is Bodhisatva and the candidate to Buddhahood is called Mahasatva Bodhisatva.

The Buddha after His enlightenment enunciated the Middle Path for laymen and Bhikkhus to enter Nirvana within the period that His dhamma lasts viz., five thousand years. There are four paths under His Dispensation to reach the Nirvana goal. The sotapatti, sakadagami, anagami, and arahatta. The lay-men may follow the sotapatti, sakadagami and anagami paths. The Arahata path is for the Bhikkhu—not for householders. In the dispensation of the Gautama Buddha the path was made so easy that if one most strenuously exerts he can reach Nirvana here on this earth, in this life within a limited period, ranging from one day to seven years, but the most strenuous will, unceasing effort day and night, night and day is needed.

The goal when once reached, experiencing the bliss of Nirvana is the same with the Buddha and the Arhats. The Buddha is the first Discoverer of the path long hidden, and He then tells the world of the existence of the great palace which is the end, and all must make the effort. The inventor of the motor car had to go through all the painful work before he obtained the results, but once he arrived at the goal of success, the path is easy, and the manufacturing of the motor car becomes easy.



Every individual living being is eternal, without a beginning and without end. There are two ways of existence the going round and round the circle like the bullock yoked to the mill with its eyes bandaged, now enjoying, now undergoing misery, now in hell now in heaven, now being born in the Brahmaloaka, now an animal ; and the eternal round of weary sansara continues to be the easy way to the ignorant, muddle-headed being. Like the sorrow stricken man who takes to drinking intoxicating liquor to forget his misery, the ignorant man goes round and round the weary circle under the opiate of sense pleasures, false beliefs, and scepticisms. The savage never thinks of the future, he is satisfied if he gets something to eat and drink, and a place to lie down.

The Aryan people of India had a most spiritualizing code of ethics for several thousands of years. The Brahman, Kshatriya, and Vaishya philosophers of ancient India had penetrated into the heights of the Brahmaloakas, and there found that the gods were most kind compassionate, loving, and contented and living in joyousness. The calm atmosphere of the Himalaya mountains gave the philosophers an impetus for higher thought. They soared and found that the highest happiness can be secured only by practising the divine qualities of metta, karuna, mudita and upekkha. Love all living beings ; visible and invisible, far and near, high and low, devil and god, animal and man, all must be loved. Here the Aryan transcends all other nations. This is why India never is entirely destroyed.

The Buddha, 2,500 years ago, came to show the Aryan to transcend to greater heights of altruistic freedom, and the teaching did elevate them, and the cultured Aryans left the shores of India for the distant countries to civilize and humanize the less civilized races. They carried the teachings of love, compassion, mercy, contentment, right thinking, right livelihood, and taught the half civilized races to give up butchering animals and to cultivate love. Sensuality and morbid asceticism were condemned and spiritually modified to enjoy a clear consciousness. Sensualism, materialistic beliefs and wealth make

man a brute. Pride, ambition to get more power, degenerates the individuals and the race, and woe be to the man or race that follows the diabolical path.

The science of psychology will open the eyes of man to the power of his own potentialities, and he will try to work for the good of others, because it will bring his own development to quicker realization. The radiant mind is neglected and man leads a life of animal selfishness.

Man according to the Buddha is an everchanging being. For two consecutive moments he is not the same. With the knowledge of Abhidharma he may live in perfect safety enjoying the bliss of solitude and peace.

*Section II—Aryadharma of Sakyamuni Gautama Buddha,*  
1917.

## 25. The Psychology of Buddhism

THE supreme compassionateness of the Lord BUDDHA prompted Him to promulgate the Religion of Wisdom for the salvation of the world. There are no theories in His teachings. The BUDDHA discarded theories and preached verifiable truths. As Bodhisat, the Prince Siddhartha lived under the control of His father, Rajah Suddhodana, till the 29th year, when He made the great Renunciation. The desire to enjoy sensualising pleasures, was, by deep reflection and analysis, dominated by the greater desire to renounce. Renunciation became the basis of Nirvana. The desire for enjoyment is assada ; the reflective analysis is adinava ; the renunciation is nissarana. Contact (phasso) plays an important part in the production of sense impulses ; and contact is caused by the union of the sense organ with the external object associated with the operating consciousness. The sense organs are eye, ear, nose, tongue, body and mind. The eye takes cognisances objective phenomena (rupa), ear is attracted to sounds (sabda) ; nose to smell (gandha) tongue to taste (rasa) ; body to tactual objects (sparsa), and mind to psychical impulses, (dhamma). The living organism known as an individual is a composite of the five skandhas—rupa, vedana, sanna, sankhara, vinnana—the material body, feelings, perceptions, thought volitions, and consciousnesses. The rupa (body) is the result of the four compounds (bhutas); Patavi—extension, apo-cohesion, tejo-heat, vayo-motion. The word bhuta connotes an apparitional form. The four apparitional agents are always changing. The union of the four compounds with the psychical activities based on feelings, perceptions, volitions and consciousnesses suggests the idea of an individualising Ego. When the idea of an absolute permanency suggests itself to the mind the atman conception is formed. This idea gave rise to Error. The ever changing concepts, Viparinama dhamma, appear permanent to the Egoist.

In the religion of the Buddha there is no room for a creator (Iswara) ; it combats the idea that all human activities are due to a prenatal causality (pubbe kata hetu) ; and rejects the idea that life can come into existence without a prenatal cause, and that it shall cease at death (ahetu appaccaya). In the Brahmajala Sutta of the Digha Nikaya see 'Dialogues of Buddha' Vol. 1. By Rhys Davids the

Buddha enumerates sixty-two variations of psychical belief founded on the experience of individual sensations. Where consciousness is at work giving rise to sensations and perceptions perfect rest and emancipation could not be. The 'bathing ghats of belief' are three, viz. that the world has come into existence at the will of an all powerful creator ; that all present sufferings are due to prenatal life activities ; that life had no previous existence and that it is annihilated at death. Inasmuch as they are founded on nescience the Buddha rejected them as unworthy the attention of philosophers. Moreover they destroy the potentialities of continued human effort making man helplessly moribund. Without effort progressive development is impossible. Buddha built His Religion on the foundations of Energetic Effort, and Vigilant Activity. Life is all active. The infant babe begins to show activity. Month by month it continues to develop showing sign of increased effort. The sense organs show activity, from the fifth month, it makes the effort to crawl, to sit up, &c. Here is the beginning of effort unaided either by man or god. In the midst of manifold catastrophes in the form of volcanic eruptions, earthquakes, tidal waves, land submergences, upheavals, shipwrecks, pestilential plagues, failure of crops, atmospheric disturbances, floods, conflagrations there is no place for an all powerful, all merciful creator. It is a figment of a diseased brain. *Byron in his poem, 'Cain'* admirably expresses the monstrous nature of the creator in the following lines :—

"If he has made,

As he saith—which I know not, nor believe—

But, if he made us—he cannot unmake :

We are immortal !—nay, he'd have us so,

That he may torture :—let him ? He is great—

But, in his greatness, is no happier than

We in our conflict, Goodness would not make

Evil ; and what else hath he made ? But let him

Sit on his vast and solitary throne,

Creating worlds, to make eternity

Less burthensome to his immense existence

And unparticipated solitude !

Let him crowd orb on orb : he is alone

Indefinite, indissoluble tyrant !

Could he but crush himself 'twere the best boom

He ever granted : but let him reign on

And multiply himself in misery ! "

Creators are the representations of psychical imbeciles. The Biblical creation story is a copy of the Babylonian story. Jehovah is made to play the part of a Creator of the world. He is painted as an old Arab Sheik, with a long flowing beard. He is dressed in a long gown, standing before him are the two naked figures of Adam and Eve. How utterly unphilosophic is the story of creation as it appears in the Old Testament. There are three different versions of the creation story in three different chapters of Genesis. In the ancient days each race had its own god creator. The god Brahma is the Aryan conception of a world creator. The Brahmanical Rishis evolved the idea of a creator ; they evolved the idea of the supremacy of a particular caste. They differentiated man not by character but by complexion. The creation myth is held up to ridicule in the *Brahmajala*, *Kevaddha* and *Brahmanimantaniya Suttas*. The great Brahma confesses ignorance when he is asked to explain regarding the dissolution of the cosmic elements. Brahma does not wish that the gods of his retinue should know that he is ignorant. They believe that Brahma is all knowing and all powerful, and why should he remove the veil of their ignorance. Let them not cease to confide in him ! Such are the ethics of creator gods. The Babel story shows how foolish a creator can be. Fancy the almighty showing fear at an impossible consummation.

How could sensible people believe all this inane stuff ? How utterly ridiculous is the idea that Jehovah created man out of the dust of the ground !

Buddhism is the religion of strenuous endeavour. Its mission is to enlighten each human being to cleanse himself from the psychical impurities of covetousness, anger, pride, stubbornness, conceit, malice, envy, &c. The Bodhisat discovered the secret of human happiness in the conversion of the heart into a state of innocence free from all animal passions and evil tendencies. The uncontaminated mind is radiant. The contaminations are later accretions. By good deeds, good works, good thoughts one becomes pure. Evil pollutes. To avoid evil and to do good one should strenuously endeavour. The Buddha pointed out that the cause of misery is due to ignorance of the law of cause and effect (*Paticca Samuppada*). Grief, sorrow, lamentation, despair, decay and dissolution, are the result of the coming together of the five *skandhas*. Buddhism is knowledge. That suffering is due to decay, disease and dissolution no god can deny. All religions teach that there is sorrow. All religions, except Buddhism, posit that sorrow is either the result of man's disobedience to God, or it is due to evil deeds done in a previous birth. Nihilism dogmatically denies a cause, and attribute everything to chance. The Buddha's mission was to eradicate the causes of present misery. The efficient cause is (*Avijja*) ignorance, Right knowledge consists in knowing that there is misery, that there are causes operating in twenty-four ways, which are known under the name of *paccayas* ; that there

is a cessation where causes cease to operate ; that there is a way to reach the glorious consummation discovered by the Tathagato. Desire for the enjoyment of pleasures of the five senses is called Tanha. Nirvana is that supreme realization, in full consciousness, of the consummation here, on this earth, when one is absolutely free from generating causes associated with the five physical earthly desires, illwill and ignorance. Muddle-headedness, illwill, anger and covetousness are the root causes of continued suffering. Each time we commit a blunder we reap its effects. Nirvana is enlightened freedom. The three fold causes are laid at rest. The germinating seeds are completely destroyed. The fear of future rebirth, of annihilation and the desire for sensual existence do not arise in the mind of the one who studies the Psychology of the Buddha's Abhidharma. Gods and heavens are for the deluded. They are not for the enlightened (Sravaka) disciple of the Great Teacher. Nirvana is not annihilation. The Buddha repudiated the thought that anything can be annihilated, and he emphasised that there is nothing absolutely permanent. Everything is going through a process of momentary changes. Everything is in a state of flux. The body changes, the sense organs undergo change, ideas change. A thought comes into existence and dies instantaneously. Daily scores of such thoughts rise into being and pass away. The mind is, day and night, flowing down stream associating itself now with this, now with that. When it ceases to associate with physical organisms and sense perceptions, it has entered into Nirvana. When one rises above delusions, superstitions, fears, anger he is on the threshold of Nirvana. Nirvana is conscious realization of the infinite condition where there is no sensation of changing desires. It is beyond the threefold phases of conditioned sense perceptions. 'I desire not to live, I desire not to die, I wait patiently till mine hour comes' said the noble Arhat Sariputta. Nirvana is the realization of the holy life of Brahmachariyam. The idea I am, this is mine, has no meaning to him, who has destroyed Tanha and Avijja.

Gods, Creators, Heavens, Prayers, Saviours, Hells, transmigration theories, resurrections are all anticipations of the deluded. The development of consciousness strengthening the memory, avoiding recollections of associations tinged with sensual desires, resolute effort to generate thoughts of kindness, and renunciation are necessary to realize Nirvana. Ever watchfulness, analysis of sensations, perceptions, elements, seats of consciousness ; cheerfulness, serenity, strenuousness, concentration of good thoughts and equanimity are the characteristics of the disciple of Buddha. Speculations concerning What am I, Whence and the Whither have no place in the enlightened mind of the Sravaka. He has destroyed the Sanyojana fetters. He is fearless. He is the victorious conqueror. He is fit to receive the homage of gods and men.

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## 26. The Psychology of Hearing

MAN first hears and then he begins to think, and he thinks either in a way which may be called the right way or the wrong way. The Blessed One said "Bhikkhus, the sound and words that comes from outside, which he hears makes man to think, and he thinks either rationally or irrationally "Parato ca ghoso ayoniso ca manasikaro, micchaditthi, parato ca ghoso yoniso ca manasikaro sammaditthi." —Anguttara Nikaya.

All are born in the same way. The pain of travail makes no distinction between the woman of high caste and low caste ; the high and the low has to go through the same pain. The baby born whether of the high caste or low caste has to go through the same experiences. Both are helpless, lying on its back it has to be fed by the mother, and for several months it can only croak, and the time comes when it begins to crawl, and until it is able to articulate, it is more like a baby animal utterly helpless. The baby left to itself when able to crawl, the first it does is to scratch the earth and eat it. It has no idea of taste except that of the taste of milk. In the child state there is no differentiation of birth and caste. Children in the infant state do not show the spirit of *ahamkara*, and are unable to assert their individuality. When they begin to hear words, and able to understand their meaning, and know that the words come from their parents, and have to be listened to, the sense of fear of punishment begins. When the sense of perception is developed, they begin to distinguish colours. The sense of *vinnana* begins when the child is able to drive away a crow. At this stage the age of discipline begins. Children of tender age like to taste whatever is eatable, and they like to hide the thing they like for future use. Children begin stealing at an early age. They receive a warning first, and then punishment.

The Agganna sutta tells us that at the first dawn of the world man was a spiritual being, eating no solid food, satisfied with the light of his own effulgence, and feeling no want of the light of the sun.

The future human being, does he not go through this experience for nearly ten months in the womb of the mother ? The story as related in the Agganna sutta is more like an allegory of the birth of the embryo, its development in the womb, the coming out of the womb fully grown, its first feeling of darkness, its first cry, and then its first experience of seeing the sun light, the first tasting of milk, and later on when it begins to crawl, milk is substituted for some kind of soft food. At this stage it begins to eat earth and dirt, etc. If the story is carefully read in the light of an allegory it will be found that the Buddha wished to provoke the intelligent mind to think how foolish and sinful it is to think that man was created, and that he is superior to another by reason of mere birth. The story is an allegory of the evolution of the embryo and the rebirth of consciousness.

The caste feeling is artificial. The theory of caste is taught to the Brahman boy in his twelfth year. The colour feeling is also transmitted in European countries from the parent to the child. The child first hears and he is taught to carry out the order of his parents or teacher or priest. According to the Brahmanical Puranas the theory of caste was enunciated in the Dvaparayuga ; in the Satya and Treta age there was no caste.

Why do grown up men do evil? The young boy does not like to kill, but he is taught by the priest to carry out the will of an imaginary god. The boy is asked the indecent question "Who made you" and the answer is forced on him, and he says, "God made me in his own image and in his own likeness." The unsymmetrical shape of the body of the Negro, if the answer is true, is the model of god. The Negro boy repeating the answer of the Christian catechism, if he is an intelligent boy, ought to feel that his god who created him is of the same shape as himself. An American boy when learning his catechism was repeating the words "god made me in his own image and in his own likeness"; and the boy's little brother echoed : "it is a bad model."

Teachers and parents who teach little boys to repeat foolishly what was taught to a nomadic tribe in the desert of Sinai in a barbaric age, do immense harm to the undeveloped child. Unscientific dogmas when diffused bring unhappiness to the world. Why should



the little boy born in a civilized family, in an enlightened age be taught religious dogmas which were good for tribes when they were yet in the nomadic state, and when the scientific spirit had not yet been evolved?

Children should be taught the ethics of the happy home. The law courts are full of cases wherein people are accused of theft, adultery, forgery, assault, defamation, drunkenness, selling opium or liquor without a license, cruelty to animals and so on, but no one is accused of the crime of atheism or nihilism. Punishments are awarded to those found guilty of having committed immoral deeds. It is therefore necessary to teach the child from his infancy that it is bad to be cruel, to steal, to fight, to tell lies, to drink intoxicants, to speak harshly, to back bite. This world of ours can be made happy if people would only abstain from committing immoral deeds. Muddle-headed priests and prophets wishing to dupe and dominate unmanageable tribes invented gods of cruelty, and taught the people that they will be punished if the god was not given the blood of bleating kids and innocent kine. To propitiate the imaginary gods created by pagan prophets millions of useful animals are slaughtered year by year, and the world is deluged by their blood.

Ask the child whether it is good to kill animals, and if he had not been taught the metaphysics of speculative theism, he would most assuredly answer in the negative. He will say that stealing is bad, that associating with bad women is not good, that telling lies is bad, that backbiting is bad, that using harsh and abusive language is bad, that drinking intoxicating liquor is bad, and if he is asked why drinking liquor is bad he will tell you that the drunkard loses his senses, that he beats his wife, and mother and father, and that he behaves badly. What is therefore needed? Every child should be taught the ethics of the happy home, and the illiterate grown ups should be taught morality.

Child psychology is an interesting subject of study. Books teaching the cruel deeds of savage gods, and the inhuman immoralities of prophets and priests should be made taboo. Stories of heroes who were ready to sacrifice their sons and daughters, and of brutal prophets who sent bears to tear up little children, and of saviours who cursed trees, and killed hogs by the thousands to please a mad devil and of myths of creators who made man from his mouth and the dust of the ground, should be excluded from the kindergarten and the school. The immoral stories that the child hears influence him to repeat them and the innocent mind is poisoned and its growth towards truth is thereby arrested. Books containing immoral stories of gods and prophets and heroes should be excluded from the child's library. Destructiveness comes from an immoral, savage brain, and

the good man can only teach to show loving kindness to all. Pride of birth and caste and colour has been productive of great unhappiness. The Ethics of Embryology and of Child Psychology may be taught to all children in common from their 7th year. Truthfulness should be emphasised as a necessity in the life of the child. Truthfulness is immortal speech said the Blessed One. Learn to hear only that which is productive of kindness, truthfulness and self-sacrifice. Pride and Egoism are ignoble, and should be always condemned. The merciful Lord, the Blessed One, taught the Ethics of the Happy Home. May civilized humanity teach them to their children.

### **How thoughts are generated and how they are to be controlled.**

Religions founded upon priestcraft and dogma make man a slave of a despotic deity. Sankara says in his Commentary to the Vedanta Sutras that Isvara created the world and man for his own pleasure. The Creator is compared to a despotic prince who does whatever he likes. There is none to question him. The Commentator to explain the position of the despotism of the creator had recourse to an earthly illustration. The muddle-headed people, illiterate and lacking the reasoning powers reconciled to the statement, and accepted the statement as a dogma. Machiavelli too based his arguments in enunciating his views on diplomacy seeing the despotism of Borgia.

Jesus with his little flock of disciples preached a doctrine which spread after his death rapidly in many lands. Judaism, Islam of Mahammad and Christianity are Semitic religions. The credulity of the human mind is remarkable. A mere sound is enough to change the views of a human being. Fasting and prayer had been always popular with religious minded people, and a moderate course of asceticism and a well disciplined mind with a desire to live the purified life help man to gain mystic insight into the penetralia of mysteries.

There are dogmatic religions which show no mercy to the fallen. Man lives on this earth for say a hundred years, and then die. There is no man while he is yet alive, who refrains from doing a little good. According to the dogma of a certain animistic religion a man may have done good but if he does not believe the dogma that a human being born some centuries ago in some part of the Asiatic world, was the son of a god, there is no salvation for him. Eternal damnation in a hell is the punishment meted out to him. Men who formulated such dogmas and founded religions had no comprehension of the psychological nature of the human mind. They never realized that man was born with a purpose. Instead of promoting the happiness of humanity certain religious founders brought more unhappiness to the world by their revolting dogmas.

For nearly fifteen centuries many millions of human beings have been tortured, oppressed, burnt, hanged, quartered for holding certain religious views that were not in conformity with the unscientific dogmas of the established religion. Millions of human beings have suffered death in vain on account of the devilishness of religious agitators. This earth which could be made the scene of human happiness is converted into a slaughter house. Destruction without the agency of man there is enough on this earth. Cyclones, famines, plagues, tornadoes, earthquakes, tidal waves, &c., carry hundreds of thousands off to death. Man instead of lessening the death rate adopt the most diabolical methods to accentuate slaughter. Persecutions and destruction in the battle field are caused by human selfishness. If each one does what little good he can instead of committing evil, this earth would indeed be a happy place. Science and wisdom are brought into use to cause more destruction. The great war that is now being fought in Europe is devastating countries and millions are being sacrificed unnecessarily. The world is large enough for all but the covetousness of some is greater than others, and to this cause the great war is due.

Religion is a thing of the heart, and it is beyond the power of man to go into the heart of other people. To oppress a human being for his inner convictions is diabolical. Bruno was burn at the stake by the muddle-headed, ignorant ecclesiastics of Rome, and today we know that Bruno was right and the Vatican wrong.

Man is a thinking being, and he is changing every second in body and mind. He is not the same in thought for two consecutive minutes. The child of today who is ignorant of higher mathematics after he enters the higher form in the college may know to solve deep problems. To persecute a human being for religion is most inhuman. But the dogmatists, who adopted methods of persecution, had no knowledge of psychology, and of the psychical changes taking places in the human mind. Psychology was never a part of animistic religion. Dogma and psychology never go together. A religion without psychology is unfit for the thinker.

The only religion with a complete psychology from beginning to end is the Arya Dharma enunciated by the Lord of Mercy, Sakya Muni, the Tathagata Buddha. In renunciation the Blessed One found freedom from pride, selfishness and anger, and love came to live on earth, and the earth was happy, for the bloody religions had not yet been born. Fair Aryavarta was then purely Aryan, and the religion of love taught freedom to man by psychological methods. Men and women learnt the science, and they did not want priests, gods, and

animal sacrifice to realize emancipation from passion, anger, and ignorance, what was wanted was effort and uprightness, and freedom from hypocrisy. The desire to gain the higher wisdom was developed, and the low desires for selfish gain were by effort annihilated. This wonderful Doctrine perished from the land of its birth with the degeneration of the people who neglected the teachings of wisdom and love. The generation that lived when the final disappearance came were given to luxury and sensual indulgence. Two thousand years of prosperity made the later generations of the people to become indolent and luxurious. Laziness and luxury were responsible for the decline of the people of India.

Aryan psychology as enunciated by the Blessed One analysed the human mind and classified the feelings, perceptions and volitions thereof into categories of Good and Evil. To the Good belonged the meritorious thought, and to the evil the demeritorious thoughts. Man was taught that in his hands lay his own salvation, and that he is a responsible rational being, and that by controlling his senses, evil thoughts shall not arise, and that is within his power to live a life of perfect holiness here.

By the diffusion of the Doctrine of Love brotherliness was established, animals received kindness at the hands of man, animal sacrifices ceased; and wisdom reigned. Psychological contentment is spiritual wealth.

The Abhidhamma teaches that there are seven mental phases to every act of consciousness: they are first, (phasso, vedana, sanna, cetana, ekaggata, jivitindriya, manasikara) contact, feeling, perception, volition, focussing, life energy and rational activity.

*Second.*—Six mental conditions, viz., (vitakka, vicara, adhimokkha, viriya, piti, chanda). birth of an idea; investigation; decision; effect; cheerfulness; lofty desire.

*Third.*—There are fourteen mental phases which are immoral viz., muddle-headedness; shamelessness; absence of fear to commit evil; restlessness; false views; pride; ill will; envy; miserliness; fretfulness; sleepiness; dulness; doubting (moha, ahirika, anottappa, uddhacca, lobha, diitthi, mana, dosa, issa, macchariya, kukucca, thina, middha, vicikiccha).

*Fourth.*—There are nineteen mental conditions which are ethically moral, viz., intelligent faith ; recollectedness ; sense of shame ; fear of sin ; generosity, non-hatred ; mental equilibrium ; mental serenity ; and bodily serenity ; lightness of body ; and lightness of mind ; gentleness in feelings ; gentleness of mind ; bodily activity ; mental activity ; proficiency in body and proficiency in mind ; uprightness of feelings and uprightness of mind.

*Fifth.*—Right speech, right activity in abstaining from killing, stealing and sensual indulgence ; and right livelihood in abstaining from selling poisons, liquor that intoxicates, weapons of destruction, flesh of animals and human beings.

*Sixth.*—The two infinities, viz., kindness ; delightful satisfaction.

*Seventh.*—Analytical wisdom (panna).

Things that we see, the sounds that we hear, the smells that we inhale, the varieties of eatables that we taste, the objects that come in contact with our touch all have the characteristic of creativeness. The eye meets with a form and the two coalescing produces the eye consciousness, and the three coming together produces contact ; contact—produces feeling, and feelings produces thought germs which are called samkharas. Man is a creative being. Whenever the sense organs are active a thought is in the process of coming to existence. Some individual thoughts are born and pass away without generating karma. Others produce karma after having gone through the manifold processes which are called (patisandhi bhavanga, avajjana, dassana, savana, ghana, 'sayana, phusana, sampaticchana, santirana, votthappana, javana, tadambana, cuti) rebirth, continued existence, inclination, seeing, hearing, smelling, tasting, touching, receiving, investigating, determining, revolving, registering, ceasing to be. Before an impression is individualised it has to go through the different stages of psychological evolution.

We are living in a world of sense impressions. Every object however small is liable to create a thought, the minutest sound, the feeblest smell, the slightest taste, the least touch, or the former recollections of any one of these is sufficient to give rise to a thought. Ceasing to be and coming into existence, such is the ever revolving nature of the mind. It is compared to a monkey that is always busy, leaving one branch, catching hold of another, leaving that and getting hold of another. Every time an object is brought before the eye, the eye consciousness is produced, and then the evolution of

the eye consciousness begins after receiving the picture impression in the mind. It investigates, determines and in the javana state the apperceptioning takes place. In the javana revolution before the final registering is done, the opportunity is given to abandon the object or to receive it is one's inheritance. If in the javana state the mind is inclined to the object, and the coalition takes place with either one of the elements of (lobha) covetous desire (dosa) anger or (moha) foolish imagination, the karma is formed. Within the twinkling of the eye through the sense organs the karma thoughts come into being. By controlling the sense organs and by a little practice of the evolving nature of each thought, an evil thought, before it becomes a fully developed karma, can be rooted out.

Hints to train the mind, the discipline the sense organs, to prevent new evil karma arising, &c., are given in the Abhidhamma sangaha. The Pali copy cost only a few pence, with the commentary the volume cost about a rupee and a half. The English translation by Shwe Zan Aung, edited by Mrs. Rhys Davids may be had at the Oxford University Press, Bombay.

*Section II—Aryadharma of Sakyamuni Gautama Buddha, 1917.*

## 27. The Dhyana Yoga in the Religion of the Buddha

THE higher Dharma intended for the Brahmachari is an absolute transcendentalism. The Bhikkhu has to lead the perfect life of the saint, he has to lead the exalted life of the Buddhas and the Arhats. He has to follow the rules of the Patimokkha, control his sense organs, and keep himself aloof from the ordinary path of the worldly man. Walking, lying down, sitting, standing, talking, keeping silent, in every movement of his limb he has to be wide awake. He has to discipline himself according to the rules laid down in the vinaya. The yellow robe is his garment. By begging he has to obtain his meal, and no solid food should he take after the sun passess the meridian. In quiet places, in caves, and in places of solitude, under shady trees, where he can enjoy the bliss of solitude, the Brahmachari should sit erect and practise the yoga of Breath. Fixing his visual consciousness in the centre of the heart, or at the tip of the nose, he should quietly begin to inhale and exhale keeping his consciousness all the while on the inhalations and the exhalations of his breath. He must know when he is breathing, and he is conscious that the breath that he inhaled was long or short, and the breath that he exhaled was long or short. He must refrain from thinking of sensual pleasures, and never wish to go back to the pleasures of sexualism. Money making in whatever form should not engage his mind. He must think of gold and silver as if they were poisonous serpents. Their very touch is injurious to the Bhikkhu. Contentment should be his fixed principle. Covetousness he must avoid. Anger, passion, harbouring anger, pride, the spirit of revenge, conceit, arrogance, stubbornness, slothfulness, delay to do good acts, holding wrong ideas of religion, accepting nihilistic views,

envy, avarice, malice, generating polluting desires, etc., these have to be abandoned. They are contaminations. Moderate in eating, avoiding all kinds of intoxicating liquors and narcotics, avoiding falsehood, harsh speech, slander, idle gossip, he has to think of only doing meritorious deeds of the higher realms.

If the Bhikkhu is too much troubled by lustful thoughts he has to follow the ethics of the ragacharita, and avoid such food, seats, garments, associates, residences, that would engender thoughts, of lustful passion. If he is troubled by angry thoughts, and feels hatred towards others, he has to associate with companions who will guide him in the path of love, he has to meditate the bhavana of loving kindness to all living beings ; he should not have seats soft, and pleasant ; and his vision should come in contact with things that would not engender anger or hate. Food must be soft sweet and delicious and not hard and bad. The bhikkhu who is muddle-headed should cultivate the yoga of breathing, and associate with those who will guide him in the path of wisdom.

There are forty different kinds of mental fixities which are called karmasthanas. The brahmachari who is inclined towards the higher life, who wishes to realize the bliss of Nirvana, may take one of the karmasthanas and begin training his mind. It is a process of self discipline to keep the mind wandering from one object to another. To bring the mind into a radiant state of infiniteness is the object of the discipline of the Buddhas. They first inculcate abstinence from all evil which are called the twelve akusalas ; and thence forward sublimate the mind by doing meritorious karmas of the four planes leading to the goal of Nirvana. All meritorious karma have to be done to enjoy celestial happiness. Doing evil leadeth to hellish states, although not eternally. To bring the mind into a state of radiancy is the object of the dhyana yoga. For details consult the great work called the Visuddhi Magga.

The human consciousness is called vinnana or citta, or mano. The mind that is not brought under discipline goes downwards. The contaminations that lead the mind to the lower grades of hellishness, animality, ignobleness, viciousness are called kilesas. What



the kilesas are may be known by the simple word contamination. That which pollutes the mind has to be avoided. Every thought that is the result of anger is contamination ; every word spoken in anger and hatred and malice is a contamination ; every word spoken with lustful feelings is a contamination ; every deed done with a low desire and based on covetousness is a contamination. Every thing done in the spirit of self-sacrificing altruism is meitorious.

There are eighteen foolish questions about the ego which have to be avoided, relating to the present, past and future. Buddhism is not a nihilism ; nor is it an agnosticism. It is not a religion of dogmas. It is a religion of truths based on analysis. Every ideas is subjected to analysis. It is not a monotheism and acknowledges no creator. It is not a nihilism in that it posits the law of causes and effects, with an eternal future and an eternal past. It is not an egoism, nor is it a pantheism. It avoids speculation. It is founded on the Four Noble Truths. It accepts the beliefs of the existence of gods, and great Brahmas, who are chiefs of the world systems. One great Brahma can, by his power, illuminate by his own glory ten thousand world systems. The Buddhist hates neither god nor devil. He has no quarrel with the religions of the ante Buddhist period nor with religions of the post-Buddhist period. He loves all ; he analyses every dogma, rejects the bad and accepts the good.

Sabbapapassa akaranam

Kusalassa upasampada

Sacitta pariyo dapanam

Etam Buddhāna Sasanam

The Blessed One is the great Teacher and Guide of both gods and men. Analysis of mind and body ; spreading loving thoughts throughout the universe ; resolute will to reach the goal by good words, good deeds and good thoughts this is Buddhism.

*(Section II—Aryadharma of Sakyamuni Gautama Buddha, 1917).*

## 28. The Super-cosmic Nature of the Dhamma

HE who wishes to understand the Dhamma of the Lord Buddha should give up his previous faiths and ceremonial observances and his dogmatic beliefs which have stood in his way for the right comprehension of supreme Truth.

The belief in a creator has to be banished from his mind as well as the belief that whatever happens now is due to the kamma of previous births, and the nihilistic belief that whatever happens is without a cause and also is without effect.

The Buddha accepted the teachings of the Rishis who lived the forest life practising the Jhanas, the samapattis and the four brahma viharas which gave them birth in the rupa brahmalokas and the four arupa brahmalokas.

The cosmic world included (1) the states of sufferings called niraya, the animal womb, ghosts, asuras ; (2) kama sugati bhumis included the world of human beings and celestial angels (3) rupaloka where the brahma gods live (4) the arupa brahmalokas where the Mind in its purified form lives in a sublime state.

The super cosmic world is called lokuttara which could be reached only by following the thirty seven principles of Bodhi, the culmination of the holy life is eternal calm and happiness which is called NIBBANA DHATU.

Those who do evil are born in the next birth in states of extreme agony. The demeritorious karmas are destroying life, taking things which belong to others, living adulterous life, given to falsehood, and taking alcoholic stimulants and narcotic drugs which bring on partial or complete insanity.

The ten demeritorious karma are destruction of life, stealing, and adulterous living including alcoholism. These are called *kaya karma*.

Deliberate lying, harsh speech, slanderous speech, and unprofitable talk : these are called *vaci karma*.

Covetousness, illwill and pagan beliefs which ignore the supreme law of Cause and Effect, that there is no effect in charity and in good deeds, and that no good results in nursing parents, and being sceptical regarding the existence of holy Brahmins and Sramanas, and disbelief regarding previous existences and future existences. Under the category of pagan beliefs creatism, nihilism may be included. The saying that man should cling to his wife and give up his parents is a pagan advice. These are called *mano karma* or evil karma generated by thought.

Those who do the ten evils are born after death in states of suffering, either in the purgatorial world, or in the animal world, or as *pretas* elementals in the spirit world.

In the human kingdom some are born blind, deaf, dumb, feeble-minded, lame, idiotic, insane, epileptic, etc. They did good karma but with evil, selfish, covetous motives, not with feelings of love and generosity. Those who had done good karma with a generous heart, without illwill are born in good families and with no physical defects.

Those who had cultivated the three good qualities of charity, love, and psychic and scientific studies are called three *hetukas*, possessors of three good causes, those who had cultivated two good characteristics are called *duhetukas*. Those who had abstained from generating good qualities in past life are called *ahetuka*.

The *ahetukas* and *duhetukas* are unfit in this life to attain to the summits of psychic purity. Those who wish to be reborn with the desire for psychic development should practise in this life generous charity, loving kindness and psychic culture.

There are ten meritorious deeds called *dasa kusala kamma* : viz., to give food, water, clothes, seats, beds, vehicles, flowers, perfumes, lights, etc., to the needy with a heart full of loving kindness and to give the light of wisdom is called *dana*.

To observe the five precepts, the eight precepts or the ten precepts is called Sila.

To practise meditation in order to train the mind to realize Truth is called Bhavana. Altruistic psycho-analysis may be called bahvana. There are forty methods of psycho-mystic concentration each of which helps the mind to attain to the heights of psychic illumination as illustrated in the Visuddhi Magga.

Paying due respect to spiritual elders, offering them seats and welcoming them cordially is called Apacayana.

Nursing the sick and entertaining with food and sweet drinks is called Veyyavacca.

Transferring the good karma which one does with a good heart to others asking them to accept the same with a good heart is called Pattidana. The good karma thus offered to others when accepted is called Pattanumodana. Hearing the Good Law with the intention of preaching to others is called Dhamma savana. Preaching the Good Law with beneficent motives expecting no gain is called Dhamma Desana.

Strengthening the faith in the law of karma is called Ditthijjukamma

Those who observe the ten meritorious kusala kammass after death are born in the celestial regions.

Building bridges, roads, hospitals, almshouses, setting up lamps, establishing parks, orchards, public baths, and digging up tanks all belong to the category of good karma. Any good deed done based on the element of renunciation is called a meritorious deed.

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## 29. The Transcendentalism of the Buddha Dhamma

PHILOLOGISTS may translate Pali texts into English or any other European language, they may edit the Pitakas, and yet they may not be able to grasp the *artha* of the psychology of the Dharma. In the Alagaddupama sutta the Tathagata clearly stated that a Bhikkhu may study the whole of the Pitakas, and yet may not clearly grasp the spiritual essence of the sublime Dharma. The *vyanjana* and the *attha* are two technical terms used by the Tathagata. The former connotes the letter and the latter term connotes the spirit. The Dhamma is divided into two categories, the *vohara* and the *paramattha*. The *vohara* is the ordinary common place view of truths, and the *paramattha* explains the essence of the Dhamma. In the Dhamma the discourses that are embodied in the Sutta Pitaka belong to the *vohara* category, that is to say they express the common place view, but to understand the essence of the Tathagata Dhamma a study of the *Paramattha Dhamma* is essential. The essential categories of the Dhamma are the five *skandhas*, the 18 *dhatus*, the 6 *ayatanas*, the 12 *nidanas* or the links in the chain of the *paticca-samuppada*, the 5 *balas*, the 4 truths, the 7 *bojjhangas*, the 8 *maggangas*, the 22 *indriyas*, the 7 *visuddhis*, the 9 *vipassana nana* and the *magga nana*. The last four belong to the supercosmic transcendental science relating to the unconditioned Nirvana.

The Tathagata having attained to the supreme place in the universe became the Teacher of Brahmas Devas, Maras and human beings. The Tathagata is honoured by divine beings because of His infinite knowledge and wisdom. He is the Omniscient One, who has seen the universe face to face. Above the gods are the Brahma Gods, and the

Chief of the Brahma Gods has power to illuminate ten thousand world systems. In the presence of the mighty Brahma God the cosmic gods of esoteric popular religions pale into insignificance. The gods of Arabia, Babylonia, Persia, Egypt, India, Assyria have ceased to exist. The gods are under the law of karma. They are born, live for the time and die and are born again according to their karma. They have failed to realize infinite wisdom, and yet the time comes when they too are able to listen to the Buddhas in the future and realize the infinite state of Nirvana.

When the Lord Buddha began to turn the Wheel of the Good Law, the Brahmas and devas of the ten thousand worlds appeared before Him to listen to the Dhamma. It was an auspicious time when the Blessed One appeared. There were no creator gods then born. The idea of special creation of living beings had not yet taken hold of men's minds. The Horeb God had when the Lord was preaching the Gospel of Love and Compassion, no place in Jerusalem. The Temple of Zion had been capitulated to Nebuchadnezzar, the chosen people had by order of Jehovah been removed to Babylon, the remnant had declined to obey him, and after the time of Malachi, we hear nothing of the God of Israel. The Persian religion of Zoroaster did not seek converts, and only the native born Persian was admitted to the religion of Ahuramazda. It was the same with the Hebrews. They did not seek converts like the Brahmans. In India the idea of a Creator had been abandoned by the followers of Jainism and Vedanta. The Brahmans were exclusive and the Veda was intended only for them. The Bhagavad Gita was the handbook of the fighting Kshatriyas. The duty of the Kshatriyas according to the teaching of the Bhagavad Gita was to kill the enemy. Sree Krishna advocated extermination of the enemy, and at the termination of the Kurukshetra War royal caste had ceased to exist. The Bhagavad Gita is an exposition of the religious phenomena of the period. The different chapters of the Book treat on Yoga, Sankhya, Bhakti, Karma, Gnana and treats lightly on Veda's flowery language and of the celestial regions. Of the many chapters in the Book, the devotee of each of the different yoga may follow what he thinks best. You may worship any God you like but have faith in Sree Krishna.

In China the practical thinkers of the period contemporary with the appearance of the Tathagata in India had ignored the Gods. Confucius and Laotsze were the two luminaries that appeared in the firmament, and both of them had failed to inspire confidence of the people. It was after they had passed away that people began to think of the two Teachers with a sense of appreciation.

India 2,500 years ago was the battlefield of philosophic thinkers. The six luminaries that appeared in the Gangetic Valley of the time were Purana Kassapa, Makkhli Gosala, Ajita Keskambali, Sanjaya Belattiputta, Pakuda Katyana and Niganta Nataputra. There were heads of Brahmanic schools like Pokkarasati, Todeyya, Tarukka, etc., whose names are given in the Sutras of the Digha, Majjhima, Anguttara and Khuddaka nikayas. In the Samannaphala sutta of Digha Nikaya brief sketches of the lives of the six 'Buddhas' are given. In the Kosala Samyutta, King Pasenadi questions the Tathagata why He does not honour old Brahmans, although he appears young in age.

The different theories current at the time are given in the Cula Malunkya sutta, Devadaha sutta, Pancattayasutta, Majjhima Nikaya, in the Jaccandhavagga of the Udana, in the Brahmajala sutta, Digha Nikaya. The Tathagata has rejected theories and dogmas. The Tathagata Dhamma is free from speculative metaphysics, theories and dogmas and the Blessed One tells Aggi-Vaccagotta, the Ascetic, that the Doctrine taught by the Tathagata is profound, recondite, hard to comprehend, rare, excellent, beyond dialectic, subtle, and that can be grasped only by the thoughtful. This Doctrine is difficult for you who belongs to another school of thought, who hold different views and following the leadership of another Teacher. Mental perturbation and partial insanity are the results of dogmatic asseverations. They confound clear thinking and lead to the bypaths of hatred, anger, persecutions, and massacres. Not one religious thinker or promulgator before or after the Buddha was free from anger and passion. The tribal god of the Hebrews was the embodiment of hatred and envy. The Brahmans when they got psychic power destroyed their enemies by their curses. The ascetics killed their bodies by a slow

process of starvation. For a thousand years the world was free from theological warfare. Jesus was not then born and his religion was not preached in Asia by his disciples under order of the Holy Ghost. The iconoclastic Moslems unfurled their banner 1,000 years after the Parinirvana of Tathagata.

Theological preachers were not scientific in their asseverations. They dogmatised on God as Creator, on souls and hell and the need of animal sacrifices to get the goodwill of angry Gods. They were lacking in the principles of mercy and loving compassion. The Old Testament of the Hebrew Bible depicts Jehovah as one who loves blood. Compassion has no place in his heart. When four hundred years ago the fiendish Portuguese appeared in Ceylon, the Buddhists for the first time came to know of the Christianity. They were vandals and iconoclasts religiously and politically. The next invaders of Ceylon were Dutch. Politically and commercially they were immoral but superior to the Portuguese Catholic Christians. (Read Draper's Conflict between Religion and Science, and Dr. White's Warfare between Theology and Science.)

Jesus was neither a scientist nor a philosophic thinker. His only claim for worship was his assertion that he was the son of God. But his early teaching showed him to be full of kindness. The ethics of the sermon on the mount were influenced with the spirit of the Blessed Tathagata. Judging from the ethics of the sermon on the mount it is evident that Jesus had come under the influence of both Buddhists and Vedantins. Take away, the sermon on the mount from the gospel, and you have the pronouncements of a theological dogmatist breathing vengeance without any hope. For a calm philosophic thinker dogmatic Christianity appears gruesome and morbid. It leads to partial insanity, and to the Buddhist Christian theologians appear as if they were half insane. They are full of conceit, lacking in the elements of sobriety, and rigidly dogmatic. Their only weapon is brimstone and hell fire and a fiendish God. The eternal Anuttara Samma Sambodhi was the goal of the noble-minded Aryan. To reach the supreme goal the devotee has to be full of compassion and be full of generosity, pure in character, renouncing ignoble pleasures, exerting to acquire Wisdom, strenuous in doing good and avoiding evil,



unshakeable in truthfulness, persevering with patience and forgiving all, the will to do good and avoid evil, loving friend and foe alike, and rising above praise and blame.

The consummation of the compassionate life of Wisdom brings the supreme regard of Buddhahood. The Buddha shows the Way to Nirvana. From death to deathlessness, and supreme strenuous activity, working selflessly for the welfare of others. He is gone beyond good and evil. He had reached the Infinite. To comprehend the psychology of Nirvana one has to rise above the immoral ethics of muddle-headed theology. The metaphysics of pantheism, the dogmatics of theology, the ethics of nihilism, materialism, hedonism, etc., have to be abandoned. The Nirvana doctrine is beyond the conception of Gods, and Gods are in certain cases less wise than the prophets.

The intelligent human being who has the power of reason to find out Truth by analysis must be fearless, impartial, compassionate, and wise. He has to abstain from destruction of life and follow the moral precepts as given in the Samannaphal sutta. He is then on the path of Righteousness. When the heart is purified from the contaminating influences of anger, covetousness, harbouring anger, self-esteem, maligning others, free from stubbornness, unavenging, free from pride and conceit, envy and miserliness, the vision of Nirvana becomes clear. Nirvana is not a postmortem existence, but is realizable in perfect consciousness in this earthly body, purified both physically and mentally. Desire for sensuous enjoyments has to be abandoned, and in its place Desire for the realization of Nirvana has to be implanted. The happiness of Nirvana is described as *acala sukha* unshakeable happiness. It is called also *Ekanta sukha*, unending happiness and *Vimutti sukha*, happiness of absolute freedom. Freed from ignoble sensuality, anger, hatred, ill-will, envy, jealousy, covetousness, pride, egoism, freed from the ten fetters called *sanyojanas*, the heart comes in contact with Nirvana, whereupon it realizes the bliss of peace, wisdom, activity in doing good for the happiness of others. The sevenfold attributes of the Nirvanic consciousness are perfect memory able to look back to the past births and to the future, perfect wisdom

supreme energy, cheerfulness without hilarity, serenity in body and mind unshakeable calmness, and equal mindedness in praise and blame, loss and gain, prosperity and adversity, grief and pleasure. An individual with such a consciousness is worthy of homage of gods and men. He is the Arhat, the Buddha. An unending past and changing future is called Samsara. Samsara is the cosmic universe wherein the 12 nidanas have play. Nirvana is outside the law of cosmic processes. Therefore it is called loka uttara—super cosmic. To attain to the loka-uttara state the saintly disciple has to observe the laws of uttarimanussa dhamma laws of super-human righteousness, belonging to the plane of Ihana, vimokkha, samatha and vipassana and phala Sacchi-Kiriya.

The supercosmic doctrine of Nirvana is not for the andha puthujjana. The andha puthujjana is blind in the vision of the elements of supreme Truth. The kalyana puthujjana and the sekha are on the path, and the Asekha has realized Nirvana. He who knows the psychology of the Abhidharma and observes the higher laws belonging to the category of kalyana puthujjana and those who have realized the fruits of sotapatti, sakadagami and anagami are called Sekha.

*(MBJ Vol. 37, March, 1929.)*

## 30. Buddhism in Relation to the Supra-Normal

THE BUDDHA sitting under the Bodhi Tree at Uruwela, triumphant in the great victory He had gained over the hosts of Mara, the thought came to Him ' how great is the attachment of the world to things that give pleasure to the senses, and the Truth that I have discovered how deeply hard it is for such as are given to sense enjoyment to comprehend and of what avail is the exertion to preach the Doctrine.' Instantaneously came Brahma, the chief of the world of gods, to announce that the world is ready, that there are some whose minds are prepared to receive the sublime Doctrine, and addressing the Buddha as the Victorious Conquerer, made the request to preach the Dhamma to a world ready to receive the glorious message. The Blessed One consented, after having seen with the eye of a Buddha, how men were groping in the dark, ignorant surrounded by the flames of lust, and yet helpless like orphans. The spirit of absolute compassion prompted Him to undertake the work of saving the world. ' Who else is there but me, and I will save,' thus did the Blessed One say.

Anātho lokasannivāso paramakarufñāpatto tassa nāthañño  
koci aññattrā mayati ; passantānam Buddhānam Bhagavantanam  
sattesu mahakarunā okkamati ".—*Patisambhida*.

The gatha that the Blessed One uttered in answer to Maha Brahma is full of psychological interest for certain words that it contains express the nature of the Doctrine that He decided to proclaim.

" Aparuta tesam amatassa dvara  
Dhammam panitam manujesu Brahme."

Open are the doors to Immortality  
Sweet is the Dhamma.

Five hundred years before the appearance of Christ, and 1168 years before the birth of Islam, came the Blessed One with this message of Immortality and Sweetness, calling upon the young men of noble families, who were willing to sacrifice ignorance, lust, and anger to listen to the Dhamma sweet in the beginning, sweet in the middle, sweet in the end.

In compassion for the world, for the good, for the gain, for the welfare of gods and men, the Buddha Tathagata, proclaimed the Doctrine of Nirvana and Holiness, to those who had made the renunciation of sense pleasures. India is the land of the Buddhas. In each kalpa Buddhas appear in India to proclaim the Gospel of Compassion, Wisdom and Holiness.

India at the time of the appearance of the Blessed One had no universal Religion. Ascetic philosophers each with a band of disciples lived in retreats receiving the homage of the communities. They were satisfied with their adumbrations of metaphysical speculations, and contented with their coterie of disciples. Some of the Brahman teachers had fine parks, whose sight gave joy to the aesthetic sense of those who loved beauty. Such was the Ashrama of the Brahman Rammaka. Ascetics wandered hither and thither, each one proclaiming the superiority of his doctrine over the other. The people of the Gangetic Valley, then, as now, were always willing to pay homage to those who have made the renunciation, accepting the vow of Brahmachariyam. The Brahmachari in India occupies a superior place. He is compared to the Sun. The caste Brahman as a householder occupies a lower place. Toleration of all faiths is a necessity in India. It is the Stock Exchange of Religion.

Of the Emperor Hadrian, it is said, that when people went to him and complained that so and so was abusing the gods, and that he should punish him, to such he gave the answer that the gods know best, and that they can manage their business better than he could, and that he was there only to punish those who did wrong against the laws of the state. The people of India had always respected religious liberty, and never was a man punished for mocking at the gods. Where every man was a potential philosopher or hoping to arrive at a god state, it is but proper that the state should abstain from taking the part of gods whose existence remains to be proved. In European States they had only one Religion and therefore they were intolerant. At the capital of King Prasenajit of Kosala there was at the Mallika Park the Ekasala built at the expense of Queen Mallika, for the purpose of holding debates, where all manner of religious discussions were held. An alien government and alien race ignorant of the ethics of Aryan Communalism, can never understand the operations of the Aryan mind, subjectively. The King Prasenajit, contemporary of Buddha, was ready to make obeisance to any one who wore the garb of asceticism. The ascetic garb held the premier place in Indian society. In the Pali Suttas society was classified by the Buddha in the categorial order, of Bhikkhus, Bhikkhunis, Upasakas, Upasikas, Raja, Rajamahamatta, Titthiya, Titthiya savaka. The King occupying the fifth place in the order, and the Ministers of State, the sixth.

The Buddha proclaimed Himself as Teacher of Gods and Men ; He called himself a Physician Surgeon, (*Bhisakko sallakatto*) see *Sunakkhatta sutta*. He exhorted the Bhikkhus neither to be elated when

others speak in praise of the Tathagato, nor to be annoyed when others abuse Him. They were to be calm always, and patiently exclaim what the Buddha had proclaimed. He was uncompromising in the attitude He adopted, when at certain times, other ascetics made attempts to reconcile their theories with the Doctrine that He proclaimed. The Buddhas in the past and in the future and the Buddha Gotama preach the Four Noble Truths. It is their especial Gospel, *atha ya Buddhanam samukkamsika Dhamma desana. (Mahapadana Sutta, Digba Nikaya).*

The Buddha often times visited the asramas of other (*paribbrajika*) wandering ascetics. He was the accepted Leader of ascetics : His followers were King Bimbisara of Magadha, King Prasenajit (*Pasenadi*) of Kosala, the princes of Anga, the Licchavi princes of Vesali territory, the King Udeni of Avanti, and leading Brahmins like Pushkarasati, great bankers like Anāthapindika, Pavarika, Upali, &c.

The Buddha addressing the Brahmin Sela, admitted Himself King of Righteousness (*Dhamma raja*) proclaiming the Laws of Righteousness as did the Chakrawarti Monarchs of old. He enunciated the Dhamma in its two-fold form—one for the Bhikkhus, the other for the men of the world ; the former the Uttari manussa dhamma, the latter Manussa dhamma. The former for the superman, the latter for the householder. The uttari manussa doctrine was not for the laymen, and this Uttari Manussa Dhamma may therefore be called Supranormal. The exhibition to laymen of phenomenal (*iddhi*) powers coming under the category of Jhana (*Dhyana*) was strictly prohibited ; violation of this law-entailing dismissal from the upasampada order never again to be admitted to the rank of ordained Bhikkhus.

The teachings of the Tathagato are again divided into Sammuti and Paramattha. The Sammuti Satya, popular truths, Paramattha Satya, essential truths. The Paramattha doctrine is embodied in the Abhidhamma, otherwise called Veyyakarana. The sutta Pitaka contains the sammuti or vyavahara doctrines, the Vinaya Pitaka contains Ana or Laws relating to the well-being of the community.

In the sammuti or vyavahara teachings the Buddha admitted the popular version of accepted truths relating to gods, heavens, hells, world systems, kasinas, cosmological interpretations, dhyana mysteries, referring to the five abhijnas, viz., (*dibbacakku*) divine eye, (*dibbasota*) divine ear, (*para citta vijanana nana*) knowing others' thoughts, (*pubbenivasanussati nana*) knowing previous places of birth and death, (*iddhi vidha nana*) science of working, what is popularly called, miracles. There are ten idhis, viz., adhitthana iddhi, vikubbana iddhi, manomaya iddhi, nanavipphara iddhi, samadhi vipphara iddhi, ariya iddhi, kamma vipakaja iddhi, punnavato iddhi, vijjamaya iddhi, tattha tattha sammappayoga paccaya ijjhatthena iddhi.

The foundation for building the superstructure of *iddhi* is called *iddhipada*,—they are (*chanda*) earnest desire, (*virīya*) strenuous activity, (*chitta*) the development of such thoughts as are favourable for progress (*vimamsa*) investigation. By each of the four *iddhipada* the gain is (*samadhi*) realization and (*ekagrata*) absolute fixity. Lethargy, restlessness, desire for enjoyments in the sensuous plane, ill-will, and clinging to foolish unscientific theories are set aside when one is on the path of *iddhi*.

By *adbittthana iddhi* the holy disciple can appear in manifold forms go through walls and obstacles, dive down into water, into the depths of the earth, walk on water, float in the astral regions like a bird, ascend into the worlds of the Brahma Gods by certain psychical processes.

By *vikusubbana iddhi* the holy disciple can ascend to the world of the Brahma God, and from there make himself heard in ten thousand worlds, make himself now visible, now invisible, assume whatever form he likes. By *manomaya iddhi*, the holy disciple, keeping his body in one place, can project his mind body to another place. By *nana vipphara iddhi* the holy disciple can realize by psychical processes the truths of the evolution of things.

By *samadhi vipphara iddhi* the holy disciple can realize by stages the psychical illumination beginning from the first dhyana and gradually terminating in the arupa brahmaloka.

By *arya iddhi* the holy disciple can by the practice of divine attributes of loving kindness, live in love, and also remain detached from things pleasant and unpleasant, in perfect consciousness nevertheless.

*Kamma vipakaja iddhi* is nature's gift to all species of birds, to all celestial beings, to certain human beings, and to certain sub-human beings.

*Pannavato iddhi* is a psychical gift only limited to certain very high personages whereby they reap phenomenal advantages due to their great merits.

By *vijjamaya iddhi* certain magicians by necromantic methods float through the air, exhibit in space materialised figures of animals, &c.

The last *iddhi* is obtained by an ethical process whereby the five obstacles are removed by the development of the five illuminating principles, and by the path of Arhatship.

This is the *Uttari manussa dhamma* which is Supra-normal and only confined to the Brahmacharis, who have renounced the fetters of lay life.

(MBJ Vol. 22, Sept. 1914.)

## 31. Evolution and Creation

IN the Brahmajala sutta of the Digha nikaya, the Blessed One classified the religious beliefs current in ancient India. All people did not follow the theory of a cosmic creation, with Brahma as the chief. The fact that there were current in ancient India sixty-two different kinds of religious beliefs, shows that ancient Indian people were remarkably tolerant of each other's views.

The Blessed One explained the variations of religious beliefs to His own disciples, and exhorted them to be neutral and to avoid religious disputations. He said that the Bhikkhus should not feel elated when the Tathagata is praised ; neither should they betray their feelings. They are in search of the great Gem, and petty tyrannies and worldly applause should not make them to deviate from the path for a second.

The creator myth is condemned by the Buddha. Creation connotes a beginning. In the Buddha Dharma there is no known beginning. Before the beginning what was the Creator doing and where did he live? A condition of things where there is no water, earth, air, heat, light, and space is unthinkable. If God rested on the waters who created the water, and if God created the water, where did he live before?

Uncultured people are always very credulous. Analysis of religious beliefs is only possible in a country where there exist more than one religion. In a country where the people hold to one view of religion, there could not be any kind of conflict. Confusion of tongues creates differentiation. In the most primitive period there might have been one language in a country. The Buddha is called Tathagata, which connotes a successor of a former Buddha. Buddhas have in

the past appeared, and their number is innumerable. Instead of yugas and years, the Buddhas calculated time by kalpas, and the duration of a kalpa cannot be measured by arithmetical calculation.

A mahakalpa has twenty minor kalpas, and a mahakalpa goes through four periods decay, destruction, suspended animation, and re-formation. The modern scientific view of a nebular hypotheses is in conflict with the creation theory.

The Vedic Brahmins were not philosophers, they were priests and sacrificers to gods, and they were able to create gods whenever they were required. Hence the avatar theory. The tribe of Brahmins were exclusive, and they monopolised the priestly profession to themselves. The scriptures which they read were their own property, and they interpreted them for their own advantage.

In course of time the Puranas were compiled, suggesting thereby a historic foundation. The compiler of the Puranas was Veda Vyasa. He was a great seer and compiled a work which may be called the history of the ancients.

There are eighteen Puranas which are as follows.—

Brahmapurana, Padmapurana, Vishnupurana, Sivapurana, Bhagavatapurana, Naradiapurana, Markandeyyapurana, Agnipurana, Bhavishyapurana, Brahmanvaivaratpurana, Lingapurana, Varahapurana, Skandhapurana, Vamanapurana, Kurmapurana, Matsyapurana, Garudapurana, Brahmandapurana.

The Puranas give descriptions of meetings held by gods and to these meetings the rishis were admitted. Each god had his say, and the other listened attentively. There was no disputation and no conflict, and each purana gives the names of a number of gods who took part in the symposium. In the Brahmandapurana the following names appear as having taken part in advancing their views.—

Saunaka, Suta, Suka, Lomaharsha, Vayu, Mahesvara, Bhagavan, Brahma, Daksha, Uma, Virabhadra, Mahadeva.



In the Vayu purana are found the following names of interlocutors.—

Suta, Suka, Lomaharsha, Vayu, Bhagavan, Brahma, Vishnu, Daksha, Rudra, Uma, Mahesvara, Sanatkumara, Narada, Brihaspati.

In the Brahmayivarta Purana the following names appear.—

Saunaka, Sautira, Narayana, Mahadeva, Brahma, Sri Dharma, Mahalakshmi, Saraswati, Savitri, Sankara, Bhagwan, Narada, Siva, Daksha, Gopika, Surya, Brahman, Sri Krishana, Ganga, Radhika, Yama, Rati, Himalaya &c.

In the Kurma purana the following names appear.—

Romaharshana, Indradyumna, Bhagavan, Kurma, Suta, Rishi, Muni, Vishnu, Brahma, Menova, Pulastya, Himava, Srideva, Dahksha, Kanya, Visvamisra, Jamadagni, Vasu, Vasishtha, Bharajvada, Kasyapa, Sri Krishana, Brahmayishnu, Vyasa, Markandyya and Isvara.

The Aryan consciousness was elevated by the spirit of tolerance. Why should it not, when it had all the advantages for progress. The mighty Himalayas, and the majestic rivers, the great forests were the associates of the spiritual student. There was no jealousy and hatred in the Aryan consciousness.

Dr. Lionel Barnett in his "Antiquities of India" says in the preface, "the record of Indian history is one of the deepest fascination, and the utmost imaginations of romance pale beside it. Indeed the civilization of India may be fitly compared to its marvellous temples, in which every emotion of the soul is expressed in plastic form with thrilling intensity."

The Puranas give variations of the genesis story as understood by the compilers. The compilers divided the periods into yugas to show that at least they had some idea of the immensity of time, and how small the Semitic gods appear to the Aryan mind inasmuch as the very creators of the Semitic mythology were creations of yesterday. The Puranic authors computed time by yugas, and the four yugas made one maha-yuga. The first of the four yugas was called

the satya-yuga. To a maha-yuga period there were 4,320,000 solar years. Seventy one maha-yugas make one manvantara, and a thousand maha-yugas make one kalpa.

The Semitic gods were of small mind. They had no idea of the existence of other countries and other nations, and the rivers of Mesopotamia and Mount Ararat and the few races that occupied the Euphrates valley and the Sinai desert went to make up the world. The cross became the totem, and the flesh of certain animals were taboo. The blood was life and soul to the nomadic gods. The most devout had to eat the flesh of the god and drink his blood. Cannibal psychology could not go beyond.

Folklore myths of animistic tribes were accepted as religious truths, and the world has deteriorated for nearly two thousand years, so great had been the demoralizing influence of Semitic animism.

Before the birth of the Buddha Dharma, the ancient philosophers in India had speculated on every conceivable form of the divine. The rishis by their purity of life obtained knowledge to commune with the divine consciousness, and they formulated the belief in the arupa brahmaloka, where existence was prolonged to the extent of 84,000 kalpas. The Prince Siddhartha realized this divine state by means of purified knowledge, but He found that 84,000 kalpas was a drop in the ocean of Time. He wished for some thing to go beyond time and space, and the Doctrine of Nirvana was the result of His triumphant conquest over matter and mind.

The interpretation of myths and the making of hymns to anthropomorphic gods were being done by the priests and prophets. Something new, something greater, was wanted to enlighten the world and the Tathagata enunciated the religion of Truths and the Wisdom of Nirvana. The birth and death of gods was a smaller matter. The world was created, and the world was resting on the back of the tortoise and the tortoise was resting on the elephant, and the elephant resting on nowhere : such were the kind of myths the people liked to hear. The spirit of God moved on the waters, and water was there before God.

The Tathagata said something new, and there was no mention of a creator and a beginning of the world in His Doctrine.

The usual way to light a dark place was by burning a lamp. The lamp required a wick and oil. Some one arrives and tells the people who were accustomed to burn the oil and the wick that a light can be obtained without the use of the oil and wick. The light is shown, but the people refuse the radiant light because there is no oil and wick in the bulb. The Buddha similarly came to give the world a new light without the intermeddling of gods, priests and blood sacrifice. A clear consciousness is the one thing which must not be expected from animists. Blood, meat, intoxicating drinks, sensual orgasm go hand in hand with a creator.

The Creator myth is to be found in the Majjhima Nikaya in the Brahmanimantaniya and Maratajjaniya suttas. The brief account given in the Brahmajala is given below :—

“Now there comes a time after a long period when the world goes into dissolution.”

At the time when it is going through the process of destruction the life wave ceases, and living beings transmigrate and are born in the heaven of the radiant gods called Abhassara.

They are mind born eating the food of delight, with radiant bodies, travelling through space, and in this happy condition they exist for ages.

And after a long period this world again begins to reintegrate, and in the re-evolution of the world the beings that were living in the Abhassara world cease to exist there and are reborn here. The first born then thinks to himself “I am Brahma, supreme, the mighty, the all seeing, the ruler, the Lord of all, the maker, the Creator, &c. These that are here are born from me, and I created them.”

In the Kevadda sutta Digha Nikaya appear another version of the creator story, but with a sweet humour that makes every one smile. The Creator is to put to the test by a Bhikkhu, and Brahma

acknowledges his ignorance that he is not able to say when the creation will cease. The creator is unable to tell the end of his own creation ?

In the Brahmanimantaniya sutta, the Buddha himself goes to the seat of Brahma, and says : “ Brahma, in saying that all things are permanent thou dost only declare thine own ignorance ”.

In that story Mara stands near Brahma and pleads on the latter's behalf, and the Buddha asked Brahma to look back to some untold ages in the past and Brahma confess his inability to look back so far ?

Neither the authors of the creator myths nor the people to whom these myths were proclaimed knew anything of the formation of earth by slow degrees. Geology and astronomy they knew not. Muddle-headed they were ; and ignorant people were made victims of priestly selfishness.

In the Maha Bodhi Jataka, No. 528, is also a refutation of the creator theory.

In the Dhammadhaja Jataka, No. 220, the Brahman is made to do the impossible. The Bodhisatta was in that life born in a Brahman family, and the king's captain is angry with him, and he makes the king to kill the Brahman by asking the Brahman to do what the captain himself thought was beyond the power of gods. The ancient Indian people believed that gods had power to create inorganic things, “ not even a deity can make a man with all four virtues, and the four virtues are, not to envy, not to drink wine, to have no low desire, and no wrath.

*Section II—Aryadharma of Sakyamuni Gautama Buddha, 1917.*

## 32. The Nidanas or the Law of Dependent Causation

THE most complex of all the teachings of the Tathagato is the Paticca Samuppada Dhamma, which explains the cause of individual rebirth from any given birth. The Buddha found it was useless to go into the origin of things, in as much as there is no beginning known. The human mind is constitutionally incapable of finding out the origin of things. Palaeontologists and Geologists declare that the earth is many million years old, and astronomers are also of the same opinion. Unscientific myth makers of the Semitic family to satisfy the nomadic tribes that inhabited Arabia and Palestine, asserted that the earth was created by a Deity and that man was created from mud. No wonder the people who accept this mud theory are half insane, and it is their desire that others also should enter the asylum which they occupy. Creation myths are many. In Buddhism we are advised not to speculate about the origin of things. And in place of the creation myth the Buddha enunciated the law of Enlightenment, that all things change, and that nothing is permanent. The law of evolution appears more rational than the muddle headed theory of the Semitic half savage nomads. Europe was in darkness for nearly 1900 years. In the papal times Medievalism swayed the minds of the people. Science was taboo. But thanks to the scientific spirit of the 18th century, things began to change, and with the French Revolution began the decline of Medievalism. With the enunciation of the Darwinian theory of Evolution a rapid change came, and with the acceptance of the law of the Conservation of Energy, Evolution met with general acceptance among the more enlightened. But why does man suffer? Could he escape from suffering? The Blessed Tathagato, for the first time, in the history of the world, proclaimed that man suffers through Ignorance of the law of Cause and Effect and of the law of Development and Decline.

In his ignorance man does things which retard the law of development, thereby helping to hasten the operation of the law of decline. The laws relating to Good and Evil were modified to suit the taste of dogmatic theologians whereby Good and Evil were symbolised and personified into a God and a Devil.

The Laws relating to Good are obeyed by the man of enlightened views, and the muddle-headed dogmatist violate them.

To emancipate the mind from the fetters of egoism, scepticism, ceremonialism, and ill-will, the Buddha taught men to obey Good Law : and to make them thinking beings, He, in His great Compassion, gave them a problem to solve, whose solution will bring them into the path of Nibbana. This great problem is based on the Law of Dependent Causation. It works in a circle and is like a continuous chain linking the past with the present and the present with the future. The past, present and the future are One undivided Whole. The following is the Pali formula:—

“Avijja paccaya sankhara, sankhara paccaya vinnanam,  
vinnana paccaya Nama-rupa, Namarupa paccaya Salayatana,  
Salayatana paccaya Phasso, Phassa paccaya Vedana,  
Vedena paccaya Tanha, Tanha paccaya Upadana, Upadana  
paccaya Bhavo, Bhava paccaya Jati, Jati paccaya  
Jaramarana, soka, parideva, Dukkha Domanassa, upayasa  
Sambhavanti.”

There is no metaphysical element associated with Ignorance as propounded by the Blessed One. The human being suffers because he violates the laws of cosmic morality. There are ten evils which he is expected to abstain from. The violation of these laws brings forth suffering either in the present life, or in the next. This life is a continuation of the past life. The enlightened man escapes while the muddle-headed gets himself entangled in fresh nets of sorrow. “Avoid evil: do good, if you wish to escape from the net of ignorance”. Abstain from committing the ten evils, which are called the *dasa akusalas*, viz. sins of the body, sins committed by speech, and sins committed by the mind. Sins of the body are three : of speech four, and of the mind three. Ignorance is therefore ethical and psychical. The knowledge of the Aryan Middle path shows the way to destroy Ignorance and the knowledge of the 24 laws of Casuality explains the manifold variations of the cosmic process. By investigation into the Dependent laws of Casuality Ignorance is removed. Ignorance causes the human being to create *Sankharas*, which are of three kinds, viz., *punnabhi sankharas*, meritorious thought forces; *apunnabhi sankharas*, demeritorious thought forces and *anenjabbhi sankharas*, undifferentiated thought forces. Another category of *sankharas* consists of *kaya sankharas*, good and bad actions; *vaci sankharas*, good and bad speech; *citta sankharas*, good and bad thoughts.

By abstaining from the three *akusalas* of the body, viz. killing, stealing, and sexual indulgence, meritorious *sankharas* of the body are reproduced : by abstaining from the four evils of speech, lying, slander, harsh speech, and idle talk, meritorious *sankharas* of the speech or word are reproduced : by abstaining from the three evils of covetousness, hatred, and unscientific thinking meritorious *sankharas*

of the mind, (chitta) are reproduced. Sankharas are the resultant effects of Ignorance, and Sankharas become the Cause of Vinnana (Consciousness) : Consciousness is coalesced with the eye, ear, nose, tongue, body and mind, reproducing impressions with objective forms, sights, sounds, smells, tastes, touch, and mental impediments obstructing spiritual progress, which are sexual desires, hatred, lethargy, irritability, and acceptance. The aids to the development of Consciousness are renunciation of sexual desires, practicing of loving kindness, mental activity, serenity, and acquiring knowledge of the Pitakas. The sum totality of karma be reborn or reproduced in the next birth, which is called the patisandhi chitta, or the conceiving consciousness. It is here the psychological enigma of the nacaso naca anno (neither this one nor another) has to be solved. Only students of the Abhidhamma, with a practical knowledge of the Jhanas, can get glimpses of the psychical threshold. People given to the enjoyment of sensual pleasures can have no idea of the psychical associations coalesced with Consciousness. The purified Consciousness is radiant : and Consciousness free from Sankharas realizes Nibbana. The Consciousness of the Arhat is not reborn but has entered the infinite Nibbana.

“ Cuti to pana patisandhi, patisandhi to pana bhavanganti, evam bhavagati, thiti nivesum Samsaramanam sattanam avicchinnam cittasantanam pavattati eva. Yo panettha arahattam papunati tassa cuti citte niruddhe, niruddha meva hotiti ”- Visuddhi Magga, Khandha Niddessa.

Neither god nor man can isolate the consciousness of the Arhat. It has entered the asankhata condition, and has become infinite. It is identified with the abyakata dhatu. The consciousness of the ordinary man is reproduced or re-established according to the karma in different bhavas (realms) yonis (wombs) or sattavasas. Consciousness is reborn in accordance with the laws of sympathetic association in the field of name and form which consists of cetasikas mental faculties and rupa (material form) :

The cetasikas are vedana, sanna, and sankhara. They are resultants of the mind. Vedana (feeling) is of three kinds, viz., ill-feelings, pleasant feelings, and undifferentiated, which are neither pleasant nor unpleasant. Sanna is perception. Perception is associated with the six sense organs of eye, ear, &c. and is linked with feelings. In the cosmic universe consciousness is coalesced with sensations and perceptions : and in the arupa Brahmaloaka sensations and perceptions : are at work. In the nevasannanasanna arupa loka, whose duration of consciousness is 84,000 kalpas, perceptions are potential. The Bodhisat ascetic as a pupil of Uddaka Ramaputto attained to the arupa dhyana and realized the vimokkha, but he was not satisfied with the result, in as much as he found that there was no absolute cessation

of the variations of sensations and perceptions. The sannavedayita nirodha, emancipation from feelings and apperceptions was what the Brahman ascetics could not reveal to the searching mind of the Prince Siddhartha.

Consciousness purified of all sankharas lives in Nibbana. The Arhat is conscious of his own perfectibility, conscious that he is free from all desires, and in this freedom he lives without fear. This freedom, the householder, who lives enjoying the family life, who is yet in the midst of sensual desires, can never realize. The theologian, the ritualist, and the man of the world can never know of the higher bliss which the Arhat enjoys. The consciousness of the unemancipated individual never knows what is rest. The consciousness of the emancipated is freed from noumena and phenomena. To the category of form belongs the four compounds, viz., earth (solids), liquids, heat and air, Where there is Nama-Rupa there are the Salayatanas which are the six seats of consciousness : eye, ear, nose, tongue, body and mind. These sense organs, being seats of consciousness, operate when objective forms come into touch with them. It is the coming into contact of the eye with the form, the ear with sound, the nose with smells, tongue with tastes, body with body, and mind with phenomena that create the desire to cling to sensation. If there were no salayatanas there would be no PHASSO, which is touch, and without contact there would be no VEDANA, feeling or sensations. These feelings create desire, TANHA : Tanha is associated with the sense organs or the salayatanas. Tanha binds the individual to the wheel of life. Tanha operates in one hundred and eight ways. Unsatisfied desires produce (Upadana) clinging to (Bhava) Existence. Upadana is of four kinds, Dithi upadana, attavada upadana, Kama upadana, silabbata upadana. Clinging to one of the 18 kinds of heresies is ditthi upadana : attavada upadana is clinging to the "soul" heresy which holds that there is an eternal ego which is separate from the five skandhas : Kama upadana is the clinging to sense pleasures : silabbata upadana is the clinging either to ritual or to animalising asceticism. These variations of clinging produce the field for rebirth in one of the three forms of existence.

The three forms of existence are Kamabhava, Rupabhava, and Arupabhava, viz., the world of sensual pleasures, the world of materialized gods (Brahmalokas), and the immaterial world of



apperceptive consciousness. In either of the three forms of Existence the individual according to his karma is re-individualized in a new form. This is called, Jati, birth. The individual that is reborn has to go through (Jara, Marana, &c.) Decay, Dissolution, Grief Lamentation, Sorrow, Anguish, &c.

If there was no rebirth the individual would then be free from decay, dissolution, &c.

There are three links in the twelve *nidanas*, the first link is Sankhara and Vinnana : the second is Vedana and Tanha : the third Bhava and Jati. The *nidanas* are also connected in a continuous chain, linking the past, present and the future together. The Avijja and Sankhara of the past : Vinnana, Namarupa, Salayatana, Phasso, Vedana of the Present, and the Jati, Jara, and Marana of the Future are in a way linked with each other. Again in the past avijja, sankhara, tanha, upadana, bhava were linked together and formed the karma of the past individual which brought into existence the fruit of Vinnana, Namarupa, Salayatana, Phasso, Vedana. The fruits of vinnana, Namarupa, Salayatana, Phasso, Vedana combined reproduce Tanha, Upadana, Bhava, Avijja and Sankhara and so on.

In this connection it is instructive to note what the scientists, who are dealing with "radio-active process" have to say. Buddhism speaks of the continuous changes that are taking place without cessation in the atom, and it speaks of Sorrow, and suffering, depending on Change, and of the uselessness of clinging to things which are momentarily changing. This non-clinging to things connected with the skhandhas, is beyond the comprehension of materialists, pantheists deists, atheists, and monotheists. The muddle-headed believe that, at a certain period, many thousand years ago, a certain god took a fancy to create man, who like a potter, made man out of clay. The potter has got the sense not to bring into the market broken vessels, but the god who is supposed to have omniscience, and is all-powerful creates human beings in various shapes violating the principles of aesthetics. Some are created blind, deaf, dumb, some are creates, without hands, some without legs, some are created idiotic and some are made insane, &c. A god who creates a fresh soul each time certainly can make it good, and not dissipate the energy, which can be utilised for something better. A blind man is created, and to take care of him the services of another man, who is not blind, is

required. It is a waste of energy violating the principles of germination and sociological economics. But the Sankhara Vedantins explain that god is like a despotic monarch who does what he likes with his creatures.

The Tathagato having found out the cause of human misery set to work to relieve humanity from the demon of Ignorance by enlightening them. A creator god has no place in the scientific laboratory of evolution. Those who accept the disintegration theory as a working hypothesis tell us of the changes occurring in the radio atoms, which involve an actual transformation of the atoms through successive changes. "This change is so slow in uranium and thorium that at last a million years would be required before the amount of change could be measured by the balance. To evolve 1.81 c.c. of helium the time required is about 140 million years." p. 486, Radio-activity

If the blind monotheists and believers in a creator do not want to see Truth what can the Tathagato do ?

*(MBJ Vol. 19, March 1911)*

### 33. The Philosophy of the Skandhas and the Nirvanic Doctrine

THE Philosophy of the religion that was taught by the Buddha is deep, recondite, unable to comprehend by logic alone, exalted, and enunciates a life of saintliness. It is compared to the deep ocean, and has one taste the taste of emancipation. It has nothing to do with cosmic speculations concerning past, future or present. It is based on the immutable law of cause and effect. It recognises no god higher than Truth. Truth is absolutely supreme. Gods angels, human, and sub human beings, animals all come under the operation of the law of cause and effect ; they suffer or enjoy according to their individual karma. There is no exception to this rule. All things are in a state of becoming. The destructive process is visible in hells, heavens, higher and lower and everything is in a state of flux. Origination, growth and decay are the three aspects of evolution. There is continuity in the evolutionary process. Milk is changed into curd, and curd into butter, and butter into ghee. There is no permanent element in the physical world. Man is a compound of skandhas, and skandhas are five : Rupa, vedana, sanna, sankhara, vinnana. Rupa is the material portion of the skandhas, the other four are immaterial. The rupaskhandha is a upadhi rupa of the four mahabhutas, viz : earth, water, fire and air. Sense feelings, perceptions, volitions, or ideations, and the sum totality of consciousness from the arupa skhandhas. The five skhandhas are called Nama-rupa. They depend mutually on each other, and according to the Karma generated the skhandhas come into being life after life in continuous succession.

Buddha taught 2500 years ago two principal doctrines :—

1. Yathabhutanana
2. The Paticca samuppada.

*Yathabbhuta nana* teaches us about the causes and effects at work ; the paticca samuppada teaches us about the dependent origination of psychic faculties.

When Sariputta met the Buddha's disciple Assaji thero at Rajagir, the capital city of Magadha, the former asked Assaji to tell him about the doctrine that he has learnt, whereupon Assaji answered in a gatha :—

Ye dhamma hetu pabhava.

Tesam hetum tathagato, aha

&c. All phenomena proceed from causes and the causes the Tathagato has explained.

In brief the Dhamma was explained by Assaji to the ascetic Sariputta, who immediately became a disciple of the Arhat Doctrine. Sariputta's friend Moggallana learnt the doctrine from Sariputta. both came to the Buddha when He was at Rajagriha. They were admitted into the order by the Tathagato, and later on chosen as the right hand and left hand disciples of the Blessed One.

The external and internal world is changing momentarily. Tidal waves, cataclysms, earthquakes, land submergences, upheavels, &c. are taking place bringing destruction to hunderd thousands.

The very heavens and the Brahmaloкас are utterly destroyed. During the destructive period it is said that all sentient life is born in a new world in the region of Brahma. In the karma doctrine unrewarded karma is called aparapariyavedeniya karma and there is no sentient being who is absolutely bankrupt of this especial beneficent karma. Hence the hopefulness of the Doctrine proclaimed by the Tathagato. There is no annihilation of life in the teaching of the Great Teacher. The sins of having committed the unpardonable crime of matricide, paricide and letting out blood from the body of a Buddha, criminally assaulting or violating a holy nun, at the end of the kalpa, condone, and the sinner gets emancipation. Neither the existence of an eternal hell nor of an eternal heaven is acknowledged in Buddhism. Each individual being has to suffer according to the evil karma he had done, it may be for a kalpa, but at the end, cessation

of suffering is the law. Consciousness is at work day and night, whether one is asleep or awake. The immaterial khandhas which constitute feelings, perceptions, volitions and consciousnesses by the law interdependence, coalesce with the rupaskhandha or the material skhandha. Where consciousness takes its last final impression at death there according to karma the new being, the new nama-rupa is formed. The present feelings, perceptions, volitions consciousnesses are the result of the experiences of the former skhandhas. One set of skhandhas succeeds another without break throughout the cosmic process. We don't remember what we do in our sleep, and death is like sleep. The connecting link between one life and another is snapped at death, and the pain of death is so terrific that memory receives such a shock as to forget the experiences of the past lives. To revive the lost memory an effort has to be made by psychical training. In one life we may not succeed in recollecting the forgotten experiences. If the effort is made in this life in the next life the psychical training becomes easy. Our ways of living are injurious to psychical expansion. Passionate lusts and sinful longings and deeds are obstacles to psychical progress. The five impediments of development in the path of psychical progress are passionate desires, illwill, mental lethargy irritability, and psychical doubts. The desire for sensual enjoyment has to be controlled to enjoy the higher psychical gifts. To get the larger inheritance of psychical development the lower desires have to be sacrificed. The ten evils of killing, stealing, committing adultery, lying, slandering, using harsh language, taking intoxicating liquor, showing illwill, coveting others' things, holding unscientific views regarding the origin of life are hindrances in the path of psychical growth. Especial efforts have to be strenuously made to train the consciousness in order to strengthen the memory. A knowledge of physiology, anatomy, histology, embryology, and evolution is necessary before we begin the study of Nirvanic psychology. No progress is possible for those who hold erroneous views regarding the origin of life. Dependence on a god or a saviour has no place in the psychology of Buddha. You have to use your own limbs in learning to swim and the strong man does not depend on another to cross the stream.

Buddhism is a kind of spiritual athleticism. It teaches you the way to develop your spiritual muscles and to strengthen your spiritual tendons. If another does your work where is the glory of your effort.

Buddhism teaches that man suffers through his own ignorance and through his own egoistic passionate desires. That which one longs for and does not get causes suffering. Association with the unpleasant is misery. Separation from those to whom one is attached also produces suffering. Desires are of three kinds. Desire for continued personal eternal existence is called Bhava tanha ; desire for the enjoyment of sense pleasures is called kama tanha ; desire for personal annihilation is vibhava tanha. An eternal heaven is an impossibility. An unceasing enjoyment of the five sense pleasures is also an impossibility. To foster such a desire is not Buddhistic. Everything is changing, and tending to decay. That which is continuously changing produces misery. Not to be attached is therefore wise. Attachment causes grief and sorrow. The common people not having heard the Aryan doctrine of change, misery, and detachment have no idea of the absolute condition of the Nirvana doctrine. Nirvana does not mean annihilation. Those who cling to an undying, separate Ego existing outside the skhandhas could never comprehend the concept of Nirvana. It is beyond their grasp. Only those who are earnest in the search after Truth are able to sacrifice their ego and their lustful passions. Nirvana is the antithesis of sense enjoyment. The passionate sensualist could never comprehend what Nirvana is. Where there is anger there is no Nirvana. Where there is no anger there is Nirvana. Where there is covetousness there is no Nirvana. Where there is no covetousness there is Nirvana. Where there is ignorance, there is no Nirvana. Where there is no ignorance no ego desires of ' This is mine, this is I, ' there is Nirvana. Absence of evil, development of good, and purification of heart are what constitutes Nirvana. The extinction of passion, anger and foolishness is beyond the ken of ordinary human beings.

The progressive development of all the highest virtues ultimately leads to Nirvana. Those who cling to sense pleasures are outside the pale of Nirvana. Renunciation of such sense pleasures as lead

to evil karma leads to progress. Covetousness, anger, pride, insolence, stubbornness, malice, illwill, envy, self-esteem, slander, revenge, &c. are called kleshas or contaminations. So long as the mind is under the influence of these contaminating evils so long Nirvana is beyond its grasp. Anger is bad, non anger is good. When a man is trying to destroy anger he is trying to walk in the path of Nirvana. Perfect purity in word, deed and thought is necessary to realize Nirvana. Lustful thoughts are poison to those who wish to know what Nirvana is. Householders still in the enjoyment of sense pleasures are not able to realize Nirvana. Only the Brahmachari who leads the holy and pure life can realize Nirvana. The absolute fulfilment of the ten *perfections* leads to Nirvana. Right views, right aspirations, right speech, right activities, right kind of livelihood, right effort to abstain from evil, right recollections, right illumination based on wisdom constitute the eight stages of Nirvana. The desire to destroy all evil desires should be ever active in the mind. When all ego desires are abandoned Nirvana reveals itself to the mind. Absolute peace amidst the clanging of a million bells is only possible when the Nirvana consciousness unfolds itself. Praise, blame, prosperity, adversity, gain and loss, happiness and misery are the eight aspects of the cosmic law. He who remains firm, unshakeable and uninfluenced by pain, pleasure and indifference may be said to have a conception of Nirvana. The Bodhisat Samedha for four asankhya and 100,000 kalpas went through the wheel of sansara, practising the paramitas to gain Nirvana. In the last birth the Bodhisat was born a prince, as the son of the Raja Suddhodana. Till his 29th. year the Prince experienced the sense pleasures of the subtlest kind. In his 29th year He made the great renunciation to obtain Nirvana. After full six years of the most terrific sufferings He by His own wisdom found the way to Nirvana. The opponent of holiness and Nirvana is Mara, who appeared before the Lord after He had obtained Nirvana, in the seventh week, and requested him to enter parinibbana.

The Buddha rebuking Mara said that He would not enter Pariniravna until He sees His religion well established, and all His disciples, Bhikkhus, Bhikkhunis, Upasakas and Upasikas, are learned

in the principles of the Dhamma and able to defend the religion from foreign attacks. Mara then retired and for forty-five years the Lord went from place to place preaching to the people the gospel of compassion and wisdom. Nirvana the Lord declined for the fulfilment of duty to the many. 'Bahujana hitaya, bahujana sukhaya, lokanukampaya, atthaya hitaya' are the words expressed to show His all absorbing love to the world. Every living creature was the object of his tender solicitude. Greater than Nirvana is compassionate activity for the uplifting of the ignorant world leading them to enlightened happiness.

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## 34. The Doctrine of Nirvana\*

THE Blessed One, the Buddha Sakyamuni, proclaimed the Doctrine of Nirvana for the happiness and welfare of human and divine beings, who had the qualifications to comprehend the lofty doctrine, which had been similarly proclaimed by the Buddhas of the past.

To comprehend the principles of the Nibbana Doctrine one has to walk in the Noble eightfold path, destroy the ten samyojana fetters, get rid of the five nivaranas which are obstacles for the attainment of mystic illumination which is called Dhyana or Jhana. Pragna and Dhyana are inter related, as it is declared in the Dhammapada gatha.

Natti Jhanam apannassa panna natthi ajhayato, which means that Dhyana is not for the man deficient in the higher wisdom, and to him who has not the attainment of jhana there can be no super-wisdom. When the two are combined in the devotee he stands on the threshold of Nirvana.

The path of mortification of the body is traversed by ascetics in order to gain emancipation from samsara. In ancient India asceticism which was a form of religion, practised until death. The Prince Siddhartha after he had made the Great Renunciation in his 29th. year practised the most oppressive form of bodily mortification in order to gain deliverance from samsaric sorrow. Ancient Indian sages knew of

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\* A paper read at the first Buddhist Convention held in connection with the Sarnath University.

the torments of samsara, and they made asceticism a vehicle in order to get out of the circle of samsara. The Prince Siddhartha followed the ancient method and continued the ascetic method for his years in its most virulent form as detailed in the *Bhaya bherava sutta* in the *Majjhima Nikaya*. When he had realised that even the extremest form of asceticism did not give an insight into the comprehension of truth he abandoned the tortuous path and discovered the Middle path which avoids the extremes of asceticism and sensuous pleasure.

To get an insight into the history of the evolution of the doctrine of Nirvana, the earnest student has to get a clear view of the life of the Blessed One. This means that he has to study the Pali texts as they contain authentic accounts of the life of the Blessed One. The first book that one should read is the Mahavagga of the Vinaya Pitaka to get an idea of the foundations of the Nirvana doctrine.

There you read that the Prince ascetic sitting at the foot of the Bodhi Tree on the bank of the river Neranjara was enjoying the bliss of deliverance (*vimuttisukha pati samvedi*) and in that state He had discovered the law of inter-related causes and effects beginning with Ignorance as the immediate cause of all sorrows and sufferings in the world of cosmic phenomena. Why should man as such suffer was the question that he wished to solve. The cause of sorrow, misery, suffering, disappointment, despair, lamentation, anguish in the life of man was due to avidya (*ignorance*). Ignorance produces sankharic ideations in the mind, which giveth rising to Trishna, and the two elemental causes keep men and gods tied to the wheel of samsara, and they continue to whirl round and round until the two causes are destroyed. In the *Anamatagga Samyutta*, *Samyutta Nikaya*, the Blessed One declares — *anamataggayam bhikkhave samsaro pubbakoti na pannayati, avijjanivarananam sattanam tanhasamyojana nama sandhavatam*

*samasaratam*, which means; Beginningless is the circle of samsara, whose ultimate point is beyond knowledge. Under the glamour of ignorance, and fettered by unsatisfying sensuous desire the individual being (*satta*) continues to run round the circle.

It is said that the Bodhisatva before He gained the supreme enlightenment of a perfect Buddha gained the divine insight to look back into the past and to the future. He saw by his divine knowledge that man was not a created being but had existed from a beginningless past, and that after death he was reborn according to karma he had done, that the karma of the past had brought him into the present existence, and that the karmic energy generated here in this life make him to be reborn in the next. He saw an infinite past, and an infinite future, and the law of cosmic change working in the universe, with numberless solar systems, world systems in their nebulous states, other habitable worlds also numberless. Birth, death and decay are the constituents of the endless samsara, and in this net He found men and Gods struggling and dying. Under the Bodhi Tree He discovered the panacea of Immortality, which brings relief to the suffering wayfarer. He arrived at the condition of supreme wisdom which gave Him power to keep the mind disentangled from sansaric reproductions, and cosmic desires. No more birth, no more death. He had won the state of Nirvana.

Nirvana is a state of positive realization free from ignorance, ignoble desires, hatred, illwill, pride, covetousness, false beliefs, and full of faith, energy, vigilance, peace and wisdom. Love universal and supreme wisdom find their consummation in Nirvana. The path to reach the goal is the Noble eightfold path of Right insight freed from metaphysical aberrations, hallucinations, superstitions, heathen beliefs, dependence on ignoble rituals ; Right Yearnings

generating thoughts of love, compassion, pity, harmlessness, and renunciation from ignoble sensuous pleasures ; Right Deeds freed from destruction, dishonesty lustfulness, and intemperance ; Right livelihood wherein one gains ones livelihood freed from cruelty, selling nothing that will cause suffering or pain to another ; Right Exertion whereby he makes strenuous effort to avoid evil and do good in word, deed and thought ; Right Analysis whereby he purifies his mind from the impurities of the body, feelings, thoughts and acquires the right mind to follow the principles of enlightenment avoiding the obstacles which prevent his progress in the path of Nirvana. With the seven fold weapons in hand he prepares himself to enter into the right Samadhi which requires the wayfarer to practise, the four Jhanas, whose realization brings him into the realm of wisdom, which admits him into the threshold of Vimuktis emancipation. All Ignorance is annihilated, ignoble desires are for ever abandoned, and He lives realizing Nirvana in perfect consciousness.

*(MBJ Vol. 31, July 1923)*

# V

## Buddhist Culture

- 35. India Two Thousand Five Hundred Years Ago.
- 36. The Spread of Buddhism.
- 37. The Common Language of Ancient India.
- 38. The Development of Arts, Industries and Agriculture.
- 39. Woman in Ancient India.

## 35. India Two Thousand Five Hundred Years Ago \*

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

There were certain Brahmins who went under the designations of Pacchabhūmaka, Kamanduluka, Sevalamalika, Udakarahaka, Aggiparicārīka, who went about preaching that they had the power to send dead people to heaven, and the arguments they had used may be found in the Gamini Samyutta of Samyutta Nikaya.

When the Blessed One began to turn the Wheel of Eternal Truth of Righteousness, there were six well-known religious teachers respected by the community, to wit,—Purana Kassapa, Makkhali Gosala, Ajita Kesakambala, Pakudha Kaccchayana, Sanjaya Belatthiputta, and Nirgrantha Nātaputta.

*Purana Kassapa* proclaimed his doctrine as follows :—

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

*Makkhali Gosala* taught that without cause or reason human beings become depraved, without cause they become good. Effort has nothing to do with one's progress. There is no such thing as human effort. All human beings come into existence by fate. Man, animals,

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\* Cf. Chapter 4 (iii) p. 47.

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

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

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

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

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

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

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

Into the arena of religious combatants the Sakya Prince in the garb of the holy Bhikkhu proclaiming the Doctrine of Immortality and Loving kindness, entered in the role of the physician and surgeon

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

The Tathagata showed that whether in heaven or hell or in this world life must end in death and rebirth and that life is composed of the four elements and associated with sensations, perceptions, ideations and cognitions, and that these continue from birth to birth according to the karma of the individual; that nothing can be annihilated, and nothing can be maintained in one permanent condition, and that when the mind is brought into a state of perfectedness by means of right activity and purity, that infinite happiness can be realized. He set aside metaphysics of the Whence, Whither and What am I, as not conducive to the discovery of Truth which showed that man had no known beginning, and that there is no end. The futility of a Creator was shown as there was nothing to create, and that if man would guide his life according to the law of righteousness and love, hating none, coveting nothing, and always on the search after the highest goal, no god can send him to hell or incur his displeasure. Where discord existed He introduced Peace and Harmony. The pride of birth was condemned and a super chivalrous ethic of forgiving patience was enunciated. Instead of naked asceticism converting man into a semi-conscious animal the Blessed One introduced a life of sanity, hygiene, aesthetic habits and moderation in diet, avoiding the poisons of alcoholism which changes the man into a lunatic or a beast. The Tathagata diverted the life of the luxurious from extravagance into temperance, and wealth was made an object of blessing to be spent for the well being of those who are in need, and to bring comforts of life to one's parents, holy Brahmins and Sramanas and Teachers and workmen and servants.



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

The Blessed One traced the root causes of anger, passion, hatred, unbrotherliness, undutifulness, to ignorance and unsatisfied lust. Why should king fight against king, the Brahman against the Brahman, father against the son, mother against daughter, brother against brother, sister against sister ? He discovered that it was all due to lustful desires. So long as man is under the monster of Ignorance and Lust so long he has to go through suffering here and hereafter. Until the root causes are destroyed He found that there was no emancipation for man or god, and there mere outward sacrifices of animals, rituals, prayer to erring and lustful gods, bathing in rivers to wash off sins, can give no relief to inward arisings of lust and passions. Instead of making an effort to cleanse the heart from sin, ignorant man seeks to gain happiness by outward purification.

The appearance of the Blessed One in the arena of religion was proclaimed throughout the land by kings and princes, and by wandering religious mendicants. Whenever the Blessed One visited a town, village or township the people began to say that the Prince of the Sakya clan who had left the world to become a recluse has come to our town and " He is the Exalted One, the Holy One, of holy conduct, the most Excellent, the master of learning, incomparable, teacher of gods and men, controller of men, the Buddha. It is good to go and see Him, for His sight would bring happiness." The nobles and Brahmins of the place would visit the Blessed One with flowers in hand, and the chief of them would begin conversation with Him,

and then He would begin to preach to them on the good effects of charity, on virtuous conduct, on the heavenly life, on the resultants of the life of sensual pleasure, and the blessings that would come by adopting the life of renunciation. The assembly is pleased and they would then invite the Lord to take meals the next day in the principal man's house along with His retinue of Bhikkhus. In the evening with His Bhikkhus He would preach to them, and the night is spent in a wood close by, and the next morning He would visit the place with the Bhikkhus for meals. The religious minded youths would come to Him, and He sees their previous Karma whether any of them are fit to lead the higher life of absolute renunciation, and to such He preaches the "Sanrukkansa dhamma." viz., the Four Noble Truths.

The ascetic Brahmans, some of them honoured by Kings and princes had their beautiful ashramas, and the Blessed One, would at the request of Ananda visit such places and engage in conversation with the president of the place. Toleration was the *sine qua non* of Indian Aryan religion. The sectarians argue and discuss, and each one tries to refute the arguments of the other, and the one defeated would become the disciple of the victor. Persecution and inquisition were never thought of in India. In the city of Sravasti the Congress Hall for the discussion of all religions was presented by the Queen of Kosala, Mallika Devi, wife of the King of Kosala. The Hall was called Ekasala. Here all kinds of religious views were discussed, and sometimes their vociferations would become intolerable. The Blessed One would never enter into discussion with any and if any of the wandering mendicants pestered Him with questions He would observe silence. He taught His disciples lessons of courtly behaviour, and condemned the shouting of wandering ascetics. Speaking to the Bhikkhus He would tell the story of the blind leading the blind, or the story of the blind men who at the request of the King were taken to the royal stables and shown the royal elephant, and the blind, each of them would feel a certain portion of the body of the elephant, and come to the conclusion that the elephant was like either a broom stick, or a pestle, or a mortar or a plough, or a winnowing fan. When they were brought before the king, each one was asked to describe the elephant, and the one who felt the trunk said that the elephant was like a plough, the one who felt the bristles of the tail said that the elephant was like a sweeping broom, and the one who felt the ear said the elephant was like a winnowing fan, &c. At the end the blind men began to quarrel saying to each other you do not know, I know because I am right. The Buddha declared that the ascetics who quarrel are like the blind men, not knowing what Truth is they fight and quarrel.

Discipline was unknown among the ascetics. Each one did what he liked. The Buddha therefore organized the Bhikkhu Sangha, and laid down rules of conduct which are embodied in the five volumes

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

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

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

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

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

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## 36. The Spread of Buddhism \*

Two thousand four hundred and eighty-eight years ago there stepped forth from the Royal House of the Sakyas of Kapilavastu a Prince who, by his heroic devotion to Truth and a life of unparalleled purity and compassion to all that lives, revolutionised the religious thought of the age, bringing the means of salvation within the reach of all suffering Humanity.

The thought of the age which was either dualistic or materialistic ramified itself into sixty-two shades of belief-anthropomorphic deism with its ravious aspects of monotheism and polytheism ; and materialism from sensual epicureanism to a transcendental nihilism wherein the soul loses itself in the abyss of an "unconscious consciousness." Those who are living in this progressive country, and have witnessed the changes through which the human mind has had to pass within the last fifty years, would wonder if they were told that the world has not witnessed a greater upheaval in the domain of religion than that which had taken place in India twenty-five centuries ago. All the modern phases of thought which are known to us under the names of positivism, agnosticism, materialism, monotheism, etc., have had their exponents whose polemical displays were exhibited in the religious arena of ancient India. Having studied these different systems the ascetic Prince of Kapilavastu discovered that the panacea for relieving human suffering could not be got in any of them ; and he then commenced by his own individual efforts to find the way to true enlightenment and peace of mind. Discarding all superstitious ideas of divine aid and intervention and steering clear of the shoals of pessimistic asceticism and sensualising materialism he struck out a new path—the Noble Eight Fold Path of Perfect Harmony—through which imancipation could be attained.

The dawning of this great idea is an event in the history of the human race inasmuch as it has influenced for twenty-four centuries the greater portion of the human family with the noblest lessons of tolerance, kindness, truth and justice. For the first time in the history

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\* Lecture delivered at the Royal Library, Bangkok, Thailand.

of religion the world witnessed, instead of a never-ending conflict between man and man in the domain of thought, peace, and tolerance, purity of life, unselfishness and an unbounded compassion for all that lives. These were the teachings the great Teacher inculcated for the attainment of happiness here and hereafter. The subtle intellect of the metaphysical Aryan which had passed through the different stages of religious thought beginning from Monotheism and ending in positivism was prepared to grasp and appreciate his practical teachings. So long as the idea of self dominated the tendencies the mind, so long absolute truth could not be perceived ; for, until one realises the changeability of objective and subjective phenomena, the idea of self will ever cling to the mind. The adherent of a creed could not be unselfish whether monotheist, polythiest, agnostic, nihilist, positivist or pantheist ; for the one ultimate idea is either annihilation or eternal happiness of self. Consequently, the teachers who promulgated these views were still far from truth. And the one truth that Buddha proclaimed was that emancipation from pain and suffering could only be achieved by absolute compassion for all that lives, perfect purity of life and perfect unselfishness. Just as the Darwinian law of evolution and the law of conservation of energy are sapping the foundations of dogmatism and theology of the present day, so twenty-five centuries ago Brahmanical theology and dogmatism received a shock from Buddha, who, for the first time in history, proclaimed a psychophysical law of Evolution embracing all the Universe and the law of cause and effect in the domain of the seen and the unseen. The difference between the Darwinian and Buddhist theory of evolution is that while the former taught life commencing from protoplasm and ending in man, Buddha proclaimed a cyclic evolution embracing the Universe ; and a spiritual evolution of a progressive and retrogressive nature embracing not only this earth ; but bringing man, animal, angels and gods within its operation. To speculate upon the theory of a special creation was considered useless and a waste of time inasmuch as the idea of a Personal Creator originated through ignorance of the laws of nature.

Theology underwent a change ; the selfish Brahman who claimed to be the favoured child of God was brought down from his proud position and made to sit on the common platform of universal brotherhood. Caste was ignored and in its stead a virtuous life reinstated.

Instead of an anthropomorphic capricious deity bringing disorder in the place of harmony an immutable law took the place which no God, Mara, Brahma or Brahman could alter, and interference with the law in disturbing the harmony of nature brought pain and suffering to the disturbed, whether God, Brahma or man. And the Buddha taught that on no account should man disturb this great law, which he nevertheless does through ignorance and selfish desire.

Just as the Darwinian Law of evolution, with its concomitant Law of Cause and Effect, is revolutionising all antiquated and illogical ideas of man and nature, so the spread of scepticism and the more rational ideas concerning the true nature of man twenty-five centuries ago gave the greatest impulse for the dissemination of Buddha's teachings throughout India. Instead of dogmatic theologiance enchainning the human mind by prayers the great teacher for the first time instituted an association of holy men, untrammelled by ideas of prejudice and selfishness, to wander forth and teach that life of compassion, purity and unselfishness was better than the bliss which the gods themselves enjoyed. Selfish desire of any kind whether for the enjoyment of pleasure here or hereafter, or the pessimistic desire to cease to exist, was not to be proclaimed as the consummation of man's life ; but the noble life which teaches man to guide his action according to the law of cause and effect as well as his thoughts, his speech, his profession, his energy his mindfulness and his concentration. This noble life "is the Middle Path which the Tathagata Buddha has discovered, and it is the path which opens the eyes, bestows understanding, which leads to peace of mind, to the higher wisdom, to perfect enlightenment, to Nirvana." Unlike the disciples of other religious teachers, before and after, the holy disciples of Buddha, clad in the garments of mendicants, with love on their shields went out into the wide world in obedience with the commands of the glorified Teacher, "without fear, foregoing no word disguising not the message, without ambiguity in what they said, and without anger" and they conquered the greater part of India within the life time of the Teacher. The secret of their success was that they showed no disrespect to other forms of religious faiths ; but only preached a life of compassion, unselfishness and purity. The people who heard them could see that a life of holiness was possible, and all joined. Anything that tended to disturb the harmony was strictly avoided ; association to bring concord was enjoined and the greatest peace society the world had ever seen was for the first time organised.

Friend and foe, rich and poor were all alike to these Perfect ones—the one idea they had in view was to proclaim the absolute compassion of Buddha and his self sacrifice in renouncing the bliss of Nirvana, when he was born as the Brahman Sumedha ; the pleasures of heaven as Bodhisat, and the pleasures of a princely life as Siddhartha, and his sufferings as the ascetic mendicant ; and the final triumph under the sacred Bodhi Tree at Buddhagaya. The ambrosia of a pure life was all that they offered to those starving of spirituality and the life of activity that they lead in disseminating these ideas made them supreme masters of the intellectual arena of ancient India. This accounts for the fact of conversion to Buddhism of great Brahmanical scholars, and Prof : Benfey is right in saying “that the very bloom of the intellectual life of India proceeded substantially from Buddhism.” To thoughtful men of the present day who evince an interest in the study of religious belief, “Buddhism,” says Dr. Hoey, “as the highest effort of pure intellect to solve the problem of being is attractive ;” and it had attractions also to the Brahmanical thinkers twenty-four centuries ago as the consummation of all religious thought.

From the fifth century before Christ down to the eleventh century after Christ, Buddhism remained the prevailing religion in India and the countries to the West ; and during that long period India remained the Holy Land to the millions of Buddhists ; and Buddha’s name brought pilgrims from China to visit the sacred sites ; Where now one sees desolation were then seen a ceaseless activity “when pious monks from all India and from the lands beyond the sea gave way to daily burst of song and praise.” Prof. Peterson of Bombay gives the translation of invocation made to Buddha by the Chinese pilgrim Itsing who visited India twenty-five years after the return to China of Hiouen Thsang, “The bliss he gives is greater than the world’s maker ; in dispelling darkness he is better than the sun ; in driving away darkness he is better than the moon ; there is none to whom he can be compared : Glory to Buddha ! ”

Under the fostering care of the enlightened sovereigns of India Buddhism flourished, and from Buddhistic sources literature, arts and sciences received the greatest impulses. It was in the Buddhist age that astronomy, medicine, poetry, painting and art in India reached their perfection.

Contemporaneous with the birth of Christ began the spread of Buddhism in China. The first three centuries before Christ Buddhist missionaries had penetrated into the countries of Greece, Bactriana, Persia and the countries within the limits of the Phoenician Empire. Buddhist ideas influenced the thought of Greece and the result was the founding of the school of Stoics. The Essenes were also active in spreading them in the provinces in and near Syria and it has been conjectured that the ethical teachings of Christ had their inspiration from Essenic sources. Whether the original teachings of Christ had their inspiration from Essenic sources, whether the original teachings of Christ were uninfluenced Buddhist thought or not one cannot but wonder at the strange similarity in the ethics of the two systems.

From the tenth to the sixteenth century after Christ the Mohammedans held sway over a greater portion of India and the outlying countries, and within this period they were successful in destroying every vestige of Buddhism in the land of its birth. Prof. Seeley is of opinion that a barbarous power could destroy a high civilization and it was easy enough for the Mohammedans with their destructive tendencies to ruthless iconoclasm to extirpate the inoffensive Buddhist monks at the point of the sword. Not only Buddhism but Christianity and the Mazdeanism of Persia suffered extirpation from their native soils. The historian of Islam could concur with Sir William Muir who says in his "Caliphate : Its Rise, Decline and Fall," "thus had Islam extinguished pity and implanted in the breasts of women and even of little children savage and cold-blooded cruelty".

The present world-wide impulse for the study of Buddhism, it must be said, was given by the European Orientalists whose researches in the field of Buddhist thought have had a marked effect in liberalising the bigoted tendencies of those who held the erroneous idea that there was no truth to be found in Buddhism. Thanks to the researches of the Huxleys, Darwins, Haeckels and Spencers in the domain of science and philosophy Buddhists have the satisfaction of knowing that the religion they profess is not a superstitious theology or demon worship, but one which is in strict accordance with the latest scientific thought of the day. We have every reason to deplore that in our camp there is to be seen a listless apathy and a fatalistic submission quite in contrast with the active spirit and individualism of Buddhism.



The religion of Buddha had since its promulgation found patrons in reigning sovereigns, and it was to the glorious spirit of Asoka that the propagation of Buddhism was due. The world has not yet seen a greater sovereign than this Buddhist potentate, whose rock-cut edicts, deciphered by Prinsep in 1837, after they had lain buried for over ten centuries, showed to the world the basis on which the Buddhist polity had been constructed. The same spirit that we now see among the Christians to spread abroad the religion of Christ, the zeal of the missionary to convert the heathen, was exhibited by the Indian Buddhist monks five centuries before the birth of Christianity and that spirit was retained by them until the destructive forces of Mohammedanism appeared on the Buddhist horizon. "The Musulman conquest", says Prof. Barth, "which extended permanently over a great portion of the territory, must have accelerated this decadence by drying up in vast provinces the spring of these princely liberalities, and it is probably to this epoch we must assign the disappearance of important texts which were still in existence in the middle age, and which have since been lost".

With the spread of knowledge in Europe and America there is a growing reaction in favour of Buddhism and if we are only alive to the situation we could again not only re-establish Buddhism in the land of its birth ; but gain a permanent footing in European and American soils.

Buddhism exists today in Japan, China, Mongolia, Tibet, Korea, Cambodia, Siam, Burma, Ceylon, Nepal, Arakan and Chittagong in a comatose state ; but ready to be galvanised at any moment by any outside impulse. It is living by its own energy and unless the custodians show more activity in infusing life into it there is no hope of its expansion. In all Buddhist countries the Bhikshus (monks) with a few exceptions, have failed to influence the people. That spirit of activity, that desire to spread abroad the compassionate teachings of the great Master, which was to be found in the Indian Buddhist monk is sadly wanting in the present day priest. What is the cause ? In the palmy days of Buddhism the Order was composed of illustrious persons who were the luminaries of the age. Sons of noble families entered the Order and underwent every self-sacrifice to proclaim the teachings of Buddha. There was no mountain, desert or sea that they did not cross in their onward march of propaganda, and backed up by royal influence these devoted enthusiasts were zealous in spreading Buddhism.

The religion that holds altruism and unselfishness as the highest ideals of life under an indolent priesthood has become the refuge of the self and the ignorant, and unless a radical change be effected in the constitution of the Sangha we shall see the superstructure of Buddhism falling down incapable of bearing its own superstitious accretions added by a well meaning but inactive body of priests.

The world today wants the true teachings of Buddha, for they alone teach the emancipation of the human mind from the bonds of selfishness. A religion that has a theology as its basis could not give universal satisfaction. The bent of thought of the day is drifting towards Buddhism, and there is no other religion which offers at the same time a philosophy, religion and psychology as Buddhism.

Looking at the state of religious society in India to-day, I find that it is the same as it was twenty-five centuries ago.

During the three years that I have spent in India since 1891 I have seen the religious life of the people and it is indeed startling to find to-day the successive followers of some of the contemporary ascetics of Buddha. To-day you see the naked Achelakas, the Ajivakas, the Nigantas, the Kapilas, the Agnohoris, the Jatilas—whose predecessors were subdued by the powerful wand of Buddha's love. You love Buddha the more after having once seen these ignorant fanatics who in the hope of getting salvation in a future life practise the most revolting asceticism, for it was Buddha that showed the uselessness of giving pain to the body to gain salvation. The story of Sigala which every Buddhist knows is being enacted day after day in India by the followers of Brahma who early in the morning greet the rising sun, standing up to their waists in the flowing Ganges, and worshipping the six directions. To the devoted disciple of Buddha there is a rich field in India to sow the seeds of Buddha's doctrine. Prince Damrong only the other day remarked that he understands and admires Buddhism better since his visit to India and he thought that every true Buddhist priest should visit that Holy Land of the Buddhists.

The object of my visit to Siam is to tell my Siamese brothers about the present state of the sacred sites which are full of imperishable associations for the followers of the great Teacher. Subject to the most painful neglect and desecration at the hands of the outcaste

Chandalas, the hallowed place at Buddhagaya remains in the hands of Saivites. This spot which is sacred to four hundred and seventy-five millions of Buddhists, says Dr. Rajendralal Mittra “ rose to high distinction as the hermitage of one of the greatest religious reformers of the world, of one who exercised the most influence on the mind of man. For over 1,600 years it was held to be the most sacred spot on earth by at least one-fifth of the human race. For centuries the stream of pilgrims flowed towards it without intermission. Princes from all parts vied with one another in enriching it with the highest treasures of art that they could command.” This spot which was once guarded by the greatest Buddhist monarch whose royal hands even would not touch the sacred Tree thereon lest it should be desecrated, is to the unfeigned sorrow of the Buddhist now in alien hands. Though Buddhist priests, princes and people have forgotten the sacred site there are others who still love and revere the memory of the Great Teacher and their wish is that the Buddhists should not allow aliens to desecrate the hallowed spot. Even Sir Monier Williams, no friend of Buddhism, says “ indeed the present appearance of the square is one of the most striking sights in all India, and must be seen to be appreciated. In truth, Buddhagaya is a kind of Buddhist Jerusalem, abounding in associations of thrilling interest not only to the followers of Buddha, but to all who see in that spot the central focus whence radiated a system which for centuries has permeated the religious thought of the most populous regions of Eastern Asia, and influenced the creed of a majority of the human race.”

The idea of restoring this Buddhist Jerusalem into Buddhist hands originated with Sir Edwin Arnold, after having visited the sacred spot in 1886. It was he who gave me the impulse to visit the shrine, and since 1891 I have done all I could to make the Buddhists of all countries interested in the scheme of restoration. Sir Edwin writes : “ if you waked in that spot which all these scores of millions of our race love so dearly, you would observe with shame and grief in the mango groves to the east of the Naranjara statues plastered to the walls of an irrigating well. I have seen 3 ft. high statues in an excellent state of preservation buried under rubbish to the East of the Mahant's Baradari ; and the Asoka pillars, the most ancient relics of the site—indeed the most antique memorials of all India which graced the temple pavement, are now used as posts in the Mahant's kitchen ! ”

Should not the Buddhists venerate this and the other three sites associated with the life of our blessed Lord who made these places memorable by the last words he addressed to Ananda ? In the *Maha Parinibbana Sutta* Buddha says, "Ananda, there are four places which the Bhikkhus, Bhikkhunis, Upasakas and Upasikas should visit ; the place where the Tathagata was born, the place where he gained supreme enlightenment, the place where he set the Wheel of the Law in motion, and the place where he attained Nirvana. Not only his immediate followers but also the religiously inclined sons of noble families should visit these sacred places." In the *Anguttara Nikaya* Buddha addressing the Bhikkhus says, "the site where the Tathagata attained supreme enlightenment should be seen by some of noble families who have faith in their hearts."

The Mohammedans and the Christians have not forgotten their sacred sites in Mecca and Jerusalem. To restore the Holy Sepulchre the Christians in their devotion to Christ sacrificed not only gold but blood which is more than gold, and life which is more than blood. Two hundred thousand human beings perished in their attempt to restore the sacred site. After seven hundred years we are called upon to restore the site sacred to the Buddhists, and we want not blood ; but only fifty thousand dollars. To our unutterable grief the Buddhists are not allowed to even sojourn in the place dearest to us, and unless we purchase the land which belongs to the temple there is no hope of our ever getting back the guardianship of the holy spot.

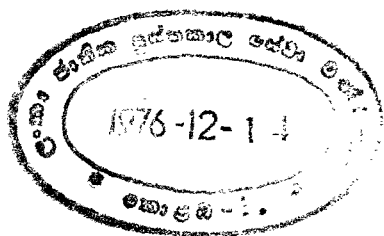
For the first time in the history of modern Buddhism an attempt is being made by the *Maha Bodhi Society* to bring about the religious unification of the Buddhist countries of Asia, and to re-establish Buddhism in India. So far the movement has received the sympathy of all Buddhist nations.

Ceylon and Burma are subject countries and here are no wealthy Buddhists there who love Buddha to contribute generously to redeem this sacred land. In Japan too the Buddhists are poor but the good people there have promised to raise necessary funds. And this last appeal is made to the illustrious Sovereign and enlightened Princes of Siam—redeem the sacred land. Once we acquire a permanent footing in the land sacred to the Buddhists, the success

of our cause is assured. India belongs by right to Buddha and his disciples. At the foot of the tree, in the mountain cave, in the forest he lived during his blessed career of usefulness and taught the people the way to escape from the bonds of sorrow. The existing religions of India have no history to make them appear venerable but to the Buddhist every Indian city of fame has a historic association in connection with the life of our glorified Lord. Again I say that India belongs to Buddha and one-hundred-sixty millions of Hindus ignorantly worship him as the avatar of Vishnu !

If we succeed in getting possession of the land attached to the Temple it would be a silent religious revolution and the twentieth century will see Buddhism in the land of its birth, Buddhist missionaries preaching Buddha and his compassionate doctrines in India, Europe and America, and the historian would record this triumphant success which was accomplished in the illustrious reign of His Gracious Majesty Chulalongkorn, King of Siam.

*From Bangkok Times—reprinted in the Buddhist Vol. VI, March, 1894.*



## 37. The Common Language of Ancient India

WHEN the Blessed One, Lord Buddha began His mission of Love and Freedom the Gangetic Valley had one common language. The great University at Taxila was on the border province of Gandahar. The people of Gandahar were in touch with the people of the Gangetic valley. In the commentary of the Dhatuvibhanga sutta, Majjhima nikaya, is found the story of the young prince Pukkusati who having renounced his principality came to Magadha in search of the Blessed One, and the Blessed One preached to him the discourse on the Analysis of Organic and Inorganic Elements. In the Commentary of the Vinaya Pitaka the story is given of the Gandahar merchants and traders coming over to the kingdom of Magadha and meeting King Bimbisara, contemporary of the Blessed One. The King sent an epistle engraved on gold plates and written on silk cloth and enclosed in a lacquer box wrapped in costly silks to the King of Gandahar. It was written in Magadhi. In the commentary of the Mahaparinibbana Sutta, it is mentioned that the Vajjians had their laws written in a book. It was called Pavenipoththaka. In Kosala Magadhi was spoken. Gandahar was the seat of learning, and there is evidence to show that at that period both Sanskrit and Magadhi were spoken. Salatur a city in Gandahar was the birth place of the great Sanskrit Grammarian, Panini, and the University of Taxila was famous throughout India. There Greek and Indian Aryan met and exchanged ideas. The exchange of ideas ceased after the invasion of the Cabul valley by the followers of Mahammad.

The Edicts of the great Emperor Asoka who lived 200 years after the parinibbana of the Buddha show that he carried his victorious arms from sea to sea, and the west extreme of his empire was at Taxila. East, west, north, south, the good emperor carried his gracious message of the Law of Righteousness by means of his wonderful edicts, and also by his ambassadors, and accentuated by the self-sacrificing labours of the noble army of yellow robed Bhikkhus, members of the Sangha of the Blessed One. There was one common language used which was called Magadhi, the lingua franca of India. Naturally the army of the yellow robed Bhikkhus went all over India and founded schools and colleges with hundreds and thousands of students who were taught, Pali, the language of the Buddha. The Buddha did not wish that the ornate language of Sanskrit should be used to convey His message to the people. His mission was to elevate the people, and the language of the Brahmans being Sanskrit the people could not be taught through

that language, and the Blessed One therefore insisted that the message of the Blessed One should reach the people in their own dialect, that is Magadhi, which the Buddha used ; and to suit the subject it was necessary that the language should be purified, and in the purified form it was known as Pali.

The edicts of Asoka are not in Sanskrit but in the dialect of the province wherein each edict was written.

In the extreme south of India and in the Island of Ceylon where the Bhikkhus of Buddha had their monasteries, Pali and pure Magadhi were studied. This is but natural. When the Arabs won their victorious battles on foreign soil, they ordered their language should be taught to the new converts. Wherever a victorious nation goes their language is taught to the people brought under subjection.

The progress of the Magadhi language, in India was stopped after the invasion of India by the Arabs.

The inscription found on the Relic Box at Piprawa, about twenty years ago, was in Magadhi, and Piprawa is in the Nepal valley. In Ceylon the whole of the Three Pitakas was handed down from generation to generation by word of mouth for nearly two hundred years, and in the reign of Wattagamini Abhaya the three Pitakas were reduced to writing, a hundred years before the birth of Christ. Happily for the world this occurred before the birth of Christianity.

The Pali scholars of the West, especially in Germany have been ransacking their brains to find out the birth place of Pali. Oldenburg is of opinion that Pali had for its home the country south of the Vindhya mountains. Another noted critic of Pali is Dr. Franke. Dr. Franke has not accepted Oldenburg's view. His view is that the home of Pali may be found between the middle and western Vindhya mountains. There is another critic Dr. Windisch. He differs in his conclusions with Franke and Oldenburg and says that the Buddha used the language of Magadha.

These Oriental scholars are fighting for the husk. The Blessed One wished that the language used to convey the message of Buddha should be the language of the people, and not Sanskrit. Why dogmatise and mislead ignorant people in the West. Magadhi, Suraseni, Paisachi, Maharashtri, Prakrit were the dialects spoken by the people at the time, and the Blessed One beautified the vernacular by inventing expressions and terms to expound His wonderful Doctrine of the Bodhi pakkhiya Dhamma. Pali may be called the middle language which was used by the Blessed One to expound the Doctrine of the Middle Path. The ornate and embellished Sanskrit and the vulgar Paisachi Prakrit, he avoided, and made a classic of purified Magadhi, which

was called Pali to designate the language that He used as different from existing dialects. Pali is the language of the Buddha which could easily be understood by the natives of Magadha, Kosala, Sauraseni, Kasi, and Gandahar.

Sir George Grierson, at one time Collector of Gaya, the best linguist of Hindi dialects, has contributed an essay to the Memorial volume of Sir Ramkrishna Gopal Bhandarkar under the title "Home of Pali". It has useful information which he has collected from various sources. Sten Konow in his article on the "Home of Paisaci" has shown the resemblances that exist between Pali words and the Paisaci Prakrit, Dr. Grierson in his interesting Essay gives a list of the places where the Paisaci dialects were spoken. They are : Kancidesiya, Pandya, Pancala, Gauda, Magadha, Vracad, Dakshinatya, Saurasena, Kaikeya Sabara, Dravida. This list is taken from Markandeya. Dr. Grierson following Lakshmidhara gives another list wherein Paisaci was spoken; viz., Pandya, Kekaya, Bahlika, Simhala, Nepala, Kuntala, Sudhesna, Bota, Gandhara, Haiva and Kannonjana. Says Dr. Grierson."

"The first thing that strikes one about these three lists is the great extent of country that they cover. If we are to accept them in their entirety, Paisaci Prakrit was spoken over nearly the whole of India and also in Tibet."

Since the time of the Blessed One the Pali language began spreading not only in India, but beyond which may be called the Greater India. Wherever the Buddhist Bhikkhus went there arose centres of literary culture, and they transplanted Indian art, agriculture, gardening, floriculture, architecture, &c. and the countries which accepted the Message of Peace and Love looked to India as their motherland. For a thousand years India was the *spiritual home of the nations beyond*. Java, Cambodia, Korea, Japan, Siam, Burma, Tibet, Gandahar, Bahlika, were Buddhist centres, and the scholars of these countries naturally had to study Pali and other Prakrit dialects. Gandahar, Bahlika, Java, and the countries, to the west of Gandahar were brought under the dominion of Koran, and Aryan culture ceased. India is no more the home of Buddhism.

After a period of nearly seven hundred years the study of Pali has again been taken up by a number of the students in the University of Calcutta. The Maha Bodhi Society published the first Pali Grammar in the month of October 1901, edited by Dr. Satis Chandra Vajrabhusana of the Calcutta University. Since then a little has been done to encourage Pali studies in Bengal and Maharashtra.

With the development of the vernaculars in India the time may come when Pali would be studied. Without the illuminating doctrine of the Buddha India is engulfed in darkness. To elevate the people the



study of their own vernaculars is most necessary, and when the vernaculars are encouraged, Pali might be easily introduced, and through Pali the millions will then again come to know of the redeeming love of the Blessed One.

Oh for a good Buddhist king today to help the diffusion of Buddha knowledge among the dumb millions of India. The few wealthy Buddhists of Japan, Siam, China, Burma could help the spread of Buddhism in India, but as they are of the Mongolian race India is to them a kind of forbidden land.

But a gleam of light is visible in the little community of Buddhists in Chittagong. Already a few young men have taken up Pali. One of the young Chittagong Buddhist, Beni Madhav Barua, a graduate of the Calcutta University, has been awarded the degree of Doctor of Literature by the London University. The Buddhists of Chittagong speak Bengalee, and through Bengalee literature their progress is sure to come. But they are as a community not endowed with wealth. The Buddhists of Siam, Japan, Burma, Ceylon and China may help them ; but in the heart of the modern Buddhist love is little visible. Selfishness has taken deep root in the modern Buddhist heart. But for the compassionateness of early Aryan Bhikkhus of India, the culture which the people of these countries enjoy could never have been possible.

We hope that the Buddhist of Asia will make every effort to foster the spirit of unselfish love and help the diffusion of the sun light of Truth in non-Buddhist lands. The Buddhist Bhikkhus of ancient India imbued with the spirit of compassion and inspired by the teachings of the Blessed One went to various countries in Asia and preached the Dharma to non-Aryan races. We expect to see the forgotten spirit of Buddha's compassion revived in Buddhist countries.

*Section II—Aryadharma of Sakyamuni Gautama Buddha, 1917.*

## 38. The Development of Arts, Industries and Agriculture

THE Lord Buddha made indolence a sin producing evil karma. Activity in arts, literature, service, agriculture was commended as righteous and productive of good karma. Karma is action, either good or bad. Results productive of good were called the fruits of good karma (karmaphala). To sweep the place and keep it clean was a good act and producing good karma. To allow dirt to accumulate and not have it removed after having seen it, is productive of bad karma. To please the aesthetic feelings of others is good, and is productive of good karma. To build a rest house for the public good, to build a bridge, to put up lights in a place for the benefit of others, to help the poor, to take care of parents, and holy men, yellow-robed Ascetics and Brahmans, to show hospitality to strangers, to nurse the sick, to be courteous to elders, to take care of orphans, to establish free hospitals, and rest-houses to preach the good law, to hear the good law, to keep the mind upright in accordance with the law of righteousness, to show kindness to all living beings, to prevent cruelty to animals, to take care of the aged animals, to disseminate the good law, all these are productive of good karma.

To be indifferent to the sufferings of others, to live untidily, and to allow dirt and filth to accumulate and not have them removed, to be indolent and postpone work that requires immediate attention are productive of evil karma. It is called *gehasita upekkha*, domestic indifference leading to misery.

A kind thought, a good word spoken, a deed of charity however small produce good karma. Man is like a karma producing dynamo. Indifference leads to stagnation of mind, and evil deeds lead to degeneration and arrest the development of consciousness leading towards animality. Man has behind him a storage of karma which is called *aparapariya vedaniya karma*, which is a kind of potential karma waiting to come into operation whenever the opportunity occurs.

Many are the similes used by the Blessed One to expound His teachings, Kammam khetam, vinnanam bijam. Here the word khetam connotes field, and bija is seed. Karma is like unto a field, and vinnana (consciousness) is like the seed ; architectural phrases are also used to illustrate the teachings.

Activity in the field of arts, industries and agriculture lead to the accumulation of good karma, and they are classified under the category of right livelihood (Samma ajivo). One Bhikkhu while superintending the building of a vihara became an arhat. He was before he joined the Holy Order an architect. Cullapantha became an arhat by contemplating on the lotus flower, and in his last birth he was a goldsmith, and the Blessed One saw by His divine eye as to the kind of upanissya kamma of Cullapantha, and he found it out, and gave him the lesson to contemplate on aesthetic art represented in the lotus flower.

Four requisites which the Blessed One ordained for a Bhikkhu are robes, food, seats and residences, and medicaments. Everything in domestic and social economics are included in the four categories. Garments to wear, how to produce them ? Cotton is required, and to obtain yarn cotton has to be cultivated. Millions of robes were required yearly for the Bhikkhus when Buddhism was a living religion in India. The Bhikkhu required an antaravasa, uttarasangha, a sanghati, a nisidana, a vassasataka and nana-sataka. Hand-loom weaving was an industry greatly fostered during the Buddhist period. To make a katina civara, the cotton had to be twisted into yarn, and the cloth woven on the same day, and dyed and sewn. To feed the thousands and thousands of Bhikkhus rice was necessary, and large tracts of land were set apart by the kings to be brought under cultivation to plant paddy, and along with agriculture cattle keeping was greatly encouraged, and dairying was a great industry in the Buddhist period, for milk, butter and butter oil were largely used by the Bhikkhus as food. The construction of viharas, bhojanasalas, gilana-salas, vaccakuti, passavakuti, mandapas, cloisters, divasthanas, ratriasthanas, udakasalas, parivenas, uposatha halls, upasthana-halls, tanks, helped to advance the science of architecture and the walls were painted with scenes and this helped the development of painting. The Blessed One did not believe in driving out devils when His Bhikkhus fell sick. He inculcated the use of medicine, and the science of medicine was cultivated by the Bhikkhus for their own use. Every Vihara had a gilana sala where the sick Bhikkhus were treated. The Buddha Himself attended on the sick Bhikkhus. Medical science in the Buddhist period was very progressive. The Bhikkhus had to study the dead body in their meditations in various phases of decomposition. Wherever the Bhikkhus went they carried culture along with them.

When the great mission headed by the Princess missionary Sanghamitta was sent by the great Emperor Ashoka to Ceylon, the good Emperor sent experts in all kinds of arts and industries, as part of the mission. Eighteen kinds of arts and industries were represented in the mission to Ceylon. Sculpture, horticulture, floriculture, weaving, &c., were introduced into Ceylon by the good emperor 2220 years ago. But for Buddhism today there would be nothing ancient and aesthetic in the world, except the mummies and Egyptian and Babylonian archaeological remnants. Where Buddhism went there was diffused culture. Painting, architecture, agriculture, textile industries, temperance flourished in Buddhist countries. Other religions destroy culture and spread intemperance. Destruction is the law of other religions. The scriptures of Monotheistic religions inculcate destruction and desuetude. The Vedas are only for the high caste, and the Sudra is to be robbed of whatever good things he has, according to the Brahmanical laws of Manu, Apastamba Yajnavalkya, Narada and Gautama. Two thousand years ago the great Emperor Ashoka caused the viharas to be built in various parts of India, and today the archaeological scholar, admires and writes monographs. In Ceylon, Burma, China, Tibet and Japan art flourished extensively under Buddhism. The following quotation from a work brought out by the erudite scholar Dr. M. Anesaki of Japan will show to what extent Art and Buddhism go together :

“ Curiously there prevails in the West an impression that Buddhism is a religion of mere negation and pure abstraction. Here I shall not argue. I simply wish to point out that he will never understand Buddhist art who does not free his mind from such a preconception. Buddhism exhorts its followers to overstep the bounds of self and enter the ideal community of spiritual life. This teaching is, to be a sure, a negation of the bondage of individual limitations ; but it is equally an affirmation of a life broader than the individual. It may be called withdrawal from the material world, but it is also an entrance into the larger world of ideals. It was this breadth of mental vista and depth of sympathy that made Buddhism a universal religion and gave inspiration to artistic genius. The ideal of the Buddhist faith consists in realizing, through spiritual experience and in moral acts, the continuity of life in man and nature and the fellowship of all beings. This ideal was the soil which nourished the stem of the Buddhist religion and the flowers of Buddhist art. The Buddha became the fountain head of an inexhaustible inspiration in religion and morals, in art and poetry . . . . perceived in man and nature the vital and sympathetic tie which bound them to his own soul. Nothing is left outside the bounds of his sympathy ; all is vivified by the touch of personal relation. This is the process of idealization, the secret of artistic creation ; and Buddha grasped this secret in his conception of universal communion and through his training in the transformed life . . . . Buddhism is by no means

religion of mere ecstasy. Its meditative training, together with the practice of charity in various ways, results in a total transformation of life through the realization first in idea and then in acts, of one's spiritual connexion and sympathetic accord with mankind and surrounding nature. "The realization of a universal spiritual communion is the fundamental ideal of the Buddhist religion. It was this ideal that gave Buddhism the power of expansion beyond the boundaries of nations fired its adherents with missionary zeal, and inspired the imagination of its artists and poets. One who can appreciate this ideal will understand Buddhist art, and will discover in the hearts of the Japanese a tone of tenderness and a depth of sympathy which are the essential conditions of artistic creation and enjoyment. (p. 30). Buddhist temples were places not only of worship but also of learning, where philosophy and music were taught and moral discipline was inculcated. Moreover charitable institutions, such as hospitals, infirmaries and dispensaries, were attached to them, as means of putting the Buddhist ideal of universal love into actual practice. The whole foundation thus served as a focus of the Buddhist religion, morality, and art which now became integral parts of the national life (p. 21). The Buddhist gospel of an all-embracing spiritual communion which could be realized in human life, was preached to the East and West, imbuing its converts everywhere with an aspiration for universal communion. . . . p. 19 "Buddhist Art in Its Relation to Buddhist Ideas." London: John Murray.

*Section II—Aryadharma of Sakyamuni Gautama Buddha, 1917,*

## 39. Woman in Ancient India

WOMAN in ancient India was free. India is the home of the spiritual ascetic and the devotee of sensual pleasure. Works on Kamasastra written in Sanskrit are an indication of the bacchanalian orgies which were current in ancient days. The ascetic worked up wrath against woman, for she was to him the one obstacle to spiritual progress. The gods sent celestial virgins to tempt the saint, and as he had invariably succumbed, woman appeared to him as a she demon, and the only way to success in the spiritual path was to avoid her company.

The conflict arose between sensual pleasure and the saintly life. Those who had triumphed in the path found the happiness of the Brahmaloaka gods, which was above sensual pleasure. This led the ascetics to persevere in the path of Yoga and Brahmachariya. The happiness of the lower heavens was within the easy reach of the good householder. The good wife, chaste, active, attentive to household duties, obedient, loving her husband and willing to die for him was praised, and her reward for her womanly qualities was birth in heaven. Indian poets painted woman in the most brilliant colours describing her loveliness to an extravagant degree. The erotic literature was abundantly large. The poets sang hymns in her praise, and the ascetics found in her the embodiment of evil.

Indian woman lost her individuality after the Moslem invasion of India. Woman was not considered sacred by the Semitic races. The story of Adam and Eve had made woman degraded for ever. By her was sin introduced to the world, and she must be guarded to prevent her from doing more mischief. The ancient Persians also it appears had their women guarded and veiled. The Arabian women before the time of Mahammad it seems had the freedom to choose her own husband. The story of Khadija shows how business-like she was in her dealings with the young overseer, whom she took as her husband.

That Polygamy was current in Arabia and in Mesopotamia we learn from the story of Abraham. Sarah herself suggested to her husband to take the servant woman Hagar. The Biblical heroes of the Old Testament were veteran polygamists.

India being almost a continent evidence shows that the institutions of polygamy, polyandry and monogamy had existed in the remotest times. The Pandava brothers had one wife in common. The gods were monogamous. Indra, Shiva and Vishnu had each only one wife. The war god Kartika was a bachelor. It is said that when Brahma was making the body of the woman that he shut his eyes lest he may fall. Shiva was tempted and came out triumphant at first, but again fell.

Indian-Aryan women were always free. Today she is free in the provinces of Bombay, Madras and other provinces where the Moslem influence did not penetrate. The Semitic story degrades woman, but in India the mother is worshipped. Bengal is specially devoted to the adoration of Durga and Kali. The Bengalee invokes the aid of the mother Kali. In the United Provinces and in places where Krishna and Rama are worshipped, their names are associated with that of their wives. The Earth is represented in the form of a Goddess. In the great conflict under the Bodhi Tree with Mara and his hosts the Blessed One called the Earth to witness that He was the conqueror.

When the Lord Buddha began His mission it was not to man alone that He proclaimed the Dharma, previous to the time that He began to preach already women had left their homes to lead the life of the homeless. The Nirgrantas had their women ascetics. The Theri Gatha a Pali work belonging to the Khuddaka Nikaya of the Sutta Pitaka, contains the poetical Gathas composed by the Bhikkhunis who wore the yellow robe. It has been translated into English by Mrs. Rhys Davids under the title of "Psalms of the Sisters".

The Bhikkhunis were addressed as Sisters by the Bhikkhus. They were preachers and teachers, and some of the great Bhikkhunis belong to the highest families in Magadha. The wife of King Bimbisara by name Khema, the most beautiful among women, became a Bhikkhuni seeing the changing nature of things. She was so beautiful that she never cared to visit the Blessed One, as she heard that the Buddha speaks against beauty. The Buddha one day went and sat in the

royal garden, and the King wishing to take her to hear the doctrine of the Blessed One, without telling her of the Blessed One's visit, simply expressed his desire that she might accompany him to the pleasure garden. The queen loves flowers exceedingly, and she at once got ready and went with the King to the garden. At the time the Buddha was seated at the foot of a tree, and the Blessed One knowing that the Queen Khema was in the garden, created miraculously two beautiful young women standing on each side of the Blessed One fanning Him. Queen Khema at a distance saw the two beautiful figures, and was astounded at their ravishing beauty, that she forgot to think of her own self. Entranced by the charming sight of the Buddha and the two women she was unconsciously drawn towards them, and the nearer she approached, she witnessed the two young women gradually become old, and fell down dead, and she realized that she was standing before the Blessed One. She saw that beauty is only skin deep, and she fell down at the feet of the Blessed One and solicited ordination as a Bhikkhuni, and with the consent of the King she joined the Holy Order, and became the chief woman disciple in the Bhikkhuni sasana. She was appointed as the right hand woman disciple of the Blessed One, an office as great as the right-hand discipleship which was held by the great Sariputra.

The famous simile of the chariot used by Nagasena to convince King Menander (Milinda) of the non egoistic nature of the five skhandhas was used first by the Bhikkhuni Vajira in a discussion she had with the King of Kosala. The famous sutta called the "Culla vedalla sutta", in the Majjhima nikaya, was preached by the Bhikkhuni Dhammadinna to her husband, who was less advanced than herself in the comprehension of the psychological mysteries of the royal patronage and the Kings remained Buddhists, so long the Bhikkhuni Order existed in India. We read in the "Sri Harsha Charita", that the sister of King Sri Harsha after the death of her husband joined the Bhikkhuni Order. {The most learned of the Brahmans at the time was the great Divakara, and he became a Buddhist Bhikkhu.

The great lay woman Visakha, the daughter of a banker was chief among lay women in the religion of the Buddha. She built the great Vihara to the east of Jetavana at Savatthi.

The widow, and the fallen woman, the courtesan, the young lady who did not want to marry, all found a refuge in the Order of the Bhikkhunis. The story of the young mother Kisagotami, who lost



her first born son shows how useful was the Bhikkhuni Order at the time. The little boy was stung by a serpent and lay dead, but she did not believe it and taking the dead body was going from house to house asking people to cure the boy. The people who saw the dead child, said "go to the great physician, who is staying at Jetawna, He will cure your child", and the weeping mother taking the dead child, went to the Blessed One, and showing the child said, "Great physician I have my sick child, cure him", and the Blessed One, said "go, bring a handful of mustard seeds to cure the child"; and the weeping mother, glad at heart, started to go, and the Blessed One said "see that you get the mustard seed from a house, where no one had died", and she went from house to house, asking for mustard seed, and when the handful was given, she would ask, did any body die in this house? and the answer was, "yes"; and she would then return the handful of mustard seed, and go to another house, and she went from street to street, through the city, asking for mustard seed where no death had taken place, and at last she found that in the whole city of Savatthi there was not one house where there had not been a case of death. And her eyes were opened to the truth that nothing is permanent, and she threw away the dead body, and with a heart full of joy in having realized the truth, she came to the Blessed One, and said, Lord, I have found Truth, accept me as a disciple. This beautiful and touching story hath comforted millions of mothers in Buddhist lands since the occurrence of the event. Here in this story is the truth of the resurrection from death, not the regalanizing of the dead body. A magician could galvanize a dead body and deceive the weeping mother. But he can give her no wisdom. The Blessed One gave ambrosia to the weeping mother, and she saw Truth. She received the Eye of Truth (Dhamma cakkhu). Magicians give life to dead bodies, but they die again.

Two hundred years after the Parinibbana of the Blessed One, the great and righteous Emperor Asoka, sent his daughter Sanghamitta to Ceylon to preach the Dharma and to found the Bhikkhuni Order. For nearly a thousand years it existed, and after that it ceased to exist. Woman as well as man can attain the perfection of Arhatship, in the power of grasping truth they are both equal. But in a woman's body no Buddha, no universal emperor, no Brahma nor Indra appears.

Once a certain lay follower asked the great Arhat Sariputra whether his wife, who was then pregnant, would bring forth a male child, and Sariputra replied in the affirmative, but when the time came for her

to deliver, she brought forth a female child ; and the discontented man went to the Blessed One and said that Sariputra was wrong in his prophesy. The Buddha said that Sariputra when he looked to foretell of the future child did not look far enough. At the time that he was asked the embryo had not reached the stage of differentiation, and Sariputra, without looking to the full period of development gave the answer. The Buddha thereupon laid down the law that Bhikkhus should not go to foretell about child-births.

The duty of the woman is clearly laid down in the 8th Nipata of the Auguttara Nikaya. She has her duties at home. She has to learn to be a help to her husband, she is expected to be clever in some kind of art or craft. The wife who is kind, and chaste and looks after the welfare of the husband after death is born in heaven. The cruel unchaste, spendthrift of a wife after death is born in a place of suffering.

The clever, well behaved, learned woman, the Blessed One said may become the mother of a great King and also of a Buddha. Therefore no girl born should be despised said the Lord to the King of Kosala, who felt sorry when he heard that his wife the queen Mallika gave birth to a daughter. The Buddha comforted the King. Educate the daughter in arts and moral, in religion, and in domestic science (*patibbata, silavati, medhavini*) and she will give birth to good children. This is the law of Buddha.

Princess Yasodhara, the wife of the future Buddha, realised pari Nirvana, a year before the parinibbana of the Lord. For many million incarnations she was the wife of the Bodhisat life after life. Their love was not born in one life. The last life was the consummation of the deep desire that she had cherished for one asankheyya kalpa. The horrid doctrine that man should abandon his father and mother and cling to his wife is abominably repulsive to the Aryan mind. The Aryan husband trains his wife to take care of his parents, and attend on holy men, on his friends and relations. The glory of woman is in her chastity, in the performance of household duties and obedience to her husband. This is the Aryan ideal wife. Husband and wife should be equal in their understanding and wisdom, both should be chaste.

In the Maha Janaka Jataka (Vol. IV) the princess receives a visit from a suitor, after the death of her father whose last dying words to her that she should marry a fit person, who will be able to manage

the kingdom ; and this personage was sent for and when he came she told him to kneel down, and he knelt down, at her feet, and the princess thereupon thought this fool is not fit to be my husband, and she ordered her maids to have the man kicked out of her presence. She wanted a person who had some kind of self respect and not fall down at her feet. The Jatakas contain about fifty stories about the characteristics of woman, showing her good nature as well as her evil nature. Aryan women have always held a supreme place in the domestic economy of social progress. She was called the "lady of the house" (gharasamini). The ascetics did not like woman, but the poets sang of her beauty, and men of the world went mad after her.

In the history of religion there is only one faith that gave woman power to preach and to disseminate the faith, and that is the religion of the Blessed One. Other religions kept woman in the background. They were prohibited to speak before man.

*Section II—Aryadharma of Sakyamuni Gautama Buddha, 1917.*

# VI

## Comparative Religion

40. Buddhism in its Relationship with Hinduism.
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42. The Constructive Optimism of Buddhism.
43. The Repenting God of Horeb.
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## 40. Buddhism in its Relationship with Hinduism\*

The first lecture in English delivered by the  
Anagarika Dharmapala on 25th October, 1891.

### DEDICATION

As a tribute of sincere love I dedicate this first of my lectures delivered in English to an Indian audience, to the beloved memory of the late Rai Bahadur Sri Norendra Nath Sen, Editor of the *Indian Mirror*, and President of the Literary Section of the Mah Bodhi Society, a true hearted friend of the Buddhists, who oftentimes expressed his spiritual conviction that the sufferings of India will not be removed until the long forgotten teachings of the Lord of Compassion are again assimilated by her children.

*The Anagarika Brahmachari*  
H. DHARMAPALA.

Maha Bodhi Society Headquarters,  
4-A, College Square,  
Calcutta, 8th April, 2461/1981.

### FOREWORD

Brother Anagarika Dharmapala has asked me to write a foreword to the pamphlet which he proposes to publish as a loving tribute to the memory of my late revered father and I gladly accede to his request. Any narrative of the revival of Buddhism in India during the latter end of the Nineteenth Century which did not contain a reference to the memorable part taken therein by the late Rai Bahadur Norendro Nath Sen would not only be incomplete and inaccurate

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\* *This book is reproduced here with the Foreword by S. N. Sen.*

but unjust and unfair to his memory in view of the rare courage and conviction with which he espoused the cause of Buddhism in India at a time when Buddhists had so few friends in this country. "In Buddhism lies unity" he used to say and although his labours were heavy and his activities many sided, the sacred cause of Buddhism was ever foremost in his heart. He was always ready to extend the hand of Brotherhood to individual labourers in the field as well as to the propaganda itself. Buddhist pilgrims who passed through Calcutta on their way to holy shrines blessed Norendro Nath Sen for the encouragement and help they received from him. He befriended Buddhism with unflinching and unwavering earnestness so that there was never an endeavour in the Buddhist field in India that did not receive his whole hearted support. The Mahabodhi Society had no truer friend; undaunted by the jeers and gibes of his more orthodox countrymen he lent the whole weight of his influential support in popularising that movement amongst his Hindu Countrymen. Since the inauguration of the sacred Wysaka day in Calcutta under the auspices of the Society he did not allow a single occasion to pass without taking a prominent part in its celebrations. The columns of his Journal, the *Indian Mirror*, were freely thrown open to all who desired to say a good word for Buddhism and Buddhists. He wrote powerful leaders in its columns advocating the union of Hinduism and Buddhism and never concealed his conviction that in the final fusion of the two great faiths lay the future salvation of India. The fact that Buddhism has gained a firm footing in Bengal today is in no small measure due to his earnest, able and powerful advocacy. A most influential Hindu nobleman of unimpeachable orthodoxy was so highly impressed by his annual utterances that he wrote to express his admiration for the new light in which he had presented the religion of Goutama Buddha to the Hindu public. Norendro Nath Sen's interest in Buddhism was not academical. He made daily homage to the great Tathagato using for the purpose a small bronze image which had been given him by the Rev. Anagarika Dharmapala. Placing the image above his head he made a daily confession of his allegiance to the great Cause and consecrated himself anew to its service. One of the dreams of his life was to see a large and beautiful temple erected in Calcutta but unfortunately he did not live to see it realized. But such whole hearted and untiring devotion could not remain without result and if the Mahabodhi Society has at last been successful in arranging for the construction of a beautiful Vihara for enshrining the Taxila relic of the Great Teacher it is undoubtedly due to the blessings of one of its greatest friends and benefactors who has not forgotten his work on earth but still directs it with his strong will.

SAYEENDRA NATH SEN,  
*Editor, Indian Mirror.*

Dated the 13th April, 1918.  
 Bengali New Year's Day.

## BUDDHISM IN ITS RELATIONSHIP WITH HINDUISM

On Sunday the 25th October, 1891, at 6 p.m., a lecture on the above subject was delivered by Mr. Dharmapala Hevavitarna, a Singhalese gentleman of note, at the Albert Hall, before a fairly large audience. Babu Norendra Nath Sen was in the chair.

The chairman said he had great pleasure to introduce to the audience the lecturer of the evening, Mr. Dharmapala Hevavitarna. He was a leading representative of the Buddhists of Ceylon. He had come to India as their chosen delegate for the express purpose of seeing that Buddha Gaya was made over again to the legitimate claimants, the Buddhists, and that Buddhism might once more flourish in India, its ancient home. So earnest were the Sinhalese Buddhists in their desire in this respect that they had established a society at Colombo, called "the Buddha Gaya Mahabodhi Society," of which their High Priest Sumangala, was the president, and the lecturer was the Secretary. The chief object of this Society was to take every practical step for restoring Buddha Gaya to the Buddhists. The Society had the sympathy and support not only of the Buddhists of Ceylon, but also of those of China, Japan, Burmah and Siam. A Conference of delegates from different Buddhist countries was to take place very shortly at Buddha Gaya itself, and these delegates proposed to meet His Honour the Lieutenant-Governor of Bengal on the subject at Gaya, during his present tour in Behar. The earnestness of spirit, which animated the Buddhists in this matter, was a most significant sign of the times, and one worthy of note by the thinking portion of the Community. The wave of Indian progress had begun to roll on in its course. No earthly power was capable of resisting it. The lecturer brought a message of love and peace to them from his Buddhist brethren. They should remember that they were once members of the same happy family. India, which was the birth-place of Lord Buddha, and the original home of Buddhism, was looked upon by all Buddhists with such sanctity that nothing was so near their hearts as to be able to lay down their bones on the soil on which their Master lived, preached, and died.

Mr. Dharmapala Hevavitarna then delivered the following lecture :—

Nineteen centuries ago, St. Paul, the Christian Initiate, speaking to the cultured Athenians, said, "that they worshipped him whom they knew not—the unknown God." The Athenians listened to his interpretation, and St. Paul preached Christ to them. Six centuries previous to this, for the first time in the history of the world, a Greater Reformer—nay the Greatest the world has ever seen, preached to the Indian Aryan, not an abstract principle, but a realistic doctrine and promulgated a system of religion, free from all super-human agencies, and devoid of all anthropomorphic conceptions.

The message that I bring to you is one of love, of purity and of self control a simple re-echoing of the idealistic doctrine that was preached twenty five centuries ago in the Deer park, at Rishipatana in Benares to a company of five Ascetic Brahmans. It was Prince Siddhartha who, after acquiring the stored wisdom of ages by deep and careful study, and examining asceticism in all its phases for six long years, discovered the law of Truth for the attainment of beauty by liberating the human being from his own acts.

The day in which this grand discovery was made, opened a new era in the history of man and thought. The doctrine of supreme purification and intelligence, the panacea, which was revealed to this world, has given relief to hundreds of millions of human beings, converted many of them into sages and saints, and has given a thorough moral tone to the religions of the world. To many of you, the subject may not appear new, but there is a novelty in the delivery of it. It is nearly after seven centuries of silence that the tocsin is to be struck, and therefore I say that this message has significance to the spiritual-minded. Some of you may not care to listen ; but the time has come to clear away the misconceptions that exist in the minds of the educated regarding Buddhism. Those who attach an importance to the theory of cycles, may better understand and realize the significance of what I shall have to say. Buddhism has been forgotten during the last seven centuries by the people of India, not a vestige if it is to be found in Buddhistic shape in the length and breadth of this great country, though it existed and flourished for centuries. It is a problem that has not been yet satisfactorily solved and the strangest misconceptions prevail about the disappearance of Buddhism from India. A religion, that moulded the destinies of the Indian nation in its brightest, palmiest and most glorious days to have been so absolutely forgotten, every vestige of it effaced,—this seems the more strange the more we think of it. The other fact is that during the past centuries India never progressed, but retrograded intellectually and spiritually. The best historians and the most impartial writers of India have admitted that at no time was India more in her glory than when the Buddhistic system was prevailing, and the startling fact remains that with the loss of Buddhism a reign of inanition set in. The darkest days of India were during the Mahomedan period, and the religion of enlightenment was nowhere to be found. Bigotry, intolerance, persecution worked heavily during this period, and this lasted till the advent of a more humane and tolerant nation. The past one hundred years had been a kind of filing off the rust which had accumulated during the dark period, and we see now a spirit of tolerance setting in. Education is spreading and with it the expansion of intellect. With the progress of thought man aspires to independence to grapple with the mighty problems to which theology gives no consistent and satisfactory answer. Looking back we find that in the unprogressive and undeveloped state of the mind of man, he always



looks for extraneous help. The powers of nature seem to him so grand and awe-inspiring that in his poverty of intellect to solve them, he apotheosises and commences adoring them. Hence we find polytheism in the early days. With the gradual expansion of the intellect he soars high and finds that the gods are not outside the laws of nature. Polytheism gives place to monotheism which again gives place to crude pantheism. This gradual evolution of thought we find in the Vedas and the Upanishads. An ideal pantheism next enters the arena of thought whose philosophy we find in the Bhagavat Gita depicted here and there in its perfectness. The metaphysic of the Upanishads seems contradictory, because we see there in the gradual evolution of thought as exhibited by different writers. The Vedas, however sublime, were unsatisfactory for the solution of deeper problems hence we see the monotheistic conceptions giving way to pantheism as embodied in the Upanishads. The older the Upanishads, stronger is the colouring of monotheism, until we see a gradual disappearance of that theistic conception in the later Upanishads. From this monotheistic pantheism was developed the more idealistic phase of thought culminating in the promulgation of the highest system of philosophy "which has in it the eternity of a universal hope, the immortality of a boundless love, an indestructible element of faith in final good and the proudest assertion ever made of human freedom" (Sir Edwin Arnold's *Light of Asia*.)

"The object to Upanishads was to show the utter uselessness, nay the mischievousness of all ritual performances, to condemn every sacrificial act which has for its motive a desire of hope of reward, to deny, if not the existence at least the exceptional and exalted character of the Devas and to teach that there is no hope of salvation and deliverance except by the individual self recognising the true and universal self." This is what Max Muller said in his Hibbert Lectures on the Upanishads.

It is almost generally admitted that the Bhagavat Gita contains a Philosophy more comprehensive and compact than the Philosophy of the Upanishads. Now it will appear strange to those who take Buddhism as a system of materialism to be pointed out the remarkable identity of doctrines in the Buddhist Books and the Gita. But Buddhism goes deeper into the mysteries of life.

No better authority can be quoted than that erudite scholar the translator of the Bhagavat Gita, Mr. Justice Telang of Bombay. He says: "Buddhism is perfectly intelligible as an outcome of that play of thought on high spiritual topics which—in its other and, as we may say, less thorough—going manifestations we see in the Upanishads and the Gita..... The Upanishads with the Gita and the Precepts of Buddha appear to me to be the successive embodiments of the spiritual thought of the age."

The absurd idea that Buddhism is *Nastika* was first started by Professor H. H. Wilson. The key note was struck by him, and other Orientalists, who followed him, simply reiterated the assertion, until it was contradicted by Mr. Telang. Allusion was made in the Gita to the Charvakas ; and Professor Wilson in his ignorance of the doctrines of Buddhism had taken it for granted that the Charvakas were Buddhists.

The *Charvakas* were the sensual materialists of India. I am of opinion that Professor Wilson got the idea from his Sanskrit teachers who were likewise ignorant of the philosophy of Buddhism. If there ever was a teacher who systematically combatted the views of materialists, it was the Buddha. Even to-day Brahmin scholars have put down in the most careless way Buddhism as a *nastika* system. They may as well condemn the Upanishads and the Gita wherein the uselessness of ritual performances is demonstrated.

Buddhism is the highest expression of philosophic thought. The highest spiritual conceptions are to be found therein. "Its moral code is one of the most perfect the world has ever known," says Max Muller. And in the opinion of the late Professor Kunte "the Buddhistic Yoga Philosophy is more transcendental than the yoga system of Patanjali. In its comprehensiveness in ethics, transcendental metaphysics and yoga, no system can compare with the Buddhistic one, because it is the highest aspect or rather the climax of Aryan Philosophy." Some of the more sympathetic writers on Buddhism have attempted to shew that it is a system of agnostic philosophy, others take it as a pessimistic doctrine, while still others find in it nothing but a doctrine of blank negation and annihilation ! That distinguished Pali Scholar, Dr. Rhys Davids, calls Buddha the agnostic philosopher of India. He says : "There has always arisen at last a school to whom theological discussions have lost their interest, and who have sought for a new solution in a new system in which man was to work out here, on earth, his own salvation. It is their place in the progress of thought that helps to understand how it is that there is so much in common between the agnostic philosopher of India, the Stoics of Greece and Rome, and some of the newest schools in France, in Germany and among ourselves." Because the first of the four truths which Buddha taught was based on the idea that existence is misery Buddhism was condemned as a pessimistic system. But Buddhists are in safe company both ways : Spencer and his school on the one hand, Schopenhaur and his school on the other. Buddha was never an agnostic, neither did he preach a pessimistic doctrine. The former idea is based on the silence that Buddha observed when Malunkya questioned Him as to the origin of the universe. Where is the pessimism in a system which teaches a realist idealism ? Where is the pessimism of the Nirvanee swimming in the sea of calmness and delight as exemplified in the life of Buddha and the Arhats ? That Buddhism is materialistic and nihilistic is also the cry of the superficial Orientalist. Max Muller has exploded this theory,

still the cry is continued that Nirvana is annihilation. Time and a better knowledge of the doctrines of Buddhism will alone remove this misconception.

With the progress of education and development of intellect, the barriers raised by priestcraft and selfishness, between man and man, will be removed ; and man breathing a purer air of love, will see that it is far better that a spirit of brotherliness should be fostered for the elevation of humanity. Then and then alone, will Buddhism be appreciated.

What did the Tathagata Buddha promulgate as the basic doctrines of Buddhism ? The Four Noble Truths and the Noble Eight-fold Path. He began : " There are two extremes, O Bhikkhus, the one of sensuality, and the other of asceticism. The one low, ignoble, sensual, unworthy and unprofitable for the attainment of spiritual happiness ; the other painful, unworthy and unprofitable. There is a middle Path (Majjhima Patipada) discovered by the Tathagata—a path which leads to peace of mind, to the (higher wisdom) to full enlightenment, to Nirvana. "

Before proceeding any further, I wish to lay stress on the fact that the Buhhsists of Ceylon have come to the conclusion that the time has arrived for them to revive the relationship, that existed a long time ago, between Ceylon and India. In an evil hour, India passed into the hands of the Moslems, and with it the friendly feeling that existed between the Buddhists of other countries and Indian was forgotten. I shall presently shew you with what bigotry the Mussulman Conquerors destroyed the Buddhist as well as the Hindu shrines. The best of the former were destroyed nevertheless, some were utilized or rather altered to suit their own purposes. Dr. Sherring, in one of his elaborate papers, contributed to the " Journal of the Asiatic Society of Bengal, " has shown the number of Buddhist shrines, destroyed by the Mahomedans in Benares, whilst he mentions how a few were converted into Musjids. Mahomedan writers themselves have commented on the work of destruction, initiated by Mahammad of Ghazni and others. The late Dr. R. L. Mitter, in his " Orissa Antiquities " wrote thus. " The belief is pretty common that a general persecution headed by Sankaracharya was the main cause of its (Buddhism) disappearance, and that a long and protracted war was carried on to effect that object. There is nothing however in the records of the Buddhists and Hindus to support it. Volumes upon volumes have been read and analysed, but as yet without affording a single trace of any thing like a protracted war between the two sects. The two lives, extant of Sankara are perfectly silent on the subject, and nowhere show that great Vedantist and reformer ever used other than legitimate polemical weapons to overcome his opponents, and his character of a mendicant afforded him but scant opportunities to persecute rival sects. " Professor Wilson is of opinion " that it is popular to ascribe to Sankara the work of perse-

cution ; he does not appear at all, occupied in that odious task, nor is engaged in particular controversy with any of the Bauddhas, the most prominent objects of his opposition are the Mimansakas, as represented by Madana Misra, with whom he holds a long and rather acrimonious discussion, and the Nyayakas and Sankhyas ; and the vulgar sects of Vaishnavas and Saivas ; he is especially hostile to the latter and particularly to the Kapalikas, a class of Siva worshippers, who again are his most active enemies, and on one occasion assail his existence. ”

It is generally admitted that Sankaracharya lived in the early part of the ninth century, and in his time Buddhism had a living existence in Bahlika country, a region identified by name and geographical position with the modern Balkh, and in Cashmere, also in Magadha, Bengal, and other provinces. Alberuni, who lived in the early part of the eleventh century, says : “The Mahomedans utterly ruined their prosperity and performed those wonderful exploits by which the Hindus became like atoms of dust, scattered in all directions. This is the reason why Hindu sciences have retired far away from those parts of the country conquered by us, and have fled to places where our hand cannot yet reach—to Cashmere, Benares and other places. In Elliot’s “History of the Mahomedan Period” we read that the Buddhist religion was evidently the one prevailing in Sindh, when the Musulman first came in contact with Indian superstition. There are several indications of the Buddhist religion prevailing at that period in the Valley of the Indus, not only from the specific announcement of the Chinese Travellers, and the declaration of Ibn Khurdeba to the effect, but from certain incidental allusions of the Arabic writers made without any particular reference to the opposite factions of Brahmins and Pandits. To this may be added the negative evidence, afforded by the evidence of any mention of priestcraft or other pontifical assumption, of widow burning, of burnt sacrifice, of cow-worship, of ablutions, of penances or of other observances and ceremonies peculiar to the tenets of Brahminical faith.” Al Biladeru, the Mohamedan historian, who lived in the middle of the ninth century, says Mohamed, destroyed the water courses, destroyed the men capable of bearing arms, but the ministers of the temple to the number of 6000 were taken captive.”

In the eleventh century Buddhism was still flourishing in Cashmere, Magadha, and other places in India. Our authorities are the Tibetan records or rather the Indian records, now lying in the temple archives of the Bod Yul (Tibet). “Isolated among inaccessible mountains, the convents of Thibet have remained unregarded and almost unvisited by the scholar and the traveller. In complete preservation the volumes of Buddhist faith, in their original Sanskrit as well as in faithful translations which might be sought in vain on the continent of India, are to be found in Thibet,” said the great Hungarian traveller Korosi.

In the beautiful life of Srijnana Dipankara, the great Buddhist hierarch of Magadha, translated from the Thibetan by Babu Sarat Chandra Das, and published in the "Journal of the Bengal Asiatic Society," it is written that the "King Lama Yesched of Tibet sent seventeen young monks to Cashmere, Magadha and other places of India where pure Buddhism still prevailed." This was in 1025. Srijnana was born of a royal family in Bengal, and was known throughout Siam, Burmah, Thibet and Ceylon for his great learning and holiness. At the repeated requests of the king of Thibet, he visited that country in 1038 A. C., and during his residence of 13 years there; he wrote several works on the Mahayana Buddhism. He died in 1053 near Lhasa at the age of 73. He is remembered with deep veneration all over high Asia. Bogle, who visited Thibet in 1779, in one of his interviews, heard the Grand Lama making the following observation :—"The Lama had temples in Benares and Gaya, and at other places that their priests used to travel there to study the *Shastras* and the religion of the Brahmins, that about eight hundred years ago, Bengal was invaded and conquered by the Mussalmans who destroyed and pillaged the temples and plundered the people, so that such as escaped returned to these mountains along with some Brahmins, who fled from persecutions, since which time the inhabitants of Thibet have had little connection with Bengal or Southern countries." The last massacre took place in 1202 A. C., at Odentapuri where two thousand Buddhist monks were put to death by Bakhtiyar Khilji. After this event, Buddhism disappeared from the land of its birth. Though efforts were made one or two centuries later to plant colonies of Buddhist Bhikshus at the central shrine of Buddha Gaya, all of them failed. You will, therefore, see that it was the iconoclastic Mahomedan that destroyed Buddhism in India.

The spread of education naturally liberalizes the mind of man and, as a matter of fact we see the results. The seed of Buddhism takes root only on the healthy soil of a freed intellect. Buddhism is for the thoughtful alone. After an exile of nearly seven centuries, Buddhism has been brought again back to its home. Whether it will flourish in the modern soil of young India, remains to be seen. It was in January last in the company of a Japanese Buddhist priest that I visited Buddha Gaya. As ordinary pilgrims we visited the sacred site; but seeing the place neglected and uncared for, we decided to remain, pledging ourselves not to leave the place, until we saw that it was put under the care of its legitimate custodians—the Buddhist Bhikshus. I opened up communication with some of the most eminent Hindus, asking their sympathy, and one and all sent me the most sympathetic letters, wishing us all success in the work. My friend, the Japanese priest, and I sent a joint letter to the Buddhists of Japan, and I wrote to the Buddhists of Siam, Burmah and Ceylon. A few European officials, to whom I wrote sent sympathetic replies. Newspaper editors promised us help.

The opportunity once lost never comes again. I therefore started off to Ceylon, and on the 31st May last, the Buddha Gaya Mahabodhi Society, under the presidency of the Maha Nayaka Sumangala, the High Priest, was organised. On the 17th of July, four Bhikshus were sent from Ceylon to permanently reside at Buddha Gaya. A plot of ground was purchased near the sacred shrine for the erection of a monastery for their residence. At present the shrine at Buddha Gaya is neglected, and it is painful to see the desecration that is daily going on without a protest from any body. The legal custodians are the professors of the faith but so long as they are not allowed to hold guardianship over the shrine, desecration will continue on. I appeal to you whether it is right that the most "antique memorials" of India should be allowed to rot and decay. Some of the most graceful statues of Buddha are lying under rubbish. Asoka columns depicting the life and manners of the people of India 2,000 years ago, have been utilised by the Mahant to build his kitchen.

As Buddha is held at least by the Hindus as an Avatar there should be no hostility shown to the Buddhists in their attempt to re-occupy the place. For nearly seventeen centuries, Buddhism flourished in this sacred soil and the peaceful civilization that she enjoyed under the Buddhist kings helped to develop her arts, sciences and commerce. The Greek historian and the Chinese Buddhist pilgrims have described in their works what they saw in ancient India. Megasthenes, Hwen Thsang, Fa-Hian and others who visited India in the early centuries have all testified to what they had found in Buddhistic India. That contentment, that simplicity, that gentleness which were the characteristics of the ancient Aryan were observed even by the Mahomedans. Alidrisi writing in the 12th century about the Indians says : "They are naturally inclined to justice, and never depart from it in their actions." The noble edicts of Asoka the great, show with what ardent devotion he promulgated that spirit of gentleness and tolerance. The Buddhist sculptures at Sanchi and Ajanta Cave paintings bring before us the panorama of a gentle, peaceful people in the Buddhist times. A more joyous, contented race, it is impossible to imagine. The Aryan Buddhists in that spirit of altruism to spread humane precepts of the Master, penetrated to the then known regions of China, Tibet, Burmah, Cashmere, Graeco-Bactriana, and other Countries. Wherever they went they gave the impulse for the development of science and literature. Dr. Edkins says; "That the Hindu Buddhists should have taught the Chinese how to write the sounds of the language by an artifice which required nothing but their own hieroglyphics, and rendered unnecessary the introduction of new symbols, is sufficient evidence of their ingenuity, and is not the least of the services they have done to the sons of Han. Tibetans and probably the Coreans also owe their alphabets, which are both arranged in the Sanskrit, to the Buddhists." Mr. Basil Hall Chamberlain, the eminent sinologist, says :—"The oldest Japanese books

were written after the introduction of Buddhism. Japan owes her formation as a nation to Buddhism. It was in the train of priests that all arts were introduced."

For nearly seventeen centuries, this religion of love had a home in this land, and the Aryan nation was then still a living nation, developing its arts, sciences and literature. "It is to Buddhist impulses that Indian architecture owes its development. Medicine studied at its best in the centres of Buddhist learning. Public hospitals, which the Buddhist Princes established in every city, were probably the true schools of Indian medicine. On the decline of Buddhism, public hospitals were abolished and every thing that tended to further progress came to an end. All arts declined with the decline of Buddhism. Much of what was achieved was also under Buddhist influences, and bore the mark of Buddhism," (Dr. Hunter). In that splendid "*History of the Civilization of Ancient India*," Mr. R. C. Dutt says:—"It was in the Buddhist age that the most brilliant results were achieved in Astronomy.....for six centuries after 1200 A.D., the history of the Hindus is a blank." It was Korosi, the great Hungarian traveller, who wrote the prophetic words that in the Temples of Tibet were to be found in a state of complete preservation the volumes of Buddhist faith in their original Sanskrit. The gems of Indian literature now lost may yet be obtained, if the long lost religion is again welcomed by the sons of India. The Milton of India, Kshemendra, who lived in Kashmir, whose incomparable epic on the life of Buddha which for its sublimity and expression has no rival, was a Buddhist. His unique poem, "Avadana Kalpalata" is now being published under the orders of the Government of Bengal. Babu Sarat Chandra Das calls it the 'Lost Gem of India.' It will be for the good of India, and the world, if her educated sons welcome back their ancient faith, which teaches the grandest, noblest, and the most elevating doctrines. The characteristics of the teacher are given in the Tevijja Sutta of the Digha Nikaya thus : "Know, Vasettha, that a Tathagata is born into the world a fully enlightened one, blessed and worthy, abounding in wisdom and goodness, happy, with knowledge of the world, unsurpassed as a guide to erring mortals, a teacher of gods and men, a Blessed Buddha. He by himself, thoroughly understands, and sees, as it were, face to face this universe—the world below with all its spirits and the world above, of Mara and of Brahma—and all creatures, Samanas and Brahmanas, gods and men, and he then makes his knowledge known to the others. The truth doth He proclaim, both in its letter and in its spirit, lovely in its origin, lovely in its progress, lovely in its consummation, the higher life doth he make known, in all its purity, and in all its perfectness". (Rhys Davids.)

For the first time in the history of the world, Buddha proclaimed a salvation, which each man could gain for himself and by himself in this world during this life, without the least help from personal

God or Gods. He strongly inculcated the doctrines of self-reliance, of purity, of courtesy, of enlightenment of peace and of universal love. He strongly urged the necessity of knowledge, for without the wisdom psychic insight could not be got in this life. Desire not to be re-born again and again ; nor for a cessation of existence in this one life ; desire not for the enjoyment of sensuality. Lead a life of purity, seek only the fruits of the Fourfold Path of Holiness which lead to Nirvana. These were the teachings of Buddha. A system, so pre-eminently practical and anti-ritualistic, had never been promulgated before by any religious reformer. Metaphysical speculation, hair splitting discourses, the Buddha condemned as useless and profitless. Having found out that happiness consists in the realization of Truth and working for the welfare of others, He preached that a life of active altruism was the best and noblest which a man could lead. He taught that good should be done for its own sake, and for the sake of others, and by his example of absolute self-sacrifice, he showed his followers what they should do. The most exalted virtue was the ideal that Buddha held up before the world. The Four Noble Truths that He promulgated were—

1. Corporeal Existence is misery.
2. Desire is the producing cause of sorrow.
3. Happiness consists in the extinction of all egoistic desires.
4. The way to get that happiness lies in the noble eightfold Path. Buddhism is a causative philosophy in that it discourages vain search after a Creator, or the origin of the world and of Man. "As to the origin of the Universe with all its unceasing changes, Buddha, taught men to stand before this overpowering problem in silence. This doctrine of a continuous change has, moreover, within the last fifty years, received the sanction of Science, under the name of conservation of energy." In the Pratitya Samutpada dharma, the law of causation, the Buddha showed that *every thing* is subject to the law of cause and effect, And that *every thing* is constantly and yet imperceptibly changing. The whole cosmos is subject to this law, and Gods and men from no exception. The highest point in the scale of evolution is Man, according to Buddhism. So long as man yearns to enjoy pleasure yearns for continued birth, yearns to cease to exist, so long shall he continue to suffer. To emancipate oneself, he has to tread the noble eight-fold Path, viz.

(1) *Samyak Drishti*—He has to believe the Law of Moral Retribution (karma) that every cause has its corresponding effect ; and the Law of Reincarnation.

(2) *Samyak Sankalpana*—Leading a religious life in the forgetfulness of Self, and benefiting Humanity ; and loving all beings as one's self.

(3) *Samyak Vachana*—Speaking truth regardless of consequences ; to abstain from slander, abusive language, vain and idle talk.



(4) *Samyak Karmanta*—Abstention from taking life, stealing, committing adultery, and taking intoxicating liquors.

(5) *Samyak Ajiva*—Avoiding vicious professions, dealing in murderous weapons, poisons, flesh of animals and human beings.

(6) *Samyak Vyayama*—To engender good thoughts; deeds and words, and to develop and foster them. To extinguish bad thoughts, etc., already developed. To abstain from engendering them.

(7) *Samyak Sati*—Right thoughts consist in meditating upon the impermanence of matter, of sensations, of volition of the mind, and keeping the mind free from impure thoughts.

(8) *Samyak Samadhi*—Right concentration of the thinking principle. This is the goal of the Buddhist.

In the state of Samadhi, the Yogi realises the bliss of Nirvana.

The following virtues must necessarily be cultivated :—

*Dana*—Charity.

*Sila*—Altruism and living a pure life.

*Naiskrammya*—Renunciation of self.

*Pragna*—Wisdom.

*Virya*—Dauntless energy that fights one's way to Nirvana.

*Kshanti*—Untiring patience, under the most trying persecution.

*Satya*—Truth under all trials and difficulties.

*Adhithana*—Will power to create, and carry out one's pledges in the upward path.

*Maitri*—Universal love and kindness to all living beings.

*Upeksha*—All tranquil perfect indifference to pain and pleasure, praise or blame.

The cultivation of these ten virtues is absolutely necessary for the attainment of Nirvana. The highest Brahmaloка—the “*Nevasanna Nasannayatana*”—though its duration is for numberless *kalpas*, yet the Buddhist is asked to shun it, for woe be to him who is born there, for after the termination of that long, long period, he has to begin life again, probably from the lowest state. He who treads the Noble Eight fold Path, Nirvana is his.

The upward path is not difficult to him who observes the precepts. Self-control and purity of life are the essential qualifications, required of him who walks in the path.

In ancient Buddhistic India, the highest form of freedom was enjoyed by woman equally with man. The highest path of spirituality was open to her. The history of Buddhism gives a beautiful picture of the state of women in that glorious era. The hymns composed by Buddhist nuns, show the wonderful insight, they had into human nature. The beautiful stories of Visakha, the noble woman and lay devotee of Buddha, affords no parallel in modern times. The philosophic learning and the exalted life of Prajapati Gotami, Khema, Uppalavanna, Dharmadhinna, Nanda, Sona, Yasodhara and a host of

other pure-minded women, were the index to the state of womanhood in those days. Here is an extract from the Tibetan *Dulva*, (the Book of disciplinary rules) and I ask you whether the ideas conveyed therein may not compare with the best utterances of the intellectual woman of today. The words were spoken by Yasodhara, the wife of Prince Siddhartha :—"Sitting, standing and walking, those that are venerable are pleasing when not concealed. A bright gem will give more lustre, if put on the top of the standard. The man, excellent in virtue is pleasing when he speaks. As an example, does not the Kuravika bird appear more beautiful when she chanteth her lovely song. They who have put off all vices are venerable. Fools committing vices, how-much soever they be adorned, are never pleasing. Fraught with bliss is the gift of men who have renounced the company of the wicked. They that have a cunning heart are impudent and shameless, and having not the required qualities do not speak the truth :—though they should cover their body even with thousand clothes, they would go about in the world more naked than the unclothed. They that subjugate their passions, and are chaste and are contented with their own husbands, and think not of any other, such women, when not concealed by a veil shine forth like the sun and moon, for such to what purpose is the veiling of the face."

In the *Sigalowada Sutta* the duties of a wife are set forth. She is taught to show her affection to her husband, to look after the household affairs, to entertain kinsmen and friends, who visit her husband and show them hospitality. The child was taught to obey the parents and to be tender to all animal life ; the man to love his neighbour as himself ; to be true and just in all his dealings, and to look beyond the vain shows of the world for true happiness. Every shade of vice was guarded by special precepts. Dr. Beal in his "Chinese Buddhism" says : "Buddhism tended to promote a love of morality and a healthy state of society by guarding it against vice of profligacy, and it has helped to raise the mind to a love of the beautiful in nature, and assisted in the advancement of art and literature. Buddhism not only supplemented the national faith, but it added to the strength of the morality of the people, raised and elevated their conceptions."

The civilization that India enjoyed before the Mohamedan conquest was suited to her nature, and Mr. Seeley in his "Expansion of England" thinks rightly that a "Native Government, like that which preceded the Mohamedan invasion, not the threatened Mahratta domination, would suit India better." Then it must be based on a Buddhistic polity, and then alone will India be united into a compact whole. Then the doors of Tibet, closed for the last 800 years, will be again opened to India, and the blessings of 475 millions of Buddhists will descend on her. "If there is anything

in the intellectual, religious and moral legacies of our ancient forefathers, of which we can feel proud, it is that sublime, pure and simple conception of a religious and moral system, which the world owes to Buddha. Educated Hindus need not hesitate in helping Buddhism to find a commanding and permanent footing once more in their midst, and to live in invigorating and mutually purifying amity with Hinduism itself." With these thoughtful words, which appeared in the *Hindu* of June 16th last, I conclude this address in the hope that educated India will work in sympathy with their Sinhalese Aryan brothers of Ceylon.

A cordial vote of thanks to the lecturer was given.—*From the Indian Mirror*, 29th October, 1891.

The following leading article on the above speech appeared in the *Indian Mirror* on 3rd November, 1891 :—

### Future of the Hindu Race

Our Readers will, we trust, forgive us for reverting over and over again to the question of the future of the Hindu race. This is a question of such magnitude, and so many important issues are involved in its solution, that we should be doing less than our duty, if we keep ourselves quiet after what we had already said on the subject. As one of the Hindu people, their prosperity, happiness, and advancement are very near our heart, for we, a small unit, cannot separate ourselves from the whole body, without infinite misery. But our sorrow, as it is, is great enough to find the Hindu people come to a pass, when they must either go forward or drop down by the wayside of human progress, unable to carry themselves where they should lead. The Hindus have been their own greatest enemies. Discord, jealousy, hatred, and social and religious feuds have made them what they are. They have long deserted their best and highest ideals, and the ancient altruistic faith has been replaced by the worship of self. It is this besetting sin, we cannot point out too often, which has consummated the complete degradation of the Hindus. But the turning point may come to every one, the lost chance is given to all, and, we think, the turning point has come for the Hindus ; and we also believe, they are just now being given a last chance for reform and advancement. That has been our conviction for some considerable time, and many subsequent signs and events have confirmed the belief. All of us must have noticed a revival of religious and spiritual activity among the Hindus, and not only among them, but in almost every part of the civilised world. The most careless watcher of contemporary events cannot but have been struck with the fact that the religion of Lord Buddha, the ninth *Avatar* of Hinduism, is being more widely studied, and finds greater acceptance not only among the more cultured and thoughtful classes in India, but also everywhere in the West. And this is only natural. Hinduism of itself is a religion and any body,

the highest, would be proud to call himself one of its followers. But it is not the Hinduism as is being understood and practised by the Hindus of the present generation. Time has wronged true Hinduism, it has encumbered it with superstructures of unwise and superstitious doctrines. Even the Upanishads that embody the best and highest Vedic teachings, are not entirely free from the reproach, as was pointed out by Mr. Dharmapala the other day in his lecture on Buddhism. But the religion preached by Buddha, containing the best that ever was in Hinduism, has on the whole survived the ravages of time, and to-day it is as potent for human salvation as when Buddha preached the doctrine of Law and the Path. It is impossible to believe that the Hindus could have driven Buddhism out of India. On the contrary, Buddhism was accepted most largely in the land of its birth, and it was Buddhist missionaries from India that went forth East and West to preach the faith of their Master. India was never so civilised, prosperous, and happy as during the Buddhistic period. It was not the Hindus, then, that drove Buddhism out of India. As Mr. Dharmapala pointed out in his recent lecture, the Vandal's work was done by the Moslem. If the Hindus then, at no time had any animosity with the Buddhists it may be accepted that they will welcome a colony of them that proposes to settle itself at Buddha Gaya, the holy place where the Master became the Buddha. It is strange and remarkable that the Buddhists should have turned wistful eyes to India at the present time. India dates her misfortunes since the date of the disappearance of Buddhism. Why should not this unlooked for return of Buddhism in the form of a Buddhistic colony at Buddha Gaya bring back with it the hope that the Hindus will recover their place among the great nations of the world ? This is not a mere vague undefined hope ; it is one which we expect to realise before long. The Buddhists form a very large portion of the world's population. The Hindus have kept themselves long aloof from the millions upon millions of Buddhists of China, Japan, Burmah, Siam, Tibet and Ceylon. With the people of Ceylon, the people of Bengal have many things, in common. Their languages resemble each other in many respects, and a continued line of Bengali Kings for nearly a thousand years once reigned over the Sinhalese. Why should we, then, hesitate to take the hand which the Buddhists now proffer us in right, pure friendship ? It was India that gave them their saving faith. Should she not take them to her arms ? And in that case her sons will not be found only between the limited area, between the Himalayas and Cape Comorin, but her millions upon millions of sons outside and beyond will work for her with all the zeal and ardency of sons that had been disowned, but are now restored to their long lost mother's affections. Will the Hindus dare thus impede this noblest work of modern times ? We have better faith than that. We confidently look forward to a time of reunion, happiness and prosperity.

## 41. The Kinship between Hinduism and Buddhism \*

### Editor's Introductory Note

It may be as well to condense from the reports of the Calcutta papers the circumstances which led to the delivery of the very instructive lecture which is reported with approximate accuracy in the following pages.

What is now called the Buddhist Revival dates from the year 1880 when Colonel Olcott and the late Mme. Blavatsky first visited Ceylon, and the former delivered a series of addresses to the Sinhalese people upon the subject of their religion which profoundly moved their hearts and awakened their enthusiasm. The movement was followed up by a lecturing tour the next year through the Western Province, and by another through the Southern Province in the following one. Buddhist branches of the Theosophical Society were organized, a weekly Buddhist vernacular journal established, the *Buddhist Catechism* and other books written and published, correspondence opened with Japan, Siam, Burma and other Buddhistic countries, and the close ties of religious unity gradually formed between the co-religionists of all those nations. The two most important recent steps towards unity have been the drafting of a consensus of Buddhistic belief in both the Northern and Southern schools, which has been authoritatively accepted by the greatest Bhikkhus of Burma, Ceylon and Japan, and may, therefore, be declared a condensed statement of fundamental Buddhistic orthodoxy ; and the organization of the Maha-Bodhi Society, under the presidentship of H. Sumangala, Pradhána Náyaka Sthavira, of Ceylon.

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\*Though the bulk of this booklet consists of Colonel Olcott's lecture, delivered in October 1892, it is reproduced in this volume to give an idea of the early literary activities of Anagarika Dharmapala—Ed.

So long as the activities of the leaders of the Buddhist Reformation were confined to fields outside India, the Hindus made no great objection, but the establishment of the Maha-Bodhi Society's Headquarters at Calcutta and the announcement of its aim to recover for the Buddhist world, after an interregnum of seven centuries, the custody of its most famous and holiest shrines, viz., Kapilavastu, Buddha Gaya, Isipatana and Kusinára, stirred up ignorant prejudices and bigoted protests among a small section of the Hindu community. As the objects of the Maha-Bodhi Society were both peaceable and unobjectionable in every way, and as it would have been imprudent to suffer the anti-Buddhist discussion to go unchecked, Colonel Olcott was asked by some enlightened Hindus of Bengal to make a plain public statement of the actual relationship and mutual sympathies between the Hindu and Buddhist religious systems. Having the love and confidence of both parties, and his instinct of impartial justice being beyond dispute, the announcement of his intended lecture filled the Calcutta Town Hall with an audience comprising the most cultured and thoughtful class of Bengal, and his discourse was followed throughout with breathless attention. He spoke as usual, extemporaneously, from a few notes on a scrap of paper, but by urgent request has tried to recall his line of argument and the supporting facts in the following report, which he dictated to me at leisure moments while we were at Akyab, in November last, and which he has since revised at Madras.

The chair at the Town Hall Meeting was occupied by Babu Narendránáth Sen, the well-known and respected President of the Bengal Branch of the Theosophical Society, who, in opening the proceedings of the meeting, said that the lecturer needed no introduction from him. Colonel Olcott's name was world-famous as the most sincere and the most indefatigable of workers in the cause of the spiritual progress of humanity, and certainly by far and away the most unselfish and self-sacrificing of them all. He (the Chairman) was not there to speak words of praise and homage to Colonel Olcott to his face. His entire life had shown that he was equally impervious to praise or blame, caring only to do his duty, and, to quote the language of their

great and revered departed Teacher, to do his duty by every duty. But this much he would tell Colonel Olcott before the large audience that had there assembled, that his (Colonel Olcott's) appearance that day on the platform of the Town Hall had given the Bengal Theosophists a pleasure as intense as it was unexpected. For it was only a short while ago that they were asked to reconcile themselves to losing Colonel Olcott from the presidency of the Theosophical Society. They could scarcely make up their minds to do so, for, search where they would, where could they find a fit successor for such a man as he, the long-tried pilot, that had successfully brought the Society out of every gale and fierce storm ? But happily for them all, Theosophists and laymen alike, the remonstrances and entreaties of his colleagues in India and across the seas had prevailed. Nature herself had come to the rescue, and restored his impaired health, and they had Colonel Olcott once again as their own, as their beloved President-Founder of the Theosophical Society. His retirement would not only have been a heavy blow to the Society, but also a serious loss to all India, for whatever of religious or spiritual progress, and, reflexively, progress in other directions this country had made in recent years, was mainly, if not solely, due to Colonel Olcott's untiring efforts. He had for the last twelve years, been the standard-bearer of light and life for the Hindus ; and where was the Hindu in this wide land, who had worked for the uplifting of his own co-religionists as Colonel Olcott had been doing ? As for the subject of that evening's lecture, no one was more qualified to deal with the respective creeds of Hindus and Buddhists than Colonel Olcott. He knew both peoples intimately and had made a thorough study of their religions, and his views regarding them would be heard with every respect, even if some might have occasion to differ from them. The Chairman then requested Colonel Olcott to proceed with his address.

The lecturer, whose rising was greeted with a burst of applause that showed his great popularity, then spoke as reported in the following pages :—

H. DHARMAPALA.

## The Kinship between Hinduism and Buddhism\*

MR. PRESIDENT, LADIES AND GENTLEMEN,

It is now twelve years since the Bengalees and I first came face to face, and, if I am not mistaken, since I found my way to the Bengalee heart. It was then I first came to know experientially the brightness and flexibility of that Bengalee intellect which goes so far towards moulding contemporary Hindu opinion. During this whole time, though I have sometimes spoken to you very plainly, I think I may say we have been excellent friends. If any proof were lacking the size of this audience and the kindness of its greeting to me would have placed the matter beyond doubt.

I have been asked to discourse this evening upon a very important subject, and you know me too well to doubt that I shall treat it with perfect candour, regardless of the prejudices of any portion of my audience. I shall discuss it in the spirit of the philosopher, not in that of the sectarian. I shall not make the futile attempt to prove that Hinduism and Buddhism are identical, for, however much they may be akin as regards certain broad principles, they are totally different in certain others, as for instance, the infallibility of the Vedas, the all-sufficiency of Bhakti Marga, the perfect efficacy of sacrifices, and the divine origin of caste. But I need not tell you that the great Hindu sects differ between themselves as much, and hate each other even more bitterly than Hinduism, as a whole, differ from Buddhism, as a whole, and as Hindus hate Buddhists; while within what is called Buddhism, there are very great, and sometimes hostile, sectarian differences and disputes. With all such subjects of controversy I have no part whatever, my search being for points of resemblance alone.

Twelve years is a large portion of a man's life, and who can say, when looking at my "frosty pow" and remembering my more than sixty years, that I shall have another twelve years in which to address you? So, as there are strong prejudices, bitter feelings and lamentable misconceptions to be uprooted, I must say what is in my mind now, this very evening, for fear I might die with the word unspoken.

The first thing I must do before proceeding with my argument is to compare the present state of Hindu religious opinion with that of 1880, the date of my first visit to Calcutta. At that time the belief of the educated class in your religion was at the lowest ebb, and its respect for it almost destroyed. Under the influence of Western education and the stimulus of Western or Western-trained teachers, the educated Hindu was two parts materialist, one part agnostic, and one part orthodox. True, there were many exceptions, but this was, we might almost say, the prevailing tone of thought among the educated class throughout India. Throughout Ceylon

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\*A lecture delivered at the Town Hall, Calcutta, Monday, October 24, 1892. Dictated and revised for this publication by the author.



and other Buddhist countries as well : for identical influences were at work among them as among Hindus. The ancient scriptures of India were lying unread upon the shelves of libraries and almirahs, unsold in book-shops, and some thrown away or cluttered together in dark attics and left at the mercy of destructive vermin. I appeal to every well-informed Hindu gentleman in this audience to say whether the retrospect is unwarranted or inaccurate. What do we see to-day ? The old books are being read and deeply studied ; many of the best have been printed and reprinted ; many translated into English and vernaculars, and commented upon in the light of modern research. In the former time educated Hindus were taunted with superstitious credulity if they affirmed their belief in their national religion, and few had the courage to declare their orthodoxy to the face of Europeans. But now all that is changed ; a majority of educated Hindus are believers in their religion, and not ashamed to defend it in any company. The sentiment of patriotism, then paralysed, is now active and working as a leaven in the whole body of Indian thought, to thrill through all hearts the feeling of kinship and brotherhood ; Madras is linked with Bengal, Bombay with Northern India ; the National Congress has sprung into existence, and the first step is taken towards the general unification of all the races of the great Indian Peninsula. How much of these noble results are due to the agency of the Theosophical Society it is for you, not for me, to say. Assuredly friends of India have cause for rejoicing at the present outlook, and I believe the time has arrived to avail of this deeper religious interest, more tolerant spirit, and growing sentiment of brotherliness to put an end, for one thing, to the baseless antagonism and inexcusable prejudice that are felt by a part of the Hindu community towards Buddhism and Buddhists. The recent establishment at Calcutta of the head office of the Maha-Bodhi Society by Mr. Dharmapála, with my concurrence, has aggravated this feeling, and no time should be lost in coming to a mutual understanding. Now the object of the Maha-Bodhi Society is primarily to recover possession for the Buddhists of the most sacred of all Buddhist shrines, Buddha Gayá, where the LORD GAUTAMA BUDDHA acquired *Sambodhi*, or the divine knowledge. The place is hallowed by the memory of his supreme struggle against the powers of darkness and ignorance and his attainment of the light of spiritual truth. It awakens also the recollection of the thousands of saintly men who have dwelt there and whose ashes have been preserved in the mortuary *dagobas* that surround the central fane. It has been protected, worshipped and enriched by many Emperors and Kings, and from it, as from a centre of evolutionary energy, has gone forth the religious impulse which carried Aryan philosophical ideas, and a message of human hope and brotherhood to the remotest countries of the world. By the extirpation of Buddhism and the slaughter or enforced exile of its Bhikshus,

his holiest of shrines was left, like all the others throughout India, to fall into decay, and Buddha Gaá was forgotten. For more than six centuries there was no worshipping there, no Bhikshus to recite the *Panca Sila*, no incense was burnt, no pilgrims knelt or offered flowers ; the cry of the jackal and the roar of the beast of prey alone disturbed the silence, and the place where fifty generations of worshippers had testified to their faith had become invaded by the all-covering tropical jungle. As the buildings crumbled, their dust and that of the adjacent fields was piled by the winds upon the platform of the *stupa*, and the ruined cells and ambulatories of the monks of old were finally buried under thirty feet of sand and dirt.

But, although Buddhism had disappeared from its native land, the memory of its sublime FOUNDER survived among the Buddhist nations, that is to say, among four-tenths of the estimated population of the globe. As Europeans were brought by degrees into contact with those peoples, the Pali, Sanskrit and Chinese literatures were explored by the new school of Oriental research that has sprung up, and the principles of BUDDHA's Arya Dharma, becoming known, excited the admiration of the whole educated West. The Government of India, moved thereunto by a spirit of courtesy towards the Burmese King, and by the reports of General Cunningham and his colleagues of the Archaeological Survey, reclaimed the holy place from its desolation, and restored the gigantic *stupa* to something like its pristine magnificence.

About a century ago, a poor Indian ascetic, wandering through the jungle, settled himself a little way from the ruined *stupa* and his disciple and successor obtained from the then Musulman sovereign of Behar, Shah Alum, a *firman* giving him as a *zamin* (leasehold estate) a tract of land of some 8,000 acres, which is claimed by his descendant to include the ruins and modern village of *Buddha Gayá*. Neither he nor his successors, however, made any repairs to the shrine, nor did any of them take the least interest in it until its restoration, begun by the late King of Burma, Mindoon Min, and finished by the Government of India, made it again a place of pilgrimage, hence a source of profit to the titular landlord, the Mahant of the Saivite Temple and *baradari*, which adjoins the *stupa* and was built out of material taken from its ruins. To recover this shrine and reconsecrate it is the first object of the Maha-Bodhi Society, as above stated. In addition to this it is contemplated to recover possession of other Buddhist shrines, to erect or purchase a *dharmasá'la*, or pilgrims' rest-house, in Calcutta, and a building for a Normal College, at which Buddhist students from Japan, China, Tibet and other Buddhist countries may be taught Sanskrit and Pali. This, together with an organised propaganda of Bhddhist

literature and ideas, largely in Western countries, and the unification of the various schools of Buddhism in Buddhist nations, is the scheme of the Society, in full and without reservation. Surely no broad-minded person could take exception to it, since its aim is righteousness and peace, and no thought of sectarian hatred is entertained.

You must bear me witness that, although I have lived in India thirteen years, and have been known as a professed Buddhist since the year 1875, three years earlier, I have never yet lectured once on Buddhism in India : all my time and efforts have been devoted to promulgating and defending Hindu religion with the help of Hindus. What I have done for Buddhism has been done in Buddhist and European countries. I do not believe it a good thing to persuade people to change their religion before they have fully mastered its details, and found that no worthy ideal is embodied in them, and as there is such a noble ideal in Hinduism, I have thought it my duty to help the Hindus in some small way to discover, and persuade them, if possible, to live up to it. I should not now be discussing Buddhism but for two things : firstly, that the grossest misconceptions and slanders about it are current ; and, secondly, because some bigoted Hindus, both members and non-members of the Theosophical Society, have almost commanded me not to broach the subject. That was quite enough to determine me to speak and to tell the whole truth. I have not a single drop of slave-blood in my veins, and I abhor any attempt to curtail a freeman's rights to free thinking. I ask no Hindu to give up his religion, and, I believe that religion to be so noble in its concepts and so elevating in its moral influence, that I say that he who is carried away by the petty spite of sectarian bigotry into trying to make it intolerant, is a false Hindu, a traitor to its in-dwelling spirit. The Theosophical Society has tolerance and brotherhood for its cornerstone ; it is an angel of peace and good-will among men ; it offers a free platform for the study and elucidation of all religions ; itself as a body preserving a strict neutrality and professing no sectarian dogma. As its President, I have helped the Hindus, the Parsees and the Mohammedans, of India, and the Buddhists of other countries, to understand their respective creeds, and so long as I am compelled to retain office shall that impartiality be strictly preserved. The Hindu members of the Society who have wished me to abstain from discussing Buddhism in India, have virtually wished me to act in a spirit of cowardly selfishness and to dishonor my official pledge.

After all, what is the cause of this Hindu prejudice against Buddhism ? It all lies upon the surface, and is all based upon ignorance. The ill-feeling is largely traceable to two books, the *S'ankara vijaya* and the *S'ankara digvijaya*, of which the one is unmistakably spurious and the other worthless as an historical authority. In these

opinions all learned Orientalists and all Indian Pandits who have gone deeply into the subject, concur. The first-named book pretends to be by Anandagiri, a pupil of S'ankarâchrya, yet speaks of things of long subsequent date; and the latter jumbles into a tangled mess dates, events and sectarian beliefs. Of the *S'ankara vijaya*, Professor Barth, the eminent Orientalist, says : "it is enough to compare it with the authentic polemic of S'ankara, especially with his commentary on the second book of the *Vedântasâra*, to feel satisfied that it is only an apocryphal romance of no worth." (*Religions of India*, p. 189). In the same book, referring to the pretended refutations by S'ankara of the alleged arguments of the "Bauddhas," Barth says : "but it is difficult to say whether these arguments are addressed to real opponents, or whether they are not mere scholastic exercises" (p. 132). Barth's opinion of the spuriousness of *S'ankara vijaya* is shared by a number of the best Pandits. Those who have personally expressed this opinion to me, are the late Pandit N. Bâshyachârya, and the late T. Subba Row, a great Vedântin scholar, both of Madras, and Pand Hara Prasad Shâstri, of the Bengal Government Library, Pandit Hari Mohan Vidyâbhusan, of the Bengal Asiatic Society, and Babu Sarat Chandra Dâs, C. I. E., the intrepid Tibetan explorer. The *Sâbdakalpâdruma* of Rajah Sir Radha Kânta Déva, defines the ten classes of "Bauddhas" on the authority of the work known as *Âtma-prakâsa*. They are : 1, those who say that a man's son is *âtma*; 2, those who say that the body (*sthûla deha*) is *âtma*; 3, those who say that the *indriya*, or organs of sense, are *âtma*; 4, those who say that the *prâna*, or vital airs, are *âtma*; 5, those who say that *manas*, the mind, is *âtma*; 6, those who say that *buddhi*, the spiritual intelligence, is *âtma*; 7, those who say that *sunya*, or vacuum, is *âtma*; 8, those who say that *sarvagna*, BUDDHA, is *âtma*; etc., etc. Now I ask any intelligent man in this audience who has the least familiarity with the doctrines of Buddhism, whether a single one of these classes represents Buddhistic beliefs. You know that not one of them is included in the Arya Dharma.

Stress has been laid by the opponents of Buddhism upon the passages in Skandha, I Adhyâya 3, of the *Srimad Bhâgavat*, in which occurs the following prophecy : "At the beginning of Kali Yuga, to throw a *moha* (illusion) upon the enemies (*âsuras*) of the *Suras* (gods), BUDDHA, son of Anjana, will take birth at Gayâ." Whatever else this might refer to, it evidently had no reference at all to Buddhism, for GAUTAMA BUDDHA was *not* born at the beginning, but in the 2478th year of Kali Yuga; was *not* the son of Anjana, but of King Suddhodana; was *not* born at Gayâ, but at Kapilavastu; and was *not* named BUDDHA, but Siddhârtha ! Remembering that the term BUDDHA and the sectarian designation Bauddha existed in India long before the advent of the historical GAUTAMA BUDDHA, you will observe that if there was any ancient prophecy such as the above, it may have referred to some other personage who may have appeared about the beginning of the present Kali Yuga.

Happily for the information of scholars, the *Vishnu Purāna* (Book III, 18) contains a description of the *mayā moha* or deceptive appearance assumed by Vishnu when he appeared as BUDDHA, and in which he is described as "a naked mendicant, *digāmbara*, with his head shaven and carrying a brush of peacock feathers." Did any one ever see any Buddhist sculptured image which represented the Lord BUDDHA as either naked or carrying a bunch of peacock feathers ; or can such a description be found in any Buddhist book? Certainly not : the teacher is always represented as clothed in the ample robes of a Bhikshu, and carrying nothing in his hand save his begging-bowl. Why, in the *Mahāvagga* of the *Vinaya Pitaka*, he forbids his Bhikshus to even speak to a naked ascetic.

If not to GAUTAMA BUDDHA, then to whom would this description apply ? To a *Digāmbara* of course, that is, to a Jaina ascetic. I have in my possession a copy of a panelled picture that is on the wall of the sacred tank in the Hindu temple at Madura, in which are depicted, in a series of panels, the contests ordered by a certain Rāja, between the Jaina priests and a Saivite sanyāsi, to test the divinity of their respective books, by the ordeals of faith-healing, of fire and of water. The painter having been an orthodox Hindu, or, at any rate, having done his work for orthodox people, he has depicted the overthrow of the unfortunate "Bauddhas," and the brutal punishments visited upon them. Some of them were impaled and left for birds of prey to pick out their eyes ; others ground into mince-meat in huge oil mills ; others put to the sword. These defeated Bauddhas agree in appearance with the descriptions of Bauddhas given in the denunciatory passages of the *Srimad Bhāgavat* and the *Vishnu Purāna*, in being half naked and carrying peacock plumes in their hands.

The invectives of all good Hindus are directed against the "Daityas," with whom the Bauddhas are confounded in the *Vishnu Purāna*. Now, the Daityas are not men at all, but "evil demons who, like the Titans of Greek mythology, are always at war with the gods. They dwell under the foundations of Mount Meru, as far underneath the surface of the earth as their great enemy, Indra, is above it." (Sir Monier Williams' *Buddhism*, p. 219). The *daityas* and the *suras*, or gods, were the opposing evil and good spirits, the latter assisting the pious to make effective their sacrifices, the former using all their diabolical power to destroy their efficacy. In the figurative sense, all enemies of Hinduism who would prevent the ceremonial observances are called Daityas. Thus Christians, Muhammedans, Parsees and Jews might be classed as undoubted opponents of Hindu *Karma-kāṇḍa*, although the Jews themselves have their animal sacrifices. But BUDDHA protested only against the sacrifice of life as an offence against the law of Karma : with the *homa*, *agnibhōtra*, and all other innocent forms of pūja observed by the laity, he did not interfere ; on the contrary, in the *Mahāparinibbāna Sutta*, addressing the Vajjian community, he advises them to stick to the old customs as tending to promote unity.

"Meanwhile," said Bodhisatva, "follow out your system taught by the old Rishis, and by your religious practices may you obtain your desire and be born in Heaven," (Beal's "Sākya Buddha," p. 161). His sweet tolerance is further shewn in these utterances of his, taken from the *Sutta Nipāta* )

"He who is thoughtful, blameless, settled, dutiful, without passions, and who has attained the highest end, him I indeed call a Brahmana."

"No one should attack a Brahmana; woe be to him who strikes a Brahmana : more woe to him who flies at the aggressor."

"Him I call indeed a Brahmana, who utters true speech, instructive and free from harshness, so that he offends no one."

This was a noble tribute to the high ideal of a Brahman as he should be, and is practically identical with that given in the story of the Pativrata woman and the angry Brahman, that Rishi Markandya told to Yudishthara (*Mahābhārata*, *Aranyaparva*, cap. 206, 24 to 47).

The Bhikshus of his order, having cast off civic life, and taken what Hindus would call *sanyāsin*, were, of course, taught that they had passed beyond the limitations of ceremonialism, and should find in religious meditation (*samādhi*), purity of life (*śila*), and the acquisition of higher knowledge (*prāgñā*), their all-sufficient helps to the attainment of *Nirvāna*. It would be most unfair, therefore, to apply the opprobrious term *Daitya*, to the followers of GAUTAMA BUDDHA. With equal, if not greater, reason might the Madhavas be so classified by the author of *Vishnu Purāna*, for they do not sacrifice nor, I am told, do they admit the common interpretation of the Vedas upon that point. If GAUTAMA BUDDHA is to be blamed for denouncing the crueller forms of Vedic worship, what is to be said of that passage in *Gītā Govinda* (sloka ix), beginning with *Nindashi yajña vidherabaha, etc.* ?

"You (Vishnu) preached against the animal sacrifices of the Vedas because your heart melted at seeing the slaughter of animals. You incarnated as BUDDHA. O Keshava, victory be yours ! "

This of course refers to the ninth incarnation of Vishnu, viz., in the form of BUDDHA. And let me say most distinctly that I denounce as unworthy of the noble and altruistic spirit of Hinduism—that spirit which made all mankind alike the sharers in the divine element of Ātma and the potential conquerors of Moksha—the diabolical suggestion that Vishnu had incarnated under the benignant form of the Prince of Peace to deceive and send to hell the "Bauddhas," who by the strict performance of Vedic rites were said to be attaining heaven. That is a hypothesis too cruel to have emanated from the brain of any holy sage, and the passages embodying it must have been written by some remorseless bigot. Remember, please, that as there are many spurious books of other religions, many false prophecies and

pretended revelations, so the great body of Sanskrit literature is befouled by similar frauds and deceptions. When the spirit of a religion is once thoroughly understood, one may safely apply that knowledge as a test in judging of the genuineness of any utterances made in its name; and it is by applying the test of what I love to believe the true spirit of Hinduism, that I declare the sentiment above embodied to be a libel upon the religion of the Aryan Rishis.

I must now notice one of the silliest popular delusions with respect of the disappearance of Buddhism from India, *viz.*, that it was driven out by S'ankaràchàrya. The latest researches show that Buddhism disappeared from the land of its birth at the end of the twelfth and beginning of the thirteenth century A.D. the *coup-de-grace* being given in the massacre of 2000 Bhikkhus at Odentapura, the capital of Bihar, in the year 1202. Until the Moslem General, Mahmud of Ghazni, began the slaughter of its innocent monks, deluged its flower-strewn altars with blood, and burnt the palm-leaf books, Buddhism had lived in peace with its sister (or mother, if you like) Hinduism, and the religions of both had been held by Buddhists in equal respect.

Of course, I speak of the friendly relations between Buddhism and monistic Hinduism as sister cults, taking no account of the occasional wars and reprisals between individual hot-tempered and intolerant princes which may have occurred. In fact, history tells us that Sasanka, the Hindu King of western Bengal (Kirana Suvarna,) made war upon Purna Varma, Buddhist King of Magadha, and that, to protect the Bodhi tree from the former's violence, the latter surrounded it with a strong wall. We also read of persecutions of Buddhists by King Vikramaditya, of Ujjain, and by Pushpa Mitra, King of Kashmir and his son, Agni Mitra. But all these and the others recorded in history were, I think, dynastic and political, not provoked by the teachings or spirit of Ārya Dharma. Moreover, I find no case where a Buddhist sovereign was the aggressor.

It is not possible to say what treatment Buddhism received in India after the time of Asoka and before that of the visit of Hiouen Thsang (629—645 A. C.). If existing coins and monuments should be believed, Indian kings appear to have patronised Buddhism to some extent. The coins of Kanishka, and other Turanian princes are indifferently Saivite and Buddhistic. The Andhrabhritya Kings, who reigned from 31 B.C. to 429 A.C., and were Hindus by religion, appear from their inscriptions at Nasik and Ajanta, as patronizing Buddhists with gifts. The Guptas (319 to 540 A.C.) or, at any rate, Chandragupta II, one of them, was a protector of Buddhists and of Buddhism, as appears from the inscriptions at Sanchi (400 A.C.) The Kings of Vallabhi (about 328 A.C.) were sometimes Saivites and Vaishnavas, and we learn that they made, for nearly a century, donations to a Buddhist monastery founded by a princess of their family (Burgess' *Reports of the Archaeological Survey of Western India, Journal*

of the Bombay Branch of the Royal Asiatic Society, vol. XI, p. 361. *Indian Antiquary*, vol. IV., 105, 175 ; vol. VI, 15 ; VII, 67.)

The Buddhist missionaries, obeying the injunction of their MASTER, had preached the Dharma in all parts of the world and, as Sir Monier Williams (*Buddhism*, p. 221), after comparing the mythology, demonology and symbology of Buddhism with, those of Hinduism, tells us : " All this proves the close connection of Buddhism with the Hinduism which, like Buddhism, grew out of Brahmanism. In short, the one mythology is so interpenetrated with the other, that Buddhism in making proselytes throughout Eastern Asia could not avoid propagating Hindu mythological doctrines along with its own ".

Now I take it for granted that S'ankaràchàrya could not have extirpated Buddhism save during his lifetime, and as the most competent authorities fix his era not later than the eighth century A. D.,\* and Buddhism flourished exceedingly till the close of the twelfth, it is hard to see how he could have influenced its fortunes for good or ill during those succeeding five hundred years. There is, fortunately, an unimpeachable witness for the truth in this matter. The Chinese pilgrim Hiouen Thsang has minutely recorded for us the history of Buddhism at the time of his Indian pilgrimage, which happens to have been contemporary with S'ankaràchàrya. Like the *Book of Ser Marco Polo*—so splendidly edited by Sir Henry Yule—the *Travels of Hiouen Thsang* has been found so accurate that it serves as a perfect guide-book to archaeologists, even to details of measurements, distances and emplacements of historic Budhistic buildings. Now he records the fact that in merely the principal temples that he visited there were 1,68,000 Bhikshus. If we apply the same rule of proportion as the census of Ceylon shows to exist between the number of Bhikshus and the total Buddhist population, *viz.*, 1 in 200, we should have represented by the number of monks in the comparatively few temples under his observation, the equivalent of a Buddhist population of 33,600,000. I adopt the Ceylon computation for mere convenience, not because it gives us an adequate idea of the actual number of Indian Buddhists at that early epoch ; for Hiouen Thsang tells us that he found at Anuradhapura (Ceylon) alone, 10,000 Bhishus, whereas now there are about 9,800 in the whole island. He also adds the significant fact that in India, for every 500 Brahmans there were 1,000 Bhikshus. The legend we are discussing is probably of recent origin and a blunt weapon caught up by sectarian hands.

But leaving aside historical facts, let us consider the legend on its own merits. Vaishnavas and all other dualistic sects show theie hatred

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*Professor Max Muller, Dr. Tiele, Professors Pathak and Barth concur in assigning him to the 8th century ; Telang says he was " before the 7th century ; " but the late Pandit N. Bhashyacharya decides for the fifth.*



of the Vedāntins by taunting them with being “concealed Buddhists” (*pracchanna Bauddha*). The author of the *Padma Purāna* puts into the mouth of Mahādeva the following absurdly improbable statement : “O goddess! I have myself made the false books on Vendānta, which are secretly Buddhistic, by incarnating myself into a Brahmin”. How plainly we see the finger-marks of the theologian polemic in all this ; and what a striking resemblance there is between this pretended incarnation of Siva as a Brahmin to deceive the unwary by fraudulent teachings calculated to insure damnation, and the pretended incarnation of Vishnu as a naked *Digambara*, carrying a feather brush and telling specious lies to lead the *Daityas* down to hell ! The one story offsets the other, and the two mutually destroy each other. The late Swāmi Dayānanda Saraswati affirms, in his *Satyārtha Prakāsa*, that Sankara contended against the Jainas, and to refute their doctrines preached the *Advaita*. Orthodox pandits, however, suggest to me that, since S’ankara’s polemics were turned against the Nyāya, Sāṅkhya, Vaiśeṣika, and all other schools which opposed his own doctrine of Advaita—Jaina and Bauddha included—it is transparently silly to say that, out of all these hostile schools, he expelled from India only one—Buddhism—and that the strongest of all, the most tolerant, and most sympathetic to the Vedāntins.

The bitterest denunciators of Buddhism in our day represent sects which could never have had any quarrel with it, since they all date from periods subsequent to its extirpation in India ; since which time no missionary propaganda of any moment had been made to revive it. Sri Ramanujācharya, founder of the Visishtadvaita school, flourished in the twelfth century ; S’ri Madhavachārya, founder of the Dvaita school, in the 14th century ; S’ri Vallabhachārya in the 16th century, and Srimat Chaitanya, the holy preacher and ideal representative of *Bhaktimārga*—alleged by his followers to have been the latest incarnation of Vishnu—in the 16th century. As regards S’ankara, we have seen that his epoch precedes the fall of Indian Buddhism by perhaps five centuries, perhaps six. Now, evidently, Buddhism was a dead issue during the whole period which includes the rise of the four great schools of its now mosy hostie opponents. It is, therefore, highly improbable that, whatever was said by either of the four sages, their disciples and immediate followers, refers to the Arya Dharma of BUDDHA GAUTAMA. On the other hand, jainism survived as a living issue and, in some parts of India, notably the South, was a very potent influence. Moreover, their speakers and writers were not at all complimentary to orthodox Hindus, but called them by such soothing epithets as “dogs”. They let no opportunity slip for abuse, and it is quite natural that the attacked party should pay them out in their own coin. Professor Max Müller says : “They treated their opponents, the Brahmans, with marked disrespect just at a time when the Brahmans were re-establishing their hierarchical sway”. S’ri Madhavachārya mentions that in the fourteenth cen-

tury a South Indian Prince, Sudhanwan, "commanded his servants to put to death the old men and children of the Bauddhas from the bridge of Rāma to the Snowy Mountains, and let him who slays not, be slain". Buchanan says "They appear to have undergone several persecutions by the Brahmans in the South of India." The wall-painting of the Madura temple, above referred to, is probably historical, and actually depicts some of these sanguinary persecutions.

The invasion of Mahmud of Ghazni, which began that work of Buddhist extirpation that was completed, 184 years later, by Bhaktiar Khilji, the Moslem conqueror of Bengal, occurred in 1016 A.D. and set the pattern of fiendish cruelty that was so faithfully copied by the last-named general. Here, again, I protest against the religion of Islam being sweepingly condemned because of the monstrous cruelty of some of its generals. Under some of the Khalifs a kindly tolerant spirit prevailed, the Musulman capitals were the refuge of scholars, artists and authors, and while the dark cloud of ignorance hung over Christendom, the lamp of knowledge was kept brightly burning in their colleges and schools. Sir W. W. Hunter says : "The borderland between Afghanistan and India lay silent and waste, indeed districts far within the frontier, which had once been densely inhabited, were swept bare of inhabitants. Thus Gujranwala, the seat of the ancient capital of the Punjab in Buddhist times, was utterly depopulated. In Delhi, in one day, 8,000 men, women and children were hacked to pieces. They took special delight in sacking the holy places and murdering the defenceless votaries at the shrines". As Mr. Dharmapāla justly observes (*Journal of the Maha-Bodhi Society*, No. 2, p. 11,) "the Christian persecutions instigated by the Jesuitical monks and conducted by Troquemade were cruel enough, but the systematic vandalism of destroying the shrines sacred to the Buddhists, hacking to pieces thousands of Bhikshus, members of the gentle brotherhood, and burning their sacred literature, have had no equal indeed".

With the besom of destruction the soldiers of Islam swept Buddhism from the natal soil, and the surviving members of the gentle fraternity took refuge to Tibet with their precious literature, to the infinite profit of that country. That intrepid Bengalee explorer, Sarat Chandra Das, C.I.E., whose courage and modest heroism vindicate his race from the slurs of Macaulay and the euphuistic Billingsgate of Sir Lepel Griffin, saw in the Dalai Lama's library at Lhāsa, some of the lost literature of India. He thus confirms the conjecture of Ksōma Corōsi that "in the undisturbed shelter of this region, in a climate proof against decay and the destructive influences of the tropical plains, were to be found, in complete preservation, the volumes of the Buddhist faith, in their original Sanskrit, as well as in faithful translations, which might be sought in vain on the continent of India."

Part of the task which the Mahā-Bodhi Society has set to itself, is to try to recover, for the world's benefit, with the benevolent help of the holy Dalai Lama, at least a portion of these priceless ancient books.

Having thus traced the existing prejudice among badly informed Hindus against Buddhism to its evident source, having shewn the non-identity of the persecuted Jaina Bauddhas with the followers of GAUTAMA BUDDHA, and demonstrated by dates and inferences how illogical is the popular legend that S'ankarāchārya is to be credited with the extinction of Indian Buddhism, I may now cite the available proofs of a marked kinship between that religion and Hinduism. We have seen the denunciatory passages in some of the Purāṇas against what is wrongly supposed to be Buddhism. And now if we turn to those great Sanskrit dramas, Sriharsha's *Nāgānanda*, of the 7th century, Bhavabhūti's *Malatīmādhava*, of the 8th century and the *Prabodha chandrodaya*, which is ascribed to the 12th century—all orthodox Hindu compositions we shall find the Ārya Dharma spoken of in kind, sometimes in friendly, terms.

If we turn to Buddhistic works such as the *Jātaka Māla* we shall find the kindest feeling exhibited. In fact, the brotherly spirit towards, and high appreciation of, true Brahmanism which breathe through the utterances of the BUDDHA, in the *Sutta Nipata*, give the keynote to the early Buddhist spirit. Contrast the treatment of Hindu and Buddhist shrines by fanatical Moslem invaders with that given to Hindu temples by the Buddhist emperors of India. Nowhere can one find a *matam* torn down for the rebuilding of the material into Buddhist *vihāras* and *dāgabas*. In the Asoka edicts reverence to Brahmins and Bhikshus is equally enjoined, and this brotherliness survived until the Buddhists were actually driven out of the country by the foreign sword. Mr. Dharmapāla notes (*Journal of the Mahā-Bodhi Society*, No. 3, p. 5), the translation by Dr. Hoernle and Professor Kielhorn of Göttingen, of the Amgachchi copper-plate grant of Vīgrahapāla Deva, King of Bengal.

“It is written in Sanskrit. Vīgrahapāla Deva is a devout worshipper of Sugata, or BUDDHA. In the prose portion of the inscription, the king informs the people and officials concerned that, in order to please the holy BUDDHA, after bathing in the Ganges on the occasion of a lunar eclipse, he has granted to a Brahman some land in the Kotivarsha vishaya of the Pundra Vardana Bhukti.” Professor Kielhorn adds “that all these kings undoubtedly were Buddhists, and that the figures prove the Amgachchi plate of Vīgrahapāla Deva III to have been issued after A. D. 1053”.

The BUDDHA was no respecter of hypocrites, whether Brahmins or others ; but as I have shown above, he was a great respecter of the ideal man who was classified in ancient times by the honourable title of Brahman. I wish you, Brahmins, to remember this. His definitions of the true Brahman, sprinkled throughout all his sermons, agree in showing, his inclination to expose and denounce those who used the sacred thread as a cover for vicious tendencies and moral

foulness. "A man does not become a Brahmana," says he, in the *Sutta Nipāta*, "by his platted hair, by his family or birth ; in whom there is truth and righteousness, he is blessed—he is a Brahmana." I tell you once more, O ye Hindus ! that this is the identical discrimination made between the true and the pretended Brahman in the Hindu orthodox scriptures.

If anything were lacking to prove the close kinship between Hinduism and Buddhism, the want is supplied by a discovery brought to my notice only yesterday by Mr. Dharmapāla. I do not mean to say he is the first who observed the fact I am about to mention, but so far as I know he is the first to appreciate its significance. I spent half of yesterday in the sculpture galleries of the Calcutta Museum, and this is what I found : I found a number of statues of Hindu deities, taken by the Government archaeologists from ancient temples, Hindu as well as Buddhist, and many photographs of others still *in situ*, which have carved upon their foreheads or on their head-dresses the conventional figure of the sitting BUDDHA—sitting in the state of Samādhi, or abstraction. Upon searching through Messrs. Bourne and Shepherd's collection of photographs of the Brahmanical caves of Ellora, I found several more, among them statues of Indra and Indrāni. Here they are. Now if these effigies of the Buddha were in *bas-relief*, it might be said that the original statues of the Hindu deities had been subsequently mutilated by the Buddhist zealots ; but they are in high-relief, carved out of the same blocks as the statues, and evidently at the same time. Here is a fact calculated to startle my bigoted friends, and I shall not allow it to pass without demanding of them an explanation. Let them tell me if they can that it means anything less than the declaration of a close kinship and friendly relation between the two religions. These figures, mind you, are not merely taken from Buddhist caves and temples, but also from Brahmanical ones : hence they must have been placed there by the Brahmans themselves. How strange it is that, of the multitudes of educated Hindus who have walked through the Museum galleries, not a single one has given the public any sign of his having noticed this pregnant fact.

Now what does this blending of the Buddhist and Hindu symbols mean, what common-sense interpretation is to be given it ? I hunted up the unpublished MSS. catalogue of the Behār collection made by Babu P. C. Mookerjee of the Archaeological Survey, and found that a many-armed female figure waving her sword over her head and having the figure of the sitting BUDDHA carved above her, was entered as "a Bodhisatva ;" which is about the same as though a portrait of the Queen had been catalogued as Hercules ! I have put the

question today to some of your cleverest Pandits, but without getting any adequate explanation.\* So you must allow me to tentatively offer my own. I think (a) that the composite figures effectually dispose of the theory of necessary antagonism between the two religions ; (b) that the position of the BUDDHA figure on the foreheads of the *devatās* may bear either one of two interpretations : it may mean either that the BUDDHA by his arrival at the state of full Enlightenment, hence of power, had become supreme over all the *devatās*, or it may mean that whoever would attain to full Enlightenment must first pass through and subjugate the several kingdoms of *devatās*. I think there is no conflict with orthodox Hindu ideas in this latter theory. You all know the Purāṇic story of the fright of Indra lest his throne should be upset by the sage Visvāmītra, who had by an infinitely extended course of asceticism and meditation, made himself more powerful than the gods themselves ; and you also remember that certain kings and other men had similarly arrived at a gods-compelling power. The theory is, then, that by virtue of the divine potentiality of *Ātma* a man may raise himself to the highest measures of spiritual supremacy. I put forward these views with all decent reserve, and for the purpose merely of provoking discussion which ought to put an end to this senseless clamour of a necessary enmity between Hinduism and Buddhism.

I shall now, Mr. Chairman, ask your attention to a brief but authoritative summary, of the fundamental principles of the Ārya Dharma by modern Western people miscalled " Buddhism ;" and I particularly request this Hindu audience to listen attentively to the several paragraphs, that they may see whether these beliefs of Buddhists are not in close harmony with the principles of Hindu religion. The paper in my hand is a copy of a digest called " Fourteen Fundamental Buddhist Beliefs ", which was drafted by me last year, and personally submitted for criticism to Councils of the most venerable and learned chief priests of Burma, Ceylon, Japan and Chittagong. The acceptance by those Councils is authenticated by the signatures of those Buddhist elder Bhikkhus, and they may therefore be regarded as thoroughly orthodox and authoritative. Do not for a single moment imagine that they represent *all* the beliefs of the Buddhist schools of theology in the Northern and Southern branches of the Buddhist Sangha. In making my tentative draft, I aimed only to define some of the elementary propositions which are commonly accepted throughout the whole Buddhist world ; and I purposely omitted questions about which there exist conflicting opinions. The object in view was to begin a unification of Buddhist nations in the interest of Buddhism. So

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\* See page 386 for reference.

while the whole body of Buddhism is not contained in this paper, yet so far as the summary goes it is undeniably orthodox Buddhism.

The lecturer then read the following paper :—

#### FUNDAMENTAL BUDDHISTIC BELIEFS

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- I. “ Buddhists are taught to show the same tolerance, forbearance, and brotherly love to all men, without distinction ; and an unswerving kindness towards the members of the animal kingdom.
- II. “ The universe was evolved, not created ; and it functions according to law, not according to the caprice of any god.
- III. “ The truths upon which Buddhism is founded are natural. They have, we believe, been taught in successive kalpas, or world-periods, by certain illuminated beings called BUDDHAS ; the name BUDDHA meaning ‘ Enlightened ’.
- IV. “ The fourth Teacher in the present Kalpa was Sākya Muni, or GAUTAMA BUDDHA, who was born in a royal family of India about 2,500 years ago. He is an historical personage and his name was Siddartha Gautama.
- V. “ Sākya Muni taught that ignorance produces desire, unsatisfied desire is the cause of rebirth, and rebirth the cause of sorrow. To get rid of sorrow, therefore, it is necessary to escape rebirth ; to escape rebirth, it is necessary to extinguish desire ; and to extinguish desire, it is necessary to destroy ignorance.
- VI. “ Ignorance fosters the belief that rebirth is a necessary thing. When ignorance is destroyed, the worthlessness of every such rebirth, considered as an end in itself, is perceived, as well as the paramount need of adopting a course of life by which the necessity for such repeated rebirths can be abolished. Ignorance also begets the illusive and illogical idea that there is only one existence for man, and the other illusion that this one life is followed by states of unchangeable pleasure or torment.
- VII. “ The dispersion of all this ignorance can be attained by the persevering practice of an all-embracing altruism in conduct, development of intelligence, wisdom in thought, and destruction of desire for the lower personal pleasures.
- VIII. “ The desire to live being the cause of rebirth, when that is extinguished, rebirths cease, and the perfected individual attains by meditation that highest state of peace called *Nirvāna*.

- IX. "Sâkya Muni taught that ignorance can be dispelled and sorrow removed by the knowledge of the four Noble Truths. viz. :—
1. "The miseries of existence ;
  2. "The cause productive of misery, which is the desire ever renewed, of satisfying oneself without being able ever to secure that end ;
  3. "The destruction of that desire, or the estranging of oneself from it ;
  4. "The means of obtaining this destruction of desire. The means which he pointed out is called the Noble Eightfold Path ; viz., Right Belief ; Right Thought ; Right Speech ; Right Action ; Right Means of Livelihood ; Right Exertion ; Right Remembrance ; Right Meditation.
- X. "Right Meditation leads to spiritual enlightenment, or the development of that Buddha-like faculty which is latent in every man.
- XI. "The essence of Buddhism as summed up by the Tathâgata (Buddha) himself, is ;
- 'To cease from all sin,
  - 'To get virtue,
  - 'To purify the heart.'
- XII. "The universe is subject to a natural causation known as 'Karma'. The merits and demerits of a being in past existences determine his condition in the present one. Each man, therefore, has prepared the causes of the effects which he now experiences."
- XIII. "The obstacles to the attainment of good karma may be removed by the observance of the following precepts, which are embraced in the moral code of Buddhism : viz., (1) Kill not ; (2) Steal not ; (3) Indulge in no forbidden sexual pleasure ; (4) Lie not ; (5) Take no intoxicating or stupefying drug or liquor. Five other precepts which need not be here enumerated should be observed by bhikshus and all those who would attain, more quickly than the average layman, the release from misery, and rebirth.
- XIV. "Buddhism discourages superstitious credulity. GAUTAMA BUDDHA taught it to be the duty of a Parent to have his child educated in science and literature. He also taught

that no one should believe what is spoken by any sage, written in any book, or affirmed by tradition, unless it accord with reason."

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"Drafted as a common platform upon which all Buddhists can agree."

(Sd.) H. S. OLCOTT, P. T. S.

"Respectfully submitted for the approval of the High Priests of the nations which we severally represent in the Buddhist Conference, held at Adyar, Madras, on the 8th, 9th, 10th, 11th, and 12th of January, 1891 (A. B. 2434)."

Japan	..	..	Kozen Gunaratana Chiezo Tokuzawa
Burmah	..	..	U. Hmoay Tha Aung
Ceylon	..	..	Dharmapala Hevavitārṇa
The Maghs of Chittagong	..		Krishna Chandra Chowdry, by his appointed Proxy, Maung Tha Dwe

Hinduism, and in fact, every other religion may be synthesised in the same way, and if this were done sectarians would then have the chance to see how nearly alike all the world's great creeds are in certain important basic ideas. Between no other two systems, however, does synthesis bring out so close a kinship as it does in the cases of monistic Hinduism and Buddhism. They are substantially alike in their ideals of man, of his essential supremacy over the kingdoms of the *devatās* (elemental spirits), and of his ultimate perfectibility. They are alike in their theories of natural evolution and of the *summum bonum* of Nirvāṇa-Moksha ; both inculcate the idea of the existence of great latent psychical powers in man, but regard them as only halting stages on the way to attainment of that supreme unfolding of consciousness, *gnyānan* or divine wisdom ; both warn their ascetics against idle displays of psychical phenomena and of interested intercourse with the elemental races. In the *Bhagavat Gītā* S'ri Krishna says that they who worship the *devatās* will (after death) go to the *devatās* ; those who worship the *bhūtas* (human elementaries, or souls in astral life) will go to their realm ; while those who select the "Higher Walk"—or the purely spiritual existence—will have escaped out of the wheel of rebirth and not return. That incomparable Buddhist treatise on transcendental philosophy—the *Visuddhi Mārga*—essentially reiterates S'ri Krishna's warning by saying that the ascetic should not even aspire to be born in the Brahma or any other *loka*, as that is a degradation of the Nirvāṇic aspiration. The Buddhist books teem with stories



showing how the great gods of the Hindu mythology made obeisance to Buddha and the Arhats, and desired their instructions. While the Purāṇas tell us—as I have above remarked—that the throne of Indra was shaken and his fears aroused by the psychical powers acquired by Visvamitra Rishi, King Nahusha, King Mandata and others, by their *tapas* (spiritual exercises).

Buddhism is essentially a form of *gyānamārga*, i. e., a search after the highest knowledge by the scientific development of the mental and transcendental faculties ; in this resembling the Hindu system of the same name. Parenthetically, for the information of my European hearers, let me say that the other system of gaining the highest knowledge is by following the path of love and faith, called Bhakti Mārga ; a system of exalted yearning after God, of jubilant song and devout prayer. This characterises Christianity, approaching to blind faith, and thus appeals to the intelligent rather than to the emotional man. It is pure Gyāna Mārga, hence not at all congenial to the emotional temperament.

One of the strongest and most striking resemblances between Hinduism and Buddhism is in the doctrine of Karma, with its correlative theory of rebirth. It is needless for me to enter here into an analysis of this theory ; but I may say that to me, as to thousands more of thinking Western people, it is a highly reasonable and philosophical solution of many of the deepest problems of human life ; gives a reasonable explanation of the nature and origin of evil ; when understood, exerts a powerful restraining influence, and makes one cheerfully and courageously bear present trouble. For many years, I have been prophesying on Eastern lecture-platforms that this doctrine would find great acceptance in the West, and already my prognostic has been fulfilled. The subjects of Karma and Re-incarnation are being discussed in the press and are influencing contemporary Western literature.

I wish you to take note of a very important fact in this connection, viz., that the Hindu ideas we have been considering are being carried throughout the world by the Theosophical Society, as the agent, and through Buddhism, as the vehicle. It is universally conceded that Hinduism is a national, not a cosmopolitan religion, although its transcendental philosophy discusses man as a human being and not merely as a Hindu. Hinduism entirely lacks the missionary character ; in fact, there is scarcely any possibility of a non-Hindu being admitted into Hindu orthodoxy. But under the form of Buddhism, one of its most attractive and philosophical differentiations, it becomes as free as air to circulate throughout the world, and carry the blessed doctrines of Karma and Nirvāṇa to all sorrowing hearts and minds. The theory of Karma is a powerful regenerating force, if clearly presented and made comprehensible ;

it is a Hindu theory, hallowed by time, and the one sufficient equipoise and substitute for the antithetical doctrine of vicarious atonement. In spreading a knowledge of it beyond the boundaries of India and making it known among the most distant and most powerful nations, my colleagues and I are earning the benevolent sympathy of all orthodox pandits and laymen. If you will not admit foreigners into Hindu castes and cults, you ought to be glad that we, Theosophists, are helping to make multitudes of religiously-minded people familiar with your most excellent, most ennobling ancestral doctrine and showing them the straight road to salvation. Cling to your religions by all means, if you will, but remember that, but for the sword of the Moslem conqueror, Buddhism would still be flourishing throughout India, as it did for seventeen centuries, in neighbourly reciprocity with Hinduism. And do not try by angry talk to stop its spread throughout the world. If it is true it is scientific, is congenial to the enlightened spirit of the age, and must win its way in spite of all opposition. If it is false it must succumb to criticism, and no amount of blind faith among its advocates can save it. I have shown above that it was formerly blended with Hinduism, adducing the Tantrika-Buddhist statue of the eight-armed Durga and the Ellora Indra and Indrani in proof of my assertion. It was only after the massacre of the Buddhist monks that the two cults became divorced. In fact, at this very day orthodox Hindus of all sects flock to Puri to worship the Buddhist image of Jagganath, and while within the temple compound, eat freely together in the brotherly fashion of Buddhist pilgrims. For my part, while a Buddhist I am no sectarian, and I would ten times rather see my religion—if it can be called a religion—disappear from among men than that its vitality should be eked out by the least dishonesty or misrepresentation. I fully, heartily, unreservedly accept and hold to that orthodox Hindu text of the Upanishad which says that "There is no religion higher than Truth"; I ask you to join me in so doing.

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The venerable speaker—as the *Indian Mirror* tells us—"closed with a brilliant peroration which aroused the enthusiasm of his audience and, referring to the declaration of Mary I. of England, that if her breast should be opened after her death, the name "Calais" would be found written on her heart, said that if a like test should be applied in his own case, his heart would be found inscribed with the name most dear to him, the name of India."

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H. D.

## APPENDIX

[From the "*Indian Mirror*" of October 27, 1892.]

COLONEL OLCOTT ON "THE KINSHIP BETWEEN HINDUISM AND  
BUDDHISM."

INDIA was very civilised and very happy during the ancient Vedic period, when the religion of the Aryan Hindus was observed in a pure and undefiled form. This was followed by a period of decadence, and Hinduism or Brahmanism became dogmatic, arrogant, and corrupt. It was at that time that Prince Siddhārtha felt the longing to solve the mystery of life and death, and, after a search of many years, became the BUDDHA. His doctrines of brotherhood and universal compassion were eagerly accepted by the Hindus, who were anxious to be relieved from Brahmanical tyranny, and the Ārya Dharma, or Buddhism as it is now called, spread from one end of the country to the other, the Princess and the Kings taking to it no less eagerly than the masses. Now, this Ārya Dharma, preached by Lord BUDDHA, became so immediately acceptable to all Hindus because it was the revival with certain important modifications and additions, of Hinduism itself in its purer form. Buddhism retained and amplified the ancient *Hindu doctrines of Karma and re-incarnation*, according to which BUDDHA was himself the ninth *Avatar*. With the spread of Buddhism, India regained her civilization and greatness, and attained to the highest pinnacle of glory during the rule of the great Buddhistic Emperor Asoka. It had been well for this country if Buddhism had continued to be the prevailing religion of its people. But nations have their *Karma* to serve out as well as individuals, and the Hindus and their beliefs and temples were soon to be ravished at the hands of Moslem conquerors. There exists a difference of opinion as to who it was that stamped Buddhism out of India. But historical evidences and the highest authorities on the subject go to prove that it was Mahomedan sword and fire that lay Buddhism low, and drove the Buddhists to foreign lands, and that the work of ruthless vandalism was not that of the followers of S'ri Sankaracharya. It is a supreme pity

that the merciful religion of BUDDHA should have been so swept out of India, for all the subsequent degradation of the Hindus is due chiefly to that fact. It was because Buddhism had ceased to exist as the prevailing religion that the Brahmo Somaj was brought into being in Bengal, for educated Hindus wanted something better and purer to hold and follow as an ideal than the grotesque rites and doctrines which came to be substituted for the pure Hinduism of ancient times. But better times have come, and the period for a re-adjustment of things has arrived. There has been a revival of Hinduism and a revival of Buddhism, both in their ancient pure forms. The sublime truths of ancient Hinduism are being studied and grasped, not only in India by the Hindus, but also by the professing Christian nations of the West, though those truths are being conveyed to Europeans and Americans through the medium of Buddhism. If the sublime doctrines of *Karma* and Re-incarnation come to be accepted as axiomatic truths by the highly advanced nations of the West, that is a triumph not only for the Buddhists, but also for all Hindus, for Buddhism is essentially the same as Vedantism or Advaitism ; it is a system of ethics, based on Hinduism, and founded by a Hindu, and was at one time the dominant and State religion in India. The kinship between Hinduism and Buddhism could be further and still more firmly established, but that materials for such a task are outside India, and in the possession of the monasteries of Thibet and other Buddhistic countries, whither they were transferred at the time of the Mahomedan inroads. We might have had these materials before now, but that the Hindus have somehow come to regard the Buddhists as aliens, and it has come to pass that this apathy has been repaid, and Thibet has been closed even to the Hindus. All the civilisation of China, Japan and Thibet, their religion and philosophy, are of Hindu origin, but instead of taking pride in that fact, some Hindus, at the present time, owing, we suppose, to their ignorance, are trying to keep their Buddhist brothers at a distance, as if Buddhism was hostile to Hinduism, and no near kinship existed between them. Such Hindus will oppose the modern Buddhistic movement and put what obstacles they can in the way of the Buddhist

regaining possession of the temple at Buddha Gayā. But the opposition will crumble away in time, and there are many among us wise enough to foresee that the future prosperity and happiness of India depend in a large measure on the restoration of the old intimacy between her people and those of the Buddhistic countries. The lecture, delivered on Monday evening last at the Town Hall by Colonel Olcott, on the "Kinship between Hinduism and Buddhism," was, we think, very opportune, and his arguments will have furnished food for reflection to the more thoughtful of his Hindu audience. The newspapers have very badly reported the lecture, our own report, which appears this morning, being only a skeleton of what was actually said by Colonel Olcott during his long discourse. Such a learned, eloquent, and valuable lecture on a subject of such supreme importance ought not to be lost. Colonel Olcott, as usual, spoke *extempore*, but it is to be hoped that he will recall his utterances, and put them together in writing, and publish the lecture in a pamphlet form, for it deserves to be widely read both in India and abroad. The thanks of both Hindus and Buddhists are due to Colonel Olcott for the efforts he is making to re-establish the old kinship between them.

## 42. The Constructive Optimism of Buddhism

RELIGIONS are many. They may be divided into two categories constructive and destructive. The destructive religions are either polytheistic, monotheistic or materialistic. Monotheistic religions are Judaism, Christianity, Islam, and Zoroastrianism ; polytheistic religions are Vaishnavism, Saivism. Materialistic religions are Confucianism, and Shintoism. Vedic religion at first was polytheistic with the worship of Indra, Varuna, Soma, Prajapati, &c. Puranic Hinduism had three principal gods making a Trinity, whose business was to create, preserve and destroy. The creator was Brahma, the preserver was Vishnu, and destroyer was Siva. Polytheistic religion acknowledged the existence of 330 millions of devatas. The religion of Jainas was founded by a contemporary of the Buddha Sakya Muni. The doctrine that Buddha taught was an analytical ethico-psychology based on the principles of evolution and causality. Buddhism did not deny the devatas of other religions but they were divested of their despotic power and brought under the operation of the law of cause and effect. A Creator who brought a world out of nothing into existence, and created human beings is rejected by the Blessed One. Annihilation of matter and spirit were declared to be unscientific. There is no permanency but change. From the minutest atom to the highest heaven everything is becoming. It comes in to being, stays for a time and passes away, like the volume of water in the flowing stream. The human being from the state of the conscious germ when it is first conceived in the mother's womb is undergoing change every moment evolving from one stage into another. It is not the same, not another, inasmuch as there is neither annihilation nor an absolute permanency. There is no known beginning of matter or spirit. Every living being is spiritual, and immortal in the sense that there is no absolute death or annihilation. Christianity is materialistic inasmuch as it posits a known beginning, and ultimate annihilation, at least for those who had no belief in the divinity of Jesus. Islam teaches that only the believers are saved the unbelievers being doomed to destruction.

Whatever Christian ecclesiastics may say the earth life is one that cannot be called full of misery. It is here that all philanthropic projects are accomplished, it is here that meritorious work is done. It is here that human kindness and self-sacrifice are appreciated. It is here that man can transcend the gods and save suffering humanity. In all the mythologies it is the gods that come down to save man and to sacrifice themselves. Man in his ignorance not knowing his own potentialities follow the gods and sacrifice animals to get their good will and pray to them soliciting their support and protection. The constructive genius of the Aryans of India had brought to existence the most wonderful architectural beauties in the form of temples, toranas and dagobas and wall paintings showing their artistic and aesthetic genius, visible in the rock cut temples of Turkestan and India and in the Universities, libraries and colleges, the repositories of Aryan learning of two thousand years. Then India had only Buddhism as the national religion. But soon it fell into a state of decay, for the people for generations had become used to luxury, and the lessons of virile activity and strenuous effort had given place to inaction. The Indian Aryans had never been conquered people, and no foreign foe had dared to touch the sacred soil of Aryavarta. True, Alexander of Macedon came as far as the Punjab, but he could not cross the Sutlej and he found his soldiers were unwilling to march forward and he had to retrace his steps. Buddhism and Brahminism lived in friendly rivalry for nearly fifteen hundred years meeting no opposition from alien foes. In an unlucky hour Mahmud of Ghazni came. The people were unprepared to meet the robber bands of Arabia.

Saivite kings had arisen now and again at intervals with iconoclastic tendencies, who succeeded in injuring Buddhism temporarily. If one Sasanka had been destructive to Buddhism a score of righteous kings became patrons of the Religion of the Tathagato. The best of kings were invariably followers of the Blessed One. The most learned and cultured had joined the Holy Order of the Sangha. In the time of the great king Siladitya the most learned Brahman of Middle India was Divakara, and he had become a Yellow robed disciple of the Blessed One. Down to the Pala dynasty Middle India had Buddhism. The great Dipankara Srignana chief of the order of Buddhist monks in Bengal lived in the 11th century of the Christian era. By the end of the twelfth century Islam had conquered all North India. The Gangetic Valley no more echoed the reverberations of temple bells. Their music had ceased never more to be heard under Moslem rule. Aryan civilization the joint product of the greatest of Brahman and Buddhist devotees had utterly ceased. The sun of Aryan wisdom had set and spiritual darkness entered with the sensuousness of Arabia.

The civilization of ancient India was of a spiritual character. India was known as the Middle Country, and the outlying countries were known as border countries. The land of Rishis, and Munis, was the land of Kshatriyas and Brahmans. It was the land of the gods of whom Indra was chief. The power of spirituality was considered of such greatness that the very gods trembled when some spiritual minded human being began his ascetic penances to overcome his passions. The gods were passionate beings. They had their likes and dislikes, they loved to fight and destroy. They were powerful but not Holy. Therefore they were reverential to holy ascetics. For the protection of the holy land a special caste had come to existence. They held dominion over land, and they became the defenders of the Indian homes from the depredations of foreign foes. They were called Kshatriyas from the word Kshetra, a field. The chief of the Kshatriya was called Raja because he loved to delight the hearts of the people. The Brahman was full of Knowledge, and wisdom was personified in him. He was holy, ascetic in his habits, abstained from gaining wealth, and abstained from giving pain to man and animal. Compassion was his weapon and wisdom his armour. In India Brahmachariya was a special institution not found elsewhere, and the qualifications for Brahmachariya life were renunciation and physical and mental purity. They were not satisfied with the sense enjoyments. In the celestial regions of the gods a sublimated kind of sense gratification existed. They ate food but it was called amrita, they wore clothes, they had their desires, and they were fond of fighting the Asuras and their life was one of continual pleasure. Their death was sudden and when death approaching the destined god knew it by the signs which came as messengers of death. The signs were, the garments become soiled, perspiration sets in, flowers that they wore fade, and they feel uneasy when occupying their seat. Indra the chief had his fortifications to keep away the Asuras, he had his wife, his son, his celestial elephant, and his palace of Victory and he had his retinue of gods. The people of India had other gods whom they invoked when they were in danger. They were Soma, Varuna, Prajapati, & c.

The Brahmanical lawgivers had laid down the laws of social communalism. The institution of caste was not the work of gods but of powerful Rishis who had obtained power by means of their spirituality. They were so powerful that the gods trembled in their seats. Having gained power they instituted rules for the maintenance of their power in their own descendants. The Brahmanical lawgivers like Apastamba, Asvalayana, Gautama, Narada, laid down laws for their own advantage. Manu was not of the Brahmanical caste. He was a kshatriya, and it is said that he was the first earthly king of India. The laws that he had promulgated were codified, and in his name the Manava Dharma Sastra appears to guide Aryan society. How far the original work had undergone



modification it is difficult to say. Evidently under Moslem rule, when India was groaning under the misrule of Islamic hordes who came to plunder from time to time, Aryan society could not have retained its social purity, as was possible under the righteous rule of Aryan kings. The most sacred land to the Aryan is the Middle Country of India watered by the Ganges and Jumna, and this most holy land had gone under Moslem rule. The sacred cities of Benares, Kanauj, Sravast, Mathura, Gaya, Buddhagaya, &c. had been sacked and burned to the ground. Universities like Taxila, Nalanda, Odantapuri, centres of classical learning like Benares had all been destroyed by the Moslems.

To get a glimpse of ancient Aryan society when no alien barbarian soiled the homes of the Aryan people we have to go back to the records left by the holy Bhikkus before the birth of the Semitic gods of destruction. When one reads the Puranic stories about the valorous deeds of Siva, Vishnu, Brahma, Saturn, he finds how similar they are to the mythological stories of ancient Greece. It is only when people are given to the gratification of senses that such stories become public property. Society purified by a high ethical code cannot but blush when hear of the sexual victories of the he-gods and she-gods of mythology. Rome too had her days of sexual glory when her people cared nothing better than the enjoyment of sense pleasures. India in the tenth century began to decline. By the twelfth century she had become physically azal on purifying morality which was given to the Aryan people by the Blessed One had been forgotten. The physical path had become too exalted and too difficult for the people to observe. Later generations neglected the moral observance and the psychical discipline so necessary for human progress. Morality is the most solid foundation that is needed to build up a lasting society. The Lord Buddha again and again emphasised that the Aryan religion shall only last so long as the disciples would strictly follow the path of purifying morality. When morality disappears society degenerates.

What do we see today in Europe? Society is too much absorbed in the enjoyment of sense pleasures, the gratification of the senses has become the be-all of life. Science has made wonderful progress in the physical plane. Luxuries in manifold forms have been introduced by physical scientists. Morality is on the decline. Wealth and pleasure are what the people seek wherever they go. The one idea is how to increase the delights of the senses. Amusements in various forms have helped to hasten the demoralization of Western society. The weaker races find that their existence is doomed. Everywhere in Europe capitalism is introducing class hatred. The poor have no place in society. Plutocracy has destroyed love. There is no sympathy between man and man. Animals slaughtered for mere amusement. Millions of cattle are killed to give food for man.

Birds of beautiful plumage by the thousands are killed for their feathers to adorn the head dress of foolish women. Churches are to be found throughout Christendom by the hundred thousand, but they are used more as meeting grounds of the rich. Love, compassion, charity exist in very small measures, not sufficient to satisfy the yearning hearts of the millions who are struggling for existence. Destruction is the creed of Christendom. Germany and England are the two leading Protestant countries in the world, and today the two countries are engaged in a death struggle. Germany hates England, and *vice versa*. Austria and Belgium are Roman Catholic countries and yet the former has formed an alliance with a Protestant country which is waging war with Belgium. France is anti-Clerical and republican, but she has formed an alliance with two great countries one of which is Greek Church and governed by an autocrat, and the other monarchical, the Triple Entente is mutually opposed in religion and politics and yet they are fighting in concert with a monarchical parties. During Buddha's life time the kings, princes, great Brahman philosophers, bankers, high and low without an exception paid homage to his incomparable greatness, in as much as they all found in His personality qualities supremely holy, transcending human and divine. Therefore the gods worshipped Him. He the supreme Lord having found Truth did not care for human appreciation, and when the Bhikkus assembled to hear the final words of their loved Teacher, He exhorted them not to be engaged in paying homage and worship to His memory and to his Relics, but that they should qualify themselves by strenuous effort to become the heirs of a greater inheritance than the joys of heaven. Nirvana the crown of holiness was to be achieved not by worship and ritual and ceremonialism, but by personal effort, renunciation, and activity in following the principles of the Noble Path. Before the majestic figure of the All Compassionate, gods who were satisfied with the holocausts of bullocks, cows, sheep and goats pale into insignificance. To the follower of the path of Supreme Wisdom the gods appear foolish and muddle-headed when their actions are analysed. The sensual minded people fond of sense pleasures yearn to be born in the region of the gods, but the follower of Wisdom looks with loathsome disgust on the pleasures of the senses, whether human or divine. Religions that preach a heaven as the goal of existence were the creations of men who had reached the supreme heights of Truth. They had not tasted the sweets of Nirvanic ambrosia, which is only within the reach of those who had renounced the joys of the lower and the higher heavens.

Similarly did the Lord Buddha reject the erroneous belief that man is destined to go through suffering according to the karma of the past. This belief destroyed human effort and made man the creature of foolish fate. Therefore the Buddha rejected it as unworthy of acceptance. It was a despicable doctrine that taught man to

depend on the past and on some imaginary Creator. Equally did the Buddha despise the materialistic doctrine that made man to hold to the nihilistic idea of inconitnuity of cause and effect. The result of the threefold teachings may be seen in the people who accept them. Effort all in all. Effort is the basis of karma. Even the effort to think is karma. Good efforts produce good karma, bad efforts produce bad karma. Every thought is dependent on a previous thought. We go to sleep in the night and mind is in sleep, but is still active in dreams. Man being immortal and spiritual no Creator is needed. Creation means a known beginning, but in Buddhism it is a fundamental doctrine that man has no known beginning. We admit gods but we decline to make autocrats of them, which has been the curse of humanity. In countries where monarchs are despotic and absolute power is divided between the monarch and the priesthood, the people have to obey and suffer. The Buddha combatted the supremacy of the muddleheaded gods, showed them that they too are under the law of cause and effect, that some day their habitations are destroyed, and that they too shall have to change their positions. A permanent god with human attributes to sit on an eternal throne is an impossibility. In the Brahmanimantanika sutta of the Majjhima nikaya, Baka Brahma, sitting on the throne in the highest heaven gave vent to the thought "Here is permanency, here is the uncreated, beyond, there is none". The Buddha having known what was going on in the mind of Brahma ascended to the heaven and appeared before Brahma. The god greeted him and said "Here is permanency, here is permanency, here is eternity, here is bliss, here there is no birth, no death, no decay, and there is no beyond". The Buddha thereupon said "Brahma has gone into the net of Ignorance". In the sutra, Mara the Buddhist Satan appears among the gods and pleads on behalf of Brahma and tells Buddha not to speak disparagingly of Brahma for he is the Creator, the Chief, the Father of all. The Buddha rebukes Mara, and begins the conversation with Brahma, who is tested by the Buddha by asking him to work a miracle and Brahma fails. When illuminating wisdom came to Buddha He taught the way to the Brahmacharis to destroy ignorance and realize the highest emancipation of Nirvana where the gods and the devils have no power.

When a nation is politically dependent on another nation the weaker nation loses its individuality. A subject race could not produce heroes, and truth is born from the sacrifice made by the truly great. A slavish race is prevented from speaking the truth, and the man who attempts to represent Truth is soon brought into his senses by persecution or by imprisonment in gaol. A nation that is politically not free, and is under the rule of another could not expect to produce heroes. Jesus was born of a subject race, and he had to be on his guard when speaking to the people. He was asked the question which had a political aspect, and the answer he gave was that of a

diplomatist. The priests were ever ready to implicate him as a political demagogue and a disturber of the people working to upset the government of the Roman oligarchy. No truth can come out of the man who is not absolutely free to express his highest convictions. Absolute freedom is a needed factor when we are in search of Truth. Mohammad fought his way through opposition, defeated his opponents and asserted his supremacy, and his subsequent career was one of triumph. In the life of Buddha we see no obstacle in his Path. India was always tolerant. The religious devotee was always free to say what he has found to be truth. This freedom is the spiritual inheritance that India gives to the Brahmacharis. The religious exponent is in India a privileged person in the time of her own kings. This unique freedom India lost with the advent of Islamic hordes who invaded India in the ninth century. Since then India is religiously and politically subject to the conquering foe. India the land of religion where the gods came down to hold conversation with the holy devotees of Truth, India that gave birth to the great Teacher, Sakya Muni, India today is the hunting ground of the foreign missionary, who occupying a politically higher status than the people, is able to assert the superiority of his Arabian god. Morality is not the criterion of greatness in India today. When morality is made subservient to filthy lucre and high office then Truth disappears. Nihilism, blind faith in destiny, ceremonialism, outward display are what we see today in this land where once Truth reigned supreme. Today, it is the political religion that dominates the gods. There is an absence of a higher morality in the atmosphere of Indian religion. Many things that the ancient Aryan teachers condemned as evil and demoralizing are today held up as worthy of imitation. The holy teacher has no place in India. The religion of the Middle Path that makes man to follow wisdom, and practise love is relegated to the limbo of oblivion. In the ancient days the kings in India followed religion and listened to the teachers who were more than divine in their life. Self-help, self government were the bases of Buddhistic ethics and psychology. To a slavish race three religions are suited, viz. an all powerful creator who is the object of adoration of the weak of will that suffering is the law of previous action, and that nothing can make us reach a higher place of sublimated consciousness ; and that as we are deprived of freedom of will and action the best that we can do on this earth is to eat and drink and be merry, and after death annihilation.

Thinker says that war is a biological necessity and that man who does not fight goes to the wall. A weak people forfeits the right to live. They live as helots. Their life is a burden. Heroes always fight and dominate. Those who die in the battle field are born in heaven according to the ancient Kshatriya Dharma of India. The weak lives here in a state of despair, and death is preferable to such a

life. Ignorance is so powerful a factor that the Indian mind has lost all ideas of how to get rid of their fetters. Ritualism and sensualism are the fetters that bind the man to slavery. A highly moral race cannot be made to live as a dependent people to be dictated by another of less morality. The morality of a nation becomes the foundation of progressive advancement. Great nations have lived and died. During the time that they were active in pushing on their culture and influencing other people, we have seen to what extent moral force is employed. Certain nations spread their civilization at the expense of weaker races, whom they destroy by weakening their will. The highly moral race in extending their culture never departs from the path of compassion. It was for the sake of Mammon that the European races sailed in their ships. Portugal, Spain, Holland, Venice, France were the competing rivals that carried on mutual warfare to gain the upper hand in the Indian Ocean and Yellow Sea. Of culture they had none to speak. In the 18th and in the first five decades of the 19th century the Europeans had not much to give to Asia in the way of science and civilization. Sanitation, Hygiene, Electricity, Ethics, Science as opposed to theology were unknown to the freebooters who came to Asia to plunder and destroy ancient civilizations. What evil did not these early navigators backed up by the Pope and King commit on the nations that lived peacefully in their own way in their native lands. These devils invoked god to massacre helpless peoples to obtain their possessions. They only destroyed, but were unable to give anything in return. For a century European culture that was presented to the ancient races of Asia was the very opposite of what they had learnt to observe. Instead of temperance and sobriety, they learnt their opposites. Instead of compassion and kindness to animals the westerners taught the Asiatics to slaughter animals for pleasure and for food. Before the Western civilization invaded Asia another wave of destruction came from Arabia under the flag of Islam. The Moslems too had no compassionate doctrine to give to the civilized races of India and China. They too plundered and destroyed and gave a doctrine that lacked the element of mercy.

The Guruparampara traditions were lost and the new generations imbibing the habits of Western materialism lost faith in their own self. They became feeble minded, patriotism was never given the opportunity to manifest itself, and as a result paralysis of will had set in bringing degeneration of the many races that were brought on the ethical basis. What did they get in return for the many precious treasures that they abandoned under Western compulsion? European science, European industries, European arts, ship building, engineering, building of bridges, railways, and experimental chemistry, and all the economic sciences that have helped to make the European races were not taught. They were taboo. Teachers who did not know anything of economic industries and science were sent as teachers to impart instruction to the youths of Asia.

For the last 100 years the Asiatics have had the opportunity to pass judgement on European culture. We have had the Portuguese, Dutch, French, and the British having dealings with the ancient races of Asia. Asia with the exception of Japan is today in a state of moral, physical, industrial, political and economic decay. India, the land of the gods, the land of the Brahmans, the land of the Buddhas, the land of the great righteous monarchs like Asoka, Siladitya, Vikramaditya, the land of Aryan culture, what is India today but a corpse ! Millions of starving people, illiterate, ignorant, living like dumb beasts, without high ideals, living in a state of moral inferiority, without any hope, victims of fatalism, full of fear, superstitious to an abnormal degree, receiving not a word of sympathy, this is the India that gave a beneficent civilization built on ethical ideals.

From the standpoint of Buddhist morality if we are to judge the effects of the civilization that has been in existence since the European advent, we can unhesitatingly say that it is an unmoral civilization without spiritual advancement. Now the civilization of Europe before the dawn of modern science is what is called monkish. It had nothing to offer to the yearning minds that were not satisfied with the dry bones of materialistic theology. This earth was to the Christian a place of sorrow and sin. It is the place where Satan reigns. Christianity has no science of economics, no psychology, no sublime ethic. The religion of Jesus was built of a post-mortem heaven. It had no past cosmic history, no cosmic background. The world was created by the fiat of a despotic deity for his pleasure, and when he failed to get pleasure he cursed man and he cursed the earth and promised never again to create ! But the evil that he has done can only be rectified by the offering of his own son, according to theological geology the world is only about 7,000 years old, and some time after it will be destroyed, and the inhabitants will be either sent to heaven or to an eternal hell to keep company with satanic majesty.

For nearly twenty centuries Christian morality guided the destinies of European nations, and what do we find today ? Christianity has no influence on the masses or on the politicians. Science has taught certain secrets of nature, and the philosophers have found that a post mortem existence of the namby pamby kind is not what they would like to have. They examined, they investigated, they analysed, and they found that life if well spent is capable of producing noble deeds, and that the ignorant and the illiterate could be reformed to live better lives, that sanitation, hygiene, electricity could be brought into play for the all round progress of humanity. From the Buddhist point of view, European nations who are engaged in destroying the ancient civilizations have yet to learn the first principles of compassionate wisdom. They have not given the Asiatics knowledge helpful for their economic progress. Although the Asiatics have associated with the European races for so many hundred years, what

economic science, what technical industries have the former learnt ? Their association have been for their own destruction morally, industrially and socially. They have lost their economic independence which they had maintained for many thousand years, and they lost their political independence without which a nation could not make progress. As slaves no social or economic progress is possible. With economic independence and the enjoyment of national freedom progress is easy. The four requisites necessary for human progress are clothes, nourishing food, seats and residences to live in comfort and in health, and medicines to cure human ills. These are necessities absolutely essential for human advancement. If a community have to depend on another race to supply these requisites for their existence it is impossible to expect that the nation that is depending shall ever prosper. If the nation that is able to supply their own wants find themselves handicapped by the obstacles that are set forth by a superior race no progress is possible.

Christian culture as represented by the three European races in Asia has been an absolute failure. The higher virtues which belong to the noble born are not manifested in the people that hail from Europe. The education that is given by the teachers who hail from Europe is not the kind that Europe is giving her children. An effete antiquated uneconomic unprogressive education is unsuited to the times. The theologian who presides in the school in Asia has no place in the schools of modern Europe. The discarded refuse of Europe is what Asia gets to obtain culture.

Instead of science we are taught a religion that was rejected by the ancestors of modern Asiatics when they were in a high state of civilization. This rejected Asiatic creed will it be accepted now by the degenerate sons of noble ancestors ? Before they accept it the cultured Europeans, it is hoped, will renounce it as being utterly unfit for human progress. The moribund ethics of Jesus were copied from the Samaritan and the Jew. The examples that Jesus held before his disciples for acceptance were neither Christian nor Jewish. A religion that kills individuality, that holds up prayer instead of action, that speaks of a heaven hereafter, making life here pessimistic, that breaks down social sympathies, that speaks of eternal damnation, that knows no redemption for the sinners—such a religion is unsuited for a civilized Aryan community.

Hygiene, sanitation, medical science, architecture, laws of dietetics, textile manufacture, floriculture, aesthetic science were unknown to the Carpenter of Galilee. Devils, prophetic sayings about the coming end of the world, miracles, and the teachings suited to a nomadic community presided by rain doctors, such is Christianity as taught by the master exorcist of Nazareth.

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## 43. The Repenting God of Horeb\*

*Open ye the gates, that the righteous nation which keepeth the truth may enter in.—Isaiah Chap. 26 2.*

THE Brahmanical theologians who wished to make Vishnu supreme made him an incarnating God. In the fourth Adhyaya of the famous poem, the Bhagavad Gitā, Vishnu is represented as the eternal Ruler of the world. "Whenever there is decay of righteousness, O Bhārata, and there is exaltation of unrighteousness then I myself come forth for the protection of the good, for the destruction of evil-doers, for the sake of firmly establishing righteousness, I am born from age to age."

The Brahman theological writers by this theory of incarnating gods were able to annex any Aryan hero, who attempted to rule India in accordance with Brahmanical traditions, giving the Brahmans predominance and reducing the labouring classes to slavery. The priests and kings from time immemorial had always combined to keep power in their hands. They tolerated the capitalist class, but were ready to oppress the labouring class in the hope of keeping them permanently disabled. When the priest class gains power, laws enacted to put down the power of the princes. When the princes gain power they repeal the oppressive laws of the priestly hierarchy. But Vishnu is always ready to help the victorious party. When the Brahmans gain power Vishnu incarnates to destroy the enemies of righteousness which may mean either the rival of the royal party or the foes that threaten India.

The first incarnation of Vishnu was in the form of a Fish. The second was in the form of a Tortoise or Turtle; the third was in the form of a wild boar; the fourth incarnation was in the form of a Man-lion; the fifth was in the form of a Dwarfman; the sixth incarnation was a half-caste Brahman by name of Parasurāma, who, it is said, annihilated the Kshatriyas and restored the lost power of the Brahmans; the seventh incarnation was a royal prince by the name of Ramachandra; the eighth incarnation was

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\* Pamphlet published in Calcutta in 1922.



Krishna, also a prince, who exhorted Prince Arjuna to kill all his relatives who opposed him ; the ninth incarnation was Buddha, the son of King Suddhodana of the royal line of Ikshuvaku, who, it is said, came down to delude the Dānavas by making them to give up animal sacrifices as laid down in the Veda. If the Brahmanic writers are to be believed Vishnu did what the Jewish deity had done to deceive Saul and David. Theological writers have never been logical or consistent when they have their vested interests to conserve.

In addition to the incarnating gods there are in the Indian Pantheon about 333 million gods. The Indian people suffer from a plethora of muddleheaded deities, and they are always ready to annex any god that come by their way. To them an extra god is like adding a bucket of water to the ocean of gods. Gods and priests go together, both require food and the people have to feed them if they want to exist without incurring the wrath of both gods and priests. Poor people of India. The ancient Indians had gods to watch them in every portion of their career. They saw gods in the tree, in the wood, in the gate, in the parasol of the king, in the lake, in the pond, in the royal standard, in the bed chamber, in the garden, in the hills, in the mountains, in the river, in the ocean, in the wind, in the sun, in the moon, and so on and so forth. They wished to stay with the people and whatever they were offered in the shape of food which the people eat, the gods were pleased. Some were earth bound and blood burnt in the fire smelled sweet in their nostrils and was of sweet savour.

Among the powerful gods of the so-called Vedic period Indra was chief and he was ever in conflict with the Asuras, and his allies in the battle field were Soma, Varuna, Prajapati ; and in ancient India when the kings went to battle they invoked Indra to aid them in defeating the enemy. To fight and die in the battle field meant birth in heaven, as we see in the exhortation of Krishna to Arjuna. Says Krishna :

“ Further, looking to thine own duty thou shouldst not tremble ; for there is nothing more welcome to a Kshatriya than righteous war. Happy the Kshatriya who obtain such a fight, offered unsought as an open order to heaven. Slain thou wilt obtain heaven, victorious thou wilt enjoy the earth, therefore stand up, O thou son of Kunti resolute to fight.”

*Bhagavad Gita II 31, 32.*

In the Jātaka Book are found stories that were current in ancient India where Indra gave similar advice to the kings going to war, to the son who loses his life to protect his parents, the servant who dies for his master. They all go to heaven. This ancient Aryan military ethic was repeated by Muhammad when he began his military

career, inspiring the nomadic tribes of Arabia to devastate countries and plunder the helpless tribes. In the case of the Hebrews Yahweh did not promise them a heaven but only a land flowing with milk and honey.

There is no positive evidence in Indian literature showing any direct communication between India and Greece, before the invasion of Gandhara country by Alexander the Great. Herodotus (B. C. 484) who visited Persia, only heard of India. Megasthenes and Strabo have written about India, when the former was staying at Pataliputra in the court of Chandragupta grand-father of the great Asoka. Alexander himself did not come over to India proper. After having subjugated Porus he returned to Babylon and died there in his 32nd year through excessive drinking. He conquered West Asia, but he failed to control his own internal passions. He is the victorious hero who conquers his self and dominates his passions, says the Buddha. Military adventurers for a time dazzle the world holding the reins of the charger for a time and then disappear adding nothing to the world's happiness but misery for several generations.

Alexander the great was the first and last European monarch that ventured to invade India, for a line of Indian monarchs ruled India giving no opportunity for a foreign foe to dominate in the soil of Aryavarta for nearly twelve hundred years since the Alexandrian invasion of Punjab, and the first foreign foe that came on a plundering expedition was the son of the slave king, Mahmud of Ghazni. The wealth of India was immense, and the tribes of west Asia imbued with the military spirit of Islam poured down on the rich land as a devastating flood and carried off the vast accumulated wealth of nearly 30 centuries; not once but according to the historian eighteen times. The plundering spirit of the nomadic Arabs was schooled thence forward for conquest. Centuries of progress were all destroyed in Central Asia and the countries between Punjab and Persia lay desolate, each invader ruthlessly destroying the work of his predecessor. Each military free-booter was inspired by the Islamic ethic of destruction of the unbeliever, and when the unbeliever ceased to exist, the spirit of conquest was summoned to invade the dominion whose ruler was also a follower of Islam.

It is due to the archaeological researchers of Champollion, Layard and Rawlinson in Assyria and Babylon that we have to-day the history of the ancient civilization of these countries. Christianity and Islam had completely destroyed the archaic civilization of the Assyrian, Persian and Babylonian empires, and all history was to be obtained from the distorted text of the Old Testament prophets. The history of the world was to be found in the Mosaic record, said the theologians, and any other work was not necessary. The folklore myths of ancient Babylon and Egypt which the Hebrews were able to

collect during their sojourn in the countries as captives became scientific historic records for the converted Christians of England, Rome, Germany. Pagan and heathen were the terms that the converts to Christianity used against the cultured people of non-Christian Rome, Egypt and Persia. Science, art, history, philosophy that could not be found in the Bible were of no account. Geology had not yet been discovered, and archaeology, astronomy, biology and modern science had not been born. Biblical chronology was enough to guide the destinies of the people of the world was the dictum of the western Christian bigots, and Europe lay under a pall. From the time of Constantine Christian dogmatics crushed the rational spirit of the people of the west and of the countries that came under the rule of the Church until the rise of the Islamic power. What was left undestroyed by the early Christian church was ruthlessly destroyed by the new conquerors. The discovery of the ocean route to India and of the new world gave the freebooters of Portugal and Spain an opportunity to extend the power of the Catholic church. Cortez and Pizarro destroyed the civilization of the ancient races that were ruling in Peru, and central America. The Pope divided the world between Portugal and Spain giving the west to Spain and the east to Portugal. The Portugal navigators came in their vessels to the east and destroyed the civilization of Ceylon and plundered the king's palace and destroyed the beautiful temples that had stood for nearly ten centuries, carrying away the ivory throne of the Ceylon king to be presented to the monarch of Portugal. From the fifteenth to the end of the eighteenth century the pirates and freebooters of Spain, Portugal, Holland and England traversed the seas and plundered the islanders of the Pacific, and later on they began plundering each other, and eventually the superior marine power and diplomacy of England triumphed over other countries. The crescent and the cross destroyed the ancient civilization of Egypt, Babylonia, Persia, Rome, Greece, Peru, Central America, Ceylon, Gandhara, Central Asia, Punjab, Kashmir, Java and all India, which began with Constantine and ended with the destruction of the Moslem power by the British in the eighteenth century. To quote the words of the author of the "Secret Doctrine" :

"Verily the fiendish spirits of fanaticism of early and mediaeval Christianity and of Islam, have from the first loved to dwell in darkness and ignorance, and both have made

".....the sun like blood, the earth a tomb, the tomb a hell, and hell itself a murkier gloom."

*Vol. I, p. XLI.*

The civilization of Greece had many things in common with India. The polytheism of Greece had its counterpart in India, the costumes worn by the women and men of Greece were very similar to the dress of the Indian people, and their philosophers thought out

systems of philosophy that have their parallels in India. Democritus, Heraclites, Pythagoras, Diogenes, Socrates, Plato, Epicurus, were they living today, would certainly side with the thinkers and philosophers of India, not with the muddle-headed theologians of the west. Religious persecution began with the Papel church. It was followed by the followers of Islam. It was unknown in ancient India, unknown in China, unknown in imperial Rome. The helots of the early church courted persecution in obedience to the command of Jesus in order to gain heaven, and the philosophic Romans who followed the ethics of the Stoics held the sect of Christians in supreme contempt on account of their superstitions. The superstition became the religion of the large number of helots in Rome, and the prelates gathered strength, the military was won over to their side and the church triumphed, and with her triumph came the persecutions of the so-called pagans and the temples were destroyed and Roman culture became a thing of the past. Darkness reigned over the lands under the control of the church of Rome. Then came the Reformation headed by Luther, the German monk, and the Bible became the guide of the Protestant form of Christianity, and the jealous deity of Horeb, at first a tribal god, was enthroned as the supreme God Lord of the World.

The birth of modern science helped to destroy the power of the Christian church, and also helped to bring about a change in the material comforts of the people of Europe. The markets of Asia rich in spices and luxuries were brought within the reach of the people of Europe, and the love of gold, pearls, diamonds, gems, spices accentuated the spirit of piracy of the European races. With the help of gunpowder and guns the western races were able to dominate the eastern races, and the earth lay prostrate under the heel of the armed conqueror, who carried on warfare according to the ethics of the old Testament. The Christian thinks himself to be the chosen of God, and the example of the Hebrews who destroyed the tribes of Canaan is copied by the invader when he is dealing with the native races of conquered countries.

Since the decipherment of the inscribed clay tablets discovered in Nippur Assyriology has come to illumine the dark places hitherto occupied by Biblical Jahwehistic science. Egyptology and Assyriology have both helped to open the eyes of European scholars who had no idea of the antiquity of other religions except that of the ten tribes of Israel. The theologians counted the years of the patriarchs of the Old Testament and made a chronology of the earth to suit their own stupidities. It was Bishop Ussher or some old fogey of a prelate who was so cocksure of the time that Jehovah created the world that he was able to give the date, month, week and hour of the occurrence. Geology, and Darwinian evolutionism gave a shock to the pet theories of muddle-headed prelates, and the sledge hammer attacks of Huxley, Tyndall, Herbert Spencer on

Biblical fortifications were destructive and formidable. The discoveries of archaeological scholars in Nippur came like the last straw that broke the camel's back. The Horeb deity was only 6,000 years old while the kings of Egypt were twice older. The Biblical legends of the creation, the deluge, the confusion of tongues at Babel are now supposed to be the mythological folklore of Babylonia and Egypt, which the captive Hebrews brought with them when they returned from their captivity in the time of Cyrus the Persian monarch. For nearly seventeen centuries the people of Europe from generation to generation were fed on pagan myths as the food of God. Western Asia gave birth to the tribe of Hebrews, and this nomadic people were able to conquer by their religious genius the whole of Europe by means of their collection of myths. Europe lives spiritually on the crumbs that fell from the children's table whose habitation was in the backwaters of Asia.

For nearly twenty centuries India and the Far East heard little of the deity of Horeb. The Portuguese attempted to preach their Catholic religion to the people of Japan but they ignominiously failed. In China they were a drop in the ocean, and Chinese Catholics in Macao are not a very large number. In China proper a few hundred thousands may be found, in Annam there are a number of them, and in the Philippine islands several millions are found active and progressive, since the country went under the American flag. In Ceylon there are about two hundred thousand Sinhalese converts, but making not much progress except in holding festivals and building churches in memory of French and Italian saints. In Goa and in British India the Catholic church is stagnant.

Protestant Christianity first came to the East through the Dutch. They were not very eager to make converts, and their legacy is to be seen in Ceylon among the Burghers, descendants of Dutch colonists. It was after the British had gained a foothold in India and Ceylon that British Christianity in its aggressive form began to be preached to the people of India, Ceylon and other Asiatic countries. The United States of America as well as the German Lutherans receiving the support of the British opened their missions in various parts of India and Ceylon. The American people began their missionary operations in Japan, China, Korea, and Siam direct without the intervention of British Christians. Millions of pounds and dollars are being spent yearly, and several thousand missionaries are engaged in the work of propaganda in order to win the people of Asia to the rejected creed of Canaan. But for the political power which the European wield, Asia would never care to listen to this creed which has no high ethic or a rational psychology. It is gold and gunpowder that are the main supports of the Christian citadel in Asia. It can never be the religion of the native people so long as it is preached by an alien race intoxicated with pride and power. Islam was propagated by means of fire and sword, and millions through fear of death

were forced to accept it. Of course their descendants were different, to them it was their own. The difference between Islam and Christianity is that the former preaches a democracy and unity of action, while Christianity is looked upon as the religion of the ruling power by the converts who look upon themselves as orphans willing to receive the crumbs that fall from the master's table. A native Church managed by the natives themselves with no white supervision and supported by the contributions of the converts themselves would help to make them more independent and individualistic. Then will come the inspiration for self-sacrificing work; but so long as that is not done Christianity will be an exotic foreign to the soil.

The Moslems would never accept Christianity as superior to Islam. It was Islam that crushed Christianity and destroyed it in Asia Minor and Africa; but now that British have gained power over several Moslem countries it may be possible that in the future Christian missionary work in Persia, Egypt, Mesopotamia, Arabia may gain a foothold for Christian propaganda. In the meanwhile there is also the possibility that Christianity in England may undergo change. The people of England 1,300 years ago were considered by the Pope of the period as pagans clinging to savage customs. From pagan barbarism the English people slowly progressed, but after the Reformation and during the Elizabethan period they broke the shell of isolation, and British adventurers began, first as pirates and later on as explorers, to navigate the seas and increase their worldly possessions. The race that gave so many heroes could not be expected to follow the same creed that satisfied their barbarian ancestors. They have won the great world war, and their labouring classes have asserted their individuality, and now that the scientific spirit is dominating it is impossible to believe that they would not adopt the rationalistic methods of world culture. The tribal legends that satisfied a nomadic race embodied in the Hebrew Bible were good enough to give religious comfort to a less enlightened people than the present generation of Englishmen. In the period when there was no science to speak of it was easy to accept on mere belief any kind of faith; but now with the stupendous discoveries that science has hepled to make within the last twenty years, it would be stagnation to remain stationary in the realm of psychological science. The outlook has been magnificently broadened in the British consciousness, and now the larger spirit of enlightened tolerance is gaining ground, will not the people of England begin to think for themselves without seeking the help of muddle-headed theologians, who work because they are paid to uphold old dogmatics of an intolerant creed with no scientific foundation, lacking the ethics of compassion and good will to all. The Horeb deity and the Mosaic ethics and Pauline dogmatics have been the mainstay of European Christianity. Let us hope that like the great Emperor

Asoka, who changed his heart after having seen the brutality of war and accepted the Ethics of Righteousness as enunciated by the Blessed One, the British people will become missionaries of Righteousness and humanitarianism. Now that America has legislated prohibiting the manufacture and sale of intoxicating liquor in the States, England could not take a back seat in the arena of righteousness. The British consciousness so long has been led by the immoral class of Capitalists who loves gold more than human life and for the sake of self have legislated in the interests of self for the sale of the poisons of opium, cocaine and alcoholic drinks to the millions of helpless races in Asia and Africa, and hastening their death and creating millions upon millions of living degenerates.

The psychological potentialities of the human mind have not been understood by the animistic metaphysicians of the West nor by the Semitic races of west Asia. To them man is a mere tool in the hands of an anthropomorphic deity. And the history of the deity of Horeb is a psychological study whose evolution when properly understood will help the people of Christendom to reconsider their position as to the uselessness of sending highly paid men as missionaries to more ancient and more polite and cultured peoples of Aryan descent and influenced by the spirit of Aryan freedom. Savages live in fear, and the despotic autocrats wish to make other people fear them. The Aryan spirit is absolute freedom from the trammels of limitations. To them angry demons and deities were not objects of reverence and were to be set aside. The history of the savage deity of Horeb from the very beginning is an interesting study to the student of religion, and as there are nearly four hundred fifty millions of Buddhists and two hundred millions of Hindus who do not want to be guided by the ethics as enunciated by the Arabianized uncultured rain doctors, it is proposed to write here the biography of this deity. Along with this biography we have also to study the evolution of the Hebrew tribe as given in the books of the old Testament.

The founder of the Hebrew tribe was Abram, a native of Ur in Chaldea. It is said that the deity called him out and suggested that he should settle in Canaan. He went accordingly to Canaan, and there built an altar to the god of Bethel. In the time of Abram it is evident that there was intercommunication between Egypt and Canaan. Something makes Abram to visit Egypt, and Pharaoh seeing the wife of Abram falls in love with her. He sends for Abram and inquires who she be, and the man instead of telling him that she is his wife, prevaricates and says that she is his sister. The deity annoyed at the interference of Pharaoh with Abram's wife, and in anger plagues the house of Pharaoh. Pharaoh sends for Abram and question him why he did not tell him that the woman was his wife, and the answer given by Abram is that she is his sister, the daughter of his father by another wife. To get rid of the trouble Pharaoh sends

Abram and his wife out of Egypt. On another occasion Sarah gave trouble to Abimelech, and Jehovah in anger closed the wombs of all the women at Abimelech's house. In their old age Abram and his wife were promised by the deity to give them a son. The son was born, and when the child was able to walk, the deity ordered Abram that he should sacrifice his son as a burnt offering. Abram without any sort of compunction assents and taking the son with him to a solitary place, had his son bound and laid him on the altar, and was preparing to slay him with the knife, when it is said that he heard the voice of the deity saying that he is satisfied with his faith and that he need not kill his son. Happily the poor boy was saved from the barbarous hand of his father. It is evident that Abram was either a credulous fanatic or that he was a believer in the efficacy of human sacrifices to appease a deity. The same deity many centuries later, adopted the very method that he had condemned, in sacrificing his only begotten son to save the world. If he is the creator, and has power to save the world, and if he is supreme and above all other gods to whom is the sacrifice intended? Is it to please the world or to please the devil, or to please a higher god. To have his only son killed in order to have his anger appeased is monstrously diabolical. A god who loves to receive the blood of his own son to appease his own anger for the sins committed by some one else some thousands of years ago, surely could not be expected to be considered by thoughtful people as being possessed of the higher and sublimer virtues of love and forgiveness. Even the sacrifice of his own son to appease his own anger has not made him a whit more forgiving. The eternal hell still continues to exist, the larger number of humanity still continues to go in the path leading to hell, and the brimstone and fire continue to burn, and the loving deity still cherishes the anger which was provoked in his breast by the foolishness of an individual living in primitive savagery in utter nakedness without any knowledge of what was good and evil. Eternal love and eternal hatred are contradictions. A god could not live in an eternal heaven engendering in his mind eternal hatred. The conflict between good and evil surely some day must end. It could not exist for ever and ever. The mind of man is changing with electronic rapidity. He is not always bad, he does good also, and the energy that he generated in doing good is not lost. The law of cause and effect is immutable and eternal. Gods may come and go, but this law stands immutable making man to progress showing him the way to further advancement by the activity of his own reasoning powers accentuated by self-sacrificing devotion to duty.

Every savage race has its own totem deity. And the deity that is presented to Asiatic Aryans by the converted westerners could never win the respect of the thoughtful, cultured races, whose ancestors had existed long before the introduction of the savage concept of an angry god having power to torture people to endless suffering.



The deity that gave Moses the two tables of stone with the ten commandments engraved by his own hand, had it is true to modify this clause later on. He found that the old ethic was not rational, and had it altered to express a more humane idea in stating that the son shall not suffer for the sins of the father, nor the father for the sins of his son. He was given to anger, he was destructive, and therefore he repented of the evil that he had done. Whenever the deity was provoked during the sojourn of the Hebrews in the wilderness, Moses would remonstrate with him and show how foolish and injurious would it be for his own reputation to carry out such a threat. The deity listened and confessed of the evil idea and expressed his regret. Moses was not a sneaking, snivelling hypocrite of the modern type of muddle-headed panjandrums, who foolishly believe that the deity can be appeased by long winded utterly degrading prayers. The deity of the wilderness was amenable to reason, and Moses was a kind of adviser to the deity when he was provoked to anger.

Why should the Aryan nations and the Aryanized races of Asia be inflicted with this tribal story of a race of cut throats, who were advised to spoil the Egyptians of their gold and silver, who refrained from following the advice given to them by this angry deity? What high ethic could the Aryan people of Asia learn from this mythical story of a tribal god, which knew of no other people, except the Hebrew tribe that was in bondage? The characters of the old testament beginning with Adam and Eve when analysed exhibit no high ethic in their life. Then we come to analyse the representatives of the twelve tribes, whose ethics are those of the savage tribes represented in their totems. Moses discovered the deity in the backside of a desert in Horeb, who appointed him to be his agent to bring the Hebrews out of Egypt to colonise the desert country, with Horeb as the centre of worship. The deity of Horeb appears to have been only a local god who never arrogated to himself as the creator of the world. The only achievement to which he laid any claim when rebuking the stiffnecked Hebrews was that he had brought them out of the house of bondage. The God of the book of Genesis was unknown to Moses and to the stiffnecked idolaters who were accustomed to worship the golden calf.

The creator god of the first chapter of Genesis was a borrowing from the Chaldean cosmogony. There is the spirit of God resting in the waters, and the God that speaketh, and the god that creates. The first chapter gives the version of a god utterly different from the agricultural god who created man from the dust of the ground to till the ground. The idea of an agricultural god creating man out of the dust of the ground is a borrowing from Egyptian mythology, whose picture is given in chapter II of Genesis. Imagine the hugeness of the garden of Eden watered by a river and only one man to dress it! The third chapter gives a Chaldean myth describing the fight of the dragon with the god Marduk. The deity instead of destroying

the dragon or the serpent curses man, curses the woman and curses the earth too ! The diabolism of cursing the earth which gives fruits, grains, corn, water, and a place to live in for thousands of millions of human and subhuman beings for thousand million years, has no parallel in the history of religion. And all this for what ? Because a man created by an unknown deity, out the dust of ground, listened to a woman made out of his own rib, ate a fruit of some imaginary tree, the whole earth is cursed, and countless millions of people are doomed to suffer in an eternal hell. The stiffnecked Hebrews never had heard this version of the story when they were wandering in the wilderness. Moses had no idea of this version. To him there was only the deity of Sinai and Horeb.

The first six chapters of Genesis give variant readings of the creator myth. First of the spirit floating on the waters ; second the speaking god ; third, the creating god who maketh an androgynous creature ; fourth, an agricultural god who maketh man to till the ground ; fifth, the god that is engaged in conflict with the dragon ; the god that curseth Cain ; and had sent him to a country where there were people. The god of the Babel myth was a borrowing also from Chaldea. The writer of the Babel myth contradicts himself in the preceding chapter in stating that people had begun to speak already different languages. The tall towers of Babel intended for purposes of astronomical observation, appeared to him a mystery and in his ignorance transmitted the story to the nomadic Hebrews that the people in the country had attempted to build a tower to reach heaven, and that god in anger and fear lest the people might climb up to heaven, had caused the confusion of tongues !

Pre-Jewish religions make mention of creators creating the world, of the purity and sinlessness of the primitive inhabitants, and their subsequent decline and fall, and gods in anger destroying the world and human beings by means of a flood. Egypt was the refuge of the Hebrew tribes. They were looked down upon with abomination by the Egyptians because of their cattle keeping profession, and they lived segregated from the Egyptians in the land of Goshen. They were totemistic in their religion, each tribe having a separate totem. They knew that their ancestors had come from the wilderness in Arabia, hence they were known to the Egyptians as Hebrews. The account given that they were made to make bricks without straw is contradicted by their own statement when they were made to wander in the wilderness, that they were better off in Egypt, and blamed Moses several times for having brought them from Egypt where they had their flesh and fish. In the wilderness when "the man Moses" went up to the mountain to confer with the deity, the Hebrews got together and induced Aaron to make a motten calf and they began to worship it as the god that brought them out of Egypt. It is evident that the people had no idea of the Horeb deity when they left Egypt. Evidently they trusted Moses who showed himself as a

magician, and able to do things like a god. The Horeb deity also assured Moses that he would make him a god in the eyes of Pharaoh. Whatever it may be the Hebrews showed no reverence to the Horeb deity.

The authentic story of the emigration of the Hebrew tribe from Egypt is buried in obscurity. It is not our purpose to go into the depths of the forgotten history, we are concerned only with the examination of the Biblical version as given in the Old Testament. There is no evidence in the Exodus version wherein it is possible to discover anything genuine about the past history of the doings of the Hebrew tribe, during their long sojourn in the land of the Pharaohs. Hebrew tradition begins with the accidental discovery of the Horeb deity in the backside of the desert by the cattle keeper. Moses, son-in-law of the Midian priest. *Ex. 3. 1.*

The Christian world has accepted as genuine the ten commandments given to the Hebrews by the deity. There is the Exodus version which is different from the Deuteronomic version on a very vital point. The Exodus version speaks of the deity as the creator of the heavens and the earth, which is omitted in the Deuteronomic version. The Exodus version says that the commandments were given by the deity at Sinai, while the latter says that it was given at Horeb. *Deut. ch. 5.*

The Exodus version says : For in six days the Lord made heaven and earth, the sea and all that in them is, and rested on the seventh ; wherefore the Lord blessed the sabbath day and hallowed it. *Ex. 20. 11.*

The Deuteronomic version makes no mention of the creation, and only says but the seventh day is the sabbath of the Lord thy God. These words the Lord spake and he wrote them in two tables of stone and delivered them unto me. *Deut. 5, 4-22.* The sabbath day was instituted on the eve of their departure from Egypt. *Ex. 12. 16.*

The ethical evolution of the deity from the jealous god to a more reasonable deity is mentioned in Deut, 24. 16 which says, The fathers shall not be put to death for the children, neither shall the children be put to death for the fathers ; every man shall be put to death for his own sin. And yet this important modification is strangely ignored by the Christians, who still cling to the barbaric version which showed the deity in the form of a monster. Perhaps the modified form was an interpolation at a later period of progress.

The deity had his habitation at Bethel. Jacob was satisfied in having a stone altar built for the deity. To Moses the latter said : and if thou wilt make me an altar of stone, thou shalt not build it of hewn stone : for if thou lift up thy tool upon it thou hast polluted it. *Ex. 20. 25.* The deity had to give a new commandment to the people as they were used to worship idols.

Thou shalt not bow down to their gods, nor serve them, but thou shalt utterly overthrow them and quite break down their images. *Ex. 22.24.*

He who was satisfied with a stone altar now desires to have an ark of shittim wood : two cubits and a half shall be the length thereof. *Ex. 25. 10.* It is a matter of wonder how Moses had managed to provide the paraphernalia for the tabernacle as desired by the Lord in the wilderness.

That it was *not* a pleasant task for Moses to lead the stiffnecked children of Israel through the wilderness is shown in the following : who shall give us flesh to eat? We remember the fish which we did eat freely ; the cucumbers, and the melons and the leeks and the onions and the garlic but now our soul is dried away ; there is nothing at all beside this manna before our eyes. *Num. 11.5.*

Moses unable to satisfy the people remonstrates with the deity : Have I conceived all this people, have I begotten them that thou shouldst say unto me, Carry them in thy bosom. *Ex. 11.12.*

The emigrants dissatisfied with the management of Moses complain: And wherefore hath the Lord brought us unto this land, to fall by the sword that our wives and our children should be a prey ? Were it not better for us to return into Egypt ; and they said one to another, let us make a captain and let us return into Egypt. *Num. 14. 3.* The angry deity thereupon said unto Moses, How long will this people provoke me, and how long will be it ere they believe me, for all the signs which I have showed among them. I will smite them with pestilence, and disinherit them and will make of thee a greater nation than they. Moses in reply says : The Egyptians shall hear it, and they will tell it to the inhabitants of this land, for they have heard that thou art Lord among his people, Now if thou shalt kill all this people then the nations which have heard the fame of thee will speak, saying, because the Lord was not able to bring this people into the land, he hath slain them in the wilderness. Thereupon the Lord said : I have pardoned according to thy word. But they have tempted me ten times, and they shall *not* see the land which I swore unto their fathers. *Num. 14. 15, 16, 20, 23.* Having sworn, now he is going to disavow the promise !

The Hebrews again rebelled against the deity, and he in anger sent fiery serpents, and many people died. It was here that the totem pole was hoisted to prevent the catastrophe. *Num. 21. 6.* At the rebellion of Korah the deity destroyed 250 men, and again by plague 14,700. *Num. 16. 35, 49.*

It is often said that the children of Israel were a monotheistic people, but their repeated back slidings show on the contrary they were decidedly polytheistic. At Shittim they began to commit whoredom with the daughters of Moab, and they joined unto Baalpeor. And the

Lord said unto Moses, Take all the heads of the people and hang them before the Lord against the sun, and Moses said unto the judges of Israel, slay ye every one his men that were joined unto Baal-peor, and those died in the plague were 24000. *Num. 25.*

And the Lord's anger was kindled against Isreal and he made them wander in the wilderness forty years, until all the generation, that had done evil in the sight of the Lord was consumed. *Num. 32, 13 ; Jobn, 5.*

The Lord feared that the people will forsake him, and he said unto Moses, Behold thou shalt sleep with thy fathers ; and this people will rise up and go a whoring after the gods of strangers of the land, whither they go to be among them, and will forsake me, and break my covenant which I have made with them. Then my anger shall be kindled against them, and I will forsake them, and I will hide my face from them. *Dent, 31. 16.*

And the children of Israel did evil in the sight of the Lord and served Baalim ; and they forsook the Lord and served Baal and Ashtoreth. *Judges 2, 11.*

The deity before he met Moses once had a wrestling contest with Jacob. The man who swindled his own brother and cheated his own father was not going to let the deity off easily. The deity said, Let me go for the day breaketh, and Jacob answered, I will not let thee go except thou bless me. The deity yielded and blessed Jacob, called him Israel. *Gen. 32.*

Jacob returning from Padan-aram meets the deity, who forgetting all about the wrestling contest, says, Thy name shall not be called any more Jacob but Israel shall be thy name. And Jacob set up a pillar and called the place Bethel. *Gen. 35. 10.* The deity was a kind of peripatetic god wandering from place to place in the Euphrates valley. Chaldea, Padam-aram, Syria, Canaan, Egypt, and the backside of the Horeb desert were the places that he favoured most.

That the Creator of the sun, moon, stars and the earth, and all living beings, that he should forget the whole creation, and select a native of Chaldea and promise him all kind of things, and climb down from his exalted position and devote his divine energy on a semitic tribe and engage in battle with the petty gods of the Canaanites, Perizzites, Hivites, Jebusites, Hittites, to uphold his dignity, seemeth a foolish adventure.

Although the deity promised the Hebrews to bring them out of Egypt into a land flowing with milk and honey yet, failed to keep his promise. The generation that came out of Egypt died in the wilderness during the forty years of wandering. It was a new generation that came into the land of Canaan, and they knew not the deity. They went whoring after the strange gods forsaking Jahweh. *Judges*

2. 14. They took the daughters of the strangers of the people unto their sons, and gave the daughters to the sons of the strangers. *Judges* 3. 5. In anger the deity sold the people to the king of Mesopotamia for eight years ; they were sold to the king of Moab for 18 years ; to the king of Canaan for 20 years ; again they were sold to the Midianites for seven years. *Judges, chap. 3 and 6.*

Again the children of Israel went a whoring after Baal-im and they remembered not the Lord their God. *Judges* 8. 33.

Again the children of Israel did evil in the sight of the Lord and served Baal-im, Ashtoreth and the gods of Syria, Zidon, and the gods of Moab, and the gods of Ammon, and the gods of the Philistines, and forsook the Lord and served not him. *Ibid* 10.6.

In words of remonstrance the deity said, Did not I deliver you from the Egyptians and from the Amorites, from the children of Ammon and from the Philistines, yet have forsaken me and served other gods, wherefore I will deliver you no more. The children of Israel in variably followed other gods, not Jahweh. With the solitary exception of David the son of Jesse, who was half Moabite, there was not one among the kinds of Israel who followed the Horeb deity. Solomon, half Hittite, followed other gods. The people of Israel after the death of Solomon became divided. The majority of the people followed Rehoboam, and set up a rival place of worship at Bethel, and installed the golden calf, saying, Behold thy gods Israel, which brought thee out of the land of Egypt. The minority followed Jahweh, whose seat of worship was in Zion in Jerusalem. *I Kings* 12.

Canaan was full of tribal gods. Jahweh the deity of Judah was one of them. Each tribe had its own god. The men of Babylon made Succoth-benoth ; the men of Cuth made Nergal, and the men of Hamath made Ashima, and the Avites made Nibhaz, the Separites burnt their children in fire to Adrammelech and Annamelech, the gods of Sepharvaim. Unto this day they do after former manners : they fear not the Lord. *II Kings* 17.

The totem serpent, which was being worshipped since the time of the first batch of Hebrews, was destroyed in the time of Hezekiah. The prophets who pleaded the case of Jahweh were ignored by the people who followed not the Horeb deity. *II. Kings* 17. The deity expressed his deep abhorrence at the backsliding of the Hebrews, but they did not care to listen to him. Burning with anger the deity said., Because they have forsaken me and have burned incense unto other gods, that they might provoke me to anger, therefore my wrath shall be poured out upon this place, and shall not be quenched. *II Cbr.* 34. 25. The Creator who destroyed the world, now swears at a tribe ! How are the mighty fallen. Having failed to guide the house of Israel who followed the golden calf, the deity concentrated his energy in the hope of keeping the house of Judah loyal to him. In this too the

deity failed. Then the net was laid to have the Judah tribe sold into captivity, and the deity formed an alliance with the King of Babylon. The deity laments : The house of Judah and the house of Israel have dealt treacherously against me. The children gather wood and the fathers kindle the fire, and the women knead the dough to make cakes to the queen of heaven, and to pour out drink offerings unto other gods, that they provoke me to anger. *Jer.* 7. 18.

The threats of the deity produced no fear in the minds of the people of Judah. For according to the number of the streets of Jerusalem have ye set up altars to that shameful thing, even altars to burn incense unto Baal. Each city had its own god. *Jer.* 11. 13.

The deity pours forth his wrath upon Jerusalem. Thus saith the Lord, Behold, I will fill all the inhabitants of this land with drunkenness, and I will dash them one against another, even the fathers and the sons together, saith the Lord. I will not pity, nor spare, now have mercy, but destroy them. I have seen thine adulteries, and thy neighings, the lewdness of thy whoredoms and thine abominations on the hills and in the fields. (*Jer.* 13. 13, 14, 27.)

Thus saith the Lord, such as for death to death ; and such as are for the sword to the sword, and such as are for the famine to the famine, and such as are for the captivity to the captivity, and I will appoint over them four kinds saith the Lord : the sword to slay, and the dogs to tear, and the fowls of the heaven, and the beasts of the earth to devour and destroy. Thou hast forsaken me, saith the Lord, thou art gone backward, therefore will I stretch out my hand against thee and destroy thee : I am weary with repenting. I will destroy. thou art gone backward, therefore will I stretch out my hand against my people, since they return not from their ways. *Jer.* 15. 2, 3, 6, 7.

If the nation against whom I have pronounced turn from their evil I will repent of the evil that I thought to do unto them. *Jer.* 18. 8 ; 19. The deity is decided to do the very last act of treachery : I will give all Judah into the hand of the king of Babylon, and he shall carry them captive into Babylon and slay them with the sword. *Jer.* 20, 4.

It is gruesome reading, the twentyfifth chapter of Jeremiah. Amend your ways, obey the voice of the Lord your God, and the Lord will repent him of the evil that he hath pronounced against you.

In anger the deity directs Jeremiah to pronounce the curse. There is the opposite school of prophets who in the name of Jahweh also prophesies. The deity is angry because of the opposite party. Jeremiah is for Jehovah, and tells the house of Judah to submit to the yoke of the king of Babylon. The deity declares : And it shall come to pass that the nation and kingdom which will not serve Nebuchadnezzar, the king of Babylon, that nation will I punish with the sword, and with the famine and with the pestilence, until I have consumed

them by his hand. Therefore hearken not ye to your prophets, nor to your divines which speak unto you, saying, Ye shall not serve the king of Babylon : For they prophesy a lie unto you. *Jer* 27. 8. Poor people, whom are they to trust ? Jeremiah or Hananiah !

Hananiah is the rival of Jeremiah. The deity is angry with Hananiah because he said that the captivity will last only two years. Jahweh by terrorizing the people want them to follow him. The deity in anger killed Hananiah. *Jer*. 28. 16.

The deity having failed to convince the house of Judah of the coming calamity has recourse to strategem. He tells Jeremiah to invite the Rechabites to the house of God and make them drink wine in the room of the Lord. Pots of wine were placed in the room and the Rechabites were told to drink wine. They said, they will not drink wine in accordance with the advice given to them by their father. The deity failed in the ruse. He brings the good example of the Rechabites because they listened to their father, and laments that the house of Judah does not hearken unto him. *Jer* 35.

The King of Babylon came, captured the city of Jerusalem, and took away several thousands of Hebrews as captives to Babylon. This was in the year 589 B.C.

The remnants of Judah remained in Jerusalem. To them the deity exhorts : Be not afraid of the king of Babylon. I will show mercies unto you. But if ye say, we will not dwell in this land, neither obey the voice of the Lord, but we will go into the land of Egypt, where we shall see no war, nor hear the sound of the trumpet, and there we will dwell and now therefore hear, Ye remnant of Judah, if ye wholly set your faces to enter into Egypt, and go to sojourn there, none of them shall remain or escape from the evils that I will bring upon them. *Jer* 42. 12-19.

The remnant of Judah declined to hear the voice of the deity and they came into the land of Egypt, and were welcomed by Pharaoh. The fury of the deity is unquenchable ; he pursued the remnant of Judah to Egypt, and threatened them with extinction. *Jer* 44. 12. Hear the words of the deity : Behold I will watch over them for evil and not for their good ; and all the men of Judah that are in Egypt shall be consumed by the swords and by the famine, untill there be an end of them. *Jer* 45. 27.

In order to destroy the remnants of Judah sojourning in Egypt the deity went and joined the King of Babylon and introduced him to invade Egypt. *Jer* 46. 27.

Having lost the remnant of Judah the next step that the deity did take was to destroy the poor Moabites. In his fury he threatened them with destruction. Moab shall be destroyed from being a people



because he hath magnified himself against the Lord. *Jer* 48. 42. Having taken steps for their destruction he next turned his attention against the Ammonites then against Damascus, then against Edom, then against Elam, and lastly against Babylon. Babylon that helped the deity to destroy Judah and Egypt was the object of his Funk. To destroy Babylon he went and joined the Medes. *Jer* 51. 11. His unquenchable fury was directed against Babylon and this is how he cursed Babylon :

It shall never be inhabited, neither shall it be dwelt in : but wild beasts of the desert shall be there, and owls shall dwell there, and satyrs shall dance there. *Isaiah* 13, 20,

The destructive work begun by the deity when he was living alone in the backside of the Horeb desert came to an end with the overthrow of Babylon. This according to Biblical chronology happened in the year 595 B.C. The promises that he made to Abram, to Isaac, to Jacob and to Moses all came to nothing.

#### THE GOD OF MONOTHEISM

All monotheistic religions have been built on the foundations of animism. The founders of monotheistic religions have been invariably bloodthirsty, despotic, and cruel. Curiously Aryan religion never tolerated despotic gods. For a long time the Brahmanas of India preached the idea of a creator whom they called Brahmā. But with the growth of knowledge they were able to perceive the utter uselessness of a deity who himself was not sure of his own origin. It is said that Brahmā wished to know who created him and Brahmā along with Vishnu and Siva went to Nārāyana and asked the latter who created them. Narayana said that he was the origin of all the three gods. They came away satisfied and ever afterwards lived in amity and peace. This version of the story is found in the Prapanchasārā Tantra. In the Purānas there is another version of the creator story. It is said that in the council of the gods the subject was discussed as to the origin of the universe. All were silent except Brahmā and Vishnu. Each of them said that he is able to discover the origin, and the gods thereupon expressed their desire that both should proceed on the adventurous journey and report the result to their investigations. Vishnu went one way, and Brahmā went another way in order to find the beginning of the universe. Vishnu went some distance and seeing that the operation was very tiresome returned and said that it was impossible to find the beginning. Brahmā was determined to get at the root, and he went way up, and coming to one of the stages in the upper regions found the heavenly cow grazing. Feeling tired Brahmā sat and asked the heavenly cow whether it was possible to proceed further, and the cow answered that the end is here, and beyond this the journey could not be made. Brahmā being satisfied that he had reached the end, came back to the council of gods and reported that he had seen the end. The gods

were sceptical, and asked Brahmā whether he could produce a witness. Brahmā answered in the affirmative and produced the heavenly cow. The gods asked the cow whether what Brahmā said was true. The cow wagged her tail. The gods understood it to mean that what Brahmā said was not true. The gods thereupon gave the verdict that Brahmā having told a lie that he should be deprived of his high office which he has so long held. From that day the gods ceased to honour Brahmā as Creator.

Monotheistic religions have thrived in places where philosophy was taboo. The most ancient of races are the Chinese people. Their ancient teachers set aside the question of a creator as of no earthly benefit. They knew that the human being requires an immediate progenitor, and that without an ancestor it was impossible for man to come into being. They instead of bothering their head about an imaginary creator, decided that it is proper that they should worship their ancestors. They are an ancient and practical people and in their language there is no word or ideograph to connote the idea of a creator. It originated with the nomadic tribes of west Asia and was accepted by uncluttered races. The idea thrives luxuriantly among such races as are given to bestialism and alcoholism. Cruelty and muddle-headedness go hand in hand with the creator idea. The ancient Brahmans believed that Brahmā created them and that the came from the mouth of the deity. They therefore said that they alone were supreme, and the rest of the people are low. The creator idea is also responsible to make man a fatalist, who believes that nothing happens unless it has been preordained by the creator, and that man's efforts to improve by his own exertions is condemned as useless.

Monotheistic peoples have always deteriorated when they are not inspired by fanaticism. It is an impossibility that man can remain a monotheist. The Hebrews in theory were monotheists, but their career under the direct guidance of Jahweh has falsified the theory. The Catholic Christians have a number of saints and Virgin Mary to appeal to. Their devotion to an exclusive deity is contaminated by their desire to pray to the saints and Mary. Moslems are supposed to be strict monotheists, and yet they have their Kaaba and their saints and the holy well at Mecca. The idea of monotheism was foreign to the Arabs and it was enforced by Mohammad at the point of the sword. After thirteen centuries of the promulgation of the idea do we find the people any better than what they were before.

The ancient Egyptians had a god called Khnu-mu, who was supposed to have made man out of clay. This myth the authors of the book of Genesis had it incorporated in their book. The ancient Greeks had a belief that Zeus was the chief of the Gods. The Romans believed in Jupiter. The ancient Persians believed on Ahuramazda,

the god of light engaged in a conflict with the god of darkness called Ahriman. There have been many an attempt made by various nations in their triumph to attribute their victories to the respective patron gods. When the Babylonians were wielding power they attributed their victories to their favourite god. With the decline of power of each nation the god also declines. An eternal Creator is a psychological impossibility. The earth is undergoing climatic changes and geological upheavals. New lands spring up, old lands disappear. At one time there were on the earth land animals of gigantic dimensions in the shape of lizards, birds, such as the dinosaur, megatherium, pterodactyl, and these have disappeared for ever. New species of animals are coming into existence, showing that the law of evolution is immutable and that there is no divine purpose behind. If there had been a creator, say a million years ago, why should he have allowed the latter gods to assume power? If the creator was omnipotent why should there be a conflict between him and another being. If he is engaged in a never ending conflict could he be called omnipotent? If an all powerful creator does exist why should there be all this suffering, which is never ending? Why should an all powerful creator bring into existence day after day cripple and the blind deaf, and the idiots? Why should he kill the child in the womb why should he send cyclones and destroy men, women, children, innocent animals, bringing ruin in the trail? Some metaphysicians in ancient India compared the creator to a despotic monarch, who does what he wills. Unrighteous despotism exists in savage society, but why should an all loving God follow the fiendish example of a cruel despot. The creator it is said is all-mercifully all loving, and yet what an amount of savagery do we see in the world to-day, nation fighting against nation, using every kind of diabolical means to extirpate each other? An all-powerful, all-loving creator, who does not allow a hair to fall without his knowledge, could easily prevent the brutal wars that are taking place among the so-called civilized nations. Is there to be no end to this misery and suffering and is the creator to remain a victim of his passions for ever, sending millions of people to an eternal hell, thereby showing that his hatred too is eternal. How could such a one be called god of love? The blind man needs another to guide him, and the economic waste may be averted by the creator in at least guiding him without the necessity of having another's assistance. The despicable idea destroy love in the heart of man. Despotism and cruelty are the corollaries of the creator idea. Preceptions and cognitions are the instruments that the unenlightened metaphysical mind employ in the solution of psychological problems. a little child has no idea of the value of a gold coin, it only perceives the yellow colour; the ordinary man has the cognition to know its face value, but has not the knowledge to analyse and find out whether it is a counterfeit coin or not; but the scientist analyses and thoroughly understands

its value and purity. Science was not known to the people of the west in the medieval period when Europe was enveloped in darkness. With the dawn of knowledge men began to think. Luther found that the Roman church was a danger to society, and he rebelled against it and many joined his standard. The Catholic clergy in the medieval period as a body remained enveloped in ecclesiastical darkness. They were satisfied with their lot. Power and luxurious living made them to create instruments of torture. The inquisition was the result. Bruno was burnt at the stake because he enunciated a principle which the muddle-headed clergy thought was dangerous. Galileo was tortured and was forced to recant what he had proclaimed, which to-day is accepted as a scientific truth. In the religious world the prelates dislike the growth of wisdom, and in the political world the effort is made to keep all power in the hands of an oligarchy. The rights of the people are destroyed. They are treated as if they were animals. Their lands are forcibly taken away. Knowledge is withheld. They are disarmed, and for generations they are made to suffer, until a cataclysm sweeps away the whole lot who keep the people in darkness. Military leaders are not moralists, neither could we expect tolerance and wisdom from ecclesiastical prelates whose very life depends on the observance of rituals and psalm singing and praying to imaginary deities. The oligarchy of ruling bureaucrats and the hierarchy of prelates combine together to keep the people in slavery, and the creator idea is the linch pin in the wheel of unprogress.

In certain countries religion and politics are jumbled together, and the leaders of both combine to keep the masses in ignorance and social slavery. This is well described in the following passage :

“Oligarchy has been called Liberty ; and exclusive priesthood has been christened a National Church ; Sovereignty has been the title of something that has had no dominion, while absolute power has been wielded by those who profess themselves the servants of the People. In the selfish strife of factions two great existences have been blotted out of the history of England—the Monarch and the Multitude ; as the power of the Crown has diminished, the privileges of the People have disappeared ; till at length the sceptre has become a pageant and subject has degenerated again into a serf.” Sybil.

The creator god is a symbol of opposites. When he created the butterfly, which did he create first the worm or the butterfly ? without the worm the chrysalis could not be, and without the chrysalis their could not be the butterfly. Was the egg created first or the bird. Again think of the duck-billed platypus, a native mammal of Australia whose young are born from eggs. Think of the little beautiful moths that are born only for a day, and the next day they cease to exist. What a waste of psychic energy on the part of the creator. Think of the countless millions of poisonous mosquitoes that are springing up daily in marshy pools, are these all the work of an

intelligent all loving, all-powerful creator ? The all-loving god who showeth love to all creatures is not satisfied unless he is given the blood of a cow or a goat. Look at the incongruity of the creator in making the ferocious blood-thirsty tiger to prey upon the most innocent of all quadrupeds, the deer, and the cow. Ferocity and cowardice are twins.

The savagery of the Israelites is inconceivable as we see from the doings mentioned in the books of Exodus, Numbers, Leviticus, Deuteronomy, and Joshua. The Horeb deity is a veritable demon, for is it not mentioned that the Lord's anger was kindled against Israel, and he made them wander in the wilderness forty years until all the generation that had done evils in the sight of the Lord, was consumed. *Num.* 32, 13.

Downright bestiality (1. *Samuel* 14. 32) was visible throughout their career of lust which findeth expression in the words "thou mayest kill and eat flesh in all thy gates, whatsoever thy soul lusteth after, the unclean and the clean may eat thereof". *Deut.* 12. 15 14. 26 Abominable indecency is expressed in Deuteronomy chapter 25, verse 11. The curses bestowed upon the people are given in chap. 28 from verse 16 to verse 68.

Even the creators undergo change in character. When Adam was tempted by Eve, and when the secret came out that the originator of the trouble was Satan, the deity cursed him that he should creep in his belly but after a time we find that a reconciliation had taken place between the deity and the Satan, for don't we find Satan in the council of the God in heaven. The Lord greets Satan, Whence comest thou ? and like the Chinaman, Satan says, Oh I have been travelling here and there, going to and fro in the earth, and walking up and down in it. The deity not being sure of the firmness of the faith of the Chaldean Job, inquires, Hast thou considered my servant Job that there is none like unto him in the earth, a perfect and upright man Satan finds the opportunity to entice the deity, and he says "You help Job and naturally he likes you, but put forth thine hand, and he will curse. The Lord is caught in the trap, and he allows Satan to harm the unoffending man. The whole story is given in the first chapter of Job chapters 1 and 2. The omniscient all powerful deity surely could have found out without the help of Satan whether Job was firm in his faith or not.

The story of the conflict of Satan and God shows that God is on the side of Satan. Instead of saving people from the hand of the devil, JEHOVAH makes an alliance with him to give over to Satan all those who do not obey the deity of Horeb. The heaven is emptied and the kingdom of Satan expands annually because of the increasing number of people that disbelieves the Horebian deity. The army of Satan is more powerful, and his kingdom is more extensive than that of the

deity of Canaan. Although the only begotten son of God was sacrificed to save the world, yet the world is not saved, the number of people going to hell increases. The death of the only begotten son has had no beneficial effect on the world. God loved the world and yet he is unable to destroy his handiwork-Satan. Oh, how long will this Horeb myth continue to fool the European people? He was grieved that Israel would forsake him after the death of Moses. *Deut* 31. 17. Again when Israel wanted to elect a king and expressed their desire to Samuel, the latter heard the words of God as follow :

Samuel, hearken unto the voice of the people : for they have not rejected thee, but they have rejected me that I should not reign over them. The whole chapter should be read to understand the humour that is in there. (*I. Samuel* 8). In spite of the protest of the deity the people did elect a king, who was appointed by God, and the king happened to be a driver of asses. After some time the deity repented for having set up Saul king over Israel. *I. Samuel* 15. 11.

The deity had at his command spirits of evil, who were summoned to tempt people. *I. Samuel* 16. He is a composite deity with the dual nature of both good and evil.

After the deposition of Saul, a youngman who was tending sheep was made king. He desired to build a house for the dwelling of the deity. The deity declined saying, that I have not dwelt in any house since the time that I brought up the children of Israel out of Egypt even to this day. *II. Sam.* 7. When Solomon suggested about building a house for the deity he said that he had been dwelling all the time in thick darkness. *I Kings.* 12.

Bloodshed, ignorance and sensuality are the predominating ethics that prevent human progress on the paths of enlightenment and humanity. But for the monstrous grasping desire exhibited by certain races to covet other's property this earth could be made a paradise. Truth comes only to him that stands on the firm foundation of moral conduct and peace of mind. Power and pride in the possession of man makes him a demon. Since the appearance of the cross and the crescent the greater part of the world had been deluged with the blood of human victims. Politics, Trade and inhuman religion founded on the ethics of immorality form the trinity of the political freebooter. The smaller races are not allowed to develop on the lines of natural evolution that suit them best. Everywhere the ethics of bestialism and alcoholism are at work. The plutocracy in western countries have dominated the proletariat, and the conflict between labour and capital is going to bring about a social upheaval in western countries where the ethics of Jahweh have flourished. The methods adopted by the western races have been founded when Europe was in a semi-barbaric stage. Aryan Asia can learn nothing from the ethics of Semitic barbarism. Science is helping the western people

to organize themselves for mutual destruction, and the capitalist class is exploiting the smaller races for their own selfish greed. The eighteenth century plutocracy robbed the poor people of their land making them vagabonds in their lands. They have failed to uplift their own poor. Could we expect that they will help the alien races to progress in the path of determination ? So long as the western races accept the west Asian Semitic ethics formulated by the deity discovered in the backside of the barren desert of Horeb as the criterion of progress there is no hope for the world. About this deity Revd. Dr. C. F. Burney, Oriel Professor of the interpretation of Holy Scriptures in the University of Oxford, writes in his lectures on Israel's Settlement in Canaan, in a footnote on page 55.

“There is weighty evidence which points to the primitive connexion of Yahweh with the Moon-god ; and since it can be now shown conclusively that Yahweh or Yahu was originally an Amorite deity, it seems to follow that the deity must have been known and worshipped in Canaan prior to the coming of Israel, though not under the high ethical conception with which He was invested through the Theophany made to Moses at Sinai. Israel's subsequent religious history may then be pictured, not as a struggle of Yahweh worship with the worship of a different deity or deities (the Canaanite Baals) but as a struggle between the high ethical conception of Yahweh introduced by Moses, and the lower and more naturalistic conception of the same deity already prevalent in Canaan. If, then, Yahweh was pictured in Canaan as the Moon-god, and Ashera is the Arabian Atirat who is known to have been the consort of this deity, the view is plausible that the goddess was regarded in Canaan as the consort of Yahweh. This explains the setting up of her image or symbol beside the altar of Yahweh, and also the keen antagonism with which such a proceeding was regarded by the prophets as the exponents of the purer form of Yahweh worship ”.

The Yahweh worshippers of ancient Canaan were given to bestialism is seen in the behaviour of the worshippers of the deity after they had smote the Philistines :

And the people flew upon the spoil and took sheep and oxen and calves and slew them on the ground ; and the people did eat them with the blood. I. 14. 32 ; *Deut* 14, 36.

Like people like god. And he shall lay his hand upon the head of his offering and kill it before the tabernacle of the congregation : and Aaron's sons shall sprinkle the blood thereof round about upon the altar ; the fat thereof and the whole rump, it shall he take off hard by the backbone ; and the fat that covereth the inwards, and all the fat that is upon the inwards. And the priest shall burn it upon the altar. This is the food of the offering unto the Lord. *Leviticus* 3. 8-11.

George A. Barton in the article on Bestiality in the Encyclopaedia of Religion and Ethics, says : Apparently among all primitive peoples bestiality is in some degree exhibited. The peculiar conditions of Arabia and North Africa, the primitive Semitic and Hamitic homes . . . made the development of a high civilization impossible. The constant influx of large numbers of immigrants from these desert conditions into the various Semetic countries through the whole course of history tended to keep alive within them all primitive bestial elements. As the Semites moved into agricultural lands and began to cultivate the vine, their excessive drinking led naturally to some drunkenness. A classic instance of this is embodied in the traditions of Noah's drunkenness . . . apparently, however, drunkenness among the ancients was never so flagrant a vice as it is in modern Anglo-Saxon countries ”.

Alcoholism, bestialism are the two great gifts to the world by Semitic and the Anglo-Saxon races.

Of the ancient Persians Herodotus wrote : As soon as they hear of any luxury they instantly make it their own : and hence among other novelties they have learnt unnatural lust from the Greeks. *Herodotus, Vol. II, p. 221.*



## 44. The Ancient Story of Genesis as known to the Primitive Aryans of India

In the Agganna sutta of the Digha Nikaya, the Blessed One, the Buddha Sakya Muni, related the ancient story of the genesis of the world to the two young Brahmins, Vasettha and Bharadvaja, who left their homes to join the Holy Brotherhood of the Bhikkhu Sangha.

It is an interesting story making all human beings equal, and that man's glory consists in the observance of ethical laws in accordance with Truth.

Caste has no place in the ideal Democracy of Truth. The Blessed one is the best and most illustrious exponent of the sublime idea.

The Sakyans, the most haughty of the Kshatriyas of ancient India, who claimed descent from Ikhsuvaku, the first of kings of the Solar Dynasty, in the Agganna Sutta, are represented as being under the government of king Pasenadi of Kosala. They are shown in the sutta, as paying honour and homage to the king. If there is any truth in the caste theory the king of Kosala should demand respect from the Blessed One. But the king is guided by the higher ideal of Truth, and therefore the Blessed One who is a Sakyaputra, receives homage and worship from the king, in as much as he knows that the Samana Gautama the Tathagata is above him in wisdom and in the purity of His character.

Another important point shown in the sutta is that the ancient Aryans had a primitive tradition that the earth was first inhabited by the radiant beings who came from the Abhassara Brahmaloka. They were not created by the Brahma of the Brahmanical tradition. The Brahma tradition was invented by the Brahmins to uphold their claim to superiority over the Kshatriyas and the other two castes. The Buddha in relating the ancient story demolished the Brahmanical dogma of the superiority of one caste over another.

The Kshatriyas claimed descent from the Sun god, and laughed at the tradition of the Brahmins. They claimed superiority over the Brahmins in as much as they ruled over all other castes. They rejected the claim of the Brahmins, who posited a creator, whom the Brahmins called the Father of the Brahmins, from whose mouth they issued ! The Blessed One told the young Brahmins that in making Brahma's mouth the womb of the Brahmins, they defamed the God. Besides it is not true to say that they came from the mouth of Brahma, while the living Brahman women are seen giving birth to babes. By proclaiming an untruth the Brahmins were simply committing a demeritorious act.

The Aryan ethics enunciated by the Blessed One are : That a good man should not destroy life. Destruction is the work of the savage and the pagan. The dishonest life should be avoided ; the adulterous life is bad ; unlawful sensuality is forbidden ; taking intoxicants is bad ; falsehood, slandering others, harsh and unpleasant language, unprofitable conversation are to be avoided ; covetousness, hatred, illwill and erroneous and non-scientific views should be abandoned. The noble Aryan should avoid these unsocial immoral ethics.

The Blessed One pointed out to the two young Brahmins that there are bad men as well as good men among the Kshatriyas. Similarly there are bad and good among the Brahmins ; and also among the Vaishyas and Sudras. The Kshatriya, if he is willing may become good, as also the Sudra. Truth and Righteousness demand that the noble life of virtue should be respected.

The establishment of a spiritualized Democracy based on Truth and Righteousness was what the Blessed One aimed at. The whole of the Vinaya Pitaka contain rules to guide the Brotherhood of Democracy. Every one was admitted within its portals, excepting the soldier, the epileptic, the leper, &c. In as much as the king was against the admission of the soldier into the Bhikkhu Sangha, the Buddha did uphold the king's authority. The soldier has to bring his order of release from the army, when seeking admission into the Sangha. The leper, the man suffering from asthma and epilepsy and other incurable diseases were not admitted into the Bhikkhu Sangha in accordance with the wishes of the people. The Bhikkhus were expected to be examples of virtue, and they were to preach the Good Law to the people, and visit them in their homes. The Buddha was asked by Jivaka, the Physician, not to ordain incurables and the Blessed One laid down the rule that those suffering from incurable diseases should not be ordained. The Bhikkhu Sangha was a spiritual army, and they were expected to travel nine months in the year from country to country, village to village preaching and exhorting the people. Those that were suffering from incurable diseases could not carry out the rules of an active strenuous life.

No distinction of caste was made in the Order. But physical health was a necessity to lead the vigorous life. The following is a free translation of the Agganna sutta (second portion) showing the genesis story according to the primitive tradition of ancient Aryans :—

There comes a time after a very long period when the world goes into dissolution.

At the time when the process of disintegration is taking place the life wave ceases, and living beings transmigrate and are born in the Abhassara Brahmaloṇa, the heaven of the radiant Gods.

Those who are born there have no material body, they eat no solid food, in joy they live, and their spiritual bodies are radiant, emitting rays of glory, and they require no other light. They travel through space. In happiness they live for a long period.

There comes a time after a very long long period, when this world begins to re-evolve again. Slowly the world begins to re-integrate, and cosmic activity commences.

When this world is fit to be re-peopled, the beings of the Radiant world cease to exist there and are born here.

And the incarnated beings are mind born, self-evolved ; they live a life of joyousness. Their spiritual bodies are effulgent ; perfect in symmetry, beautiful to look at.

In this state of blessedness they exist for a long long period.

The earth is yet in a liquid form, water preponderates. Darkness impenetrable alone exists.

The sun and moon remain hidden. They are not visible. The spiritual beings have no idea of the starry space. The stars are not visible.

There is no Night and no Day, and time hath not. They know not of the day and of the night, and of the seasons and of years.

The beautifully shaped beings live in joyous innocence.

Differentiations of sex they know not. Apperceptions of sex have no place in their consciousness. This is Man and this is Woman they knoweth not. This knowledge hath not yet come to them.

Under the common designation of living being (satta) these glorified spiritual beings exist.

In this condition of no-sex they live for very long period.

Slowly and gradually the watery form that covers the earth disappears, leaving a surface of milky cream, in colour like unto gold.

And from this creamy surface of the earth there began to rise a perfume of divine sweetness.

The creamy surface gave the taste of divine ambrosia. It was like unto sweet honey comb bereft of larva.

Inhaling the sweet perfume, illuminated by the glory of their own spiritual effulgent bodies, they traversed the skies, and there arose in them a curious desire to know what this creamy honey like substance was.

And they to satisfy the desire took a little of the creamy earth at the tips of their fingers, and applied it to their tongues.

And instantaneously the tongue felt the sweet taste of the fragrant earth, and desire arose in them.

In this tasting of the sweet earth there arose a low desire in man.

When they began to eat the sweet earth the divine effulgence of their bodies disappeared.

When the effulgence of their bodies vanished they felt darkness all round, and fear came over them. And they all willed and cried "let there be light"; and they saw the light of the sun.

And when the light of the sun disappeared, they were afraid, and they cried again and said "let there be light", and they saw the light of the moon. Both these lights appeared synchronously.

And they saw the stars and the constellations, and now they came to know of the Day and of the Night. They came to know of the changes in the seasons and of the year.

For a very long period man continued to eat the sweet creamy earth, and the development of the earth continued on.

Some human beings began to lose the beautiful complexion of their bodies; and the differentiation of colour arose.

And those that did not lose their complexion began to despise those that had lost their colour. And thereupon appeared in man Pride.

And when pride appeared in man the sweet fragrance of the earth was lost.

And when they witnessed that the earth had lost the sweetness, they assembled in one place, and they began to express their grief in uttering the words "Oh we have lost the sweetness, Oh we have lost the sweetness".

And man found that he had no more sweet earth to eat, and he then found a kind of fungi springing up from the earth.

And when the fungi appeared on the earth, the watery nature of the surface of the earth had entirely disappeared.

And the earth was dry ground, and for a long time man lived, eating the fungi which sprouted from the ground.

And there was a second disappearance of colour, and the beauty of their complexion vanished.

And those that had lost their colour were despised by those whose colour was not lost.

With the continued increase of pride in man there disappeared also the self-evolving eatable fungi.

And man found in the place of the fungi, a kind of rice that grew on dry ground, and they began to eat this rice which was sweet scented.

With increased desire and pride and eating the rice of the hill paddy, there came signs of femininity, and masculinity.

And there came in both a desire and they continued gazing at each other in an unusual manner, and the woman began to look at the man, and the man began to look at the woman ;

And this mutual gazing brought forth in the heart of man and woman passion.

And this passion grew, and the desire came in them to have sexual intercourse, and the desire was fulfilled.

And this intercourse was held not in private, and when others saw the act, they threw at them earth mud, handful of ashes, and cowdung, and said how can a human being commit such an act on another human being ?

And as time went on they forgot the unrighteousness of the act, and to commit the act they began to build houses.

And there arose in some the feeling of laziness, and thought why should I bring rice twice daily. *It is only giving me trouble.* So saying he brought enough rice to last the whole day.

To the man who had the store of rice another man came, and said, friend let us go to bring rice, and the man who had the rice said I have enough, and I do not want to go again.

And the other man thought why should I not follow this man's example, so saying he also stored up for the day. Whereby man came to know the value of storing up. With the storing up there was a further deterioration in the sweetness of the rice.

Then man began to hold assemblies and began saying, we have departed from righteousness. They began to talk of the fall from their angelic condition ; and now they said we must not be reckless but we must now economise.

And they began to say : this is my share, this is my share.

And one man keeping his own share in safety, went and took by stealth another man's share.

And the other men caught him and said thou hast done an improper act, and they exhorted him and said do no such thing again.

And he assented, and again went and did the same thing.

Then some of them advised him, some beat him with their fists.

And when men began to steel more and more they began to punish the culprit.

And with the increase of sinfulness and evil deeds they assembled again and said :

Let us come together and elect a man, who will do the work of a judge, who will punish us when we do wrong, and rebuke us when we need it.

And they all went to a man who was most beautiful, good to look at, powerful, and said, Excellent being, lead us righteously and we shall give thee a share of our rice ; and he assented.

And the men came together and elected the man in public assembly, and he was called " the great Elect".

*Section II—Aryadharma of Sakyamuni Gautama Buddha, 1917*

## 45. Evolution from the Standpoint of Buddhism

BUDDHISM is the oldest of historic religions. Brahmanism is an aristocratic cult for the twice born with rituals and ceremonies requiring a specialized priesthood to worship the different gods of the Brahmanic pantheon. The two lower castes are not recognized by the Brahmanical priesthood. Zoroastrianism is also a specialized cult admitting only the born Zoroastrian. It is like Judaism seeks no converts. Brahmanism too is not seeking converts, and the Vedānta whose chief exponent was Sankaracharya admitted no low caste within its pale. Vedānta in America is a kind of hybrid which is unrecognized by the orthodox pandits of India. Jainism is too ascetic to become a universal religion; Confucianism and Taoism both products of China are not made for universal consumption, and Shintoism is only for the native of Japan. The three universal religions are Buddhism, Christianity and Islamism. The elements of universalism are found in the Dhamma promulgated by the Sakya Prince Siddhartha, who 2514 years ago became the all-enlightened Buddha, 'the Teacher of gods and men' as He is known to the Buddhists. The golden mean avoiding the extremes of asceticism and sensualism was the ethic that the Buddha showed to the people of India without distinction of creed and sex and colour and race. The western world came to know of Buddhism after the British had established themselves in India and Ceylon. The missionaries who had gone to Ceylon to preach the religion of Jesus were the first to study popular Buddhism, and the first scientific exposition was given to Europe by Eugene Burnouf, the French Oriental scholar. Max Muller, Sir Edwin Arnold, Rhys Davids, presented Buddhism in the ethical form. They understood only the theory of Buddhism, not the practical application of its moral code in the Buddhist countries of Ceylon, Burma, Siam, Japan, &c. Buddhism is the religion of the masses in Ceylon, Japan, Burma, Siam, Cambodia, Tibet, Mongolia, Manchuria, Arakan, Chittagong, Sikkhim, Bhutan, and Nepal. India ceased to be Buddhist since the conquest of India by the Moslem

invaders 800 years ago. The colleges, universities, libraries, great temples of exquisite beauty and the stupas 200 feet high were all destroyed by the vandals who were enemies of aesthetic art. After a suspense of seven centuries the Buddhists of Ceylon and Burma have started an organization called the Maha Bodhi Society which is doing good work since 1891 and there is every hope that Buddhism will again return to its birthplace to ameliorate the conditions of the teeming millions who are sunk in the mire of ignorance and slavery. Brahmanism ignores the low born, but the Buddha in His great mercy admitted them all into the sacred Order of monks known as the Sangha. The holy monks wearing the yellow robe crossing the mountains and seas went to distant lands and converted the people to the Good Law of universal love and created a Greater India, with Buddhagaya and Benares as the centres of the great Faith.

The teachings of the Buddha are very little known in the west, and now that science is making great strides it is proper that the Americans should know of the attitude that the Buddhist takes regarding the Darwinian exposition of the origin of species. Buddhists are taught not to believe dogmas and unscientific beliefs, and that belief that does not rest on the basis of the immutable law of cause and effect is rejected as unscientific. In the Digha Nikaya, Suttapitaka, in the discourse called Agganna sutta, the Buddha enunciated the views of the ancient Aryans on the Evolution of Species in opposition to Brahmanical view which posited a creator in the person of the Creator Brahma. The Brahman view is that Brahma created the Brahmans from his mouth, the Kshattriyas from his arms, the Vaishyas from his knee, and the Sudras from his feet. The Buddhist view is that the universe goes through a universal destruction after each mahakalpa, which has twenty minor kalpas, and the duration of a kalpa is expressed in a story of the rock which is a league in width and a league in length, and an angelic being once in a hundred years comes down and sweeps the rock with a silken garment, and the time that is taken to wear away the rock is the period of a kalpa. The number of solar systems (cakkavala) is beyond calculation, the number of habitable worlds is (ananta) endless and the number of loka dhatu is also beyond computation, and the meaning of loka dhatu is either elements which go to make up the future solar systems. In a sutta it is said that one billion world systems are in spiritual touch with this world of



ours, and it is possible to transmit our spiritual thoughts to them if we are pure in mind and body. Physical eyes have not the power to see spiritual beings, and the Rishis of ancient India by a psychical process discovered the way by thought illumination to extend the vision to distant spheres. This process of sublimating the sense organs is practised by the adepts who for a number of years learn the science of Iddhi. Countless millions of years ago the earth became habitable for men and animals, and sentient living beings came to this earth from another world. Man was at the beginning of the world sexless, and after long periods differentiation of sex took place. The earliest human beings before the sex differentiation took place had spiritual bodies, and by their own glory they illumined the earth. When they had shown desire to eat the food that was produced from the earth and had eaten it their spiritual nature disappeared and became materialized. Darwinian evolution is more acceptable to Buddhists than the Genesis theory of the mud man created by a deity who had agricultural tendencies. The necessity of a creator is not felt in as much as the cosmic process continues from eternity and man had for untold ages a human ancestry. Each one had a human father, and the latter had a father and he had a father, *ad infinitum*, and from kalpa to kalpa man can trace a human ancestry. For a hundred years one may go on counting the evolutions and devolutions of the cosmic universe but the beginnings could never be reached. In the *Light of Asia* by Edwin Arnold we read :—

“ Our Lord attained Abhidjñā—insight vast  
 Ranging beyond this sphere to spheres unnamed,  
 System of system, countless worlds and suns ”.

*Book the Sixth.*

Biology became a recognized science in the west only in the second or third decade of the nineteenth century, while the Buddha taught the biological view of life 2,500 years ago showing how the consciousness associates itself with the germ cell in the mother's womb, and how evolution takes place week after week of the dying man ceases only to be reborn by the force of karma in another life in the germ cell brought into existence by sexual contact of the parents. The rebirth of consciousness is explained in the Abhidharma books, which are still sealed to western scholars. The Buddhist teachings on mystic

psychology are of profound interest, but nihilism, sensualism and materialism are stumbling blocks to a proper understanding of the subject. The mystic psychology of Buddhism deals with the supercosmic. It explains the never ending evolution of the human mind life after life. The gods are not eternal. They are born and after millions of years they die and are reborn again, and the process goes on from kalpa to kalpa. Why are congenital idiots, the feeble minded, deaf, dumb, insane born? Theology says that the present human being was created for the first time and after death he either goes to an eternal heaven or an eternal hell, and this monstrously unjust interpretation of human evolution keeps millions upon millions in a state of animality. Man by his previous good karma reaps the reward here on this earth, and those who suffer reap the fruits of the evil that they had sown in the past. We reap here what we had sown, and what we sow here we shall reap in the next life or in after lives. Karma, Rebirth and Nirvana are the fundamentals that the Buddha enunciated for the welfare and happiness of intelligent people who are not bound by the fetters of rituals, asceticisms, soul theories and nihilistic doubts. Every thought when associated with the good is a potential karma-seed which gives good fruit in an after life, and every thought associated with lust, stupidity or anger becomes a potential karma for evil in after life, and sometimes in this life. Death bed conversion is a Buddhistic doctrine incorporated into the dogmatic theology of other religions. A murderer can be transformed into a saint if he sincerely repents and avoids doing evil as we see in the story of the robber Angulimala. Karma done under the influence of wisdom belongs to the supercosmic realm, and karma done under the influence of nescience belongs to the cosmic realm. The angels fell, and the son of god has to come down to die for the sins of others—are explained in Buddhist psychology. Satan according to theological dogmatics is to suffer eternally, but according to Buddhist psychology one day he too will be saved. Both heavens and hells are not permanent, only Nirvana is permanent, and the vision of Nirvanic happiness can be first realized here in perfect consciousness, provided the aspirant can give up low desires and attune his mind in the sublime states of perfect charity, perfect love and perfect wisdom, love of solitude, renunciation and self abnegation. Selflessness is the panacea to realize the happiness of Nirvana. The atom is changing, the universe is changing, the human body is changing with lightning rapidity, consequently there is nothing to call mine in the cosmic

plane. I, you, me are expressions in the cosmic plane, in the super-cosmic plane these expressions have no meaning. Compassion is needed to acquire supernal wisdom to realize Nirvana. The westerners can gain celestial happiness but never the supreme happiness of Nirvana because they do not cultivate the divine quality of mercy to animals. According to the teachings of the Blessed One there is the conditioned and the unconditioned. The later belongs to the plane of asankhata, beyond calculation, and Nirvana belongs to the unborn and uncreated, and to the category of the uncreated belongs akasa, other space, and at each maha kalpic destruction every thing material is reduced to cosmic dust. The heavens up to the abhassara world are destroyed, and after a long period extending to a minor kalpa, the reconstruction of the solar system begins in slow degrees. There is only one in the universe who is able to solve the cosmic problem, and such a one is called an omniscient Buddha, and the Buddha Gautama whom the Buddhists accept as the Teacher of gods and men, became Buddha because of His absolute selfsacrifice for the good of Humanity for many million incarnations extending to four maha kalpas and He found out that man suffers because of his ignorance of the Four sublime Truths, which show the existence of suffering, pain, misery, grief, lamentation, despair in the cosmic process. Enlightenment alone can bring happiness which is eternal. The gods too are ignorant, because of their ignorance they repent and show vengeance and they have their desires to receive worship from man. Ignorance and foolish desires are the causes that produce suffering in the mind of man. Why does the consciousness of man come into being ? Why should there be old age, disease and dissolution of the body on this earth ? The creation theory does not solve the problem of human misery. We have to remove the causes of human misery, and no God had explained the method. The Prince of Kapilavastu by His great renunciation and absolute selfsacrifice found the cause and the destruction thereof. The rebirth of the human consciousness is explained fully in the mystic manual called the Visud-dhimagga. This earth is full of half-insane people, who bring all the misery into existence. The twelve causes which produce death, disease, &c. are given in the Pali books, and their solution is also shown. Mystic transcendental illumination is necessary to destroy, the ignorance which envelopes the human mind. Religions are puppet shows to satisfy the ignorant mind. The earth is several thousand million years old, and it is not a satisfactory explanation to

say that the human entity as an individuality had only one existence on this earth. Where is the justice in the doctrine when we see so many millions of insane, ignorant, feeble-minded, deaf, dumb, crippled, blind, suffering from incurable diseases on this earth, and the semisavage half-animal people of Africa ? Are they all to go after death to an eternal hell-fire ? The enlightened mind revolts at this monstrous injustice. The scientific doctrine of Cause and Effect is immutable and its corollary the doctrine of Karma and vipaka, explains the deficiencies of theological dogmatics, invested by unscientific men of the past. Fundamentalism and Evolutionism as enunciated by Darwin are both insufficient to satisfy human aspirations. Ceremonial religion and rituals are only for the muddle-headed.

We are not isolated on this earth, but are companions of angelic beings who have their habitations in starry realms. Analyse and you will see that the Creator gods of man-made religions had their habitations on the back part of some mountain in some arid region, and the promulgators of religions were not philosophers or scientifically trained. Truth can be fearlessly declared in countries politically independent, and a subject race can produce no truth-declarer because of the prison that awaits him.

The Buddha enunciated the truth of human freedom to a people politically free, when India was the beacon light of the then civilized world. Those truths are today hidden from the public gaze, and all religions today are in the possession of moral degenerates who love money more than Truth and Righteousness. Without mercy to all living beings there can come no wisdom to the human mind. We pray for our daily bread, and to whom can the cattle and the innocent animals who do no harm to man pray ? The gods are helpless to help the helpless.

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## 46. Buddhism, Science and Christianity

Every new discovery in the domain of Science helps for us to appreciate the sublime teachings of the Buddha Gautama. What is greatly to be deplored is the attitude of certain European Oriental Scholars who condemn Buddhism without serious study.

The semitic religions have neither psychology nor a scientific background. Judaism was an exclusive religion intended only for the Hebrews. It is a materialistic monotheism with Jehovah as the architect of a limited world. Christianity is a political camouflage. Its three aspects are politics, trade and imperial expansion. Its weapons are the Bible, barrels of whisky and bullets. It is a religion of ethical contradictions. The old war god of the Jews is yoked with the camouflaged god of love. Whose characteristics are that of a veritable autocrat sending countless millions of people to an eternal hell of fire and brim stone. He enriches the Kingdom of his enemy the Satan by increasing the population of hell by thousand fold. Jesus is camouflaged as the prince of peace, whilst his actions show him to be a personality with an irritable temper. His very disciples forsook him at the critical moment when he prayed for help. He died praying to his god confessing his ignominious failure. He never intended except to be the king of kings. His denunciations of the Pharisees, Scribes, high priests, lawyers, sadducees show him to be an impatient political visionary. He spoke of the coming destruction of the world which was to take place during the life time of his contemporaries. His prophetic vision was inaccurate. He later on contradicted by his actions and speech the ethics of the so called sermon on the mount. He said that he did not come except to save the lost sheep of the house of Israel. He declared that he did not come to judge and yet later on elected himself judge to the quick and the dead on the last judgement day. The god of love that he preached was the god who was to send the people to an eternal hell of fire. The parables that

he used to illustrate his teachings were all based on hatred, and destructive fury. He was an exorcist by profession, and showed that, he was devoid of compassion by his cruel behaviour in sending 2000 hogs to be drowned in the sea. His vision being blurred he cursed the fig tree because it did not produce fruits, although it was not the season. His conception of the universe was that of a bush doctor. He had no spiritual perspective of an after life. He thought that heaven had doors which could be opened and closed. The materialistic conception of heaven is indicated by his exuberant verbosity in appointing Peter as the door keeper of heaven whose key was entrusted to him. The narrowness of his spiritual vision is manifest by the hatred that he showed soon after he had blessed Peter. That his temper was very violent is shown by his turbulent behaviour at the temple, which aroused the passions of the mob. He was rude towards his mother, not once, but thrice. Perhaps he was angry with his mother because she could not tell him whose son he was. He did not teach a very high morality, and violated the elementary principles of morality. He was unclean in his habit. His companions were socially and morally low. He spoke of a heaven which was to last for ever, and yet he said that heavens and earth may pass away.

The ethics of Christianity have not helped the nations of Europe to sublimate their ideas which effect the progress of humanity. Europe grovelled in darkness until the light of physical science began to dawn. The penal laws of England down to the period of the Reforms in 1832 are an indication of the barbaric perspective of human life. Morality was ignored. The aristocrats treated the proletariat class as if the latter had no human rights. For stealing a chicken the thief was hanged. The low state of morality among the plutocrats in England in the eighteenth century is an indication of the want of vitality in Christianity to civilize a nation.

The boasted progress that is to be seen in Europe is due to the discoveries in the realm of physical science. The science of psychology has made no tangible impression as yet in the European Consciousness. Alcoholism and brutality are the dominating virtues bequeathed as a Christian legacy to the nations of Europe.

Bucaneering piracy in high seas, a consummating gadalism which sees nothing aesthetic in what they destroy had been the characteristics of the adventurers that sailed to distant lands in search of gold. They were grounded in ethics of destruction according to the barbarous mosaic law of Semitic Jurisprudence. With what savage fury the Jews destroyed the tribes that inhabited the Jordan valleys we learn from the books of Joshua and the Judges. With revolting diabolism Jehovah dictated the institutes of destruction. The old testament is a record of savage immorality suited only to a low type of human society. The God of Horeb is a monstrosity lacking the symmetrical features of a divine figure. The command of Moses not to make an image of the jealous Jehovah has a touch of humour. The figure of Jehovah could not be represented since certain portions of the divine anatomy are wanting to make it symmetrical in shape. Jehovah could only be represented by his back parts. He did not desire to show his face, he was willing to show his backparts exclusively. Jehovah's features are also given in the Revelations as seen by John who was a victim of psychic hallucination as was the case with Paul, who thought he saw Jesus when he fell down in a fit on his way to Damascus. The whole story of the conversion of Paul is a concoction of a later age. The ecclesiastical myth makers of the early Christian Church were like the modern Theosophists who create their Mahatmas to suit the imagination of the deluded. There are certain temperaments which take delight in the experiences of psychic delusion.

The veteran liar who denied Jesus thrice had the audacious impudence to exact all the money which poor Ananias had in his saving bank. Peter is responsible for the death of both Ananias and Saphira. That was a story manufactured with a view to ecclesiastical gain. It is a case of criminal intimidation. The ethics of Juridical psychologies cannot but condemn the method adopted by the veteran liar who denied his master thrice. Paul served him right in the rebuke administered to Peter in the epistle to Galatians by exposing his hypocrisy. Paul had no direct authority from Jesus and yet he founded a church which was opposed to the principles of Jesus who did not want that his disciples should preach his doctrine to the Gentiles.

The British people today take a pride in calling themselves Aryans. There is a spiritualized Aryanism and an anthropological Aryanism. The Brahmans by enunciating a system of Griha Sutras called those people only Aryans who lived in the territory known as Bharatvarsha. Those who did not conform to the sacred laws were treated as Mlechhas.

Buddhism is a spiritualized Aryanism. The ethics of the Bible are opposed to the sublime principles of the Aryan Doctrine promulgated by the Aryan Teacher. We condemn Christianity as a system utterly unsuited to the gentle spirit of the Aryan race.

*(MBJ Vol. 32 April 1924)*



## 47. An Appreciation of Christianity\*

THE wonderful activity of the Christian clergy I appreciate. Two thousand five hundred years ago the great Aryan Saviour, the Lord Buddha began his mission to save the world from sorrow, old age, decay and death. His band of disciples were ordained in this wise : Go ye O Bhikkhus and wander forth for the welfare of the many, for the profit and welfare of gods and men. Preach the Doctrine glorious, sweet in the beginning, sweet in the middle, sweet in the end, both in letter and spirit.

For 200 years the Aryan Bhikkhus confined their labours to India only, and in the 236th year of the parinirvana of the Holy One the Bhikkhus crossed over the frontiers and went to distant lands to preach the Good Law, and 2234 years ago the son of the great Buddhist Emperor Asoka, and his daughter the princes Sanghamitta came over to my country, Ceylon, and established Buddhism, planting also the Branch of the sacred Bo-Tree which was brought from Buddhagaya. The Tree and the Good Law are still flourishing in the beautiful island, and I have come to this land of a noble people to tell them of the sweet things which the Aryan Saviour taught to the noble Aryan people of India, 2500 years ago.

For 1500 years Asia did not hear of the teachings of the Prophet of Nazareth, and for the first time the Roman form of Christianity was forcibly established in certain parts of West India and Ceylon by the Portuguese. 158 years later a reformed Protestant Christianity was established in Ceylon by the Dutch, and in 1818 the British established denominational Christianity which now exists.

There are three missionary religions ; Buddhism, Christianity, and Islam. The two latter belong to the Semitic family, while Buddhism belongs to the Aryan family. It is called the Arya Dhamma. For

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\* Lecture delivered in the Temple 3rd October, 1927 at the City in London.

nearly 100 years the British Christian Societies have been working in the island, especially in teaching Sinhalese youths, and the harvest had been great. The Buddhist temple schools were closed by order of Government in 1870, and Buddhist children for the first time were removed from their spiritual elders and entrusted to alien hostile teachers. The Sinhalese being loyal to discipline when it emanates from the rulers, allowed the long established order to be broken after a continuity of 2177 years. The moral foundations were shaken, and the results have been disastrous.

Activity is the cosmic law, and our Lord Buddha made it the principal teaching of His religion. Love, self-sacrifice for the welfare of others, compassion for the weak, love for all, and analytical investigation of truth, the evils of nihilistic beliefs, the unending re-evolutions of the cosmic process, the freedom from passions, and unswerving faith in the powers of righteousness were emphasised. For 49 years, that is from His 29th year to the 80th year, the gentle, Prince Siddhartha led the holy life, six years of which were spent in supreme self-sacrifice of both body and mind. The surpremely holy life is of unending charm, and to the Christian who loves Jesus for his sacrifice during the period of his three years activity, to know something of the sublime teachings of the Buddha will be to strengthen his faith in the wondrous power of love and selfabnegation.

From my infancy I was brought up in an atmosphere of religion. My earliest teachers were Roman Catholic fathers, and then I had two years training in a church missionary boarding school, where I was daily fed with in Biblical stories, and Adam, Abel, Noah, Shem Ham and Japhet, Abran, Isaac, Jacob, Laban, Samuel, David, Absolam, Jonathan, Elisha, Elijah, Isaiah, Hezekiah, Jeremiah, Daniel, Shad-rech, Meshack, Abednego and other Hebrews for some time became my daily companions. Then I had five years, training in a Church of England school, and I remember when I was asked by Revd. Warden Miller to become a Christian, I told him that I didn't like the Old Testament, but that I liked the New. For more than a quarter of a century the Bible accompanies me wherever I go. I compare the stories of the Buddhist books with the stories of the

Bible. I compare the teachings of Jesus with the teachings of the Buddha, his parables with the Buddhist parables, his ethical and psychological teachings with the ethics and psychology of Buddhism. Thereby I have been greatly benefitted in the intuitional acceptance of Truth. Sometimes I identify myself with Christian teachings so much so that I desire to make an effort to reform Christianity just as Paul did, who had not seen Jesus physically, but had the boldness to challenge and crush Cephas, the personal discipline of Jesus. I am in sympathy with Bishop Core, and I would suggest to ignore the stories of the O. T. as divine scriptures. As folklore stories of a nomadic people we should treat the Old Testament. The pure teachings of the gentle Nazarene we have to sift from the later theological accretions, and then we can make Jesus a central figure in the universal church of truth. Science is progressive, while theology belongs to a decadent age. Buddhism is progressive because it did not touch on theological dogmatics, neither was it agnostic. It taught a discipline and enunciated generalized cosmic truths.

The ethics of the sermon on the Mount is of universal application, the miracles we could easily ignore because Jesus himself repudiated them as we see in his answer to the man who prided himself in having worked them. "I never knew you depart from me ye that work iniquity." The witness of the prophets is not needed to show the divinity of Jesus, for the law and the prophets prophesied until John. Missionaries who work to forcibly convert children in Buddhist lands ought to learn the words of condemnation of Jesus as given in Matthew ch. 18, v. 1-6. Matthew chap. 15, v. 11-20 are in harmony with Buddhist ethics. Matthew ch. v. 18-21 have a verisimilitude. The command that Jesus gave to his disciples in Mark ch. 6, v. 7-9, harmonises with the discipline of the Lord Buddha. The civilized races of Asia trace their simple ethical economics to the influence of the Buddha's gentle teachings. The scientific sensualism which is now spreading must be combatted by a higher science, not by theological dogmatics. To save Christianity we have to put new wine into new bottles ; and when we change our immoral passions we become new, and then we can assimilate new truths. Modern science is the friend of the active worker. We must be active in changing

our old nature, and Buddhists would be glad to work with Christian teachers. I am the first Buddhist missionary to England and our Maha Bodhi Society intends to erect the first Temple in London shortly. Come and see is the motto of the Lord Buddha. Self reliance, activity in doing good, renunciation of sensual passions and freedom from dogmas are the essential principles of Buddhism.

*(MBJ Vol. 35, Dec. 1927)*

## 48. Buddhism and Christianity

THE Religion of the Lord Buddha is now on its trial. Materialistic and other opposing forces are at work to undermine the noble teachings of the Tathagato. The religions that are against Buddhism are many. When the Lord began His great work of human and divine redemption in India, Europe and America had not the civilization that they now represent. Greece and Rome were the two countries that had a civilization in that early period of the world's history. Roman and Grecian civilization originally was Oriental. The religions they professed were not Semitic. They had a similarity with the religions of the Aryan population of India. Jupiter, Zeus and other gods had their counterparts in the Indian pantheon. The dress that the Greeks and the Romans wore were quite Indian. The flowing robes of the men and the dress of the women in both countries had their prototypes of India. Their customs were similar. The Imperialism which was visible in later times among the Romans had its origin in India. The great Buddhist Emperor Asoka represented the Indian type of imperialism while Alexander represented Hellas. Asoka accomplished the extension of his empire by means of righteousness. In his edicts the good Emperor speaks of a polity based on righteousness. In his edicts he used the word Dhamma which meant the law of Righteousness, that supreme Law higher than the worship of gods.

Five hundred years before the birth of Jesus, Indian civilization had penetrated into the western countries as far as Greece. Greece and Rome had communication also with China. In the countries of Central Asia East and West had a common meeting ground. The philosophy of the great Grecian thinkers when compared with the philosophy of contemporary Indian thinkers show a common basis. At the university of Taxila students of the Ionian and Aryan schools met and exchanged ideas.

Christianity was not recognised by the great thinkers of either Rome or Greece. When Christ died there were only eleven disciples, and they were all of humble birth. Contemporary historians of Rome and Asia Minor knew nothing of the religion of Christ. The great event in the life of Christ was his going up to heaven and his resurrection.

Both these phenomenal occurrences had they happened at the time in Palestine surely ought to have become widely known. Where was Paul at the time when Jesus was crucified ? The man who made such virulent attacks on the body of Christians where was he at the time of the alleged crucifixion ? We hesitate to believe that so soon after the crucifixion Paul had become the omnipotent missionary, travelling all over the countries in Asia Minor, Rome and other places, in making proselytes to Christianity. In the declining days of the Roman empire Christianity became the religion of the helots. To the Romans like Marcus Aurelius Christianity was a superstition.

There was nothing especially sublime in the teachings of Christ. His parables show him to be a man of limited knowledge. He could not have been a student of agriculture. No sower in Asia would go sowing seeds on barren and rocky ground. In Asiatic countries the farmer first prepares the ground by ploughing, before he sows the seed. What precautions the sowers take when sowing the seed. It is evident Jesus had not seen cultivators working in a rice field. His parable of the sower is one instance of his ignorance. Similarly no experienced agriculturist would follow the example of Jesus who advised the men to allow the tares and the wheat to grow together. His reason was lest while ye gather up the tares ye root up also the wheat with them. The wise farmer as soon as he sees the wild tares growing he would have them rooted out lest his crop should be lessened by the growth of the tares. The parable of the householder "it is not lawful for me to do what I will with mine own" is opposed to all justice. The householder engages a number of men early morning to pay each a penny for the day's work ; at the third hour he goes out and engages another batch and says that whatsoever is right I will give you. At the sixth hour and the ninth hour he went out and engaged another batch ; at the eleventh hour he went again and engaged the last batch. When the time came to pay their hire how does the householder pay them ? The man who worked for the whole day got a penny, and who came at the eleventh hour was also paid a penny. When the men of the first batch murmured what does the householder of 'divine socialism' say ; 'is it not lawful for me to do what I will with mine own ?' Matt. 20. Analyse the parable of the king who pardoneth a servant who had owned him ten thousand talents. First the king commanded that the wife and children and all that the man had, to be sold, and when the servant fell down and worshipped him the lord was moved with compassion and loosed him. So far good, but when the same servant treated his fellow servant unkindly and put him into prison till he would pay his debt, the latter's friends went to the king and complained about the injustice of the man. What does the king do ? Instead of exhorting the man and showing him the way how best to treat the

debtor, he does the very thing what the servant had done to his fellow servant, making the tormentors to punish the man. Jesus by this parable shows that the heavenly Father shall punish those who do not forgive their brethren. Immoral man becomes the example of the heavenly Father.

Jesus was not a friend of the rich. He ordered a certain man who wished to be perfect to sell all that he had and to follow him. The inconceivable is that Jesus should say that a rich man shall hardly enter the kingdom of heaven. Matt. 19. How different is Buddhism. The Lord Buddha had some of the wealthiest in the land as His disciples, and they gave away all that they had and followed the Lord. The Blessed one taught the householders as to the manner that wealth should be distributed. He never expected impossible things from His disciples, and his ethics were within the range of human possibilities. Unworkable ethics we find in several places in the teachings of the Nazarene Carpenter.

The parable of the husbandmen wherein they get together and beat the servants of the owner of the winepress, each time the owner sent his men should be analysed. When at last the owner sent his own son expecting that he will be treated with reverence, the men got together put him out of vineyard, and slew him. Applying this parable Jesus shows that the kingdom of God shall be taken from the Jews and given to aliens. What we see in the parable is the utter foolishness of the owner, and his want of prudence in sending his son alone to meet the husbandmen. It is evident that Jesus at first had no idea of salvation of any other people except the Jews.

The parable in Matthew, chap. 22, is of the king who wished his subjects to come to his son's wedding, and although asked, they would not attend. Again he sent more of his messengers to the people and they would not come. But they did more, they got together and killed the king's servants; and the king when he heard thereof, he was wroth and sent forth his armies and destroyed the men and burnt their city. The king again sent his men to the highways to get men for his son's marriage. The king came and found a man who had not a wedding garment. The king thereupon ordered his servants to get the man bound hand and foot and cast him into outer darkness. All that we see in this parable is that the king acted foolishly and that such as is given about the son's marriage could never have happened. It is inconceivable that a king's order to attend his son's marriage could be unanswered by the people.

When Jesus told the parable of the ten virgins, five of whom were foolish, what did he mean to convey? Surely a Saviour comes to lead the foolish in the path of enlightenment. If the foolish are to be abandoned where is the necessity of a saviour. A compassionate saviour what other work has he except to save the ignorant. In the

Bhagavat Gita Krishna says that he appears to save the righteous and to destroy the wicked. We say that the righteous need no saviour inasmuch as they can save themselves. If he came to destroy, the appellation of saviour is inapplicable to such a destroyer. The work of destruction belongs to the devil. No saviour should become the co-adjutor of the devil by giving him aid to increase his power. When a disappointed saviour threatens to send people to hell he only shows his weakness, and that he lacks patience and forgiveness.

Jesus by the parable of the talents recognised usury. In that he showed his Jewish nature. The man who received five talents by trading added five more, and when the lord came the servant delivered unto him ten talents, and he was glad and praised the servant. The man who received one talent not being a speculator and afraid of being charged as a usurer, hid the talent, and when the master came delivered the talent to him with these remarkable words : " Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed, and I was afraid, and hid thy talent in the earth; lo, there thou hast that is thine. The answer of the master of usury is noteworthy—' Thou oughtest therefore to have been the result if the man had lost the talent altogether ? Jesus applying the parable makes a monstrous pronouncement in the following words ' for unto every man that that shall be given, and he shall have abundance, but from him that had not shall be taken away even that which he hath ' Matt, 25, 29, we are reminded here of the rich man destined to hell because of his wealth. There the man is punished because of his abundance here it is because of his poverty.

What a merciless doctrine is that of Jesus that maketh men to go to an eternal hell because they have failed to believe that he is the son of the Arabian god, Jehovah. Neither he nor his god could be called merciful. No loving god would send countless millions to an eternal hell, even if he had the power.

*(MBJ Vol. 24, April 1915)*



## 49. Christianity in Europe

IN the extreme west of the continent of Asia, beyond the Ural mountains, the Christian nations today are engaged in a bloody war. France, England, Germany, Belgium, Russia, Austria, Servia, Turkey and Japan are the belligerents. They are fighting for worldly power. France, Belgium and Austria follow Christ according to the teachings of the Pope of Rome. Germany and England are opposed to the Catholic Church. They follow the Protestant form of Christianity. Russia follows Christ according to the teachings of the Greek Church. Christianity is an Oriental semitic monotheism. Christ was an Asiatic Jew. He was the son of a Galilean Carpenter, and an unlettered man. The only claim he made to establish his personality was as the son of God. The Jews condemned him according to their laws as a blasphemer. His own brethren did not believe in him (*John* 7, 5). The people said :—

“Is not this Jesus, the son of Joseph whose father and mother we know, how is it then that he saith I came down from heaven.”—*John* 6, 42.

“How knoweth this man letters having never learned ?”—*John* 7, 15.

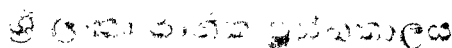
The highest ethical teaching that Jesus proclaimed was “If thou wilt be perfect sell all and give it to the poor.”—*Matt* 19, 21.

Jesus was a visionary who believed that the end of the world was going to be in his own lifetime, and therefore went about preaching to the poor that the Kingdom of heaven is at hand. He said “Verily all these things shall come on this generation.”—23, 36,

He recommended usury.—*Matt* 25, 27.

He did not wish to die—*Matt* 26, 39.

He denounced in very strong language the Jews Pharisees, calling them vipers, &c.—*Matt* 12, 34.



He was an exorcist. He taught no philosophy. He followed the profession of an African rain-doctor.—*Matt* 10, 1. He courted persecution. In one place he advocated fasting, in another place he taught that fasting was not essential. He preached the doctrine of the Sword and Discord—*Matt* 12, 16. The parable of the sower which he used to illustrate his teachings shows him to be ignorant of the elements of agriculture. A mustard plant according to Jesus was a pretty large tree, for he talked of the birds of the air coming to roost.—*Matt* 13, 32.

Perhaps he never saw a mustard plant. Jesus was an egoist. He inquired of his own disciples what they thought of him—*Matt* 16, 13.

Christianity has been a complete failure in Europe. During the middle ages the Papal domination kept the people in Ignorance. Darkness prevailed in Europe for nearly 18 centuries. With the birth of Modern Science theology received a blow, and materialistic theories gained ground. With the progress of scientific thought there came into being discoverers and inventors of new laws and deadly weapons. The contradictory teachings of Jehovah and Jesus were taught in schools and colleges along with physical science. Between theology and science there can be no reconciliation, no compromise. Theology is opposed to modern science. The former teaches a special creation, the latter an evolution. Science teaches the gradual evolution of man from lower types. Theology teaches that Jehovah created man from the dust of the ground. But for modern science Europe today would have remained stagnant as she had been for 19 centuries. Science helped to discover the laws of hygiene, sanitation, electricity. In ethics Europe made no progress. The Mosaic code laid down by an avenging God became the foundation of European morality. Toleration of religious principles was inhabited. A despotic god was placed at the head of "creation". Here is the picture.

"Understand therefore this day that the Lord thy God is he which goeth over before thee; as a consuming fire, he shall destroy them and he shall bring them down before thy face : so shalt thou drive them out and destroy them quickly."—*Deut* 9, 3.

"And ye shall overthrow their altars, and break their pillars, and burn their groves with fire, and he shall hew down the graven images of their gods."—*Deut* 12, 3.

"If thy brother, the son of thy mother, or thy son, or thy daughter or the wife of thy bosom, or thy friend, which is as thine own soul, entice thee secretly, saying let us go and serve other gods, thou shalt not consent unto him, but thou shalt surely kill him."—*Deut* 13, 6, 8, 9.

"Thou shalt surely smite the inhabitants of that city with the edge of the sword, destroying it utterly, and all that is therein with the edge of the sword."—*Deut* : 13, 15.

A despotic law of intolerance was inculcated bringing death upon man and woman for not worshipping Jehovah. According to the Judaic law it was death to worship any other god, as we see in *Deut* : 17, 5.

Jehovah was a kind of war lord, leading the Jews to fight against other races. 'For the Lord Your God is he that goeth with you, to fight for you against your enemies to save.'

"And when the Lord thy God hath delivered it into thine hands, thou shalt smite every male thereof with the edge of the sword."

"But of the cities of these people, thou shalt save nothing alive that breatheth."—*Deut* : 20, 3, 13, 16,

"See how that I, even I am he, and there is no god with me; I kill, and I make alive; I wound and I heal; neither is there any that can deliver out my hand."—*Deut* 32, 39, 42.

"And it shall be when ye have taken the city, that ye shall set the city on fire according to the commandment of the Lord shall ye do." *Joshua* 8, 8.

The word humanity was blotted out from the lexicon of the fighting Jehovah. 'He is the Lord God that fighteth for you.' *Joshua* 23, 10. Nevertheless he was a little terror stricken when he was confronted with the 'chariots of iron' *Judges* 1, 19.

Jehovah out of the millions of people selected Abraham as his special favourite. Abraham did not lead an exemplary life. He was not truthful. He told a lie to Pharaoh and again to Abimelech to save his own skin, and the poor kings had to suffer for having taken Sarah to their harems. Abimelech would never have admitted Sarah within the portals of his palace had he not been told by Abraham that she was his sister. Abraham used the language of diplomacy when he said 'she is the daughter of my father, but not the daughter of my mother and she became my wife.' Jehovah was full of solicitude for the welfare of Sarah and in anger, 'he closed up the wombs the house of Abimelech, because of Sarah, Abraham's wife—*Genesis* 20, 18.

Strange that the European nations have faith in a despotic deity whose barbaric nature is exhibited all through the Old Testament. Jehovah is a repenting god ; and on each memorable occasion we find him repenting of his folly. Soon after the creation Jehovah

repented that he had made man. The question is what was Jehovah doing before he created the Earth, Heavens, Sun, Moon and Stars. Who created Water ? When the spirit of God was born it moved on the face of the waters. After the completion of each day's work Jehovah expresses his delight in the utterance of the solemn words : ' God saw that it was good '. After he had created man and woman in his own image on the sixth day he was glad and said ' beheld it was very good '. *Genesis* 1, 31.

In the first chapter of *Genesis* God is represented as having made, beasts before man. In the second chapter first man, then the beasts, and later on woman.

At the creation although God blessed Adam yet we find that Jehovah could not protect the first man from falling into evil. When he had failed to protect a single individual, how could we believe that he has power to protect a world. The first family showed disobedience, the first children showed a riotous spirit. Creation was an utter failure. Jehovah is an avenging god. The spirit of compassion is foreign to him, as we see in the following passages :—

“ And I the Lord have said I will surely do it unto all this evil congregation that are gathered together against me, in this wilderness they shall be consumed and there they shall die ”—*Numbers* 14, 35.

“ There is the wrath gone out from the Lord, the plague is begun—now they that died in the plague were fourteen thousand and seven hundred.”—*Numbers* 17—46, 49.

“ An the Lord said unto Moses, Take all the heads of the people and hang them before the Lord against the sun, that the fierce anger of the Lord may be turned away from Israel.”—*Numbers* 25, 4.

“ Now therefore kill every male among the little ones and kill every woman that hath known man by lying with him. But all women children that have not known a man by lying with him keep alive for yourselves. ”—*Number* 31, 17.

“ Then ye shall drive out all the inhabitants of the land from before you and destroy all their pictures, and destroy all their molten images and quite pluck down all their high places.”—*Numbers* 34, 52.

What was Jehovah doing before he created the world ? Before he created the heavens and the earth where did he live ? It is said in *Genesis*, chap. 1, verse 2, that the ' Spirit of God moved upon the face of waters.' What difference is there between spirit and God ? Is the Spirit separate from God ? Where was God before he created the earth and the heaven ? Did he create the waters also. If he did where on did his Spirit move. In the first chapter of *Genesis*, God

is said to have created man in his own image, and 'God saw everything that he had made, and beheld it was very good', mark the words 'it was very good'. An omniscient, omnipotent god having made the important pronouncement, left the earth it seems for some time, and in his absence the serpent came and upset the well laid scheme of Jehovah. Satan succeeded in converting the woman to his views, and muddle-headed Adam fell a victim to the arguments of his wife. They were both naked. But it was only after they ate the fruit, they found out that they were so. God returns to the scene of his first love and what does he find? The creation over which he was delighted had become a cause of vexation. Satan had won his two children to his side. What was god doing when Satan was conversing with Eve? Where was he? Had he taken the precaution to keep Satan off the grounds, and set the cherubim with the flaming sword to drive Satan away, how much better it would have been. It is like the man closing the doors of his stable after the horse had been stolen?

To understand the cruel nature of Jehovah it is good to read the twenty-sixth chapter of Leviticus. Here are a few passages:

"And I will walk among you and will be your God, and ye shall be my people. I am the Lord your God which brought you forth out of the land of Egypt, that ye should not be their bondmen; and I have broken the bonds of your yoke, and made you go upright. But if ye will not hearken unto me, and will not do all these commandments, and shall despise my statutes, or if your soul abhor my judgements so that ye will not do all my commandments but ye break my covenant: I will do all this unto you I will even appoint over you terror, consumption, and the burning ague, that shall consume the eyes..., and I will set my face against you, and ye shall be slain before your enemies, they that hate you shall reign over you..... And if ye walk contrary unto me I will bring seven times more plagues. I will send wild beasts among you which shall rob you of your children and destroy your cattle and I will bring a sword upon you; and I, even I, will chastise seven times and ye shall eat the flesh of your sons, and the flesh of your daughters shall ye eat."

The Lord God of the Israelites, in a moment of fury, 'smote all the first born in the land of Egypt, from the first born of Pharaoh that sat on his throne unto the first born of cattle.' Exodus 12, 29. He made the Israelites to spoil the Egyptians by robbing them of their jewels.

In the outlook, a weekly journal published in New York, of October 28, 1914, there appears two poems, one under the title of 'A Chant of Hate against England' by Ernst Lissauer, which is pro-Germanic, the other entitled 'The Day' by Henry Chappell, which is pro-British.

The fierce spirit of hatred exhibited in these two poems are beyond description. They show the diabolical spirit of the religion that Europe wish to spread in Buddhist lands. Here are a few of the verses—

“ Come, hear the word, repeat the word,  
Throughout the Fatherland make it heard.  
We will never forego our hate,  
We have all but a single hate.  
We love as one, we hate as one  
We have one foe and one alone—

## ENGLAND

The pro-British poem runs thus :

“ You boasted the Day, and you tasted the day  
And now the Day has come ;  
Blasphemer, braggart, and coward all  
Little you reck of the numbing ball,  
The blasting shell, or the ‘ white arm’s fall  
As they speed poor humans home.  
You spied for the Day, you lied for the Day  
And woke the Day’s red spleen.  
Monster, who asked God’s aid divine

. . . . .

Not all the waters of all the Rhine  
Can wash thy foul hands clean.

. . . . .

But after the Day there’s a price to pay

. . . . .

Listen, and hear what He has to say :  
“ Vengeance is mine, I will repay  
What can you say to God ? ”

The two Semitic religions that had their origin in Arabia and Palestine are responsible for the retardation of progress of the larger Humanity of Asia. Islam is responsible for the destruction of the

Aryan civilization of India. All that was beautiful in aesthetic architecture, built by the devotees of Aryan spirituality, went down with a crash, under the sledge hammer attack of semitic monotheism. The two thousand years of Aryan culture was utterly destroyed by the Moslem vandals.

Today we see two great nations, representatives of British and Germanic culture, tearing each others throats and both swearing at each other wrecking vengeance. Christianity has been an utter failure.

To pronouncement made by Jesus that he hath not come to send peace on earth but a sword has come true. Since the day that he was born what cruelties had not been perpetuated in his name. His birth had been heralded by the slaughter of innocent babes by a decree of Herod. Jehovah, in order to save the Hebres in captivity under Pharaoh, set an example to despots, by slaughtering the Egyptian first born. Shelley compares Jehovah to an arch fiend. What atrocities the Christian nations have committed in the name of God and Jesus. But for the advancement of Europe in ethical and scientific ideas since the fifth decade of the last century, Europe would today be in medieval ignorance. Every progressive idea was refused a welcome by the ecclesiastical hierarchy at Rome. Slavery was held a necessity, and the fiendish brutes of European slave dealers embarked in vessels from the ports of Europe, to hunt African savages to be sold for slavery in the markets of the New World. The first British vessel that made the voyage to Africa to hunt helpless human beings received the blessings of the Christian clergy, and was christened Jesus ! The bucaneeering pirates of Christendom with the patronage of Christian Sovereigns, sailed to unknown lands in search of gold. Wherever these fiendish brutes landed, they brought desolation and death to thousands of happy homes. Spain, Portugal, England and Holland since the sixteenth century, in the name of God and his son Jesus Christ had reduced half of Asia to a state of imbecility. Today the Kaiser is accused of bringing destruction to smaller independent states in Europe, and British statesmen are playing the role of saviours of smaller nations. In a telegram dated London, December 15, we read the following :—

Earl Halsbury a former Lord Chief Justice of England, in a speech at Westminster said the eighth commandment had a universal application. He protested against the blasphemous cant of any man who, thinking himself appointed by God seizes another's property. Any Emperor wanting to possess a world empire by seizing countries smaller than his own was a dirty thief, and ought to be hanged. He trusted the war would result in a general agreement that peoples established in their own countries shall not be disturbed, unless *interference is fully justified.* ' *Italics are ours.* But who is to judge ?

Germany, a great power thinks she has a right to interfere with Belgium. England declared that she had a right to interfere with the Native Government of Burma. What is therefore now most needed is a kind of Hague Convention to safeguard the political and the national interests of not only the smaller states in Europe but also of Asia and Africa.

Why should not the different nations of Europe co-operate with one another to help the progress of the world ? Why should only one nation enjoy the best fruits of human labour ? Socialism in Europe is individualistic. European socialists enunciate the individualistic view. They wish to see an end of capitalism, the establishment of the reign of Democratic Law, and the end of bureaucratic oligarchy. Wealth and power are the two weapons that can be used to tyrannise over an ignorant illiterate proletariat. A co-operative common wealth working for the welfare of the many and for the happiness of the many is the kind of institution that civilized humanity needs.

Tremendous have been the efforts made by European nations within the last forty years in material civilization. What are the advantageous derived therefrom. A couple of millions of half civilized Asiatics have been made proselytes by the expenditure of millions of rupees. But the holocaust of the war before final peace is restored would perhaps be more than the number of Asiatics converted to Christianity. The ethical consciousness of modern Europe, it seems, has been blunted by the unrighteous use of murderous weapons whereby the independence of helpless races in Africa, Asia and Australia have been destroyed.

*(MBJ Vol. 23 Jan. & Feb. 1915)*



## 50. East and West

THE LORD BUDDHA came to preach to the world of gods and men the holy doctrine of Peace and contentment. When he appeared in the sacred soil of Aryavarta, modern religions were unknown. Between Asia and Europe communication there was not. The Greeks and the Romans knew of the territory known to-day under the name of "Asia Minor." The historic and classic city of Troy was in Asia Minor, and the city founded by Alexander the Great was in Egypt. The Greeks fought with the Persians when Xerxes was the King of Persia. Greece, Egypt, Babylonia, Assyria, Persia and Asia Minor were seats of civilization several thousand years ago. The Minoan civilization of Crete is about 8000 years old. The ancient Egyptian civilization was neither Semitic nor Negro. Egyptologists are of opinion that it is of Asiatic origin. The extreme west of Asia Minor which comprised the ancient countries of Mysia, Lydia and Caria was known to the ancient Greeks as Asia.

In the sixth century B.C., Persia was highly civilized. The ancient civilisation of Greece was oriental in character. The ancient Greeks thought like the ancient Aryans of India, the gods they worshipped were not of the semitic type. Zeus was the chief god of the Greeks, and in the classic age the Aryan god was Indra. In dress, in manners, between the ancient Greeks and the ancient Aryans in India there was much similarity. The draped figures of the Greek poets and philosophers were exact representations of the statues of ancient Aryan Bhikkhus. The modern Indian Sari and the cloak worn by the ancient Greek women were similar. The classical dress of ancient Rome was purely Aryan.

The religions of Persia, Egypt, Babylonia, and India helped the religious thought of Rome. The poets of Greece and Rome before the latter country went under the domination of the Semitic religion,

gave to the world their great thoughts in accordance with the spirit of harmony. The idea of an eternal hell came like a niasma poisoning the atmosphere of freedom. Despotism was enthroned and freedom of thought was no more possible.

The ancient Romans had a culture to give before the time of Constantine. With the birth of the new cult under Constantine, the world trembled that a dark period of the world's history dawned. Under Imperial Rome there was religious freedom. Slaves like Epictetus gave the most sublime ethics to the Roman people. Marcus Aurelius was infinitely supreme to Constantine who murdered his own wife and son. Did he after his conversion become better ? Asoka before his conversion was inhuman : but after his conversion to Buddhism he became humane.

The Roman philosophers were followers of the school of Pythagoras, and they also accepted the principles of the school of Stoics. The Egyptian cult of Isis had spread all over the Roman empire. Isis was the prototype of the Virgin cult. Mithra was the Sun God. Osiris was the prototype of the dying god. In imperial Rome, students and philosophers of the different schools of religious thought met in harmony, and Rome adopted the law of religious neutrality. What made Rome decadent was the influx of slaves from all the conquered territories to the capital. Slaves were given freedom under certain conditions. The slaves accepted the teachings of Jesus since they suited the slave temperament. Such ethics as " My kingdom is not of the world ; Blessed are the poor ; blessed are they that are persecuted for my sake ; If thou wilt be perfect go and sell all that thou hast and give to the poor ;" were acceptable to the slave temperament.

The ancient Aryan Bhikkhus were great builders of civilization. The civilization of Greece and Asia met in harmony when the great Alexander crossed the Hellespont and came as the conqueror to Persia through Egypt. The ancient countries of Sogdiana, Bactriana, Ariana, Gedrosia, Persia, Parthi, Media, Babylonia, Syria up to the confines of Indus felt the invader's power. Unfortunately the great Alexander in his thirtieth year fell a prey to the pleasure of Persia.

The conqueror was conquered by the Evil One. He died a victim to alcoholism. Thenceforward between Greece and India there was a continuous interchange of ideas. Alexandria became the centre of learning. The followers of Zoroastrianism, the Stoics, Neo-Platonists, the followers of the school of Epicurus, the Cynics, and the Essenes met at Alexandria and exchanged ideas on things spiritual. The Essenes taught the principles of Buddhism. In the article "Roman Asceticism" Mr. J. S. Reid says :—

"Platonism was early influenced by Stoicism, and the Neo-Platonic movement of the third and later centuries resumed and enforced the ascetic elements in the earlier systems. . . . . But the most important movement of all was that great missionary movement which began early in the period of the empire. Philosophers, often Cynics, but often also calling themselves by other names, left their studies and went forth into the streets of great cities and preached to the people, urging them to change their lives and to follow after purity and abstinence, and to listen to the Divine call."

*Encyclopaedia of Ethics, p. 109. Vol. II.*

The early Pythagoreans, Platonists, the followers of Isis and Osiris; of Mithra, the Persian Sun god; the Stoics, whose best exponents were Marcus Aurelius and Epictetus; the Neo-platonists represented by Apollonius of Tyana, all helped to keep the torch of philosophy burning in the Roman empire. Amidst these philosophical surroundings the slaves of Rome and the Plebeian class managed to hold worship in the catacombs secretly in honour of the Christ-god who was slain as a sacrifice. Without any specialized ethics, with no foundation of philosophy, the Semitic Cult built on the fears of a hell and hopes of a future heaven, gained adherents. To the philosophical Greek virile in his ethics, the mystical emotionalism had no attraction. To comprehend the psychology of the situation it is very necessary for the student of religion to read Gibbon's "Decline and Fall of the Roman Empire."

The Ancient Hellenes had a kind of spiritualized democracy in the age of Pericles. The ancient Buddhists of Ceylon cultivated wisdom, and they attempted to lead the perfect life. The island

was admirably suited for the Arecadian life. The people of India had plenty, and they gave their civilization and culture to foreign nations. India civilized Japan, Burma, Siam, Tibet, Mongolia, Manchuria, China by giving the people of those lands a religion based on love and wisdom. The brigand was reformed, the lover of art had much to learn, agriculture was developed, and architecture received encouragement for further development. The ancient Indian Buddhist Bhikkhus made every effort to test truth by their self-sacrificing lives. They conquered lust, anger, and foolishness. They triumphed. They were patient, they started on great missions, confident that self-sacrificing efforts are not wasted, but help humanity like a refreshing shower of rain.

The world after a thousand years of the Buddha's parinirvana underwent change. Three great events happened simultaneously in Asia. In Middle Asia there was the glorified doctrine of the Buddha in full development; in West Asia Muhammad killed all the gods and elevated Allah; in the far East Buddhist Bhikkhus sowed the seeds of the Eternal Dhamma. Synchronously with the consummation of these events, the Semitic religion of the far west of Asia was established in the extreme west of Europe. When we read the history of ancient Greece and of Rome we feel as if we are treading on Asiatic ground. A degenerate ecclesiasticism arrested the growth of Europe. Pythagoras, Empedocles, Homer, Euripides, Sophocles, Aeschylus, Socrates, Heraclitus, Democritus, Plato, Aristotle, certainly were superior to the bigoted fanatics of the early Roman church. The philosophers of Rome who had taught and preached before the birth of Constantine were great. The pre-Christian Romans were not barbarians. They were virile and they wished to rule the world. Roman poet sang—

“ Others may beat the bronze as soft as flesh,  
and mould the marble to the living face  
Plead causes better, pencil out the heavens,  
And tell the story of the rising stars.  
The rule the world—that is thy mission Roman,  
Thy art is to lay down the law of peace ”  
Sparing the conquered, trampling on the proud.

The ancient Buddhists too conquered, but in a different, way. They conquered by love, and they did not trample on the proud, but by moral persuasion showed the vileness of being proud and arrogant. Without the sword in hand the Bhikkhus by the force of Wisdom and mercy conquered the continent of Asia.

*Section II—Aryadharma of Sakyamuni  
Gautama Buddha, 1917.*

## 51. Buddhism and Western Thought\*

(A Comparison by W. T. Stace)

THE author is a Police Magistrate in the island of Ceylon. It is difficult to understand what prompted him to write on Buddhism without having made an effort to study the subject. It requires years of serious research to comprehend the complexities of Buddhist psychology. It is a waste of energy to write on a philosophical subject of which the author has made no serious effort to comprehend the intricacies. Of all religions Buddhism is the most difficult to understand, especially by those who are given to the study of metaphysics.

In Buddhism there is no metaphysic, and there is no room for speculation. When any one makes the attempt to compare Buddhism with any other animistic religion he lands in a bog. Christianity, Islamism, and many phases of Hinduism, Soroastrianism, Jehovaism or Judaism are animistic. There can be no comparison between a stone and a diamond.

The contents of the book are as follows : General Characteristics of Eastern and Western Cultures. The Soul Theory in East and West. Spinoza, Schopenhauer and Buddhism. Frederick Nietzsche and Buddhism. Difficulties in Buddhism. Buddhism and Christianity.

It is a pamphlet containing 62½ pages of speculative imaginations of a man who has no more right to stand up as a critic on Buddhism than an unskilled labourer to criticise Edison or Crookes. But the world is full of half-insane people and of all countries in the world, Ceylon contains the largest percentage of half educated adventurous Britishers, who care more for mammon than religion. Ceylon is a land where the British Planter, and Missionary have very great influence over the bureaucracy. Many Civil Servants are sons of Padres. What Mr. W. T. Stace was in England we do not know. What especial Oriental subjects he had studied while in England we are not aware of. In a land where there are no birds of plumage the crow is considered a beautiful bird. In Ceylon scholars are very rare. Half educated ecclesiastical imbeciles we have by the hundreds. In no other country

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\* Review of W. T. Stace : Buddhism and Western Thought.

does the missionary revel in such luxury as in the land 'where every prospect pleases'. The Missionary, the Planter and the British Bureaucrat form the Christian Trinity in Ceylon. The illiterate native is caught in the net of the Established Church of England. There are Anglicans, Methodists, Wesleyans, Baptists, Presbyterians, and Friends who run the Christian show ; there are padres of the Roman Catholic church hailing from Ireand, France, Belgium, Germany, Italy, Canada and Australia. Ceylon is the paradise of the Jesuits. The half educated native boys are fed on ecclesiastical pabulum by the missionaries, and in a country where there is not one college wherein the higher grade of English education is given, the harm done to the youth of Ceylon is terrible. The Government officialdom being favourable to Planter-Missionary development, it is useless to expect anything beneficial to the development of the larger consciousness of the Buddhist Community.

The unscholarly European takes to Christianity as the duck to the water. Christianity is an Asiatic Arabian cult. It had no especial merit, except that it was acceptable to the slave and the starving poor, inasmuch as it preached a heaven after death for those who were starving here ; and it gave delight to their hearts inasmuch as it gave an eternal hell of fire and brimstone after death to the rich who were living in luxury. This Asiatic animistic cult, this superstition that gave hope to the low born, three centuries after the alleged crucifixion of Christ, became the religion of a decadent empire. Politics and religion intermingled and ecclesiastical Papal Christianity was born. Christ had no place to lay his head on ; he was a peripetic mendicant preacher ; a prophet who saw within his life time the destruction of Jerusalem, and the end of the Jewish race, and he preached a doctrine of utter renunciation of all things of this world. This ascetic religion became under the papal hierachy the greatest vehicle of ecclesiastic power which it used for the retardation of human progress for more than 15 centuries, keeping Europe in a state of wretched penury and hygienic darkness. From the back wash of Asia went forth Moses and Jehovah, Jesus and Paul to enlighten the savages of Europe, Horeb, Senai, Euphrates, Ararat, Egypt, Red Sea, Assyria, Ninevah, Babylon, Persia, Jerusalem, Jordan are the names that have been known to European Christians. With Asiatic stories and superstitions they have been fed for more than ten centuries. Had not the Arabian Jehovah discovered Moses there would not have been Christianity today. The Westerns speak with supercilious insolence of Asiatic religions and Asiatic thought, but they are fed from their mother's milk with the rejected dross of Asiatic superstitions. No Asiatic, not even a Moslem, would accept the utterly absurd myth that Jehovah created man out of the dust of the ground. Mohammad improved the story by adding a little fire to dust to create man. What is there in Christianity that is purely Western ?

For full 15 centuries Asia was full of activity. From the time of Nebuchadnezzar to the time of the birth of Islam Asia was the home of virile races. Alexander of Macedon came to invade Asia. He crossed the Indus ; but each of his soldiers found that the Indian soldier was more than a match to him, and instead of marching Eastwards, he turned his face Westwards to die in Babylon at the age of 33. We should not forget that centuries before Alexander attempted the invasion, there had been a continuous trade communication between India, Greece, Egypt, Babylon and Assyria. Long before the birth of Christ, Buddhist ideas were transmitted to Greece and the Ionian Islands and Egypt. The Asiatic virility had continued to exist in Persia, India and Central Asia till it was destroyed by the Moslem iconoclastic robbers in the eighth and ninth centuries. The Asiatic virility lasted in China till it was destroyed by the savage sea-wolves, who came from Europe to plunder in the eighteenth and the early decades of the 19th century. These sea-wolves, sons of sea wolves, what cruelties did they not commit for the sake of gold !

Christianity as an Asiatic superstition, rejected by the civilized races of Asia, became the religion of the ferocious vandals of North Germany. If these vandals were civilized by the influence of the Asiatic creed, there is hope that when the time comes Europe will listen to the Gospel of Love and Wisdom. Christianity is half Semitic. Jesus was half Jew and half Hittite. He taught a hotch potch mixture of Judaism, Brahmanism and Buddhism. With the spread of modern scientific knowledge, Christianity with its unscientific doctrines of creator, hell, soul, atonement, will be quite forgotten. With the expansion of knowledge Europeans may come to know more of evolution, of the laws of causation, of the changing nature of all phenomena, of the divisibility of matter, of the progressive nature of the animal and human consciousness, then will Buddhism meet with a sympathetic reception. Modern science is a death blow to ecclesiasticism, to priestcraft, and on the expansion of scientific culture depend the larger growth of the Western consciousness. For over three hundred years Europe has been rubbing shoulders with Asia ; but the contact of the European had not been pleasant to the tender skin of the Aryan Asiatic.

Mr. W. T. Stace is full of contradictions. He started to paint a picture, he began well ; but he found that he has to calculate the prejudices of the would be purchasers. He begins thus :

"Buddhism is a vastly superior system to the hotch potch of monstrosities, absurdities, and crude barbarisms, which compose Christian theology".

Mr. Stace throws overboard all the useless lumber of Christian theology. To compare Buddhism with the barbaric theology, he says, is not fair. So he takes Western metaphysics to compare with

Buddhism. He gings with the Soul Theory and gives very briefly about the ideas of Heraclitus, Hume, Kant, Fichte and Hegel ; and also about Spinoza, Schopenhauer and Nietzsche.

In chapter VI, p. 56, Mr. Stace writes : Buddhism is the diametrical opposite of Christianity in every fundamental idea, and any resemblances that exist are purely superficial. Judaism resembles Christianity. Mohammedanism resembles Christianity. But Buddhism is the incarnate contradiction of Christianity.

On page 58, he writes :

“ Buddhism alone, among the religions of the world is in itself a great system of philosophy. It is the only religion which bases its claim to belief purely on reason and never appeals to revelation or authority ”.

“ The whole of the abstract theory of Buddhism was thought out by the giant mind of Gotama himself. But the abstract theory of Christianity that is to say of its theology, was totally absent from the teachings of Jesus, and had to be supplied by such relatively inferior men as the Apostle Paul. . . . With its priests and confessors the Christian Church has become a parasitical growth on civilization, a sort of poisonous fungus which chokes freedom and sucks vitality. So that while Buddhism lasts, Christianity is no longer extant. It died nearly two thousand years ago. In its place we have had Paulianity ever since. ”

“ In Buddhism along among creeds we are freed from the incubus of a personal God or Gods. This by itself constitutes Buddhism philosophically the greatest of all religions. In Buddhism alone, too, the animistic soul theory has no place. Buddhism is also unique in its assertion of the universality of law. But in Christianity we are still in the barbarous age of caprice of miracles, of divine interferences, of arbitray and unprincipled interruptions of the natural order. In this respect Buddhism is abreast of the modern spirit, while Christianity is an anachronism. The most important conception of later day times, the key note of modern thought, is the universality of order and law. Armed with this, modern science and philosophy make ship-wreck of Christianity. They cannot touch Buddhism ” and yet he ends up most contradictorily and stultified himself by his last passage, ‘ for all its high thinking, and profound metaphysics, for all its superiority as a philosophy, Buddhism pales as a religion before Christianity ’.

Books to be read by scholars should be written by philosophical scholars. Men like Mr. Stace make a caricature of religion. This book, so full of contradictions should never have been put in the market for sale. The price is too prohibitive. We think the best place for the book is the waste paper basket.

(*MBJ Vol. 22, June, 1914*)



## 52. Notes from my Diary

### I

IN the *Sutta Pitaka* there are 17,575 suttas or sutras. At the first convocation there were embodied in the *Digha nikaya* only 33 sutras. The *Kumara Kassapa Sutta* was added at the 2nd convocation, says the *Mahavansa Tika*.

The *Majjhima nikaya* contains 152 suttas. The *Madhura sutta* therein was added at the 2nd convocation. In the *Samyutta nikaya* there are 7,762 suttas. In the *Anguttara nikaya* there are 9,557 suttas.

The *Vinaya pitaka* contains five books : *Bhikkhu vibhanga*, *Bhikkhuni vibhanga*, *Parajika*, *Pacitti*, *Parivara*. The *Mahavagga* comprises from *Maha khandaka* to *Kosamba khandaka*. From *kamma khandaka* to *Bhikkhuni khandaka* comprise the *Culla vagga*. At the first convocation there were 20 khandakas, at the second convocation two more khandakas were added. The *Abhidhamma pitaka* contains the *Dhammasangani*, *Vibhanga*, *Puggala Pannatti*, *Dhatukatha*, *Kathavatthu*, *Yamaka*, and *Patthana*.

\* \* \* \*

The first three chapters of the book of Genesis record the primitive folklore story of the creation of the world. The story of Abraham and of Noah is a legend borrowed from the Chaldean and Babylonian folklore myths. The legend of resurrection is a borrowing from Egyptian Osirism, also the sonship of God. The legend of the conflict between God and Devil is from Persian borrowing. The ancient legend was transformed to suit the Jesus story.

\* \* \* \*

The legend of the spirit of God resting on the waters may be traced to the Babylonian tradition of the God Era, who later on had to give way to Marduk. The nomadic Hebrews who were in a state of

partial slavery in Egypt crossed over to Canaan under the guidance of Moses, who had no idea of the creation legend. Genesis was not known to the Hebrews. There God was the god of Horeb who brought the children of Israel out of the land of Egypt out of the house of bondage. From the book of Exodus to Malachi no mention is made of the creation story. During the Babylonian captivity the Hebrews for the first time heard of the creation legend, and the story was incorporated into the Jewish law books after their return to Jerusalem during the time of Cyrus. The story of Bebel, and the Deluge were later inter- polations from Babylonian sources. The Hebrews during their sojourn in Egypt were treated by the Egyptians with contempt. They were an abomination to the Egyptians. The Hebrews were a mixed race with the blood of Chaldeans, Syrians, Egyptians, Hittites,, &c., running in their veins. David's father Jesse was a half Moabite and Solomon's mother was a Hittite woman. Jesus therefore could not claim to be the lion of the tribe of Judah. Modern Christianity is a mixture of Osirism, Mazdeanism, Babylonian myths, and Buddhist ethics with a tinge of Vedanta.

\* \* \* \*

During the lifetime of the writer of the Revelation, there were only seven churches of Asia. Christianity was not then known in Europe. The seven churches were in Ephesus, Smyrna, Pergamos, Thyatira, Sardis, Philadelphia, and Laodicea. Paul had not been an eye witness of the doings of Jesus, and he had not met Peter and other disciples during the lifetime of Jesus. What Paul taught was drawn from his own imagination, and the Christ that he preached was a spiritual ideal. He says : therefore leaving the principles of the doctrine of Christ, let us go on unto perfection. Heb. 6. 11. Judaism was the religion of the nomadic savage tribes of Canaan. It was never accepted by the older races of Palestine. Jehovah was a hill deity who had his residence on the back part of Horeb, and when he was admitted as the tribal god of the Israelites he had to live in a box. And he came out of the box during the time of Solomon, and when the Jews were taken captive by Nebuchadnezzar and prompted the destruction of Jerusalem, and in anger destroyed the remnant of the Jews who had left him for good. The history of the evolution of the Horeb god

has to be written as well as that of Jesus, who from a simple ethical reformer became the powerful despot of theological Christianity.

\* \* \* \*

In the Kaliyuga the four varnas are equal in their capacity to do evil. In the Brahman community there are bad Brahmins, guilty in having committed certain crimes which shows that as a class the Brahmins are not wholly pure. The evils that the Sudra does is also done by the Brahman.

\* \* \* \*

*Dasa Wiguna*.—They are : Sentence of death ; amputation ; disgrace ; confiscation of property, banishment ; extorting evidence by afflicting bodily pain ; getting at evidence by kind treatment and giving money ; obtaining it by skilful management alone, or compulsion ; letting off from punishment by receiving a consideration for the same". *Raffles History of Java, Appendix XXXIV.*

\* \* \* \*

Sir Josiah Child was absolutely right when he said that men actually engaged in business are not the best judges of the interest of the realm in trade. They are blinded by their own immediate interests. *Times Literary Supplement, June 13, 1918.*

\* \* \* \*

Mohammedan religion was established in Java in 1475. The Hindu was overthrown. In 1511 the Portuguese found a Hindu king in Batam. The whole island was converted to Mohammedanism in the course of the 16th century. *Raffles History of Java, Vol. II, p. 2.*

\* \* \* \*

The use of opium, it must be confessed and lamented, has struck deep into the habits and extended its malignant influence to the morals of the people and is likely to perpetuate its power in degrading their character and enervating their energies as long as the European government overlooking every consideration of policy and humanity shall allow a paltry addition to their finances to out-weigh all regard to the ultimate happiness and prosperity of the country. The effects of this poison on the human frame are so well described by the Dutch commissioners who sat at Hague in 1803, and who much to their honour declared that 'no consideration of pecuniary advantage ought to weight with the European government in allowing its use'. At all

times it leaves a slow poison which undermines the faculty of the soul and the constitution of the body, and renders a person unfit for all kind of labour and an image of the brute creation. The use of opium is so much more dangerous because a person who is once addicted to it can never leave it off. To satisfy that inclination he will sacrifice everything, his own welfare, the subsistence of his wife and children and neglect his work. If we were to follow the dictates of our own heart only and what moral doctrine and humanity prescribe, no law, however severe, could be continued which we would not propose to prevent at least that in future no subjects of this Republic or of the Asiatic possessions of the State should be disgraced by trading in that abominable poison, *p. 104. Raffles.*

In short the trade in opium is one of the most injurious and most shameful things which disgrace the present government of India. It is therefore necessary at once and entirely to abolish the trade and importation of opium, and to prohibit the same, under the severest penalties that the law permits, since it is a poison". This was written a hundred years ago by Raffles, and yet the Government of India will persist in this immoral trade. 'This measure will excite no discontent among the Javanese for the princes and regents with very few exceptions, do not consume any opium but as well as the most respectable of their subjects look upon it as disgraceful. The use of opium is even adduced as an accusation of bad conduct, and considered as sufficient cause for the removal or banishment of a petty chief'.

\* \* \* \*

Jesus Christ had no experience of the sufferings caused by war. There were prophecies about the appearance of a prophet to save the Jewish people from the Roman yoke. The mother of Jesus was led to believe that the child who was to be her son will save the people of Israel. The superstitious mob and his disciples who were fishermen believed that he will set up his kingdom and deliver the people. At a certain place the mob wanted to make him king, and he believing the signs rode on a donkey to Jerusalem expecting that the people will crown him king. He made the mistake by overthrowing the tables of the pedlars who were selling their wares in the Temple Court. The mob was enraged and his fate was doomed. He expected to set

up a kingdom of righteousness and looked on God to help him. His prayer had no effect. Judas the treasurer became the informer and Jesus was arrested and convicted for sedition.

‘ Sitting on cushions one attains not fame, and he that lives without attaining it, leaveth on earth such traces of himself as smoke doth in the air, or foam in water. Therefore get up ’.

\* \* \* \*

The necessities of Buddhism rendered the cultivation of logic and metaphysics absolutely indispensable and thus were the first attempts at philosophy called forth in India ”. *Goldstucker, Vol. II, p. 12.*

\* \* \* \*

In the name of the compassionate and all merciful Lord : Spill no blood for any kind of sacrifice, for the Lord abhors bloody sacrifices. Show mercy to all living beings.

\* \* \* \*

“ Shall the military power of any nation or group of nations be suffered to determine the fortunes of peoples over whom they have no right to rule except the right of force. Shall strong nations be free to wrong weak nations and make them subject to their purposes and interests ? Shall peoples be ruled and dominated even in their own internal affairs by arbitrary and irresponsible force or by their own choice ? Shall there be a common standard of right and privilege for all peoples and nations or shall the strong do as they will and the weak suffer without redress ? Shall the assertion of right be haphazard and by casual alliance or shall there be a common concert to oblige the observation of common rights ?”

In the tenth decade of the eighteenth century hooligans, brigands, pirates, adventurers, filibusterers, immoral scoundrels of different European countries armed with nothing else except destructive weapons and poisons left their shores and came to Asia and destroyed weaker races and subdued them and pillaged the countries. Politically free races were made to go under the yoke of slavery. The political crimes committed by European adventurers have had no parallel in the history of the world except during the period of Moslem vandalism. Barbarous hordes from Arabia fresh from the conquests inaugurated by the successors of Mohammad, lusting for more land

and fresh pastures, with the sword and Koran in their hands, devastated the countries lying between Persia and India. The Aryan civilization that stood for two thousand years had met with a barbarous foe who recognized neither art, literature nor aesthetic beauty. Destruction was their slogan. Entering India they destroyed the vestiges of Buddhism and converted people by force into Islam. Centres of learning became centres of brigandage. India lost the noble religion of the Buddha and the lay Buddhists were converted by force by the million into the Semitic religion of Arabia. India then had not one Moslem, but today there are 70 millions. The Hindus and Moslems are killing each other and the British with their impartiality fire both parties and kill them. When the Moslems killed in number exceed that of the Hindus the latter shower praise on the British, and *vice versa*.

There were living in the banks of the Ganges two otters, and one day they went fishing, one going by the bank side, the other on the deeper side and both succeeded in catching a big fish, and they had it dragged on to the bank. Now how are they to have it equally divided, because the one had caught the fish by the head and the other by the tail. They began to quarrel, and a fox who had been watching the two otters came rather close to them and was gazing at the horizon, and the otters seeing the fox, said there is a fox, let us go to him, and he will judge our case and divide the fish impartially. They approached the fox and requested to come and help them. With nonchalant indifference the fox said that he had just left the bench of the court of the king of Benares and came here to get a little fresh air, and he has no time to attend to other matters. However at their request the fox approached the place and inquired of the two how they had caught the fish, and the one said Lord, 'I got hold of the tail end', and you, he asked of the other, and he said at the head. The fox cut off the tail end and gave it to one saying that is your portion, and he bit off the head and gave it to the other, and the middle portion the fox took as his share for having decided the case. The fox marched off dragging the best portion of the fish. This story is from the Jatakas. The illustration is to be found in the Barhut railing in the Calcutta Museum.

(MBJ., Vol. 34, December, 1926.)

## II

The Apostolic Succession of the Buddhist Vinayadharas. First was *Upali*, second *Dasaka* third *Sonaka*, fourth *Siggava*, fifth *Moggali-putta Tissa*, sixth *Mahinda* with whom came *Itthiya*, *Uttiya*, *Sambala*, *Bhaddasala* from India to establish the Sasana in Ceylon 2230 years ago. The Successors to the Indian Arhats were *Arittha*, *Tissadatta*, *Kalasumana*, *Dighanaga*, *Dighasumana*, *Mahanaga*, *Buddharakkhita*, *Tissa*, *Deva*, *Sumana*, *Culanaga*, *Dhammapala*, *Khema*, *Upatissa*, *Phussadeva*, *Sumana*, *Mahapaduma*, *Sivaka*, *Upali*, *Mahanaga*, *Abhaya*, *Tissa*, *Sumana*, *Chulabhaya*, *Tissa*, *Culadeva*, *Siva*.

\* \* \* \*

The first Council to chant the three Pitakas was held at Sattapanni Cave, Rajagriha ; the second Council at the Valukarama in Vesali, the third at Pataliputra, fourth in Matala, fifth in Mandalay where 2,400 Theras took part under the patronage of the righteous king Mindoon Min in the 2414th year of the Sasana. The righteous king had caused to be engraved in marble tablets the whole of the Tripitaka in Burmese characters. In all there are 729 tablets set up in a spacious temple in Mandalay.

\* \* \* \*

The Ten Sounds. *Hattisaddha*, *Assasaddha*, *rattha sadda*, *bheri-sadda*, *muting sadda*, *vina saddha*, *gitasadda*, *sammasadda*, *talasadda*, *asnatha pivatha khadata*. In English they are noise of elephants, of horse, of chariots, drum, music, violin, singing, symbols, chanks, and the noise of the people crying "eat and drink."

\* \* \* \*

The original school of Buddhism is called the *Theravada*. Then came the *Maha Sangini heresy* whose branches were *Gokulika* and *Ekabbobarika*, *Pannatii*, *Bahulika*, *Cetiya*, *Sammittiya*, *Bhadrayanika*, *Channagarika*, *Hemawata*, *Rajagiriya*, *Siddhatika*, *Pubbasaliya* and *Vajiriya*. In Ceylon there were the *Dhamma ruciya* and *Sagaliya*.

\* \* \* \*

The Magadha Kings were *Bimbisara*, *Ajatasattu*, *Udayibhadda*, *Anuruddha*. *Anuruddha*'s son was *Munda* who had his capital at Pataliputra. His son *Nagadasaka* was deposed by the people. His minister *Susunaga* was elected king by the people.

The nine Nandas of Pataliputra are *Uggasena Nanda*, *Panduka Nanda*, *Pandugati Nanda*, *Bhutapala Nanda*, *Ratthpala Nanda*, *Givisana Nanda*, *Savindaka Nanda*, *Kevattaka Nanda* and *Dhana Nanda*. See *Sarattha dipani* p. 134.

Buddhadatta of Soli of the city of Uracapura was the author of *Abhidharmavatara*. He was also the author of *Vinaya vinischaya*. The author of *Abhidharmartha Vibhavan*i and *Sankebavannana* was Dimbulagala Maha Kasyapa. Acharya Sariputra Sangharaja was the author of *Maha Sarartha vinaya tika*, *Paramartha manjusa Anguttars tika*, *Pancikalankara Candra pancika tika*.

\* \* \* \*

On the full moon day of the month of Katika the great Sariputra Arhat entered parinibbana. Maha Moggallana Arhat on the dark moon of Katika a fortnight after, entered parinirvana. *Mahasudssana Jataka*, Vol. 1.

\* \* \* \*

Anga pariccago paramiya nama ; bahira bhanda pariccago up paramiyo nama ; jivita pariccago paramatta paramiyo nama.

\* \* \* \*

Parts of Africa, whole of Australia, all India, Burma, Ceylon, Malay States, Singapore, Hongkong, Canada, Borneo, Aden, Arabia and Egypt, Cyprus, Palestine, Mesopotamia, Pacific Islands, British Honduras, Trinidad, Fiji, Barbadoes, Bahamas, New Zealand are British possessions. France has certain parts of Africa, Madagascar, Cambodia, Tonquin, Cochin China and portions of Siam.

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In 1664, the Muhammadans once again burst into South India..... The strength of the Muhammadan soldiers and of Muhammadan fanaticism was let loose on a mild and innocent populace, and there began in consequence a period of horrible massacre, rare even in Musulman warfare. The soldiers of Bijapur looked with satisfaction on the burning flames of villages and farm houses. They seized men and forcibly circumcized them, tossed children on sword points and violated all rules of civilized war. Desperation goaded even cowardice to acts of heroism, and the people of many a village set fire to their homes and preferred death in the general conflagration capture and torture by the Muhammadan soldiery. *Indian Antiquary* p. 42 Feb. 1917.

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The Egyptian trinity consisted of Osiris, Isia and Horus. Jesus learnt the doctrine of resurrection while sojourning in Egypt from the 13th to 30th. year. Having learnt the doctrine he came to Palestine and began preaching the same. He also learnt magic. Egyptian civilization goes back to many thousands of years, and from the



time of Abraham unto the time of Jesus Egypt was well known to the Hebrews. When the remnant of the Jews left Jerusalem they found a refuge in Egypt, and Jehovah went after them and had them destroyed. Moses learnt magic in Egypt. Then ten commandments were a borrowing from the Babylonians.

Christianity has in it the principles borrowed from the religions of Egypt, Chaldea, Babylonia, Persia, Greece, Mesopotamia and India. Several thousand years ago India was in communication with Babylonia, Egypt and Assyria. Islam, Judaism and Christianity are sister religions of the Semitic family. Old Testament ethics were founded on unimaginable cruelty. 'Happy shall he be that taketh and dasheth thy little ones against the stones.' *Psalms* 137 v. 9.

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George Brandes, the Danish thinker, has written a work entitled 'Signet on Jesus'. It opens with an introduction dealing with the myth of William Tell, who has remained the national hero of Switzerland for 600 years, despite the fact that no such person existed. 'Nevertheless he remains as an effective ideal. And the same applies to another legendary figure'—to wit, that of Jesus of Nazareth. A study of the Gospels with a comparative glance at other religions—e.g., Adonis, Attis and Osiris worship—investigation of contemporary Latin sources, and consideration of religious, social and political conditions at the period show, Professor Brandes thinks, that the Gospel story is a wild improbability, apart from its inherent inconsistency and confusion." —*Times Literary Supplement*, August, 26, 1926, p. 563.

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The Jesus story is a complex. There is the Jesus of the sermon of the Mount, whose ideal is forgiveness and ascetic indifference to the things of the world ; there is the political Jesus, a despotic monarch who sends to an eternal hell those who had no faith in him ; and the Johannie Jesus is represented as the Logos, the Word made flesh. The theological Jesus created by the Catholic Church fathers, is the representation of absolute despotism. It is this Jesus that holds sway in Christendom today. The Jesus of the sermon of the Mount is totally forgotten by the priests of the Church. Jesus as a human personality was an utter failure. He made no impression on the public during the three years of his ministry. No thinker or philosopher took the least notice of his philosophy which helped to create imbeciles. The few illiterate fishermen of Galilee followed him as he had promised to make them judges to rule over Israel. The mother of James and John came to ask Jesus to allow them to sit on the left and right hand side of Jesus when he became king.

As a political force the name of Jesus had been of great service to the European nations in making them what they are today. Jehovah was the tribal deity of the Hebrews. He proclaims himself as the Lord thy God, which have brought thee out of the land of Egypt. *Exodus*, 20. 2.

And they shall know that I am the Lord their God, that brought them forth out of the land of Egypt. *Exodus* 29. 46.

For I am the Lord that bringeth you up out of the land of Egypt, to be your God. *Leviticus*, 11.45.

I am the Lord which brought you forth out of land of Egypt. *Lev.* 35.38.

For I am the Lord your God. *Numbers*, 15. 41 and *Deuteronomy*, 5.6.

Now therefore fear the Lord, and serve him in sincerity and in truth ; and put away the gods which your fathers served on the other side of the flood, and in Egypt ; and serve ye the Lord. *Joshua*, 24.14.

And Joshua took a great stone, and set it up there under an oak, that was by the sanctuary of the Lord. *Joshua*, 24. 26.

See now that I, even I, and he, and there is no god with me, I kill, and I make alive ; I wound, and I heal ; neither is there any one that can deliver out of my hand. *Deuteronomy*, 32.39.

Jehovah as the cloud god. *I Kings*, 8.10.

The Lord said that he would dwell in the thick darkness. *1 Kings*, 8.12

God taken captive. *II Chronicles*, 36.19.

Verily thou art a God that hidest thyself, O God of Israel. *Isaiah*, 45.15.

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## VII

### The Ceylon Scene

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## 53. History of an Ancient Civilization \*

THE British Government when called upon by the Sinhalese ministers of the late King of Ceylon to undertake the administration of the Sinhalese government, pledged itself in 1815 to hold the religion and the customs of the people inviolable, and to administer the laws for the welfare and prosperity of the Sinhalese race.

Two thousand four hundred and forty-six years ago a colony of Aryans from the city of Sinhapura, in Bengal, leaving their Indian home, sailed in a vessel in search of fresh pastures, and they discovered the island which they named Tambapanni, on account of its copper coloured soil. The leader of the band was an Aryan prince by the name of Wijaya, and he fought with the aboriginal tribes and got possession of the land. The descendants of the Aryan colonists were called Sinhala after their city, Sinhapura, which was founded by Sinhabahu, the lion-armed king. The lion-armed descendants are the present Sinhalese, whose ancestors had never been conquered, and in whose veins no savage blood is found. Ethnologically, the Sinhalese are a unique race, inasmuch as they can boast that they have no slave blood in them, and never were conquered by either the pagan Tamils or European vandals who for three centuries devastated the land, destroyed ancient temples, burnt valuable libraries, and nearly annihilated the historic race.

The Britons who are now administering the government of the island, two thousand four hundred years ago were in a state of absolute savagery. They were conquered by the Romans, and their men and women were sold as slaves in the markets of Rome. For several hundred years they remained in a state of barbarism, and not until the reign of Elizabeth did the British people emerge from their isolation. Although they are a powerful race today yet their hereditary tendencies of primitive barbarism still cling to them. Cruelty, drunkenness, slaughter of innocent animals, wife-beating, roasting the whole

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\* Booklet published in Los Angeles, U.S.A. in 1902. The only copy of this pamphlet, so far found in any public library, is at the Library of Congress, Washington D. C., U. S. A. and it has been gifted to this Library by Mrs. Woodrow Wilson on 25th Nov., 1939.

ox on feast days, promiscuous dancing of men and women regardless of the laws of decency, are the vestiges of their primitive customs, when they lived half naked and painted their bodies and wore skins to ward off the cold. Compassion, gentleness, mercy, are divine qualities which are absolutely foreign to the savage. Several centuries of ethical development are required to generate the psychological qualities of perfect manhood in a race. The Englishmen of the type of Clive, Warren Hastings, North, Sladen, Rhodes, etc., men of low morality, have been the chief makers of the present "British Empire." Cunning, intrigue, dishonesty, alcoholism have been the principal instruments of the empire makers on dealing with the unsophisticated Asiatics, who have not the training in the art of political lying.

The last ruler of the Sinhalese people was not a Sinhalese Prince. The man was of Dravidian origin, and the Sinhalese ministers, not finding a Sinhalese Prince to ascent the ancestral throne, had to find a ruler, and under the name of Sri Wickrama Rajah Sinha, a Dravidian, was elected. The Sinhalese kings had to keep up a continuous fight since the beginning of the Sixteenth Century with the Portuguese and Dutch, and at the end of the Eighteenth Century, Colombo fell into the hands of the Dutch, who retained it, and by the treaty of Amiens it was ceded to the British. With the exception of the seaboard provinces of the West and South the whole island was under the Sinhalese king. The last Sinhalese king was Sri Narendra Sinha, whose successor was Kirti Sri, a scion of the Madura royal family, who ascended the throne. Although he was brought up in the religion of Vishnu, yet after his coronation he helped to advance the national religion, which had suffered greatly in the reign of Rajah Sinha, the parricide, who became a follower of the Brahmanical god Siva, and made every effort to destroy the religion of the Buddha.

The last Dravidian ruler reigned righteously for about twelve years. The British agent in Colombo, Mr. North, realizing the political situation, and the disturbed atmosphere in the King's Court at Kandy, did not fail to add fuel to the fire. The Viceroy of the King in the Sabaragamuva province was the good Ehalapola, and the King's Prime Minister was Molligoda. The British resident came between the King and Ehalapola, and by strategic means and intrigue made the King understand that the viceroy was conspiring to overthrow him. Molligoda, the Prime Minister, by associating with the English Resident, learned to taste the poisons of alcohol, and he became a drunkard, and initiated the King into alcoholism, who became a loyal devotee to the alcohol demon. He became partially insane, and the Court ministers who were against Ehalapola were successful in their conspiracy. The King believed that Ehalapola was in league with the British Governor, Mr. North, who had promised him to overthrow the King, and in a fit of anger, under the influence of alcohol, the King ordered the execution of Ehalapola's wife and his two little

sons. The execution was accomplished. The Kandyan Sinhalese rose in revolt. Ehalapola joined the British, the King was captured, and the British flag was hoisted in the citadel at Kandy. The Sinhalese lion flag, that was unfurled twenty-four centuries ago in Vijitapura, near Anuradhapura, was for the first time brought down after a triumphant conquest of twenty-three centuries, and for the first time in the glorious history of the lion-armed Sinhalese, their independence was lost, in the year 1815 of the Christian era.

There exists no race on this earth today that has had a more glorious, triumphant record of victory than the Sinhalese. Sons of Aryan ancestors, they built their first city and called it Anuradhapura, after the Prince Anuradha and the constellation Anura. Fifty-four years before the Battle of Marathon, the Sinhalese had conquered Ceylon ; nine years after the conquest of the Kingdom of Candahar by Alexander the Great ; and one hundred and eleven years before the destruction of the Carthagian Power ; and forty-three years before the consolidation of the Roman Empire, the Religion of the Buddha was established.

Twenty-two hundred years ago the holy Mahinda, son of the imperial Aoska, the world's greatest Emperor, came to Ceylon and founded the Buddhist Sangha. The King Devanampiyatissa, the great Indian Emperor's ally, became a convert. The humane Religion was promulgated, and Lanka, the pearl of the Indian Ocean, the resplendent jewel, became the future repository of the pure religion of the Tathagato.

Under the holy influence of the Tathagato's Religion of Righteousness, the people flourished. Kings spent all their wealth in building temples, public baths, *dagobas*, libraries, monasteries, rest houses, hospitals for man and beast, schools, tanks, seven storied mansions, water works, and beautified the city of Anuradhapura, whose fame reached Egypt, Greece, Rome, China, India and other countries. Megasthenes, Pliny, Strabo, Fa-Hian, Hwen Thsang and the Arabic writers have testified to the marvelous greatness of the city and of its wonderful architectural beauties. What other nation on earth is there which could boast of a history of the island, a history of the Great Line of Kings, a history of Religion ; a history of Sacred Architectural Shrines, a history of the Sacred Tree, a history of the Sacred Relics ? The Sinhalese alone has a "Dipavansa," a "Mahavansa," a "Sasana vansa," a "Thupa vansa," a "Bodhi vansa," a "Datha vansa." For twenty-four centuries the sacred city of Anuradhapura has been hallowed with imperishable associations. Neither Jerusalem, Rome, Athens, Babylon, Benares, Gaya, nor Mecca can boast of a continuous stream of pilgrims visiting their shrines uninterruptedly for twenty-two centuries. Jerusalem was destroyed nineteen centuries ago, and it went out of Jewish hands ; Rome, imperial Rome of the great

Emperors, declined, and its ancient monuments were destroyed after the introduction of Roman Christianity ; Athens declined after the fall of the Grecian Empire ; Babylon fell after the decline of the Byzantine Empire ; Benares was destroyed by the Mohammedans, and so was Gaya. But Anuradhapura, the sacred city, stands today unique with its historic Thuparama and Ratnamali shrines, with its artificial lakes and the sacred Bodhi Tree, the most ancient, historic tree in the world. Brahmanism and Christianity were the two forces that came like avalanches and buried the pure, refined, kind-hearted children of Lanka. Under the accursed Brahmanical influence, the Shaivite King, Raja Sinha, destroyed Buddhism. He burnt all the sacred books that were in the temples, killed the priests, and made Brahmanism the state religion. Happily for Buddhism, centuries previously, the illustrious Buddha Ghosha came to the island and translated the Sinhalese commentaries into Pali, which were carried into Siam, Cambodia, Burmah and China.

Roman Christianity was introduced by the Portuguese in the sixteenth century. For nearly one hundred and fifty years these demons in human form destroyed temples, killed thousands of people, outraged womanhood, threw hundreds of infants into the mouths of crocodiles, and by diabolical atrocities converted thousands of Sinhalese into Roman Catholicism. The Portuguese were eventually driven out of the island, but then came the Dutch, who introduced Protestant Christianity.

The Sinhalese, according to the Christian publishers of the "Geography of Ceylon" printed in 1870, are "polite, kind to their children and fond of learning." This bright, beautiful island was made into a Paradise by the Aryan Sinhalese before its destruction was brought about by the barbaric vandals. Its people did not know irreligion. The pagan beliefs of monotheism and diabolic ploytheism were unknown to the people. Christianity and polytheism are responsible for the vulgar practices of killing animals, stealing, prostitution, licentiousness, lying and drunkenness. Read the "History of Ceylon," by Sir Emerson Tennent, and the "Records of the Western World," by Fa Hian and Hwen Thsang, for they have written what they had observed. This ancient, historic, refined people, under the diabolism of vicious paganism, introduced by the British administrators, are now declining and slowly dying away. The bureaucratic administrators, ignorant of the first principles of the natural laws of evolution, have cut down primeval forests to plant tea ; have introduced opium, ganja, whisky, arrack and other alcoholic poisons ; have opened saloons and drinking taverns in every village ; have killed all industries and made the people indolent.

Alfred Russell Wallace, the great naturalist, in his work, the "Wonderful Century," says that the vandalism of British tea planters in Ceylon in cutting down virgin forests has no parallel in history,

and Mr. Sexton, in his Administration Report, says, "That the clearing of the higher land for tea estates causes all the water to come to the paddy fields."

In the *Samaya Sangraha*, a Ceylon journal, quoting an ancient authority, says that "Education of a country is neglected when the administrators are bad." It is, indeed, pathetic to observe that a unique race who had been the custodians of an ancient religious literature for 2200 years, Aryan in origin, should be allowed to die out slowly from inanition. The history of evolution can point to no other race today that has withstood the ravages of time and kept its individuality for so long a time as the Sinhalese people. More marvellous it is that there is in the same island the most primitive savage tribe on earth, known under the name of Veddahs.

For the student of ethnology the Sinhalese stand as the representatives of Aryan civilization, and the Veddah as the product of primitive savagery, and to witness the spectacle of an ancient race slowly dying out under the despotic administration of Anglo-Indian bureaucracy is indeed sad. In the name of Humanity and Progress, we ask the British people to save the Sinhalese race from the jaws of the demon of alcohol and opium let loose by Christian England for the sake of filthy lucre.

The revenues of the island from taxation on imported goods, land sales, body taxes, liquor licenses, etc., amount to yearly rupees, 81,183,413 (3 rupees equal a dollar.). From this amount England has to be paid yearly, rupees, 1,669,046. English officers in the island are paid, rupees, 13,152,515. The Governor is paid yearly rupees, 121,153. Pensions of retired English officers amount to, rupees, 605,892. The tea planters take away to England about, rupees, 49,290,530 annually. British goods are imported yearly to the value of about, rupees, 12,875,500, and from British colonies to the value of about, rupees, 25,616,100.

During the Dutch period, Mohammedans were allowed to remain in the island only a number of months in the year. Under the English administration the outcasts of Southern India are allowed to immigrate into the island, and thousands of them have made homes therein. The sons of the soil, the pure lion-armed Sinhalese, who number 2,092,885, are allowed to perish. The total population, including Tamils, Moors and Eurasians, is 3,008,466. For the education of children of all races the government only spends yearly, rupees, 668,273 ! The total number of pupils in the island is 187,964.

Belgium, Denmark, Finland, Greece and Switzerland are European countries. Take, for instance, Finland, a country whose population in 1890 was 2,380,000. Let us compare its educational statistics with Ceylon, whose Sinhalese population is 2,092,885. "In Finland," says an English writer, "the peasants are fairly well to do ; they are



healthy, intelligent and strikingly honest ; sobriety rules, because the sale of intoxicants is absolutely prohibited.”—[Scribner’s Monthly, June, 1901. Henry Norman.] In Finland there are 540,412 pupils, 2,608 are University students, 7,785 private students, 413,867 in primary schools, 25,931 in urban schools, 72,991 in rural schools, 1881 Normal teachers, 1094 miles of railroad, 174 savings banks. The same writer says : “ To one wise law he (the Finlander) doubtless largely owes his freedom from a vice which cold and poverty and loneliness and opportunity have developed to a terrible degree among his great neighbours (Russians) to the East ; the sale of alcohol in any shape or form is absolutely prohibited in Finland outside the towns, and towns are few and distant.”

The last year’s liquor licenses of the five smaller provinces in Ceylon, sold by the government, brought 1,300,558 rupees into the treasury. The large provinces are Western, Central, Southern, Sabaragamuwa and Uva.

Finland is under despotic Russia, and the bright, beautiful Island of Ceylon is under the barbaric imperialism of England. The sweet, tender, gentle, Aryan children of an ancient, historic race are sacrificed at the altar of the whisky-drinking, beef-eating belly-god of heathenism. How long, oh ! how long, will unrighteousness last in Ceylon !

Humanitarians of England, France, Germany, Austria, Russia and the emancipated people of the United States of America : We solicit your sympathy.

## 54. Buddhism, Past and Present

BUDDHISM has been the national religion of Ceylon from almost the earliest times of which reliable records are preserved. To the ancients generally Ceylon was known under several different names. According to the Mahavansa, the ancient Sinhalese chronicle, it was called Tambapanni, Taprobane, Lanka, Ratnadwipa, Sihaladwipa, Serendib, Zeylan, and Ceylon. In the time of the Buddha Kasyapa (the Buddha previous to the Buddha of our age) the island was called Mandadwipa, and in the prehistoric ages it was known as Ojadwipa and Varadwipa. Prior to the advent of the Sinhalese from India the island was inhabited by a non-Aryan tribe allied to the Dravidian race, who were called Yakkhus. The new race came from Bengal as invaders and conquerors. The Mahavansa states that Prince Vijaya with 700 men, who were banished from India 2,450 years ago on account of their lawless habits, landed in the "division Tambapanni of this land Lanka." As Vijaya was a scion of the Kalinga royal race, whose ancestral habitation was at Vanga, the present Bengal, the origin of the Sinhalese race may be traced to the Aryan stock. After he had made himself master of Ceylon, Vijaya sent a message to the king of Madura, soliciting the hand of his daughter. The king sent his daughter, together with 699 noble virgins, to Ceylon. King Pandava of Madura was also of Aryan origin, and from the union of two Aryan families there sprang the Sinhalese race. In habits, manners, customs, features, and language, the Sinhalese are more allied to the Aryans of Bengal than to any other Indian people.

### The Introduction of Buddhism

After the death of Vijaya the crown passed on to another Bengal prince named Panduvasadeva, who married the Princess Bhadda Kaccana, daughter of the Sakya prince Pandu, son of Amitodana, of the royal family of the Sakyas of Kapilavastu. It was by this union that the royal family of Ceylon became related to the Buddha, whose religion was introduced to the island 236 years after his Parinirvana—that is, the absolute consummation of charity, love, and wisdom, a condition indescribable by mortal man and only fully

realised by the Arhats (saints). Anterior to the introduction of Buddhism the religion of the Sinhalese was a form of Saivism, the worship of Siva. The grandson of Panduvasadeva, by name Pandukabhaya, became king in the year B.C. 437 ; and this king founded the city of Anuradhapura, which subsequently became so famous as the chief seat of Buddhism in Ceylon. In the reign of Pandukabhaya's grandson, Devanampiya Tissa, the religion of the Buddha was introduced by the great Arhat (saint) Mahinda, son of Asoka, the famous ruler of Maghada, in Northern India, and was made the State religion of the island.

From the earliest times Ceylon was noted for its pearls, gems and precious stones ; and when Asoka was reigning in India—near-by King Devanampiya Tissa sent very valuable gems and pearls as presents to the Indian emperor, who, in return, sent costly gifts to the king of the island, as well as a message in this wise : “ I have taken refuge in Buddha, his religion, and his priesthood ; I have avowed myself a devotee in the religion of the descendant of Sakya, ruler of men. Imbuing thy mind with the convection of the truth of these supreme blessings, with unfeigned faith, do thou also take refuge in this salvation.” It followed that in the month of Jeshta, in the 236th year of Buddha, the Arhat Mahinda converted the king of Ceylon to the religion of the Buddha. Thus, the Sinhalese, banished from their own home in Northern India, founded a colony in Ceylon, and, without foreign intervention, established in the island a purely religious civilisation, which has in part survived the terrible shocks which it has received at the hands of different successive invaders, namely, Tamils, Cholians, Keralas, Mahgas, Javanese, Portuguese, Hollanders, and—last, but not least—the British ; while other civilisations, contemporaneous at one time or the other with the original Sinhalese dispensation, have all disappeared, leaving little but literary trace of their past greatness. The Hellenes, the Egyptians, the Persians, Babylonians, Carthaginians, Romans, Etruscans, shed luster on the world for a time, and then vanished. Their glory has departed, and only the record of it remains embalmed in the ancient writings. Modern races, having accepted new theological ideas, acknowledge no debt to all these bygone civilisations. Buddhism remains—but has suffered similarly. India, the birthplace of Buddhism, has no living witness of its forgotten greatness. The ruins of archaic temples abound in various parts of that great country ; but no man who has had a training in a purely native school has acquired knowledge of the great heroes who lived when Buddhism was a vitalising power in the land. A thousand years ago the Mahomedan invasion swept like a hurricane over the greater part of India, destroying all the old institutions ; and on the sites of the destroyed ancient greatness were built new creeds and alien faiths. But the

glorious inheritance of Aryan ancestors, uncontaminated by Semitic and savage ideas, though lost to India, has been preserved by the Aryan Sinhalese in the luxuriant isle of Ceylon.

The Mahavansa tells us that "the lord of Lanka (Buddha) knowing by divine inspiration the inestimable blessings vouchsafed to Lanka, the all-bountiful luminary visited this most favoured land thrice. From this circumstance this island became venerated by righteous men. Hence, it shone forth the light itself of religion." Since the conversion of King Devanampiya Tissa and his court by the Arhat Mahinda, the religion began to spread rapidly over Ceylon. Not only were men admitted to the priestly order, but also women, chief of the latter being the queen-consort. To admit her into the order of Bhikkhunis (nuns) a message had to be sent to the saintly Sanghamitta, daughter of the Indian emperor, and sister to the Arhat Mahinda. It is unique in religious history that a son and a daughter of a reigning emperor should be chosen for the conversion of a people. The Sinhalese people, as a whole, have for 2,214 years remained loyal to the saintly apostles of Buddhism and to the noble teaching that gave them an individuality so full of vitalising power that they have been able so far to withstand the sledge-hammer attacks levelled at their faith by persistent propagandists of other religions since the year 1505 of Christ.

The first colony of Sinhalese, although in faith Sivite, yet has the tolerant principle prominent in them : for the first lord of the land built of the sectarians different temples for their respective worships. The royal apostle first preached an appropriate sermon showing the supremacy of the Tathagata (the "Great Teacher," *i.e.*, Buddha) as the divine authority, who taught the doctrine of peace and immortality ; and the foundation of the faith were by his strenuous advocacy so well laid that for fully 1,899 years this teaching held supreme sway. The first paralysing blow it received was from the parricide Rajasinha, who reigned in Ceylon about the year of Christ 1552. Having killed his father, he embraced the Sivite faith, and "after that," so we are told in chapter 13 of the Mahavansa, "he began to destroy the religion of the conqueror by slaying its priests and burning its sacred books and breaking down its temples ; and thus did he bar the way that leadeth to heaven."

During the long period of Buddhist sway temporary outbreaks of this nature occasionally suspended for the time being the religious continuity and prosperity of the people. But it was a common saying with the ancients that "Lanka remaineth not under the rule of kings that are followers of false creeds."

### **An Anti-Buddhistic Invasion**

In the year 237 B.C. the Tamil invader, Elala, usurped the Sinhalese throne. But for several years anterior to that event there had been a suspension of religious activities in the northern part of the island. The Tamils, fiercely antagonistic to Buddhism, committed acts of vandalism in the sacred city of Anuradhapura, and—for a time—there was none to deter them. At this crisis there arose a wonderful prince, whose father was then reigning in Southern Ceylon. He was in his previous birth a young Bikkhu (Buddhist monk), who, when dying, was solicited by the queen to be re-born in her womb. Particulars of this phenomenal birth are given in the Mahavansa, chap. 22. This young prince, Gamini Abhaya, after he had reached maturity, made war upon the usurper, Elala. After a series of pitched battles, the Sinhalese prince defeated Elala in single combat and slew him on the battlefield. Then began the building of magnificent temples, dagobas (monuments), by the conqueror, who, reducing Lanka (Ceylon) under one rule, became king. From the world-renowned ruins of these dagobas at Anuradhapura an idea of their original splendour may be obtained. The war that Gamini Abhaya waged with Elala was so a religious character and he made it known by a solemn proclamation that "this enterprise of mine is not for the purpose of acquiring the pomp and advantages of royalty. This undertaking has always had for its object the re-establishment of the religion of the supreme Buddha. By the truth of this declaration may the arms and equipments of my army in the hour of battle flash, as if emitting the rays of the sun" (Mahavansa, chap. 25). It is said that one day when, after his victorious conquest the king was reflecting with dismay on the recollection of innumerable lives sacrificed in the attainment of his end, eight holy saints (termed Arahats) came to him miraculously and administered spiritual comfort. And the king said, "Lords ! what peace of mind can there be left to me, when I have been the means of destroying great armies ?" And the saints answered "Supreme of men, ! Form the commission of that act there will be no impediment in the road to salvation. Herein no more than two human beings have been sacrificed ; the rest are heretics and sinners, who are on a par with wild beasts. And as thou wilt cause the religion of Buddha to shine forth in great splendour, on that account, O ruler of men, subdue thy mental affliction !" (Mahavansa, chap. 25). Thus was the king consoled, It was always a custom with the Sinhalese kings when engaged in wars to take with them the "sons

of Buddha," evidently to show that the wars were conducted in a spirit of religion. To these rules nothing appeared more supreme than this religion, which was called the "religion of the conqueror," and was thus completely identified with the racial individuality of the people.

### **The Zenith of Buddhism**

Impelled by the supreme force of the truth of the Dhamma (as Buddhism is termed in the Pali tongue), the youthful race of Ceylon, in the vigour of renewed vitality, engaged under the new king, in making themselves serviceable to their country and religion—a religion that suggested disinterested activity in the performance of benevolent deeds for the good of man and beast. Under King Gamini Abhaya, who had driven out the Tamil usurper, and as if by the waving of a magic wand, temples, tanks, parks, gardens, public baths, resting-houses for man and beast, hospitals—also for man and beast—free almoneries, schools, colleges for Bhikkhus and nuns, gymnasiums, and public halls were erected throughout the land. Free from foreign influences, untainted by alien customs, with the word of Buddha as their guiding light, the Sinhalese people lived a joyously cheerful life in those bygone times. Biographical sketches of men and women, descriptions of gorgeous processions circumambulating the city of Anuradhapura, are given in the Mahavansa and the Saddhammalankara records. There was dazzling magnificence within the sacred city, which contained nine-storeyed houses ; and the streets were crowded day and night by throngs of pilgrims and also traders from all parts of the then known world. The atmosphere was saturated with the fragrance of sweet-smelling flowers and delicate perfumes. Elephants, superbly caparisoned and with gilded howdahs on their backs, and chariots drawn by prancing steeds, paraded the wide ways of the city. The glittering spears, burnished helmets, and coats of iron of the cavalrymen, and foot soldiers armed with bows and arrows, were seen in the thorough-fares ; and the air reverberated with joyous shouts of "sadhu ! sadhu !" ("Hail ! hail !"). Such was the glorious period of Buddhism in Ceylon in the days when the foreigner was not in the land. Afterwards he was to come with his licensed opium dens, arrack taverns, whisky saloons, and butcher stalls for slaughtering animals. Under the Buddhist sovereignty there was no shedding of blood, and the killing of cattle was prohibited. But fish and game could be obtained and eaten, except on the "poya" days, which fell four times a month, coming with the changes of the moon. On these "poya" days the whole city presented a marvellous spectacle. The garb of religion was seen everywhere, and the whole population observed these holy days with fraternal rejoicings. The king himself wore the white robe of the ordinary Upasaka (novice) and ate the same food with the rest, thus exhibiting the spirit of brotherhood so much

emphasised in the Buddhist doctrine as requisite. On all festive days the king, "ever mindful of the welfare of the people" provided, at the four gates of the city, "numerous bath attendants, barbers, dressers, clothing, garlands of fragrant flowers, and savoury provisions", for the free use of his subjects. The dogs and other beasts were fed, and even rice for the ravens was provided. In the Mahavansa mention is made of several kings who gave bulls for the carrying of cripples ; while lands were provided for the halt and the blind and the "well-born women who were widows", and "hospitals for the treatment of pestilential diseases, and dispensaries were also built" (Mahavansa, chap, 41). These and many other things for the "welfare of the people of the land" the kings of old did for the acquisition of that "enviable body of glory that will endure for ever."

In the eleventh century after Christ the Sinhalese had a regular navy, a fleet of sailing vessels which was used for fighting purposes, and all the country round about the coast seemed "like one great workshop busied with the constant building of ships". In those days the Sinhalese were famous for their knowledge of things that went to make a nation great. Their fleet that went forth to conquer Lower Burma—a most memorable expedition and achievement of bygone days—had a well-fitted hospital ship, and there were "physicians and nurses also." Whatever the Sinhalese accomplished in their days of glory was done by the impelling force of the religion of Buddha, whose fundamental principles, to this day subscribed to by nearly five hundred millions of people in Asia (most of them in the Chinese Empire), may be summed up in these words : "Avoid all evil ; accomplish all that is good ; purify the heart". In its primitive purity, however, it is generally acknowledged that this religion is only to be found in the Southern Church of Buddhism, which is identified with Ceylon.

## Definition of Buddhism

A more comprehensive definition of this wonderful Eastern doctrine is that it is a transcendentalism enunciating a refined code of evolutionary ethics and a metaphysical psychology. The promulgator of this religion is known as the Buddha Bhaghava, the Tathagata, the Sakya Muni. To quote Sir Edwin Arnold's description in his great poem, "The Light of Asia" :—

"He is the Saviour of the world,  
Lord Buddha—Prince Siddhartha styled on earth—  
In earth and heaven and hells incomparable,  
All-honoured, wisest, best, most pitiful ;  
The Teacher of Nirvana and the law."

In the Dhamma or Dharma (*i. e.*, Buddhism) is embodied all that is useful for the salvation of all beings. It has "one taste—the taste of emancipation." The essential principle that the Lord Buddha emphasised is ceaseless activity—activity in destroying evil ; activity in generating good thoughts, good words, good deeds—thereby achieving the peace and happiness of Nirvana. Buddhism teaches that ignorance of the scientific law of evolution and of the law of causes and effects, that the desire to enjoy purely an egoistic happiness, that hatred, ill-will, pride, stubbornness, covetousness, envy, lust, and all selfish passions, produce misery, and that this misery is visible in the several planes wherever the individualised consciousness operates. The living being, so runs the doctrine, is a compound of five skhandas (physical states in which sensations, perceptions, karma-producing thoughts, and totalising consciousness are experienced), and these skandhas are in a state of perpetual change. Birth and death is the law of the "seven states of existence." An individualised consciousness may last for a moment and die, or it may last for 84,000 kalpas—a kalpa is an æon of a million million years—as in the case of those born in the Nevasannanasanna Arupa state—the fourth of the formless heavens where consciousness operates—and then die, and are re-individualised again according to karma—*i. e.*, the law regulating the future state of each person according to his deserts.

The above are the basic principles ; and—if the uninitiated can follow the terms of the exposition—the elaborate superstructure of Buddhism is made up as follows. First come the twelve Nindanas, the bases of evolutionary life, which collectively constitute the most subtle phase of Buddhist psychology, namely : (1) Avijja—ignorance of the laws of Nirvanic enlightenments, the comprehension of which is possible only for him who understands the twenty-four physical categories ; (2) Sankharas—thoughts of threefold kind that produce karmic variations and operate in the realms of good and evil ; (3) Vinnana—consciousness operating through the six senses subjectively and objectively ; (4) Nama-rupa—"name-and-form," the former including sensations, perceptions, and thoughts, while the latter includes the physical organism ; (5) Salayatana—the six seats of sense-consciousness, viz., eye, ear, nose, tongue, body, and mind ; (6) Phasso—contact caused by the coalition of one of the six senses with an object and the operating consciousness of the subjective sense organ ; (7) Vedana—the three states of experiencing sensations either pleasant, unpleasant, or indifferent ; (8) Tanha—the three egoistic desires, to live, to die, or to enjoy ; (9) Upadana—the fourfold basis of re-incarnation caused by clinging to base physical pleasures, to undue metaphysical speculations, to morbid ascetic habits, to an egoistic personality ; (10) Bhavo—ninefold realms where consciousness takes birth according to the sum-totality of thoughts ; (11) Jati—birth either in a high or low state ; and (12) Jara-marana—decay, disease, and all



forms of physical deterioration. Next we have, in order, the four Satipatthanas—analysis of body from a biological basis, analysis of experiencing sensations, analysis of volition, and analysis of the five obstacles to spiritual development ; the four Sammappadhanas—unceasing exertion to cast off existing evil, unceasing exertion not to create fresh evil, unceasing exertion to create good, and unceasing exertion to increase the good ; the four Iddhipadas—desire to progress strenuous ceaseless exertion, analysis of thoughts, and investigation ; the five Indriyas—physical bases, including faith, attentiveness, exertion, concentration, wisdom, and such-like ; the five Balas—physical powers such as faith, presence of mind, energy, concentration, and knowledge of “ the four noble truths ” ; the seven Bojjhngas—presence of mind, analysis of mind, exertion, joyfulness, serenity, concentration, and equal-mindedness ; the eight attributes of Nirvana—right comprehension of the foregoing principles, right aspirations after love and renunciation, right, gentle, truthful speech, right action in abstaining from the five evils, right livelihood (that is, abstinence from slavery, selling liquor, poisons, flesh, and destructive weapons), right exertion to do good and avoid evil, right analysis, right concentrations of the four Jhanas (defined below) ; the six Ayatanas—seats of consciousness ; the six Dhatus—elements of evolution, namely, matter, liquids, heat, air, ether or space, and consciousness ; the four jhanas—the spiritual conditions that may be realised by the spiritual student who follows the virtuous life as pointed out by the Lord Buddha as well as by the Brahmans ; and the twelve Vimokkhas—successive states of psychical emancipation through eight spiritualising stages.

With the cosmic theories of a nimistic or ghostly ego or “ soul ” that inhabits the body and which at death goes to the gods, Buddhism has no kinship. It transcends the knowledge of Aryan pantheists, Scientific prophets, and Arabian reformers. It ignores a Creator and ridicules the existence of great celestial spirits, counting such theories as pretences and impositions upon the credulity of the ignorant. It argues the uselessness of prayer, maintainng, by means of the parable of a body of men who, having thrown a rock into the depths of water, foolishly began praying for the stone to come up, that every man must work out his own salvation. It holds that his own evil deeds bring suffering on the doer, while, correlatively, his good deeds promote his own happiness and so far secure for him the delights of heaven according to his deserts. Ordinary good deeds, such as giving alms to the poor, observing the five precepts—abstinence from destruction of life, from dishonest gain, from committing adultery, from narcotic drugs and from intoxicating drinks—belong to the domain of good karma, the reward of which is birth in one of the four Maharajikas (lower celestial spheres) or in one of the six kama heavens. The higher Bramachari life, that of saintly celibacy, is

rewarded by elevation to one of the Rupa Brahamalokas (higher heavens). Those who spend their time in sober asceticism, purifying celibacy, and higher forms of psychical emancipation (the Vimokkhas, mentioned above) are elevated to the Arupa Brahmaloas, or formless heavens. To be raised to any one of these states, the doctrine, as taught by the Brahman Rishis, indicates the spiritualising process. These heavens are not eternal. They belong to the pantheism of the Brahmins ; and as they are within the circle of cosmic evolution, they are included in the Buddhist cosmogony. But, being within the limitations of karma, they are consequently repudiated by the Tathagata, as they do not give the highest unchanging happiness. His was the unique discovery of the "Middle Path," the only way to the eternal happiness of Nirvana. The Middle Path condemns ascetic and painful practices, as well as sensual, vulgar, profitless and ignoble pleasures. The Nirvana doctrine ennobles and sublimates both body and mind, and produces the calm, cheerful, energetic, analytical life of equal-mindedness which is the ideal that the Lord Buddha held out as the best to those who are inclined to lead a religious life of eternal peace and rest. Death, decay, and disease are, in this way, for ever destroyed ; also lust, anger, and ignorance.

In Buddhism there are five unpardonable sins, called the Anantariya, the commission of any one of which sends the doer after death to Avichi—the lowest sphere of torment. All other sins may be atoned for by good karma ; and the highest and best way to atone for the past is to become a Bhikku (monk). This is the "new birth" that is spoken of in the Angulimāla-sutta, a discourse preached to Angulimāla, and recorded in the Majjhimanikāya portion of the Sutta Pitaka, a collection of sacred Buddhist writings. Every good act done with an unselfish motive and without the association of the ego consciousness is helpful to realise the Nirvanic ideal. The ego aspects of consciousness, with all their speculations, are relegated to the limbo of silence. Do good, and no devil can send you to hell ; do evil, and neither prayer nor any one of the gods can send you to heaven. That is the essence of the Buddhist doctrine. Each individual enjoys the reward of his own good deeds, suffers according to his evil deeds. A Buddhist is expected not to believe any revelation, but to judge of the results before accepting any theory. He accepts the principle of evolution and its complex changes—the birth of the cell and its developmental changes, its maturity in the human organism and its dissolution and re-evolution in an unending chain of consciousness. The myth of creation was ridiculed by the Buddha, who held that its acceptance retards the spiritual growth of the individual. Similarly, predestermined fatalism and a nihilistic materialism are condemned by the religion he established. The Buddha taught that nothing exists in a permanent condition ; and this teaching

involves necessarily the elaborate scheme of changes of condition in every individual life which is sketched above. Buddha enunciated the eight cosmic principles of gain and loss, prosperity and adversity, blame and praise, happiness and misery, as the ruling conditions of life. Every individual's experience must fall within this category.

### **The Western Invasion and Decline of Buddhism**

The Sinhalese people for the first time came face to face with a Western race four hundred years ago ; and their ancient glory, so closely associated with Buddhism, began to decline simultaneously with the appearance of the invaders. Thenceforth, for nearly three hundred years, Ceylon became the hunting-ground of the Portuguese and Dutch, and both these Powers carried out vandalistic work. They destroyed the ancient Buddhist monuments, and forced a Semitic religion down the throats of the Sinhalese. The Mahavansa chronicler (chap. 95) writes : "These men were called Parangis [foreigners] and were all of them wicked unbelievers, cruel and hard of heart. And they entered into fruitful provinces and laid waste fields and gardens, and burned houses and villages, and ravished women of rank, and sorely troubled the Sinhalese in this manner. They broke into towns and temples and image-houses, and destroyed Bodhi-trees and images of Buddha, and such-like sacred things."

Narendra Singha, who died in 1734 after Christ, was the last of the Sinhalese line of kings. Thenceforward the country passed into the hands of the Tamil princes who came from Southern India. In consequence of these foreign invasions and conquests, the Sinhalese of the maritime provinces became alienated, and a new race of Sinhalese, with foreign traditions, customs, laws, and religion, came into existence. The weakening process was consummated by the surrender of the Kandyan territory to the British in 1815. The "law of change," acknowledged as inevitable ay the Buddhist doctrine, was thus verified ; and the "brave and lion-hearted Sinhalese," who had enjoyed the spirit of independence for fully 2,359 years, ceased to exist as an individualised race.

The British have built roads, extended railways, and generally introduced the blessings of their materialistic civilisation into the land ; and with this inception of the modern era the Aryan Sinhalese has lost his true identity and become a hybrid. Practices which were an abomination to the ancient noble Sinhalese have to-day

become tolerated under the influence of Semitic sociology. The Buddhists complain that opium, alcohol, arrack, bhang, ganja, and other poisons are distributed in the villages by men holding licences, without regard to the degenerating effects they produce in the human organism. In the days of the Sinhalese kings and under the Buddhist rule no liquor was sold, no animals were slaughtered ; land was not sold. The people held the land in common, there being no landlords except the "Rajabhogis," who received certain grants of property for having rendered special service to the country and king. Now the Sinhalese, once the lord of the soil, is but a stranger in his land. It is sold to him—his own land—and his future is indeed dark.

### The Present Position

The present spiritual condition of the Buddhist population in Ceylon is causing anxiety to the orthodox followers of Buddha. There is very little inclination shown by either the clericals or the laity to observe strictly the precepts of the "Noble Eightfold Path." As regards materialistic development, however, the Buddhist community in the island has, since 1862, been showing its ability to march with the times. Printing presses, newspapers, and journals devoted to the religion have been established, and colleges for teaching Pali, Sanskrit, classical Sinhalese, Ayurvedic medicine, astrological mathematics, and kindred subjects have been founded. The Vidyodaya College at Colombo was founded in 1873.

The present generation of Buddhists in the maritime provinces of the island are showing remarkable activity in opening elementary schools for children. Several English colleges and about 400 Buddhist vernacular schools under Buddhist management have been established, while about 7,900 Bhikkus (monks) are keeping up the ancient traditions, and new temples are being built in various parts of the island. Ancient historic dagobas (monuments) in the ruined sacred city of Anuradhapura, in the North-Central Province of Ceylon, and in Magama, in the hill-country, another of the ancient capitals of Lanka (Ceylon), are being restored by Buddhist contributions. Pilgrims from Japan, China, Cambodia, Burma, Siam, Tibet and even from distant Siberia, still visit Ceylon in large numbers to worship at the ancient shrines, to adore the Sacred Tooth of Buddha at Kandy, and to ascend the sacred mountain of Samana-Kuta (Adam's Peak), a conspicuous elevation of 7,353 ft. in the south-central portion, whereon Buddha left his footprint.

But in spite of the activity of the leaders of the 1,700,000 Sinhalese Buddhists to conserve their ancient religion, the flower of the land, the rising generation of Sinhalese youth, has come under the influence of Christian propagandists. Supported in their efforts by the 120 millions of Christians in England and America, the Christian missionaries are striving to uproot this "noble and aesthetic religion of righteousness".

### **An Appeal for Official Countenance**

But it is in the power of the British Government, which now rules the land with absolute sway, to protect the Sinhalese race from further losing its ancient religion by following the ennobling instructions laid down by the Tathagata. Let the Buddhists be given a form of local self-government according to the ancient traditions, based on the beneficent teachings of their Saviour. By nature the Sinhalese Buddhists "are polite, kind to their children, and fond of learning". Let the noble British nation, so eager to do good, prevent the sale of opium, arrack, and other intoxicating drugs to the Buddhists. Let industrial and technical schools be started in populous towns and villages. Let the methods adopted in the ancient days by the good kings of old, like Gamini, Buddhadasa, Parakrama Bahu, and other rulers, be repeated. Let the *Mahavamsa* be a guide, and let the learned elderly Maha Theros (high priests) of the different parts of the island be asked to advise the Government as to the best means to be adopted for promoting the material and moral welfare of the Sinhalese Buddhists. That both the British and the Buddhists may thus thrive side by side in Ceylon is the sincere wish and prayer of the Anagarika Dharmapala.

Twentieth Century Impressions of Ceylon, 1908.

## 55. Buddhist Studies in Ceylon\*

IN Ceylon the home of Pali scholarship and Pali Buddhism of the Great Elders of the Arhat School, at the present day we have to sorrowfully witness the gradual decline of the spirit of self abnegation that is so much needed in a research Scholar. In the days of Buddhist Sovereign scholars were held in high admiration and their wants were supplied by order of the King. For 2100 years the patrons of the Holy Wisdom Church were the Kings of Ceylon. Buddhism was the National State Religion, and scholars were never lacking in the fragrant isle. Since the British advent there had been a gradual driving in the thin end of the wedge to make the National Church lose its high authority. In 1815 by the King of England's proclamation, it was declared that the Religion of the Buddha in Ceylon will be held inviolable ; but by a process of vulgar diplomacy by England's Secretary of State for the Colonies the contents of the proclamation have been misinterpreted, and the high position of the Buddhist Church that should be maintained uninterrupted is more visible. The British Colonial administrators of Ceylon belonged to the category of political adventurers that filled high offices in Ireland in the 18th Century. Since 1815 there had been only one Englishman who gave his spare moments to understand the language of the powerful ecclesiastical organization of Ceylon. Since 1834 British scholarship in Ceylon is dead. Shiploads of British adventurers have landed in Ceylon since 1815, and after a hundred years we see only an army of revenue Collectors, Civil Servants of the Subjunta

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\* Review of E. R. J. Gooneratne's Translation of the First Three Nipatas of the Anguttara Nikaya.

ype, adventurous planters who are full of the spirit of the 17th Century British slave dealers and pirates of the Sir William Drake species, diplomatic bureaucrats of the Clive species, whose ideal is exploitation and their object to reduce the Sinhalese Buddhists by illegitimate means to a state of penury and serfdom. The Temple land Commissioners in 1854 alienated nearly a 100,000 acres of land that belonged to the Buddhist Church and made it British property ; in 1860 the Educational Commissioners deprived the selfsacrificing Elders of the Buddhist Church of their tutorial office as guardians of the youth of Ceylon and by diplomatic cunning prevented the growth of the spirit of individuality in the child by making penal to attend the temple schools. Since 1870 the economic disintegration of the Sinhalese race is visible on every side—in the destruction of home industries, in trade in scholarship, in agriculture and in morals.

The annual allowance voted by the local Colonial Legislature for the diffusion of Oriental learning among 2½ millions of Sinhalese, would you believe it, only amounts to 1000 rupees or £66 pounds sterling. This is how the Colonial adventurers help the dissemination of native learning in the island noted for its historic associations based on antiquarian Culture. Vernacular Schools of the island are so many “black holes” where the brains of the Sinhalese children are scooped out and when they leave the school only one in ten thousand has the vitality to survive the moral disintegration. The adventurous Colonial has one ideal—filthy lucre. Collect revenues by all means ; increase the salaries of the white Civil servants ; see that the surplus revenue of the island is annually remitted to England ; and as for the welfare of the permanent population, whose ancestors bequeathed the island to the British in expectation of a higher moral administration, all that is done is to make them “hewers of wood and drawers of water”. The religion of the Buddha prohibits drinking of intoxicating liquor, and the sale and manufacture thereof ; and liquor was for 2358 years taboo ; but the British by their Excise Policy have flooded the once peaceful island with the filth of poisonous alcohol.

The civilization that Buddhism introduced into the island was ethical, economic, and altruistic. The stupendous reservoirs of water for irrigation millions of acres of rice fields that are visible in various parts of the island are permanent symbols of the economic development of a once virile race, whose altruistic nature was made manifest in the building of majestic temples to worship the Supreme Lord of Compassion, where they assembled in the spirit of universal love and communalism to foster the ideal of a democratic brotherhood cherishing the desire that all should meet in the distant future under the canopy of the Dharma, when the next Buddha appears in India, ages, hence. To understand the spirit of the holy teachings of the Tathagato one should study the Pali Dharma. How is one to have faith in the wisdom of Buddha as the Supreme Master? We are asked to study at least one of the five Nikayas in Completeness. Two Volumes of the Digha Nikaya have been published, we have now an epitomised translation of the Majjhima Nikaya, and now we are presented with three out of the ten Nipatas of the Anguttara Nikaya. In the Anguttara we have a kind of History of Indian affairs. The Buddha was a Promulgator of the Ethics of conduct, a Prince of Story tellers, and the supreme Master of Psychology.

The Anguttara belongs to the Sutta Pitaka, which is the history of the philosophy of folklore of ancient India. When one has finished the perusal of the five Nikayas of the Sutta Pitaka, he may congratulate himself on having a knowledge of the primitive history of the ancient Aryan race. To the historian of the Aryan race a knowledge of the five Nikayas is essential. Thousands of scholars are to be found in Europe, they study the history of the degenerate tribe of Israel and then they begin to spin cobwebs trying to catch into their nets, the undeveloped minds of the ignorant. How much better would it be if they would study the life and teachings of the great Conqueror who spent forty-five years of His perfect manhood in the moral regeneration of the greater part of advanced Humanity. He is the true scholar who interprets the life history of the Tathagato. The life of the Nazarene Jew was not of cosmic usefulness. To the philosophic thinker there is not an idea in the teachings of Jesus that may be called philosophic. His parables about the mustard seed, the sower, the



wheat and tares are absurd. There is no ethical code that may be called complete outside Buddhism. The Buddha had half of a continent and thousands of philosophic thinkers as His congregation, to whom He daily taught from the 35th years to the 80th year of His age. Jesus had eleven disciples, men of low intelligence, and his congregation was the riff-raff of Galilee—the backwash of the barren portion of Asia. The life of Jesus was an absolute failure. He was a victim of megalomania and at times suffered from paranoia. His ethical subjects were all outside the Jewish community. His followers were men of low morality. Peter may be styled the “bed rock” liar. He was a sneaking coward who denied his own teacher at a crisis. How sublime are the virile, vigorous manly ethics of the Tathagato. The English knowing students of religious thought has now the means of knowing the virile utterances of the Lion of the Sakyas, thanks to Mudaliyar Gooneratna. Gifted with all that a wealthy householder needs, Mudaliyar Gooneratna has left a rich legacy to posterity not only in Ceylon, but throughout the world. Rupam Jirati nama gottam na jirati the atomic body disintegrates ; not so the name—the latter has a kind of psychical hereditary transmission, in the work that one has done after mature thinking. The thinking man alone lives ; and Buddhism is for those who dare ascend high into the realms of thought. The translation of the Anguttara Nikaya is carefully done. Certain psychological technicalities may be translated differently, for instance the Pali words asubha nimittam. Mudaliyar Gooneratna has given the connotation “undevout reflexion,” He translates “yoniso manasikaro” as “devout reflexion.” Yoniso manasikaro is opposed to ayoniso manasikaro. The former connotes scientific analysis. Ayoniso manasikaro leads to micchaditthi opposed to scientific evolution. Asubha nimittam is a kind of hygienic psychological analysis. To the English knowing student of hygienic psychology Mudaliyar Gooneratne’s translation of the Anguttara Nipata necessity. It requires careful study. To the readers of the Maha Bodhi Journal we cordially recommend the book.

(MBJ Vol. 22, Feb. 1914)

## 56. A Message to the Young Men of Ceylon\*

I have been asked to deliver a message to you, and now that a crisis in the history of our nation has arrived, it is proper that we the heirs of our beloved Lanka, should gird our loins, and put our shoulders to the wheel, and arrest the decay that is visible on all sides. It is a crisis of a stupendous kind, and patriots of Lanka, should give their most earnest consideration to take such steps as are necessary to avert the terrible catastrophe which is fast approaching. It is a question of to be or not to be. We have to ransack the literature of the science of patriotism to learn to act as patriots should for the preservation of our nation, our literature, our land, and our most glorious religion, at whose source our fore-fathers drank deep for nearly seventy generations, which had preserved their vitality to fight against foes since the time of our heroic and patriot king, the righteous Dutthagāmini, who with the help of his mother and his patriotic followers, and blessed by the association of the Bhikkhu Sangha, reinvigorated and revitalised the nation, 161 years before the birth of Jesus Christ whose followers, from the West came to our blessed land, 1505 years after the Nativity, and laid waste our fertile lands bringing ruin and desolation, from whose effects the country is still suffering.

We Sinhalese should remember that our ancestors came from Lada, a territory between Bengal and Kalinga about 2,400 years ago, and that they settled down in that part of the land now known as Anuradhapura.

That the Sinhalese are an Indian race there is not the least shadow of doubt. Whether they came from Gujarat or from Vanga we have yet to decide. But studying the history of our own race which is embodied in our Mahavansa, there is sufficient ground to trace our origin not to Gujarat but to the Gangetic valley. Our first king, Vijaya, the Conqueror, left no issue, and the second to be

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\* Pamphlet published in Calcutta in 1922.

consecrated was Panduvasdeva, nephew of Vijaya, who came to the Island with thirty-two noble youths and landed at Gonagamakatirtha, in the garb of ascetics wearing the yellow dress. It is said that these youths were received by the inhabitants of the place. Our first king ruled the land for thirty-eight years, who with his 700 Sīnhala followers, had built villages in various parts of Ceylon. It is said that King Vijaya and his followers not finding women of equal rank in Ceylon, sent a message to the King of Madura asking for wives, and that King Pandava gave his own daughter to the king, and to his followers daughters of the nobility. The "lion race" of Ceylon, whose marvelous achievements are recorded in the Mahavansa, came into being from the union of the nobility of Vanga and Madura, the former in the Gangetic valley, the latter situated on the banks of the river Vegavati in South India. In the fortieth year of the Buddha's Parinirvana came Panduvasdeva to Ceylon, and it so happened that at this time a princess of the Sakya family, a grand daughter of the Sakya prince Amitodana, paternal uncle of Buddha, with a number of noble virgins, arrived in Ceylon, and these were married to the prince Panduvasdeva and his followers. The ruling families of Ceylon henceforward till the time of King Dhatusena belonged to the Mahavansa, the great race. Ceylon politically and religiously is associated with the Sakya family. From the year 504 B.C. to 1815 A.C. Ceylon's royal house remained loyal to the Royal ancestors of the Gautama Buddha, and yet amidst disintegrating catastrophes the descendants of the first colony of Sinhalese of Sinhapura, remain loyal to the name of the Great Teacher whose religion was introduced to this island by the son and daughter of the great Buddhist Emperor, Asoka, of righteous memory in 310 B.C. A small portion of the Sinhalese nation, under compulsion of the invading freebooters and pirates in the 16th century of the Christian era adopted the religion of the Roman Pope. The Portuguese, Dutch and British vandals destroyed completely the majestic structures that had been built by our ancestors, during a period of three centuries, and to-day, we have to weep and lament seeing how far low we have fallen from the ancient magnificent heights politically, morally, industrially, socially and commercially.

When the ancestors of the present holders of our beloved Island were running naked in the forests of Britain with their bodies painted, and later on when their ancestors had gone under the imperial rule of Rome, and some of them were being sold as slaves in the market place of Rome, our ancestors were already enjoying the fruits of the glorious and peaceful civilization whose seeds were sown by the scions of the Sakya house 540 B.C.

Sir Emerson Tennent writing about the Portuguese in Ceylon says : " There is no page in the story of European colonisation more gloomy and repulsive than that which recounts the proceedings of the Portuguese in Ceylon." About the Dutch Policy Sir Emerson was

equally strong, and it is good to read what he has written about them in 1859. In the 2nd volume of his "Ceylon" he writes : "Throughout all the records which the Dutch have left us of their policy in Ceylon it is painfully observable that no disinterested concern was ever manifested, and no measures directed by them for the elevation and happiness of the native population."

Fortunately for us we have the written records of Cordiner, Percival, Tennent and others to know about the policy of the Dutch, and we have also the records of the Dutch accentuating on the selfish policy adopted by the Portuguese. Not one kind word have the British writers on Ceylon to say for the Dutch during the long sojourn in the Island. With the help of the Dutch settlers the King of the Kandyan provinces was able to drive out the Portuguese, and when the Dutch began to take the place of the Portuguese the King of Ceylon was glad to form an alliance with the English who were then masters of the Coromandel coast and Bengal. The Dutch had to transfer the Ceylon settlements to the British in 1796, and by the treaty of Amiens in 1802 March 27th, the Dutch settlements in Ceylon were finally ceded to Britain.

The history of the conquest of Ceylon by the British has yet to be written. Neither Cordiner, Percival, nor Tennent has given the true version of the perfidious conduct of the first British governor and of the first British Major General in their dealings with the King of Kandy. To get a glimpse of the correct version of the abominable and shameful conspiracy between the Kandyan ministers and the British administrators between 1799 and 1815 we have to read Marshall, Knighton, Cordiner, Lord Valentia, "Unpublished Diary of Andrew" in the Library of the Colombo Museum, "Account of Major Johnstone's expedition to Kandy in 1804", and the several chapters in the different volumes of the Ceylon Literary Register, from vol. I to vol. VI., as well as the pamphlet on 'Ehalapola' by Pohath Kehelpannala. For nearly three generations the Sinhalese have been told by the British administrators that the last King of Kandy, Sri Wickrama Raja Sinha, was a tyrant, a despot, a drunkard, and that it was to save the Sinhalese nation from the tyrannical power of the King that war was proclaimed in January, 1814. At first North conspired with the traitor Pilima Talawwe, soon after the young prince who was then only 18 years old, was set on the throne, in 1798. In dealing with Orientals no nation has succeeded so well as the British. A combination of circumstances made the conquest of Ceylon easy for the British. For nearly one thousand nine hundred and seventy-six years the Sinhalese maintained their independence by the strength of their arms. The first armed conflict began at the time of Dutthagamani in 161 B.C., and the last conflict ended in November 1818 with the execution of the leaders of the Kandyan chiefs Keppitipola and Madugalle. Had not Ehalapola turned traitor against the king in 1814 the British would never have ventured to proclaim war against Sri

Wickrama Raja Sinha. The ambitious intriguing Ehalapola entered into a secret agreement with the British Governor, the latter promising Ehalapola the crown on certain conditions. To this trap the villainous Ehalapola entered, never suspecting the lot that was in store for him. Ehalapola was known to the people as the "deveni rajjuruvo", the second king. They had no idea that the perfidious minister was going to enslave them for ever. Lieut-General Sir C. Brownrigg writing to Earl Bathuret says: "*They (British soldiers) have been everywhere received by the chiefs and inhabitants with unfeigned welcome, assisted with supplies and means of carriage, and their camps frequented by all class of the natives with extraordinary familiarity. Your Lordship will readily perceive the happy tendency of this kind of behaviour in encouraging and propagating that confidence on the part of the inhabitants of these provinces, in the justice and moderation of His Majesty's Government and the protection which served to invite and attach them to the cause in which they were engaged, and led to a conquest, the attempting of which has in former instances proved so fatal, as to leave terrible lessons of caution and forbearance to future invaders; an enterprise which I have no hesitation in saying, could not with any common prudence have been entered upon, except with the most credible assurances of the concurring wishes of the chiefs and people, nor could ever have been brought to a successful issue without their acquiescence and aid.*"—*Monthly Literary Register*, vol. I. p. 205.

The Portuguese came to the Island in 1505, and with the help of the Dutch the Portuguese were driven out in 1658. From 1658 to 1796 the Dutch were in possession of the maritime districts. In 1782 the English made an unsuccessful attempt to gain possession of Ceylon. In certain places "Kandyan dominions came down to three miles of sea." In 1803 Kandy was captured by the English, and yet the English were ignominiously defeated by the King. This defeat taught the English "terrible lessons of caution and forbearance".

"In the last decade of the 18th century", says a writer in the "Encyclopaedia Britannica", article "India", "*the British deluded by their avarice still cherished ideas of Indian wealth, nor would they listen to the unwelcome truth. Enormous sums were exacted from Mir Jaffiar. The company claimed 10,000,000 rupees as compensation for losses, for the British inhabitants 50,000,000 rupees, Armenians 2,000,000, Indian inhabitants 1,000,000 for the squadron 4,500,000 rupees, and an equal sum for the army; Mr. Drake and Colonel Clive 280,000 rupees each; Mr. Beecher, Mr. Watts, and Major Kilpatrick 240,000 rupees each*". p. 408, *India*. The officers, civil and military alike, were all tainted with the common corruption." India with its teeming millions fell an easy prey to the British, and with the mercenary sepoys by the thousands it was easy work for the British to harass the people of this small island. But the mountain fastnesses and the heroism of the Sinhalese prevented the Portuguese and the Dutch and the British from invading the *Kanda-uda rata*. For full three hundred and thirteen years the Portuguese, Dutch and the British laid waste the land wherever they went. In 1804 Adjutant General Mowbray ordered Captain Johnstone that "*you will in junction*

*with the other detachments concert such measures as will best tend to effect the greatest devastation and injury to the enemy's country".* Johnstone says about the Sinhalese "so strong is their attachment to their ancient governments, laws, language, manners and religious opinions that three centuries of European domination have not diminished its force"—p. 35. Wherever the British went they burnt the country, the houses, and in September and October burnt the two beautiful palaces of the king at Paranagama and Coondesaly. And writing on this devastation Johnstone says, "the King had every cause to be exasperated in consequence of our having burnt his favourite palace of Coondesaly"—p. 90.

Dr. Marshall writing about the last King of Kandy says, "The deposed King lost his popularity with the principal chiefs in consequence of his having made some severe examples for the purpose of restraining their abuse of power, more especially their oppressive manner of administering justice." The sober truth is that the king was liked by the people and hated by the Pilima Talawwe family and by Ehalapola. They were ambitious, they wanted the throne, and the King realized the situation. Ehalapola found the opportunity and the intriguing British governor ready to do anything that was mean and unbecoming, and with retainers like the Sabaragamuva sycopants, ready to do any act of treachery on behalf of Ehalapola, the work of deposing the king was easy. "The Kandyans", says Marshall, hate the government of the maritime provinces, and the epithet used by them against the English was "Beef-eating slaves begone" p. 183.

I have extracted the following from the MS Diary of Andrews now in the Colombo Museum :—"The establishment of the Portuguese in this island must first be examined, the various instances of persecution, avarice, tyranny, intrigue, and injustice which marked their reign. To this power succeeded that of the Dutch, where we see nothing to admire, and almost every cause for censure, if not abhorrence, which very fully appear by viewing merely the outlines of the system they began and ended with. The English nation then makes an easy conquest of the island of Ceylon—the more miraculous this achievement appears in their eyes, the more it displays the greatness of our power—the more naturally does it suggest itself to them that we must also surpass the Portuguese and Dutch in iniquity and apprehension".—p. 49.

His description of the palace and the King is as follows :—"We now entered the palace and a sudden transit from the thundering sounds abroad to the perfect stillness that succeeded prepared the mind in some measure for what ensued—a scene the most marvellous that faried fancy could well picture, and one which impressed me with more of unusual sensation, whether of wonder, horror or disgust than I had ever experienced at any time of my life."—p. 77.

“ Within this arch at the short distance I already mentioned was the King seated on his throne—in all the pomp, magnificence and lustre that it is possible to conceive. The king magnificently dressed, but his robes so bedaubed with gold, and so played upon by the counteracting lustre of innumerable gems, that I cannot be particular in ascertaining any part of it. I could observe that contrary to the general principle of dress in Candia his sleeves reached as low down as the wrist something very ponderous or unwieldy hung from his neck to the lower part of which and about the place where our watch chain makes its appearance was affixed an emerald of the largest dimensions I had ever heard of”—p. 82. “ On the whole his position was graceful and highly magnetic though for some time he looked a perfect statue ; one very gentle motion of his body and the left hand brought up twice to his forehead, discovered that Candian divinity existed..... The Crown was also of solid gold, light and elegantly constructed—it seemed of quadrangular form from each point of which issued a prong ornamented with precious stones. In short the Crown, Throne and dress of the king appeared to be made up of every sparkling and precious quality that the mineral world had to bestow ”—p. 84.

The Sinhalese government was a constitutional monarchy. The king was elected by the people and ruled the people according to the *Dasa rajadbarma* or ethics of royalty. The will of the people was supreme. But the ministers wielded enormous power sufficient to remove the sovereign with the consent of the people. The last king was surrounded by foreign foes and their chief was a consummate master of Machiavellian diplomacy. Ehalapola, relying on the verbal promises of the British governor, who was more than a match for him, escorted the British to the Kandyan capital and helped to capture the king. Little did he anticipate that within three years from the banishment of the king that he would be arrested and deported to a distant island and there to die in misery and want !

The study of history I consider is of the utmost importance for the development of the patriotic consciousness. No nation in the world has had a more brilliant history than ourselves. What is more the stupendous monuments whose remains still are living evidences of our former greatness testify to the wonderful accuracy of our records. The Sinhalese have for nearly a hundred years followed the path of stagnation. In the Revolution of 1818 the best of Kandyan patriots were shot and killed otherwise. Since then the people had been slowly deteriorating. In 1815 the British deposed the King with a view to deliver the people from alleged tyranny, and in the name of the King of England, the British Governor “PLEDGED THE CONTINUANCE OF THEIR RESPECTIVE RANKS AND DIGNITIES, to the PEOPLE RELIEF FROM ALL ARBITRARY SEVERITIES AND OPPRESSIONS with the fullest protection of THEIR persons and property : and to all classes the inviolable maintenance of THEIR

RELIGION AND THE PRESERVATION OF THEIR ANCIENT LAWS AND INSTITUTIONS, with the extensions of the blessings resulting from the establishment of justice, security and peace, which are enjoyed by the most favoured nations living under the safeguard of the British crown." *M. Literary Register*, p. 22, vol. V.

Before the British advent the Sinhalese were a distinctly sober people. Johann Von Der Behr writing about the Sinhalese says : " Their drink is generally only water. They do not willingly allow Christians to drink from their drinking vessels. For they are always afraid lest one should perchance have eaten swine or buffalo's flesh." *Literary Register*, vol. VI, p. 92.

Duarte Barbosa writing in the 16th century says, " the king of Ceylon is always in a place called Colombo which has a river with a very good port at which every year many ships touch from various parts to take on board cinnamon and elephants. And they bring gold and silver, cotton and silk stuffs from Cambay &c."

In the Revolution of 1817 the following Sinhalese chiefs were captured and executed :—Ellepola Adigar, and his wife, Ambagaspetty Lekam, Marakora gedara korala, Nannakore korala, Muhandiram pange Arachchy, Gajanayaka and his son, Dodangedera Adigaram, medagastalawa mohottala, Bootewe raterale, Hannasgedera mohottala, Ireiyagama, Kandelaya mohottala and his brothers, the whole of the Kappitipola family, 15 mohottalas and 12 other headmen, Kalugalpitiya muhandiram, Pettewella lekam, two Golegoddas, Kiripitiya mohottala, Neyagamma Dissawa, Wellepille mohottala. To grasp the situation it is well to know the number of British officers engaged in putting down the revolution ; and in going through the volumes of the *Ceylon Literary Register*, vols. 2 and 3 the names of the following officers were found therein :—

Lt. Philips, Ensign Lidwell, Lt. Conradi, Lt. Hingstone, Lt. Stutzer, Lt.-Col. Moffat, Lt.-Col. Clothier, Lt. Watson, Captain Raper, Lt. Trydell, Lt. Wentworth, Major De Latre, Lt.-Col. Kelly, Lt. Manger, Lt. Holmes, Major Macdonald, Lt. Raymond, Lt. Soweles, Captain Blankenburg, Captain Glenholme, Captain Kittlewell, Lt. Hingeton, Lt. Sloper, Capt. Bonkus, Lt. Wilkinson, Lt.-Col. Hook, Lt. Crofton, Capt. Stace, Brevet Major Hext, Captain Truter, Captain Stace, Lt. Hope, Major Bayley, Capt. Reed, Lt. Burke, Lt. Stewart, Major Caxon, Lt. Gray, Captain Drew, Captain Fraser, Col. Spawforth, Lt. Anan, Lt. Hughes, Ensign McNabb, Capt. Hardy, Lt. Lewis, Lt. Irwin, Lt. O. Neil, Major Bailey, Lt. Campbell, Capt. Fletcher, Capt. Coane, Capt. Ritchie, Lt. Manger, Lt. Mac Bean, Lt. Tranchee, Captain Mylius, Capt. Kitson, Lt. Norton, Capt. Cleather, Lt. Bruce, Lt. Fritz, Lt. Sweeting, Lt. Tennent, Capt. Townsend, Lt. Wright, Lt. Lloyd, Lt. Thistleton, Capt. King, Capt. Dobbin, Lt. Bell, Lt. Denison.



The patriots who fought for their country are Keppitipola, Godegedara late Adikaram, Ketekala Mohottala, Maha Betmerala of Kataragama, Kuda Betmerala, Palagolla Mohottala, Wetekela Mohottala, Polgahagedera Rehenurala, Passarawatta Vidana, Kivulgedera Mohottala, Yalagamuwa Mohottala, Udamadura Mohottala, Kohukumbure Raterala, Kohukumbure Walawwe Mohottala, Butawe Raterala, Maha Badullegammena Raterala, Bulupitiya Mohottala, Palle malheye Gametirala. Some of these were executed and some sent to Mauritius.

All this is past history. But there is hope for the Sinhalese under the laws of righteousness, if only they would make the strenuous exertion to walk in the Noble Eightfold Path as enunciated by the Tathagata. All Asia is seething with a new life. Japan has shown the way how to achieve greatness by strenuous activity in the path of education.

After a hundred years of British rule the Sinhalese as a consolidated race is on the decline. Crime is increasing year by year, the ignorance of the people is appalling, without local industries the peasant proprietor is on the verge of starvation, cattle are dying for want of fodder, for the pasture lands and village forests have been ruthlessly taken away from him and made crown property, and sold to the European to plant rubber and tea. The Government is forcing the poor villager to drink intoxicants by opening village liquor shops by the thousand, in opposition to the united voice of the whole people. It was the British Government for the first time for the sake of filthy lucre opened liquor shops in the year of Christ 1801 in Ceylon ! Since then with muddle-headed indifference the Government has continued to give liquor to the illiterate villagers, and to-day the prisons are full of criminals. The number of convicted prisoners in the island of Ceylon according to the Report of the Inspector-General of Prisons for the year 1910 is 8,050, and the cost *per day* to feed one prisoner is Rs. 1 and 78 cents. While to educate a child the government spends *per annum* Rs. 5.44 in a government school, and gives as a grant in aid *per annum* for each pupil Rs. 3.52 ! For the Ceylon police force the Government spends *per annum* Rs. 1,832,516, and for the education of a population about four millions the Government spent in 1909 Rs. 1,441,767. One thousand laksh of rupees from tea and rubber went to British pockets in 1910. And this amount was realized in Ceylon from

tea and rubber plantations. Now that every effort is being made by the Ceylon Labour Commission to induce the Sinhalese villager to work in European tea estates in Ceylon, the following extract from the "Review of Reviews", January, 1912, p. 15, is interesting :—

### " A Threatened Outrage on Humanity "

" The same correspondent warns us that an attempt is being made to force on the native facilities for getting drink that the best of them do not want. The reason is disguised under various platitudes, but the *real* reason was given by Dutch cynic in the *Transvaal Leader* a few days ago. Writing re the shortage of native labour, this gentleman maintained that the only way to make the native work harder was to multiply his wants, so that he must work to supply them :—

The white man drinks and sinks, the native abstains and is thrifty, and he rises . . . . . Soon we shall see what we had hints of already—the low white working for the native : ergo the native must drink and sink—let his race die out. Give him liquor, and he will soon sink down to his original savagery.

" A more damnable doctrine was never enunciated in Hell."

Two things are before us, either to be slaves and allow ourselves to be effaced out of national existence or make a constitutional struggle for the preservation of our nation from moral decay. We have a duty to perform to our Religion, to our children, and our children's children, and not allow this most holy land of ours to be exploited by the liquor monopolist and the whisky dealer.

We are blindly following the white man who has come here to demoralize us for his own gain. He asks us to buy his whisky, and we allow him to bamboozle us. He tells that we should drink toddy and arrack separately, that we should teach our children Latin and Greek and keep them in ignorance of our own beautiful literature and that we should think like the Yorkshire man and not like our own Dutugemunu and Parakrama Bahu and Sirisangabodhi, and that we should discard our own national dress which was good for our noble and spirited ancestors, and dress according to the dictates of the fashion makers of London and Paris.

We purchase Pears soap, and eat cocoanut biscuits manufactured by Huntley and Palmer, and sit in chairs made in Austria, drink the putrified liquid known as tinned Milk, manufactured somewhere near the South Pole, while our own cows are dying for want of fodder, and grazing grounds and our own pottery we have given up for enamel goods manufactured in distant Austria, and our own brass lamps we have melted, and are paying to purchase Hinks

lamps which require a supply of fragile chimneys manufactured in Belgium ! Our own weavers are starving and we are purchasing cloth manufactured elsewhere !

The government that we have is colonial form. The Secretary of State for the Colonies sends us as governor, a man who had done service for the empire ; he may be humane, or he may rule despotically going against the united wishes of a whole people. And as the government is conducted on colonial lines, the Britishers who are supposed to be the colonists have the voice, and the permanent population are looked upon as "aborigines", and for the protection of the latter, there is in London a Society for the Protection of Aborigines. Our own leaders who have been educated under British influence in England are indifferent to the welfare of the Sinhalese. Our wealthy landowners, plumbago dealers, rubber and cocoanut planters, though comparatively few, yet may do substantial service, if they would unite and work harmoniously to elevate the rising generation. Christians and Buddhists should unite and work for the elevation of the Sinhalese people. Religion should in no way hinder our patriotic activities, and it had not prevented Sun Yat Sen, the son of a Chinese Christian, from working for the elevation of the Chinese people. Self denial is a grand principle for the Sinhalese people to practise. Rich and poor, literate and illiterate should once a year for a week practise self denial, by giving up luxuries, and the money thus saved should go to form a National Educational Fund for the promotion of industrial and technical education among the Sinhalese.

It is time for the Sinhalese to weep with the exiled Jew and to say with Jeramiah, "He hath led me and brought me into darkness but not unto light. He hath filled me with bitterness, he hath made me drunken with (arrack and toddy) and he has made me as the off-couring and refuse in the midst of an alien people. Our inheritance is turned to strangers, our houses to aliens. We have drunken our water for money our wood is sold unto us". Lamentations chap. 5, 4.

My message to the young men of Ceylon is : attadipāviharatha atta saranā anañña saranā, dhamma dipāviharatha dhamma saranā anaññasaranā. Believe not the alien who is giving you arrack, toddy, whisky, sausages, who makes you to buy his goods at clearance sales ; avoid contact with the man who is immoral and acts against the ethics of the Most Noble Path discovered by the Tathagata, the great Friend of Man. Enter into the realms of our king Dutugamunu in spirit and try to identify yourself with the thoughts of that great king who rescued Buddhism and our nationalism from oblivion. Think that you are now surrounded by a host of enemies who encompasseth your destruction, who is trying to make you a slave in your own land by giving you to drink the poison of alcohol. The scientists who master the science of eugenics are of opinion that alcohol poisons

the germ of vitality, and the parent who drinks alcohol is an enemy of the child, his own progeny. And I consider the alien white who for the sake of filthy lucre gives us alcohol as a national foe. We have to follow the exhortations of our great and loving Master, the supreme Buddha. In an unfortunate hour Ehalapola intrigued with the early British settlers, about whom we know so very little. It is here that history comes to our rescue, and it is with the object of stimulating the historical consciousness which the modern Sinhalese greatly lacks, that I have quoted extracts from records buried in oblivion. It is said that "nations grown great upon books as truly as do individuals. We know how that heroic young Queen, Louisa of Prussia, perceived that the downfall of her country was not due to Napoleon alone, but also to national ignorance, and that if Prussia were to rise it must be through the study of history. So she sat herself to work at the history of modern Europe during that sojourn at Memel when she knew poverty as a peasant woman knows it." Study the history of Italian independence, and the lives of patriots of Italy and you will get the inspiration to work for the welfare of your country. We must learn to stand on our legs and not depend on the alien. We must revive our industries, give work to our countrymen first before we feed the distant Austrian and Belgian who supply us with his manufactures. We allow our own cow to die of starvation in our own field and we are feeding the cow in distant Switzerland and Denmark whose milk and butter we use. Behold the Asiatic trader who sells us rice and currystuff and maldivian fish. Cut off from the whole world we live in this land like the Andaman islanders, and we are not enterprising enough to visit other lands and pastures new. Those who go to England for pleasure and do nothing for the progress of our people are drones. We must unite and work in harmony to increase the wealth of our people. We are custodians of our posterity. We have to look to the future and protect the interests of the coming generations of Sinhalese. We must work systematically having before us the goal of self-Government and Home Rule under British protection for Ceylon. We must agitate constitutionally with ceaseless vigour. Consider the man who gives you alcohol as your deadly foe not only of yourself individually, but also as the enemy of your posterity. Avoid alcohol, avoid beef, and go back to the traditions of our successful forefathers who immortalised themselves by their wonderful architectural achievements whose vestiges are seen to-day at Anuradhapura, Polonnaruwa, and admired by those who see them. Under the rule of the white man we have learnt to drink, to use "clearance sale" goods of European make, to use the knife at the smallest provocation, but we have forgotten the noble spirit of the ancient Kshatriyas, who were never cowardly in their behaviour. We have lost the spirit of patriotic independence and we depend too much on others. Let us take the Japanese as our example, let us be enterprising, let

us cultivate manliness, and make every effort to develop our brains and our bodies. Stand up for your rights, and learn to love your starving, poor, neglected Sinhalese brother, the village *goiya*, for after all, it is the agricultural and the labouring class that form the backbone of the Sinhalese nation. A few barristers, and doctors with British qualifications do not go to make the Sinhalese nation. We require men of education with brains to lead the people, and to defend their interests from the western freebooters who come here to ruin our people by giving them alcohol. Unite, be strong in body and mind, and work for the welfare of your country and your religion in that spirit of noble self-abnegation, which was the characteristic feature in the life of the Prince Siddhartha, who became the Buddha, whose great Religion has been our heirloom for 2,200 years, for without Buddha's noble Doctrine the Sinhalese will be like the Basutos of Africa. With Buddhism Ceylon shall yet become the beacon light of Religion to the World. It would be good for you and for the country, if a thousand Sinhalese youths leave Ceylon for the United States, Japan, Germany, India, Hongkong, France and England to learn technical sciences and scientific agriculture, irrigation, and return to Ceylon to begin the work of national elevation.

Referring to the atrocities committed on Ehalapola's family by order of the last King of Kandy the British authors who had written on Ceylon express horror at the "awful tragedy". But let us look at the butcheries committed by the British on the Scotch and especially of the act of cruelty, which is described by a writer, and has passed into history. Here is the account as given in the Historian's History, vol. XXI, p. 80 : "Wallace was condemned to death. He was drawn through the streets of London at the tails of horses until he reached a gallows of unusual height, there he was suspended by a halter, but taken while yet alive, he was mutilated, his bowels torn out and burned in a fire, his head then cut off, his body divided into four, and his quarters transmitted to four principal parts of Scotland. The four quarters of Wallace's body were stuck up at Newcastle, Berwick, Perth, and Aberdeen. His head was placed on a pole on London bridge. Thus, ignominiously perished the man whom Scotland has ever revered as one of the purest and bravest of her patriots."

During the time of Cromwell English soldiers were hanged ever for stealing chickens, and this was done, according to the writer for the maintenance of "strict discipline". Green in his "History of England" says : "We find the magistrates of Somersetshire capturing a gang of a hundred at a stroke, hanging fifty at once on the gallows, and complaining bitterly at the council of the necessity for waiting till the Assizes before they could enjoy the spectacle of

the fifty others hanging beside them".—p. 393. The English people to us although appear as embodiments of justice, yet were not so even at the time of Elizabeth, and Green writing about them says, "gallants gambled away a fortune at a sitting, and sailed off to make a fresh one in the Indies ;" and about Elizabeth this is the picture which he gives of her ; "nothing is more revolting in the Queen, but nothing is more characteristic, than her shameless mendacity. It was an age of political lying, but in the profusion and recklessness of her lies Elizabeth stood without a peer in Christendom. A falsehood was to her simply an intellectual means of meeting a difficulty"—p. 373. We are told of the glories brought into existence by the influence of the teachings of Christ, but read Lecky, who in his "Map of Life" p. 54 says, "it is not Christianity but Industrialism that has brought into the world that strong sense of the moral value of thrift, steady industry, punctuality in observing engagements, constant forethought with a view to providing for the contingencies of the future, which is now so characteristic of the moral type of the most civilized nations." "And after eighteen hundred years' profession," says Lecky, "of the creed of peace, Christendom is an armed camp." The conflict that is visible today in Europe and America between Capital and Labour is progressing daily, and yet what has Christianity done to solve the labour problems ? Look at England today, watch the great strike of the miners, and the strenuous efforts made by the women of England to gain their rights politically and on whose behalf some of the greatest men in England are willing to work. Mrs. Besant, the upholder of all that is loyal to the British Throne, who is preaching to the people of India gentleness and obedience yet in England, speaking on behalf of the Suffragettes says, "Europe looks on amazed as crowds of well-born well-bred women go patiently to prison for the sake of their sex. The scandal caused is too great to be prolonged, and there is only one way out—the granting of the vote. The Prime Minister can stop it by bringing in and passing a Womens' Suffrage Bill. "That would be yielding to violence." To what else have politicians yielded ? There would be no Home Rule Bill if landlords had not been shot and cattle maimed. No Reform Bill of '32 without riot and bloodshed. No later Reform Bill if Hyde Park railings had not gone down. It is all abominable, but it is true. Violence is the recognized way in England of gaining political reforms."—London Times, weekly edition, March 15, 1912.

What we need in Ceylon is a body of men who, with enthusiasm, will go forward to awaken the sleeping people of Ceylon who are now having a moribund life. "I go", said Cyriac of Ancona, "to awake the dead !" We must restore our lost place in the history of the world. Once we were great, we were never conquered, and today we would have been an independent nation, at least like our neighbour state Travancore, or like Baroda had not the traitor Ehalapola sold

the country to the British, which according to H.C.P. Bell "extinguished for ever Sinhalese independence"—Archaeological Report of Kegalla, 1892.

Young men of Ceylon ! It is left for you to do this great work of reviving and restoring our lost individuality to the great place we once occupied. Speaking of Rajasinha, Bell in his "Archaeological Report" says, "Then ensued one of the hardest fought battles Ceylon has ever known." But Sinhalese impetuosity could not force back "the disciplined troops of Europe, and Rajasinha saw his soldiers slowly yielding ground." "The king", says the Rajavaliya, "would not permit his army to retreat," but again urging them on, at length drove a way into the midst of the Portuguese. The Portuguese, unable longer to lead their guns, clubbed them and met the foe hand to hand. That day blood flowed like water on the field of Mulleriyawa. The Portuguese further pressed in flank and rear, "could not retreat one foot," and left 1,600 killed in the battle-field. The "disciplined troops of Europe" yielded and Rajasinha won a signal victory. But the Sinhalese today being ignorant of the valorous deeds of their noble ancestors, have lost all hope of development. Our ancestors like the ancient Greeks were free from pride, envy, crime and luxury. There were no capitalists and landowners, but every one had his own garden, *bena* field, and the village forest, and the village pasture ground gave them the right to graze their cows and cut firewood. Buddhism gave them the religion of the Middle Path, and the Sinhalese did not care for wealth but cared more for virtue and courage. It was this spirit that made the Sinhalese brave, for, of them the Dutch wrote, "they are full of courage, live hard, and consequently make good soldiers". Monthly Literary Register, vol. II, p. 49. Young men of wealthy families should band themselves together to practise the loftier virtues of self-abnegation and heroism. We should see that every child born of Sinhalese mothers and fathers receives a liberal education. We have lived nearly a hundred years under British rule, and it is a melancholy fact that as yet we have not in the island, even a high grade technical college where industries are taught. We are ignorant of the first principles which regulate the production, distribution and exchange of wealth. We consume ; but we do not produce fresh wealth. Our ancestral wealth we squander in luxuries, and we do not find fresh fields to increase our wealth by industries. For nearly seventy generations the Sinhalese have been experts in the science of construction of tanks to hold water for irrigating fields, and yet we get aliens to do our work ! Look at our Railways. With our money railways are built, but everything is imported from England, and for a half-century what have the administrators of the government done to our people ? How many officers are there higher grade drawing high salaries ? Look at the Administration Report of the General Manager of Railways of the Ceylon Government, p. C 4.

Revenue for the year ending June, 1911 :—

			Rs.	¢.
First Class	..	..	458,070	18
Second Class	..	..	555,941	6
Third Class	..	..	3,851,658	55
Coolies	..	..	145,656	14
Total receipts for the whole year	..	..	13,583,160	0
Working Expenses	..	..	6,337,583	0
Profit	..	..	7,245,577	0

Tamils, Cochins, Hambankarayas are employed in large numbers to the *prejudice of the people of the Island*—sons of the soil, who contribute the largest share. We have not even an agricultural college, and the government has to go begging to the different agricultural colleges in India. Our highly paid officials begin life without experience as cadets in a government agent's office, and then go up step by step gaining no higher knowledge, except the experience of bureaucrats. In England experts are there for any project, but here any official is good for any work. Take the Colombo Municipality and its head and examine him about his capacity to administer municipal affairs. What civic experience has he had before taking up the duties of the office of municipal chairman? Look at the Philippine Islands and look out at our fertile island run for the gain of the British planters and civilians?

Remember we have a duty to perform to our nation, to our religion, to our country and to our national literature. The Britishers love their children and they make enormous sacrifices for their future Advancement. It is the sacrificing spirit that has made the Britisher great, and he loves his own nation and his own child. But the Sinhalese in this respect is the least worthy of appreciation. He gives his child to a foreigner to be trained, and no wonder that when the child comes out of the school has no love for the nation, or for his country. Every nation has its own individualising temperament, and the man who goes against national aspirations is abhorred by all right thinking men. We should therefore make the most earnest effort to organise our resources and get our people to contribute each his mite for the emancipation of our people from ignorance. Education is the only remedy that will save our people. Not the education that makes us what we are; but the higher scientific education that will make us engineers, architects, manufacturers, scientific agriculturists, &c.

All Asia and all Europe are moving towards progress, and we who belong to a superior race, whose ancestors had achieved the highest possible social progress, why should we not put our shoulders to the wheel, and make the supreme effort to raise our people from the miasma of social and industrial and moral degradation? Have



no fear, have faith in the triple Gem of Supreme Wisdom of perfect Truth and of harmonious Co-operation and work for the welfare of the world.

This is my message to you, young men of Ceylon, and now a few words to the British public who control the destinies of the people of Ceylon. The people of Ceylon are of the Aryan race, they have remained loyal to the King of England since 1818, and yet they have made no progress in other directions which are so necessary for the development of a nation. Being physically weak and ignorant of the first principles of political agitation the Sinhalese people at the first provocation hasten to use the deadly weapon in the form of a knife. The education that the village folk receive at the hands of the British Government is unworthy of a civilised administration. The village folk are compelled to lead an aimless life for want of an intelligent plan of industrial education. Their ancient industries have been destroyed by a well organised competition fostered by the British. The only occupation they now have to depend on is agriculture, and now that the obnoxious Waste Land Ordinance is in operation to the annihilation of the independence of the Sinhalese peasant proprietor. Very soon the Sinhalese nation will be reduced to a sort of semi-slavery. The land that was held in perpetuity by the Sinhalese whose possession was acknowledged by the British since 1815 was for the first time declared to be Crown property in 1897. For the whole period of British occupation since 1815, the people of Ceylon have remained without making progress in the domain of industrialism and scientific achievements. All that the Sinhalese people have learnt from the British is to indulge in liquor, which was first introduced by the British in 1801 for the purpose of gaining a revenue at the expense of the moral welfare of the people. The revenue from liquor is increasing by leaps and bounds, and the money thus raised is spent not for their welfare but for the advantage of the white settlers of Ceylon. There is not in the island a well equipped agricultural college, nor a well equipped technical college, nor a weaving institute, where the Sinhalese youths may learn the higher technical arts which will make them a manufacturing people. We were an independent people for 2,358 years, during which period, being masters of the land, we got everything we required locally. The people were happy and they were unconcerned with the political disturbances of the Court, and in this they were guided by the principles of the religion that they professed, for the Bhikkhus of the religion lived the communal life, and the peasant proprietors of Ceylon following the religion of harmonious co-operation, got together to farm the land each one helping the other dispensing with hired labour, for co-operation became the principle of merit. The people are now on the verge of ruin, except a few capitalists, and the descendants of heroic ancestors today are following the calling of hired coolies which the Sinhalese loathed to do twenty or thirty years ago.

We were an independent free people until the Europeans came to the Island and the wars between the Portuguese and the Sinhalese, and the Dutch and the Portuguese, and the Dutch and the Sinhalese and finally between the British and the Sinhalese from 1516 to 1817 reduced the Sinhalese in number and in strength. Our ancestors having followed the advice of certain ministers inimical to the King were willing to exchange the Sinhalese King to that of the British because they were promised "that their religion shall be held sacred and their temples respected, and their ancient laws and institutions preserved".

Self-government under British protection should be our aim taking New Zealand as our example. I would ask you to study politics, philosophy, history, and industrial economics, and go to the root causes of our national decay. That we are rapidly deteriorating is testified by the Inspector-General of the Ceylon Police, who in his Report for 1911, says :—"I can only repeat what my predecessors have so often stated before, that cases of murder and stabbing are crimes over which the police can exercise little control and to prevent which is almost impossible. The causes are hard to detect. Stabbing is the national way of fighting in Ceylon. Not until a radical change in the nature of this national custom is effected can much improvements be expected. To effect such a change it is essential to begin with the children"—p. B5. The cause is as has been again and again repeated, drink. In Ceylon people are dying of parangi, fever, anchylostomiasis, malaria by the hundred thousand annually, the school children attending village schools are underfed, ill-clad, and the town of Colombo thousands of poor children are living like vagrants without any kind of control over them.

Another important matter that I have to bring to your notice is that for 2,358 years our ancestor had always been in communication with the people of North and South India. Never was that relationship suspended during this long period, and for the first time the people of Ceylon were allowed to remain isolated since 1815. We have now the devil and the deep sea between us. I would therefore ask you to once more resuscitate the forgotten relationship with our Aryan Cousins of Bengal, Behar, Kalinga, and South India. We must come in contact with illustrious men like Gokhale, Dr. Rash Behari Ghose, B. Chakravarti, A. Chaudhuri, Sarada Charan Mitra, Surendranath Bannerjee, Justice Chandravarkar, Justice Sankar Nair, Sachchidananda Sinha, Munshi Ram, Madan Mohan Malaviya, &c., who are working for the welfare of the teeming millions of India. The education that we get in our local scholastic institutions does not make us men, but ill paid clerks, and to get a higher education, as it is impossible in Ceylon, I should ask you to migrate to Madras, Calcutta, Benares, Bombay, Lahore, Aligarh or Rangoon. Men who pass examinations in either of the Indian Universities are employed as Judges

of the High Court with a monthly salary of Rs. 4,000, and the cost of education is three times lower than what you have to pay in Ceylon. What we get in Ceylon is a bastard education without a solid foundation and the quicker you abandon the local schools and go to India the better for you if you wish to be men. In the most glorious days of our beloved Lanka our ancestors were in close touch with our Indian cousins, but now we are estranged on account of our anglicised habits, so utterly unsuited to the Aryan spirit. Let us therefore follow the path trodden by our Indian Aryan brothers, and also agitate that we should be brought under the Government of India for so long as we remain under the Colonial Office so long we shall be treated as coolies. You should attend the Indian National Congress which is held annually in one of the central cities of India. By religion, by race, by traditions, by our literature we are allied to the Aryan races of the Gangetic Valley. Our Buddha Ghosa came from Magadha, our Sri Rama Chandra, Bharati came from Gaur, our great Apostle came from Pataliputra, modern Patna, our Bodhi branch now at Anuradhapura was brought from Bodhi Gaya, our Abhidharmasangaha was composed by Anuruddha of Tanjore, our Tikas were composed by Dhammapala of Kanchipura, our Buddha's Tooth Relic was brought from Puri, our very ancestors came from Sinhapura in Vanga and our Bhikkhus who are learned in Sanskrit get their knowledge from the Sanskrit publications issued from the printing presses of Calcutta, and we eat the rice of India, and the curry stuffs are imported from India. Our Buddha was born in India and the future Buddha Maitreya is expected to take birth not in London but in Benares. Myself, I have spent twenty years of my life in the Gangetic Valley and I consider it a very useful education. We were once a very great race, although numerically small, and I have hopes that we will again become great if we follow the path of the Middle Doctrine dissociating ourselves from the demoralizing influences under which we are now suffering. This is my message to you and may you prosper and live up to the ideals of true manhood is my *prarthana*.

## 57. A Message to the Sinhalese Buddhists

I often think of the past greatness of the Sinhalese race in the field of Religion, Literature, Political Government, Arts, Industries, Trade, Travel and Communal Socialism. I see the happiness of the people in their joyous activities devoting their energies for the progressive development of the People, Religion. Today the people have degenerated to an alarming extent, Religion they have forgotten. The Bhikkhus have become pleasure loving, neglecting the study of the Higher Doctrine of Skhandha, Dhatu, Ayatanas, Sacca, Indriya, Bala, Bojjhanga, Iddhipada, Samappadhana, Brahama Vihara, Paticca Samuppada, Nivaranas, Jhanas, Vimokkhas, Vinnanatthitis, Agatis, Yoga, Ogha, Upadanas, Asavas, Paccayas, Magganga, Niyamas and devoting their time to poetical literature of an erotic kind in the Sanskrit language. In the ancient days sons of good families (Kulaputtas) seeing the impermanence of life and of sensual pleasures, devoted themselves to the study of the Higher Doctrine, wherein they found infinite happiness (Ekanta Sukha) in that they were able to realize that they had become emancipated from Lobha, Dosa and Moha, and saw Truth in the Anicca, Dukkha and Anatta. Today the Majjhima Patipada is forgotten and the Buddhists are following the path of Kamasukhallikanuyoga so much condemned by our Lord, because it leads to Kamatanha, Kamupadana, Kamabhava, Ragasalla, ending in chandagati, etc.

The Abhidhamma is a perfect psychological science ; and the present generation of Buddhist in Lanka has no knowledge of even the primary contents thereof. Association with Kamayogis has made the Buddhists youth perfectly indifferent to the Paramattha Dhamma, which requires the undivided attention of the student, avoiding Kamayoga extravagances.

Netti Pakarana, Abhidhamma Sangaha, Atthasalini, Sammohavavini, and the Pancappakarana are the books which give the interpretation of the wonderful doctrine ; but they are in Pali, and to understand the Buddha Vacana a Knowledge of Pali is essential, just as Arabic is necessary to understand the Koran, or Hebrew and Greek to understand the Old and New Testaments.

The Buddhist Youth in Ceylon are following the Path which naturally will lead them to give up the wonderful Doctrine. Their mind is fixed on other things, not on the Dhamma, and the Citta Niyama expounds the psychological operations of the consciousness

under the influence of the fourfold Upadanas, leading like the water of the stream into the ocean of Kama, Ditthi, Attavada, and so on. This was foreseen by our Holy Tattagata and He gave the warning to the Bhikkhus and Upasakas in the Kassapa and Opamma Samyuttas in the Samyutta Nikaya.

The Prince Siddharta found that perfect happiness could not be obtained by Kama pleasures. Renunciation is an absolute law to discover the path to Eternal Happiness in the purified State of one's own consciousness. Therefore did the Tathagata promulgate the Middle Observance and the Noble Eightfold Path and proclaim the Four Truths and the Doctrine of Kamma and the freedom from Sankharas ending in the Ekanta Sukha of the Amata Mahanibbana Dhatu. To arrive at the goal He organised the four classes : Arhat, Anagami, Sakadagami and Sotapatti, appointing the laymen to become members of the three latter categories. Here is the path of effort, and strenuous energy enriching the consciousness with lustrous radiancy.

The Buddhist youth as they are being trained today have not the strength of will to appreciate the Holy Doctrine. The refreshing waters of the Noble Doctrine falling on them act like water falling on a duck's back. The power of assimilation is not in the Kama consciousness. The Sun's light has no effect on the congenitally blind. The Dhamma is uncompromising. It is a perfect law of Cause and Effect. Idam soti, idam hoti, imassa uppada idam uppajjati ; Idam asati idam nahoti, &c. Yadidam avijja paccaya sankhara.

The impure Bhikkhus who deviate from the four Silas, are called Samanapetas and Samanayakkhas ; and the Upasakas who associate with the Micchaditthi and conform to their ignoble ways are called Upasaka Chandalas.

The duty of the Buddha's Sravakas is to enlighten the world. He taught the Doctrine of the Perfect Net, and condemned the sixty-two erroneous religious beliefs as Mithya. "Sunna parappavada, siha nadam nada". This was the battle cry of the Samana Sakya-puttiyas.

The Bhikkhus in Ceylon are indolent and ignorant of the Paramattha Dhamma, and they keep up their position by a smattering of Pali Grammar and Sanskrit prosody. The English educated community are indifferent and absolutely in darkness about the interpretation of the Higher Doctrine. Without a Knowledge of Pali, the Gambhira Dhamma is difficult to comprehend. Buddha, our Lord, taught Wisdom, not animistic dogmas, and only radiant consciousness can grasp the citta cetasika psychology. Therefore He formulated the perfect scheme beginning with the causes that are destructive and their opposites. Five Nivaranas have to be abandoned, and the seven Bojjhangas have to be cultivated to realise the perfect Nibbanadhatu.

Intelligent, educated, unselfish, patient, selfsacrificing Upasakas and Bhikkhus are needed today to lead the ignorant, helpless Sinhalese Buddhists. In another ten years pure Buddhism will cease to exist in the historic island.

The Bhikkhus will forget the Paramattha Dhamma and dabble in Sanskrit Kaviya, and the Hedonism of Kalidasa will be their ideal.

Renunciation from sensualism is the root element of all meritorious thought. Make every effort to practise Nekkhamma, and Ahimsa. Liquor and Beef—avoid these two abominations—and proclaim the Dhamma to all Micchaditthis. Have mercy on them and show them their error.

This is my Message to the Buddhists of Ceylon.

Calcutta,  $\frac{2463}{1920}$

*(Buddhist Annual of Ceylon, 1920)*

## 58. Buddhist Processions

THE Buddhists of Galle have done well in presenting a Petition to the local legislature protesting against the impertinent interference of subordinate officials in matters where religion is concerned. The attempt to stop religious processions by officials if carried out will make the Sinhalese Buddhists to seek redress by submitting the grievances to the British Parliament. In 1883 the Sinhalese were denied some of their rights and a representation was made to the Home Authorities through Colonel Olcott, and the grievances were redressed.

The present attempt is another trick of the British official. The thin end of the wedge will be put in to the detriment of the religious customs observed by the Sinhalese Buddhists from time immemorial.

A procession is a sine qua non of Buddhist festivity. Looking back we find the first Buddhist procession was initiated by the Mallian Princes of Kusinara, when the relics of the LORD BUDDHA were distributed among the different ruling sovereigns of Middle India, after the cremation of the remains of the BUDDHA enjoined on Ananda what ceremonies were to be observed at the cremation of His remains, and accordingly the Mallian Princes and other royal personages conducted the cremation, interesting details of which are to be found in the Maha Pari-Nibbana Sutta. The next historical procession was initiated by King Ajata Satu, king of Magadha, three months after the Nirvana of BUDDHA, when the First Convocation was held at Rajgiri, and similar grand processions were witnessed at the celebrations of other equally interesting events connected with the propagation of the religion of BUDDHA. Asoka, the great Buddhist Emperor, who flourished in the third century after BUDDHA, and who made Buddhism the state religion, whose rock-edicts now to be found in different parts of India, show him to be the most just, benevolent and religious of potentates the world had ever seen, was prominent in the observances of Buddhistic ritualism. The "Mahavansa" is full of

the most beautiful accounts of gorgeous processions conducted under the auspices of Sinhalese Kings from the first Buddhist sovereign Devanampiyatissa, the contemporary and ally of the great Asoka to the last deposed Kig Sri Wickrama Raja Sinha.

Sinhalese Kings of old mixed with the people, observed the religious precepts with them, ate the same food with them on poya days, and participated with them in all they did where religion was concerned. Pity that our intelligent, educated Sinhalese are so indifferent to know the history of their own beautiful country, a history which stands according to Sir James Emerson Tennent, "at the head of the historical literature of the East"—a history which has beautifully depicted without any hyperbole the exact state of things which happened in ancient Ceylon. That joyousness, that spirit of pure devotion to religion and country, that simplicity has become extinct in the modern, hybrid, superficially educated, half-anglicised Sinhalese. A veneer of Western civilization has made them only more selfish, less spiritual and unpatriotic. What is there in a Buddhist procession that is offensive to the civilized feelings of the Western? A display of joyousness, without any of the Western gaiety of drunkenness that is seen in Christian countries, and nothing more. Women clad in their best attire, boys in their holiday dress, singing beautiful songs in praise of the world's greatest Teacher, invariably form the majority in a religious procession. And it is not always that such a phenomenon is visible. In the festive season of Vaisakha, Asalha and in the Sinhalese New Year there is general display of festivity; but that sincere and spontaneous joyousness has long since died out. Under a foreign rule, and unsympathetic governors and their sub-ordinates there could be no development of the Sinhalese race. National Karma had made them to go under the foreign yoke of the blood-thirsty Portuguese, who destroyed the chastity of the Sinhalese maidens, hacked to pieces little children, destroyed temples and did other manifold activities. True sons of Loyala these Portuguese were: Cortez and Pizarros there were many in the Catholic religion. The Dutch were no better than their predecessors. Hypocrisy became rampant in the low country of Ceylon in their times. Hybrids and bastards of Sinhalese, who have become traitors to the country were honoured with Christian names, given ranks and made leaders of society. The English rule, the best of foreign rule, has certainly done more for the advancement of the Sinhalese people than either the Dutch or the Portuguese. It has also done great harm in helping the Christian missionary to carry on



the work of proselytizing the Buddhist. The Sinhalese people have submitted with silence for the simple reason that they have not had the weapons to fight against the intrusion of the scheming missionary, who backed by his official compatriot, never scrupled to abuse his trust by an exhibition of officialdom in making converts of boys and ignorant men to a religion which for 19 centuries has done more harm than good to the world.

The official pledge made by the English when the Island was taken under their charge in 1815 has been violated, and it only remains a dead letter.

The fault is with the Sinhalese people in that they calmly submit to every obnoxious law introduced by the local legislature. No protest of any kind is made by them unless a philanthropic and noble-minded Englishman takes up their cause and fights it out. The legislature is mostly composed of unsympathetic, selfish and domineering officials, who after having served a few years retire home with a splendid pension. This state of things will continue so long as the Sinhalese remain indifferent to their own interests.

As for the so-called educated Sinhalese, the product of missionary civilization, he is a useless entity and does nothing for the welfare of the Sinhalese race. Ignorant of the momentous questions of the day beyond reading a local newspaper, he is unfit to give an opinion on any important question.

If he goes to England it is to extravagantly spend the money his father had left him, and he returns home with ideas of the 19th century Western sensualist. There is hardly one among the university educated Sinhalese who has done any material good for his countrymen. All idea of altruism is blunt in him and his greatest bliss consists in attending a Queen's House Ball, or a Governor's Levee. Social and political reformers, are not to be found among the so-called educated Sinhalese, and as long as this state of affairs continue we cannot expect any progress in the people. The ruling Briton knows that there is no educated public opinion among the Sinhalese people. He therefore treats the people with contempt. The majority of the ruling civilians are not of the best gentlemanly type; and courtesy is a thing which hardly could be expected from them. They are themselves ignorant

of the manners and customs of the people and therefore we cannot expect any good from them. If they had only seen London life and London traffic, compared to which Colombo traffic is infinitesimal, they would think twice before taking steps to stop a Buddhist procession, and yet this London traffic has to be suspended on such days as the Lord Mayors day, &c. In Calcutta, Bombay, Madras and other great cities in India where a diversity of races and religions exist, no attempt is ever made to stop processions. For one full week the din of tom-tom is heard in every town of India, during the Mohorram Festival, and cities like Calcutta witness the spectacle of hundreds of processions during the season. In the Hindu Festivals of Durga Pooja, Dazara and Jagannath streets are crowded by thousands of people and processions are carried on. The traffic is suspended, running tram-cars are stopped ; but not the processions. In Calcutta during the last Durga Pooja Holidays over a lac of people visited the Kalighat Temple, and processions were carried almost daily and no complaint was made, and the Hindu procession is not unlike the Buddhistic. Calcutta with its eight lacs of people, Bombay with its nine lacs and other cities in India, where almost every street has a temple, where the conchshell and the hautboy are daily resounded no official interference is ever attempted. But in Ceylon the poor Sinhalese Buddhist is persecuted by the haughty official through simple ignorance. A year's training in India will make the Ceylon civilian to dust off his armour of prejudices which he now wears to the danger of the unoffending Buddhist.

*(The Buddhist, Vol. IV, Oct. 1892.)*

## 59. The Fate of Sinhalese Villagers\*

Maha Bodhi Society,  
Colombo, October 30, 1906./2450, B.E.

DEAR SIR,

Yesterday several members of the Maha Bodhi Society formed themselves into a Relief party and distributed rice to the suffering poor, and sold rice to those who decline accept charity at a loss of 6 cents per measure, in the villages of Welikada, Upper Welikada, Yakbedda, Kotuwegoda. Today our party is giving relief to those who go to the Rajagiri School (new) premises opened last Sunday. Hundreds of the poor families are starving who depend on the daily earnings of the male members who come to Colombo daily. The dreadful flood has played havoc and all the mud thatched huts are under water. I would solicit that you should visit the villages of Wellampitiya, Brandiyawatta, Wennawatta, Kohilawatta, Kelanimulla, Weliwita, Hewagama, Kaduwala, Badahalemulla, Dematagoda, Kolonnawa, Sedawatta, Welikada, Nawala, Nugegoda, Yakbedda, Kotte, Pannipitiya, &c.

We who live in palatial mansions can have no idea of the terrible sufferings of the poor villagers, and I hope that you will do your best and move the Secretary of State to have compassion on these wretched people. If it is within the means of a few individuals to help these people I would not have written you. The Government alone can help these people and the flood has now become an yearly institution something substantial must be done to prevent the losses which the poor yearly sustain. Over a thousand families are reduced to an amount of distress which must be seen to be realised. You have been long in the island and you know that these villagers are poor.

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\* A Confidential Letter addressed to the Chief Secretary on 30th October, 1906 The Chief Secretary's minute on it reads : " As far as I have seen of the 'poor villagers', they seem to enjoy the flood thoroughly. "

Every village industry is now being killed by articles made in Germany, and the villagers who are agriculturists suffer when their harvests fail from inundations. In the wilds of Hiniduma where I was a fortnight ago the illiterate villagers complained to me that their only source of livelihood depend upon chena cultivation, and fields they have very few or none. Aliens are taking away the wealth of the country and the sons of the soil where are they to go ? The immigrants who come here have other places to go to, the Sinhalese has no place to go to.

Is it just that the sons of the soil should suffer while the alien enjoys ? England so powerful has an Alien Prevention Bill to prevent paupers coming to her shores, and the ignorant helpless Sinhalese villager is made a victim by the alien sharper who robs his ancestral land. Look at Japan, an Asiatic people showing an example for other Asiatics to emulate, and they progress because they have humane administrators to look after their interests. Civilians come and go and live luxuriously, they do not care for the poor villagers.

Have mercy on us, and help our poor.

I am yours faithfully,

*Anagarika Dharmapala*

## 60. Education in Ceylon

It was in the year of Christ 1815, that the Island of Ceylon went absolutely under British control. Into the history of British domination in Ceylon we do not want to enter, but it is good to see how much good or evil has been done after nearly a century of British rule. The Island was under the Buddhists without any foreign control, for nearly 2358 years. The Buddhist kings were not absolute rulers ; they were elected, by the people, and the people had the power to depose any sovereign who went against the wishes of the people. The Religion of the Buddha was supreme, and the Bhikkhus of the Maha Vihara Fraternity were held in the highest reverence by the reigning sovereign. It must not be forgotten that the reigning dynasty of the Island when the great Thero Mahinda, the imperial Apostle of the Lord Buddha, came to the Island 2222 years ago, was of the House of the Royal Sakyas of Kapilavastu. The first prince who reigned in Ceylon was Vijaya's brother, Prince Sumitra of Sinhapura in Bengal. Panduvasadeva was a Kshatriya Prince, and he was elevated to the throne by the wishes of the Ministers of Vijaya in the year 584 B. C. This Prince married the daughter of Pandu, the Sakya Prince, who was a son of the Sakya Kshatriya Prince Amitodana, a paternal uncle of the Buddha. The great dynasty of Ceylon began its origin from the union of Prince Panduvasadeva and Bhadda Kacchana, the Sakyan Princess. The queen gave birth to ten sons and one daughter, of whom, the eldest son was named Abhaya, and the youngest daughter, Chitra. Prince Panduvasadeva reigned at Vijitapura. The history of the Sinhalese people that began in the year of the Buddha's Parinirvana, that is 543 B. C., ended in the year of the Buddha 2358, or A. C. 1815. It is the history of a unique race whose glorious achievements are recorded in the Mahavansa,

British history began with the Norman conquest. The natives of the land now known as England were conquered by the Norman Duke, named William the Conqueror. The reigning King in Ceylon at the time of the Norman conquest of England was Vijaya Bahu, whose exploits are recorded in the Mahavansa, chapters LVIII, LIX. It was in this reign that the Cholians were utterly destroyed and their king, says the Mahavansa, "having heard of the destruction of his hosts, sent not any more men to Lanka, saying 'Now are the Sinhalese powerful.' The manifold deeds of great merit that this good king had done for the welfare of the people of Lanka are recorded in the sixtieth chapter of the "*Mahavansa*". The period that king Vijaya

Bahu reigned was indeed a glorious one, and every Sinhalese who wishes to know what the Sinhalese were at the time of the Norman conquest of Britain, should read the aforesaid chapter in our history.

Buddhism is absolutely ethical and psychological. Its fundamental principles advocate mercy, charity, strict temperance, perfect purity of mind and body, and complete submission to truth. The perfect embodiment of all the highest virtues that are attainable on this earth of sorrow is found embodied in the life of the great Teacher, the Buddha Gotamo. He inculcated lessons that are embodied in the principles of the Aryan code of Righteousness, called the Noble Eightfold Path. The Buddhist kings never gave the Aryan Sinhalese opium, arrack, whisky, and from the revenues of the land the people derived manifold advantages. Arts and crafts flourished, the men of valour found employment in the standing army, trade was in the hands of the people, education was the appanage of every Sinhalese child, the great Buddhist Church was supported by the kings and Buddhism was the state religion of the land.

The Report of the Ceylon Blue Book for 1908 is before us and our desire is to call the attention of the great British people of England to the methods of administration of the Government of Ceylon, which if allowed, to continue, will end in the destruction of a historic race of Aryan people, who, for nearly eighty generations, have lived following the noble religion of the great Aryan Teacher, the Lord Buddha. The Sinhalese can look back with pardonable pride on their past history, for it is a glorious record of historical events, which are today verified by the convincing testimony of archaic monuments, stupendous in dimensions, constructed according to the most approved forms of aesthetic architecture, at a time when the ancestors of the present Britishers were living in a state of savagery, roaming in woods, in utter nakedness. When they were sold into slavery in the markets of Rome our ancestors were engaged in building mighty monuments at Anuradhapura, which are seen today in that ancient city, founded in the year 504 B. C.

Within the last sixty years the most noble, the most enlightened, the most philanthropic, the most cultured of all European races have been associating with the Aryan Sinhalese of Ceylon, and what do we see to-day as fruits of the tree planted by them ? Drunkenness, poverty, increase of crime and increase of insanity ; out of a population of 4,038,456 people and out of 1,622,766 children under 15 years old, only 224,503 receive the elements of vernacular education, and only 35,707 children receive the elements of a higher education in English schools !

The Britishers are giving the Aryan Sinhalese, poisons of opium and alcohol which are destructive for the continuance of the Sinhalese race. The Sinhalese people do not want political self government, their most noble religion is a spiritual self government, transcending the

political principles of selfish statesmen and adventurous politicians. The Buddha taught the essentials of a higher form of self government of an individualistic type. His was a oral self government beyond the environments of human law. Our Lord taught the five Daily Rules of life :—not to destroy conscious life deliberately, not to take anything that belongs to another ; not to commit adultery ; not to speak untruths ; not to take any kind of intoxicating drug or liquor. These five rules are for daily observance and are to be repeated every morning, as a pledge for their observance and in the evening, after the days work is over the devotee is expected to go through a self examination, so as to be sure that he has not violated them. Besides these five, there are the ten rules for the cultured man, viz : not to kill, not to steal, not to indulge in sensuality not to speak untruths, not to speak harsh words, not to speak words of discord, not to indulge in gossip and frivolous talk, not to covet other's things, not to show illwill, not to think or do anything which will produce evil to others or oneself. Moreover a Buddhist has to observe the positive laws of morality, which are ten, viz., charity in manifold ways ; observing the rules of conduct (the five rules, the eight (*sila*) rules, and the ten (*sila*) rules) ; analytical reflection and meditation of one of the forty subjects of Karmayoga of Karmasthana ; asking others to accept the results of the good deeds that one has done ; receiving with a pleasant heart the good wishes of others engaged in doing good deeds ; paying homage to the spiritually great, and to elders and parents ; nursing the sick and helping the needy ; preaching the Good Law of the Blessed One ; hearing the Good Law of the Blessed One ; keeping oneself perfect in the Faith of the Buddha, the Law and the Brotherhood. It is this sublime religion of Righteousness that the Sinhalese people were taught to observe, and now what a change ? What are they to do ? We find that from the revenue for 1908, which amounts to Rs. 35,572,849, only the sum of Rs. 761,079 was spent for the vernacular education of a people who number 4,038,456, and for the higher education only the sum of Rs. 136,221 was spent in 1908. From the liquor traffic alone the British Government received in 1908, Rs. 7,777,187, from land sales in 1908 Rs. 1,024,130 ; from Government Railways Rs. 10,917,929 and from the Customs Rs. 8,993,111. The value of exports to Ceylon in 1908 reached the high figure of Rs. 122,175,900. From Great Britain goods to the value of Rs. 32,329,000 were brought into Ceylon, from British India Rs. 54,138,900 ; and we pay to England annually under the heading "Military Contribution" Rs. 1,978,998 ; Pensions Rs. 1,508,539 ; to the Governor annually Rs. 181,519 ; to the Civil Service Rs. 824,537 ; to the Secretariat Rs. 347,644 ; to the Provincial Administrations Rs. 1,046,417 ; to the Settlement Officers Rs. 157,032 ; to the Survey Department Rs. 997,200 ; Customs Rs. 163,210 ; Post and Telegraphs Rs. 1,611,033 ; Forest Department Rs. 250,451 ; Police Department Rs. 1,118,962 ; to the Prisons Rs. 568,583 ; Medical Department Rs. 2,178,185.

The products of the Island are tea, coconut, plumbago, cinnamon, cocoa, arecanuts, citronella oil and rubber. Tea, cocoa and rubber yielded in 1908, Rs. 48,945,800 ; the total amount of exports in 1908 was Rs. 123,004,700. Tea, rubber and cocoa plantations are a monopoly of the European planters. The amount obtained therefrom goes to England and a very little for the payment of wages to the coolies of S. India. In Ceylon there are no technological schools, no manufacturing firms, no engineering college, no industrial schools, no agricultural training college, no weaving schools where textile industries are taught. The amount spent for the higher education of the children of 4 millions of Ceylonese is less than the wages paid to the Governor According to the Blue Book Report of 1908 "the total sum expended in grants to English Schools was Rs. 136,221," and the Governor's allowances for 1908 was Rs. 176,772 !! The Report says "the total spent by Government on Vernacular education was Rs. 761,079, of which Rs. 301,750 was expended on Government schools and Rs. 459,328 on aided schools. This gives the cost to Government of education of a child in a Government school as Rs. 4 or 5s. 4d. per annum, and in an aided schools as Rs. 3.08 or 4s. 1¼d. per annum," p. 19. Out of a total revenue of Rs. 35,582,849 for 1907 raised in Ceylon the sons of the soil only received for their moral, intellectual and industrial improvement the stupendous sum of Rs. 807,300 !!!

The Sinhalese Buddhists of Ceylon expect that England will do her duty.

( සිංහල බෞද්ධයා 9-10-1909 )



## 61. Waste Lands Ordinance

THE Waste Lands Ordinance began to operate in 1897. In no other land in modern times would a civilized Government dare go against the established usages of an ancient people. The British Government made its most sacred and honourable pledge that the territory under the Kandyan King will be administered according to the ancient laws of the country. *The Sinhalese people have now found to their great consternation that the word of an Englishman is not to be trusted. It is the word of a dishonest speculator.* Land that was in occupation by the Sinhalese, generation after generation for two thousand four hundred years, land for whose retention in their hands, an ocean of blood was shed by nearly seventy generations of Sinhalese continuously, *this sacred soil of Ceylon is now being forcibly taken by the British Settlers to be sold to British Syndicates for planting rubber and tea.* We know the history of Ireland, under the land grabbing Britishers, how the Irish peasant farmer was deprived of his land by the British landlord and the consequent degeneration of the Irish race which continued bringing ruin and poverty till the British consciousness was awakened by the operations of the cohorts of the Irish Land League. But in Ceylon the formation of a Sinhalese Land League is utterly impossible for we have not the men of the spirit of Emmet O'Connell, Parnell, and we have not expatriated wealthy Sinhalese in another part of the world from whom we might get help which it was possible for the Irish Land League in as much as they had Irishmen in the United States of America and also in Australia. The Sinhalese are isolated ; they are between the Devil and the deep sea ; they have no other land to go to, they have no ethnological relationship with any other existing race or country. Two things only are possible for them to progress as a nation under the aegis of British protection or to degenerate and

live as slaves working for their day's wages under inhuman British Planters, like the Negro slaves in the Southern States of North America before the days of the American Civil War which brought them emancipation. The Britishers at home are different from the Colonial Englishmen who come to make money. We know how the Englishmen extirpated the Tasmanians ; we know the story of the Jameson Raid, the Boer War. All that we can do is to appeal to the humane instincts of the noble Englishmen in England and to create sympathy in the hearts of philanthropists in the United States, in France and in Germany. The Americans were under the English King, and they were the descendants of the first English Settlers : but when the English King attempted to levy taxes from the Americans which were iniquitous, they loved their independence more than their tyrannical Sovereign. They fought and obtained freedom. The Irish love their land and are making superhuman efforts to get a Government of their own and to live happily. The Liberal Government of England under such brilliant statesmen like Asquith, Lloyd George and Winston Churchill are working for the good of the Irish people, and the noble band of Irish patriots under the leadership of Redmond are being helped by the Americans and Australians who contribute large sums of money to keep going the agitation. We in Ceylon should not sit with folded hands and pray for to move the Ceylon Government ; we must get up a national agitation and appeal to the Englishmen at home. We should send our patriots to England, to America and to Japan to ask for their sympathetic support. That noble minded patriot Mr. Corea of Chilaw and his colleagues of the Chilaw Association have done much and they are expected to do more. We must look to the future for our duty is to work for the welfare of the coming generations of the Sinhalese. We are a poor race, and the few Sinhalese who have wealth are ignorant, and have not the enlightenment to appreciate the nobler side of a patriot's duty to work for the happiness of his people. The British Governor and the Colonial Secretary and the British Civil Servants

are guided by the utterances of the *Times of Ceylon, Observer, Planters' Associations, Chamber of Commerce* and the interests of the European Community are safeguarded by the Executive Council, and by the elected European Members of the Ceylon Legislative Council. The nominated Ceylonese Members follow official tide, and the national interests of the permanent population are in the hands of the one elected Ceylonese Member.

The cup of degradation of the Sinhalese peasant proprietor is full, the backbone of the Sinhalese nation is the *goiya*, and the *Gamarala*. *After a hundred years of British Rule what is there to show of the wonderful progress made by the Sinhalese.* This beloved land of the Sinhalese was given to the British King in 1815 by the People who had sovereign rights, and within this period what has the British Government done for the People. Well, we have the roads and the railways for which the people have paid and are paying and shall pay for ever and ever. Have we schools for the young, factories where we make our own cloth, and other requisites that we are in need of. Where are our dockyards, our arsenals, our gas works, our electric workshop, our agricultural colleges, our scientific laboratories, &c. ?

The British Planters have about 900,000 acres of tea and rubber plantations, and the money that they get is taken away to England. Rice the staple food of the Sinhalese is imported from India, also our curry stuffs. Pins, Needles, Ink, Stationery, Glassware, Crockery. Hardware, Wearing apparel, Shoes, Hats, Machinery, Cutlery, Cloths, Umbrellas, Bentwood Furniture, &c., are all imported from abroad. We have learnt a little English, enough to earn a monthly salary of Rs. 50 as a clerk under a White Man, which knowledge had been obtained at very great cost. The fees charged at the so-called Royal College, and other Colleges are prohibitive indeed and the

education the students get in these High Schools is a sham. Nothing practical is taught in these schools, and to get a higher technical education the Ceylon Government has to send Ceylonese youths to Poona, or Pusa or Madras. The obnoxious W. L. Ordinance since 1897 has been in operation, and the extent of land declared Crown is shown in the following statement :—

<i>Province</i>		<i>Declared Crown</i>	
Uva		..	128,044 acres
North-Central		..	525,214 „
Galle	District	..	57,412 „
Hambantota	„	..	177,256 „
Matara	„	..	132,080 „
Ratnapura	„	..	21,965 „
Kegalla	„	..	19,433 „
Kurunegala	„	..	10,125 „
Puttalam	„	..	79,938 „
Chilaw	„	..	11,545 „
Kandy	„	..	333 „
Nuwara Eliya	„	..	49 „
Matale	„	..	2,694 „
Colombo	„	..	1,216 „
Kalutara	„	..	903 „
Batticaloa	„	..	225 „
Trincomalee	„	..	185,811 „
Jaffna	„	..	93,059 „
Mullativo	„	..	4,780 „

*(The Ceylon Nation)*

## 62. 1915 Riots and the British Officials

MAHA BODHI SOCIETY,  
29, Baniapukur Road,  
Calcutta,  
June 15th, 2459/1915.

THE RIGHT HONOURABLE  
The Secretary of State for the Colonies,  
London.

SIR,

The writer of this letter is a Buddhist Missionary who has travelled in Europe, America, and All Asia three times on Buddhist missionary work. He was the Buddhist Representative at the Chicago Parliament of Religions, whither he was especially invited by the Congress of Religions Committee. Since 1891 he has been working in India for the revival of Buddhism. He is a native of Ceylon belonging to the leading Buddhist family. His father was honoured by the Ceylon Government for the many philanthropic acts done for the Buddhists of Ceylon, and he was one of the leading Native merchants in Ceylon, the firm being known as H. Don Carolis and Sons. His father was known as Hevavitarana Mudliyar.

The present letter\* is written in the interest of the sons of the soil, the Sinhalese Buddhists, who after 2358 years of continued independence, deposed their own king in 1815, and went under the protection of the Throne of England.

In the year 1815 March 2nd at the convention a treaty was signed between the Representatives of the Sinhalese and the British Governor at Kandy, the British pledging to protect the religion and the customs of the Buddhists.

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\* A letter addressed from Calcutta to the Secretary of State for Colonies on 15th June, 1915. It was transmitted to the Officer Administering the Government of Ceylon by Hon. A. Bonar Law for information as enclosure to Despatch No. 379 of 20.7.1915.

In March last the Century of British rule was completed. But a change has come over the people which has resulted in a great riot between the Sinhalese people and the Muhammedan population of Ceylon. It is most deplorable that after a hundred years of British rule that the present bloody riot had occurred with enormous loss of life and the destruction of property throughout the Island. Hundreds have been shot, thousands have been injured seriously, thousands are in jail.

On the 28th of last month was the 2459th Anniversary of the Nirvana of the Lord Buddha, the Founder of the Religion known as Buddhism, which is the religion to-day of China, Japan, Siam, Burma, Cambodia and Korea, &c. Sir Edwin Arnold's *Light of Asia* gives an account of the Life and teachings of the Great Teacher.

“ Prince Sidhartha, the Wisest, Bestmost Pitiful The Teacher of Nirvana and the Law ”

Buddhism in its purest form exists in Ceylon, and the people for 2222 years have never forgotten their faith, although the Portuguese, Dutch and British have made every effort to stamp it out, the era of destruction beginning with the Portuguese in 1505 A.C.

The Dutch helped the Buddhists to bring the Priests from Siam when the parricide Sinhalese King destroyed the Religion of the Buddha by burning all the sacred books and killing the priests. But for the gracious act of the Dutch governor who lent ships to bring the Bhikkhus or Priests from Siam, there would have been no Buddhism to-day in the Island.

In 1796 the Dutch handed the Maritime Provinces of Ceylon to the British temporarily, but in 1804 the British came into permanent possession of the Maritime Provinces. In 1798 the British Governor, Mr. North, and the Sinhalese Prime Minister had a secret meeting and a young prince was chosen to ascend the Sinhalese throne. It was arranged that later on the young King will be deposed and the Prime Minister be made King under British protection. Readers of Sir E. Tennent's *History of Ceylon*, and Dr. Marshall's *History of*

the Island, Justice Lawrie's Kandyan Gazetteer, &c., give particulars of the intrigue between the British Governor and the Sinhalese Prime Minister re the deposing of the Last King of Kandy.

In 1815 the Treaty between the sovereign People and the British Representative of the King of England was signed. This solemn Treaty was the Magna Charta of the Buddhists, like the Queen's Proclamation to the People of India in 1857.

The Island of Ceylon was conquered by the ancestors of the present Sinhalese who came from Bengal 2459 years ago. The savages were given land and their descendants are to-day known as the Veddhas.

Now after 100 years the British have declared that the 1815 Treaty is not binding on the present government, that it was a temporary document, &c. After 100 years just at a time when the British are waging war with Germany for a scrap of Paper it does not look well for the Supreme Court, with all respect to the Judges, of Ceylon to say that the 1815 Treaty is only a temporary document. The Sinhalese have lost faith in the justice of the Government.

The cause of the present terrible destruction of life may be traced to economic causes. The immediate cause is due to the riot which occurred in Kandy on the night of the 28th of May last the Buddhist X'mas. About two years ago the Buddhists of Gampola carried a procession from the Temple to a certain place, and on the way the Muhammedans objected to the procession passing by their temple or mosque with music ; without music the Buddhist procession was incomplete. The Police prohibited the procession to pass the place. The Buddhists had to turn back. The Muhammedans were not allowed to become permanent residents in Ceylon in the Dutch period. They were allowed to permanently reside after the Island went under British rule. The Dutch took care of the Natives from alien invasions as they do to-day in Java, inasmuch as they think that their first duty is to protect the sons of the soil from whom the Dutch took the land. Now impartially considered the British took the Island from the Sinhalese, and they promised to protect the people, the national religion and the national customs, which had been maintained for over two thousand years. Buddhism was the religion of the State in Ceylon like the Church of England in the British Isles.

The British in 1897 for the first time passed a law claiming waste land as Crown property. This law was made more oppressive in 1904 which resulted in thousands of Sinhalese losing their ancestral property and reducing them to vagabondage. The Sinhalese had their communal laws, which were modified to suit the present day exigencies, but destructive to the Sinhalese who were trained by their religion for 22 centuries for religious democracy.

The destruction of industries, the oppressive laws which told heavily on the village people who are agriculturists, the increasing poverty of the Sinhalese people, the extension of the liquor traffic in the interior in spite of the unanimous protests of the people, the cutting down of forests which protected the rice fields of the people, &c., gave the people room to silent murmur. The Muhammedans, an alien people, who in the early part of the 19th century were common traders, by Shylockian methods became prosperous like the Jews. The Sinhalese, sons of the soil, whose ancestors for 2358 years had shed rivers of blood to keep the country free from alien invaders, who had constructed gigantic tanks to irrigate millions of acres, who had built the most artistic temples which have to-day become the admiration of the antiquarian and scholar, to-day they are in the eyes of the British only vagabonds. Industries have been killed, agriculture is neglected, ancestral lands alienated by Government and sold to British syndicates, and the son of the soil who for 2400 years had never known to work as an indentured cooly, who had remained independent as a peasant proprietor, is to-day a cooly in the tea estates. The alien South Indian Muhammedan comes to Ceylon, sees the neglected illiterate villager, without any experience in trade, without any knowledge of any kind of technical industry and isolated from the whole of Asia on account of his language, religion and race, and the result is the Muhammedan thrives and the son of the soil goes to the wall. The Government being a Colonial Government looks primarily to the interest of the Colonial Britishers, and the Native is only an aborigine.

But behind all this present neglect and land alienation law the Sinhalese villager can never forget his religion. It is in his blood. He has ancient traditions going back to several thousands of years, and he has his history in the Mahavansa, Dipavansa, Bodhivansa, Thupavansa, Dathavansa, Saddharmalankara, &c., and he deprecates his wretched lot.

He feels that under British rule he cannot worship according to ancient custom the Great Teacher, the Lord Buddha. He sees that he is nowhere in the economy of Ceylon's progress. He sees that the alien is given all the preference, and that he is doomed.



Now turn we to British politics, and we find the naturalised German hounded, his shop looted, as in West Ham, Liverpool, Canada and in Johannesburg. Over 250 persons have been injured in London, of whom 107 were police or special constables. £ 100,000 damage done at West Ham. (See London Times Weekly edition, May 21st, 1915).

What the German is to the Britisher that the Muhammedan is to the Sinhalese. He is an alien to the Sinhalese by religion, race and language. He traces his origin to Arabia, whilst the Sinhalese traces his origin to India and to Aryan sources.

To the Sinhalese without Buddhism death is preferable. The British officials may shoot, hang, quarter, imprison or do anything to the Sinhalese but there will always be bad blood between the Moors and the Sinhalese. The peaceful Sinhalese have at last shown that they can no longer bear the insults of the alien. The whole nation in one day have risen against the Moor people. The causes are economic and spiritual. Powerful British nation is waging war against German militarism and millions of pounds are spent daily to crush Germany. England is fighting on behalf of smaller nationalities.

The British officials are perfectly ignorant of Sinhalese traditions and ancient history of the Island. But a nation cannot be killed to satisfy a smaller community. Justice, mercy, compassion, the revival of lost industries, and little sympathy is what is needed in Ceylon. The Sinhalese are a people with noble traditions, with a noble literature with a noble religion. The British came only a hundred years ago, before that the Sinhalese were a great people, and were the equals of all great nations.

The situation demands careful patient investigation, and the causes should be traced to their ultimates. It was the American Barnum who gave expression to the saying that "you cannot fool all the people all the time". Aliens without a history and the sons of the soil with a history should not be judged by the same standards. The British opens the door to the German and they came by the thousands, and to-day we see what the German spy is doing to destroy British independence. The Sinhalese in Ceylon should be protected just as the Javanese are protected by the Dutch from aliens who make money and leave the island for good.

It is most important that a Royal Commission should be appointed to trace the causes of this terrible riot that has resulted in the death of thousands. It was more like war according to newspaper reports. A whole nation throughout the Island could not rise but for very serious grievances. The English newspapers in the Island may cry for vengeance, and it is easy to massacre the people, as it was done in 1804 by General Johnstone, when the Kandyan Provinces were under Native rule. After a hundred years of British rule that the whole people should rise is incomprehensible. The economic causes should be traced. Grievances should be redressed. To send a few thousand people to imprisonment will not settle the problem. The British officials are not experienced and are rather haughty. It is good to make them, when they arrive, to study the Mahavansa, the history of the Island. Two and half millions of people of Aryan origin with a most noble religion with noble traditions should not be treated as upstarts.

With assurances of respect.

(Signed) ANAGARIKA DHARMAPALA.  
Buddhist Missionary.

## 63. Distress in Ceylon\*

### I

MAHA-BODHI SOCIETY,  
46, Baniapukur Lane,  
Calcutta.  
7th July, 1919.

HIS EXCELLENCY THE GOVERNOR OF CEYLON,  
EXCELLENCY,

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

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

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

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

I am Your Excellency's Obedient Servant,

THE ANAGARIKA DHARMAPALA,  
General Secretary, M.B.S.

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\* These two letters are significant as the same Governor had given the order on 10.7.1919 that the Anagarika Dharmapala could return to Ceylon only at his own risk after the Order in Council ceased and not before and that the I. G. P. should be informed confidentially of the Anagarika's intention to return to Ceylon.

## II

Queen's House,  
Colombo,  
18th. July, 1919.

Sir,

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

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

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

I am Sir,

Yours obedient servant,  
*Signed*/W. F. HOLE,  
Private Secretary.

The General Secretary,  
The Maha-Bodhi Society,  
46, Baniapukur Lane,  
Calcutta.

*(MBJ Vol. 27, July & September 1919)*

## VIII

### Buddhism in India

64. Buddhism in Ancient India
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74. Rabindranath Tagore.
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## 64. Buddhism in Ancient India\*

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

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\* Lecture delivered before the Vivekananda Society, Calcutta, on Saturday, 24th May, 1919.

To know the India of 25 centuries ago the best guide we have is the Pali suttas and the Jatakas. We have in the Jatakas, Pali suttas and in the commentaries the lost picture of ancient India. To read them is to love the India of 2500 years ago. The naked *acbelakas*, and *ajivakas*, *paribrajikas*, *silavadis*, *tapojiguccivadis*, *pragnavadis*, *vimutti-vadis*, *devadhammikas*, *udakaroobakas*, *tridandis*, *sevaamalikas*, *Nirgrantas*, *ekasatakas*, *nastikavadins*, *abhetukavadins*, *ucchedavadins*, *pubbekatabetuvadins*, *agniparicharakas*, *Ayachanavadins*, *jatilas*, *Isvara nirmanavadin*, *akiriyavadins*, *attharvanavadins*, *sassatavadins*, *tarkavadins*, *vilamsavadins*, *vinnavavadins*, *yoga practitioners*, *amaravikkhepas*, *adbiccasamuppannavadins*, *Sannivadins*, *asannivadins*, *neyasanninasannivadins*, *attavadins*, *dabba attavadins*, *kamasukha vadins* formed the world of spirituality, and in the chief town there were debating halls (kotuhala sala) where the controversialists met to hold their debates. In the chief city of Sravasti, Kosala, there was erected a debating hall by order of Queen Mallika, wife of the King of Kosala in the Park presented by her to the religious, which was known as Ekasala (*Universal Hall*), where every religious propagandist had the freedom to say his say. The King paid homage to all wandering mendicants without distinction, and great Brahman teachers were the recipients of royal villages, which were called *rajabhoggas*. Brahmanical and other ascetics lived in the enjoyment of sensual pleasure. Some Jatila teachers lived in great monasteries with their wives and children. Wealthy Brahmins lived in regal style ; some of them were allowed the white state umbrellas a sign of their independent position. The Brahman minister of the state of Kosala had his carriage drawn by four white horses.

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

*Benares*, *Gaya*, *Vesali*, *Kosambi*, *Rajagaha*, *Kusinara*, *Sravasti*, *Mathura*, *Mithila*, *Sankassa*, *Saketa*, *Champa*, *Nalanda*, *Kapilavastu*, were noted towns twenty-five centuries ago. *Kasi*, *Kosala*, *Malla*, *Vajji*, *Videha*, *Anga*, *Magadha*, *Kuru*, *Avanti*, *Kalinga*, *Assaka*, *Sunapanta*, *Gandhara*, *Dakshinagiri*, *Sauraseni*, were territories. The names of rivers mentioned in the Pali texts are *Ganga*, *Yamuna*, *Godavari*, *Nirmada*, *Chandrabhaga*, *Aciravati*, *Mahi*, *Saraswati*, *Phalgu*, *Neranjara*, *Kukkuta*. Four castes are mentioned first the *Kshatriya*, then *Brahmana*, followed by *Vessa* and *Sudda*. The low castes are *nesada*, *rathakara*, *pukkusa*, *chammakara*, *chandala*, *matanga*, *sopaka*. The marriageable age recommended in the Pali books is twenty-five years for the male and sixteen years for the female.

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

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

Metaphysics, logic, dialectics, loathsome ascetic habits, magic, bacchanalian revelry, priestly formulas, destructive rituals, etc., have no place in the Middle Doctrine of the Tathagata. It is a doctrine sweet in the beginning, sweet in the middle, sweet in the end, complete in the letter and in the spirit, proclaiming the perfected life of the enlightened saint. Writers on Buddhism with a superficial knowledge of its Paramartha teachings have condemned it as a religion of pessimism and nihilism. It is a doctrine that is beyond the grasp of the sensualist, and only those who go through a training in the discipline of the Brahmachariya life and practise the four dhyanas can comprehend it. The Buddha Himself has declared that it is a doctrine (*gambhiro*, *duddaso*, *duranubodho*, *panditavedaniya*, *atakkavacharo*, *panito*, *santo*) deep as the ocean, that can be grasped only by self sacrificing labours, to be realized only by the learned, not to be solved by mere logical argumentation, supreme, and tending to saintliness. The man with destructive tendencies of the savage hunter, the hypocrite, the sensualist, the logician, the ascetic wallowing in the mire, the predeterminist, the unbeliever of a future life of the doctrine of evolution, and of causation, the indolent, the diseased, the cripple, the calumniating liar, can never understand the holy Doctrine. For further elucidation on this point I refer the reader to the suttas called *Ganakamoggallana*, and *Dantabhumi* in the *uparipannasaka* of the *Majjhima nikaya*.



The foundations of the Aryan Doctrine were laid not on asceticism neither on sense perceptions. It is the doctrine founded on joyous cheerfulness, radiant mentality, strenuousness, aesthetic calm, analytical investigation of truth, contentment and supreme wisdom. When the struggling Bodhisatva in the forest of Uruvila, having experienced the utter uselessness of ascetic austerities, in order to regain his lost vitality, began taking solid food, the five ascetic companions forsook Him dissatisfied with the new life of moderateness. The taking of one meal a day appeared to them as too much; ascetic religion demands that you should adopt the process of slow suicide by starvation. Now the Blessed One rejected the hitherto known methods adopted by the teachers of metaphysics. The light of illuminating wisdom came to Him on the first watch of the full moon night, and He looked retrospectively and found that life did not commence at a specified period, and that the human being was not created at some distant period in the past, and that no known beginning could be formulated, and that the human being was going the round of evolution according to the karma generated through (avidya) ignorance and (tanha) desires for sense pleasure. The motor impulses that drive the human machine was ignorance of the great law of cause and effect and unsatisfied desires in the three fields of kama, bhava and vibhava. The love of sense pleasure in the human and celestial worlds is kamatanha; the desire to live in a permanent condition in the divine world of Brahmaloaka is bhava tanha; the desire to cease to exist is vibhava tanha. The Blessed One saw the world of animals, pretas, human beings, celestial beings, of higher gods called Brahmas, and the gods of the formless worlds, and the underworlds where darkness prevails. Like the bull yoked to the oilmill going round and round, the Blessed One found how living beings resolve round the wheel of Samsara, now as an animal, now as human being, now as a celestial, now as higher Brahma god now as formless god. The duration of life in the arupa Brahma world was 84000 kalpas, and when the karma of the individual was exhausted he has to be reborn again in some lower state. The god of the Rupabrahmaloka after a period of 500 kalpas when his karma is over, has to be reborn in a lower plane. The cosmic circle was finite, and the lengthiest period was 84000 kalpas, and the Blessed One should look back to many million million trillion of kalpas and still found no beginning, and He said that a powerful adept with power to look back to many millions of kalpas spend a hundred years in the process, he would die without being able to find a beginning. In infinite space the world systems are numberless.

If a Rishi travels in space by his divine power day and night he might come to a termination of his life but not finish counting the number of solar systems. And yet we have some people who

believe in the Semitic traditions and dogmatically assert that the world was created only six thousand years ago, and that this is the only habitable world, and that one day of God is a thousand years of man. Aryan religion teaches that a day of Brahma is equal to some 40 millions of human years.

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

In the last watch of the night at early dawn, the glorious orb rising, in the east, and the light of the waning moon in the west, the supreme light of omniscience came to the Buddha whose glory obscured the light of the two luminaries. He saw the working of the unchanging law of cause and effect, ignorance producing karma leading to rebirth in *sansara*, and wisdom showing the way out of *sansara* into the glory of eternal *nirvana*.

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

The three fundamental principles of the Dhamma enunciated by the Blessed One are that everything is undergoing continuous changes or in other words that nothing is permanent. From the invisible paramanu atom to the visible Himalaya mountain, as well as the heavens and the Brahmaloкас, oceans, rivers, continents, suns, moons, stars, all are going through a process of change. The earth

was going through slow changes, in the way of contractions and reconstructions, dissolutions, and re-evolutions, during a time period which could not be calculated by semitic religion beyond saying that a day with god is a thousand years with man. What if they were told that a period of forty millions of years of man was a day with the Great God Brahma. What if they were told that the earth has undergone renovations and dissolutions a million times ? Hells, heavens, rupa Brahmaloas, and arupa Brahmaloas of exoteric religions are all going through a process of change.

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

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

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

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

The Characteristic Sign of the Doctrine of the Blessed One is Ceaseless change of the five skhandhas from birth to death ; and the physical and psychical changes of the skhandhas ending in old age and death are productive of suffering ; change and suffering being the normal law, how could the thoughtful cling to this body and say this is "mine" and this "I am". This doctrine of mine and thine is the chief source of all human suffering, enhanced by covetous desire, egoistic pride, and the lack of insight to recognize Truth in the right way.

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

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

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

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

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

In the noble eightfold path the first is right insight which gives knowledge to comprehend the four noble truths that there is sorrow, the cause of sorrows, the cessation of sorrow, and the way. Right insight leads the mind to generate right desires, right desires lead to

right speech, right speech leads to right deeds, right deeds lead to right livelihood, right livelihood leads to right endeavour, right endeavour leads to right mindfulness, right mindfulness leads to right unity of consciousness, which leads to the realization of the four dhyanas. The unity of consciousness by righteous methods is called samadhi, and in the category of samadhi are enumerated the methods to be adopted, whereby dhyana is realized. They are called karmasthanas which are forty, viz. ten kasinas, ten asubhas, six anussati, one kayagatasati, one anapana, four brahmaviharas, four arupas, one aharapatikula sanna, one dhatuvavatthana. The ten kasinas are earth, water, fire, air, blue, yellow, red, white, flame and space. The kasina method is adopted to induce introspective illumination for the realization of dhyana. The yogi who wishes to practice these kammatthanas have to go through a special training with regard to diet, exercise, associations, residences, garments, according to the temperament of the individual. The fullest description is given in the encyclopaedic work of the great Buddhaghosa, which is written in Pali, and is now being translated into English by Professor Lanman of the Harvard University. Speculation as to the whence and the whither and what am I, and to the past and present and the future, and whether the soul and the body are one, or they are different, and whether the soul is finite or infinite, and whether the world is finite or infinite, and whether this soul dies and lives again after death, or not, are questions not to be asked, because merely by perceptive and sensational thinking the evolutionary processes of the five skhandhas could never be discovered. Therefore the Blessed One enunciated the dhyana method for the realization of Truth. Speculation gives rise to scepticism and doubt is regarded a sin by the Blessed One.

The Gods of the Brahmaloкас are so full of power that each one of them could by thier effulgence light up ten thousand world systems, and these Gods were at one time human beings. By the practise of Dhyana the happiness of the Brahmaloка could be obtained. By the practice of the four Brahmaviharas for seven years Brahmaloка happiness could be gained to last a period of seven maha kalpas. So great is the power of Loving kindness. The samadhi of miatri emancipates the mind from all anger, lust and foolishness that it is called the samadhi of emancipation.

Superficial writers on Buddhism without a proper study of the Abhidharma psychology having failed to grasp the meaning of the word sunnata concluded that Buddhism teaches annihilation. Sunnata samadhi belongs to the final stage of introspective meditation. To the yogi who has succeeded in the path of Dhyana according to the Buddha method, all happiness whether in the Kamavacara, Rupavacara or arupavacara heavens appear as devoid of permanency. The bliss enjoyed by the devas of the nevasannanasanna arupa world to the Arhats appear as empty. When anger, lust and foolishness are permanently destroyed the mind becomes radiant and the

samadhi is called sunnata samadhi. The emptiness of the ego idea is realizable in the sunnata samadhi state. Desire for material happiness in body or spirit in the finite worlds must be destroyed, and when the mind takes no impression of objects, in the finite world, it is said that the mind enjoys the animitta samadhi.

The mistake is made by critics in going to judge from the standpoint of materialistic religions known to them. The discovery that the Blessed One made in the realm of introspective illumination was new and was not known to the contemporary thinkers of His time. They could only ascend as far as the *nevasannasanna*. It is the 'neti neti' of the Upanishads. The Buddha transcended this state and arrived at a state when the perceptions and sensations were suspended for seven days continuously. This illuminating meditation is called the *sannavedaita nirodha*, when the mind is brought into a state of *achitta*. In that condition all cognitions, whether good or bad are suspended.

Cosmic religions do not go beyond the realm of finiteness, and they all therefore are materialistic. The psychology of the Abhidharma deals with ultra cosmic states where no *rupa* exists in any form whatsoever. The only religion that approaches slightly the transcendentalism of the *vimuktigatana darsana* as enunciated by the All-knowing Buddha is the Advaitavada of Sankaracharya, which came into existence about a thousand years after the *parinibbana* of the Tathagata. Buddhism has no connection with religions that preach ritualism, separateness, asceticism, prayer to a deity. The final state of the emancipated human being is immeasurable and is beyond speech (*abyakata*). Solitude, loving kindness, freedom from the desire for several enjoyments, and realization of the freedom from the idea of mine and thine brings eternal happiness, and this is what is called the *upadhisesa nirvana*. When the body dies the liberated Arhat is called a *visuddhi deva*, god purified.

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## 65. India: The Holy Land of the Buddhists \*

THERE is no country in the world which has so many attractions equally alike to the antiquarian, archaeologist, man of commerce, politician, philologist and student of religion as India. That cradle-land of religions, philosophies and arts is called by the sons of the soil by different names : but the two most historic are Aryavarta and Bharatwarsha. The non-Aryan Buddhist calls her Jambudvipa. The only countries that were in communication with India in remote antiquity were Greece and China. Alexander the Great attempted to conquer India, but his conquering army after having crossed the Indus could not proceed further and the expedition had to be abandoned. Megasthenes, the Grecian ambassador who was at the Court of Emperor Chandragupta, grand-father of the great Asoka, mentions in detail the administration of Chandragupta's Government and speaks in the highest terms of the civilized state of the people of India. Confucius, the great Chinese philosopher, it is said, mentioned the existence of a great sage in India, and as he flourished about the time that Gautama Buddha lived in India, Chinese scholars think that the reference was made to the "Teacher of Nirvana". All Western Orientalists agree that at a period simultaneous with the birth of Gautama Buddha, India had reached a very high state of civilization. Professor Benfey of Leipzig in his introduction to the "Pancha Tantra" writes : "I hope to prove that the very bloom of the intellectual life of India proceeded substantially from Buddhism, and is contemporaneous with the epoch in which Buddhism flourished."

India is sacred to millions upon millions of the followers of Gautama Buddha for it is in that land that the Sakyas flourished; there King **Suddhodhana** reigned; there in the city of Kapilavastu was born, twenty-five centuries ago, that Prince of Peace,

"The Saviour of the World,  
Prince Siddhartha styled on Earth,  
In earth and Heavens and Hells incomparable  
All-honoured, Wisest, Best, most Pitiful  
The Teacher of Nirvana and the Law,"

*(Light of Asia)*

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Lecture delivered on 26th January, 1894 at Wat State, Bangkok, Thailand.



To rightly appreciate the philosophical system promulgated by Sakya Mni, to admire the compassionate doctrines he taught, whereby he brought peace and enlightenment to those who were struggling to get spiritual light, we have to go back to the period of his birth. By centuries of thought and meditation the people of India had become metaphysical and the air was full of dialectic scepticism; Brahmanical thinkers emerged from their solitudes to promulgate their individual system of thought; some teaching a life of extreme ascetism as the highest ideal of life; some a life of moral materialism, life ending in this existence and therefore only to be enjoyed; others teaching a monotheism with its various ramifications of transcendentalism and ritualism. India was truly the scene of a tremendous conflict between mind and matter when Buddha appeared, and by his heroic self-sacrifice and unparalleled purity of life he showed the struggling people that so long as there was selfishness so long they suffered. The other teachers taught creeds but not conduct, and it was left for the Buddha to preach a life of holiness, compassion and unselfishness. The great religious teachers of his time were Purana Kassapa, Makkali Gosala, Ajita, Kesakambala, Pakkuda Kachchayana, Sanjaya Bellatiputta and Nigantanatha putta. Of these the first taught the irresponsible nature of man comparing him to "a spoke carried round by the rotation of a wheel and that there is neither virtue nor a future reward". The second taught an illogical necessitarianism making man a mere mechanism subject to a blind law. Man according to Makkhali is "like a ball of thread with a weight attached to it; if untwined and suspended from an eminence it will extend itself to its full length, so both the fool and the wise man, hastening through transmigrations, must arrive at the termination of sorrow". The third taught a revolting materialism making man the product of the four elements. He said that "if any affirm that they will experience results of their gifts and offering they declare that which is false and vain. Both the wise and the fool when they die, are cut off, destroyed and no longer exist."

The fourth taught a doctrine of "phenomenalism" inculcating the permanency of elements and sensations. According to Kachchayana the destruction of life means an interchange of elements. "If any person with a sharp sword cut a head off, no one takes away the life of another being, but the sword merely penetrates between the seven elementary existence, viz., earth, water, fire, pleasure, pain and vitality.

The fifth taught agnosticism. To all inquiries about the subjective and the noumenal state of life his answer was—"It is no concern of mine." And the last—Niganta natha putta, whose followers are still to be found in India, under the name of Jains, taught a localised holiness. One may call it, is subjugation of passions within territorial limits? The followers of this cult were enjoined not to mix with the disciples of Buddha, and Buddha's disciples being very active

in the work of propagating the teachings of their master, these Nigan-tas had to remain stationary in certain centres! These teachers were all against the religion of the Brahmins, and never entered into any compromise with them. The Vedas were to them "theological twaddle," and the Brahmins "dumb dogs".

The hierarchy of Brahmins was the body politic of ancient India. The making and unmaking of kings was in their hands. The kings bowed down before them, for they were the mediators between the Supreme God and Man. As a class they had become supremely selfish; literature became a monopoly in their hands; they were the masters of sacrifice; thousands upon thousands of innocent dumb beasts were slain at the altar of sacrifice.

But there was another class of ascetic Brahmins : the Angihotri who kept the sacred fire, feeding it with ghee and sandal wood, never allowing it to be extinguished. In life they were holy. There were, besides these, ascetics of another class, who under pretence of leading a holy life deceived the people by their sham asceticism. And these were the Ajivakas, Achelakas, who went about naked, having platted hair their bodies all rubbed over with ashes. The very atmosphere was full of a coming spiritual crisis—a painful longing among the people for a spiritual guide—and the great leader in the person of Sakya Muni appeared. For the first time in the history of the world there appeared a universal Saviour, the friend and guide of the rich and the poor, the high and low, king and peasant, man and beast, who taught that the kingdom of heaven was not a thing to be expected hereafter, but in this life; that the sweets of a holy life could be tasted here and on this earth; that a life of unselfishness and holiness here was better than that of the gods in heaven. Before this "finished model of calm and sweet majesty of infinite tenderness for all that breathes and compassion for all that suffers, of perfect moral freedom and exemption from every prejudice—" the satellite of nondescript religious teachers sank into insignificance. "The singular force of the Great Teacher's personality," says Professor Bloomfield, "is unquestioned. The sweetness of his character and the majesty of this personality stand forth upon the back-ground of India's religious history with a degree of vividness which is strongly enhanced by the absence of other religious figures of any great importance." Alone among the founders of religions, he had no word of malediction nor even reproach for those who differed with his views, and his message of peace and compassion was received by the high and low alike. Two thousand four hundred and eighty-two years ago this Lord of compassion absolute promulgated his system of Holy life in the Deer Park at Isipatana in Benares. A life of extreme asceticism he condemned as painful, ignoble and fruitless, and he also condemned a life of sensualism. Steering clear of the shoals of pessimism and materialism

he showed to suffering Humanity the sage Path of a Holy Life. All nature was brought under an intelligent Law of Cause and Effect. Superstition, credulity, ceremonialism, and selfish asceticism for the first time met with strong opposition. Speculative doctrines, illogical theories, anything that tended to retard the progress of the human mind was relegated to the limbo of oblivion. His mission was "mercy seeking to save." To his early disciples the first command he gave was to wander forth and preach the doctrine of unselfishness and compassion. In the following beautiful words he spoke to them :

Uppanna bhavam bhuvaneva majjhe  
 Tatheva dhammassaca patubhavam  
 Uppanna bhavam mamorasanam  
 Pakasa yanta jagatim caratha  
 Vanamhi pante girigabba rayam  
 Rukkhasa mule pica sunnagare  
 Vasanta yanta mama dhamma maggam  
 Desetha loke sanaramaranam

( " Making your habitation in the solitudes of the forests, in the mountain caves, under the shadow of trees, and in uninhabited houses, wander forth and proclaim to the world of gods and men that a holy Buddha has appeared in the world and the truth of the Dharma has also dawned." )

India of today is simply the phantom of the past but it is the traditions of the past that are still vitalising her people, and the pat impregnated with the mellifluous influence of the gentle teachings of Buddha. The enormous success that attended his doctrine is due : first, because he inculcated a life of active altruism as the highest ideal of existence ; second the doctrine he taught was the consummation of all previously taught religions. All that was good in the Brahmanical philosophy was embodied in his system ; everything that tended to make man unselfish, compassionate and holy, wherever found, was accepted. His law was a law of grace for all. The despised outcaste, the fallen woman, the humble student were the objects of his tender solicitude. A holy, calm and unselfish life was the consummation of his system. It satisfied equally the philosopher and the simple-minded. Absolute self-sacrifice was the key stone of the doctrines he taught, and his unparalleled life of perfect holiness extending for a period of forty-five years of activity was sufficient to account for the phenomenal spread of Buddhism in India. And after he had passed away from this earth-life his disciples, says Prof. Kunte, " could be seen everywhere delighted in the recital of the sayings of Buddha, composing short poems to exalt his virtues, preaching to the masses about the excellence of his doctrines, calling upon them to reflect on miseries of the world, and declaring to them that a method for their deliverance was provided by Buddha Gautama. Religion and

philosophy were thus brought down from heaven to the earth. The intellect of the common people was reached." True to the teaching of the MASTER and in perfect obedience to his command the early Indian disciples went outside of their native land to disseminate his doctrines of compassion. "Never did" says Dr. Beal "more devoted pilgrims leave their native country to encounter the perils of travel in foreign and distant lands, never did men endure greater sufferings by desert, mountain and sea, than the simple-minded earnest Buddhist priests". Just "as the mother, who at the risk of her own life, exerts to protect her only son, so let there be in you that unbounded love to all beings, On friend and foe alike, on all beings who occupy the realms of space above and the world below, and all who live in the world, let your love prevail". Such was the love that found a place in the compassionate hearts of Buddha's disciples. That love was not a chimera but an objective reality to the true disciple who follows in the footsteps of his great master. Actuated by the purest motives of unceasing universal compassion his one object is to disseminate the Law. "Distribute freely the Dharma" says Buddha and he adds "Receive nothing in compensation", For forty-five years the blessed Teacher, day after day, taught the world that a life of purity, a life of holy calm and study was the consummation of man's life; and by the touch of his holy feet for so many years the soil of India was made sacred. And to those, who revere memory, who hold him as the supreme guide, there are few places in that sacred land which are not particularly interesting. The Teacher himself sitting under the Sala trees at Kusinara, addressing his attendant disciple Ananda said: "Ananda there are four places which the Bhikkus, Bhikkunis, Upasakas and Upasikas should visit. By seeing them they will rejoice and with gladdened heart they will say: 'this is the place where the Thathagata was born; this is the place where he attained supreme knowledge; this is the place where he promulgated the Nirvanic Law; this is the place where he attained Nibbana, and these places are at Kapilavastu, Buddhagaya, Isipatana in Benares, and Kusinara." At another time the BUDDHA addressing his disciples said: "Idha Tathagata anuttaram Samma Sambodhim abhu sambuddhoti bhikkhave Saddhassa Kulaputtassa thanam" ("Bhikkhus, that site where the Tathagata attained supreme enlightenment should be seen by the religiously inclined young men of noble families."). No spot on earth has received more homage from Samma Sambuddha than the holy site at Buddhagaya, where stands the sacred Bodhi Tree under whose livery shade he sat when the light of spiritual Truth dawned upon his purified mind. "Vast has been the kindness and the service which this great holy Bo-Tree has rendered to me. Trusting to its protecting shade have I attained omniscience. Yet have I nothing here by which to express my gratitude. I have but my eyes with which to make my offerings in place of flowers or lights or incense. Thus thinking the holy Lord of Compassion stood with unclosed eyes for seven days as an offering to the holy Bo-tree." And again when he was sitting under the

tree, Mara with his army of passions confronting the Bodhisat wish him to come down from that adamant seat, the Grand Being spoke : " This seat was created by the power of my merits, for I am he who will teach all men the remedy for death, who will be Buddha and will redeem all beings, and make them free from the sorrows of circling existence. Hearken, O Mara ! I have given my wealth, my garments, my children in charity ! I have given my wife in charity, I have given my flesh, my blood my head, my heart, in charity. Such are my forces. By the virtues of transcendental merits and the five great charities, I have obtained this throne. "

Mention is also made in the Ceylon " Mahavansa " of the reverence paid to this sacred Tree by the great Emperor, Asoka. It says : " Surrounding himself and the great Bodhi Tree most complete with a body of a thousand priests who were the heads of fraternities and with more than a thousand Rajas who had received anointment he gazed on the great Bodhi Tree with clasped hands, and tarrying on that spot for seven days, unremittingly kept up in diverse ways a festival of offerings to the Bo-branch. This great monarch over-joyed at the various miracles (he had witnessed) made an offering of the Empire to the great Bo-Tree and tarried seven days longer. "

The commentator of the Pali Pitakas Buddha-ghosha Thero, after having finished his great work of writing the commentaries in Pali, left Ceylon for Buddhagaya to worship the sacred tree and there he recited the following gatha :

Bodhim nissaya sambuddho Sambuddho dvipaduttamo  
 Bodhipatto ca so hoti Marasenapa maddana  
 Yo bodhim aharam hatva puhaya abhi pujayi  
 So ca Buddham viya pujeti, sabbadukkha pamuncaso.

(Buddha, the chief of men attained to supreme knowledge vanquishing the army of Mara by the help of Bodhi. He who reveres and shows kindness to the Bodhi, he as it were, worships Buddha himself, and thereby gets rid of all sorrow.)

(*The Buddhist Vol. VI, Feb. 1894*)

## 66. A Pilgrimage to Ancient Indian Buddhist Sites

THE Mohammedan invasion of India nearly a thousand years ago was destructive to Buddhism. Not contented with subjugating countries, the Mohammedan has a hatred for anything that had the remotest appearance of an idol. The ancient Arabians had an idol for each day of the year having Allah as the chief. Mohammad succeeded in his efforts in having all these destroyed. Allah was the chief of the gods and as such he was introduced to the people as the only one deserving of worship. Idol-worship was abolished, but the Black Stone, which has remained for centuries, receiving the homage of the people in Arabia, was allowed to be worshipped. It is a psychological weakness of man that he is never consistent in the carrying out of the theories that he accepts. For instance, the fatalist who believes that everything has been preordained, and that it is useless to make any effort to avert what is inevitable, will yet move heavens to ward off coming calamities. A fatalist, a deist, a materialistic nihilist, to be consistent, should remain perfectly passive, and not try by action or by prayer to remove coming evils.

The idolatrous Arabs, although they had an idol for each day of the year, yet had a more parmanent association with the Black Stone. Each day they worshipped and kissed the same stone, but the gods they worshipped had a day set apart for each of them. So the god that was worshipped today was forgotten for one whole year till the next anniversary of the following year. It was an easy task to give up the gods ; but not the sacred stone, which in sober truth belongs to the pre-Mohammedan religion of Arabia.

Religious teachers before Mohammad had preached the doctrine of dying in the battle field to gain heaven. The Bhagavat Gita was intended as a war-song, and the Mahabharata war would never have

taken place had not Arjuna received religious sanction to kill all his foes. Jesus Christ taught his disciples to sell their garments and buy swords. He himself was implicated as a Revolutionist, and the life that he led was unfortunately misunderstood by his own people. The present day people are not the best judges to appreciate a life which has been too much idealised in the nineteenth century ; and we sacrifice historical facts to sentimentality in not accepting the data on their own merits, as had been the people who lived in his own time.

The highest ideal of absolute self-sacrifice, loving-kindness, charity, &c., are not to be found in any historic character save one—BUDDHA. We have religious promulgators before and after Buddha, and an impartial examination into their lives would show that they were lacking in that absolute compassion, renunciation, activity, perfect freedom, infinite patience and tolerance. The existing religions of the world today are Brahmanical Polytheism, Vedantic Pantheism, Confucianism, Taoism, Jainism, Judaism, Shintoism, Christianity, Zoroastrianism and Mohammedanism. Minor Indian sects have originated in India after the Mohammedan conquest, whose influence is limited to a particular race or territory.

Northern India has produced Nanak and Kabir, Bengal Gourange-Chaitanya, Southern India Sankara, Ramanuja, Madhava. Modern Indian sects of the nineteenth century are the Brahmo Samaj, the Arya Samaj, the Pararthanan Samaj and the Deva-Samaj. The gods that are worshipped today in India are Vishnu, Siva Kartik, Ganesh, the goddesses are Parvati, Lakshmi, Saraswati, Durga, Kali, and Bhadra Kali, the Avatars are Rama, Krishna and Balaram. With these Avatars are associated their consorts, viz., Sita and Radha. The monkey-god Hanuman and the bull of Siva are also worshipped. *Kapila, Yajnavalkya, Gautama, Vyasa, Agastya*, as Rishis, are also revered. Brahmans who trace their descent from *Bharadvaja, Vasista, Koundanya, Sandilya, Gautama, Atreyya, Kashyapa* are to be found. Ascetics who go naked, who wear only langotis a foot wide, who wear a koupina, who wear a kambale, who wear an ochre-coloured cloth, who wear deer skins and tiger skins, are to be met with in all parts of India.

There are ascetics who take vows to abstain from speech, from lying down, from living in a place for more than a day, from taking solid food, from begging food. There are ascetics who would

silently wait like the boa-constrictor till the prey comes near him without moving. These ascetics never openly ask food, they wait without a word until someone brings them food. At times no food comes for two or three days, and even in extreme hunger, they do not utter a word. Mentally they will and yearn for food. There are ascetics who will lay down on the burning sands under the powerful rays of the sun. There are ascetics who suspend themselves from a tree, and live like bats. There are the one-legged ascetics, the hand-uplifted ascetics, the dog-ascetics, who will eat the food that is thrown away on the roadside ; the skull ascetics who eat dead human flesh and drink wine. There are devotees who repeat ' *Hari*, *Om*, ' *Ram Ram*, ' *Mahadeva*, ' *Bhum-bhum*, ' *Narayan*, ' *Radha-Krishna*, ' *Sita-Ram*, ' *Radha-rani*, ' *Durga*, *Kali-ma*, ' *Gangamma*. Matted hair, cowdung ashes, ganja, bhang, charus, sidhi, are the sine qua non of the Vairagi,—the ascetic who renounces and becomes the Paramahansa.

There are the Jaina Nighantas who abstain from drinking cold water, and eating anything that comes out of the ground. To avoid the destruction of souls that are living in fire and air, the followers of Mahavir, Nataputta, have to avoid burning lights in the night, and have mouth and nose covering to prevent souls from entering their bodies. There are householders who strictly follow the doctrine of lighting no fire in their houses after dusk. Perhaps the reader may ask whether these people abstain from food in the night. They do not, but take food before dusk—all men, women, and children. So far good ; the only inconsistency is that they do not carry the principles to their final consummation.

The present state of Indian society is the result of over a thousand years of chaos in the domain of politics, sociology, and ethics. Indian society has begun to decline after the eighth century, the loftier morality that swayed the people had degenerated into a system of hedonistic ethics. Hiouen Tshang visited India in the year 629 after Christ and travelled all over the peninsula for nearly sixteen years studying the religious and sociological conditions of the people. The records of his travels are embodied in two volumes under the title of Buddhist Records of the Western World. To the students of Indian history the Volumes are of incalculable value as they give an account of the people who had as yet not become slaves of foreigners.



At the time of Hiouen Thsang, there was no Semitic religion in existence in India. Neither Christianity nor Islam had commenced its career of vandalism in Asia. Happily for the world these two religions came into the world at a later time. Within the last thousand years, what cruelties have the followers of these two religions not committed in the name of a Semitic deity. The destruction of old civilizations, the burning of valuable records and historic libraries of Egypt, Central America, Central Asia, India, Ceylon and Jawa was due to the barbaric tendencies of men who had taken part in the atrocious vandalism under the impulse that they were doing a religious deed. It is only the savage that delights in destruction. Man is brutal in his habits in a lower state of development. Ethical development, bringing out the nobler qualities of true manhood, is possible under conditions where righteousness prevails. Cortez and Pizarro destroyed venerable relics of antiquity, and swept away from the face of the earth a people who had gentler characteristics than the Spaniards. The Roman Catholic Christianity is also responsible for the destruction of the religion of the Egyptians, whose headquarters were in Alexandria.

In Asia, the religions that suffered extinction in the lands of their birth were Christianity, Zoroastrianism and Buddhism. Christianity, was rooted out of Palestine, Zoroastrianism from Persia, Buddhism from Central Asia, Gandhara and India. The shock that Brahmanism received, although it did not kill it, was yet strong enough to paralyse it. Works of art, historic manuscripts, temples that were the repositories of everything beautiful, were all reduced to ashes. We, who are living in these enlightened times, have only to compare the sociological conditions of the Burmese and the Japanese of the present day with the nomadic tribes of Arabia and South West Asia, that are under the influence of Islam, and the difference is soon found. The Burmese of today are the product of their religion, and so are the Japanese. The races that inhabited the countries destroyed by the Moslems, had attained to civilization, whose vestiges have been recently unearthed in Gandhar, Swat and Chitral. Fa-Hian and Hiouen Thsang visited these countries in the fifth and seventh centuries of the Christian era. Had the religion of these countries not been destroyed, we should have today Buddhism in Swat, Chitral, Afghanistan, Kashgar, Cashmere and the Punjab, influencing the people for good, as we find today in Burma, Japan and Siam.

It is common tradition that Buddhism in India was destroyed by Sankara. From Cape Gomorin to the Himalayas, the tradition is repeated. Historically we find that Buddhism was a living religion at the time of Hiouen T'sang's visit in the seventh century. The Pala Kings of Bengal who had reigned till the end of the eleventh century were all followers of the Tathagata. Kshemendra, the Kashmeri poet who wrote the "Dasa Vatarā Charita", and the "Avadana Kalpalata" was a Buddhist. The poem, known as 'Malati Madhava' was composed at a time when Buddhism was a living religion. There may have been polemical controversies between sectarian schools and Sankara, but to assert that he had played the part of a Mahomedan iconoclast in the destruction of images of Buddha and Devatas without historical reference to time weakens the tradition. Images of Vishnu, Siva, and other Devatas, placed in the Museums of Calcutta and Mathura show unmistakable sign of the close association of the two religions. In the Museum at Mathura, there is a piece of sculpture, the top portion of which is Buddhistic, and the lower portion Saivite;—Buddha sitting on a lotus, Devas on both sides bringing garlands of flowers; and Siva and his family consisting of parvati, Ganesh and Kartic. In the detailed Archaeological Report of Dr. Stein, recently issued by the Punjab Government, the author who had visited the ancient Buddhist sites in Borner, Swat and Yusufai, writes *inter alia*—

"The purely Hindu Character of these rock sculptures, and to those subsequently examined at Bhai near Padshah, is a point deserving of special notice. It is an additional proof of the fact that Buddhism, which from the exclusive reference made to it in our written records—the accounts of the Chinese pilgrims—may be supposed to have been the predominant creed in the old Udyana, was there as elsewhere in India closely associated with all popular features of the Hindu religious system. This conclusion is fully supported by what other evidence is at present available". *Stein's Archaeological Report*, p. 14.

The solution of the problem what had become of the great religion that had taken root in Bamian Balkh, Kashgaria, Khotan, Chitral, Kandahar, Cashmere and Punjab, in the countries watered by the Ganges and Jumma, Magadha, Bengal, Orissa, Kalinga, Southern India and in Western India, is not possible until we get reliable historical evidences. Where is the literature that India had under the Buddhist regime? We know that Fa Hian, Hiouen T'sang, I'tsing and other Buddhist priests visited India for the purpose of collecting Buddhist books. They were successful in taking copies of all the Buddhist Sutras to China. The literature of India to the seventh century after Christ, thanks to the labours of these devoted Buddhist monks, may be found in the temple libraries of China. It is a great work, that is possible only for scholars, to discover these ancient manuscripts in

the temples of China. It is to be regretted that in India today there are no scholars who have the ability to penetrate into the heart of Tibet or China for the discovery of valuable records.

Hiouen T'sang visited the court of the celebrated King Siladitya Harsha Vardhana at Kanauj, the ancient Kanya Kuba of the Pali texts. This king reigned from 610 A. D. to 650 A. D.

This great king, according to Hiouen Tsang, 'had 60,000 war elephants and 100,000 cavalry. After thirty years his arms reposed, and he governed everywhere in peace. He then practised to the utmost the rules of temperance, and sought to plant the tree of religious merit to such an extent that he forgot to sleep or to eat. He forbade the slaughter of any living thing or flesh as food throughout the five Indies on pain of death without pardon. He built on the bank of the river Ganges several thousand stupas, each about 100 feet high ; in all the highways of the towns and villages throughout India he erected Punyasalas, provided with food and drink, and stationed there physicians with medicines, for travellers and poor persons round about, to be given with out any stint. On all spots where there were holy traces of Buddha, he raised Sangharamas. One in five years, he held the great assembly, called Moksha. He empties his treasures to give all away in charity, only reserving the soldiers' arms, which were unfit to give as alms. Constantly in his travelling he would provide choice meets for men of all sorts of religions. The Buddhist priests would be perhaps a thousand ; the Brahmans five hundred " . . . . . Vol. 1, p. 214, *Hiouen T'sang's Records of the Western World* ".

From all this it is evident that Buddha's religion was flourishing in the seventh century. If Sankara had succeeded in destroying Buddhism, his efforts must have been made after the Pala kings, and this would bring the date down to the eleventh century. To hazard even a conjecture is rather unsafe, but taking all historical data into consideration, it is possible to think that the study of the religion of Buddha was neglected. Sarat Chandra Das, in his life of 'Dipankara Atisa', 'published in the *Buddhist Text Society's journal*', gives an account of Buddhism in Magadha in the ninth century. Atisa, before starting on his Tibetan Mission, had uttered a prophecy that after his departure there would be a decline in Buddhism for two reasons, viz., the decline in the study of Buddhist Suttas by Bhikkhus and looming signs in the distant horizon the coming invasion of Turukhas. Atisa was born in the year 980 A. M., in the Royal family of Gour in Vikrampore in Bengal. His father was of the Royal race, his mother was a Brahmani (see : *J. B. Text Society, Vol. 1, Part 1, p. 7 note*). Naya Pala was then reigning in Bengal. At the time of Atisa, in the temple of Vikrama there were 8,000 Bhikkhus. His departure for Tibet was the sign of the downfall of Buddhism in

India. In his absence, many monasteries will be empty. The looming signs prognosticate evil for India. Numerous Turukkas are invading India—p. 24, *Journal. B. T. S.* This great priest of Bengal died in Tibet in 1053 A. D. at Nethen near Lhasa, at the age of seventy-three.

If we are to believe the records, left by Atisa, it is evident that in the eleventh century there was Buddhism in Bengal. The Buddhism of Western India, Cashmere and Gandahar must have been destroyed during the time of Atisa. In Bengal, there were Buddhists even in the later part of the 12th century. The final stroke was given in 1200 A.D. by Bhaktiar Khiliji by the destruction of the 2000 Bhikshus in the temple of Odantapuri which was also destroyed.

Buddha's Doctrine lasts so long as there are custodians to take care of it. It is like a jewel which has to be taken care of. So long as the Bhikshus well and truly keep the precepts, so long will Buddhism live. Had Buddhism not been destroyed by the invading Turkhays, we would have the spectacle of seeing Bamian, Afghanistan, Gandahar, the present Yuzufsai country, Chitral, and Cashmere today inhabited by a happy people, just as we find in Japan, Siam and Burma.

The entire destruction of Buddhism in India was accomplished by having the Bhikshus massacred, the sacred books burnt, and the temples destroyed. The lay Buddhists who survived the attacks either became devotees of the Brahmans or joined the religion of the Mahommedans. The light of this great Aryan religion, which had existed for nearly fifteen centuries in this holy Aryavarta, was blown out, and darkness had prevailed since then. For nearly 900 years Buddhism has been forgotten in northern India ; in Bengal and Behar for nearly 700 years.

For the first time, after this long period, an attempt is being made by the Maha-Bodhi Society to bring back the lost doctrine of Ancient Aryavarta. Since 1892 the Society has been making every effort to interest the Buddhists of Siam, Japan, Burmah and Ceylon in their holy land. Unfortunately it has not been successful in its labours so far. The desire to spread the doctrine in India has not yet come to these people. The king and the people of Siam are Buddhists ; but there is neither the love nor the desire in them to give the blessings of the Dharma to non-Buddhists ; No self-sacrificing Bhikshus are to be found in Buddhist countries today. The Ancient Indian Bhikshus were men of great sublimity. They glorified their lives by their great sacrifice in crossing the Himalayas and the seas to give the Dharma to foreign people. Siam, Burmah, Tibet, Japan and Ceylon have a duty to perform in showing their gratitude to India. The king of Siam is in a position to help the propaganda in India. The cost of one entertainemnt at the hair-cutting ceremony of one of his

sons of His Majesty is enough to lay the basis of a propaganda in India. There are 15 millions of Panchamas in Southern India and over 140 millions of low castes all over India who could be brought under the influence of the holy Dharma.

The following figures are copied from the India Census Report of 1891 :—

Military caste	29,393,870
Landholders	47,927,361
Temple servants	320,530
Kayasthas	2,239,810
Cattle breeding caste	11,569,319
Agricultural labour	8,407,996
Brahmans	14,821,732
Traders	12,148,597
Goldsmiths	1,661,088
Barbers	3,729,934
Blacksmiths	2,625,103
Carpenters	3,442,201
Weavers	9,369,902
Washermen	2,824,451
Shepherds	5,112,175
Oil Men	4,672,907
Potters	3,497,306
Line Workers	1,531,430
Refuse Cleaners	6,363
Fishermen	8,261,878
Toddy drawers	4,785,210
Butchers	605,890
Leather workers	14,003,110
Village watchmen	12,808,300
Methers or Scavengers	3,984,303
Disreputable vagrants	400,969

Ascetics, viz :—

Gossains	321,612
Bairagies	275,604
Vaishnavas	469,052
Sadhus	376,130
Bawas	66,115
Fakirs	830,431
European population in India	166,428
Eurasians	81,044
Parsis	89,618
Indian Christians	1,807,092

Out of the total population of 286,205,456 there are only 12,071,249 who are termed Literates. Out of these 541,628 are females. The Military landholders, Kayasthas, traders, and Brahmans may be brought under the category of high-caste Hindus. Deducting their number and the Indian Mahommedans, there are over 140 millions of so-called low-castes. Imagine the ignorance that reigns in India. Only 12 millions out of 286 millions of people are literate. 274 millions of people are ignorant of the first principles of elementary science.

Now, there is a great responsible work for the Buddhists. The English and American people are spending millions every year in trying to convert the people to their religion. A hundred years of labour has produced only 1,807,092 Native Christians in India. These are mostly from the low classes. Christianity can never become the religion of the people of India. It may take 140 centuries at the present rate of conversion to convert even the low classes. The Islamic conquerors laid waste territory and destroyed many millions of Aryan Indian people who declined to accept the doctrines of Islam. It is only the very low-castes that accepted the Koran during the Mahomedan invasion.

The only religion that will bring blessings upon the teeming millions of India, who are outside the influence of caste, is the Dharma. Vedas are not for the low-caste and Sudras. Only the twiceborn can study them. There is therefore, no universality in them. Buddha repudiated caste and he welcomed the casteless. He made an absolute sacrifice of self, and taught the doctrine to the ignorant masses. The high castes have their Vedas. Out of the 286 millions of people, the 14 millions of Brahmans, 29 millions of military landholders, 47 millions of ordinary landholders, 12 millions of traders and 2 millions of Kayasths have a place in Indian society. Vedic religion does not recognize the Sudras and the low castes. There are 141 millions of these fallen people in India, who are victims of ignorance, superstition and fatalism. To raise them to a higher level should be the aim of our Buddhist brothers of Japan, Burma, Siam and Ceylon.

India by right belongs to Buddha. For 4 asankhya and 100,000 kalpas, the Prince of Kapilavastu had to be born in India many thousand million times to prepare himself for the great work of saving the world. The Prince of Kapilavastu gave up his royal home and his beautiful young wife and his only son, in the bloom of manhood. He was 29 years old when he made the Great Renunciation. The saying that a prophet is not honoured in his own country is often repeated. It is a stupid saying without and significance. He is not a prophet who is not honoured in his own country.

The greatness of Buddha was acknowledged by all. He was the Lord of all India during his life time. In the Pabbajja Sutta, Sutta Nipata the Bodhisattva, the ascetic Prince, addressing King Bimbisara says :

“ Hard by the Himalayan slopes there dwells. O King, a Sakya race, descendants of the sun Aditya Bandhu ; from these I have sprung. ” The proudest of all royal races were the Sakyas. In the geneological table of the solar line of Kings who reigned in India, the Sakya Rajahs are mentioned. All kings bowed down before him, his father became his disciple, his aunt, his cousins and his relations. All acknowledged him as their Teacher and Saviour. When he went to Kapilavastu at the request of his father, 14,000 Bhikshus escorted him. It was a glorious army of holy men. When he was in the Mahavana garden in Kapilavastu, divine beings from the ten thousand worlds came to hear His sweet voice, Some of the Devas sang—

Ye keci Buddham saranam gata se  
Nate gamissanti apayabhumim  
Pahaya manussam deham  
Deva kayam paripuressanti.

“ DEVA SAMUTTA, SAMYUTTA NIKAYA ”

He who takes the Buddha's refuge  
To the realms of suffering will not go,  
When the human body is cast off  
Will to the celestial realms go.

(From “ the Journal of the M.B.S. June & July, 1889)

(*M. B. J. Vol. 40, April-May 1932*)

## 67. Destruction of Buddhism in India\*

THE assumption that Buddhism was absorbed into Hinduism is historically untrue.

Buddhism was a living religion until the advent of Islamic invaders into Chinese Turkestan, Bactria, and Gandhara. Prof. Sylvian Levy says that till 1000 A.C. Buddhism existed in Chinese Turkestan, Bacteria, Afghanistan, and Gandhara were full of Buddhist Viharas till they were destroyed by the Islamic invaders. Punjab, Kurui Kosala, Kasi were full of Buddhists until the advent of Moslems. Sind was full of Buddhists until they were forcibly converted into Islam. Mohammad of Ghanzi destroyed the Viharas and Chaityas in the Jalalabad Valley. In the 11th Century Buddhist Bhikkhus of Magadha and Bengal went to Tibet to revive Buddhism there. In 1200 A.C. the University of Nalanda and the Great Vihara at Buddhagaya were destroyed by Bakhtiyar Khilji. Mohammad Ghor, massacred the Bhikkhus and destroyed the Viharas at Sarnath.

In the Buddhist period there was no specialized untouchable class. The forcible conversion of the agricultural and artisan classes in India by the Arab invaders brought several millions of Moslems into existence. Those who declined to accept Islam were condemned

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\* Appendix to "The World's Debt to Buddha", (written from his sick bed in May, 1932).



to slavery and they are known to-day as untouchables. If Buddhists were absorbed into Hinduism how are we to account for the existence of the millions of Moslems where Buddhism flourished, and for the existence of several millions of the so-called *untouchables*? Who destroyed the architectural wonders of ancient India which existed side by side at Ellora, Sanchi, Ajanta? How are we to account for the occupation of all ancient Buddhist Shrines by Moslem Zamindars? From the time of Mohammad of Ghori to the time of the predecessor of Akbar there was a systematic destruction of Aryan culture. Taxila, the seat of the great University, was utterly destroyed during the Moslem period.

Buddhism being a monastic religion was easily extinguished with the massacre of Bhikkhus, with the destruction of monasteries and libraries. In the Aryan period there was no religion known as Hinduism. The existing Religions before the advent of Moslems were Souryaism, Vaisnavism, Saktaism, Saivism, Brahmanism and Bauddhagama. Alien Arabs first invaded Sind, and to them the subjugated races became known as Hindus. Every one who worshipped an image appeared to the Arab iconoclast as a *But*, the Arabic phonetic form of Buddha.

After 800 years of oblivion the Maha Bodhi Society appeared in May 1891, to resuscitate the religion of the Lord Buddha in the land of its birth. For 26 generations the Aryan people of India had forgotten the origins of Aryan culture. For nearly 26 generations Arabian and Persian cultures flourished in India.

“ There was a time, when from sea to sea, from the mountains and deserts of the north to the grand woods and downs of Ceylon, there was but one faith, one rallying cry—to save humanity from the miseries

of ignorance in the name of Him who taught first the solidarity of all men. How is it now ? Where is the *grandeur* of our people and of the one Truth ? These, you may say, are beautiful visions which were once realities on earth, but had flitted away like the light of a summer's evening. Yes ; now we are in the midst of a conflicting people, of an obstinate, ignorant people seeking to know the truth, yet not able to find it for each seeks it only for his own private benefit and gratification, without giving one thought to others. Will you, or rather they, never see the true meaning and explanation of that great wreck and desolation which has come to our land and threatens all lands—yours first of all ? It is *selfishness* and *exclusiveness* that killed ours, and it (is) selfishness and exclusiveness that will kill yours—which has in addition some other defects which I will not name. The world has clouded the light of true knowledge, and *selfishness* will not allow its resurrection, for it excludes and will not recognise the whole fellowship of all those who were born under the same immutable natural law. ”

*The Mahatma Letters to A. P. Sinnett, p. 252*

“ The Buddhist rule of life was generally observed, “ Throughout the country ’, we are told, ‘ no one kills any living thing, or drinks wine, or eats onions or garlic . . . they do not keep pigs or fowls, there are no dealings in cattle, no butchers’ shops or distilleries in their market places ”. P. 297.

“ The Political decadence of Magadha never affected the reputation of the kingdom as the centre and head-quarters of Buddhist learning, which continued to be cultivated sedulously at Nalanda and other places under the Pala Kings up to the time of the Mohammadan conquest at the close of the twelfth century, when the monasteries with their well-stocked libraries were reduced to ashes. P. 312.

“The savage invader, who worshipped as his patron deity Siva, the god of destruction, exhibited ferocious hostility against the peaceful Buddhist cult, and remorselessly overthrew the *Stupas* and monasteries, which he plundered of their treasures.” P. 319.

“During the eleventh century (A.D. 1013 and 1042) Buddhist missionaries from Magadha securely re-established Buddhism as the official and predominant religion of Tibet.” P. 364.

“The furious massacres perpetrated in many places by Musalman invaders were more efficacious than orthodox Hindu persecutions, and had a great deal to do with the disappearance of Buddhism in several provinces.” P. 368.

“Buddhism although then declining in Hindustan, flourished in the Pala dominions during the reign of Ramapala, the monasteries of Magadha being crowded with thousands of residents.” P. 401.

“. . . . but Buddhism as an organized religion in Bihar, its last abode in Upper India south of the Himalayas, was destroyed once for all by the sword of a single Musalman adventurer. Many monks who escaped death fled to Tibet, Nepal and Southern India.” P. 404.

*From Vincent Smith's "Early History of India".*

## 68. Why India should become Buddhist?

THE people of India were happy in the Buddhist period. Our Lord Buddha opened the gates of Immortality to all without distinction of Caste, Colour and Sex.

Brahmanism is only for the three twice-born castes. The Brahmins were proud of their mantras. The Brahmin Rishis were great in their selfishness. They had spiritual power even to frighten the gods ; they cursed the latter when they were angry. It is said that the Rishis Durvasa and Bhrigu cursed both Vishnu and Shiva. The Rishi Gautama cursed Indra. The Brahmin rishis organised the caste system vesting all power in the Brahmins. They organised animal sacrifices. They drank wine, ate beef and took women from the other three castes. It was their privilege. They made laws prohibiting the three castes from taking Brahmin women. They laid down the rule that the issue of a Brahmin woman by a non Brahmin husband is to be recognized as a chandala. It is evident that before this law was enacted there had been inter-marriages. To understand the Brahminical situation before the establishment of the Buddhasana one should read the Pali Suttantas. Ambattha sutta of the Digha Nikaya introduces us into a scene where the young Brahmin Ambattha insulted the Lord and His Kinsmen, the Sakyas. He was clever and overflowing with pride. How did the Buddha treat him ? The Lord reminded him of his ancestor who was born of a slave girl in the palace of King Ikshvaku, the patriarch of the Kshatriyas of the solar line. In the Sonadanda Sutta the Lord Buddha made the Brahmin Sonadanda to admit that mere birth as a Brahmin without learning and high moral character is practically worthless. In the Tevijja Sutta of the Digha Nikaya the Buddha told the young Brahmins that the qualification of being born a Brahmin is an insufficient factor to lead a man to be born in the Brahmaloaka. In the Assalayana sutta of the Majjhima Nikaya, the Lord Buddha showed the artificiality of the caste system, which was not recognized in the adjoining countries.

In the Madhura sutta, Majjhima Nikaya, the Arhat Kaccayana tells the King of Avanti that the saying of the Brahmins that they alone are superior is only a slogan and advertising trick of the Brahmins

to show their superiority. The Brahmans knowing the stupidity of the people began shouting 'we are supreme.' The advertisements of rival tea companies that appear in the local papers corroborate the psychological fact what continuous shouting can do. Today we have the British imperialists and descendants of immigrants in the United States of America insolently claiming superiority over Asiatic races because of their leprously white skin. The arrogant attitude was not manifest in the Anglo-Saxon fifty years ago. The Barbarous Southerners of the U. S. lynch the poor negroes as a punishment. The British settlers in Africa sometimes adopt inhuman methods to punish the black natives. In Australia the white convicts have decimated the blacks. In British India the whites have learnt from the arrogant Brahmans their insolent manners in treating the Sudras, Namasudras and Pariahs. Brahman law givers knew how to cheat the non Brahmans. The codified laws, compiled various griha sutras claiming Brahman supremacy. The Anglo-Saxon civil servants a hundred years ago learned the psychology of the caste secret from the Brahmans, and adopted it which helped them to claim supremacy over the Indians. The adventurous European has now become the white Brahman. We know how this anthropological sustart treats the Indians now. The race pride visible today among the Anglo-Saxons was shown by the Brahmans 2500 years ago. The Lord Buddha had to combat their arrogance from the higher standpoint of moral law. The Parabhava, Vasettha and Vasala suttas of the Sutta Nipata ; Agganna and Kutadanta Suttas of the Digha Nikaya, Bala Pandita and Anathapindika Suttas of the Majjhima Nikaya, are standing protests against Brahmanical arrogance and inhuman animal sacrifices. The Lord Buddha upheld the supremacy of the moral law over birth and wealth. The New Doctrine that He taught opened a New Era of spirituality. Human solidarity was proclaimed for the first time in the world's history, and men came to know each other. Brahmanical arrogance received a shock. The ethics of the Balapandita sutta and Vasala sutta destroyed the prestige of the priestly class of agnihotri Brahmans. The Arhats by their superior spirituality won the people to their side. The foundation of human brotherhood was laid by the Lord Buddha and the superstructure was built by the Arhats. The Dhamma banner was seen floating in the citadels of the Aryan Kings in the territories of the Gangetic Valley ; but there had not yet begun an expansion of the Kingdom of Righteousness into distant lands. For the first time the Dhamma Vijaya begins under the great Emperor, Asoka the Righteous. All Asia is to be the field of conquest by the ethics of Righteousness. The Emperor accepted the Religion of Compassion, he stopped the slaughter of animals in the royal kitchen, he became a vegetarian.

The ethics enunciated in the Nidhikanda, Brahmana dhammika, Cakkavatti, and Lakkhana suttas are proclaimed for universal acceptance and the Khuddaka Patha becomes the prayer book of a spiritualized people. The sacrificing priest had to hide his knife, when the Law of Equality was promulgated. The Bhikkhu Sangha became a Universal Brotherhood, and the Refuge of the high and the low. All Asia heard the Law of Compassion, the Religion of Wisdom was preached to all, and the Dhamma of Karuna and Pragna was accepted by men and Gods. Jehovah, Allah, Vishnu, Siva, Kali, Durga, Jesus were names not yet heard in the civilized world. The European races with the exception of Romans and Greeks were then in a state of barbaric paganism. The ancestors of the British were then living naked in the forests. The Nordic races were still savages. Persia, Assyria, Egypt and Babylon were civilized centres. Tolerance in religion was an accepted law in India. The Emperor Asoka was the patron of both Sramanas and Brahmanas. Religious discussion as a mode of disseminating knowledge was a feature in ancient India. The weapon of persecution was introduced for the first time by the treacherous Commander-in-Chief, Pushya Mitra. The Buddhist Emperor had him as a Commander-in-Chief; but the base born traitor was not contented. Bana writing many centuries after in his 'Harsha Charita' says; 'a base born general Puspamitra pounded his foolish Maurya master Brihandratha, having displayed his whole army on the pretext of manifesting his power.' Cowell's translation, p. 193. For two centuries the Pushyamitra dynasty ruled the Empire and was succeeded by another line. For the first time Pushyamitra used the weapon of persecution against the Buddhist. But Buddhism again triumphed, and in Harshavardhana's time the Buddhasana was flourishing throughout India. Hwen Thsang gives a description of the famous places he had visited in various parts of India. The destructive hordes of Islam had then not been born. Buddhism was then flourishing in Gandahar, Afghanistan, Kabul valley and Turkestan. Two centuries later a new factor came into existence in India which helped to destroy the individuality of the Buddha Dharma. Kumarila began to preach his new doctrine which weakened the power of the Bhikkhus. His successor was the Malabar Brahman Sankara. Driven out from his native land young Sankara came to Jubbulpore and was admitted to a monastery where he learnt Buddhism. Having studied the Upanishads he gave a new interpretation to the latter. He poured new wine to old bottles. The erudite author of 'Hinduism', Sri Govinda Das says 'Herein he (*Sankara*) narrowed down the Buddhist reformation, while quietly stealing its philosophy.' p. 398. Sankara re-established the Brahmanical theory of caste and introduced new laws suppressing the progressive evolution of non-Brahmans. The Indian people became divided, and the Brahmanas became the top dog. Indian Buddhists suffered much. Another coil helped to destroy the spirituality of the

Bhikkhus, they began to study the sensualizing Tantric doctrine. The Bhikkhus forgot the Buddha's pure teachings. Asita Srijnana Dipankara before his departure to Tibet foretold that pure Buddhism would disappear from the land because of the Tantric tendencies of Bhikkhus. The Neo-Vedanta of Sankara, the re-establishment of caste, and the invasion of India by the Arab vandals were the chief causes that led to the extinction of the Dharma of the Tathagata from India.

For nearly a thousand years the Indian people have continued to degenerate. The oppressed 'low castes' by the millions were easily converted to Islam, and the remaining millions were treated by the Brahmanical hierarchy as Untouchables. Lord Buddha came as the Deliverer of the fettered millions, victims of ritualism, asceticism and Egoism. He preached the ethics of the Noble Eight-fold-Path. Indian people became great by listening to His Dharma. Today Ignorance, Covetousness and racial pride form the trinity of Religion.

Islam, Brahmanical ritualism and Christianity are the three forces that are at work today in India. Brahmans through sheer selfishness ejected the Noble Aryan Dharma from its native soil and India fell. Brahmanism is only for the high caste. Islam and Christianity are both destructive. The sixty millions of the Untouchables have to be elevated to the dignity of manhood. Will not the Buddhists of other lands help these millions to accept the saddharma of the Tathagata, the compassionate Lord Buddha? Brahmanism, Christianity and Islam lack the spirit of compassion. The bases of Buddha's Dharma are Ahimsa, Karuna and Pragna. These are the ethics needed.

(*MBJ Vol. 32 Oct. 1924*).

## 69. Return of Buddhism to India

THE Law of Righteousness has triumphed. Twenty-five hundred years ago Our Lord Buddha preached the Law of Righteousness and the principles of Universal Brotherhood. The Noble Eightfold Path shows the way to realise perfect happiness here on this earth by means of Sila, Samadhi, and Pragna. The first two principles of the Eightfold path are—Sammaditthi and Samma Sankappo. The former enunciates the Law of Cause and Effect and the latter of renunciation, universal love and harmlessness, compassion and love. A religion that is devoid of these three principles of renunciation, ahimsa and love lack the principle of Wisdom.

When Our Lord Buddha visited Kapilavastu after his attainment of Buddhahood with his band of disciples—Bhikkhus—He went begging from door to door, and His father, Raja Suddhodana hearing that his son is begging food from people, felt aggrieved and approached Our Lord and said that princes of Ikshvaku clan have never begged and Our Lord thereupon said “my race have always begged” and what is that race His father asked? He said, “the race of the Buddhas”. From the very commencement of His mission of Love and Compassion Our Lord made no discrimination between high and the low. Everyone was the object of His tender solicitude. So long as Buddhism was flourishing in this land there was no question of untouchability among Buddhists. High and the low were admitted into the Order.

There was a feeling of universal love wherever Buddhism had penetrated. The principal disciples of Buddha were all Brahmins



and He had 1250 of them who formed the Sangha and He had 500 princes who also joined Him. During the period Buddhism reigned in India the Law of Righteousness prevailed. Compassion was the keynote of the Dharma. Hatred and anger were all suppressed. Lord Buddha taught that 'Hatred does not cease by hatred, hatred ceases by love.' He further taught that the Dhamma is supreme—that no God, Brahmin or Mara can violate that supreme law. He who does evil he suffers, he who does good he reaps the reward thereof. Therefore he taught the uselessness of animal sacrifices, of bodily mortification and of meaningless rituals.

The one doctrine that differentiates Buddhism from all other religions is the doctrine of Anatma. All other religions show that there is a permanent Atma residing within the body of man. Buddha discovered by His supreme omniscience that no such Atma could exist. That man is a compound of the five skandhas that he lives by the power of karmic thought. Therefore He taught that man can develop good thoughts and avoid evil thoughts. For 1700 years in India there was no question of untouchability in His Religion. Everyone was allowed to approach the Lord and even the sweeper could approach Him, talk to Him and if he want he could also enter the Holy Order.

The supremacy of the individual was emphasised. No man was low because of his caste. It is not caste that makes a man great. It is the noble character that elevates man. He rejected the pretensions of Brahmins who assert that they were supreme because they came from the mouth of Brahma. He shows the stupidity of this assertion by biological law. For the first time the supremacy of the Brahmins was promulgated just 1700 years after the parinirvana of our Lord. Sankaracharya preached a neo-Brahmanism. He revived animal sacrifices and asserted that Brahman is supreme. From that period onwards the Law of Righteousness received a set-back. He preached specially against Buddhism ; and the common tradition is that he was

responsible for the destruction of Buddhism in India. Two hundred years after Sankaracharya Neo-Brahmanism progressed, Buddhists were subject to terrible persecution and the masses sank into oblivion. One caste alone rose up. The cohesiveness of Aryan polity was disturbed. Two or three centuries later the destructive bands from Arabia and Persia invaded the northwest province of India like a devastating tornado.

Buddhists suffered as well as Brahmins. Viharas and temples were all destroyed. Libraries were burnt and the Bhikkhus who were dwelling in the Viharas were all massacred and Buddhism went out of existence. The solidarity of the Indian people was for the first time disturbed by Sankara and his colleagues. During 800 years Moham-medanism had prevailed Aryan civilisation was entombed. Semitic civilisation and Semitic ideas prevailed. India today is in reality founded on Arab ideas. Existing manners, customs, have been influenced by the Arab and Persian domination.

The self-sacrifice of the saintly Mahatma Gandhi has opened the eyes of the people as to the terrible injustice done to the sixty millions of the so-called untouchables. We believe that henceforth the great Law of Compassion will prevail and that the sublime doctrine of the all merciful Lord Buddha will be taken up by the people of India. If Buddhism returns to the land of its birth, India will have the sympathy of the people of China, Japan, Cambodia and other Buddhist countries. India will then become the holy land associated with the sacred memory of the Tathagata. If people will only without prejudice study the Dhamma of the Tathagata Sammasambuddha they will find how lofty the principles are compared to other sectarian religions. The doctrine that he taught is based upon common sense, on scientific rationalism, on the law of righteous wisdom. We therefore hope that the younger generation in India will take up seriously the study of the Buddha Dharma which is now prevailing in Burma, Ceylon, Siam and Tibet. We therefore emphasise that if India is again to become a great nation

it cannot progress without the progressive doctrine of the all compassionate Teacher of Nirvana and the Law. What He taught for 45 years is embodied in a three line gatha—

Sabba papassa akaranam,  
Kusalassa upsampada,  
Sacitta pariyodapanam,  
etan Buddhana Sasanam.

“ The first is avoid doing evil, second, increase in doing good, and the third purify ones own heart, this is the teaching of the Buddhas. ”

(*MBJ Vol. 40, Oct. 1932*)

## 70. Buddha Gaya and its Surroundings

THE blessed TATHAGATA resting under the Sal trees at Kusinagara and knowing the time that He was to enter Parinirvana called Ananda to His side and spoke thus : " Ananda there are four sites whose sight will gladden the hearts of my devotees. What are these four ? The birthplace of the TATHAGATA ; the site whereat He attained the state of Abhisambodhi ; the place where He preached his first discourse (rolled the Wheel of the Law), and the place where he entered NIRVANA. The sight of these four places Ananda, will gladden the hearts of devotees. Ananda, those bhikkhus and bhikkhunis, Upasakas and Upasikas who pass away from this world with pure thoughts by visiting these sites will be born in Devaloka ". These four sites lie inside the three or four hundred miles between Buxi in Oudh and Buddhagaya in the lower provinces. Kapilavastu is the place of his birth, now identified with Bhuila by the indefatigable labours of Mr. Karllyle. The Aswattha Bodhi is the Tree, under whose serene shade, the ascetic prince, son of Suddhodhana sat and meditated after a course of long and severe mortifications in the jungles north of the river Neranjara, and attained that state of supreme Enlightenment which is known to Buddhists as Sammasambuddhatwa. The Bodhivamsa gives a lovely description of this beautiful tree, as it stood forth in all its gracefulness and majesty on that glorious night, the fullmoon day of Wesak, 2,480 years ago, and which it is said, sprung up on the day of his birth. Neranjara is the river of whose waters he bathed before he had partaken of the milk food given to him by Sujata, the daughter of the village chief of Senani ; (Migadaya Deer Park) in Isipatane at Benares, is where the TATHAGATA set rolling the Wheel of the Supreme Law and expounded the Four Great Truths and the Noble Eightfold Path to the five Bhikkhus ; and lastly the place where the TATHAGATA attained Nirvana in Kusinara or Kusinagara. Of the four sacred places Buddhagaya is certainly the most hallowed, for there the " Sun of righteousness " rose to enlighten the prince of Kapilavastu while he was seated under the Great Bodhi Tree, at which even he who had received his enlightenment thereunder sat gazing with reverence before He resolved on promulgating that system of belief which " has in it the eternity of a universal hope, the immortality of a boundless love, an indestructible element of faith in final good and the proudest assertion ever made of human freedom ". A description of this " central Shrine of the gentle

faith", as Sir Edwin Arnold calls it, would not be uninteresting to the devoted followers of that spirit incarnate of absolute self-sacrifice —GAUTAMA BUDDHA. Dr. Rajendra Lala Mitra calls this village "Buddhagaya, the hermitage of SAKYA MUNI?", in the splendid work which he has written under orders of the Bengal Government; the people of Bharata Varsha, Bodhi Gaya, and the post office authorities, Bud-gaya. In the oldest scriptures this name is nowhere mentioned. The Pali phrase runs thus: "Uruvelayam najja neranjaraya tire bodhi rukkha mule". The village must have been known to the ancients; for we find that Gaya, Naranja, and Uruvela are mentioned in Pali books. The three ascetic brothers, contemporaries of Buddha, lived within a distance of 2 miles. The first lived in Uruvela and was therefore known as Uruvela Kasyapa; the second who lived in a hermitage close to the bank of Lilajan or Naranja was known as Nadi Kasyapa and the third Gaya Kasyapa because he dwelt on the summit of the Gaya Sirsa, the present Brahma Yoni Hill. It is most likely that the spot now known as Buddha Gaya might have been called Uruvela in the days of our Lord, for we read that soon after he had preached His first discourse and converted the Benares ascetics and Yasa, the banker's son, and his friends, and had sent all His sixty disciples on different routes to preach the soul-ennobling Dharma. He went His way towards Uruvela on his way to Rajagriha. Gaya was equally famous then as it is now. Devadatta after he had failed in his vain attempt to make Buddha consent to his designing suggestions breaks off his connection with the Sramana Sakya Putras, and proclaiming himself as an independent teacher came wandering from Rajagriha with a band of disciples to Gaya Sirsa, where he established himself and expounded his own views to the people who visited him. One day, Sariputta the right hand disciple of Buddha, visited Devadatta and found him surrounded by a band of followers who were listening to his philosophical tenets. Kokalika the chief disciple of Devadatta, warned Devadatta of Sariputta's coming but he heeded not. Sariputta joined the assembly and sat beside Devadatta listening to the latter's course. Devadatta was rather proud than otherwise of Sariputta's arrival, wishing to show that he too was equal to the Enlightened One. And as it was the practice with Buddha to ask Sariputta to take up the thread of a discourse and continue it on while he went in to lie down and rest for a while; so Devadatta also asked Kokalika his chief disciple to take up the thread of his discourse while he went in to lie down and rest. Thereupon Sariputta took advantage of the opportunity to expound to the congregation the true and sublime doctrines of the Tathagata. His exposition was so clear and profound that Kokalika saw that danger was nigh. Sariputta, however, after finishing his discourse and taking leave of his auditors asked those who were satisfied with his doctrines to follow him. This incident shows that Gaya Sirsa (*Modern Brahma Yoni*) was famous 2480 years ago as a meeting place of teachers of philosophy. Besides Gaya was

the residence of Gaya Kasyapa one of three Jatilas who had 200 chelas. The eldest brother had his own school; he was an agnihotri and had five hundred chelas, the other Nadi Kasyapa had a following of 300 chelas. Before he went to Rajagriha our Lord remained in Uruwela for three months at the end of which the three Kasyapa with all their disciples were converted to the true faith.

"Bodhi Manda" was the term used by the ancient Buddhists; and according to the Mahawansa the site was then called Gaya. In the "Visuddhi Marga," the jewel box par excellence of the philosophy of Buddhism, the place is named Gaya. Fa Hian, the celebrated Chinese Buddhist pilgrim who visited India 339 A.C. called it Buddha Gaya; but Buddhaghosa the Author of "Visuddhi Marga" who visited Ceylon in A.C. 412 in the reign of Mahanama calls it Gaya. The term "Brahma Yoni" for Gaya Sirsa was in vogue in Fa Hian's time, for he has used that term in his "Travels". Possibly the term came into use about the second century A.C. The Buddhist term Bodhi Manda was too equivocal for universal use, so the term Bodhi Gaya must have been adopted. In the Gaya Mahatmaya, a book compiled about the 13th century the term Bodhi Gaya occurs.

During my stay of seven weeks in the temple within the precincts of the Maha Bodhi arama I heard almost daily the Brahmin who officiated at the Sraddha ceremony intoning the mantra and repeating a hundred times the phrase "*Gaya, Gaya Sirsa, Bodhi Gaya*". Before the 13th century it is evident that the place was exclusively used by Buddhists; but after their extirpation by the blood-thirsty Mohammedan fanatics there remained no Buddhist to take charge of the place, and it fell into decay. A wandering ascetic about three hundred years ago visited the spot; he found the place attractive for a hermitage and without permission or opposition (For there was no one to give or oppose it), settled himself there permanently, and thus "the chief of 84,000 shrines" created by Dharmasoka, the great ruler of India, at the close of the 218th year of Buddha's Nirvana went into the hands of Sivites, and since then, until it was taken over by the Bengal Government in 1880, it continued to be held by the Sivite Mahants, who neglected to take care of it and allowed the shrine to rot and decay. The Maha Bodhi Tree, honoured by countless millions since the day that the Tathagata attained supreme wisdom (*abbhisambodhi*) is to the Buddhists the representative of the Divine sage; and to him a more hallowed spot does not exist on the face of this earth. And this central shrine is now neglected, and uncared for by the Buddhists, who number 400 millions, in China, Japan, Mongolia, Siberia, Anam, Cambodia, Siam, Burma, Chittagong, Arakan, Nepal, Tibet and Ceylon.

Though thus uncared for by Buddhists of the southern Church, this hallowed spot; the birthplace of Buddhism, whereon stands the Bodhi Rukka (Tree of Knowledge) revered even by our Divine

Sage after he had attained Enlightenment—is now (*thanks to the generosity of the Bengal Government*) under the protection of the British Government and guarded with scrupulous care. Six hundred and fifty years of neglect, Buddhist indifference and Mohammadan vandalism had covered the area on which the Great Temple stood with its own debris, from which it was cleared a few years ago, and repairs effected (*thanks to the untiring exertions of General Cunningham*). The Buddhist world owes a debt of gratitude to Sir Ashley Eden, under whose orders the Government of Bengal repaired and renovated this magnificent structure. The marble slab bears the following inscription. “This ancient Temple of Maha Bodhi erected on the holy spot where Prince Sakya Sinha became a Buddha, was repaired by the British Government under the order of Sir Ashley Eden, Lieutenant-Governor of Bengal, Archaeological advisor to Government, Major-General A. Cunningham, Architect, Joseph Daviditch Melik Beglar.” The lofty temple built in tiers and adorned with seated figure of Buddha, was originally built by Dharmasoka, and was repaired according to Cunningham, in 150 A. C. In 1035, the Burmese King repaired and restored it; and again in the twelfth century it was embellished by a King of Bengal, an ally of the then reigning sovereign of Burma. Soon after this the Moslem marauders came and devastated the land of the Light of Asia and destroyed all that was Buddhistic in it. The tower is more a stupa than a Vihara. Stupas and chaityas are of three kinds—paddy-heap-shaped (*dhanya rasiya*) bubble shaped (*bubbulakara*) and bell shaped (*ghantakara*); and the imposing tower which belongs to the first class is, as it now stands, about 170 feet high “with eight rows of niches belting its gradually tapering body which is crowned with a golden body which is crowned with a golden finial in the shape of an amalaka fruit. The Celebrated Buddhist priest—pilgrim Hioun Tshang, who visited India in the seventh century A. C. has given an accurate description of this sacred site and the tower was then of the same height as it is now. The excavations of the square round the temple and its repairs have cost about one and a half lakhs of rupees, which the Bengal Government, in the interest of Archaeological science, have liberally spent. The present appearance of the square “and the sacred area of ground adjoining—strewn with ruins of stupas erected by Asoka and others, is one of the most striking sights in all India, and must be seen to be appreciated,” says Sir Monier Williams. He continues on: “In truth Buddagaya is a kind of Buddhist Jerusalem abounding in associations of thrilling interest not only to the followers of Lord Buddha, but to all those who see in that spot the central focus whence radiated a system which for centuries has permeated the religious thought of the most populous regions of Eastern Asia, and influenced the creed of a majority of the human race.” You find within this sacred square hundreds of stupas of all sizes, large and small, some “bell-shaped” others “paddy-heap-shaped” and the rest “bubble shaped,”. “The question

arises why these stupas are so uniformly regular and the carvings so elaborate and yet so similar. Very probably, in those days when Buddhism prevailed throughout India, there might have been in the vicinity of Gaya artificers who made carvings or sculpturing of chaityas their special study and profession, as we see in Benares today. The larger chaityas and the more elaborately carved ones contain inscriptions ; and these may have been the gifts of the wealthier devotees. The poorer classes also must have had something to bring ; and it is not unlikely that they brought these clumsy, unfinished paddy-heap-shaped stupas, which like the widows' mite, were their votive offerings. Vandalism has made havoc of the graceful life-like statues of the Glorious Tathagata ; and it is certainly painful to one who realises the immense significance of this spot in the History of Asia and of Humanity, to wander round the precincts of the holy tree and to see scores and hundreds of broken sculptures lying in the jungle or on brick heaps scattered ;—some delicately carved with incidents of the Buddha legend, and some bearing clear and precious inscriptions in early or later characters ". These are words of Sir Edwin Arnold. Few, very few, there are who realise the importance of this sacred spot ; and it was left to the highly gifted poet to have made the following appeal to Sir Arthur Gordon who was then administering the Government of Ceylon :—" I am venturing to suggest to you a governmental act which would be historically just, which would win for you the love and gratitude of all your Buddhist populations and would reflect enduring honour upon your administration. It is this. The temple and enclosure at Buddha Gaya are, as you know, the most sacred spots in all the world for the Buddhists . . . . . But Buddhagaya is occupied by a College of Sivite priests who worship Mahadeva there and deface the shrine with emblems and rituals foreign to its nature. That shrine and the ground surrounding it remain, however, government property, and there would be little difficulty after proper and friendly negotiations in procuring the departure of the Mahant with his Priest, and the transfer of the temple and its grounds to the guardianship of Buddhist monks from Ceylon . . . . . I have consulted high authorities among them General Cunningham, thoroughly sympathises with the idea, and declares it entirely feasible



..... I apprehend that a certain sum of money might be required to facilitate the transfer of the Brahman and to establish the Buddhist College. In my opinion a lakh of rupees could not be expended by either government in a more profitable manner. The topic is in other respects already opened and I believe that success depends only upon your Excellency's action”.

During my sojourn in this venerable spot made sacred by him whom we adore as our master it was my happiness to have revived the subject mooted by Sir Edwin Arnold. I visited the place in company with a Japanese priest, the would be successor of the High Priest of the Shingonsu sect on the 24th January last. The imperishable associations of the place influenced me so much that a strange impelling force came over me and made me to stay there and do all that was in my power for the restoration of the place to its legitimate custodians—the members of the holy Sangha. I held communications with my co-religionists in Japan, Burma, Siam, India and with my countrymen in Ceylon. It was most painful for me to witness the vandalism that was taking place there constantly, unobserved doubtless by those who would shudder at the sight. The most beautiful statues of the teacher of the Nirvana and the Law,—some in the attitude of meditation, some in the attitude of exhortation, some in the attitude of Nirodha Samapatti, some in the attitude of unrevelling philosophical disquisitions, some in the attitude of preaching,—are still uncared for and quietly allowed to perish by exposure. Wandering alone in the bamboo groves to the east of Lilajam I came across statues plastered to the walls of an irrigating well near about the village Mucharin identified with the “Muchalinda” tank. Stones carved with Buddha's images are to be found used as weights to the levers for drawing water. I have seen ryots in the villages surrounding the temple using admirably carved stones as steps to their huts. I have seen 3 feet high statues in an excellent state of preservation buried under rubbish, to the east of the Mahant's Baradari. A few are plastered to the eastern outer wall of the garden along the bank of the Lilajan ; and the Asoka pillars, the most ancient relic of the site—indeed, “the most antique memorials of all India”—which graced the temple pavement, are now used as posts of the Mahant's Kitchen ! The best and the most

elaborately carved statues and girdlings are now in the Samadhi to the east of the temple. The vajrasana, sripada and the life-like images are to be seen here in abundance, and beautiful Asoka images are plastered against the outer walls of the shrines within the Samadh—the tombs of the Mahants. The present Mahanta (*now dead—Ed. M.*) a genial man of a liberal disposition, would be glad to give these statues back to Buddhists who would take reverential care of them. It would be sacrilegious in the extreme if these statues of the Great Master are allowed to remain in their present sadly neglected state. The enlightened collector of Gaya, Mr. G. A. Grierson, who thoroughly sympathises with the movement of founding a Buddhist monastic institution would give every possible help for accomplishment of the object we have in view. The land on which the Burmese temple stands may be purchased for a few hundred rupees, and the necessary quarter for the residence of priests and pilgrims erected thereon. The inconveniences of not having proper accommodation for the pilgrims who visited the place from distant contries are indeed great, and there is no better thing which the Buddhists can profitably do than make this “Buddhist Jerusalem” the centre of the Buddhist world again.

I am glad that my humble efforts to found a monastic institution have not proved futile. From Siam prince Chandradat has kindly written promising help, and the enlightened prince Damrong Rajnubtraba, Minister of Education who is ready to help the cause, will I am sure do everything in his power. The illustrious sovereign of Siam, Mahachulalankara would graciously help the movement. From Japan we have received the most assuring news that help will be forthcoming. In Burma our talented brothers Maung Hpo Mhyin K. S. M., of Rangoon, will work actively ; and in his influential hands, the movement is safe. From China we may expect help, but not very soon. Cambodia and Anam will certainly render us every assistance. Our good brother Krishan Chandra Choudhury will work up the movement in his country. The rich Arakhan merchants now in Calcutta have promised their support. The enlightened and universally respected Babu Narendra Nath Sen, Editor of the Indian Mirror, and the other intelligent Hindus thoroughly sympathise with the idea and heartily wished me all success.

My own countrymen too have heartily approved of the scheme, and has assured me that it will be accomplished. The High priest Sumangala, Weligama Sri Sumangala Thera, Subhuti Thera and the most influential Bhikkhus and laymen have promised to work hard for the realisation of this grand object in view.

On the 21st of May a large and an influential meeting was held in the Vidyodaya College Hall, under the presidency, of the High Priest Sumangala Maha Nayaka Thera who spoke enthusiastically of the scheme ; and Devamitta Thera re-echoed the sentiments of the High Priest and strongly supported the movement. The celebrated Pandit Batuvantudawe also advocated the cause most eloquently. A society was immediately formed under the designation the Buddhagaya Maha Bodhi Society. The High Priest Sumangala was elected president ; Colonel Olcott was nominated as Director and the chief Adviser. Amidst the most brilliant auspices the Society has been already founded ; and may it accomplish its object.

(Well done, brother Dharmapala ! It is a noble cause, and every true-hearted Buddhist ought to help it. ED.—B.).

*(Reproduced from The Buddhist, 1891,  
in M.B.J. Vol. 34, Aug. 1926)*

## 71. The History of the Maha-Bodhi Temple at Buddha Gaya

OF the many sacred places in India sanctified by our Lord and Master, GAUTAMA BUDDHA, the four sites at Buddha-Gaya, Benares, Kapilavastu and Kusinàrà are full of imperishable associations. For nearly seven centuries, since the destruction of the shrines at these sacred spots by the Moslems, they remained uncared for, until archæologists came to their rescue and pleaded in the interest of antiquarian science that, if not all, even a few of these should be protected from further decay.

Buddha Gaya is sacred to the four hundred and seventy-five millions of Buddhists as the site whereon stand the Maha Bodhi Tree, under whose silvery foliage 2489 years ago, Prince Siddhartha, son of king Suddhodhana, attained supreme enlightenment and became the all-knowing TATHAGATA. Buddha Gaya was known to the ancients as Uruvela, and "from an obscure position" says Dr. Rajendralala Mitra, "it rose to high distinction as the hermitage of one of the greatest religious reformers of the world—of one who exercised the most influence on the mind of man. For over sixteen hundred years it was held to be the most sacred spot on earth by at least one fifth of the human race. For centuries the stream of pilgrims flowed towards it without intermission. Princes from all parts vied with one another, enriching it with the highest treasures of art that they could command. Every spot where the saint had rested or taken his meal, every pool in which he had laved his person or washed his scanty raiments, every nook and corner connected in some way or other with his long protracted meditation and self-torture, once had its recording stone; and nothing was left undone to produce an uninterrupted page of monumental history for the period he devoted to the acquirement of perfection in the knowledge of good and evil."

The archæologist and the historian as well as the Orientalist have, since the days of Sir William Jones and Horace Hayman Wilson, reiterated the assertion that Buddhism was expelled from India by the Brahmans. Vestiges of an archaic Buddhist civilization were found throughout the length and breadth of this great Empire, and the Orientalists making their sheet-anchor a baseless tradition, ascribed the destruction of Buddhists to Kumarila and Sankaracharya.

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*A booklet obtained from the British Museum, London, published in Calcutta in 1900, with an Appendix by Sir Edwin Arnold.*

It is generally admitted that Kumarila lived in the seventh century, A. C. The researches of scholars to fix the date of Sankaracharya have not, so far as yet, been successful. The Buddhist shrines in Udyana, Gandahar, Bamian and Peshawar were destroyed by the Muhammedan soldiery before their entry into Indian territory. In the tenth and eleventh centuries there had been an upheaval in the Buddhist propaganda, the kings of the Pala dynasty embellishing the Buddhist shrines of Benares, Nàlanda and Gayà ; Sriñāna Dipankara, the chief Sthavira of the Vikramasila Temple, with his retinue of Bhikshus starting on a religious mission to Tibet, and replanting Buddhism in purity thereon. "It is worthy of note that about 1007, there was a revival of Buddhism in Tibet and throughout those portions where it still lingered, Bundelkhund, Malwa, Magadha and Kashmir, in the last of which a colossal copper image of GAUTAMA was set up, whilst about the same period was erected the stupa of Sarnath more than two hundred feet high."—*Burma Gazetteer*, Vo., I, p. 241.

In the beginning of the twelfth century, Buddha Gaya was also for the last time embellished by the Burmese monarch, as the following Burmese inscription discovered at Buddha Gaya in 1833 by Lieut.-Col. H. Burney, and published in the *Asiatic Researches*, Vol. XX, will show: "The black marble containing the inscription is fixed against the wall of the inner court of the convent of the *Sannyasis*, mentioned in the 2nd edition of *Hamilton's East India Gazetteer*. The building is called on the spot Guru Nath, and Captain Burney was informed that this inscription was discovered near the large Buddhist temple about 40 years ago, whilst some labourers were excavating the earth for bricks with which to construct the convent, in the upper part of which lives the chief *Sanyāsi* or Mahant, who now has charge of all the religious edifices".

The declaration of Colonel Burney is of great import, in that it shows that the *Baradari* occupied by the Mahants was built about 99 years ago. The Burmese inscription runs thus: "The temple of Payàtha-bat, place of GAUDAMA'S eating charitable offerings (which was one) among the 84,000 temples of the great King named Sri Dhamma Asoka, who ruled over Jambudwipa subsequently to the year 218 of the Lord's religion, having been destroyed for a long time, the Lord who repaired it was one PENTHA-GO-GYEE. When afterwards it was again destroyed, King THADO built it. When afterwards it was again destroyed and the Lord of the White Elephant, the great King of righteousness, deputed as representative the Teacher of the SRI DHAMMA PADA RAJA GOONA (guru) ? and he was accompanied at the time by his disciple SRI KASYAPA. There was property to do it ; but it could not be done. Let the Chief Priest, Varadassi, fulfil his engagement and let PYOO-TA-THEIN-MEN (or chief of 100,000 Pyoos) assist and have it done. Authority was given to PYOO-THA-KHEN-NGE

and to the great officer, RATHA ; and the temple was rebuilt on Friday the 10th day of the waning moon of Pyathoo, in the year 467. On Sunday, the 8th day of the waxing moon *Taxounmboun*, in the year 468, worship was paid to the temple with various flags worthy to be presented. Worship was paid repeatedly with offerings of food and a thousand lights. Reward was prayed for with 21 young persons considered as our own sons and daughters, and worship was paid with a *Padetha* tree bearing flowers, cups and cloths. In order that the duty of making religious offerings might continue without interruption throughout all time, purchase was made with the weight of our bodies and bestowed on the temple. May such good become our aid to obtain NEIBBAN (Nirvāna) and we desire the reward of becoming Rahandas in the days of Lord Arimadeya. (MEITREYA BUDDHA).

“The Lord of White Elephant”, referred in the inscription, reigned in Pegu between A. D. 1093 and 1168, and it was during his reign that the Maha Bodhi temple was restored. The inscription bears the Burmese era which corresponds with the year 1105-1106 after Christ. Spearman in his *Burma Gazetteer* (Vols. I, p. 252), says : “In 1102 King Lekhamengnan of Arakan in return for the aid rendered to him by the Burmese King repaired the Buddhist temple at Buddha Gaya.”

Just a hundred years after this restoration the final catastrophe of obliterating every vestige of Buddhism in Behar and Bengal, by Bhaktiar Khilji took place in 1202 A. C. and those who had escaped the sword of Islam fled to the countries beyond the Himalayas.

About six centuries later, for the first time after the complete estrangement of India and Tibet, we see Warren Hastings deputing George Bogle on a Mission to Tibet, whither he starts on the 13th of May 1774. In 1775 he met the Teshu Lama of Tashil-hunpo who told him that the “Lamas retain the greatest veneration for the Ganges and the places held holy in Hindustan. Before that country was invaded by the Musulmans, the Lamas had monasteries and other religious foundations in Bengal, to which the Tibetan clergy used to resort, in order to study the doctrines and learning of the Brahmans. But the conquest of the Moghul put an end to the intercourse. The Lama’s temples were plundered and destroyed, and their people driven out of the country ; since which there has been little connection between the inhabitants of Tibet and Bengal.”—*Markham’s* “Tibet”, *q.* 196.

In the thirteenth century Magadha was under the sway of the Moslems ; and the Rajput princes “made frequent expeditions from Mewar in the *thirteenth century* to recover Gaya from the infidels,” and Tod in his “Annals of Rajasthan” speaks of “the crusade of the Rajputs to recover Gaya from the infidels in 1200.”

In 1833, March, about fifty-nine years ago, the Ministers deputed by the King of Burma visited Buddha Gaya along with Captain Burney, whose account of the great temple was published in the *Asiatic Researches*, Vol. XX, p. 181 :—

“ Your slaves (officers) Mengyee-maha Tsè Thoo, Commissioner, and Menthananda Gyau-den, Secretary bear your Majesty's orders upon their heads (most humbly and respectfully petition). The guardians of BUDDHA's Tree also delivered for the purpose of being worshipped by your Majesty, some boughs, leaves and fruits from the western branch of the Tree, and these are now in the charge of your Majesty's slaves. The chief of the guardians of the tree, *Mahant Fogee*, informed us that in former times the dominion of the Burmese Kings extended to this Tree, and *that the Yogeas are the proper descendants of Burmese; and requesting to be allowed to write and solicit your Majesty's to become the protector of BUDDHA's excellent Tree*, he delivered a letter for your Majesty written with ink in Devanagri character which (we) now forward. The good and excellent Naths (gods) directing us, Captain G. Burney and your Majesty's slaves discovered that that spot was formerly a part of the Burmese kingdom, as the chief Mahant Jogee had stated, and your slaves (officers) submit a copy of an inscription in stone in Burmese character, together with its meanings ”.

In the original inscription mention is made that “ 21 young persons ” were sanctioned “ in order that the duty of making religious offering might continue without interruption ”. Whether these “ 21 young persons ” composed the suite of the Mission, which came from Burmah or whether they were purchased at Gaya had never been decided. Burmese Commissioners thought that they composed the suite of the mission and assumed that “ the Yogeas who are at Buddha Gaya, are lineally descended from the young men placed in A. D. 1106 to take care of the edifice then re-built.” And this was admitted by the Mahant who was in charge of the Tree in 1833.

Turning to the most authentic and ancient of historical records, the “ Mahavansa ” of the Sinhalese, which, according to Dr. Rajendra Lala, is the most trustworthy of provincial chronicles, and according Sir James Emerson Tennent, “ stands at the head of the historical literature of the East, unrivalled by anything extant in Hindustan ; ”— we find the great Asoka paying divine homage to the Bo Tree. “ Surrounding himself and the great Bodhi Tree most completely with a body of a thousand priests who were the heads of fraternities, and with more than a thousand Rajas who had received anointment, he gazed on the great Bodhi Tree with clasped hands . . . and tarrying on that spot for seven days, unremittingly kept up in diverse ways a festival of offerings to the Bo branch. This great monarch overjoyed at the various miracles (he had witnessed), made an offering

of the Empire to the great Bo Tree and tarried seven days longer.” *Chap. XVIII.* During Asoka’s lifetime his second queen, the princess Tissārakkha, attempted to destroy the Tree saying “this King, neglecting me, lavishes his devotion exclusively on the Bo Tree.” The second attempt to destroy the Tree was made by King Sasankā, a follower of Siva, of whom mention is made in Hiouen Tshang’s “Records of the Western World”.

In the year 637 A. C., Hiouen Tshang visited Buddha Gaya and the adjacent sacred sites, and he has described in his “Travels” minutely the several spots in and near the Maha Bodhi Temple.

Scientific Archæologists, Western Orientalists and Indian Sanskritists failing to account for the sudden disappearance of Buddhism from the land of its birth, started the theory of its expulsion by Kumārila and Sankaracharya and its gradual absorption into Brahmanism. Friendly critics fixed the date of its decline as early as the seventh century, and their imitators followed suit.

Happily, we have the testimony of that illustrious Chinese pilgrim, Hiouen Tshang, to show that Buddhism was then as powerful in India as it had been in the time of the great Emperor Asoka. Siladitya, the Emperor, was the supreme potentate of Gangetic India when Hiouen Tshang was making his unique pilgrimage. The empire of Buddhism in the 7th century, extended from Udyana, Candahar to the confines of Assam. In the country of Okini, near the Lake Tenghis, there were 2,000 Buddhist Bhikshus ; in Kiñ-chi, 5,000 Bhikshus ; in Baluka, 1,000 ; in Balkh, 3,000 ; in Kei-chi, 200 ; in Bamian, where the largest statues of the BUDDHA are to be found, there were 1,000 ; in Kapisa, 6,000 ; in Kashmir, 5,000 ; in Chinapati, 300 ; in Jalandhar, 2,000 ; in Kuluta, 1,000 ; in Mathura, 2,000 ; in Kausambi, the Kosambi of Rāmāyana, scene of the drama of *Raina Vali*, there were 300 ; in Saketa, 3,000 ; in Nepal, 2,000 ; in Pataliputra, 10,000 ; Benares, 3,000 ; Sarnath, 1,500 ; Ghazipur, 1,000 ; Vesali, 1,000 ; Kapitha, 1,000 ; Kanyā Kubja or Kanoj, 10,000 ; Navadevakula, 500 ; Ayodhya, 3,000 ; Hayamukha, North of Allahabad, 1,000 ; Sthanesvar, 700 ; Srughna, North of Hastinapur, 1,000 ; Matipura in Western Rohilkhand, 800 ; Ahichchetra, 1,000 ; Virasana, 300 ; Buddha Gaya, 1,000 ; Nalanda, University alone had 10,000 monks ; Hiranyaparvata, identified with Mongyr, 4,000 ; Champa, the modern Bhagalpur, 200 ; Pundra Vardana, identified with Rajshahi, Dinajpur, Midnapur etc., 3,000 ; Eastern Bengal, 2,000 ; Tamralipti, 1,000 ; Karna Suvarna, 2,000 ; Orissa, 10,000 ; Kalinga, 500 ; Kosala, South-west of Orissa, 10,000 ; Andhra, between Godavari and Krishna, 3,000 ; Dhanakataka identified with Bezvada, 1,000 ; Kanchipura, near the modern Conjeveram, 10,000 ; Anandapura, 1,000 ; Surashtra, modern Surat, 3,000 ; Gurjjara, 1,000 ; Ujjeni, 300 ; Sindh, 10,000 ; Pawata in the Punjab, 1,000 ; Konkarapura, 10,000 ; Maharashtra, 5,000 ; Malava, 2,000 ; Kachha, 1,000 ; Valabhi, 6,000.



Of the great King Siladitya, Hiouen Thsang writes :—

“Once in five years he held the great assembly called *Moksha*. He emptied his treasuries to give all away in charity, only reserving the soldiers’ arms, which were unfit to give as alms. Every year he assembled the Sramanas from all countries, and on the third and seventh day he bestowed on them the charity the four kinds of alms : food, drink, medicine, and clothing. He decorated the throne of the law and extensively ornamented the oratories. He ordered the priests to carry on discussions, and himself judged of their several arguments whether they were weak or powerful. If any one of the priests walked according to the moral precepts, and was distinguished in addition for purity in religion, he himself, conducted such a one to the “lion-throne” and received from him the precepts of the law. If any one though distinguished for purity of life, had no distinction for learning, he was revered, but not highly honoured. If any one disregarded the rules of morality and was notorious for his disregard of propriety, him he banished from the country, and would neither see him nor listen to him. If any one of the neighbouring princes or their Chief Ministers lived religiously with earnest purpose, and aspired to a virtuous character without regarding labour, he led him by the hand to occupy the same seat with himself, and called him “illustrious friend ;” but he disdained to look upon those of a different character. If it was necessary to transact State business, he employed couriers who continually went and returned. Constantly in his travelling palace he would provide choice meats for men of all sorts of religion. The Buddhist monks would be, perhaps, a thousand ; the Brahmans, five hundred. During the first part of the day he occupied himself on matters of Government ; during the second he practised himself in religious devotion without interruption.”

It was in the reign of this potent Buddhist King that the great quinquennial assemblage at Kanoj was held, when “kings of twenty countries who had received instruction from Siladitya Raja, assembled with the Sramanas and Brahmans.” Hioun Thsang was at this time the guest of the king of Kàmarûpa, and both were invited by Siladitya to be present at the assemblage.

The Maha-Bodhi Temple at Buddha Gaya was then as it had been at all times the centre of attraction.

“The tree is protected by high and very solid brick walls ; the wall stretching east and west is long, but narrow from north to south. The principal gate faces the east, looking towards the river Nilenshan (Neranjara). The southern gate borders on a great flower tank. The west, a mountain side protects. The north gate leads into the great Sanghàràma. Within this on every side, are the sacred traces of

religion, viharas, stupas and so on, all of which Kings and great Ministers, and rich Nobles have constructed from a principle of reverence for the perpetual memory of religion. . . .

"Every year, on the day of BUDDHA's Nirvana the Kings of the countries, the Ministers and Magistrates assemble beneath the tree, and pour milk on its roots, and light lamps and scatter flowers, then collecting the leaves, they retire."—*Life of Hiouen Thsang*.

Ceylon also had its representative Bhikshus since Buddha-Ghosha's time at the sacred site ; and the following description of the Maha-Bodhi Sanghàràma built by Mahànàma, King of Ceylon, quoted from "Hiouen Thsang's Records," shows that Ceylon Bhikshus were studying the Mahàyàna system.

Outside the northern gate of the wall of the *Bôdhi* Tree is the Maha-Bodhi Sangharama. It was built by a former King of Sinhala (Ceylon). This edifice has six halls, with towers of observation of three storeys ; it is surrounded by a wall of defence thirty or forty feet high. The utmost skill of the artist has been employed ; the ornamentation is in the richest colours. The statue of BUDDHA is cast of gold and silver, decorated with gems and precious stones. The *stupas* are high and large in proportion, and beautifully ornamented ; they contain relics of BUDDHA. The bone relics are as great as the fingers of the hand, shining and smooth, of a pure white colour and translucent. Every year, on the day of the full moon of (the month, when) Tathagata displayed great spiritual changes, they take these relics out for public exhibition. On these occasions sometimes a bright light is diffused, sometimes it rains flowers. The priests of this convent are more than 100 men ; they study the great vehicle and belong to the Sthavira School. They carefully observe the Dharma Vinaya, and their conduct is pure. 133 p. *Vol. II Records of the Western World*.

Before accepting the theory that Buddhism was destroyed by Sankaràchàrya, we have first to find out the date when Sankaràchàrya flourished. Of the Western Orientalists, Dr. Burnell basing his researches on Taranatha's history fixed 650 A. C. as Sankara's date (1) Mr. Pathak, (2) Max Muller, (3) Dr. Tiele, (4), and Barth (5) have fixed 788 A. C. ; the Nepal traditions fix 630 A. C. ; K. T. Telang thinks that Sankara flourished before the 7th century, and the late Pandit Bashyàchàrya, after patient investigation, fixed the fifth century A. C. Accepting any of the above dates there is nothing to show that Buddhism had suffered persecution at the hands of Sankaràchàrya.

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- (1) *Elements of south Indian Palagraphy*, p. 37.
  - (2) *Indian Antiquary*, Vol. XI, p. 174.
  - (3) "*India what can it teach ?*" p. 303.
  - (4) *Outlines of History of Religions*.
  - (5) *Religions of India*.

On the contrary the inscriptions and Tibetan history conclusively prove that Buddhism flourished in Bengal till 1202 A.C. The Teshu Lama of Tashilhumpo assured Mr. Bogle that eight hundred years ago the great Temple of Buddha Gaya, as well as the temples of Kashmir and Magadha were under the jurisdiction of the Lamas.

The temple of Maha-Bodhi attracted the attention of the antiquarians from a very early period in the history of British rule in India. One of the earliest papers published by the Asiatic Society of Bengal was a translation of an inscription found at Buddha Gaya by Sir Charles Wilkins. Dr. Buchanan Hamilton came to the place in 1809 ; but the results of his researches were not published until 1830. In 1832 Mr. Hawthorne, then Judge of Gaya forwarded to James Prinsep copies of some inscriptions found in and about Buddha Gaya, which were published in Vol. I of the *Journal of the Asiatic Society Bengal*. About the same time Colonel Burney sent a revised translation of one of the inscriptions, and it appeared in the last volume of the *Asiatic Researches*. Major Kittoe, who was appointed Archæological Surveyor in 1846 collected a large number of drawings, inscriptions, and sculptures, but his premature death prevented him from making any use of them. In 1861 General Cunningham visited the sacred spot, and made some researches which were published in the XXXIII Vol. of the *Journal of the Bengal Asiatic Society*. Immediately after his visit he recommended that measures should be adopted to carry on excavations round the temple, and Major Mead was appointed by Government to carry on operations. General Cunningham visited the place for the second time in 1871, and published a comprehensive Essay in the III Volume of his Archæological Survey Reports; and in 1877 the late Dr. Rajendra Lala Mittra, under orders of the Government of Bengal, visited the sacred site and collected much information, and the results of his researches were embodied in a splendid monograph which was published by the Government of Bengal under the title of "Buddha Gaya", a comprehensive work worthy of the erudition of that antiquarian and scholar. Along with other Orientalists Dr. Rajendra Lala Mittra too adhered to the theory that Buddhism was destroyed by the Brahmins.

The story given in the *Gaya Mahātmya* of the Vayu Purāṇa about the destruction of Gayāsura by the combined efforts of Brahmā, Vishnu, Siva, and other gods, which Dr. Mittra ingeniously interprets as the triumph of Brahmanism over Buddhism, Dr. Hamilton calls it a "monstrous legend."

The story is as follows :—"Among the Asuras, Gayā was endowed with great strength and vigour. In height he measured 125 yojanas and in girth 60 yojanas. He was distinguished as a devout Vāishṇava. With his breath held back (restrained) he practised the most vigorous austerities for many thousand years on the noble hill of Kolāhala.

The Devas were oppressed by his austerities, and dreaded serious misfortune. They repaired to the region of Brahma, and there prayed to the first Father of Creation :—"pray protect us from the demon Gaya." Dr. Rajendra Lâla says : "It would much more become the philosophic historian to assume that something esoteric is hidden under the garb of an extravagant fable ; and that esoteric meaning, I believe, is easily found, if the legend be taken as an allegory of the success of Brahmanism over Buddhism." And continues "Gaya is called an Asura, which ordinarily means a Titan, a demon, a vicious monster ; but he is described as a devout Vaishnava. The epithet in his case can, therefore, only mean that he did not profess the faith of the Brahmans—in short he was a heretic."

Dr. Mitra's esoteric interpretation that Gayà Asura was the type of Buddhism can never be acceptable, for Buddha repudiated all "vigorous austerities" as "painful, ignoble and unprofitable," and to describe Buddha as a "devout Vaishnava" is ridiculous in the extreme. Kolâhala hill, identified with the Brahmayoni Hill, had never been the seat of Buddha's meditations. Uruvela, the seat of Buddha's meditations, surely should not be confounded with Gayà, and the followers of the gentle Tathâgata never attached very great importance to Gayà beyond a casual mention of the site when Buddha on his way to Râjagiri rested at Gayâsirsha, and preached the *Aditya Pariyâya Sutta* to the followers of the three Kasyapa Brothers, Uruvela Kâsyapa, Gayà Kâsyapa and Nadi Kâsyapa, teachers of the fire-worshipping Jatilas. Later on we find Devadatta, the quondam disciple of Buddha and friend of King Ajâtasatru after his secession from the *Sangha* establishing his headquarters there and playing the rôle of an independent teacher.

Beyond this, there is nothing to show that the place had any other association in connection with the history of the Buddha. Though "all within the city of Gayà was desolate and desert," Fa-Hian, in 404 A. C. found "three *Sangharamas* in the place where Buddha arrived at perfect reason, occupied by ecclesiastics who were supplied with the necessities of life by the people, so that they had sufficient of everything and lacked nothing.

Had the legend of the Gayà Mahatmya, referred to above, been generally accepted at the time of Hiouen T'sang's visit, that illustrious pilgrim could not have failed to notice it, and the absence of any such mention of the Gaya *pinda* ceremony is sure evidence that the Bo-tree had not been chosen as a place to offer *pindas*. And this opens up another question—When was Buddha accepted as an avatâr by the Brahmans ? The entire absence of any allusion regarding this subject by that keen observer shows, at least, that in the seventh century, no effort had been made by the Brahmans to make Buddha

an avatār. And again the Buddha avatār, as represented in the "Kasi Kanda," is more a *Jatila* or *Svetāmbara* ascetic than the mendicant prince Siddhārtha.

According to a memorandum supplied by the late Mahant Hemnāth Giri to the late Dr. Rajendra Lala Mitra, one Dhamadināth, a mendicant of the order of Giri, first took up his abode in the village of Buddha Gaya. He was followed by his disciple Chaitanya Giri, whose successor Mahadeva built the present large monastery, and it is said that he obtained from the Moslem Emperor, Shah Alam, *firman* to hold the Buddhist Temple in his possession ! His successors were Lala Giri, Raghava Giri and Rainahita, the last dying at Benares. After Rainahita came Siva Giri whose successor was Hemnath Giri, who died at Benares early this year. This account does not agree with the entries made in General Cunningham's plan of the great Temple. The Mahant living at the time of Dr. B. Hamilton's (1809) visit informed that gentleman that "Chaitanya was the first who came to the place, at a time when it was overrun by bushes and trees, and the sect of Buddha in its neighbourhood was entirely extinct."—X. 40, *Trans. Royal As. Socy. Vol. II.*—Dr. Mitra writes : "It is probable, however, that Golap was an alias of Siva Giri (the predecessor of the late Mahant) who obtained a *mukarrari* lease from Government of the village of Mastipur Tārādi."\*

In 1833 when Colonel Burney and the Commissioners of the King of Burma visited the great Temple, the Mahant living at the time made the important declaration in writing that the "Yogees are the proper descendants of Burmese ; and requesting to be allowed to write and solicit your Majesty to become the protector of Buddha's Excellent Tree."

Forty-three years later, in the winter of 1876, a Burmese Embassy arrived in Calcutta to superintend the repairs of the great Temple. In January, 1877, the work of restoration was begun : "they cleared away a large space around it, built an enclosing wall, renewed the retaining walls of the terrace of the temple, replastered its interior, and took some steps for preserving the Sacred Bodhi Tree." In the middle of the same year the subject was brought to the notice of the Government of Bengal, and "suggestions made to prevent the masking and modernizing of the ancient Temple," and the late Dr. Mitra, under orders of the Hon'ble Mr. Eden, Lieutenant-Governor of Bengal, visited Buddha Gaya in the autumn of 1877, and collected much information which he embodied in his admirable monograph "Buddha Gayā."

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\*"In the revenue records of Government Buddha Gaya is reckoned under two names — Buddha Gayā proper and Mastipur Tārādi. The former comprises an area of 2,152 acres and the latter 647 acres. The name of Tārādi has evidently originated from the resistance of the area around a mediæval temple of Tārādevi."

In 1878 the Government of Bengal interfered in the restoration, and in the interest of archaeological science undertook to carry on the work begun by the Burmese Government ; and at a cost of nearly a lac and half (one hundred and fifty thousand) rupees the magnificent fane was completely restored to his almost original shape. Whether the Burmese Government contributed its share for the restoration it is not for us to say ; but the thanks of the Buddhists are due to the enlightened British Government for having restored their central shrine. On the marble slab over the main door-way leading to the adytum of the Temple the following inscription stands prominent :—"This ancient Temple of the Maha-Bodhi, erected on the holy spot where Prince Sakya Sinha became BUDDHA, was repaired by the British Government under the order of Sir Ashley Eden, Lieutenant-Governor of Bengal, A. D. 1880." Since then the Temple has been under the guardianship of the Government of Bengal.

The point at issue is : Is the temple held sacred by the Hindus ? Old Hindu residents at Gaya will tell you that the temple was looked upon with desecration by the orthodox Hindus as a place associated with heterodoxy, who use to scowl and spit upon the images, of the BUDDHA and throw stones at the temple.

As for the images of Hindu gods and goddesses there is hardly a figure which the Hindus could identify as belonging to them exclusively. The image of Vishnu and Brahma and other gods are of Buddhist origin, for the sculptured images have on each of their foreheads a *basso relievo* figure of the BUDDHA. In the Ellora and other caves wherein the images of Vishnu, Indra, &c., are found this characteristic *basso relievo* figure of BUDDHA is invariably found carved on their foreheads.

The Mahant, as a saivite and follower of Sankaracharya, cannot, with propriety, have control over a place associated with the name of BUDDHA, for the Shastras prohibit him. Priest-craft has been busy in converting purely Buddhist statues into the Puranic Hindu pantheon. In the so-called Pancha Pandava temple to the east of the Great Temple the visitors are shewn statues of the Buddha, not as Buddhist statues, but as the five Paddavas of the Mahabharata fame ! No non-Hindu is allowed to enter into the adytum of any Hindu temple ; but here, without any protest, even the Mahommedans are allowed to enter the shrine with shoes on.

The images of BUDDHA and the Bodhisatvas found in the Mahant's *baradari* have undergone transformation in having clothes put on them ; but the unconverted statues found outside his garden are allowed to rot and be trampled by cattle. Several graceful BUDDHA statues are desecrated in having rubbish thrown upon them ; these are to be found alongside the eastern wall of the Mahant's garden. Surely sacrilegiousness could go no further.

It is to prevent any further desecration that the Buddhists have started the Buddha Gaya movement. They wish to see their central shrine in a better state of preservation. While the orthodox Vernacular Press is anathematising the movement, the best and the most intelligent of the Native Press have given us their cordial sympathy. In commenting upon our movement the *Hindu* of Madras says : "For as we have said once before, if there is anything in the intellectual and moral legacies of our ancient forefathers, of which we can feel proud, it is that sublime, pure, and simple conception of a religious and moral system which the world owes to BUDDHA. Educated Hindus need not hesitate in helping Buddhism to find a commanding and permanent footing once more in their midst and to live in invigorating and mutually purifying amity with Hinduism itself."

## APPENDIX

BY

SIR EDWIN ARNOLD, M.A., K.C.I.E., C.S.I.

I WOULD to-day, in these columns (*Daily Telegraph*), respectfully invite the vast and intelligent British public to forget, for a little while, home weather and home politics, and to accompany me, in fancy, to a sunny corner of their empire, where there centres a far more important question, for the future of religion and civilisation, than any relating to parish councils or parish pumps. I will, by their leave, tell them of beautiful scenes under warm skies; of a temple fairer and more stately, as well as more ancient, than almost any existing fane; and will also show them how the Indian Government of Her Majesty, supported by their own enlightened opinion, might, through an easy and blameless act of administrative sympathy, render four hundred millions of Asiatics for ever the friends and grateful admirers of England.

We will spread the magic carpet of Kamar-az-zaman, told of in the "Arabian Nights," and pass at once upon it to Patna, the busy city beside the Ganges, some 350 miles by rail from Calcutta. The closing days of March are hot there, and the river glitters as if it were molten gold under the fiery sun. We will not stay accordingly to inspect the indigo factories; or to visit the wonderful *Golah*, where 140,000 tons of rice can be laid up; nor the government opium factory, where enough of that most useful and benign drug is stored to put the whole world to sleep. We will take train from Bankipore for Gaya, only fifty-seven miles away, and having rested in that town for the night, we shall have ordered carriages to be ready at break of day to convey us four *koss* further—some seven or eight miles—into the hills which hereabout jut across the valley of the Ganges.

I said you should see beautiful scenery, and surely this is such. The road, broad and well made, runs between the Gaya Hills on the right and the bright slow-stealing stream of the ancient Nilajan on the left. The mountain flanks are covered with cactus, wild indigo, and korinda bushes, showing a little temple perched upon almost every peak ; while down on the flat, and especially along the sandy levels bordering the river, green stretches of palmgroves are interspersed with sal and tamarind trees, the undergrowth being long tiger-grass and the common but ever-lovely ground palmetto, *chamærops humilis*. The air, deliciously cool before the sun rises, is full of birds abroad for food—crows, parakeets, mynas, the blue-winged rollers, the green and scarlet “hammer-smiths,” black and white king-fishers bee-birds, bronze and emerald, with graceful silvery egrets stalking among the cattle. Later on, when the sky grows warmer, you will see clouds of lovely butterflies among the flowers of the orchids and poisonous datura, with sun-birds and dragon-flies skimming along the blue and pink lotuses in the pools. The people whom we meet upon the road are dark-skinned patient peasants going with their products to Gaya and Bankipur, while those whom we shall overtake will be mainly pilgrims of the day, wending their way to the immeasurably holy place towards which we also are bound. For, see ! they also at the fifty mile quit the main track, and turning to the left by a less excellent but still carriageable road, which winds under the now welcome shade of the jak-trees and mangoes, are making for that most sacred spot of all hallowed places in Asia, towards which our own feet and thoughts are bound.

It is here ! Beyond the little village of mud huts and the open space where dogs and children and cattle bask together in the dust, beyond the Mahunt's College, and yonder great fig tree which has split with its roots that wall, twelve feet thick, built before England had ever been discovered, nestles an abrupt hollow in the surface, symmetrical and well-kept, and full of stone images, terraces, balustrades, and shrines. It is oblong—as big, perhaps, altogether as Russell Square, and surrounded on its edges by small houses and buildings. From one extremity of the hallowed area rises with great beauty and majesty a temple of very special style and design. The plinth of the temple is square, with a projecting porch, and on the top of this soars to the sky a pyramidal tower of nine storeys, profusely embellished with niches, string courses, and mouldings, while from the truncated summit of this an upper pinnacle rears itself, of graceful form, topped by a gold finial, representing the amalaka fruit. A smaller pyramidal tower stands at each corner of the roof of the lower structure, and there is a broad walk round the base of the Great Tower. Over the richly worked porch which fronts the east a triangular aperture is pierced, whereby the morning glory of the sun may fall through upon the gilded image seated in the sanctuary within. That image, you will perceive, is—or was—of Buddha, and this temple is the holiest and most famous,



as well as nearly the sole surviving shrine, of all those eighty-four thousand fanes erected to the Great-Teacher by King Asoka, two hundred and eighteen years after the Lord Buddha's *Nirvana*.

Yet more sacred even than the cool, dark sanctuary into which we look, to see the sunbeams kissing the mild countenance of the Golden Buddha inside ; more intensely moving to the Buddhists who come hither, and richer with associations of unspeakable interest and honour than King Asoka's stately temple, or even those stone railings carved with mermaids, crocodiles, elephants, and lotus flowers, which the king himself commanded, and which still surround the shrine, is yonder square platform of stone, about a yard high from the ground, out of which a tree is growing. That is the Maha Bodhi tree—in the opinion of superstitious votaries the very original Bodhi tree, miraculously preserved—but more rationally that which replaces and represents the ever memorable shade under which the inspired Siddhartha sate at the moment when he attained *sambodhi*, the supreme light of his gentle wisdom. It is a fig tree—of the *ficus Indica* species—with the well-known long glossy leaves. Its stem is covered with patches of gold leaf, and its boughs are hung with streamers of white and coloured cloth, while at its root—frequently watered by the pious with sandal oil and attar of roses—will probably be seen sitting a Brahman priest of the Saivite sect intoning *mantras*. You will hear him say, "*Gaya ! Gaya Sirsa, Bodhi Gaya*," for though he is praying on behalf of Mahratta pilgrims, and does not know or care for Buddha, and ancient formulas cling to the spot and to his lips. And, beyond all doubt, this *is* the spot, most dear and divine, and precious beyond every other place on earth, to all the four hundred million Buddhists in China, Japan, Mongolia, Assam, Cambodia, Siam, Burma, Arakan, Nepaul, Thibet, and Ceylon. This is the authentic site, and this the successor-tree, by many unbrokenly cherished generations of that about which my "Light of Asia" says :

"Then he arose, made strong by the pure meat,  
And bent his footsteps where a great Tree grew,  
The Bodhi tree (thenceforward in all years  
Never to fade, and ever to be kept  
In homage of the world), beneath whose leaves  
It was ordained the Truth should come to Buddha,  
Which now the Master knew ; wherefore he went  
With measured pace, steadfast, majestic,  
Unto the Tree of Wisdom. Oh, ye worlds  
Rejoice ! Our Lord wended unto the Tree ! "

There is no doubt, in fact, of the authenticity of the spot. The four most sacred places of Buddhism are Kapilavastu (now Bhaila), where Prince Siddhartha was born ; Isipatana, outside Benares, where he first preached ; Kusinara, where he died ; and this site marked by the tree, whereat " in the full moon of Wesak " 2483 years ago he mentally elaborated the gentle and lofty faith with which he has civilised Asia. And of all those four, the Tree-Place here at Buddha-Gaya is the most dear and sacred to Asiatic Buddhists. Why, then, is it to-day in the hands of Brahman priests, who do not care about the temple, except for the credit of owning it, and for the fees which they draw ? The facts are these. Until the thirteenth century—that is, for more than 1400 years—it was exclusively used and guarded by Buddhists, but fell into decay and neglect, like other Buddhist temples, on the expulsion of Buddhism from India. Three hundred years ago a wandering Sivite ascetic visited the spot, and settled down, drawing round him gradually the beginning of what is now the College of Priests established there. So strong have they since become in ownership, that when the Bengal Government in 1880 was repairing the temple and its grounds, and begged for its embellishment from the Mahant a portion of Asoka's stone railing which he had built into his own house, the old Brahman would not give it up, and Sir Ashley Eden could not, or did not, compel the restoration.

The Buddhist world had, indeed, well-nigh forgotten this hallowed and most interesting centre of their faith—the Mecca, the Jerusalem, of a million Oriental congregations—when I sojourned in Buddha-Gaya a few years ago, I was grieved to see Maharatta peasants performing " Shraddh " in such a place, and thousands of precious ancient relics of carved stone inscribed with Sanskrit lying in piles around. I asked the priest if I might have a leaf from the sacred tree.

" Pluck as many as ever you like, sahib," was his reply, " it is nought to us. "

Ashamed of his indifference, I took silently the three or four dark shining leaves which he pulled from the bough over his head, and carried them with me to Ceylon, having written upon each the holy Sanskrit formula. There I found them prized by the Sinhalese Buddhists with eager and passionate emotion. The leaf presented by me to the temple at Kandy, for example, was placed in a casket of precious metal and made the centre of a weekly service, and there and then it befell that, talking to the gentle and learned priests at Panadure—particularly to my dear and wise friend, Sri Weligama—I gave utterance to the suggestion that the temple and its

appurtenances ought to be, and might be, by amicable arrangements with the Hindoo College and by the favour of the Queen's Government, placed in the hands of a representative committee of the Buddhist nations.

I think there never was an idea which took root and spread so far and fast as that thrown out thus in the sunny temple-court at Panadure, amid the waving taliputs. Like those tropical plants which can almost be seen to grow, the suggestion quickly became an universal aspiration, first in Ceylon and next in other Buddhist countries. I was entreated to lay the plan before the Oriental authorities, which I did. I wrote to Sir Arthur Gordon, Governor of Ceylon, in these words : "I suggest a Governmental Act, which would be historically just, which would win the love and gratitude of all Buddhist populations, and would reflect enduring honour upon English administration. The temple and enclosure at Buddha-Gaya are, as you know, the most sacred spots in all the world for the Buddhists. But Buddha-Gaya is occupied by a college of Saivite priests, who worship Mahadeva there, and deface the shrine with emblems and rituals foreign to its nature. That shrine and the ground surrounding it remain, however, government property, and there would be little difficulty, after proper and friendly negotiations, in procuring the departure of the Mahunt with his priests, and the transfer of the temple and its grounds to the guardianship of Buddhists from Ceylon and elsewhere. I have consulted high authorities, among them General Cunningham, who thoroughly sympathises with the idea, and declares it entirely feasible. . . . I apprehend that a certain sum of money might be required to facilitate the transfer of the Brahmans, and to establish the Buddhist College. In my opinion, a lakh of rupees could not be expended by any government in a more profitable manner."

Sir Arthur, who had just been exploring Buddhist remains in Ceylon, was very well disposed to the idea. Lord Dufferin warmly received it, at Calcutta ; Lord Connemara, in Madras ; and at that time, if only the Home-Government had been more alive to a grand opportunity, it would have been easy to make satisfactory terms with the Brahmans, and to have effected the transfer of the holy place to a representative committee—at one stroke delighting and conciliating all Buddhistic Asia.

But two or three years passed by, and while the idea was spreading throughout Asia, and a large society had become established with the special purpose of acquiring the guardianship of the sacred site, the Mahunt grew more exacting in his expectations, and clung closer to the possession of the temple. The letters which I received from the East showed that the old Brahman had memorialised the government, in his alarm or avarice, and that local authorities had for quiet's sake

reported adversely to the negotiation. I think the Mahunt was a good man. I had never wished any but friendly and satisfactory arrangements with him. Yet if you walked in that spot which all these scores of millions of our race love so dearly, you would observe with shame and grief in the mango groves, to the east of Lilajan, ancient statues plastered to the walls of an irrigating well near the village Mucharin—identified with the “Muchalinda” tank. Stones carved with Buddha’s images are to be found used as weights to the levers for drawing water. I have seen ryots in the villages surrounding the temple using beautifully-carved blocks as steps to their huts. I have seen three feet high statues in an excellent state of preservation, buried under rubbish to the east of the Mahunt’s baradari. A few are plastered into the eastern outer wall of the garden along the bank of Lilajan ; and the Asoka pillars, the most ancient relics of the site—indeed “the most antique memorials of all India”—which graced the temple pavement, are now used as posts of the Mahunt’s kitchen. To rectify this sad neglect, and to make the temple, what it should be, the living and learned centre of purified Buddhism, money was not, and is not, lacking. If the Home Government had seen its way to make the Hindoo Abbot well-disposed, I could have commanded any sum which might have seemed fair and necessary. But the idea was too intelligent for the official grasp, and the golden moment went by.

Nevertheless, Asia did not abandon its new desire, and I received so many, and such pressing, communications, that I went at last to the then Indian Secretary of State, Lord Cross—always intelligent, kindly, and receptive—and once more pleaded for the great restoration.

“Do you wish, Lord Cross,” I asked, “to have four hundred millions of Eastern peoples blessing your name night and day, and to be for ever remembered in Asia, like Alexander, or Asoka, or Akbar the Great ?”

“God bless my soul, yes” answered the Minister ; “how is that to be done ?”

Then I repeated all the facts, and produced so happy an effect upon the Indian Minister’s mind, that he promised to consult the Council, and to write—if the idea was approved—to Lord Lansdowne. In due time the Viceroy replied that the idea was legitimate and beneficial, and that so long as no religious ill-feeling was aroused, and no pecuniary grant asked from the Indian Treasury, the Calcutta Government would be inclined to favour any friendly negotiations. Thus the matter stood at my last visit to the East, when I was astonished and rejoiced to find how firmly the desire of this restoration had

taken root, and how enkindled with the hope of it Ceylon, Siam, Burmah, and Japan had become. The Maha-Bodhi Society, established to carry out the scheme, was constituted as follows :—

## MAHA-BODHI SOCIETY

### *Patron*

LOZAND THUB-DAN-GYA-TCHO, Grand Lama of Tibet.

### *President*

Right Rev. H. SUMANGALA, Pradhana Nayaka Maha Sthavira of Ceylon.

### *Vice-Presidents*

The Ven. THE TATHANABAING, Mandalay, Burmah.

Right Rev. SHAKU UNSIZO, Tokyo, Japan.

THE FANG TANG, YUNG-HO-KUNG, Pekin, China.

The Ven. VASKADUVE SUBHUTI, P. N. M., Ceylon.

The Ven. V. SRI SUMANGALA, Ceylon.

### *Representatives*

*Siam*—H. R. H. Prince Chandradat Chudadhar, Bangkok.

*Japan*—S. Horiuchi, Esq., Indo-Buseki Kofuku Kwai, 1, Hachigo, Shiba Park, Tokyo.

*Japan*—The Secretary the Society of Buddhists Affairs, Jokojoji, Teramachi-dori, Shoji Sagaru, Kioto.

*Ceylon*—G. P. Weerasekera, Esq., Assistant-Secretary, Maha-Bodhi Society, 61, Maliban Street, Colombo.

*Burmah*—Moung Hpo Mhyin, K. S. M., Secretary, Maha-Bodhi Society, 5, Commissioner's Road, Rangoon.

*Burmah*—Moung Hpay, Extra-Assistant Commissioner, Thayetmyo.

*Arakan*—Chan Htoon Aung, Advo- } Secretaries Arakan Maha-  
cate, Htoon Chan, B.A., B.L. } Bodhi Society, Akyab.

*Chittagong*—Krishna Chandra Chowdhury, Secretary Buddhist Aid Association, Raozan, Chittagong.

*Darjeeling (India)*—Lama Ugyen Gyatsho, Tibetan Interpreter, Secretary, Maha-Bodhi Society, Darjeeling.

*Calcutta*—The Secretary, Calcutta Maha-Bodhi Society, 20-1, Gangadhur Babu's Lane, Bowbazar, Calcutta.

*California*—Philangi Dasa, Editor, *Buddhist Ray*, Santa Cruz, California, U. S. A.

*New York*—Charles T. Strauss, 466, Broadway, New York, U. S. A.

*France*—Baron Harden Hickey, Secretary, Bouddhique Propagande, Andilly par Montmorency, Seine et-Oise, France.

All communications to be addressed to H. DHARMAPALA, General Secretary, Maha-Bodhi Society, 29, Baniapooker Road, Entally, Calcutta.

The purpose of the Society was thus stated :—

“ The site where the Divine Teacher attained supreme wisdom, now known as Buddha-Gaya, is in middle India, and to his followers there is no spot on earth more sacred than the Bodhimanda, whereon stands the Bodhi-tree—

“ ‘ Never to fade, and ever to be kept  
In homage of the world, beneath whose leaves  
It was ordained the truth should come to Buddha.’

“ At this hallowed spot, full of imperishable associations, it is proposed to re-establish a monastery for the residence of Bhikkhus representing the Buddhist countries of Tibet, Ceylon, China, Japan, Cambodia, Burmah, Chittagong, Nepal, Korea, and Arakan. We hope to found, also, a college at Buddha-Gaya for training young men of unblemished character, of whatsoever race and country, for the Buddhist Order (Sangha), on the lines of the ancient Buddhist University at Nalanda, where were taught the ‘ Mahayana and also works belonging to the eighteen sects.’

“ The study of Sanskrit, Pali, and English will be made compulsory on all students. One or more Buddhist scholars from each of the Buddhist countries will in time be attached to the staff of teachers.

“ To carry on this great and glorious work of Buddhist revival, after a torpor of seven hundred years, whence dates the destruction of Buddhism in India, the Maha-Bodhi Society has been organised, and the promoters solicit sympathy and generous support all the world over.”

To give some faint idea of the interest felt in this matter even among such remote communities as those of Japan, I will speak of a scene in Tokyo still vivid in my memory. Last summer, in the

Japanese capital, the Buddhist High Priest, with certain of the fraternity, begged me to come to the temple in Atagoshita and speak to the brethren about the Holy Places in India, and especially upon the prospects of acquiring for the Buddhist world the guardianship of the Temple of the Tree. In the cool, dark inner court of that Japanese *tera* the priests and their friends sate on the white mats in concentric circles, eagerly listening while I told them all about that three or four hundred miles of Indian country lying between Busti in Oudh and Buddha-Gaya in the Lower Provinces, which is the Holy Land of the "calm brethren of the yellow robe." I spoke of the birth-place and death-place of the Gentle Teacher, and showed them pictures which I had myself taken of the ancient building at Isipatana, outside Benares. The hot day, beating upon the hill-side beyond the temple garden, shone upon the scarlet azaleas and the lotus-buds in the garden-lake, and rendered it warm enough, even in that vast shadowy apartment, for a constant flutter of fans, while now and then a young priest from the outer circle would glide away for drinking-water. But when I came to paint for them that site of the stately temple—which, from its hollow beside the Buddhist-tree, looks over the hill of the "Thousand Gardens," and marks the spot where the whole religious history of Asia was transformed, and its manners for ever stamped with the merciful tenderness and indestructible hopes of Buddhism—those hundreds of priests and novices sate like rows of little children lost in a fairy story. The fans were laid aside; the shaven heads were craned forward in intense desire to hear every word; old men laid their hands to their ears, and young ones leaned towards me with clasped palms, to learn all about the Tree, and the Temple, and the broken statues, and the Hindoo priests who do not care for the spirit of the place, and who ought, in a friendly way, to yield it up, on proper conditions, to Buddhist guardianship. Every man present would have given all he possessed, I think to hope towards such an end. As for their unworthy guest, they lavished upon me marks of pleasure and gratitude; they spread me out an outrageously elaborate feast-table in the temple pavillion, and sent with me back to my lodgings servants carrying presents of books and boxes of beautiful Japanese silks and embroideries. Since then the High Priest writes to me thus from Tokyo :—

"After your regretted departure from Japan the Indo-Busseki Kofuku Society has not been idle, and now I am glad to inform you that we

are trying to buy a certain piece of land near each of the sacred sites according to your kind advice to us. Mr. Dharmapala, of the Maha-Bodhi Society, is doing all he can to help us in India ; and if everything goes as intended, a certain number of Japanese monks will start for India within this year."

Thus is this new and great idea spreading, and the world will not be very much older, I think, before Buddhism by this gateway goes back to its own land, and India becomes the natural centre of Buddhistic Asia. For the moment I am sorry to say the movement has sustained a check. After a friendly correspondence in Sanskrit between the Mahunt and myself, matters were looking fair for an arrangement, when—against my wish—hostile measures were commenced between the Maha-Bodhi Society and the Hindoo monks. Mr. Dharmapala, the energetic secretary, whose enthusiastic services to the cause can never be sufficiently praised, and the example, of whose generous efforts ought to make him beloved throughout Buddhistic Asia—thought proper to place in the temple a very precious gilded image of Buddha, sent to his care from Japan. The Mahunt's people ejected this, not without violence, and a series of lawsuits began. We gained the favourable decision of the resident official, and of the Suddar Court ; but the High Court of Calcutta, by a judgment which I must respectfully declare erroneous and untenable, reversed the decree so that, after an expenditure of more than one hundred thousand rupees, and the bravest labours on the part of my excellent friend, Mr. Dharmapala, the policy of appealing to law has failed.

I am, however, quite certain that my own policy of appealing to Reason and Right, and of relying upon friendly negotiations with the present Hindoo tenants of the shrine, will and must eventually prevail. It is a fixed purpose of my mind that these shall prevail, and the first really enlightened Viceroy who takes up this question, will discern its huge political importance, and assit me and my firends to obtain success. I suppose there are some people who will ask, why should the British public take any concern in such a movement ? But such will be of much the same calibre as those who go about inquiring, " What is the British Empire to Battersea ? " Apart from the immense historical, religious, and social importance of Buddhism in Asia, here is an opportunity for the Government of India to gratify and conciliate half that continent by the easiest and least costly exercise



of good-will. The Mahunt and his college will, no doubt, have to be bought out, and rather expensively, now that delays and misguided judgments have made him master of the bargaining. But if an enlightened Minister and Viceroy will, as they may, facilitate the arrangement, all must end well, and grateful Buddhists would furnish whatever cash is requisite. No orthodox Hindoos will be wounded in sentiment, because, by strict truth, the Mahunt, as a Brahman and follower of Sankaracharya, goes against his shastras by keeping control of a Buddhist's temple. However, it brings him so much personal dignity and so much money, that these things must be compounded for, no doubt ; yet a well-disposed collected and a far-seeing government could find a score of pleasant ways to make him willing to give up his tenure. There is no room left me to dwell upon all the happy consequences which would flow to the Indian Viceroyalty and to India herself from the good-will so created in Burmah and Siam. Buddhism would return to the place of its birth, to elevate, to spiritualise, to help, and enrich the population. It would be a new Asiatic, crusade, triumphant without tears, or tyranny, or blood ; and the Queen's administration would have the glory and benefit of it. The *Hindu* of Madras, a leading native journal, writes : " If there is anything in the intellectual and moral legacies of our forefathers of which we may feel proud, it is that sublime, pure, and simple conception of a religious and moral system which the world owes to Buddha. Educated Hindoos cannot hesitate in helping Buddhism to find a commanding and permanent footing once more in their midst, and to live in mutually purifying amity with our Hinduism itself." Here is indeed, for an enlightened British Indian Minister, " a splendid opportunity."

## 72. Buddha-Gaya: The Holiest Buddhist Shrine

What Benares is to the Saivites, what Vishnupad at Gaya is to both Saivites and Vaisnavites, what Mecca is to the Muhammedans, what Jerusalem is to the Christians and Jews, that Buddha-gaya is to the Buddhists of the World. The Blessed One sanctified the holy spot by the gratitude He had shown to the Tree, under whose shade He sat on the full moon day of the month of Baisakh, 2506 years ago, when He became the—

“ Saviour of the world

Lord Buddha, Prince Siddhartha styled on Earth,  
In Earth, and Heavens and Hells Incomparable  
All-honoured, Wisest, Best, most Pitiful  
The Teacher of Nirvana and the Law. ”

*Light of Asia.*

The Blessed One said that Bhikkhus, Bhikkhunis, Upasakas and Upasikas who visit the four sanctified places of the birth, Buddhahood, preaching the Law and His final Parinirvana, viz., Kapilavastu, Bodhi-manda, Benares and Kusinara, and who meet with their death are born in heaven. See Mahaparinibbana sutta and Anguttara nikaya.

The holy spot, so sacred to the Buddhists after receiving the homage of the millions of Buddhists of the whole Buddhist world for eighty generations, went into decay after the place was destroyed by the invader of Bengal, the Mohammedan general Bakhtiyar Khilji in the year 1202 A.C.

The great Asoka commemorated his visit to the sacred shrine by a memorial sculpture which is to be found today in the torana at Sanchi. The great Emperor visiting the place in procession and alighting from the back of the elephant within the precincts of the Bodhi Tree is beautifully depicted. The royal banner with the Buddhist symbol, the royal standard, and musicians are all sculptured with care and after two thousand years we are able to understand what a Buddhist procession was like 2200 years ago under imperial patronage.

Vincent Smith in his "Early History of India" says "the furious massacres perpetrated in many places by Musulman invaders were more efficacious than orthodox Hindu persecutions, and had a great deal to do with the disappearance of Buddhism in several provinces. pp. 354, 368, 404.

The so-called persecutions conducted by Sankara in the seventh century A.C. have no historic foundations. Under the great Pala dynasty which ended in the tenth century, Buddhism was the state religion throughout Northern India and Bengal. The history of Kashmir shows that in the tenth century there were Buddhist temples in that land. The inscriptions discovered at Sravasti shows that in the beginning of the 12th century of the Christian era the holy spot at Jetavana was under the custody of Buddhist monks. The inscriptions at Sarnath and Buddha-gaya show that there had been great and extensive repairs and fresh decorations in the holy spots under the guidance of King Mahipala. A religion that lived side by side with the religion of Siva and Vishnu for nearly a thousand years, in whose temples the images of the gods worshipped by the followers of Siva and Vishnu were incorporated for many generations, a religion under the greatest of Indian kings was made a state religion, whose patrons were the Kshatriya princes claiming relationship with the Buddha who was descended from the royal line of Ikshvaku of the solar dynasty, that after it had become a part of the life of the Indian people, should be destroyed at the word of Kerala Dravidian Brahman, who was driven out of his own province because he was considered the son of a mother who had no husband, is impossible to believe. A religion that moulded the destinies of the nation for so many centuries,

that gave a culture, an incomparable code of moral laws, that made the people a harmonious whole, should be destroyed simply to satisfy a sectarian Brahman, no historian would accept. There is nothing in Buddhism that was repulsive to the Brahmans. The best of the Brahmans were the foremost of the Buddha's disciples. The Buddha had emphasised in His great Utterances in the Itivuttaka the great help the Brahmans gave to the Bhikkhus of His Religion in providing them with food, robes, residences, &c. The writers of polemics never had known the similarities that existed between the religion of the Brahmans and the Buddha, and failing to find evidence to show the causes of the final disappearance of the great religion found it was easy to give the credit to Sankara.

Curiously in the Padmapurana there is a passage which the Puranic writer puts into the mouth of Siva that he incarnated to teach the doctrine known as the Vedanta, which is no other than the doctrine of the Bauddhas who are naked and who wear blue garments.

“ Bauddhasastram asat proktam nagna nilapatadikam  
Mayavadam asac chastram pracchannam bauddham eva ca ”

Now in Buddhist scriptures nakedness is strongly condemned and no Bhikkhu is allowed by the vinaya rules to speak to a naked ascetic. No Buddhist Bhikkhu is allowed to wear a blue garment. The passage refers to a sect of the Jains who are known as digambaras and to a heretical sect who wore blue garments “ Nila pata vastra. ”

Buddhism was destroyed by the invaders from Arabia. They had before coming over to India seen the beautiful temples in Gandhara, Turfan, Turkestan, which they had destroyed, and they had known by sight the thousands of the images of the Buddha which they had smashed to pieces in their vandalic career, and they had heard the name of Buth—the Buddha ; and when they entered the holy land of the Buddhists they found wherever they went images of the Buddha in temples. The hated Buth image was demolished, and along with the Buddha images idols of Vishnu, Siva, Ganesh, and other gods of the Puranic pantheon were mutilated.

The Bodhi Tree was the central shrine of all Buddhist nations. The King of Ceylon, Sri Meghavarna, in the fourth century of the Christian era caused to be built a great Sangharama which was admired by all who visited the holy spot. Hwen Thsang in the seventh century saw it and he describes it in his Travels.

In the Tibetan work called "Vinaya pushpa mala" it is mentioned that when the Turuskas invaded Magadha, the Buddhist monks carried away the holy image of the Buddha from Buddha-gaya temple and had it hidden in the forest. In 1202 the vandals began to destroy the temples and universities in Magadha and Mithila. The Nalanda university which had a student population of near ten thousand and the temples which had thousands of yellow-robed Bhikkhus were all destroyed, and the monks massacred. The university of Mithila is mentioned in the Tibetan history as a place where the Tibetan monks came to learn Buddhism. In Taxila, Benares, Kanouj, Sravasti, Ujjeni, Sanchi, Ajanta, Kushinara, Mathura and in Kasmir there were thousands of Bhikkhus. Literature, art works, and the accumulated wealth of nearly two thousand years were destroyed and removed respectively. The Hun invader Mihirikula destroyed Taxila, but did not come over to India proper.

The Buddha was worshipped by the Vaishnavas as the ninth avatar of God Vishnu. The following works of the Puranic literature are quoted to show how much the Buddha was part of the Brahmanical worship : Vayu Purana Uttarardha, *Lesson 43, V. 26-29*; Agni Purana, *Lesson 115, V. 37*; Bhagavata, Skandha, 6, *Lesson 8, V. 17*; Agni Purana, *Lesson 49, V. 2-8*; Nirnaya sindhu, *Lesson 11*; Bhavishya Purana Uttarardha, *Lesson 73*; Hemadri, *Lesson 15*, Vrata khanda; Baraha Purana, *Lesson 48, V. 22*; Matsya Purana, *Ch. 47, V. 247*; Garuda Purana, *Section 202, V. 11*; Devi bhagavata, skanda 10, *Ch. 5, V. 14*; Padma Purana, kriya khanda *Ch. 6, V. 188*; Naradapancha ratra, saktapramada; Sankara-vijaya, *Sec. 12, V. 8*; Dasavatara khanda prasasti; Gitagovinda.

Buddha-gaya for centuries after the place was destroyed by the Moslem invaders remained neglected when in the eighteenth century the place went under the custody of the Saivite mahants. In 1833

March, a Burmese embassy came to Buddha-gaya to restore the shrine. Then in the time of the late King Mindoon of Burma an Agent of the King came to Buddha-gaya and began to repair the temple. In 1877 the Government of India with the consent of the King of Burma began the work of complete restoration and finished the work in 1880. In 1880 the late King Thibaw sent Burmese monks to remain in the Burmese resthouse which was erected under orders of the King.

In October, 1885, when the King was deposed by the British the Burmese monks and the Agent left Buddha-gaya for Burma.

From 1885 to 1890 the Temple and the resthouse were neglected, and in April 1890 the Collector of Gaya, Mr. Grierson, now Sir George, wrote to the Government about the temple and had a custodian appointed to take charge of the temple and the resthouse.

In January, 1891, the Anagarika Dharmapala\* came to Buddha-gaya on a pilgrimage and seeing the place neglected adopted measures to restore the holy site and to have Buddhist monks stationed permanently. He wished to continue the work of the late king of Burma. He remained at the holy spot and began correspondence with the Buddhists of Ceylon, Burma, Siam, Japan, China, Arakan, Chittagong and in May, 1891, the Maha Bodhi Society was established under the presidency of the late illustrious High Priest Sumangala.

In 1892 May, the Maha Bodhi Journal was started by the Anagarika which is now in its 25th year. In 1892, October, the Calcutta headquarters of the society were established with the help of the Buddhists of Akyab. They contributed to the Buddha-gaya fund Rs. 5,000 out of which the sum of Rs. 2,500 was paid to the Indian work, and the balance is still in the hands of the Arakan Buddhists. Efforts were made to recover this amount from the trustees for the work in India but without result. In June, 1893, the Anagarika started to attend the Chicago Parliament of Religions which was held in September, 1893. In August, 1893, the Anagarika went to London to meet the late Sir Edwin Arnold on behalf of the Buddhists of Ceylon, and they both went to see the Secretary of State for India, Earl Kimberley, who promised to look into the matter of the Buddha-gaya restoration.

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\*In some articles, Anagarika Dharmapala preferred the use of the third person in referring to himself.—Ed.

In June, 1892, a meeting of Buddhists took place at Darjeeling and the Anagarika Dharmapala delivered a message to the Buddhists of Tibet and presented a Relic of the Buddha in an ancient ivory dagoba to be sent to the Dalai Lama of Lhasa. The relic was not sent.

On September 17, 1893, the Anagarika as the Delegate of the Ceylon Buddhists made his address at the Congress of Religions. On October 18, 1893, at Honolulu on board the Oceanic, Mrs. T. R. Foster and her friends met the Anagarika, and in November he landed at Tokyo and was the guest of the Buddhists. The High priest Asahi of the Tentokuji temple with the concurrence of the Buddhists of his church presented the famous image of the Buddha to be enshrined at the Buddha-gaya temple, having heard that there was no image on the altar of the upper storey thereof. It was the article that appeared in the Maha Bodhi Journal of September, 1893, that prompted the high priest to present the Image. The article was a translation of the chapter from the Vinaya pushpamala, quoted above. The Image was sent to Ceylon thence to Calcutta and it was taken to Buddha-gaya in April, 1894.

In January, 1894, the Anagarika Dharmapala along with the Revd. Timothy Richard and Dr. Franke visited the Buddhist Temple near Shanghai and presented a relic of the Buddha to the priests and asked their co-operation for the restoration of the B.G. temple.

In February, 1894, the Anagarika Dharmapala visited Bangkok, Siam, and was received very kindly by the princes, and the late king Chulalongkorn at the time was very ill. The Anagarika delivered a message before the princes and people at the royal library and the Prime Minister Prince Devavongsa Varoprakar sent an autograph letter promising a contribution of Rs. 150 per month for the expenses of the society. This sum was never contributed, and the visit to Siam ended in failure. The answer invariably came that charity begins at home, and for twenty-five years nothing was received from the Government of Siam. The late Prince Sommot Amarabandhu was a friend of the Society and occasionally small donations came from the good prince. The Journal was sent free to many of the English-speaking

princes for 24 years. In 1896 there was a movement started to raise a lakh of rupees to buy the Mahabodhi land, but owing to want of sympathy with the Buddha-gaya work the movement failed. The ethic of charity has yet to be learnt by the Buddhists of Siam. Charity begins at home it is true, but it must not end there. The Buddhas show compassion to the ignorant. The ancestors of the present Buddhists of Siam were converted to Buddhism by Aryan Buddhists who had compassion on the people. If the Buddhists won't help the work surely we could not expect non-Buddhists to help the propagation of the Dhamma. If Buddhists have faith in the Buddha, they will think of the Lord and they will then know the great Spirit of compassion which prompted Him to renounce a kingdom to work for the salvation of the world. If the Buddhists know the Dhamma they would then make supreme efforts to make others Buddhists. They are ignorant of the sublime beauties of the noble Aryan religion, and when attacked by foreign missionaries they have no answer to give. They are foolishly silent. Buddhists of Asia should abandon the path of selfishness and follow the path of compassion and show activity. Where there is no activity there is death. *Pamado maccuno padam.*

In April, 1894, the Japanese Image was to have been enshrined at the temple at Buddha-gaya, but the Mahant was obstinate in his refusal and the Image could not be enshrined.

In September, 1894, the Anagarika Dharmapala went to Ceylon and raised Rs. 35,000 from the Buddhists of Ceylon to purchase the Maha Bodhi village at Buddha-gaya. A lakh of rupees was required but the amount could not be raised. *The Burmese Buddhists raised Rs. 13,000.*

In February, 1895, the Japanese Image was taken to the temple and placed on the shrine, but the menials of the saivite mahant came and had the Image removed and put it in the open. The Collector advised the Anagarika to institute legal proceedings against the saivite priests and the case known as the Buddha-gaya temple case was heard in the courts at Gaya, and the High Court Judges declared that the Image was placed in a place where worship was not carried on, although according to the laws of Buddhist worship every part of the shrine is sacred. The



Buddhists lost the case, and the Image was removed to the Burmese resthouse. The saivite mahant thereupon moved that the Burmese resthouse was his property and that the Japanese Image should not be kept there, and the Commissioner of Patna directed the Collector of Gaya to have the Image removed from the resthouse. Mr. Savage, the Collector, sent an ultimatum to the General Secretary of the M.B.S. to have the Image removed at once, and unless it is removed within 24 days the Government of Bengal will have it removed to the Indian Museum and kept there as a derelict. The General Secretary thereupon communicated with the Burmese Buddhists in Rangoon to represent to the Government of Burma that the resthouse was built by the King of Burma, and that the Buddhists have a right to place the Image. The representations made were convincing and the Bengal Government passed orders that the Japanese Image should be allowed to remain in the resthouse. The Lieutenant-Governor of Bengal at the time was Sir Alexander Macenzie. The Buddhists of Ceylon spent for the Bud-gaya case Rs. 25,000 from the Bud-gaya Fund.

In 1896, the Anagarika left India on a long tour of the United States and travelled many thousand miles in giving lectures on Buddhism and in 1897 he visited Europe and attended the Congress of Orientalists at Paris and delivered a speech there, and also held a Buddhist festival at the Musee Guimet, which was attended by a number of very aristocratic Parisians. He travelled in Italy and returned to Ceylon in October, 1897. In his absence the British Indian Association urged the Bengal Government to have the Japanese Image removed from the Burmese Resthouse. The Government replied that the request cannot be granted. In 1898 the Anagarika made a long tour in Northern India giving lectures in various towns, and he visited the Buddhist ruins in the Cabul valley. In 1902 he visited Japan and the United States and spent one year in the latter country in giving lectures on Buddhism. He wrote to Mrs. Foster to open an industrial school at Benares, and the good lady made a grant of Rs. 8,000.

In 1901 the General Secretary represented matters to the Collector of Gaya, Mr. C. E. A. Oldham, that the pilgrims visiting Bud-gaya were put to indescribable inconveniences in not having a kitchen and

bath and privies, and that in Buddhist countries dogs receive better and more kind treatment than the pilgrims at Bud-gaya. This had effect on the good Collector and he moved that the Gaya District Board should acquire land from the saivite mahant and build a rest-house at Buddha-gaya in common for both Buddhists and Hindus. This information was conveyed to the General Secretary by the Hony. Legal Adviser of the M.B.S., Babu Nanda Kishore Lall, who suggested that the Society should provide funds to build a resthouse exclusively for the Buddhists. The General Secretary thereupon wrote to the Collector who accepted the offer. In October, 1901, the good Lieut. Governor of Bengal visited Buddha-gaya and received an address from the Maha Bodhi Society under the shade of the Sacred Bodhi Tree, and he promised to grant the request of the Buddhists. Where is the money to come from to build the Dharmasala ? The Burmese Buddhists had raised in 1893 Rs. 13,000, and this money was still lying in the Bank at Mandalay, and the General Secretary went to Mandalay and got the money from the President of the Mandalay Maha Bodhi Society and remitted it to the Government of Bengal. For full ten years the General Secretary struggled hard to get this done, and perseverance and energy triumphed and the resthouse was completed in 1903. The thanks of the Buddhists of all countries are due to the Collector, Mr. Oldham, to the good Governor, Sir John Woodburn, and to Babu Nanda Kishore Lall and to the Mandalay Maha Bodhi Society. The plan was designed by the Anagarika Dharmapala and the sum of Rs. 15,000 was spent on the building ; Rs. 2,000 being contributed by the Ceylon Maha Bodhi Society.

Anagarika visited several countries and lectured in various places and returned to India in April, 1904. In November, 1904, he returned to Ceylon hearing that his father was dangerously ill, and in his absence enemies of Buddha-gaya worked to ruin the interests of the Buddhists at the holy shrine. A Japanese by the name of Okakura, visited India in 1903 and associated with a number of Bengalees of the party belonging to a neo-Hindu school opened negotiations with the saivite mahant stating that Japanese Buddhism is similar to Hinduism, and that they have no relationship with the Buddhists of Ceylon, and urged

the mahant to grant the Japanese a plot of land at Buddha-gaya to build a Japanese temple. At the same time other agencies were at work against the Maha Bodhi Society. In 1905 another Society under the name of the Buddhist Shrines Restoration Society was formed at Calcutta with a view to supersede the Maha Bodhi Society, and as it received the support of the Bengal Government many influential Buddhists joined it. The Society forgot the work of the M.B.S. which it had accomplished since 1891, and negotiated with the Mahant arranging certain conditions which were inimical to Buddhist interests. The General Secretary was in Ceylon and the Buddhist Restoration Society was working with apparent vigour. Captain O'Connor was the Secretary, and the late Maharaja of Sikkim was the President. The M.B.S. lost the sympathy of the Burmese friends on account of the malicious representations of certain persons in Rangoon. Things were all dark. In 1906 the Commissioner of Patna wrote to the General Secretary who was then in Ceylon, expressing sentiments of condemnation of Buddhist activity at Buddha-gaya and in June 1906 Mr. Levinge, Commissioner of Patna, visited and advised the saivite mahant to institute a civil suit against the Buddhists and have them rejected from the Burmese Resthouse. The mahant having received encouragement from Government brought a civil suit against the Maha Bodhi Society and summons were issued in September 1906—against the Anagarika Dharmapala and against the resident priest Sumangala.

Shortsighted Buddhists not knowing the history of the holy shrine sided with the saivite mahant, and the Japanese came to form an alliance with the saivite mahant to create a political centre at Buddha-gaya, and the Ceylon Buddhists who are under British Rule were expelled from their holy shrine in 1910.

The saivite mahants came into possession of the land at Taradi in the 18th Century, but the holy temple which was in ruins was on the zemindari of the Tikari Raj, and the land was known as the Maha Bodhi. For seventeen hundred years the holy Shrine was in Buddhist hands. The Prince Siddhartha became Buddha at the Bodhimanda 2506 years ago ; in 1202 A.C. Bakhtiyar Khilji destroyed the holy

shrine. About two hundred years ago the saivite mahants occupied the village and neglected the temple, then in ruins. In March 1833 the Burmese Embassy accompanied by Captain Burney visited Buddha-gaya. Forty years previous to the advent of the Burmese Embassy the mahants erected the baradari on the ground at Taradi not on temple grounds. Since 1833 Burmese Buddhists have been visiting Buddha-gaya. The Buddhists of Ceylon, Burma being subjects of the British Sovereign should ask the Government of His Majesty to place the holy temple and the Bodhi Tree under Buddhist monks. The associations of 1700 years cannot be forgotten. The saivite mahants have no religious interests at the shrine. The worship now being conducted therein by the menials of the mahants was declared as "spurious worship" by the High Court of Calcutta. The rights of the landlord should be considered and the Buddhists should compensate the mahants most liberally, and the holy shrine placed under Buddhist custody. The Japanese Buddhists may move in the matter now that the Japanese are the allies of the British People.

Mecca is in Moslem hands, and with British victory in Palestine Jerusalem will go under Christian jurisdiction ; there is already a movement to establish again the Zion movement at Jerusalem ; Benares is under the Saivite priests ; Gaya Vishnupad is under Vishnu priests ; Brindavan, the birthplace of Sree Krishna, is also under the Vaishnava priests, only the place of the Buddha's Enlightenment is under non-Buddhist hands. Should the Buddhists not feel for the hallowed shrine with seventeen hundred years of sacred associations with the same feeling as the Jews show to Jerusalem and the Moslems to Mecca. The Moslems of Java and Chittagong daily remember Mecca five times in their prayers.

The holy site at Bodhimanda is sacred to the Buddhists from eternity to eternity. It is at Buddha-gaya that the Bodhisatvas of the past, present and the future attain to Buddhahood. The earth is a halting place for the non-Buddhist, but to the Buddhist who believes in the doctrine of rebirth, the earth is the home till Arhatship is gained and India is the sacred land for all time to come.

For nearly twenty years the Buddhists have failed to respond to the appeals of the Maha Bodhi Society. The present generation has forgotten Buddha-gaya, that the past generation of Buddhists of Ceylon and Burma liberally contributed. If the Buddhists of Japan, China, Siam, Burma, and Ceylon love their religion as the Christians love theirs, and the Moslems love Islam, there is every hope that help will be forthcoming to spread the holy Doctrine of the Lord Buddha. If the Buddhists really appreciate the sublime teachings of the Tathagata they will not hesitate to give their support to a movement which is working to revive the holy religion in the land of its birth. In India there are nearly 200 millions of people who need a religion of compassion. The instincts of the Aryan people revolt at animal sacrifices ; Christianity and Islam are alien to the people in spirit ; Brahmanism is only for the high castes ; and the only religion that can help the teeming millions of India is the religion of Compassion of the Buddha, the Aryan prince of the solar line of Ikshvaku.

*(Section II—Aryadharma of Sakyamuni Gautama Buddha, 1917)*

## 73. Holy Isipatana, Sarnath, Benares

WHEN our Lord Buddha appeared in India 2,500 years ago, Christianity was not then born, and Judaism had gone into oblivion by the destruction of Jerusalem by Nebuchadnezzar, and the Jewish God Jahweh had disappeared from the scene of his activities. Mohammad appeared in Arabia about 1,200 years after the Parinirvana. In India the modern schools known as Advaita, Visishtadvaita and Dvaita were not known in the Buddhist period. It is said that St. Thomas came to South India to preach Christianity but what he preached did not germinate. The Portuguese buccaneers and pirates came to the west coast of India and committed horrible atrocities and forcibly converted a small section of the people of the south western coast and also of Ceylon to Catholic Christianity. The great catastrophe that caused the final destruction of the noble Aryan Wisdom religion occurred with the advent of the great iconoclast Mahmud of Ghazni who massacred thousands upon thousands of the indigenous population of northwest India and carried away the accumulated treasures of centuries that were lying in the temples in the territory that he devastated. From that time onwards successive hordes of vandals from Turkestan, Arabia, etc. entered India and extirpated the two sections of the great Aryan Religion. The extermination of the Aryan religion that began with the advent of Mahmud of Ghazni continued for centuries uninterruptedly. Turkestan, Bactria, Candahar, Afghanistan, and upper Panjab were all Buddhist countries, and the temples and sculptured statues of the Lord Buddha were all destroyed by the vandals, who had not civilization or culture to boast of.

In the Buddhist Period India was free from the superstitions which she is subject to under priestly tyranny. There was then no pollution of untouchability, every individual born was free to aspire to the possession of the supreme Truths promulgated by the Lord Buddha. Ahimsa was the first principle that Our Lord promulgated as the inheritance of the Aryans. The final consummation of His Noble teaching was freedom born of wisdom. The Moslems for political reasons destroyed the Aryan civilization and forcibly converted millions of the sons of the soil to the religion of Mecca. Refusal to be converted meant death or slavery. A few hundred thousand cohorts from Arabia who helped the extirpation of the noble Aryan religion

succeeded in converting millions to the Islamic faith, and the sites sacred to the Buddhists were deprived of their sanctity and defiled. Buddhagaya was in Moslem hands until it was handed over to the Saivite faquir by the Delhi padshah ; Rajgir, Nalanda and other sites are even today in the hands of Moslem zemindars. The Holy Isipatana in Benares where Our Lord 2500 years ago preached the first Sermon, was completely destroyed by the Moslem invader, Mahammad Ghori. A systematic spoliation of the site continued for several hundred years.

The external portion of the Buddha religion was destroyed by the Moslem fanatics, while the literary portion of the religion was destroyed by the theologians of the Brahminical cult. They also distorted the teachings of the Compassionate Teacher by misrepresenting him a Nastika and a reviler of the Vedas. The Moslems forgot the past history of the religion they extirpated, while the Brahmin theologians painted the Lord as an enemy of the Brahminical faith. The social harm done to India by the alien vandals and the priestly theologians have brought the teeming millions to a state of asinine ignorance. Untouchability, the institution of virgin widows, caste oppression bacchanalian orgies and ceremonial superstitions are keeping them in ignorance and indescribable impoverishment. For a thousand years the compassionate democratic teachings of the Devatideva Sakyanuni Buddha have been crushed out of existence by hostile forces. The Indian masses can only be saved by the dissemination of the progressive teachings of the Sammasambuddha. The Lord Buddha appeared as the Great Physician to treat all classes alike. He was the embodiment of universal pity. He made no distinction between man and man—for the first time in the history of the world women became preachers and missionaries. Art, industries, agriculture, commerce, reached their zenith. A Greater India came into existence with Buddhagaya, Isipatana, Sankassa, Kusinara, Rajgir, and Nalanda as centres of learning. For a thousand years India has continued to decline, and the time is ripe to disseminate the democratic teachings of the All-merciful Lord. Jerusalem and Mecca are not in India, and Indian converts to Islam and Christianity have to go outside India to visit those holy places. Buddhagaya, Isipatana, Rajgir, Kusinara, etc., are in India, and foreign Buddhists have to enter India to worship at the Buddhist shrines.

The Maha Bodhi Society founded in May 1891 has been quietly working in India to revive the forgotten Dhamma. Strange to say Buddhists have forgotten India, and people of India have forgotten the teachings of the Lord Buddha that were first preached to their ancestors.

It is the sincere desire of the Maha Bodhi Society to bring back the virile Doctrine of the Lord Buddha and to establish a Buddhist University at Holy Isipatana. Among the 300 millions of the children

of Jambudvīpa, could not a few of the enlightened sons and daughters come forward to work for the renunciation of the Arya Dhamma ? The Maha Bodhi Society has erected a beautiful Vihara at 4A College Square, Calcutta, and the newly constructed Mulagandhakuti Vihara at Holy Isipatana, Benares, stands on ancient hallowed ground as a monument of historic importance. The two personalities that have helped the Maha Bodhi Society to revive the Saddhamma in India are the late Mrs. Mary Elizabeth Foster of Honolulu and the late Mudaliyar Hewavitarana of Colombo.

Come Brothers of the Noble Faith, co-operate with the Maha Bodhi Society to revive the Dhamma of the Devatideva Sakyamuni, Lord Buddha, in the land sacred to Buddhists.

*(MBJ Vol. 39 October 1931)*



## 74. Rabindranath Tagore\*

*"Sprinkle the world with the water of Everlasting life,  
Thou who art the fountain of Peace, of Welfare, of  
Holiness, of Love."*

WRRH this solemn hymn to Lord Buddha, sung in the Waisakha Celebration, Rabindranath Tagore sends all over the world the eternal message of India. Peace is the keynote of Hindu history and Peace and Fraternity are the greatest contributions of India to humanity. Naturally the Poet Laureate of Asia, amidst the sunset glow of his genius, is harping on that eternal theme to reclaim the benighted human beings from hatred and cruelty to sacrifice and love. The world had deservedly crowned him as the greatest living poet of the present age and one of the greatest for any age, but very few realise as yet that his silent and often unnoticed labour in the cause of World Peace, is one of his greatest titles to immortality. Poets will come and poets will go, but very few of the creative artists of the world would show this unique record of Tagore, as a spinner of the golden dream of Maitri, fellowship, making the whole world kin, silently removing the apparently irremovable barriers between nation and nation. Through his prophetic messages and passionate poems men and women all over the world have felt that they belong to one family, and that is the greatest miracle which Rabindranath has worked in this age darkened by selfishness and savagery. May the blessings of all beings be on his noble life and may victory attend on his dreams, illumining the Future of Mankind !

(MBJ., Vol. 40, February, 1932.)

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\* Message to the Septuagenary Celebrations held at Calcutta in December 1931.

## 75. Only Righteousness Endures\*

THE history of the expansion of Great Britain is a veritable record of the exploitation of adventurous British pirates since 1775. What England had lost in North America, she had more than gained in Asia. Adventurers like Clive, North, Wellesley, etc. in the last decade of the 18th century, with no sense of shame, plundered, whenever they found the opportunity, when the victims were helpless to defend themselves. We know how the island of Ceylon was annexed to the British Crown by North and Brownrigg. It is a tale of ruthless plunder destruction and unpardonable treachery. The British adventurers in Ceylon, India, Burma, Siam, China knew how to play the game with the unsophisticated natives.

The future historian of Asia will have a stupendous task to bring together the records in different countries when writing the history of British expansion in Asia.

The letter sent to us by Sir Syed Ali Imam expects true-hearted patriots in India to come to the rescue of His Exalted Highness the Nizam whose territory in the Berars had been annexed to British India in a scandalous manner. The perusal of the Letter, which is almost like a State Document, provokes the calm mind to enter a protest against the unjust and unrighteous methods adopted by the British Indian Foreign Department to deprive the Nizam of the territory which belongs to the people of the state of Hyderabad. Every kind of diplomatic chicanery had been employed by successive British administrators since 1800 to retain Berars, which as a population of 2½ millions, under British rule.

British India is now under the viceroyalty of the wisest British statesman and administrator, and it is sincerely hoped that Lord Reading will consult his conscience and judge the case before him

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\* A letter addressed to Lord Reading, Viceroy of India, on the annexation of the Nizam's territory in the Berars.

in a spirit of righteous calm and arrive at a just conclusion. We sincerely trust that Lord Reading will add lustre to his name as the righteous and most just Viceroy by restoring the Berar to the Government of His Exalted Highness the Nizam. It is necessary let a Referendum be taken from the intelligent natives of Berar whether they would prefer to accept the proposition of the Nizam to convert the territory of Berars into an autonomous state with their own special laws under a constitutional Governor appointed by the Nizam or remain under British rule.

A great wrong had been done by the British Bureaucrats to the Nizam, and we trust that His Excellency, Lord Reading, Viceroy of British India will use his wonderful legal knowledge and do what he considers as just and right. Let Lord Reading remember that 'Only Righteousness Endures.'

*(MBJ Vol. 32, March 1924)*

# IX

## Buddhism Abroad

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## 76. Burma and Buddhism

### I

It was the dream of my life to visit this "land of good priests and pious people," and I am glad that I had an opportunity of seeing this fertile country. I went thither at the end of March last on a mission in connection with the Buddha Gaya Maha Bodhi movement to confer with the Burmese with a view to obtain their co-operation in the accomplishment of the noble object which that movement seeks to attain.

Burma, it appears, was well-known to the ancient Buddhist Missionaries. Simultaneously with the sowing of the seed of Buddhism in Ceylon by the great Arhat, Mahinda, 2199 years ago the great Arhats Sona and Uttara, were despatched, soon after the third Buddhist Convocation held at Pataliputra (*Patna*) under the patronage of the great Dharmasoka, by the venerable Arhat, Moggaliputta Tissa, to the country then known as "Swarnabhumi", which has been identified with Burma by some eminent archaeologists ; but later researches have shown that the countries as far east as Java must have been included in the "land of golden sands". Buddhism as a religion was professed by the people of Java, Bali and Batavia until it was extirpated by Moslem vandals. Graceful images of the TATHAGATA in copper, stone, &c., have been found in the vicinity of the Mountain Dieng or Prahū, identical in form with the majestic Asokaic statues of BUDDHA exhumed at Buddha Gaya. The temple of Boro Bodor in the Kedu District near Magelan in Java which is now in ruins, must have looked grand in the palmy days when Buddhism held sway there ; but antiquarians say that even now it dominates the land far and wide. Aryavarta, the cradle of Buddhism under Aryan sovereigns, flourished until it was subjugated by the blood-thirsty Mohammedans whose fanaticism not only extirpated Buddhism from its birth place but from every country where they had a footing. They commenced their reign of terror from the Yavana country and passing through Gandhara, Kashmir, Magadha and Vanga, they penetrated as far as the Malayan Peninsula. The

mild and tolerant Aryan had to flee from this marauding son of Mara and escape into the regions of Nepal and Chittagong ; but the courageous stood out bravely and died calmly. The low-castes and the indifferentists embraced the religion of the sword and Koran.

Before the great Arhat missionaries penetrated into the land of Suvannabhumi the Southern point of Burma was brought under the influence of the TATHAGATA'S Law. Hansawati (modern Rangoon) can boast of its majestic chaitya, the jewel of religious edifices—the Shway-da-gong or the Tri-Kumbha—which contains the hair-relic of our LORD, who, after partaking the treacle preparation offered to Him by the wandering merchants Tapassu and Bhalluka, while seated under the Kiripal tree in the seventh week after His Enlightenment, gave them to gladden their hearts, as a memento, a lock of his sacred hair, which these merchants brought home in a receptacle, over which a pagoda was built, which in later times, was, by successive Buddhist sovereigns, enlarged and embellished, and as it now stands is a jewel adorning the whole land. The spectator, standing in the lovely islet surrounded by the placid waters of the Royal lakes, can never forget the majestic scenery before him, with the golden pagoda in the distant horizon and the setting sun emitting its glorious rays all around. It was simply magnificent.

Burma has been Buddhistic since the days of Dharmasoka and will doubtless remain so till the influence of the Dharma lasts ; for nothing can shake the faith of the Burmese. Buddhism is his life and soul : without it he cannot live.

It was my happiness to have mixed with this kind, gentle and loveable people. In social refinement they stand second only to the Japanese, among whom there exists a conspiracy to be agreeable and to render life as smooth and pleasant as circumstances will admit. I have experienced Japanese hospitality ; and a more loveable, kind, refined and gentle people there does not exist. During my short sojourn in that “ Land of the Rising Sun ” whither I went in 1889 with Colonel Olcott, in his memorable Buddhist mission, I experienced such Japanese kindness as, I am afraid, no other religionist would ever meet with. Sir Edwin Arnold's beautiful language would suit better to illustrate their national temperament—“ such fair decrees of fine behaviour fixed and accepted for all, such universal restraint of the coarser impulses of speech and act, such pretty picturesqueness of daily existence, such lively love of nature as the embellisher of that existence, such sincere delight in beautiful artistic things, such frank enjoyment of the enjoyable, such tenderness to little children,

such reverence for parents and old persons, such widespread refinement of taste and habits, such courtesy to strangers, such willingness to please and be pleased."

Japan was converted to Buddhism about 1800 years ago, and as Japan got her civilization from Buddhism, Burma too had hers from the same noble source.

"How did Japan acquire this supreme social refinement? In my ignorance I attribute it to three chief causes—the happy mixture of blood which nature and history have blended in your veins; the settled peace of two centuries given you by your renowned secular rulers; and the ever softening and ever humanising influence of that religion about which I, at least, can never speak without reverence. I must, indeed, be bold to say that wherever the doctrines of the Great Teacher of India have passed, they bring to the people adopting them, or partially adopting them, more or less of embellishment and elevation. Nay, I believe it impossible that the religious tenet of the Buddha should never enter into the life of any large body of people without stamping on the national character ineffaceable marks of the placidity, the kindliness, the glad beliefs, and the vast consolations embodied in the faith of Sakya Muni. Nor, believe me, is it ever possible, in spite of grave authorities which assert the contrary to me, that Buddhism once entering a land should ever altogether and finally depart from it. You will instantly think of India and remind me that the professed Buddhists there are to be numbered by scores or hundreds, but I must answer that all Hindoo India is Buddhist in heart and essence."—(*Sir Edwin Arnold*).

That well-known Sinologist, Mr. Chamberlain of Tokyo, in one of the Japan Asiatic Society's meetings, said that "the oldest Japanese books were written after the introduction of Buddhism. Japan owes her formation as a nation to Buddhism. It was in the train of the priests that all arts were introduced." *Japan Mail*, 22 November, 1890.

Burma had her nat worship before the advent of Buddhism, which in some modified form, is still kept up. The one peculiarity of Buddhism is its adaptability to other innocent forms of worship. Nat worship was innocent, in that it demands no killing, neither violation of precepts and therefore Buddhism tolerated it. Harmless ceremonial so long as it is not antagonistic to the worst forms of demon worship which required killing of animals and other sinful and criminal acts are opposed with all its might. Low and cunning arts of astrology and necromancy were condemned by the TATHAGATA. There is no room for these in Buddhism. Nat worship is continued, and the ignorant Buddhist innocently invokes the Natha

(god) as the Roman Catholic invoke the saint. But no enlightened Buddhist who knows the elementary truths of Buddhism would ever care to invoke a god who is only a step higher in the evolutionary scale of progress than man. But exalted state is temporary and in the divine state also he struggles for happiness : therefore our LORD said that it is profitless to invoke a being who is in constant anxiety about his future. In the titanic struggle that was carried on between Indra and the demons (*asuras*), the former having got the worst of it was sorely afflicted and frightened.

The ignorant Burmese, like the ignorant Sinhalese, propitiates these harmless ceremonies ; but the enlightened Buddhist only laughs at them. Religions to the core, the Burmese may go without food ; but without Buddhism he cannot live. His very nature is impregnated with its beneficent influence. The ordinary Burmese would not believe that the Sakya Prince was born in India ; he would say that Kapilavastu is in Burma ; and if he is told that Prince Siddhartha was born of an Aryan family he would not like it, for he believes that the Gautama family was of Burmese origin. The European, in the eyes of the Chinese, is a "red-haired devil." He calls him "hong mou or yan Kwaito, and the Burmese calls every one who is not a Buddhist 'Kala' a black man. There is nothing extraordinary in this. The Mohammedians gave the epithet of *cafir* to those who were not of their faith, and the word Hindu was given by them to the Aryans as a term of contempt. Before a Jew an alien is a gentile ; and before a Christian a non-Christian is a pagan. But the Burmese are kind and hospitable to one and all. The unanimous testimony of travellers and missionaries is that a person can go from one end of the country to the other without paying for his food. The traveller is everywhere welcome ; the door of the Burmese is always open to the stranger. Buddhism has made him hospitable and generous and joyous. The ups and downs of life he takes with the greatest ease ; for he believes in Karma, which explains to him "the mysterious problem of good and evil, and reconciles man to the terrible and apparent injustice of life. Nothing but such certainty can quiet our revolted sense of justice." Hence that absence of a struggle for existence among them which one finds in European countries. The blessed knowledge of the law of Karma prevents him from cursing life and men : he takes everything with a philosophical resignation. Buddhism which teaches and inculcates the noblest lessons of equality and fraternity have made the Burmese ignore caste, a purely Vedic institution. In one sense they are a democratic people who respect age and learning only.

Education is an important factor among them. Every boy and girl is made to learn,—the former in a *pansala*, the latter in a Buddhist Convent—(*the home of the dasa sila upasikas*). They are taught to read



and write on a purely Buddhistic basis. Jatakas, Pali Sutras and the like are given to be read ; and the child not only learns its language but learns its religion too. Every Pansala is a school and the Bhikkhu its teacher. Some of them are excellent educationists. In the school the boy goes through both a spiritual and worldly education and before he comes of age he has to observe the time immemorial custom of joining the order, the Sangha. Usually at the age of 14 years the boy is robed and he remains as a priest for a number of years, all the time learning the Rules of life and the principle doctrines of Buddhism. If he wishes he may thus continue to the end of his days or leave the Order at any time. Every boy must become a Priest—this is the rule and the test of respectability. The social domestic ceremonies are two, which are observed according to the affluence of the individual ; one is the “robing ceremony” and the other is the “ear-boring ceremony,” the former if a male child, the latter if a female. A wealthy man would spend thousands of rupees in the celebration of this ceremony, which consists in either giving alms to the priests, or building a Kyoung or an alms-giving hall, while a poor man spends two or three hundred rupees. That absence of joyousness which is so prominent in Ceylon among the Sinhalese is in striking contrast with the Burmese. They are nothing if not joyous. Men, women, children all join together in festivities, and it was delightful to see them in their gorgeous dresses so gay and so joyful. Ceylon under the Portuguese had a terrible time of it ; she was passing through a trying ordeal and all her festivities and joyous customs were obliterated beyond recall. But in the glorious past it was not so. Burma got most of her festivities from Ceylon. Even the sacred literature was taken there en bloc from Lanka. They know this and it is why the Burmese love Ceylon. Fa Hian mentions what he saw in Ceylon in 1457 A. B. and the curious reader may profitably consult the “Mahavansa” to know the festivities observed in the time of our monarchs. The sarat kridas, jala kridas &c. were known to the Sinhalese in Sinhalese times ; but the modern Sinhalese, the product of Western education and Western civilization, is ignorant of the glorious past. Influenced by the *money-grabbing, whiskey-drinking, beef-eating, pork-loving* European the anglicised Sinhalese does not want to know whether his ancestor was an Aryan from India, or a hybrid foreigner from Portugal, or a Dutch boer from the Dykes of Holland. A patriot’s blood boils with indignation at the sight of the present anglicised Sinhalese who loves neither his country nor nation. Fancy the descendants of Wijaya having names, like *Pereras, Silvas, Almedas, Diases, Liveras, Dons, Donas, Sarams, Ruberos Botejos, Rodrigos*, et hoc genus omne’. Why, a European would hardly believe that the owner of such a name is a Sinhalese’. In Rangoon, Calcutta, Bombay, Madras and other Indian cities you find men with these names by thousands, and these are cross breeds or half-castes, commonly known as Eurasian who cannot trace their descent further

than to their immediate progenitors' It is no wonder that the Dases and Sarams and Liveras are dead to all patriotic feelings and are only alive to the enjoyment of the pleasures and luxuries of "European civilization." But in India and Burma you would not find a blue blooded Aryan or a Burmese with such hybrid names, aping European costumes and manners.

Persecuted by the Portuguese and robbed by the Dutch the Sinhalese have lost the vitality which makes man a man. Look at the twenty different forms of dress adopted by the Sinhalese which greets the stranger's eye in Ceylon. Why, it is absolutely impossible for him to distinguish a Sinhalese from a Goanese ; for in name and dress he is no more than a Eurasian. Judges, Lawyers, Doctors, Merchants, in India and Burma wear their native dress ; but in Ceylon it is unfortunately otherwise.

Speaking of the dress of the Sinhalese, what a contrast you find in Burma, where you find a harmonious and pleasing uniformity of style in dress ; and yet how gorgeous' Shway Yoe (Mr. J. G. Scott) the historian of Burma says of their dress "wind-stirred tulip-beds, or a stirabout of rainbows, or a blind man's idea of a chromatrope are the only suggestions which can be offered."

The Burmese woman, is just as free and gay as her sister in Japan, yet how obedient is she to her lord, both at home and in the temple she is the type of obedience and gentleness; yet she is the mistress of the situation. Even the girls of wealthy parents learn to trade. Dressed in gorgeous silk sarongs and muslim jackets and silken shawls, with brilliant earrings, she is the picture of beauty; and you will find these by hundreds, some promenading the streets, some engaged in trade, some distributing light refreshments to the pilgrims visiting the pagodas. The temple and the pagoda are objects of great veneration; thither the devotees gather together and spend their time in religious contemplation and reading Pali Sutras. The Upasikas who observe the Dasa Sila are greatly respected by the laymen for their purity of life and knowledge of the Dharma.

It is an edifying spectacle to behold in the pavements and courtyards of the temples these revered women, with their pure white robes and shaven heads, slowly walking up and down, rosary in hand, and their thoughts concentrated on some ennobling subject. Some of these Upasikas are quite young, but as a rule they enter the order when they are over 40. It would astonish the ordinary spectator to see these gentle souls passing month after month nay year after year, in seclusion and contemplation. What a contrast to the worried and wearied life of the Western busy-body? Politics pleasure parties, primrose leagues, are the soul-absorbing subjects which occupy the mind of the western educated woman; but in Buddhist countries

it is not so; but a life of seclusion, meditation and benevolence, renouncing everything that binds men to this world. The Burmese Upasika has a philosophical turn of mind; she knows the Abhidharma—some of the elderly ladies are experts in this sublime philosophy. The ordinary women observe the Asthanga Sila which requires no renunciation of family ties. These gay, handsome women in their beautiful contume, their hair adorned with jasmines and rose, are a sight to see; laughing, chatting, smoking, these rich women pass their time in perfect ease. The maintenance of the family, in most cases depends on the wife; she trades and she earns. Loyalty to religion is the one peculiar thing that you find in Burmese woman. She would give up anything and everything for the TATHAGATS's Religion; if she has not the money to give she would even give her jewelry. I know women who have denied themselves luxuries and saved money for the purpose of buying an image or building a small Kyoung. Instances are not rare where the family would spend all their wealth in building a temple. The generosity of the Burmese, their charitable disposition can only be realised, by those who come in contact with them. The foreigner who takes his lodgings in the hotel and gets his information from the hotel servant is no judge. To judge a people it is necessary that he should mix with both the high and the low.

If any thing delights the eye it is to see a crowd of Burmese in a temple, with flowers, frankincense &c. in their hands, kneeling before the stainless shrine of the divine Tathagats, and repeating parrot-like the gathas. The sentiments thus expressed,—ah, how sublime' "I take the divine sage as my example. His dhamma as my beaconlight and his Sravakas as my associates." The ten virtues are the basic principles of a Buddhist : he practises them. Charity, morality, contemplation, giving good wishes, nursing the sick, making offerings, hearing the Law, preaching the Law, and quiet acquiescence of the karmic Law—these are the essential requisites which every Buddhist should possess if he is willing to enter the Path. Sitting before the statue the devotee brings into vivid contemplation the Paramitas :—

1. *Dana*.—giving up every thing that one holds dear.

2. *Sila*.—Practical altruism and harmony in word, thought and deed,
3. *Naiskramya*.—Renunciation of self and everything that belongs to one's personality,
4. *Prajna*.—Knowledge, which gives power to distinguish between good and evil.
5. *Virya*.—Dauntless energy that fights its way to Truth.
6. *Kshanti*.—Unswerving patience under the most trying persecution
7. *Satya*.—Truth under all trials and difficulties.
8. *Adhistana*.—Will power that gives strenght to carry out one's pledges in the upward path.
9. *Maitri*.—Universal love and kindness to all living beings.
10. *Upeksba*.—All-tranquil perfect indifference to pain and pleasure; praise or blame.

Sitting before this passionless figure he enters into a state of meditation with a noble aspiration to ascend the ladder of spitirual progress. The struggle for existence and the struggle for happiness the wise man thinks as beneath his dignity; he struggles for knowledge and peace. To the former category belongs the materialist the sensualist and the sdherents of Jehovah and Allah; the Buddhist struggles for knowledge and peace—Prajna and Nirvana. His weapons are the seven Baudhdhangas :—

1. *Sati Sambojjhanga*.—Logical reasoning. Shunning evil association, and associating with the wise; living on the highest thoughts.
2. *Dhamma Vicaya*.—Scientific training of thought, reflection on the Skandhas, Dhatu, Ayatana, Indriya, Bala &c. and cultivation and development of Sraddha, Virya, Sati and Samadhi.
3. *Virya*.—Energy that gives one strenght to fight one's way to Truth and Nirvana.
4. *Priti*.—Spiritual bliss.
5. *Prassaddhi*.—Tranquility or rather the passivity of mind and body.

6. *Samadhi*.—Concentration of the Thinking Principle.

7. *Upeksha*.—Non-attachment to organic existence, indifference to pain and pleasure.

He goes further than this; for his mind is now in a state of *Priti*. The TATHAGATA has inculcated the cultivation of *Metta*, love to kill anger; *Karuna* kindness; gentleness; indifference &c. Individuality must be killed, Lust must be destroyed, Ambition, Discontent and such thoughts should not be engendered. He thinks that a man who violates the precepts has not the potentialities in him to concentrate his thoughts, and therefore strict morality is necessary; he who wants to develop his spirituality should be pure in word, deed and thought. Gentle thoughts come over him, and he thinks "may the poor be delivered from misery, may the rich not become poor." The physical body which is ever-changing and therefore impermanent is like unto a scavenging cart : it is a home of disease and the end is death. As a bubble so is a man; as a lizard which is confined inside the hollow of a bamboo both ends of which are on fire so is man suffering, always suffering. Ah' man is like a mirage; only an illusion; Mere altruism is insufficient for a Buddhist, *Nirvana* could not be attained by leading a pure altruistic life only; *Samadhi* is absolutely necessary. These are the thoughts that a Burmese Buddhist gives vent to when seated before the statue of Buddha. This is the so-called prayer of a Buddhist.

Where will you find but in a Buddhist country that healthy joyousness among women. Decked in her best apparel the well-to-do women visits the temple bringing with her light refreshments to be distributed to the pilgrims, and this is done day after day. The father brings the little child and makes him to repeat after him, word for word, the great virtues of the divine TATHAGATA, and the *Panca Sila*. It was a lovely evening, the rays of an evening sun gloriously shining on the golden pinnacle, as I was standing on the platform of the Soolay pagoda with my friend Moungh Hpo Mhyin, K. S. M.' when I heard a tender boy, the darling of his father, repeating after him *Namo tassa bhagavato*—and after finishing it the father lifted the fellow up and made him offer roses to the statue.

The *Bhikshus* are held in the highest veneration by Burmans. The Buddhists of Ceylon have much to learn from their co-religionists of Burma and I would advise every Buddhist who loves his religion to take a trip to this beautiful country. The *Bhikhus* there certainly do lead a stricter ascetic life than the Ceylon *Bhikshus*. Sharp at

4 a.m. the echo of the bell comes ringing in your ears : it is from the nearest temple, and it is the note of call; and all the priests sit in their respective places for meditation and other duties. No cushion to lie on, no spring-mattress to sleep on, no curtain as a protection from mosquitoes, no whisky; no sparkling burgundy, no beefsteaks, no pony cart, no bungalow and no butlers—the Sramana Sakya Putras lead the simplest possible life in solitude or seclusion and live in a region of the highest thoughts. Learned in the Abhidharma they know Buddhism, and consequently pass their time in the higher meditation : some trying to reach the higher stages of Dhyana; Schopenhauer's and E. von Hartman's philosophy are milk for babes before these thoughtful and gentle, kind, ascetic Bhikshus. The Salvationists went to Burma to preach self-sacrifice to the Burmese; it was like carrying coals to Newcastle. The highest altruism and most perfect self-abnegation are not uncommon among the Burmese; and they are satisfied with the religion that inculcates the noblest tolerance and the highest morality—Buddhism. This is why Christianity has failed in Burma. As for the matter of that the missionaries may well ask the disciples of Schopenhauer and Hartmann to give up their "pessimistic" philosophy for the monotheism of the Jews. The missionaries in Burma are enjoying high life. They drive, play lawn tennis, attend evening parties, and once in a week preach a religion which they themselves do not believe. The Burmese, being acute observers watch the doings of the missionaries, and the Europeans in Burma are not the type of men to take examples from. The missionary's god, to the Burmese, is no god which he can admire or love. "Well, he would say, I believe not in one god but in innumerable gods; not in one heaven but in many; and the god to-day may become a man tomorrow. I care not for your god—my goal is nibbana."

I say it was my happiness to have sojourned with such good people. The delightful evenings I spent in the genial and enlightened company of my Burmese friends, listening and talking to them on the Abhidhamma will linger long in my mind. It was a privilege and pleasure to me to have been able to listen to the discourses of my god brother Moungh Hpo Mhyin, K. S. M., F. T. S. a man of profound thoughts, full of originality, and deeply interested in the welfare of his country and religion. To me he was kindness personified.

*(The Buddhist Vol. III, June and July 1891)*

## II

THE formation of a Branch of the Buddha Gaya Society in Burma is of the utmost importance. As Ceylon is, so is Burma ; for it was from that one centre that the light of Buddhism spread to the outlying countries. As the heart is for the body so is Buddha Gaya for the Buddhist countries of Burma, Ceylon, Japan, China, Tiber, Cambodia and Chittagong. The influence of Buddha is impregnated in the sacred spot where stands the Maha Bodhi and the temple of Dhammasoka. In all India, nay on the face of the whole earth there is no spot so sacred and so hallowed to the four hundred and seventy-five millions of Buddhists, as Buddha Gaya. When India was Buddhist (and it remained so for seven centuries), until this religion of love and humanity was effaced out of existence by the blood-thirsty Moslem invaders, who destroyed Buddhist shrines and temples, killed holy monks and nuns, burnt the sacred Pitakas, and hacked to pieces thousands of pious devotees who preferred death to apostacy. History and Archeology are unimpeachable evidences before an impartial unprejudiced posterity, and today History and archaeology boldly proclaim the inhumanity and persecutions committed by the Moslem invaders, who destroyed Buddhism about seven or eight centuries ago. In the tenth and eleventh centuries the Empire of Buddhism extended from the limits of Graeco-Bactriana, to the far east of the Empire of the Rising Sun. Two centuries later the devastating hordes under Muhamad of Ghazni, with sword in hand, swept away every trace of Buddhism from the countries of Yavana, Gandhara, Kashmir and Magadha.

It was during the time of Dhammasoka that Maha Moggali Putta Tissa sent Arhats to preach Buddhism to the former countries, as well as to Swarnabhumi and Lanka. Sona and Uttara came to your blessed and beautiful country of the "golden sands," and Mahinda, son of Dharmasoka, went to Lanka. Blessed are we to-day, for we are still basking in the sunshine of the glorious Dharma, although more than twenty centuries have elapsed since the Sun of Righteousness blazed forth its glorious rays throughout India. We

are more fortunate to-day than the inhabitants of the Majjhimadesa, who have, alas ' lost the heirloom of their forefathers—the Dharma of Buddhism.

Our blessed TATHAGATA, while resting for the last time on this earth under the Sala trees at Kusinara, uttered, amongst others, these words also : “ Ananda, there are four places which should be visited by the Bhikkhu, Bhikkhunis, Upasakas, Upasikas, with feelings of reverence and devotion, viz., the TATHAGATA'S birth place, the place where the TATHAGATA attained Samma Sambodhi, the place where He promulgated the Truths for the foundation of the Empire of Righteousness and the place where the TATHAGATA attained NIRVANA.” These four places are in Kapilavastu, Buddha Gaya, Benares, and Kusinara respectively. And our LORD said, “ Ananda, there will come to such spots Bhikkhus, Bhikkhunis, Upasakas, Upasikas, and they, Ananda, who shall die while they, with believing heart, are journeying on such pilgrimage, shall be reborn after death, when the body shall dissolve, in the happy realms of heaven.”

Of these four places, Maha Bodhi is by far the most renowned, for it was here, while seated in deep meditation under the silvery shade of the majestic Tree, which sprung up on the day that the future BUDDHA was born, that the ascetic Prince became the All-knowing, Supreme BUDDHA. In gratitude the blessed LORD gazed on this great Tree for seven days standing motionless, and for another forty-two days He spent in the vicinity of the sacred Tree in contemplation, and drinking the sweet amrita of His own Law.

From Gaya He started as a preacher of that religion which was destined to become at one time the faith of one half of the population of the globe, and after twenty-four centuries still has a large number of adherents than any other world religion. For six hundred and thirty-seven years, i.e., from 1743 A.B. to 2380 A.B. not a vestige of this great religion could be found in the whole of India—so terrible was the destruction of Buddhist records. Though palm-leaves perished in the flames lit by the cruel hands of the Moslems,



their bloody swords could not destroy the rock-cut temples and stone inscriptions of the great Dhammasoka and others, his successors. Dr. Marsham who lived in India in the early part of this century could not know who BUDDHA was and in his ignorance wrote that BUDDHA was an Egyptian god, Cautious orientalists after they had ransacked the yet incomplete Sanskrit Literature of India, relegated BUDDHA into the limbo of myths, while others confounded Buddhism with the hylozistic Jainism of Nataputta. All this was before 1837, but light dawned in the West on the obscure history of India and civilization when James Prinsep, in the very month of Her Majesty Queen Victoria's Accession to the throne, startled the learned world by deciphering the Akosa and other edicts of Girnar and Kapur-da giri which revealed the glorious civilization that prevailed in India under the Buddhist Kings. Since then the sublime teachings of the TATHAGATA have been taken up as a philological study by the Western Orientalists, who paved the way for the wider study of Buddhism in the West. Not until 1879 was the name of BUDDHA widely known, to proclaim which was left to England's greatest bard of the present century, Sir Edwin Arnold, whose incomparable epic "The Light of Asia" has become the hand-book of hundreds of thousands of admirers of LORD BUDDHA both in the East and West. With the appearance of that book in England, the Theosophical Society of New York started on its mission of proclaiming the Truths of Buddhism in India and elsewhere.

After centuries of oblivion in the land of its birth, Buddhism was again preached under a new name by two personages, whose names have since become the household words in the mouth of millions of Buddhists. They came to the East from America to give consolation to the weeping children of India and Ceylon, to assure them in such sweet words as "Children, your mother is not dead, but only sleepeth." That friend and benefactor of the Buddhist nations, who for the last eleven years had been working for the Buddhists of Japan, Burma, Chittagong and Ceylon and whose potent voice has awakened the energies of millions of people who

had remained in lethargy, to work in the interest of their common religion, has done more work in the dissemination of the religion of BUDDHA than a hundred royally patronised Bhikkus. Backed up by the influence of living Arhats, this one man and his illustrious colleague have quickened into activity the lethargic Buddhists of Asia. Let the names of Colonel Olcott and Madame Blavatsky be inscribed in the list of these great missionaries who were sent out by the Arahanta Moggaliputtatissa.'

India is the sacred land of Buddhists, made holy by the presence of the living and ever blessed, BUDDHA who, for forty-five years, shed the lustre of his divine teachings, which "has made Asia mild." No other religionists, therefore, has a larger claim on her than the Buddhists. Driven out from its home, Buddhism has won greater triumphs than it could have ever achieved in the land of its birth. It has created a literature and a religion for nearly one half of the human race, and has affected the beliefs of the other half." These weighty words of history of India, by Sir W. W. Hunter speak for themselves. But the time is come for the Buddhists to draw closer to their own true home.

The most enlightened, tolerant and just of all modern governments now rule India ; and the sacred places of the Buddhists have been renovated and repaired by the British Government. It is my belief that India after the extinction of the Buddhist Empire has had no beneficent government equal to the present one. It is rather a strange coincidence that with the accession of Queen Victoria, the horizon of Buddhism began to widen. More than all the Asiatic Buddhists, European savants have rendered very important service in making Buddhism appreciated by the intelligent portion in Europe and America.

The government of India have spent several lacs of Rupees in the preservation of Buddhist relics in India. The name of Sir Ashley Eden, the restorer of the sacred Temple of Buddha Gaya and Kusinara should be remembered with gratitude.

The descendants of the ancient Buddhists, the present Hindus, are enlightened and are willing to listen to the sad and pathetic history of Buddhism. Six centuries of ignorance have been filed off by the humanising education imparted to them by the British government and the prejudice which the enlightened Hindus had against Buddhism has been removed by the efforts of Colonel Olcott and other eminent Europeans, and today there are in India hundreds, of the most enlightened Hindus who would welcome back their long lost brothers if they would visit and settle down in India, and carry on the Buddhist work.

The year just passed away will, I believe, go into history as the beginning of a brighter, and more glorious era for Buddhists. Colonel Olcott, for the first time after the destruction of Buddhism in India, convened in January last year at Madras, a meeting of delegates of the Buddhists of Burma, Chittagong, Ceylon and Japan, to consider what steps should be taken for the propagation of Buddhism in the West. I had the honour of representing the Buddhists of Ceylon. After the close of the meeting I left Madras to Bud-Gaya with the Japanese Priest Delegate on a pilgrimage to the sacred site, and after having witnessed the desecration of the sacred shrine, we pledged our lives that we shall not leave it, until we saw Bhikshus come there and settle permanently. Both of us remained there and wrote to the leading Buddhists of Ceylon, Japan, Siam and Burma, informing them of its present state and asking them to take steps to recover the sacred site from its present usurpers. I wrote to the leading Hindus and to some of the leading English officials in India, from whom I received the most encouraging and sympathetic letters. I was promised support by the Editors of the leading Hindu papers. After having remained for about two months, leaving the priest behind I started on the mission to get the sympathy of Buddhists. In April last I arrived in Rangoon. I had no personal friends here; but I came with hopes, and I found a sympathetic friend in my esteemed Brother, Moungh Hpo Mhyin. Not only did he show his sympathy but he was willing to be co-worker. He was the first to give the Buddha Gaya Society a generous subscription. After sojourning in this land of charity for a month I left for Ceylon, where my countrymen were eagerly waiting to hear of the scheme. On the 31st of May last under the presidency of Sri Sumangala, the Buddha-Gaya Maha Bodhi Society was formed. Colonel Olcott, was elected Chief Adviser and Director; and a month later, the Bud-Gaya mission started from Ceylon for India, and on the 21st of July, the 2480th anniversary of the establishment of the Reign of Law, the Buddhist Flag was hoisted at Buddha-Gaya. A plot of land near the Maha Bodhi was obtained on registered Bond from the Mahant. After seven centuries we have come back to our birth-place; our mission has had a listening, and almost all the leading native newspapers welcomed our movements whose echo has been re-echoed even in the public Press of Asia; I

stand before you as the humble messenger of the Great Masters of Buddhism, and seek your sympathy. I am convinced of the latent potentialities of this movement which is destined to play an important part in the intellectual world in the next century. Sir Alfred Lyal in his "Asiatic Studies" quotes these momentous words of Professor Max Muller, and you who listen to them should reflect deeply what a mighty work there is before us. "The decisive battle for the dominion of the world would have to be fought out among the three missionary religions which are alive, Buddhism, Muhammedanism and Christianity." And the same great authority says : "The most important element of Buddhist reform has always been its social and moral code. That moral code is one of the most perfect which the world has ever known, and he whose meditations had been how to deliver the soul of man from misery and the fear of death, had delivered the people from a degrading thralldom and from priestly tyranny."

In the decisive battle for the intellectual and spiritual dominion of the world who shall say that the victory will not be for Buddhism ? Christianity has been weighed and found wanting, and on the other hand we see that the horizon of Buddhism is brightening and widening. The intellect of the West has grasped the teachings of the "Teacher of Nirvana;" and it is men of the most eminent culture that speak and write highly of Buddhism.

The future warriors in the coming intellectual war shall have their training at the Maha Bodhi. A few years hence it would become the centre of the mightiest Buddhist propaganda. Given a few years of activity and you shall see the results. Vain hopes and a phantasmagoria, some would say. The potentialities of Truth are great indeed. Two thousand four hundred and eighty years ago the Blessed Buddha had only five disciples : to-day his followers out number any other body of religionists. Their way has been prepared by the above-named Pioneers; we have only to work with their earnestness, discretion, skill and gentleness as had been exhibited by the early missionaries who went out to the wide world "without fear, forging no word, disguising not the message, without ambiguity in what they said, and without anger."

*(The Buddhist Vol. IV ; Feb. and March 1892)*

## 77. India and Japan

THE civilisation of Japan may be divided into two periods, the pre-Buddhistic and post-Buddhistic. In a recent lecture, delivered at the Overtoun Hall, Calcutta, by the Rev. Mr. J. N. Farquhar, on the above subject, he said that "Japan was indebted much to India for her civilization. He referred to the period of Gautama Buddha, the founder of Buddhism in India. The religion which, though losing its main foothold in its native place, had been adopted by the Japanese, and the liberal spirit has now found expression among the people of Japan". In the Mirror's review of Professor Narasu's work, "Essence of Buddhism" it was said that Buddhism is more than a religion, and we are glad that Mr. Farquhar has called attention to an important fact in Buddhism—"the liberal spirit which it inculcated" in its world-embracing code of ethics. We are convinced that for a heterogeneous people, there is no religion better than the divine teachings of the Tathagato. The humanitarianism of Buddhism appeals to the cultured intellect; its fundamental teachings are based on common-sense. Its adaptability is unique. Its teachings suit the nomadic tribes of Mongolia as well as the most advanced scientific men of Europe and America. Japan with its Shinto cult remained stagnant, worshipping her ancestral gods. There is in Shintoism not the elements of progress. There is neither art nor architecture, nor is there anything in its code of ethics that is exclusive. The worshipping of the divine ancestors which the world is made to believe as absolutely Shinto was taught as an essential principle of sociological development to the Vajjian Princes by the Tathagato 2496 years ago. The patriotic spirit that breathes in the teachings of the Buddha is to be found in some of the Jatakas and in the Maha Parinibbana Sutta. Buddha appeared as the Saviour not only of India, but of the world. The teachings of the other Avatars are territorial, not eclectic. Buddha alone opened wide the doors of immortality, and admitted the Aryans and the non-Aryan alike. The

Vedanta that was preached by Shankaracharya was only for the twice-born. The teeming millions of Sudras were outside the pale of religion. They were not allowed to drink deep of the truths of religion. The result was that the Brahmins became exclusive and selfish the non-Brahmanical castes were allowed to wallow in the mire of superstition. The teachings of Buddha combated the views of Brahmins. He repudiated the mainstay of their power. He showed that all men were equal, and that the distinctions were artificial and man-made. It is not birth but action and profession that makes man a superior being. The science of anthropology is on the side of Buddha today, and the spectacle of Englishmen ruling over the Brahmin accentuates the truth of the Tathagato's teaching. The territorial gods and reformers of India had not the eclecticism of Buddha ; and the Brahmin priests, like the white Brahmins of today, laid down a dogma that the non-Brahmin could never rise. The same selfish principle is re-echoed in the British Parliament today by the Secretary of State for India. The people of India, according to Mr. Morley, are not fit for self-government, and for centuries more they shall remain so. In Buddhism the essential doctrine is self-government for the individual. Attadipaviharatha attasarana, ananna sarana ; atta hi atta no natho kahi natho paro siya. " Make yourself a lamp. Let self be your refuge. Let none be your refuge ; self is the lord of self ; who else is the lord ?" So long as the democratic teachings of Buddha, influenced the life of the people, India could not be conquered ; but when the aristocratic Brahmins became dominant, caste was upheld, and India declined. A thousand years with Buddhism, Japan has become one of the greatest world-powers. A thousand years with Brahmanism and without Buddhism, India is in the lowest condition of degeneracy. There is no World-Teacher that loved India more than the Lord Buddha. Millions of times He renounced the Eternal Peace and Bliss of Nirvana for love of Humanity.

The time is indeed ripe for the Indian students to study the life of Lord Buddha. His life of absolute self-abnegation will help to illuminate the recesses of the heart for greater activity. Lafcadio Hearn, writing about the Japanese student, says, " Scientific education

is rapidly destroying credulity in old superstitions. But the deeper religious sense remains with him ; and the Monastic Idea in Buddhism is being strengthened by the new education. If you familiarise the public with Buddhism, you are bound to aid in bringing about the very state of things I hope for. Buddhism only needs to be known to make its influence felt in America . . . . After all, Buddhism may prove the religion of the future. Is not the tendency of all modern philosophy towards the acceptance of the ancient Indian teaching that the visible is but an emanation of the invisible ? What are the heavens of all Christian fancies after all, but Nirvana ? Finally the efforts of Romances and Darwin and Vignole to convince us of the inter-relation—the brotherhood of animals and of men anticipated by Gautama. I have an idea that the Right Man could now revolutionize the whole occidental religious world by preaching the Oriental faith”. After a full thousand years, the warning voice of Buddha is again heard in India. The teachings of the ancient faith now emanate not from the caves of Sanchi, Ajanta, Bhilsa, Ellora, not from the monasteries of Nalanda, Buddha Gaya, Benares, not from the Himalayan ashrams, but from the land of the Rising Sun. The exclusive teachings of the Brahmans can never help cosmopolitan India. If there is any religion that can bring about the consummation of the cherished desires of Indian patriots, it is Buddhism. Christ rejected by the Jews has become the corner-stone of the European races. Buddha was elevated to the highest seat in the Brahmanical pantheon ; but His teachings rejected by the very people for whose welfare He appeared in India, have become the corner-stone of the Asiatic races of the Far-East. It is Japan that is holding up the torch of progress for India, and that progress can never be made permanent unless the spirit of Buddha’s renunciation is imbued by the rising generation of India’s people. With the acceptance of Buddhism, a new light will begin to shed lustrous rays on the dark corners of the Indian heart. There will vanish the useless adjuncts of superstitious practices. Many are the phantoms created by the ignorant mind that have become obstacles in the Path of Progress. Lord Buddha appeared in India as a World Saviour and His teachings have the virility to individualise the human mind. We call on all patriotic students first to study the life of Buddha and His teachings before taking part in politics.

Buddhism was the State religion of India when her greatest monarchs rule the destinies of the Indian People. The Archaeological discoveries that are being made in Central Asia by Dr. Stein exhibit the high type of civilization that existed in that land under Buddhist influence. All that is best and purest in Hinduism and all that is best and purest that science teaches as today are to be found in the teachings of the Lord Buddha.

(*MBJ.*, Vol. 16, No. 4, 1908).



## 78. The Parliament of Religions, Chicago

I bring to you the good wishes of four hundred and seventy-five million of Buddhists, the blessings and the peace of the religious founder of that system which has prevailed so many centuries in Asia, which had made Asia mild, and which is today, in its twenty-fourth century of existence, the prevailing religion of those countries. I have sacrificed the greatest of all work to attend this Parliament ; I have left the work of consolidating the different Buddhist countries, which is the most important work in the history of modern Buddhism. When I read the programme of this Parliament of religions I saw it was simply the re-echo of a great consummation which the Indian Buddhist accomplished twenty-four centuries ago.

At that time Asoka, the great emperor, held a council, in the city of Patna, of thosand scholars, which was in session for seven months. The proceedings were epitomised and carved on rock and scattered all over the Indian peninsula and the then known globe. After the consummation of that programme the great Emperor sent gentle teachers, the mild disciples of Buddha, in the garb that you see on this platform, to the plains of Mongolia and of China and to the far-off beautiful isles, the empire of the rising sun ; and the influence of that congress, held twenty one centuries ago, is today a living power, for you everywhere see mildness in Asia.

Go to any Buddhist country and where do you find such healthy compassion and tolerance as you find there ? Go to Japan, and what do you see ; The noblest lesson of tolerance and gentleness. Go to any of the Buddhist countries and you will see the carrying out of the programme adopted at the congress called by the Emperor Asoka.

Why do I come here today ? Because I find in this new city, in this land of freedom, the very place where that programme can also be carried out. For one year I meditated whether this Parliament would be a success. Then I wrote to Dr. Barrows that this would be the

proudest occasion of modern history and the crowning work of nineteen centuries. Yes, friends, if you are serious, if you are unselfish, if you are altruistic, this programme can be carried out and the twentieth century will see the teaching of the meek and lowly Jesus accomplished.

I hope in this great city, the youngest of all cities, this programme will be carried out, and that the name of Dr. Barrows will shine forth as the American Asoka. And I hope that the noble lessons of tolerance learned in the majestic assembly will result in the dawning of universal peace which will last for twenty centuries more.

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## 79. Our Duty to the Peoples of the West

THE British people have by their energy, enterprise, and learning won the first place on this earth. Their empire is the greatest of all historic empires in the past. Canada, Australia, New Zealand, South Africa, India, Burma, Malay Peninsula, Hongkong, Ceylon, Irak are under the British Flag. A hundred years ago under the aegis of the British Flag missionaries of the Protestant Church began their evangelical work in India, Ceylon and later on in China, Japan, Burma and other places. Today the missionary movement has reached its zenith. Last year eleven million copies of the Christian scriptures were circulated among the Chinese, Indians, etc., The Foreign Bible Society has printed the Bible in 600 different languages. The sum of £ 400,000 was expended in printing the Christian scriptures by the Christian denominations of the Protestant Church. Over 23,000 missionaries are engaged in Asia and Africa in disseminating the Christian doctrine among the so called Heathens. The Moslems are extending their empire in Africa, and they have a splendid mosque in Paris, and the Ahmadiya movement has erected a mosque in Southfields, a suburb in London.

The Brahmanical religion makes no proselytes, and only the born Hindu can become a follower of Brahmanism. The other non-proselytising religions are Zoroastrianism, Judaism and Jainism. The Catholic Church is extending its sway in Germany, the United States and in England. Before the birth of Christianity, Buddhist missionaries went all over Asia preaching the Dharma of the Lord Buddha. Nine hundred years ago the Buddhist empire extended from the Caspian Sea to Japan. All Asia was Buddhist. Since the establishment of Islam Buddhism in Central Turkestan, Bamian,

*Craeco, Bactriana, Turfan, Sogdiana, Afghanistan, Kashmir, Gandahar, Panjab, Sindh, and India* was destroyed by the conquering Arabs. Wherever the Moselms went they found the temples of the Buddha and without any compunction they were all destroyed. Where there was not one Moselm in India, in the year 1000 A.C., to-day there are 70 millions, all descendants of Buddhist and Hindu converts during the successive invasions of Moselm dynasties.

In 1400 Java was converted to Islam, and later on the people of Malay Peninsula. Today the Islamic empire is the most aggressive of missionary religions. Christian missionaries in India do not make vigorous attempts to convert the Moslems. The Moulvis are active, and they know the weak points of Christianity. The Buddhist empire today has a population of over 500 millions, and the Hindus who number 250 millions accept the Lord Buddha as the ninth incarnation of the God Vishnu.

The time is come to give the sublime Dhamma to the people of the West. Christianity is confronted with modern Science, and Science is against all dogmatic theology. Sciecne is modern, while the dogmas of Christianity belong to an antiquated age. China is waking up and also India. The missionaries are now meeting with opposition in China. Some oriental scholars are now in league with the missionaries. Both are paid for their services, and they know that if Buddhism enters the field the missionaries will have to recede. In England there is an increasing number of Freethinkers and Rationalists and their activities have to be taken into account.

Higher Buddhism is pure science. It has no place for theology, and it has got nothing to do with creator gods and fighting lords. It rejects the phantom of a separate soul entity residing somewhere in the body. It rejects a saviour by whose favour one can go to heaven, it rejects the superstitions of an eternal hell and an eternal heaven, it rejects the idea of prayer to bribe the god, and it repudiates

the interference of priests. It is the religion of absolute freedom, which is to be gained avoiding all evil, doing all good and purifying the heart. It is against alcoholism, and killing animals for food and sport. It is a brotherhood, embracing all humanity, and the world of animals as well as gods. It preaches the inter-relationship between man and man. Whole humanity is one brotherhood. It is the friend of enlightened progress, and preaches the sublimest Truths of meritorious activity and shows the Path strewn with the flowers of good thoughts, good words and good deeds, right insight, right aspirations, right speech, right profession, right effort, right fixity of thought and right illumination of mind. Only by self sacrificing activity happiness can be found. It preaches against asceticism and Sensualism. It preaches against unscientific monotheism, polytheism, pantheism, nihilism. Its teaching is that ultimate Truths are to be realized, not simply believed as dogmas.

This religion was founded by the Prince of Kapilavastu, who renounced to discover Truth all things that the world hold dear. He underwent the severest form of bodily mortification in order to find the path of happiness in perfect consciousness. He rejected asceticism as it was an obstacle to gain a clear consciousness. He rejected sensual pleasures as they too interfered with the realization of wisdom. He proclaimed the Middle Path as it brings man to the goal of happiness here on earth before death. Young Buddhists of Asia ! The time is come for you to prepare yourself to enter the battlefield of Truth, love and Service and carry the message of Equality. Brotherhood, Compassion, Selflessness, Renunciation to the energetic people of England, Germany, United States, France and other countries. The Soviet government perhaps may not allow Buddhist missionaries to enter the great country of Russia, and Duce Mussolini perhaps would not allow them to enter Italy. Spain is also closed to you. There is Persia and Turkey. There are the Republics of South America. These countries should know of the supreme Truths promulgated by the Lord Buddha, who taught them 2500

years ago to the most enlightened people of Aryan India. Then was not born Jesus, Mohammad and other prophets. Let the People of these countries know the Four Noble Truths, the Noble Eight-fold Path, the seven Principles of Enlightenment, and the 12 bases of the Law of Causality.

Arise, awake, unite and join the Army of Holiness and Peace and defeat the hosts of Evil.

(*M. B. J. Vol. 35 ( Sept. 1927)*)

## 80. To the Buddhists of Asia

IN 1891 January I took up residence at the holy site, Buddhagaya, and pledged my life to resuscitate the Dharma in the land of its birth. Unfortunately the Buddhists had forgotten India for nearly a thousand years and the natives of the Middle country of India had forgotten all about our Lord Buddha. Buddhist History of India was a blank to them.

However, with strenuous and unshakeable faith in the Lord Buddha I persevered year after year in the hope that some day that a few Buddhists will come forward to help the Maha Bodhi Society to do the great work of the re-establishment of the Buddha Sasana in the holy land where our Lord had taken birth for million times since the time of the Buddha Dipankara, and after a period of 36 years, I feel glad that the efforts of the Maha Bodhi Society had eventually succeeded in bringing back a knowledge of the Dhamma to the people thereof. Much remains to be done, and what had been done is almost entirely due to the support received from the gracious lady, Mrs. Foster who had been helping the work that I started, since she first met me at Honolulu in October, 1893.

The Maha Bodhi Society has a great future. The work in India is slowly widening. The Dharmarajika Vihara has now become the centre of intellectual activity. A band of young Scholars are exploring the realms of Buddhist scriptures.

The next step that the Maha Bodhi Society has determined on is the establishment of the Sasana in England. The natives of England should be enlightened as to the merits of the great Aryan Dharma. It is necessary that we should have a preaching hall and a library in some central place in London. A plot of land has to be purchased which will cost at least £5,000. The erection of the hall, etc., will cost another £10,000.

Christians of England send money to build churches in Buddhist lands, and thousands of missionaries are engaged in preaching the religion of Jesus to the people. Why should not the Buddhists follow the example of early Buddhist missionaries who went to distant lands to preach the Dhamma.

In my old age, and with great physical disabilities I am resolved to give the remaining years of my life to enlighten the people of England by telling them of the sublime doctrine of the Tathagata. It is a great work that the Maha Bodhi Socety has started, and I earnestly request the Buddhists of Burma, Ceylon, China, Japan, Siam and Tibet to send help to the British Maha Bodhi Society to build the Vihara with the preaching hall, library, etc.

I shall be present in London to take part in the Birthday Celebration of the Lord Buddha at the Foster House, 86, Madeley Road, Ealing, on May 16th. Within the next two years I hope to concentrate all my energy in the work in England. Those who love the British people and the Lord Buddha will surely help the British Maha Bodhi Society.

*(MBJ Vol. 35, June 1927)*



## 81. Buddhism in England

ENGLAND is the headquarters of Protestant Christianity ; in 1818 England began to send missionaries to India and Ceylon. In 1822 the Church Missionary Society was founded to spread the Christian doctrine "in Heathen Lands". They established their headquarters in three centres in Ceylon. The other non-conformist sects that started work in Ceylon were the Wesleyan, Baptist, Church of England and Salvation Army. For over a hundred years, tens of thousands of Buddhist boys had been converted to denominational Christianity through the missionary propaganda especially through schools.

The Buddhists, until 1870, had their own schools in the temples throughout the island : but the Christian government did not want that Buddhist boys should be trained under their own spiritual teachers. In 1870 the Education Act was passed and the Temple schools became taboo, and elementary schools under Government were established where the children received no religious or moral education. The young generation grew up without the moral influence of religious teachers, and the Sinhalese children for the first time in the long history of Buddhism became indifferent to religion. The missionary bodies found the opportunity to creep in and like the camel in the Arabian story began opening vernacular schools in villages where formerly temple schools had existed. In the fifth decade of the 19th century one of the missionary publications had the pronouncement made in favour of the Sinhalese in this wise : "The Sinhalese are polite, kind to their children and fond of learning." When the missionary schools were opened in villages Government gave them all possible help in the form of grants in aid. The Buddhists were unaware of the pernicious influence that the Christian teaching would have on the tender minds of children of Buddhist parents. For ten years the missionary schools were teaching unmoral teachings diametrically opposed to the gentle and compassionate teachings of

the Lord Buddha. In those days modern science had not been born, and the Bible was the Alpha and Omega of all morally. In 1880 June, Col. Olcott and Mme Blavatsky visited the island and gave an impetus to the indifferent Buddhists who were known as Buddha-Separator belly Christians. Those who had learnt English had become indifferent Buddhists, and to them the activity of Col. Olcott was an eye-opener.

In 1860 the priest orator Migettuwatta Gunananda began a campaign to defeat the Christian padres who had been openly attacking Buddhism. At Gampola, Panadura, Baddegama, controversies were held between the Christian padres and Buddhist Bhikkus. In the great and historic controversy held at Panadura in 1872 the Buddhist party won. It was the report of this Controversy that led Colonel Olcott to undertake the trip to Ceylon. At a Buddhist vernacular school, Dodanduwa, Colonel Olcott discovered the fact that although the School was under Buddhists yet the Sinhalese Readers used therein were publications issued by the Christian Press. The Lord Buddha emphasised that life should not be deliberately destroyed ; but in the Christian Readers the opposite was emphasised. Buddhism strictly prohibits taking intoxicating liquor ; but in Christian books liquor is shown as a necessity. The Christians introduced into the island slaughtering of animals and drinking of intoxicating liquor. For the sake of revenue the Christian government sells to the people arrack, toddy and other poisons. The Government revenue officers have no moral conscience. They do not think that alcoholic poisons are detrimental to human progress. The revenue raised is eaten up by alien bureaucrats and different government departments. Scientific education in Ceylon is absolutely neglected, agriculture, and indigenous arts have been allowed to go into atrophy.

For six years I worked in Ceylon in the interest of Buddhists. In 1891 January, I visited the holy site at Buddhagaya, and having found that the hallowed site was utterly neglected, I made a vow surrendering my life in the hope of rescuing the sacred spot from the hands of the Saivite fakirs who had control of the place. I gave up parents, home and everything else that I loved in Ceylon, and took up my residence at the Burmese resthouse close to the Holy place. For three months I stayed there, and stirred the Buddhist world by my

writings. I did all that a human being could do to rescue the place ; but when the government of India took the side of the Saivite fakir and openly worked against the Buddhist I concluded that it is better to do work elsewhere, and I shifted my activities to Calcutta, where I concentrated my energies to erect a Buddhist Vihara. But before I left Buddhagaya I was able to get the District Board of Gaya to erect a Resthouse at Buddhagaya for the use of Buddhist pilgrims visiting the sacred spot. The Burmese resthouse which was being used by the Buddhists was handed over to the Saivite fakir by Government, and but for the Resthouse that was erected by the Maha Bodhi Society of Mandalay and Colombo, in 1903, Buddhist pilgrims would be stranded in the place most sacred to them

In 1915, June, when the riots broke out in Ceylon between Buddhists and Moslems, I was in Calcutta, but the Ceylon Government asked the Government of India to have me interned in Calcutta, and the Government of India communicated the matter to the Government of Bengal, and I was interned there. For five years I was not allowed to return to Ceylon and during the period of my internment I had to go through various kinds of physical suffering. Want of exercise, and proper diet broke down my health, and after five years I found that I was a victim of sciatica, beriberi, palpitation of heart and aneamia. For no cause I was punished, and yet I made up my mind to send thoughts of love to the British bureaucrats who were responsible for my internment. Instead of hatred, compassion sprang up in my heart to the British people, In 1925 the several Doctors in Culcutta whom I consulted advised me to take a trip to Germany and there consult specialists to have my illness cured. In July 1925 I spent two nonths at the Kuranstalt in Vierwaldstattersee, near Lucerne, Switzerland, and on the 4th August, I decided to come over to England and work for the establishment of Buddhism there. In my Diary of the 4th August, I have made the following entry.

“Ceylon and England can never again be disunited. I shall therefore work for the welfare of the British people. England should not treat India like a wife-beating husband”.

I thought of the great work of preaching the Dhamma to the English people. The British are an arrogant race, very selfish, and therefore I decided that I shall practise love, righteousness, generosity, and truthfulness, and adopt the ethic of forgiving patience, and act like the Bhikkhu Punna who went to Sunaparanta country, where a harsh cruel people dwelt.

I had no money to begin a great work like the one I contemplated, and yet I did not despair. Money came from my brother Dr. Hewavitarne and Mrs. Mary Foster, Patron of the Maha Bodhi Society, not to start work in England but for my personal use. I saved this money and began work in London in July last. Twice I went through the gates of death, once in November, 1925, during my sojourn at San Francisco, and again in March last in London. In London I was taken care of by Prof. Wickramasinghe and his wife Mrs. Vera Wickramasinghe during the period of my illness which lasted from March 22nd to May 24th.

I did not ask Buddhists to help me, and with the money I received from my brother and the savings of my allowance since 1916 I purchased the house and garden at 86, Madeley Road, Ealing W. 5, London, for £ 2500.

The adventurous Britishers who go to Ceylon, India, Burma, China and Japan are devoid of compassion. They go to make money and they leave behind their moral consciousness in their island home, and when they arrive in places administered by bureaucrats of their own race, they exhibit an intolerable arrogance to the sons of the soil. The youngmen of India, Ceylon, Burma, who go to England to learn law and medicine do not get the opportunity to exhibit their moral characteristics. They learn the vicious manners of the low class English people and when they leave England they have forgotten the superior morality of their religion. Their moral instinct has left them.

Buddhists have a spiritual inheritance superior to any other worldly legacy. Buddhists hitherto have not come to England with the determination to preach the Dhamma of the Lord Buddha to the

English people. The Christian missionaries have done their work most viciously. They have distorted and misrepresented the holy teachings of the great Aryan Saviour, the Prince of Kapilavastu. They have been the greatest enemies of Buddhism in England. To the English Christian the Jewish saviour is god of gods, king of kings, and he is the only one who could save people from their sins. On account of this teaching the English Christians have become supremely selfish and full of arrogance. They are victims of Tanha, Mana and Ditthi. Surely the Aryan psychology is superior to the savage animism of the nomadic Hebrews, but they do not know of anything superior except the Semitic doctrine of Jesus. The sublime Dhamma of the Lord Buddha must be preached to the Britons who vociferously shout that "Britons shall never be slaves".

Buddhism reaches the highest universal freedom. It is the Science of freedom.

There are thousands of liberal minded educated Englishmen to whom the Doctrine of the Aryans must be preached. The time is come to show compassion to the erratic Englishmen. The English are a great race, and as such they must not be allowed to die of spiritual inanition. The English should be made to hear the Arya Dharma of the Great Teacher of the Sakya race. The Sakyas were the proudest aristocrats in India, and they were influenced by the sublime teachings of the Lord Buddha.

Asiatic Buddhists must rally round the banner of the Lord Buddha, and exhort the Englishmen to put a stop to their "gun diplomacy". The adventurous Britisher should be informed that his time is coming to an end.

I am old and physically feeble, and yet I am working hard in the hope of doing my bit to the welfare of the English people whose language I had learnt, and I am going to make use of the language to preach the Dhamma to the Britons. Brothers, Let us erect a beautiful Vihara in some part of London, and in spirit of love let us serve the English people. The climate of England in the winter I must avoid, and in the first week of November I shall be leaving

London for Ceylon and India. In April next I hope to return to London. I am going to see my dear mother, who had been my spiritual light since my eighth year.

All the good deeds that I have done I owe to her, and from the year 1904 all the good work that I have done in India and Ceylon is due to the generous munificence of my 'foster mother', Mrs. Mary Elizabeth Foster of Honolulu. But for her wonderful liberality and personal affection I would never have accomplished the work that I had undertaken. May she live long enjoying happiness in both mind and body.

*(MBJ Vol. 34 November 1926)*

## 82. England Needs Buddhism

I am glad you have assembled here this evening. 2516 years ago the Lord Buddha preached his gospel of love and renunciation to about 60 bhikkhus. He taught the Four Noble Truths. By these teachings man may enjoy perfect happiness here and hereafter, happiness upon this earth or in other conditions after death. This sublime vast doctrine cannot be expressed in words.

I have spent 34 years in India, now I am working to spread the Dhamma here in England.

The Buddha doctrine is a gospel of love and wisdom, it has no such sayings as are expressed in the Christian hymn of hate which says of my country men "Only man is vile".

Three great events happened almost simultaneously in the history of the world :—

The Introduction of Christianity to England,  
Introduction of Buddhism to the Japanese,  
Rise of Islam,

Yet after 1300 years people still only want to fight each other. Love has no place anywhere.

The Buddha doctrine teaches us to conquer hatred by love.

All that is great is to be found in the Buddha doctrine yet it is called an atheistic religion. Buddhism teaches that we are surrounded by gods or devas. Buddha taught there are many gods. One god can illuminate ten thousand world systems. Such mighty gods exist. Divine beings exist from eternity to eternity.

The Buddha was no atheist, He was super-divine-devatideva.

Buddha taught us to seek wisdom and love and we will enjoy all the heavenly pleasures here.

Buddhism teaches an energetic life, to be active in doing good work all the time. A healthy man requires only 4 hours sleep.

Stop the drink abomination.

Activity is a great virtue. British supremacy is due to activity, generosity and charity. But these are not enough.

Buddhism has many aspects and Buddhists strive to be tolerant to others. There is no reason why the different sects of Buddhists should not get on amicably together, there should be the greatest feeling of brotherhood between the various schools of thought in Buddhism.

There is the original pure form, there are the mystical aspects superadded. It is a great religion satisfying everybody. There is mysticism. There are various kinds of spiritual aspects to satisfy everyone's spiritual longings.

But Buddhism must be studied, thought out, and realised by each for himself.

*(MBJ., Vol. 35, November, 1927.)*



## 83. Buddhist Programme of Work in England

THE following is the programme of the work to be done in the year 1927 to establish the Buddha Sasana, in England by the Anagarika Dharmapala\* :—

1. To hold a Conference composed of the Chief Maha Theras of the three Nikayas to adopt methods to propagate the Buddha Dhamma in European countries and to establish the Buddha Sasana in England and America.

2. To send a Sandesa (Despatch) signed by the Chief Nayakas of the Island to the Kings of Siam and Cambodia and to the High Priests of Japan, Korea and China, to the President of the Republic of China and to the Tashi Lama now in Peking to cooperate with the Ceylon Buddhists to establish a Buddhist Monastery and a Vihara in or near about London.

3. To invite the principal leading lay Buddhists to attend the above Conference and to adopt measures to collect subscriptions from Buddhists throughout the Island to build the Vihara in London and for the establishment of a Training School in London to train a number of young English men and women as preachers to go all over England proclaiming the Doctrine of the Lord Buddha. In as much as London is the capital of the British Empire it is our duty as partners of the Empire to enlighten the people of England of the tenets of the great Religion preached by the Lord Buddha. 23,000 Christian missionaries are at present in China and India including Ceylon whose object is to destroy the religion which they think is 'paganism' and to establish Christianity in the lands where Buddhism is prevailing. Annually millions of pounds sterling spent with this object in view by the Christians of Great Britain and America.

A number of intelligent educated Buddhists should be taught the Dhamma and Pali to be sent to foreign lands to propagate the Dhamma of the Lord Buddha.

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\* Another article where Anagarika Dharmapala refers to himself in the third person.

In England thousands are ready to espouse Buddhism, and there are tens of thousands who have no faith in Christianity.

Like what the Christians do in England a day should be set apart annually to raise subscriptions to carry on the work in England.

The design of the Vihara should be in accordance with classic Buddhist architecture like the ruined Temple at Polonnaruwa, known as the Jetawana Vihara. It is in accordance with European taste.

The Maha Bodhi Society has established its head quarters in London, at 86, Madeley Road, Ealing W. 5. A monthly journal in English was started in October last under the title of "The British Buddhist" and the nucleus of a Buddhist Library has also been started. The cost of maintenance of the Headquarters is now being met by the Maha Upasika, Lady Mary Foster of Honolulu which will be stopped after the end of the year 1927.

The present requirements are an imposing Vihare and the purchase of land in or near about London to build the Vihare as well as a hostel for Buddhist students who are staying in boarding houses much to the detriment of their moral character.

An appeal should be made to Rubber and Tea Planters in Ceylon, India and Malaya States to help the buildings of the Buddhist Vihara in London, with their contributions.

The aeroplanes have brought England within ten days' distance to Ceylon and the coming years will be a period of fruitfulness for the Religion of our Lord Buddha, whose followers the Sinhalese Buddhists have been for 2300 years, a record of glorious activity showing the strenuous and tenacious faith of the Sinhalese towards the great Lord Buddha. They are the only Aryan people who call themselves Buddhists and the opportunity is now come to show their friendship and brotherly love to the great English people and our unblemished devotion to our Lord and Teacher.

*(MBJ Vol. 35, Jan. 1927.)*

## 84. Western Interpreters of the Doctrine of the Buddha

THE first Western scholar to interpret the religion of the Blessed One to the people of Europe was the Frenchman, Eugene Burnouf. The first European to collect Buddhist texts was Brian Houghton Hodgson British Resident at the Court of Katmandu. The first scholar to learn, Chinese to translate the life of the great Chinese Buddhist pilgrim Hwen Tsang was Stainslaus Julien, a Frenchman. The first European to learn Tibetan to translate Buddhist works was Cosma d' Korosi. The first European to learn Pali to translate Buddhist works was George Turnour, the Government Agent, at Kandy, Ceylon. The first English missionary to learn Sinhalese was Spence Hardy.

The names of the European scholars who had helped to translate Buddhist literature into European languages are herein given :

Westergaard, Fausboll, Oldenburg, Spence Hardy, Schiefner, Trenckner, Schlaganweit, Stanislaus Julien, Cosma d' Korosi, Dr. Rhys Davids, R. Pischel, E. Senart, Abel Remusat, Barthelemy St. Hilaire, Eugene Burnouf, Brian H. Hodgson, Cecil Bendall, Serge d' Oldenberg, Prof. Minayeff, Mrs. Rhys Davids, Dr. Wenzel, Prof. Windisch, M. Chavennes, Dr. Neumann, Dr. C. R. Lanman, C. H. Warren, Prof. Hopkins, A. Foucher, E. Hubers, Victor Henri, Dr. Bloomfield, Otto Schrader, the German Bhikkhu Nyanatiloka, the Scotch Bhikkhu Silachara, C. T. Strauss, Dr. Zimmermann, Thomas Hardy, S. Beal, Lavallee Poussin, Edkins, Otte Franke, Dr. Anderson, Ed Foucaux, Sylvan Levi, Mrs. Mabel Bode, A. Barth, Robert Chalmers, B. H. T. Francis, E. Cowell, E. J. Thomas, Dr. Rouse, Norman, Richard Morris, Estlin Carpenter, R. C. Childers, Edwin Arnold, R. F. Johnston, Monier Williams, Johnson, H. S. Olcott, Dr. Paul Carus, Timothy Richard, Gogerly, Dr. Eitel, Lafcadio Hearn, Max Muller, Alabaster, A. Weber, H. Kern, F. L. Woodward and H. P. Blavatsky.

Buddhist workers in India today are, the Anagariaka Dharmapala, pioneer of Indian Buddhist Revival, Kiripa Mahathero, leader of Chittagong Buddhists, Samana Punnanda, Charu Chandra Bose, Dr. Satis Chandra Vidyabhusana, Prof. Lakshmi Narasu, M. Singaravelu Chetty, Pandit Kosambi Dharmananda, Dr. Beni Madav Barua, Chandramani Bhikkhu, Mahavir Thero and Rai Saheb Isan Chandra Ghose.

“ Ciram titthatu saddhammo  
Dhamme hontu sagarava  
Sabbepi sadakalena  
Samma devo pavassatu  
Samma vassatu kalena  
Devopi jagati pati  
Saddhamma nirato lokam  
Dhammeneva pasasatu  
Ciram titthatu lokasmim  
Tasmim sagarava niccama  
Hontu sabbepi panino. ”

Commentary.

(Section II—*Aryadharma of Sakyamuni Gautama Buddha*, 1917)

## 85. Buddhist Literature in the West

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

During the Napoleonic wars the Dutch Settlement of Ceylon was entrusted to the keeping of the Dutch in 1796, and the British with the help of the Sinhalese got rid of the Dutch, and the British

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

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

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

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

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

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

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

Ceylon, the home of the Dhamma, sacred to the Buddhists, hallowed by the touch of the blessed feet of the all-compassionate Lord, has become the beacon light to future Humanity. The noble, righteous ancestors of the modern Sinhalese were supremely magnanimous. Centuries before the birth of the Semitic religions, the sacred word of the Lord Buddha was carried by the Aryan Bhikkhus to all parts of Asia. The word of the Buddha—the Jina vacana in translations—is found in Japanese, Chinese, Korean, Manchurian, Mongolian, Tibetan, Sinhalese, Cambodian, Siamese, Nepalese, Burmese : and the scholars of the West since 1834 from generation to generation, have worked hard to bring the philosophy enunciated by the supreme Saviour to the notice of the West.

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

Westergaard, Fausboll, Schiefner, Trenkner, Schlaganweit, Ksoma Korosi, Abel Remusat, Barthelemy St. Hilaire, Burnouf, Minayeff, Leon Feer, Barth, Edouard Foucaus, A. Foucher, M. Chavennes,

Bigandet, Stanislaus Julien, E. Senart, Le P. Weigr, Henri Cordier, E. Huber, Victor Henri, Wenzel, Edmund Hardy, Sylvain Levi, R. Pischel, Hermann Oldenburg, Windisch, E. Neumann, Otto Schrader, Dines Anderson, F. Max Muller, Eitel, Spence Hardy, Turnour, Rhys Davids, Estlin Carpenter, Brian Hodgson, Cecil Bendall, Mrs. Rhys Davids, Robert Chalmers, Edwin Arnold, Gogerly, Francis, Rouse, Cowell, Richard Morris, Childers, Lamman, Warren, Bloomfield Hopkins, Mablel Bode, Otto Franke, Edkins, Nanatiloka (German), Silacara (Scotch), La Valle Poussin, Sergius d' Oldenberg, S. Beal, Monier Williams, Coplestone, Normao, Johnston, Johnson, &c.

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

Buddhists who have helped to spread our Lord Buddha's Doctrine in the West are Subhuti, Sumangala, Migettuwatte Gunananda, Colonel Olcott, Shwe Zan Aung, Dharmapala, Suriyagoda Sumangala, Wijesinha, Takakusu, Aneski, Bunyiw, Manjio, Kassawara, Tha Do Aung, Wettasinha, &c.

(*MBJ Vol. 27, Oct. Dec. 1919*)



## Memories and Reminiscences

86. Memories of an Interpreter of Buddhism to the Present-day World.
87. Reminiscences of my Early Life.
88. Diary Leaves of the Buddhist Representative to the World Parliament of Religions in Chicago.
89. Observations made during my Tour in Europe.
90. Interned in India: Letters to British Government.
91. Retrospections.
92. The Work of the Maha Bodhi Society.
93. Thirty-eight years of Service to the Holy Cause.
94. Our Twenty Years' Work

## 86. Memories of an Interpreter of Buddhism to the Present-Day World

SINCE I first put on the yellow robe of an *anagarika* or homeless pilgrim and student with no domestic ties, it has been my destiny to make many journeys through the Buddhist countries of Asia and through Europe and America. I have come to the West, a humble follower of the Buddha, not to convert Westerners to Buddhism, but to bring some knowledge of a religion that, for more than two thousand years, has quickened the peoples of Asia to higher achievements in ethics, industry and art. Though a religion that has affected the lives of five hundred million Orientals, it has been little understood, and curiously misinterpreted, in the West. But on my four visits to the United States I have met many who are not prejudiced against spiritual truth because it is clothed in eastern robes.

When I was in Boston in December, 1903, I visited William James's class at Harvard University. I tried unobtrusively to reach the back of the lecture-hall to hear the great teacher of psychology, but it is difficult for a man in a yellow robe to be inconspicuous in America. Professor James saw me and motioned for me to come to the front of the hall. He said: "Take my chair, and I shall sit with my students. You are better equipped to lecture on psychology than I am." After I had outlined to his advanced class some elements of Buddhist doctrine, he turned to his students and said, "This is the psychology everybody will be studying twenty-five years from now."

Because I feel that Americans will be interested in knowing more about Buddhism, not as a set of abstract principles merely, but as a living faith at work in the modern world, I find myself drawing on the storehouse of personal experience. My own life has been intimately bound up with the Buddhist religion. But I do not come to the West ignorant of Christianity. For twenty years I have been reading and rereading the Christian Bible. Along with the ancient Buddhist writings, I carry with me everywhere a leather-bound Bible, which

is heavily underlined with references and cross-references and falling apart from constant use. What comparisons I make and parallels I draw between Christianity and Buddhism are the result of long study of the scriptures and observation of the every-day practices of the two religions.

My family, which is Sinhalese, has been Buddhist without a break for twenty-two hundred years. I was born in Colombo, the capital of Ceylon, in the ancestral home, where my old mother still lives. My earliest memories are of cool coconut groves, fanned by breezes from the Indian Ocean, and of broad verandas overlooking gardens luxuriant with cinnamon- and orange-trees, vermilion and purple rhododendron and the blazing scarlet of the coral plant. The garden was a fascinating world for a child. Humming-birds hovered over giant blossoms, land-turtles basked in the sun and even snakes glided gracefully through the tangled underbrush ; for, like all other living creatures there, they knew they were making their home with Buddhists, who would not disturb them.

All the members of my family were devout. I had to recite passages from the *Sutras* and holy poems to my mother : and always she had ready, as a reward for good work, special sweets that she knew I liked. I adored my mother. Often, in the midst of my play, I would say to myself, " May my mother enter *Nirvana* when the next Buddha comes." She was good and charitable and generous. Beggar women came to her every morning to receive baths and food and fresh clothing. From her I have inherited certain traits. I cannot endure the thought of human suffering from bodily privation, and I always want to help those who are poor. My mother's sister, too, gave of herself, like many western visiting nurses and social workers. She was the first to interest herself in a poor woman when a child was to be born ; she helped with the delivery and bought clothes for the baby. Wherever there was illness or sorrow, there was my aunt to be found, a capable and energetic ministering angel. As for my father, like all intellectual Buddhists, he believed that each person must work out his own salvation. He always said to me, " Eat what you want, don't sleep too much and do not ask blindly, but learn through your own-efforts."

With the rest of my family I fasted once a month on Full Moon Day. Relatives and friends then assembled to spend twenty-four hours in meditation and in reading the Buddhist scriptures and commentaries in honour of the Buddha, who on that day attained to enlightenment. It was four in the morning when we rose, put on clean white clothes and gathered flowers in my father's garden. Bearing offerings of the sweet-scented yellow *champak* and jessamine, we went, my parents and grandparents and I, to the temple near our home and laid the flowers beneath the image of the Buddha,

where the lotus and the white flowers of the iron-tree were already piled high. There, in a dimly lighted room, while the soft notes of the flute blended with the chanting of the priests, we dedicated ourselves anew to truth and the renunciation of sensual pleasure. We spent the whole twenty-four hours in an endeavor to purify the mind so that in a future birth we might become more spiritual.

When I was six years old, I was sent to a Roamn Catholic school in Colombo. It may be asked with justice why I was not sent to a Buddhist school. The reason is that the Buddhist temple schools in Ceylon had been forcibly closed because, in the view of a commission appointed by Government to investigate them, the children attending them were too loyal to the traditions of old Ceylon. After 1870, therefore, Sinhalese children had little opportunity to obtain the religious education of their ancestors unless their own parents taught them in the home. Moreover, they could not all receive even secular training, since Government was unable to establish enough schools. So the Christian missionaries, stepping in to fill the gap, opened school after school throughout the island. The Buddhists of Ceylon felt too much oppressed to object. Also, they did not then understand what was happening. Whenever the Buddhists, even today, attempt to establish a school, the missionary says : "Here is a school already. There is no need of building another in this district " ; and Government adds : "Since you already have one school in your district, we cannot allow you to put up another."

Like the other Colombo Buddhists of their generation, my parents had no choice for me except between a government and a missionary school. Accordingly, as I have said, they decided on the latter, and in the years from six to ten I associated daily with Catholic priests. I was a favourite with my *padre* teachers, because I brought flowers from my father's garden to decorate their altars on feast-days and always took part in the services on their church holidays. The *padres* gave us bonbons and stroked our hair to show us that they loved us. But they also would say to us constantly : "Look at your mud image. You are worshipping clay." Then the small Buddhist boy would turn in shame from his native religion. As boys, the Sinhalese are good and obedient and love their teachers ; that is why the Christian *padres* have such a hold on them. But my teachers could not win me away from the Buddhist training I had received at home. The *padres* were great pork-eaters. I thought : "The dirt pigs eat is disgusting. These fellows must be very dirty." That thought was enough to breed an early contempt for my missionary teachers. I had an unbending will. No master or teacher could make me do anything I was not-inclined to do.

But, when the Catholic bishop came to our school and I was asked to kiss his ring, I was too young to refuse and to reason, "Why should I kiss his ring?"

When I was eleven years old, I was sent to a boarding-school of the Church of England, seven miles from my home. During the two and a half years I stayed there I was taught very little history and arithmetic but pored over Bible lessons from morning till evening. The missionaries said very frankly, "We come to teach you not English but Christianity."

One day when I was at this school—I was twelve years old—I saw one of my teachers go out into the field with his gun and shoot down a bird. I was horrified. I said to myself—and at that time I was reading the Bible four times a day—"This is no religion for me. He is a preacher of Christianity and he goes out cold-bloodedly and kills innocent birds." The teachers in that school also drank liquor, a practice that was against all my earliest teachings. Not long after this time, one of my little classmates died. As we looked at him, lying so still on his bed, our teacher told us to pray. Suddenly I realized that we were praying because of fear. From that moment freedom of thought was born in me. I ceased to pray. And I soon became very critical of the Bible.

At home and in the temple I was during all this time, of course, in touch with the holy *bhikkhus*. A *bhikkhu* is one who aspires to follow the higher teachings of the Buddha and will take the ten vows. He may enter the monastic order if he has the consent of his parents and, in the case of a soldier, of his commander, and if he is free from contagious diseases. The ten vows are : not to kill ; not to steal ; to abstain from in chastity ; to speak the truth ; to abstain from intoxicating drinks and drugs ; not to eat at forbidden hours (the *bhikkhus* are not supposed to partake of solid food after the midday meal); to abstain from dancing, music, theatres and all wordly amusements ; not to use ornaments, perfumes and ointments ; not to use luxurious beds ; not to accept money. There are certain additional regulations in regard to discipline, clothing and food, but otherwise the *bhikkhu* is free to reach his spiritual goal by any route, so long as he practises with faithfulness abstinence and self-denial.

In contrast to my wine-drinking, meat-eating and pleasure-loving missionary teachers, the *bhikkhus* were meek and abstemious. I loved their company and would sit quietly in a corner and listen to their wise discourse, even when it was far above my head. I was fortunate in knowing well the Venerable H. Sri Sumangala, that most learned and beloved of *bhikkhus*, who until his death, in 1911, was the high priest of the *Sri-pada*, the Temple of the Sacred

Footprint of the Buddha on Adam's Peak, where devout Buddhists have made pilgrimages for centuries. He was also the founder and head of the Vidyodaya College in Colombo, the leading institution in Ceylon for the study of Buddhism and Pali. Another Buddhist monk whom, as a friend of my family, I saw nearly every day, was Mohotiwatta Gunananda. He was a golden-tongued orator, winning in personality, and, when he began replying to the Christian attacks upon Buddhism, his fame soon spread all over Ceylon. Wherever he spoke, he drew crowds. He defeated the Christian in many debates. When I was ten years old I attended a great debate in temple pavilion sixteen miles from Ceylon, where the Christians on one side and Gunananda on the other argued out the truths of their respective religions. In clumsy two-wheeled bullock-carts covered with woven coconut leaves, in lighter hackeries, in occidental spring carriages and afoot, thousands came from the most distant parts of the island to hear this famous debate. Mohotiwatta Gunananda supplied the oratory ; and the Venerable Sumangala furnished him with the scholarly material and references. The debate lasted three entire days.

Dr. J. M. Peebles, an American Spiritualist, who was visiting Colombo at the time, obtained an English report of the controversy between the Buddhists and Christians and, upon his return to the United States, showed it to Colonel Henry S. Olcott and Madame H. P. Blavatsky, who had organized the Theosophical Society in New York in 1875. Deeply impressed, they wrote to Gunananda and Sumangala that, in the interest of universal brotherhood, they had just founded a society inspired by oriental philosophies and that they would come to Ceylon to help the Buddhists. The letters from Colonel Olcott and Madame Blavatsky were translated into Sinhalese and widely distributed. My heart warmed towards these two strangers, so far away and yet so sympathetic, and I made up my mind that, when they came to Ceylon, I would join them.

They did come to Colombo a few years later, when I was sixteen. The Buddhists entertained them royally. I remember going up to greet them. The moment I touched their hands, I felt overjoyed. The desire for universal brotherhood, for all the things they wanted for humanity, struck a responsive chord in me. I began to read their magazine. I was at this time still attending school. I was self-contained and independent and preferred solitiniude, flowers and beautiful scenery to the games and pastimes of the average school-boy. And, as I walked in the gardens overgrown with fragrant plants or along the shore shaded by teak and coco-palms, I pondered on the conversations I had had with the two Theosophists.

My Buddhist training had early taught me to regard the world with its phantom pleasures as a transitory dwelling-place filled with every kind of disappointment and suffering. I was confirmed in this belief when I was seventeen. My baby sister, not yet two, bubbled over with health and playfulness. Suddenly she became ill, and the next day she died. As a result my dear mother sank for a while into deep despondency. When I saw her quietly weeping over the loss of our precious baby, I looked at life with feelings of pity. I, a boy of seventeen, decided that I would never be the cause of sorrow to a woman, and I made up my mind not to entangle myself in the net of worldly desires. I would endeavour from then on to devote my life to the welfare of others. Exactly how I was to carry out my resolve, I was not certain, but I felt that somehow the way would be found in the writings of Madame Blavatsky.

When I was eighteen, I left school. I stayed at home for a while and devoured the books in the Pettah Library opposite my father's place of business. I read everything — ethics, philosophy, psychology, art and especially biography and history. I read many English poets, but always I would go back to Shelley, whom I had for years adored. I found an old copy of his poems in my uncle's house, and I was soon wrapped in his ethereal fantasies. At the age of twelve, I regarded *Queen Mab* as my favourite poem. I never ceased to love its lyric indignation against the tyrannies and injustices that man heaps on himself, and its passion for individual freedom. With its theory that man by his own efforts can lift himself to higher planes of spiritual happiness, *Queen Mab* was particularly appealing to a thoughtful Buddhist boy. Shelley is essentially the poet of youth, and I still love Shelley.

My father did not approve of the interminable hours I spent in the library. I was in a worldly sense doing nothing—just reading and musing and studying the Theosophists, whom I regarded as the exponents of Buddhism to the western world. But, my father, though most sympathetic to their cause, thought it high time for me to begin a career. He said to me: "You'd better do something useful. Join a department in the office of Government here in Colombo and see if you can't learn to be practical."

I entered the educational department, and the director, who admired my penmanship, gave me all his special reports to copy. Those were the days before the use of typewriters. I was the youngest clerk in the department, but I was always busy. As soon as I had finished one piece of work, I went to another man to get copy. When I was to be examined for promotion in the department, I had no idea whether I should pass or not. But I said to myself: "Just go. Don't be uneasy." I had already decided that, if I was successful, I would dedicate my life to the good of my fellow beings. To give up my government position after I had been promoted, would entail, it seemed to me, more sacrifice. I passed creditably.

In December, 1884, Madame Blavatsky and Colonel Olcott again visited Colombo on their way to Madras. I went to my father and told him I wanted to go to Madras and work with them. At first he consented. But, on the day set for my departure, he announced solemnly that he had had a bad dream and could not allow me to go. The high priest, the other priests I had known from childhood, my grandparents, all opposed me. Though I did not know what to do, my heart was determined on this journey, which I felt would lead to a new life for me. Madame Blavatsky faced the priests and my united family. She was a wonderful woman, with energy and will-power that pushed aside all obstacles. She said: "That boy will die if you do not let him go. I will take him with me anyway".

So the family were won over. My mother blessed me and sent me off with the parting words, "Go and work for humanity". My father said, "Go, then, and aspire to be a *Boddhisattva*," and he gave me money to help me in my work.

In Colombo I had already joined the Theosophical Society. I worked six years for the Society. Madame Blavatsky was a profound student of occult science as well as a strong Buddhist, and in my youth many elderly persons testified to the remarkable things that she had done. At one time she had told me that, since I was physically and mentally pure, I could come in contact with the Himalayan adepts. So in my nineteenth year I had decided to spend a lifetime in the study of occult science. But in Madras Madame Blavatsky opposed my plan. "It will be much wiser for you to dedicate your life to the service of humanity", she said. "And, first of all, learn Pali, the sacred language of the Buddha".

At that time the Pali writings, which contain the most authoritative account of the Buddha and his doctrines, were little known in comparison with the Sanskrit Buddhist sources. The oldest Pali literature was written on palm-leaves in the Sinhalese alphabet. In 1884, when Madame Blavatsky urged me to study this literature, it was not printed but was accessible only in the original palm-leaf writings. Thanks to her advice, I devoted my spare time in Colombo to the study of those beautiful old manuscripts, so difficult to decipher, and thus became familiar with the Buddhist canonical scriptures. Since then the excellent pioneer work of the Pali Text Society of London and of the late Henry Clarke Warren of Harvard University has made Pali literature accessible in translation to English readers. In America it is possible for those interested to examine Pali manuscripts. Brown University has several, in Burmese characters. The complete Buddhist scriptures—the *Tipitaka*, or "Three Baskets"—are also now available to American scholars. On the twenty-fifth anniversary of his coronation, the father of the late King of Siam presented Harvard University with an edition of the *Tipitaka* in



thirty-nine volumes, printed in Siamese characters. Through the self-sacrificing and dignified labors of a few scholars, the West has now been awakened to the importance of Pali as a foundation for a rational and scientific study of Buddhism.

In January, 1891, I visited Bodh Gaya, the holy spot in India where the Buddha received enlightenment. From the mountains behind Bodh Gaya, Gautama came, worn out by six years of the fasting and self-torture practised by Indian ascetics. He had learned that mortification of the flesh did not enfranchise the spirit. Alone, deserted by his disciples, he came down to a beautiful grove of trees, always a haven in burning India. He sat under a delicate, wide-spreading fig-tree—the sacred *bo*-tree—determined to remain until he had achieved knowledge and freedom. And that very night, under the brilliant full Indian moon, he attained to Buddhahood.

Bodh Gaya is six miles south of the city of Gaya, in Bihar. My heart swelled with emotion as I rode along the bank of the river, through groves of screw-pines and palmyra-palms, and passed pilgrims journeying afoot to this holiest shrine of Buddhism. Bodh Gaya is to the Buddhist what the Holy Sepulcher is to the Christians, Zion to the Jews and Mecca to the Mahommedans. Perhaps no other place in the world has been so venerated for so long a period by so many people. For twenty-five centuries Buddhist pilgrims have come—from Ceylon, Burma and Siam, from China, Japan and Korea from Turkistan and Tibet, to see the holy tree and the place where, the Buddha sat.

For nearly seventeen hundred years Bodh Gaya was in the hands of the yellow-robed Buddhist monks. The original temple was built by command of the great Indian Emperor Asoka, after his conversion to Buddhism. During the great Buddhist period in India, Bodh Gaya was the abode of as many as ten thousand student-monks. At the end of the twelfth century, the Mahommedan invaders destroyed the holy places and massacred the resident monks. The Brahmans, by their persecutions, had already brought about a decline of Buddhism in India; the Moslem conquerors completed the work of destruction. Bodh Gaya languished into decay. Finally, some wandering Hindu fakirs of the Sivaite persuasion squatted on the grounds adjacent to the site of Asoka's temple and in the course of time became masters of the place. The temple was rebuilt by the Government of India in 1884. Six years later, the officials, not finding at the spot any representative Buddhist with whom to deal, handed over the inner management of the temple to the Sivaite fakirs but retained external jurisdiction.

In Bodh Gaya, when I beheld the *bo*-tree, an offshoot of the original tree under which the Buddha sat, I had the same winged peace of soul as the humblest pilgrim from Burma. Reverently I visited the

brick temple, built in the form of a pyramid, and examined the carvings on the ancient stone railing. But I was filled with dismay at the neglect and desecration about me. The *mahant*—the head of the Hindu fakir establishment—had disfigured the beautiful images. At the end of a long pilgrimage, the devout Buddhist was confronted with monstrous figures of Hindu deities. It seemed an outrage that this holiest temple of the Buddhists should be under the management of a man whose ancestors had always been hostile to Buddhism.

I had intended to stay a few weeks and then return to Ceylon ; so I had only a few *rupees* with me. But, when I saw the condition of the shrine, I began an agitation to restore it to Buddhist control. I communicated with the leading Buddhists of the world and urged them to rescue Bodhi Gaya from the Siva-worshipping Hindu fakirs. On May 31, 1891, I started the Maha Bodhi Society, to rescue the holy Buddhist places and to revive Buddhism in India, which for seven hundred years had forgotten its greatest teacher. In 1892 I started the journal of the society, *The Maha, Bodhi*, which is still in existence and well known among the Buddhists of Great Britain and the United States.

A copy of the first issue of this journal was sent to Dr. John Henry Barrows, chairman of the World's Parliament of Religions at the Chicago World's Columbian Exposition in 1893. In his letter of acknowledgment he invited me to serve on the advisory council of the congress and asked me if I could send a Buddhist delegate. I mailed him a list of names, and a lively correspondence began. The most distinguished Buddhists of Ceylon, whom I had suggested, were all elderly men. They had scarcely heard of Chicago, and one by one they refused, in their advanced years, to travel. Finally in despair Dr. Barrows wrote to me, "You come yourself as delegate to the congress". I was only twenty-seven at the time, and I did not consider myself qualified to take the place of such a venerable bhikkhu as should have represented our Sinhalese Buddhists. But I could not disappoint the amiable Dr. Barrows ; so I went, in the white robes of a Buddhist student, to the white city that the people of Chicago had built near Lake Michigan to commemorate the discovery of America by Columbus four hundred years before.

This city, which was primeval forest when the Buddha was giving his message to cities of India already old with sin and luxury and culture, offered the modern world a great example of religious tolerance. Moslems, Brahmans, Buddhists, Jews, Christians of every denomination, explained the doctrines and underlying truths of their respective creeds. I spoke at this congress of the world's debt to the Buddha, of Christianity and Buddhism, of the oriental scholars of the West, who, by the important archeological discoveries and the translations they have made since 1837, have thrown light on much

that was obscure in the history of India and of Buddhism. The spirit of the congress was marked by forbearance and respect for one another's point of view. It was an open forum, where students and disciples of all religions met on common ground to discuss their gods, their forms of worship and their struggles to realize spiritual ideals. I left that gathering truly uplifted, with exalted hopes for the brotherhood of man and for a Utopian period, not too far distant, when Christian and Jew, Mahomedan, Brahman and Buddhist would associate with joyous understanding, purged of the prejudices and hateful passions that an intensity of religious belief invariably inspires in the narrow-minded and ignorant of any race, nation or creed.

After the congress I returned to Bodh Gaya. Actively as I had identified myself with the Buddhist cause, I still wore only the white robe of a student. But in October, 1895, I put on the yellow robe ; I became an anagarika.

By reason of its fundamental doctrine that each person must master himself and work out his own salvation, the Buddhist faith is amazingly tolerant. Buddhism has never persecuted any other religion ; all other religions have persecuted Buddhism. The teachers of all other religions say dogmatically, " Believe because I say you should believe, " but the Buddha taught that one could arrive at the truth only through freedom of investigation. Buddhism is, above all, the religion of analysis. It is a democratic religion in that it has spiritualized the minds of the masses. In the Buddhist world the priest is not expected either to think for the people or to tell them what they must believe. So, when I put on the yellow robe after my return to Bodh Gaya, it was merely that I might serve humanity more consistently.

I worked night and day when I was in India. I paid no heed to my health—a bowl of rice and a few vegetables for daily food and four hours' sleep were sufficient, as they are now. After ten years of perseverance, I succeeded in obtaining the consent of Government to the erection of a comfortable rest-house for Buddhist pilgrims at Bodh Gaya. It consisted of ten rooms, an assembly-hall that would hold five hundred persons and a big corridor built like a cloister. There were baths, where weary pilgrims who had come from afar could refresh themselves, and a kitchen, where poor travellers could cook the food they had brought with them. The two or three resident monks and I were happy to minister to the material and spiritual needs of the five or six hundred annual pilgrims from all parts of Asia. We never felt solitary ; nor did we miss the activities of the outside world in that quiet grove that had witnessed the spiritual triumph of Gautama.

But the rest-house alone was not enough. I wished to revive in India some of the spirit of those ancient days when young people were drawn to the Buddhist monasteries to master the deeper philosophical and psychological truths of their religion. I wished to recall the period when ten thousand student-monks were gathered at Bodh Gaya. It was my desire to establish a Buddhist college at this hallowed spot, but I was not successful. Our long period of concentrated effort was, nevertheless, not barren of fruit. After seven centuries of neglect and forgetfulness, the influence of Buddhism is once more being felt in the land of its birth.

When I had labored for seventeen years at Bodh Gaya, the two or three resident monks and I—all of us Sinhalese Buddhists—were forced by Government to withdraw. I immediately transferred the activities of the Maha Bodhi Society to Calcutta; and, since the moment was not auspicious for further effort concerning Bodh Gaya, I decided to devote some of my energy to Buddhist work in Ceylon. In 1915, however, I returned to Calcutta and was able to erect a beautiful Buddhist *vihara*, or monastery and temple, which was opened by the Governor of Bengal in November, 1920.

In India, a land hostile to Buddhism, I had been constantly fighting against the current. In Ceylon I was in my own country, which, although it had deteriorated under the persecution of aliens, was still Buddhist at the core. I could work with and for people who were often indifferent, perhaps, but never antagonistic to my purpose.

The Buddhists of Ceylon can boast of a long, unbroken religious history. According to the records, our ancestors came to Ceylon from India 2470 years ago. Our early chronicles are recorded in the epic *Mahavamsa*—"The Genealogy of the Great"—written in Pali verse and considered by oriental scholars the most authoritative among all Asiatic histories.

Our history really begins with the conversion of the Sinhalese people to Buddhism twenty-two hundred years ago. According to the *Mahavamsa*, the Indian Emperor Asoka sent his own son, Prince

Mahinda, to introduce Buddhism into Ceylon. Mahinda was welcomed by the Sinhalese King Tissa, who became an ardent convert to Buddhism. After the conversion of King Tissa, some of his female relatives desired to become Buddhist nuns ; so Prince Mahinda sent for his sister, Sanghamitta, who was a Buddhist nun. In a gold vase, she brought with her a branch of the bo-tree at Bodh Gaya. It was received with homage by the royal court and planted by King Tissa himself at Anuradhapura, where it still spreads its venerable branches far beyond the original enclosure—the oldest historical tree in the world.

The civilization of the Sinhalese dates from the introduction of Buddhism. Architecture, painting, sculpture, all the higher sciences, were brought to Ceylon by the Buddhist monks who accompanied Prince Mahinda's mission. King Tissa and the sovereigns who followed him built great viharas, containing sculptured images of the Buddha, and *dagobas*, bell-shaped monuments of brickwork built to preserve relics of him. The famous Brazen Palace, erected by Dutugemunu at Anuradhapura, contained a thousand cells for bhikkus and halls in which discourses might be held. Benevolence was the custom in the early days of Sinhalese Buddhism. Hospitals were built and alms distributed to the poor. According to the edict of Asoka, which urged that " everywhere wholesome vegetables, roots, and fruit-trees shall be cultivated, and that on the roads wells shall be dug and trees planted for the enjoyment of men and animals, " guest-houses were established, and fruit-trees and vegetables were grown throughout the island for the free use of travellers. Intensive agriculture and the construction of canals and reservoirs for irrigation were the direct result of Buddhist influence. The flowers used in profusion in Buddhist temples and festivals stimulated the development of horticulture. Miles of flower gardens surrounded Anuradhapura. Indeed, Ceylon itself was one great garden fringed by amethyst mountain peaks and rustling coconut groves.

But the civilization of the Sinhalese deteriorated after the arrival of the Europeans—in quest of cinnamon. The Portuguese were the first, in 1505. They returned in 1517. The factory that ostensibly

they came to build, for trading purposes, turned out to be a fort mounted by cannon and manned by seven hundred soldiers. Sir James Emerson Tennent, the British authority on Ceylon, says truly : " There is no page in the story of European colonization more gloomy and repulsive than that which recounts the proceedings of the Portuguese in Ceylon." The Portuguses were adventurers, filibusters and pirates. Their only ideas were to rob and to convert the Sinhalese to Christianity by fire and sword. Under the most barbarous persecution, both the people and their pure religion of Buddhism deteriorated.

Naturally, when the Dutch, more than a century later, made an offer of deliverance from this persecutions, the Sinhalese ruler at Kandy received their envoy with open arms. But it was not until 1658 that the Portuguese were finally expelled from the island. The Dutch, of course, had not taken arms on behalf of the Sinhalese out of pure altruism. They were greedy for cinnamon and spices, for areca-nuts and timber, for elephants and pearls. Devastating taxes on salt, fish, land and other government monopolies were introduced to fill the Dutch colonial exchequer. The Dutch flag was substituted for the Portuguese flag on the ramparts of Colombo. But the Dutch were not bloodthirsty nor cruel like their predecessors. They employed gentler methods to convert Buddhists to Christianity. They merely declined to regard unbaptized children as legitimate. Thousands of Buddhist parents had their children baptized, therefore, rather than allow the lands owned by their ancestors to revert to the Dutch government.

In 1796 the British came and drove out the Dutch. The Portuguese and the Dutch had held only the seacoast ; the interior of the country, girdled by mountain barriers, remained unconquered. But the British were not satisfied with the coast. They wanted the whole island subjugated to their rule. Frederick North., afterward Earl of Guilford, was the first British governor. North immediately entered into a series of intrigues with the Prime Minister of the Sinhalese King, a boy of eighteen. As a result, the country was finally surrendered to the British, and the King deposed. With him ended the long line of reigning sovereigns of Ceylon. The Sinhalese did not

accept the loss of independence without a struggle. In 1815 the proud Kandyan chiefs rose in revolt. The war lasted for two years. Villages and cattle were destroyed. Famine and fever sowed havoc. The flower of the Sinhalese nations were killed or banished. Our people finally bowed to the inevitable.

There is something about an alien rule, no matter how beneficent, that stupefies. The handicrafts of Ceylon are now forgotten. The creative energy of its people has been lost. Take, for example, the matter of weaving. The Buddhist precept that the body must be decently clad and protected from weather and parasites originally gave great impetus to weaving in Ceylon. There is a ceremony among Indian and Sinhalese Buddhists, called *Katina*, which has come down from ancient times. On a certain day of the year, set aside for the presentation of yellow robes to the priests, the cotton is picked at sunrise, the thread is made, the cloth woven, dyed and completely sewed together by sunset. There are few persons in Ceylon today who have the skill necessary to carry through this ancient ceremony. When I returned to Ceylon, it was as much my hope to revive industry and inspire an interest in education of a modern type as to preach Buddhism. After all, this hope was in keeping with the teachings of Gautama. He believed that freedom could be won through self-analysis and good deeds, not through sermons, and blind worship. Buddhism contrary to the prevalent idea, is not a passive religion ; its whole philosophy is built on activity.

I had visited schools of weaving and industrial art in Japan and had marveled at the way the Japanese ran their schools. As my solicitation, my father established a scholarship fund of £2000 to send Sinhalese boys to Japan to learn weaving. In 1906 I founded the first weaving school for children since the British invasion of Ceylon. This and the similar schools now existing throughout the island weave white cloth, which has always been widely used in Ceylon. In former times the chairs designed for higher dignitaries were always covered with white cloth, and even roads were spread with white cloth for special ceremonies and festivals.

I sent another student to Japan to learn to make matches. I raised a public subscription for him through my newspaper. *The Sinhalese Buddhist*. He worked in Japan for three years, learning the business "from the ground up," as Americans say. When he returned to Ceylon, he was employed immediately by a Sinhalese company, which began to make matches for home consumption. Then a Swedish company entered upon the scene and induced the first company to part with some shares. That factory is now entirely under Swedish management. We have no protection in Ceylon for any native-run industry. With the competition from cheap European wares the Sinhalese had to stop making inlaid handles for knives and working in metals and ivory. The country is too poor to withstand the enormous factory output of Lancaster, Manchester and various European cities.

But none the less a beginning has been made toward a revival of industrial art in Ceylon, and Buddhist educational and social work has succeeded beyond expectation. There are now many free Buddhist schools, weaving schools, a free hospital, a dispensary in Colombo where patients are treated without charge, Buddhist colleges, where English, the vernacular, Pali and other subjects are included in the curriculum. Hindus, Christians, Mahommedans, Government and even a great many Buddhists were hostile at first, but through the columns of *The Sinhalese Buddhist* it has been possible to create a public opinion favourable to progress. The eastern world needs sanitation, medical science, industrial and esthetic arts—all the results of scientific advance in the West for fifty years. Money should be spent not on the teaching of Biblical myths but on what will increase the well-being of man.

Indeed, there is much in Christianity, particularly as it shows itself in missionary enterprise in the Orient, with which I cannot sympathize—many aspects with which I cannot at all agree. Christians ought to reform Christianity by eliminating the Old Testament and all those passages in the New Testament that show Jesus to have been quick-tempered and intolerant. But the Sermon on the Mount is truly beautiful and high-minded in its spiritual ideal. It is in accord



with the ethics of Buddhism : it agrees with the *Sutra Nipata* and with the *Anguttara Nikaya*, which contains a perfect moral code. Much of the similarity between Buddhist ethics and the Christian ethics expressed in the Sermon on the Mount is probably due to Buddhist doctrines. One of the Asoka inscriptions records that the great Buddhist Emperor of India made peace with five Greek kings and sent Buddhist missionaries to Syria. Buddhist missionaries also visited Egypt and Palestine soon after the death of Alexander the Great. There is little doubt that Buddhist ideas and doctrines were well known in the Mediterranean world before the birth of Christ and that some of them filtered into Palestine. However that may be the Sermon on the Mount, I believe, furnishes the ethical basis for a universal religion. It contains nothing that is objectionable from a Buddhist point of view—no suggestion of priestcraft, materialism or sheep theology.

The Beatitudes harmonize with the Buddhist Eightfold Path—Right Views, Right Aspirations, Right Speech, Right Conduct, Right Mode of Livelihood, Right Effort, Right Mindfulness and Right Rapture. In the words of the Blessed One to His disciples : “ Be your own lamp, and your own refuge. Do not be-take yourselves to any others. Hold fast to the Truth as your refuge. Do not look for refuge to anybody besides yourselves. Those who now, and after my decease, will be their own lamp and their own refuge, who trust their own strength and the Truth and who in the unremitting struggle for perfection rely on nobody but themselves, it is those among my Disciples who will reach the Highest Goal. ”

(*ASIA, Sept.* 1927)

## 87. Reminiscences of my Early Life

ACCORDING to my horoscope I was born on Saturday the 17th in the month of September, in the year 2408 of Buddha's parinirvana corresponding to the Christian era 1864, in Colombo, in a prominent Buddhist family. At the time of my birth there were no Buddhist places or worship in the city, and on full moon days pious Buddhists had to go to Kelaniya (10 miles from Colombo) to observe the Uposatha, the Buddhist sabbath. Seven miles south of Colombo there was a Vihara at Ratmalana also famous as the residence of the Learned Valana Hamuduruvo. Children of Buddhist parents born in Colombo had to be taken to a Church where the minister would record the names of the parents and the date of birth of the child, the Christian minister would give a biblical name to the infant. That was the law existing in British territory. The religion of the Lord Buddhas was taboo. During the Dutch period when the maritime provinces of Ceylon were under Dutch rule Buddhists were compelled to declare themselves as Christians, and this custom was maintained under British rule. It was abrogated in the year 1884 by representations made to the Secretary of State for the Colonies on behalf of the Buddhists by Colonel Olcott when he went on a mission to London to represent Buddhist interests. As an infant I was sent to a Girls School in the Pettah where Dutch Burgher girls were taught English. When I was six years old I was sent to the Pettah Catholic School, now known as the St. Mary's School. The Pettah was then the residential quarter of the Dutch Burgher families as well as of well-to-do Sinhalese Buddhist families. Then there were no aliens in Colombo as they are found in abundance today. The Burgher families have migrated to the suburbs of the city and the Sinhalese have followed suit. Colombo is now a city full of South Indian Tamils, Moslems, Malayalees, and is now more an Indian city. The aesthetic aspects has now entirely vanished: the beautiful lake is now gone, the lovely park in the Pettah which was full of flowers and shady trees has been converted into rice godowns. The British traders who come to Ceylon to make money are indifferent to the natural beauties of the place where they live. They are different from the Dutch.

In the suburb of Kotahena there were two temples, one called the Paramananda Vihara, the other was known as Dipaduttama Vihara. Each vihara had only one Samanera incumbent. Till my tenth

year I was in the Pettah, and then went to Kotahena where my farther had a beautiful garden house. From my eighth to the tenth year I was made to go to a private Sinhalese school where I had to go through the Sinhalese text books as were taught in the Buddhist temples in Ceylon. My Sinhalese teacher was a strict disciplinarian who impressed in my tender mind the necessity of keeping everything clean and using plenty of water to keep the body in physical purity. When I was in the Pettah it was a rare sight to see a yellow robed Buddhist monk, and in the Infant School the teachers were Dutch Burgher ladies, and in St. Mary's my teacher was one Moore, a Roman Catholic. I remember the Catholic bishop Hilarian Sillani visiting the school, and I was asked to kiss the ring which he wore in his finger, which I had to do by kneeling before him. I do not know why I was asked to do so, and in obedience to the order I bent my knee when the Bishop offered his hand to be kissed. Soon after I left St. Mary's and went to the Sinhalese school, and the first lesson was taught according to the old Sinhalese custom by offering betel to the teacher and making obeisance to him. What I had learnt during the two years was all solid. I attend the morning sessions at 8 and come home to make my noon day meal at 11, and then return at 1 p.m. and remain in school till 5. No other lesson was taught except the one subject of Sinhalese, and what I had then learnt had been helpful to me later on. Leaving the Sinhalese school I attended the St. Benedict's Institute where I was put in the lowest form. The teacher was a Sinhalese Catholic and some months after I was promoted to a higher class whose teacher was a Rev. Brother. Every half hour the class had to repeat a short prayer in praise of virgin Mary, and I got accustomed to Catholic ways, although I was daily worshipping my Lord Buddha. On Thursdays I had to attend a special class conducted by a Brother because I was a Buddhist. I had as my teacher Brothers August, Danial, Joshua, Cassion, and I knew personally several of the Brothers during the two years I was in the school. In my father's garden were lots of sweet smelling flowers bearing plants, which I used to take to the school on feast days. One day a reverend father asked me why I should not become a Catholic. The strange thing was when the Catholic religion was so strong in Colombo, why didn't I become one. The influence of my parents and grand parents was strong in keeping me within Buddhistic environments. In my ninth year I was initiated in the Brahmachariya vow by my father at the Temple, and on that day he advised me that a Brahmachari should be contented with what he is given to eat, and that he is expected to sleep little. The vow was taken only for 24 hours ; but in my case it had made a permanent impression on my tender mind. In May 1886 I was asked to leave the Catholic school and was taken to Christian Boarding school at Kotte, six miles from Colombo. It was a C.M.S. school, and daily I had to recite prayers, learn the scripture texts, and sing missionary songs. For two and half years I moved in the missionary

atmosphere where I had to experience assaults on Buddhism by the pastors who made it a point to attack the Dharma. Daily I had to attend service at 6.30 a.m. in the Church where the Rev. R. T. Dowbeggin read the prayers and a text from the Bible. Then at 8 attend school where I had to recite a portion of the test either from Genesis or from Matthew. *Exodus, Numbers, Deuteronomy, Joshua*, the four gospels and Acts I had learnt by heart during the period of my pupilage. The boarding master was given to taking intoxicants, and was fond of shooting innocent birds that came to rest in the trees. He would not let me read any kind of Buddhist publications, and I remember on a certain Sunday, I was reading a Buddhist pamphlet on the Four Noble Truths, when he came to me and demanded the pamphlet from me, and had it thrown out of the room. Continuous reading of Bible, and the daily attendance at the church made me fond of the Bible unconnected with the lessons that I was expected to learn by heart. In my twelfth year I could not reconcile myself to *Psalm 19 verse 5*, where I read that the son as a bridegroom coming out of his chamber and rejoiceth as a strong man to run a race. I became a Biblical critic in the boarding school, and I was threatened with expulsion if I continued to attack Jesus Christ. The food that we had to eat was horrible, and my father had to remove me when he saw how lean I had become. I left the school in 1878, and after two months' rest at home I was put in the St. Thomas Collegiate school in the month of September. Daily when attending the St. Thomas School I had to pass the Temple known as Megettuwatte's Hamuduruvo's temple. It was there that I came to hear of the Theosophical Society and Colonel Olcott and Madame Blavatsky. The monk had received as a gift the two volumes of the *Isis Unveiled* from Madame Blavatsky with a covering letter from Colonel Olcott that they are Buddhists and expect to visit Ceylon on their way to India, that they had heard of the Panadure Controversy, and they conveyed their sentiments of pleasure in the expectation of standing shoulder to shoulder to fight against Christianity in Ceylon. The Buddhist monk soon began to give public lectures on Buddhism and Christianity and translated extracts into Sinhalese from *Isis Unveiled*, and also from the *Adepts of Tibet*. My delight in hearing the news of Olcott and Blavatsky was great, and from that time onwards I began to take interest in the T. S., although I was then only 14 years old. The founders had arrived in Bombay in 1879 and the first issue of the *Theosophist* was published, a copy of which had been sent to Megettuwatte Unnanse.

From my boyhood I was inclined towards the justic, ascetic life, and was on the look out for news about *Arabats* and the science of *Abhinna*. Bhikkhus in Ceylon are sceptics regarding the realization of Arhatship. They say that the Arhatship is passed, and that it is

not possible in this age to realize Arhatship by psychic training. From this time onwards I became a regular reader of the Theosophist. The monk Megettuwatte opened correspondence with Colonel Olcott and when the former came to know that they were making arrangements to visit Ceylon, he began to pave the way for their reception. Week after week he was delivering lectures about the T. S. and about the two Founders. There was wave of enthusiasm throughout Ceylon about the proposed visit of the Founders who were coming to preach the sublime Dharma. Never before had there been any such visit to Ceylon from European Buddhists, and every European who had visited Ceylon knew only to attack Buddhism. Since 1515 Ceylon had been the hunting ground of the buccaneering pirates of Ceylon, Holland, and the British Isles. Since 1818 C. M. S. missionaries have been working in Ceylon with the object of destroying Buddhism. Thousands of Sinhalese after learning English had become Christians in order to gain their livelihood. It was the belly religion of the Sinhalese Christian. A Sinhalese villager could be trained to attack Buddhism within a year, and in those days a salary of Rupees twenty a month was enough to make him offer his services as a Catechist to preaching in the villages against the venerable religion of the Sinhalese people. A band of English C. M. S. Missionaries was at work in different places in the island trying to convert the ignorant unsophisticated Sinhalese to the Arab religion which had its origin in the back parts of Horeb. The merciless attacks of the missionaries were the cause that brought the great orator Migettuwatte Unnanse to challenge the Christians, and he began his sledge hammer attacks against the pagan doctrines of Arabian Christianity. In 1872 at Panadure the great historic controversy between the Christian missionaries and the Buddhist yellow robed monks took place, and in the arena the Christian party was ignominiously defeated. That was the first moral conquest which the Buddhists had gained against the Christians since the latter came to Ceylon. First as plundering pirates and buccaneering brigands and later on as conquistadors, who destroyed the ancient aesthetic Aryan civilization which had existed for so many centuries.

The advent of the Theosophical party in Ceylon in May 1880 was the second awakening which the Buddhists had received since the Panadure Controversy of 1880. Col. Olcott and Mme. H. P. Blavatsky received a royal welcome when they landed in Galle. The Theosophist of June gave a fine description of the scenes the Theosophical party witnessed during their triumphant tour from Galle to Colombo. When they arrived in Colombo in June, I walked all the way from school to the place where the first lecture was to be delivered by Colonel Olcott. When all had left only my uncle and father remained behind, and I was with them. My uncle had already become

a favourite with Mme Blavatsky, and I still remember the delight I felt when I along with them shook their hands when they said good bye to them. I was drawn to Madame Blavatsky intuitionally never expecting that four years later who would forcibly take me with her to Adyar in spite of the protests of my father, grandfather, the High priest Sumangala and of Col. Olcott.

Ever since June 1880 I felt myself drawn towards the Founders, and I would never miss reading the Theosophist when it arrived at the address of the Agent, Mr. J. R. de Silva. From school I would walk about a mile to the house of the Agent to get a loan of the copy. The warden of the College was Revd. D. F. Miller, who loved me affectionately, because he said one day that he admired my truthfulness. He once told me that 'we don't come to Ceylon to teach you English, but we come to Ceylon to convert you' and in reply I said that I can't believe the Old Testament although I like the New. He liked me much and when I left school in April 1883 gave me an excellent certificate.

I had to leave school without even passing the Matric examination because my father being rigid Buddhist objected to my going to a Christian school after the Catholic riots of March 1883 when the Catholics mercilessly attacked a Buddhist procession which was passing by St. Lucia's Church in Kotahena to the Temple of the Priest Migettuvatte. I was a member of the Pettah Library and there I read *Sinnett's Occult World*, with a thrill of joy. I decided that I would write to Madame Blavatsky a letter seeking admission to the Himalayan school of Adepts and a month before that I read the article on the '*Chelas and Lay Chelas*' giving the qualifications required of a Chela. I then thought having all the qualifications why should not I communicate my desire to the 'Unknown Brother' through Mme. Blavatsky, and in November 1883 I addressed a letter to the Himalayan Adept and enclosed in it another letter to Madame Blavatsky to her Adyar address. In January 1884 Colonel Olcott arrived in Colombo at the request of the Colombo Theosophists to take legal measures against the Catholics for their unprovoked murderous assault on a peaceful procession organized by the Buddhists. I went to see him soon after his arrival and expressed my desire to join the T. S. whereupon he said that they had received my letter, and although I was under age he said he would admit me, and I was initiated by him at the temporary headquarters of the T. S. in Maliban Street. Along with me Mr. Peter D'Abrew and Mr. de Silva were initiated. My grandfather was then the President of the Society, and he paid my initiation fee of Rs. 10 at the time of my initiation. In December of the same year I was to have accompanied the Theosophical members to Adyar, and my father had given permission for me to accompany Col. Olcott, Mme. Blavatsky, Mr. and Mrs. Cooper Oakley and C. W. Leadbeater who had arrived from London, and Col. Olcott with Dr. Franz Hartmann came from Madras to escort the party to

Adyar. I had made all arrangements to leave Colombo, when early in the morning my father told me that I must not go, he had an unlucky dream. I said that it is not right that I should be prevented from going to Adyar, and nothing would happen as Col. Olcott was taking me to Adyar : but he was not satisfied with my answer, and he took me to my grandfather, and then the latter too said that I must not go, and both of them got into a carriage and went with me to see the High Priest Sumangala, who also advised me not to go. But I expressed my grief, and said why should they interfere in my karma whereupon he directed his Assistant Reverend Amaramoly to go with the party to meet Col. Olcott and decide the matter. We all went, and Col. Olcott forthwith declined to take me against the wishes of my father and others. Then rushed Mme. Blavatsky and said that if my father would not let me go I would surely die ; but there is no fear in my going to Adyar, because she herself would be responsible for my safe return ; but she said that if he is not allowed to go he would surely die. My father was frightened, and I was handed over to Mme. Blavatsky, and she took me with her to Adyar, where I stayed several days. One day calling me to her room, she made me sit by her and said that I need not take up the study of occultism, but that I should study Pali where all that is needed is found, and that I should work for the good of Humanity, and gave me her blessings. There and then I decided that henceforth my life should be devoted to the good of Humanity. In those days the theosophic atmosphere was saturated with the aroma of the devotion of Himalayan Masters to the Lord Buddha as is seen in the articles in the Theosophist of the Adepts showing their devotion to the Buddha Gautama. I returned to Colombo and had been faithfully carrying out my pledge. When in 1885 soon after the Convention Madame Blavatsky left Adyar for Europe the steamer that was taking her to Europe called at Colombo and I went on board to see her. In November of the same year I got the permission of my parents to leave them and to take up my residence at the Theosophical headquarters, Colombo. My mother blessed me, and said that she herself would join me but for the two young brothers who needed her care. Myself being the eldest of the family my father said that if I left him who would take care of the young children, to which I replied that each one has his own karma to protect him. I wrote him a letter asking his permission to leave home to lead the brahmachari life as I wished to devote all my time to the welfare of the Sasana, and that as the Theosophical society was working for the good of Buddhism, I would stay at their headquarters, but I should like if he would allow me at the rate of five rupees a month. I left the family and ever since I have worked with sincere devotion sacrificing all selfish interests for the welfare of humanity. Day and night I worked hard for the welfare of the Theosophical society and Buddhism. In February, 1886, Col. Olcott with Mr. C. W. Leadbeater, arrived in

Colombo to collect funds for the Buddhist Educational Fund. I was then working as a junior clerk in the Department of Education, and my meals were sent from home to the headquarters daily. Col. Olcott found no one to accompany him in his tour, and he said it is useless wasting his time if no Buddhist would care to go with him in his tour. There was none in the society able to leave his family and accompany him, and I thought here was an opportunity for me to make further sacrifice by resigning my post. I told Col. Olcott that I was prepared to go with him, and immediately sent a letter to the Director asking for three months' leave, and leave was granted forthwith. Previous to that I had appeared in the Clerical examination pledging myself that if I came off successful I would not join government service but would work wholeheartedly for the good of humanity. I was then a devoted follower of the Master K. H. and I loved to do work in his name. Col. Olcott and Leadbeater and myself went on tour using his travelling cart, which had two stories. On the top storey the two slept and I slept in the lower berth. We led a gipsy life for nearly two months, and the letter that he had written to H. P. B. about Leadbeater appears in Blavatsky Letters to S. P. Sinnett. Col. Olcott left Ceylon for Madras and Leadbeater and myself continued the lecturing tour. In the interior I received a letter from the Colonial Secretary stating that I was appointed to a post and that I had passed my examination but I did not wait for a minute to reply saying that I was going to work for my religion and asking to accept my resignation from Government service. After we returned to Colombo my father said that I had better accept the post and give over the whole of my salary to the Theosophical Society. He took me to the Colonial Secretary who asked me to withdraw my letter of resignation but I declined. With delight I left.

In those days the Himalayan Adepts were a reality. H. P. B. was working in Europe, and at Adyar T. Subba Row was considered by the coterie headed by Cooper-Oakley as more efficient in occult affairs than H. P. B. Gradually the Buddha was losing His place at Adyar to Sankaracharya and his Advaitism. The occult room at Adyar was dismantled, and the Masters had left the place. H. P. B. had started her school of Esoteric Theosophy in London. Subba Row was dead and Adyar had become a place of business and the nucleus of the Library had been formed. I was working hard to make the T. S. in Ceylon a success and I was greatly assisted by C. P. Goonewardana, Williams Abrew, Don Carolis and a few others. My grandfather was the President who helped the movement financially. Leadbeater was asked by Olcott to prepare a shorter Catechism, which he did compile from the bigger one, and Col. O. asked me to translate it into Sinhalese, which I did with the help



of the High Priest Sumangala. The second part compiled by Leadbeater was translated by the teachers of the Buddhist English school, James Perera and Wimalasuriya. Both editions were printed at the Buddhist Press which had been established by the Colonel from the money by issuing debentures. My grandfather had 50 shares and the others less, and I went to each of them and asked them to present their share to the society. First I went to my grandfather and got him to present his shares, and it was an easy work after I got his shares gifted to the Society. Every one with the exception of one gladly presented his shares, and the Press became the property of the Buddhist Theosophical society. I worked hard and liquidated the debts of the '*Sandaresa*' and established it on a firm foundation. I travelled in the Colonel's cart from village to village in the Western Province, lecturing and popularising the educational movement. Mr. Leadbeater had started his Sunday schools in Colombo, and later on established the English School to teach his few pupils, one of whom was the now famous Jinarajadasa. He was very fond of Jinarajadasa, and he wished the latter to go with him to London, but his father would not let him go, and Mr. Leadbeater eventually succeeded in getting young Jinarajadasa to go with him. Leadbeater entered into an agreement with the High Priest that he would bring the lad seven years later back to Ceylon and both of them would enter the Bhikkhu Sangha. Seven years in London made Jinarajadasa forget Ceylon, and he declined to return to Ceylon at the end of the period.

In 1889 the Buddhists of Japan having heard of the successful work in Ceylon of Col. Olcott sent a delegate to escort the Colonel to Japan. He came to Colombo in December 1888 and I entertained him till his departure. He was so pleased with me that he asked me to accompany him to Japan. He persuaded the Colonel to take me and we three went to Japan, and Col. Olcott had a triumphant tour in that land of the Rising Sun. In 1887 I felt inclined to visit Japan after having read an article in an issue of the Fortnightly Review, and my desire was fulfilled in 1889. In 1888 The Buddhists of Chittagong started an english monthly under the name the *Buddha Bandhu*, and I thought it was high time that the Buddhists of Ceylon had also an English Weekly. I wrote to my friends asking each of them to contribute rupees ten, and when I got the sum of Rs. 300 English type was obtained from Madras, and '*The Buddhist*' was started in 1888 December with Mr. Leadbeater as Editor. It was issued as

a supplement to the Sinhalese paper the Sandaresa. In Ceylon I worked with Col. Olcott, Mr. Leadbeater, Mr. C. F. Powell, and Dr. J. Bowles Daly, and in December 1890, I left Ceylon to attend the Adyar Convention with the Japanese Buddhist Priest Kozen Gunaratna, and after the convention we both made a pilgrimage to *Isipatana*, Benares and *Buddhagaya*, where we reached in January 1891. Here endeth the first portion of my career.

(MBJ Vol. 41 May-June 1933)\*

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*\*(It is with great sorrow that we inform the readers of 'Mahabodhi', that after having completed the writing of the First Chapter of his eventful career Sri Devamitta passed away at 3.00 p.m. Saturday 29th April, 1933, at Mahabodhi buildings facing towards the Mulagandhakuti Vibhara, Sarnath, Benares.—Editor, Mahabodhi Journal).*

## 88. Diary Leaves of the Buddhist Representative to the World's Parliament of Religions in Chicago

IN May 1892 Colonel Olcott was in Madras, and the writer in Calcutta working in the interest of the Maha Bodhi Society. He having read an article in the Madras Mail about the proposed World's Congress of Religions, wrote to me, suggesting to make further inquiries regarding the Congress from the American Consul General in Calcutta, so that, if possible, a Representative of the Southern School of Buddhism may be sent hitherto. The American Consul General could give me no further information than what was embodied in the printed circular of the Congress Committee, a copy of which he gave me. The Journal of the Maha Bodhi Society had just come into existence, the first number announcing to the world the formation of the Maha Bodhi Society, and a copy of this was sent to the Consul-General, who forwarded it to the Chairman of the Congress Committee. In the meantime, I wrote to Dr. Miller of Madras, the Agent of the Chicago Congress Committee, asking for further information, and he courteously not only answered my letter, but he suggested my writing to the Chairman of the Congress Committee, and he further wished that I should mention his name, and in accordance with his wishes I wrote to Dr. John Henry Burrows. Before my letter reached him, the Maha Bodhi Journal sent by the American Consul-General gave him all information about our Society. I was appointed a member of the Advisory Council, and Dr. Burrows wrote to me a cordial letter, which laid the foundation of a future welcome correspondence which resulted in the acceptance of the invitation which he sent me to attend the Parliament of Religions as the Representative of the Southern Buddhists.

I wrote to the Rt. Rev. H. Sumangala of Ceylon, suggesting him to convene a meeting of representative Buddhists, and there to select as a delegate either Mr. L. C. Wijesinghe, the learned Orientalist and translator of the Ceylon "*Mahavansa*" or the Hon'ble Panabokke

of the Ceylon Legislature. The meeting was held, but both these gentlemen could not accept the honour owing to their legitimate duties, and the High Priest nominated me as the delegate of the Southern Buddhists.

Some of my best friends and trusted advisers, not anticipating the good results which were likely to come out of this great historic Parliament, pooh-poohed the idea, and thought that the Parliament was simply the means for the glorification of Christianity. Though I received the impulse not to give up the idea of attending the Congress, I had to yield to the arguments of my advisers, and I gave up all hope of going there. By a strange coincidence my American Buddhist brothers, Philangi Dasa, Editor of the Buddhist Ray, Santa Cruz, California, and Mr. Chas I. Strauss of Broadway, New York, wrote inviting me to visit America to preach Buddhism, they paying my expenses. It was indeed a noble impulse that actuated them to send for a Buddhist Missionary, and it ought to make our Buddhist brothers of Asia blush that the new converts to the Good Law in America are more active than the privileged ones of Buddhism.

My presence in the Chicago Parliament of Religions is due to my friend whom I love and revere, who has been a teacher and guide to me, whose enlightened company I have always enjoyed, my dear colleague, Moung Hpo Mhyin, Secretary of the Rangoon Maha Bodhi Society. He was to have accompanied me, but by a strange Nemesis was prevented, and I had to go alone. When the invitation came from Dr. Burrows, extending all hospitality, I accepted it with all humility. The one motive that I had all along to visit America was to disseminate the law of the gentle LORD BUDDHA abroad and of bringing into prominence the great idea originated by the Maha Bodhi Society. To visit China, Japan and Siam for the purpose of laying before the influential Buddhists of the countries the objects of the Maha Bodhi Society was of supreme importance. The consolation of the different Buddhist nations, the restoration of the sacred Buddhist sites in India, the rehabilitation of the Law in the land where it originated, the founding of an international Missionary Training College for young men in Benares or Buddha Gaya : these are the objects of the Society which it hopes to accomplish. Such an accomplishment means a grand consummation; but great ideals are possible only when the environments are favourable. Ceylon Buddhists are poor, the Burmese Buddhists are not wealthy, and so are the Arakan Buddhists, Siam is the only country ruled by a Buddhist Sovereign; but only a Buddhist Sovereign imbued with a spirit of Asoka could help an intensely missionary religion as Buddhism.

After seven centuries of torpor, Buddhism is gaining universal attention. Throughout the world the thinking minds have taken it up as a subject of study. There is a manifest activity in Buddhist

lands within the past ten years. Travellers in China and Japan bear testimony to the spirit of awakening shown by the Buddhists in restoring old temples and building new ones. In India the educated class of Hindus are in deep sympathy with the Buddhistic thought. Western Orientalists and philosophical writers within the last thirteen years, have thrown a flood of light on Buddhism. Sir Edwin Arnold in an angelic voice has sung the beautiful truths of Buddhism, and the "*Light of Asia*" has illuminated the sympathetic minds of Christendom to appreciate the glorified life of the TATHAGATA BUDDHA. The Theosophical Society is doing a pioneer's work in India, America and England in introducing the fundamental tenets of Buddhism.

In the history of modern Buddhism, no other Society has accomplished greater results within the short period of two years since its organization, than the Maha Bodhi Society. The first memorable event, in its progressive career is the holding of the International Conference at Buddha Gaya on October 31st, 1891, almost simultaneously with the preliminary conference of the World's Parliament of Religions in Chicago. On a spot facing the sacred Bo-tree under whose shade the ascetic Prince Siddhartha attained supreme wisdom, delegates from the different Buddhist countries state in solemn conclave and discussed the future programme of Buddhist activity.

The momentous subject to the millions of Buddhists is the acquisition of the Central Shrine at Buddha Gaya by them, and when I formally accepted the invitation of Dr. Barrows to attend the Parliament of Religions, never did I anticipate of coming events the greatest significance in connection with the Temple question. A friend, who takes the deepest interest in our cause, confidentially informed me that the payment of one hundred thousand rupees to the parties concerned will bring the Temple into our possession, and only three months were allowed to us to raise the money. On the 31st of March I received this intelligence, and by the end of June I was to start for Chicago. A hundred thousand rupees for a great work in Christian country could be raised within a few hours, and here was an important case to test the generous nature of the Buddhists. I wrote to my friends in Japan, Siam, Arakan, Burma and Ceylon to lose no time in the work of collection, and that the money must be ready before the time allowed to us. Two and half years of uninterrupted work by a strange coincidence reached its climax at a crisis. If the lakh of rupees was ready, I could undertake my mission with ease; and the uncertainty of getting the money was a source of deep anxiety to me. "Will not the Buddhists" I thought, "rescue the sacred site, the blessed spot where Buddha attained wisdom to gain which he had for aeons of ages, birth after birth, made himself a sacrifice for the sake of Humanity?" Time was approaching near, and yet there was no hopeful response from any Buddhist country.

Burma, the country of good priests and pious people, was the nearest place where I could go to make the appeal, and on May 13th I left Calcutta for Rangoon and arrived there on the 16th. During my stay in Rangoon I called on all the influential Buddhists and explained to them the situation of affairs. At a meeting held on the 21st May, they decided to raise the money, and assured me of their loyalty to the cause. This was good, but still I was not satisfied : and leaving these brothers I went to Mandalay at the request of my esteemed colleague Moungh Hpay to confer with the Archbishop of the Buddhist Church in Burma. This venerable chief prelate showed his hearty sympathy with the work and promised to take urgent measures regarding the work. I called on the ex-Prime Minister of Burma, Kin Woon Menee, and he expressed his regret that he could not help the movement for he had no influence over the people since the fall of the Burmese government ; and that if the king was on the throne of Burma, the required lakh of rupees could be got from the royal Treasury at a moment's notice, and he said that the late King Mindoon Ming had sent presents to the great Temple valued about three hundred thousand rupees and that he was head of the Mission that went to Buddha Gaya taking these presents, and that they were entrusted to the Mahant after they were offered to the Tree, and that an account of the Mission was engraved on a marble stone slab and set up within the Temple premises.

Mandalay is now a desolate city. Its former magnificence, its glittering pagodas, golden temples, picturesque scenes are things of the past. A happy and contented people passed their time in Oriental simplicity under the Buddhist sovereigns ; but the influence of a materialistic civilization has driven out these simple-minded people and their place given to the adventurous races of India. The selfish Mohammedan and the thrifty Tamil from the dry plains of Southern India come here by hundreds and by their cunning outwit the simple-minded Burman. Under the Burman Kings the people were happy, under the British Raj they have been made the slaves of selfishness. The impartial historian of the future will decide whether it was a blessing for the people to have been made the slaves of vice and drunkenness by the money-loving British. They were better off under their own Kings, drink was unknown, beef-eating was done only by the outcast ; and the slaughtering of animals was prohibited ; but what a change now ? Crime is daily increasing, and poverty is stalking about, Western liquor has been introduced and along with it opium.

Wealthy Burmans are very few ; yet the country around Mandalay is literally dotted with pagodas, marble images of BUDDHA and temples. The rich and the poor all contribute liberally for the sake of religion. It is a remarkable trait of the Burmese character to lavish money on charity. He accumulates wealth only to be expended on religion.

The woman who keeps a stall and sells things as soon as she gets a few hundred rupees she hastens to spend the money on some religious object. She would either purchase a marble image of BUDDHA or contribute her share to erect a rest-house or a temple. She earns to spend on charity.

Burma is the land of free women. She is the lord of the soil. Thebaw lost his kingdom, because Queen Suppayalat reigned in his stead. The graceful figure of the Burmese woman clothed in rustling silks, her beautiful hair decked in beautiful roses and jasmine her neck and fingers adorned with valuable rubies and diamonds, who will not be fascinated by her charms? The Burmese girls are seen in their best attire only on festive days or in the temples. The promenade of the Grand Golden Pagoda in Rangoon on festival day is an impressive spectacle. Hundreds of gay young girls, some laughing and chatting, some distributing food to the pilgrims, some offering flowers before the stainless shrines of the gentle Tathagata, one almost imagines that he is in the midst of a company of fairies! The Burmese girl is graceful; but the sweetest flower of womanhood is to be found in Japan, the land of chrysanthemums and cherry blossoms; and Japan too is a Buddhist country. Henry Norman in his splendid work *The Real Japan* says "the Japanese woman is the Crown of the charm of Japan"; and he describes her as follows:—"If you could take the light from the eyes of a Sister of Mercy at her gracious task, the smile of a maiden looking over the seas for her lover, and the heart of an unspoiled child, and materialize them into a winsome and healthy little body, crowned with a mass of jet black hair and dressed in bright rustling silks, you would have the typical Japanese woman".

Mandalay with its grand temples, gilded pagodas, the Incomparable Monastery with its thousand and one marble images and inscribed stone slabs, the Royal Palace with its beautiful parks, canals, lotus flower ponds, gives an idea of an Oriental city under a Buddhist sovereign. In the days of King Mindon Min there were in the city ten thousand yellow-robed members of the Buddhist order, and these were all supported by the King's private income.

From Mandalay I went to Myin-um, a township situated on the bank of Irrawady, to meet my co-worker Moungh Hpay the extra Assistant Commissioner of the district. Full of devotion and ever ready to be of service to the Buddhist cause, Burma may well be proud of him. I hope he will carry out the splendid scheme he has planned, and if he succeeds, Buddhism will enter an era of active propagandism. Men like Moungh Hpo are few in Buddhist countries; and it is an irony of fate that Burma, Ceylon and Arakan, where the so-called Southern Church of Buddhism is prevalent, are, all under an alien government. Consequently Buddhism find very little encouragement

from the State. My esteemed brother is full of hopes regarding the future of Buddhism. A student of Eastern and Western philosophies, an ardent follower of BUDDHA he could be of immense use to the cause if he was not in the service of the British Government. The Buddhists of Myin-um assembled in the Temple Hall, and I spoke to them of the objects of the Maha Bodhi Society, and the leaders of the community promised to give their warm support to the cause.

The object of my visit to Burma was to get the required amount of money from the Buddhist public ; but the leaders were not sure that lakh of rupees could be raised within a month or two. Their promise was not sufficient, and to leave India for Chicago without having accomplished the object was sufficient to break one's heart. But I lost no hope in the Burmese people, and there was one man in the community who was ready to give the required lakh ; and that man is my friend and brother Moungh Shwe Oh of Moulmein. Buddhist friends of other countries may well rejoice that in Burma there are devotees of BUDDHA who love him. Along with the name of Moungh Shway On, the name of his brother Moungh Shwe Goh should be associated with this work. With anxiety I came to Burma, and I left her delightful shore with a pleasant heart on the 17th June for Calcutta.

Before leaving India I took the opportunity to visit Buddha Gaya, and on my way there I called on Mr. Macpherson, the Collector of Gaya and conferred with him on the Temple question. It is only just that the Government of India or the Government of Bengal should take an interest in this momentous subject.

*(The Buddhist, VI, February, 1894)*



## 89. Observations made during my Tour in Europe

I left Colombo on the 19th June by the N. Y. K. ss. 'Hakozaki Maru' bound for Marseilles. The first day the sea was not rough, and every thing was pleasant but on the 21st morning the signs were bad, and gradually the sea became stormy. Among the second class passengers there were about a dozen of Japanese who were going to France, Germany and England to prosecute their studies in the higher branches of economic science. One was going to Paris to study the Cinema business and he had commissions from some of the leading Japanese newspapers in Tokyo and Osaka. After studying in Paris he said he was to go to the United States and return to Japan. There were two other graduates of the Imperial University and also from the Saseda University who were going to study Rural Economics, International Law, Agricultural Economics and Social Politics. One Japanese young lady was going to Berlin also for study with her husband. The majority of them spoke German and French and only two could hardly express their thoughts in English, and I who knew neither French nor German had to remain all the time a dumb man. The Japanese young men were full of Patriotism ; one of the English speaking graduates said that India was full of dreamers, and he said that Japan does not want dreamers. Young Japan is anticipating war with the United States and they think it is proper to be prepared in time. Indian people are followers of the Sheep philosophy and they want always some kind of leader to lead them and the leader is also a sheep. Ignorance is responsible for the prevalence of the sheep doctrine, and as long as the ethics of superstition, sensualism prevail there is no hope for a progressive India.

The 'Hakozaki Maru' has a gross tonnage of 10,000 tons, and the Commander is a Japanese. The brother of the Japanese Crown Prince is a first class passenger, and is going to England to learn English. Second class passengers are not allowed to go to the first class, and I being a second class passenger could not give a description of the first class but those who had been there say that the dining saloon, smoking room, sitting room, are most luxuriously furnished and gorgeously decorated. In the fourth deck is the roof garden wherein is found tropical plants and creepers. Thirteen years ago I travelled by the Japanese steamer Shinyo Maru to Honolulu, from Yokohama and I then saw the roof garden. When the Hakozaki Maru anchored at Suez a large number of first class passengers took train for Cairo, and returned the following day to Port Said to catch the vessel. At Port Said Egyptian policemen wearing khaki and fez came on board to watch the unloading of cargo. Some of them were Europeans in the service of the Egyptian government. Egypt is now a recognised independent state. The great War deprived Turkey of her sovereignty over Egypt, Arabia, Palestine, Mesopotamia, and the two big powers England and France became paramount over the *mandated territories*. The Christian citizens of the United States of America have established a University at Beyrout and students from surrounding countries enter the university where they are given a theological education by the missionary teachers who are Americans. The 'Hakozaki Maru' arrived at Marseilles on the 6th of July, and I with my nephew Mr. Rajasinghe boarded the train bound for Zurich. At the customs no French officer spoke English, and all through we found the English language taboo. At the frontier we had to get out and go before the custom officials who opened one of the trunks to satisfy themselves and passed the rest. At Geneva a Swiss porter spoke to us in English who said that he had been in England before the War and would like again to go there ; but he added that after all it does not matter where you are so long as you can earn your living.

English influence is supreme in the Indian ocean, and when the Singapore base is built no earthly power can lessen the hold that England has over India, Ceylon, Burma and the Malayan peninsula;

and they are the richest countries in the world. So long as England could hold these countries no earthly power could wage war with her ; and she is safe internally because of the economic unprogressiveness of the races that inhabit these territories.

In European countries science is helping the people to live in comfort and sensualism is on the increase. Cinema shows, aeroplanes, wireless and motor cars being material happiness to the moneyed classes, while the impoverished classes go through every kind of misery and hunger. Of all countries India with her teeming millions suffer most. How few are the leaders who have a clear vision of India's suffering millions, and the people are like sheep willing to follow any one who shows the spirit of selflessness.

The death of Deshabandu C. R. Das, leader of the Swaraja party is a catastrophe. It can be said that he died a martyr's death. He faced death bravely, and the civilized world regrets his sudden death. India is no more an isolated country. Gandhi, C. R. Das, Lajpat Rai, Tilak have brought India to the notice of the world. All honour to them ; but the antiquated bullock cart would not do to day, for we have to compete with people who have the motor lorry and the auto car. The universal use of the spinning wheel throughout India is sure to bring about some change in the economic advancement of the starving millions ; but that is not sufficient to make a people progressive. It is when one goes through Europe with eyes open that he sees the wonderful development of locomotion through the use of electricity. India's millions are in the most primitive state of economic activity. The wealthy few have their motor cars and fine dwellings but what do they do for the happiness of the poverty stricken millions? From their birth to death the masses in India do not know how to get a full meal. It is only when one travels through India and visits the villages that he sees the abominable misery of the millions. They live and die like cattle. Their lives are regulated by the calculations of astrology and their religion is based on fatalistic superstitions which are founded on ghosts, gods and creators. Each religion proclaims its own special creator, and the muddle-headed priests of each religion keep the people down in the miasma of illusion. Science has become the helpmate of

spiritual tomfoolery, and scientists who dare to think are getting rare. Capitalists govern the brain power of impoverished scientists, and ecclesiastical dogmatists govern the capitalist class. Truth is taboo today in countries where Christianity holds sway. Look at the politicians of Tennessee and other states in North America who are fighting against the evolutionists. They wish to remain as the descendants of the mudman Adam of Messopotamia.

What India and Ceylon need is more of technical and scientific education than Christian theology and European classics. The educational methods adopted by the Department of Education in both countries are antiquated. Europe, America and Japan are making progress because of the impulse the Governments of these countries give to develop scientific methods. Sanitation and aesthetic art are essential for a people to live cheerful lives.

India needs the protection hand of unselfish leaders who are working for progress. Education that is given in Indian schools was good when there was no achievement on scientific lines. But today Europe dominates the world by means of mechanical science. Confucious was against any innovation and he who lived 2500 years ago in China forbade the people of China to abstain from introducing innovations. To him what had existed in China at his time was bad, and he taught the Chinese to go back to the primitive period. The literate of China of the 19th century disdained to deal with the European adventurers, freebooters, bucaners, pirates, hooligans who came to China to plunder the country. Before the invention of the steam engine the Chinese were held in respect by the European pirates ; but with the coming of the steam ships into the Chinese harbours a change came. But the idiotic Chinese mandarins did not want to open their eyes, they hid themselves like the ostrich. The immoral European pirates then began to plunder the sleeping leviathan. Had China begun to study European methods like Japan today China would have shown herself invulnerable. Even now it is not too late. The enemies of China are the Christian missionaries and the Roman Catholic padres. The Christian converts are working underhand with the European missionaries to hand over China to the Christian powers. When will China open her eyes to the great

danger that lies before her ? England gives the dreadful poison of opium to the millions of Chinese which makes them imbeciles. England is making money by killing the soul of the Chinese. British traders have no conscience, and they are too materialistic to be guided by mere emotion. The United States of America looks with indifference allowing the British traders to poison the millions of China. Will America allow England to bring opium to the United States ? Japan freed herself from the opium octopus and she was saved. What is needed is to shame England for the degenerating policy that she had adopted to demoralize China and until China gives up opium there is no salvation for her.

Japan is a kind of beacon light to Asia, but the 799 millions of Asiatics are practically insane. Arabia, Afghanistan, Persia are Moslem countries and Turkey has now become an Asiatic province, but they are guided by the ethics of Islam, and we know what they are, seeing the fate of the Moslem missionaries who went to Afghanistan to preach the Ahmadiya faith. Europe is progressive. Her religion is kept in the background for one day in the week, and for six days her peoples are following the dictates of modern science. Sanitation, aesthetic arts, electricity, &c., are what had made the European and American people great. Asia is full of opium eaters, ganja smokers, degenerating sensualists, superstitious and religious fanatics. Gods and priests keep the people in ignorance.

Japan is a Buddhist country and the Buddhists call themselves Mahayanists. The Mahayana Buddhists of ancient India were great explorers, they went all over Turkestan, Afghanistan and China preaching the great Doctrine ; but the Mahayanist Buddhists of Japan, China and Korea are sleeping. It is time for the Japanese Mahayanist Buddhists to wake up and carry the noble doctrine to countries that need it. France, Germany, England, Denmark, United States are civilized countries and there are millions of people who have given up their faith in the Semitic monotheism of Arabia. The mythical stories of the Jewish Bible, have no scientific foundations. They are unfit for the advanced thinkers of the 20th century. Unfortunately scientific inventors are poor, and they have to depend for their livelihood on immoral capitalists, who are under the clutches of the dogmatic ecclesiastic. This is most unfortunate. Science

has become the slave of the theologian, and the Christian Church has annexed that portion of science that helps to live the sensual life. Super normal thinking is taboo in the Christian church, and the aesthetic side of modern European civilization really need no help from theology.

On board the Hakoziaki Maru in the second class there were a number of Europeans and one was a missionary with a large family. The life that missionaries lead in the tropical countries of Asia is truly demoralizing. Once in a week they have to preach the Babylonian myths of the Creation, the fall of man and the salvation of man through the son of God.

How could they believe that the world that existed for countless millions of years was created 6,000 years ago by a god who had his habitation in the back wash of Arabia ? How could they believe that the countless millions of people that have lived during this long period have all gone to hell which is eternal ? How could they believe that Satan the devil is fighting with God for ever and ever ; how could they believe that if the death of the only begotten son was necessary to save the world that Satan is still at war with God ? The millions of pounds spent on the missionary work to convert the so called heathen to the Semitic religion is money spent in vain. If this money is spent in opening technical and scientific colleges where the ' heathen ' boys could learn something practical and economically useful more beneficial results would follow. But today the missionary is the advance agent of the European trader and whisky dealer and the native convert becomes after he has imbibed European fashions, a child of hell. Beef, pork, sausage, or tongues, oxtail soup, ham, bacon, whisky, brandy, beer and stout are the dietetic ingredients of European Christianity.

The Sinhalese, Bengalees, Madrasees, Bombayites, Panjabees, Burmese, Chinese and Koreans that go to Europe and America to study in the colleges law and medicine return after several years thoroughly Europeanized. The Japanese are the only practical people who have sent their sons to learn technical sciences. They are reaping the fruits of practical wisdom. Indians follow the sheep philosophy and when they return to their respective countries they dream dreams and see visions expecting the second coming of Jesus or become followers of Bacchus.

*(MBJ., Vol. 33, September, 1925).*

## 90. Interned in India: Letters to British Government

ELSEWHERE the Anagarika Dharmapala gives the following account of his internment in Calcutta:—

*“In 1915 June, when riots broke out in Ceylon between Buddhists and Moslems, I was in Calcutta ; but the Ceylon Government asked the Government of India to have me interned in Calcutta, and the Government of India communicated the matter to the Government of Bengal, and I was interned here. For five years I was not allowed to return to Ceylon and during the period of my internment I had to go through various kinds of physical suffering. Want of exercise and proper diet broke down my health, and after five years I found that I was a victim of sciatica, beriberi, palpitation of heart and anaemia. For no cause I was punished, and yet I made up my mind to send thoughts of love to the British Bureaucrats who were responsible for my internment. Instead of hatred, compassion sprang in my heart to the British people.”*

—Chapter 81. p. 665.

### I

4A, College Square,  
Calcutta India,  
July 7th, 1916.

The Right Honourable

Bonar Law, M.P.,

Secretary of State for the Colonies,

SIR,

I have received an Order from the Government of Bengal, a copy of which is annexed for your information, interning me in Calcutta.

In 1891 I came to India on a pilgrimage to the holy shrine at Buddhagaya where the Sakya Prince Sidhadrtha became the perfect all-knowing Buddha, and seeing the neglect I vowed to rescue it from its then desecrated condition. Since then I have been an exile for my faith in India.

For 25 years I have been before the Indian public, and I have never been suspected by anybody in India. But the Government of Ceylon absolutely ignorant of my precedents have caused the Government of Bengal to intern me. In the island there is not one Britisher who personally knows me, and not one Government official ever had shown me the graciousness to inquire about my activities. I have been in the island off and on, and hardly stayed continuously except in the year 1912, when I went about preaching against intemperance and immorality. Of course low paid detectives followed me, but as I was interested in the moral welfare of the people as well as their industrial progress and not engaged in political matters, I never had any kind of fear.

I had asked the people to educate their children, so that forty years after when the present generation leaves the world, the children might enjoy the happiness of self-government under the British Crown, similar to the government of New Zealand.

What I fail to understand is that when I was preaching day after day for one whole year to the Buddhists, no warning of any kind was given to me, if I had gone against the administration, and I understood that inasmuch as my criticisms were based on moral principles, and as I was answering in my loyalty to the British Throne, there was no cause to fear.

After 25 years of public usefulness that I should be wrongly judged by the Ceylon officials who really have no true knowledge of my life, is greatly to be deplored. The Bengal officials with whom I had continuous dealings since 1892, are the best to judge of my character. But the Bengal officials have never showed that they had any kind of suspicions against me.

From 1886 to 1890 I was engaged in Ceylon as an educationalist, and from 1891 to 1916 I was engaged in the work of Buddhist revival in India, returning to the Island to see my parents once in a couple of years.

The great moral teachers of the world from the Lord Buddha, the oldest of all, down to Schopenhaur, have been my examples. Philosophy, General science, Comparative Religion, History and Travel have been the subjects of my study, and my time had been spent in philanthropic achievements in many parts of Asia. I have spent my inheritance in meritorious work, because I believe that the life of renunciation is the most meritorious of lives.

Force, aggression, assassination, murder, do not come under the great moral law of the Lord Buddha. Mercy, kindness, gentleness, patience, self sacrifice, truthfulness, forgiveness, charity, purity of life, resoluteness in doing good are the active ethics enunciated by the great Lord Buddha.



If I could only meet personally one high official in Ceylon I am sure I would not be brought within the category of disloyalists. Truth, freedom, compassionateness, aestheticism are the principles of my religion as shown by the Sakya Prince Siddhartha, whose life has been beautifully described by the late Sir Edwin Arnold in his "Light of Asia" and Sir Edwin in his book "East and West" calls me "my excellent friend."

I am engaged in the great work of reviving the lost religion of the Lord Buddha in India, and I am engaged in the work of building a Temple to the memory of the Lord Buddha in Calcutta, and as it is a work, which is to be the first after 700 years, which requires my immediate attention, I shall be glad if I am allowed freedom to go to Burma, Ceylon, Arakan to collect subscriptions. In India there are no Buddhists, and we have to get subscriptions, from Buddhist countries.

I am now fifty years old, and when I was young the British officials did not suspect me, and now in my old age that I should be interned and suspected, and watched is rather shocking.

I consulted the Daily Mail Year Book and I found that you are only five years older than me, and that you were a Glasgow iron merchant before you took up politics, and that you entered Parliament in 1900. I renounced home and worldly pleasures in 1886.

I am writing to you as man to man although you have power either to deport me or release me. But I hope that you will believe in the merits of my philanthropic life, and my age should also be taken into account. Continuous political oppression on me has aged me much, and I am now almost an invalid, and my death will be hastened by the official tortures to which I am subjected.

## II

4A, College Square,  
Calcutta,  
14 August, 1917.

GRACIOUS EXCELLENCY,

I tender my most sincere thanks for the kind letter I have received yesterday.

I have to state in reply thereto that I have in my lectures and speeches delivered in Ceylon invariably held up as an example of energy, industry, perseverance, usefulness, cleanliness the Muhammedan trader to the indolent, ignorant, illiterate Sinhalese villager, who wastes his time in the village arrack shop and more than that I have invited the village Moorish trader to criticise the Sinhalese character, whenever I had the opportunity to make him speak after my lecture.

Besides I was away from Ceylon in the year 1913 and in 1914, and my writings in the Sinhala Bauddhya would testify I had only one idea and that is to reform the Sinhalese people. I have severely criticised the Buddhist priesthood, and the laymen, and I believe I became the object of their hatred on account of the criticisms that I levelled against them. Among the Sinahlese I do not think I could count two friends, beacuse of my sledge hammer attacks. It is a mistake to think that my writings had anything to do with the riots.

According to the dictum of Sir Robert Chalmers the riots were due to the Gampola Perahera case.

I had a personal interview with the Commissioner of Police in June last year, and he assured me handing me the order of internment that the Government of Bengal have no cause against me, and that they are simply carrying out the order of the Ceylon Government. When the Police Inspectors and the men entered my room in June 1915, they assured me that the Bengal Government have no complaint against me, and that they are only carrying out the order of the Ceylon Government.

For 24 years I have worked in India, and never I became an object of suspicion. The fact of the matter is I never joined any kind of political agitation in accordance with the doctrine of the Lord Buddha who strictly warned His disciples not to enter into political talks (rajakatha).

I spent my time in study, in pilgrimages to the holy shrines in various parts of India, and lead a life of spiritual solitude under trees in the open air, in accordance with the teaching of the Lord Buddha.

I am now confined to a room, and the insanitary surroundings act like poison on my body, which had been all along trained to live in the open air.

Inasmuch as the Government of Bengal have assured me that they have no complaint against me, may I ask your Excellency to give me the Freedom to visit the Buddhist holy shrines, and to spend my time in watching the excavations at Nalanda, Rajgir, and other places under the supervision of the Archaeological Dept Sir John Marshall, whose guest at Rawalpindi I was, is very kind to me, and he insisted that I should go to some sanitarium in India when he saw me last March in Calcutta.

Gracious Sir, allow me to assure that I have since my tenth year trained myself to obey the law, and strict discipline in spiritual ethics to refrain from all sense pleasures had been my religion.

Without mental freedom there is no delight, and the essence of Buddha's teachings is emancipation from lust, anger and foolishness,

and to live in solitude under trees, in lonely places generating thoughts of mercy, compassion and universal love. To enjoy this freedom I left home, parents, wealth, and became a voluntary exile in the land sacred to the Buddhists.

The lonely life of solitude that I spent in India was such that today I can't speak ten words correctly the vernacular of the country, although I have been twenty five years in India.

Be pleased to liberate me from this prison and kindly allow me to spend the remaining part of my life in visiting the holy shrines at Kusinara, Rajagriha, Buddhagaya, Benares, Nalanda, Ajanta, Sanchi, Ellora, Taxila, Bhilsa, all these places are under the Archaeological Department of India. Lord Almighty for thine is the power and the glory, and to you I bow, and this shall be my last letter to liberate this filthy breaking body of mine.\*

I sincerely trust that Your Excellency will show kindness to the poor children of my dear departed Brother Mr. Edmund Hevavitarna. I shall never again voluntarily touch the soil of Ceylon.

### III

4A, College Square,  
Calcutta,  
September, 21, 1917.

DEAR SIR,

On the 27th ultimo, I received a letter from the Colonial Secretary, Ceylon, dated the 23rd August, 1917, that the Governor of Ceylon has intimated to the Government of India, Political Department that the Government of Ceylon see no objection to my going any where in India, provided I do not return to Ceylon.

When the Commissioner of Police, Calcutta, handed me the Order of Interment, he assured me that the Government of Bengal have no complaint against me, but that they are simply carrying out the Order of the Ceylon Government. I was interned in June, 1916. I kept absolute silence and I was really ashamed to say that I had been interned. One year and three months I have suffered physically,

\* On this letter is a minute to the effect that the Governor of Ceylon had said "As far as this Government is concerned, there is no objection to D. going anywhere in India provided he does not return to Ceylon"—Dated 20.8.17—Ed.

and the result is, I am now practically an invalid. But I bear no malice or illwill in my heart. The doctrine of Karma and my Saviour the Lord Buddha gave me the strength to bear the burden.

For 24 years I never took part in any political meeting, my life was spent in study and in visiting Indian sacred places, I did no harm to any body in this life, gave all I had to others, and followed the Ethics of Renunciation. My Indian career is a record unsullied.

I was waiting to receive a communication from you cancelling the order of Internment and not receiving any, I am sending copy of letter from the Government of Ceylon.

There is work to be done at Sarnath, Benares, Taxila and Calcutta, regarding the building of the Viharas to enshrine the Relics of the Buddha which the Government of India have offered to the Maha Bodhi Society. There is no one else except myself to attend to the work. The work of the Society has gone into abeyance since June, 1915. Our Sarnath village school has declined as there had been no supervision, and our work at Buddha-Gaya and Gaya has suffered much.

The British Power is supreme on earth. Nearly a thousand million people are on the side of the British and against Germany. The British Power can afford to be gracious and merciful. Even God Almighty has not such a following today. Buddhists, Hindus and Mohomedans do not follow God Almighty, but they are all on the British side today.

Yours truly,  
(Signed) THE ANAGARIKA DHARMAPALA.

To

The Hon'ble Mr. J. G. Cumming, C.S.I., C.I.E.

## 91. Retrospections

THE Maha Bodhi Society began its work in India in the month of July 1891. The society was formed with the object of rescuing the holy site at Buddha Gaya, as well as to resuscitate Buddhism, in the "land of its birth," at Colombo, under the presidency of the illustrious Pradhana Nayaka, Sri Sumangala, in the month of May, at my request. Sir Edwin Arnold visited the sacred site in December, 1885, and having witnessed the desecration that was going on, (a splendid description of the things that he had witnessed is to be found in his work "India Revisited"), moved the Government of India to have the holy site transferred into the hands of the Buddhists. In February, 1886, when Sir Edwin was in Ceylon, he brought the Buddha Gaya question before the late Weligama Siri Sumangala Nayake Thero, and requested him to urge the Buddhists to petition the Government for the restoration of the holy site to Buddhist monks. Things were in a state of suspension, when I visited the holy spot along with two Japanese companions, in January, 1891, on a day which has subsequently become historic, being the anniversary of the death of the late Queen Victoria. Having witnessed the abandoned condition of the sanctuary, and the utter neglect visible on all sides, and seeing the painful desecration of the most hallowed site, where our Lord 2497 years ago attained the supreme condition of Anuttara Samma sambodhi, I resolved to surrender my life in the hope of rescuing it from alien hands. Since that memorable day, single handed, I have been strenuously exerting to convince the Buddhist public of the duty they owe to the holy spot. So far I have no reason to be dissatisfied with the results achieved. Had the Buddhists shown as much enthusiasm in their desire to save the holy spot, as the early crusaders had exhibited to rescue Jerusalem, Buddha Gaya would be today in the hands of the Buddhists. Of the different Buddhist nations, who had shown a devout desire to rescue Buddha Gaya, the Burmese and the Sinhalese Buddhists stand foremost. Siam so far has not done anything to help the movement. In February, 1894, the Foreign Secretary of State, Prince Dewavongsa, when I was in Siam wrote on behalf of

H. M. the King, expressing his appreciation of my services and his sympathy with the Buddha Gaya movement and informed me "that the Government of Siam will be pleased to sanction a monthly allowance of Rs. 150 for maintenance of headquarters of the society in Calcutta. The promise remains as yet unfulfilled, although the work has been going on uninterruptedly, thanks to the Burmese and Sinhalese Buddhists. When I started Buddhist work in India no other Buddhist foreign propaganda had come into existence : and the Maha Bodhi movement was first in the field. With the slender means that was at my disposal, I started the Maha Bodhi Journal, in May 1892, and the first number was sent to well-known Oriental scholars in Europe and America. Two copies of the first number had found their way, one to England, the other to Chicago, the former to the late Sir William Hunter, and the latter to the late Dr. Barrows, chairman of the Congress of Religions, in connection with the Chicago World's Fair. Sir William was then writing his great work, the "History of the Indian Empire," and on the receipt of the Journal he embodied in the chapter on Buddhism, the following :—

"The revival of Buddhism in India is always a possibility. In 1885, an excellent Buddhist journal was started in Bengali, at Chittagong : and during 1891-92 a new central Buddhist society, with local branches and a monthly English journal, was organised in Calcutta. Its motto, taken from the ancient Mahavagga, Vinaya Pitakam and printed at the top of its publications runs thus "Go ye O Bhikkhus," (or unpaid Buddhist missionaries) "and wander forth for the gain of the many, the welfare of the many, in compassion for the world. . . . Proclaim, O Bhikkhus, the doctrine glorious. Preach ye a life of holiness, perfect and pure". The first number of its journal opens with the following words : The Maha Bodhi Society has commenced its mission for the resuscitation of Buddhism in the land of its birth. (Journal of the Maha Bodhi Society, Calcutta, May, 1892)."

The late Dr. Barrows, on the receipt of the copy of the Journal sent me a cordial invitation to accept an honorary membership of the Advisory Council of the Congress of Religions, and asked me to cooperate with him to make the Buddhist platform a success. He continued to write urging me to send a Buddhist delegate to represent the Buddhists at the Congress, which was announced to be held in September, 1893. As no Bhikkhu or laymen was prepared to attend the Congress, Dr. Barrows asked me to accept the invitation, and at a meeting of the Buddhists, held at Colombo, I was elected to represent the Southern Church of Buddhism. Dr. Barrows sent me a steamer ticket through Cook's agency from Colombo to Chicago, where I arrived in time to take part in the proceedings of the Congress. Of all Religions the Buddhists had the best presentation at the platform, which can be verified by the published Reports of the Congress. For full 17 days the Congress sat, and thousands

for the first time listened to the "Message of the Buddha." Barrows expressed his high appreciation of the services rendered by the Buddhist Delegates to make the Congress a success. My work at the Congress was over, and I returned homewards via Japan and Honolulu. At Honolulu that which I never expected happened. A party consisting of several American ladies came on board to meet me to express their sentiments of good-will and having presented me with flowers, and wishing me a pleasant voyage, went away. One of the ladies was Mrs. T. R. Foster, who, ever since, has come to appreciate the work that the Maha Bodhi Society is doing for India. It was ten years after the meeting in mid Pacific that she began to give her full sympathy and support to our work, and when I visited America for the third time in 1903, I wrote to her from Los Angeles of my arrival and of my mission, and asked her to give her sympathy and support. She responded most cordially, and sent me draft for 4,000 dollars to start the educational publication work in India and Ceylon, in connection with the Maha Bodhi industrial propaganda. In January, 1905 and in 1906, she sent me each time a contribution of a thousand dollars : half for my personal use, the other half to be devoted to the educational work : but I devoted the whole amount for the improvement of the Anglo Vernacular Free school, at Rajgiri Colombo, in her name. In January 1907, I was in India, and in February I received a draft for 1,000 dollars, being her third annual contribution to be devoted for any work that I choose to spend, which I deposited in the Bank as a reserve fund to be used when the opportunity arises.

In 1892 October, the late Colonel Olcott, having accepted the invitation of the Akyab Buddhists, visited Akyab, and on behalf of the Maha Bodhi Society's work in India, delivered a number of addresses, calling upon the Buddhists to contribute for the Maha Bodhi Fund. Within a week about Rs. 6,000 were collected, and the amount deposited in the Bank of Bengal, Akyab, in the name of local Trustees. Thanks to the Akyab Buddhists we were able to establish the Maha Bodhi Office in Calcutta. The house at 2 Creek Row was engaged and the work of the Society was established. The year 1893 began with suspicious signs, and for nearly 15 years we continued to pay rent to the Creek Row house. For Siberia, China, Tibet, Mongolia, Japan, Siam, Burma, Arakan, Ceylon and Chittagong Buddhist pilgrims began to come year after year and occupied rooms at Creek Row.

Before we had engaged the Creek Row house, I was the guest of that good and noble minded man, the late Sri Neel Comul Mookerjee, under whose hospitable roof, I spent some sixteen months in paving the way to establish the work of the Society on a firm basis. To the members of the Mookerjee family of "Holy House" my thanks are due for the brotherly kindness shown to me since I first came in contact with them in March 1891. For over 16 years I have met with such loving kindness and hospitality as I could expect only from my nearest kin. The work of the Maha Bodhi in Bengal could not have prospered had it not been for the sincere sympathy which I realized at the hands of my dear devoted friends, Neel Comul, Neerodenath and Naranath Mookerjee. Along with these names I would like to associate the name of the veteran journalist, Rai Bahadur, Narendra Nath Sen, Editor of the Indian Mirror, to whose friendship and loving advice I owe much. Two names I shall ever remember with gratitude in connection with the foundation of the Maha Bodhi movement in Bengal : Babu Neel Comul Mookerjee and Rai Bahadur Norendra Nath Sen.

Buddhism in Bengal and Magadha existed till the advent of the Moslem invaders. The Moslem general, Bhakhtiar Khilji ordered the massacre of the yellow robed Bhikkhus of the principal monasteries at Nalanda, Odentipuri, Vikramasila. This was in 1202 of the Christian era. The Moslem conquest is responsible for the final extirpation of Buddhism in Central Asia, Turkestan, Chitral, Gandahar, Peshawar, Cabul Valley, Kashmir, Kosala, Surasena, Magadha, Anga, and Bengal, and also in Java and Bali. For 15 hundred years and more Buddhism lived in friendly rivalry with other Indian philosophical schools. In the zenith of her civilization the state religion of India was the religion founded by the Kshatriya Prince of the Solar race of Ikshvaku, and the blue blooded Kshatriya Rajas were invariably its loyal supporters and patrons. From the time of Bimbisara, contemporary of our Lord, to the last royal dynasty of the Palas, Buddhism had been under royal favour. When the real Rajput princes ceased to exist, when the Kshatriya Dharma was supplanted by Brahminical priestcraft and ritualism, when rulers became victims of sensuality, and illegitimate luxury, when duty was perverted for satisfaction of one's own self, the teachings of the Lord Buddha were abandoned for idiotic superstitions and insane sensualism, and India fell. Sankara came and upheld Brahminical supremacy and promulgated laws of religious oppression, making



the Sudra a slave, unfit to learn the Vedas. The teeming millions fell into a state of degraded ignorance, and India became the land of the helot. Two hundred millions of slaves from their conception, from the time that the nucleated cell began to develop in the mother's womb, the son of a sudra mother had no hope in this birth. Can India with such degrading ethical teachings, ever rise to a state of manhood or freedom? The foundations of Indian society under the priestly laws are atrociously immoral and unjust.

For nearly seven hundred years there was no redeeming Indian principle to free the masses from the tyranny of the priest. The only religion that gives hope to man to secure freedom, psychologically, is the religion that enunciates the "Vimukti Nana Dassana," the religion of the science of absolute emancipation from all fetters.

It was to revive the soul-freedom religion that we started work in India, seventeen years ago. Expecting that our Buddhist Brothers of Japan, Siam, Burma, China, and other countries would enthusiastically respond to the trumpet call of Duty, we invited their attention to the Buddha Gaya movement, pointing out that ours is a missionary work, and that they should help the society to propagate the Dhamma in non-Buddhist lands, and rescue the sacred site at Buddha Gaya. Of the nearly five hundred millions of Buddhists, only nine millions are under alien rule, and it is these people that have helped the Maha Bodhi Society to revive Buddhism in India.

The Siamese, Chinese, Tibetans, Japanese and other Buddhist nations of the Far East are still independent, they have not yet fallen a prey to the aggressive nations of the West, and yet they have no desire to help a movement, which originated in Ancient India 2497 years ago, which at its inception was the means of liberating the savage ideas which dominated the mind of man. We have entreated the King of Siam to help the Maha Bodhi Society to purchase a house in Calcutta that will serve as a resthouse to the pilgrims that visit Calcutta on their way to the sacred shrines at Buddha Gaya, Benares, Kusinara, Rajagaha and other holy sites associated with the divine memory of our Lord Buddha, we have asked the Princes of Siam, the Chief Priests of Japan to come to our rescue and give us their support to establish Buddhism in India, for it was ancient India that gave the civilising Dhamma to the half savage races of Asia, but the invariable answer was "charity begins at home." The subject races that profess Buddhism are the Sinhalese, Burmese

and Arakanese, and curiously it is these races that have helped the Society, since its foundation in 1891. It is they that gave money to bring Bhikkhus from Ceylon, it is they that helped to engage a house in Calcutta, they gave money to construct a Dharmasala at Buddha Gaya, they gave money to purchase land at Saranth, the holy spot where Buddha preached the first great Discourse, they gave money to erect the Dharmasala there. But even they were unable to help me to purchase a house in Calcutta for the use of Buddhists visiting Calcutta. For 17 years the idea worked in my mind, and the desire was working always within me, that a house we must have some day or other. The crisis came most unexpectedly. The man from whom we had engaged the house at Creek Row, came to us and demanded higher rent, and when we had declined to pay so exorbitant a sum he ordered us to vacate the house. This contretemps happened on the 17th, February and we received an ultimatum from the man ordering us to vacate the house at the end of March. On the 22nd., five days after the occurrence, I received a letter from Mrs. Foster, advising despatch of a draft for 1,000 dollars. Then I decided to purchase a house with the money that I have received at various times from her. The house at Creek Row was vacated, and I had to seek humble quarters till we could purchase a house at a moderate price. At last we secured a commodious house, two storied, and the vendor demanded Rs. 11,000 and we closed the offer. For the use of Buddhists a lady from the distant island of Honolulu in the Pacific ocean, has sent help to acquire the house. After full 17 years the Maha Bodhi Society has secured a permanent home in Calcutta.

On behalf of the Buddhists of Asia we render Mrs. Foster our grateful thanks. May she live long in peace, happiness and prosperity.

*(MBJ Vol. 16, August 1908)*

## 92. The Work of the Maha Bodi Society

IN the opinion of the late Professor Weber Buddhism was lost to India on account of its superior morality as it was too high for the degenerate people of the time. It does not take too long a period for a people to become irreligious. Take for instance modern Japan and compare her people forty years ago. The older generation knew not the demoralising materialism of industrial Japan. The modern Japanese, according to the view of scholars, have forgotten the ancient aesthetic morality for which Japanese of the old school were noted. Commercialism is taking the place of morality and religion. India began to lose her morality about nine hundred years ago. Amidst a luxurious civilization the Aryan people flourished, and their very prosperity made them forget the high morality inculcated by the Aryan saviour.

Buddhism was forgotten, an impure ceremonialism crept in, and the people fell. Aryanism went down amidst the clash of arms and pagan sacrifices and the successive invasions of India by hordes of barbarians gave a death blow to the higher morality.

Modern Indians do not go beyond the period of Sankara. To them ancient history is taboo. The stories of the Ramayana and Mahabharata are their history. The people of Bengal speak of the prophet of Nuddea, who re-established religion in the 15th century of the Christian Era. Beyond the period of Chaitanya the history of India is a blank. Moslem fanaticism and iconoclasm did much to destroy the historic foundations of India. India's ancient literature, her ancient aesthetic civilization, were totally obliterated by the hordes of

invaders who came to plunder her immense wealth. After a thousand years India is on the threshold of a new era, but one thing she lacks, great spiritual leaders.

The Maha Bodhi Society is the first Buddhist organisation in the history of modern Buddhism to begin a propaganda for the dissemination of the Dharma in non-Buddhist lands. India had completely forgotten the Aryan doctrine of the Tathagata, although at one time it held the foremost place among the Aryan religions in Aryavarta. For twenty-six years the Maha Bodhi Society has continued to exist in spite of the many obstacles, thanks to the generosity of a few friends of the Anagarika Dharmapala. The Society was founded by him in May, 1891, under the presidency of the late illustrious High Priest Sumangala of Ceylon, at Colombo.

In 1892 the Anagarika Dharmapala established the Journal of the Maha Bodhi Society, which is still in existence, and now being printed at Colombo in the Maha Bodhi Press. Owing to the paucity of Buddhists who are able to understand English in Buddhist countries the number of subscribers thereto is insufficient to make it pay. The Journal is sent free to the learned societies throughout the world as well as to the princes and nobles of Buddhist countries. For twenty years we are sorry to state the wealthy Buddhist dignitaries in Buddhist countries have failed to respond generously for the expansion of the objects of the Maha Bodhi Society. Japan and Siam have not helped by a single contribution for the furtherance of the noble objects of the society. Burma contributed generously at the commencement of operations of the society, but since sixteen years have failed to render any assistance. Several hundreds of subscribers to the Maha Bodhi Journal in Burma, India and Ceylon have failed to pay their subscriptions, and the loss thereby to the Journal amounts to several thousand rupees.

The society had been able to erect two Dharmasalas at Buddhagaya and Saranath, Benares through the help of the Buddhists of Burma, Arakan and Ceylon.

The Anagarika Dharmapala's mother, Srimati Malika Hevavitarana sent the first contribution of Rs. 600.00 to purchase three acres of land at Sarnath, Benares.

The late Raja of Bhinga contributed Rs. 2,000.00 which amount was expended in the purchase of ten bighas of land at Sarnath. The Society also has purchased a plot of land at Gaya, and it is lying idle as we have not the means of erecting a Dharmasala thereon for the use of pilgrims who visit Buddha Gaya. For nearly fifteen years efforts were made to get contributions to erect a Dharmasala from the well-to-do Buddhists, but we are sorry to say we have failed to find one Buddhist who is willing to contribute for the purpose.

Buddhists of Burma and Arakan, countries nearer to India, when written to for help, answers that they have no interest in India. China, Japan, Siam, independent Buddhist countries, when asked for help answer that charity begins at home. For nearly twenty years the society have received very little help from the people of Ceylon.

Buddhism the oldest and foremost of missionary religions has ceased to exist as a living force in the land of its birth, though its spirit still lingers. The last missionary went forth from Bengal in the person of Srignana Dipankara Atisa to reform the Buddhism of Tibet, nine hundred years ago. The Buddhism of Java was destroyed by the Arab Muhammedans about five hundred years ago. According to the researches of Archaeological scholars in Central Turkestan, Buddhism was a living religion in those distant lands a thousand years ago.

Archaeological evidence shows that Buddhist temples were built for the last time in Bengal and Magadha in the reign of Mahipala, king of Bengal in the eleventh century. In the beginning of 13th century the university of Nalanda was destroyed by Bakhtyar Khilji.

The first vihar in Bengal that is going to be built will be erected in College Square, Calcutta, on the plot of land purchased at a cost of Rs. 22,000.00 which amount was contributed by the gracious lady, Mrs. T. R. Foster of Honolulu, Hawaii, in the Pacific ocean. The same lady has sent a further contribution of Rs. 35,000.00 to build the vihar. The Anagarika Dharmapala met the lady at Honolulu on the 18th of October, 1893 from his mouth she heard the doctrine of the Blessed One, and she was comforted, and in a spirit of thankfulness she is helping the Anagarika to revive Buddhism in India since 1904.

In the ancient days when Buddhism was the religion of the land, and the king became one with people, it was a common thing to see the king building a temple in memory of the Buddha. The great Emperor Ashoka, it is said, erected 84000 temples throughout his empire, and some of the temples that he ordered to be erected are still visible in different parts of India. Under the Muhammedan rule it was not possible for the Buddhists of other lands to enter India, and the building of new temples to Buddha was not attempted. After a long period extending over seven hundred years the opportunity has come for the Buddhists to enter India and revive the once forgotten religion under the gracious protection of the British Government. To build the first temple in Calcutta it was found necessary to appeal to both Buddhists and Hindus, and a printed circular accompanied by a letter received from the Government of India about the building of the vihara in Calcutta to enshrine the Buddha relic was sent to the King of Siam, the only Buddhist king. Several appeals were made to His Majesty pointing out the peculiar position of Buddhists in India. No answer was received direct from the Siamese government, and we are informed that no help will be given by the Siamese for the construction of the first Vihara in Calcutta. When India was Buddhistic, her kings and the Bhikkhus of the Lord Buddha helped the Mongolian races to receive the gift of the Dharma and the culture of India was freely given. Now that India is in need, the response that the Indian Buddhists get from distant Buddhist countries is not of a cheering nature. The King of Siam is a Buddhist, and is styled "Defender of the Faith"; we do sincerely trust that help will be forthcoming from him and the Rajahs and Maharajahs in India to build a worthy Vihara to enshrine the Relic of the Buddha which the Government of India has been graciously pleased to present to the Maha Bodhi Society.

#### WAR LOAN

The Anagarika Dharmapala as Trustee of the Mrs. T. R. Foster Fund has invested Rs. 18,000.00 in War Bonds, and requested the Dewan of His Highness the Maharajah of Baroda to buy War Bonds for the sum of Rs. 5,000.00 and the Dewan has written to say that the Maha Rajah

Saheb has agreed to do so. The Anagarika has also further invested Rs. 9,000.00 in War Bonds of the Vihara Fund. Last year on behalf of the Maha Bodhi Society he contributed Rs. 1,000.00 to the Carmichael War Fund.

#### THE PLAN OF THE VIHARA

Sir John Marshall, Director General of Archaeology, has kindly prepared the plan of the proposed Vihara. The design is based on the Ajanta Temple architecture, and is exquisitely done. When the temple is erected it will be an object of attraction in Calcutta. We have to thank Sir John Marshall for the kind services graciously rendered. It will require at least a lakh of rupees to complete the building according to the design. We therefore hope that those who love the Lord Buddha will, with a cheerful heart, freely give to the Vihara Fund.

It is a matter of astonishment that whilst a lady from the extremely distant land of Hawaii is joyously contributing to build the Vihara to the memory of the Saviour of Humanity of the Aryan race, Buddhists of Japan, China, Siam, Burmah, Ceylon have failed to respond to the appeal issued by the Maha Bodhi Society. The invariable answer is that they have no interest in India. The gracious lady Mrs. T. R. Foster has already contributed Rs. 35,000.00 and the Anagarika Dharmapala Rs. 10,000.00.

The Government of India has consented to present the Bhattiprolu relic of the Buddha also to the Maha Bodhi Society to be enshrined at Saranath, Benares, and the Government expect that a worthy vihara shall be built there. Mrs. T. R. Foster has graciously contributed for the construction of the Saranath Vihara the sum of Rs. 18,000.00. This sum was contributed several years ago, before the Government of India had decided to present the Buddha relic to the Society.

At Sarnath, the holy place where 2505 years ago, the Lord Buddha preached the first sermon of the Nirvana Doctrine, there is a Museum of Buddhist Sculptures built at a cost of about Rs. 60,000.00 by the

Government of India. It is hoped that within a few years the Maha Bodhi Society will be able to make the place a centre of Buddhist literary studies. When the Hindu University is built, let us hope that Buddhism and Hinduism will join hands at Benares and work for the salvation of the world.

“ Not by hatred does hatred cease ; by love Hatred ceases ” taught the Lord Buddha. He taught us that we should—

“ Conquer hatred by love  
Conquer evil by righteousness  
Conquer the liar by truthfulness  
Conquer the greedy by charity.”

Not by destruction but by love can reforms be brought about. The time wasted in destruction may well be spent in altruistic work of self-sacrifice. The Bhikkhus of old wearing the yellow robe gave their learning free, and they taught the village people and their children the arts and sciences, and each village was at a centre of literary activity. The village temple, the village dharmasala, the village school, the village playground, the village tank, the village park, the village tribunal came into existence where the Buddha's Bhikkhus settled. Self control is the basic doctrine of the Buddha. “ Atta dipa viharatha attā sarana ananna sarana.”

The Buddha wisdom is to be found in the three Pitakas, and they contain the ancient Aryan ethics, philosophy, psychology, history of India. This storehouse of learning was the inheritance of the people of ancient India, but today this precious heirloom is not to be found in India. For 2000 years Ceylon had been preserving the sacred treasure, and the time is now come that this gem should be again brought back to India. Pali has become a subject of study in the Calcutta University, and the Maha Bodhi Society was the first to start a Pali Class, and to publish the first Pali Grammar, sixteen years ago. The name of Satis Chandra Vidyabhusana shall ever be associated with the efforts of the Maha Bodhi Society as the pioneer of Pali learning in India. When the millions of young Indians learn Pali then will come the glorious dawn of an Indian renaissance. The gods exist, but the Buddha gives wisdom to erring mortals.



The Maha Bodhi Society sincerely hope that the wealthy sons of mother India will make an effort to print in Devanagri the Pitaka texts. The Jataka stories are of perennial interest to the students of ancient Indian history. When they are translated into Hindi and Bengalee, and other Indian vernaculars the village folk will find in them a garden of aesthetic delight. For the sake of the teeming millions of India's ignorant people, we hope that a systematic effort will be made to translate the Jatakas. The British people, the nobles of all modern races, have the 500 Jataka stories in English garb. The indefatigable scholars Professor and Mrs. Rhys Davids have published the larger part of the Pali texts in Roman character. A large number of sutras have been translated into English by them. Bhikkhu Silachara, a Scotchman converted to Buddhism, is working vigorously in Rangoon in translating the Buddha sutras into English. Throughout Europe scholars are engaged in either editing or translating the sutras of the Lord Buddha. Sri Charu Chandra Bose has translated the "Dhammapada" into Bengali. The Bengal Buddhist Association is working vigorously for the welfare of Chittagong Buddhists, under the leadership of Kripa Thero and Swami Punnananda.

It is a melancholy fact that only the Buddhists are inactive in spreading the teachings of the Master in foreign lands. There are nearly a million of Bhikkhus in all Buddhist lands, but these are of no help to the world. He who does not work hard to increase the sum of human happiness, lives his life in vain. Greater than the bliss of sweet Nirvana is the life of moral activity. The Blessed One worked daily for 22 hours, from His 35th year to His 80th Year. For six years He made the supreme struggle in the forest to gain knowledge. The ancient Rishis counted time in years, but our Lord counted time by hours. An hour under the Dispensation of the Buddha is equal to a year and the Gospel of Activity was what He preached day after day for 16,200 days, and each day He was engaged in doing good to the world of gods and men twenty-two hours. During the forty-five years His blessed life was spent for 256400 hours in working for the welfare of the world, and results of His labours are still visible, and shall remain visible for centuries to come, provided there were young men of self-sacrificing devotion to follow the glorious example.

Since July, 1891, the Anagarika has made every effort to bring back the forgotten Doctrine of the Tathagata, single handed, without the support of monarchs and wealthy Buddhists, for 26 years. He has toiled on patiently, full of hope that when the time arrives India's best sons will take up the banner of the Buddha's Love and preach His Gospel of Wisdom and Love to the millions of India. What the teeming millions need is Enlightenment. Love, compassion, unselfishness are the essential qualities needed in the Indian teacher to ameliorate the condition of the teeming millions.

If all India would contribute a couple of lakhs of rupees to the Maha Bodhi Society, the full programme for the revival of this religion of Compassion and Wisdom in the land of Buddha's birth could be put into effect. India has an abundance of gods, what she requires is wisdom. The opponents of the Buddha say that He did not preach the existence of God, but the Brahmans say that He is God incarnate. How could then God preach another God? To other avatars of Vishnu, like Rama and Krishna are not accused of being atheists. How could the Buddha be charged as an atheist, and yet be acknowledged as God incarnate.

The Buddha came to fulfil, to purify, to increase the sum of human happiness, and He taught the Way thereto, which He called The Middle Path. Speculations of the Whence, Why and the Whither have no place in His scientific Doctrine based on the immutable law of cause and effect and the law of Karma. He rejected all beliefs that posited a permanent separate soul, and condemned systems that taught nihilistic views. He who has no fear of the future would and who is given to the enjoyment of sense pleasures, our Lord declared, may not receive His teachings, but those who are given to serious thought and are earnest in the search after truth, they shall certainly hear it. The teachings of the Tathagata are simple and were expressed in one gatha.

Avoid all evil (in thought, word and deed)  
Ceaselessly do good (in thought, deed and words)  
Make the heart radiant (by means of samadhi)  
Such are the teachings of the Buddhas.

*Section II—Aryadharma of Sakyamuni Gautama Buddha, 1917*

## 93. Thirty-eight years of Service to the Holy Cause

It is with a feeling of sincere delight that I am sending this message to my Buddhist brethren through the Maha Bodhi, which has served the holy cause for 38 years. When I founded the Maha Bodhi Society on the 17th of May, 1891, with the late illustrious Maha Nayaka Sumangala, Principal of the Vidyodaya College, as its President, little did I anticipate that the tiny seed would grow into a healthy tree ; and the inspiration to rescue the hallowed site at Buddhagaya came to me on the 22nd of January 1891, when I knelt before the Vajrasana under the shade of the sacred Bodhi Tree where the Prince Siddhartha won supreme enlightenment on the full-moon day of Vesakha 2519 years ago. On that memorable afternoon I surrendered my life to the Blessed Tathagata, and unto this day I have served the holy cause with persevering energy. The little journal became the vehicle of communication between myself and the civilized world. A copy of the first issue of the journal which somehow fell into the hands of the late Dr. John Henry Barrows, Chairman of the Congress of Religions held in connection with the Chicago World's Fair brought me a friendly letter with the request that I should join the advisory Board, and in June 1893 came the invitation from him that I should attend the Congress of Religions. At the expense of the executive committee I was able to go and take part in the proceedings thereof. The Committee was so pleased with my visit that they provided me with facilities to return to Colombo via Honolulu. On the 18th October the steamer Oceanic anchored in the harbour of Honolulu, and there came on board a party of ladies and gentlemen to greet me. I made no inquiries as to their names, but there was one lady in the party who did not forget me, and that was the future patron of the Maha Bodi Society, Mrs. Mary Elizabeth Foster, who was prompted by some kind of spiritual impulse to help me to carry on the work for whose consummation I had surrendered my life ; and this noble lady since September, 1902, had been a kalpa rukkhā to me. When I lost my beloved father in January, 1906, I wrote to her of the great loss I had sustained as he had been my best supporter since the day I left home to take up the life of renunciation in October, 1885. The reply I received from Mrs. Foster was that she would help me to carry on the work and that she would be a foster parent to me.

In 1895 February the Mahant's men persecuted the Bhikkhus at Buddhagaya and forcibly carried away the beautiful Image of the Buddha from the altar whereon it was placed. The advisers of the Maha Bodhi Society directed to take legal proceedings against the men, and the famous Buddhagaya case was the result. The Burmese rest house at Buddhagaya which was in occupation by Bhikkhus for 17 years had to be vacated in February, 1910, and the Saivite mahant took possession thereof. Fortunately we were able to erect the Maha Bodhi Dharmasala for the use of Buddhist pilgrims ; it is being used since 1904. Had the Maha Bodhi Society not built it, today there would have been no place at the hallowed spot for the Buddhist to stay. The Saivite mahant would have got possession of the great Temple but for the timely advent of the Bhikkhus in 1891. The Hallowed site should not be allowed to remain in the hands of aliens. It is one of the four holy Shrines consecrated by the Blessed One, and it is fair and just that Bhikkhus should be its custodians, and the Buddhists of Asia should claim the sacred site and be in possession of the holy sepulchre in Jerusalem. The Hindus who are Saivites have Benares, and the Vaishnavas have the Vishnupad at Gaya. Bhikkhus of all countries should be present to officiate at the holy shrine which is now absolutely neglected.

At Sarnath, Benares, we are building a beautiful Temple, and we have spent so far Rs. 83,000, and the completion of the main tower would cost another Rs. 20,000. This sum has to be raised to complete the main tower without which the dominating majesty of the picturesque vihara would be lost. We appeal to the Rajas and Maharajas and wealthy Hindu leaders to contribute this amount to complete the sacred fane. The illustrious lady Mrs. Foster had contributed over Rs. 30,000 to the building fund, and Mr. Hiralal Amritlal of Bombay has sent a donation of Rs. 5,000. May the wealthy Hindu gentlemen follow Mr. Miralal's noble example. We hope the Maharajahs of Baroda, Mysore, Kashmir would each contribute generously to perpetuate their name.

In 1926, July, with the help of Mrs. Mary Foster I started the London Buddhist Mission, which is being maintained jointly by both. She sends monthly £61-10 and I contribute monthly £65. The three learned Bhikkhus are in occupation of the Mission House No. 41, Gloucester Road, Regent Park, London N. W. 1. To keep the Mission going we require £120 monthly. To build a Buddhist Temple there we require £10,000. Our duty is to give the Dhamma to the British people, for I am convinced that by the power of the Dhamma they would see the un wisdom of enslaving nations to satisfy their ambitions. The compassionate Doctrine will modify the

cruel nature of British imperialists. The Moslems are building a big mosque in a busy part of London at very high cost. It is time that Buddhists of Asia should give the Dhamma to the people of Europe and America.

Buddhism is for the scientifically cultured. The discoveries of modern science are a help to understand the sublime Dhamma. The mediaeval theology of ecclesiastical fossils may have satisfied the half civilized consciousness of pre-scientific Europe and the paganized tribes of Europe of a barbarious age. Today, the cultured races of Europe require a scientific psychology showing the greatness of the human consciousness. The sublime Doctrine of the Lord Buddha is a perfect science based on transcendental Wisdom. This Dhamma should be given freely to the European races.

I have worked hard sacrificing worldly ambitions to preach the Dhamma. To Mrs. Mary Foster and to my late father my thanks are due for their generous benefactions. Mrs. Foster's benefactions amount to several lachs of rupees. She has been called 'the queen of the empire of righteousness' and her benefactions have won the praise of Mr. G. R. S. Mead, who said at a London meeting of the M. B. S. that 'it is a romance of unparalleled generosity.'

The Maha Bodhi Society has a splendid future in European countries and it is the only international Buddhist society which has kept the torch of Enlightenment burning for the last 39 years. In another 11 years the society shall celebrate its jubilee and in another 27 years the first half of the five thousand years will expire. Then will come the glorious period of Buddhist activity in Europe and America.

## 94. Our Twenty Years' Work

IT was in January 1891, I visited the holy shrine at Buddha Gaya. In May of the same year I founded the Maha Bodhi Society under the illustrious presidentship of the learned great thero, the Chief High Priest, Sri Sumangala, Principal of the Oriental Vidyodaya College. In July of the same year four Ceylon bhikkhus were brought to Buddha Gaya for the first time since the extinction of Buddhism in India in 1200 A.C. The Headquarters of the Maha Bodhi Journal was established at Calcutta in October 1892 and the Maha Bodhi Journal was established in May of the same year. The establishment of this monthly had been of the greatest helpfulness to the work of the Society. It brought our work to the notice of the European and Buddhist world. Scholars who were sympathetic to Buddhism began to take interest in the objects of the Society. It brought us in touch with the Managing Committee of the Chicago Parliament of religions at whose invitation and expense I went to Chicago as delegate of the Southern Buddhist Church to represent the Dharma at the Congress which was held in the month of September 1893. After the close of the sessions of the Congress I proceeded to Japan via Honolulu to return to India, again at the expense of the Congress Committee and in October I met Mrs. T. R. Foster, who ten years later, became the principal supporter of the work that I had commenced.

In November, I was in Japan and at Tokyo in the temple of the High Priest at Shiba, the late reverend Asahi San, I broached the subject of the future conservation of the Buddha Gaya Temple and to my delight the kind-hearted High Priest with great ceremony presented the historic image of Buddha, in the presence of his congregation to the great temple and entrusted me with the same to be taken to Buddha Gaya and when I undertook the delivery of the same to the responsible authorities at Buddha Gaya, never did I anticipate that that image will be the cause of future complications between the Buddhists of the one hand and the Government and the Hindu Saivite Mahant of the Saivite Monastery at Buddha Gaya. Perhaps readers of the Maha Bodhi would like to know a little of the history of the image from the time it was brought to Buddha Gaya and to its final removal from the holy shrine. In May 1894 the Image was brought to Gaya and on the full moon day of the month sacred to the Buddhists it was arranged with the then Collector of Gaya to have the Image placed on the altar of the upper storey of the great temple. But at the twelfth hour the Hindu Saivite Mahant objected most strongly to have the image placed. There was nothing

to be done except to have the image removed to Gaya, and it was placed in an house specially rented. In February 1895 the image was taken to Buddha Gaya and placed on the altar of the second storey, but the menials of the Mahant and a few of his followers and disciples rushed inside the sanctuary and had the Image forcibly removed. The Collector of Gaya was informed of the sad occurrence, and he came to Buddha Gaya and ordered that the Image should be protected from sun and rain. The result was the institution of the famous criminal case in the Court of Gaya and a partial triumph to the Buddhists.

At Buddha Gaya there is a building intended for Buddhist pilgrims erected under orders of the late king of Burma and known as the "Burmese Dharmasala". The late king Mindoon Min of Burma was a pious sovereign whose one aspiration was to do good deeds. In Burma his name is venerated by the people, and his memory is held in great reverence by the Buddhists. This king had an idea to restore the shrine at Buddha Gaya to the people of India. He presented to the predecessor of the present Mahant precious gems, and gold, &c. to the value of about Rs. 60,000. He expected to be the patron of the great temple and to carry out certain ideas for the welfare of the Buddhist world. He obtained the permission of the then Mahant to have a Dharmasala and a small monastery erected at his expense, but before he could have his objects fulfilled he passed away. His son Thibaw ascended the throne of Burma, and the Buddha Gaya work was forgotten but in 1877 the king Thibaw summoned his ministers and had the Buddha Gaya subject discussed and it was said to have been given to the king. The Dharmasala was built, but no priest was found who had sufficient learning and piety to remain permanently there. And the Dharmasala went into decay, after the deposition of the king from the throne of Burma. In 1890 the Government of Bengal found the Dharmasala in a process of decay and ordered that it be repaired by the Public Works Department. 1891 I came to Buddha Gaya with the Japanese priest Kozen Gunaratna; and the Burmese Dharmasala was placed at our disposal by the superintendent of the P. W. D. It was then considered as the property of the Burmese Buddhists, and no objection was raised by the Mahant.

When the criminal action was brought against the Mahant in February 1895 the Japanese image was placed in the Burmese Dharmasala by order of the Collector under Police custody and in October the image was given in charge of the Buddhist bhikkhus who were then staying there at.

In April 1896 the Saivite Mahant petitioned the Government to have the Japanese image removed from the Burmese Dharmasala and the Government of Bengal sent me an "order" to have the image removed within thirty days from the precincts of Buddha

Gaya temple and if the order was not complied with the Image would be removed by force and placed in the Indian Museum at Calcutta.

The Burmese Buddhists were requested to take measures against the government order and when they brought evidence to show that the Burmese Dharmasala was erected for the use of the bhikkhus, and that the Image was in charge of the bhikkhus and its removal from their custody to a public museum would be considered a sacrilege. The Government of Bengal most generously listened to the prayers of the Buddhists, and allowed the Dharmasala for the exclusive use of the Buddhists. The image of Buddha by this decision was made secure, so we thought at the time.

The criminal case was strenuously fought by both parties and the people of India and also in England, and in Buddhists countries, who had never heard of the great temple at Buddha Gaya learnt of the existence of the great shrine. The Buddhists of Ceylon had raised Rs. 38,000 in 1894 for the purchase of the land adjoining the great temple. Known as the Maha Bodhi land it was owned by the heirs of the Tikari Raj, and the price demanded for the land was Rs. 100,000. This sum was to have been raised jointly by the Buddhists of Burma, Ceylon, Japan and Siam. Burma raised Rs. 13,000 and stopped. It was when negotiations were proceeding that the contretemps occurred in February 1895, which resulted in the institution of legal proceedings. At the time the Director and the general adviser of the Maha Bodhi Society was the late Colonel Olcott, and he after having consulted able lawyers, advised the Colombo Buddhists to take legal proceeding against the Mahant. This case cost the Ceylon Buddhists Rs. 23,000.

The Japanese Image was within the precincts of the sacred Bo-tree, and the Bhikkhus were staying in the Burmese Dharmasala without molestation ; we had no further apprehension from hostile quarters. We were again hoping to purchase the Maha Bodhi land from the heirs of the Tikari Raj, and had moved the Buddhists of Siam to raise the required Rs. 100,000. Fortunately for us the late king of illustrious memory His Majesty the Great Chulalongkorn was willing to put his name down for Rs. 50,000 if the princes and the people would give the remaining portion. Within twenty-four hours the required Rs. 100,000 was ready. But there were also enemies in Siam, and we had enemies in Calcutta. The Foreign Minister of Siam telegraphed to the Chief Secretary of Bengal inquiring whether the land at Buddha Gaya was for sale and the Chief Secretary replied back saying "no". This settled the question, and the Maha Bodhi land went out of Buddhist hands. And the Saivite Mahant obtained a lease thereof for some twelve years. Had the Siamese Foreign Minister instead trusted the "man on the spot" Maha Bodhi land would have come into the possession of the Buddhists. But it was not to be, Buddhist diplomacy failed.



This was the second failure. The first failure was when the late King Mindoon Min of Burma sent most valuable presents to the Bo-tree, to the value of some Rs. 60,000, and gave presents to him expecting to get land to erect the Burmese Dharmasala, but the Burmese ministers who came to negotiate with the then Mahant, failed to get the necessary documents from him. This was the first failure, which affected the Buddhists disastrously, when in 1906, the Mahant brought a civil suit to eject the Buddhists from Dharmasala.

The Buddhist pilgrims occupying the Dharmasala had to undergo great inconveniences for full ten years for want of facilities to cook food, &c. There is no kitchen attached to the Burmese Dharmasala, and no well and no privy, and yet resident bhikkhus had to remain. The Government of Bengal was memorialised to have these necessities supplied at our cost, but the invariable answer was that our request cannot be complied with. The Burmese Buddhists of Mandalay petitioned the Government offering Rs. 13,000 to enlarge the Burmese Dharmasala, but the Government declined to accept the amount and declined to answer the prayer of the Burmese.

And in 1900 I again sent a petition to the Government of Bengal pointing out the inconveniences that the Buddhist pilgrims visiting Buddha Gaya have to undergo during their sojourn at the holy shrine, and made an earnest appeal on behalf of the pilgrims who visit India from other lands, that they should be provided with the conveniences demanded by hygienic science, and that we should be glad to contribute the necessary funds for building a Dharmasala. In October 1901 we received a favourable response from the Collector of Gaya, Mr. C. E. Oldham, asking us to provide him with the money to build a Dharmasala. It was in October 1891 that the Buddhist delegates assembled at Buddha Gaya and resolved to have a monastery built at the holy spot, and after ten years of labour we were given the opportunity to contribute the means for constructing a building for the exclusive use of the Buddhists at the holy spot.

The Burmese Buddhists of Mandalay contributed Rs. 13,000 and the Ceylon Buddhists contributed Rs. 2,000 for the building fund and the District Board of the Maha Bodhi Society erected the present commodious Dharmasala.

In 1896 I again visited the U. S. of America at the invitation of the late Mr. Hegeler, founder of the Open Court and Dr. Paul Carus of Chicago. Expenses for the trip were contributed by Mr. Hegeler and my lamented father. In 1897 October I returned to Ceylon.

In January 1898 the Rajagiriya Vernacular School was founded and today the school is in a flourishing condition, with nearly 300 pupils. The school is progressing, thanks to the donations received from Mrs. Foster of Honolulu, and also to the Trustees of the Estate of my lamented father. Over Rs. 6,000 have been spent on the property, and in erecting bungalows for the school.

In 1897 and 1900 the Maha Bodhi Society fed several thousands of starving people during the two famines in India.

In 1901 with the help of the money that I received from my mother I purchased three bighas of land at Isipatana, sacred to the Buddhists where 2500 years ago the First Discourse on the Dhamma was preached by the Buddha, the Tathagato. And with the help of the Buddhists of Arakan and Rangoon, and from donation received from Mrs. T. R. Foster of Honolulu we have built a Dharmasala at this spot. The Dharmasala is used as a free school maintained by the Mrs. T. R. Foster Fund. The M. B. S. has also purchased a plot of land near to the Gaya Railway Station with the object of building a Dharmasala. The money was given by a Sinhalese Buddhist resident in Australia. It is the intention of the Society to start a primary school to give education free to both boys and girls.

For a period of nearly 14 years the M. B. S. had its business conducted in a house paying rent at Rs. 45 a month. We were compelled to leave the house as we were asked to pay a higher rent. It was a crisis, and I was in a state of almost despair in not being able to obtain the help of the Buddhists to purchase a property that will give the Society a permanent habitation in the Metropolis of the British Indian Empire. Help was solicited from the Buddhists of Siam, Burma, Ceylon, Arakan and Japan, and the invariable reply that we received from them was their inability to give any help for Buddhist work in India.

Prayer to a God is not possible for a Buddhist, but he can make what is called a "sacca kiriya" an appeal to truth. "If the work that I am doing is good then let help come to me, and if the work is good help will surely come". And help came four days after we were threatened by the landlord. Not from the Buddhists of Asia, but from Mrs. T. R. Foster of Honolulu the little island in the middle of the Pacific Ocean. My will prayer for the fulfilment of my cherished desires for the resuscitation of Buddhism in the land of its birth after 2500 years of its foundation, was answered. In July 1908 the property at 46, Baniapooker Lane, our present Headquarters, was purchased at Rs. 11,000. Mrs. T. R. Foster's name will go into Buddhist history as the principal supporter of the Buddhist propaganda in India. The missionary spirit that actuated the early bhikkhus and Buddhist kings in ancient India is, it seems, almost dead and the Tathagato that accentuates the highest spirit of altruism, and self-sacrifice for the good of others, the religion that emphasies and accentuates as the greatest of all gifts, the gift of the Dharma today has become the refuge of the selfish.

But thanks to the enlightened and altruistic spirit of charity, I found an unsolicited response coming from my esteemed friend Mrs. Foster to establish a printing press for printing the Maha Bodhi Journal. Her gift of Rs. 3,000 helped me to start the Maha Bodhi Press and also to start the Sinhalese Weekly broadsheet called the "*Sinhala Bauddhaya*" to enlighten the Sinhalese public. This weekly newspaper is now admittedly the first newspaper published in the Sinhalese language. The Buddhist press is fully equipped and from my father's money I have given about Rs. 10,000 thereto.

Another philanthropic scheme that I started was to help the poor peasant Buddhist living in the village of Hiniduma, in Ceylon. It is situated in a romantic valley, away from civilization, and Jesuit fathers of the Roman Catholic Church had gone there, and having found the villagers simple, and ignorant, and very poor, adopted methods to easily convert them wholesale to Jesuitism. When I heard of the abominable methods adopted by the Jesuit fathers for the conversion of these poor, illiterate Sinhalese, I decided to open a school in the village, and to give whatever support that was in my power to have them brought back to their ancient faith. With the money I received from the Trustees of my father's estate I purchased a plot of land with a small cottage and opened a school. In this I was greatly helped by my faithful pupil Brahamachari Harischandra and my own brothers. There is a work to be done in this line yet, and I hope help will be forthcoming to save the poor peasants from the diabolism of the Jesuit fathers. We know that these emissaries of the Pope have accomplished in France, Italy, Spain and Portugal. Friends of liberty we want your help to save the poor Sinhalese children from the Jesuit fathers.

The Maha Bodhi Journal is now in its 19th year. It is published at a loss annually of about Rs. 600. It is the only English Buddhist journal that is published in Asia with the object of uniting the different sects of Buddhism in different countries of Asia. No great work could be ever accomplished without the co-operation of earnest and devout workers.

Buddhism today suffers from this want more than any other religion. The missionary spirit in Buddhism has become moribund. Most of the bhikkhus are indolent, they have lost the spirit of heroism and altruism of their ancient examples. In Buddhist lands the bhikkhu has become lethargic. He thinks he has done his duty if he goes to the funerals and once a week gives a discourse on the ethical aspects of the Buddhist Religion. He is ignorant of the wonderful changes that are taking place in the West in the domain of science. The laymen in Buddhist lands are in a state of woeful ignorance concerning material things. The English educated lay Buddhist is largely influenced by European associations. He is indifferent to the interests of his great religion through his ignorance of the transcendental

doctrine of Buddha, and the orthodox laymen who has had no European education is ignorant of the marvellous development that is visible in the West.

The future of Buddhism is full of hopes. The scientific people of the West by their achievements are unconsciously helping the great religion of the Buddha, and I feel that if our Bhikkhus would only stir themselves up to greater activity, and make efforts to spread the holy truths of the Tathagato in western lands as well as in India there will be an abundant harvest.

The lay Buddhist should know something of the psychology of the Dharma, and the bhikkhus should be induced to learn Western science and the philosophy of modernism. United effort at this crisis is necessary.

In May 1892 I started the Maha Bodhi Journal with the small amount Rs. 25 that was at my disposal. From that small beginning I have been able to accomplish all that I have been able to accomplish all that I have stated above.

The next work that our Society has undertaken in India is to bring the Pali Dhamma to the very threshold of the teeming millions of India. The millions of India worship Buddha as the IXth Avatar. But they do not know anything of the sublime verities that he promulgated in the land for the good of the people of blessed aryavarta, the land of the BUDDHAS. The great and unique festival of the 2500th anniversary of the foundation of the Empire of Truth comes on this year. And we have decided to bring out in commemoration of the glorious event the Pali text of the Majjhima Nikaya of the Sutta Pitaka in Devanagri type. Brahmanial scholars will for the first time read in their own Devanagri the soft mellifluous language known as Pali. We sincerely hope that the comforting doctrine of the Tathagato will once more be disseminated in the land of His birth, and that the light of the Dharma will again illuminate the land and raise the teeming millions of India from their dreadful ignorance to a higher dignity of manhood. The publication of the Devanagari Pali text will be a very expensive undertaking and we solicit the support of all lovers of India and Buddhism to make it a success. The three pitakas published in Devanagari character will stand forth as beacon light as the symbol of safety in the storm waters of India.

The success of our work since 1891 is mainly due to the kindly aid I have received from a few friends in India, Ceylon and Burma. For 19 years the Mookerjee family of Holy House, Calcutta, has given me loving hospitality, I shall always remember with thankfulness

and gratitude the memory of the late Babu Neel Comul Mookerjee and his son, his grandson, and his great grandson are today showing me kindness similar to the kind treatment I received when I first formed the acquaintance of Babu Neel Comul Mookerjee.

Moung Ohn Ghine, the late Moung Hpo Mhyin of Rangoon have been of immense help to the cause. To Mrs. T. R. Foster our present progress is due. Had I not received the financial support of my late beloved father I could not have given my services free for the cause. To one and all who have helped me I give my share of the karma that I have gained.

*(M.B.J. Vol. 19, Jan. 1911)*

# XI

## Letters and Appeals

- 95. Correspondence with Officials
- 96. Appeals and Circulars
- 97. Some Personal Letters

## 95. Correspondence with Officials

### I

*Personal and Confidential.*

Aloe Avenue,  
22 June 05.

Dear Sir,

Without giving any cause on my part you have spoken ill of me to Mr. Obeysekera M. L. C., and that gentleman has spoken to my friends about your strictures against me—that I am trying to bag money, &c.

A gentleman occupying the high place as you do ought to be more compassionate and not show illwill.

For nearly 20 years I have done all I could for the welfare of my religion and my country, in whose interests I have spent over Rs. 10,000 and travelled 3 times round the globe in preaching Buddhism. Placed as I am there is no need for me to be dependent on others. This is why I resigned Govt. Service after having passed the Clerical Exam. in 1886. With the exception of half a dozen office seeking Buddhists the Buddhist community is willing to listen to me.

Now that I am going to stay in Ceylon it is well that I should not be misunderstood. I have to be active and activity means agitation according to constitutional methods.

The Anusadhapura problem has to be solved. It is very easy to be solved. For the use of a few Europeans you have given Havelock Park and the Col. M. C. has paid down the money. You can do the same thing for the Buddhists in giving them the land now taken up by the Market, beef stall, courts and the Doctors' Bungalow. The Buddhists are prepared to pay a reasonable price to get back their sacred property. You have spent a long time in Ceylon and I hope you will serve our people more in helping them. Immortalise *your name in the hearts of 2 millions* of Buddhists is the wish of

*The Anagarika Dharmapala.*

## II

*Personal*

Aloe Avenue,  
Colpetty, 12 July.

Dear Sir,

Since 28 June I am suffering from a very severe attack of neuralgia and have been confined to a room—I am sorry I could not acknowledge the receipt of your letter ; and I don't know when I shall be able to see you—on the Anuradhapura question. It is a momentous problem to the two millions of Buddhists. I may not see you at all if I am suffering at this rate. Could you not use your great influence with the handful of Christians, who may worship at Anuradhapura when the church is built, to desist from erecting the structure for the Episcopalean Church amidst the three great venerable shrines. Several days ago there appeared a para in the Observer that the European element at A'pura did not attend the church on account of the heat ! Such is their devotion. The Buddhists would feel deeply grateful to you, you who have spent so many years in our island if you will kindly persuade your co-religionists to have the structure erected near the station. It is very easy work for you. Why not please the hearts of 2 millions of Buddhists in Ceylon and 475 millions outside Ceylon.

The Buddhist historian will record the fact that you were instrumental in the gracious act and when you are dead and gone your name will be revered by Buddhists. This erecting of a twentieth century cabook building worth a few thousand rupees in the midst of venerable monuments that have cost millions is simply an insult to aesthetic art and antiquarian taste.

I want to tell you that instead of " bagging money " I have made my father to bequeathe property worth Rs. 30,000 to found two scholarships for Buddhist students who are willing to go to Japan for study.

Yours truly,

*The Anagarika Dharmapala.*



### III

4A, College Square, Calcutta.

May 8, 1917.

Dear Sir,

Since June 1915, I am under solitary confinement, not being allowed to leave Calcutta.

The result of this confinement in an ill-ventilated house has told upon my health, and am now an invalid suffering from chronic constipation, hernia, deafness and throat trouble.

Since last war I am suffering from renal colic and Lt. Colonel Dare, I. M. S., Dr. W. Younan M. D. and Dr. Nilratan Sircar, eminent medical men are attending on me.

Here I have no friend, no relation, no home comfort, and I suffer much.

Although I have been greatly persecuted by the authorities, I have done my duty to the British Government at this time of trial by contributing Rs. 1,000 to the War Fund ; and investing all my resources in War Bonds as well as of the M. B. Society's amounting to Rs. 32,000.

Doctors are of opinion that a change of climate is necessary. If I continue to suffer for another few months as I am doing now, I don't think I shall live for another year. I don't believe the Ceylon Govt. wishes the destruction of my life.

In my youth and manhood no charge was brought against me. I am now old, feeble, and ill. Why should I be unnecessarily persecuted and mentally tortured ?

Kindly convey the contents of this letter written from a sick bed to His Excellency Sir John Anderson.

Yours faithfully,

*The Anagarika Dharmapala.*

To the Private Secretary,  
H. E. The Governor of Ceylon,  
Colombo.

## IV

Maha Bodhi Society,  
4A, College Square,  
Calcutta, the 18th March, 1918.

To : The Director of Public Instruction, Bengal,  
Calcutta.

Sir,

I have the honour to inform you that the Government of Ceylon has announced in the *Government Gazette* that the day of the Buddha's Birth falls on the 24th May, 1918 and the day has been declared a Government Holiday.

I have the honour to request that the Buddhist Students attending Schools and Colleges in Bengal be granted a holiday in commemoration of the birth of their Lord and Saviour on that day.

I am,

Yours faithfully,

*The Anagarika Dharmapala,*  
General Secretary.

(M.B.J. Vol. 26, Jan. 1918).

## V

Mahabodhi Society,  
Calcutta,  
October 30, 2476/1932.

*From :* The Founder and Director General,  
Maha Bodhi Society, Calcutta.

*To :* His Excellency the Governor of Bihar & Orissa, Patna.

Your Excellency,

I am requested by the Buddhists of Ceylon to forward the enclosed extracts for your kind perusal and to request that Your Excellency will be graciously pleased to see that the desecration of the Budh-Gaya Temple by the menials of the Mahant be stopped.

The late Lieutenant-Governor of Bengal Sir John Woodburn advised us to go into a court of law to get an order of Injunction to stop the desecration and also an eminent lawyer advised us that this desecration could be stopped if an order of Injunction is obtained. Now for 40 years we have been trying by every peaceful means to stop the desecration but the menials of the Mahant ascend the sacred altar and deface the image by putting an offensive mark on the forehead of the sacred image. Of course the Buddhists are helpless, the Mahant knows that, and he has got lot of people to assist him and therefore he thinks he can do everything to offend the Buddhists. We, therefore, trust that Your Excellency will have the graciousness to go into the matter and see that the Mahant who is a Saivite will be constrained to stop this desecration which is so offensive to all the Buddhists. Since 40 years we are going through every kind of humiliation and I hope that Your Excellency who is so ably administering the Government will have the graciousness to see that justice be done, and the history of the Budh-Gaya Temple shows how things have been managed and cared for during the last 2,000 years. The Temple would

have never gone into the hands of the Mahant had not the late Collector of Gaya, Mr. G. A. Grierson (now Sir) without consulting the Government handed over to the then Mahant the internal management of the Temple in the year 1889 and the result is that we have to suffer.

Trusting that Your Excellency will use your sense of justice to stop this abominable desecration.

I have the honour to be,

Sir,

Your Excellency's obedient servant,

(Sgd.) *Siri Devamitta Dhammapala*,

Founder and Director General of the Mahabodhi Society.

(*M. B. J. Vol. 40, Dec. 1932*).

## 96. Appeals and Circulars

### I

#### 2500th Abhisambodhi Dhamma Cakka Anniversary Celebration

THREE years hence the Buddhists shall have the glorious privilege of associating themselves with the noblest celebration ever given to civilized man. What religion is there that can produce a record of triumphant, yet bloodless, victories except the Religion of Compassion? Opening its immortal doors by the blessed Lord himself 2497 years ago, it had welcomed all races into its all embracing fold. The Empire of Truth and Righteousness founded by Him with His band of sixty disciples is, today, the greatest Empire on Earth. Other religious Founders have usurped the field of BUDDHA ; their followers have destroyed its ancient land-marks. Nevertheless it exists with all the vigour of youth. It is like the Bodhi tree sending forth new shoots and maintaining its inheritance.

Bretheren, the Maha-Bodhi Society wants your support. Its noble intentions and its cherished desire are to build a Monastery and a Vihara at Isipatana and to train young Samaneras for Buddhist Missionary work. Two thousand four hundred and ninety-six years ago, sixty Buddhist Missionaries were sent forth from this sacred spot. Cold and shrunken must be the heart of the Buddhist who cannot respond to the trumpet call of duty to share in the glorious celebration of the 2500 Anniversary of the foundation of our Religion. We invite all from all quarters of the globe to take part in this 2500 Celebration of the DHAMMA CAKKA Festival. The restoration of the site and the construction of a Monastery and vihara to last another 2500 years, it is estimated will cost Rs. 100,000. Of this Rupees 30,000 have to be spent over the vihara work. This sum is very small when compared to the stupendous magnificence of the glorious work.

Temporal sovereigns who rule over a few hundred millions have their monuments erected in gold and marble. Their glory is transitory not so the glory of the blessed TATHAGATA. He is the spiritual sun. Oh ye worlds rejoice that the spiritual Sun is again rising. We want Buddhists of all countries to organise committees for the collection of subscriptions for the 25th Century Buddhist International Fund. Cheques, Drafts, Money Orders may be sent to the Hong-Kong and Shanghai Bank, Calcutta, payable to the Maha-Bodhi Society.

*Anagarika Dharmapala,*  
Gen. Secy. M. B. S.  
(MBJ Vol. 16, Oct. 1908)

## II

### THE FOUNDATION OF THE UNIVERSAL EMPIRE OF TRUTH

#### 25th Century Dhammacakka Commemorative Pillar

SEVEN months from now the Buddhists of Asia will be called upon to celebrate the great and unique festival in commemoration of the historic event which took place 2500 years ago.

The Prince of Kapilavastu made the great Renunciation 2534 years ago, and in the month of Wesakha, on the full moon day 2500 years ago he became the Saviour of the world by having attained to the absolute condition of ANUTTARA SAMMA SAMBODHI.

The Assyrians and Persians were taken as captives and removed to Babylon. Socrates had not then been born, Confucius was an exile in his own land and Prophet of Allah had not yet come into objective form. Sankara, Ramanuja, Madhava, Kabir, Nanak, Chaitanya had not yet individualized themselves in India. The name of the Tathagato, Buddha sakyā Muni, was supreme in the three worlds. Neither god nor man appeared before the all-wise teacher to controvert His teaching. The great Aryan saviour of the world preached the Dhamma to gods and men. Kings and princes and brahmans and householders spontaneously adored him, and divine beings paid homage to him whom they acknowledged to be their superior.

Two thousand four hundred and ninety-nine years have elapsed since the establishment of the supreme Empire of Truth, and in July of next year the anniversary of the historic celebration falls. Buddhists of Asia should rejoice and be glad that you belong to a religion that has never persecuted others, and never shed a drop of blood for the extension of your religion. Think of it. What a blessed privilege it is to belong to such a noble religion? On the day of the birth of our supreme teacher all the world rejoiced, and in his name these 2500 years never do we think of shedding a drop of blood. How different it is with the birthday festivals of other gods and "saviours"?

Countless millions of animals are sacrificed on the days that are set apart to commemorate their nativity. Yearly rivers of blood flow in Hindu, Christian and Moslem lands. Bulls, buffaloes, sheep, goats, lambs, fowls, &c., by thousand millions are slaughtered to propitiate the male gods and the female gods of these religions. Ours is the only religion that teaches universal all embracing love.

Pagan religions have nothing good to give to civilised society. A religion that teaches no love is unfit for a people with advanced ideas of morality. The only Aryan religion that does enunciate a perfect code of morality and a comprehensive scientific psychology is our holy Dhamma. It teaches only such doctrines as are helpful and beneficial to man to develop his highest ideals. And under the shadow of the Buddha-Dharma, for eighty generations the people of the greater part of Asia have continued and shall continue to live.

Next year is going to be a year of historic congresses, exhibitions and commemorations. The Italian people are making arrangements to celebrate the fiftieth anniversary of the foundation of their independence. There is going to be held a Universal Congress of Races in July next in London, at the very time that the Buddhists expect to celebrate their great anniversary. The coronation ceremony of the King of England is also fixed for next year. And a turning point in the history of the civilized world we shall witness in the 2500 years of our great and humane Religion.

Buddhists of Aisa, rejoice and be glad that you are followers of the Compassionate teacher who taught "Follow your gods but abstain from all evil".

The greatest and the best, the most humane an enlightened of monarchs that wielded a sceptre, was a devout follower of our glorified saviour. The noble edicts of Asoka found in various parts of India speak today and proclaim the whole civilized world the tenets of the universal Religion that was proclaimed by the Blessed One. The Pillar of Asoka found at the very spot where our Blessed One proclaimed the Dhamma, for the first time, speaks to the Buddhists of Asia after a lapse of nearly 2000 years. Will you not respond?

The British Government of India with enlightened liberality is conserving the shrines, temples, and mosques in archaeological grounds. The Archaeological Survey of India is conducting operations at the sacred spot at Buddhist Benares. A museum is being built near the consecrated spot where 2500 years the Blessed One preached the Dhamma. Should not the Buddhists living outside India come forward and take some little share in the work of commemoration of so great and glorious an event. Let us have a monument that will speak 2500 years after, just as the Asoka Pillar that was erected 2200 years ago, speaks to us today. The pious Buddhist wherever found, may be asked to think of the coming great and glorious festival, and he should be asked to feel that he is a follower of the great and

compassionate saviour, who is supreme in the realms of space, of thought and of living beings. Will he not feel a pride that he belongs to the greatest religion on earth, a religion that is supreme in the realms of space, of thought and of living beings. Will he not like to associate his name with the past great heroes of our faith, who shed lustre and brought glory by their unselfish achievements? Unwise and blind are they who see in the Dharma no illumination that will help him to be good and wise. Who is there who would show hostility to a religion that enunciates the lofty and sublime principles of self-sacrificing charity, purifying morality, renunciation of sensualism, searching after wisdom infinite, strenuous exertion to attain perfection, uttering only truth, practising forgiveness, resoluteness, to live by truth, cultivating universal love, and showing equanimity, under all conditions? Our religion that is never hostile to the scientific achievements of the modern age which cordially endorses the philosophic deductions of modern thinkers which helps to shed light and illuminate the materialistic and crudeminds that are under nihilistic and dualistic influence, was not intended for a tribe or one special race. It is a universal religion that has in it the elements of the great ocean.

It is the religion that is especially suited to India. It is the religion that brings enlightenment and removes darkness, misery and human suffering. It is the religion that elevates truth above caste, birth and wealth. It is the only religion that recognises character as the criterion of human greatness. It is the only religion of the Buddha that will bring comfort to the teeming millions of the poverty-stricken population of India. India under the benign influence of the compassionate Tathagato was happy, contented and free. Without Buddhism India will always be what she is "racked by poverty, swept by epidemics, housed in hovels, ruled by superstitions,...one saw there physical and mental degeneration". This is india as described by the eminent surgeon Dr. Ronald Ross, who is a C. R. C. S., D. SC., D., F. S., C. B.

Arise! awake! ye Buddhists of Asia for the supreme effort to bring happiness to the 200 millions of the poverty-stricken, illiterate, superstitious, neglected people of India struggling under the yoke of avidyak Nescience. We have the young King of Siam and the Princes and people of Burma, Siam, Cambodia, China, Japan and we have the oldest Buddhist sangha in the church of Ceylon. To them this appeal is made with all earnestness. Something must be done at the sacred ground hallowed by the supreme Tathagato where he preached the Dharmacakra, and established the Empire of truth.



The following letters will explain our intentions :—

Maha Bodhi Society,  
Calcutta, November 23rd, 1910.

From the General Secretary Maha Bodhi Society,

To the Director General of Archaeology, Calcutta or Simla.

Dear Sir,

I have the honour to inform you that according to the accepted chronology of the Southern Buddhist Church since the establishment of the religion of Buddha by the preaching of the first discourse at Isipatana, Benares, now Sarnath, by the Tathagata Buddha, 2499 years have elapsed, and the next year will be the 2500th anniversary. It is needless to say that the Buddhists of the Southern Church feel quite enthusiastic about this unique event.

To commemorate the event in a fitting style the Buddhists of Ceylon are not able, for they have no Buddhist kings now, but they wish through the Maha Bodhi Society, and through your kind help erect a commemorative pillar with an inscription thereon. The Society has received Rs. 1,500 from a lady in Honolulu, Havii, to be expended on such a monument to be erected at Saranath.

What kind of monument shall we erect at Saranath? Or do you advise to have the money spent in restoring the old stupa. If so what amount will be necessary? And to erect a pillar what will be the cost? We are willing to entrust the work to your Department.

I am, yours faithfully,

*The Anagarika Dharmapala,*

General Secretary, Maha Bodhi Society.

### III

#### The First Buddhist Monastery in London

THE London Buddhist Society is appealing for contributions towards the Building Fund from the Buddhists of the world. In Burma the International Buddhist Society has issued a prospectus showing plans of the proposed Buddhist Monastery, which we have reproduced here. The Buddhists of Burma and Ceylon have for good or evil, gone under British rule. The Britishers being Christians are making every efforts to undermine our noble religion. At such a crisis, it is a matter of congratulation to every Buddhist to see that by the efforts of our venerated Brother, the Bhikkhu Ananda Maitreya, a movement has been started to found a Monastery in London for yellow-robed European Bhikkhus who, it is hoped, will permanently establish themselves in London in the year 1911, corresponding to the 2500th anniversary of the foundation of our holy Religion. We call on every Sinhalese Buddhist who loves his Religion to contribute whatever he or she can to this Fund. The Britishers are giving us opium, ganja, whisky and other alcoholic poisons and are introducing every kind of abominable vice that is helping to undermine the vitality of our people. We, on our part, should with a loving heart, give the Britishers the ennobling and purifying faith of our Tathagato. I consider it a privilege that the Sinhalese Buddhists have been given the opportunity to help this great movement. Let each one of us make whatever sacrifice he can and contribute his mite for the London Monastery Building Fund.

*Anagarika Dharmapala,*  
Genl. Secy. M.B.S.

*(M B J Vol. 17, April-May 1909.)*

## IV

### EDUCATION IN CEYLON : CLAIMS OF CEYLON UPON INDIA

I—AN APPEAL FROM THE SECRETARY OF THE CEYLON MAHA-BODHI  
SOCIETY

*Colombo, February 5, 1912, Ceylon.*

To

The Editor, Dawn Magazine,

Dear Sir,

Since last July I have been in Colombo working for the welfare of the Sinhala people. My sojourn in Calcutta for nearly 15 years has given me the insight to differentiate as to how we stand as a civilized people. We are greatly obliged to you for the excellent series of articles you have written in the "Dawn Magazine" about Ceylon. India and Ceylon were united by the ties of faith and race for 2558 years. The relationship ceased absolutely in the year 1815 when the whole Island came under British sway. For three generations the Sinhala people have been trained under Christian traditions and the result is that the gulf between the Indians and the Sinhalese is wide.

In Ceylon the schools are very inferior, the educational vote for the whole people who number 3,494,317 is Rs. 1,442,464, which when proportionately divided, you will be astonished, comes to about half anna per month per head. There is no university, no technical college, no industrial school, no weaving school, no art school, and the boys who are poor can't afford to pay the exorbitant rate of Rs. 15 per month as school-fee which is charged at the Government School. The Christian missionaries have opened a few high schools but admission to these sectarian schools means that the Buddhist pupil loses his faith in the Lord Buddha and laughs at the Aryan customs and comes out as a thoroughbred Eurasian. This is most deplorable. In the ancient days, Bengal Pandits came to Ceylon and helped the people. But now all that is stopped. What we need now is greater union with Bengal,

and the only way to bring this about is by means of education. The Bengalee graduates will find Ceylon an admirable field to open schools. If a hundred Bengalee graduates come and begin to teach English, in a few years the whole situation might be changed. The Buddhist vernacular schools will welcome the teachers from Bengal, and they will have to do the very work that the Christian missionary teachers are doing. The grant that the schools get will be divided and the managers of such Buddhist schools will be glad to give a share of the grant to the Bengalee teacher. Besides, the teacher can charge a monthly fee from each pupil,—a school-fee as obtains in the missionary schools. Here is a splendid field just opened, and you will I hope do all you can to save the poor Sinhalese who number 2,441,605. Here is an opportunity to save the race. If we lose this opportunity, the Christian Missionary Societies will be able to educate the large population according to their lights, and an ancient race who have kept up the traditions of Aryan learnings for 2358 years will have vanished and a hybrid race of Eurasians will have come into existence.

We are now the most backward race in all Asia, but our history is well-known and it is our only comfort, and we claim the blood-relationship with ancient Bengalees and Magadha people who came 2455 years ago to Ceylon. A noble race should not be allowed to come to extinction ; hence my appeal to you. Translate this letter and print it if you please in all the Bengalee papers. Make the Sinhalese,—Hindus ; that is better than making them Christians and Moslems. The outlook is gloomy. The Sinhalese people are between the deep sea and the devil. They have either to accept Christianity or become Moslems. We require at the present moment a number of noble minded Bengalees fired with the spirit of chivalry and speaking for myself I undertake to do all that I am capable of to save an ancient race that has maintained its individuality for 2358 years.

I am yours sincerely,

*The Anagarika Dharmapala,*  
(Secretary, Maha-Bodhi Society).

# V

## From the Sick Bed

“ I hope the Samaneras at Santiniketan will become great preachers in the future. If we could get 25 Samaneras to be trained in Santiniketan the future is assured ”.

“ For another six months the Doctor insists that I should lie in the bed, and without making any efforts. He says you must not talk, make no effort, don't worry, don't discuss business matters. It means I am more like a dead man. ”

“ Mr. D. B. Jayatilake lost his wife day before yesterday. She was a learned lady and was a great helping hand to all the good deeds of her learned husband. ”

“ The London Mission is an expensive item. It is good to keep it up. I have been paying £65 monthly for two years. Henceforward I shall not be able to pay. ”

*Anagarika Dharmapala,*

1st January, 1930.

*(M B J Vol. 38, -Jan. 1930).*

## VI

### A MESSAGE FROM THE FOUNDER

TO MY BUDDHIST BRETHEREN ALL OVER THE WORLD

*From the holy Isipatana, Benares, I am writing this letter.*

I arrived in Calcutta in March, 1891. In May of that year the Maha Bodhi Society was founded, and in July 1891 I began work in Calcutta. For the first time in the history of Modern Buddhism the Maha Bodhi Society realised the necessity of reviving Buddhism in the foremost Buddhist shrine, which is at present neglected, although it is under the dual control of the Indian Government and of Saivite Mahant. At Buddhagaya the Prince Siddhartha attained the supreme state of Anuttara samma sambodhi 2520 years ago. Having realised the sabbannuta nana, the Lord Buddha spent seven weeks in the precincts of the tree of wisdom in the enjoyment of the happiness of absolute freedom from Ignorance, sankharas, &c. Thence he went to the Deer Park at Isipatana, Benares, to preach the four holy truths to the five bhikkhus. At the holy spot he remained three months, and when he had obtained 60 Arhanta bhikkhus, he had them sent all over the Gangetic valley to preach the dhamma. The ever revolving wheel of the supreme law was set rolling 2520 years ago, and during this long period the message of the Dhamma was taken to all the countries, in Asia. After 75 years of compassionate service our lord attained the anupadisesa nibbana dhatu at Kusinara.

For nearly a thousand years Buddhism has been forgotten by the people of India, and the Maha Bodhi Society is now making the effort to disseminate the forgotten principles of the dhamma.

I have spent 40 years in Bengal, Bihar and Benares in the service of our Lord, and with the help of a few friends I have been able to keep up the activities of the Maha Bodhi Society.

I owe everthing to my parents, to the late Madam Blavatsky and to the late Mrs. Foster of Honolulu.

'The holy place at Buddha Gaya must be rescued from un-Buddhistic hands.

The Saivite monks it is said, received the village of Mastipur taradi from the Delhi Moslem Padshah. It shows that the holy site was, after its destruction, in the hands of Moslems. The next holy site is at Isipatana, Benares, which is in the hands of the Maha Bodhi Society and we have erected a splendid vihara, whose opening ceremony is fixed for next October. The next holy site is in the hands of Burmese Buddhists. The holy spot at Lumbini where our lord was born is in Nepal.

India needs the Kalyana dhamma of the Lord Buddha. All the present political, social and economic troubles will be solved by the introduction of the Dhamma.

May all beings be happy !

*The Anagarika Dharmapala.*

## 97. Some Personal Letters

### I

46, Baniapukur Lane, Intally.  
Calcutta, Mar, 20 1922.

My dear Gunasekera,\*

Yours to hand. I am glad you have given the order for the Canopy and the pictures. Please see that the Shrine Room is kept perfectly clean. In the evening the Shrine Room should be lighted—Get the boys to contribute one cent a day each to embellish the Shrine Room. I should like to see that boys all take *Atasil* on full moon days. There should be a College Uniform. We don't want our boys to grow up like the Christians. We should instil unto our boys principles of economy and self-sacrifice. The four principles of Dana, Priyavachana, Samanatmata, Arthachariya should be taught to the boys. The boys should be made to learn by heart the Mahamangala and Karaniyametta Suttas. If they become good Buddhists they will become patriots. Please see that they are taught to write Sinhalese characters neatly. The lowest form should have a වැටි ලිඳි to practise Caligraphy.

They should be made to sit in බව පයෙඩික—with body erect—closed mouth and to breathe through the nose. This will help them to develop their memory. The breathing is called ආනා පාන.

I am sorry that no attempt is made by the Buddhist Theosophical Society to bring out a series of Buddhist Readers for the use of Buddhist Schools; forty years ago the Col. Olcott drew the attention

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\* Mr. J. E. Gunasekera, who was the Principal of Mahabodhi College, Colombo.



of the Buddhists to supply this want. Forty years have elapsed the Buddhists have made no progress. The Bhikkhus and the lay Buddhists have failed in their duty. The Christians have their school readers.

In India the Government respects both the Hindus and the Muhammadans because of their devotion to their respective faiths. The man who has no religion is considered by the people of India as a devil. The Buddhists since 1886 have been declining rapidly. They have become more like the micchaditthi, and our Lord says that the greatest of all sins is micchaditthi Kamma Samadana. You should have the Higher Doctrine of Buddhism. They are Skhanda, Dhatu, Ayatana, Indriya, Bala, Bojjhanga Magganga, Paticca-samuppada, Agatigamana, &c. Read the Abhidhamma Sangaha. Make the boys to repeat the itipiso gatha at each time the clock strikes. The Catholic fathers in the Catholic schools follow this practice. You should visit the Zahira College and see how they teach religion there to the Muhammadan boys.

You should tell stories from the Mahavansa about our great kings of the past. The story of Sirisangabo is exhilarating. Let them learn inspiring Pali gathas from the Attanagaluvansa, Mahavansa, Samantakuta vannana.

Try to get an Hindustani teacher to give lessons to our boys in Hindustani—a special class may be formed to teach Tamil and Hindustani. 300 millions know Hindustani. It is a great language. If you find an intelligent youth who would like to come over to Calcutta to study and devote himself to Buddhism let me know.

Yours affectionately,  
Dharmapala.

## II

West Cliffe,  
Kandy, Dec. 4, 2468  
1924

My dear Gunasekera,

Yours of the 30th Oct. duly received. I am glad you have been successful in your efforts. It is necessary that you should spend three full years to get the degree. Why not take Pali as one of the languages and Sanskrit? Did you meet Malalasekera? You would have been wise had you taken up the London University Exam. five or 6 years ago and followed the example of Malalasekera. When does he expect to get his final degree?

I am now under medical treatment and I am afraid my days are numbered. On the 12th Oct. I had met with an accident when returning in a taxi from Heneratgoda, which kept confined to my room for a fortnight and at the wish of Dr. Roberts I came up here on the 3rd ultimo. By the time you return you would not find me in this body. I am afraid Buddhism is doomed in Ceylon. No one cares to study the Dhamma. The well-to-do are utterly indifferent and do not care for the sasana, Ratnayake\* I believe is doing pretty well. The Almirah wherein I had deposited my Japanese curios had no Key, and some of the contents were missing. Ratnayaka said that he was given no Key of the Almirah.

Kandy is no more a Buddhist town. The Christian Colleges are patronized by the Kandyan Buddhists. They are being victimized by the Christian Missionaries. The Kandyan girls attending the Hillwood College become either Christians or indifferent Buddhists.

We have not been able to secure 4 good Bhikkhus to go to India. Not one intelligent lay Buddhist we could get for the Calcutta M. B. S. It is bad to contemplate of the inefficiency of our Buddhists.

Ananda College has a debt of Rs. 68,000.

*May the Sasana Devas protect you.*

Yours affectionately,  
The Anagarika Dharmapala.

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\* The reference is to Senator A. Ratnayake, who, too, was a Principal of Mahabodhi College, Colombo.

### III

52, Lancaster Gate, W. 2,  
London, 31 Jany., 2469/1926.

May all be happy !

My dear Gunasekera,

Mr. F. R. Senanayake died in Calcutta after he had visited B'Gaya. His birth in heaven is therefore assured. I believe he was destined to die after visiting the holy place. A strong Buddhist disappears from the scene and the loss is a heavy one for the poor Buddhist Community in Colombo.

It is very difficult to secure a house in London. The rent is exorbitant. To fit up a house with furniture it would cost £ 1,000. The rent per annum is £480. An unfurnished flat in Princes Gate, Hyde Park is £700.

This month's expenses for rent of room, stamps, gas and taxi hire have come to £45.

We can yet buy a leasehold of a house for 46 years, but we have to pay £2,400. It is in Carlton Hill N. W. 8. I haven't the money and must wire for it.

This place is not suited for our work. What would it cost to rent a house in Oxford to establish our Headquarters there. Please find out and let me know.

The Anagarika Dharmapala.

## IV

Kensington Palace Mansion,  
De Vere Gardens W. 8,  
London, 20th Feby., 2469/1926.

My dear Gunasekera,

I had to leave the Fellowship Club rather suddenly. It is a Theosophical Restaurant and they did not like that I should stay there. I came over here which is a second class hotel. The black skin is taboo in England. I am negotiating to take a house in Lanchester Gate Terrace on lease. I hope I will get it. Members of the Theosophical Society who follow Leadbeater and Mrs. Besant are against Buddhism. They follow Jesus and he they say is greater than our Lord Buddha. Leadbeater and Mrs. Besant steal everything from Buddhism and palm it off as their own and twindle the ignorant members of the T. S. in England.

If I get the house I will have to pay £1,800 to the leaseholder, and for 8 years the house will be ours. After 2 years I shall sell off the leasehold.

I had a dream last night and I heard a voice crying "there is a great future for Buddhism in England". If the house comes into our possession I hope to do something in the interest of the people of England.

So far Asiatics have given nothing to the people of England. England gives everything to Asia—her arts, sciences and Christianity. We have the Dhamma which they have not—and our duty is to give Dhammadana to them.

Later on I hope I will get the opportunity to visit Oxford and deliver a lecture on Buddhism to the Asiatic Students.

Dr. Estlin Carpentier is an Oriental Scholar. He is the Principal of the Unitarian College, Oxford. Call on him one day on my behalf if you can and give him my best regards.

Yours affectionately,

The Anagarika Dharmapala.

*P. S.*

The Maha Bodhi College is flourishing. Young Ratnayake has opened a hostel and is working hard. Almost the whole issue of the Sinhala Bauddhaya of January 6th was devoted to the late Mr. Senanayaka. Good work brings its own reward, that is the effect of Kusala Kamma. His death is a loss to the temperance work. He did not much care for the Sasana. To him all religions were good and he therefore did not care to do anything special for the cause of Buddhism.

In 1915 he gave evidence against the Bauddhaya. It is a happy death that he had after visiting Buddha Gaya, and his birth in heaven is assured.

He promised to do many things but Death does not care for promises.

Try and learn a little of Pali. It will help you very much. Perhaps you may be able later on to get the post of Pali Professor of the Ceylon University College.

*A.D.*

## V

4A, College Square,  
Calcutta, 30.4.1925.

My dear Friend,

It seems that your vigorous activities in the arena of the Dhamma propaganda have come to a standstill. How did the collapse come ? What have you done with regard to the publication of your Buddhist Bible ? When activities cease people understand that life has left the body. While we are alive we have to do good Kamma ? What are we here for ? The answer is given in the Maha Mangala Sutta. There is nothing so evil as association with the muddleheaded, and that is what 99 per cent. of people do. Priests, theologians, political leaders, lawyers, statesmen are of one mind. The people are enslaved. They have to work for the benefit of those who have created a god and elected a king. Jehovah told Samuel to warn the Hebrews not to elect a king. But he failed to convince the idiots and gave the tallest of the lot, a donkeydriver, to be made king. The conflict arose between Jehovah and the people's sovereign. Both parties went down when Nebuchadnezzar captured Jemoalem. Jehovah went into a state of suspended animation. The Hebrews went into captivity.

The Dhamma of the Tathagato is little understood in the West. No two scholars agree with the ultimates of the Dhamma. The first requisite necessary to understand the Dhamma is Wisdom (Panna). To have panna one should be armed with the adjuncts of the first two principles of the Noble Eightfold Path. The British people are imbued with the spirit of sensualism, which is a hindrance to enter the Path. Absolute renunciation is too philosophic a requisite to be undertaken by the muddle-headed who wish to be governed by the priest and the aristocrat failing both, the wife.

Forty years of ceaseless activity has made me physically weak. For 34 years I have spent my life in India in voluntary exile. The name of the Lord Buddha was hardly known 37 years ago by the people of India. Today all Indian acknowledges him as their God. There was no Vihara in India, no Buddhist publication, no preaching until started by the Maha Bodhi Society. There is a great harvest to be

reaped if there are Buddhist workers. The number of Untouchables waiting to be rescued from the Brahmanical despotism is 65 millions. The Brahmans don't want them. They are not allowed by the Brahmans to walk in the same road with them. Christians and Moslems wish to convert them and steps are being taken by both to have them converted. There are 70 million Moslems. If the untouchables are converted the number of Moslems will increase to 135 millions. Padres will be glad to have the number of Native Christians increased from 3 millions to 68 millions when the Untouchables become Moslems there will be a tough fight between Moslems and Hindus. Indian Christianity is synonymous with butchery and alcoholism. I wish to start a propaganda to carry the Dhamma to the untouchables, but I am now so very weak that the Doctors advise me to take complete rest in a German Sanitarium for 3 months, otherwise I shall completely break down and be of no use to the Cause.

I propose leaving Calcutta next month about the 10th of May and go to Colombo, there to take steamer for Marsailles. After my arrival in Europe I shall let you know. Would it be helpful to the cause if I visit England.

The Buddha Dhamma is too sublime for the barbarian progress. They do not want to give up alcohol and meat. They are satisfied with the low-caste gods and the fetish priests.

Yours Affectionately,

The Anagarika Dharmapala.

Francis J. Payne Esq., London.

## XII

### Reviews and Comments

98. Vincent Smith's "Asoka"
99. Rai Sarat Chandra Das' "The Place of Woman in the Buddhist Church"
100. Miscellaneous Notes and Comments



## 98. Vincent Smith's "Asoka"

VINCENT SMITH in the preface to "Asoka, the Buddhist Emperor of India" writes "I reject absolutely the Ceylonese chronology prior to the reign of Dutthagamani in about B. C. 160. The undeserved credit given to the statements of the monks of Ceylon has been a great hindrance to the right understanding of ancient history." He confesses that he does "not pretend to possess a critical knowledge of the Pali and Prakrit languages" and yet he has the courage to give an absolutely new meaning to the word Dhamma, which to all Palists appear abnormally complex, since it included the ethical and psychological connotations so elaborately expressed in the Dhammasangani which has been translated by Mrs. Rhys Davids. Without any great research this Anglo-Indian Secretary gives his own translation which has neither aesthetic grace nor psychological significance. He calls it the "law of piety". The word Dhamma expresses the complete "Word of Buddha", found in the three pitakas, which treat on ethics of Right and Noble Conduct of the morally perfect man, on the ethics of psychology and analysis of metaphysics and on the science of psychology. Dhamma is classified under Kusala Dhamma, Akusala Dhamma, Abyakata Dhamma.

Vincent Smith's recent work is more an elaborate expansion of his former Monograph on Asoka. It is from the accounts of the Mahavamsa, Dipavansa and the Travels of Chinese Pilgrims that he has gathered data, and yet ungrateful man he is, he is merciless in his aspersions against the Ceylon bhikkhus, whose only fault is that they did not interpolate and modify the traditions which they had received from Mahinda and his pupils.

We have the authority of Fa Hian who, as he did not find the Vinaya Texts in India, came to Ceylon and spent several years at Anuradhapura copying MSS, and there is Buddhaghosha, the illustrious commentator, who was sent by his teacher to Ceylon to translate the Sinhalese texts into Pali, as they were missing in the mainland.

The Sinhalese "Mahavansa" gives two accounts of the tradition (1) that Asoka who was Viceroy of Avanti, at the death of his father which took place in Pataliputra, came to the capital and having killed his brothers ninety-nine in number, became king : (2) "Asoka putting to death his eldest brother usurped the sovereignty." Vincent Smith treats such report "as the silly fictions of mendacious monks." Oriental despotic imperialism has no limits. The king is looked upon as god on earth. He is the sammuti deva (god by popular election). We have without going back to ancient history, authentic accounts of

the despotic reign of the late King Thebaw, who soon after the death of his father, Mindoon Min, "waded to the throne through a sea of blood" killing every son of his royal father who had the least strength to assert authority. Only very young princes were spared, scores of princes were massacred. India is the home of polygamy and we know that despotic kings had in their royal harems (*antahpura*) several hundreds of ladies as wives. Had Asoka been the heir apparent he would have remained near the king. In as much as he was not the heir to the Maurya throne he was appointed viceroy of a distant region. The lateness of his coronation accentuates the turbulent state of affairs. "Of the events of the first eight years of Asoka's reign no record had survived" says Smith, "In this ninth year he undertook the conquest of Kalinga; And he was responsible for the destruction of the lives of 100,000, and enslavement of 150,000 persons." He became a convert to the religion of Dhamma since the annexation of Kalinga, and the emperor expresses in Edict XIII his remorse having learnt the Law of Buddha; and promulgated the ethics of compassion. A king who had brought "slaughter, death and enslavement during the subjugation of a previously unconquered country" certainly could have very little compunction to slay his half brothers. To Vincent Smith every account in the *Mahavansa* appears "grotesque and contradictory" as "tales told by monkish romancers." We have in the later work of Vincent Smith these words "his solemn coronation did not take place until the year 269 B. C. about three years after his accession, and this fact is the only circumstance which supports the notion that his succession was disputed" p 137.

Vincent Smith uses some choice expressions against Buddhist "monkish legend, mendacious in this particular as in so many others," (p. 29); "Buddhist accounts of his reign are so overlaid with superstitious imbecilities and distorted by sectarian and ecclesiastical bias" (p. 41); But whenever it suits his own theories he is ready to accept the Ceylon tradition and "may be provisionally accepted" p 44. The account of the conversion of the king of Ceylon, Devanampiya Tissa, by the arhat Mahinda, is to Vincent Smith "a tissue of absurdities." The most important event in the history of Ceylon, is the conversion of the King, at least to the people of the Island. An event unprecedented in their annals cannot be forgotten and no historian would reject local testimony preferring outside evidence. The account of Sanghamitta is "extremely suspicious, and the only safe course is to treat the whole tale as a monkish legend" 46p. Fa Hian and Hiouen Tsang several hundred years after the introduction of Buddhism into Ceylon, visited India. The former was in Ceylon and the latter did not care to visit the Island, but contented with the hearsay reports of certain Ceylon Bhikkhus whom he found in a Southern Indian temple. Mahinda he learnt was Asoka's brother and Smith prefers the Chinese pilgrim's to the Ceylon accounts. It is immaterial whether Mahendra was Asoka's brother or the illegitimate son of Asoka; that the apostle to Ceylon was of the royal Mauryan House is beyond dispute.

Happily we have the picture at Sanchi reproduced in Rhys David's "Buddhist India" where the details of the introduction of Buddhism are carved on the stone gate way under orders of the great emperor.

Our old friend Professor Oldenberg is quoted as an authority by Smith. Oldenberg, says Vincent Smith, rejects the story of the First Council, accepts one part of the story of the Second Council and rejects another part; and accepts fully the Third Council as an undoubted historical fact; "but our author thinks it strange that no allusion to it occurs in the Edict; but after reading the Bhabra Edict "PROBABLY EIGHTEENTH YEAR OF THE REIGN" (p. 142) one would venture to hazard the theory that the selection of the different portions of the good law mentioned therein, were accepted after the Third Council was held and recommended especially to the MAGADHA CLERGY, those most interested in the preservation of the Sacred Word.

Five of the seven portions or the "Good Law" recommended by Asoka have been identified by the eminent Pali scholar Rhys Davids (Dialogues of Buddha p. XIII) and the first portion "Vinaya—Samukasa" we tentatively suggest may be the SAMMUKHA VINAYO (Siam edition, Anguttara, Duka Nipatap. 134. 3 line 5 from below) and the "Upatisa Pasine," the sixth in the Edict may be the questions of Sariputta in the Mahavagga, Kosambi khandhakam, Siam Ed.; Vol 5 p. 310. Sariputta was also known by his other name of Upatissa;

Although Oldenberg admits the holding of the Third Council "as an undoubted historical fact," yet our Anglo-Indian iconoclast says "no reliance can be placed on the account of the proceedings of the Third Council appearing in the ELABORATELY FALSIFIED CHRONICLES OF CEYLON." To Vincent Smith the "three alleged councils" are "UTTERLY UNHISTORICAL." The account of the retirement of the Arhat Moggali and the suspense of religious Upostha for seven years is "undoubtedly false" and yet the account mentioned in the Mahavansa about the missionary propaganda is "deserving of credence" being corroborated by the evidence of inscriptions from the stupas at Sanchi. The dates "given by the Ceylonese chronicles appear deceptive" and our dogmatist "ABSOLUTELY AND COMPLETELY REJECTS THE CEYLONESE CHRONOLOGY AS BEING NOT OF DOUBTFUL AUTHORITY BUT POSITIVELY FALSE" p. 57"!!!

Let us for a time leave our omniscient critic and consult the Mahavansa regarding the great emperor Asoka.

Chap : V, Mahavansa :—Kalasoka had 10 sons; these brothers reigned righteously for 22 Years. After them the nine brothers, the Nandas; they also according to their seniority righteously reigned for 22 years. Thereafter the Brahman Chanakka, "in gratification of an

implacable hatred borne towards the ninth surviving brother called Dhanananda, having put him to death, installed a descendant of the Moriyan dynasty, surnamed Chandagupta." He reigned 34 years. His son Bindusara reigned 28 years. The sons of Bindusara were one hundred and one, the issue of 13 different mothers. Among them Asoka became all powerful. He having put to death one hundred brothers born of different mothers and reigned sole sovereign of all Jambudvīpa. Be it known that from the period of the death of Buddha and antecedent to Asoka's installation 218 years had elapsed." Anno buddhae 218. Asoka commenced to reign, for three years Asoka was supporting the Brahmins in the fourth year the solemn inauguration and the conversion took place. In the 7th year the ceremony of the completion of the Viharas and his pilgrimage to the four great shrines under the guidance of Indagutta therā. "From 84,000 cities despatches were brought on the same day. Having heard these despatches read the victorious sovereign caused to be published, "on the 7th day from hence throughout all the kingdoms of the empire let there be a great festival, let all persons taking upon themselves the vows of observing the precepts listen to the doctrines of the faith." In the 8th year the prince Mahinda and the princess Sanghamitta were admitted to the priesthood. The former was 20 years old. In three years Mahinda completed his studies; for seven years there was no UPOSATHA ceremony held, heretics assumed the yellow robe, in the 17th year of Asoka's reign the Third Convocation was held. (Mahavamsa chap. V.) Missionaries sent to foreign countries to propagate the dharma; (chap. XII) 18th year BO-TREE planted at Anuradhapura; in the 29th year, Asandhimitta the good queen Empress of Asoka died; in the 34th year of his reign Asoka married Tissarakkha. In the 37th year of his reign "the highly gifted monarch Dhammasoka fulfilled the lot of mortality. These years collectively amount to thirty-seven." (Mahavamsa, chap. XX). In the 218th year of Buddha's Nirvana Asoka began his rule; in the 256th year of Nirvana Asoka died. In the Rupnath and the Brahmagiri texts of the edict wd have the date of the Nirvana of Buddha given. 256 years have elapsed from the departure of the teacher. The Rupnath text says "a period of more than six years have elapsed since I joined the order." This may have been after the death of the good queen Asandhimitta and after his second marriage. His second wife was making the complaint "this King neglecting me lavishes his devotion exclusively on the Bo-tree". Evidently the King during the last six years of his life assumed the responsibility of the higher grade of religion and became a Brahmachari or Bhikkhu.

Notwithstanding his malignant attacks on the Ceylon Chronicles we are grateful to Mr. Smith for the service he has rendered to the cause of oriental research in having compiled the two works "Asoka, the Buddhist Emperor" and the "Early History of India".

(M. B. J. Vol. 14, June 1906.)

## 99. "The Place of Women in the Buddhist Church"

IN 1892 the Buddhist Text Society of India was started with the object of giving to the world the unpublished texts of the Buddhist Canon, both Northern and Southern, that is to say the Pali texts as found in Ceylon, Burma and Siam and the Sanskrit texts that are found in the libraries of Nepal and Tibet. I took a share in the organization of that society at the request of the originator Rai Bahadur Sarat Chandra Das, the Thibetan explorer, who with the help of Lama Ugyen Gyatsho, succeeded in the garb of a Buddhist monk from India in getting admission to the Buddhist Temples at Lasha, and the lamas believing him to be a true Buddhist treated him as Brother lama and opened the doors of the temple libraries, and taught him Thibetan. When I met him in March 1891 rather unexpectedly at the Library of the Asiatic Society of Bengal he was very cordial in his demeanour and when I asked him how he would account for the total extirpation of Buddhism from the land of its birth, he advanced the rather startling theory that it was destroyed by the Moslem invaders. Buddhism existed in the Gangetic Vally in the 13th Century and the last of the ruling dynasties of Bengal were faithful supporters of the religion of the Tathagata. With the extinction of the Pala line of Bengal Kings and with the advent of the Sena dynasty of Carnata Kings Buddhism began to meet with open hostility. Two opposing forces operated to hasten the extinction of Buddhism at least in Bengal, the invasion of Bengal by Bhaktiar Khilji, and the revival of Brahminism under the Carnata Sena Kings. The pure Doctrine of the Lord Buddha existed for full 1500 years ; but in the next 500 years the lofty tenets enunciated by the Buddha began to lose their hold upon the people, who under the influence of ceremonial religion of the Brahmins began to show signs of decay. Buddhist morality was too exalted for a decaying people, and their love of sensuality was accentuated by the new avenues opened out to them by the Tantrikas who in the disguise of religion, opened the portals of sex worship, and the lofty ethics of the BUDDHA that showed them the path of sense control, were looked at with disfavour.

The LORD BUDDHA began His glorious mission 588 years before the Christian era. He entered NIRVANA in the year 543 B.C. Three months after His Parinirvana, the First Convocation was held at the Saptaparna Hall in Vebhara hill Rajagir, Magadha, under the patronage of King Ajatasattu and under the presidentship of

the great Arhat Maha Kasyapa. Five hundred eminent elders, all Arhats, took part in the deliberations of the Council and the 'Word of BUDDHA' as found today in the Pali canon of Ceylon was chanted. A hundred years after the First Convocation another Convocation of 700 Elders of the Buddhist Church was held at Vesali under the patronage of King Kalasoka. The third Convocation was held in the reign of the great Emperor Asoka when 1000 Elders took part in the chanting of the Pali recension and the President the great Arhat Moggaliputta, added to the Buddha vachana the now famous Kathavatthupparakana, giving a synopsis of the heresies which are opposed to the Doctrine taught by the BUDDHA. The primitive Buddhism had its scriptures in the Pali, while the later Buddhism of the 'Savakas' or the Disciples of BUDDHA rejecting Pali took to Sanskrit as the vehicle of religion. Asoka's great son Mahinda embracing the Bhikkhu life, became an Apostle of the BUDDHA. It was after the third Convocation that Buddhist missionaries went all over the then known world, and planted Buddhism in foreign lands and in frontier countries. Kashmir, Gandahar, Avanti, Mysore, Maharattha, Graeco-Bactriana, the Golden Chersonese, including Burma, Siam, Cambodia, Java and the Malayan Islands and Ceylon were added to the empire of the BUDDHA. Three hundred years after the Parinirvana of the LORD the magnificent Empire of Righteousness extended from the Graeco-Bactrian Provinces to the Far Eastern Islands. India was the holy land of the Buddhists.

Of the two recensions of the sacred Buddhist scriptures, Magadhi language of the Gangetic valley in the time of the LORD was the one chosen by HIM to preach to the people. Sanskrit, the language of the Veda and of the priests, was in a way boycotted, as being unfit to be used in promulgating the NIRVANA DOCTRINE enunciated by the TATHAGATO. We are not concerned here as to the priority of Pali to Sanskrit, but it is evident that the Buddha did not want to use the language of mantrakaras.

So far for the history of Pali Buddhism which is to be found in its purity in Ceylon, since the time of the prince Apostle Mahinda, and his sister Bhikkhuni Sanghamitta. India the birth-place of the religion today does not know anything of the stupendous movement originated by BUDDHA, and her degenerate sons today are grovelling in the mire of sensuality, and in the absence of any exalted ethical system to guide their conduct, have become supremely selfish and superstitious.

Under the title 'The Place of Woman in the Buddhist Church' Rai Sarat Chandra Das has contributed an article in the new journal which he has started under the name and title 'Research Review'. The journal of the Buddhist Text Society has ceased to exist. He found that Buddhism in Tibet is no longer a monopoly of his own

and the best way to advertise his new journal was to begin an attack on the very system that he had so long held up as the best. In the several interviews which the writer had with him since 1891, Rai Sarat Chandra Das repeatedly emphasized the superiority of Buddhism over Hinduism, the latter—to use his own expression—‘kichudi’ a mixture of rice and dal. Now for the first time the very man who had extolled the great religion has commenced to use a sledge hammer to destroy the work he had started in 1892. It pays to attack Buddhism now, it paid in 1892 to praise Buddhism. In 1892 there was no Mrs. Besant. No Vivekananda and no awakening of the religious spirit peculiar to India. Instead of criticising the fundamental concepts of Buddhism which relates to the realm of NIRVANA which is the special contribution of TATHAGATO to the world’s philosophic ideas, our Bengali-Tibetan hero touches upon a subject which is more sociological than religious. Rai Sarat Chandra Das may know to talk and read Tibetan, but how far has he studied the sacred scriptures in Tibetan ? And what does he know of the existing conditions in the body politic of Buddhist countries, where woman is not a chattel as she is in India and Moslem countries ? How much has he read of the Pali texts ? Has he read the lives of great Buddhist women workers in the Buddhist church ? Has he read the commentaries of the Anguttara, and of the Theri Gathas, the Culla Vedalla Sutta of the Majjhima Nikaya ; the Bhikkhuni Vibhanga ; the Matugama vagga of the Samyutta Nikaya, &c. ? This is what our libeller writes about the place of woman in Buddhism. ‘Buddhism, in which Karma does the work of the Creator and is recognised as the motive power causing evolution in all living organism, but which does not acknowledge the agency of that unseen hand called Providence or Vidhata, preached the doctrine, that woman was the prime cause of all the woes of man. It was she who tempted him to taste of the forbidden fruit. Her charms lured him and her fascinating company brought on birth, old age and death. Buddhism further lays down that it is not possible for woman in her present life to rise to the level of man and thereby to be qualified to walk in the way to NIRVANA, and it is for this reason that BUDDHA at the first stage of his religious career refused to admit women into the holy order of Bhiksu, which he had instituted specially for men. Buddhism having in principle, totally ignored the womankind or rather aimed at the total extinction of the fair sex could hardly claim votaries among them. It is therefore clear from all authoritative authentic works which I have consulted, that the place of women is lower than that of man. She has no place either in the Buddhist Church in heaven.’ Either the writer is under the hypnotic influence of Mara whom he thinks is an enemy of BUDDHA, or are we dreaming ? We should like to know the names of the ‘authoritative and authentic works’ which he has consulted, For the first time we learn that woman was the cause of birth old age and death. In the Pali texts the BUDDHA enunciated that birth death and disease are due to

ignorance, and that both man and woman suffer life after life, in not understanding the Four Noble Truths. Instead of woman being lowered in Buddhism we find in the Cullavedalla Sutta that Dhammadinna the wife of the banker Visakha of Rajagaha, the capital city of Magadha, had attained the highest state of holiness, attained NIRVANA in the present life, while her husband was one degree lower and could not attain NIRVANA in the present life. She explained to him the mysteries of NIRVANA DHAMMA and when he wanted further details Dhammadinna requested him to go to the BUDDHA as he had gone beyond the limits of philosophical inquiry, and the LORD praising the noble Bhikkhuni accentuated what she had taught, and her discourse is today ranked in the Pali Pitakas under the category of Vedalla. She became a Bhikkhuni and he remained still a layman. Has Rai Sarat read the lives of the great Bhikkhunis such as Maha Pajapati Gotami, Bhadda Kachchana, Vajira, Patanchara, Uppalavanna, Khema, Nanda, Sakula Bhadda, Kundalakesi, Kapilani, Kisa Gotami, &c. ! What other religion has had women missionaries but Buddhism. When the prince Apostle Mahinda went to Ceylon 2200 years ago, and converted the King of the island, and when his consort wished to enter the order of holy women, what reply did the prince Apostle vouch safe to the King ? 'Maharaja, it is not allowable to us to ordain females. In the city of Pataliputta there is a priestess, she is my younger sister renowned under the name of Sanghamitta and profoundly learned. Despatch, ruler, a letter to our royal father, begging that he may send her, bringing also the right branch of the Bo-tree of the LORD of saints as also eminent priestesses. When that Theri arrives she will ordain these females. Mahavansa, p. 55. I had an idea that Rai Sarat was a scholar, and I am glad I have been disillusionised.

(M. B. J. Vol. 16, Feb. 1908).



## 100. Miscellaneous Notes and Comments

*The Thirty-three contributions which are included in this Chapter represent some of the earliest writings of Anagarika Dharmapala and were originally published in the early issues of the Maha Bodhi Journal between 1892 and 1900. I am indebted to Shri Devapriya Valisinghe, the General Secretary of the Mahabodhi Society of India, for copying them for me from the very rare past numbers of the Journal which were with him in Calcutta—Editor.*

### I. Origin and Universality of belief in a Creator

ACCORDING to BUDDHA the belief in a Creator originated along with other beliefs at the renovation of the world after its previous dissolution. He says : " At the destruction of the world very many beings obtain existence in the Abhassara Brahma Loka, they are then spiritual Beings, having intellectual pleasures, are self-resplendent, traverse the atmosphere and remain for a long time in happiness. There is a time when after a very long period this world is reproduced. Upon this reproduction of the world the Brahma world called the Brahma Vimana comes into being without an inhabitant.

At that time a being in consequence either of the period of residence in Abhassara being expired, or in consequence of some deficiency of merit preventing him from living there the full period, ceases to exist in Abhassara and is reproduced in the uninhabited Brahma Vimana. After living there a very long time alone, being indisposed to continue in solitude his desires are excited and he says : " Would that another being were dwelling in this place. At that immediate junction another being, either on account of his deficiency of merit or on account of the period of residence being expired, ceasing to exist in Abhassara, springs into life in the Brahma Vimana in the vicinity of first one . . . . Then the following thoughts arose in him who was the first existent in that world. I am Brahma, Maha Brahma, the Supreme, the Invincible, the Omniscient, the Ruler, the Lord of All, the Maker, the Creator, I am the Chief, the Disposer of All, the Controller of All, the Universal Father of All, this being was made by me. How does this appear ? Formerly I thus thought ; would that another being were in this place, upon my volition this being came here. Those beings also who afterwards obtained existence there thought this illustrious Brahma was the Creator of

All, &c. We were created by him, for we see that he was first here and that we have since obtained existence.”—Brahmajala Sutta. By change and corruption of opinion the idea of Creator originated.

This belief in a personal Creator began to spread when man's highest limit of age was a thousand years. So BUDDHA says in the Chakkavatti Sihanada Sutta —“ Vassa Sahassayukesu, bhikkhave, manussesu micchaditthi vepullamagamasi.” Bhikkhus, when man's age had reached its limits to a thousand years, the wrong belief began to spread.

Again in the “Brahma Samyutta” the BUDDHA says that the primitive form of theism consisted in offering ghee to the sacred fire and offering prayers to an impersonal deity ; and the patriarch of the family was the priest.

## II. The Buddha Dharma

BUDDHISM exists today in Siberia, Mongolia, China, Manchuria, Korea, Japan, Tibet, Cochin China, Cambodia, Burma, Siam, Ceylon and in Nepal. In the 8th century of the Christian era it existed in Turkistan, Bannan, Afghanistan, on the shores of the Caspian, Candahar, Kashmere, and all over the Indian Peninsula. The rock cut edicts of Asoka found in the four quarters of India prove that Buddhism was a living religion in this land. The rock cut temples found in mountain fastenesses on Indian soil is positive evidence that it was not dead in the land of its birth. During the lifetime of Buddha the doctrine spread only in the middle country ; the northern limit was Nepal, the southern limit was the Vindhya territory watered by Nermuda and Godavery. Cashmere and the southern country of the Dravidas are mentioned three centuries after the Nirvana of Buddha. In the 3rd century after Buddha's Nirvana, a great and illustrious Emperor, the like of whom the world has not yet seen greater than Alexander, greater than Akbar, became the most active propagandist of the Buddha's Dharma. Ambassadors were sent by him to the Courts of Ptolemy, Antiochus, and other great rulers, and Buddhist Missionaries went beyond India, carrying the message of Righteousness to the distant countries beyond the Himalayas, to Egypt, Persia, Greece, China, Burma, and the islands of the Malayan Archipelago and Ceylon. All Asia was made to receive the Buddha's message of love and brotherhood. His only son, the Prince Imperial Mahendra, became a Missionary, who went to Ceylon and established Buddhism, which has stood the ravages of the iconoclast these 21 centuries.

No religion has gone through so much persecution as Buddhism, and it is the only religion that has never extended its sway by persecution or by appealing to the sword. All other religions have had their share in persecuting Buddhism ; and in many cases they have succeeded in obliterating it. Countries such as Turkistan, Afghanistan, Cashmere, Magadha, Bengal, Orissa, Java and Southern India, which were once Buddhistic, are to-day absent of any living Buddhist. So great had been the persecution, that there was not one Buddhist in all India in the fifteenth century. Various theories are advanced as to the causes that lead to the extinction of this great religion from India. Professor Weber, a great Orientalist, after studying its morality, came to the conclusion that it was too high a moral code for the people, and therefore it died. Others think that its own inherent weakness was the cause of its decay ; others think that it was destroyed by the iconoclastic zeal of Kumarila Bhatta and Sankaracharya ; others think that Islam conquerors succeeded in destroying it. Dr. Waddell and Rai Sarat Chandra Das Bahadur, C. I. E., the Tibetan explorer, are the ones who think, following the Tibetan history, that Islam generals were the guilty ones. There is some truth in this assertion, if one takes into account the destruction of Buddhism in countries beyond India. Hiouen Tsang, Fa Hian, the Chinese pilgrims who visited India, found Buddhism in its full glory in frontier countries in the sixth and seventh centuries. It is after the 11th century that one sees no Buddhism in those countries. There was Buddhism in Bengal, Central India, Kashmere, Orissa, in the east coast, and in the southern Indian countries till the 12th century.

As for the charges brought against Sankara and Kumarila that they were successful in destroying Buddhism, scholars who have examined the records are slow to believe that any destructive warfare was conducted against Buddhists. That a polemical controversy in the books which records the defeat of one party, is all that we have to make the assertion that Sankara drove out the Buddhists. That a purely Aryan religion which has existed for several centuries before the birth of Sankara, religion that has no vitiating qualities to bring the odium of the theologian, a religion that rests on peace and love and mercy, should be totally destroyed by the followers of Sankara, means that they were successful in destroying the foundations of Brahmanism itself.

For Buddhism is Brahmanism without caste. Temples of Buddha were full of the images of Brahmanical Devatas. Vishnu, Brahma, Indra, &c., were all admitted as guardian Devas of Buddhism. On the foreheads of images of Vishnu and Indra were relieved figures of Buddha sitting in contemplation. Will the Brahman ever indulge in the iconoclastic pleasure of destroying Vishnu's images ? ..... and yet such has been the case in all the destroyed Buddhist temples in Northern India. The one fact remains, that contemporaneous

with the conquest of India, by the Islams, Buddhism ceased to exist. Soon after the establishment of Sri Sankara's Advaita system, we find the advent of Islam. The Advaita philosophy as taught by this great Sanyasi has been called Mayavada, and the term given to Sankara is "Pracchanna Bauddha", the hidden Buddhist. True he has had controversies with the Bauddhas, and these Bauddhas were the heretical sects which had enunciated their own metaphysical ideas. The Bauddhas were not the only ones who had to meet the onslaughts of Sankara's weapons : there were other Brahminical sects as well. It is a puzzle and a problem to solve as to the disaster that the Buddhists had met in the land of their birth. The fact now remains that the only religion that is absent from India is the religion that had its birth in the pure land of the Aryas, the land watered by the Ganges and the Jumna.

The promulgator of this unique religion which is called Dharma was born in Kapilavastu in the year 623 B.C. His father was called Suddhodhana Raja, and his mother Queen Maya. They were of the Sakya Royal Family, claiming descent from Ikshvaku, the solar king. The birth place of the Prince Siddhartha has been recently identified, and after 2,486 years, one sees the exact spot where the Prince was born. It is said that at the birth of this illustrious child, all the ten thousand worlds rejoiced. A child that was born to influence the world for several thousand years, and to give comfort to millions upon millions of human beings, could not be an ordinary child, and there is no wonder that at the occurrence of such a happy event nature rejoiced. All religions testify to the occurrences of an unusual phenomenon at the birth of children who were to become great. But no religious literature is so full of the marvellous events as the Buddhistic, which records the spiritual displays which occurred at the birth of future Buddha. The gods Brahma, the four Maharajas, it is said, were present to take care of the child ; Indra and his hosts were there. It is also said that the blind saw, the deaf heard, the dumb spoke, the fires in the hells went out, the lame walked, all trees bloomed, fragrant zephyrs blew all over the earth, the angels sang, there was an unknown friendly feeling between all creatures. In beautiful language Sir Edwin Arnold sings in his "Light of Asia" of the birth of this princely child.

Till the sixteenth year he was brought up in the luxuries of a princely life, and according to custom he was married to the Princess Yasodhara, who was also in her sixteenth year. Till the 29th year he was enjoying the comforts of oriental luxury, and it is said that he wanted to see the sights of his father's Kingdom. The King had been warned by his Court Brahmans that the Prince would one day abandon the throne, but that if he does stay in the world, that he would become the Mighty Universal Emperor, a Chakravartin. The father had, therefore, made three palaces for his son to spend the three seasons of

the Indian year, and to keep him bound in the fetters of sensualism, the most beautiful of the young Sakya Princesses were made to keep company with him.

Words were sent to the royal father that the Prince was determined to see the city ; and the King commands that the city should be made to appear before the Prince. The day came for the Prince's departure, and mounting his royal chariot he went out in the joyousness of blooming manhood to see pleasant sights. But the gods had made it otherwise. They by their influence made unpleasant sights to appear before him. He saw for the first time an old man, a sick man, a corpse being carried to the burning ground. These unusual sights made him reflect on the changes which a man has to pass through. To the questions which he had put to the royal charioteer Channa, on the problems of life, he received such startling replies, that the joyousness of youth vanished. And the next sight he had was that of a dignified hermit, noble in bearing, and walking with perfect self composure. The Prince asks Channa about this man and receives the reply that he is one who has renounced the pleasures of the world to get peace and final liberation. Satisfied with the answer, he is inwardly moved to adopt the life of renunciation, and determined to start from home he returned to his palace. On the way he is met by the royal messenger who announces that the Princess Yasodhara has given birth to a son. The whole city welcomes the news, but the Prince utters the word *Rahula*, meaning that the son is another tie to bind him to the world. The royal messenger returns to Raja *Suddhodhana* and tells him that the Prince had uttered the word *Rahula*, which the king thinks is intended as a name for the new born babe. On the way the Prince is seen by the Princess *Kisagotami*, who expresses her delight in singing what happiness it is to be the father, mother and wife of so noble a Prince. In return the Prince sends his pearl necklace to the Princess for having reminded him of the happiness of *Nirvana* by using the word "*Nibuta*" in her song. After his return to the palace the Prince is resolved to leave the family, and at midnight he sees the mother and the infant for the last time, and bids farewell to the world, and with his royal charioteer leaves the palace. Riding on his favourite horse *Kanthaka* he goes beyond the limits of the city of *Kapilavastu*, and crossing the river *Anoma*, he bids Channa to take his royal robes to his father. Cutting off his hair and putting on the yellow robe of mendicant, he walks all the way to *Rajagriha*, where he finds a solitary cave, the *Pandava Rock*, which is suited for him to practise his meditations. For the first time he went begging to get his food to the city. The beauty of his countenance, the dignified walk attract the attention of the people, and the King *Bimbisara* hears that an ascetic of majestic personality is in the city. The king sends his Ministers to inquire, and being satisfied, he goes to see him. On inquiry he finds that the ascetic is the son of the Raja *Suddhodana*, of the solar Dynasty and

therefore requests him to accept half of his kingdom. The ascetic Prince replies that having left a kingdom, he does not want again another ; that he is desirous of finding out the way for final deliverance. From Rajagrita the ascetic Prince goes to the great Rishis Alara Kalama and Ramaputtra, who teach him all they know about the Brahma. Not being satisfied with their doctrines, he leaves them and goes to Uruvela to practise the asceticism of the Yogi. For six years he went through all the mortifications, until at last losing all vitality, reduced to a mere skeleton, he fell down in a state of unconsciousness. Finally he wakes up with the discovery that there is no emancipation from asceticism, and eventually resolves to find out the path by taking a middle course of living. Having bathed in the river Neranjara, he ate the milk food that was given him by Sujata, the daughter of the village Chief of Senani. On the full-moon day of the month of Vaisakh under the Bodhi tree at Uruvela, near the river Neranjara, the Prince ascetic received the wisdom and illumination of perfect enlightenment. He found the cause of suffering, the cessation of suffering, the evolution of man, and the dependent causes that keep up the evolution of the individual. He is now the Omniscient Lord above all gods and men. The secret of deliverance is found, and in triumphant voice he proclaims his greatness in the following verse :—

Aneka Jati samsaram  
 Sandhavisam anibbhi sang  
 Gaha Karakan gavesanto  
 Dukkha Jati punappunam  
 Gaha Karaka ditthosi  
 Puna gham nakahasi  
 Sabba te phasuka bhagga  
 Gahakutam visamkitam  
 Visamkhara gatam chittam  
 Tanhanankhaya majjhaga.

By the light of his omniscience the Buddha sees that no more the builder of the tabernacle will make another house for him. His mind has reached the perfect condition of emancipation from selfish desires, and he is free.

He finds that the cause of suffering is the result of ignorance. In ignorance he clings to sensual things, and desires for their enjoyment. So long as the senses are not controlled, so long he is enslaved, and so long will he suffer. Causes produce effects, and so long as causes are generated, so long will there be no escape from reaping the results. The only way to get out of suffering is by the destruction of ignorance, and getting enlightenment, and enlightenment is to be obtained by leading the life of the noble Eightfold Path.

From birth to death there is suffering in the life of man. Association and separation are inevitable in life, and both produce suffering. There is again pain, sorrow, despair and lamentations in this life. No one is free from these miseries, and suffering is therefore a Truth. The cause of suffering is the Desire for the gratification of self in some form or other, which is also a Truth. There is also an Emancipation from this Desire. This is also a Truth. There is a way to get this absolute Emancipation. This is the Noble Eightfold Path. This is the path discovered by the Buddha, it is the Middle Path, avoiding the extremes of asceticism and sensual indulgence.

The Buddha spends seven weeks near the Bo Tree enjoying the bliss of Nirvana; absolute fearlessness, perfect enlightenment, perfect conduct are the realities of his blessed life. All doubts and all passions have been annihilated. He sees by his omniscience that there is no God, Brahman, Mara, Angel or man who has attained to this perfect condition before him. He is now therefore supreme. The wisdom that he has got is hard to be obtained without great sacrifice. Will the worldly-minded given to the enjoyment of pleasures care to receive the glorious gift? The great Brahma makes the request to proclaim the message, and the Lord declares that the Gates of Immortality have been opened and all who have faith can have emancipation. As the victorious conqueror the Buddha goes to Benares to preach the doctrine of Enlightenment, He says to the naked ascetic Upaka that "he is going to Kasi to establish the empire of Righteousness and remove the darkness of the world."

In Benares, in the Deer Park, the five Brahman ascetics, the former friends of the Buddha, when he was an ascetic, were living together. To them the Buddha went to preach the new Doctrine. They at first declined to receive him reverently; but the Majesty of his glorified personality makes them to get up from their seats and welcome him.

They address him as their "friend"; but the Buddha is now supreme; and so they are asked to address him as the Buddha Tathagata. The first sermon, the "Foundation of the Empire of Righteousness", is preached to them on the full-moon day of Asala. Addressing the five Brahman Bhikkhus, the Lord proclaimed: There are two extremes which one who has left the house for a state of homelessness should avoid, one the way of asceticism giving pain to the body which is useless, productive of suffering and ignoble; the other, the way of sensualism; which is low, vulgar, earthly, ignoble and profitless. Between these two extremes there is the middle way, the noble eightfold path which leads to enlightenment emancipation, and Nirvana, viz :—

1. Righteous acceptance of the truths of suffering, cause of suffering, cessation of suffering, and the way to the cessation of suffering.
2. Righteous aspirations of love, of self-sacrifice, of mercy.

3. Righteous speech in abstaining from falsehood, slander, idle talk and harsh language.
4. Righteous deeds in abstaining from destruction of life, from stealing, from sensual indulgence.
5. Righteous livelihood in abstaining from getting a living by selling liquor, poisons, flesh, destructive weapons, and from slavery.
6. Righteous exertion in abstaining from evil and exerting to do good.
7. Righteous mindfulness in fixing the mind of the impermanency of the body, of the sensations, of consciousness, and of all phenomena.
8. Righteous concentration in realising perfect peace and enlightenment.

This is the middle path which the Buddha had discovered, the only path that leads to emancipation from ignorance.

### III. Nirvana

PANINI, an ancient grammarian of India, mentions Nirvana as an adjective in his aphorism No. 8/2/50, and there is no trace to show that the word was extensively used as a noun in the sense of salvation in the Brahmanical Sanskrit of his time. Bopadeva, the author of Mugdhabodha grammar, derives Nirvana both as an adjective and as a noun, while he says that the word is an anomalous form.

### IV. The true Religion

THERE is truth as there is light. There is truth that light is opposed to darkness. There is truth that darkness is opposed to light. There is truth that both change. There is truth that righteousness exist. There is truth that evil exist. There is truth that ignorance exist. There is truth that a way may be found to get enlightenment. There is truth in injuring none. There is truth in self-sacrifice. There is truth in hating none. There is truth in not telling a lie. There is truth in abstaining from slander. There is truth in abstaining from idle talk. There is truth in preventing destruction. There is truth in preventing stealing. There is truth in abstaining from sensual indulgence. There is truth in gaining a livelihood righteously without giving pain to any living being. There is truth in exertion to do



what is right. There is truth in renunciation of self and of things that make one selfish. There is truth in the realisation of all that is joyous, peaceful and good. This is the doctrine of righteousness that the Bhagavan Buddha taught 2486 years ago, which again was taught 84,000 years ago by Kasyapa Buddha which again was taught 84,000 years before him by Knagama Buddha, which again was taught by Kakusanda 84,000 years before him, and the same doctrine, which is now in its decline, will once more spread in India, and after 2,500 years Adharma will begin to increase and continue on till a cataclysm destroys the greater part of the people. There will be a new beginning ; sin will become less and less ; and 84,000 years after the Maitreya Buddha will appear and reign for 84,000 years. After his disappearance, a universal cataclysm will take place, destroying the very heavens inhabited by the Devas. Only the Brahma worlds will remain. All sentient beings are born in the Brahma worlds, only those who had been absolute materialists are born in dark regions where no light penetrates, and they will remain there mindless, in a state of insanity, for countless millions of years. The destruction of the worlds goes on for a long period in gradual succession. A perfect chaos then reigns for a long, long period.

## V. Buddhists of Ancient India

THE appearance of a very fascinating volume on Burmese Buddhism under the title of "The Soul of a People" by H. Fielding (London, Richard Bentley and Son, 1898. Price 14 s.) has drawn the attention of many intelligent people to the characteristic features of women reared under a Buddhist policy. Today the countries that have come under the influence of Buddha's Dharma are Japan, China, Tibet, Arakan, Burma, Siam and Ceylon. Although there is Buddhism in Nepal, yet it is the Saivite religion under Brahmanical hierarchy that dominates there. The Nepalese women in most cases are followers of the Hindu cult, while the husbands remain indifferent Buddhists. One often sees at Buddha Gaya the curious spectacle of the Nepalese wife offering pindas to the departed according to the Brahmanical method, while the husband goes to the Buddha sanctuary to offer pujas to the Enlightened One. The influence of Buddhism in moulding the character of women is seen at its best advantage in Japan and Burma. Ceylon, although considered as a strong hold of Buddhism, yet the sociological conditions which are to be found in Sinhalese society are foreign to the principles of true Buddhism, Ceylon will ever remain the citadel of Buddhism on account of the sanctity of archaeological monuments which the ancient Kings of Ceylon had built, depositing the holy relics of the Buddha. Since 1505 the historic island, under the vandals of the Portuguese and Dutch, and later on under the early British had suffered materially, causing

the decline of the Sinhalese Royal Family, the Tamil Princes who had ruled the kingdom introduced Hindu worship, and succeeded in modifying the sociological customs of the Sinhalese people. At present the influence of Buddhism in the island is at a minimum. The girls being educated under the western principles by Christian educationalists, it is impossible to expect that a race of true Buddhists could be produced in Ceylon. It is deplorable indeed when one realizes the harm done by the missionary enthusiasts in trying to build up a hybrid race of Sinhalese by destroying their ancient ideals. The fault lies with the administrators, who are themselves ignorant of the humane religion of the Enlightened One. Semitic thought is antagonistic to the Aryan psychology promulgated by BUDDHA. The ethics of Christianity is a conglomeration of Semitic and Aryan principles. The three years spent in the villages and towns of a small territory, inculcating the principles which go under the name of Christianity, by the "son of man" ended in the destruction of the promulgator himself. The criterion of the sublimity and truth of a noble doctrine is its potentiality to bring peace and blessings on the followers. That it has been a failure is well exemplified by the fate which Jesus had met at the hands of the people. It was offered by the son of man himself, and the people rejected it. Nearly nineteen-hundred years of Christianity we have had, but the history of the Church had been one of failure. It is only within the last four or five hundred years that Christianity has been presented to the non-Christian people. The preachers of today are not living examples of the ethics of Christ. They live a life foreign to the principles of ethical Christianity. Why not make the effort to realize the life that Christ taught? The picture that is painted of Christ, of his unlimited patience, etc. is all drawn from the imagination of theologians. Only by moral persuasion can Truth be brought before the thinking world. Only an ethical ideal will be accepted by the thoughtful. Christianity has so far failed because it keeps the ethical ideal in the background. Sentimental emotionalism is good to the "uncultivated observers" who believe in a mythological Being and the existence of a permanent metaphysical substance behind the operations of the mind, but not to the thoughtful analytical observer of the vagaries of idiotic individuals.

Without an ethical basis, no philosophical life is possible, and a system that has no psychological doctrine has not the foundations to raise the super-structure of a complete world religion.

The religion of Buddha is built on the ethical ideal of noble conduct. The ethical basis is completely perfected in the noble Eightfold Path. On its foundations stands the consistent philosophy that there is nothing in the Universe that is permanent; that everything ends in pain and suffering; and that there is nothing to call mine. This scientific philosophy culminates in a transcendental psychology, which takes the mind away from all metaphysical speculations of permanent mind-

stuffs, of indestructible atoms, of astral body formations, of ghosts, and of monotheistic and 'pantheistic mythologies into the infinite, where there is freedom from all passions, ignorance, egoism and pride. The truest enlightenment consists in the formation of character. The life of the Buddha is the perfect life on earth and in the heavens above. That life is possible for both men and women, as is illustrated by a story of the Bhikkhuni Dhammadinna and the Upasaka Visakha. The story is to be found in the Culla Vedalla Sutta of the Majjhima Nikaya, Sutta Pitaka. Dhammadinna was the wife of the banker Visakha of Rajagaha. The Buddha was then sojourning in the capital city of the Magadha King, Bimbisara. Dhammadinna and Visakha are devoted to each other. They are very rich ; they live in a palatial mansion in one of the great streets of Rajagaha. One day the banker Visakha visited Buddha and heard a discourse from the lips of the Holy One on the sublimity of a life of holiness free from lust. The mind of Visakha was changed, he realized the errors of the permanency of self, of ritualism, of scepticism, of sensuality and of hatred, and he attained to the third stage of holiness, of Anagami. All sense of passion was annihilated from his mind ; he realized that it was impossible for him to again live in family life. He returned home with senses under control. His wife, Dhammadinna, was standing leaning against the window upstairs facing the street when she beheld her husband coming. As usual she went out to the entrance to meet him, and extended her hand to receive him. He with downcast eyes, without responding to her, went straight to his room. Unlike other days, he did not take his food with his wife, but ate his food alone ; and when the night came he did not go to his wife's room, but went to sleep alone. The wife was in anxiety and she went and inquired as to the cause of his reticence. "Lord", what is the cause of your displeasure ; have I in any way offended you, or is it due to any other cause ? "Neither," he replied. Then she asked, "Why don't you speak one kind word to me." Then her husband thought "This doctrine that I have espoused is deep. It is difficult to explain to her. If I do not speak or explain my conditions, she will break her heart and die." So let me tell her "that having heard the doctrine of holiness from the Omniscient One, I have ceased to long for sensual gratification and that all the wealth that I have, you can take all to yourself, and that I will look upon you henceforth as my sister or mother, and that I will take the food that you give me." Having listened to the utterance of her husband, she thought "Certainly this man has attained to the heights of transcendental wisdom. Is this doctrine to be realized by men alone, or could women also grasp it ?" Then Dhammadinna said, "Lord, grant me permission to become a nun." Visakha having given her permission, went to King (Bimbisara) to inform him of the resolution of his wife. The King was pleased, and a great celebration was made on the day that she was ordained. She was bathed in scented water, and clothed in

the costliest garments, and carried in a golden palanquin to the temple where the Bhikkunis lived, and given over to them to be ordained. Not long after she, by her great application to the observance of rules, attained the highest grade of adeptship—the Arhat. After some time had elapsed, Visakha visited her, and having paid all respects to her, inquired : “ Noble lady, the Excellent One the Blessed Buddha says : Individuality ! What is this Individuality (literally my body) ? ” Dhammadinna then explained that it is the five forming Skandhas—Rupa, Vedana, Sanna, Sanskhara and Vinnana. Visakha accepted the explanation, and further asked : “ What is the cause of this Individuality. ” Dhammadinna explains that the efficient cause is desire of self either to enjoy the pleasures of the sensual world, or to be born again and again for the enjoyment of pleasures, or to cease to exist.

*Visakha* : “ Lady, what causes, freedom from these five Skandhas ? ”

*Dhammadinna* replied that it is freedom from these desires.

*Visakha* : “ What is the path to attain this freedom ? ”

*Dhammadinna* replied that it is the Noble Eightfold Path,

viz. Right Comprehension, Right aspirations of Love and Renunciation, Right Words of Truth, Right Actions of Compassion, Honesty and Chastity, Right Livelihood without giving pain to others, Right Endeavour to be free from sinful thoughts, and to be full of good thoughts, Right Mindfulness in the Analysis of all Phenomena, and Right Peace of Mind or Concentration.

Dhammadinna is taken through the bewildering path of Buddhist psychology by her former husband Visakha, which it is impossible to elucidate in a brief article. She, like a triumphant warrior, meets all the questions of Visakha. From the heights of psychology she ascends into the higher realms of transcendental wisdom, where all sensations and perceptions cease, where there is no passion, no clinging to anything, and the mind leans to Viveka or Nirvana. Visakha in the desire to penetrate further, asks what depends on Nirvana, to which Dhammadinna replied, “ Visakha, there is a limit to propounding questions. In the perfect life of the Brahmachari is to be found Nirvana. If you wish you may go to the Lord Buddha and ask Him this question. ” Visakha then went to the Buddha and repeated the philosophical conversation in detail between Dhammadinna and himself. The Buddha then exclaimed : “ Visakha, the Bhikhuni Dhammadinna is a philosopher : she is full of wisdom. That which was said by Dhammadinna, the same, I repeat, is true. ”

## VI. The Holy Land of the Buddhists

INDIA, sacred to the Buddhists, is neglected by them. The greatness of the country could only be appreciated by those who have taken interest in the people. All the Buddhas, the Paccheka Buddhas, and the Arhats were born in India. All the Buddhists practise the Paramitas in the hope of preaching the Dhamma to the people of India. The Buddha GOTAMA was born here, lived here, and entered Nirvana. Neither in the border countries of India, nor in barbarian countries are the Buddhas born. Our present Buddha preached the Doctrine for 45 years in India, journeying all over the country to the extent of 3,000 miles every year, and it is said that never would He spend a night in any foreign place outside India. Nine months in the year would the Lord Omniscient travel preaching the Blessed Doctrine to the rich and the poor, to the outcast and the king. During the three rainy months only would He stay in a particular place. The daily habits of the Glorified One is sufficient evidence to show the marvellous activity of His blessed life. Rising at 2 o'clock in the morning, He spends his time in contemplation of compassion to all living beings. After taking His early morning bath, He again sits in meditation till the time for breakfast. At about nine o'clock He robes Himself well in His double robes, and taking His begging bowl in hand with the retinue of Bhikkhus, He goes out to beg for food. Having received the food from the lay devotees, He returns to the Vihara just at noon. He retires to the Divasthana, where He spends some time in repose. He gives instructions to the Bhikkhus from two to four o'clock. At four the lay devotees come to see Him, bringing flowers, &c., to whom He discourses on Charity, Pure living, Heavenly Enjoyments, the Results of Sensuality and on the Bliss of Renunciation.

After the departure of the lay devotees, the Bhikkhus reassemble to hear the Dharma, to whom He expounds the doctrine till ten o'clock in the night. Then when they had retired, the Blessed One sits in meditation and holds conversation with the Devas and Brahmans of the celestial regions till twelve o'clock at night. He then retires to his sweet scented chamber and lies down on his right side and sleeps in consciousness till two o'clock, when he again begins his activity. Such was the life that the Blessed One lived forty-five years in teaching and preaching the Dharma to the people of India. All kings, princes and nobles bowed down at his sacred feet. The Lion of the Sakyas, the teacher of gods and men, taught the Noble Eightfold Path, as the only path for attainment of Wisdom, Truth and Nirvana. He was emphatic in the utterance that only in His religion was noble conduct taught, and that true holiness was only to be found in him who walks in the Noble Eightfold Path. To the Bhikkhus He enjoined that they should keep to the path, promulgate the Dharma, and propagate it for the welfare and happiness of gods and men.

The only way to honour the Tathagata, He declared, was by observing the precepts not in esoteric worship. Let the Bhikkhus observe the noble precepts, the lay devotees, Brahman Pundits, and the learned Kshatriyas will attend to the external worship of the Tathagata's body. In the Pali Pitakas the picture of Buddhist India is painted in vivid colours. Ramayana and the Mahabharata belong to an older period, and the lover of India could not do anything better than to study Pali to discover the sociological conditions of Aryan society in the Buddhist period.

The ninth Avatar of the Hindus is the Buddha, and he came as the Universal Saviour of gods and men. The present Avatar surely has a greater claim than the preceding Avatars. The Bhagavat Gita contains the burden of the philosophy of Krishna, while the Pali Pitakas contain the ethical, philosophical and psychological doctrines of the World Saviour. The incarnation of absolute self-sacrifice, divine kindness and of everything that is true and sublime is forgotten by the sons of India, and those who are at present the custodians of the Dharma live in perfect apathy, with no desire to spread the Truth.

## VII. The Purification of Mind

THE Doctrine of Nirvana, which was for the first time preached by the Lord of the Universe after it had been forgotten for ages, taught the way of harmony to realize emancipation, enlightenment and holiness in the present earth life in full consciousness. The realization of the Eternal is possible only for him who makes a complete renunciation of all grasping desires. All domestic fetters, all the earthy sensualities, all the heavenly delights have to be given up completely. There is suffering and misery in all conditions of life ; disintegration of the body is sure even though one lives for a hundred years. The fate of the earthen ware pot awaits him who has a body.

The thoughtful man, after having considered the sufferings that result in the gratification of the senses, abandons them to follow the holy life (*anuttaram brahmacariyosanam*) of the Brahmachari. Development of the sensualising passions brings on suffering to the mind. The Blessed one exhorting the lay followers emphasises on the dangers of sexual intercourse. A life of chastity is best ; a life of incontinence is full of danger. "It is better to marry than to burn" is a Buddhistic expression. The unconditioned absolute Nirvana is beyond the comprehension of the senses. The desire for the gratification of the senses brings the mind from the contaminations of anger, harbouring of anger, covetousness, ill-will,

slandering, self esteem, envy, avarice, hypocrisy, cunning, stubbornness, revengefulness, pride, conceit, aristocratic vanity and dilatoriness leads to the sublime condition of the anagami stage of holiness. The mind in its original state is pure. (Pabhassaram idam bhikkhave cittam). By contact with objective forms it becomes impure. The doctrine of the Buddha is difficult to be perceived, as it belongs to the domain of arupa spirit. The complexities of the human mind, its labyrinthian ramifications, are minutely explained in the Abhidharma Pitaka. The earthly man, ignorant of the doctrine of Buddha, has not the capacity to develop his consciousness.

There is mind but no mind stuff in the psychology of the Abhidharma. Strange that the psychology of Wundt, Ribot, March, Hering had been anticipated in its completeness by the Tathagata twenty-four centuries ago, Metaphysicians who look for the mind stuff will wander long before they are able to discover it.

“The pure in heart sees God”. Samahite citte parisuddhe, The heart, completely purified of all passions, obtains divine power. The purified mind can look back on the past births; it can find out the place where a person will be born; it can find out the processes for the emancipation from suffering (Devaduta Sutta, Majjhima Nikaya) :—

Study, observation, analysis, freedom from prejudices, and idolatrous practices, living a life of complete purity, non-adherence to dogmas, striving after perfection, mental and physical discipline, regular diet, moderate sleep, gentle exercise, fearlessness, cultivation of the will, patience, strict adherence to truth, compassion to all, and complete forgetfulness of the metaphysical ego.

## VIII. Gandhara Buddhist Sculptures

THE Mahommedan invasion of Gandhara about a thousand years ago resulted in the extinction of Buddhism from the territory. That the people had reached a very high state of civilization is evidenced by the legacies which they had left behind in the shape of sculptures. Such exquisitely carved statues of Buddha, with all the delicate completeness that the artist's chisel can reach; different scenes from the life of the Supreme Teacher carved in bas-relief; as well as alto relievo figures on black stone. It is with painful feelings that one goes through this country where Buddhism flourished 300 years before the Christian Era. Gandhara's King, Pukkhusati, was king Bimbisara's friend. Traders used to visit Magadha from Gandhara when Buddha was preaching the Gospel of Righteousness. Through these men King Bimbisara, hearing about Pukkhusati, sent an epistle

informing the latter that the Buddha is preaching the blessed doctrine with his holy disciples. This is the first reference about the introduction of Buddhism to Gandhara.

For more than a thousand years no living Buddhist had visited Gandhara and the Anagarika Dharmapala was the first living Buddhist to visit this territory. To-day one sees everywhere only desolation. The people are all followers of Mahammat and are savage in their habits. Ignorance reigns everywhere. The remarks made about the people of Afghanistan by the Amir of Kabul Abdul Rahaman, to Sir Salter Pyne, applies to people of the Yuzufesai, the Ancient Gandhara. It is said that on one occasion Sir Salter Pyne questioned Abdul Rahaman, the Ruler of Afghanistan in this wise. "Amir Sahib, why do you not educate this people?" The Amir laughed. "Educate them! Why they would forsake their own religion if they could read the Koran itself".

Buddhism is the only religion that has left behind relics of art which are untainted with the abominations of sensuality. Art in Greece and Rome, although it has attained to a climax, yet we find that they were all in the line of aestheticism. In the British Museum, in the museums in Florence and in Naples one sees exquisitely carved statues all nude, suggesting that the artists intended to provoke the baser feelings of sensuality. But not so these sculptures, which are Grecian in symmetry, yet without the least suggestion of sensualism.

If Buddhism had not been destroyed from Gandhara and India, we would have a happy, joyous and a contented people, as found today in Burma, Siam and Japan. Within these thousand years there had been no progress in these territories. The time is come to preach the blessed Doctrine. We would suggest Buddhists of all countries to take holy interest in India. Those who can afford should visit India and see the ruins of ancient temples. In the Calcutta Museum there are hundreds of things to see that would delight a follower of the Buddha; it is so in the Lahore Museum. A thousand rupees would take one through all the ancient Buddhist Empire, which comprises Bengal, Bihar, Oude, N. W. Provinces, Lower Punjab and Upper Punjab, the Rajputana States, Central India, Bombay Presidency, Madras Presidency, the East Coast territory and Orissa. It is a magnificent empire, and happily for the Buddhists all the ancient Buddhist sites, viz., Kapilavastu, Benares, Buddhagaya, Kusinara, Rajagriha, Nalanda Vesali, Payaga, Mathura, Kuru, Kosambi, Ujjein, Avanti, Malwa, Ajanta, Sanchi, Bhilsa, Ellora, Canheri, Kanoj, Amaravati, are only a few miles off the railway. From October to February are the best months to travel. One can start either from Bombay, Madras, or Calcutta in his long pilgrimage, visiting the sacred places where our Lord Buddha passed his glorified life of



forty-five years in this historic land. A visit to these places conjures up all the sweet associations in connection with the absolutely holy life of the Supreme Lord.

## IX. Buddhist Ruins in Central Asia

A paragraph in a recent issue of the Bombay Gazettee refers to the Report of the Russian Geographical Society on the results of the explorations lately made in Central Asia by the archaeologists and scientists of Russia, which have been of unusual interest, and continues as follows :—

“ M. Klementz, the leader of a scientific expedition to Chinese Turkestan last year, has discovered over a hundred Buddhist rock-cut caves in the neighbourhood of Turfan, together with the Chinese and Sanskrit inscriptions and wall paintings, many of them in good order. The explorers call the excavations “ Cave temples. ” But most of these were probably “ viharas ” or monasteries. The Indian Buddhists constructed caves and “ Viharas ” of this kind. This practice followed the propagation of the new religion into Afghanistan across the Hindoo Kush into Central Asia, and onwards towards India fourteen hundred years ago. fa-hien describes the Buddhist population of Khotan in Turkestan. The Russian discoveries seem to show that the country was once very populous. At the present time the region is little more than a desert. ”

In the “ Travels of Fa-hien, ” by Legge, he speaks of “ Yu-teen ” (Koten) as “ a pleasant and prosperous kingdom with a numerous and flourishing population. ” The monks amount to several myriads, most of whom are students of Mahayana. They all receive their food from the common stores. Fa-hien describes a monastery called “ Gomati ” (meaning “ rich in cows ”) of the Mahayana School, and says : “ Attached to it there are three thousand monks, who are called to their meals by the sound of a bell. ” He describes the reverence and gravity of their demeanour, and their perfect silence at meals. They were not allowed to ask the attendants who served their meals for anything, “ but only make signs with their hands. ”

“ There are in this country four great monasteries, not counting the smaller ones. ” Being desirous of witnessing the grand religious procession of images, Fa-hien remained here three months. He says that this magnificent procession and ceremony continued fourteen days, the monks in the chief monastery “ taking precedence of all the others. ” The king of the country put aside his crown, prostrated himself, offered flowers and burned incense. The seven

precious substances (The Sapta-ratna, gold, silver, lapis-lazuli, rock crystal, rubies, diamonds or emeralds, and agate) were "grandly displayed" about the chief car. He also describes the "King's New Monastery,"  $2\frac{1}{2}$  miles west of the city, which was eighty years in process of erection, is about "250 cubits in height, rich in elegant carving and inlaid work, and covered above with gold and silver, and finished throughout with a combination of all the precious substances. Behind the tope there has been built a Hall of Buddha, of the utmost magnificence and beauty, the beams, pillars, venetianed doors and windows being all overlaid with gold leaf. Besides this, the apartments of the monks are imposingly and elegantly decorated, beyond the power of words to express."

## X. Jataka Stories

THE Lord Buddha during his fortyfive years' ministry not only taught an incomparable Code of the most sublime Ethics to His disciples, but also, when occasions arose, he delighted them by his original and wonderful stories, which were all collected and embodied in a book called the Jatakas. It is one of the books of the Khuddaka Nikaya in the Sutta Pitaka. There are in all about 550 stories, and each is based on a previous birth story of a previous kalpa ; and to the anthropologist it has a scientific interest, inasmuch as each story gives particulars of ancient events going back to many millions of years. The recent discoveries in Egypt, in ancient Chaldea and in Babylonia, thanks to the labours of the scientific expedition sent by the University of Pennsylvania, go to show that the creation of the world ascribe to Jehovah in Biblical lore, placing the event in the year 4000 B.C., on which many millions of Europeans and Americans had placed their faith for several hundred years, is a myth. On this unstable foundation are built the two semitic religions, which have been a curse to the happiness of man and animal for more than a thousand years. Before the "Creator" was born old civilizations existed ; and the startling fact is corroborated by the pre-semitic stories that are to be found in the admirable collection of Jatakas, Professor Fausboll of Copenhagen, Denmark, has completed the editing of these stories, and the series is complete in seven volumes. He began in 1877 his first efforts in this direction, and in 1897 his labours were completed. To the student of antiquity it is a store-house of knowledge, and to the student of Indian religions it is of supreme importance, since therein are to be found stories going back to Kassapa Buddha's dispensation, and still further, even to Dipamkara Buddha. There are stories in this collection that are admirably suited for present day application and interest is accentuated on account of their fitness to the affairs of human progress. Filial piety in its most sublime form as depicted in these stories seems Confucian in its character. Students of the

Laws of Confucious have often expressed their appreciation of Chinese filial piety as something not to be found in other religions, but the readers of these Jatakas are confronted with Indian stories of Kings, princes, nobles, etc. who have left everything to nurse and take care of their parents. These Jataka stories, on account of their ethical interest, combined with humour, found a ready market in all countries. From India it spread all over Asia, and, after the destruction of the Buddhist literature in India and other countries in Central Asia, vestiges in their mutilated form remained. The Kalilah, the Persian collection of fables, had its basis in the Jataka stories as found in Ceylon. From Ceylon the collection was transmitted to the Mahomedan countries, where they underwent change to suit the Islamic environments. An examination of all the one thousand stories that are to be found in the Jatakas and the 423 stories that are found in the *Udana*, *Samyutta*, and other *Nikayas*, would show that these stories that are now current in all civilized countries had their origin in Indian Buddhism.

## XI. Are Buddhists Agnostics?

It is only the so-called Southern Buddhism, as recorded in the Pali Pitakas, which is supposed by some scholars to be agnostic and negative in tone. I do not think any scholar will ever venture to suggest that the Northern phase of the teaching of the Buddha is anything but emphatically positive in every respect.

Even with regard, however, to what has been called Southern Buddhism it is not quite correct to regard it as negative. The Pali Canon contains the grandest possible descriptions of Nirvana which is described as "uncreate" and "immortal". It is this positive Nirvana to which the Buddhist aspires. But inasmuch as it is really beyond speech, it must be indicated as "is not this" and "not this" if one is to avoid misleading. Even then one is not quite free from the charge of being illogical. Silence alone is the best answer to all questions regarding Nirvana. But humanity has not yet evolved high enough to be beyond the necessity of speech, and so we must speak if we are to communicate with another at all. Therefore the compilers of Pali books have tried to speak even of the unspeakable, the Nirvana and in so doing, they have used the loftiest languages to describe its nature.

Though they have doubtless failed in their object so far as it is concerned with the description, yet they have succeeded in shewing that Nirvana is not only not negative, but that it is the only thing positive and real. We have often wondered how, in the statement contained in the Pali books, the ultimate goal of Buddhism is as positive as anything we can find in religion. (*See Udana, VIII*)

Coming down from the consideration of that highest goal, we find in the Pali books how one can gain definite and positive Knowledge of post mortem conditions of the other beings which crowd the universe, though invisible to the physical eye. We hear of different worlds and states of consciousness and divine powers all as real and positive as anything can be. Buddha prescribes most definite methods of training, whereby we can pass out of the body in body "formed of mind", which is drawn out of the gross physical encasement "as sword from the sheath", (See Samannaphala and numerous other parts of the Scriptures).

Then when the aspirant is able to get out of the body, he can visit at will different regions of the universe, converse with gods and demons, and gather knowledge at first hand of things invisible to the ordinary sight. There are also definite methods prescribed for the recovery of the latent memory of past incarnations. Thus any charge of indefiniteness is not only unfair, but shows ignorance or gross misunderstanding of the Scriptures.

The only ground on which agnosticism can be predicated of Buddhism, is the fact that Buddha never favoured speculation on transcendental and abstract problems. Whenever such questions arose, He either held His peace or answered them in such a way as not to commit Himself to any opinion on either side. But this persistent discouragement of speculation and inference on transcendental questions is not peculiar to Buddha. It is also the fundamental idea of the greatest of all Hindu philosophical systems—the Vedanta. In the Vedanta "anumana", or inference and speculation, have hardly, if ever, received any encouragement. For inference is possible only of things the like of which we have observed. If we have not observed things transcendental, how can we speculate upon them. This will hardly be understood in the West, where philosophy means speculation; "philosophy" in India means the science of the principle of things based on the first-hand observation of facts on the noumenal plans.

But in the case of the Vedanta, the Teacher could draw upon the recorded knowledge and observed facts of the previous sages as evidence, i.e., he could fall back upon the Shrutis or Scriptures. Therefore, there was no necessity for him to remain silent on metaphysical questions. He could teach them as theories and tell the students how to verify them. Buddha, on the other hand, had to refrain from all allusions to the Scriptures, because when He flourished, the people had become letter-bound, and the Scriptures acted as hindrances rather than helps. Therefore, He taught disciples only the method—the Noble Eightfold Path, as it is called — whereby they could develop the inner powers, and thus know and see the truth as it is in nature. And this Noble Eightfold Path is Yoga, pure and simple, and it is not different from the Yoga taught by the Vedantic

Teacher. It is, as every occult student knows, Gnana Yoga, or the Yoga of Wisdom. As regards the other two forms of Yoga, Buddha remained silent.

Thus we find that Buddhism is no more negative than is the Vedanta. Only in the case of the Vedanta, the teacher mentions before hand most of the metaphysical truths, which the student will verify by the practice of Yoga, whereas Buddha gives simply the Yoga, the Path, without saying much beforehand about the metaphysical truths, which the student will recognise when the Path is trodden. He does so because He has seen the danger of giving transcendental ideas before the student has developed the powers to verify them, before he has prepared the instruments wherewith to perform the experiments. He has seen that truth told to the unprepared has often been misunderstood in words. But, unfortunately, His silence on certain metaphysical truths, while saving the unprepared from their misconception, has led them to deny such truths altogether, has made them agnostics and sceptics. This, it seems to me, is the reason of the charge of agnosticism made against Buddhism, or rather against the modern misconceptions of it.

## XII. The First Christian Missionaries in Thibet

CONSIDERING the many myths that are now rife about Thibetan Mahatmas and the sensational reports of recent would-be travellers, whose fictitious discoveries are seriously accepted by many readers, it seems appropriate to remind the reading public of a famous but now almost forgotten book, *The Travels in Tartary, Thibet, and China*, of the two Jesuit missionaries Huc and Gabet. These gentlemen did not find in Thibet lost manuscripts of the life of Jesus, nor do they describe the Thibetans as savages. Their half-dead servants did not take kodak pictures of them while being tortured on the rack. Nor did they use the powers of hypnotism in their dealings with the Lamas and while being subjected to outrageous tortures. There is, in fact, nothing incredible in M. Huc's story, and yet, perhaps, because of this reason, the book is far more interesting than any report that has since appeared.

The sensation which M. Huc's book created on its first appearance has subsided, and it is now only known to scholars and historians. Indeed, the book is out of print, and can, both in its original French and in its German and English translations, only be had through second-hand book dealers, where the copies are at a high premium. Under these circumstances, it has seemed desirable that the book

should be reprinted and once more placed before the reading public. What a storehouse it is for the ethnologist, geographer, the scholar interested in religious customs, the reader of travels, and the student of human nature !

Our two Jesuit Missionaries have good common sense, they are quite critical whenever they meet with superstitions of finding themselves surrounded with pagan darkness, but as to the traditions and beliefs of their own church, they are like ingenuous children, believing in the bodily devil, as represented in Christian legends. No wonder, therefore, that these missionaries find themselves beset by Old Nick, who repeatedly tries to thwart their work and prevent them from proceeding on their journey. At the same time they credit the miraculous events of whose truth they have become convinced by some credulous Buddhists, to the superhuman power of the Evil One. We read for instance with reference to the evidences of the transmigration of souls of living Buddhas at the moment of their death into infants.

Most of the interesting information which we obtain from the book is of a religious nature. We read, for instance :

“ During our short stay at the Blue Town we had constant conversation with the Lamas of the most celebrated Lamaseries, endeavouring to obtain fresh information on the state of Buddhism in Tartary and Thibet. All they told us only served to confirm us more and more in what we had before learnt on this subject. In the Blue Town, as at Tolon-Noor, every one told us that the doctrine would appear more sublime and more luminous as we advanced towards the west. From what the Lamas said, who had visited Thibet, Lha-Sha was, as it were, a great focus of light, the rays of which grew more and more feeble in proportion as they became removed from their centre.

“ One day we had an opportunity of talking with a Thibetan Lama for some time, and the things he told us about religion astounded us greatly. A brief explanation of the Christian doctrine, which we gave him, seemed scarcely to surprise him ; he even maintained that our views differed little from those of the Grand Lamas of Thibet. ‘ You must not confound,’ said he, ‘ religious truths with the superstitions of the vulgar. The Tartars, poor, simple people, prostrate themselves before whatever they see ; everything with them is Borhan. Lamas, prayer-books, temples, Lamaseries, stone heaps—‘ tis all the same to them ; down they go on their knees, crying Borhan ! ‘ Let me explain ’, said our friend smilingly ; ‘ there is but one sole Sovereign of the universe, the Creator of all things, alike without beginning and without end. In Dchagar (India) he bears the name of Buddha ; in Thibet that of Samtche Mitcheba (all Powerful Eternal) ; the Dch-Mi (Chinese) call him Fo, and the Sok-Po-Mi (Tartars), Borhan You ay that Buddha is sole ; in that case who are the Tale-Lama of

Lha-Sha, the Bandchan of Djachi-Loumbo, the Tsong-Kaba of the Sifan, the Kaldan of Tolon-Noor, the Guison-Tamba of the Great Kouren, the Hobilgan of the Blue Town, the Hotoktou of Peking, the Charberon of the Tartar and Thibetan Lamaseries generally ? 'They are all equally Buddha'. 'Is Buddha visible ?' 'No, he is without a body ; he is a spiritual substance'. 'So, Buddha is sole and yet there exist innumerable Buddhas ; the Tale-Lama, and so on. Buddha is incorporeal ; he cannot be seen, and yet the Tale-Lama, the Guison-Tamba and the rest are visible, and have bodies like our own ! How do you explain all this ? The doctrine I tell you, is true', said the Lama, raising his arm and assuming a remarkable accent of authority ; 'it is the doctrine of the West, but it is of unfathomable profundity. It cannot be sounded to the bottom'.

"These words of the Thibetan Lama astonished us strangely ; the Unit of God, the mystery of the Incarnation, the dogma of the Real Presence, seemed to us enveloped in his creed ; yet with ideas so sound in appearance, he admitted metempsychosis, and a sort of pantheism of which he could give no account.

"These new indications respecting the religion of Buddha gave us hopes that we should really find among the Lamas of Thibet a symbolism more refined and superior to the common belief, and confirmed us in the resolution we had adopted of keeping on our course westward."

Further we learn of the actual existence of the tree of the ten thousand images, which, it is said, sprang from the hair of Tsong Kaba, a great Buddhist reformer.

We read :

"It will here be naturally expected that we say something about this tree itself. Does it exist ? Have we seen it ? Has it any peculiar attributes ? What about its marvellous leaves ? All these questions our readers are entitled to put to us. We will endeavour to answer as categorically as possible.

"Yes, this tree does exist, and we had heard of it too often during our journey not to feel somewhat eager to visit it. At the foot of the mountain on which the Lamasery stands, and not far from the principal Buddhist temple, is a great square enclosure, formed by brick walls. Upon entering this we were able to examine at leisure the marvellous tree, some of the branches of which had already manifested themselves above the wall. Our eyes were first directed with earnest curiosity to the leaves, and we were filled with an absolute consternation of astonishment at finding that, in point of fact, there were upon each of the leaves well-formed Thibetan characters, all of a green colour, some darker, some lighter than the leaf itself. Our first impression was a

suspicion of fraud on the part of the Lamas ; but, after a minute examination of every detail, we could not discover the least deception. The characters all appeared to us portions of the leaf itself, equally with its veins and nerves ; the position was not the same in all ; in one leaf they would be at the top of the leaf ; in another, in the middle ; in a third, at the base, or at the side ; the younger leaves represented the characters only in a partial state of formation. The bark of the tree and its branches, which resemble that of the plane tree, are also covered with these characters. When you remove a piece of the old bark, the young bark under it exhibits the indistinct outlines of characters in a germinating state, and, what is very singular, these new characters are not unfrequently different from those which they replace. We examined every thing with the closest attention, in order to detect some trace of trickery, but we could discern nothing of the sort, and the perspiration absolutely trickled down our faces under the influence of the sensations which this most amazing spectacle created. More profound intellects than ours may, perhaps, be able to supply a satisfactory explanation of the mysteries of this singular tree ; but as to us, we altogether give it up. Our readers possibly may smile at our ignorance ; but we care not so that the sincerity and truth of our statement be not suspected.

“The Tree of the Ten Thousand Images seemed to us of great age. Its trunk, which three men could scarcely embrace without stretched arms, is not more than eight feet high ; the branches instead of shooting up, spread out in the shape of a plume of feathers and are extremely bushy ; few of them are dead. The leaves are always green, and the wood, which is of a reddish tint, has an exquisite odour, something like that of cinnamon. The Lamas informed us that in summer, towards the eighth moon, the tree produces large red flowers of an extremely beautiful character. They informed us also that there nowhere else existed another such tree ; that many attempts have been fruitless.

“The Emperor Khang-Hi, when on a pilgrimage to Kounboun, constructed at his own private expense a dome of silver over the Tree of the Ten Thousand Images ; moreover he made a present to the Grand Lama of a fine black horse, capable of travelling a thousand li a day, and of a saddle adorned with precious stones. The horse is dead, but the saddle is still shown in one of the Buddhist temples, where it is an object of special veneration. Before quitting the Lamasery Khang-Hi endowed it with a yearly revenue for the support of three hundred and fifty Lamas.”

The Jesuit missionaries were again and again received most cordially by their Buddhist brethren, and were hospitably entertained. When reaching a Lamasery, M. M. Huc and Gabet expected “that the entire population would have their eyes fixed upon them. Nothing of the sort. The Lamas whom we met passed silently on, without



even turning their heads or paying the slightest attention to us in any way. The little chabis (pupils), harum scarum rogues, in common with school boys all over the world, alone seemed to notice our presence."

Commenting on the reception received at one of the Lamaseries our Jesuit friars exclaim :

"How potent is the empire of religion over the heart of man, even though that religion be false and ignorant of its true object. How great was the difference for example, between these Lamas, so generous, so hospitable, so fraternal towards strangers, and the Chinese, that thoughanation of shop-keepers, with hearts dry as a ship-biscuit, and grasping as a monkey, who will not give a traveller even a cup of water, except for money or money's worth! The reception given to us in the Lamasery of Kounboun at once recalled to our thoughts those monasteries, raised by the hospitality of our religious ancestors, in which travellers and the poor ever found refreshment for the body and consolation for the soul."

At Kan-Sou M. M. Huc and Gabet met a great dignitary of the Buddhist church bearing the title of a living Buddha and a conversation with him:

"Breviary that lay on a small table beside us, immediately attracted his attention, and he asked permission to examine it. Upon our assenting, he took it up with both hands, admired the binding and the gilt edges, opened it and turned over the leaves, and then closing it again, raised it reverentially to his forehead, saying, 'It is your Book of Prayer ; we should always honor and respect prayer.' By and by he added, 'Your religion and ours are like this, and so saying he put the knuckles of his two forefingers together 'Yes,' said we, 'you are right ; your creed and ours are in a state of hostility, and we do not conceal from you that the object of our journey and of our labours is to substitute our prayers for those which are used in your Lamaseries.' 'I know that,' he replied smilingly ; 'I knew that long ago.' He then took up the Breviary again, and asked us explanations of the engravings. He evinced no surprise at what we told him, only, when we had related to him the subject of the plate representing the crucifixion, he shook his head compassionately, and raised his joined hands to his head. After he had examined all the prints, he took the Breviary once more in both hands, and raised it respectfully to his forehead. He then rose, and having saluted us with great affability, withdrew, we escorting him to the door."

We are surprised at the many similarities that obtain between Christianity and Buddhism, some of which may be attributed to the influence of Nestorian missionaries, while others (as, for instance the

use of the rosary and censer, processions, responsories, sprinkling with holy water, etc.) are undoubtedly older than Christianity. We read :

“ Upon the most superficial examination of the reforms and innovations introduced by Tsong-Kaba into the Lamanesque worship, one must be struck with their affinity to Catholicism. The cross, the mitre, the dalmatida, the cope, which the Grand Lamas wear on their journeys, or when they are performing some ceremony out of the temple ; the service with double choirs, the psalmody, the exorcisms, the censer suspended from five chains, and which you can open or close at pleasure ; the benedictions given by the Lamas by extending the right hand over the heads of the faithful ; the chaplet, ecclesiastical celibacy, spiritual retirement, the worship of the saints, the fasts, the processions, the litanies, the holy water, all these are analogies between the Buddhists and ourselves. Now, can it be said that these analogies are of Christian origin ? We think so. We have indeed found, neither in the traditions nor in the monuments of the country, any positive proof of their adoption, still it is perfectly legitimate to put forward conjectures which possess all the characteristics of the most emphatic probability.

“ It is known that, in the fourteenth century, at the time of the domination of the Mongol emperors, there existed frequent relations between the Europeans and the peoples of Upper Asia. We have already, in the former part of our narrative referred to those celebrated embassies which the Tartar conquerors sent to Rome, to France, and to England. There is no doubt that the barbarians who thus visited Europe must have been struck with the pomp and splendour of the ceremonies of Catholic worship, and must have carried back with them into the desert enduring memories of what they had seen. On the other hand, it is also known that, at the same period, brethren of various religious orders undertook remote pilgrimages for the purpose of introducing Christianity into Tartary and these must have penetrated at the same time into Thibet, among the Si-Fan, and among the Mongols on the Blue Sea. Jean de Montcorvin, Archbishop of Peking, had already organised a choir of Mongol monks, who daily practised the recitation of the psalms and the ceremonies of the Catholic faith. Now, if one reflects that Tsong-Kaba lived precisely at the period when the Christian religion was being introduced into Central Asia, it will be no longer a matter of astonishment that we find in reformed Buddhism such striking analogies with Christianity. ”

### XIII. Was Sankaracharya a Buddhist?

MODERN orthodox Brahmanism rests upon the commentaries of Sankaracharya, Ramanujacharya and Madhawacharya, founders of the Advaita, Dvaita and Visishtha advaita schools of Brahmanical theology. Researches of oriental scholars and Brahmanical scholiasts have been partially successful in fixing a precise date as the time Sankara flourished. Between the eighth and ninth century of the Christian Era is the time that could be tentatively fixed for Sankara. Ramanujacharya flourished about the eleventh century and Madhawacharya about the twelfth century A.C. Sayanacharya, a follower of Madhawacharya, who lived in the fifteenth century, A.C., is accepted as the best commentator of the Vedas.

Sankaracharya was the last of the philosophical schools of Brahmanism that represented the ancient orthodoxy. Soon after the labors of this great revivalist the wave of Mohammedan savagery overtook the religious thought of India, and the merciless tyranny of the Mohammedans killed the individuality of the scholars. A dualistic religious awakening, contaminated by karmic influence, is to be seen from this time. The healthy point of the proud Aryans who soared into the highest sphere of thought comes down to the level of the nomadic Arabs and Moslems, and from Ramanujacharya downwards, the influence of Semitic Monotheism is seen. Fatalism, the child of Monotheism, is being developed silently, and in Madhawacharya we see an Indian Calvin preaching predestination and an absolute surrender of will to God. To the inquiring analytical philosophical psychologist, the deterioration of the human mind from its lofty aspirations and proud conquests in the field of thought, to the fatalistic condition, is something too painful to contemplate. Happily for the future development of Indian religious thought, the works of the great Sankara are still forthcoming. The later Brahmanical orthodoxy after his time is influenced by Mohamedan fatalism and Monotheism. The Advaita of the illustrious Sankara is the philosophical Brahmanism influenced by the spirit of Buddha's teachings. For over a thousand years before the birth of Sankara, the religion of Buddha was the dominant religion of India and Sankara is strangely enough called the "hidden Buddhist" by his orthodox contemporary writers. Buddhism in its pure form was on the wane; Bhikkhus had become more Brahmanical in life, but still they lived in communities in the Sangharamas or Buddhist temples.

With admirable foresight, the young Sankara, travelling from one end of India to another, combating the orthodox as well as the heterodox views of the different sectarians, had established his reputation as

a great reformer. He then commenced to write his immortal commentaries, interpreting the Vedas and the Vedanta in the spirit of Buddha's teachings.

The spirit of old India, uninfluenced by Mohamedan or foreign thought, is to be found, not in the writings of Ramanujacharya or Madhawacharya, or Sayanacharya, but in the immortal writings of the great Sankara. The lover of India's literature can do no better service to it than to popularize the teachings of Sankara. That Sankaracharya was a Buddhist, we have the authority of the God Siva himself, who says that the teachings of Sankara are Buddhistic.

## XIV. The Will to Resist

BUDDHA's great character teaches us that the will should direct both activity and resistance. In this money-making and mammon-worshipping age, the function of the will as a great controlling and resisting power is much deprecated, and men make work and activity as the sole end of their lives. It is desirable that men should work their material improvement, but it is much more desirable that they should resist temptations, curb their appetites, and control their passions. The proverbs of Solomon very rightly say that "he who is slow to anger is better than the mighty, and he who ruleth his spirit is better than he who ruleth a city."

The function of the will as a resisting and controlling power is not only under-valued, but greatly misunderstood. The man who retires from all active works to practise asceticism, meditation and silent communion, is generally looked down as an idle and worthless person. The thoughtless worshipper of mammon, the doted child of materialism, knows little that greater intellectual foresight, greater wisdom, greater deliberations are necessary for the will to resist and control than to consent. Nowhere we see it better shown and exemplified than in the wonderful life of Siddhartha. A Prince, the only son of a King, he found all desires which could generate as deadly. He therefore directed his will to resist them, and when after long retirement and meditation he could eradicate them, he found the true rest and happiness. It will be an evil day for India if in the midst of work and activity she loses sight of this most prominent feature of the teachings of Buddha, weaken her power of will to resist and allow herself to be swept away by the torrents of materialism, which are coming in such great force from the west.

## XV. The Study of Buddha's Dharma

THANKS to the researches of Oriental Scholars in Europe, the Western world is gradually being educated to appreciate the archaic literature of Oriental religions. The Sanskritists of type of Buhler, Deussen, Oldenberg, Lanman, Bloomfield, and Max Muller are operating in the domain of Vedic and Vedantic meta-physics ; Jacobi and Lanmann are publishing their researches in the field of Jain agnostic dialectic philosophy and Garbe has done splendid service in his exposition of the Sankhya philosophy. In the inexhaustible mine of Buddha's Dharma, a band of devoted Pali scholars are at work in all civilized lands—Rhys Davids and his associates in England, Warren and his colleagues in America, Fausboll in Denmark, Oldenberg and his friends in Russia, Neumann in Vienna. These well-wishers of Buddha's Dharma are doing their best in the way of expounding the ethics by translations and editing the texts. Their work is being carried out in quite a sympathetic way. I was present at the several sessions of the International Congress of Orientalists at Paris, in September last, and witnessed the interest manifested by the scholars when the subject of BUDDHA'S Dharma was discussed. Very soon Sanskrit scholars will find out that their researches in the Brahmanical metaphysics will reach a culmination by the exhaustion of the contents they are utilizing. So it is with other Oriental religions. In the inexhaustible mine of Buddha's doctrines there remains a rich supply of pure gold which has yet to be brought out for the use of the world. Hitherto, the supply has been enough to satisfy the material cravings of the students of ethical religions ; but this is not sufficient. To appreciate the incomparable wisdom of the Tathagata one has to swim in the limitless expanse of his psychological doctrines. A study that is comforting, elevating and purifying surely ought not to be neglected, and if there is a system that opens up a new vista of the working of Nature's laws in the universe, it is the psychological Dharma promulgated by Buddha. Ecclesiastical theologies agnostic dialectics, metaphysical speculations, ascetic ethics and materialistic Nihilisms are the common property of the ordinary religious man. The individualising of the sublimated consciousness of the aspiring devotee of Truth is a process which very few could successfully pass ; but to my mind, nothing gives greater dignity to true manhood than to know, to realize, to grasp and understand Truth by actual experience. No blind acceptance, no agnostic

indifferentism, no materialistic annihilation, no absolute freedom from all ignorance, passions and covetousness of the individual mind that is set before the truth seeker in the Palace of Truth of unsurpassing beauty erected by the noble blessed Gautama Buddha.

All existing religion posit either a permanency of duality of absolute extinction of the so-called individual being, of the absorption of an eternal atman in the consciousness of a personal Supreme Being. It is the resurrection of the atoms of the existing individual in the next life retaining an identity of personality that is taught in most religions as the best would satisfy the material aspirations of the craving individual who looks to the enjoyment of sensual pleasure either in an earthly or heavenly condition. Psychologically speaking, the retention of an individuality maintaining the identity of personality is an impossibility. Speculative monomaniacs are only capable of coming to such an absurd conclusion. But as the world is full of "congenital idiots," there is no wonder that speculative metaphysics, nihilistic ethics and monotheistic theologies have a dominating influence at all times.

BUDDHA's psychology steers clear of all known systems of theologies and metaphysics. It has no hair-splitting speculations, no dogmatic assertion of pantheistic problems, and is opposed to the acceptance of any doctrine that is against practical common-sense and humanity. The conscious realization of the purity of one's mentality. Neither a belief in God, or gods, nor a denial of God has anything to do with the comprehension of Truth and the conscious realization of one's perfectibility. BUDDHA sets aside all questions that are speculative and not tending to the emancipation of the mind from ignorance and passion. Theological dogmatics have nothing to do with the development of the mind. BUDDHA wants man to realize his growth and to be conscious that he is free from ignorance. It is a practical application of the laws of the higher nature for the realization of Truth. There is Truth and there is only one Way to reach it. There are other ways, but they do not lead man to absolute Truth. People foolishly cling to the belief that all religions are true and that all lead to the same goal. It is a psychological error, that man in his ignorance makes. That religion of Right Comprehension, Right Aspirations, Right Words, Right Actions, Right Way of gaining a living, Right Exertion, Right Way of concentration, and Right Concentration, is true. That system which has not the Noble Eightfold Path is empty.

The student has to begin the study of BUDDHA's psychology by going through a process of moral purification and of emancipation from all preconceived ideas of speculative beliefs. The mind has to be emptied out of all monotheistic, materialistic, pantheistic, agnostic ideas, and enter into a new life of analysis and conscious individualization in the domain of unselfish duty. The noble freedom that

one enjoys has no equal in the objective universe. The working of the laws of nature and of the mind, the power over them, the fact that man is the master of his destiny, that suffering is caused by ignorance and selfishness, and the realisation of Nirvana in absolute consciousness—all these are expounded in the Abhidharma.

## XVI. The Great Chinese Traveller

From Hiranya, passing eastward along the southern bank of the Ganges, Hiuen-Tsiang came to the country of Champa (near Bhagalpur) where there were ten Sangharamas with about 300 priests of Little Vehicle. At a long distance to the south of this country there are mountains covered with thick and wild forests swarming with ferocious animals, such as rhinoceros and black leopards. There are also numerous elephants in this forest. This was why the Kings of Champa and Hiranya had large armies of elephants.

Going east from this place he came to the Kingdom of Kajughira which had six or seven Sangharamas and about 300 priests and paid reverence to all the sacred places there.

Passing eastwards again to this country and crossing the Ganges, Hiuen-Tsiang came to Pundravardhana (or North Bengal). Here there were twelve Sangharamas and 3,000 priests, belonging to both the Vehicles. To the west of the capital of this country there is a Sangharama which has got lofty towers and picturesque balconies. There is a Stupa of King Asoka near it which is said to emit light, built on the spot where Buddha preached the Law for three months. By its side there was Vihara, having in it a figure of Avalokite-Shvara Bodhisattva.

Next he went to the Kingdom of Karnasuvarna or Western Bengal. Here he visited about ten Sangharamas belonging to the Sammatiya school of the Little Vehicle, and two others, where the priests did not use milk and butter, according to the traditional teaching of Devadatta.

Then he went to Samatata or East Bengal, which borders on the sea. The climate of this country is described by him to be very agreeable. This land contained about twenty Sangharamas with some 3,000 priests professing the teachings of the Sthavira school. There were a large number of here who worshipped the spirits of heaven. In one of the Sangharamas there is a beautiful green-jade figure of Buddha nearly 8 feet in height. It is said to emit constantly a delicious fragrance which fills the whole courtyard of the temple, and also to shine out sometimes in five brilliant colours.

Thence he went to the country of Tamralipti, i.e., south-western sea-coast. Here there were about ten Sangharamas and nearly 1,000 priests.

Next he went to the country of Udra or Orissa, which had some 100 Sangharamas and 10,000 priests of the Great Vehicle. There also were two Asoka Stupas, which exhibited some spiritual indications or other.

Passing in a south-westerly direction through a vast wilderness he went to Komgodha (probably Ganjam) ; thence going south-west again and crossing another forest, he reached the country of Kalinga. Our traveller says that this country was very thickly populated before, but owing to the curse of an enraged Rishi it was very much depopulated ; though people migrated here from other places, yet the population at that time was very thin.

Passing north-west from Kalinga, Hiuen-Tsiang arrived at Dakshina Kosala. The reigning King was a Kshatriya. He was a great patron of learning and the arts, and had a great reverence for the Law of Buddha. There were about 10,000 priests in this country living in 100 Sangharamas. A large number of heretics worshipped the Devas in Temples. There is a stupa built by Asoka Raja in the place where Buddha overcame the heretics in old times and exhibited several great spiritual phenomena. Afterwards, during the reign of King Sadvaha, Nagarjuna Bodhisattva lived at this place. He was very highly revered by the King. Once at that time Deva Bodhisattva of Simhala came to discuss with him some intricate religious subjects. Their introduction to each other was very curious. When Deva Bodhisattva was announced, Nagarjuna sent to him through one of his disciples a vessel filled with water. On seeing the vessel, Deva, without any word dropped a needle into it. This filled Nagarjuana with great joy. For he identified water with his character, and explained that the man was capable of investigating their qualities to the bottom. From South Kosala, advancing southward, he came to the Kingdom of Andhra. By the side of this capital there was a venerable and majestic sangharama with richly ornamented beams and extensive courts. Before it was a stone stupa several hundred feet high. Going about 1,000 li. to the south, he came to the Kingdom of Dhanakataka. There were at that time on the east and west of the capital two sangharamas called Purvasila and Avarasila. These sangharamas were originally built for Buddha. While in this country the great Chinese Pilgrim met two priests, Subhuti and Surya, who were eminent in their knowledge of Tripitaka. Going 1,000 li to the south, Hiuen-Tsiang came to the kingdom of Chulya. At the south-east of this capital, there was a stupa built by King Asoka. Here Buddha exhibited great spiritual prodigies and overcame the heretics. Passing eastward through a great forest, he came to the kingdom of Dravida, whose chief capital was Kanchipura. This was



the birth-place of Dharmapala Bodhisatva. Tradition says that he was a son of a minister, and as a child exhibited great wisdom. The king intended to marry him with a princess of his family. But the Bodhisattva, who had completely subjugated his passions, had no mind to incur the pollution of love. On the night previous to his marriage, he was filled with grief, and betook himself to an image of Buddha, before which he offered up his prayer, and sought his deliverance and protection.

## XVII. The Benares Parliament of Religions in 1900

It was proposed at the closing sessions of the Chicago Parliament to hold another Parliament of Religions in the holy city of Benares, the centre of the two great religions of the world—Buddhism and Brahmanism. Although Buddhism has been destroyed by the ravages of conquering armies of Islams, and is no longer a living religion in India, yet Benares is still sacred to the five hundred millions of Buddhists. It was to Benares that the Buddha came to preach the doctrine of Enlightenment. At the Deer Park, the present Sarnath, the hallowed spot, where the Blessed One preached the sermon on the foundation of the Empire of Truth, is still marked by a commemorative stupa. Imperishable associations connected with the life and ministry of the All Merciful One abound in and near about Benares is the door to Swarga, where the dying devotees get their admission to the blissful heaven of the great and lesser gods of the Brahmanical pantheon. The thousands of men and women, who come daily to wash away their sins in the waters of the sacred Ganges, present an interesting spectacle to the student of psychology in giving an insight to the study of human nature, influenced by the myriads of years of simple devotion associated with the priestly institutions of the most venerable confederation of ecclesiastical religion. The following description of the Benares of today by the author of "Light of Asia" is taken from "India Revisited"—:

"Benares—the Oxford and the Canterbury of India in one—has been a city of sanctity and learning for ages out of mind. Kapila taught the Sankhya philosophy here, Gautama the Nyaya system, and Panini elaborated his Sanskrit Grammar, although, indeed, the orthodox Brahmins believe that the famous work came straight from the gods centuries before a stone was laid of any Aryan City. Benares, as it stood in ancient days on and about Sarnath, was certainly older than Alexander of Macedon, for its importance and large population drew thither the Great Teacher of Buddhism, Prince Siddhartha, when he had finished his meditations near Gaya. Fanciful devotees love to derive

its name from Varanasi, 'The Excellent Waters,' as though the broad Ganges, which leaves its temples and ghats, gave the appellation. But this comes undoubtedly from the two streams, Baruna and Asi, which bound it on the north and south, and run into the great river.

"There are 200,000 souls in the capital of 'Kasi', which sits on a high bank sloping abruptly to the water, and is built principally of Chunar freestone, a material that gives a grey and subdued hue to its long sweeping crescent of ghats, temples, stairways, and quays—to a Hindu's eye the noblest and holiest panorama in the world.

"No one, indeed, who has ever gazed upon that vast hill of hallowed architecture, can afterwards forget the aspect of the sacred city—as it rises from the shore of the Ganges in a league-long front of countless shrines and crowded bathing-places. The best plan is to take a boat and pass along the broad channel from Tulsi to Ram Ghat and back again. The city presents to the view one unbroken bank of pinnacles, shrines, pillared mandirs, chaityas, pilgrim houses, towers, sacred trees, images, altars, and flights of spacious steps. Every other spot in this chaos of consecrated sites is the scene of some reputed miracle, ancient or modern. At Rao Sahib Ghat, for instance, lies a vast effigy of Bhima, which, if you believe the Brahmans, is annually washed away by the river, to be brought punctually back again. At the Kedar Ghat is the wonderful 'Well of Gauri', which will cure all diseases, particularly dysentery. In a tank close by is the Mansarovar Stone, which grows daily by the breadth of millet-seed. At Bhairava Ghat they sell peacock fans warranted to wave away all evil spirits; hard by is a goddess with a silver face, who infallibly protects from small-pox; and between the Bisheshwar Temple and a mosque which Aurungzebe the Destroyer made out of shattered Hindu and Buddhist temples, is the Gyan Kup, or 'Well of Knowledge' a fetid, dark hole, full of decaying votive wreaths, where Shiva himself has the ill-taste to dwell. Then comes the shrine of Annapura, Goddess of Plenty, who never allows famine to visit Benares; and Charanpadak, where the feet of Vishnu have plainly impressed a circular slab rising from the pavement. These are but a very few amid the perfect wilderness of consecrated localities, thronging and jostling each other along the steep northern rim of the river, tier rising over tier in a confused mass of domes, spires, arches, halls, and walls, making up a silvery, sun-lighted eminence of masonry, brickwork, and stucco, diversified with all sorts of colours, with red or blue and bronzed, lacquered and gilt

cupolas—with palaces, some new and splendid, some mouldering and snabby—Nepalese, Jain, and Muslim edifices mingling strange elements with the prodigious melange of Hindu architecture.”

The student of Psychology, Ethnology, and Sociology will be given a unique opportunity of seeing the power of religion on the human mind and its observations when influenced by psychological problems of heaven and hell. India is an asylum for the devout men, devotees, and the religiously mad.

## XVIII. Buddhist Activities in Japan

A few years ago sensational news-mongers lost no opportunity in heralding through the press of Europe and America the decadence of Buddhism, and the dawning of the light from the West in the Empire of the Rising Sun. The gospel of the Son of Man who had no place to lay his head on was preached by the paid missionary to the people, and the glittering tinsel of western civilization was held up before them as the grandest prize worth striving for. A few patriots who loved their country and religion seeing the gloomy signs in the distant horizon took action to prevent the coming cataclysm. Opponents of Buddhism prophesied that the drifting ship of Japanese thought would go against the sandbanks of western materialism and be wrecked. Happily for Japan and Buddhism the man was ready to steer clear the ship which was drifting into danger, and that man was Colonel Olcott. In January 1889, Colonel Olcott escorted by a special representative of the Japanese Buddhists left Colombo for Japan and arrived in Kioto, the ancient capital of the Empire on the 10th of February. I had the honour of accompanying him in that memorable mission as a representative of the Buddhists of Ceylon, and the grand and cordial reception that was given to him by the priests and laymen of the city, showed that they loved their religion. It was a remarkable coincidence that Colonel Olcott should have given his first public oration in the grand Hall of that imposing pile, the Westminster Abbey of Japan, the Che-o-in temple, before a sympathetic people numbering over five thousand, just when the booming cannon from the ramparts of Kioto were announcing the promulgation of the new constitution of Japan. Colonel Olcott during the four months he was in Japan, visited every important place in the Empire, lecturing on Buddhism and creating an interest thereon in the public mind. The mission was a triumphant success. Christian missionary activity received a death blow, and young Japan commenced work with the energy of a young lion. There are at present over 400 journals published in Japan in the interests of Buddhism. Politicians and great statesmen have openly given their hearty support to the Buddhist party. So great is the reaction in favour of Buddhism that 400 young

men of great ability have organised themselves into a league to carry on Buddhist work, as was initiated by Col. Olcott. The two great educational establishments of Kioto, the Nishi and the Higashi Hongwanjis, have already sent missionaries to Vladivastock and the West Indies to diffuse a knowledge of Buddhism among the people there. In October last a special delegate representing the Buddhists of Japan arrived in Buddha Gaya to take part in the deliberations of the historic conference held at that sacred site on the 31st October, 1891. Several Japanese students are now engaged in the study of Pali under High Priest Sumangala of Ceylon, while two are in India prosecuting their studies in Sanskrit, one in Benares, the other in Bombay.

Commenting upon the present literary activity among the Buddhists of Japan the Japan Weekly Mail of February 20th last, says :—

“We are sometimes told that Buddhism is on its last legs in Japan, but if the despatch of missionaries to distant lands and the undertaking of extensive historical investigations stretching over a number of years and involving the expenditure of large sums of money be any indication of vitality, the extinction of the time honoured creed is yet far distant.

The Kioto Nishi and Higashi Honganjis have already sent priests to China, Siam, India, Thibet and Turkey to report on the history and progress of the faith in these countries, and thus to furnish material for a Japanese history of foreign Buddhism ; they are now contemplating despatching emissaries to Western Mongolia and Turkestan to make literary and other investigations in those parts”.

Now that the Buddha Gaya Maha Bodhi Society has commenced active operations in India, to revive the relationship that had existed between the Buddhists and the Aryans of India, it is hoped that our co-religionists of Japan would render every possible help to further the interests of the movement, whose aim is to diffuse a knowledge of the Law of the Tathagata among a people whose history is identified with that of the Buddhists.

## XIX. Burma

ON the 7th of February last a Branch of the Buddha Gaya Maha Bodhi Society was formed in Rangoon. Several of the most eminent men in the city joined it. Mounng Hpo Mhyin, K.S.M., was elected Secretary. The General Secretary of the Bud-Gaya Maha Bodhi Society delivered his lecture on the platform of the Soolay Pagoda, in the course of which he said :—

“In the decisive battle for the intellectual and spiritual dominion of the world, who shall say that the victory will not be for Buddhism. Christianity has been weighed and found wanting, and on the

other hand we see that the horizon of Buddhism is brightening and widening. The intellect of the West have grasped the teachings of the 'Teacher of Nirvana', and it is men of the most eminent culture that speak and write highly of Buddhism. The future warriors in the coming intellectual war shall have their training at the Maha Bodhi. A few years hence it would become the centre of the mightiest Buddhist Propaganda. Given a few years of activity and you shall see the results. Vain hopes and a phantasmagoria some would say ! The potentialities of truth are great indeed. Two thousand four hundred and eighty years ago the blessed Buddha had only five disciples, today his followers outnumber any other body of religionists. The way has been prepared by the above-named pioneers ; we have only to work with that earnestness, discretion, skill and gentleness as had been exhibited by the early Bhikkus, who went out to the wide world, without fear, foregoing no word, disguising not the message, without ambiguity in what they said, and without anger."

The sacred temple with its precincts is now under the custody of the Bengal Government, but the religious offerings that are made by the Buddhists to the shrine are appropriated by the Mahant. Offerings worth lacs of rupees have been made by Buddhists, but alas ! there is not a lamp to give even a flickering light. The place is desecrated, and it is painful indeed to see some of the most graceful life-like statues of the Buddha buried under rubbish, some plastered against the outerwalls of the Mahant's garden, some thrown away to be trampled by cattle and some fixed to the ground near the Mahant's stables. The Buddha Gaya railings, "the most antique memorial in all India," and the "oldest example of Hindu sculpture and the most important monument in India for the history of Indian Art," have been removed from their legitimate place by the Mahant and used as pillars for his kitchen, and it is on these pillars that you see the carvings of the Asoka period depicting the life and customs of the people of that age. In the words of that eminent archaeologist James Ferguson "the Buddhists have left a record which is quite unique in India. It is however a representation which for vividness and completeness can hardly be surpassed by any lithic record in any other country of their feelings and aspirations during the whole period of their existence." The ancient Buddhists loved their religion so much that they left behind them remains which today are the wonder of the archeologist and the antiquarian. Dr. Rhys Davids says "to the earnest Buddhist the mention of the Master calls up to his mind his highest ideal of what is wise and great and kind ; and the mango grove is surrounded to him with all the poetry, and is associated with all the tender memories, which to the devout and earnest Christian are wrapped in such names as Hethany or the Mount of Olives." This same remark is applicable to the other sites made sacred by the imperishable associations of the divine

Master. Buddha Gaya, though now neglected and allowed by the Buddhists without an indignant protest to be desecrated and usurped by those who care more for its destruction than its preservation, was for the early Buddhists, "the chief of the 84,000 shrines built by Dharmasoka." The great and noble Chinese pilgrim Hiouen Tsang who visited India in the seventh century wrote: "The tree is protected by high and very solid brick walls, the wall stretching east and west is long but narrower from north to south. The principal gate faces the east looking towards the river Neranjara the southern gate borders on a great flower tank. The west a, mountain side protects. The north gate leads into the great Sangharama. Within this on every side are the sacred traces of religion, Viharas, stupas, &c., all of which kings and great minister and rich nobles have constructed from a principle of reverence for the perpetual memory of religion. Every year on the day of Buddha's Nirvana the kings of the countries, the ministers and magistrates assemble beneath the tree, and pour milk on its roots and light lamps and scatter flowers, then collecting the leaves they retire."

The flower tank has become the bathing tank of the ryots and the villagers, its waters polluted by the washing of dirty clothes; and the leaves that fall from the sacred tree are now swept off by the chandala woman.

The glorious picture of a mighty past is before us, and with a united effort Buddha Gaya could be made in a few years to appear what it had been before. Only a few lacs of rupees are required. By the magic wand of earnestness we may realise the goal of our ambition. Imagine Buddha Gaya with its grand majestic temples, a Buddhist university where the languages of all Buddhist countries shall be taught to the hundreds of students that would assemble there from distant Japan and China, Burmah, Cambodia, Ceylon, Siam and Thibet, a centre of Buddhist activity whose influence would penetrate to the distant countries of the world. History repeats itself; what had been possible ten centuries ago is possible today. The Buddhist university of Nalanda had ten thousand students. Kings vied with each other in embellishing the monasteries and colleges there; but all went down with a crash before the sword and fire of the Mussulman vandals.

With the united energies of the millions upon millions of Buddhists it would be possible to make Buddha Gaya the first and central shrine of Buddhism and get back the other three sacred places. With a million of rupees we shall be able to launch one of the grandest movements for the propagation of Buddhism. You may know how the American Board for Foreign Missions work for the propagation of Christianity, with that enthusiasm the young men trained at the Andover College to go out to the wide world to preach the religion of Christ. Shall we be behind in our devotion to the

Master who ordered "Go ye, O Bhikkhus and wander forth for the gain of the many, the welfare of the many, in compassion for the world, for the good for the gain, for the welfare of men. Go then through every country, convert those not converted. Go, therefore each one travelling alone filled with compassion, go, rescue and receive."

The work that is before us therefore is one of supreme importance and is worthy of the sacrifice of even our lives. Sir Edwin Arnold in his letter to Sri Sumangala writes "it would indeed be a noble and excellent thing if we could transfer the guardianship of the sacred site of Buddha Gaya to the hands of the Buddhists." The Mahant has to be compensated ; a monastery and college halls have to be built ; a staff of representative learned Bhikkhus from all Buddhist countries maintained and supported ; young priests educated and trained ; Pali literature translated into Hindi, Bengali and English and published ; a printing press established and a Buddhist international record started. With the active sympathy of Sir Edwin Arnold, and under the tried and experienced leadership of that friend and benefactor of the Buddhist, Colonel Olcott, the Buddha Gaya Maha Bodhi Society, could be made the grandest Buddhist Propaganda in the world. Every Buddhist of whatever country ought and must help this central movement. I am informed that the Japanese are willing to contribute for this work two or three lacs of rupees. Siam would not be behind and would emulate Japan. Would you not keep up to your traditions and be foremost in generosity ?

The Maha Bodhi Society is the spiritual chain that will bind the Buddhist nations together. It will make them members of one spiritual family. Imagine Buddha Gaya as the central head-quarters of four hundred millions of Buddhists in full activity. If the Ministry of England from their Downing Street Foreign Office could govern nearly three hundred millions of people politically, why is it not possible for the Buddhist to have a central office at the spot so sacred to them? I am convinced that such a scheme is possible ; but its accomplishment could not be made in a year. Active operations shall commence after May next : but before that we must build a temporary residence for the president and the secretaries start an International Record and Intelligencer under the name of Maha Bodhi Patrika which would serve as the vehicle of communication between the central society and its branches all over the Buddhist world, I am glad to record here my sense of gratitude to my esteemed brother Moung Hpo Mhyin who was the first to give me help. He has kindly undertaken to be the representative of our society in Burmah ; but I hope you will now officially organise yourself into a branch of the central society and elect a secretary, a treasurer, and an Executive Committee.

As I said before the Maha Bodhi Patrika will be the medium of communication, wherein all correspondence, executive orders receipts of donations will be published. It will be in short a missionary record of our Society.

From time to time maps of the Buddhist sites, plans and estimates of the proposed college, monastery, rest houses and dharmasalas shall be issued. So you see the Maha Bodhi Society has a large order and a huge programme of work. Its success depends entirely on the Buddhists, not of one country but of all. Arhat Moggaliputta Tissa twenty centuries ago from the same spot, sent out missionaries all over the then known world, and it was to their noble self-sacrifice that Buddhism exists today. Twenty centuries later we are given an opportunity the like of which our predecessors had not. Shall not some of us therefore abandoning our worldly interests and sensual pleasures carry on this most glorious work with that spirit of self-abnegation which characterises a follower of Gautama Buddha ? I am sure we shall and with great success. (Indian Mirror)

## XX. Who destroyed Buddhism in India?

SIR EDWIN ARNOLD in the introduction to his epic the "Light of Asia" writes these beautiful lines : "A generation ago little or nothing was known in Europe of this great faith of Asia, which had nevertheless existed during twenty-four centuries, and at this day surpasses, in the number of its followers and the area of its prevalence, any other form of creed. Four hundred and seventy millions of our race live and die in the tenets of Gautama ; and the spiritual dominions of this ancient teacher extend, at the present time, from Nepal and Ceylon, over the whole Eastern Peninsula, to China, Japan, Tibet, Central Asia, Siberia and even Swedish Lapland. India itself might fairly be included in this magnificent Empire of Belief ; for though the profession of Buddhism has for the most part passed away from the land of its birth, the mark of Gautama's sublime teaching is stamped ineffaceably upon modern Brahmanism, and the most characteristic habits and convictions of the Hindus are clearly due to the benign influence of Buddha's precepts, More than a third of mankind, therefore, owe their moral and religious ideas to this illustrious Prince."

The causes of the total obliteration of this "religion of love" from the land of its birth, wherein it had flourished for seventeen centuries have not yet been properly investigated by the Orientalists. The historian as well as the archæologist and antiquarian has only



conjectured that the extirpation of Buddhists was accomplished by the "malignant Brahmans," as General Cunningham calls them, during the time of Kumarila Bhatta and Sankaracharya whose Tertullian orations aroused the fiery spirit of the vedic Aryans to utterly destroy every vestige of Buddhism ! Professor Barth one of the most cautious and far-seeing orientalists in his splendid work "The Religions of India" writes : "How are we to account for this total extinction of Buddhism in the country that witnessed its birth, and in which it flourished so long. Although it is in general more difficult to account for the decay of religions than their rise and growth, the disappearance of this one appears to have been so rapid, and is, in fact, so complete, that nothing one would think should be easier than to determine the causes of it. No evidence of any serious weight has as yet been advanced to prove that Buddhism has ever been the object of regorous measures directed against it with any unanimity of purpose and on any considerable scale. On the contrary the most reliable documents, coins and inscriptions, bear evidence of a toleration exceptionally generous on the par, of the civil powers." Notwithstanding this negative statement, Prof. Barth in the same book evidently forgetting what he wrote says "that the disciples of Sankaracharya organised into military bands and constituted themselves the rabid defenders of orthodoxy."

This is mere conjecture like other conjectures of Orientalists, when they have no records of facts as bases of their own observations. Sir W. W. Hunter, the historian of India in his "History of the Indian Empire" infers that Buddhism died a natural death ! Sir Monier Williams thinks that it was absorbed into the powerful systems of Vishnavism and Saivism !

The extirpation theory was, I believe, started by Professor Wilson, who based his conjectures on reading Ananda Giri's "Sankara Vijaya," wherein mention is made of Sankaracharya having defeated the followers of the different systems then in vogue, among whom were the Buddhas, Saugatas, Arahatas, Charvakas, Lokayatas and Koupimakas. When Professor Wilson wrote this there was not a trace of Buddhism to be found in India, no original record, nothing that would give any clue to the correct teachings of Gautama Buddha. Therefore Professor Wilson indiscreetly inferred that the Bauddhas therein meant were the followers of Buddha, and the result was that he incautiously subscribed to the blunder which was reserved for Mr. Justice K. T. Telang to rectify. A little knowledge of the teachings of the Tathagata was sufficient to have shown the incorrectness of the conjecture that the Bauddhas were not the followers of

Gautama Buddha. No wonder that Dr. Marshman said that Buddha was an Egyptian god, when Sir William Jones thought that Buddha was the Scandanavian Woden : The barque of the early Orientalists was drifting into the sandbanks of Pauranic Sanskrit Literature, when in 1837 the whole of the obscure history of India and Buddhism was revolutionised by the translation of Ceylon "Mahavansa," the "most authentic history in the East" by Mr. Turnour and the deciphering of the Asokan edicts of Girnar and Kapurdagiri by that lamented archæologist, James Prinsep, Professor Wilson broached the theory that the Bauddhas were the followers of Gautama Buddha, and his Brahman Pandits were busy in collecting the rich store of Sanskrit texts to shew that the peerless Vedantin Sankaracharya had defeated the Bauddhas in open discussion. Texts and even inscriptions were not wanting to corroborate this theory, for not only Sankaracharya defeated them in argument ; but he and his predecessor Kumarila Bhatta had actually organised bands of Vedantin followers who "constituted themselves the rabid defenders of orthodoxy." What more was required ? Madhavacharya mentions that in the fourteenth century a Prince of Southern India, Suddhanwan by name "commanded his servants to put to death, the old men and children of the Buddhists from the bridge of Rama to the Snowy Mountains, let him who slays not be slain." In the wall paintings of the Madura Temple there is further evidence, if evidence need be, to shew the further cruelties perpetrated on the so-called Buddhists. This episode may probably have reference to Prince Suddhanwan's order.

The alleged persecutions conducted by Kumarila Bhatta against the Bauddhas may or may not be true ; but the fact remains that these were the Jainas. Dr. Caldwell in his "Comparative Grammar of the Dravidian Languages" says : "All hostility was shown by the Brahmans to the Jainas and the persecutions that are ascribed as having been conducted by Kumarila Bhatta were all against the Jainas. This animosity was marked at times in Gujarat and in the extreme South, among other places, by somewhat bloody episodes." (pp 89 & 133). In corroboration of the fact that Kumarila aroused the antipathy of the Brahmans against the Jainas I quote the words of Prof. Gough : The following passage occurs in some part of "Kumarila's writings in an argument against the Jainas. 'It is curious that in the Sankara Digvijaya' Chap, LV, it is mentioned that Kumarila had a little relenting towards the Jainas at the end of his life. He repented of having "so cruelly persecuted them and acknowledged that there 'was some truth in their teaching." Jaina gurumukhat kaschid vidyaleso jatah." (Sarvadarsana Sangraha).

Let us unroll the panorama and see the causes of the Jaina persecution. It is generally admitted that the Jainas committed their scriptures to writing about the fifth century, and in their works according to Professor Max. Muller "they treated their opponents, the Brahmans, with marked disrespect just at a time the Brahmans were re-establishing their hierarchical sway."

The persecutions against the Jainas by the followers of the Brahmanical school under Kumarila and Sankaracharya were conducted in the eighth and ninth centuries. Wilson in the "Asiatic Researches" Vol. XVII, p. 283, wrote : The Jainas appear to have become conspicuous in the eighth or ninth centuries, got to the highest prosperity in the eleventh and declined after the twelfth." and Buchanan says "they appear to have undergone several persecutions by the Brahmins in the South of India."

Let us now see whether it is possible to trace the destructions of Buddhism to other agencies. Elliott in his History of the Muhammedan Period says :—

"The Buddhist religion was evidently the prevalent one in Sindh when the Musulmans first came in contact with Indian superstitions . . . . There are several indications of the Buddhist religion prevailing at that period in the valley of the Indus, not only from the specific announcement of the Chinese travellers, and the declaration of Ibu Khudabad to that effect ; but from certain incidental allusions of the Arabic writers made without any particular reference to the opposite factions of Brahmins and Buddhists. To this may be added the negative evidence afforded by the absence of any mention of priest-craft, of widow burning, of sacerdotal threads, of burnt sacrifices, of cow-worship, of ablutions, of penances or of other observances and ceremonies peculiar to the tenets of the Brahmanical faith."

In the tenth century A. C., Buddhism had already disappeared from the Yavana and Gandhara countries. It was in the time of the great Asoka, says the Mahavansa that Moggaliputta Tissa, the great arhat "having terminated the third convocation was reflecting on futurity and perceiving that the time had arrived for the establishment of the religion of Buddha in foreign countries, despatched the thera Maharakkhita to the Yavana Kingdom and the thera Majjhantika to the United Kingdom of Kashmir, and Gandhara," Naga worship and necromancy were prevailing in the latter kingdom at this time. The great Arhat preached to them the Asivisopama Sutta with the result that one hundred thousand persons were ordained Bhikkhus ; and since that time until the country was debastated by the Musulmans remained fervently devoted to the principles of Buddhism. Recent explorations in the Jollalad Valley by Major Simpson have brought to light the relics of a past Buddhist civilization.

Buddhism was not the only religion that suffered persecutions at the hands of the Muhammedans. The whole of Zoroastrian literature was swept off and the whole religion effaced out of existence in Persia. The destruction of the magnificent collection of books in the Alexandrian Library ; the extirpation of Christians in Alexandria,

Asia Minor and Turkey all-these fiendish acts were committed by the fanatics of Islam, who loved to dwell in darkness and ignorance, and who have made

“ The sun like blood, the earth a tomb,  
The tomb a hell, and hell itself a murkier gloom ”

The devastating hordes under Muhamad of Ghazni after laying waste the Buddhist countries of Graeco-Bactriana, Gandhara and the adjoining Districts of Bamian and Peshawar, crossed over to Kashmir where the Buddhist Prince met him. The decisive battle was fought in the year 1008 A. C. near Peshawar. “ Ananga Pala sent ambassadors to the Hindu Princes far and near, pointing out to them the danger with which all were threatened by the progress of the Mahomedans and the necessity of an immediate combination to prevent the total destruction of their religion and independence. Embassies were sent to Ujjain, Gwalior, Kalinga, Kanoj, Delhi and Ajmer. (Elphinstone’s History of India). The Muhammadans were victorious and thus settled the fate of India. The destructive campaign which commenced in 1016 by Muhammad of Ghazni did not actually terminate till the year 1200. We shall see with what fiendish spirit the work of vandalism was systematically carried on. Sir W. W. Hunter says : “ The borderland between Afghanistan and India lay silent and waste, indeed districts far within the frontier, which had once been densely inhabited were swept bare of inhabitants. Thus Gujranwala the seat of the ancient capital of the Punjab in Buddhist times, was utterly depopulated. In Delhi in one day 8000 men, women and children were hacked to pieces. They took special delight in sacking the holy places and murdering the defenceless votaries at the shrines.” “ They burned the houses ” says the Tyrolese Jesuit Tieffenthaler who was in India at that time, “ together with their inmates, slaughtering others with the sword and lance, hauling off into captivity maidens and youths, men and women. ”

The important Buddhist inscription discovered by Major Kittoe at Ghosrawa, a village to the S. S. W. of Bihar confirmed the conjectures of the Orientalists, in that it illustrated the later history of Buddhism. It mentions the existence, somewhere about the ninth century, of several of the most important Buddhist centres. For instance, first the Kanisha Monastery in the city of Nagarahara, close to Jellalabad, second the Vajrasana at Bud-Gaya, third the Indra Sila Guha of the Gijjakutta Hill in Rajagiri, fourth the great university in Nalanda, (See Archaeological Survey Reports, Vol. I p. 38). The historians of the Muhammadan Period have recorded the atrocities committed by the blood thirsty-despots and our flesh creeps on reading the unparalleled cruelty of the Muhammadan Kings. The Christian persecutions instigated by the Jesuitical monks and conducted by Torquemada were cruel enough, but the systematic vandalism of destroying the shrines sacred to the Buddhists, hacking to pieces thousands of Bhikshus, members of the gentle Brotherhood burning

their sacred literature, have had no equal indeed. Albiladuri, the historian, quoted in Elliot's History of the Muhammedan Period, who lived in the middle of the ninth century says that "Muhamad destroyed the water courses, destroyed the men capable of bearing arms"

## XXI Who were the "Bauddhas"

THE most important question which has to be answered is who were the "Bauddhas" mentioned by Anandagiri in his "Sankara Vijaya"? The popular conception from Cape Comorin to the borders of Nepal is that Sankaracharya destroyed the Bauddhas, who destroyed the religion of the Vedas, who preached a doctrine of Nihilism (Sunnyavada) and who broke down caste. So great was the vindictive spirit of the early writers of the Puranas that there is no forgiveness for one who enters the temple of the Bauddhas. This militant spirit shewn against the "Bauddhas" was because their doctrines were atheistic and nihilistic. Sankara's disciple Anandagiri in his "Sankara Vijaya" whilst mentioning the names of Bauddhas, Koupikanas, Lokayatas, Arhatas, Saugatas and Charvakas, gives the arguments adduced by these different sectarians, which, for those who care to investigate and analyse, form the bases to find out the superstructure of their respective doctrines. The questions put by them are also therein depicted, and the analysts of today have the means of finding out the truth. Of the later day Orientalists only Professor Barth has taken the pains to analyse the statements made by Anandagiri, and he has put them into the crucible of modern criticism with the following result : "We refer to the Sankara Vijaya, in which Anandagiri, the disciple of Sankara, is presumed to relate at length the polemics maintained by the Master against fortyeight different sects. But since the work has been published it is enough to compare it with the authentic polemic of Sankara, especially with his commentary on the second book of the Vedantasara to feel satisfied that that is only an apocryphal romance of no worth."—Religions of India, p. 189. And in the same book Prof. Barth says "but it is difficult to say whether these arguments are addressed to real opponents, or whether they are not mere scholastic exercises" p. 132. Besides the "Sankara Vijaya" there is the "Sarvadersana Sanghra" by Madhavacharya, who was another Anandagiri, who argues with the mayavi rupa of extinct Buddhists and condemns a system of which he had no cognition. Professor Gough rightly says "Madhava probably derived most of his knowledge of Buddhist doctrines from Brahmanical works, consequently some of his explanations seem to be at variance with those given in Buddhist works. On the same question Professor Cowell writes. "In one

or two cases (as notably in the Bauddha) Madhavacharya could only draw his materials second hand from the discussion in the works of Barhminical controversialists."

Turning our attention to the writings of Eastern Orientalists and Vedantin scholars we find a concensus of opinion as to the spurious nature of the so-called Sankara Vijayas. The late Pandit Bashyacharya, director of the Adyar Library, in an exhaustive essay on the "Age of Sankaracharya" says "by our examination we shall be able, by quoting important passages to show their untrustworthy nature, and that they merely contain certain traditions current in the times of their composition." Of Anandagiri's "Sankaravijaya" the Pandit writes ; "It is very much to be doubted whether this was written by Anandagiri, the famous disciple of Sankaracharya, for the work is partly in poetry and partly in prose, and the nature of the style, and too many grammatical errors, show that the author must have been only a beginner of the Sanskrit language, and it is pretty certain that the writer of this Sankaravijaya lived after their times, and the work thus bears the stamp of its having been written only laterly." The late Subba Row of Madras, a great vedantin scholar, in an article on the age Sankaracharya proves that Sankaravijaya is a spurious work."

On the hypothesis that this "Sankaravijaya" is genuine, the task of correctly interpreting the so-called Bauddha doctrines has to be accomplished. The absurd nihilistic assumption therein shown would never be taken by a follower of Gautama Buddha. It was the professed ignorance of the writer that made him to put these absurd arguments into the mouth of the "Bauddhas". But we may be doing injustice if we hasten not to say that in ancient India, the followers of Buddha were never known as the Bauddhas. In the Buddhist literature his followers were known as the Bhikshus, Sakyaputra Sramanas and Upasakas. Those who renounced the world were known as Bhikshus and the householders as Upasakas. The terms Saugatas, Arahatas, Nigantas, Bauddhas, were appropriated by the followers of Mahavira and Gnataputra, teachers of the hylzeistic system of Jainism.

In his commentaries on the Brahma Sutras, Sankaracharya is reputed to have described the teachings of the Madhyamikas, and the later day interpreters indiscreetly pronounced that these Madhyamikas were the followers of Nagarjuna. Brahma Sutras of Vyasa were written long before the appearance of Gautama Buddha on this Earth, and the Madhyamikas mentioned therein could not be his followers. The word "Buddha is not a term invented by Gotama Buddha. The Dipavansa mentions that before Buddha's appearance several teachers went about India teaching the people that they were Buddhas. In the "Mahabhashya," the Madhyamikas are mentioned, but these Madhyamikas were not the followers of Nagarjuna. The late Pandit Bashyacharya has shewn on the authority of Patanjali that the Madhyamika was the term used for "the people belonging to Madhyadesa."

## XXII. The Seven kinds of Riches

IN the seventh chapter of the Anguttara Nikaya, which forms a part of the Sutta Pitaka mention has been made of seven kinds of superior riches. Wealth, jewellery, and all other temporal belongings we leave behind. But we profit by these seven kinds of riches when we have to be born again. They are as follows :—(1) *Saddha* (faith), (2) *Sila* (nature), (3) *Hiri* (modesty), (4) *Ottappa* (fear of sinning), (5) *Suta* (knowledge of religion), (6) *Chago* (sacrifice), (7) *Panna* (wisdom). One who is possessed of the above seven, though he or she be the poorest person in the worldly sense, is considered opulent and happy. And blessed is the life that longeth for no other! All our mundane possessions are but in the long run bickerings and quarrels and heart-burnings and untold misery in store. Lord Buddha is far from calling the possessors happy. Now we must consider in detail each of these seven constituents of the inexhaustible treasure of the spiritually minded. Faith is imperative. She must needs make a call on those who should stick to the Tiratna - Buddha, Dharma, and Sangha. Nature ordinarily and roughly means what characterises an individual in his or her everyday life and all through. But in our scriptures it means five, eight, ten and upasampada rules of life. The five are intended for Buddhists in general. They are abstinence from (1) killing, (2) from stealing, (3) from adultery, (4) from lying, and (5) from drinking. The eight consist in abstinence from sexual intercourse, from scented things and singing and dancing, from cosy bedstead and seat besides the other particulars given under the former head. The ten forbid laying hand on gold and silver and singing and dancing and enjoying sweet scents and flowers, the last two being included under the preceding head, and regarded therein as one. For brevity's sake we should simply rest satisfied with explaining upasampada sila as the fullest possible admission to the privileges of Buddhist priesthood. Hiri implies modesty, accompanied, as it is, with a feeling of shame and self-reproach on the commission of sinful acts. Fear of the consequences of sin in re-birth serves as a deterrent in many a conscientious being. The all-important perfect knowledge of religion requires no further elucidation than the two expressive terms which place us in a position to understand for ourselves. When one is so liberal as not to help giving away to a fit object of charity, he or she is upto the mark of Chago. The last, but not the least, is Wisdom, which is the wealth of the spiritually-minded.

## XXIII. The Chief Buddhist Elder of the Ceylon Theravada School of Buddhism

FOR 2,200 years the pure teachings of the Tatahagata Samma Sam-Buddha have been preserved in the luxuriant isle of Lanka by the custodian Bhikkhus, who belong to the Theravada School, which was instituted by the Maha Kasyapa Arhat four months after the Mahaparinirvana of the Holy One. A hundred years after the first convocation held at Rajagriha under the patronage of King Ajatasatta, a second convocation was held at Vaisali under King Kalasoka for the revision of the three Pitakas. The third Council was held 226 years after the Nirvana at Pataliputra, under the patronage of the Emperor Asoka. In the first Council there were 500 Arhats, who chanted together the whole of the Dharma for a period of seven months. Facing the Saptaparna Cave of the Vebhara Hill in Rajagriha, a pavilion was caused to be constructed under the orders of the king for the use of the convocation. The president of the Sangiti Council was the Arhat Maha Kassapa, the chief of all the living Arhats. The two great disciples of Buddha, Sariputta and Moggallana, having entered Nirvana before the Buddha's Mahaparinirvana, Maha Kassapa was elected to preside. The attendant disciple of Buddha, Ananda had not yet become an Arhat, and yet it was found necessary to have him in the council, inasmuch as he had listened to all the discourses of the Holy One, who, whilst living, had appointed Ananda as the one who is competent to recite fully the Dharma; four months had passed away, the date of the convocation was fixed, and the seat was set apart for Ananda. On the last night previous to the day appointed, Ananda resolved to attain to the holy state of Arhatship. It was in the middle watch of the night when he was going to lie down on his bed, before he had laid his head on the pillow, that he attained to the absolute condition of Arhatship. Having reached the passionless state as an Arhat, he was admitted into the Council. It was after having performed a "miracle" that he took his appointed seat. Four hundred and ninety-nine Arhats were all seated, but Ananda had not yet come; but at the last hour Ananda, by the power of "Iddhi," descended into the earth at Savatthi, and in a minute's time he sprang out of the earth like a lotus at the seat in Rajagriha. By unanimous consent he was made the chief reciter of the Sutta Pitaka, and the Arhat Upali was chosen to recite the Vinaya Pitaka. For full seven months the convocation sat chanting the texts. The second Council was held under the presidency of the Arhat Yasa which lasted eight months. The last and the greatest, under the patronage of the great Asoka, was held in Pataliputra, under the presidency of the great Arhat, Moggaliputta Tissa; a thousand Arhats took part in the convocation which lasted nine months.



The great missionary movement was founded **after** this convocation. Arhats were sent to all parts of India, as well as to Persia, Arabia, Egypt, Greece, and countries beyond the Himalayas, to preach the Buddha's Dharma. In the Asoka edicts, names of Ptolemy, Antigonas, Antiochus, Magas and Alexander are mentioned, showing that at that time Buddha's religion had penetrated into the kingdoms of these sovereigns. Antiochus was King of Syria, Ptolemy was King of Egypt, Antigonas was King of Macedon, Magas was Cyrene, and Alexander was King of Epiros. Two hundred years after Buddha's Nirvana, the name of the Holy One was invoked all over the civilized world. "Everywhere they conform to the religion of Raja Piya Dasi."

Ceylon was known under the name of Tambapanni to Asoka ; and the Sinhalese king, who was his contemporary, was Devanampiya Tissa. To that beautiful island Arhat Mahinda, the only son of the great Emperor, went with Ishttya, Sambala, Bhadrāsala, four elders, to establish the "delightful religion" of the Tathagata.

What other nation could boast of so venerable a religious body as the Sinhalese, who have, without interruption, brought down the sacred religion in its purity? Egypt, Greece, Rome and even India have not a continuous history of its religious organisations. The iconoclastic devastations instituted by the early Christians destroyed all that was sublime in Egypt, Greece, and Rome. Later on, the Titans of Islam destroyed all that was good in India and in the adjoining territories. The religious sects that exist in modern India are post-Muhammadan.

To the archæologist, philologist, and scholar, Ceylon is the only country which gives authentic accounts of historical events in connection with Buddhism and India. The Bhikkhus of the island have been the custodians of the sacred texts. Unlike other Scriptures, not a word has been interpolated into the Pali Dhamma. From the time of the great Mahinda there had been a continuous line of scholars till the advent of the Portuguese demons into the island. These vandals destroyed the temples, burnt libraries, and persecuted many Bhikkhus who were in the maritime districts of Ceylon. Some of the rock-cut temples afforded protection to them during perilous times. After the Portuguese came the Dutch and they, too, did all in their power to destroy the national religion. After them came the British, who, too, helped for a time to bring Buddhism to destruction.

Since 1864 the British Administrators have ceased to persecute the Buddhists. In 1870 the historical Panadura controversy took place, resulting in the defeat of the Christian party. The present revival of Buddhism dates since this occurrence.

In 1875 the first Pali College was organised under the presidency of the High Priest, Sumangala who forms the subject of this article. Since its establishment a scientific study of Buddhism has become possible in the island. In the palmy days of Buddhism, under enlightened and scholarly kings, Ceylon was always famous for its scholars. Under a Government which has no sympathy whatever for Buddhism nor for the Sinhalese people, it is a phenomenon that Buddhism does flourish. It is due to the inherent vitality of the people, and to their strong love for their venerable religion that Buddhism exists today. When pious kings reigned in the island, there was no demonism extant, no idols of gods were set up in temples, no slaughter-houses, where innocent blood of helpless animals were shed, no liquor distilleries, no prostitution, and the people were happy, contented, and religious. The beautiful island now is a veritable hell with liquor shops, butcher shops, distilleries, licensed prostitutions and all other diabolisms, which are repulsive to the tenets of the Holy One. Amidst all this darkness of Western enlightenment, the few Buddhist Bhikkhus headed by the illustrious Maha Nayaka Sumangala, are working courageously, and all glory to them.

In the world of Oriental scholars our president is recognised for his profound scholarship. The Bhikkhu Sangha of the Pali school of Buddhism all over Siam, Burma, Cambodia and Ceylon accept him as a Maha Thera, both on account of his lofty character as well as for his great learning. The Ceylon Ecclesiastical Council of Maha Theras of the Royal monastery at Kandy have unanimously elected him "Upajjhayo," and conferred on him the title of "Tri Pitaka Vachissarachariya," a title which was held by the illustrious scholar, Sri Rahula, who flourished in Ceylon between 1410 and 1462 A.D. It means the Lord, who is master of three Pitakas. Henceforth the Maha Tehera, Pradhana Nayaka Sumangala, will be known as the Tri Pitaka Vachissarachariya, Upajjhaya Sumangala, Pradhana Nayaka Maha Thera. In private life the "Great Teacher" is simple as a child. He is now in his 74th year, and yet it is astonishing to find him actively engaged in teaching his yellow-robed pupils daily from 8 to 11 a.m. and from 2 to 5 p.m. He is an early riser, takes a light breakfast at 8 a.m., and a full meal at 11 a.m. and a cup of tea or lemonade at about 7 p.m.

Temporal decorations are beneath the dignity of the yellow-robed disciples of Buddha. Kings and princes can bestow no wordly honour on them, and they are above all human beings on earth on account of the purity of their conduct. Buddhism lives so long as they maintain their noble character.

## XXIV. Buddhism in Australia

THE first attempt to publish in Australia a fair and accurate account of the philosophy and teaching of Buddha, Sakya Muni, was about a dozen years ago, when a long and interesting article detailing the principal items of the doctrines, &c., was printed in an old established newspaper in South Australia. The article attracted great attention and led to an animated controversy, in which a Wesleyan Minister bitterly attacked the article and its writer. A few weeks afterwards the whole article was reprinted in *The Albury Banner*, a large and influential weekly paper, published in the Colony of New South Wales, in a town about a thousand miles away from where the article originally appeared. These papers were read by hundreds and thousands of people, and enabled intelligent individuals to form a true idea of what Buddhism really is.

In the year 1889 the Hon. Alfred Deakin, M.P., and Ex-Minister of the Crown in Victoria, who had been on a visit to India, published in Melbourne a volume called "*Temple and Tomb in India.*" In this work one long chapter, extending to some 17 pages, is devoted to Buddhism, and while not thoroughly accurate in every detail, gives a fairly good idea of Buddhistic teachings.

Shortly after this the late Dr. A. Muller, a learned physician and scholar, wrote for *The Harbinger of Light*, the monthly organ of the Melbourne Spiritualists, a long article devoted to an exposition of Buddhistic Ethics and Philosophy. Excepting that the able and gifted writer allowed his own pre-conceived opinions to permeate the article, it must be said that Dr. Muller showed clearly that he had studied and investigated the subject, and on the whole the article was both interesting and readable.

In 1897 a contributor to *The Healesville Guardian* prepared an article extending to about two columns, in which he strongly defended Buddhism. This article led to some controversy, which ended in certain clergyman and other influential members of the Christian Church informing the proprietor of the paper that if he allowed another article to appear in his paper in defence of Buddhism they

would withdraw their support. This threat had its effect, and from that time to the present the Editor has been forced to carefully exclude all references to Buddhism from his columns.

The Hay Standard, a very old established and widely circulated Newspaper published in New South Wales, has on several occasions published short articles and paragraphs favourable to Buddhism. Theosophical and spiritualistic periodicals are generally kindly disposed towards the religion of "the Teacher of Nirvana and the Law," and their columns sometimes contain friendly notices about the doctrines and teachings of Buddhism. Colonel Olcott's Catechism has been extensively circulated and read in Australia, and the valuable "Catechism of Buddhism" by Subhadra Bhikshu has been widely studied by many interested readers.

Sir Edwin Arnold's "Light of Asia" is of course well known, and has probably been more largely read than any other book devoted to Buddhism. Its sale in Australia has been very large, but perhaps not equal to its sterling merits.

In the fortnightly periodical published by the Baptists, there appeared some months ago a most unfair and insulting attack on the Buddhists. It had not the merits of being a manly attempt to show the errors (if any) of Buddhism, but was an abusive article full of gross misrepresentations, evidently written out of vindictive malice. A short politely-worded reply was forwarded to the Editor, but he declined to insert it, and thus clearly showed that his sole idea was to cowardly attack Buddhism, caring not whether what he said or wrote was true or otherwise. This is a sample of the way in which all orthodox Christian papers treat Buddhistic subjects; they purposely and intentionally misrepresent the whole subject, and then build up arguments against Buddhism founded upon their own misrepresentations.

As far as I am aware, no attempt has been made to publicly teach and explain the Ethics and Philosophy of the Lord Buddha in Australia. Of course, the Theosophical Society holds and teaches a great deal of Buddhistic truth, as detailed in Colonel Olcott's Catechism; but unfortunately the Theosophical Society forms a very small, though very intelligent, section of the community, and their influence is not sufficiently strong to mould or direct public opinion.

It is popularly believed that the Governor of Victoria, His Excellency Lord Brassey, is favourably disposed towards Buddhism. At any rate in London he occasionally attended the meetings of the Buddhist Society, and, I think, took part in the proceedings. That, of course, was several years ago. Lord Brassey's official position in Victoria prevents him from giving full expression to his religious opinions.

There are in Australia, Tasmania and New Zealand a large number of adherents to a Society called "The Students of Truth," established by the learned and eloquent Dr. Worthington, M.A. This Society has been often called Christian-Buddhism, and Dr. Worthington certainly teaches many truths peculiar to Buddhism.

No doubt there is a grand field among the millions of Australians people for the reception of Buddhistic truth, and it is to be hoped that the time is not far distant when a flourishing branch of the Maha Bodhi Society will be established in these Southern lands, and the glorious Philosophy of the Enlightened One will spread in every part of this vast island Continent.

## XXV. Christianity and Buddhism

AN American Divinity Scholar writes me :—"I intend to devote myself now to the study of comparative religion, especially to the study of the teaching of Siddhartha. I expect to find that Siddhartha's teaching is more systematic than that of any of the other great teachers, and that he made surrender of self very clear as being his central teaching.

"The reason why the teachings of the Christian Bible to school children has made so little impression on them is first of all, to my mind, that the teachers are not consecrated men.

"I fully agree with you that the teaching of Jesus has had so little influence over the characters of the people who claim to be his followers. Will you kindly tell me what you mean by the phrase, 'The Lord of the Universe' when you apply it to Siddhartha? I like it in Jesus' teaching the emphasis put on a change of life. I should not be surprised if I found that every ethical teaching of Jesus was already taught by Siddhartha long before him. But I should not conclude from that, that Jesus was a disciple of Siddhartha, but rather that both of them had found the truth independently through their own reason and experience. I should not be surprised if I heard that either Siddhartha or Jesus was teaching the same true ethics.

"I agree with you that the stories told of Jesus in the four gospels, which you enumerated in your letter, if true, would be unworthy of a great ethical teacher. I also grant that the so-called Christian nations are blood-thirsty, and that the individual Christians are cruel to animals, and that Christians are addicted to drink and that all Christendom is greedy. But I am also convinced that Jesus was as much opposed to these things as you or I. The trouble is that Christians do not practise the ethics of Jesus. I hope Jesus was not as aggressive as he is represented in some of the stories told

of him in the gospels. I am sure very few Christians are real followers of Jesus. But I do not think that it is too late now to revive the original teaching of Jesus. I think Jesus intended to teach universal ethics, and not to be a teacher for the Jews only.

"I also grant that the teaching of Jesus is not as philosophical as the teaching of Siddhartha. But I think it is in harmony with sound psychology.

"My wish is that the so-called Christians would become followers of Jesus and followers of Siddhartha if he should be a greater teacher than Jesus."

## XXVI. The Development of Spiritual Emotions

THE salvation that is insisted on the Dhamma of the Tathagato is not a speculative metaphysical salvation, but it is a ignorance resulting in the attainment of knowledge absolute, annihilating all tendencies of the mind leaning towards passionate lust, anger and stupidity. In the individual there must be the desire, the persevering exertion, the energetic will to become pure and free from lust. Some individuals, but the use of their own reasoning faculties, realize the existence of the desire within to attain a nobler condition of life free from the poisoning atmosphere of sensual lust. The introduction of a metaphysical unit into the arena of practical ethics is due to ignorance of the potentialities of the human mind. The questions that trouble the weak-minded imbecile about the metaphysics of the whence, whither, and what am I, have to be brushed aside, being the dusty accumulation of ages of rationalistic indolence. Just as dust will mar the clear transparent glass if it is not daily cleaned, so the rubbish of unenlightened thinking has marred the lustre of the mind from seeing the actuality of its original purity.

The Tathagato declares that the mind in itself is bright, but by evil associations, foreign to its nature, its brightness is destroyed. The foreign accretions that have marred the purity of the mind are ill-will, hatred, harbouring of anger, self-esteem, vilifying others, cunning, hypocrisy, envy, covetousness, stubbornness, revengefulness, haughtiness, conceit, pride of physical beauty, and dilatoriness.

In the Anangana Sutta, Majjhima Nikaya, the characteristics of four different individualities are mentioned, and the individual who thinks that there is no possibility of internal spiritual development is not qualified for advancement ; he is a low man, hina purisa. The one who thinks otherwise and makes a start for the betterment of his life is a Setthapuriso, he is a superior man.

The process of purification of the soiled mind, which is compared to a soiled cloth, is to remove the impurities by a determined effort, with a strong desire to become pure. In the "Vatthupama Sutta," the simplified process of purification is given, viz. to arouse faith in BUDDHA, by reflecting on the supreme-wisdom of Him who is the Holy One, the Omniscient, One possessed of the eight kinds of knowledge and fifteen human perfections, the One of Excellent manners, Infinite in the comprehension of the laws of Universe, the Trainer of men, the Teacher of gods and men, the Buddha, the Blessed One. Next to the Buddha comes the Dhamma Eternal, Noble Truth that can be seen and realized in this life in complete consciousness. It is the "Bhagavata Dhammo," the Excellent Doctrine. Next to the Dhamma, the Sangha, the association of Holy Ones, exacts one's faith. He who has full faith in the Buddha receives the advantage of having realised truth. Perception of truth produces delight (*pamujjam*), delight produces joy (*piti*) joy produces serenity of body (*passambhati*), serenity produces happiness (*Sukham*), happiness produces peace of mind (*cittam samadhiyati*).

It is interesting to find at the end of the Vatthupama Sutta an account of the existing conditions at the time of Buddha in connection with the bathing in certain rivers which had the power of washing off sins. Sundarika Bharadvaja, a Brahman, after having finished listening to the discourse, got up and said: "Bhavam Gotamo, I am going to the river Bahuka to bathe." The Buddha said, "Brahmana, what is Bahuka river? What has Bahuka river to do with you?" The Brahman replied: "It is the (*loka sammata*) public opinion that the Bahuka river is merit-producing, that bathing in it washes off sins (*papakamma*)." Bathing in Bahuka, Phaggu, Sarasati, Payaga, was then as common as it is now, and it is instructive to observe that Buddha repudiated the idea with the observation that although daily the ignorant wash themselves, yet their black deeds remained; and He advised the Brahman to practise universal compassion, to tell the truth, to abstain from lying, to abstain from destroying life, stealing, covetousness. At the end of the discourse the Brahman joined the Sangha as a Bhikkhu.

## XXVII. Revival of Buddhism

THERE have been signs of Buddhist revival everywhere in Burma, Ceylon, India and other Buddhist countries. We cull the following from an article on the subject of Buddhist Revival from Rangoon Gazette:—"The extraordinary success of the tour—at times that suggest a royal progress of U. Dhammoka through Upper Burma—is one of the most significant features of Burmese society in the last decade. It must be borne in mind that U. Dhammaloka far from

being a great national reformer is a somewhat obscure European, who donned a few months ago the robes of the Buddhist monk. The first sign of his influence are the societies which have been founded throughout the length of Burmah and which have given signal proof of their existence in the eager welcome they have everywhere accorded to the propaganda of this reformer of the West. A second remarkable trait of this new movement is the evident and growing repugnance to the purely secular English education offered by the larger Rangoon schools and colleges to the younger generations of Buddhists. It has been the one great fault of the Indian Government in its dealings with Burmah, that its representatives have throughout stubbornly refused to allow that Burma differs in any possible manner from India. Buddhists and many others who have the interests of Burmah at heart had great hopes that with the coming of Lord Curzon, a young man of energy and great ability who saw and judged for himself, there would be an end to the determination of our rulers to bring everything Burman into line with Indian ideas of administration."

## XXVIII. Japan

Latest news from Japan is encouraging. The Indo-Buddhist Society has some of the ablest Japanese Buddhists to work in its interests. The High Priest of the Shingonsu Sect, Shaku Unsiyo Vajo is taking an intelligent interest in the work. The Secretary of the Society, Mr. Horiuchi informs me that the Japanese Buddhists are willing to contribute liberally to carry on the Buddhist propaganda in India, and that the Society hopes in time to send several Buddhist monks to Buddha Gaya to reside there permanently.

Mr. Bunyiu Nanjio, M.A. (Oxon) Professor of Sanskrit of the Imperial University, Tokyo, the author of a "Catalogue of the Japanese Buddhist Tripitaka" has been delegated by the Japanese Buddhists to represent the northern church of Buddhism at the "Parliament of Religions," which is to be held in connection with the Chicago Exhibition of 1893.

Buddhism was introduced to Japan from Korea in the reign of the Emperor Kimmei, 540 A.C. not as a popular evangelical creed ; but as a profound philosophical religion. Consequently the earliest converts were made among the higher and educated classes—princes, statesman, and warriors. The new faith continued to occupy this position until about the 7th century, when the memorable revolution of Takwa was accomplished. Signs of discontent soon shewed themselves among the people against the new order and the Emperor Tenchi, being an exceptionally wise ruler, at once set about popularising the abstract precepts of the hitherto exclusively aristocratic



Buddhism, and sought through the influence of Priests and their religion to win the hearts of his subjects. Buddhism remained for several centuries virtually confined to aristocratic and scholarly circles. The tendency towards popularising Buddhism was completed when the House of Tokugawa, suppressing with difficulty the Christian rising at Shimabara, issued decrees entrusting to temples the custody of the registers of all the lower orders within their respective parishes, and thus virtually established Buddhism as a state religion.

The Japan Mail of March, 19, 1892, says : "A certain Mr. Hashimoto Sonoshin has advertised in the Nichi Nichi Shimbun that he is prepared to pay a fair price for the notice boards exposed upwards of twenty years ago forbidding Japanese to adopt the Christian faith. Those official announcements were the last authoritative efforts made in Japan to prevent the spread of foreign creed and from that point of view they possess historical interest."

A meeting of the Japanese Women's Educational Society was held on the 19th March last at the Rokumei-Kan and was attended by more than three hundred and fifty ladies. Among those present were Princess Sanjo, Lady Sanjo, Princess Mori, Mrs. Soyeda and Mrs. Shirakawa Kasu.

Sir Edwin Arnold is staying for the moment in the Imperial Hotel at Tokyo. Being en route for India the period of his stay in Japan is not yet definitely fixed, but it is possible that he may remain until September or October.

An animated controversy is going on in the columns of the Japan Weekly Mail against the missionaries, and the anti-missionary writer under the non-de-plume of "Hard Fact" in his brilliant rejoinder of March 26, 1892, says :—

"I venture to declare from personal knowledge that the morality of Japanese is higher than our own. We have, it is true, a magnificent moral idealism ; but in practice of love and charity of each other, of temperance and sobriety, of mutual aid, of loyalty to principles, I hold that we are savages compared with the poor ignorant Japanese of any country town yet uncontaminated by foreign vice and prejudices. I lived in a Japanese community, and in years never saw a blow struck, never heard a violent quarrel, never knew of a disgraceful action among the people themselves, never knew of a person in destitution left without food or shelter. To send missionaries to such communities is simply a barbarism." The writer adds : "The uneducated may be pardoned for believing that there are better morals taught by Christianity than what are taught by Buddhism ; and the uneducated support the missionaries. The thinker knows the teaching of Buddha to be higher and nobler and better. The exterminations in America by the Spaniards,

the burning alive of 300,000 people in Europe for the love of Christianity and in the name of God.—Buddhism has no such in—human record to show. The Crusades, with all their horrors ; the massacres of the Huguenots ; the burning to withches in England and in New England, and of people who were not witches—what has Buddhism done to compare with these crimes ? And the Bible with its records of lusts, obscenities and murders is the grand justification for all religious atrocities, perfidies, and meanesses. Buddhism has no such literature. But there is no thought of what is pure and good and true which may not be found in the Sutras. Wisely and well has the Bible been banished from American schools, and wisely and well have the great European powers secularized public education, despite the rage of hypocrisies or sectarian bigots.”

Writing on the method adopted by the missionaries to convert the Japanese “Hard Fact” says : “Little do the innocents suppose that converts must be bought. Bought sometimes with hard cash, sometimes by other forms of compensation—especially by the persuasive promise :—I will teach you English if you become a Christian.” What greater exposition of a farce could be needed than the recent record in the Mail of the number of converts among the people of Aichi made destitute by the earth-quake ? Men who believe in pure morality do not take advantage of misfortune to obtain insincere conversions.....What the missionaries of the Middle Ages did by earnest unaided effort and faith—a detestable faith, indeed, but sincere, your modern missionary seeks to do by hypocrisy and foreign contributions, without any cost to his own precious comfort or his still more precious fat purse, without muddying his well-blackened boots or smirching his immaculate shirt-front.”

The Academy of March 26, 1892 says :—

The charm of the Japanese woman has been the subject of many writers, but it has been left to Mr. Henry Norman to elevate his appreciation of her excellence to a cult.

“If you take the light from the eyes of a sister of mercy at her gracious task, the smile of a maiden looking over the seas to her lover, and the heart of an unspoiled child, and materialise them into a winsome and healthy little body, crowned with a mass of jet black hair and dressed in bright rustling silks, you would have the typical Japanese Women.”

## XXIX. Siam

ENCOURAGING news comes from Siam. The preliminary notice about the Buddha Gaya Bodhi Society has been translated into Siamese and circulated broadcast among the Buddhists, and the Siamese nobles and others have promised their support and co-operation to make the Buddha Gaya scheme a success. That devoted Buddhist, Prince Chandradat, so intelligent, so good, whose philosophical Essays on Buddhist Ontology contributed to the Theosophist and Lucifer were so much appreciated is taking every possible action to popularise the scheme. May his efforts prove successful.

The following report of an interview with Prince Damrong Rajanubhav, which took place at Calcutta, in last February, is here reproduced :—

“ Mr. Dharmapala, ” the Prince said, “ Buddhism is not brick and mortar ; you may spend a lac of rupees in buying up the sacred temple, but before you do that, you ought to prepare the way for the dissemination of the moral truths of Buddhism. Later on, you may direct your attention to the Temple. You should establish a Headquarters at Calcutta immediately, and set to work. The road must be prepared first. To revive Buddhism in India is the best work that could be done, and you have my sympathies, and I may say that the Siamese would be too glad to help you in this matter. Use your exertion to popularise the moral truths of Buddhism. Before he expounded the Pure Path, he preached on charity, morality, and the usefulness of leading a good life and when the mind was prepared, he discoursed upon the deeper problems of Nature. The psychology of Buddhism is so abstruse that unless the mind is prepared by simpler ethics. The ordinary people cannot comprehend it ; but I know this is the very thing which some of the Bhikkhus do. By all means, carry on your good work, and try to work in harmony with the Hindus. Concentrate your efforts on the diffusion of knowledge, for that constitutes Buddhism. The British Government is taking care of the temple, and it could not be in better hands. I have watched with interest your movement and no better work could be done. I saw the High Priest Sumangala in Ceylon, and I may say that I have hardly met so good a Priest. Prince Chandradat is my brother, senior by two years ; he is a devoted Buddhist, and in him you have found a good worker in Siam. ”

Mr. Dharmapala having informed His Royal Highness that Moungh Hpo Mhyin, K.S.M., Secretary to the Burmah Branch of the Buddha-Gaya Society, has just arrived here, being deputed by the Burmese to confer on the subject of the Buddha-Gaya Mission, His Royal Highness expressed his desire to see him in the afternoon.

His Royal Highness received Moungh Hpo Mhyin and Babu Sarat Chunder Das, C.I.E. and spent about half an hour in conversation with them on different topics. Mr. Das related to him the state of Buddhism in Tibet. He also observed that Northern and Southern Buddhism agree in principle ; but in details the former has worked out its own way, building an elaborate super-structure. The later development of Buddhism in the Gangetic Valley with the earlier teachings of Buddhism, is embodied in Northern Buddhism, whilst Southern Buddhism remained content with its earlier teachings. India gave her religion to Ceylon, Siam, Burmah, and other countries. Now the time has come for the Buddhists of these countries to give back the Indians their ancient learning.

As regards Mr. Dharmapala's idea of starting a Buddhist monthly which, besides containing Buddhist news, would give the original Buddhist texts in Sanskrit and Pali, for the better comprehension of the ethical teachings of Buddhism, His Royal Highness Prince was pleased to observe that nothing could be better than a diffuse Buddhistic knowledge here and abroad. As for his Majesty the King of Siam, he was extremely kind, and would take a keen interest in the movement, and the Siamese as well as other Buddhists would help it. Mr. Moungh Hpo Mhyin took the opportunity of explaining lucidly the object of the movement in all its bearings.

### XXX. Nepal

BUDDHISTIC literature flourished in Nepal in the time of its own kings ; but since the Goorkha invasion the old and characteristic Buddhist civilization has been declining. Mr. Bendall, an authority on Indian palaeography in his "Catalogue of Buddhist Sanskrit MSS." gives some interesting data about this Buddhist country. "After the decline of the Malla dynasty" he says "the history of Nepal as a united kingdom ceases for several centuries. There had been a brief literary revival in the middle of the 17 century, but since that literature and the arts 'seem to have gradually declined. Since the Goorkha invasion the old and characteristic Buddhistic civilization' already much corrupted, has been it would seem, fast passing away, and giving place to a mixed Hinduism and autochthonic superstition. This decline of religion and learning in the country for the last five centuries has caused many ancient works to be forgotten and quite unused". When Bengal was yet a Buddhist kingdom there existed a strong relationship between that country and Nepal, and this too ceased after the subjugation of Bengal by the Muhammedans. Mr. Bendall says :—"Palaeographical testimony thus bears out what we

should have naturally expected, that adjacent countries, allied by a common religion, as well as, doubtless, by political and commercial relations, had considerable mutual influence up to comparatively late times. Besides, Nepal was no doubt in some sense a place of refuge. For, although we find Buddhist monks and laymen still existing even among the better classes in Eastern India, yet no doubt the Muhammedan conquest brought some persecution and danger to Buddhists and their books". Previous to the XII century palaeographical evidence shows that there was one style of writing common to both countries, Nepal and Bengal ; but from the XIII century, "after the entire subjugation of Bengal by Muhammedans, each of the two countries develops an individual style of writing." And Mr. Bendall adds that "a few of the earlier MSS of the XVIII century preserve something of the fineness and regularity of the preceding period ; but the majority of them seem to show that the art of writing, as indeed arts and civilization in general, have declined since the "Goorkha invasion."

## XXXI. Destruction of Buddhist Shrines in Ancient India

TWELVE centuries ago that prince of pilgrims, the devoted, noble Hiouen Tshang, visited India when Buddhism was flourishing and Siladitya, the Buddhist Potentate of all India, was holding his quinquennial imperial assemblage at Kanoj, and he has given in his important "Travels" a bird's eye view of Buddhist India in the seventh century. It is a consolation and a relief to bring before the mind's eye the glorious picture of a contented people living in all joyousness under one Aryan King. Imagine India with its grand temples, Stupas, Universities, Libraries, thousands of Bhikkhus travelling from city to city, expounding the gentle law of the Tathagata wherever they went to, the Bhikshunis preaching to the princesses and women, Nalanda with its magnificent Buddhist University, the centre of Aryan learning, the rendezvous of the literati ; hundreds of Buddhist professors lecturing on the subtleties of Buddhist metaphysics to the students numbering ten thousand. In the words of Hiouen Tshang "the Sangharamas of India are counted by myriads ; but the one at Nalanda is the most remarkable for grandeur and height. The priests belonging to the convent or strangers residing therein always reach to the number of ten thousand who all study the Mahayana and also the works belonging to the eighteen sects, and not only, so, but even ordinary works, such as the Vedas and other books, the Hetuvidya, Sabdavidya and Chikitsavidya, the works on Atharva Veda, the Sankhya ; besides these they thoroughly investigate miscellaneous works."

The following anecdote from Hiouen T'sang's life is of great interest to show the state of activity which prevailed in Buddhist India. Hiouen T'sang was living in the University of Nalanda prosecuting his studies in the Dharma. He writes : "About this time there was a heretic of the Sunyavada sect, of the Lokatiya School, who came to dispute with the Nalanda Bhikshus. The Master of the Law bade him come and discuss the point." In the discussion the great controversialist is beaten in argument and becomes finally a Buddhist. "Hiouen T'sang then noticed in succession the various opinions of the different heretical schools and said : The Bhutas, Nirgranthas, the Kapalikas and the Jatilas are all differently arrayed. The Sankhyas and the Vaiseshikas are mutually opposed. The Bhutas cover themselves with cinders and think this to be meritorious. Their skin of a livid white colour like a cat in the chimney corner. The Nigranthas and their followers to without clothing and so attract notice, making it a meritorious act to pull out their hair by violence ; their skin dried up and their feet hard, and in appearance like the decayed wood on the river bank. The sect of Kapalikas with their chaplets of bones round their heads and necks, inhabiting holes and crevices, like Yakashas who haunt the tombs. As for the Chudinkas, they wear garments soiled with filth. And, now, how can you regard these things as proofs of wisdom ? Are they not evidences of madness and folly ? . . . Thus far and in the same way, he discoursed whilst the Brahman was silenced and unable to reply. But at last, rising up, he (the Brahman) respectfully said "I am overcome, I am ready to abide by the former compact." The Master of the Law said : "We who are Sakyaputra do not propose as our end the destruction of the life of men. I now bid you act as my pupil and follow my directions."

When the Muhammedans in the eleventh century in their plundering expedition were laying waste fertile countries of Gandhara and parts of the zind., Sthavira Pal and Ananda Pal, Sovereignty of the Pal Dynasty (1026) of Vanga (Bengal), was for the last time embellishing the Stupas at Benares and Nalanda, which were destined to meet a likewise fate as the far-famed Manikyala Stupa of the Panjab and the golden Temple of Nagarahara in the Jalallabad valley. The famous temple of Mathra, noted for its magnificent statues of Buddha so well described by Hiouen T'sang, contained two thousand monks ; but it went down with a crash before the sword and fire of the Muslman spoliators. In the place where the temples were, Musjids sprang up, materials of Buddhist temples were used for building up Mosques of Allah. In Benares, in Kanooj, and several other places, this was the usual course adopted by these iconoclasts. General Cunningham carried away by enthusiasm in the discovery of these wonderful relics of a civilised past, naturally felt indignant, for his searching eye found in every Buddhist ruin charred bones and symptoms of incendiarism. Who should have been the Torquemadas that persecuted the unoffending Buddhist but "malignant Brahmins ?"

Having seen the Nalanda ruins, he wrote: "No amount of time and not even an earthquake could have destroyed these buildings. Their solid walls of iron bound stones could only have yielded to the destructive fury of malignant Brahmans ! . . . In all directions of the city of Bihar are seen Musulman tombs ; the smaller ones of brick, the larger ones of squared and carved stones from the usual Muhammadan quarries of ruined Buddhist or Brahmanical buildings."

The picturesque city of Vesali of the Licchavis, twenty-five centuries ago, must have been *magnificent indeed and famous for its romantic scenery and lovely surroundings* for the Blessed one to have uttered "Ananda, beautiful is Vesali, lovely its surroundings." But now "the whole of the mound has been levelled for the reception of Musulman tombs. It is much to be regretted that the presence of the Musalman tombs on the top of this ancient Stupa effectually precludes any attempt at excavation."

One of the four principal sites, famous in the history of Buddhism, as the place where the Tathagata promulgated for the first time the Law of Causation and the Noble Eightfold Path to the five Bhikshus, his former pupils while undergoing in the plains of Uruvela the six years' bodily mortification to obtain truth, is Benares. The very sound of it sends a thrill of joy into the heart of the Buddhist. In Benares was Isipatana the residence of Rishis and in the Mrigadaya Park did the Blessed Buddha, the embodiment of virtue and gentleness, declare 2481 years ago the sweet words that made Asia mild. Twenty-four centuries have passed since then. Empires have fallen but truth showed on the rock of adamantine holds sway over the minds of the intellectual world.

When Peter the Hermit was thundering his orations calling upon the Christians of Europe to organise a Crusade to recover the sepulchre of Christ, the Muhammedan soldiery under fanatical generals were laying waste the Buddhist territories of Udyana and Gandhara. No Bhikshu can instigate another to shed a drop of blood. The law of mercy teaches him to die with calmness and peace and to send forth thoughts of love to the assassin like the sandal-wood tree which emits its sweet fragrance at every slash of the murderous weapon. Life is glorious when it is well-spent, death is glorious when life is given up with peace, calmness and contemplation. Here was an opportunity for the contemplative Bhikshus to shed the fragrance of their pure lives and to die in calmness. Let us listen to the words of an anti-quarian, who wrote about half a century ago the following :—

"It will have been observed that every excavation made near Sarnath has revealed traces of fire. I myself found charred timber and half-burnt grain. The same things were also found by Major Kittoe, besides the evident traces of fire on the stone pillars, umbrellas and statues. So vividly was the impression of a great final

catastrophe by fire fixed in Major Kittoe's mind, by the discoveries made during his excavations that he thus summed up his conclusions to me in a few words ; " All has been sacked and burnt, priests, temples, idols, all together. In some places, bones, iron, timber, idols, &c., are all fused into huge heaps ; and this has happened more than once." The destruction of this large monastery would appear to have been both sudden and unexpected, for Mr. Thomas records that Major Kittoe found the remains of ready-made wheaten cakes in a small recess in the chamber towards the north east angle of the square. Mr. Thomas himself also found portions of wheat and other grain spread out in one of the cells. These discoveries would seem to show that the conflagration had been so sudden and rapid as to force the monks to abandon their very food. In short, all existing indications lead to a necessary inference that the destruction of the building by whomsoever caused, was effected by fire applied by the hand of an exterminating adversary rather than by any ordinary accidental conflagration. *B.A.S. Journal*, p. 472, 1854.

The empire of Buddhism which extended from Bactriana to the limits of Bengal was almost ineffaceably destroyed by the devastating hordes under despotic Muhammedan Generals within a period extending over two hundred years all was over India, the birth place of Buddhism, without a single Buddhist record ! How complete had been the destruction ! " It is well known that from Afghanistan and Bihar to Magadha numerous stupas have been irremediably ruined and destroyed, " says Carlyle in the Archaeological Survey Reports, vol. 18, and in the same Report he writes : " Numerous human bones and various charred substances were found in the outer chamber as well as in both door-ways ; it was evident that Buddhism here (*Kapilavastu*) had been annihilated by fire and sword."

Had the ancient Buddhists confined their architecture to brick and cement only, today the history of India would have been as hazy as it had remained previous to the discovery of Buddhist Lithic Records. But Dharmasoka the Great, prompted by the Arhat Moggali Putta Tissa, caused temples to be hewn out of the living rock and edicts to be engraved. The field of archaeology and antiquarian research would have been barren today had it not been for the Asoka edicts of "Kapurdagiri near Peshawar, at mount Girnar in Kathiawar. in Orissa, Ganjan and the Upper Provinces, the stupas or topes at Bhilsa, Sarnath near Benares, Manikyala in the Punjab, and elsewhere." In carved stone or painted on plaster the Buddhists have given as complete a series of contemporary illustrations as could almost be desired ; but the lifegiving religion was suddenly destroyed, when in the course of its existence, there could be no decline and decay in Buddhism and it could never be unless under persecution and destruction. During the seventeen centuries when it existed in India,



Buddhism was as progressive as the banyan tree, and Brahmanism as well as the hylozoistic Jainism of Nigantha Nataputra were living side by side with the wisdom religion of Buddha. According to James Burgess there are 720 Buddhist caves, 160 Brahminical caves and 35 Jaina caves ; of these the most valuable for the elucidation of the obscure history of India are, in the opinion of Dr. James Fergusson, the Buddhist ones. He writes : " Whether looked on from an ethnological, historical or religious point of view, the Buddhist caves, with their contemporary sculpture and paintings, become not only the most vivid and authentic, but almost the only authentic record of the same age, of that form of faith from its origin to its decline and decay in India. If it is also true which we have at present no reason for doubting—that the Buddhists were the first to use any permanent materials for building and sculptural purposes in the caves, combined with the few fragments, of structural buildings that remain, they have left a record which is quite unique in India. It is, however, a representation which for vividness and completeness can hardly be surpassed by any lithic record in any other country, of their feelings and aspirations during the whole period of their existence"—Cave Temples of India.

Buddhist Scriptures embodied in the palm leaves perished in the fires lit by the iconoclastic hands of the enemies of literature and progress, but hidden in the tangled forests of Aryavarta were the stone edicts of Asoka, the keys for the unlocking of the concealed treasures of the Law of Tathgata. These marvellous stone inscriptions were like mighty sentinels who stood watching to give over the keys to open the temple of truth when the proper time came. The broadest generalizations of the sublime ethics of the Buddha were to be found in these lithic records, and in 1837 James Prinsep revolutionised the whole character of Indian Archaeology, and the history of Buddha and of Buddhism, " which before had been mythical and hazy in the extreme, now became clear and intelligible and based on recognised facts." Not only the edicts of Asoka proclaimed the generalizations of the ethical system of Buddha, but they also showed the principles on which the Buddhist polity was based.

## XXXII. Buddhism in China

It was in the reign of the Emperor Ming Ti, in the third year of the Yung Ping period, A.D. 60, that Buddhism was introduced into China by the great Bhikshus, Kasyapa, Matanga and Dharmananda, who brought with them books, pictures and an image of the Buddha. The Emperor rejoicingly received them, and was the first to erect a temple, called the White Horse Temple, for the residence of these priests and preservation of these relics. The Taoist priests,

dissatisfied and jealous of the Buddhist Bhikshus, sent a deputation to the Emperor exhorting him to have their respective merits tried. Whereupon the Emperor having called an assembly before the southern gate of the White Horse Temple, made the Taoist priests put their sacred books and religious paraphernalia on the eastern altar, and the Emperor placed the sacred books, relics and images of Buddha above the hall of the seven gems, on the west. The Taoist priests called on the Heavenly Lord ; then placing on the Altar and burning their books, they hoped as in former times that others would arise from the ashes and ascend into the air and exhibit wonderful changes. But no such event now occurred, nor could they recite their sacred incantations as they ought. On this the great officer. Change Yen, addressing them, said, "Your trial has failed ; your presentations are false ; the religion of the Western Countries is the true religion. "

Thereupon Matanga, the great Arhat forthwith, by his superhuman power ascended up into space and there exhibited himself, undergoing various spiritual changes. The relics of Buddha, emitting the divine rays, ascending into air, formed themselves as it were, into a canopy over the assembly, glorious as the disc of the sun. Arhat Matanga was seated in the air, he preached a sermon and multitudes of the people were converted. After these, the royal ladies, the Emperor's chief housekeeper and others, 190 persons, all became professed disciples ; of the great officers of state, civil and military, 286 of the disciples. Of the Royal Family, those who had profound religion, with their head shaved, offered gifts and presented the sacred books for thirty days, after which they constructed temples.

### XXXIII. The American System of Education, Pronounced the Best

MR. DHARMAPALA made a careful study of the educational methods that obtain in America, particularly those relating to industrial and technical education. England itself is not above receiving a hint or two from America, and improving the English system of education in the light of the one that has answered so well and proved so great a success in America. The American system of education is as near perfection as it is possible for a human system to be. As an English paper observes, "in these days when our whole system of child-life and its development is in the melting pot, when our educational system is being recast, nothing but good can come of the enquiry by a Commission of trained educationists into the schools of America which has just taken place on the initiative, and at the expense of Mr. Alfred Mosely". The Report of the Mosely Commission contains many a point of interest and importance to our own countrymen, and in passing a brief glance at the contents of the Report would not be

altogether out of place. The Commission which spent the last three months of 1903 in the United States, was composed of men representing the whole field of elementary, secondary, technical and professional education in Great Britain. Lord Reay, Chairman of the London School Board, and others assisted in the formation of the Commission which consisted of twenty-six members. The Commission was asked to study the following aspects of the American school system : (1) The development of individuality in the public schools, (2) the social and intellectual effects of the wide distribution of secondary education, (3) the effect of specific instruction given (*a*) in business methods, (*b*) in applied science, (4) the present state of opinion as to the value of professional and technical instruction of University rank, designed with special reference to the tasks of business life. Although Mr. Mosely's preface and the 26 separate reports of the Commissioners give a wide range of views on many aspects of the question, all are agreed as to the enthusiastic belief in education which pervades the whole community, including the children themselves, and the splendid munificence with which funds are supplied by men of wealth in the United States. Mr. Mosely points out that while rich men in England spend enormous sums on sports, the hobby of the moneyed American is to devote enormous sums to the equipment of education. The Americans are firm believers in efficacy of mass education. They think that their country cannot progress without it, and they argue that in the long run it is far more economical to educate the people than to have to support prisons, workhouses, etc. The chief points which the Commission admires in the American system are the willing co-operation of teachers and pupils, the close connection between theory and practice, the important part which manual training is beginning to assume in the schools, the liberality of the public and of private donors on behalf of education, and, lastly, the extent to which the work of education is organised, and its various grades co-ordinated whereby harmonious working is secured and overlapping avoided, the little ones are taught patriotism, and made to repeat the formula :—"I pledge allegiance to my flag and to the Republic for which it stands—one nation indivisible with liberty and justice for all". The child "is put on a footing with grown-up people, and treated as a young Republican". Women-teachers preponderate on account of their power of sympathy. The Commission grows enthusiastic as to the way in which the State in American seeks to bring home science to the citizen for his use and benefit. The Washington Agricultural Department is "a busy hive of research which is constantly finding out good things for the farmers. The Professors are constantly going out to plan, to inspect, to advise in connection with important enterprises. They earn large fees in that way. Even the students have the same chance". Our young men ought to go to America rather than anywhere else ; even Japan cannot be preferred to America, since Japan learnt everything that has contributed to her national greatness from the American people.

The Americans have been showing great sympathy with our people, and have intimated their willingness to admit students from this country in some of their Universities free of cost. Swami Ram Tirth is reported to have placed a number of Indian students in certain agricultural schools in Oregon. But the largest measure of credit in this connection belongs to Mr. Dharmapala. It is through his labours that the American people have been persuaded to receive students from this country with open arms. They are ready to help us to the best of their power, and throw open to us the educational facilities that have made them what they are. We published the other day an extract from the Mysore Standard in which it was stated that the Mysore students, who are receiving training in electric engineering in America, are making good progress, and one of them is going to work in the St. Louis World's Fair, and study some of the most wonderful electrical appliances got ready in that centre of world's attraction. "It would further appear," writes our contemporary, "that Indians make a most favourable impression in America and are received with kindness and love at the Universities." When England herself acknowledges the superiority of the American educational system, the new Association for the Advancement of Scientific and Industrial Education in India ought to have no hesitation in sending Indian youths for education to America in preference to all other countries.

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