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# MAHA BODHI SOCIETY OF INDIA

DIAMOND JUBILEE SOUVENIR

1891-1951



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GOVERNMENT HOUSE,  
NEW DELHI.

11th June, 1951.

I am pleased to learn that Maha Bodhi Society is celebrating its Diamond Jubilee. The Society has done very commendable work in reviving centres of Buddhist religion in the country of its birth as also in propagating the teachings of Lord Buddha. Mankind of course needs today a philosophy of peace among nations and men much more than it ever did in its past history. I am sure that the teachings of Lord Buddha occupy a very high place in that philosophy.

May I hope that the Maha Bodhi Society would continue to place those teachings before man with more and more success. May I also extend my greetings to the Society for its present achievement and my good wishes for its bright future.

*Rajendra Prasad*

# INTRODUCTION

*By*

DR. SYAMA PRASAD MOOKERJEE, M.A., D.LITT.,  
LL.D., M.P., BAR-AT-LAW.

The Maha Bodhi Society of India has during sixty years of its existence tried to fulfil the living idealism which inspired its establishment by the late Anagarika Dharmapala. It was his great mission to bring into forefront the eternal Teachings of the Buddha and specially to revitalise public opinion in India in this noble direction. Hatred, greed and suspicion still hold their sway in human relationship as also in international dealings. The Teachings of the Buddha based on simplicity and good behaviour, on truth and justice, knew no petty barriers of race, colour or community. They are capable of creating a solid foundation of peace and good-will on which true human brotherhood can be built. Although the number of people professing Buddhism in India is very small, yet Buddha is one of India's *avatars*. And there are several countries in Asia where Buddhism still survives as a living religion. It is but natural that the people of these countries should look up to India as the land of the Buddha and the holy cities associated with His birth, enlightenment and Nirvana continue to attract thousands of visitors from far and near. The Maha Bodhi Society has served as an appropriate connecting link between India and Buddhist countries, thereby creating permanent and sacred bonds of unity and attachment amongst themselves. The Holy Relics of Sariputta and Moggallana Arahans which were brought back to India about three years ago after nearly a century have been handed over to the Maha Bodhi Society. They will be reinstalled at Sanchi on 30th November, 1952. They have created a stir in the minds of millions of people, representing the glory and greatness of an ancient age. It is the desire of the Maha Bodhi Society to continue its social and intellectual activities and help to create feelings of amity and understanding amongst all classes of people. May the memory of the great Founder of the Society remain ever green in the minds of all concerned and inspire the members and workers of the Society to still nobler efforts for a fuller appreciation of the true significance of the Dharma and for true service of mankind!



NEW DELHI,

*November 12, 1952.*

The occasion of the opening of the Sanchi Vihara is a memorable one. More especially is this so in the world of today with all its fear and hatred and actual and incipient violence. Sanchi, with the ever present memory of the Buddha, becomes a symbol and a warning to us. It is not by fear or hatred or violence that we shall solve the problems of our country or of the world. It is only by remembering afresh and by endeavouring to act up to the teaching that illumined India two thousand five hundred years ago that we are likely to emerge out of the gloom that surrounds us.

So on this occasion we go on a pilgrimage to Sanchi and offer our homage to that great son of India and pray that we might have the wisdom and strength to tread the path He pointed out.

*Jawaharlal Nehru*





## EDITORIAL

By

DR. SNEHAMOY DATTA, M.Sc. (Cal.), D.Sc. (Lond.), F.N.I.

IT is a matter of great satisfaction to us, who are associated with the work of the Maha Bodhi Society of India, that we are holding its Diamond Jubilee celebration on this the 29th day of November, 1952. For various reasons, the Society was unable to celebrate either its Silver Jubilee or its Golden Jubilee, much to the disappointment of the members. The celebration of the Diamond Jubilee has therefore enhanced our joy all the more. It is therefore in the fitness of things that on an occasion like this, the Society publishes a brochure, containing short articles on various aspects of Buddhism besides a review of the Society's activities since its foundation on May 31, 1891, by the late Venerable Anagarika Dharmapala, who selected India as the Headquarters of the Maha Bodhi Society, because he was convinced that an attempt to make Buddhism a living faith can only succeed if the necessary stimulus can be obtained by re-excavating the fountain head which has long been dried up.

Although Buddhism has practically lost its foothold in India, the articles written by eminent persons, who have made a special study of these subjects, will show that Buddhist culture has permeated in our soil and some of the Universities of India are also providing facilities for special studies of Buddhist literature. The articles by Dr. P. C. Bagchi on "Buddhist Culture", by Sri C. D. Chatterjee on "Pali and its Study in Indian Universities", by Dr. K. N. Katju on "Buddhism and India", by St. Nihal Singh on "Dharmapala at the Meridian of His Mission", by Dr. N. Dutt on "The Expansion of Buddhism", by Dr. U. N. Ghoshal on "Sanchi" give a fairly good impression of what has been stated above.

The Society contemplates publishing at a later date a Diamond Jubilee volume, entitled "2500 Years of Buddhism" in which learned Professors of all the countries of the world will be invited to deal with various aspects of Buddhism—cultural, philosophical and historical—in broader details. Funds permitting we hope to make the publication a monumental one, worthy of the great occasion.

The Society completed its 60 years in May 1951, but the celebration of the Diamond Jubilee was postponed till this day in order that it may coincide with another great event in the life of the Society, viz.—the

installation of the Sacred Relics of Sariputta and Moggallana Arahans in their newly renovated centuries-old home at this great historic place Sanchi. The two events have been allowed to be held at the same time, in order that their conjoint effect may re-ignite the spirit of the great teachings of Lord Buddha in the minds of all those who are assembled here as representatives of the many Nations of the World and pave the way for the establishment of better relations and understanding between them.

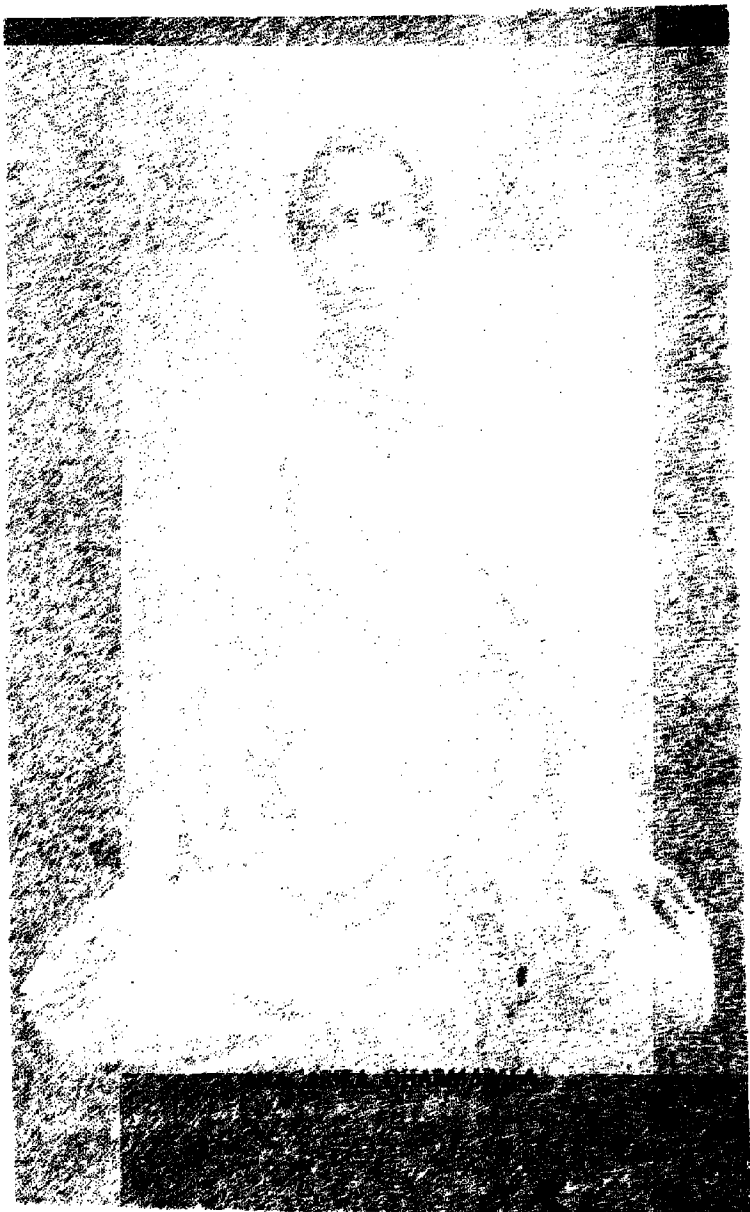
The Society's ambition is to provide facilities for the propagation and understanding of the messages of Lord Buddha, as these are beautifully universal and should be found acceptable to all persons irrespective of their religious belief. The Society firmly believes that this may provide a cementing force for the up-building of better humane relations amongst the Nations of the World. By adopting the Dharma Chakra as an integral part of the National Flag and the famous Asoka capital of Sarnath as its official seal, the Government of India has already laid down the foundations of widespread interest in Buddhism and what is now necessary is to provide facilities for the dissemination of the teachings of Lord Buddha, which are secular in character and which lay emphasis on a moral code of life based on the spirit of compassion and service. This is the only way in which a secular state like that of ours can provide the essential elements of the cementing force that is otherwise provided by religion, without actually showing any leaning towards any particular religion. The Society fondly hopes that this aspect of Lord Buddha's teaching will receive proper consideration from our political leaders who guide the destiny of our Nation.

I would also take this opportunity of recording the Society's grateful thanks to Bhikshu Sangharakshita, an English scholar, for the trouble he has taken in not only preparing the life-sketches of Ven. Dharmapala and Mrs. Foster but also in assisting Sri D. Valisinha, Secretary, Editorial Board, in getting the Souvenir seen through the Press, and to Dr. Nalinaksha Dutt, Head of the Department of Pali in the University of Calcutta, for the very hard work done by him in preparing the history of the Society. Our thanks are also due to the various scholars who promptly responded to our invitations in contributing valuable articles for this brochure.





ANĀCARIKĀ DĪRMAPĀLA



# ANAGARIKA DHARMAPALA

## A Biographical Sketch

By

BHIKSHU SANGHARAKSHITA

THE prospects of Ceylon Buddhism in the 'sixties of the last century were dark indeed. Successive waves of Portuguese, Dutch and British invasion had swept away much of the traditional culture of the country. Missionaries had descended upon the copper-coloured Island like a cloud of locusts ; Christian schools of every conceivable denomination had been opened, where Buddhist boys and girls were crammed with bible texts and taught to be ashamed of their religion, their culture, their language, their race and their colour. The attitude of the missionaries is expressed with unabashed directness in one of the verses of a famous hymn by the well known Anglican Bishop Heber, a hymn which is still sung, though with less conviction than in the days when it first made its appearance, in churches all over England :

*What though the spicy breezes  
Blow soft o'er Ceylon's isle,  
Where every prospect pleases,  
And only man is vile ;  
In vain with lavish kindness  
The gifts of God are strown,  
The heathen in his blindness  
Bows down to wood and stone.*

Throughout the territories under Dutch occupation Buddhists had been compelled to declare themselves as Christians, and during the period of British rule this law was enforced for seventy years, being abrogated only in 1884, when on behalf of the Buddhists of Ceylon Col. Olcott made representations to the Secretary of State for the Colonies in London. Children born of Buddhist parents had to be taken for registration to a church, where some biblical name would be bestowed on them, with the result that most Sinhalas bore either an English Christian name and a Portuguese surname, if they were Catholic 'converts', or an English Christian name and a Sinhalese surname, if they were Anglicans. The majority of them were ashamed or afraid to declare themselves Buddhists, and only



in the villages of the interior did the Dharma of the Blessed One retain some vestige of its former power and popularity, though even here it was not free from the attacks of the thousands of catechists who, for twenty rupees a month, were prepared to go about slandering and insulting the religion of their fathers. Members of the Sangha, with a few noble exceptions, were intellectually and spiritually moribund; monastic discipline was lax, the practice of meditation had been neglected and then forgotten; and even to those who truly loved the Buddha, the Dharma and the Sangha, it must sometimes have seemed that, after reigning for more than twenty glorious centuries over the hearts and minds of the Sinhala race, they were doomed to be "cast as rubbish to the void", and swept into the blue waters of the Arabian Sea by the triumphant legions of militant Christianity. But this was not to be. Low though the fortunes of the Dharma had sunk the great beam of the national karma was beginning to right itself, and gigantic forces were being set in motion which in the future would lift them to a position high even as their present one was low.

Among the few well-to-do families which through all vicissitudes stood firmly and fearlessly on the side of their ancestral faith was the Hewavitarne family of Matara in South Ceylon. Hewavitarne Dingiri Appuhamy, the first member of this family with whom we are concerned, belonged to the large and respected *goigama* or cultivator class, from which members of the Sangha were generally recruited. He had two sons, both of whom exhibited the same devotion to the Dharma as their father. One of them became a bhikshu known as Hittatiye Atthadassi Thera and occupied the incumbency of Hittatiya Raja Mahavihara. His teacher, Mirisse Revata Thera, was fourth in pupillary succession from the Sangharaja Saranankara, the greatest name in eighteenth century Ceylon Buddhism. The other son, Don Carolis Hewavitarne, migrated to Colombo, established there a furniture manufacturing business in the Pettah area, and married the daughter of a Colombo businessman, Andris Perera Dharmagunawardene, who had donated a piece of land at Maligakanda, erected on it the first Pirivena or Buddhist monastic college in Ceylon, and brought a priest from the remote village of Hikkaduwa to be its principal. Since then the names of the Vidyodaya Pirivena and Hikkaduwa Siri Sumangala Maha Nayaka Thera have passed, inseparably united, into the history of world Buddhism. Through the halls of this great institution of Buddhist learning, unrivalled throughout the length and breadth of Ceylon, have passed monks from Burma, Siam, India, Japan and China, and the memory of the great Buddhist scholar, mathematician and expert in comparative religion who for so many decades guided its destinies is revered wherever the Dharma taught in the Pali Scriptures is known.

Both Don Carolis and his young wife Mallika ardently desired a son, and when they knew that a child would be born to them their joy was great indeed. But although they both desired a son the reasons for which they desired him were by no means the same. Mudaliyar Hewavitarne thought of a successor in the family business, while his wife dreamed of a bhikshu who would guide the erring footsteps of the Sinhala people back to the Noble Eightfold Path from which they had so long been led astray. Every morning before sunrise the young bride, who was not yet out of her 'teens, would gather a trayful of sweet-smelling five-petalled temple flowers and offer them, together with coconut-oil lamps and incense, at the feet of the Buddha-image in the family shrine, praying to the devas that she might bear a son who would rekindle the lamp of the Dharma in a darkened land. Every evening, too, she would lie prostrate in supplication before the silent image, which was a wooden replica of one of the great stone Buddhas of Anuradhapura, the ancient city whose very name awakes in every Sinhala heart an unutterably deep nostalgia for the temporal and spiritual glories of long ago. Who knows what subtle spiritual emanations from the liberated minds of old passed through that image and penetrated the receptive mind of the Sinhala maiden, steeping the lotus of her aspiration in the dews of kindness and peace, and purifying her heart and mind until they were a fit receptacle for the Great Being who was to accomplish what even in her wildest dreams she had scarcely dared to hope for. As her time drew near, bhikshus were invited to the house, and on the full moon nights of three successive months the air was filled with the vibrations of the sacred Pali texts, as from dusk to dawn they chanted from the holy books. Then, on the night of September 17th, in the Pettah district of Colombo, where the national religion and culture had fallen to the lowest pitch of degeneration, there came, as though to strike the evil at its very heart, the birth of Dharmapala like a vivid flash of lightning from a black and stormy sky.

Young David Hewavitarne, as he was named, grew up in an atmosphere of traditional Sinhala piety. Every day, morning and evening, he would kneel in the shrine with his father and mother, take refuge in the Buddha, the Dharma and the Sangha, promise to observe the Five Precepts, and chant the verses of worship with which millions of people have for five and twenty centuries expressed their gratitude to, and adoration of, Him Who showed humanity for the first time the Way to Nirvana. Nor was the practical application of the Dharma forgotten, for sweetly and reasonably his mother would point out to him any infringement of the precepts, and gently chide him into the careful observance of them all. It is a commonplace of educational psychology that the influences to which a

child is subjected during its earliest years more or less determine the whole course of its subsequent development, and the biography of Dharmapala provides us with no exception to this rule. His deep and spontaneous devotion to the Buddha, his instinctive observance of the plain and simple rules of the Dharma through the complexities and temptations of modern life, his ardent love of all that was pure and good, as well as his unsparing condemnation of whatever was unclean and evil, were undoubtedly the efflorescence of seeds which had been planted in the fertile soil of his young heart by his mother's loving advice and his father's austere example. The spectacle of a life such as his, so fruitful in good for the whole of humanity, should be sufficient to convince anyone who might doubt the advisability of bringing up Buddhist children in a traditional atmosphere, and imparting to them from their earliest years both instruction and training in the sublime Dharma. Without that early religious training young David Hewavitarne might have grown up to wear top hat and trousers, speaking English to his family and Sinhalese to the servants, like thousands of his contemporaries, and Dharmapala, the *Lion of Lanka*, might never have been born,—and the greatness of the difference which such a calamity would have made to India, Buddhism, and the world, it is now impossible for us to gauge. It should never be forgotten that piety of the old Sinhala type was the plinth and foundation of Dharmapala's whole character. Though well versed in his religion, he was not a scholar; though he wrote inexhaustibly, it is not as a writer that he will be remembered. For more than forty years he worked and organized and agitated unceasingly, but not even here is the secret of his character to be discovered. Fundamentally he was a Sinhala passionately devoted to his religion as only a Sinhala, after centuries of civil oppression and religious persecution, could at that time have been. With him religion was not an intellectual conviction but an instinct. He lived and moved and had his being in Southern Buddhism, and after centuries of stagnation it lived and moved and had its being again in him. Herein lies the secret of his appeal to the Sinhala people. He was not a detached scholar looking down at their simple but profound piety from the outside, as it were, but flesh of their flesh, spirit of their spirit, feeling as they felt and believing as they believed. In him all that was good in the national character was raised to a higher degree than they had dreamed was possible in modern times, and seeing him they saw and recognized themselves not only as they had been of old but as they yet might be again.

The child of Mallika Hewavitarne's dreams was now five years old, and the time had come when the already ardently devout current of his temperament was to be impinged upon by influences which would give to

it a definite direction, and obstacles which would serve only to increase its natural impetuosity and inherent momentum. His first contact with the world which lay outside the charmed circle of family life, where the influence of the Dharma permeated everything like a sweet and subtle perfume, came when he was sent to a Girls' School where the majority of pupils were Burghers, that is to say, of mixed Dutch and Sinhala descent. It is necessary to observe at this crucial point, where for the first time the innate genius of David Hewavitarne came in contact with forces intrinsically hostile to all that he loved and believed in, that throughout the whole of his long life his character remained wonderfully integrated and harmonious. Whether confronted with a problem of personal conduct or business ethics, whether faced by the customs of his own beloved Island or the bewilderingly unfamiliar civilizations of the West and the Far East, he stood firm and unshaken, seeing and judging all things in the clear light of the Dharma, and doing straightforwardly and without fear or hesitation that which he knew was good and right. The suggestion that he might win a lawsuit by judicious bribery was scornfully rejected, with the characteristic comment that though the winning of the Buddha Gaya case was dearer to his heart than anything in the world he would rather lose it than resort to such detestable methods. When he saw the Niagara Falls, with their millions of tons of water thundering down every minute, he merely remarked that it was the most impressive illustration of the transitoriness of human personality that he had ever seen. So long and deeply had he meditated upon the truths of the Dharma that they had become part of his character, so that to think, speak and act in accordance with them was natural to him. But in spite of its inherent nobility, perhaps even because of it, such a character must sooner or later come into conflict with the cowardly conventions and mean hypocrisies of the world, so that it is perhaps inevitable that the life of a man like Dharmapala should be one unceasing battle against injustice, untruth and unrighteousness in every conceivable form. Naturally, the conflict did not begin until several years after the period with which we are now concerned, but it is interesting to note that even at this time questions rose to his lips which his mother could not always answer, and which his father thought better repressed by the exercise of paternal authority. Although he never experienced any diminution of his affection for the religious traditions of his family, he could not help becoming aware that those traditions were by no means universally accepted, nor refrain from trying to find some explanation for this difference. Gradually his childish mind came to understand that the world was divided into Buddhists like his mother and father who loved the Dharma, and Christians like his school teachers who hated it and were

seeking to destroy it ; but already he knew on which side of the gulf which lay between the two parties he stood, and for whom it was his duty to do battle. But in these early years he gave no indication of the attitude he was insensibly adopting, and even when, at the age of six, he joined the Pettah Catholic School (later St. Mary's School), and was one day asked to kneel down and kiss the ring of the visiting Bishop Hilarion Sillani, he obediently did so, probably without fully understanding the significance of the act.

The next school which David Hewavitarne attended was a Sinhalese private school, where he remained for two years, leaving at the age of ten. "The first lesson was taught", writes Bhikkhu Devamitta Dhammapala (*Reminiscences of my Early Life*, Maha Bodhi Journal, Vol. 41, Nos. 5 & 6, p. 152), "according to the old Sinhalese custom of offering betel to his teacher and making obeisance to him". He also writes of the teacher that he was a strict disciplinarian who impressed upon his pupil's tender mind and necessity of keeping everything clean and using plenty of water to keep the body physically pure. The lesson appears to have been well learned, for till the end of his life Dharmapala was almost fanatically particular about the cleanliness and tidiness of the objects of his personal use and of his surroundings. In the Sinhalese school he had to go through all the Sinhala books which were taught in the temples of Ceylon, with the result that he obtained a thorough grounding in the language and literature of his native land. On leaving the Sinhalese private school he was admitted to the lowest form of St. Benedict's Institute, where among his teachers were Brothers August, Daniel, Joshua and Cassion, several of whom he knew personally during the two years which he spent at the school. Every half hour the class had to repeat a short prayer in praise of the Virgin Mary, and on Thursdays the boy had to attend a special class conducted by a Brother as he was a Buddhist. On feast days he used to decorate the college chapel with sweet-smelling blossoms culled from the flowering trees of his father's garden, the family by this time having moved from Pettah to a new house in Kotahena, then a place of green paddy fields and graceful palms. It was only to be expected that one day a reverend father should ask the lad why he should not become a Catholic, and in later years Dharmapala himself commented that it was strange that, at a time when the power of Catholicism was so strong in Colombo, he did not become one. He moreover made the illuminating remark that the influence of his parents and grandparents was largely responsible for keeping him within the Buddhist fold. This contains a reference not only to his participation in the ritual of daily worship, his regular visits to the Kotahena Temple in the company of his mother, or the Jataka stories which he read aloud in the

cool of the evening, for there was another religious experience which engraved upon his mind an impression perhaps deeper than that left by any of these. In his ninth year he was initiated into the Brahmacharya vow by his father at the Temple, and advised to be contented with whatever he got to eat, and to sleep but little. The impression left by this experience was permanent and in later years the Anagarika or 'homeless one', as he then called himself, was accustomed to satisfy his hunger with whatever food he received, and to sleep only two or three hours at night. It behoves us to remember, in this connection, that in spite of his devastatingly energetic career of practical activities and achievements, Dharmapala's temperament had a pronouncedly ascetic side which was no less characteristic of the man as a whole. He loved solitude, meditation and study, and if these do not occupy a more prominent position in his biography the fact is due not to his own lack of inclination for them, but to the circumstances of the times in which he lived, when the task of rousing the Buddhist world from its centuries-long slumber was the one which made the most imperative demand upon the resources of his genius. In May 1876 he was asked by the school authorities to leave St. Benedicts, and although we are not informed of the circumstances which led to this request, it is not difficult, in view of the subsequent events of his career, to make a fairly accurate guess at what they were. Even as a cub the Lion of Lanka had sharp claws.

The next two years of young Hewavitarne's life were passed in the aggressively missionary atmosphere of the Christian Boarding School, an Anglican (C.M.S.) institution situated at Kotte, a place six or seven miles from Colombo. Here he was daily forced to attend service at 6-30 a.m. in the Church, where the Rev. R. T. Dowbiggin would recite the prayers and read a text from the Bible. Religious instruction by no means ended here, however. In class he had to recite some verses from Genesis or Matthew, and lurid light is shed on the intensive missionary methods of the day by the fact that he had hardly entered his 'teens when he knew *by heart* Exodus, Numbers, Deuteronomy, Joshua, all four gospels, and the Acts of the Apostles. The boarding master of the school was fond of liquor, and used to take delight in shooting the small birds which alighted on the trees. These revolting practices were against the teachings of mindfulness and compassion which he had learned in his own home and the boy, already beginning to think independently, could not reconcile himself with such barbarous behaviour. An incident which occurred at this period must have made his sensitive mind more keenly aware than ever of the gulf which lay between Christian missionary fanaticism on the one hand and Buddhist wisdom and tolerance on the other, and surely added fresh

fuel to the already smouldering fires of revolt. One Sunday he was quietly reading a pamphlet on the Four Noble Truths when the same master came up to him and, true to missionary tradition, demanded the offending work from him and had it flung out of the room. Another incident which happened at this time gives us a valuable glimpse of a trait strikingly characteristic of Dharmapala during his whole life. A class-mate died, and the teacher invited the students to gather round the dead body and join in the prayers which were to be offered. As David Hewavitarne looked first at the uneasy faces about him, and then at the corpse which lay so stilly on the bed, there came to him in a blinding flash of illumination the thought that prayer is born of fear, and at once his whole being revolted against the idea of being afraid of anything. In this dramatic manner he achieved that complete freedom from fear which was ever one of his most striking qualities, and entered into possession of that dauntless courage which is one of the surest signs of spiritual mastery. Curiously enough, by continual reading of the Bible young Hewavitarne had acquired a fondness for the sonorous cadences of the Authorised Version, and even neglected his class studies in order to indulge his passion for the rhythmic beauty of its Jacobean diction. He did not read uncritically, however, and even at that early age his nimble wits were able to formulate questions which perplexed and irritated his teachers. The climax of his criticisms was reached when he drew a picture of a monkey and wrote underneath it 'Jesus Christ', for which piece of juvenile impudence he was threatened with expulsion from the school. Of course, according to Buddhist teaching it was wrong of him to have offended Christian sentiment in this way; but we must remember that it was hardly possible for a boy of his age, intellectually undeveloped as he was, to express his opinions in any other manner. Even in his later writings we find page after page of vigorous anti-Christian invective which appears strangely un-Buddhistic, until we remember how utterly unscrupulous, cunning and implacable the forces of missionary fanaticism then were, and how terrible was the ignorant hatred with which they assailed and sought to destroy the Dharma. When the young biblical critic eventually did leave the school it was not because the authorities found his presence embarrassing, but because the food he had to eat was, as he informs us himself, "horrible", so that his father had to remove him when he saw how lean the youth had become. Then followed two months rest at home, after which, in September 1878, he attended St. Thomas's Collegiate School, an Anglican institution in North Colombo.

It was not long before his uncompromising championship of his ancestral Dharma brought him into conflict with the rigid discipline of the school. Warden Miller, the head of the institution, was a pedagogue of the



Srimati Mallika Hewavitarne, Mother of the  
Anagarika Dharmapala





*Brothers of the Anagarika Dharmapala. Edmund (sitting),  
Charles Alwis (left), and Simon (right) Hewavitarne*

old type, firmly believing and unflinchingly practising the maxim "Spare the rod and spoil the child". The students of St. Thomas's were certainly neither spared nor spoiled, and so great was the awe in which the stern disciplinarian was held that the sound of his step in the corridor was enough to send a shiver of terrified anticipation through a hundred youthful hearts. Great must have been the astonishment of this dreadful figure when, one fine May morning, a slim young Sinhala appeared before him in his study, and after explaining that the day was sacred to the Birth, Enlightenment and Death of the Buddha, Whom he revered as the Founder of his religion, boldly asked for permission to spend the day at home in worship and other religious observances. Recovering from his astonishment, Warden Miller explained in his sternest tones that the day was not a school holiday, and that as the head of an Anglican public school he did not feel justified in granting a holiday merely for the observance of a Buddhist festival. Whereupon David Hewavitarne picked up his umbrella and his books, and without another word walked out of school for the day. Next morning the young rebel received not only a wrathful reprimand for his insubordination, but also a few of Warden Miller's best cane-strokes on the seat of his trousers. This painful and humiliating experience did not, however, prevent him from repeating the escapade on the two remaining Wesak Days which occurred during his career at St. Thomas's, and on both occasions the same punishment was meted out to him as before. His fellow students did not know whether to be amused at his impudence or to admire his courage, and Christian friends confided to him that they would not willingly have risked one of Warden Miller's thrashings for the doubtful privilege of observing Christmas Day. But the mantle of destiny had already fallen upon his youthful shoulders, and even in his middle 'teens he must have been aware of the gulf of difference which lay between his own burning enthusiasm for the Dharma and the dreamy adolescent indifference of his fellows. Not that this feeling of difference isolated him from his companions, or prevented him from making a number of friends. On the contrary, the circle of his friendship was always wide, and at a time when caste differences were keenly felt, even in Buddhist Lanka, it included boys of every class and community. He loved to relate how the Buddha had admitted even a scavenger, that most despised member of orthodox Hindu society, into the noble brotherhood of the Sangha, and how in accordance with His Teaching even brahmin Buddhist converts had to bow their heads in worship at his feet. His friendships were not, however, of that sentimental kind so common in public schools. He made friends chiefly in order to have the pleasure of arguing with them, and he argued in order to taste the still sweeter pleasure of polemical victory. For the spirit of controversy was

already rampant in him, and it is said that at this period he was unhappy if he could not disagree for the day. The favourite objects of his attack were, of course, the dogmas of orthodox Christianity, and many were the occasions on which he gleefully confused and bewildered the minds of his opponents. To a Kandyan Buddhist schoolfellow who, weakly succumbing to the persuasions of the missionaries, had said that he supposed there must be a First Cause, the budding debater posed the question, "Did God make a First Cause?" "God is the First Cause", glibly replied his friend. "Then who made God?" came the next question. The Kandyan, now thoroughly out of his depth, stammered that he supposed God must have made himself. This was the opportunity for which Dharmapala had been eagerly waiting. "Then God must be a Buddhist", he retorted triumphantly. "Every Buddhist is a result of his past karma. Besides, every man makes himself. Every man is a potential God. But even man, who was his own first cause, did not create the world. Gods and men can create themselves, but they can't create others." On the following Sunday the Kandyan went to Sunday School armed with a question from Dharmapala. "If 'Thou shalt not kill' is a commandment, why did the Crusades ever take place, Sir?" The Sinhala padre, whose mind had probably not been troubled by such a question before, replied rather naively that they had been inspired from heaven. When the answer was carried back to Dharmapala, who no longer attended Sunday School, he was ready with his usual unanswerable objection. "Every war is an inspiration for Christians. Why should God inspire people to break his own commandments?" The first runblings of that great thunder of denunciation against sham religion and false philosophy which was to burst in later years from his lips were already beginning to make themselves heard, and it is an ironical fact that the biblical knowledge which he was to use with such deadly effect was fostered and developed by the missionaries themselves, who could never have imagined that they were thereby placing in the hands of their pupil the instruments of their own discomfiture. When the Sinhala padre who took his religious class, attracted by the boy's intelligence and no doubt mindful of the desirability of inducing such a promising lad to become a convert, promised him a watch if he topped his class in religious knowledge, young Hewavitarne promptly studied hard and carried off the coveted prize. But if it was the Christian missionaries themselves who placed the weapons of debate in the hands of the youthful fighter it was a Buddhist monk who first taught him how to use them.

Every day on his way to and from St. Thomas's Dharmapala used to pass the Kotahena Temple, the incumbent of which was Megettuvatte Gunananda, the greatest orator and debater of Ceylon in modern times.

On Saturday evenings, during the 'seventies and early 'eighties of the last century, the place would be thronged with devotees, for on those days the great preacher, forefinger raised as though to emphasize every word he uttered, yellow robe flung back dramatically over his brown shoulder as if to leave his arms free for battle, and his black eyes flashing with the fire of denunciation, would launch one of those devastating attacks on Christianity the noise of which would echo, during the following week, from one end of the Island to the other. Now it was the doctrine of creation on which he trained the batteries of Buddhist reason, now the belief in a permanent individual soul, until one by one the crumbling bastions of Christian dogmatic theology were reduced to a heap of smoking rubble. These lectures, which were the first visible sign of Buddhist reaction against centuries of Christian domination, aroused wild enthusiasm on the one hand and excited violent indignation on the other. Determined to silence so formidable an antagonist once and for all, the Christians organised in 1873 a huge public meeting at Panadura, a place near Colombo, and Gunananda was challenged to meet in open debate the most able among their controversialists. Alone but undaunted, he faced the united forces of Christian orthodoxy, and so impressive was his eloquence, so powerful his reasoning, that the Panadura Controversy, which was intended to bring discredit to the Buddhists, sounded instead the death-knell of Christian influence in Ceylon, so that never again did Catholic or Protestant dogmatism venture to cross swords with Buddhist wisdom. The repercussions of this historic debate were felt more widely than even Gunananda could have thought possible, and great must have been his surprize and delight when, a few years later, he received a letter from an American colonel and a Russian lady of noble birth expressing satisfaction at his victory, and acquainting him with the formation of the Theosophical Society at New York in 1875. With the letter came two bulky volumes entitled *Isis Unveiled*. Gunananda immediately entered into regular correspondence with the two foreign sympathisers, and started translating their letters and extracts from *Isis Unveiled* into Sinhalese. These translations circulated all over the Island, and before long the names of H. S. Olcott and H. P. Blavatsky were repeated with wonder and delight in every Buddhist home. David Hewavitarne, who had become not only a frequent visitor to the temple but also a great favourite of its incumbent, was among those whose hearts leapt with joy to hear of this unexpected aid, and in 1879 he had the satisfaction of hearing from his master's lips the news that the Founders of the Theosophical Society had arrived in Bombay and that they would shortly be coming to Ceylon to help in the revival of Buddhism. He also saw the first number of *The Theosophist*, a copy of which had been sent to Migettuvatte, and

he tells us himself that it was from this time, when he was fourteen years old, that his interest in Theosophy dated. His enthusiasm for the newly founded movement was still further increased by the lectures which the great preacher had started giving on Col. Olcott, Mme. Blavatsky and the Theosophical Society, and when, in May 1880, the two Founders at last arrived in Ceylon from India, his excitement was shared by every Buddhist heart in the Island, and the two visitors were received amidst scenes of religious fervour such as had not been witnessed within living memory. After centuries of Christian persecution and oppression the Buddhists of Ceylon could hardly believe that this dignified American colonel, with his patriarchal grey beard, lofty forehead, aquiline nose, and shrewd blue eyes, and this unweildy Russian woman, with her be-ringed fingers, puffy cheeks and dreamily hypnotic gaze—members, to them, of the ruling white race—had actually come to Ceylon not to attack the Dharma, as thousands of Christian missionaries had done, but to defend and support it; that they had come neither as enemies nor conquerors, but simply as friends and brothers. However when, on that memorable May 21st, the Buddhist devotees flocked in their thousands from the surrounding villages to Galle, and saw the strange pair on their knees in front of the High Priest, and actually heard them repeat the familiar words of the Three Refuges and Five Precepts, as no other westerners had ever done before, all their suspicions were allayed, and it seemed as though their wildest dreams had come true. The tide had turned at last, and Gunananda felt that all his labour had not been in vain.

This is not the place for an analysis of the characters of Col. Olcott and Mme. Blavatsky, nor for an examination of the motives with which they came to Ceylon, and space does not permit us to unravel the tangled skein of Theosophical history even prior to the events with which we are now concerned. To what extent the Founders were followers of the Dharma as that term is understood in the monasteries of Ceylon, and with what mental reservations they publicly embraced Buddhism in Galle, are matters which, though in themselves interesting and important subjects of inquiry, could make no material difference to the course of the narrative now being unfolded. We are concerned not so much with psychology as with history, and it is not only a fact but also an extremely important fact that the conversion of Mme. Blavatsky and Col. Olcott to Buddhism marked the beginning of a new epoch in the annals of Ceylon Buddhism. If at the Panadura Controversy Christian fanaticism suffered its first serious repulse, by the ceremony at Galle Buddhism scored its first positive victory, and that this victory was won for Buddhism by the Founders of the Theosophical Society it is impossible for any fair-minded person to deny. At

any rate, boundless was the gratitude of the Sinhala Buddhists to the two converts through whose instrumentality the power of the Dharma had been so abundantly demonstrated, and their triumphal tour from South Ceylon up to Colombo was the occasion for a series of outbreaks of popular enthusiasm. On their arrival at the capital in June young Hewavitarne, his eyes bright with expectation and his heart thumping wildly at the prospect of seeing the idols whom he had until then been worshipping from afar, walked all the way from St. Thomas's to the place where Col. Olcott was to deliver his first lecture. At the close of the meeting, when everybody had left, his uncle and father remained behind, and with them the fourteen-year-old boy. His uncle had already become a great favourite with Mme. Blavatsky, and more than half a century later, only a few months before his death, Dharmapala wrote that he still remembered the delight he felt when along with them he shook hands with the Founders as they said good bye. He adds that he was intuitively drawn to Mme. Blavatsky, though he never suspected that she would later carry him off to Adyar in the face of the protests of his whole family, together with those of the High Priest Sumangala and Col. Olcott himself. However, that day was still four years ahead, and in the meantime the youthful enthusiast continued to attend St. Thomas's. In spite of his strictness Warden Miller liked the rebellious Sinhala boy for his truthfulness and one day told him, with rare candour, "We don't come to Ceylon to teach you English, but we come to Ceylon to convert you." Hewavitarne replied that he could not believe in the Old Testament although he liked the New. In March 1883 the Catholic riots took place, when a Buddhist procession, which was passing by St. Lucia's Church in Kotahena to Migettuvatte Gunananda's temple, was brutally assaulted by a Catholic mob, and Dharmapala's indignant father refused to allow him to study any longer in a Christian school, even though he had not yet matriculated. On his departure from the school Warden Miller gave him an excellent certificate.

The next few months were spent eagerly devouring books in the Pettah Library, of which he was a member. The range of his interests was always remarkably wide, and we are told that at this period of adolescent intellectual ferment his favourite subjects of study were ethics, philosophy, psychology, biography and history. Poetry he loved passionately, especially that of Keats and Shelley, whose *Queen Mab* had been his favourite poem ever since he had chanced to find it in a volume of poetry in his uncle's library. "I never ceased," he says, "to love its lyric indignation against the tyrannies and injustices that man heaps on himself and its passion for individual freedom." Shelley's poetry, the bulk of which was composed under the blue skies of sunny Italy, has a particularly exhilarating effect when read in the

tropics on a starry night, when the palms sway to and fro in the moonlight, and the scent of the temple-flowers drifts intolerably sweet from the trees outside, particularly when the reader is in his late 'teens, and perhaps it would not be too fanciful to trace in the noble accomplishments of Dharmapala's maturity the lingering influence of the poet of *Prometheus Unbound*. At any rate, he felt a strange sense of kinship with one who as a schoolboy had rebelled against the rigid dogmas of orthodox Christianity, and he wondered if he and Keats had been reborn in the deva-world or on earth, and whether it would be possible to trace them in their present reincarnations and convert them to Buddhism. Such are the dreams of youth, always aspiring after the impossible, ever enamoured of the unknown. Dharmapala admits, in his "Reminiscences", that from boyhood he was inclined toward the mystic, ascetic life, and that he was on the lookout for news about Arahants and the science of Abhijna, or supernormal knowledge, even though, as he relates, the bhikshus of Ceylon were sceptical about the possibility of realizing Arahantship, believing that the age of Arahants was past and that the realization of Nirvana by psychic training was no longer possible. But his thirst for direct spiritual experience, his craving for personal contact with beings of supernormal spiritual development, was by no means quenched by the worldly scepticism of the official custodians of the Dharma, and it was with a thrill of joy that he read A. P. Sinnett's *The Occult World*. He decided to join the Himalayan School of Adepts, the necessary qualifications for which had been described in an article entitled "Chelas and Lay Chelas" which he had read in the pages of *The Theosophist* only a month before, and accordingly wrote to the "Unknown Brother" in November 1883 a letter intimating his desire to join the Order, and enclosed it in another letter to Mme. Blavatsky at her Adyar address. Three months later, in January 1884, Col. Olcott returned to Ceylon at the request of the Colombo Theosophists in order to institute legal proceedings against the Catholics for their murderous and unprovoked attack on a peaceful Buddhist procession, and Dharmapala lost no time in meeting him and expressing his desire to join the Theosophical Society. The Colonel replied that the boy's letter had been received, and that he was prepared to admit him, even though he was under age. The ceremony of initiation accordingly took place in the temporary headquarters of the T. S. in Maliban Street, two other Sinhala Buddhists being initiated at the same time, and his grandfather, who was then President of the Society, paying the initiation fee of ten rupees. The young aspirant began to feel that his dreams of a higher life were beginning to come true, and as his thirst for occult knowledge increased it was inevitable that he should be drawn by the powerfully magnetic influence of Mme. Blavatsky, who had

accompanied Col. Olcott to Ceylon. Holding the boy spell-bound with her hypnotic stare, she would speak to him in deep, guttural tones of the mysterious Brotherhood of Adepts who from their remote Himalayan fastnesses directed the destinies of the Theosophical Society, of the Master K. H. and of the Master M., playing with a master hand upon his youthful sensibilities until Dharmapala would feel himself being swept away on a current of uncontrollable enthusiasm. Wholehearted devotion to the feet of the unseen Masters, whom he of course understood to be followers of the Lord Buddha, and a fervent aspiration to dedicate himself to their service, now became the ruling passion of his life, and when Mme. Blavatsky quoted to him the message that the Master K. H. had sent to A. P. Sinnett, "THE ONLY REFUGE FOR HIM WHO ASPIRES TO TRUE PERFECTION IS THE BUDDHA ALONE", it awoke in his heart reverberations which were to last from that day until the hour of his death. How deep was the impression made upon him by these pregnant words is best measured by the fact that nearly half a century later he was still writing them at the head of every alternate page in his diary, sometimes in a firm bold hand, sometimes in letters made shaky and almost illegible by acute physical suffering. At the time with which we are dealing Dharmapala was completely under the influence of the Russian secess, so that when she conveyed to him a personal message from the same Master, asking him to accompany her to Adyar and continue to be her disciple there, he embraced with eagerness the opportunity of qualifying himself still further for direct contact with the members of the Adept Brotherhood. Mudaliyar Hewavitarne agreed that he should go to Adyar in December, and all arrangements were made to leave Colombo. Col. Olcott and Dr. Franz Hartmann arrived from Madras to escort the party, which in addition to Mme. Blavatsky now included Mr. and Mrs. Oakley-Cooper and Rev. C. W. Leadbeater from London. On the morning of the day fixed for their departure, however, the boy's father told him that he had had an unlucky dream in the night and that he should therefore not go. Of course, the young disciple of the Masters protested vigorously against this unexpected frustration of his cherished desires, saying that as he was being taken to Adyar by Col. Olcott nothing would happen to him. His fears not set at rest by this reply, the Mudaliyar took his son to see his grandfather, who was also opposed to the Adyar journey. All three of them then entered a carriage and went to see the High Priest Sumangala who, to Dharmapala's dismay, also added his voice to the chorus of opposition. The boy gave vent to his grief, asking them why they should interfere with his karma, whereupon the High Priest deputed his assistant, Bhikshu Amaramoli, to go with the party to Col. Olcott and finally settle the matter in consultation with him. They all went, and Col. Olcott positively

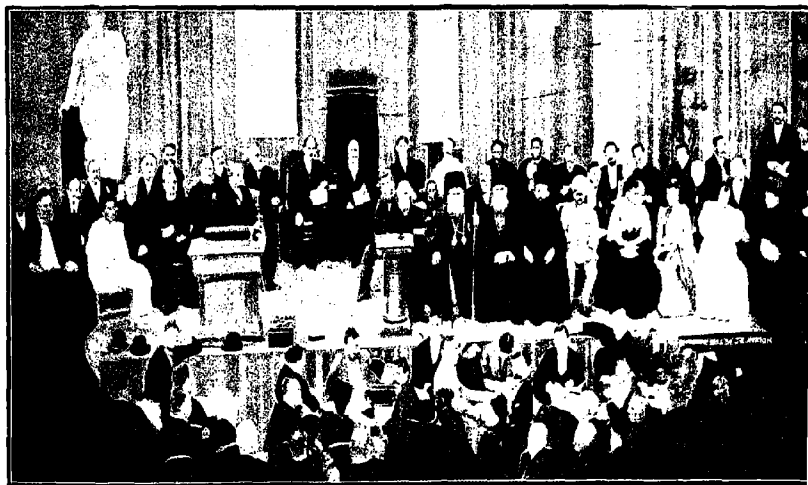


declined to take him against the wishes of his family and the advice of the High Priest. At this point, when Dharmapala had sunk into the depths of despair, Mme. Blavatsky rushed upon the scene, dramatically declaring that there was no cause for fear in going to Adyar, as she herself would be responsible for his safe return ; but that if he was not allowed to go he would surely die. Frightened by this prediction, Mudaliyar Hewavitarne committed his son to Mme. Blavatsky's care, and exhorted him to lead the life of a Bodhisattva. The Mudaliyar's fears were of course the outcome of paternal love and solicitude for his first-born. Besides, he had given him an English education with the intention of qualifying him to carry on and develop the family business, so that it must have been a sore disappointment for him to see how decidedly his son's mind was turning away from material interests, and how innocent he was of all worldly ambition. But he was not only an affectionate, albeit stern, father, but also a pious Buddhist, and reflecting that David's departure was in the interests of the Dharma reconciled himself to the inevitable.

Dharmapala had gone to Adyar with the intention of studying occultism, and there is no doubt that Mme. Blavatsky could have been of considerable assistance to him in pursuing his studies in that recondite field. But curiously enough, instead of encouraging his enthusiasm for the occult, she turned his interests in a quite different direction. Calling him to her room one day, she made him sit by her and told him that he need not take up the study of occultism, but that he should study Pali, where all that was needed could be found, and that he should work for the good of humanity, after which she gave him her blessings. Years later Dharmapala wrote in his "Reminiscences" that there and then he decided that henceforth his life should be devoted to the good of humanity, and the history of Buddhism during the last sixty years is the witness of how faithfully he observed his youthful vow. He also writes that "In those days the theosophic atmosphere was saturated with the aroma of the devotion of the 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", and it could not have been without regret that, after staying for only a short while at Adyar, he returned to Colombo, where he began faithfully carrying out his pledge. Meanwhile, the missionaries of Madras, rightly fearing that the presence of Col. Olcott and Mme. Blavatsky was prejudicial to the spread of Christianity in India, had been conducting a series of savage attacks on Mme. Blavatsky, impugning her character and alleging that her psychic powers were not genuine but fraudulent. A couple called the Coulombs, whom she had discharged from her service, were bribed to furnish fabricated evidence, the husband (a carpenter) faking trap-doors, etc., in a cupboard



Anagarika Dharmapala, Mrs. Besant, G. N. Chakravarty (Front row, left to right)  
and W. Q. Judge (behind the Anagarika on Chair)



At the Parliament of Religions in Chicago (1893). Anagarika Dharmapala  
is figure in white on left.



to prove trickery, the wife forging letters purporting to come from Mme. Blavatsky herself. These letters the missionaries purchased and printed in their magazine. Shortly afterwards, the Society for Psychical Research published the report of an agent named Hodgson whom they had sent to India to investigate the phenomena which had been produced at A. P. Sinnett's Simla house in 1880, and who had based his findings on the evidence of the Coulombs, ignoring the fact that neither of them were present when the most important phenomena occurred, and deliberately suppressing the verdict of an expert graphologist, to whom he had submitted parts of letters attributed to a Master and some writing said to be by Mme. Blavatsky, that "Mme. Blavatsky was not the writer of the letters attributed to the Master". These two blows, coming as they did in quick succession, created a panic in the Theosophical camp, and fearing legal entanglements and difficulties with the Government neither Col. Olcott nor the Council would permit her to bring an action for libel, even though evidence against the Coulombs had been obtained, and in spite of the fact that the attacks were based on forged letters. Despite her protests Mme. Blavatsky was hurried away from Adyar, and once away from the headquarters excuses were easily found to prevent her from returning. The steamer which took her back to Europe called at Colombo and Dharmapala went on board to say good bye. It was their last meeting, but so deep was the impression she had succeeded in making upon the youth's plastic mind that for the remainder of his life he cherished her memory with affection and gratitude, firmly believing her to have been the innocent victim of a foul conspiracy. In his eyes she was a Buddhist, and the agent of Masters who were also Buddhists, and after her death it was with increasing concern and indignation that he saw the organization she had founded, and which had, as she once wrote, her "magnetic fluid", turning under the leadership of Mrs. Besant away from Buddhism first to Brahmanism and thereafter to a succession of pseudo-religious mummeries each wilder, more extravagant, and further removed from Mme. Blavatsky's teachings than the last. It was at the Anagarika's suggestion that Alice Leighton Cleather wrote her well known book *H. P. Blavatsky, Her Life and Work for Humanity*, which was published in book form in 1922 after appearing as a series of articles in the *Maha Bodhi Journal*, and perhaps we shall not be guilty of serious error if we assume that Dharmapala's mature views on the subject were in substantial agreement with those expressed in this work. At the time of which we are writing, when he was in his twentieth year, he believed, with the majority of Sinhala Buddhists, that the interests of Buddhism and the interests of the Theosophical Society were identical. In these circumstances

it was but natural that when, a few months after Mme. Blavatsky's departure, he wrote to his father a letter asking for permission to leave home and lead a brahmachari life as he wished to devote all his time to the welfare of the Sasana, he should also request permission to stay at the Theosophical headquarters, on the grounds that the Society was working for the good of Buddhism. His father at first demurred, asking who would look after the younger members of the family if the eldest son left home. Firm in his determination, Dharmapala replied that each one had his own karma to protect him, and in the end the Mudaliyar had to agree to the arrangement. His mother, too, gave her blessings, saying that had it not been for his two younger brothers, who still required her care, she would have joined him in the new life he was about to adopt. The young man was now free to go forth from his home to the life of homelessness, free to dedicate his life to the service of humanity, and with characteristic enthusiasm he at once plunged into the work of the Theosophical Society. In a tribute which appeared shortly after his death an admirer has painted a vivid portrait of the Anagarika's life at this period:

"Nothing was too small or too big for him. He would clean his own room, make his own bed, attend to office work, write all the letters and take them to the post himself, not as a matter of virtue but as a part of his daily routine. He would interpret for one, he would prepare a programme for another, he would translate a lecture for some one else, he would write original articles for the newspaper, he would discuss the policy of the paper with the Editor and would correct proofs for him, and he would interview those who visited the office. He wrote to people all over Ceylon inviting them to visit the Head Office and to contribute their 'good will' towards the progress of the cause. All were alike to him, whether one was old or young or a school boy, learned or ignorant, rich or poor did not matter; he instinctively knew what each was able to contribute towards the common good. He spent well nigh fifteen to sixteen hours a day in intensive work. He had a pleasant manner, cheerful at all times; his written and spoken words were eloquent and their sincerity went to the hearts of all those who met him. This bundle of energy and good will continued his useful career at the Buddhist Headquarters for nearly five years. He helped in the foundation of schools, and in Buddhist propaganda. He attracted men to the new organization till the Colombo Buddhist Theosophical Society became a power in the land."

This description might have been written at almost any time during the fifty subsequent years of Dharmapala's career, for his tireless energy in doing good, his unflagging zeal for the propagation of the Dharma, increased

rather than diminished with the passing of years, so that we might fittingly apply to him the verse:

*Appamatto pamattesu suttesu bahujāgaro  
abalasam' va siḡhasso hitvā yāti sumedhaso.*

"Heedful among the heedless, wide awake among those who sleep, like a swift horse the wise man advances, leaving the feeble hack behind"—(*Dhammapada*, 29).

In February 1886 Col. Olcott and C. W. Leadbeater arrived in Colombo to collect money for the Buddhist Educational Fund. Dharmapala was then employed as a junior clerk in the Education Department, and his meals used to be sent daily from home to the Theosophical headquarters where he stayed. Col. Olcott had planned to tour the whole Island, and for this purpose he needed the services of an interpreter. But when no one to accompany him could be found he declared that he would be merely wasting his time if no Buddhist was willing to go with him on his tour. Dharmapala promptly offered his services, and applied to the Director of Education for three months leave. Previous to this he had appeared in the Clerical Examination, pledging to himself, however, that if he passed he would not join Government service, but dedicate instead his whole life to the service of humanity. The trio set off from Colombo in the Colonel's two-storied travelling cart, Olcott and Leadbeater sleeping at night in the upper storey, while Dharmapala occupied the lower berth. For two months they travelled up and down the country, thus inaugurating that long series of historic missionary drives which was eventually to make the bearded Colonel and his youthful companion familiar figures in the Sinhala countryside, and which was to surround them before the end of the decade with a halo of almost legendary fame. The tour of 1886 occupies an important place in Dharmapala's development. Besides bringing him in touch with the hopes and fears, the virtues and failings, of thousands of his fellow-countrymen, it also gave him a glimpse, through the commanding and active personality of Col. Olcott, of the practical efficiency of the western races. As interpreter he stood between two worlds, and it was not merely words but ideas which he had to translate. Circumstances made him the common denominator between ancient wisdom and modern knowledge, between the traditions of an old but decayed people and the innovating vitality of a people newly born, and the constant need of passing rapidly from one pole of understanding to the other gave his mind an elasticity and nimbleness of movement of great value to the development of his character. Before long he was not only functioning as the mouthpiece of Col. Olcott's or Mr. Leadbeater's ideas, but forcefully speaking out his own independent opinions on

the various socio-religious problems of his day, many of which came under his clear-sighted scrutiny as he passed through the villages of the interior. He saw that many un-Buddhistic foreign customs had crept into the life of the people, and with youthful enthusiasm he extolled the glories of ancient and bewailed the degeneracy of modern Lanka. He fulminated against the habit of eating beef, railed against the use of foreign names and foreign dress, and to the huge delight of his listeners led them in smashing the head-combs which the Sinhalese had adopted from the Malays. He saw how wide and deep was the influence of the Christian missions, how it had eaten into the vitals of the people and was corroding all that was noblest in the national character. He saw, too, how the villagers' faith in and observance of the Dharma were slowly crumbling before the attacks of the missionaries and their hirelings, and it was with all the eloquence of which he was capable that he interpreted Col. Olcott's magnificent vindications of Buddhism and his impassioned appeals for its revival throughout the length and breadth of the land. Contact with the people who ploughed the fields and planted the paddy not only gave him a first-hand knowledge of his country's problems, but also prevented him from developing any of the bookish humours of a scholar. The peasants that assembled to hear the white Buddhist speak were mostly illiterate, and in order to make Olcott's message intelligible to them his interpreter had to draw upon all his resources of wit and repartee, humour and homely illustration. Not that he ever made them feel he was talking down to them. He spoke as one of themselves, as a Buddhist and as a son of Sri Lanka, and as such they accepted the young preacher and took him to their hearts. When Col. Olcott left Ceylon for Madras Dharmapala and Leadbeater carried on the lecturing tour alone. They were still in the villages of the interior when a letter arrived from the Colonial Secretary informing Dharmapala that he had passed the examination and had been appointed to a better post. Now completely absorbed in Buddhist work, the erstwhile junior clerk felt that the time had come to turn his back upon Government service for ever, so without delay he replied saying that he was going to work for his religion and requested the Colonial Secretary to accept his resignation. After their return to Colombo his father advised him to accept the post and hand over his earnings to the Theosophical Society for Buddhist work. He also took him to call on the Colonial Secretary, who asked him to withdraw his resignation ; but despite their persuasions Dharmapala was not to be shaken in his resolve, and in the end he was delighted to see that the last tie binding him to a worldly career had been broken. Henceforth he was free to devote himself singlemindedly to the work for which his own aspirations and the blessings of his teachers had already consecrated him.

From this time onwards it becomes more and more difficult to do even a semblance of justice to the many-sided activities of the greatest Buddhist missionary in modern times. During the years 1885-89 he devoted himself wholeheartedly to the affairs of the Buddhist Theosophical Society, and with the financial support of his grandfather and the co-operation of C. P. Goonewardana, Williams Abrew, Don Carolis and others the organization prospered. At Col. Olcott's request Leadbeater prepared a shorter version of his *Buddhist Catechism*, the first part being translated into Sinhalese by Dharmapala with the help of Sumangala Nayaka Maha Thera, the second by two teachers of the Buddhist English School, James Perera and Wimalasuriya. Both parts were published at the Buddhist Press which Col. Olcott and Dharmapala had established with the money obtained by issuing debentures. Resolving that this press should become the property of the Buddhist Theosophical Society, Dharmapala requested his grandfather, who owned more shares than anybody else, to present them to the Society, and once he had agreed to do so it was not difficult to persuade the other shareholders to follow his generous example. After liquidating the debts of the *Sandaresa*, their Sinhalese weekly, and establishing it on a firm foundation, Dharmapala decided that it was high time the Buddhists of Ceylon had an English weekly as well. Thirty friends contributed ten rupees each, and with the sum thus raised English type was obtained from Madras, and in December 1888 *The Buddhist* was issued under Leadbeater's editorship as a supplement to the *Sandaresa*. The Sinhalese organ gave publicity to the rural and urban branches of the Ceylon Theosophical Society, reported the progress of the educational fund, and appealed for the opening of more Buddhist schools to counteract Christian propaganda, while its English counterpart concentrated on more technical expositions of the Dharma in relation to Western science and psychology. The latter not only enjoyed a wide circulation among the English-educated upper classes of Ceylon but also circulated in Europe, America, India, Japan and Australia, thus encircling the earth with the Word of the Buddha, and preparing the way for its more famous successor *The Maha Bodhi Journal*. Parallel to his journalistic ventures Dharmapala carried on his preaching activities among the people, touring indefatigably from village to village in Col. Olcott's bullock cart, giving lectures, distributing Buddhist literature, and collecting funds for the educational work already inaugurated by the Theosophical Society. Meanwhile Leadbeater had started a number of Buddhist Sunday Schools in different parts of Colombo, besides establishing an English school (later Ananda College, one of the most celebrated schools in Ceylon) for the benefit of a few personal pupils, among whom was his young favourite Jinarajadasa, afterwards famous as the fourth President of



the Theosophical Society at Adyar. It was during this period of intense activity that Don David Hewavitarne assumed the name of Dharmapala, or Guardian of the Law, under which he was subsequently to win the admiration and homage of Buddhists all over the world.

In spite of his preoccupations in Ceylon Dharmapala was able to find time for a number of trips to Adyar. Under Col. Olcott's active supervision the world headquarters of the Theosophical movement had expanded at an amazing rate, but with the advent of T. Subba Row the influence of Mme. Blavatsky had declined, the Buddha had lost ground to Sankara, and after seeing that the occult room had been dismantled Dharmapala felt that the Masters had left the place.

In 1887 Dharmapala read an article on Japan in an issue of the *Fortnightly Review*, and a desire to visit the Land of the Rising Sun at once took possession of his mind. Two years later, in 1889, it was fulfilled. The Buddhists of Japan, hearing of Col. Olcott's splendid services to the Dharma in Ceylon, were eager that he should visit their country as well, and therefore sent him a cordial invitation. The emissary to whom was entrusted the responsibility of escorting the Colonel to Japan arrived in Colombo in December 1888, and after being entertained there by Dharmapala was so pleased with the selfless young Buddhist worker that he extended the invitation to him also. Col. Olcott, seeing in the visit an opportunity of linking the Mahayana Buddhism of Japan with the Theravada Buddhism of Ceylon, decided to accept the invitation, and urged his young friend, who had accompanied the emissary Noguchi to Adyar, to go with him. Back flew Dharmapala to Colombo, and booked passages on the *S. S. Djeninah*, a French liner. Olcott arrived soon afterwards, and on January 17th 1889, the day before their departure, the Buddhists of Ceylon held a farewell function in their honour at the Theosophical Society hall. After delivering a splendid discourse, in the course of which he invoked the blessings of the devas and the Triple Gem on the mission, Sumangala Nayaka Maha Thera handed over to Col. Olcott a Sanskrit letter of good wishes addressed to the Chief High Priests of Japan. This historic letter, the first official communication which had passed for centuries between a Southern Buddhist dignitary and the heads of one of the most important branches of the Northern Buddhist Sangha, expressed the renewed hope that the Buddhists of Asia would unite for the good of the whole Eastern world. With the precious document in their charge, Olcott, Dharmapala and the poet Noguchi left the shores of Ceylon, and after calling at Singapore, Saigon, Hong Kong and Shanghai (where Dharmapala began to suffer from the intense cold, and saw snow for the first time in his life), the party arrived at Kobe, where the Chief High Priests of the seven leading sects of Japanese

Buddhism had assembled on the jetty to receive them. Col. Olcott had to respond alone to the warm welcome which they were accorded, as Dharmapala was too ill to do more than sit on the deck and watch the proceedings. But to the young Sinhala's delight and gratification all seven high priests insisted on coming onto the deck and paying their respects to him as the representative of the Buddhists of Ceylon. The visitors were then conducted to the Tendai Sect temple in Kobe. Above the main gate the Buddhist flag fluttered in an icy wind, bearing huge Japanese characters which Noguchi translated as "Welcome to Dai Nippon". Inside the temple they found an enormous audience of Japanese youths waiting to hear a message from the West, which the imagination of Far Eastern Buddhists has always associated with the holy land of India. After Col. Olcott had spoken in his usual impressive manner, Dharmapala addressed them emphasizing the cultural and religious unity of Japan and Ceylon, and pointing out that the present meeting was the first recorded contact in history between Sinhala and Japanese Buddhists. He concluded by saying that they were proud of Japan, eulogizing her as "a sovereign star in a continent of servitude", words which not unnaturally drew loud and prolonged applause from his auditors. Almost immediately after their reception at Kobe, Col. Olcott and Dharmapala left for Kyoto, where they witnessed the celebrations which attended the promulgation of the New Japanese Constitution of 1889. Not long afterwards a convention of Chief High Priests was held in the Chiongin Temple, and Col. Olcott addressed them on his mission. Dharmapala, who was now suffering from rheumatic fever, had to attend the convention in an invalid's chair, but in spite of physical suffering great was his elation when Col. Olcott read Sumangala Nayaka Thera's Sanskrit letter of goodwill to the Buddhists of Japan, a Japanese translation of which was presented to each High Priest. The bearded American Theosophist and the slim, ascetic young Sinhala Buddhist realized that they were playing the leading roles in one of the most important scenes in the great drama of modern Buddhist revival, marking as it did the first official contact which had taken place between the sundered branches of the Buddhist world for nearly a thousand years. But when the curtain had fallen on this historic scene Dharmapala was forced to enter the Government Hospital at Kyoto for treatment, while Col. Olcott embarked upon his triumphal tour of Buddhist Japan. But if in the Colonel's case Mohammed went to meet the mountain, in Dharmapala's the mountain came to meet Mohammed. Doctors, priests, students, teachers, writers, philosophers and businessmen poured in an endless stream to his bedside, so that by the time he was ready to leave the hospital Dharmapala had not only added to his knowledge about Japan but also become an enthusiastic admirer of the Japanese. He was enthusiastic,

too, about the ancient Buddhist city of Kyoto, where he saw the Daibutsu, the great image of Amitabha which is the biggest bronze statue in the world, and a temple which, when illuminated at night, glittered resplendently with five hundred golden figures of the Buddha. A few days before his departure from Japan, the officers and students of the Bungakurio, the Japanese Military Academy, several of whom had attended him during his illness with the utmost devotion, invited him to witness a huge military parade which was to be held in his honour. Five hundred students participated in the parade, which was followed by athletic sports. The five-coloured Buddhist flag fluttered above the gathering, and the grounds were decorated with five hundred lanterns. The representative of the Chief High Priest, together with other officers of the Hongwanji Sect, attended the function, and deeply moved though he had been by the boundless hospitality accorded him Dharmapala could not help feeling the incongruity of this union between Buddhism and militarism, even as he had previously been shocked by the way in which the majority of the Japanese clergy combined their religious duties with family life.

During the remainder of Dharmapala's visit bouts of illness alternated with brief periods of lecturing and sightseeing, and eventually he was forced to leave the country sooner than he wished. A farewell address was given to the Chief High Priests of the Japanese Buddhist Sects, who handed over to Col. Olcott a reply to Sumangala Nayaka Thera's Sanskrit letter of goodwill. This letter reciprocated the High Priest's fraternal greetings, expressed the hope that in future the two great divisions of the Buddhist world might know each other more intimately, and described with satisfaction the wonderful success which had attended the mission. All Kyoto was decorated for the occasion, and in the evening, at a meeting attended by the Governor and other high officials, Col. Olcott spoke on India and Ceylon and Dharmapala poured out his love and gratitude to Japan in a highly emotional speech which was wildly applauded. After bidding the Colonel an affectionate and tearful farewell at Osaka Dharmapala embarked for Ceylon, while Olcott, who had already delivered forty-five lectures all over the country, left for Kinsui Province to deliver ten more. The captain of the *Caledonia*, the ship for which Dharmapala had exchanged the *Natal* at Shanghai, was a friend of Mme. Blavatsky, and it was therefore natural that he should soon be on friendly terms with his Sinhala passenger. He extolled Mme. Blavatsky to the skies, declaring that she was a "miracle of nature", and Dharmapala of course agreed enthusiastically with these eulogies of his beloved teacher. But when the captain confided that Olcott was jealous of her, and that he had engineered her departure from India, his young listener, ever faithful to his friends, hotly repudiated the

suggestion, saying that if they had been jealous of each other the Masters would never have committed the destinies of the Theosophical Society to their joint care. After that they hardly spoke to each other again, and Dharmapala made friends with an Italian with whom he played chess, and a Frenchman who prophesied war in Europe. His loyal, affectionate and grateful nature could never bear in silence an attack upon a friend, and at this period especially devotion to the Colonel was one of the major passions of his life. A few years later, when serious charges were made against the Swami Vivekananda in Calcutta, it was Dharmapala who spoke publicly in his defence with such vigour that he was at once restored to popular favour. To him a friend in need was a friend indeed, and great was his disappointment, therefore, when in the course of his career he discovered that people whom he had defended, helped and trusted were slandering him behind his back and secretly plotting to frustrate his plans. Ever frank, honest, open and outspoken himself, Dharmapala heartily detested every form of trickery, subterfuge and intrigue. Boldly and uncompromisingly he stated his objectives ; fearlessly and wholeheartedly he strove to realize them. In a world where diplomacy in politics, cheating in business, misrepresentation of facts in journalism, and deceitfulness in all the relations of life, have become the order of the day, straightforwardness such as this does not always make for material success, but as a sign of absolute integrity of character it is one of the hall-marks of spiritual greatness, and as such must ever command our admiration and respect. Whatever Dharmapala did was noble and upright, and it was therefore done, not in the obscurity of shadows, but in the full blaze of the all-revealing light of day.

Colonel Olcott returned from his mission to Japan, where his activities had inaugurated a major revival of Buddhism, in the middle of June 1889, accompanied by three Japanese priests who intended to study Pali and the Theravada traditions of Ceylon. A meeting of welcome was held in the Theosophical Society headquarters, which were gay with Buddhist flags and Japanese lanterns, and Col. Olcott told a crowded audience of the success of his mission and paid warm tribute to the work of his young Sinhala colleague. Receptions over, he and Dharmapala plunged once more into the work of the Buddhist Theosophical Society, travelling together by train and bullock cart from one end of the country to the other. Day after day for more than a year they collected funds, opened schools, and addressed meetings. Whenever Olcott was called on Theosophical business to India or Europe Dharmapala carried on the work either singlehanded or in co-operation with one or other of the European Theosophists who had started coming to Ceylon to help in the revival of Buddhism. On one such occasion, when he was touring with Dr. Daly in the hill country near Kandy,

he discovered at the Hanguranketa village temple a palm-leaf book on meditation, and requested the incumbent of the temple Bhikshu Ratana-pala, to get it transcribed for him. Many years later the same work was published by the Pali Text Society, and translated by F. L. Woodward as *The Manual of a Mystic*. In the course of his travels Dharmapala came across a number of such books, but in spite of all his enquiries he never succeeded in finding even a single person, whether monk or layman, who could instruct him in the actual meditational practices which they described. Being from boyhood of a strongly mystical temperament, as we have already pointed out, it was impossible for him to rest satisfied with a merely theoretical knowledge of the subject, and in spite of all difficulties, after making a careful study of the *Satipaṭṭhāna Sutta* and the *Visuddhi Magga*, he embarked upon the regular practise of meditation, rising each day before dawn for the purpose. The personal diaries which he kept for more than forty years abound in references not only to the practise of yoga, but to his unremitting efforts to achieve absolute mental purity, his ceaseless cultivation of goodwill to all sentient beings, and bear eloquent testimony to the fact that beneath the dynamic activity of the selfless worker for Buddhism there lay the serenity and mindfulness of the yogi. At the Adyar Theosophical headquarters, whither he had gone to attend the Annual Convention of 1890, he joined the Esoteric Section of the Theosophical Society, and received some practical instructions on meditation from an old Burmese gentleman who had come with the deputation sent to Col. Olcott by the Buddhists of Rangoon, who had already collected a lakh of rupees for the propagation of Buddhism in foreign lands, inviting him to come to Burma and assist them in their work. Col. Olcott left for Burma with the deputation, while Dharmapala, who had been spending most of his time in study and meditation, decided to visit the Buddhist holy places in Northern India, and invited the Japanese priest Kozen Gunaratna, who had accompanied him to Adyar from Colombo, to go with him. He agreed, and they left on January 12th, arriving at Bombay, where they spent a couple of days sightseeing, on the 14th, and at Benares on the 18th. Hearing from his host of a yogini known as Maji (Reverend Mother) who lived in a cave on the banks of the Ganges, Dharmapala at once went to see her, and after what he describes as a pleasant chat she presented him, at his request, with a rosary. The next day, January 20th, Babu Upendranath Basu drove them over to Sarnath, where the Lord Buddha had preached His First Sermon nearly five and twenty centuries before, and after describing the ruined appearance of the place Dharmapala remarks in his diary for the day, "What a pity that no Buddhists are occupying the place to preserve them [the stupa and carvings] from the hand of vandals".

Yet it was not at Sarnath, but at Buddha Gaya, which they reached on January 22nd 1891, that Dharmapala Hewavitarne, then in his twenty-ninth year, received the inspiration which was to change not only his own life but the whole course of modern Buddhist history. The crucial moment of his career had come. At last he stood face to face with his destiny. The happenings of that most decisive day in his whole life, when for a moment the fate of Buddhism in modern India, with all the incalculable consequences thereof, hung trembling in the balance, is best described in the words of his own diary:

"Jan. 22. After taking breakfast we went in the company of Durga Babu and Dr. Chatterjee to Bodhgaya—the most sacred of all sacred spots to the Buddhists. After driving 6 miles [from Gaya] we arrived at the holy spot. Within a mile you could see lying scattered here and there broken statues etc. of our blessed Lord. At the entrance to the Mahant's temple on both sides of the portico there are statues of our Lord in the attitude of meditation and expounding the Law. How elevating! The sacred Vihara—the Lord sitting on his throne and the great solemnity which pervades all round makes the heart of the pious devotee weep. How delightful! As soon as I touched with my forehead the Vajrasana a sudden impulse came to my mind. It prompted me to stop here and take care of this sacred spot—so sacred that nothing in the world is equal to this place where Prince Sakya Sinha gained Enlightenment under the Bodhi Tree.... When the sudden impulse came to me I asked Kozen priest whether he would join me, and he joyously assented and more than this he had been thinking the same thing. We both solemnly promised that we would stop here until some Buddhist priests came to take charge of the place."

It is characteristic of Dharmapala that when he made this momentous decision the question of the ownership of the temple never even occurred to him. He saw that the most sacred spot in the Buddhist world was being shamefully neglected, its sculptures carted away, the image desecrated, and he assumed that as a Buddhist he had not only the duty but also the right to stay there and protect the holy place. Nor did the Government officials whom he met give him, as yet, any cause to think otherwise. The keys of the Burmese Rest House, built twenty years before by King Mindon of Burma, were given to him, and as soon as he had settled down there he started writing the first of those thousands of letters which he was afterwards to write in the interests of the Buddha Gaya Temple. He wrote to scores of people in Ceylon, Burma and India describing the appalling condition of the sacred spot, and pleading for the revival of Buddhism and the re-establishment of the Sangha there. He also wrote long articles in Sinhalese and English respectively to the *Sandaresa* and the *Buddhist*. For

some time he received no replies, and great was his agony of spirit when he began to think that his appeal had gone unheeded, and that the Buddhist world, still sunk in the torpor of centuries, was indifferent to the fate of the Maha Bodhi Temple. Shortage of money began to add to his difficulties, for he had brought with him enough to provide the necessities of a few days only, but with his determination strengthened rather than weakened by the difficulties he was undergoing he resolved to die of starvation rather than quit the sacred place. In spite of mundane anxieties the atmosphere of the moonlit nights, when the imposing structure of the temple stood in bold relief against the starry sky, played upon his spiritual sensibilities to such an extent that one day he writes in his diary:

*"February 17. . . . This night at 12 for the first time in my life I experienced that peace which passeth all understanding. How peaceful it was. The life of our Lord is a lofty and elevating subject for meditation. The Four Truths and the Noble Eightfold Path alone can make the devoted pupil of Nature happy."*

At last the letters for which he had been waiting with such eagerness, and the money which he so badly needed, began to arrive, and Dharmapala no longer felt that he was alone with his enthusiasm in an indifferent world. Not until he met Mr. G. A. Grierson, the Collector of Gaya, did he begin to glimpse the enormous obstacles, the deeply entrenched vested interests, which blocked his path. Hitherto he had been led to suppose, by the minor officials with whom he had discussed the matter, that the Maha Bodhi Temple was Government property, and that there would be no difficulty in transferring it from the management of the Hindu Mahant to the custody of its legitimate proprietors, the Buddhists. But now, to his astonishment, Mr. Grierson informed him that the temple, together with its revenues, belonged to the Mahant, adding that with the help of the Government it might be possible for the Buddhists to buy it from him. Having by this time spent more than six weeks in Buddha Gaya, Dharmapala at once left for Calcutta, intending to raise funds in Burma for the purchase of the temple. In Calcutta, then not only the political but the intellectual metropolis of India, he stayed at the house of a Bengali Theosophist, Babu Neel Comal Mookerjee, who became a lifelong friend of the Anagarika and a loyal supporter of his mission. Together they visited various places of interest in the city, including the Indian Museum and the Royal Asiatic Society of Bengal where, to his great delight, Dharmapala made the acquaintance of Sarat Chandra Das, famous for his travels in Tibet, and for his knowledge of the language and religious literature of that country. He also won the friendship of Narendra Nath Sen, the

editor of the *Indian Mirror*, a Theosophist whose eloquent pen was for many years ready to plead for the revival of Buddhism in India. From Calcutta Dharmapala sailed for Rangoon, where he spent most of his stay with Moungh Hpo Myhin, a Theosophist and a student of Buddhist yoga, who encouraged him in his plans for the restoration of Buddha Gaya to Buddhist hands, and promised to help financially. Other Burmans also became interested in the scheme, and although unable to raise the funds for which he had hoped, Dharmapala was by no means disappointed with the success of his mission. He noted that the Burmese were better versed in the subtleties of their religion than were his own countrymen, and that in Burma the practice of meditation had not been allowed to die out as in Ceylon. He sailed for Colombo *via* Adyar with high hopes, determined to found a society for the reclamation of Buddha Gaya. On his arrival at Madras he heard of the unexpected death of Mme. Blavatsky. "The loss is irreparable", he wrote in his diary. "Humanity will feel the loss. The spiritual world lost its dearest well wisher, guide and Teacher in her. Who will take her place? I little expected that she would die so soon. The E. S. must be carried on if the T. S. is to live and do good; but who will be the agent between the world and the Masters?"

The Buddha Gaya Maha Bodhi Society was founded in Colombo on May 31st 1891. The Ven. Hikkaduwe Sumangala Nayaka Maha Thera presided over the inaugural meeting, at which Dharmapala related how the impulse to restore the sacred shrine to Buddhist hands had come to him as he knelt beneath the ancient spreading branches of the Bodhi Tree. After the High Priest had spoken in support of the scheme the office-bearers of the newly-born Society were elected, with Ven. Sumangala as President, Col. Olcott as Director, Weerasekera and Dharmapala as Secretaries, W. de Abrew as Treasurer, and Pandit Batuwantudave and twelve others as members of the Committee. The formation of one more society did not attract much attention in those days of widespread Buddhist revival, and Dharmapala not only experienced difficulties in rousing the interest of the laity, but also in finding monks willing to accompany him to Buddha Gaya. But by this time he was used to difficulties. Determined that on the Full Moon Day of the month of Asalha, when the Buddha preached His First Sermon, members of the Sangha should once more be in residence in Buddha Gaya, he appealed first to the Siamese, then to the Burmese Sect, and in the end succeeded in obtaining four monks—Dunuwila Chandajoti, Matale Sumangala, Anuradhapura Pemananda, and Galle Sudassana. On July 10th the party set out on its historic mission, reaching Calcutta on the 15th and arriving at their destination a few days later. In the evening of the day following that of their arrival the full moon rose bright and glorious in the



blue sky, and Dharmapala notes with satisfaction in his diary that after seven centuries the Buddhist flag had been hoisted at Buddha Gaya:

“Ah, how beautifully it flutters in the moonlight breeze! May the mission be a success! I hope and sincerely trust that the priests may be a light to the people and they will lead a life of purity and show the people of India the intrinsic merits of our holy religion. On 22nd January last I pledged that I will work on to make this sacred spot to be cared for by our own Bhikshus and I am glad that after seven months of hard work I have succeeded in establishing a Buddhist Mission.”

Sanguine words! Having installed the four monks in the Burmese Rest House, Dharmapala opened negotiations with the Mahant for the purchase of a piece of land, and at this point begins the story of his unequal struggle with the second wealthiest landlord in the whole Province of Bihar, a struggle in which we hardly know whether to be more astonished at the invincible determination displayed on one side, or at the incredible baseness and brutality on the other. The intervention of Government, and the ambiguous nature of its policy in the matter, only served to “make confusion worse confounded”, and it is impossible for us even to outline all the vicissitudes of Dharmapala’s singlehanded struggle to secure for the Buddhists a foothold in their own most holy shrine. First the Mahant promised a piece of land, then denied that he had promised, and in the end agreed to give a much smaller piece. Hereupon Mr. Grierson entered the scene, first ordering registration of the deed to be postponed, and then suggesting that a different plot of land should be selected. Annoyed at Grierson’s interference, the Mahant told Dharmapala to return to Ceylon and come back and discuss the matter later. After shuttling for some time between the two parties Dharmapala succeeded in appeasing the Mahant and persuading him to part with the plot indicated by the Collector. But this time the size of his original offer was reduced by half, and Dharmapala had to interview his notary no less than seven times before the deed was considered to be in order. Weary of all these vacillations, which were only a foretaste of what was yet to come, Dharmapala decided to organize an International Buddhist Conference, and after his return from a brief visit to Ceylon the conference had its memorable sitting at Buddha Gaya on October 31st 1891, on the eve of the Lt.-Governor of Bengal’s visit to the holy spot. Representatives from Ceylon, China, Japan and Chittagong attended, and the Japanese delegates informed the conference that the Buddhists of his country would be willing to purchase the Temple from the Mahant, in consequence of which it was resolved that a deputation should wait on him with a proposal to that effect. It was further resolved to call for subscrip-

tions from all Buddhist countries for the construction of a Buddhist monastery, to establish Buddhist propaganda and to undertake the translation of Buddhist texts into the Indian vernaculars. Ever an enthusiastic admirer of Japan, Dharmapala had hoisted the Japanese flag beneath the Bodhi Tree side by side with the Buddhist flag, and it is more than likely that when the Lt.-Governor and his party visited the place the sight of it not only reminded him of the Russo-Japanese problem, but also suggested to his mind the possibility of the Japanese using Buddha Gaya as the spearhead of their ambitions not only in India but throughout the whole of Asia. At any rate, he refused to meet the Buddhist delegation, and sent Dharmapala a message through Mr. Grierson to the effect that the Temple belonged to the Mahant, and that the Government could not accede to the Buddhist request that it should intervene and restore Buddha Gaya to their control.

On October 25th Dharmapala gave his first public lecture in India, at the Albert Hall, Calcutta, under the presidency of Narendra Nath Sen, his subject being "Buddhism in Its Relation to Hinduism". At the beginning of 1892 the office of the Maha Bodhi Society was shifted to Calcutta, where the Bengali intelligensia looked with sympathy upon the object for which it had been founded, and in the month of May Dharmapala started the *Maha Bodhi Journal* in order to facilitate the interchange of news between Buddhist countries. The first issue of the magazine, which has now been published uninterruptedly for more than sixty years, consisted of eight closely printed quarto pages, and bore as its motto the Buddha's great exhortation to His first sixty disciples, "Go ye, O Bhikkhus, and wander forth for the gain of the many, the welfare of the many, in compassion for the world, for the good, for the gain, for the welfare of gods and men. Proclaim, O Bhikkhus, the doctrine glorious. Preach ye a life of holiness, perfect and pure" (*Vinaya Pitaka, Mahavagga*). The Journal was edited by Dharmapala, and his two articles on "A United Buddhist World" and "The Mahayana School of Buddhism" were the first of the hundreds of articles which he was subsequently to write for its pages. It is interesting to find him controverting Sir Monier Williams' opinion that the Southern School of Buddhism belongs to the Hinayana, maintaining instead that "the Buddhism of Ceylon belongs to the oldest school of the Mahayana", and asserting that only "The eighteen schismatic schools, off-shoots of the *Theravada* school, because they taught the incomplete doctrines, were included in the Hinayana". Besides an article by Col. Olcott entitled "The Sweet Spirit of Buddhism", the magazine contained historical notes by Dharmapala, Correspondence, news of Buddhist activities in Japan and Burma, and a reproduction of a significant article from the *Indian Mirror*,

which contains the statement "India dates her misfortunes since the day of the disappearance of Buddhism", and indicates the extent to which educated Indian opinion was in agreement with Dharmapala's views. Translations from the Buddhist Scriptures, and papers on Buddhist philosophy, as well as articles on Buddhism by writers both oriental and occidental, were included in subsequent issues, and before many months had passed the Journal had attained a fairly wide circulation not only in Asia but in Europe and America as well. Progress was by no means either smooth or easy, however, funds were often lacking, and frequently the Society's sole worker had to choose between buying stamps for posting the Journal and food for his evening meal. But the sacrifice was made joyfully, with the reflection that since there was no self there was no sacrifice either. In those days Dharmapala used to spend the night with the Mookerjee family at Baniapukur Road, rising at two or three o'clock in the morning for meditation. Then he would read the Buddhist Scriptures, together with the works of Max Müller, Sir Edwin Arnold and Sir William Hunter. During the day he would attend the office which the Maha Bodhi Society and the Theosophical Society shared at 2, Creek Row, devoting himself to the editing and managing of the Journal, and engaging in a voluminous correspondence, frequently writing twenty or thirty letters with his own hand in the course of a single day. With unflagging zeal and tireless energy he worked for the cause to which he had dedicated his life, appealing for funds to Buddhists all over the world, arranging weekly public meetings, and labouring to interest every person he met in the redemption of the Maha Bodhi Temple from the sacrilegious hands of those to whom it was nothing but a source of income. In spite of his activities in Calcutta and at Buddha Gaya Dharmapala found time to attend the Annual Conventions at Adyar, as well as to establish relations with the Himalayan Buddhists of Darjeeling, to whom he presented some Relics of the Buddha, a few leaves from the Bodhi Tree, and a Buddhist flag. After the Relics had been taken in a colourful procession through the crowded streets of the town to the residence of Raja Tondub Pulger, where a number of Tibetan and Sikkimese dignitaries, both lay and ecclesiastical, had assembled, Dharmapala gave a speech on the ancient decline and modern revival of Buddhism, and appealed to the Buddhists of Tibet to support the work of the Maha Bodhi Society. Some months after this historic function, when Sinhala and Tibetan Buddhists met once again after centuries of separation, Col. Olcott arrived in Calcutta, and it was decided that he, Dharmapala and Mr. Edge, a European Theosophist from Darjeeling, should visit Buddha Gaya. On their arrival at Gaya Station on February 4th 1893 they were met by Ven. Chandajoti, who excitedly informed them that on the

evening of the previous Friday the Mahant's men had made a murderous assault on the two monks and their servants, at the Burmese Rest House, while they were peacefully engaged in reading the Vinaya and religious conversation. Bhikshu Sumangala, who is described as a particularly quiet and inoffensive monk, was so badly beaten about the head with sticks that he had to be removed to hospital, and when the horrified party visited the Rest House the bloodstains were still visible upon the floor. The news of this cowardly and unprovoked attack created a sensation, and meetings of protest were held not only in India but in several Buddhist countries as well. Col. Olcott at once interviewed the Mahant, who stubbornly refused either to sell or lease the land on any terms, or to allow the Buddhists to erect a Rest House for pilgrims. Dharmapala was insistent that the assailants should be detected and punished, and the well known Gaya pleader Nanda Kishore Lall was therefore retained as counsel for the Maha Bodhi Society. In these circumstances began a connection which soon transcended the usual relation of lawyer and client, and developed into a strong mutual affection which was terminated only by death. The sole redeeming feature of the whole sordid business was the exemplary behaviour of the injured monk, who had not only made no attempt to defend himself from the vicious blows of his attackers, but who actually sent to the police, while still in hospital, an application stating that neither he nor his fellow monks could be witnesses to the case under issue and thus cause their assailants to be punished. It is said that the District Superintendent of Police roared with laughter when he read this, remarking "I always thought these Indian priests made a living out of religion. These Buddhist priests from Ceylon actually practise it". The Mahant in his palace merely chuckled.

A few weeks later Dharmapala was informed by Nanda Kishore Lall that the Mahant's lease on the land had expired, and that he had renewed his application for a permanent lease. With his usual optimism, Dharmapala was confident that it would now be easy for the Maha Bodhi Society to acquire the place, and that the Buddhists of the world would willingly combine to subscribe the lakh of rupees which, he was informed, would be required to make the purchase. He rushed back to Calcutta, and at once wrote appeals for help to every quarter. Chandajoti was despatched to Akyab, while Col. Olcott sailed on the same mission to Rangoon, where he found the city in the throes of a business depression and was compelled to return empty-handed. After a month devoted to office work, lectures on Buddhism in the public squares, Theosophical meetings, correspondence, study and meditation, conversations on yoga with his friend Nirodanath Mookerjee and exhortations to Nirodanath's son Naranath, a boy of sixteen

or seventeen of whom he had become extremely fond, Dharmapala left for Burma on May 13th, and on the 16th reached Rangoon, where he found his old friend Moug Hpo Mhyin and a number of other gentlemen waiting at the jetty to receive him. Another month went by in a whirlwind round of visits to wealthy Buddhists in Rangoon, Mandalay and Moulmein, and although the required sum was not actually collected, the necessary promises were made, and Dharmapala returned to Calcutta feeling that his mission had not been wholly unsuccessful. After extricating the Society's work from the confusion into which it had fallen during his absence, he entrained for Gaya, where he found that events were fast taking a new turn. Nanda Kishore told him that the Maha Bodhi Temple was really situated in the village of Maha Bodhi, and not in the village of Mastipur Taradi as the Mahant's people claimed. Again Dharmapala's hopes rose high ; but when they called upon the Collector, Mr. McPherson, explained the situation to him, and mentioned Sir Edwin Arnold's recent article about Buddha Gaya in the London *Daily Telegraph*, he merely remarked that everything should be done as quietly as possible and that it would be better to postpone negotiations until after Dharmapala's return from Chicago. The circle of the young Buddhist missionary's activities was becoming wider still, embracing not only India and Ceylon, not only Asia, but the whole world, and although the fate of the Maha Bodhi Temple remained unsettled, the course of events was compelling Dharmapala to direct his steps elsewhere, and the time had come for him to carry the Message of his Compassionate Master across the seas to races to whom it was as yet unknown.

The World's Parliament of Religions which was held in Chicago in 1893 was one of the most important and characteristic events of the late nineteenth century. Fifty years earlier the influence of Christian dogma and popular ignorance even of the existence of the great oriental religions would have rendered such a gathering an impossibility. As it was, the organizers of the Parliament were accused by a missionary in China of "coquetting with false religions" and "planning-treason against Christ". Fifty years later, political unrest and widespread indifference to religion would either have made the venture abortive or reduced it to little more than an anthropological curiosity. In the closing decade of the last century, however, the time was ripe for the presentation of the diverse religions of the world from a common platform not by scholars but by men who actually followed them, and when the special Committee appointed for the purpose by the President of the Columbian Exposition circulated their plans the idea of a World's Parliament of Religions met with general acceptance. The Chairman of the Committee, Dr. J. R. Barrows, who had received copies

of the *Maha Bodhi Journal*, entered into correspondence with Dharmapala, and in the end invited him to Chicago as the representative of the Southern Buddhist Church. With his usual modesty, Dharmapala doubted his ability to expound the Dharma before such a distinguished gathering, but his friends were insistent that he should go, one of them declaring that far more important than any amount of scholarship was the living conviction of the truth of the Buddha's Word. Such a conviction was the breath of Dharmapala's life. After much consideration he decided to accept the invitation, reflecting that it would enable him to visit Japan and China in the interests of the Society without putting any additional strain on its resources. Only Col. Olcott was against the trip, roundly declaring that with so much work to be done in India it was a waste of time. However, Dharmapala was by this time accustomed to deciding things for himself, and in the end the Colonel's opposition collapsed and he promised to write to Mrs. Besant, who was also attending the Parliament, asking her to keep an eye on his young colleague.

After entrusting the Journal to Sarat Chandra Das, Dharmapala left Calcutta at the beginning of July, and on the evening of the day of his arrival in Colombo was presented with a purse by the Ceylon Theosophical Society. Sumangala Nayaka Thera invoked the blessings of the devas on his mission, and on behalf of the Buddhists of Ceylon gave him a Mandate to Dr. Burrows. On July 20th his parents, relatives and friends, together with a number of Buddhists and Theosophists, came on board the *Brittania* to bid the young adventurer farewell. His mother kissed him on the face, and his father, who had generously provided him with new clothes and money for the trip, kissed his hand. At last the ship weighed anchor, and as the sun set in red and golden splendour over the palm-fringed shores of Ceylon Dharmapala was left alone with his Buddha-relic and image, and the twenty thousand copies of the Five Precepts which he had had printed for free distribution. The journey to England passed quietly enough in the usual round of study, meditation and voluminous correspondence, together with occasional sightseeing at Aden, Port Said and Brindisi, and conversation with some of the passengers on board, to whom he distributed his leaflets. At Gibraltar he saw some fine silk handkerchiefs impressed with the picture of the Rock, and felt that he would like to see the Buddhist flag and the Five Precepts printed on silk handkerchiefs in the same way. On August 11th he saw England for the first time, afterwards writing in his diary, "The first sight of English foliage made me think of England with a feeling of affection. I have seen beautiful scenery ; but I was simply delighted at this first glimpse". A telegram arrived from Sir Edwin Arnold, author of *The Light of Asia*, whom Dharmapala revered as his "English Guru",

and his heart was warmed as he read the words, "Welcome to England, etc". Upon reaching Gravesend the following day Dharmapala was delighted to find Sir Edwin himself waiting at the Albert Docks to receive him. With the poet were several Theosophists, including Leadbeater and his young favourite Jinarajadasa, whom he had kidnapped and carried off to England. It was arranged that Dharmapala should stay with Sir Edwin Arnold, with whom he called on the Secretary of State for India, Lord Kimberley, who promised that the letter Sir Edwin had already written him about the Maha Bodhi Temple should be forwarded to the Viceroy. Leadbeater took him to see Mrs. Besant, introduced him to the leading British Theosophists, showed him the sights of London, took him out to lunch and dinner, and was in fact so unfailingly kind and lavishly hospitable that a mind less innocent of intrigue than Dharmapala's would have immediately understood that the Theosophists, who had no doubt been warned by Col. Olcott that the young founder of the Maha Bodhi Society had begun to be impatient of their control, were doing their best to entice him back into the fold. Leadbeater even told Dharmapala that he had received money from the Master to be spent on his account. Visits to Dr. Rhys Davids, the great Pali scholar, the British Museum, and Theosophical groups, filled the days until the time of their departure. With him on board the *City of Paris* were the Theosophists Chakravarti and Miss Muller, and of course Mrs. Besant, who had already told him in London that for the sake of the Masters and the Cause she must take care of him, and who now declared that before her death Mme. Blavatsky had actually said the same thing! Naturally, Dharmapala was impressed by these statements, and wrote in his diary that Mrs. Besant was like a mother to him. On September 2nd the party arrived at New York, where more Theosophists were waiting to welcome them, and on the 6th they reached Chicago.

Dharmapala was one of the most popular speakers at the Parliament, and his addresses and lectures were considered to be important contributions to its proceedings. Apart from a sermon on "The Pure Life" which he delivered at the Unitarian Church, his first public appearance was at the close of the crowded first session of the Parliament when, surrounded by representatives of the world's religions, many of them attired in brilliant national costumes and gorgeous ecclesiastical vestments, he brought to the four thousand people who had assembled in the Hall of Columbus to hear him "the good wishes of four hundred and seventy-five millions of Buddhists, the blessings and peace of the religious founder of that system which has prevailed so many centuries in Asia, which has made Asia mild, and which is today, in its twenty-fourth century of existence, the prevailing religion

of those countries". The impression that he made on the assembly is preserved in a letter published at the time:

"With his black, curly locks thrown back from his broad brow, his keen, clear eye fixed upon the audience, his long brown fingers emphasizing 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"—(*St. Louis Observer*, September 21, 1893).

During the week which followed Dharmapala made the acquaintance of a number of the delegates, among whom were several Japanese Buddhists, spoke two or three times a day on Buddhism and Theosophy, and attended the protracted and crowded meetings of the Parliament, remarking with disgust after one long and tiring session, "All papers full of Theology and Anthropomorphism but pure life naught". Needless to say, his own paper on "The World's Debt to Buddha" which he read on September 18th, with the centuries-old image of the Buddha on a table beside him, contained no trace of either Theology or Anthropomorphism, although quite a lot of it was devoted to the pure life. The paper was moreover innocent of oratorical effects, and showed none of the dazzling intellectual brilliance exhibited by other contributors, the modest young speaker doubtless feeling that after having endured for five and twenty centuries his venerable religion could make its way in the world without the adventitious aid of rhetoric and paradox. What he therefore laid before the Parliament was a plain statement of Buddhist principles, supported by numerous citations from the Scriptures, without any plan or artistic arrangement, but simply classified under various sub-headings. Dharmapala, "the servant of the Lord Buddha", as he loved to call himself, was not eager to make a splendid speech, being content if he could function as the humble mouthpiece of the voice of Truth. This very lack of artifice was not without its attractions, apparently, for Mr. C. T. Strauss, of New York, a life-long student of philosophy and comparative religion, was so impressed by what he heard, that he expressed his desire to become a Buddhist, and at what the newspapers described as "a simple, yet impressive" ceremony held under the auspices of the Theosophical Society of Chicago he received the Five Precepts from Dharmapala, becoming not only the first person to be admitted to the Buddhist fold on American soil, but also the devoted friend of his preceptor, and a staunch supporter of the Maha Bodhi Society. The closing days of the Parliament were for Dharmapala full of strenuous activity. So striking was the impression made by the young preacher from



Ceylon, that whereas his colleague Vivekananda was compared with the noble but passionate Othello, Dharmapala was compared with no less a person than Jesus Christ. We are not told that any of the Christian delegates were paid this handsome compliment. So popular had he become, moreover, by his amiable disposition and evident spirituality that, in the words of a contemporary newspaper report, "The mere announcement that he would lecture . . . in the Athenæum building on Buddhism and Theosophy was sufficient to attract an audience too large for the hall". By the time the final session of the Parliament had ended, and Dharmapala had spoken his last words to the great gathering, the conviction had formed itself in his mind that he could disseminate the Dharma in America, and he decided that after two years he would return and establish Buddhism. The concluding words of his farewell address are an apt summary of the message which he so earnestly sought to deliver to the peoples of the West, and of which he was himself the living embodiment:

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

The Parliament of Religions closed on September 27th, and after delivering a number of lectures at Oakland and San Francisco, on October 10th Dharmapala left the shores of America for India by way of Japan and China. At Honolulu Dr. Marques and two lady Theosophists came on board to see him, bringing with them gifts of brilliant South Sea flowers and fruits, all of which he distributed among the passengers. One of the visitors, a stout, middle-aged woman of about fifty, confessed that she suffered from violent outbursts of temper which were a source of misery to herself and her relations, and asked Dharmapala how they could be controlled. As a student of Buddhist yoga, Dharmapala was able to give her the help for which she had sought in vain elsewhere, and by following his few simple words of advice she was eventually able to overcome her failing altogether. The name of the hot-tempered lady was Mrs. Mary E. Foster, a descendant on her mother's side of King Kamehameha the Great of Hawaii, and although their meeting lasted for only a few minutes so deep was the impression made by Dharmapala's words upon her mind that she became in later years the most munificent of his supporters, her donations totalling in the end almost one million rupees. Temples, monasteries, schools, hospitals and numerous other institutions were through her generosity established in India and Ceylon, so that today her name is ranked with the names of Anathapindika

and Visakha as one of the greatest benefactors of Buddhism that have ever lived, and will be remembered by millions of grateful Buddhists as long as that of Dharmapala himself.

On the morning of the last day of October Dharmapala disembarked at Yokohama, and by evening he was in Tokyo, where Noguchi, Horiuchi and about one hundred young priests had assembled at the station to receive him. During the four years which had passed since his first visit to Japan Dharmapala had not only increased enormously in spiritual and intellectual stature, but he had also discovered the work he had been born to do, and it was of this great work, the deliverance of the Buddha Gaya Temple from the bondage of sacrilegious hands, that he spoke to the Japanese people, endeavouring through public lecture and private conversation to inflame their hearts with the burning enthusiasm of his own. That they were capable of enthusiasm, devotion, and supreme self-sacrifice, he knew. Had not the old pilgrim-priest, who had visited Buddha Gaya on foot, out of excess of devotion fallen down senseless before the Buddha-image of the Gupta period which he had brought with him from Ceylon *via* Chicago? Yet in spite of the interest shown by high priests of various sects and the Japanese nobility his endeavours met with no tangible success, and when a meeting of priests at the Seishoji Temple informed him that after two years it might be possible to raise twenty thousand *yen*, which was a ridiculously small sum for such a huge country, Dharmapala realized that he was wasting his time in Japan. Disputes between the priests over the custody of the Gupta image, and intrigues to monopolize the manufacture and sale of clay models of the sacred object, had moreover embittered his stay, so feeling that his presence was more urgently required in India he left Japan on December 15th, having spent six weeks there, and at once began to think of calling on the Buddhist Kingdom of Siam for assistance. At Shanghai Dharmapala wrote a message to the Chinese Buddhists, and with the help of Dr. Timothy Richards, a Christian missionary who afterwards published an English translation of Asvaghosha's *Awakening of Faith*, he addressed the priests of the temple at Mount Omei, and presented them with a Bodhi-tree leaf and some other relics. In Siam he was able to achieve no more concrete success than in Japan. Despite the interest and enthusiasm shown by several members of the Royal Family, and the sympathy of the Foreign Minister, Prince Devavongse, most people seemed apathetic in religious matters and indifferent to the propagation of the Dharma, and he noted in his diary, "The true spirit of Buddhism has fled and only a lifeless corpse is to be seen in Buddhist countries of the Southern School". After three busy weeks in Siam he left Bangkok for Singapore, arriving two weeks later in Colombo, having been not only the

first native of Ceylon to travel round the world but, what was infinitely more important, the first Buddhist missionary of modern times to girdle the globe with the Message of the Master. A royal reception awaited him. The crowds that had assembled at the jetty rent the air with thunderous shouts of "Sadhu!" as the long-absent hero again set foot on his native soil, and he was taken in a magnificent procession, with elephants, drummers, and yellow-robed monks, to the Vidyodaya Pirivena, Maligakanda, where his venerable preceptor, Sumangala Nayaka Maha Thera, received him with blessings. But the time which he could spend in Ceylon was short, for the work in India called him, and after lecturing in Colombo, Kandy, Kalutara and other places on his Chicago experiences and the Buddha Gaya restoration scheme he left for Madras. At Adyar he met Col. Olcott, who told him that W. Q. Judge, the leader of the American Theosophists, was to be impeached by a committee for fabricating messages alleged to have come from the Masters. Dharmapala's hopes that harmony would prevail were doomed to disappointment, for the secession of Judge and his followers was the first of a series of schisms which eventually broke up the Theosophical movement into a number of warring groups, and reduced the Adyar headquarters to a platform for the antics of Mrs. Besant and her followers. The last day of March saw the wanderer in the arms of his friends in Calcutta, where the Bengalis flocked to him for news of Swami Vivekananda, and his diary tersely records, "I told them of his heroic work and the great sensation he is creating in America". Unlike certain other religious leaders, Dharmapala was free from petty feelings of competition and rivalry, and was ever ready not only to recognize but even to direct attention to the merits of other workers in the same field. On April 11th he arrived at Gaya, bringing with him for installation in the upper chamber of the Maha Bodhi Temple a beautiful seven hundred-year-old Japanese image which was to be for many years the storm-centre of the battle for Buddha Gaya.

After Mr. McPherson, the Collector of Gaya, had advised him to win over Hindu opinion to his side, Dharmapala visited Benares, the citadel of orthodoxy, and consulted the brahmin pandits there. But implacable as ever in their hatred of Buddhism, they were emphatic that since the Buddha was an incarnation of the Hindu god Vishnu the Buddha Gaya Temple was a Hindu shrine and that the Buddhists therefore had no right to it. The Mahant was of course of the same opinion, and objected to the installation of the Japanese image on the grounds that its presence would be a desecration. He moreover threatened that if Dharmapala attempted to bring the image to Buddha Gaya five thousand men would be lying in wait to kill him and that he was prepared to spend one hundred thousand rupees for

the purpose. It was not until a year later, however, after Dharmapala had spent some months in Ceylon for the collection of funds, that the great clash between spiritual right and legal wrong finally came. Dharmapala writes in his diary for February 25th, 1885 :

“At 2 in the morning I woke up and sat in meditation for a little time and then my mind suggested, as it did yesterday, under the Bodhi Tree, to take the Japanese Image to the Maha Bodhi Temple. I woke up the priests and then asked them to sit in contemplation for a time. Then it was decided that we should take the Image early morning from Gaya to Buddha Gaya. In silence I vowed 7 times giving up my life for the Buddha's sake. Before dawn we packed the image and by 7 were off to Buddha Gaya. On our way we met two Muhammedan gentlemen driving towards Buddha Gaya. Soon after our arrival at Buddha Gaya the boxes containing the Image were taken upstairs to the Maha Bodhi Temple and by a strange coincidence these two gentlemen were present and were witnessing the placing of the Image. My friend Bepin Babu was also present and when we were going to light candles the Mahant's gosains and the Muhammedan Muktiar came up and threatening me asked me to remove the Image. Oh, it was painful indeed. Buddhists are not allowed to worship in their own temple. Great excitement. The Mahant rushes off to Gaya and in the evening the Collector Mr. D. J. McPherson came to investigate the case. Several witnesses were examined and when he was leaving the place the Collector said a great desecration had been committed in the Temple. He ordered the Inspector to take care of our party. We stayed in the Burmese Rest House by the Temple.”

Dharmapala does not mention that the gosains (Hindu 'monks'), who were heavily armed with clubs and sticks, numbered forty or fifty, that he himself was grossly insulted, and that the ancient Japanese image was flung head foremost into the courtyard below. News of the outrage immediately flashed round the Buddhist world, and on all sides expressions of indignation were heard. Proceedings were instituted on the advice of Mr. McPherson, who in his capacity of Magistrate of Gaya found the miscreants guilty and sentenced them to one month's simple imprisonment and a fine of one hundred rupees apiece, finding in his judgment that the temple had been continuously used by the Buddhists as a place of worship, whereas no Hindu, including the Mahant and his disciples, ever worshipped there, and that there was nothing to show that the Mahant was ever the Proprietor of the Temple. This judgment was upheld by the District Court, to which the Mahant's minions appealed, but set aside by the judges of the High Court, both of whom were distinctly hostile to Dharmapala. They patronizingly conceded that

although in the possession of the Mahant the place had never been converted from a Buddhist into a Hindu Temple, and observed that there was no previous instance of any disturbance between the Buddhist worshippers and the Hindu Mahants or their subordinates in regard to their respective rights. As though to add insult to injury, the Government of India ordered Dharmapala to remove the Japanese image from the Burmese Rest House, but in view of the popular resentment roused by this high-handed action in Burma and Ceylon the order was eventually rescinded. In 1897 the Mahant returned to the attack, making representations through the British Indian Association, a powerful organization of big landowners, for the removal of the image on the grounds that its presence "near the Buddha Gaya Temple which had been held, it was stated, to be a Hindu Temple by the High Court, was deemed objectionable by the Hindus". Government did not accede to this request, however, stating that it could not admit any claim to treat the temple as a purely Hindu shrine, while at the same time it had no desire to interfere with the Mahant's position. For the next few years the image remained in the Burmese Rest House, worshipped and cared for by the gentle Sumangala, while Dharmapala was scattering broadcast the seed of the Dharma in foreign fields.

With the advent of Dharmapala in 1891, the founding of the *Maha Bodhi Journal* in 1892, and the Buddha Gaya Temple Case of 1895-96, the cultured Bengali public was becoming more and more sympathetic towards Buddhism, with the result that on May 26th 1896 the Buddha's Birthday was celebrated in Calcutta under the presidency of Narendra Nath Sen. It was the first organised celebration of its kind to be held in India for hundreds of years, and when, a few weeks later, Dharmapala left for America at the invitation of Dr. Paul Carus, founder of the American Maha Bodhi Society, he must have felt that although the Maha Bodhi Temple was still in alien hands his work had not been wholly without fruit. In London he dined with Sir Edwin Arnold, renewed acquaintanceship with Prof. Rhys Davids, visited the venerable orientalist Max Müller at Oxford University, and lectured in the Theosophical Society and at Hyde Park. During the year he spent in America he was no less busy, visiting among other places New York, Chicago, San Francisco, the Grand Rapids, Manistee, Freeport, Guelph in Canada, Cincinnati, Duluth, St. Cloud, Fargo, Minneapolis, Genesis, Davenport, Iowa City and Des Moines. Everywhere he went he proclaimed the unadulterated Dharma of the Lord Buddha, popularized the Scriptures of Buddhism, expounded the subtleties of Buddhist psychology and yoga, and exposed the commercialized pseudo-Oriental mysticisms by which America was then deluged. Above all, he exhorted his listeners to lead "the life of holiness, perfect and pure". "Slaves of

passion", he wrote in his diary, "controlled by the lower senses, wallowing in sensuality, these so-called Christians live in killing each other, hating each other, swindling each other, introducing liquor and vice where they hadn't existed. Themselves slaves of passion they enslave others to themselves and their vices". For Dharmapala himself the trip to America was by no means without temptations. Several American women attempted to seduce the handsome young ascetic, but all their efforts to soil the radiant purity of his character failed, and instead of the words of endearment for which they had hoped they heard from his unsullied lips only the Word of the Buddha. The American Theosophists were at this time divided into two camps, one maintaining that on the death of Mme. Blavatsky W. Q. Judge had become the agent of the Masters, the other holding that Annie Besant had been so chosen, and both parties added to his vexations by trying to use him for their own ends. But shortly before his departure from India, Col. Olcott had resigned the office of Director and Chief Adviser of the Maha Bodhi Society, so that Dharmapala's link with official Theosophy was now weaker than it had ever been, and although for him "H.P.B." had no successor he refused to be drawn into the controversy. He concentrated his energies instead on Buddhist work, and in May 1897 had the satisfaction of conducting the first Vaisakha celebration ever to be held in the United States. About four hundred people attended the service, which was held in a room that had been temporarily transformed into a Buddhist shrine. As thirty-seven candles, symbolizing the thirty-seven Principles of Wisdom, blazed on the steps of the altar before the Buddha-image, the Anagarika gave an address on Buddhism and chanted the Mangala Sutta from an old palm-leaf book. In spite of his multifarious religious activities in America he did not forget the suffering masses of Bengal, and found time to collect funds for the Maha Bodhi Famine Relief Work. His energy was in fact inexhaustible, and even after a year of strenuous missionary labours in America he could write:

"I hope to leave the U.S. in November for London and via Paris, Berlin, Rome I shall go to Ceylon. Meet my dear mother and father, travel all round the island proclaiming the holy life and call upon all priests to practise samadhi and then go to Darjeeling via Calcutta and Kapilavastu and then find the way to Tibet in search of the Holy Masters. There make my way to Pekin if possible, there to Japan and return to America. Death is nothing. I have died a million times and will die a million times. I will do this great work and save the world from the evils of ignorance, selfishness and passion."

In Paris, Dharmapala attended the Congress of Orientalists, and on September 14th 1897 held a Buddhist Peace Celebration at the Musée

Guimet. After a short sojourn in London, where the Theosophists, finding that he was now completely free from their leading-strings, were unanimous in their opinion that he was "conceited", he proceeded, *via* Zurich and Florence, to Rome. "The centre of Roman Catholic superstition. Immense wealth", he remarks about St. Peter's in his diary. A Cardinal who lived "in gorgeous and princely style" promised him an audience with the Pope, but when Dharmapala, who could no more conceal his intentions than the sun its light, let it be known that he intended to speak to the Holy Father about the drunkenness which European civilization had introduced into Ceylon, and that he wanted a letter asking the Catholics to live in peace and amity with the Buddhists, the horrified ecclesiastic not only cancelled the audience but refused to see Dharmapala again. Back in Ceylon, the solitary fighter found that a clique in the Theosophical Society was against the Maha Bodhi Society, and feeling that Buddhism and Annie Besant's neo-Brahminism were incompatible he suggested to Col. Olcott that the word 'Theosophical' should be dropped from the name of the Ceylon Buddhist Theosophical Society. Enraged at what he considered an impertinence, the Colonel did his best to check Dharmapala's activities in Ceylon, and his erstwhile pupil regretfully came to the conclusion that the older man was jealous of his success, and that in his anxiety to remain in power at Adyar he was willing to allow Annie Besant and her followers to drive the Buddha and His Dharma from the place. Not until several years later, however, did he resign from the Society, and when, after Olcott's death, Annie Besant became President, he was unsparing in his condemnation of the vagaries into which she and Leadbeater led the movement.

The whole of 1898 was spent working in Ceylon. Once again the Anagarika, now a popular hero in the eyes of his countrymen, travelled by bullock cart from village to village until he had covered the whole Island. Once again his ardent championship of the national religion and culture produced a wave of enthusiasm which swept from one end of the country to the other. Feeling that in spite of all its advantages the Western university system of education was without ethical value, and that it failed to develop the mind's infinite potentialities, he persuaded his father to buy a plot of land near Colombo, and planned to start there the Ceylon Ethico-Psychological College. Worship, meditation, and study of comparative religion were to be included in the curriculum. Another institution known as the Sanghamitta Convent, for training Buddhist sisters in social work, was also started, and the Countess Canavarro, an American convert to Buddhism who had accompanied the Anagarika to Ceylon, was placed in charge of the Convent and of the orphanages and schools

attached to it. With so much to be done in his native land, Dharmapala did not return to India until the beginning of 1899, and after spending two months in Calcutta he went on an extended tour of North India. Bankipore, Buddha Gaya, Gaya, Benares, Cawnpore, Meerut, Aligarh, Delhi, Agra, Saharanpur, Amritsar, Ludhiana, Amballa City, Amballa, Muttra, Brindavan, Thaneshwar, Lahore, Rawalpindi, Peshawar, Nowshera, Abbotabad, Hassan Abdul, Mardan and the Yusufsai Valley, were the places included in his itinerary. A contemporary account of the tour, which lasted for four months, and in the course of which he travelled more than fifteen hundred miles, says:

“He travelled as a pilgrim, not caring at all for comforts, mixing with the sanyasis, ascetics, Hindu pilgrims, and with passengers of the third and intermediate classes, eating at times the poorest food, sleeping at times in places where the poor sleep and gaining an insight into the characteristics of the poor classes, who are suffering from intense ignorance, superstition and poverty.”

How keenly his compassionate heart felt the sufferings of the masses with whom he mixed may be judged by the following extract from an open letter which he wrote from Saharanpur:

“Open your eyes and see, listen to the cries of distress of the 141 millions of people, and let their tears cool your dry hearts. Don't imagine that “Providence” will take care of you; for the “Almighty” does not calculate time by your watches. “A thousand years is *one hour*” for him, and it is foolish for you to wait with folded hands. Wake up, my brothers, for life in this world is short. Give up your dreamy philosophies and sensualising ceremonies. Millions are daily suffering the pangs of hunger; drinking the water that animals in the forest would not drink, sleeping and living in houses, inhaling poison day after day. There is wealth in India enough to feed all. But the abominations of caste, creed and sect are making the millions suffer.”

His missionary labours for the year were by no means ended, however, for on his return to Calcutta from the Punjab he received an invitation to South India, where he not only lectured on Buddhism but also emphasized the need of educating the masses and removing the disabilities of the untouchable community. With the founding of a branch of the Maha Bodhi Society in Madras the Banner of the Dharma was firmly planted in the South, where differences of caste and sect were perhaps more strongly felt than in any other part of the country. The early months of 1900 saw the indefatigable missionary in Siam and Ceylon, after which he again visited Burma, this time to raise funds for the erection of a Rest House



at Buddha Gaya, the District Board having undertaken to do the work provided the Buddhists would meet the cost.

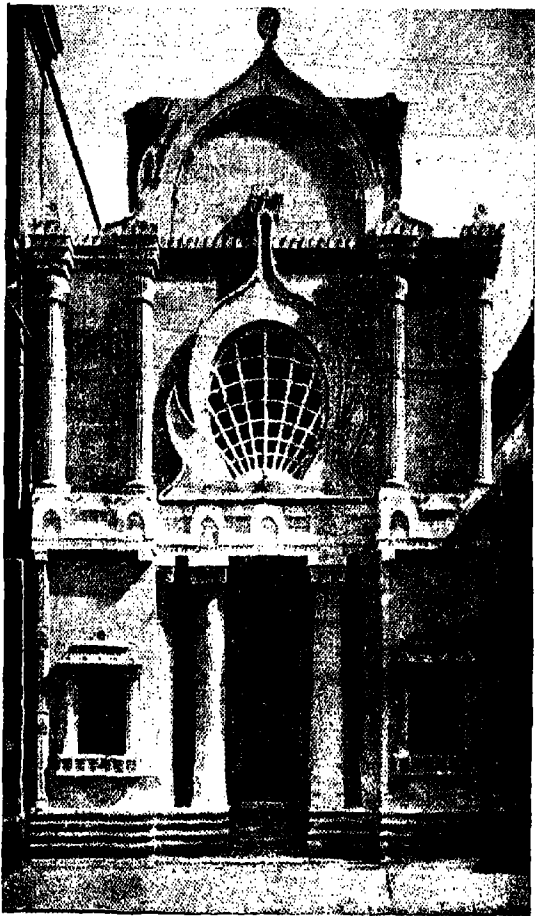
From 1902 till early 1904 he was again in the United States, where the campaign inaugurated during his second visit to that country was continued with unabated vigour. As before, he was eager not only to teach but also to learn, and visits to laboratories and technical institutes alternated with lectures on the Dharma and exhortations to lead a life of purity. At Boston he wished to attend one of the classes which Prof. William James, the celebrated psychologist, was holding at Harvard University. The yellow dress that he had adopted after his return from the Parliament of Religions made him a conspicuous figure in the hall, and as soon as Prof. James saw him he motioned him to the front. "Take my chair", he said, "and I shall sit with my students. You are better equipped to lecture on psychology than I am." After Dharmapala had given a short account of Buddhist doctrines the great psychologist turned to his pupils and remarked, "This is the psychology everybody will be studying twenty-five years from now". Time may not have fulfilled the Professor's prediction to the letter, but it is beyond dispute that to Anagarika Dharmapala belongs much of the credit for making the existence of Buddhist psychology more widely known in Western countries. Numerous visits to leading educational institutions had convinced him that the East needed the technology of the West no less than the West needed the psychology of the East, and he therefore wrote to Mrs. Foster asking her to help in the establishment of an Industrial School at Sarnath. She promptly sent him a cheque for five hundred dollars, following it up a year later with another for three thousand. Thanks to these generous contributions he was able to engage the services of an American expert, and to despatch, before his departure from the country, the necessary agricultural implements from Chicago to Calcutta. Arriving in Liverpool after a rough passage across the Atlantic, this preacher who took the world for his parish proceeded to London, where he met not only old friends like Sir Edwin Arnold, now totally blind, but also made new ones like Prince Peter Kropotkin, the famous anarchist, by whom he was introduced to Lady Welby, Mr. Thyndman, Mrs. Cobden Unwin, Prof. Patrick Geddes, and a number of other socialist and radical intellectuals. As though his energy and curiosity were still unexhausted, he took boat from Harwich to Holland, where he visited elementary schools and industries in Bussum, Copenhagen, Askov Vigin, and Amsterdam, thence returning to London. Another excursion took him to Genoa *via* Paris and Turin, after which he at last boarded the steamer for Colombò. Once again his native land saw him for a few weeks only. Hurrying back to India, he at once began to put into operation

his long-cherished plans for industrial, agricultural and manual education. The Industrial School at Sarnath was opened, and Mr. Veggars, the American expert, installed as director. But the Theosophists of Benares displayed open hostility to the scheme, and upon the Commissioner desiring the removal of Mr. Veggars the project upon which the Anagarika had lavished so much time and energy, and which would have been a source of manifold blessings to the local people, had to be abandoned. Arrangements for instruction in the vernacular were continued, however, and some years later took shape first as a High School and then as a College. In November 1904 the Anagarika went to Ceylon at the request of the Lanka Maha Bodhi Society to conduct a campaign in the general interest of the Buddhists of the Island. Once again he travelled by bullock cart from village to village, lecturing this time not only on religion but on the various projects for technical education which then engrossed his attention as well. Impressed by the astonishingly rapid industrial progress made by the Japanese, he persuaded his father to organize a fund of sixty thousand rupees for sending Sinhala students to Japan in order to learn weaving and other arts and crafts. The first Weaving School was established in Ceylon in 1906 and soon developed into a large and flourishing institution. In the same year the Anagarika sustained a heavy blow in the loss of his father, the good Mudaliyar, who since 1891 had given unstinted financial support to his son's efforts to resuscitate the Dharma. When the sad news was communicated to Mrs. Foster the warm-hearted lady wrote to Dharmapala asking him to regard her as his 'foster-mother', and at once embarked upon that series of benefactions without which the Anagarika's work could hardly have achieved such ample proportions. For six years she sent an annual donation of three thousand rupees, most of which was spent by Dharmapala on the establishment of Buddhist Schools, a printing press, and a vernacular weekly called the *Sinhala Bauddhaya* which he started to counteract the un-Buddhistic tendencies of the Theosophical Society.

In 1906 the great legal battle between the Anagarika Dharmapala and the Mahant entered into its final phase, and for four years the whole Buddhist world watched the sordid proceedings drag on to a conclusion as shameful to the Government of India and orthodox Hinduism as it was bitter, humiliating and outrageous to the feelings of the Buddhists. The offensive was of course taken by the Mahant, who at the instigation of the Commissioner of Patna filed a suit against Sumangala Thera, who all these years had been taking care of the image, and Dharmapala, for a declaration that he was the sole owner of the Burmese Rest House, and for the ejectment of the defendants and the removal of the image. The Government of India was also made a party to the suit inasmuch as it had refused to

order the removal of the image in 1896. "The sub-judge who decided the suit," says a Maha Bodhi publication, "in the first instance held that the Rest House had been built by the Mahant for the convenience of the Burmese Buddhists who had been allowed to stop in it, that the defendants were not entitled to make it their permanent abode and to place the Image in it and ordered their ejection with the Image". Dharmapala not unnaturally appealed against this infamous decision to the High Court, which varied the decree of the sub-judge, holding that inasmuch as the building had been intended for the use of Buddhists in general the defendants were not entitled to make it their permanent abode or to install any image there. They found that the Rest House had been erected with money at least part of which had been donated by the Burmese. The Mahant's position was found to be that he held possession of the building and had the control and superintendance of it subject to the right to use it in the customary manner, if any such right be shown to have existed; but no decision was given on this question of right as in this suit it did not arise. Two decades of struggle to regain the lost rights of the Buddhists thus ended in total failure, and the sinister collaboration between political and religious imperialism at last succeeded in depriving the followers of the Buddha of any foothold in their own most sacred shrine. One stands aghast at the enormity of the wrong done by a powerful Government to the largest religious community on earth; one beholds with amazement the brazen impudence with which a mercenary Hindu Mahant is permitted to pollute and desecrate the holy of holies of the Buddhist world. Nor is the position at present any better, even though nearly fifty years have passed since Dharmapala was ejected from the Rest House, and even though an independent government has meanwhile arisen bearing on its enfranchised brow the symbols of Buddhist India. Buddha Gaya still languishes in sacrilegious hands, and obscene symbols continue to desecrate the sacred image of the Lord.

With the Maha Bodhi Rest House as the sole concrete result of twenty years of selfless labour for the holy spot, Dharmapala left Buddha Gaya for Ceylon, where he spent the greater part of 1911 and 1912 striving to infuse some of his own boundless vitality into the sluggish veins of his countrymen. He was now at the height of his powers, and as though unable to exhaust himself by incessant travel and lecturing, he poured out his ideas for the regeneration of the nation in a series of articles entitled "Things That Should Be Known" which he contributed to the *Sinhala Bauddhaya*. Of these articles it has been said, "They became the basis of a propaganda which was confined to no single question. They scintillated with wit and wisdom and called men and women to a more truthful and



Headquarters of the Maha Bodhi Society of India,  
4A, Bankim Chatterjee St., Calcutta.



Sri Dharmarajika Vihara Shrine, Calcutta, opened in 1920



Society Headquarters at 4A, Bankim Chatterjee St.  
Demolished for erection of the Vihara

courageous life. These articles led to a reawakening of the national spirit among the Sinhalese". With characteristic bluntness he attacked the shortcomings of the clergy, the majority of whom were corrupt and indolent, and soon the fires of controversy were ablaze. The class of unworthy bhikshus found a champion in a member of the Buddhist Theosophical Society, who criticized the Anagarika personally in the *Sandaresa*, the journal for whose improvement the great Buddhist missionary had as a young man done so much. Religion was in Dharmapala's eyes not separate from life but most intimately connected with every part of it. To his comprehensive vision religious revival, moral uplift and economic development were aspects of one great progressive movement which should include in its scope every department of individual and social life. He therefore inveighed against the Sinhala people not only for surrendering their religious and cultural individuality to the Christians, but also for giving up their economic independence to the Hambayas, a class of immigrant Indian Muslim traders who had practically monopolized the retail business of the coast and the interior. The revival which he inaugurated therefore had not only religious, but also political and economic consequences, for the Muslims, dismayed by the reawakened commercial spirit of the Buddhists, began resorting to methods of intimidation and coercion which eventually led to disaster. Having once again galvanized his fellow-countrymen into activity, Anagarika Dharmapala in 1913 left Ceylon for Honolulu in order to thank Mrs. Foster personally for the magnificent support which for so many years she had given the Maha Bodhi Society, due to which it had been possible to purchase a building in Calcutta and to increase the usefulness of the Society in numerous other ways. The good lady, now well stricken with years, was so pleased to see the Anagarika that before his departure she gave him sixty thousand rupees with which to found in Colombo a charitable hospital in memory of her father. The Foster Robinson Hospital, open to all in need of medical treatment, was started immediately after Dharmapala's return in a large house which he had inherited from his father. At public request the treatment given in the hospital was in accordance with indigenous Sinhala medical science. On the way back to Ceylon the Anagarika called at Japan, and although shadowed by two detectives boldly criticized the shortcomings of British administration in India at a number of meetings. In Seoul, the capital of Korea, he addressed a distinguished gathering which included the ex-Empress, and presented to the Korean Sangha a Relic of the Buddha. After travelling in Manchuria and China, the Anagarika visited Shanghai and Singapore, and having seen the ruins of Borobodur in Java returned to Ceylon at the end of the year. In 1914 war broke out in

Europe, and in the middle of the following year the increasing arrogance of the Hambayas, whose aggressions culminated in an attack on a Buddhist procession in Kandy, and the murder of a Sinhala youth under the indifferent eyes of the police, precipitated the Muslim-Buddhist Riots. Excited crowds streamed from the surrounding villages into Kandy to protect the Temple of the Sacred Tooth from violence, and immediately the disturbances spread to other parts of the Island. Alarmed by what they interpreted as a revolt against British rule, the authorities proclaimed Martial Law on June 2nd, and for three months the innocent Sinhala Buddhists were ground beneath an iron heel as ruthless as any which marched to the battlefields of distant Europe. Influential persons were arrested without a scrap of evidence against them, public servants were dismissed, and civilians tried by Courts Martial after the cessation of the riots, and while the ordinary Courts of Justice were uninterruptedly sitting. Had Dharmapala not had the good fortune to be in India at the time he would certainly have been arrested and shot, as his frequent visits to Japan and his efforts to regain the Buddha Gaya Temple had already made him an object of suspicion. Determined to wreak vengeance on the Hewavitarne family, the authorities arrested the Anagarika's younger brother Edmund, tried him by Court Martial for treason, found him guilty and sentenced him to penal servitude for life. He contracted enteric fever owing to the insanitary condition of the jail in which he was confined, and before the end of the year he was dead. Dharmapala himself was not allowed to escape punishment altogether, being interned for five years in Calcutta at the request of the Government of Ceylon. This long period of confinement within the limits of a city was naturally irksome to one who all his life had been accustomed to the freedom of three continents, and the volcanic energy which continued to explode in the pages of the *Maha Bodhi Journal* must have found such a narrowing of its activities almost unendurable. These years were by no means devoid of solid achievement, however, and with the erection of the Sri Dharmarajika Chaitya Vihara, which had been made possible chiefly by donations from Mrs. Foster and the Anagarika himself, his long-cherished ambition of building a Vihara in Calcutta was at last fulfilled. At an impressive and colourful ceremony at Government House towards the end of 1920, Lord Ronaldshay presented a Sacred Body-Relic of the Buddha, which had been discovered in a rock crystal casket during excavations at Bhattiprolu Stupa in Madras Presidency, for enshrinement in the Vihara, and it was with deep emotion that the now ageing Anagarika descended the carpeted grand staircase bearing in his hands the golden casket which contained the sacred object, and bore it through the reverential crowds to the open phaeton in which it was to

be drawn in procession by six horses through the streets of Calcutta. Lord Ronaldshay also presided over the consecration ceremony of the Vihara, which was witnessed by a large and distinguished gathering, and in the course of an eloquent speech paid splendid tribute to the Buddha and His Teaching, concluding with the hope that "this ceremony in which we have taken part today may prove symbolical of a return once more to man of that peace which is the most treasured offspring of the gentle and lofty teaching which Gautama Buddha bequeathed to men two thousand five hundred years ago". In spite of these triumphs, Anagarika Dharmapala was not permitted to return to Ceylon until 1922, by which time his health had completely broken down, the combined effects of the privations he had endured as a young man and the lack of sufficient exercise from which he had recently suffered being responsible for attacks of sciatica, beriberi, palpitation of the heart and anaemia which troubled him for the rest of his life. Physical suffering was not able, however, to prevent him from reviving the *Sinhala Bauddhaya*, which had been suppressed during the riots of 1915, nor from attempting to increase the usefulness of the various institutions which he had organized some years before. In 1919 and 1923 Mrs. Foster had continued her apparently inexhaustible benefactions with donations of fifty thousand and one hundred thousand dollars respectively, the major portion of which was carefully invested by the Anagarika so as to ensure a regular income out of which to maintain in perpetuity the various institutions and activities of the Maha Bodhi Society. By 1925 the condition of his health had become a matter for serious concern, and at the beginning of the year he had to go for treatment to a sanatorium near Zurich in Switzerland, where an operation for sciatica in both legs was successfully performed. Even while his body was lying on the sick-bed his mind was busy formulating plans for what was to be his last great missionary venture—the founding of the British Maha Bodhi Society and the establishment of a Vihara in London. Though he had suffered much at the hands of the British Government in Ceylon and India, he had no hatred for the English people. Knowing that hatred ceases not by hatred but only by love, and that force could be overcome only by patience, in return for the injuries which he had received at their hands he wished to give the people of England the most precious gift he had, the Gift of the Dharma. Such a gesture is typical of Dharmapala. Frequently deceived and swindled by those whom he had trusted, betrayed by those whom he had helped, he entertained no desire for retaliation, but like the great broad earth patiently endured and suffered all.

Arriving in London in August 1925, the Anagarika commenced activities by giving lectures and talks under the auspices of the Buddhist



Lodge of the Theosophical Society (now the Buddhist Society, London), the first of these meetings being attended by the three existing English Buddhist organizations, as well as by members of the United Lodge of Theosophists and the Blavatsky Association. Convinced that the association he planned to start should function in its own premises, he sailed for San Francisco to appeal for help to Mrs. Foster, who agreed to give not only a substantial initial contribution but also a regular monthly grant. Returning to England at the beginning of 1926 after a severe illness, he took up residence at 52, Lancaster Gate, where he was interviewed by Francis Yeats-Brown, well known as the author of *The Lives of a Bengal Lancer*, who a few weeks before had heard him lecture in the New York Town Hall on "The Message of Buddha". Yeats-Brown incorporated his impressions of the transatlantic lecture and a report on the proposed Buddhist Mission in London into an article which he published in the *Spectator* of January 30th entitled "A Buddhist in Bayswater". This article gives a good picture of the Anagarika at this period of his life, when he was more than sixty years of age. "Certainly he looked delicate", wrote the Bengal Lancer, "but he seemed to hold an inner light within him, a latent fire of purpose". After summarizing the New York lecture he describes its effect upon those who heard it:

"Not a move or cough from the audience. Not a tremble in those lips that thundered the denunciations of 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."

A report of his interview with the Anagarika follows, after which Yeats-Brown concludes:

"The Anagarika Dharmapala will create few eddies in the spiritual life of this country for his teaching is too alien to our mental habits. But he should be heard by those interested in Eastern faiths, for as a teacher he is as authentic as he is eloquent."

In May the Anagarika spoke at the Vaisakha Meeting held by the London Buddhist organizations at the Holborn Town Hall, and in July he purchased a house in Ealing which he called Foster House, in honour of his patroness. Meetings were held on Sunday afternoons and evenings, and a number of distinguished speakers were always ready to address the audience. At the end of the year Dharmapala left England to raise funds in Ceylon for the London Mission, and to visit India in con-

nection with the great temple, afterwards known as the Mulagandhakuti Vihara, that he was building in Sarnath for the enshrinement of a Sacred Relic of the Lord Buddha which had been offered by the Government of India. Before leaving England he had started a monthly journal *The British Buddhist*, the first number of which was written entirely by himself. His expectations of aid from Ceylon and Burma were as usual disappointed, but he returned to London before the middle of 1927 with funds sufficient for the purchase of a house in Gloucester Road, Regent's Park, which was to be used for the mission work prior to the construction of the stately Vihara of his dreams. In November of the same year he succumbed to an attack of bronchitis, and years of overwork began to take their final toll of his frail body. Leaving the London Mission in the hands of his nephew, Dayananda Hewavitarne, he returned to Ceylon with his health irreparably broken. The physical suffering which he now had to endure did not cause him to forget the work for which he could no longer labour personally, and in June he despatched three Sinhala bhikshus, Pandits Parawahera Vajirana, Hegoda Nandasara and Dehigaspe Pannasara to keep burning in England the Lamp of the Sublime Law. They were accompanied by the Anagarika's personal disciple, Devapriya Valisinha, a young student of Ceylon who since 1917 had been gradually taking over from his master the heavy responsibility of maintaining the Society's institutions and activities in India. During the two years in which the party propagated the Dharma in England Mr. Valisinha attended to the management of the mission, helped the bhikshus to form classes for the study of Pali, Buddhism and meditation, and by his amiable disposition endeared himself to all with whom he came in contact. On his return to India in 1930 he resumed his secretarial duties, after the ordination of the Anagarika succeeding him as General Secretary of the Society, and becoming, on his death, the inheritor of his unfulfilled ambitions and the chief instrument for the perpetuation of the work and ideals to which he had dedicated his life.

After his return to Ceylon Anagarika Dharmapala began the painful entry upon the last stages of his heroic career. For three years he was confined to bed with stomach trouble and heart disease, and his sufferings were acute. In June and August 1929, and in February 1930, his life was despaired of, and when the heart disease finally left him Dr. Frank Gunasekera, his physician, was astonished at the seeming miracle, and declared that it was not so much the effect of medical treatment as of the Anagarika's will power, of his strong determination to see the consummation of the last of his prodigious labours, the opening of the Mulagandhakuti Vihara at Sarnath. But life had still a few more blows in store for the aged warrior before she would permit him to quit the field. In 1929

his only surviving brother, Dr. C. A. Hewavitarne, who had for many years been of inestimable help to him in all his undertakings, met a tragic death in a railway accident, and Dharmapala felt as though his right hand had been cut off. Then in January 1931 he received belated news of Mrs. Foster's death in Honolulu on December 22nd 1930 at the advanced age of eighty-six years and three months, and although he must have known that her days would soon be numbered so sudden was the shock that it almost brought about a relapse of his heart disease. In great agony of spirit he recalled her unparalleled benefactions to the Buddhist cause, and wondered who would support the London Mission now that she was gone. The future seemed dark. There was still so much to be done, and those who would carry on his life-work were still few in number, and young in years and experience. Even while he had been lying on his sick-bed, when more than once it had seemed that the messengers of death had drawn near and warned him to make ready for the journey, certain of his fellow-countrymen had not suffered him to lie in peace, but had launched shafts of spiteful criticism against the stricken giant whom they had never before dared to face, finding fault with the life which they were too selfish to follow, and picking holes in the work which they had never lifted a finger to help. Only the sympathy of the poor and oppressed, who when he was nigh to death prayed in their thousands that the devas might restore him to health, comforted him in the midst of his afflictions. The teachers, friends and colleagues of his youth and maturity had all departed, and he knew that he must soon follow whither they had gone. Of all he had loved only his aged mother now remained, having outlived three sons and two daughters, and having now to behold her first-born, who had so wonderfully fulfilled the pious dreams of her youth, stricken down by mortal sickness in the midst of his gigantic labours.

By March 1931 the Anagarika had recovered sufficiently to be borne in a chair on to the steamer which would take him to Calcutta. With a last great gesture of renunciation he had disencumbered himself of worldly goods, creating from the Mary Foster Fund and his own handsome patrimony the Anagarika Dharmapala Trust, which was to be administered by five Trustees for the furtherance of the objects to which he had dedicated his life. As a free man, therefore, he watched for the last time the palm-fringed shores of his native land disappear over the horizon, and steadfastly set his face towards the holy land wherein for so many years he had laboured, and the sacred site at which was to be enacted the closing scene of his career. He arrived in Holy Issipatana, Sarnath, from Calcutta at the end of the month, and although his doctors had ordered

him to take a complete rest he at once began to take an active interest in the Society's affairs. His body was infirm, but his thought flashed out with all its old brilliance and grandeur, and his voice could still thunder denunciation or ring out in reproof. He paid special attention to the training of the ten young samaneras whom he had sent from the Foster Seminary in Kandy to Santiniketan, Rabindranath Tagore's beautiful rural academy, and who were now completing their studies in Sarnath. Knowing that the future of Buddhism in India depended to a great extent on their endeavours, he was continually exhorting them to lead lives of purity and self-sacrifice. One of the samaneras was particularly attentive to the Anagarika's needs, and with unflinching devotion was ready to serve him at any hour of the day or night. This zealous attendant is now known as Ven. M. Sangharatna Thera, who has for many years occupied the responsible position of Secretary at Sarnath. Himself unwearied in his efforts to diffuse the Light of the Dharma among the Indian masses, he is never tired of talking about the Anagarika's wonderful energy and exhorting people to follow his glorious example. Another project which occupied Dharmapala's thoughts at this time was the creation of an International Buddhist Institute, whereto he saw in his mind's eye students flocking in their thousands from every corner of the Buddhist world. Busy as he was with mundane schemes of this kind, his eagle mind soared often upon the trackless paths of higher spiritual experience, and on July 13th he took the Pabbajja or lower ordination from Ven. Boruggamuwe Rewata Thera, receiving the monastic name of Sri Devamitta Dhammapala. In August he was strong enough to spend a month in Calcutta and deliver there a public lecture, and at the end of the year he had the satisfaction of seeing the opening ceremony of the Mulagandhakuti Vihara set as it were a crown upon his labours. The celebrations lasted for three days, during which there were accommodated in Sarnath nearly one thousand visitors, more than half of whom had arrived from overseas. In the afternoon of November 11th, when the sun shone from a clear blue winter sky on the yellow robes of the bhikshus and the brilliant silks of the assembled devotees, a golden casket containing Sacred Relics of the Lord Buddha was presented by the Director-General of Archaeology to the Maha Bodhi Society on behalf of the Government of India. Amidst great jubilation the Sacred Relics were placed on the back of an elephant, and taken in a colourful procession which circumambulated the Vihara thrice. In his address at the opening ceremony of the Vihara Ven. Dharmapala recalled his first visit to Sarnath in January 1891 when, he said, it was "in the occupation of low-class hog breeders". The vast audience was silent as he recounted some of the difficulties he had faced, and it was with a thrill of

triumph in his voice that the old warrior, who had been wheeled to the pandal in an invalid-chair, declared, "After an exile of eight hundred years the Buddhists have returned to their own dear Holy Issipatana. It is the wish of the Maha Bodhi Society", he said in conclusion, "to give to the people of India without distinction of caste and creed the compassionate doctrine of the Samma Sambuddha. I trust that you would come forward to disseminate the Arya Dharma of the Tathagata throughout India".

He knew that his days were numbered, and that the work which he had so nobly begun would have to be continued by younger and stronger hands. In April and December of 1932 he was again seriously ill, and wishing to die as a full member of the Holy Order he received the Upasampada or higher ordination on January 16th 1933. More than a dozen leading monks arrived from Ceylon to perform the historic ceremony, which took place in a Sima specially consecrated for the occasion. Though he had been suffering from a variety of complaints, particularly from heart disease, he appeared so active and energetic, so radiantly happy, that none could have suspected that he was in reality a chronic invalid. After his initiation he spoke as though he had shed for ever all worries, cares and anxieties, writing in his diary that he felt like one of the Abhassara gods, that live only on joy. His spiritual happiness seemed to inspire him with fresh energy for the sacred cause which he had for so many years espoused, and he not only published the first number of the *Sarnath Bulletin* but even spoke of setting up his headquarters at Gaya and conducting a final campaign for the recovery of the Maha Bodhi Temple. It was the last flaring up of the candle of his life before its extinction. In the middle of April he caught a chill, and fever developed. As his condition became more and more serious his disciple Devapriya Valisinha was summoned from Calcutta, and his physician Dr. Nandy arrived soon after. A few days later his nephew Raja Hewavitarne came from Ceylon, and the six samaneras who had been despatched to Buddha Gaya returned to the bedside of their beloved leader. Ven. Dharmapala, now in the grip of excruciating pain, had no wish to live any longer. Many times he refused to take medicine, saying that it was a useless expenditure on his decrepit body. "Leave the money for Buddhist work", he would tell Mr. Valisinha, pouring the mixture into the spittoon. As his sufferings increased he again and again repeated, "Let me die soon; let me be born again: I can no longer prolong my agony. I would like to be reborn twenty-five times to spread Lord Buddha's Dharma". This was not the cry of a coward, but of a warrior whose weapons have been broken in battle and who calls for a new suit of armour so that he may carry on the fight. Towards the end of his life, when the vigorous mind felt keenly the body's decrepitude, he made

a solemn asseveration that he would take birth in a brahmin family of Benares and in a new body continue the battle for Buddha Gaya. With all the strength at his command he *willed* that it should so come to pass, and today his intimate followers believe that before long he will return to direct the movement to which he had vowed to dedicate himself life after life. Even while he was lying on his death-bed, however, his enemies did not scruple to direct a blow at his defenceless head. The leader of a certain Buddhist group in Ceylon, eager for notoriety, concluded a secret agreement with the Mahant which would have ruined Ven. Dharmapala's labours. Subsequent protests from the Ceylon Buddhist public prevented this agreement from being put into operation, but when he heard of the treachery his grief and indignation were terrible to behold. "It was the greatest shock of his life", writes Devapriya Valisinha, "and I can vividly recollect his pain and anguish . . . Alas! He never recovered from the shock. How could he forget such treachery even on his sick bed?" He exhorted those about him to carry on the great work of his life, and never rest until Buddha Gaya was restored to Buddhist hands. Thereafter he showed no desire for food, which had to be injected into him against his will. On the 27th he suddenly demanded pen and paper, and despite his semi-conscious condition with great difficulty scribbled something. One line was illegible, but the others read, "Doctor Nandy, I am tired of injections: I may pass away". His eyes were now closed.

The following morning he was almost unconscious, and made no sound except to mutter "Devapriya" once. At twelve o'clock his temperature began to rise, and in spite of the physician's efforts by two o'clock it had risen to 104.6. With anguish in their hearts, those who stood round his bedside realized that the hour which was to release him from his sufferings had come. The bhikshus and sramaneras were summoned and requested to chant *paritrana*, and as they recited the age-old verses of the sacred texts, the Great Being's consciousness, radiant with a lifetime of wisdom, energy and love, relaxed its hold on the worn-out body and flashed into new realms of service, leaving upon the face of the corpse, it had forsaken a serene smile of happiness and content.

# THE MAHA BODHI SOCIETY, ITS HISTORY AND INFLUENCE

By

NALINAKSHA DUTT, M.A., B.L., P.R.S., Ph.D., D.Litt.

1891—1900

**T**HE Maha Bodhi Society (originally The Bodh-Gaya Mahabodhi Society) derives its name from the tree under which, about two thousand years ago, the Great Being, Gautama Buddha, took his adamant seat (*Vajrāsana*) and visualised the Truth, the Reality. This tree was an *Aśvattha* (*Ficus Religiosa*), which was sanctified by Siddhartha Gautama's attaining supreme knowledge (*Bodhi*) beneath its shade. Thenceforth, it became known as the Bodhi-tree in India and Bo-tree in Ceylon. A branch of this tree was sent to Ceylon with great eclat by the Emperor Aśoka.

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## RESUSCITATION OF BUDDHA GAYA

This Society was formed at first to resuscitate the ancient site at Buddha Gaya, and along with it the Maha Bodhi Temple built thereon at a later date, and to make it once more a hallowed place of pilgrimage for all the Buddhists of Asia. In the course of centuries the site had fallen into such a disreputable condition that Sir Edwin Arnold, the world famous author of *The Light of Asia*, was deeply moved, and addressed a letter to the Government of India in 1885 in these words: "It is certainly painful to one who realizes the immense significance of this spot (Buddha Gaya) 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, some bearing clear and precious inscriptions in early or later characters".

V

## THE FOUNDER OF THE SOCIETY

Sir Edwin Arnold, who was the Editor of the London *Telegraph*, published a number of articles in the newspapers in order to draw the

attention of the Buddhists to the deplorable condition of the site of the Maha Bodhi. These articles kindled a fire in the heart of a distinguished scion of an aristocratic family of Ceylon, Hewavitarne Dharmapala, to whose zeal, devotion and sacrifice, the Society owed its origin. Hewavitarne possessed all that a man of the world desired ; but the inner spiritual urge was so strong in him that, at the early age of twenty-seven, he eschewed the comforts and luxuries of an aristocratic family and became an Anagarika (homeless one), dedicating his life to the restoration of the Maha Bodhi Temple, as well as to the revival of the Noble Religion in the land of its origin. He became a true missionary of the type which the Founder of the Religion had in His mind and carried out literally the directions given by the Buddha in the memorable words :

वरथ भिक्षवे चारिकं बहुजनहिताय बहुजनसुखाय लोकानुकम्पाय अत्याय हिताय सुखाय  
देवमनुस्सानम् । मा एकेन द्वे आगमित्थ । देशेथ भिक्षवे धम्ममादिकल्याणं मज्जे  
कल्याणं सारथं सव्यजनं केवलपरिपुरयां ब्रह्मचरिथं पकासेथ ।

(Translation:—"Go ye, O Bhikkhus, and wander forth for the benefit of the many, for the welfare of many, out of compassion for worldly beings, for the benefit, good, and happiness of men and gods. Do not two of you set forth in the same direction. Proclaim, O Bhikkhus, the doctrine, excellent in the beginning, excellent in the middle and excellent at the end—true in its meaning, true in its letter. Preach ye a life of holiness, perfect and immaculate").

#### DHARMAPALA'S FIRST VISIT

In January 1891 Anagarika Dharmapala paid his first visit to Buddha Gaya and, with a thrill of elation at the sight of the cherished temple, expressed his first impression in these words:—"Glorious moonlight last night, it being full-moon day, and the scene was something magnificent. The imposing structure of the Maha Bodhi Temple standing in bold relief in the heavens". But his heart broke when he discovered that the images of the Buddha were being described by the local people as one or other of the Brahmanic deities, and the Buddha and Buddhism were unheard of by the people of the locality. On seeing the holy Vajrāsana of the Buddha, he wrote, "the imperishable association of the place influenced me so much that a strange impelling force came over me and made me stay there and do all that was in my power for the restoration of the place to its legitimate custodians, the members of the Sangha".



## FORMATION OF THE SOCIETY

He returned to Ceylon and in May 1891 formed the Maha Bodhi Society in Colombo with the following aims, objects, and office-bearers:—

## THE BUDH-GAYA-MAHABODHI SOCIETY.

Established at Colombo,

May 31, 1891.

*Objects:*—The establishment of a Buddhist Monastery and founding a Buddhist College, and maintaining a staff of Buddhist Bhikshus at Buddha Gaya representing the Buddhist countries of China, Japan, Siam, Cambodia, Burma, Ceylon, Chittagong, Nepal, Tibet, and Arakan.

The publication of Buddhist Literature in English and Indian Vernaculars.

To carry on this important work a sum of rupees one hundred thousand is required, which will be invested in Government Securities. Buddhists all over the world are invited to contribute liberally.

## CONSTITUTION

*President*

PRADHANA NAYAKA H. SUMANGALA MAHĀ THERA

*Director and Chief Adviser*

COLONEL H. S. OLCOTT

*General Secretary*

H. DHARMAPALA

## REPRESENTATIVES

*Siam*

His Royal Highness CHANDRADAR CHUDATDHAR,  
Prince of Siam, Bangkok, Siam.

*Japan*

Rt. Rev. SHAKU UNSIYO,  
Shincho-ko-kuji, Mejiro, Tokyo, Japan.

THE COMMITTEE OF BUDDHIST SECTS,  
Jokyoji, Tera Machi Dori, Sojo Sagaru, Kyoto.

S. HORIUCHI, Esq.,  
Secretary, Indo-Busseki Kofuku Society, Atago Shita, Tokyo.

*Ceylon*

G. P. WEERASEKARA,  
61, Maliban Street, Colombo.

*Burma*

MOUNG HPO MHYIN, K.S.M.,  
Hony. Secretary, Mahabodhi Society,  
38, Commissioner's Road, Rangoon.

*Calcutta*

The Secretary, CALCUTTA MAHA BODHI SOCIETY,  
20/1, Gangadhar Babu's Lane, Calcutta.

*Chittagong*

KRISHNA CHANDRA CHOWDHURY,  
Secretary, Buddhist Aid Association, Raozan, Chittagong.

*Arakan*

MAUNG HLA PRU,  
Asstt. Commissioner's Office, Akyab.

From the names of office-bearers and representatives, it will be apparent that the Society was, in truth, an all-Asia organisation of the Buddhists. The General Secretary of the Society, Mr. Dharmapala, was quite young, and so a respectable aged man, Col. H. S. Olcott, was placed at the helm of the Society's affairs.

COL. H. S. OLCOTT

For the first five years (May, 1891 to October, 1896) from the inception of the Society, Col. Olcott was invariably placed at the forefront; and the Colonel also openly declared himself to be a Buddhist by faith, working sincerely and whole-heartedly for the success of the cause espoused by the Maha Bodhi Society. In 1889, *i.e.*, about two years before the formation of this Society, Col. Olcott went to Japan with Mr. Dharmapala and a special representative of the Japanese Buddhists. He was given a grand reception at the famous Che-o-in temple of Kyoto. For four months he carried on a lecture tour all over Japan, and it is said that his lectures stemmed the rising tide of Christianity, the missionaries of which were then very active in Japan. Col. Olcott's lectures enthused many Japanese Buddhists, some of whom came to Ceylon for studying Pali and Buddhism. An Indo-Japanese Buddhist Society was also formed with Mr. Horiuchi as its Secretary.

## AKYAB BRANCH OF THE MAHA BODHI SOCIETY

A year after the formation of the Maha Bodhi Society, Col. Olcott, along with Mr. Dharmapala, went to Akyab and explained to the Buddhists of the area, the aims and objects of the Maha Bodhi Society. He pointed out that the Maha Bodhi temple was "now in the hands of aliens who took no interest therein", and then introduced Mr. Dharmapala as "the young man who had taken up the work of the Maha Bodhi Society leaving home, parents and everything", and appealed to the Akyab residents to sustain him in his efforts to carry on the great and glorious movement. In response to his appeal the Buddhist residents of Akyab raised the sum of Rs. 4,000/- and formed a branch of the Maha Bodhi Society with Maung Hla Pru as its Secretary.

Col. Olcott's lecture at Akyab attracted the attention of the Buddhists of Burma and he was consequently invited to Rangoon, where he addressed a large audience at the Sule Pagoda. He said that "he was a Buddhist and had been so for years and he was proud of it". He spoke of the deplorable condition of the Maha Bodhi Temple and exhorted the people to donate liberally to the Maha Bodhi Society so that it might fulfil its noble mission (*M.B.J.*, February, 1893).

The services thus rendered to the Maha Bodhi Society by Col. Olcott can well be appreciated from the following announcement made by the authorities of the Society:—

*Vidyodaya College,*  
Colombo 7th Dec., 1893.

This is to certify that Col. H. S. Olcott, Hony. Director General of this Society, is fully authorised to treat with all public authorities and private persons whatsoever for the transfer into the custody of the Society as agent of several Buddhist nations, of the Indian shrines regarded as sacred by the Buddhists and for all the things connected with the work of this Society and we do hereby grant for the said Col. Olcott whatsoever powers he may need in the premises.

Sd/- H. SUMANGALA,  
*President,*  
Maha Bodhi Society.

Sd/- H. DHARMAPALA,  
*General Secy.*

FORMATION OF A BRANCH OF THE MAHA BODHI SOCIETY AT RANGOON

At the instance of Col. Olcott and Mr. Dharmapala a branch of the Maha Bodhi Society was formed in Rangoon with Moungh Hpo Mhyin as its Secretary. Mr. Dharmapala delivered a stirring lecture at the Sule Pagoda, in the course of which he drew the attention of the Burman Buddhists to the fact that the carved Buddha Gaya railings, the most sacred treasures of the Buddhists, were being utilised by the local Mahant as pillars for his kitchen. Concerning his mission he held out this picture: "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, Burma, Cambodia, Ceylon, Siam and Tibet, a centre of Buddhist activity whose influence would penetrate to the distant countries of the world". He concluded his speech by saying that with the active sympathy of Sir Edwin Arnold and under the tried and experienced leadership of that friend and benefactor of the Buddhists, Col. Olcott, the Buddha-Gaya Maha Bodhi Society could be made the greatest medium of Buddhist propaganda in the world (*M.B.J.*, May 1892 p. 7).

FORMATION OF THE DARJEELING BRANCH OF THE MAHA BODHI SOCIETY

In July 1892 Mr. Dharmapala paid a visit to Darjeeling. He was cordially received by the Tibetan Plenipotentiary, His Excellency Sheda, who in the course of his interview said, "As the mighty rivers that flow through India take their rise from the majestic Himalayas, so flowed mighty streams of Buddhism from that central shrine at Buddha Gaya. The Dalai Lama as well as the principal Lamas of Potala and Tashi Llungpo and myself have given our earnest consideration to this important subject for some months past; and it is our earnest desire to see the place again in the hands of the Buddhists".

A branch of the Maha Bodhi Society was formed at Darjeeling with Raja Tondub as its President and Lama Ugyen Gyatsho, who was later on made a Rai Bahadur, as its Secretary. The Sikkimese, including members of the Royal Family, took great interest in the mission of the Society.

In Siam there was no branch of the Society, but H. R. H. Prince Chandradat Chudadhar acted as the Siamese representative of the Society; while at Chittagong, Prince Chaula Phru Bhumang, nephew of the Bhumangri Maharaja, collected funds for the Society (*M.B.J.*, March 1893).

WORDS OF ENCOURAGEMENT ONLY

Though Col. Olcott and Anagarika Dharmapala made impassioned appeals to the Buddhists of Japan, Siam, Akyab and Rangoon for substan-

tial aid to carry on the work of the Buddha-Gaya Maha Bodhi Society, the response was poor. Dharmapala remarked that for the first eleven months of their work they had nothing but words of encouragement, and these he valued as sufficient recompense for his first missionary labours. It was at Akyab that the Society obtained some substantial help, followed by a small remittance of Rs. 432/- from Rangoon. Still, the Secretary did not lose heart and, pitching his aim high, expected from the Buddhists all over Asia lakhs and lakhs of rupees, with which he hoped to revive at Buddha Gaya another Nalanda with all its splendour and international academic atmosphere.

#### BURMESE MONASTERY AT BUDDHA GAYA

In 1875, *i.e.*, about sixteen years before the formation of the Maha Bodhi Society, the King of Burma, Mindon Min, who was a devout Buddhist, sought and obtained the permission of the Government of Bengal to repair the Buddha Gaya temple and its precincts, as also to construct a monastery to the West of the Maha Bodhi Temple at a cost of nearly a lakh of rupees. In this monastery Burmese priests were regularly installed and for some years they looked after the convenience of the Burmese pilgrims. In 1880 the political atmosphere of Burma changed, and so the repair and maintenance of the monastery became the responsibility of the Government of Bengal (*M.B.J.*, April 1896).

#### THE FIRST MISSION OF THE MAHA BODHI SOCIETY

On the 10th of July 1891, the Maha Bodhi Society sent to Buddha Gaya a mission of four Sinhalese monks which reached Gaya eleven days later. They found shelter in the Rest House built by the Burmese king Mindon Min, but at that time left uncared for. The visit of these monks to Buddha Gaya was received favourably by the people of Bengal, whose leading daily, the *Indian Mirror* (of Nov. 3, 1891), referred to the event in the following words: "India dates her misfortune since the date of 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?" The Sinhalese monks started learning the local dialects and within a short time made appreciable progress.

#### INTERNATIONAL BUDDHIST CONFERENCE

The second achievement of the Society was to hold an International Buddhist Conference at Buddha Gaya, as it was realized that the movement could only succeed with the support and co-operation of the people who



Sir Edwin Arnold



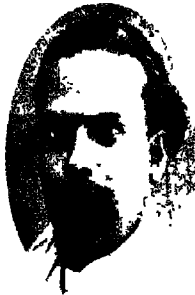
Col H. S. Olcott



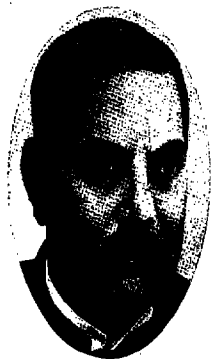
Ven. H. Sumangala Maha Nayaka Thera



Mme H. P. Blavatsky



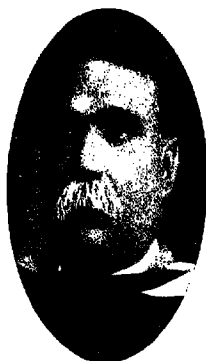
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**Neel Comal Mookerjee**



**Narendra Nath Sen**



**Sir Ashutosh Mookerjee**



**Sir Manmatha Nath Mukherji**

professed Buddhism all over Eastern Asia. The conference was held, though on a small scale, on the 31st October, 1891, and it was attended among others by Y. Ato, C. Tokuzawa and Kozen Guneratne of Japan ; Bhikshu Sumangala of Ceylon ; Lama To-Chiya, of the Yung-ho-kung temple in China ; and Krishna Chandra Chaudhury and Girish Chandra Dewan, of Chittagong Hill Tracts. The Japanese delegates announced in the Conference that the authorities of the Nishi Honganji Temple were prepared to purchase the Maha Bodhi Temple and its precincts from the Mahant by paying an adequate price (for details see *M.B.J.*, April, 1893).

#### JOURNAL OF THE MAHA BODHI SOCIETY

In May 1892 the Society launched its monthly Journal, in which was recorded, besides the activities of the Society, all that was being done for the propagation of the religion, together with a detailed account of the Buddhist literature in Europe and Asia. The publication of the Journal was conducted first from 20/1, Gangadhar Babu Lane, Bowbazar,—which house had been secured by the Burmans for residence of Burmese pilgrims,—and then from 2, Creek Row. The Journal was edited by Mr. Dharmapala, and during his absence, when he went to America, it was managed by Sarat Chandra Das and Charu Chandra Bose. Among the Society's active sympathizers were Neel Comal Mookerjee and his son Nirod Nath Mookerjee, at whose house Mr. Dharmapala often stayed for long periods, and Narendra Nath Sen, all of whom were always ready to extend to him a helping hand.

#### PERSECUTION IN MARCH 1893

Encouraged by the words of hope and promise from distinguished representatives of the Buddhists of several countries, Mr. Dharmapala carried on his mission with unabated zeal, and in two years his vigorous efforts created consternation in the minds of the vested interests at Buddha Gaya. The Mahant set afoot his nefarious agencies to frighten away the Buddhist monks from the place by threats and abuse, and at last engaged ruffians to hurt physically the saintly monks who had risked their lives for the cause of the resuscitation of the Noble Religion in the land of its origin. Bhikshu Sumangala was seriously wounded and had to be removed to the Hospital, while other monks escaped with slight injuries. True to the teachings of his Master, Bhikshu Sumangala would not name the culprits who inflicted wounds on his person, and did not care to make any complaint to the Police. This cowardly assault by the agents of the Mahant roused indignation among the well-minded people of India irrespective of caste and creed, and was severely condemned in all news-



papers of Bihar and Bengal ; but, to the utter surprise of all, it did not touch the heart of the British bureaucrats, who either remained neutral or supported the Mahant's cause, without giving any heed to the remonstrances of such well-meaning persons as Col. Olcott and Sir Edwin Arnold.

In spite of the persecution, the Maha Bodhi Society carried on its work undaunted, and only made a wider and more forceful appeal to all Buddhists to redouble their efforts to establish their claim to the Maha Bodhi as a venerated place of pilgrimage. The Japanese priests carried on the work of propaganda in their own country, while Narendra Maha Thera went to Assam for carrying on the work of propaganda there.

#### CHICAGO CONGRESS OF RELIGIONS

It was at this stage, in July 1893, that an invitation came to the Maha Bodhi Society to send a representative of the Buddhists of Ceylon, Burma and Siam to the Chicago Congress of Religions ; and in August 1893 the Society nominated Mr. Dharmapala as its representative.

On his way to America he stopped in England as the guest of Sir Edwin Arnold and met Lord Kimberly, the then Secretary of State for India, in connection with the Maha Bodhi Temple. Mr. Dharmapala attended the Parliament of Religions and delivered a stirring address on Buddhism. He delivered a few more lectures in America and appealed to the Americans to espouse the cause of Buddhism. On this occasion Mr. C. T. Strauss, a businessman of New York, became a convert to Buddhism (*M.B.J.*, Nov. 1893).

On his way back from America, Mr. Dharmapala touched Honolulu, Hawaii, where he met Mrs. Mary E. Foster, the great benefactress of the Society, for the first time. He also visited Japan again, where he was cordially received by the Japanese priests, who promised all support. On his way back to Ceylon he stopped at Shanghai to deliver his message and explain the mission of the Maha Bodhi Society. He also halted at Bangkok and appealed to members of the Royal Family and the Government to take up the cause of the restoration of the Maha Bodhi Temple.

#### INSTALLATION OF AN ANCIENT ARTISTIC IMAGE OF BUDDHA

Some time after his return from America Mr. Dharmapala took up with renewed vigour the mission of advancing the Maha Bodhi movement. On February 25th 1895 he installed in the upper chamber of the Maha Bodhi Temple an ancient and highly artistic image of the Buddha which had been presented to him in Japan. This move was resented by the Mahant who, with the aid of some local hooligans, abused and insulted Mr. Dharmapala and Bhikshu Sumangala neither of whom, however,

could be made to desist from their mission. A criminal suit was filed by Mr. Dharmapala and after a protracted trial three of the assailants were fined under the sections of the Indian Penal Code. But, strangely enough, on appeal to the Calcutta High Court the sentence was quashed and the fines refunded on the ground that the assailants represented the interests of the Mahant.

In spite of this discomfiture, one must remember with gratitude the order of Sir Alexander Mackenzie that the Maha Bodhi Temple should henceforth be maintained according to the wishes of the Buddhists.

#### ATTEMPTS TO LEASE BUDDHA GAYA VILLAGES FRUSTRATED

In 1896, the Tikari Raj, the Zamindar of the Buddha Gaya village, ran heavily in debt and was going to grant a Mokurari lease to Mr. Dharmapala, who offered a handsome *nazrana*. The Bangkok Buddhists were ready to raise the sum of Rs. 60,000/- for the purpose but, to the utter surprize of all the Buddhists, the Government of Bengal stood in the way of Mr. Dharmapala and privately dissuaded the Tikari Raj from granting the lease (see Behar Times, 28th Feb. 1896).

#### DHARMAPALA'S SECOND TRIP TO AMERICA

Soon after this disappointment, Mr. Dharmapala received an invitation from Paul Carus to visit America in connection with his mission. He accepted the invitation and remained for about a year in America (1897) delivering lectures on Buddhism and on the work of the Maha Bodhi Society. While in America Mr. Dharmapala founded the American Maha Bodhi Society. On this occasion he met Countess de Canavaro, who, impressed by his speeches, accepted the Buddhist faith. She came to Ceylon and assisted in the education of Sinhalese girls.

#### MAHA BODHI FAMINE RELIEF WORKS

In 1897 a severe famine broke out in Bengal. The Maha Bodhi Society immediately opened a Relief Fund and appealed to all the Buddhists of Japan, China, Siam and Burma to send contributions for the relief of the people. The appeal had a good response and the Maha Bodhi Society collected sufficient funds to feed and clothe nearly 1,100 men, women and children for nearly six months. At Jessore and Krishnagar, regular monthly cash aids were given to the distressed (*M.B.J.*, Oct. 1897).

#### THE MAHA BODHI SOCIETY APPEALS FOR A HOUSE IN CALCUTTA

In March 1898 the Maha Bodhi Society issued an appeal for a permanent residence in Calcutta, and it was proposed that a house should be

purchased in Calcutta with at least Rs. 50,000/-. In response to the appeal the Maha Bodhi Society of Ceylon voted Rs. 15,000/-, while an unknown gentleman in Calcutta offered Rs. 1000/-, and thus a beginning was made for raising funds for a permanent Headquarters of the Society in Calcutta. It was decided to purchase the premises No. 2, Creek Row, at Rs. 30,000/-, and an earnest appeal was made to the Mandalay Maha Bodhi Society to contribute the sum of Rs. 12,000/- which was originally raised for purchasing the Buddha Gaya village from the Tikari Raj.

### 1901—1910

#### DHARMAPALA'S MISSIONARY WORK

After seven years of hectic work for the resuscitation of the Buddha Gaya temple, Anagarika Dharmapala, in 1899, set his mind on the actual propagation of the religion. For about six months he moved about from one place to another in his homeland expatiating on the fundamental teachings of Buddhism, after which he turned his attention to India, where he undertook a lecturing tour in Bengal, N. W. Provinces, Oudh and the Punjab. He delivered lectures on Buddhism and the aims and objects of the Maha Bodhi Society before distinguished gatherings in Delhi, Ambala, Ludhiana, Amritsar, Lahore, Peshwar and Rawalpindi. In all these places he himself received a cordial reception and his message a patient hearing.

While he was away from Calcutta, Countess M. de S. Canavarro carried on the work of the Maha Bodhi Society. Her lectures on "Philosophy and Psychology of Buddhism" evoked the admiration of the Bengali public.

#### BRANCHES OF THE MAHA BODHI SOCIETY

The year 1900 witnessed the opening of three branches of the Maha Bodhi Society, one at Madras, the second at Kusinara and the third at Anuradhapura (Ceylon).

The Madras branch was organised by Mr. M. Singaravelu and Mr. P. Lakshmi Narasu ; but they could not make much headway till 1906, when the Sinhalese monk, Bhikshu Nandarama, went to Madras and made the Society popular by delivering lectures on Buddhism in Tamil.

Kusinara (Kasia) where the Great Teacher laid down His mortal frame was, though but a small village, an important sacred site for the Buddhists. Here, Bhikshu Sarananda was deputed to organise a branch of the Maha Bodhi Society, so that a Dharmasala could ultimately be built there for

Buddhist pilgrims. Later on this centre was handed over to Ven. Chandramani Maha Thera, the Arakan monk who had been brought to India by Anagarika Dharmapala. Anuradhapura in Ceylon, was the most hallowed place in the history of Buddhism ; for here during the post-Asokan period, assembled and dwelt in its two monasteries, Mahavihara and Abhayagiri, all the learned monks of India and Ceylon, so that it became the repository of the Pali Scriptures and their commentaries. An important site like Anuradhapura was being neglected by the British administrators, and it was in the fitness of things that a branch of the Maha Bodhi Society should be opened there. It was placed in charge of the indefatigable worker Brahmachari Walisingha Harischandra (for details, see *M.B.J.*, June & July 1900 p. 20). Two years later, in 1902, a school for boys was started at the place under the management of the Society.

#### DHARMAPALA'S THIRD VISIT TO AMERICA

In 1902 the Anagarika went for the third time to America, but on this occasion his attention was directed mainly to the education and character-formation of American boys and girls. He stayed in America for about two years, mostly at Boston, and imbibed therefrom the idea of opening an industrial school at Benares. It was on this occasion that he corresponded with Mrs. Foster and began to obtain from her timely substantial aid for the growth and development of the Maha Bodhi Society in India and Ceylon. It should be noted that all expenses in connection with the visits of Mr. Dharmapala to America were borne by his revered father, and not by the Society, and that the amount thus spent by him in all amounted to about Rs. 18,000/-. Dharmapala even thankfully declined the offer made by Mrs. Foster for his personal expenses and diverted her donations to the works of the Maha Bodhi Society.

#### FOREIGNERS' AID

It behoves us to mention the substantial aid received by the Maha Bodhi Society from foreigners. The greatest benefactor of the Society was Mrs. T. R. Foster, who was by birth a Hawaiian belonging to the Royal Family, and who had married a North American banker. In October 1893, she met Anagarika Dharmapala for the first time at Honolulu, and from 1902 she became a steady supporter of his mission. In 1903 her first donation amounted to 4,000 dollars for educational works and publications in India and Ceylon, particularly in connection with the industrial education undertaken by the Maha Bodhi Society at Sarnath. For four years, 1905-1908, she contributed 1000 dollars annually for educa-

tional institutions at Rajagiri, Colombo, and other works of the Society. With the donations of this noble-hearted lady it was possible for the Society to have a printing press of its own in Colombo (*M.B.J.*, Jany.-March 1907). Her contribution of the year 1908 came as a great relief to the Anagarika when he had just been served with a notice to quit the rented premises at No. 2, Creek Row, for with this sum of 1,000 dollars he was able to negotiate the purchase of the house at Beniapukur, to which place was shifted the Headquarters of the Maha Bodhi Society (see *M.B.J.*, Aug. 1908 p. 122).

#### MISS C. SHEARER AND OTHER HELPERS

The services rendered by an American lady, Mme. de S. Canavarro, have already been mentioned. She was assisted by Miss C. Shearer, who came to Ceylon in 1898 and rendered great service to the cause of the Society. She was a close student of Abhidharma and loved to lead the life of a saint. To sacrifice her own self was a passion with her. After years of arduous work in Ceylon, she went back to her parents in America (Vinemont, Pa.), but left home again in 1904 and went to Japan and became a follower of the Zen sect. However, on learning that meditation was better practised in Burma, she came to Rangoon and became an ardent Upasika, studying the Abhidharma in Pali. She passed away from this world on the 19th June 1909 in her temple-residence in Rangoon.

Besides these three ladies who led the life of Upasikas, there were a few Europeans who became ordained monks in the Buddhist Order, three of them being Mr. Gordon Douglas (Bhikshu Asoka), Mr. Allan Bennett McGregor (Ananda Maitreya), and Mr. Colvin (U. Dhammaloka, an Irishman). Mr. Farrer of England and Mr. C. T. Strauss of New York became only lay-devotees.

Bhikkhu Asoka, it is said, came of an aristocratic family of England. He remained incognito in Colombo and wanted to take ordination, which was at first refused by H. Sumangala Mahā Nāyaka Thera. He obtained ordination from a Siamese monk and went to Burma. Afterwards he visited Benares and remained there for some time. He died of cholera in 1900.

Bhikshu Ananda Maitreya worked mostly in Burma and in 1908 he went to England (Barnes) and formed there "The Buddhist Society of Great Britain and Ireland". He delivered many lectures on Buddhism in England and roused the interest of some Englishmen in the religion.

U. Dhammaloka, the Irish Buddhist monk, was the President of the Burma Buddhist Tract Society. He went to Colombo on the 27th August 1909 and delivered lectures at several places in Ceylon, creating conster-

nation among the Christian Missionaries proselytizing there. After his lecturing tour in Ceylon, he came to India on a short visit.

Mr. Reginald J. Farrer of Ingleborough, Lancaster, was admitted as a lay-devotee by the Ven. Sumangala Mahā Nāyaka Thera in 1908. Mr. Strauss came to Ceylon in 1907 and delivered discourses on Buddhism. He remained in Colombo for about a year studying Pali.

Miss A. Christina Albers, a lady of German descent whom the Anagarika invited from America at the beginning of the century, for many years devoted herself to the education of Hindu girls in India. Towards the end of her life she resided in the Society's headquarters, and was of much assistance in editorial and other literary works. She was a prolific writer, and her delightful poems, of which she published several volumes, appeared for half a century in the pages of the *Maha Bodhi Journal*. By nature remarkably kind and unselfish, she led a saintly life of altruism and was revered by all who knew her.

Mention should also be made of the services of Messrs. R. G. Harrison, Harry Dias, C. P. Goonawardene, H. S. Perera, G. P. Weerasuriya, D. J. Subasingha, Don Carolis and A. D. Jayasundara, who either accompanied the Anagarika on his Ceylon tours or assisted in the organization of the Society.

#### BUDDHA'S BONE-RELICS

Buddhism was effaced from India in such a way that no one in India sought the custody of the bone-relics discovered by the archaeological explorers. The first discovery of bone-relics was made in the Kistna District, Madras, by Mr. Rea in 1891, and these were kept in the Madras Museum till their presentation to the Calcutta Vihara of the Maha Bodhi Society in 1920. There were two caskets, better known as Bhattiprolu caskets, intended for the relics of the Buddha, with inscriptions of the 3rd century B.C.

On the Nepalese Frontier, at a site near Kapilavastu, W. C. Peppé discovered in 1898 the brick stupa of Piprawa, within which was found a vase containing the Buddha's bone-relics. These were offered by the Government of India to the King of Siam in 1899, with the request that portions of the same be made over to the Buddhists of Ceylon and Burma. On behalf of the Ceylon Buddhists, Anagarika Dharmapala along with some other representatives, went to Siam to receive the relics allotted to Ceylon.

A casket of Buddha's bone-relics was discovered by Sir John Marshall at a site near Peshawar. In March 1910 an imposing ceremony was held in the Throne Room of Government House, Calcutta, when the Viceroy

handed over the relics to the deputation of Burman Buddhists led by Prince Pyimana, step-son of late King Mindon, for enshrinement at Mandalay.

#### DHARMASALAS

Of the many achievements of the Maha Bodhi Society for the revival of Buddhism in India, we must mention the herculean efforts made by Anagarika Dharmapala to raise funds for constructing Dharmasalas at the three holy places of Buddhist pilgrimage, viz., Buddha Gaya, Sarnath. and Kusinara, and to secure lands and building materials for construction of the same.

#### BUDDHA GAYA DHARMASALA

In 1900 the Maha Bodhi Society appealed to the District Board of Gaya to sanction construction of a Rest House at Buddha Gaya for the Buddhist pilgrims. Mr. C. A. Oldham, the Magistrate of Gaya, realised the reasonableness of the request and he, along with Mr. Durga Sankar Bhattacharya, persuaded the District Board members to accord sanction to the proposal. The Government of Bengal confirmed it and the Maha Bodhi Society was asked to contribute Rs. 15,000/- towards its construction. Anagarika Dharmapala went to Mandalay and collected therefrom Rs. 13,000/-, obtaining the balance from Ceylon. In the Dharmasala there were ten rooms in the ground floor and four in the first floor, while the central hall in the ground floor could accommodate at least one hundred pilgrims. Five rooms in the Rest House were reserved exclusively for the use of the Society's monks. (For the draft inscription put on a tablet on the Rest House wall see *M.B.J.*, 1914, p. 29.)

About eleven years after the construction of this Rest House a plot of land was purchased in Gaya town near the Railway Station with the money contributed by a Sinhalese Buddhist resident in Australia (*M.B.J.*, 1911, p. 6).

#### SARNATH DHARMASALA

In 1901 a plot of land was purchased by the Maha Bodhi Society at Sarnath with Rs. 600/- donated by Anagarika Dharmapala's mother, Srimati Mallika Hewavitarne. On this plot a small building was erected with the funds collected from a few Burmese friends, an Englishman Mr. Sturdy, and Mudaliyar E. R. Goonaratne of Galle, Ceylon. An extension of the building was made with Rs. 1,000/- contributed by the Maha Bodhi Society of Arakan. Mrs. Foster contributed Rs. 1,500/- to the Temple fund of Sarnath. The Dharmasala was completed in 1904 when



Ven. Dharmapala at the  
Opening Ceremony  
of the Mulagandhakuti  
Vihara, Sarnath

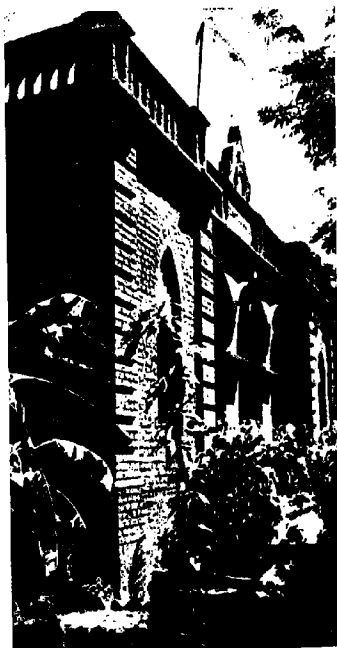


Maha Bodhi Free  
Dispensary, Sarnath





Maha Bodhi Library, Calcutta



Zawrika Hall, Gaya

the Anagarika returned from his American tour. He started the Benares School of Arts and Agriculture in the Dharmasala, and its maintenance charges were borne by Mrs. Foster (see *M.B.J.*, Jany. & Feb. 1905, p. 84). This school was non-sectarian and was meant to train young children in such a way as to develop their latent individuality by means of natural education. (see *M.B.J.*, Aug. 1901, April & Nov. 1902, Sept. & Oct. 1904). In 1917 the Raja of Bhinga donated Rs. 2,000/- to the Society. This sum was utilised in purchasing ten bighas of land at Sarnath, (see *M.B.J.*, 1917).

#### KUSINARA DHARMASALA

A beautiful Dharmasala was erected at Kusinara under the supervision of Bhikshu Mahavira, who was able to collect Rs. 13,000/- from Burma with the help of Maung Khee Zarhee (see *M.B.J.*, Jan. 1906).

#### SHIFTING OF THE HEADQUARTERS OF THE MAHA BODHI SOCIETY

In 1904, after the erection of the Rest Houses at Buddha Gaya and Sarnath, the Headquarters of the Maha Bodhi Society were shifted from Calcutta to Benares and Buddha Gaya in the hope that more intensive work could be done by having the Headquarters of the Society in the actual field of work. Soon after the transfer, the mistake was realised and the Headquarters reverted to Calcutta (*M.B.J.*, 1904).

#### BUDDHA GAYA LEGAL DISPUTES

There was no end of legal disputes over the right of the Buddhists to renovate the Maha Bodhi Temple, maintain the same according to the orthodox system of the Buddhists, and carry on the worship of the image of the Buddha located in the Temple. It will be remembered that in November 1893 the Japanese image of the Buddha entrusted to Anagarika Dharmapala by the High Priest of Tentokuji Temple in Tokyo for enshrinement at Buddha Gaya could not be installed in the Temple and that, after a good deal of controversy, it was allowed to be enshrined in the Burmese Rest House by the then Lieutenant-Governor of Bengal for worship by the pilgrims. Even this concession, made by the Head of the Province for the Buddhists of all Asia, was resented by the Mahant, who, through the British Indian Association, a powerful body of landholders, put in a claim for the declaration of the Maha Bodhi Temple as a purely Hindu place of worship; but fortunately for the Buddhists this claim was turned down by the Government of Bengal, which declared that the

Buddhists had inviolable right to the worship of the images in the Maha Bodhi Temple. This exasperated the Mahant, who, in September 1906, filed a suit against the Buddhist priests, as well as the Government of Bengal, claiming that the Burmese Rest House was his personal property. The judgment was given in his favour by both the lower and higher courts, and thus for the time being unsettled the Maha Bodhi Society, which also had to bear the loss of a heavy sum spent to defend the suit in the various courts (see *M.B.J.*, Jan. 1909 & April 1910).

#### DISTINGUISHED VISITORS TO BUDDHA GAYA

In spite of the adverse judgment of the courts, the charm of Buddha Gaya remained the same to the Buddhists all over Asia. With the help of the Maha Bodhi Society hundreds of pilgrims from Ceylon, Burma, Siam and the Straits Settlements visited the Maha Bodhi Temple, to give expression to their devotion to the Founder of their religion. Among these devoted pilgrims were two great personages, who received special attention from the Government of India. One was the Grand Lama of Eastern Siberia, Buriat Pandit Kambo Tchointsine Teroltiorsieff (Vagendra Dharma-dhara), who went to Buddha Gaya and expressed resentment at the unseemly attitude taken by the Mahant with the support of the Government of Bengal. The other was the Tashi Lama of Shigatze, who visited Buddha Gaya and Benares in December 1905 at the special invitation of the Government of India, on whose behalf Capt. O'Connor and Prof. Satis Chandra Vidyabhusan looked after the convenience of the respected pilgrim. The Lama also was greatly disappointed at the conduct of the Mahant, who received him at the behest of the Government of Bengal (*M.B.J.*, March 1906), and expressed his great dissatisfaction at the irreverent attitude of the Mahant and his underlings.

#### MAHA BODHI LITERARY SECTION AND REVIVAL OF PALI STUDIES

The Maha Bodhi Society kept its members informed, through its *Journal*, of the literary activities of the various Buddhist scholars and scholarly Associations all over Asia and Europe. In the *Journal* of the Society, 1911, was published a Bibliography of works and papers on Buddhism, while in the *Journal* of the Society for the year 1919 appeared a list of foreign scholars working on Buddhism and Buddhist literature. In England the Pali Text Society was publishing the Pali texts serially, as also their translations. The French and Russian scholars were engaged in editing and translating Buddhist Sanskrit texts, while in Germany distin-

guished scholars were engaged in Pali and Buddhistic studies. The Buddhist Text Society of India also was doing its share of work by publishing Mahayana texts and comments on the same in its Journal.

The Maha Bodhi Society realised that the movement for the revival of Buddhism in India must be backed by Pali studies by Indian scholars, and so it prevailed upon the Calcutta University to recognise Pali as one of the Second Languages in the Entrance, F.A., B.A. and M.A. Examinations. The courses for all these examinations were prescribed and published in the Journal of the Maha Bodhi Society, 1901, 1912, 1920. As then no provision was made for the teaching of Pali in any of the schools or colleges, the Maha Bodhi Society opened Pali classes with competent Pali teachers trained in Ceylon. Sri Ras Bihari Mookerjee of Uttarpara acted as the Hony. Secretary of the Maha Bodhi Literary section.

Besides teaching of the Pali language the Maha Bodhi Society encouraged Indian scholars to edit and translate Pali texts. As a result of this impetus, the Society undertook the publication of Kaccayana's *Pali Grammar* by Pandit Satis Chandra Vidyabhusana and financial help was given for the publication of the *Dharmapada* by Sri Charu Chandra Bose.

#### BENGALI WELL-WISHERS AND FRIENDS

Anagarika Dharmapala freely acknowledged the help obtained by him from his Bengali friends and well-wishers in the organisation of the Maha Bodhi Society. He mentioned particularly the following persons: Narendra Nath Sen, Neel Comal Mookerjee, Neerod Nath Mookerjee, Rai Bahadur Sarat Chandra Das, Ras Bihary Mookerjee of Uttarpara, Jadu Nath Mazumdar of Jessore, Maharaja Sir Jatindra Mohan Tagore, Ananda Mohan Roy of Bhowanipore, Nanda Kisor Lall as Hony. Legal Adviser, Durga Sankar Bhattacharya and Hari Das Chatterji of Gaya, Babu Saligram Singh, Prof. Satis Chandra Vidyabhusana, Mahamahopadhyaya Neelmoni Mookerji and Babu Parameswar Lall (see *M.B.J.*, Dec. 1901 and Jan. 1902).

#### BENGAL BUDDHIST ASSOCIATION

In the Journal of the Maha Bodhi Society, the activities of the Bengal Buddhist Association were announced and the appeals made by Bhagirath Barua for a temple at Chittagong were given publicity. In the Maha Bodhi Journal of 1903, it was announced that the Dharmankur Sabha had purchased a plot of land in Calcutta at Rs. 4,000/- donated by a Chittagong Buddhist. The organisers of the Maha Bodhi Society co-operated with the Bengali Buddhists and celebrated the Vaisākha festival jointly for a few years.

## VAISĀKHA CEREMONY

For the Buddhists the full-moon day of the month of Vaisākha is very sacred as on this day the Founder of the religion, Gautama Buddha, was born at Kapilavastu, attained Bodhi (the highest knowledge) at Buddha Gaya and laid down His mortal remains at Kusinara. Every year, the Maha Bodhi Society organised meetings on this day, and invited distinguished speakers to deliver lectures on different aspects of the religion. Such meetings were convened at almost all the places where the Society had a branch. Mostly cultured Hindus took active part in the meetings and expressed their earnest desire to see the revival of Buddhism in India. In the Calcutta meetings the Bengali gentlemen mentioned above joined in the deliberations and gave encouragement to the organisers of the Maha Bodhi Society.

## 1911—1920

## DHARMAPALA GOES TO THE FAR EAST

Since July 1911, Anagarika Dharmapala was working for the cultural uplift of the Sinhalese. He published a series of articles in the *Sinhala Bauddhaya* under the heading "*Things That Should Be Known*" in which he bitterly criticized the indolent Buddhist monks of Ceylon. These criticisms were resented by some interested Buddhists, but no one could question the sincerity of Dharmapala's mission. From 1911 to April 1913 the Anagarika delivered a series of lectures on Buddhism and kindred subjects in different parts of the Island. It was in the course of this tour that he met and adopted Devapriya Valisinha, who became his chief disciple and later succeeded him as General Secretary of the Society. After two years of hard work, Dharmapala went on a six months tour of the Far East, visiting Singapore, Java, China, Korea, Japan and Honolulu.

In 1913 at Kobe, Japan, the Anagarika delivered a forceful speech, which was more political than religious, drawing the attention of the Japanese to the way in which India was being fleeced by its British rulers, and how the Indians were suffering both economically and culturally during the British regime. Under the auspices of the Osaka Asahi Shinbun he spoke at Osaka on Japan's duty to the Asian peoples.

In August 1913, the Anagarika reached Seoul, the capital of Korea, where he addressed a distinguished assembly which included an ex-Empress. Here also he spoke vehemently against the White Peril in India. He had taken with him from Ceylon a bone-relic of the Buddha, and this he presented to the Korean Buddhists with the request that they would build

a new temple to enshrine it. Some time later a Korean friend informed him that his wish was being complied with, and that the Koreans needed an image of the Buddha for installation in the new temple (see *M.B.J.*, 1914, p. 134). It was while the Anagarika was away on this trip that his valued disciple, Brahmachari Harischandra, breathed his last. The loss was a severe blow to the Anagarika and his work.

Returning to Calcutta, he celebrated the Vaiśākha festival on May 8th 1914, after which he went on a lecture tour among the Buddhists of Chittagong. Madras also claimed his attention, and it was in this year that he inaugurated work for the uplift of the Harijan or untouchable community.

#### PROGRESS IN BRANCHES OF THE MAHA BODHI SOCIETY (1911-20)

*Madras:* In Madras was rented a small house where Bhikshu Nandarama delivered his lectures in Tamil. In this building there were a shrine and a few rooms where the Ceylonese and Burmese pilgrims could stay for a short time. The furniture of the house was supplied by Irving Gunawardhana of Ceylon. At the meeting of the Vaiśākha anniversary of 1913 Sir Sankaran Nair, Judge of the Madras High Court and later Education Member, Government of India, presided over the proceedings.

At a later date a School Hall was built with a donation from Mrs. Foster at Perambur, Madras, for the elementary education of Dravidian Buddhist children, under the management of Mr. Laksmi Narasu.

*Anuradhapura:* Since the opening of this branch of the Maha Bodhi Society the attention of the Sinhalese Buddhists was drawn to the importance of the place, and credit is due for this to Brahmachari Harischandra. Gate Mudaliyar E. R. Gooneratne of Galle spent over Rs. 10,000/- in reconstructing the dilapidated temple originally built by King Devanampiyatissa, the contemporary of the Emperor Asoka. In 1911 a great ceremony called "Netra Mangalya" was held for setting eyes on the image of the Buddha installed in that temple.

As Christian influence was spreading all over the Galle District, Anagarika Dharmapala started educational work at a place called Hini-duma, where the missionaries had already converted hundreds of people. The Society later on started at this place, with Rs. 30,000/- donated by Mrs. Foster, a rubber plantation of over one hundred acres. The main purpose of this venture was to provide work for the local people, who were being converted to Christianity by promises of employment. The income from this plantation was earmarked for the maintenance of the Society's schools.

*London:* It was in the year 1908 that the Buddhist Society of Great Britain and Ireland was started by the European Bhikshu Ananda Maitreya along with Mrs. M. M. Hla Oung and Major E. R. Rost, I.M.S. The first President of this Society was Prof. T. W. Rhys Davids and the first Vice-President was Prof. E. J. Mills, D.Sc., F.C.S., F.R.S., a very distinguished scientist who held for 26 years the Chair of Technical Chemistry in the Royal Chemical College, Glasgow (*M.B.J.*, 1914, p. 127). The Society had its office at 46, Great Russell Street, London, W.C., while its meetings were held at 19, Buckingham Street, Strand. The Society issued appeals to the Buddhists of Asia for a Housing Fund of £1,000, of which about £400 had already been collected and promised by the Ceylon Buddhists in 1912.

The Society published some small pamphlets, besides a quarterly Journal called the *Buddhist Review* which contained valuable papers on Buddhism. It held every Sunday evening meetings in which papers on Buddhism were read by scholars. For carrying on these activities, it needed at least £300 a year. In 1914 the Society secured the lease of a spacious mid-Victorian mansion, containing a lecture hall and nine small living rooms.

From July 1921, Capt. J. E. Ellam took over the duties of the General Secretary, and the office of the Society was shifted to 41, Great Russell Street. The work of Buddhist propaganda in the West was going on steadily, Mr. Francis J. Payne also taking a leading part; the weekly lectures were well attended and there was a large audience at the meeting held on November 1921 at Dunstable, when the General Secretary spoke on "Gautama the Buddha, His Life and Teaching". Many persons, including distinguished scholars, were coming in touch with the General Secretary for the formation of an International Buddhist Union (*M.B.J.*, 1922).

On the 15th July 1927, the Dharmachakra Day was celebrated at a meeting held at the Essex Hall, Strand, London, under the Chairmanship of Dr. C. A. Hewavitarne, the brother of Anagarika Dharmapala. The speakers at the meeting were Mr. Francis Payne, Mr. W. A. de Silva, Anagarika Dharmapala, Mr. B. L. Broughton and Mr. Christmas Humphreys (*M.B.J.*, 1927, p. 577-585).

Miss Aileen M. Faulkner of 101A, Horseferry Road, London, announced in the 1925 April issue of the Maha Bodhi Journal that a room had been rented at 79, Lancaster Gate, Hyde Park, to be kept purely as a Buddhist Shrine for the use of all Buddhists residing in, or passing through, London. The members of the Buddhist Lodge, like Mr. Humphreys and Mr. A. C. March, were very friendly towards the Anagarika Dharmapala's work, especially his plan to establish the Buddhist Mission in England (*M.B.J.*, 1926, p. 60-61).

Affiliated to the Buddhist Society of Great Britain and Ireland, there was started at Galle, Ceylon, another Society called the Buddha-Dharma-Sangama under the auspices of which lessons on *Dharmapada* were imparted to young Samaneras and Bhikshus. Examinations also were held and prizes awarded on the results of the Examinations.

*America:* The American Maha Bodhi Society had been started more than a decade before by the Anagarika Dharmapala. It was revived by a Ceylon Buddhist resident of New York, Mr. K. Y. Kira, who was a devout Buddhist and a keen enthusiast for the propagation of Buddhism in America. He invited Ven. P. Vajirañāna Thera from London with a view to spread the message of Buddha among the Americans.

*Germany:* On the May 1911 the German branch of the Maha Bodhi Society was started at Leipzig, with F. Zimmerman as its President, who published works on Buddhism under the pseudonym 'Subhadra Bhikshu'. This branch had an official organ called *Buddhistische Worte* edited by K. Seidenstucker. In 1914, Rs. 300/- was remitted to this Society by the Trustees of the Simon Hewavitarne Fund.

In 1926 another Buddhist Society was formed in Munich with Mr. Oscar Schloss, who was a well-known publisher of books, as the Secretary. He published a monthly called *Der Pfad* which was the organ of this Society, and another journal called *Zeitschrift für Buddhismus*. In the same year were formed a third Buddhist Society by Dr. Paul Dahlke in Berlin-Frohnau, and the fourth Buddhist Society in Rhineland.

In 1928 Prof. M. Walleser of Heidelberg, Germany, started a Society for Buddhist Lore at Heidelberg with the object of (i) publishing Buddhist texts and translations, and monographs on Buddhism, (ii) forming a Library of Buddhist Texts and (iii) arranging special courses of study of Buddhist lore for those who could not join the University. The Society had representatives in Burma, China, Ceylon, Japan, India, Russia and Siam.

#### FOREIGNERS EMBRACING BUDDHISM

The various activities of the Maha Bodhi Society roused curiosity in the minds of quite a few Europeans with meditative and inquiring minds. A list of some of them has already been given (see above p. 78).

Rev. U. Nyānatiloka was a distinguished European Bhikshu, who resided in the island monastery in Dodanduwa, Ceylon. On the 24th May 1913, he ordained Dr. Stumps as a bhikshu and on the 13th June 1914 he ordained as Sāmaneras two Germans and two Tibetans. He was also instrumental in making two wealthy Germans lay-devotees.



In 1912, Madame Neel (Alexandra David), a Frenchwoman, became a lay-devotee. She wrote a number of works on Buddhism and other subjects and was a Professor of Philosophy at the University of Brussels. Subsequently, she came to India and visited Sikkim and Tibet.

Mr. F. L. Woodward, an Englishman, spent sixteen years of his life in Galle, educating Buddhist boys and girls. He embraced Buddhism as a lay-devotee, studied Pali literature and became a powerful exponent of the Dharma. He left Ceylon for Tasmania, where he passed away recently.

Dr. Henri de Martigny was a Ph.D. of the Leipzig University. He served as the Librarian of the Berlin University for a long time. Coming to Ceylon in 1930 he studied Pali and Sanskrit in order to be ordained as a monk by Bhikshu U. Nyanatiloka (*M.B.J.*, 1930, p. 286).

In 1930 Signor Guido Longimo of Radova, Italy, went to London and spent his time in studying Pali and Buddhism (*M.B.J.*, 1930, p. 190), as a result of which he developed faith in the Dharma.

Lt.-Col. E. R. Rost, son of Dr. R. Rost, the celebrated linguist and Head Librarian of the India Office, London, was a member of the Indian Medical Service. On a blind Bhikshu, he performed a successful operation which restored the patient's eye-sight. He then distinguished himself as a great surgeon in Burma. After developing faith in Buddhism he was largely instrumental in forming the Buddhist Society of Great Britain and Ireland in London. At the suggestion of Devapriya Valisinha he joined the British Maha Bodhi Society and, as its Vice-President, rendered valuable service. He died on 26th June 1930, and in accordance with his wishes he was cremated with Buddhist rites (*M.B.J.*, 1930). In his will he left to the British Maha Bodhi Society a legacy of £200.

#### LITERARY ACTIVITIES

The Maha Bodhi Society not only carried on its work of propaganda for the revival of Buddhism but also made its best efforts to create interest in the study of Buddhist literature.

*Calcutta University:* It has already been mentioned that at the instance of the Maha Bodhi Society, the Calcutta University included Pali as one of the second languages in its various examinations. The responsibility of teaching arrangements was taken up at first by the Society. On the 1st August 1912, the Calcutta University opened Pali classes with Dharmananda Kosambi as the first teacher. By 1917 the strength of the Pali teaching staff was increased to three.

Anagarika Dharmapala then persuaded the authorities of the Board of Sanskrit Examinations and the Government of Bengal to include Pali in its curriculum of studies and offered Rs. 1,200/- in G.P. Notes for

creating a medal to be awarded to the best student in the Pali examinations (see *M.B.J.*, 1917).

*Bombay University*: In 1909 the Bombay University recognised Pali as one of its second languages. In his Convocation Address (1909) Sri Narayan Rao Chandravarkar referred to the introduction of Pali as an important change, while Sri R. G. Bhandarkar, who initiated the change, remarked that knowledge of Pali was "necessary not only for antiquarian research but also for a close understanding of our religious and social problems, past and present". A young scholar, Mr. R. G. Bhadamkar, published in Bombay the *Jataka Puspamala* as a text book for Bombay Colleges (*M.B.J.*, 1912, p. 65).

*Lord Chalmers and Sir Ashutosh Mookherjee on the revival of Pali Studies*: On the 27th February, 1915, Lord Chalmers, the Governor of Ceylon, an erudite Pali scholar, addressed the Sinhalese monks in these words: "You will all be aware of the vast extent of Pali literature and its profound significance not only to Buddhists but also to all students of the evolution of thought . . . . . It was here in Ceylon that just 2,000 years ago Sinhalese scholars first committed to writing the text of the Canon and Commentary . . . . Here, in Ceylon, we must have in Sinhalese character an edition of both Canon and Commentaries which will be worthy of the pre-eminent traditions of Pali scholarship in Ceylon" (*M.B.J.*, 1915, p. 62).

On the 12th March, 1915 Sir Ashutosh Mookherjee said, "We are now able to rejoice that Your Excellency's Government has adopted the recommendation of the Board that Prakrit and Pali be recognised as subjects of examination under its control and guidance . . . . . I feel convinced that there lie imbedded in classical works on Indian philosophy, Sanskritic and Buddhistic, far reaching principles of epistemology and metaphysics which will be found quite abreast, if not actually in advance, of the profoundest speculations of Western investigators". (*M.B.J.*, 1915, p. 77).

*Sinhalese Edition of Pali Commentaries*: Lord Chalmers' exhortation to the Sinhalese scholars to edit the Pali commentaries was anticipated by a great son of Ceylon, Mr. Simon Hewavitarne, second brother of the Anagarika Dharmapala, who in 1913 left in his will substantial sums for the publication of the Texts and *Atthakathas* in Sinhalese characters. At a meeting of the learned Bhikshus of Ceylon, Mr. Edmund Hewavitarne, brother of the late Mr. Simon, appealed to the Bhikshus to take up the work of editing the commentaries. At a meeting of the Bhikshus, the allotment of texts for editing was made and accepted by those present. It

was decided that 1,000 copies would be printed and 500 distributed free to all institutions interested in Pali literature.

In January 1918 a progress report of the work done was given and on this occasion it was announced that the Aṭṭhakathās of *Petavatthu* and *Theragāthā* had already been printed and published (see *M.B.J.*, 1918, p. 16).

*Devanagari Pāli Text Publication Fund*: Anagarika Dharmapala announced on many occasions the necessity of publishing the Pali texts and commentaries in Devanagari for the convenience of Indian scholars. In 1911 he opened a fund for the purpose but there was hardly any response. In 1919 he printed and published the first form of the *Majjhima Nikāya* and invited subscriptions for the same ; but that also did not bring forth any response. So, disappointed and disillusioned, the Anagarika gave up his fond hope of publishing the *Tripitaka* and *Aṭṭhakathās* in Devanagari script.

#### REGISTRATION OF MAHA BODHI SOCIETY

In 1915 the Maha Bodhi Society of India became a registered body, and regular office-bearers were elected, with Sir Ashutosh Mookerjee as the first President.

#### CHARITIES OF MRS. T. R. FOSTER AND ANAGARIKA DHARMAPALA

Apart from the main activities of the Maha Bodhi Society Anagarika Dharmapala devoted much of his time and energy to the establishment of schools in Ceylon for the education of the Buddhist boys and girls, who were being attracted to the Christian schools scattered throughout the Island. In 1915 there were as many as twenty schools under the management of the Society, including the Maha Bodhi College and the school for the sons of the backward people of the village of Hiniduma. Most of these educational institutions were not self-supporting and depended upon the charities of Mrs. T. R. Foster and members of the Hewavitarne family. A free hospital was organised by the Anagarika known as the Foster Robinson Memorial Free Hospital, for which Mrs. Foster alone contributed Rs. 60,000/-, while the Anagarika donated part of land and buildings worth about Rs. 1,00,000/- (see *M.B.J.*, 1929, p. 92).

There is no record of charities made by Anagarika Dharmapala from his personal funds but we know that he handed over Rs. 1,200/- to the Sanskrit Board and that he sent a draft of Rs. 1,000/- to Mrs. Rhys Davids as his contribution for the publication of the English translation of the *Visuddhi Magga*. For the purchase of the plot of land at College Square for the Calcutta Vihara he gave away all of his savings, *i.e.*, Rs. 10,000/-

which he had accumulated from the remittances received by him from home for his personal expenses. He moreover donated Rs. 10,000/- towards the cost of erecting the Mulagandhakuti Vihara.

No sacrifice was too great for Anagarika Dharmapala if it was meant for the cause of Buddhism or good of humanity. He was really an embodiment of self-abnegation and might well be designated a Bodhisattva of the type envisaged in the Mahāyāna scriptures.

As far as charities are concerned Mrs. T. R. Foster was verily a Visakha reincarnate. There were innumerable *dayakas* of Buddha and His disciples but the names of Anathapindika and Visakha will ever remain as the outstanding supporters of the Buddhist Sangha. The way in which Visakha alone rendered succour to the Buddhist Sangha might well be compared to the timely and substantial aid rendered by Mrs. Foster singlehanded for the cause of Buddhism and the Maha Bodhi Society. Anagarika Dharmapala ruefully complained of the apathy of the Buddhists of Asia, specially of the discourteous attitude of a high personage (*M.B.J.*, 1918, p. 79) when he appealed to them for contributions for building a *vihara* in Calcutta. It was Mrs. Foster's donation alone that materialised the dream of the Anagarika, who repeatedly expressed his unbounded gratefulness to the twentieth century Visakha for offering aid at the right moment. It is the ideal combination of these two noble and sacrificing spirits that has produced the great edifice known as the Maha Bodhi Society.

#### ARRIVAL OF DEVAPRIYA VALISINHA

In February, 1917 the Anagarika's mother, Srimati Mallika Hewavitarne, came to India on pilgrimage. She brought with her a Sinhalese student, Devapriya Valisinha, who had been adopted by the Anagarika. Ever since he lived with him rendering him personal service and help. In March 19th, 1927 he became Recording Secretary and Treasurer of the Society, and in 1933 General Secretary, a post which he has filled for twenty years with great distinction and universal approbation.

#### PRESENTATION OF BUDDHA'S RELICS TO CEYLON

On Saturday the 3rd February 1917 Sir John Marshall, Director-General of Archaeology, went to Ceylon as the envoy of H. E. Lord Chelmsford, Viceroy and Governor-General of India, and presented a portion of the bone-relics of Buddha, discovered at Chir Tope (ancient Dharmarajika stupa) near Taxila, to the Sinhalese Buddhists for preservation in the Dalada Maligawa, Kandy. In the course of his speech on the solemn occasion, he said, "Lord Chelmsford is not unmindful of the close

links which have always bound India and Ceylon together, nor is he unmindful of the fact that the Plant of Buddhism which was taken to Ceylon more than 2,000 years ago was kept fresh and ever green in this Island when the parent tree died down in India”.

#### RELICS FOR CALCUTTA VIHARA

“The Government of India decided to present to the Maha Bodhi Society three Holy Relics of the Buddha out of those discovered at the ancient city of Taxila and at Bhattiprolu, provided that the Society erects suitable Viharas in Calcutta, Sarnath, and Taxila for their enshrinement”. With these words the members of the Calcutta Vihara Committee, under the Chairmanship of Justice Sarada Charan Mitra of Calcutta High Court, issued an appeal for one lakh of rupees for constructing the three Viharas.

Though for a long time Anagarika Dharmapala had been struggling for funds for erecting a magnificent Vihara in Calcutta, the incentive actually came in 1916, when the Government of India agreed to offer the relics to the Maha Bodhi Society on the condition stated above. For this consent of the Government of India thanks were due to Sir John Marshall and Sir Sankaran Nair, at that time Education Member of the Government of India.

#### SRI DHARMARAJIKA CHAITYA VIHARA, CALCUTTA

The appeal issued by the Vihara Committee fell almost on deaf ears, for very few people came forward with their donations. It was in the year 1914 that the Anagarika came in touch with Mr. Hirendra Nath Datta and secured through his mediation a plot of land in College Square. Its price was about Rs. 20,000/- which was made up of Rs. 10,000/-, the savings accumulated from the personal allowances of the Anagarika received from his home, and of Rs. 9,000/-, the annual donations of Mrs. T. R. Foster for three years, together with some contributions from a few Sinhalese devotees. At the Anagarika's request Mrs. T. R. Foster sent her contribution for the construction of the Vihara in instalments, the first of which was Rs. 15,551/- given in January, 1916, followed by four annual donations of £1,000 each, totalling in all Rs. 63,606/-. To the Vihara Fund the enlightened Ruler of Baroda contributed Rs. 5,685/13/- and another Rs. 5,000/- for purchasing the plot of vacant land to the east of the Vihara. Messrs. Birla Brothers offered Rs. 5,000/- for securing an adjoining plot of land. There were other small contributions from Ceylon and Calcutta.

Sir John Marshall was good enough to prepare the plan of the proposed Vihara on the model of the Ajanta temple and it was revised by

the Principal of the Calcutta Art School. Mr. M. M. Ganguly, B.E., the author of *Orissan Architecture*, offered his services to supervise the erection of the Vihara without any remuneration. Its construction was completed by Messrs. Kar & Co. The foundation stone of the Vihara was laid on the 16th December, 1918, and its opening ceremony was performed on the 20th November 1920 by H. E. Lord Ronaldshay.

#### ENSHRINEMENT OF THE RELIC

On the morning of the day of the opening ceremony Sir Ashutosh Mookerjee, as the representative of the Maha Bodhi Society of Calcutta, along with Ven. Dharmapala and Mrs. Annie Besant, proceeded to Government House at the head of a long procession consisting of Burmese, Sinhalese, Chinese, Japanese and Siamese Buddhist monks and a concourse of about 2,000 Hindus and Buddhists. Sir Ashutosh was dressed in silk dhoti and chadar and walked barefooted to the staircase of the Government House, where hitherto none could tread without the official dress prescribed by the English Government. Sir Ashutosh received the relics from the hands of H. E. the Governor of Bengal. He then handed over the same to Ven. Dharmapala who reverently placed the urn on the throne put on the carriage drawn by six horses. The procession then returned to Sri Dharmarajika Vihara and the relics were enshrined in the stupa specially prepared to receive them.

In the evening the opening ceremony was held under the president-ship of H. E. Lord Ronaldshay. After the welcoming speeches of Sir Ashutosh, Anagarika Dharmapala and others, H. E. Lord Ronaldshay, in the course of his speech, said, "The ceremony for which we are gathered together today is one which will surely prove to be of historic interest, for it bears witness to a definite revival of Buddhism in a land which while once a famous centre of the doctrine has been bereft of it outwardly at least for nigh upon eight centuries . . . It is not necessary to be an actual adherent of the Buddhist faith to be a reverent admirer of the life and teaching of its founder. And it may not be out of place, perhaps on such an occasion as this that I, an adherent of a different faith, should pay to Buddhism my tribute of respect and admiration".

The ceremony concluded with a vote of thanks proposed by Mr. Justice Woodroffe, the well-known Sanskrit scholar and authority on Tantra Shastra.

#### OBITUARY NOTICES

अनिष्ठा वत संक्षारा उप्पाद्-वयवम्मिनो ।

उप्पजिह्वा निरुत्तन्ति तेसं वूपसमो उखो ॥

D.N. II, p. 157.

Though Buddhists are expected to subscribe to the above view, still, the normal work of the phenomenal world does suffer on the demise of the stalwarts who organise a Society. The Maha Bodhi Society indeed suffered a heavy loss by the death of many distinguished workers during the period 1911-1920. The first and foremost of them was Venerable H. Sumangala Maha Nayaka Thera, the Principal of Vidyodaya Pirivena, who passed away from this world on the 29th April, 1911. He was the Life President of the Maha Bodhi Society since its inception in 1891.

In June 1911 passed away Rai Bahadur Narendra Nath Sen, the Editor of the *Indian Mirror*. He was a great friend of the Maha Bodhi Society and had taken an active part in the anniversary meetings of the Society since 1896.

On the 5th Nov. 1916 passed away Sri Naranath Mookerjee, grandson of Neel Comul Mookerjee and son of Nirodnath Mookerjee. The family of Mookerjee were real friends of Anagarika Dharmapala when he first came to Calcutta, and it was owing to their ungrudging hospitality that it was possible for him to organise the Maha Bodhi Society in that city.

In 1917 passed away Rai Bahadur Sarat Chandra Das, who was associated closely with the Maha Bodhi Society in various matters, and who had rendered valuable services to the Society.

### 1921—1930

#### BUDDHA GAYA TEMPLE AFFAIRS AND ALL-INDIA CONGRESS COMMITTEE

The Mahant of Buddha Gaya continued to desecrate the image of the Buddha by dressing it up in a red cloth or other fantastic garments, and daubing its brow with lime or clay, which naturally hurt the sentiments of the Buddhists (*M.B.J.*, 1921, p. 270. For analysis of the Buddha Gaya Temple Case Paper Book, see *M.B.J.*, 1922, pp. 81-85; see also *M.B.J.*, 1923, pp. 57 ff.).

When the Buddha Gaya Temple question came up before the Bihar Provincial Congress Committee held on December 16th 1922 Ven. K. Sirinivasa Thera was deputed to represent the Society. It was here that he met Sri Rahula Sankrityayana, who was then known as Baba Ramodar Das.

The Temple question was raised at a meeting of the Bihar Hindu Sabha which was attended by Anagarika Dharmapala, where a resolution was passed appointing a Committee in which Babu Rajendra Prasad, Ven. Dharmapala and others were included, to make recommendations.

In 1923 Dr. Cassius Pereira was deputed to attend the Indian National Congress and induce it to take up the question. Then in 1924, the conference of the Burmese Buddhist Association formed a Buddha Gaya Committee "to secure the restoration to the Buddhists of the control of the Buddha Gaya Temple and its sacred lands" (*M.B.J.*, 1924, p. 277).

In September 1924 a memorial was submitted to Lord Reading by the Buddhist Chiefs of the Ceylon Hony. Chiefs Association, and its receipt was acknowledged by Lord Reading on the 6th September 1924 (*M.B.J.*, 1924, p. 571).

In *Young India*, Mahatma Gandhi wrote on the subject as follows:—  
 "At the Coconada Congress (1923) Babu Rajendra Prasad was appointed to inquire into the matter and report. He had not been able to do so up to the time of the meeting . . . . There is no doubt that the possession of the Temple should vest in the Buddhists. There may be legal difficulties. They must be overcome. If the report is true that animal sacrifice is offered in the temple it is a sacrilege. It is equally a sacrilege if the worship is offered, as it is alleged, in a way calculated to wound the susceptibilities of the Buddhists" (*M.B.J.*, 1925, pp. 58-59).

Mahatma Gandhi wrote in a letter to Anagarika Dharmapala, "Much as I should like to help you, it is not possible for me to do anything directly at the present moment. The question you raise can be solved in a moment when India comes to her own" (*M.B.J.*, 1922, p. 242).

We have quoted the opinion of the greatest man of India of the twentieth century and shall quote the opinions of two other great men of India: Dr. Rabindranath Tagore and Deshabandhu C. R. Das.

Dr. Rabindranath Tagore: "I am sure it will be admitted by all Hindus who are true to their own ideals, that it is an intolerable wrong to allow the temple raised on the spot where Lord Buddha attained His enlightenment, to remain under the control of a rival sect which can neither have an intimate knowledge of, nor sympathy for, the Buddhist religion and its rites of worship" (*M.B.J.*, 1922).

Deshbandhu C. R. Das: "In my opinion the Buddha Gaya Temple belongs to the Buddhists" (*M.B.J.*, 1925, p. 173).

Several other distinguished men of India gave similar opinions for which reference may be made to the *Maha Bodhi Journal*, 1922, pp. 242 ff.

Prof. J. N. Samaddar of Patna College was engaged by the Mahant to carry on propaganda work on his behalf, and the poor professor misdirected his whole scholarship, if any, to the defence of the Hindu claim over the Maha Bodhi temple (see *M.B.J.*, 1926, p. 368).



REPORT OF THE COMMITTEE APPOINTED BY THE ALL-INDIA CONGRESS  
COMMITTEE AND THE BIHAR PROVINCIAL HINDU MAHASABHA

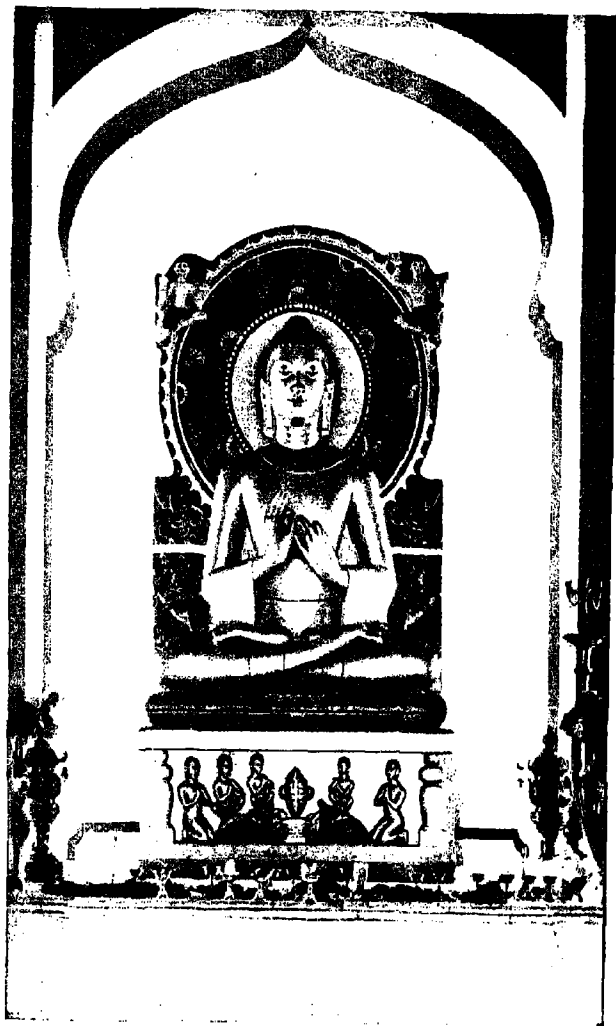
The question was also raised during the 37th Sessions of the Indian National Congress held at Gaya during the Christmas week of 1922. The Maha Bodhi Society sent a delegation consisting of Swami Sachidananda, Sri Dharmacharya, Rev. K. Sirinivasa, and D. Valisinha. With the help of Swami Satyadeva and Baba Ramodar Das, many meetings were held and in the end the decision in the matter was finally left to the All-India Congress Committee, which on December 28th 1924 passed a resolution thus: "Regarding the question of the restoration of the Buddha Gaya Temple to the Buddhists, resolved that Babu Rajendra Prasad be requested to go into the matter in terms of the Working Committee resolution dated 21st January 1923 and present his report by the end of January". The Rajendra Prasad Committee included Anagarika Dharmapala, but as in the meantime he had left for England his place was taken by Devapriya Valisinha and P. P. Siriwardene. The Committee sat in Patna and prepared its report, a good deal of which was written by Devapriya Valisinha at the dictation of Babu Rajendra Prasad. Valisinha was insistent that the entire management of the Temple should be in Buddhist hands, and only refrained from writing a dissent at the request of Babu Rajendra Prasad and Baba Ramodar Das, who thought that a unanimous report would stand a better chance of being accepted. The Committee therefore made the following recommendations:—

- (a) Both Hindus and Buddhists should be assured fullest liberty of worship according to their own methods ;
- (b) A Committee of five Buddhists and five Hindus should be formed and the management and control of the temple and of the worship in it should be entrusted to the Committee (*M.B.J.*, 1926, p. 48).

The All India Congress Committee accepted the recommendations with the modification that of the five Hindus, one should be the Mahant and another a Hindu Minister of the Government of Bihar (*M.B.J.*, 1926, p. 253).

These recommendations were not favourably received by the Buddhists in Burma (*M.B.J.*, 1926, p. 68), Nepal, South India and Ceylon (*Ibid.*, pp. 255, 292).

U Tok Kyi obtained the sanction of the Governor-General to introduce a private Bill called "Buddha Gaya Temple Bill" in the Autumn Session of the Legislative Assembly (for details see *M.B.J.*, 1926, p. 218), but it seems to have been dropped ultimately.



Buddha Image in the Mulagandhakuti Vihara, Sarnath



During Anagarika Dharmapala's absence in Europe the agitation was continued with unabated vigour by Sri D. Valisinha, who succeeded in having the matter brought up before a meeting of the Hindu Maha Sabha which was held at Cawnpore under the presidency of Ven. U Ottama. Again a committee of enquiry was appointed, this time with Bhai Paramananda as Chairman, and Sri Valisinha and others as members. This Committee succeeded in finding a satisfactory solution to the problem, but the Sankaracharya of Puri, a leader of the orthodox Hindus, intervened and succeeded in upsetting the plan.

#### CONSTRUCTION OF MULAGANDHAKUTI VIHARA (SARNATH)

Of the four places of pilgrimage recommended in the *Mahāparinibbāna Sutta*, the first place was occupied by Buddha Gaya which unfortunately was under the control of a Saivite Mahant, while the second place was Sarnath, where Buddha delivered His first discourse after the attainment of Bodhi and made His first converts.

The Maha Bodhi Society purchased thirteen bighas of land at the second sacred site, and the Government of India agreed to give a portion of Buddha's relics if a suitable Vihara could be erected there (see above p. 92). Some years before, at the request of Anagarika Dharmapala, Mrs. Foster had contributed Rs. 17,000/- for the erection of a mausoleum. This amount was placed in deposit and by 1931 had increased to almost Rs. 30,000/-, which was utilized towards the construction of the Vihara. When all preparations for the construction of the Vihara had proceeded apace, the Archaeological Department rose up from their slumber and wanted to acquire the site selected for the Vihara. After a good deal of trouble (see *M.B.J.*, 1922, pp. 455-462) created by the Archaeological Department, the Society was offered a site, though smaller in area, where the foundation stone was laid by H. E. Sir Harcourt Butler, Governor of U.P., on the 3rd Nov. 1922.

Soon after this ceremony it was decided to take up the revival of Sarnath in right earnest. Ven. K. Sirinivasa Thera became the resident monk, while Sri D. Valisinha used to spend about ten days of the month in Calcutta and twenty at Sarnath. The plan of the Vihara was first drawn up by Mr. Khanna of Benares, being subsequently revised by Lala Hari Chand, District Engineer of Benares, who supervised the work until its completion, and in this way rendered valuable service to the Society. After the construction of the Vihara had been entrusted to a contractor and the work, which he had taken up without delay, had made some progress, it was stopped by the Archaeological Department. Dr. Hewavitarne went to Taxila to meet Sir John Marshall, who gave him a sympathetic hearing.

The dispute between the Archaeological Department and the Society was settled in 1926 by the Government (i) agreeing to bear the cost incurred in connection with the foundation work and (ii) offering a suitable plot of land for the Vihara (*M.B.J.*, 1926, pp. 318, 410-11, 451). The Archaeological Department was generous enough to set apart nearly 20 acres of land and to agree to bear the cost for laying it out as a park, which would be an annexe to the Vihara, with suitable trees (*M.B.J.*, 1929, p. 448) planted therein. These negotiations were carried on jointly by Dr. Hewavitarne and Sri D. Valisinha on behalf of the Maha Bodhi Society. However, in the absence of Anagarika Dharmapala the burden of actually getting the work done fell on the shoulders of Sri Valisinha. It was he who decided that the building should be of red stone, although in the original estimate provision was made only for brick. In 1928 he left for England as manager of the London Buddhist Mission and Mr. P. P. Siriwardene, who acted in his place, painstakingly carried on the work. Sri Valisinha returned to India in 1930 and saw the completion of the Vihara in 1931.

After the final agreement with the Archaeological Department the construction of the Vihara was entrusted to Mr. Munnalal Govila, whose tender of Rs. 95,000/- was accepted by the Sarnath Vihara Committee, Treasurer of which was Sri Sriprakasa, the present Governor of Madras (*M.B.J.*, 1927, p. 588). The account of the construction of the Vihara showed that Rs. 82,653-3-9 had already been spent up to the end of May 1930 as against Rs. 74,449/- the subscriptions collected, including Rs. 30,000/- from Mrs. Foster and Rs. 10,000/- being the compensation received from Government (*M.B.J.*, 1930, p. 331). The final cost came to about Rs. 120,000/-.

The Vihara turned out to be a magnificent structure with ancient Buddhist architectural decorations carved on Indian red stone, and the frescoes were painted by famous Japanese artists. Through the ceaseless efforts of the Anagarika, a Vihara worthy of the name and fame of the place had come into being, and it was now the duty of the Buddhists scattered over Asia to make the Vihara once more an institution pulsating with academic and religious life as it was two thousand to fifteen hundred years ago.

#### SAMANERAS FROM CEYLON

In 1931 Ven. Dharmapala brought to Sarnath a batch of ten samaneras from Ceylon, whom it was his intention to train for the task of propagating the Dharma in India, and he spared no pains to make them worthy of their noble mission. Of these original ten novices four are still rendering valu-

able services to the Society—Ven. M. Sangharatana Thera, Ven. H. Dhammananda Thera, Rev. U. Dhanmaratana and Rev. Y. Dhammaloka. A batch of learned monks was brought in 1947, of whom Ven. H. Saddhatissa Thera remained with the Society. Three samaneras from Chittagong were also taken, one of them, Ven. L. Ariyawansa, being now at the Society's Delhi centre. Another learned Thera who joined the Society is Bhikshu Dharmarakshita. He is the Editor of "Dharmaduta" monthly published from Sarnath.

#### MAHA BODHI HALL AT GAYA

In January 1926 Sri Devapriya Valisinha issued an appeal for funds for constructing the proposed Maha Bodhi Hall at Gaya, near the Railway Station on the Macleodgunj Road, where the Society had already purchased a plot of land. Two rooms were constructed with the funds of the Society and a further sum of Rs. 5,000/- was needed to complete the house with four rooms and a central hall. The Hall was named after the late Rev. U Zawtika, a Burmese monk who was at one time in charge of the work of construction and rendered great service to the pilgrims. In August 1928, was announced the completion of the building. The total cost incurred was Rs. 10,846/7/-, of which only Rs. 4,151/- was received as donations, including one of Rs. 1,200/- from Mr. Wijehamy Upasaka of Ceylon, while the balance was paid by Anagarika Dharmapala. The Dharmasala has been a great boon to the pilgrims who could take rest there after completing the long train journeys before proceeding to Buddha Gaya. There was also a shrine room in which was installed a Burmese image of Buddha.

#### BUDDHIST MISSION HOUSE, LONDON

There were already two centres in London where a few Europeans with strong Buddhist leanings were carrying on the work of propagating the Buddhist teachings among the Englishmen (see above, p. 85).

In 1925 Ven. Dharmapala, while staying at the Buddhistische Haus, Frohnau-Berlin, announced his intention "to found a Buddhist centre in England in order to enlighten the English people about the merits of the religion of compassion taught by Lord Buddha" (*M.B.J.*, 1925, p. 579). He proposed to celebrate the Vaisākha full moon day in London in 1926 and originally intended to rent a house on long term lease with the monthly allowances of £71 received by him from his Estate in Ceylon and £61 being the monthly donation promised by that noble-hearted lady Mrs. Foster. Towards the end of the year 1926, he came across a house at 86, Madeley Road, Ealing, offered for sale at £2,500 and purchased the

same with the money given by Mrs. Foster and the savings accumulated from his monthly personal allowances (*M.B.J.*, 1926, p. 550-1). He named it "Foster House" in order to express his gratitude for the inestimable help received from Mrs. Foster. The Vaiśākha ceremony of the following year was celebrated in this house.

The Anagarika then announced his next plan to build a Buddhist Temple in London. He himself offered £5,000 from his personal estate and appealed to the people of Ceylon to contribute another £5,000. Soon after this announcement he purchased the premises No. 41, Gloucester Road, London, at £4,650 plus £350 being the legal charges (*M.B.J.*, 1928, p. 91). By that time the Sinhalese people could raise only Rs. 23,000/-. The estimated cost for erecting the Vihara was £6,000.

On the 5th February 1928, the Maha Bodhi Society's office was opened here at a meeting held under the chairmanship of Mr. B. L. Broughton (*M.B.J.*, 1928, p. 197). On the 5th June 1928 sailed from Ceylon the first Buddhist Mission of three distinguished monks along with Sri Devapriya Valisinha, who was deputed to look after their needs in a foreign land. They arrived in London on the 25th June 1928 and were given a reception some time later. Achariya Parawahera Vajjirana Thera gave a suitable reply to the speeches of welcome. The three Sinhalese monks soon became popular in London and were invited by other Associations to speak on Buddhism. They opened classes for teaching Pali and Buddhism and also to give training in meditation. There were regular Sunday evening meetings in which many distinguished speakers took part (for a list of speakers, see *M.B.J.*, 1930, p. 135). Bhikshu Silācāra (Mr. J. F. McKechnie), the learned European Bhikshu, who had been ailing for quite a long time, came to stay at the Vihara, and took up the work of the Maha Bodhi Society. In the Vihara provision was made for a good and up to date library with a spacious reading room. Social gatherings and meetings were held both within the premises and at outside places like Croydon, Battersea, Westcliffe and Dublin. The Society started a separate journal called *The British Buddhist*.

In spite of all these activities of the Buddhist Mission in England substantial help was not forthcoming from the Buddhist public of Asia. Sri D. Valisinha, who was elected Treasurer of the British Maha Bodhi Society, issued an appeal over the signatures of prominent Buddhists, but the response with which it met was poor. He also organized a fund to maintain the aged Bhikshu Silācāra, who was in failing health. This fund enabled him to be supplied with his necessities for some time. Later on Dr. B. S. Fernando and Mr. Daya Hewavitarne raised some money for his expenses. For the upkeep of the three Sinhalese monks in London the

Anagarika had to contribute Rs. 1,000/- a month, and in 1930 the mission was withdrawn.

#### MRS. FOSTER'S LAST DONATIONS

Reference has already been made to the donations given by Mrs. Foster for materialising the dreams of Anagarika Dharmapala for the revival of Buddhism in India, the educational uplift of the Buddhist boys and girls of Ceylon, and free medical facilities for the poor in Colombo (For the list of her donations, see *M.B.J.*, 1924, pp. 368-70; 1929, pp. 92-94). Her large donations began to pour in from 1920 when she sent 50,000 dollars Victory Bonds U.S.A. for creating an endowment for carrying on the works of the Maha Bodhi Society of India, and in 1923 she sent 1,00,000 dollars "with a covering letter asking the Anagarika to live in comfort and use the money for the good work that he was doing" (*M.B.J.*, 1927, p. 373). With this money, the Anagarika purchased "a splendid house with garden at Kandy, Ceylon, the beauty spot on earth, and converted the house into a Training Seminary called Foster Buddhist Seminary to educate young novices and train them for Buddhist work" (*M.B.J.*, 1927, p. 373). Her several donations in all amounted to about ten lakhs of rupees. This sum along with the Anagarika's contribution from his parent's Estate of three to four lakhs of rupees built up this magnificent edifice of the Maha Bodhi Society, along with its allied institutions, medical and educational.

Donors like Mrs. Foster or Anagarika Dharmapala do not need words of thanks, but still, the donees feel relieved by expressing their gratitude in a befitting manner. Anagarika Dharmapala, the soul and head of the great institution, the Maha Bodhi Society, directed his lieutenants to celebrate the birthday anniversary of Mrs. Foster as a mark of respect and appreciation at the main centres of the Society, viz., Colombo, Calcutta, Buddha Gaya, Sarnath and London, and this direction is being carried out every year with as much zeal and earnestness as was expected and enjoined by the Founder of the Society.

#### EXTENSION AND ACTIVITIES OF SRI DHARMAPALKA CHAITYA VIHARA

In March 1922 the Society issued an appeal for the extension of the Calcutta Vihara for making provision for residential quarters for monks, a rest house for pilgrims, a good library and reading room, and official quarters of the General Secretary. The Vihara Committee estimated that Rs. 22,000/- would be required for the purpose. The building was completed with the funds of the Society and the opening ceremony was performed on the 21st September 1922 on the birthday anniversary of



Mrs. Foster. This building was named "Mary Foster Building" to commemorate the services rendered by Mrs. Foster to the cause of Buddhism.

The resident monks and office-bearers of the Calcutta Vihara maintained the activities of the Society in the Sri Dharmarajika Chaitya Vihara with full vigour and energy. The anniversary meetings for the various occasions like the Vaisākha Purnima, Dharmachakrapravartana day, birthdays of Mary Foster and Dharmapala are well organised, and the audience hall becomes over-full. Besides these annual functions, weekly and bi-weekly lectures on Buddhism and allied subjects are arranged, being delivered by available distinguished persons having a command over the subject.

The Chaitya Vihara has also become the rendezvous of foreign monks coming from Siam, Japan, Mongolia and other far-off countries. A regular free Pali class was also held for the benefit of students and, on occasions, ceremonies of ordination are also performed. Among those who received ordination was Bhikshu Silabhadra, who had practised as a lawyer in Burma and who had for some time taken keen interest in the work of the Society. Since his ordination he has been actively engaged in the work of the Society, and frequently lectures on Buddhism in Calcutta and various other places. His greatest contribution to the cause are his translations of Buddhist texts into Bengali, all of which are extremely popular. On the auspicious days a large number of lay Buddhists resident in Calcutta visit the Temple and receive *Pancasila* from the resident monks. Special meetings are also sometimes called to honour highly distinguished personages, who are Buddhists by religion like H. M. the King of Cambodia. Mother of the Dalai Lama or the Hon'ble Prime Minister of Burma.

#### BUDDHIST SOCIETIES IN INDIA

*Bombay*: On the 1st May 1922 the Buddha Society was organised in Bombay by Dr. A. L. Nair, who became its President, with Mr. S. H. Jhabvala as Secretary. At this Society, fortnightly discourses on Buddhism were delivered by available scholars, one of whom in 1922 was Prof. Sylvain Levi of Paris. On the death of Dr. A. L. Nair, the Hony. Presidentship was offered to Mrs. Rhys Davids, who very kindly accepted the Office. In 1927 it had its fifth annual meeting, in which it was announced that the Society had then a Hall and a Library of its own, and that there was a proposal to construct a Vihara. In addition to the delivery of discourses on Buddhism, a Dharmapada class was organised by Prof. N. K. Bhagwat of Bombay.

*Calicut*: On the 9th February 1925 was held the All Kerala Buddhist Conference which was opened by a speech by Mr. M. R. Iyer followed by

a few speeches in Malayalam. The Conference continued on the following day under the presidentship of Mr. C. Jinarajadasa, M.A. (Cantab). Many persons took *Pancasila*. A Kerala Buddhist Association was formed with Mr. C. Krishnan, Editor, *Mitavadi*, as President. Messrs. Rama Iyer and Ayyappan were elected Secretaries. Two years later on the 16th May 1927 a Buddhist Temple was opened in the Paran Square, belonging to Mr. C. Krishnan, the President. There was a small band of Buddhists in Calicut. The Vaiśākha full moon day ceremony was performed by Swami Jinavamsa of Ceylon (*M.B.J.*, 1925 & 1927).

On Mr. Krishnan's conversion to Buddhism a large number of people followed his example, with the result that there was a demand for a Buddhist Mission to consolidate the work already done. Seth J. K. Birla generously offered to bear the expense, with the result that the Maha Bodhi Society sent a Mission headed by Bhikshu Ananda Maitreya of Ceylon. The actual management was placed in the hands of Bhikshu Dharmakkhanda, a Malayali monk trained in Ceylon, who is still in charge of the centre.

#### RELICS OF SARIPUTTA AND MOGGALLANA ARAHANS

On the 27th and 28th December 1928 the All India Buddhist Conference was held in the Maha Bodhi Society Hall. Nearly 300 delegates attended the Conference. Prof. B. M. Barua was the Chairman of the Reception Committee, while Mr. Shiv Charan Lall was the President of the Conference. One of the resolutions passed at this Conference was "That the relics of Venerable Sariputta and Moggallana Arahans found in the Sanchi Stupa and removed to the British Museum at South Kensington be treated with greater consideration than hitherto as the relics of the two most eminent disciples of Lord Buddha and the most venerated saints".

This resolution might have remained a dead letter if it had not been for the efforts of Sri D. Valisinha, to whom credit must be given for obtaining these precious relics for the Buddhist world. In 1939 he successfully negotiated with the Government of India and the British Government and persuaded them to agree to present the relics to the Maha Bodhi Society. Rai Bahadur K. N. Diksit, the then Director-General of Archaeology, Sir U Thwin, Trustee of the Shwe Dagon Pagoda, Samanera Jnanasri, the Ceylon Maha Bodhi Society, and others, were of great assistance to him in these negotiations. Sri Valisinha's suggestion that the Relics should be sent first for worship to Ceylon proved to be an inspiration, as it paved the way for the remarkable receptions offered to the Relics by different other countries.

## BHARHUT STUPA

In 1930 Mr. Sarda Prasad of Patna negotiated with the Nagod State Durbar to have the site of Bharhut declared as a public park. A tentative scheme for restoration and preservation of the available relics was considered by a Committee consisting of Mr. Sarda Prasad, Dr. Kalidas Nag and the Secretary of the Maha Bodhi Society (*M.B.J.*, 1930, p. 95). In April 1930 Mr. Sarda Prasad issued an appeal for raising the sum of Rs. 5,000/- as the first instalment for restoring the site. It was proposed (i) to mark the actual *stupa* site by a small brick wall ; (ii) to set up a public park round the site ; (iii) to set up a plain stone-railing where the old railing stood ; (iv) to collect all available old sculptures, etc. and to establish a small museum on the spot ; and (v) to erect a small rest-house (*M.B.J.*, 1931, p. 184). Though the above proposal and appeal did not materialise, it is interesting to note that about two decades ago was taken up the problem which reached its fructification in 1949, and that in a magnificent form worthy of an Independent India.

## OBITUARY NOTICES

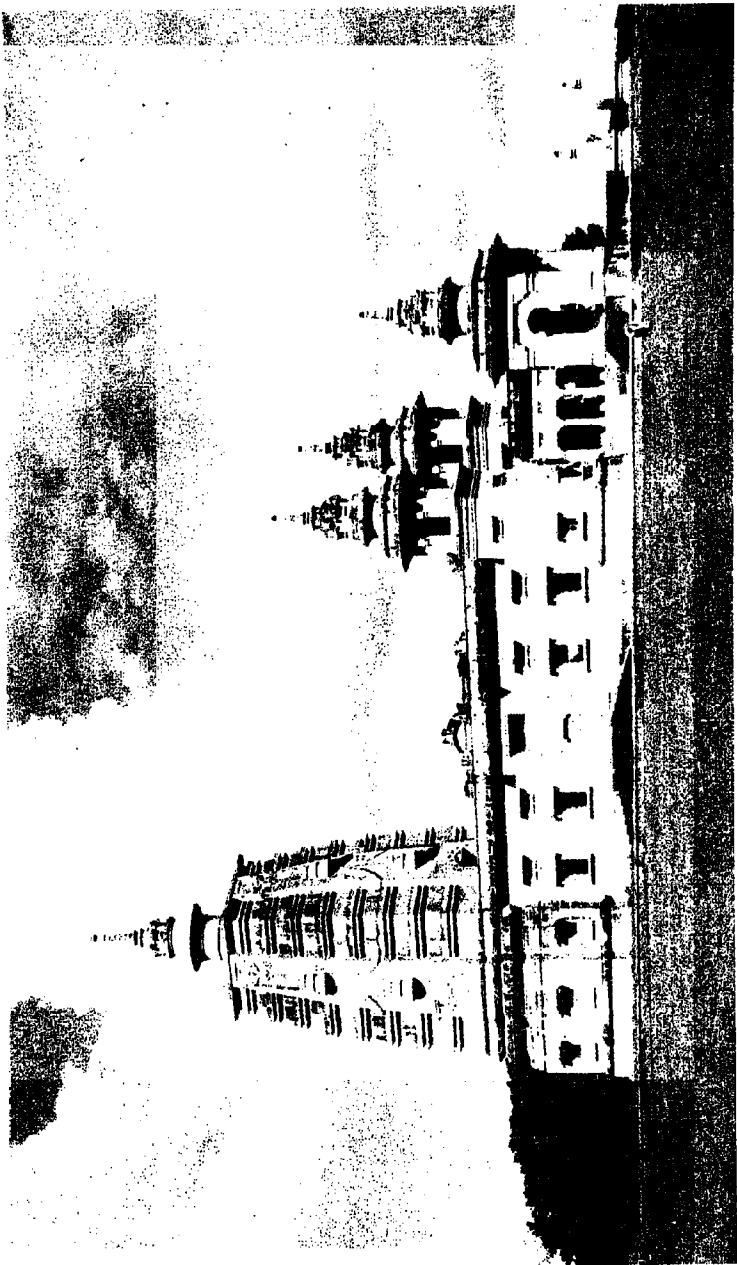
We had occasion to refer to some deaths during the decennial 1911-1920. In the following ten years (1921-30) we have to take notice of the loss of some of the distinguished pillars of strength and support of the Maha Bodhi Society.

In 1921 passed away Sri Ras Bihari Mookerjee of Uttarpara, an eminent scholar and philanthropist, who had been closely associated with the Maha Bodhi Society for 25 years.

Three years later, in May 1924, disappeared that great architect of Bengal Sir Ashutosh Mookerjee, a star of the first magnitude, from the religious and intellectual firmament of Bengal. He was elected President of the Maha Bodhi Society in 1916, an office which he held most honourably to the satisfaction of all. He was at heart almost a Buddhist and was always prepared to help the cause of Buddhism.

In 1926 passed away Mr. Monomohan Ganguly, who was the architect and guide in the building of the Sri Dharmarajika Chaitya Vihara with its annexe at the back.

In 1930 died Captain J. E. Ellam, at one time the Secretary of the Buddhist Society of Great Britain and Ireland, and for many years the representative of the Maha Bodhi Society in England. The death of this fine writer on Buddhism and enthusiastic worker was a very great blow to the cause of Buddhism in the West.



Mulagandhakuti Vihara Sarnath



There occurred the deaths of two other workers of the Maha Bodhi Society, viz., Rai Jatindra Nath Chaudhury and Rai Satyendra Nath Sen Bahadur.

### 1931—1940

#### MULAGANDHAKUTI VIHARA OPENING CEREMONY

The crowning and most glorious achievement of Anagarika Dharmapala's life-long sacrifices and struggles was the completion of the Mulagandhakuti Vihara at Sarnath. He began his life's mission with the object of restoring the Maha Bodhi Temple at Buddha Gaya, which however he could not accomplish on account of the subtle machinations of the British administrators, who disliked any national movement, be it religious or political, and who made the Mahant just one of those dumb tools to thwart the growth of the slightest national consciousness. The construction of the Mulagandhakuti Vihara at Sarnath was taken up by the Anagarika towards the end of his life, and for this also he had to cross many a hurdle, being able to accomplish it only because there were among the British administrators a few exceptions like H.E. Sir Harcourt Butler and Sir John Marshall, who loved to see the progress of India in whatever sphere it might be (as well as workers like Sri D. Valisinha, P. P. Siriwardene, Ven. K. Sirinivasa Nayaka, Thera, and helpers of the calibre of Dr. C. A. Hewavitarne), otherwise we could not think of an imperialistic Government agreeing not only to pay compensation for a mistake of one of their officials but also offering voluntarily a well laid out park to add to the scenic beauty of the magnificent Vihara.

Sarnath was, no doubt, a rendezvous of ascetics in the pre-Buddha days; but it was made famous by that Great Teacher who tramped the whole way from Gaya to Benares, about 100 miles. It became the most favourite haunt of the Buddhist monks and continued to be so up to the days of King Harsavardhana. Then for centuries it remained desolated and turned into a forgotten mass of ruins, till its buried treasures were discovered by the spade of the Archaeological Deptt. The works of the Department, being purely of scientific interest, appealed only to a few antiquarians and could not create a stir in the Buddhistic world. It was the Anagarika who put in all his efforts and perhaps his last coin to rouse the Buddhists of Asia from their slumber and make them feel that they owed their faith to the Great Lord of Sarnath, Sakyamuni Buddha. Just for this achievement of Anagarika Dharmapala, even leaving aside his innumerable other works in connection with the religion, every lover of

Buddhist culture must bow down his head to the saintly architect of the Buddhist renaissance.

The opening ceremony of the Mulagandhakuti Vihara was celebrated on the 11th November 1931. At 2-15 p.m. the Director-General of Archaeology, Rai Bahadur Dayaram Sahni, as the representative of H. E. Lord Willingdon, presented the bone-relics of the Buddha to the Maha Bodhi Society with the following message of H.E. the Viceroy and Governor-General of India: "It gives me great pleasure to be able to present to the Maha Bodhi Society certain well authenticated relics of the Sakya Sage, Gautama Buddha, and it is a matter of deep gratification to me that they will be enshrined at a place where the Buddha preached His first sermon. I congratulate the Society on having built a Vihara worthy of the reception of these relics". The relics were received this time not by the bare-footed and almost bare-bodied Sir Ashutosh, who had then departed from the earthly sphere, but by another son of Bengal, the Hon'ble Mr. Justice Manmatha Nath Mookerji, President of the Calcutta Maha Bodhi Society. Justice Mookerji handed over the relics to Mr. Rajah Hewavitarne, who carried them in a long procession, placing the casket containing the relics on the back of an elephant sent for the occasion by H.H. the Maharaja of Benares. When the procession reached the Vihara the relics were received by Sri Devapriya Valisinha, who handed them over to the oldest monk present, *viz.*, Aggasara Mahasthavira of Chittagong. The casket of relics was at last deposited in a vault underneath the pedestal of the image.

At 3-45 p.m. a mass meeting was held presided over by the Venerable Sri Ratanasara Mahanayaka Thera of Ceylon. The Hon'ble Raja Sir Moti Chand, as Chairman of the Reception Committee, delivered his speech welcoming the visitors. Then the messages sent by distinguished persons were read out, speeches were delivered by some of the members present, and Anagarika Dharmapala delivered a stirring address. Pandit Jawaharlal Nehru attended the meeting with his wife and sisters and presented, on behalf of the Working Committee of the Congress, the National Flag as a token of good will. The President then delivered his address in Pali (see *M.B.J.*, 1931, p. 527).

On the day following (*i.e.*, 12th November) was planted ceremoniously three saplings of the Bodhi tree brought from Anuradhapura, and a Convention was held under the presidentship of Principal S. N. Das Gupta of the Calcutta Sanskrit College. On the 3rd day (*i.e.*, 13th Nov.) were enshrined the Holy Relics and the images of Buddha received from various places, after which a public meeting was held under the presidentship of Mr. B. L. Broughton of the British Maha Bodhi Society.

In spite of his extremely delicate health the Anagarika, now

Ven. Devamitta Dhammapala, worked for about a month to make the ceremony a success. He was aided by his right-hand untiring disciple Devapriya Valisinha, who worked without any respite for nearly two months, as well as by the Samaneras and Mr. Susil Guha Khasnabis. Many other persons, including Sri Rash Behari Roy, helped the Maha Bodhi Society to make the function as excellent as possible. There were 1,000 visitors, of whom about 500 came from Tibet, Burma, Siam, Ceylon and other Buddhist countries.

The story of this Vihara does not end here. At the request of Sri D. Valisinha, Mr. Broughton offered, at the opening ceremony in 1931, Rs. 10,000/- as his donation for having the walls of the Vihara decorated with fresco paintings by a Japanese artist. Mr. Kosetsu Nosu and his assistant Mr. Kawai undertook the task and worked hard for three and a half years. The remuneration offered to the artist was very small but he finished the work just for his love of art and his great regard for Buddha, notwithstanding his pecuniary loss. This sacrifice and devotion will certainly be recompensed by the merit that had accrued on account of his services to the cause of Buddhism. A special function to declare open the frescoes of the Vihara was held on the 18th May 1936 under the presidentship of the famous founder and Vice-Chancellor of the Benares Hindu University, Pandit Madan Mohan Malaviya.

It is a matter of gratification that the Japanese artists entered into the Indian spirit of painting and treated the scenes and figures in true Indian style. The scene depicting the night of the Great Renunciation really touches one's heart, while the picture of Prince Siddhartha at the Ploughing Festival is charming.

Mr. Nosu and Mr. Kawai were given a send-off on the 13th September 1936 by the members of the Society and the International Buddhist University Association. The frescoes of Buddha's life painted by these Japanese artists at Sarnath strengthened further the cultural link that united India with Japan.

On the 11th November 1933, the second anniversary day of Sarnath Vihara, Pandit Jawaharlal Nehru not only paid a visit to the shrine but also spoke a few words suited to the occasion (*M.B.J.*, 1933, p. 514).

On the 16th January 1934 Their Excellencies Lord and Lady Willingdon, along with H. H. the Maharaja of Benares, visited the Vihara. According to the Indian custom Their Excellencies put off their shoes and walked bare-footed within the precincts of the Vihara, and expressed their admiration for its beautiful structure and mural paintings (*M.B.J.*, 1934, p. 82).

In December 1935 the famous Japanese poet Yone Noguchi went to



Sarnath and stayed there with Mr. Nosu, the artist, for three days. He spent most of his time in examining the ruins, and writing his impressions. He showed great interest in the work of the Maha Bodhi Society.

On the 19th January, 1936 Their Excellencies Sir Harry Haig and Lady Haig, accompanied by the Commissioner of Benares, Mr. Panna Lall, paid a visit to the Vihara and were much impressed by the edifice and its surroundings.

A week later came to Sarnath the highly venerated Lanta of Tibet, Tumo Geshe Rimpochhe, along with forty other Lamas, and stopped at Sarnath for about a week. They were shown round the places of interest by Mr. Laden La, who took this opportunity to paint the image of Buddha in real gold.

On the 1st August 1936 Their Excellencies the Viceroy and Marchioness of Linlithgow, along with Mr. Panna Lall, went round the Vihara, entered the Shrine Hall, and took much interest in the paintings of the Japanese artist.

On the 17th November 1939 H. R. H. Prince Paribratra of Siam with his wife and daughters visited the Sarnath shrine, worshipped the image, and went round the various spots of interest.

On the 9th August 1938 Their Excellencies Sir Maurice Hallett and Lady Hallett, accompanied by their son and staff, visited the Sarnath Vihara and appreciated the frescoes. His Holiness Tai Hsu, the renowned Chinese High Priest, visited the Vihara in 1933 accompanied by Prof. Tan Yun Shan, and after being taken in procession round Benares was given an enthusiastic reception. His presence synchronised with the Asoka Day organized for the first time by the Maha Bodhi Society, and both His Holiness Tai Hsu and Pandit Nehru addressed the mass meeting which was held on this occasion.

These are only a handful of names out of thousands, but it should be stated that the Vihara is visited by everyone who comes to Benares, all of whom carry away golden impressions of the place. The Vihara has perhaps done more than any other agency for the revival of Buddhism in India, and the Anniversary Celebration which Sri D. Valisinha has organized as a popular *mela* (fair) is now an outstanding feature of its activities.

#### SĪMA OF THE VIHARA

In large monasteries there is always a holy spot technically known as "Sīma" in which is performed the ceremony of ordination (*Uṇṇasampadā*). In the Vinaya Piṭaka there are elaborate rules for fixing the boundaries (*sīma*) of this plot of land, and for this reason it is designated "Sīma". On

the 16th January, 1933, a plot of land about 50 ft. x 50 ft. marked by 8 stone pillars was dedicated to the Sangha for the purpose of ordination by the Anagarika. Ten saintly Bhikshus, headed by Ven. M. Siddhartha, Anunayaka Thera of Mallawatte Chapter, and the two Principals of the Vidyodaya and Vidyalandara Pirivenas, who came from Ceylon, consecrated the spot according to the Vinaya rules. Soon after the consecration of the *Sīma* the Anagarika was given the higher ordination (*Upasampadā*) and was made a full-fledged bhikshu, having had his first ordination (*Pabbajjā*) on the 13th July 1931 at the Mulagandhakuti Vihara from Ven. B. Rewata Nayaka Thera (*M.B.J.*, 1931, p. 386). It should be mentioned that Mr. L. Koon Wa, the Society's representative in Burma, had donated Rs. 5,000/- for the construction of this *Sīma* in memory of his mother.

#### THE VIHARA LIBRARY

A modern Vihara cannot be regarded as complete unless it has attached to it a good Library. The Society constructed a Library Building, having one hall and four rooms with verandahs, at an estimated cost of Rs. 8,000/-. It began with the large collection of books presented by Rai Bahadur Pandit Sheo Narain, a devoted member of the Maha Bodhi Society (*M.B.J.*, 1931, pp. 41, 579). In 1934 it received as a gift Mr. C. T. Strauss' collection of English and German works on Buddhism (*M.B.J.*, 1934, p. 279), while through the good offices of Prof. Tan Yun Shan a full set of the Chinese Tripitaka was also received.

#### SARNATH DIHARMASALA

In 1933 the Maha Bodhi Society circulated the proposal that each Buddhist country, *viz.*, Japan, Siam, Burma, Ceylon, China, Tibet and Nepal should build a cottage at Rs. 7,000/- each at Sarnath and maintain therein two Bhikshus of their own who would study Pali, Sanskrit and other languages and thus form a nucleus of the International Buddhist Institute. The above proposal of the Society did not materialise, but still, the idea has not been given up.

Fortunately for the Buddhist pilgrims a multi-millionaire family of India, consisting of very highly cultured members, the well-known Birlas of Pilani, offered to build a spacious magnificent guest house at Sarnath, and the foundation stone of the same was laid by Pandit Madan Mohan Malaviya on the 28th December 1934. Seth Jugal Kishore Birla, at whose expense the Guest House was built, held the opinion that there was very little fundamental difference between Hinduism and Buddhism in

ethical, philosophical and psychological principles and this fact impelled him to render service to Hinduism and Buddhism alike.

The Dharmasala or Guest House was formally opened by the Consul-General of China, Mr. Chen Chang Lou, at a meeting held on the 10th January 1939 under the presidentship of that famous scholar and cultural architect of India, Pandit Madan Mohan Malaviya. The palatial Dharmasala contained 32 rooms with necessary adjuncts and was built at a cost of more than half a lakh of rupees. The entire Dharmasala was given away by the Birlas to the Maha Bodhi Society, but its maintenance charges are borne by them. Sri D. Valisinha, at whose request Birlaji undertook the work, spent a good deal of his time supervising the construction, and in getting the building completed.

#### CHINESE BUDDHIST TEMPLE AT SARNATH

On the 8th February 1939 the foundation stone of a Chinese Buddhist Temple at Sarnath was laid by Mr. Chih Tsing Feng, Consul-General for China, in the presence of a distinguished gathering. The main donor, Mr. Lee Choon Seng, who contributed Rs. 60,000/- towards the expenses of its erection, came from Singapore specially for the occasion (*M.B.J.*, 1939, p. 137).

#### INTERNATIONAL BUDDHIST INSTITUTE, SARNATH

A meeting was held in Calcutta on the 7th December 1930 when Sri D. Valisinha explained to the assemblage that the Anagarika all along cherished the idea of founding, on the lines of the Nalanda University, an institution where the young Samaneras and Bhikshus would be given not only education but also live the life of true monks, and become fit and proper persons to wander forth for the good of the many. In accordance with that idea of the Anagarika a small beginning of the Institute was made by sending to Sarnath Ven. H. Dhammaloka Thera and Ven. D. Sasanasiri Thera as Acharyas, and a group of ten samaneras as pupils. This band of teachers and students brought new life into Sarnath. They had a small library, the gift of Pandit Sheo Narain of Lahore, and the classes were held regularly in the shade of trees. In 1932 Rev. Maruyama, a priest of the Nichiren sect, joined the Institute and studied Pali, Hindi and other subjects (*M.B.J.*, 1932, p. 139). For lack of adequate funds the Institute could not be expanded, and in 1939 there were only ten Samaneras who besides their studies rendered also service to the Maha Bodhi Society in many ways.

INTERNATIONAL BUDDHIST UNIVERSITY ASSOCIATION

The members of the Dharmapala Memorial Committee proposed to form the International Buddhist University Association and it was registered in 1935 under the Societies Act (for rules and regulations, see *M.B.J.*, 1935, pp. 13-25, 46-48). It would have been an Academy with 75 orientalists as Fellows who were expected to deliver lectures on Buddhist Philosophy, Art and Literature at different centres, besides which they would also edit and translate Buddhist texts. The Hon'ble Mr. Justice M. N. Mukherji became its President with three Secretaries and a General Secretary. Brahmacari Govinda (formerly E. K. Hoffmann) became the first General Secretary, and the other three Secretaries were Sri D. Valisinha, Mr. P. K. Das and Dr. B. C. Sen. To popularise the idea of the University, Brahmacari Govinda went to Ceylon.

Brahmacari Govinda organised a series of lectures on Buddhistic subjects for delivery by different scholars under the auspices of this Association. He also secured the co-operation of many distinguished European scholars (*M.B.J.*, 1935, p. 190). Brahmacari Govinda himself delivered a course of 24 lectures at Sarnath during the winter season of 1935-36 (*M.B.J.*, 1936, p. 304) and 34 lectures in the winter of 1936-37 (*M.B.J.*, 1938, p. 44).

This Association organised Language classes in Calcutta for teaching Sinhalese, Burmese, Chinese and Tibetan (for names of teachers see *M.B.J.*, 1935, p. 457). In Calcutta many scholars delivered lectures under the auspices of the Association (*M.B.J.*, 1938, pp. 155, 464).

Sir U Thwin sent a cheque for Rs. 500/- of which Rs. 100/- was the fee for his Life-membership, and the balance of Rs. 400/- for the formation of a Library. The Buddhic Institute of Cambodia sent Rs. 100/-. The financial aspect of this Institution was, however, not encouraging, so culturally backward are our rich countrymen.

MAHA BODHI VIDYALAYA AND FREE DISPENSARY

The Society also maintains a school called the Maha Bodhi Vidyalaya, which is aided by the U. P. Government, and a Free Dispensary. Sri D. Valisinha, the present General Secretary, was mainly responsible for starting and running these two institutions. Baba Raghava Das, the well-known Congress leader of Gorakhpur, rendered him every assistance in starting the Vidyalaya, while Bhikshu Jagdish Kashyap, M.A., who later on became Principal, went to Burma and Ceylon, and collected some donations from charitably disposed persons (see *M.B.J.*, 1939, pp. 330-331). Sri D. Valisinha, who had been given special authority by the Founder to

manage the legacy left by Mrs. Foster, utilized part of the Fund for constructing the building, while Seth J. K. Birla generously donated the land.

A donation of Rs. 3,000/- from the late Mr. Chan Chor Khine of Rangoon, enabled the General Secretary to start the Free Dispensary, which was opened by Mr. Panna Lall, the Commissioner of Benares. At this Dispensary about 25,000 people annually receive treatment.

#### REST HOUSE AT KUSINARA

We had occasion to refer to the magnanimous heart of the members of the Birla family in connection with the Dharmasala at Sarnath. In 1939 Seth J. K. Birla laid the Buddhists under further obligation by constructing another beautiful Rest House at Kusinara, spending over Rs. 30,000/- for the purpose, while a Burmese devotee offered a "*Sima*" for the ecclesiastical ceremonies, and the Government of U.P. granted an annual aid for the growth of a Library under the supervision of the resident bhikshu (*M.B.J.*, 1940, p. 207). Long before this, however, the Maha Bodhi Society had started work at this site (see above p. 81).

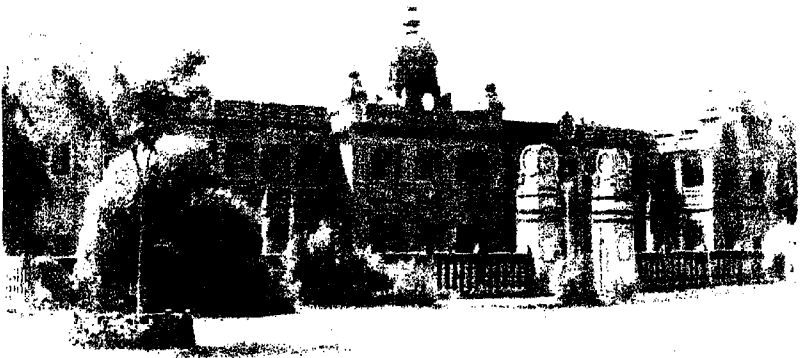
#### REST HOUSE AT NAUTANWA

The birth place of Lord Buddha is also a sacred spot for the Buddhists, and so, many devout Buddhists, who attended the opening ceremony of Sarnath Vihara, requested the Maha Bodhi Society to have a Rest House erected near the Railway Station Nautanwa, which was about 8 miles distant from the site of Lumbini, which is located in the territory of the Nepal Government. From the Ceylonese camp alone, about Rs. 1,200/- were promised or collected, and it was estimated that Rs. 5,000/- would be required for a small Rest House (*M.B.J.*, 1931, p. 580). In 1939 the Rest House was almost completed. It contains a shrine room and four rooms with adjuncts. The General Secretary of the Society appealed for the balance of Rs. 4,000/- already spent for the construction (*M.B.J.*, 1939, p. 331). This centre owes its existence to the untiring efforts of Ven. K. Sirinivasa Nayaka Maha Thera.

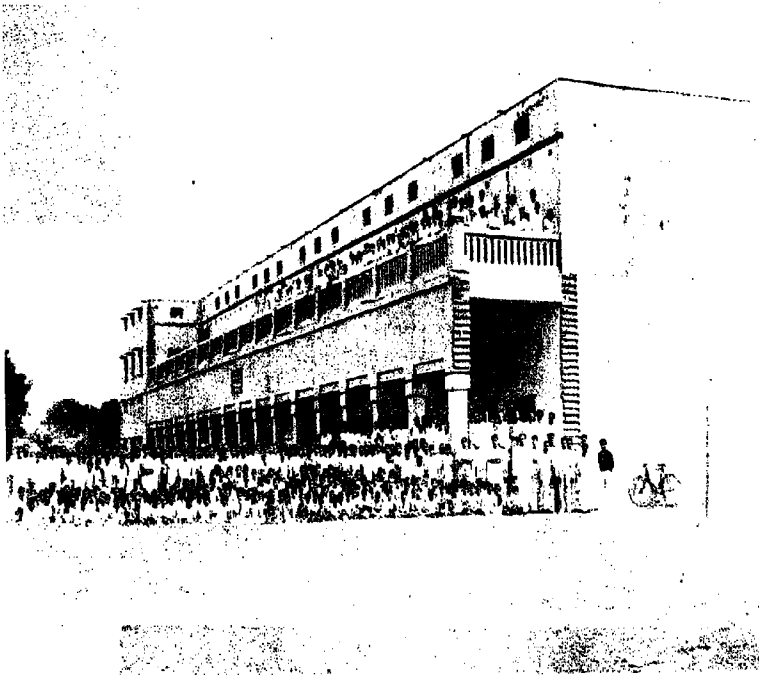
On the 25th January 1932, the Private Secretary to H. M. the Maharaja of Nepal, informed the General Secretary of the Maha Bodhi Society that the Government of Nepal had sanctioned Rs. 20,000/- for the improvement of the site of Lumbini and the construction of a suitable Dharmasala (*M.B.J.*, 1932, p. 135).



Seth Sri Jugal Kishoreji Birla



The Society's Arya Dharma Sangha Dharmasala, Sarnath



Maha Bodhi Vidyalaya, Sarnath

## A VIHARA IN NEW DELHI

At the request of the late Mr. Sarbananda Barua and others Sri Valisinha approached the Government of India for a plot of land on Reading Road, New Delhi, for the construction of a Vihara to be completed with public donations by the end of February 1937. When appeals to Buddhist countries did not bring in sufficient funds for the purpose, Seth J. K. Birla stepped in and generously agreed to bear the cost of building the Vihara, which was about Rs. 20,000/-. On the 31st October 1936 Mr. K. Yonezawa, Consul-General for Japan, laid the foundation stone of the proposed Buddhist Temple in the presence of a large and distinguished gathering of Hindus and Buddhists (*M.B.J.*, 1936, p. 556), when the ever generous Birlaji was also present. The opening ceremony of the Temple was performed on the 18th March 1939 by Mahatma Gandhi. The General Secretary, Sri D. Valisinha, after garlanding the Mahatma, conducted him to the main door which he opened formally. Owing to the rush of the enormous crowd, the idea of holding a meeting or delivering speeches had to be abandoned. Sri Valisinha on behalf of the Maha Bodhi Society expressed gratefulness to Mahatma Gandhi for agreeing to open the Vihara in spite of his very weak health. He then thanked the members of the Birla family, particularly Seth Jugol Kishore, for his generosity in bearing the entire cost of the Temple.

This gift of the House of Birlas brought endless expressions of gratitude from all sections of the people, commencing from Mahatma Gandhi, and the Japanese and Chinese Consuls-General, to the Buddhist residents of Delhi.

At this Vihara, lectures on Buddhism are delivered by distinguished scholars from time to time (*M.B.J.*, 1940, p. 387-8) and all important religious functions are performed in proper style and form.

Mr. Sarbananda Barua whose untimely death was great loss to the centre, left Rs. 4,000/- to the Society by his last will.

## PROGRESS OF BUDDHIST SOCIETIES IN INDIA

*Bombay—Bahujana Vihara:* The munificence of the House of Birlas appears to be endless. In Bombay Prof. Dharmananda Kosambi, the famous Pali scholar, organised a Buddhist centre for the masses, specially Harijans, for which reason it was named "Bahujana". He had no funds, and so the munificent Seth J. K. Birla came to his rescue and bore the entire cost of the construction of this Vihara also. Prof. Kosambi handed over the management of the Vihara to Sri D. Valisinha, General Secretary



of the Maha Bodhi Society, and a Board of Trustees which includes Mr. B. G. Kher, the Ex-Chief Minister of Bombay.

*Bombay—Ananda Vihara:* Dr. A. L. Nair is well-known for his many charitable works. He bore the entire cost of construction of the Ananda Vihara in Bombay (*M.B.J.*, 1931, p. 293). Every year at this Vihara, the Vaisākha full moon day is celebrated with discourses on the different aspects of Buddhism. Prof. N. K. Bhagwat and Dr. M. Venkat Rao, J. P., take the most active part in these functions. The Buddha Society of Bombay undertook the publication of a journal called *Buddha Prabha* in 1933.

*Madras:* The Maha Bodhi Society purchased a plot of land at Perambur, Madras, and, with the funds of Mrs. Foster, built a large hall called the Perambur Foster Memorial Hall, and later an *Avasa* for the residence of Bhikshus. The management of the Hall was entrusted to Mr. Lakshmi Narasu of Madras, who at one time fully co-operated with the Founder. He was in charge of the centre for many years. When, however, Thera N. Somananda, a Tamil-knowing monk, was deputed by the Society to take charge of the institution, he refused to hand over the keys to him.

*Akyab:* The Akyab Maha Bodhi Society raised some funds and contributed a portion of it for Buddha Gaya Rest House (see above p. 80). A balance of about Rs. 6,000/- remained, but the last surviving trustee of this branch of the Society, Mr. Chan Htoon Aung, Advocate, failed to transfer the amount to the Head Office in spite of many reminders (*M.B.J.*, 1932). This is another instance of a breach of sacred trust. It is for such black sheep that religious movements suffer in India and elsewhere.

*Malabar:* In 1935, at the request of several distinguished persons of Malabar, the Maha Bodhi Society decided to despatch to that place a Buddhist mission under the leadership of Ven. Ananda Maitreya. The mission reached Calicut in August 1935 and was given a reception at the Paran Square at a meeting presided over by Mr. C. Krishnan, M.L.C. The mission carried on a strenuous campaign, visited many towns, and addressed the people about the teachings of Lord Buddha (see *M.B.J.*, 1935, p. 609). Bhikshu Dharmaskhanda, who knew Malayalam, created a very good impression among the people and converted many persons (*M.B.J.*, 1936, p. 269). In Travancore the Mission secured a room lent by Mr. Kunjurama Vaidain and turned it into a reading room (*M.B.J.*, 1936, p. 330). The Mission opened four centres at Engandiyur, Kothaparamba, Peringottakara and Quilon (*ibid.*, p. 483). In 1937, through the generosity of Mr. C. Krishnan, Editor of the *Mitavadi*, the "Maha Bodhi Vihara" came into existence in Calicut and an image of Buddha was

installed in it by Mr. M. Rama Iyer. The expenses of this mission were also borne by Seth J. K. Birla. Bhikshu Dharmaskhanda was the first Malayali to become a bhikshu at the instance of the late Hettimulle Dhammapala. After two years of work in Malabar he was able to secure many lay converts and one Samanera, whose original name "Balakrishnan" was altered to "Sumana" after his ordination on the 29th August 1938 (*M.B.J.*, 1938, p. 461).

*Kashmir*: Within the state of Jammu and Kashmir there are about 40,000 Buddhists, mostly natives of Ladakh. They are economically backward and hardly receive any help from the State in educational, social or religious matters. In 1936 the Kashmir Raj Bodhi Sabha, of which the Secretary is Sridhar Bhatt, secured a large plot of land in Srinagar for constructing a Buddhist Vihara (*M.B.J.*, 1936, p. 92). Through the Maha Bodhi Journal the grievances of the Ladakhi Buddhists have been ventilated and some relief obtained.

#### ACTIVITIES OF BURMESE MONKS

Bhikshus from Burma were very active in propagating the Dharma in India. At Kusinara, Sarnath, Benares, Buddha Gaya, Balrampur, Rajgir, Calcutta and other places they have constructed Rest Houses for pilgrims and also built a few viharas and temples. Special mention should be made of Ven. U Kittima and Ven. U Ahsaya, who have for many years laboured in India and rendered much valuable service to the Sasana.

#### BRITISH MAHA BODHI SOCIETY

The progress of this Society during the decennial (1921-30) has already been given (see above 99). The first Buddhist Mission sent from Ceylon in 1928 returned to their homeland after two years' strenuous work in London. It is a matter of gratification that Ven. P. Vajirañāna, the leader of the first Buddhist mission, was admitted to the Ph.D. degree of the Cambridge University (*M.B.J.*, 1936, p. 358). He is now the President of the Maha Bodhi Society of Ceylon.

On the 27th July 1932 Pandit Rahula Sankrityayana and Bhadanta Ananda Kausalyayana were sent to London by the Trustees of the Anagarika Dharmapala Trust Fund. The former was a deeply read scholar and was well versed in Pali, Sanskrit, Tibetan and Chinese. He had been to Lhasa and studied there Tibetan Buddhism. Bhadanta Ananda was a graduate and, like Sri Rahula, had studied the Pali Tripitaka in the Vidyalankara College, Ceylon (*M.B.J.*, 1932, 438, 585). The efforts of these two well read Buddhist missionaries to propagate Buddhism in London were greatly appreciated. Pandit Rahula left London in November

1935 and on his way back addressed a few meetings in France and Germany. Ven. Ananda went to Liverpool and later to Paris and gave useful talks on the Dharma. He went to Berlin and stayed for some time in the Buddhistische Haus and conducted the meetings there. During his sojourn in Germany Ven. R. Siddhartha, lecturer of the Ceylon University College, who visited London for three months, conducted the weekly meetings there. After doing very good work in London and the Continent Ven. Ananda returned to Ceylon in February 1934.

The Society carried on its useful work by organising lectures on Buddhism both in the Centre and elsewhere, and many Englishmen became interested in the teachings of Lord Buddha. The activities are described in detail in the annual reports published every year in the Journal of the Maha Bodhi Society. Unfortunately, the Society was deprived of the monthly grant of about Rs. 900/- on the death of Mrs. Foster and hence was greatly handicapped financially.

On account of the last devastating Great War, at the request of the British Government the Society had to close its Mission in London temporarily in 1940.

#### THE JOURNAL 'BRITISH BUDDHIST'

This Journal of the British Maha Bodhi Society was published continually for six years and was a very useful medium for the propagation of the Dharma. For financial reasons the Editors found it difficult to continue the publication of the Journal every month and so they converted it into a Quarterly (see *M.B.J.*, 1934, p. 545); but that also could not be maintained for long, and in Dec. 1935, its publication was brought to an end (see *M.B.J.*, 1936, p. 40). It was substituted by a smaller monthly issue entitled *The Wheel* which became the organ of the Society.

#### MR. B. L. BROUGHTON

From the inception of the British Maha Bodhi Society Mr. B. L. Broughton was keenly interested in its activities and was its Vice-President for many years. He came to Calcutta in January 1931 and delivered three thoughtful lectures at the Hall of the Maha Bodhi Society. He left Calcutta in the 2nd week of May 1931 and went to Akyab through Chittagong where he put up at the Buddhist Temple.

In 1932 and 1933 Mr. Broughton travelled over the Far Eastern countries and on the 8th December 1932 he took Bodhisattva Initiation from a Chinese monk, Ven. Pu Chuan, at Shanghai. From China he went to Japan and was going to stay in Kyoto for a long time. In 1935 he

returned to England and resumed his activities in connection with the British Maha Bodhi Society.

BUDDHIST ASSOCIATIONS ABROAD

*Berlin:* "Das Buddhistische Haus", founded by the late Dr. Paul Dahlke, continued its valuable work in awakening an interest in Buddhism among the Germans. On the 23rd September 1933 a Buddhist Congress was organised in the Buddhist House by Dr. Wolfgang Schumacher. On this occasion Bhadanta Ananda Kausalyayana came from London and spoke on the basic teachings of Buddhism. On the following day, i.e., 24th September; the members met in a Berlin auditorium and gave an account of the Buddhistic activities in their own countries—Dr. Schumacher of Germany, Dr. Prochazka Pilsen of Czecho-Slovakia, Mr. Atukorala of Ceylon, Bhikshu Ananda of London and Rev. Sakakibara of Japan. The Conference continued for another day (Monday) when Dr. Bruno threw light on Buddhism from the philosophical aspect.

In the May celebration of 1934 there was a good gathering at the Buddhist House, Berlin, and the speakers were Junji Sakakibara, Guido Auster, H. Pruffer, Dr. Ratnasuriya (Ceylon), and others. Dr. Dahlke's sister had been carrying out the wishes of her brother to her utmost capacity, and she needed help and sympathy from the Asian Buddhists (*M.B.J.*, 1934). On the 18th August 1934 it was converted into a branch of the Maha Bodhi Society. The Autumn Uposatha celebration was organised on the 1st November 1936. Mr. Daya Hewavitarne of the London Maha Bodhi Society attended the function and delivered his address in a crowded hall. He was followed by Dr. Von Meng who spoke on some Buddhist doctrines (*M.B.J.*, 1937, p. 32).

*Holland:* In 1935, a branch of the Maha Bodhi Society was formed in Holland and was named "Nederlandsche Maha Bodhi Vereeniging". The address was J-M, Coenstraat-25, Amsterdam.

As a result of these foreign branches of the Maha Bodhi Society, as well as of a few other Buddhist institutions in Europe, about twelve to fifteen Englishmen, Germans, and men of other nationalities took ordination as bhikshus.

*Natal:* The Natal Buddhist Society held its eleventh Annual General Meeting at its Headquarters "Buddhist Home", Asoka Road, Mauville, Durban. Its life President was Mr. A. C. Periasamy and its Secretaries C. C. Swami and A. Doraisamy (*M.B.J.*, 1931, p. 333).

*Singapore:* As a result of the visit of Sri D. Valisinha, the Buddhists of Singapore formed a branch of the Maha Bodhi Society on the 2nd May 1939. The inaugural meeting was held at Leong San See Temple and was

presided over by Dr. Lim Boon Keng (*M.B.J.*, 1939, p. 373), while Dr. Arthur Weerakoon was elected President. About five years before this Ven. Narada Thera went to Singapore and delivered lectures at the Singapore Buddhist Association Hall. He started Pali classes also and explained the Dharma to groups of earnest men and women (*M.B.J.*, 1934, p. 137).

*Penang*: There is at Penang the well known Nanodaya Buddhist Association organised by Ven. K. Gunaratna Thera, whose piety and strenuous work for Buddhism have won the respect and affection of the people. Ven. Gunaratna and Mr. Teoh Khay Cheang visited Sarnath and gave a donation of Rs. 800/- for the work of the Society (*M.B.J.*, 1934, 87). The Buddhists of Penang have since then been staunch supporters of the Society. Penang Buddhist Association is another flourishing institution in the Island.

*Cambodia*: In 1938 the Ven. Narada Thera paid a visit to Cambodia at the invitation of the King and Queen of Laos, who requested him to attend the first Buddhist Conference in Luang Prabhang and deliver some lectures in Pali. The Ven. Narada Thera wrote that about the 1st century A.D. Brahmanism and its sacred language, Sanskrit, penetrated into the country and remained predominant up to the 12th century, when *Mahāyāna* Buddhism gained ground in the country. From Siam Theravada Buddhism also filtered into the soil.

About a month after his arrival at Phnom Penh, Ven. Narada Thera was invited to go on a preaching tour through Cambodia in a car provided by the Government. The Government had established a Buddhist Institute and a Pali school. The Pali Tripitaka is being translated into Cambodian. The President of the Buddhist Institute was H. H. Prince Suddharasa Varacakrangriddhi, a son of King Norothom.

*Pan-Pacific Young Buddhist Association*: The first Conference of the Pan-Pacific Young Buddhist Association was held in Hawaii in July 1930. The main object of a Conference like this was to create 'a spiritual union between the peoples of the world by a firm and sincere hand clasp born of belief in the Buddhist religion' particularly among the countries "whose shores touched the Pacific" (for details see *M.B.J.*, 1934, 71-74).

The second Conference of this Association was held in Tokyo in July 1934. The Maha Bodhi Society sent Sri D. Valisinha to this Conference specially with a view to interest the Japanese in the works of the Maha Bodhi Society, and to further the cause of Buddhism in the land of its birth. A hearty send-off was given to Sri Valisinha at a meeting held on the 10th June under the presidentship of Ven. Ottama, and at an "At Home" given by the Chittagong Buddhists. Sri Valisinha thanked all for

their good wishes and remarked that he was going to cultivate the acquaintance of the Buddhists abroad, as also to impress upon them the leading features of Indian culture and civilization. He was accompanied by Mr. Raja Hewavitarne, nephew of the Founder, Mr. K. T. Wimalasekera and several other delegates from Ceylon. On his way to Japan he delivered lectures at Singapore and showed magic lantern slides.

The Conference was opened with impressive ceremonies on July 18th 1934 in the newly constructed Nishi Honganji Temple, a beautiful building with Ajanta architectural features. About a thousand representatives from the different Pacific countries were present. After the opening song, Sri Valisinha performed the ceremony of giving Trisarana. Along with the chief delegates of different countries Sri Valisinha read out the message of the Maha Bodhi Society written in Pali on palm-leaf. He also delivered a speech on the second day of the Conference dealing with the career of Buddhism in India from its inception to the time when it reached the pinnacle of its glory, and then its decline, together with the present-day activities of the Archaeological Department. He referred to the scheme of the International Buddhist University and the activities of the Maha Bodhi Society to revive the Dharma in India. In addition, he moved a resolution demanding the transfer of the Buddha Gaya Temple to Buddhist hands. This resolution was passed unanimously.

Sri Valisinha was elected a Vice-President of the Conference, at the close of which he visited most of the Universities, colleges and temples, speaking on India wherever he went.

#### BUDDHA GAYA TEMPLE BILL

We had occasion to refer to the Bodh Gaya Temple Bill proposed to be moved by Mr. U Tok Kyi in the Indian Legislative Assembly. It was supported by 32 members of the Assembly (see *M.B.J.*, 1936, p. 137) and was introduced on the 17th April 1936 by Dr. Thein Maung. When the Bill was pending before the Assembly, the Government of India withdrew its nominal control over the Temple by removing its custodian and leaving the Temple entirely to the charge of the Mahant (*M.B.J.*, 1937, p. 125). In April 1935 meetings and processions were organised by the Buddhist residents in Calcutta to voice their strong support of the Bill.

In 1939 at a reception given by the Ceylon Maha Bodhi Society, Pandit Jawaharlal Nehru said, "Many of us look up to Buddha Gaya, most of us visit it, we believe that it should be managed by those who cherish it. But in India there are not only a hundred difficult problems but any steps which we may wish to take are hedged and obstructed in a

hundred different ways. It is not easy to give effect to our wishes though we may cherish them”.

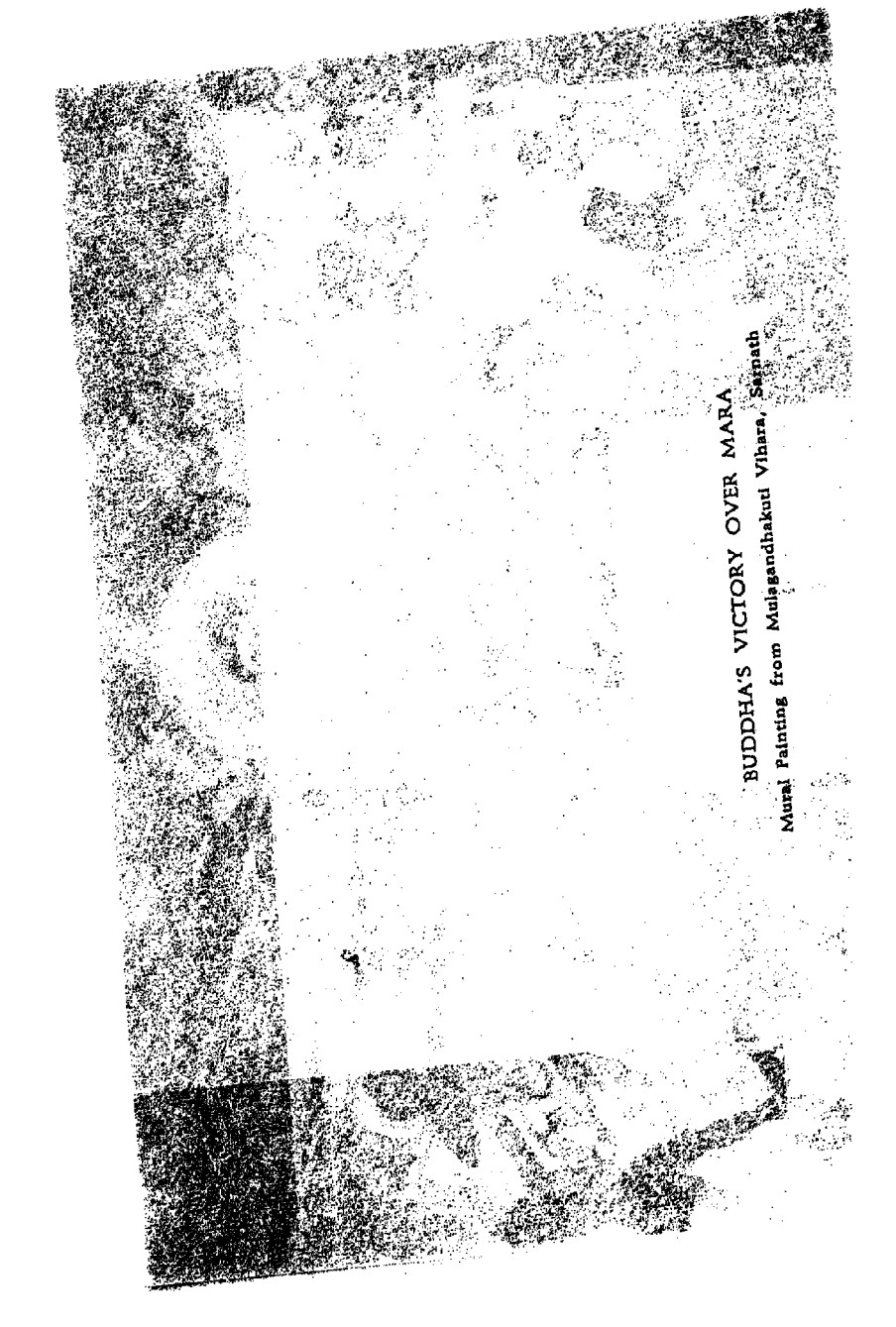
These words of Pandit Nehru disillusioned the Buddhists, as they observed that the Congress Government was not going to rise above the bureaucratic attitude of the British administrators (*M.B.J.*, 1939, p. 428). The Bihar Government, however, took up the matter and were about to introduce a Bill when the Government resigned at the suggestion of the Congress.

#### SARIPUTTA AND MOGGALLANA ARAHANS

Two decades ago, it struck the Anagarika that the anniversary of the *parinirvāna* of Sariputta and Moggallana Arahans should be celebrated, and this is just one of the many instances of the rare foresight of the founder of this Society. In 1938 the British Maha Bodhi Society approached the British Government for the relics of Sariputta and Moggallana Arahans for enshrinement in the proposed London Vihara.

#### SRI DEVAPRIYA VALISINHA

On the Anagarika's taking higher ordination (*Upasampadā*) he retired from the General Secretaryship of the Society in favour of his trained disciple, Sri D. Valisinha, who was also nominated for the office by the two Presidents of the Ceylon Maha Bodhi Society (*M.B.J.*, 1939, p. 139). Though Sri Valisinha was formally appointed General Secretary in 1933 he had been virtually in charge of the affairs of the Society from 1923. He carried on the various activities of the Society during the period the Anagarika remained away from Calcutta either for the Society's work or for the recouplement of his health. Sri Valisinha while quite young went abroad to London, Japan, Australia, Malaya and other Eastern countries, and acquired a first hand knowledge of the condition of Buddhism and its followers in different lands. On his young shoulders fell the management of a huge organisation built up by the Anagarika in about four decades—an organisation scattered over various places of India and Ceylon and in London. His lectures in Japan and elsewhere were greatly appreciated. He has written two books and contributes articles to the *Journal of the Maha Bodhi Society*, of which he has been the editor for many years. After his becoming General Secretary and Treasurer the need of funds with which to meet the expenses of the Society's ever-increasing institutions was keenly felt. He therefore undertook regular trips to Ceylon for the collection of funds, and also visited Burma, Malaya and Singapore for the same purpose. In Ceylon he visited numerous towns and villages, lecturing on various subjects, show-



**BUDDHA'S VICTORY OVER MARA**  
Mural Painting from Mulagandhakuti Vihara, Sarnath



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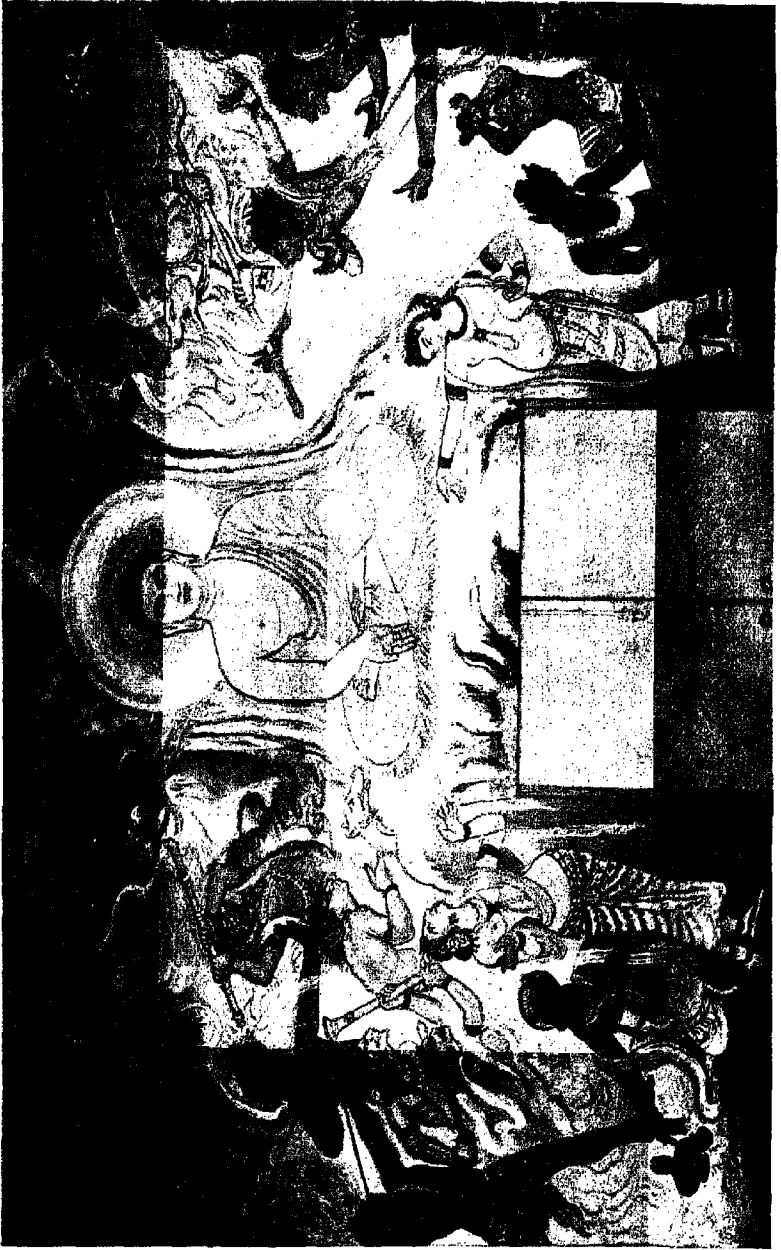
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#### SECRETARY OF THE MEGGALLANA ARABHANS

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ing magic lantern slides of Buddhist holy places, and enlisting members and subscribers.

In 1936 he went to Burma, where he stayed as the guest of Sir U Thwin and U Thein Maung, the present Chief Justice of Burma. For two months he toured all over Burma lecturing on the Buddhist work in India and stimulating the interest of the Burmese in the Society. He was accompanied by Mr. H. P. Karunaratna of the Ceylon Maha Bodhi Society.

From Burma he went to Penang, Singapore and Kuala Lumpur, in all of which places he addressed many gatherings.

His greatest achievement as General Secretary of the Maha Bodhi Society, however, was obtaining the Sacred Relics of Sariputta and Moggallana Arahans for the Maha Bodhi Society, which led to a tremendous reawakening in India and various Buddhist countries.

#### BIHAR EARTHQUAKE RELIEF

In the second half of January 1934 took place the great Bihar earthquake, in which ten thousand people lost their lives and multitudes were rendered homeless. The Maha Bodhi Society did its share in helping to relieve the indescribable suffering caused by the earthquake. It appealed for funds to the Buddhists of the world, opened a relief centre at Sita-marhi under the supervision of Rev. U Dhammajoti, and sent a number of bhikshus and others to distribute blankets and other necessities to the afflicted.

#### CEYLON MALARIA RELIEF

Towards the end of 1934 a great malaria epidemic swept Ceylon, and in the course of three months no less than thirty thousand people lost their lives. On the December 26th a public meeting was held in the Society's Hall in Calcutta, and a committee appointed to raise funds. In spite of urgent appeals to the Indian public, the contributions were, however, far from coming up to the Society's expectations.

#### RAILWAY CONCESSION

After the opening of the Mulagandhakuti Vihara the stream of pilgrims from Ceylon and other Buddhist lands gradually increased. The Society therefore approached the Railway authorities for a concession to bona fide pilgrims, and eventually a reduction of about one third of the fare was granted to those who came to worship at the holy places. This generous concession was a great boon to the pilgrims, who were extremely grateful to the Maha Bodhi Society for its efforts on their behalf. The

Railway authorities moreover had some attractive posters of the Buddhist holy places designed and exhibited all over India.

#### OBITUARY NOTICES

During this decennial (1931-40) passed away a number of supporters of the Maha Bodhi Society, the saddest and the gravest losses being the demise of Mrs. Foster in 1931 and of Ven. Dharmapala in 1933. Accounts of their funeral ceremonies and memorial meetings appeared in the Maha Bodhi Journal.

The other notable losses were of Mr. Sheo Charan Lall in 1931 and Mr. S. C. Mookerji, Vice-President of the Calcutta Maha Bodhi Society, who generously bequeathed to the Society his valuable library, in 1932 ; of Mrs. Alma Senda, a benefactress ; of Dr. A. L. Nair, the soul of the Buddha Society in Bombay, and of Mr. P. L. Narasu, the organiser of the Madras Buddhist Movement, in 1934. In the following two years the Society lost Pandit Sheo Narain, who gave away his Library to Sarnath Vihara, Mr. S. W. Laden La, the Tibetan Dayaka, and Mr. C. T. Strauss of New York, who also gave away his collection of books to the Sarnath Vihara. In 1939 passed away Mr. C. Krishnan, the President of the Malabar Branch of the Maha Bodhi Society and Mr. Charu Chandra Bose of "Dhammapada" fame, and a sincere friend of the Ven. Dharmapala.

#### 1941—1951

##### CALCUTTA ACTIVITIES

*Arrest of the General Secretary:* With the entry of Japan into the World War even those who had had cultural relations with that country incurred the suspicion of the Government. Sri D. Valisinha was no exception to this rule, and in December 1941 his quarters were searched and he himself arrested. Dr. Kalidas Nag was another victim who was arrested on the same day. While in police custody Sri Valisinha fell ill, and had to be removed to the Calcutta Medical College Hospital. Although he was released after three weeks he was not allowed to go more than five miles from the Society's headquarters, and Mr. R. Hewavitarne therefore arranged for him to go to Ceylon to recoup his health. During his absence Dr. Arabinda Barua, Educational Officer, Calcutta Corporation, was appointed Officiating General Secretary, while Ven. N. Jinaratana Thera was placed in charge of all the activities at the Headquarters. The Sarnath Centre was conducted by Ven. M. Sangharatna Thera and Rev. U Dhammajoti under the guidance of the Ven. D. Sasanasiri Thera. All these workers

merit commendation for the energetic way in which they discharged their responsibilities during a difficult and trying period. Sri D. Valisinha returned to Calcutta in January 1948, since when he has plunged himself into the Society's work with renewed vigour and energy.

*New President:* On the demise of Justice Sir M. N. Mukherji, who held the office of the President from 1925 to 1942, Dr. Syama Prasad Mookerjee, on whom fell truly the mantle of his father the great Sir Ashutosh (who was also the President of this Society before Sir Manmatha), was elected as the President of this Society at the 50th-51st Annual General Meeting held on the 5th January 1943.

*The Society's Golden Jubilee:* Dr. Kalidas Nag was entrusted with making the necessary arrangements in connection with the Golden Jubilee of the Society. The following proposals were made for the celebration: (i) Publication of "The Golden Book of Buddhism", which however could not be published for reasons beyond control (for a list of papers, see *M.B.J.*, 191, p. 268); (ii) Service at the Sri Dharmarajika Chaitya Vihara; (iii) Public Meetings with representatives of different religions; (iv) Exhibition of Buddhist Art objects and paintings; (v) Essay Competition among students and (vi) Collection of funds to erect the Dharmapala Guest House in Calcutta. Owing to the arrest of the General Secretary and Dr. Kalidas Nag, however, this programme could not be adhered to.

*Reception to Goodwill Missions:* The Calcutta Maha Bodhi Society had the pleasure to receive during this period five goodwill missions, two from China, one from Thailand, and two from Ceylon.

The first Chinese mission was headed by His Holiness Tai Hsu. The meeting for giving him a reception was held at the hall of the Society on the 23rd February, 1940. On this occasion His Holiness presented a miniature silver replica of a Chinese Pagoda, sent by Marshal Chiang Kai Shek, as a token of China's goodwill. This mission was given a great ovation at the Town Hall of Benares and Pandit Jawaharlal Nehru came specially from Allahabad for the function.

The second Chinese mission was headed by His Excellency Tai Chi Tao, who arrived in India in November 1940. At the request of the Society, His Excellency presided at the 9th Anniversary meeting of the Mulagandhakuti Vihara, Sarnath. His Excellency was good enough to give a donation of Rs. 1,800/- for the addition of a room to the Maha Bodhi Vidyalaya and Rs. 500/- to the Society. He made a triumphal tour of the Buddhist sacred places accompanied by Prof. Tan Yun Shan and Sri D. Valisinha.

The Thailand Goodwill Mission under the leadership of Capt. Luang Dhamrong Navaswasti, Minister of Justice, Thailand Government, arrived

in India on the 30th September 1940. This Mission was given a cordial reception at a meeting held in the hall of the Maha Bodhi Society, Calcutta.

The Goodwill Mission of the Ceylon National Congress passed through Calcutta on their way to Ramgarh Congress. When in Calcutta, they were given a reception at the Maha Bodhi Hall. On this occasion Mr. J. R. Jayawardene, the leader of this mission, delivered a lecture on Ceylon.

There was another Ceylon Goodwill Mission sent to Nepal. A reception was accorded to this mission at a meeting held at the Maha Bodhi Hall, Calcutta, on the 17th June 1946 under the presidentship of Prof. B. M. Barua.

*Extension of Mary Foster Building:* In this building is located the Headquarter of the Maha Bodhi Society of India. For increased accommodation, it was proposed to construct a third storey. Its estimated cost was Rs. 22,000/- of which Rs. 8,000/- was collected in 1946. Prof. Tan Yun Shan, Mr. E. M. Pinhamy, and Mr. and Mrs. D. C. Fernando contributed Rs. 1,500/- each, which is the cost of one room. The room constructed with Prof. Tan Yun Shan's donation was named the "China Room". They were followed by other donors, viz., Ceylon Trading Co., Rangoon, Burma; Muhandiram & Mrs. N. W. J. Mudalige; Messrs. L. O. E. de Silva & M. L. Hewa; Dr. & Mrs. D. T. R. Gunawardhana, and Ceylon Maha Bodhi Society.

On the advice of His Holiness the late Ven. Tai Hsu, H. E. Marshal Chiang Kai Shek offered Rs. 10,000/- for constructing an annexe to the Mary Foster Building. The annexe was to consist of three spacious rooms, one in each of the three storeys. Dr. Tai, Consul-General for China, in presenting the cheque of Rs. 10,000/- expressed the hope that it would serve as a meeting place of Chinese and Indian scholars, and praised the indefatigable labours of Ven. N. Jinaratana Thera, Secretary in charge of the Calcutta Headquarters, through whose efforts alone so much goodwill had been established between the Maha Bodhi Society and the Chinese Republic.

*Relics of Sariputta and Moggallana Arahans:* The Government of Bhopal requested the Maha Bodhi Society to enshrine the Sacred Relics of Sariputta and Moggallana Arahans at Sanchi, promising all necessary help if it would do so. A personal donation of Rs. 25,000/- was promised by H. H. the Nawab of Bhopal in addition to the land to be given free by the Bhopal State. An agreement was therefore entered into between the Government of Bhopal and the Maha Bodhi Society on the 8th Jan. 1946 (For details, see *M.B.J.*, 1946, pp. 147-8).

On March 14, 1947, the Sacred Relics of Sariputta and Maha-Moggallana Arahans were brought to Ceylon from the Victoria and Albert Museum, London, by Mr. Daya Hewavitarne. The Relics were placed in a golden casket belonging to the Raja Mahavihara, Kelaniya, and kept in the Museum (*M.B.J.*, 1947, p. 153) where millions of Sinhalese devotees offered their worship up to January, 1949, when these were brought to Calcutta. Dr. N. P. Chakravarti was deputed by the Government of India to Ceylon to bring the Relics in the *Tir*, a Naval Ship sent for the purpose by the Prime Minister of India. The Sacred Relics were brought to Calcutta on the 13th January 1949, and at 10 a.m. on the following day, in a mammoth gathering, Pandit Nehru received them and handed them over to the Hon'ble Dr. Syama Prasad Mookerjee, the President of the Maha Bodhi Society, who conveyed the same to Sri Dharmarajika Vihara in College Square.

*Bengal Famine Relief:* A terrible famine broke out in Bengal in 1943. Men, women and children, helpless and homeless, were seen walking about the streets of Calcutta like ghosts to snatch a morsel of food to keep body and soul together. Hundreds of them died in the streets of Calcutta, which presented a grim spectacle.

The Maha Bodhi Society opened a Relief Fund and Ven. Jinaratana Thera took great pains not only in collecting funds for this purpose but also in conducting actual relief work. At the Calcutta premises of the Society, milk was given free to 200 children and sick people daily. This Society conjointly with the Ceylon Relief Society started an orphanage, six milk-canteens to give milk to 600 destitute children and sick people, a free kitchen for one hundred men and women daily, a dispensary, and a centre where rice and clothing were distributed to the needy.

Up to October 1946, the Relief Fund amounted to Rs. 25,000/- out of which Rs. 20,000/- was contributed by the people of Ceylon. Sri D. Valisinha, who was in Ceylon at the time, was mainly responsible for the collection of this large sum.

Dr. C. J. Pao, the Consul-General for China, contributed to the Maha Bodhi Relief Fund the handsome amount of Rs. 25,000/- donated by the Government of China.

*Chittagong Flood:* In 1946, disastrous floods visited Bengal, and severely damaged the Chittagong district. The devastation was appalling—homesteads, schools and places of worship were washed away, crops were destroyed, cattle and other domestic animals perished. Ven. N. Jinaratana Thera was deputed by the Society to visit the affected areas and to render some help to the distressed with Rs. 5,000/- given from the Bengal Famine Relief Fund.



*Calcutta Riots:* On the 16th August 1946, there broke out in Calcutta the worst riots in India's history. Men descended to the lowest levels of brutal cruelty. Murders, looting, arson and rape were common occurrences in most parts of the city. The Maha Bodhi Society did its best to give relief to the afflicted persons by sending the injured to hospitals, giving shelter to many in the premises of the Society, and by evacuating peoples from dangerously disturbed areas.

The Society opened three emergency milk-canteens and supplied milk daily to 1,000 persons. A Red Cross Centre was opened at the Hall of the Society. Ven. Jinaratana Thera deserves credit for the manner in which he faced and tackled the difficulties created by the riot.

*Maha Bodhi Orphanage:* A portion of the funds of the Bengal Famine Relief was utilised in opening an orphanage for boys who lost their parents in the famine. Twenty such boys were picked up from the streets and given shelter, clothing, food and education. They were kept in the first floor of the Arya Vihara of the Bengal Buddhist Association, Bowbazar. The monthly expenses for these boys were about Rs. 500/- (*M.B.J.*, 1943, p. 225). On the 17th July 1945, the boys were removed to the building at 46 Beniapukur Lane, Entally, where they are being still maintained with due care and attention. Ven. N. Jinaratana Thera is Secretary of the Orphanage, while Sri D. Valisinha has generously given the Society the use of the building (which was left to him by Ven. Dharma-pala) without taking any rent from the Society.

In 1948 the Ven. N. Jinaratana Thera toured all over Ceylon and succeeded in enlisting fifty-five Life Members of the Society and collecting some donations.

*Aid from Governments of India, W. Bengal and U.P.:* It is a matter of gratification that the manifold services rendered by the Society to the people have been recognised by the Government of India, which sanctioned a grant of Rs. 5,000/-, while the Government of W. Bengal gave Rs. 1,000/- and the Government of U. P. gave a lump sum grant of Rs. 10,000/- in 1949 for enlarging the Dispensary Building at Sarnath.

#### ACTIVITIES OF OTHER CENTRES

*Sarnath:* In the Mulagandhakuti Vihara all the Buddhist sacred days and the anniversary day of the Temple were being ceremoniously observed, along with meetings in which distinguished persons from far and near delivered instructive speeches on the different aspects of Lord Buddha's teachings.

Towards the end of the year 1945, the Hon'ble Dr. C.W.W. Kannan-gara, Minister for Education, Ceylon, visited Sarnath with his wife and

felt the necessity of a plant for generating electricity. On his return to Ceylon he collected Rs. 11,390/- for the purpose.

In January 1942 Mahatma Gandhi paid a visit to Sarnath and offered flowers at the altar of the Buddha's image. In December 1947 H. E. Srimati Sarojini Naidu, and in February 1948 Lord and Lady Mountbatten, visited the Mulangandhakuti Vihara and offered flowers at the shrine.

For the construction of a concrete pathway leading to the Mulagandhakuti Vihara from the main road, Mr. Liyanage Stephen Perera of Colombo donated Rs. 2,542/-, while for the construction of the Gateway of the Vihara Mrs. Simon Hewavitarne gave the handsome donation of Rs. 12,000/- in memory of her husband. The Gateway was the only item which remained incomplete, and so Mrs. Hewavitarne deserved thanks of the Buddhists for embellishing the Vihara with an artistic entrance. The alter of the Bodhi tree is the gift of Mr. K. T. Wimalasekara of Ceylon. There was a good flow of donations for the Maha Bodhi Vidyalaya and the Maha Bodhi Dispensary. All credit is due to Ven. M. Sangharatana Thera for the successful conduct of the various activities at this most important centre of the Society.

*Nautanwa:* The Buddhist Rest House was completed through the untiring efforts of Ven. K. Sirinivasa Thera, who also contributed Rs. 2,000/- towards its construction (*M.B.J.*, 1942, p. 369). For the same purpose Mr. D. H. A. Subasingha of Bendiyamulla donated Rs. 1,000/- to the Maha Bodhi Society.

*Buddha Gaya:* A parapet wall around the Rest House at Buddha Gaya was a desideratum which was removed by Ven. Eriyagama Sri Siddhartha Dharmananda Mahathera who donated over Rs. 5,000/- for its construction.

In June 1946, the foundation stone of the Sanghavasa at Buddha Gaya was laid by the Hon'ble Dr. Sri Krishna Sinha. Mrs. P. D. Richard of Teligama donated Rs. 500/- for the Sanghavasa while Mr. H. H. Appuhamy of Colombo offered Rs. 1,000/- being the cost of one room of the Sanghavasa (*MBJ.* 1947, p. 39) and Mr. Mathias Appuhamy of Matugama Rs. 500. In 1949 His Holiness the Dalai Lama and His Majesty the King of Cambodia sent Rs. 5,000/- and Rs. 1,000/- respectively for celebration of holy days at Buddha Gaya.

*Buddha Gaya Temple Bill:* In October 1948, the Hon'ble Dr. S. K. Sinha brought the Buddha Gaya Temple Bill in the Bihar Legislative Assembly. The provisions of the Bill were strongly criticised by the Buddhists for two reasons, *viz.*, that the Managing Committee of the Maha Bodhi Temple would have a Hindu majority and that the Buddhist members of the Committee were to be of Indian nationality only. At a meeting held in

the Calcutta Maha Bodhi Hall on the 7th Nov. 1948 suggestions were made about the necessary amendments (*M.B.J.*, 1948, p. 375: For further details see pp. 398-401). Some of the amendments were accepted by the Select Committee particularly that an Advisory Board should be set up of whom the majority should be Buddhists and not necessarily all of Indian nationality. The Bill was passed by both the Houses in May 1949, and the following Committee was appointed:—

1. District Magistrate of Gaya (Ex-officio, Chairman)
2. Sri Devapriya Valisinha
3. Pandit Jinaratana Bhikshu of Assam
4. Dr. Arabinda Barua
5. Rev. Bhikshu Jagadish Kashyap
6. Kumar Ganga Nand Singh
7. Sri R. L. Nandakeolyar
8. The Mahant of the Saivaite Monastery at Buddha Gaya
9. Sri Brij Kishore Narain Singh

*Bombay:* The Maha Bodhi Society after taking over the Buddha Vihara from Prof. Dharmananda Kosambi deputed Rev. H. Dhammananda to take charge of it. The Sinhalese community of Bombay offered a replica of the famous Asokan Pillar with a bell for putting up in the compound of the Vihara. On the 14th November 1948 a meeting was held for the ceremony of opening the pillar under the presidentship of Mr. Nagindas T. Master.

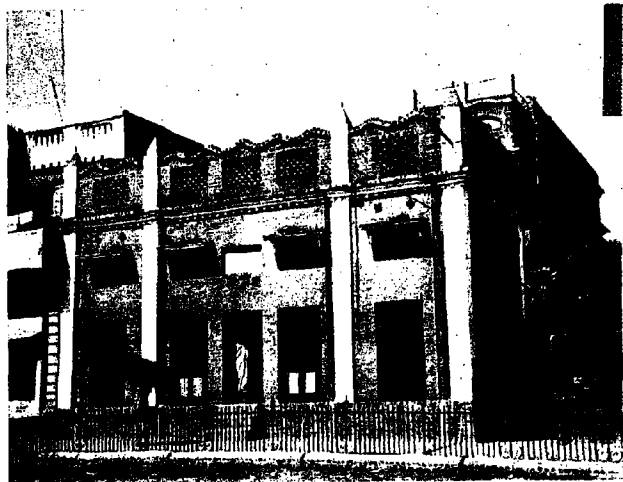
*Malabar:* In Calicut and other centres in Malabar the Buddhist activities were making fair progress. In October 1941 the General Secretary, Sri D. Valisinha, went to Calicut, where he was given a cordial reception by Mr. Manjeri Rama Iyer and other Buddhists of the place. He was taken to Manoor to perform the opening ceremony of the Vidyodaya School erected by the generous contribution of Seth J. K. Birla. In the School compound the General Secretary planted a Bo-tree.

*Bangalore:* A new Buddhist Temple is being erected here by the Maha Bodhi Society of Ceylon on a plot of land given free by the Govt. of Mysore. The foundation stone of the Temple was laid on the 22nd December 1940 by the Hon'ble Sir D. B. Jayatilaka of Ceylon. Our General Secretary went to this place after his visit to Calicut in Sept. 1941.

*Madras:* The forecast made by the Anagarika 17 years back that the M. B. Society would have a building of its own in Madras City came to be true in 1947 with the purchase of a spacious building at 10, Kennet Lane, Egmore, opposite the Railway Station, by the Ceylon Maha Bodhi Society at a cost of Rs. 60,000/-. This house was named "Dharmapala Mandira".



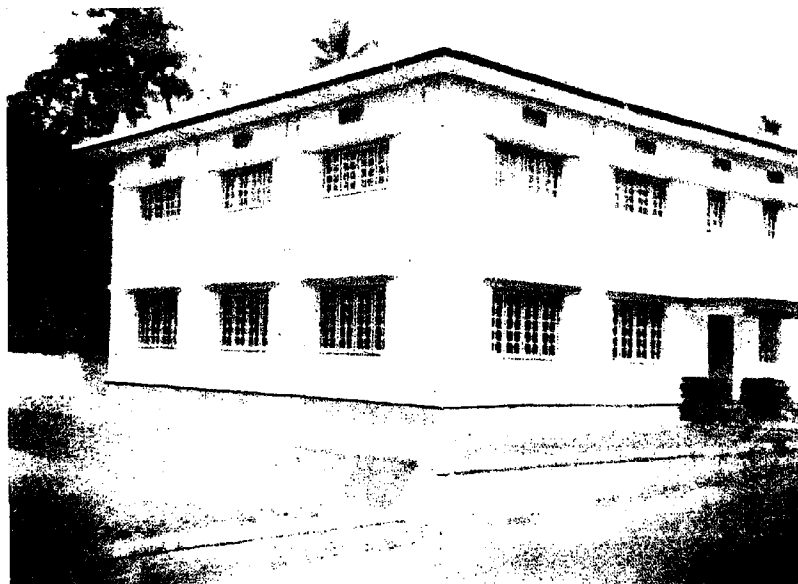
Buddha Vihara, New Delhi



Buddhist Temple, Rishaldarbagh, Lucknow



Bahujana Vihara, Bombay



Portion of the New Headquarters of the Ceylon Maha Bodhi Society, Colombo

Bhikshu Somananda delivered lectures at this "Mandira" in Tamil every Sunday. The General Secretary paid a visit to this place in August 1951 for consultations with lawyers and also for chalking out the future programme of work for propagation of Buddhism in South India (*M.B.J.*, Sept. 1951).

*Orissa*: At the invitation of Orissa's enlightened Premier Sri H. K. Mahtab, Ven. Bhikshu N. Jinaratana, Dr. M. R. Soft and Sri J. C. Ghosh went to Cuttack. They were promised a gift of three acres of land by the Govt. of Orissa in the new capital Bhubaneswara for the purpose of erecting a Buddhist Vihara, an Orphanage, a School and a Cultural Institution. The Hon. Sri Mahtab is a keen student of Buddhism and delivered a thought-provoking speech at the Calcutta Vihara in August 1949.

*Assam*: In July 1948, at the request of Ven. Silavamsa of Margherita, the first Buddhist mission was sent to Assam by the Hon'ble Sama Devwa Nawng, Minister for Kachin Affairs, Burma. This mission did excellent work, specially in correcting the monks, who were not strictly observant of the Vinaya rules (*M.B.J.*, 1949, p. 295). In 1949, the All Burma Buddhist Council, of which Sir U Thwin was the President, sent a second mission of Burmese monks to upper Assam, with robes and other requisites for the use of Bhikshus there.

In August 1949, the All Assam Bauddha Mahasabha was held at Pathergaon (Jorhat) under the presidentship of Rai Bahadur Heramba Prasad Barua. Ven. Pandit Jinaratna of Assam, Bhikshu Nandavamsa and many distinguished local gentlemen took part in the Conference (*M.B.J.*, 1949, p. 259).

*New Delhi*: The works of this Vihara were being carried on smoothly by Rev. Nyanasiri Oggayana and others. An image of Buddha in Sarnath style was installed in the Vihara. In August, 1941, the General Secretary and Sister Vajira paid a visit to the Vihara and delivered lectures, the former on the "Buddhist Movement in India" and the latter on the "State of Buddhism in Europe" (*M.B.J.*, 1946, p. 305).

On the 31st March, 1947, an All Asia Buddhist Convention was held at the New Delhi Vihara under the presidentship of the Hon'ble Dr. C. W. W. Kannangara, Minister of Education, Ceylon. It was attended by delegates from several countries. After passing the condolence resolution at the demise of Ven. Tai Hsu, the leading Buddhist monk of China, three resolutions were passed: the first resolution was for recording appreciation of the Nawab of Bhopal's action in declaring the *Vaisākha purnima* as a public holiday, and for requesting the Government of India to do likewise; the second resolution, moved by Mr. N. C. Ghosh, was to the effect that all Asian Countries should co-operate with the Maha Bodhi

Society to develop the International Buddhist University at Sarnath; and the third resolution, moved by Mr. Dayananda Priyadarsi, was that a permanent body should be formed with the name "United Asia Buddhist Congress". Dr. A. Barua, Off. General Secretary of the Maha Bodhi Society, offered his thanks to the delegates and other gentlemen who attended the meeting (*M.B.J.*, 1947, p. 152).

The success of the Conference was due to Rev. Y. Dhammaloka who was in charge of the Centre.

#### BUDDHIST ACTIVITIES ABROAD

*London Buddhist Society:* This Society was founded in London in 1924 by Mr. T. Christmas Humphreys and in 1949 it celebrated its 25th anniversary. The Society has done much to make Buddhism known in Europe. Mr. Christmas Humphreys came to Calcutta in 1946 and was given a reception at the Calcutta Maha Bodhi Society. Under the auspices of the Buddhist Society a well attended meeting was held on the 18th March 1947 in the Conway Hall, London. The meeting was addressed by Mr. K. N. Jayatilaka, a student of Cambridge, Mr. A. B. Perera, Principal of Ananda College, and others. Mr. Christmas Humphreys was in the chair (*M.B.J.*, 1947, p. 200). The Vaisakha celebration of 1949 was made by the Society by holding a meeting in the Conway Hall (*M.B.J.*, 1949, p. 262).

*London: Buddhist Vihara Society:* This is a new Society started after the Second World War on the 18th January 1947 by Mrs. A. Rant. This Society wanted to build a "Buddhist Vihara" in London, and with that purpose, came in touch with the organisers of the British Maha Bodhi Society which had to discontinue its activities on account of the World War (*M.B.J.*, 1949, p. 134). The President of this Society was Ven. Narada Thera. Under the auspices of the Society, Narada Thera delivered a lecture on the 5th June '49 on the "Buddhist Concept of Consciousness" (for other lectures of Narada Thera in England, see *M.B.J.*, 1949, pp. 254-258). On the 15th May 1949 this Society celebrated the Vaiśākha full-moon day and Ven. Narada administered the *Pancasila*. At this meeting a resolution was moved by Miss I. B. Horner appealing to H. M. Government for a grant and suitable facilities for establishing a Buddhist Vihara in London (*M.B.J.*, 1949, p. 262).

*Berlin:* Dr. W. Schumacher and Mr. Guido Auster, who used to take active part in the functions of the Buddhist House in Berlin in the pre-war days, wrote letters to the Maha Bodhi Society in April 1946 to renew their contact with their co-religionists in Asia. The few Buddhists left in Germany met at the Buddhist House, Berlin, in August 1949.

*Singapore*: In spite of the political unrest in the Malay Peninsula, the Sinhalese Buddhist residents of Singapore decided to build a Vihara at a cost of 2,00,000 dollars. The foundation stone of the Vihara was laid by Sir Franklin Gimson, Governor of Singapore, in May 1949. Ven. Narada Thera came with a message from the Prime Minister of Ceylon, Mr. D. S. Senanayake, as also a Bodhi sapling from Anuradhapura (*M.B.J.*, 1949, p. 161).

*Burma*: For several years past proposals were made by the prominent persons in Burma to open a branch of the Maha Bodhi Society in Burma. Mr. J. W. Swale-Ryan was very active in this matter and formed the branch in May 1949 with Sir Mya Bu as President and himself as General Secretary (*M.B.J.*, 1949, p. 158).

#### OBITUARY NOTICES

*Mahatma Gandhi*: The greatest and irreparable loss suffered by India, and hence by the Maha Bodhi Society of India, was the disappearance from this world of that great soul, who truly deserved the appellation of "Mahatma". Though not directly associated with this Society, Mahatma Gandhi first came in contact with Ven. Dharmapala on the platform of the Social Service Conference held in Calcutta in 1917. On the occasion of the Vaiśākha celebration in 1924, the Mahatma delivered at the Maha Bodhi Hall, Calcutta, a speech, in course of which he said, "many friends consider that I am expressing in my own life the teachings of Buddha. I accept their testimony and I am free to confess that I am trying my level best to follow His teachings".

Elsewhere (see p. 95) is given the view of Mahatma Gandhi about the management of the Buddha Gaya Temple. Mahatmaji visited many places of Lanka and inspired her sons and daughters to be "worthy descendants of Lord Buddha so that mother India and Ceylon could stand ever spiritually united in the service of humanity". Of the various teachings of Lord Buddha, what appealed most to Mahatmaji was Buddha's "utter abolition of untouchability, that is, distinction between high and low" (Vide his letter dated 28th March 1933 from Yervada Central Prison, *M.B.J.*, 1948).

*Sir M. N. Mukherjee*: Justice Mukherji earned great distinction in his legal profession and obtained the highest office for which a lawyer could aspire, but still he never lost his genial temperament. He took keen interest in the affairs of the Society, the office of President of which he adorned for 18 years (1925-1942). He was a true friend and admirer of Ven. Dharmapala and never missed his memorial meetings. Amidst his multifarious duties, he always found time to attend to the affairs of the Maha Bodhi Society.



*Mr. Nicholas Gunatilaka:* In the year 1941 died Mr. Nicholas Gunatilaka, an old friend of the Society, who in his will bequeathed his entire property, worth about Rs. 60,000, to the Maha Bodhi Society of India. It is due to the unstinted generosity of worthy *dayahas* like Mr. Gunatilaka that the Society has been able to carry on its multifarious activities.

*Sri Hirendra Nath Datta:* On the 15th September 1942, passed away Sri Hirendra Nath Datta who was at one time Vice-President of the Maha Bodhi Society. It was through the help of Hirendra Nath, that the Anagarika could purchase the plot of land on which stands today the Sri Dharmarajika Chaitya Vihara.

*Profs. Dharmarajanda Kosambi and B. M. Barua.* The passing away of these two vastly read Pali scholars in 1947 and 1948 respectively would be deeply regretted by all, as the vacuum created by their death would remain unfulfilled for quite a long time. Both of them rendered service to the Maha Bodhi Society in various ways, and hence the loss suffered by the Society by their death was irreparable.

#### CONCLUSION

So much for the work accomplished by the Maha Bodhi Society of India during sixty glorious years of ceaseless labour for the Dharma. That so much could be achieved in a space of time relatively so short is due not only to the devotion and self-sacrifice of men like Anagarika Dharmapala and Sri Devapriya Valisinha, but also to the sympathy and support which they have received from thousands of people in India and abroad, many of whose names find a place in this History. Many more, for reasons of space, have not been mentioned, though their services to the Society are remembered with deep gratitude. We can only hope that as the years roll by more and more people will come forward to assist the Society in its work of reviving Buddhism in India. The most reputed scholars are of opinion that the Buddhist Age was the greatest in Indian history, and as the days go by more and more Indians are becoming convinced that even as the disappearance of Buddhism from India synchronized with the country's degeneration and decay, so will the revival of Buddhism in every sphere of Indian activity lead to a corresponding renaissance in the social, political, cultural and spiritual life of Bharat-varsha. For sixty years the Maha Bodhi Society has dedicated itself to the achievement of this great end, and it is our hope that as time goes by its influence will spread wider and wider until the Buddha, the Dharma and the Sangha are once more worshipped throughout the length and breadth of the land.

Chicago, Ill. May 21. 1926

My dear Brother:

Your letter of April 14th, reached me in Chicago today. I left San Francisco on May 12th. Wish my mother living in this town and your letter was forwarded to me.

I note what you state in regards to self denial on your part. The money sent you is for you to use for your budget as well as for the work you are accomplishing.

I am grateful to you for all you have done for the cause and for the one who is to take care of yourself and take enjoyment and as ever enjoyed by being with you. The more often.

I have for your work, that is in taking good care of your health and give your self more comfort. There is no doubt that you should have, in a health man your friend takes the money for it for you because it and in it take good care of yourself for my sake.

I thank you for the money which has been accomplished for the cause of the cause.

Your thought comes to me and your work has grown and your mind grows very little and accomplish much good results.

Your earnest request has been met and indeed it has been met at the beginning. It is understood that the honor must be as much as yours.

May it please the Great All that we may meet again.

We the Holy One  
Gom...  
Gom...

My Alpha Nan...

Chas. K. ...

One of Mrs. Mary E. Foster's Letters to the Anagarika Dharmapala



*Mrs. Mary E. Foster of Honolulu*

# MRS. MARY E. FOSTER

## "Queen of the Empire of Righteousness"

By

BHIKSHU SANGHARAKSHITA

THE truism that effects of colossal magnitude proceed often from causes seemingly insignificant has been elaborated in a number of well known stories and sayings, the most famous of which is Sir Thomas Browne's remark that had Cleopatra's nose been half an inch shorter the history of the world would have been different. This seeming lack of correspondence between cause and effect is observable not only in matters temporal but in affairs spiritual as well, and has been explained on the assumption that, as the proverbial straw suffices to 'break' the camel's back, so the addition of one more factor to a whole latent complex of conditions is sometimes enough to bring the whole 'cause' into operation. A man may lose his temper, for instance, not because his friend said something particularly provoking, but because the remark came at an unfortunate 'psychological moment', when the irritations of the day had exhausted his patience and left him in a morbidly sensitive mood. In the Buddhist Scriptures we again and again read how a few words of wisdom were sufficient to work a tremendous revolution in a man's life. Assaji recites to Sariputta, then a wandering ascetic, a single verse of the Master's Teaching, and the latter forthwith achieves the First Stage of Holiness. When the Buddha smilingly offers him a golden flower Maha Kashyapa becomes enlightened, even though the Lord utters not a single word. The explanation of such phenomena, when a result so significant is achieved by means apparently so trivial, lies partly in the concentrated spiritual energy which lay behind what was said or done, and partly in the disciple's own state of preparedness and receptivity. That such incidents belong not merely to the dead past of pious legend but to the living present as well is demonstrated by the story of what happened when the Anagarika Dharmapala, the founder of the Maha Bodhi Society of India, and the greatest Buddhist missionary of modern times, first met Mrs. Mary E. Foster, who was afterwards to become the Wish-Fulfilling Tree in the garden of the Anagarika's dreams of Buddhist revival in India and Ceylon.

They met at Honolulu, the capital of that group of islands each one

of which may be described as a precious stone set not in a silver but a turquoise sea, and which was, at least before the advent of modern materialistic civilization, so full of beauty and happiness that one would have thought that Indra's Heaven had descended with its inhabitants upon the blue waters of the Pacific Ocean. Over this island paradise there ruled, more than a century and a half ago, King Kamehameha the Great of Hawaii, who not only knit the scattered islands into one kingdom but also strove to stem the rising tide of Western influences which, he felt, would sweep away the happiness and innocence of his people. From this great monarch Mary Elizabeth Mikahala Foster was on her mother's side descended, though apart from this fact little is known of the details of her biography except that the names of her parents were James and Rebecca Robinson, that she was born on September 21st 1844 and that she married T. R. Foster, a wealthy banker of North America. The paths of this descendant of Hawaiian royalty and the scion of an aristocratic Sinhala family did not cross until October 18th 1893, when Mrs. Foster was in her forty-ninth year and the Anagarika in his twenty-ninth. He was on his way back to Ceylon *via* Japan after having scored a tremendous success at the World's Parliament of Religions in Chicago, and surely could never have dreamed of the far-reaching consequences of the 'chance' meeting which took place on the *S. S. Oceanic*. The entry he made in his diary for the day deserves to be quoted in full:

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

One of the ladies referred to in the last sentence but one was, of course, Mrs. Foster, and the fact that Dharmapala does not mention either her name or the brief conversation they had indicates how little importance he then attached to the interview. Only from his later reminiscences do we learn that Mrs. Foster confessed to having an indomitable temper which she was powerless to control, and that she asked him how she could overcome such a troublesome defect. As one who practised Buddhist yoga Dharmapala was well qualified to advise her, and the remedy which he

proposed was as simple as it was effective. He asked her to cultivate will power and to repeat the formula, "I will be good, I will control the rising anger". Once again, this time in the full blaze of modern history, do we find words apparently simple bringing about a mighty psychological effect. Not only did Mrs. Foster eventually succeed in conquering her recalcitrant temper, but so deeply was she impressed by the spiritual qualities of the Anagarika that, in later years, with implicit faith she entrusted to him for his work sums which before her death had reached a grand total of not less than one million rupees.

This flood of generosity, which helped bring to such rich fruition the field of the Anagarika's labours, did not commence to flow forth in its fulness until many years after the momentous meeting at Honolulu. In the meantime Mrs. Foster was sending small annual donations to Dharmapala, of whose movements and activities she was kept informed through the pages of the *Maha Bodhi Journal*. Not until August 1902, when he was at Los Angeles, California, and thought of starting an Agricultural School at Sarnath, did an impulse come to him to write to Mrs. Foster a letter explaining his schemes for alleviating the miseries of the illiterate people of Northern India and soliciting her help. The kind-hearted lady's response came promptly. She sent a donation of \$500, following it up a year later with a further contribution of \$3,000 for the same purpose. Thereafter she began helping his work with a generosity which would have done credit to Visakha, and when, in 1906, the Anagarika wrote informing her that his father, who had for so many years supported his work, was dead, she at once replied saying that he should in future regard her as his 'foster-mother'. As his foster-mother he therefore regarded her, and as the foster-mother of the Anagarika and his work she therefore acted from that time onwards until the day of her death. From 1902 till 1913 she contributed Rs. 3,000/- a year to the Maha Bodhi Society, the greater part of which was utilized for the purchase of a printing press and for the maintenance of the Society's educational work in Ceylon. In 1913 the Anagarika made a special trip to Hawaii in order to thank her for the unstinted support which she was giving to his efforts for the revival of the Dharma, and so pleased was his benefactress with the visit that before his departure she gave him Rs. 60,000/- for an institution named the Foster Robinson Free Hospital to be opened in Colombo in memory of her late father. Thereafter her benefactions were unparalleled, and it is hardly to be wondered at that the Anagarika, who had appealed in vain to the wealthy Buddhists of Ceylon, Burma, Siam and Japan, should behold with amazement the princely donations which poured in from the tiny Pacific island, or that in the fulness of his gratitude he should bestow upon his patroness the title

'Queen of the Empire of Righteousness'. His ardently grateful nature could not help believing that she had been born to assist his work, and that the subtle threads of destiny had knit the lives of a daughter of Hawaii and a son of Sri Lanka together for the sublime work of propagating the Dharma. Anagarika Dharmapala was always the first to admit that if he was the father whose fiery will had engendered the Maha Bodhi movement, Mrs. Foster was the mother who fed and sustained it with the milk of her charities, and that it could no more have come to maturity without one 'parent' than without the other.

It is not possible to give a detailed account of Mrs. Foster's contributions to the Maha Bodhi Society. Mention may be made, however, of the fact that it was with her help that the Society was at last able to acquire a building of its own in Calcutta. It was she, again, who contributed the greater part of the cost of erecting the Sri Dharmarajika Vihara, the magnificent edifice wherein the Anagarika's long-cherished dream of establishing a Buddhist temple in Calcutta was finally fulfilled. The Buddhist movement in India is no less indebted to her for the part she played in the construction of the Mulagandhakuti Vihara at Sarnath, for the generous Hawaiian lady's name heads the list of donors whose contributions rendered possible the erection of this mighty monument of modern Buddhist revival, through whose majestic portals thousands of people flock every year from every corner of the world to pay their homage to the Lord of Sarnath. In 1918 and 1923 respectively her munificence culminated in gifts of \$50,000 and \$100,000, which sums were carefully invested by the Anagarika so as to ensure the continuance of his work. The letter which followed the second of these donations deserves to be quoted in full, since it reveals that the spirit in which Mrs. Foster gave her donations was no less remarkable than the size of the amount given:

Chicago, Ill. May 21, 1923.

MY DEAR BROTHER,

Your letter of April 12th reached me in Chicago to-day. I left San Francisco on May 12th, to visit my sister living in this town and your letter was forwarded to me.

I note what you state in regard to self-denial on your part. The money sent you is for you to use for your comfort as well as for the work you are accomplishing.

I am grateful to you for all you have done for me. Please grant me this one wish. Do take care of yourself and take enjoyment and make enjoyment by being with your mother more often.

Live for your work, that is by taking good care of your health and give yourself more comforts. Have pleasant quarters such as you should have, in which to receive your friends. Take the money for it for you deserve it and I insist, take good care of yourself for my sake.

I thank you for the itemised accounts of the good work you have accomplished with the money sent you.

How often the thought comes to me how wonderfully your work has grown. You must have given yourself very little rest to accomplish such good results.

Words cannot express my gratitude, and how fortunate indeed it has been to me to have met a man so unselfish. As I said in the beginning "We will work together and the honor must be as much mine as yours".

May it please the Great All that we may meet again.

Me ke Aloha Nui  
Your Sister,  
Mary E. Foster.

Please give my Aloha Nui to your mother.

When Mrs. Foster's gifts were made in such a gracious manner as this, and when the good lady had in fact asked him to regard her as his foster-mother, it is hardly surprizing that whenever the Anagarika was most desperately in need of help he should turn not to the rich but indifferent Buddhists of Asia but to the warm-hearted old Hawaiian lady whose generosity had helped give to his ideals "a local habitation and a name". When he was in London in 1926, therefore, and saw the necessity of the British Maha Bodhi Society operating in premises of its own, he had no hesitation in ploughing across the Atlantic and travelling all the way to San Francisco, where Mrs. Foster was then staying, in order to seek his patroness's help. With rare humility the old lady, then eighty-one years of age, said, "I have money. I want to do good, but I don't know how best to do it. So I entrust my ideals to you to achieve by your work". Before Dharmapala left San Francisco Mrs. Foster had promised a substantial initial contribution and a subsequent monthly contribution of Rs. 900/- for the London Mission. On the eve of the Anagarika's departure she asked him to recite some Pali verses, and he chanted a famous passage from the *Mahavagga* of the Vinaya Pitaka, an English translation of which appears at the head of the Maha Bodhi Journal, where Mrs. Foster had often seen it and been inspired by the compelling words:

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



Appropriately enough, he also recited Maung Tin's English translation of some well-known verses 'On Anger' from the *Visuddhi Magga* of Buddhaghosha, for it was Mrs. Foster's short temper which had been the means of bringing them together:

*"If in his sphere thy foe lays pain on thee,  
 Why dost thou wish to suffer in thy mind  
 Outside his sphere? Thou canst give up thy kith  
 And kin who have done thee great services,  
 With tearful face. Why canst thou not forsake  
 Thine anger foe that has done thee much harm?  
 Thou playst with anger that uprooteth precepts  
 That thou best kept. Is there a fool like thee?  
 Thou waxest wroth because someone has done  
 Thee harm. Then couldst thou do with thyself  
 The self-same thing? Someone wishing to rouse  
 Thy anger says thee some unpleasant thing.  
 Fulfillest thou his joy by waxing wroth?  
 Angry, thou mayest cause him harm or not,  
 But on thyself thou now inflicteth pain  
 That comes of anger. If thy enemies  
 Pursue the unprofitable path of wrath,  
 Why dost thou imitate their angry deeds?  
 Cut off that hate by which thy foe has done  
 Thee harm. Why frettest thou where no occasion is?  
 Because at every moment states break up,  
 Those aggregates which caused thee harm have ceased.  
 With which of these art thou in anger now?  
 When on someone a man inflicteth pain,  
 No one gets pain beside the sufferer.  
 Thou art thyself the cause of pain. Then why  
 Wouldst thou get angry with another man?"*

This was the last meeting which took place between Anagarika Dharmapala and Mrs. Mary Elizabeth Foster, to whose joint efforts the revival of Buddhism in the land of its birth in general, and the Maha Bodhi Society in particular, owe so much. It is worthy of comment that although they worked together for more than thirty years Mrs. Foster and the Anagarika met only thrice. The understanding which existed between them was, however, complete. If the Founder of the Maha Bodhi Society was the ideal worker for Buddhism its Patroness was the ideal donor. People who contribute a few rupees sometime clamour for accounts and almost think

that they have bought the organization which they have condescended to help. Mrs. Foster gave hundreds of thousands, but not once did she inquire what had been done with the money. Her confidence in the Anagarika was absolute and with humility as deep as her generosity was wide she entrusted to him for his Buddhist and humanitarian work a considerable portion of her fortune. It is hardly to be wondered at that on his side the Anagarika entertained sentiments of boundless gratitude to his benefactress, or that even before her death he had directed that her birthday should be celebrated at all centres of the Maha Bodhi Society, a practice which continues unbroken down to the present day.

Mrs. Foster passed away in Honolulu on December 19th 1930, but the news of her death did not reach the Anagarika until several weeks later. He was then confined to bed at the Maligakanda Seminary in Ceylon, having only recently succeeded in shaking off the heart disease by which he had for so long been troubled. It was then his custom to rise in the early hours of the morning long before Dawn with crimson fingers had drawn back the curtains of the night, and sit and meditate and invoke the blessings of the devas, the shining ones, on all who were helping him in his work, particularly on his mother and Mrs. Foster. In his diary for January 14th 1931 he writes:

"Got up at 2 a.m. For the first time I have to omit the gracious name of Mrs. Mary Foster as she had passed away on the 22nd. ultimo. She was my foster-mother and "Mascot". She brought luck to me. She was phenomenally generous and now the *romantic career of unparalleled generosity* has ended. Her benefactions were manifold.

In the Mrs. Mary E. Foster Memorial Number of the *Maha Bodhi Journal* Dharmapala paid a moving tribute to the Visakha of modern Buddhist revival, who even in death had not forgotten the sacred cause which she had so long espoused, leaving \$50,000 for the maintenance of the Foster Schools and Hospitals of Ceylon and India. After recounting the difficulties which, in the course of his life-work, he had had to face, the Anagarika concludes with these words:

"Single-handed I persevered but no help could be got from the Buddhists of Burma, Siam and other countries. Thanks to the "unparalleled generosity" of Mrs. Mary Foster, the Buddhists have now a beautiful dominating shrine with a hundred feet tower. No Sinhalese Buddhist, no Siamese, no Japanese, no Chinese, no Tibetan came forward to co-operate with me. But from distant Honolulu help came from Mrs. Foster to revive the Sasana in India and establish anew the Sasana in England. There is none to take her place in the Buddhist world. Wealthy Buddhists are

all dead. Self-sacrificing Bhikkhus are rare. India will again supply young heroes to preach the doctrine of Ahimsa, Karuna, and Maitri—wearing the yellow Robe. I have worked for India since 1891, and now I am an invalid with only one wish in my heart to die on the holy ground where stands the Mulagandhakuti Vihara".

It was not long before the Anagarika's wish was fulfilled. Two years later he, too, passed away, leaving behind him a name with which that of Mrs. Mary Elizabeth Foster of Honolulu, "Queen of the Empire of Righteousness", will be for ever linked in the grateful memory of millions of Buddhists, to whom the Founder and Partoness of the Maha Bodhi Society shine forth as examples of a noble collaboration which is perhaps without parallel not only in the history of Buddhism but in the annals of mankind.

# ANAGARIKA DHARMAPALA TRUST

By

THE HON. MR. J. R. JAYAWARDENE,  
*Minister of Finance,*

AND

MR. D. E. WIJewardane,  
*Public Trustee, Ceylon.*

**T**HIS Trust was created by Anagarika Hewavitarne Dharmapala (The Ven'ble Sri Devamitta Dhammapala) partly with his own funds and partly with gifts of money from Mrs. Mary Elizabeth Foster of Honolulu, for the propagation of the Buddhist religion in Ceylon, in India and in other parts of the world.

Among the objects of this Trust are the dissemination of Pali and Sanskrit Buddhist literature, the maintenance of viharas, schools and hospitals, the education and training of Buddhist monks for missionary work abroad, etc.

The original Trustees appointed by the Deed of Trust having retired, the Public Trustee was appointed Custodian Trustee by an Order of Court made in May 1942, with Mr. J. R. Jayawardene, the present Minister of Finance, as Managing Trustee. At the time the Trust was taken over by the Public Trustee the total assets were valued at approximately seven lakhs of rupees.

Among the institutions benefited by this Trust are the Maha Bodhi Societies of India and Ceylon, the Foster Robinson Free Hospital, the Rajagiriya Weaving School and the Vidyadhara Sabha.

Monthly payments are being made through the Managing Trustee for the maintenance of Bhikkhus and Samaneras engaged in missionary work in India and towards work done by the Maha Bodhi Society of Ceylon— up to December 1951, Rs. 2,850/- a month, thereafter Rs. 2,925/- a month. Contributions have also been made through the Managing Trustee towards the publication in India of "Sanyutta Nikaya" by Bhikkhu Kashyapa and "Visuddhi Magga Tika" by Professor Kosambi.

On the recommendation of the Managing Trustee the following payments have also been made:—

	Rs.
Payment to the Maha Bodhi Society of Ceylon towards the cost of construction of the Dharmapala Memorial Building ... ..	100,000
Payment to the Maha Bodhi Society of India for the purchase of a property in Calcutta ... ..	40,000
Payment to the Trustees of the Buddhist Congress Tripitaka Trust ... ..	10,000
Payment towards the expenses in connection with the Inaugural Conference held in Ceylon for the establishment of a World Fellowship of Buddhists ...	3,000
Payment for effecting repairs to the Rajagiriya Properties ...	10,490
Payment towards the Diamond Jubilee Celebrations of the Maha Bodhi Society of Ceylon ... ..	5,000
Payment to the Maha Bodhi Society of Ceylon for the Management of its Schools ... ..	8,000
Payment for effecting repairs to the Foster Robinson Hospital Buildings at Maradana ... ..	2,430
Payment to the Sri Lanka Bauddha Samithiya Ltd. towards cost of publication of "Dhammapada Pradeepika" by the Ven'ble Narada Maha Thera ... ..	2,000

Out of the income from the properties in London belonging to this Trust a contribution of Rs. 3,400/- was made on the recommendation of the Managing Trustee to the Buddhist Society in London for the promotion of its work.

The repairs and renovations to the tenements at Station Passage, Slave Island, belonging to this Trust were completed at a cost of Rs. 17,500/-. A modern smoke house was constructed on Menikwatte Estate at Weligama at a cost of over Rs. 8,000/-. A replanting scheme has also been commenced on this land under which 10 acres of the land will be replanted every year as from 1952, and 10 acres are now in the course of being replanted.

In consultation with the Managing Trustee, a sum of Rs. 12,612/- was paid to the Mrs. Foster Schools and Hospitals Fund and the Mulagandhakuti Vihara Fund in full settlement of moneys borrowed by the former Trustees.

Funds amounting to Rs. 138,500/- out of the income of this Trust remain invested at present. The Public Trustee has in his hands about Rs. 125,000/- for further investment.

## BUDDHIST CULTURE

By

DR. P. C. BAGCHI, M.A., D.Litt.

**T**HE more we study Buddhism the more we realise its greatness as a religion and philosophy. As a religion it had moved the hearts of hundreds of millions in Eastern Asia from India to the Siberian steppes and from Persia to Japan. As a philosophy it had attracted, outside India, the most acute Chinese thinkers, inspired them and led them to new realms of thought. Buddhism led to the creation of an exquisite art not only in India but also in other countries where it had been accepted as a way of life. It had also inspired finished works of literature in Sanskrit and other languages into which the Buddhist Canon had been translated. Buddhism had far exceeded the limits of a religion or creed and had become a civilisation of international importance. Without a proper appreciation of its value we will fail to understand the great effort made by our ancestors in shaping an international civilisation in the past through Buddhism.

Buddhist literature in its diverse forms still constitutes the classics of many countries. The literature of the Sthaviravāda (Theravāda) school which has come down in Pāli is studied in Ceylon, Burma, Siam and Cambodia. In each of these countries again a considerable non-Canonical literature has been built up in course of centuries. The Tibetans zealously study the ancient Tibetan translation of the Mūla-Sarvāstivāda Canon, philosophical texts of various Hinayāna and Mahāyāna schools and, besides, the literatures of the later mystic schools of Buddhism, like Kalacakrayāna, Vajrayāna and Sahajayāna. The Mongolians who are followers of the Tibetan church had translated the entire Tibetan Canon into Mongolian which they still study. In China, Korea and Japan the Chinese Buddhist Canon has been studied for centuries. The Chinese Buddhist Canon consists of old translations of the literatures of different Buddhist schools like Sarvāstivāda, Mūla-Sarvāstivāda, Dharmaguptaka, Mahiśāsaka, Mahā-sāṅghika etc. There are besides translations of the Mahāyāna literature, the works of various philosophical schools, later commentaries etc. In China, Japan and Korea a large number of commentaries and ancillary texts had been written which form a considerable non-canonical literature. Minor collections of Buddhist literature are found in old Annamite translations in the country now called Viet-nam, in Newāri amongst the Newārs of

Nepal, in Old Turkish and other Central Asian dialects now forgotten. This immense extent of the Buddhist literature of which every branch has its historical, philological and religious interest, gives in outline the part played by Buddhism in shaping the civilisation of Asia.

Buddhist art and philosophy also present the same varied aspect. The simple philosophy of Buddha as represented by the two formulae of "Four Aryan Truths" and "Twelvefold Chain of Causation" gave birth in course of time to a large variety of philosophical systems. The Sarvāstivāda offered a materialistic explanation of the phenomenal world but its two branches—the Vaibhāṣika and Sautrāntika—evolved new ways of thinking. The Vaibhāṣika developed an atomistic philosophy while the Sautrāntika, in its zeal to interpret the philosophy of Buddha more correctly, laid the foundation of an idealistic philosophy which considered the world as an illusion. This idealistic philosophy was further developed by the two Mahāyāna schools—the Mādhyamika by Nāgārjuna and the Yogācāra by Asaṅga and Vasubandhu. Both the systems treat the phenomenal world as illusory; the Yogācāra, unlike Mādhyamika, tries to define the ultimate reality in more definite terms. While the Vaibhāṣika prepared the way for the Vaiśeṣika system, the Mādhyamika and Yogācāra prepared the way for the Vedānta. The Buddhist system of logic was the forerunner of the Nyāya system. The later Buddhism developed an elaborate and complicated system of mysticism which prepared the way for the early medieval thought of India.

The origin of Indian art is connected with the beginnings of Buddhist art. Sanchi and Bharhut are great creations of the late Maurya period. They prepared the way for the foundation of later Indian Art. But in the later history also Buddhist Art play a predominating part in the evolution of Indian Art. The various schools, Gandhāra, Mathurā and Amarāvati, help in the development of the Classical school—represented in Sārnath, Ajantā, Bāgh etc. The various schools of Indian tradition were taken to different parts of Asia and inspired the artistic creations in different countries. The magnificent examples are found in Bamiyan (Afghanistan), Kucha, Khotan and Karasahr (Eastern Turkestan), Tunhuang, Longmen and Yunkang (China), Horiyuji (Japan) and in numerous sites of South-East Asia, Central and Eastern Java, Champa (Vietnam), Angkor (Cambodia) and Pagan (Burma).

Buddhism with its religion, philosophy, literature and art is an inexhaustible storehouse of knowledge. We are at the fringe. The devotion and the equipment necessary for a comprehensive study of this great manifestation of the spiritual aspirations of our forefathers are still lacking.

## DHARMAPALA\*

### At The Meridian of His Mission

By

ST. NIHAL SINGH

**F**RAMED in the doorway of a smallish house set amidst ruins, some six miles from the railway station, was a yellow-robed figure, surmounted by a shock of coal-black hair. Long past the willowy stage, it had not yet acquired the embonpoint of middle age. The single garment depending from the somewhat rounded shoulders to the olive-skinned calves and sockless, slipperless feet gave it height that it otherwise might have lacked.

So this is the man who has pulled me from the Punjab half way across Upper India, was my inward comment. But two or three letters had been exchanged between us. It was the third year of this century and I had just entered my twentieth summer. The wilderness through which I had passed mile upon mile, after crossing the stream that marks the eastern bounds of the original Banaras (Varanasi) had chilled my heart. But the warmth with which I was received and the readiness with which I was made a freeman of the house soon drove away all doubts as to the wisdom of the choice I had made.

\* \* \* \*

The Anagarika—the Homeless One—as he styled himself and as I began calling him—was, I adjudged, at the meridian of his life. His ovalesque face was full and firm. With his lofty, smoothly moulded forehead, kindly lambent eyes and even, delicate features, it was singularly attractive.

Even though he was then in his prime he was not physically robust. As he told me, he, as a child, was puny and sickly. But for his mother's devotion, he may not have been there at Sarnath. As days lengthened into weeks I saw that he was subject to headaches, took cold easily, one of his legs (or, was it a foot?) troubled him. Yet he never complained, nor did he slack work. At times it was hard for him to go on, for once or twice I heard him saying (really to himself): "I must be patient". On such occasions he doubtless was wrestling with himself and I concluded that he

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must have begun life with a short temper and it must have cost him dear to overcome himself.

\* \* \* \*

I attributed all this to his indomitable will power, the like of which I had not theretofore seen, though I had already met and held converse with many of the men who helped eventually to wrest the Motherland from Imperialism's grip. Subsequent rumination, particularly after meeting him again in maturer years, confirmed me in this belief. It was borne in upon me that he forgot his own pain in his striving—sleepless striving—to guide men on to the path that leads to the stage where the cycle of sorrow (*dukkha*) snaps. So hard and so assiduously was he at this work that it left him little time and less inclination to think of himself.

\* \* \* \*

The circumstance in which he was bred and born—in which he grew up—way down in the Sinhala capital—Colombo—doubtless had something to do with firing his nature with Buddhist zeal. There was not a drop of foreign blood in his parent's veins: yet they bore an alien name (Don Carolis). I have a recollection, at the moment rather a faint one, that his father was christened in a church. His marriage was, I clearly remember being told, solemnised in a church. As life was regulated in the island even in the nineteenth century, legitimacy of children could not be assured any other way, nor could they be made secure in respect of succession—inheritance.

In common with boys of his generation he, named Don David, went to a school run by Christian missionaries. Bright by nature, he rapidly acquired English and slid into the stream of Anglicisation. His mother, a devout Buddhist, loved him too much to reprimand him: besides, her son was doing no other than was the fashion with youngsters in those days.

Covered with ashes though the old faith was, it was not dead, however. A chance wind blew a spark from it into his mind and in a trice consumed the tinder with which it had become cluttered in the school. This is the gist of many, many talks that he in a self-revelatory mood had with me, as memory resurrects it almost a half century later.

The longing was formed in him to speed Indiadwards. This not merely for the sake of making a pilgrimage to the spots hallowed for all time by the Buddha's lotus feet. No. He would go there, learn all that he could about the path chalked out by the Compassionate One and devote all his years and strength to bring Indians back to that path. He became convinced in his mind that he was born expressly for that purpose and mentally

vowed that if one life were not enough to encompass this end, he would make himself come back again and again until Buddhism became India's religion as it once was.

He found his way blocked. He was too young to be permitted to go out of the home, goth his father. And he was right.

Suddenly the way opened. An enormously fat lady of Russian blood and birth—Madame H. P. Blavatsky—arrived in Colombo. She was accompanied by an American—Colonel Henry Steel Olcott—who had fought in the fratricidal struggle that reddened the USA soil for three years and who had later distinguished himself in the work of national reconstruction. Between them they had evolved Theosophy. This they had come to spread in Ceylon. Touched by the boy's earnestness, Madame Blavatsky said to his father: "Give me the boy. I will take him to India. I will look after him. Be perfectly at rest. He will not come to any harm. I will see to that."

\* \* \* \*

It speaks much for Dharmapala's personality that loved as he was by those intellectual giants, he was not content to plod in the furrow ploughed by them. Within a few years of his arrival in India in the early eighteen-eighties, he made up his mind that he would strike out for himself and in 1891 launched the Maha Bodhi movement.

This was parting but not estrangement. Colonel Henry Steel Olcott continued to keep an eye on him and to render him help until the Masters, whom that son of a land reputedly materialistic sought to serve through five decades, was called away from his earthly labours.

As I look back over the years I doubt that this good man ever fully appreciated that his whilom ward and pupil had fully grown up and could—actually did—function independently with vision and verve that from the days of the Chicago Fair (1893) had won him a place in the arcana of world teachers. The son of Sinhala had, however, long since schooled himself to be patient when one who lacked that measure of control might have given way to petulance, if not worse.

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No place suited Dharmapala for his headquarters so admirably as Buddha Gaya. Vested interests however, rose up against him. Almost a decade had elapsed since the priests he had stationed there were brutally assaulted: but even in 1903 he could not talk to me about it in level terms.

Sarnath was the next best spot. Here, as he explained to me, the Lord had set the wheel of the law going. Here, he added, He had lived

in a previous incarnation and he, in his faultless, fluent English, reverently related the *Jataka* (birth-story). There was trouble in acquiring a site. The whole area had been declared sacrosanct—archaeologically, not religiously. His zeal dissolved opposition. By the time I joined him not only had the house been completed but a skeleton establishment had also been set up for carrying on the good work.

I recall in particular the Bhikshu, who managed the household. He had picked up some Hindi and used to descant upon the monastic rigours to which the Anagarika did not fully conform when abroad. His heart overflowed with kindness and he "mothered" us in a way to have earned my eternal gratitude.

It was an open house. Dharmapala never locked up the letters he received from all over the world—not even the money. He never denied himself to visitors. They came at all hours of the day and might have done so also at night but for the wilderness in which we lived. "Let them come," he would say to me when he may have been writing an article urgently needed for the *Maha Bodhi Journal* or an important letter that must catch the outgoing foreign mail. "They have come from a distance and must not go away disappointed. Let them hear the Lord's word." And putting aside the writing he would talk to them as long as they would listen. Because of such interruptions, much of his serious work had to be done during the night watches and this, I knew, told upon his health, which, at least just then, was none of the best.

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Only once a week was the routine relaxed. A horse-drawn carriage was brought to the doorstep. He would clamber into it. I would follow. Away it would rattle to the city. We would arrive elevenish at a house where we had been bidden to dinner (or breakfast, as it was called) by some admirer of his. We would talk away with the host and his friends until the meal was ready to be served. Water would be brought by a servant and poured over our hands, unless the establishment was semi-Anglicised and we, one by one, repaired to the bathroom for the ablutions. Talk would continue at table until the time came for us to rise once again to wash our hands, we having eaten without knives and forks.

The talk was invariably of a serious character. Not always, however, did it revolve round religion and philosophy. The state of the country frequently walked into it. Freedom was the breath of the Anagarika's nostrils. He wished to see India (and, I have no doubt, Ceylon, though I cannot offhand recollect any specific reference to the land of his birth) to be untrammelled like Japan, the USA, and the European countries he had

visited. The vigour with which he condemned wrongdoing delighted our young hearts but the older men of the company, while outwardly appreciative, wondered in their hearts what tales would be carried to the Collector and the Commissioner, who in those days were truly formidable persons.

Economics, too, entered into these talks. The Anagarika was deeply distressed at Indian poverty. He was distraught particularly at the plight of handicraftsmen. Lip-sympathy did not content him. He wished to do something concrete. If he could only induce the handloom weavers, for instance, to use fly shuttle looms, he would be happy. Impressed with the performance of one of such improved machines that he saw in operation in Northern Europe, he had had one shipped out to him. To his dismay, when it arrived he found that there was no one in Banaras who could assemble the parts. Taking advantage of E. B. Havell's presence in the holy city in connection with a book that he, at the time the Principal of Calcutta School of Art and the Keeper of our National Art Gallery, was engaged in writing, he went with him to the godown where the boxes containing those parts were kept. The two fussed over them for hours and finally had to call in a technician from the outside.

On such occasions he deplored our woeful lack of technical education. He pointed out to me that much of Japan's and America's greatness was due to the emphasis that was placed upon such education. He wished our rulers would do the same: but then they had their own interests and those interests were not identical with ours.

Nothing disheartened him, however. His spirit would rise above any situation no matter how depressing. It had the power of lifting others. To be with him was joy-giving as well as elevating.

# BUDDHISM AND INDIA

By

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**T**HE royal return of the sacred ashes of the two great and favourite disciples of Lord Buddha, Sāriputta and Mahā Moggallāna over two years ago back to the shores of India aroused a wave of devotion in the country for the Blessed One, and thoughts of millions in this ancient land went back to the days when He walked through towns and villages of modern Bihar, spreading His message of love and compassion for all animate beings on the face of the earth. And now when those sacred ashes will be deposited once again at Sānchi on the spot where they lay for nearly 2400 years, that devotion will grow stronger and will bring peace and tranquillity into millions of hearts in India.

With the awakening from deep slumber of hundreds of millions in South-East Asia and the revival of the past glories of Asia and Asians, it is not surprising that the faith in the great doctrine, which was born in this country and spread far and wide into Asia, should again revive in its old intensity. Lord Buddha taught mankind on this blessed soil of India, 2500 years ago, and we Indians profited by His preachings for over 1000 years and guided ourselves by it. Those 1000 years were in many ways the grandest in our history. The name and fame of India rose to the highest peaks in those centuries and in the realms of art and literature, learning and piety, Indian achievement reached heights still unsurpassed. It was not merely a case of those who professed formally their belief in Buddhism; the noble doctrine entered and influenced the lives of all, professing and non-professing Buddhists alike. That was the secret of its excellence, it was so universal. The noble eightfold path invited everybody to tread on it and led everyone to peace and contentment, and freedom from fear and anxiety. How that doctrine had spread into every nook and corner of India is to be found in all parts of the country.

And then came misfortunes and calamities and the darkness of night descended upon the Indian people. Gradually they lost their freedom and independence and that was, I verily believe, hastened by their lessening attachment to and reverence for, the person of Lord Buddha and His excellent doctrine. And then in the darkness of this night Indians even

forgot His name and all remembrance of how He had lived and what He had achieved. With the loss of independence was lost also all contact with South-East Asia. No more came crowds of pilgrims from the South-East Asian countries and China and Japan to our shores for paying homage to the memory of the Blessed One, and even the names and sites of places where He had lived and worked were lost in oblivion.

Fortunately all that has now changed. During the last 100 years with growing national consciousness has come also ever-growing and deepening knowledge of Lord Buddha and the priceless treasures that He has left us, and side by side has been recovered the knowledge of the identity of places where He was born and worked and lived His long life. India owes a great debt to archaeologists and antiquarians who have worked so devotedly in unearthing these treasures in numerous places and bringing to life once again the sculptures associated with the Buddhist faith, and the features of Lord Buddha carved in stone 2000 years ago are once again a familiar sight in every home in India.

This awakening of our faith in Lord Buddha and the increasing intensity of our struggle for national freedom has now come to consummation. India has achieved Independence and I have not the slightest doubt that the faith in Lord Buddha will spread rapidly in this free and independent India.

# ANAGARIKA DHARMAPALA'S WORK IN CEYLON

*By*

D. B. DHANAPALA

WHEN I was about seven I happened to be a salesboy in a currystuffs boutique (shop) in a suburb of Galle, Kumbalwella. The chief salesman of the shop had certain pretensions to culture. When the day's work was done and the last plank of the doorway fitted into its groove and bolted and locked, he read to us, by the aid of a bottle lamp, interesting bits out of the Sinhalese papers.

Over and over again in these passages from the Press would occur the name of one Anagarika Dharmapala.

The Chief Salesman also had an urge for the higher spiritual life and would indulge in subtle moral coercion in taking us to the temple every Poya night. I did not mind so much the visit to the temple as I did the interminable "bana-preaching" which often lengthened into an all night session.

Imagine the Chief Salesman's excitement when one morning it was announced by the beat of the tom-tom that Anagarika Dharmapala would preach that night at the Galle Market Square. We all caught the infection and were all burning with a pious fervour to hear the "Bana".

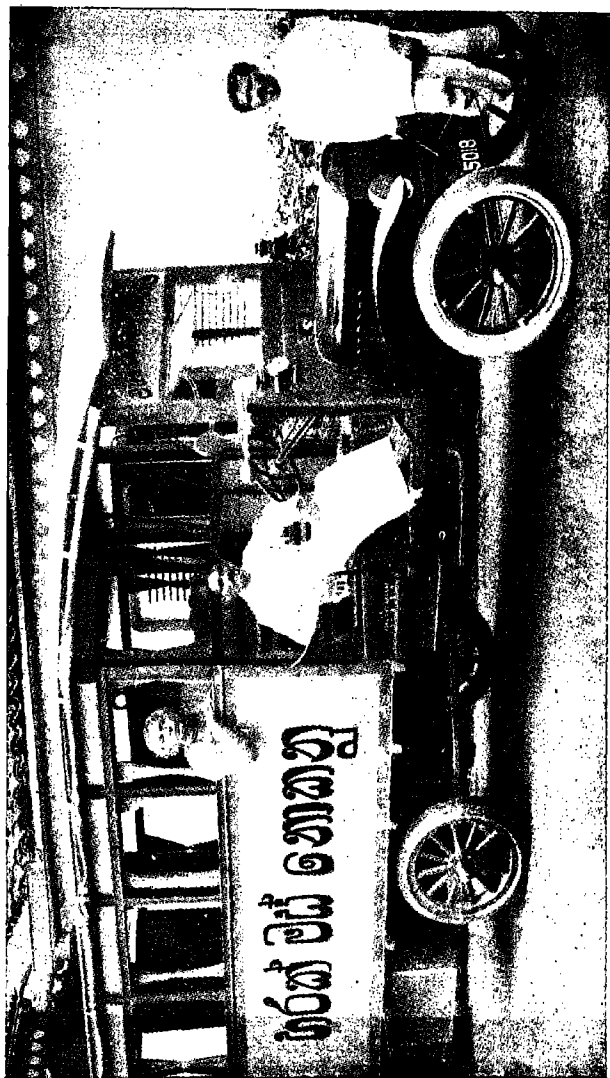
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I do not quite remember all the details of the long trudge to the Galle Central Market. Nor the long walk back by the aid of a "chulu" torch at midnight.

But what I do remember is almost every word I listened to, standing as I did at the edge of the crowd in what little space there was sandwiched between a buxom basket woman and a "chandiya" with his sarong hitched up.

It was the strangest kind of "Bana" I have ever heard or ever will hear. He did not dress like a Buddhist monk. He did not sit cross-legged as did the monks. He did not quote the scriptures as did the monks.

Instead, dressed in a strange garb of his own invention, standing upright like the unwavering decision of an honest man, he delivered a magnificent onslaught on Imperialism and the White Man's Burden in such a resounding voice that my ears almost went hoarse with hearing!



The Anagarika Dharmapala on Tour in Ceylon. Inscription on the car means "Don't Eat Beef"





Bringing Relics of Buddha from Thailand  
The Anagarika Dharmapala is in the Centre of the second row (Standing)

I remember almost every word he spoke—not because I have a good memory ; but because interest is the secret of memory and I must have been interested to remember them across the lapse of nearly thirty years.

\* \* \* \*

Big machines and good clothes did not make a civilized man, he said. The English were uncivilized barbarians who exploited helpless people. The Sinhalese were a civilized race when the Britons were savages. Those who imitated the English were like African savages who bartered good diamonds for cheap coloured glass beads. Be proud of your civilization, your language. Stand erect before the conquerors. Don't bend double. Have self-respect. Be yourselves and not cheap imitations of barbarians if you want to have a place in the world.

\* \* \* \*

Soon after, even as a child, I begged my father to discard my Portuguese surname and English christian name, which did not mean anything to me, and adopted the Sinhalese system of nomenclature with a Sinhalese given name.

Anagarika Dharmapala was the only aristocrat who walked with his head held high among a fawning, cringing, crawling multitude of his own fellow men in Ceylon at that time.

He gave the Sinhalese a sense of self-respect—made them walk erect. His voice was the first whisper that later developed into a clamour for political freedom.

He felt that unless the Sinhalese was made to feel that he was equal to, if not superior to, the Englishman, he would be content to be for ever fallen. By his fearless crusade for cultural emancipation he gave courage to the faint-hearted to stretch out the hand for political emancipation.

He felt that religious revivals were out of the question as long as the people were in a state of mind that accepted political and economic subjection as a matter of course.

What the other Ceylonese world figure, Ananda Coomaraswamy, did to Indian art—to put it on the map of the world—Anagarika Dharmapala did to the spirit of the Sinhalese.

Influenced greatly by Colonel Olcott, Dharmapala became Ceylon's crusader who was as much feared as he was respected.

\* \* \* \*

A high forehead that could often be low-brow on occasion ; a pensive brow that bespoke a good deal of power ; firm lips that brooked no

hindrance but could speak kind words to a child ; a personality oozing with energy but at the same time pervading a sense of peace and quiet: this was the aspect of this aristocrat wearing sack cloth who was a visionary with the ideas of a warlord.

The warlord in him organised the crusade to re-establish Buddhism in India, the land of its birth, as his mission in life. A vocative volcano in eruption when roused, which was often, he was, withal, a man of action who could organize things on a vast scale in order to translate his zeal and fervour into useful practical movements.

Ceylon became known throughout India and the world through his propaganda and crusade which never ceased until his voice was stilled for ever.

He fired a whole generation of Sinhalese to refuse to accept the old world Colonial mentality as a matter of course. This led not only to cultural and political emancipation but also to the religious revival which was his aim.

He was the forerunner, the pioneer who blazed a trail for people like Piyadasa Sirisena, W. A. de Silva, P. de S. Kularatne and Gunapala Malalasekera.

This perhaps was the greatest work he did for Ceylon.

There was nothing he did not touch when in Ceylon.

The Buddhist schools he established, the Sinhalese Press he started, the Ayurvedic dispensaries he commenced—all aimed at the regeneration of a degenerated race. He stopped the rot—for those who may come later to heal.

The next and last time I saw him some twenty years later, I met him face to face—not from the edge of a crowd.

I had by then become a journalist. He had become a Buddhist monk under the name of Devamitta Dhammapala.

I could hardly believe that the mellowed, kind, reposeful monk before me, talking of his vision of reclaiming India to Buddhism at the newly built Mulagandhakuti Vihara, was the same eruptive volcano that I had listened to at Galle.

As Jawaharlal Nehru, the impulsive, headstrong aristocrat, by degrees, schooled himself into a statesman of world importance, the fiery pioneer tamed himself into a venerable figure of infinite patience and charm.

But for his work in India that country perhaps would never have adopted the Asoka Wheel as its emblem and had a Buddha figure dominating the scene at the climax of political emancipation.

But for his work in Ceylon, we might yet be a Colony of the British Empire ; our culture a primitive pretense ; our language a vernacular

according to the classic meaning of the word ; and our religion a secret ritual.

He gave new sight to our eyes ; new hearing to our ears ; a new touch to our finger tips ; a new feeling to our hearts.

We in Ceylon might forget Devamitta Dhammapala Thera ; but who will ever forget Anagarika Dharmapala of the old days?

# PALI AND ITS STUDY IN INDIAN UNIVERSITIES

By

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THE word *Pāli*, which primarily means a 'row', a 'line', or a 'series', also means secondarily the *Tipiṭaka* (*Tripitaka*), because the texts constituting it, and even their contents, are serially arranged. It is in the latter sense that the word has been found to occur in many later Pali works, including certain commentaries, chronicles, and lexicons. In the present day, like 'Sanskrit' (*Samskṛita*, 'Refined') and 'Prakrit' (*Prākṛita*, 'Natural'), 'Pāli' is also used rather loosely to signify a language, and that, too, of the *Tripitaka*, the Canon of the Early Buddhists, although, strictly speaking, it should refer to that corpus itself.

It is now an established fact that the medium through which the Buddha delivered His sermons and carried on philosophical discussions with the other ascetic-philosophers of the time, is the language of the *Tripitaka*, as we find it to-day. He knew Sanskrit (*Sakkata-bhāsā*), but was strongly opposed to its adoption as the vehicle of expression, since it was understood only by a small section of the people in his days. Actuated by the spirit of religious catholicity, and fully conscious of the need of the masses, he preferred a local dialect to Sanskrit, the sacred language of the Brahmins, and enforced its adoption by the Buddhist *Samgha* as the medium of instruction and discussion. It was the contemporary dialect of the cultured people of Kośala (Oudh) that was adopted by him in preference to Sanskrit; and thereafter, throughout his missionary career, he scrupulously maintained the standard of its purity and chasteness in his discourses and sermons, except, of course, while citing the religious views of some ascetic-leader, which, obviously, could be best expressed in the dialect of the latter. No philologist can possibly deny that in the substratum of the Pali language, there is a dialect, the words of which lie embedded here and there in the *Suttas* (discourses) as linguistic fossils which are worth collecting and studying. In short, the language in which the Buddha spoke, was once widely understood in the whole of the modern Uttar Pradesh (U.P.) and also in the districts of Bihar bordering on it. The opinion of Kuhn and Westergaard, that it was the language of Malwa, is definitely unfounded; and although some later Pali writers have mentioned it as *Māgadhi*, its currency in

Magadha (South Bihar) must remain a matter of conjecture for the present. One fact, however, is certain, and that is, the people of the *Majjhimadesa*, i.e., the region extending from the Jumna to the Brahmaputra, and from the Himalayas to the Vindhya, which was the sphere of the Buddha's missionary activities, had no difficulty in understanding that refined dialect or even speaking in it, since philologically it occupies practically the intermediate stage between Sanskrit and the earlier forms of Prakrit, whether literary or epigraphic.

Regarding the antiquity of the Pali language, it will be sufficient to note that it was current in Kośala (Oudh), and was understood also in the areas specified above, during the sixth and the fifth cent. B.C. Later on, however, it remained confined to the members of the Buddhist *Saṅgha* and also to a small section of the Buddhist laity; and in that state, it continued to exist at least up to the beginning of the first cent. A.D., when the *Milinda-pañha* was composed. It was replaced by Sanskrit, when Mahāyāna Buddhism was firmly established in Northern India (second half of the first cent. A.D.). It was introduced in Ceylon towards the middle of the third cent. B.C., and in Burma, during the first half of the third cent. A.D., the earlier introduction (c. 246 B.C.) having failed completely to produce the desired effect for want of adequate facilities. Historically speaking, Ceylon received the Pali Canon (*Tripitaka*) from Magadha, and Burma, from the Andhra-deśa (third cent. A.D.); and both the countries were jointly responsible for its introduction in the Hindu colonies in the Far East. It is a truism that since then, Ceylon, Burma, and the Hindu kingdoms in South-Eastern Asia had mutually helped for the purpose of propagating the religion, language, and literature of the Buddha through the onward march of time. Instances are also on record in history to show that whenever in any one of those countries, the lore of the Master was in the danger of passing into oblivion, through dire political calamity, they had voluntarily assisted one another with the determination to prevent the same.

Pali literature does not mean the Pali Canon, although it includes the latter in its enormous fold. It has been considerably enriched by the valuable and extensive literary contributions of Buddhaghosa, Dharmapāla, Upasena, Mahānāma, Dhammakitti, Upatissa, Moggallāna, and many other erudite scholars, both named and unnamed. In respect of volume and variety, its place is only next to that of Sanskrit literature. It is certainly more voluminous than Greek, Latin, or even Prakrit literature, the other noted classics of the ancient world. As literature, it may be considered to be fairly representative of the different branches, except that it has not accommodated any drama or dramaturgical work, or even any treatise on

polity, erotics, mathematics, astronomy, palmistry, astrology, and such other ancillary science, because the study of the same is strictly forbidden for the members of the Buddhist *Samgha*. Both in quality and in quantity, the rhetorics and grammatical works in Pali literature, are by no means insignificant ; but in respect of the importance of its philosophical works, it is undoubtedly preeminent. The Pali Canon itself is a rich mine of information relating to the political, social, economic, and religious conditions of Northern India from c. 650 to 250 B.C. and the Pali chronicles are equally indispensable for studying critically the history of India, Ceylon, and Burma.

Although the importance of the Pali literature is such, in most of the Indian Universities, there is, however, little opportunity for its study. Leaving aside those which have afforded so far no facility for the study of Pali, such as, Annamalai, Madras, Osmania, Saugor, Delhi, Agra, Aligarh, Cuttack, East Punjab, Kashmir, and Rajasthan, in others, the curriculum prescribed for the Post-Graduate students, has taken three distinct forms. In the Universities of Calcutta and Banaras, Pali has been recognized as a subject for the M.A. Examination and adequate arrangements have been made to teach the same. But whereas in the former, greater facility is offered by providing more optional papers to cater to the taste of each individual student, in the latter, it is very much restricted. In the Universities of Bombay, Baroda, Patna, Lucknow, Allahabad, and Andhra, in the course of study prescribed for the M.A. Examination in Sanskrit, there is an optional paper in Pali, the teaching of which in most of them, is practically next to nothing. Nagpur University, again, has introduced Pali and Prakrit together as a subject for the M.A. Examination. This is by no means academically sound. Pali and Prakrit may be incorporated in the curriculum of Sanskrit for teaching Linguistics, as has been done by the aforesaid Universities ; but to link them together and prescribe them as a subject for Post-Graduate study, is unjustifiable. The Universities in Asia, which have made elaborate arrangements for teaching Pali and research in Mahāyāna Buddhist Literature are Colombo, Rangoon, and Tokyo.

As for the teaching of Pali in the Under-Graduate classes, perhaps the best arrangement that has been made so far, is by the University of Calcutta (I.A., B.A. Pass and Hons.). The other Indian Universities which have also arranged for the same, are Banaras, Bombay, Andhra, and Nagpur, the last-named one having Prakrit also tagged on to it. Four years ago, Pali was introduced in the curricula of the High School and the Intermediate Examination by the Board of High School and Intermediate Education of Uttar Pradesh (U.P.), and the result achieved so far, is definitely encouraging. The Board of High Schools of West Bengal, which came into existence only a year ago, has also recognized Pali as one of the classical

languages to be ranked with Sanskrit, Arabic, and Persian. The number of students who appeared in Pali at the last High School Examination conducted by the Board, is fairly high, perhaps the highest, since the partition of Bengal.

Pali is considered to-day all over the world to be an important classical language, because of the volume and character of the literature composed in that tongue. In the Buddhistic countries, it is regarded as a sacred language—the language of the *Buddhavacana*. Taking into consideration its importance in the study of Linguistics and History, the Indian Universities should try to make it more popular by providing adequate facilities for its teaching. That alone can help the future generations of this country to visualize their precious heritage in its true perspective.



## DHARMAPALA AND THE CULTURAL RENAISSANCE IN INDIA AND CEYLON

By

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WITH the establishment of the English in India and in Ceylon, there started a true renaissance in the cultural life of the Indian and the Ceylonese peoples. Two things were equally important in bringing about this cultural awakening. One was the impact with the mind of Europe through our acquaintance with the English language and literature. The second thing was a re-discovery by the Indians and the Ceylonese themselves of their own past. English merchants came out to India only for the purposes of trade. Unlike the Portuguese who were staunch Roman Catholics, and who came to the East with the double purpose of both converting heathen peoples to Christianity and deriving material benefit from trade, the English did not have any immediate idea of propagating their religion. Contact with them therefore could be freer and easier through secular channels, and this contact was from the very beginning fully stimulated. The influence of the English (and through it, of the European) mind first made itself manifest in the province of Bengal where the English were enabled to obtain complete footing after winning the battle of Plassey in 1757 and then by obtaining the *imprimatur* of their rule over Bengal from the Mogul Emperor Shah Alam in 1765. Intelligent leaders of Bengali society soon realised the importance of the English language and the implications of English and European pre-eminence in the various achievements of a mechanical civilisation which was just coming into the field. In many respects, European superiority in these matters—for example, in warfare, in navigation, in science and in organisation—was so manifest that it could not be brushed aside and could not but set thinking the more intelligent members of Indian Society. The presence of the English was thus a sort of touchstone for the Indian mind, and it was made ripe for a new kind of intellectual emancipation. Along with this it was mainly the curiosity of the English and European mind which felt attracted to the intellectual and spiritual aspects of Indian civilisation, after the English had established themselves as exclusive exploiters

of the material and economic resources of India including the products of Indian craftsmanship. English and European culture seemed to be about to sweep away from their national moorings the peoples of India, and also of Ceylon, after the English were established there. But the steadying ballast came to them from a realisation of the values of their own past civilisation. The traditional scholarship was there, and it was quite in a flourishing condition, too, both in India and Ceylon, where scholars were continuing their study and exposition of Sanskrit and Pali texts and were continually adding to the accumulated mass of literature in these languages. But a new orientation in our approach to the ancient culture of India, which was also that of Ceylon, was brought in when the Europeans began to study Sanskrit and Pali and to appreciate their permanent qualities. In 1784, within two decades after the *de jure* establishment of the English in Bengal, the *Asiatic Society* was established in Calcutta, by Sir William Jones; and through translations of Sanskrit works, and articles on ancient Indian literature and culture, from the pen of Sir William Jones and his colleagues, and the introduction of Sanskrit studies in Europe, the position of Sanskrit and Indian civilisation in their proper historical perspective came to be gradually established. And this also had its immediate effect on the Indian mind. So, too, in Ceylon, when from the thirties of the last century, European scholars began to study and publish Pali texts, the Ceylonese Buddhists became alive to the importance of their national heritage. In this way, thanks to both the enterprise of the people of Europe, and their great curiosity in man as man, which was the deathless legacy of ancient Greece to modern Europe and from that to the whole of humanity, India and Ceylon in a way found themselves; and the thought-leaders of the country sought to effect a harmony between the bases of their national culture (as it remained enshrined in Sanskrit and Pali literatures) and the urge for progress which modern conditions engendered, particularly when our direct contact with England and Europe made it imperative. Ceylon took a longer time to discover its place in the modern world. But in India, a movement which started from Bengal with the great Ram Mohan Roy, whose sobriquet—"the Father of Modern India"—is perfectly in accord with the great services he rendered to his own people at this critical epoch when their national life took a new turn, continued to gain in force as the decades passed. This movement was to harmonise in our mental as well as spiritual life the permanent and universal elements from the thought-worlds of India and the West, while accepting without any reservation all the scientific progress of the West making them suitable for Indian conditions. With this attitude towards the culture worlds available to them, Bengal and the rest of India witnessed a most remarkable cultural

rejuvenation, in which there was a new development of Indian literature from the middle of the last century particularly, and of Indian art from the beginning of this century. Political aspirations also formed another aspect of this renewed life in India ; and the movement for freedom started from the 4th quarter of the last century, which ultimately was successful through the assistance rendered by international situations and from the exertions of Indians themselves before the close of the first half of this century. In the long Roll of Honour for modern India of men who helped to make India great in both her cultural life and her freedom movement, we have scores of illustrious names. Some of them sought to serve their country through paths of peace, and others through the way of war. Among those who silently worked for the rejuvenation of not only Ceylon but also of India was the great Ceylonese reformer, patriot and religious leader, the late Anagarika Dharmapala.

Dharmapala's name is not as well-known in India as it deserves to be. He is generally honoured as the founder of the *Maha-Bodhi Society* and as one of the inaugurators of Buddhist and Pali studies afresh in India. But he was undoubtedly much greater than the founder merely of a cultural and religious society. He embodied in his life the religious and cultural renaissance of Ceylon. Ceylon for some generations was in a most unfortunate position. Its independence was destroyed by the Portuguese who aimed not only at the material exploitation of the Ceylon people but also to make a cultural conquest of them by forcing the Roman Catholic religion upon them. They were followed by the Dutch, and under the Portuguese and the Dutch Ceylon to a large extent lost her national bearings. Through Portuguese influence there was of course a superficial allegiance to Roman Catholicism which also manifested itself by the adoption—sometimes forcible adoption—by Ceylonese people of Portuguese names, even when they continued to be Buddhists. The English policy of outward *laissez-faire*, some tacit and effective support of disruptive anti-national propaganda from foreign missionaries, was not conducive to the restoration of national self-respect among the upper class of Ceylonese. Just as it had happened with a certain section of the people of Bengal in the thirties, forties and fifties of the last century—the so-called “young Bengal” group—which became intoxicated with the strong wine of English literature and mentally and spiritually abjured their Indian heritage, it was the case in Ceylon too, that among a good many representatives of the upper class in Ceylon, particularly in the coastal areas, a most humiliating form of Anglicisation by aping the Englishmen's manners and ways of life had manifested itself. Only the Buddhist monks and a number of old families in Kandy and elsewhere strove to remain true to

the national civilisation and character. Ceylon was at cross-ways ;—among both the Tamils of North Ceylon and the Sinhalese Buddhists, two mutually exclusive forces were operating—that of unthinking Anglicisation, and that of an equally thoughtless old-type orthodoxy. It was at this juncture, during the closing decades of the last century, that a kind of awakening of the national conscience took place in Ceylon ; and this has saved Ceylon from becoming just an imperfect copy, a tragic travesty of England. The Anagarika Dharmapala was the herald of this new renaissance. There were other patriotic Sinhalese like Harish Chandra who was his contemporary, but it was the Anagarika Dharmapala who was the first to realise the necessity of marshalling all the remnants of national culture which had tenaciously clung to the national religion and to call back the Sinhalese *intelligentsia* who were going off at a tangent from their racial heritage and national moorings.

This phase of Dharmapala's character and career we are familiar with in India, but we have an idea of what he has done to help India also to win back her self-respect in the comity of nations. With him there was no differentiation of Ceylon and India. He in his inner mental make-up appears to have conceived of Ceylon and India as one ; and one they are, when we consider the geographical situation of Ceylon and Ceylon's ethnic, cultural as well as political history. At the present day, Ceylon may be under a different autonomous administration, but every body admits that Ceylon is a part of the cultural world of India—it is not just a bit of *Greater India*, but it is India itself. Mahinda, the son of Asoka and his sister Sanghamittā were instrumental in establishing Buddhism in Ceylon in the third century B.C., having been sent there by the great emperor Asoka himself. They in a way formed two of the greatest gifts of India to Ceylon, apart from the personality of Vijaya, who first established the Aryan language in Ceylon, having gone there from Western India during the middle of the first millennium B.C. Taking note of the selfless and far-reaching activities of Dharmapala in India, we might say that he was in his turn a *return gift of Ceylon to India*, because he, more than any body else, has been able to bring about a veritable Buddhist renaissance in India and has brought the island closer to the mother country. The Hindu public have generally received him with open arms, since the average Hindu is not accustomed to differentiate between Buddhism and Brahmanism. While admitting that Buddhism was a necessary protestant movement against the exclusive claims of Brahman superiority, the students of philosophic Brahmanism and of the Buddhist schools of philosophy do not see any innate conflict between the ideologies of the two religions. The foremost exponent of the Vedanta philosophy, the great

Sankarāchārya, in his philosophical conceptions was looked upon as having gone so close to some of the Buddhisa ideologies that many have called him "a Buddhist in disguise". However, an average Hindu who thinks about these things is inclined to agree with a great English exponent of both Brahmanism and Buddhism that "Buddhism is the export form of Hinduism". This sense of kinship among most of the Hindus in India enabled them to extend their fellowship to Dharmapala when he came over to India and tried to interest the people of this country in one form of their religion which was at one time so very widely followed on the mainland of India and which has spread over more than half of humanity, and which still lives as a strong leaven in the Hindu way of life with its insistence of *Ahiṃsā* or Non-injury, *Karuṇā* or Compassion and *Maitrī* or Active Good-doing. With the glories of Buddhism in the past, the average Hindu became alive also to the achievements of his ancestors in past centuries. They derived a sort of reflected glory from it all, but at the same time they were in all humility conscious of their present-day deficiencies in mentality and spirit as well as in their political surveillance.

I have not had the privilege of following the career of Dharmapala. He had as one of the great purposes of his life the rehabilitation of the ancient Buddhist holy places and centres of culture in India; and with this view he started first to try to restore to the Buddhist world the temple of Buddha Gaya, commemorating the sacred spot where Buddha obtained his supreme knowledge. Most of us know the story—how the temple, having been taken possession of by the Saivite *Mahant* or Abbot of Buddha Gaya, could not be forthwith restored to a Buddhist committee, and how there were unseemly happenings leading to litigation and ultimate compromise by which the *Mahant* on behalf of the orthodox Hindus (who did not want to part with their control of the shrine) and the Buddhist world, were both allowed the privilege of carrying on worship according to their own custom in the temple. The *Mahant's* group represented one type of mentality which refused to let the temple pass out of their hands, because they had a Hindu and a mediaeval conception of Buddha and because they were already in possession of a shrine which was virtually abandoned in mediaeval times owing to both the decay of formal Buddhism in India and the absence of close contact with the Buddhist world outside India. But there was another group in the town of Gaya itself which was wholeheartedly in support of the Anagarika, realising the international implications of his earnest desire to make the centres of Buddhism once again flourishing and active centres for the study of the philosophy of ancient India as interpreted by the Buddhas, as a means of unifying the world through reason and spirituality. The present writer recalls with pleasure

and pride how a Bengali doctor who had made Gaya his home, the late Dr. Haridas Chatterji with his family became a staunch supporter of the Anagarika. The present writer has the honour of being connected with the family of this enlightened and public-spirited medical practitioner through marriage, and he has heard from members of his family about the very great friendship which existed between them and the Anagarika, and how they had helped each other, and also how the Anagarika would make Dr. Chatterji's residence his home during his visits to Gaya. From the sons of Dr. Chatterji long after he had passed away, I would have occasion to hear about Dharmapala's visits and his sojourn and about little bits of personal intimacy between Dr. Chatterji and the great leader from Ceylon.

Except for seeing him on a number of occasions from a distance and hearing him talk in public gatherings and on one or two occasions meeting him at his residence in Calcutta, the present writer has not had the privilege of coming to know Dharmapala very closely. He has also had the pleasure of reading pages from his diary during the old days of his struggle in India, as it appeared from time to time in the journal of the *Maha-Bodhi Society*,—a diary which vividly portrays the man and gives glimpses of doings in Calcutta and elsewhere half a century and more ago. I remember on one occasion, before the *Maha-Bodhi Society* had its own home,—it was possibly at the *Bauddha Dharmankura Vihāra* in Kapalitola in the Bow Bazar area of Calcutta—where the *Vaisākha* festival was being celebrated under the joint auspices of the *Maha-Bodhi Society* and the temple, I heard a discourse from Dharmapala and listened to his chanting some Pali verses from the *Dhammapada*. I was taken there by Mr. Charu Chandra Bose, who was well-known for having introduced that great classic of Buddhism, the *Dhammapada*, to Bengali readers by his editing in Bengali characters the original Pali with a Sanskrit *chāyā* and a Bengali translation. (Incidentally, Rabindranath Tagore himself was very much impressed by this edition, and he has left a critical appreciation of it which is still largely read). At that time I was just out of school, but I had managed to read the *Dhammapada* and to have memorised a good number of its verses, and this interest had brought me in touch with Mr. Bose. I met Dharmapala on the occasion of that gathering, in front of the Buddha image, and I still see in my mind's eye the venerable figure of the Anagarika, a man of medium height with a clean shaven face and rather thin long hair, dressed, as far as I remember, in a white shirt and a *dhoti* worn in the Ceylonese fashion, for at that time he had not yet assumed the yellow garb of the Buddhist monk, not having joined then the *Sangha* or Buddhist monastic brotherhood. I liked the serious,

and, one might use also the word, the "spiritual" cast of his face, with its brownish complexion ; and the fine tone of his voice, as he was chanting these verses, had for me at that time quite a noble quality which had its great appeal. I remember particularly this verse which he was reading, with a proper chanting tune—

*Divā tapati adicco, rattim ābhāti candimā ;  
Sannaddho khattiyo tapati, jhāyī tapati brāhmaṇo ;  
Atha sabbaṃ ahorattaṃ Buddho tapati tejasā.*

(the Sun shines by the day, and the moon makes bright the night ; the warrior shines when he is in his armour, and the Brahman when he is meditating ; but the Buddha shines over all by day and by night, through his own glory).

The way in which he was reciting still seems to fill my ears. I was particularly impressed by the manner in which he pronounced the word *Brāhmaṇa*—he uttered it, probably according to the tradition of pronunciation which is still current in Ceylon, as *Brā-h-ma-ṇa*, which the "h" clearly pronounced before the "m"—unlike our North Indian tradition in which we say *Brāmhaṇa*, with the "m" wrongly put before the "h". This was a bit of Sanskrit orthoëpy which impressed me even at that time, although I had not as yet thought of specialising in linguistics and phonetics in the early stages of my college career.

On other occasions I heard him speaking in several public meetings, insisting upon the necessity of the Indians to start a sympathetic study of Buddhism. I once found him in one of these meetings in earnest conversation with the late MM. Satis Chandra Vidyabhushana, Principal of the Sanskrit College, who was very largely responsible for reviving Pali studies in the University of Calcutta ; and on another occasion when he was ill in his Calcutta residence—so far as I remember, in Creek Lane, near Wellington Square—I visited him with a son of his Gaya friend Dr. Haridas Chatterji, and he received me very kindly and talked about things which were of common interest to both India and Ceylon. At that time I felt that we in Bengal more than in any other province of India had the sense of a close kinship with the people of Ceylon. It is a common belief among the people of Bengal that Vijaya Sinha the leader of the Aryan-speaking colonists from North India went to Ceylon from Bengal. This is a view to which as a historian and a student of linguistics I do not subscribe, but there is no doubt that from the time of Asoka onwards there has been a much deeper understanding—primarily through Buddhism which was also going strong in Bengal—between the people of Ceylon and the people of Bengal ; and we should recall that even as late as in the 15th

century a great Brahman scholar from Bengal formally accepted Theravāda Buddhism, and went to Ceylon where he became famous as a scholar and poet of Buddhism—the great Rāmachandra Kavibhāratī.

The Anagarika Dharmapala was—as his epithet suggests—‘a man without a permanent home’; and he was also a true ‘Protector and Saviour of the Law’. He had both Ceylon and India as his homeland—nay, more, he was at home everywhere in the world, wherever there was a respect for the *Saddharma*—‘the Good Law’, whether Ceylon or India, Burma or China, Japan or America or Europe. His great achievement was of course the foundation of the *Maha-Bodhi Society* and all the various aspects of its great work. As an instrument of Indian and Ceylonese religious rehabilitation and cultural renaissance, the importance of this institution is inestimable. It is in grateful appreciation of the manifold services which the *Society* has rendered and is still rendering both to India and Ceylon, to Asia and to humanity at large, that we are celebrating this Diamond Jubilee. A statement of the various venues of the *Society's* work and an appraisal of the success achieved by it in many domains will be enough testimony to its great value for India and Buddhism. Not the least among its achievements is the revival of Buddhism and the introduction of Pali studies in Nepal, where the Newari people who have been for all these centuries the true inheritors of the Mahāyāna Buddhist tradition, are being once again strengthened in their serious study of their national faith, only through the exertions of the *Maha-Bodhi Society* monks and of some serious-minded Newari Buddhists who have felt attracted to the work of the *Society*. Its participation in Buddhist conferences in various parts of the world, particularly in that held in Tokyo a few weeks ago, its work in connection with revival of Buddhist solidarity through the medium of the holy relics of the early saints of Buddhism, and its being enabled to enlist the sympathy and support of leaders of orthodox Hindu society (among whom is to be mentioned a name like that of late Sir Asutosh Mookerjee himself), are ample evidence of the *Maha-Bodhi Society* being a force for Indian spiritual as well as intellectual revival in recent times. And we cannot but honour the memory of the great man who conceived the formation of the *Society* and brought it into existence.



# EXPANSION OF BUDDHIST CULTURE IN NORTH-EAST ASIA

By

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**E**XPANSION of Buddhist religion and literature within India and abroad has hardly a parallel in the history of the world. Hellenism is the only instance that may be cited as another cultural movement which made its way into South Italy, Egypt, Asia Minor, Babylonia and a few other countries which included N. W. Provinces of India. The thoughts and literature of China percolated into Korea and Japan but strangely enough did not make any headway into its neighbouring countries like Central Asia, Tibet, Burma and Indo-China, all of which came under the influence of the Indo-Buddhist culture. Before the entry of Buddhism into the Far Eastern countries like Malaysia, Java, Sumatra, Cambodia and Ceylon, Brahmanic beliefs and customs obtained currency there at the instance of the Brahmins accompanying the Indian traders who carried on sea-borne trade with these countries. These Brahmins were certainly not of the orthodox type as otherwise they would not have ventured out into the sea nor would they have been agreeable to officiate in the religious ceremonies of the non-Indian people. Some of the Brahmins and the Vaiśya traders ultimately settled down in these far eastern countries and contracted matrimonial relations with the local families, and thereby paved the way for the advent of the second wave of Indian culture represented by Buddhism. It is rather interesting to find that the settlers not only popularised the Indian beliefs and customs but also gave Indian appellations to the lands of their adoption, *e.g.*, Suvarṇadvīpa or Śrīvijaya (= Sumatra), Yavadvīpa (= Java), Balīdvīpa (= Bali Island), Campā Kamboja (Cambodia), Śyāmā or Dvārāvātī (= Siam), Malayadvīpa or Śālmālī-dvīpa (= Malaya Peninsula), Suvarṇabhūmi or Śrīkṣetra (= Burma), Laṅkā or Siṃhala or Tāmaparṇī (= Ceylon).

## CATHOLICITY OF BUDDHISM

One of the main factors for the wide appeal of Buddhism to the Indians and foreigners alike was its catholicity. Among all the Indian religions, Buddhism was the first religion to fling open its doors to all non-Indians who entered into and settled in India and thereby stole a march over other religions. The Buddhists welcomed the Bactrians of

the pre-Christian era and made them not only lay-devotees but also members of the order with all the ecclesiastical privileges. After the Greek conquest of North-Western India, many Westerners, of whom, of course, the Greco-Bactrians formed the majority, settled in the north-western regions of India including Sind. Of the nine missionaries despatched during the reign of Emperor Asoka, the monk deputed to Aparānta (= Western India, Sind) was a foreigner called Yonaka Dhammarakkhita. That in Aśoka's time Saurāṣṭra had become predominantly a foreign settlement may be inferred from the fact that the Governor of Saurāṣṭra appointed by Aśoka was an Iranian Tushaspa. In the Western Indian cave inscriptions discovered at Nasik, Junnar and Karle, occur the names of seven donors who have been described as Yonakas. From all these evidences though scanty, it may be stated that there were in Western India foreign settlers who embraced Buddhism.

The remarkable instance of a Bactrian king getting interested in the religion and developing faith in it is that of King Menander in the first century A.D. He with his entourage of 500 Yonakas, of whom four were royal officials, *viz.*, Demetrius (Devamantiya), Antiochus (Anantakāya), Pacorus (Mañkura) and Sabbadotos (Sabbadinna) became curious about the fundamental principles of Buddhism and approached Bhikkhu Nagasena for exposition. Ultimately, all of them embraced Buddhism, proving thereby to what a great extent the foreigners prized the religion.

It is very likely that some of these foreigners of the West who obtained an inkling into the teachings of Buddhism not only developed faith in it but also propagated the same in their own homelands. It is not known what the Bactrians exactly did in this respect but we know that there were many Parthians who became Buddhist monks and distinguished translators of Sanskrit texts into Chinese (see *infra*) and one of them was the celebrated Parthian prince An-hsi (= Lokottama) who translated the Sanskrit texts into Chinese in the second century A.D.

The Śakas who settled in India after overthrowing the Bactrians not only embraced the faith in large numbers but also propagated the same along with its literature in their mother country (Central Asia). That the early Kushan kings had faith in Buddhism is evidenced by the coin legend: *Kujula-kasasa Kushāna yavugasa dhramathidasa* or *saca dhrama thitasa*, in which *saca dhrama* = *satyadhama* very likely referred to Buddhism.

Kadphises II was a Śaiva but his successor Emperor Kanishka, who extended his dominion all over India from Khotan in the north to Konkan in the south, became not only an ardent devotee of Buddhism but expressed his devotion by building magnificent stūpas and monasteries. As the

tradition goes he was perplexed by the complexities of the sectarian interpretations of Buddha's words and convened a Council of all sects to settle and remove the sectarian differences. Though the object of the Council was not achieved, the most fruitful outcome of the session was the compilation of the *Vibhāṣāśāstras* put in refined Sanskrit by the famous poet Aśvaghoṣa. Unfortunately the Sanskrit originals are lost but these are extant in Chinese versions.

#### CENTRAL ASIA

During the Kushan rule, there must have been frequent intercourse in trade and commerce between India including Kashmir and Central Asia, and it is natural that along with the traders, the religious preachers also went to Central Asia and propagated the teachings of their Master. The tradition about the introduction of Buddhism into Central Asia is that a Śramaṇa called Vairocana converted King Vijayasambhava. With his patronage he had the first monastery Tsar-ma built there to the south-west of the capital. This was followed by a number of other monasteries built mostly by the faithful kings and queens and rich officials and traders. Both Fa-hian and Hiuen Tsang came across in Central Asia many monasteries with large number of inmates about whose zeal and piety they spoke very highly. Recent explorations have confirmed the statements of the Chinese travellers about the strong hold that Buddhism had over the land. Apart from the ruins of monasteries, have been discovered several *stūpas*, which yielded the most valuable manuscripts, placing beyond doubt the magnificent work done by the Buddhist monks in this area. The manuscripts discovered were written not only in Sanskrit but also in local dialects or both, and their dates ranged between the 5th and the 7th century A.D.

*Literary Activities:* The Uigur Turks had a collection of Buddhist texts in their own dialect while the Kushans and Tokharians made similar collections in Khotanese and Kuchean or Tokharian languages, the former belonging to the Iranian and the latter to the Indo-European group. Both of these languages are now totally extinct and it has only been possible to recover them from the bilingual or trilingual Buddhist texts discovered in these regions. There were also one or two works in five or six languages, *viz.*, Sanskrit, Tibetan, Chinese, Mongol, Manchu and Turki. About the first century A.D. Buddhism was introduced into Khotan and other places from North-western India, where existed the Buddhist Tripiṭaka in Sanskrit. This was followed by the introduction of a large volume of Mahāyāna literature particularly the *Dhāraṇīs*, a sort of Mantras and a few important books on medicine. About the 4th or

5th century A.D. these texts were translated into Khotanese and Kuchean and written in upright Gupta script, exactly similar to the script found in the manuscripts discovered at Gilgit on the frontiers of Kashmir. Both of these languages borrowed a large number of Sanskrit words and the languages found in Buddhist works were mixed Khotanese or Kuchean and Sanskrit. These books were widely read in Central Asia up to about 1000 A.D. when the Uigur Turks of Kashgar conquered Khotan and introduced the Islamic religion.

#### CHINA

There are a few traditions about the introduction of Buddhism into China in the pre-Christian eras. It is said that in 2 B.C. one or two Buddhist texts were presented to the Chinese Court by the Yue-chi rulers, but the generally accepted tradition is that the Emperor Mingti of the Han dynasty (25-220 A.D.) saw in a dream a golden image of Buddha and in 65 A.D. he sent ambassadors to the west to invite a few Buddhist monks. Dharmarakṣa and Kāśyapa Mātāṅga accepted the invitation and went to China with some books placed on a white horse. For them a monastery was built in the western border of China and this was known as Po-masse (White Horse Monastery). They lived there for a long time and translated the Buddhist texts into Chinese. About 148 A.D. the Parthian monk An-shi, who came originally of a royal family of Parthia, came to China and translated into Chinese the *Āgamas*. The next notable translator was Kumārajīva, who was born of Indian parents at Kucā and went to China in 401 A.D.

About the 5th century A.D. the rulers of the Sung dynasty invited Buddhist monks from South India, Ceylon and Malaysia. A number of monks went to China by the sea route. Buddhahadra, a contemporary of Kumārajīva, was one of the earliest visitors from the south and it is said that he was a strict monastic disciplinarian and as such he bitterly criticised Kumārajīva for not observing the Vinaya rules. The Chinese pilgrim Fa Hian on his way back to China took this sea-route from Ceylon. Soon after Fa Hian, Guṇavarman of Ceylon went to China and introduced there the Sinhalese ecclesiastical forms and rules. About this time it is said that a number of Sinhalese nuns went to China and established nunneries there on the Sinhalese model. Other notable Indian monks who went to China by this route were Kālayaśas and Dharmamitra, Guṇahadra and Saṃghahadra, lastly the famous scholar Paramārtha. In the 6th century Bodhidharma undertook his journey to China where after arrival he remained silent for nine years and then started the *Dhyāna* school which became very popular in China and Japan.

*Literary Activities:* The Chinese started translating the Buddhist texts into their own language from the 1st century A.D. commencing with Dharmarakṣa's Sutra in 42 sections, the *Karmavibhaṅga*, the *Avadānas* and the *Sukkhāvativyūha*. Kumārajīva translated the most abstruse treatises on Buddhist philosophy, the originals of which were written in high flown philosophical Sanskrit language, and revised the old imperfect translations of many other texts, while Hiuen Tsang did the largest volume of translating works. He also translated the *Āgamas* and the *Vinaya*. The work of translation was done mostly in the capitals of the north, Changan and Loyang on the Hoang Ho river and the capital of the South, Chien yieh (Nanking) and in the westernmost border of China, Tun Huang. About one thousand Indian texts were translated into Chinese and it is said that as many as 3,000 Indians lived in China about the sixth century A.D. for this and other religious purposes. The Chinese scholars co-operated with the Indian translators for supplying correct Chinese expressions. According to Nanjio, the number of translators who worked between 67 and 550 A.D. was 115, of whom 29 were Indians, 7 Yue-chis, 5 Parthians, 17 Kubhans, 32 from western countries, 17 Chinese, 4 Sinhalese and Indo-Chinese and 4 of unknown countries.

There cannot be a better proof of the international character of the Buddhist culture than the list given above of the translators belonging to so many different nationalities.

#### KOREA

When the work of translation of Sanskrit texts into Chinese was being carried on vigorously in China by the monks of different nationalities, the king of Tshin sent the Buddhist priest Sun-to with images and sacred texts to Koryō, the northern province of Korea, in 372 A.D. Two years later two foreigners Atao and Shuntao went to Koryō (Pien yang) and for whom two temples were built there. In 384 the Buddhist priest Mārānanda went to the middle province called Paikchōyi and he was followed by a few Indian and Chinese missionaries. The king of the province developed faith in Buddhism and forbade killing of animals. Many of his subjects gave away their properties to the monasteries and joined the order of monks. In the southern province of Korea, Buddhism was preached by a "black foreigner" and a few missionaries. The ruler of the southern province became an ardent follower of Buddhism. He had temples constructed just outside the capital for worship of images and other ritualistic observances. He ultimately retired from worldly life to become a monk while his queen joined the order of nuns.

From the 6th to the 10th century A.D. Buddhism flourished in the whole country of Korea and a large number of Koreans became monks and novices to study the Buddhist scriptures in Chinese and along with it medicine, astrology, astronomy and other sciences which were brought to China by the Indian and Central Asian monks. The trained monks and nuns went across the sea to Japan and initiated the Japanese people into the essential principles of the religion. The educational system of the Koreans was confined to the monasteries, which were generally small in size and accommodated a limited number of monks and novices. Those who were educated in the monasteries began to be interested in politics and gradually they drifted from religion into politics and took active part in political intrigues. This state of affairs continued from the 10th to the 15th century when their interference in political matters was strongly condemned by the ruling authorities. The rulers of the dynasty of Chosen took action with strong hands, destroyed the monasteries and accorded to the monks and novices a very low position in the society. It was only after the advent of the Japanese into Korea, that the monks regained their former status and they remained aloof from political affairs of the country.

The Koreans did not develop any literature of their own. They depended wholly on the Chinese literature. They followed the Chinese also in their ritualistic observances, worship of images and structure of the temples.

#### JAPAN

About the sixth century A.D. when Buddhism was flourishing in Korea, the Korean monks, as stated above, went to Japan and introduced the Buddhist belief and ritualistic observances. By the middle of the sixth century, the king of Paikchöyi (middle Korea) sent as a tribute to the Japanese Court a gilt statue of Buddha, a few sacred texts, and banners along with the very interesting message that 'the Buddhist *Dharma* like the *Cintāmani* jewel conferred immeasurable merits on its believers and that all peoples living on the land between Korea and India were adherents of the religion'. This gift and message gave a footing to Buddhism in Japan but the religion could not gain much ground for about half a century. Prince Shotoku (592-622) became very much interested in the principles of Buddhism and gave it recognition as a state religion. Erection of temples and monasteries commenced and Japanese *Śramaṇas* were sent to China and Korea for proper training while Chinese and Korean monks proficient in the Buddhist scriptures were invited for propagating

the religion in Japan. The Korean monks and nuns settled down in the various provinces and taught the Buddhist scriptures. They supplemented this by imparting training in medicine, astrology and astronomy, which made them still more popular among the Japanese. The devoted laity made liberal donations for the construction of monasteries which usually had as adjuncts an asylum, a hospital and a dispensary. About a century after the Korean monks had established the religion in Japan, a few Chinese, Indian and other missionaries visited Japan and gave an impetus to the propagation of the religion. The most famous of these missionaries were Kanjin a Chinese and Bodhisena an Indian, who went to Japan in the eighth century. In the thirteenth century, Bodhidharma's *Dhyāna* (Zen) sect was introduced into Japan along with a fresh influx of monks who wielded a great influence on the Japanese arts and architecture as also literature. Some time after the establishment of the *Dhyāna* sect the *Sukhāvati* sect with a theistic creed came into existence and became very popular in Japan. The lay-devotees of this sect built magnificent monasteries decently planned and well constructed and which ultimately became the academic centres of Japan. For centuries the monks of these monasteries moulded the educational system of the country. Besides religious texts they imparted training in fine arts, medicine, dramatic poetry and other cultural subjects.

Like the Koreans the Japanese also did not develop any Buddhist literature of their own. They depended wholly on the Chinese literature and is only in recent times that Buddhist texts are being translated into Japanese.

#### TIBET

It is not known if any missionary of Aśoka or any monk of Kashmir went to Tibet to preach the religion before the reign of King Sroñ-btsan-sgam-po. The tradition is that in 639 A.D. King Sroñ-btsan-sgam-po married a Nepalese and a Chinese princess, both of whom were faithful devotees of Buddhism. The former was a worshipper of the goddess Tārā and Buddha Akṣobhya whose image she carried to Tibet. The latter also took with her an image of Buddha and a few Buddhist texts from China. The matrimonial alliance with China led to the growth of social and cultural contact of Tibet with China. King Sroñ-btsan-sgam-po was culture-minded and so he deputed his minister Thoñ-mi-sambhota to Kashmir for devising Tibetan alphabets. Thoñ-mi-sambhota studied the Gupta characters of the period and also the Ranjā characters of Nepal and on the basis of these he devised the Tibetan characters, plain and

ornamental. This king also procured Buddhist texts from Kashmir and built two monasteries at Lhasa. After his death, Buddhism could not make much headway against the existing Bon religion, a necromantic cult.

During the reign of the successor of King Sroñ-btsan-sgam-po, the Tibetans, through the guidance and skilful diplomacy of Thoñ-mi-sambhota, conquered in 670 A.D. the four Chinese garrisons: Kashgar, Khotan, Kuçā and Karashahr, which comprised in fact the whole of Eastern Turkestan. After some reverses the Tibetans regained the overlordship of Eastern Turkestan and the ultimate destiny of Central Asia rested in the hands of King Khri-sroñ-lde-btsan whom the Tibetans regarded as the incarnation of Mañjuśrī. After the above mentioned victories, the Tibetans saw in those places large monasteries where lived saintly monks as also beautiful shrines and images of Buddhas and Bodhisattvas. They became aware of the voluminous Buddhist literature prevalent in the region. King Khri-sroñ-lde-btsan (740-786 A.D.) became an admirer of Buddhist ethics and philosophy and made up his mind to revive Buddhism in his dominion. He invited Padmasambhava, who arrived in Tibet in 780 A.D. and gave a fresh impetus to the propagation of the religion. Padmasambhava initiated the era of great literary activity in Tibet. He organised the order of monks and deputed some of them to India to study the Buddhist scriptures in original.

*Literary Activities:* About the end of the eighth century Padmasambhava procured several mss. of Buddhist Texts from Kashmir and engaged, for translating them into Tibetan, a body of monks at the magnificent shrine of Bsam yas. The works collected by Padmasambhava mostly belonged to the Buddhist Tantra. At the beginning of the ninth century during the reign of Ral-pa-can, many Pandits and translators were brought from India and were engaged in the work of translations of texts on Buddhist doctrine, philosophy, disciplinary laws, medicine, *Dhāraṇīs* and *Tantras*. This work was continued during the time of Atiṣa in the eleventh century A.D. Būston, the famous author of the "History of Dharma" (*Chos hbyuñ*) made the two voluminous collections, well-known as *Bkaḥ hgyur* and *Bstan hgyur*, the former representing the original texts and the latter the commentaries and supplementary texts. These collections were engraved on wood blocks and several copies were printed out of them. Apart from the Buddhist literature, the Tibetans translated many non-Buddhist Indian works like the Epics, the Grammars, Kalidāsa's *Meghadūta*, Daṇḍin's *Kavyādarśa* and so forth. The Tibetan monks and novices came in numbers to Nalanda and Vikramasīla Universities and studied Sanskrit. They developed a system of vocabulary for mechanically translating Sanskrit expressions into Tibetan. By this mechanical device, their tran-



slations became so very literal that the original Sanskrit texts can be restored from their Tibetan versions.

### CONCLUSION

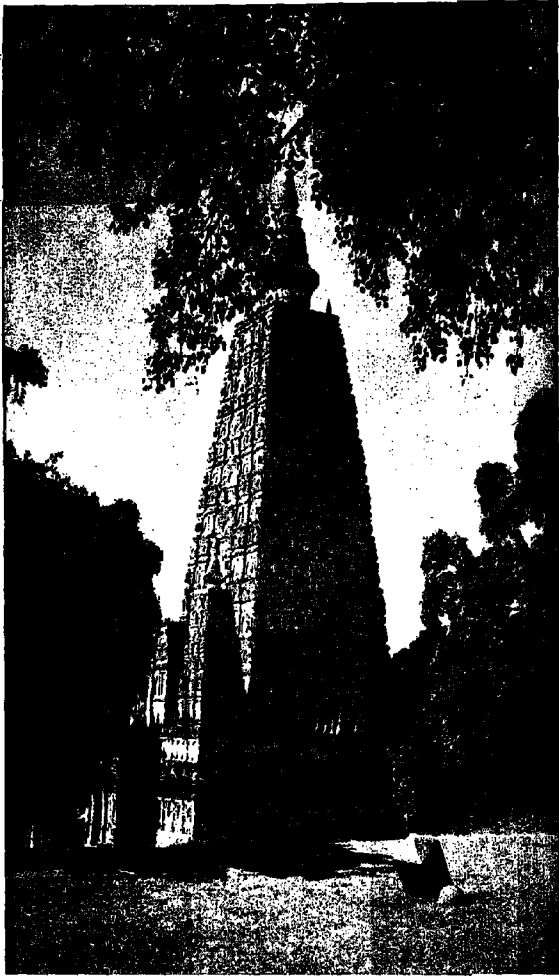
The above account is in short the story of the expansion of the Buddhist religion and literature in North-East Asia. A similar story can also be written about the expansion of same in South East Asia. The number of languages and dialects in which the Buddhist texts were translated and commented upon is simply staggering and the author (9th or 10th century) of the *Laghukālacakra-tantrarājāṅkā* has not very much exaggerated the fact when he remarked that the Buddhist texts were written in 96 languages for 96 countries in these words:

इह तथागतासिम्बुद्ध आर्यविषये भगवति परिनिर्वृते सति सङ्गीतिकारकैः यानत्रयं पुस्तके  
लिखितम् । तथागतनियमेन पिटकत्रयं मगधभाषया । सिन्धुभाषया सूत्रान्तम् । संस्कृतभाषया  
पारमितानयम् । मन्त्रनयं तन्त्रतन्त्रान्तरं संस्कृतभाषया प्राकृतभाषया अपभ्रंशभाषया असंस्कृत-  
शबरादिभेच्छभाषया । इत्येवमादिः सर्वज्ञेन देशितो धर्मः सङ्गीतिकारकैः लिखितः । तथा भोटविषये  
यानत्रयं भोटभाषया लिखितम् । चीने चीनभाषया । महाचीने महाचीनभाषया । पारसिकदेशे  
पारसिकभाषया । सीताननुचतरे चम्पकविषयभाषया । वानरविषयभाषया । सुवर्णाक्षविषयभाषया ।  
तथा नीलाननुचतरे रुद्राक्षविषयभाषया । तथा हिमवन्तस्योत्तरे धर्ममविषयभाषया । एवं  
क्रोटिकोटियामात्मकेषु षण्णवतिविषयेषु षण्णवतिविषयभाषया लिखितम् ।

To add to the insurmountable difficulty of a researcher in this field to learn at least some of the ancient languages or dialects, the present day scholars of different nationalities of Europe and Asia have been publishing the results of their researches in their own national language, to wit, English German, French, Polish, Dutch, Russian, Italian, Sinhalese, Burmese, Cambodian and lastly Hindi and Bengali. To do justice to a Buddhist subject, therefore a researcher has got to be equipped with a knowledge of three or four, if not all, of the modern languages, which is practically an impossibility. It is to overcome this formidable difficulty of languages, not to speak of the thoughts embedded in them, there is the indispensable need of an International Buddhist University at Sarnath where, as many professors of different nationalities as may be available should be brought together to make a beginning of sound researches in the field of Buddhism,



Buddha Image Brought by the Anagarika Dharmapala from Japan for  
Enshrinement in Maha Bodhi Temple, Buddha Gaya



Maha Bodhi Temple, Buddha Gaya

## BUDDHA-GAYA TEMPLE QUESTION

*By*

BHIKKHU SILABHADRA

**B**UDDHA GAYA, the holiest spot on earth for the Buddhist world, is a few miles off from Gaya, headquarters of the district of the same name in the province of Bihar. Here, at Buddha Gaya, under the holy Bodhi tree, the Lord Buddha attained Enlightenment. The temple that stands by the side of the sacred tree is the Buddha Gaya temple.

It is now settled that the temple was originally built by Emperor Asoka about the 3rd century B.C. It was subsequently renovated by a Brahmin who was a convert to Buddhism. Since then additions, alterations and repairs were carried out from time to time, these being effected by Buddhists including personages like Meghavarna, the Buddhist King of Ceylon, who built three monasteries to the north of the temple with the permission of the then reigning monarch Samudra Gupta of India. When the famous Chinese traveller Fa-Hien visited the temple in the 5th century A.C., he saw those monasteries. As early as 1079 A.C. there was a complete repair and restoration of the walls of the temple at the instance of the King of Burma. Between 1100 and 1200 A.C., a number of works were carried out in and around the temple under the superintendence of a Buddhist monk, Dharmarakshita, a Buddhist King, the Raja of Sapadalaksha, bearing the cost of the works. Further extensive works of restoration were undertaken by the King of Burma about 1298 A.C.

The temple thus remained in the possession of the Buddhists uninterrupted for at least 1500 years till the advent of the Mussalmans. During the confusion that naturally prevailed in the country in those days, the temple was neglected and fell into disrepair.

The history of Buddha Gaya after this is obscure for several centuries. The place again came into prominence in 1811 when representatives of the King of Burma visited it. In the meantime, however, the possession of the temple, with all its appurtenances, had mysteriously gone to a Hindu Mahant who promptly and persistently claimed the sacred temple and the lands around it as his own property. His successors have done the same thing and the present incumbent is keeping up the tradition of his predecessors with equal, or even greater, vigour.

The position and power of the Mahants with regard to the sacred place

was, strangely enough, recognised by the British Government to such an extent that when, in 1874, the King of Burma sent a letter through delegates with presents for the Bodhi tree, asking the Government of India that the surroundings of the Sacred Tree be reclaimed and that once or twice a year his people might be allowed to take offerings to the Tree, the then District Magistrate of Gaya, one Mr. Palmer, actually wrote and asked the Mahant whether he approved of and agreed to the suggestions of the King of Burma.

As a result of all this correspondence, the repair of the temple was finally undertaken on behalf of the King of Burma. But the Government of India was not quite pleased with the way the work was being executed and deputed General Cunningham and Dr. Rajendra Lal Mitra to supervise the repairs and an Engineer to execute them. It was a lengthy affair, the work took a long time and cost a great deal of money. In the course of execution of the works, the old Maha Bodhi tree fell down and two saplings from it were planted in two places, one in its original place to the west of the temple, the other to the north thereof. During this time, a Government official, Mr. Maddox, was put in charge of the temple, although it was made clear—and the government was only too anxious to do so—that “the building is not the property of the Government and is only taken charge of with the consent of the Mahant.”

As long as the British remained in India, they, for political reasons, turned the Mahant into their spoiled child, and this policy was the cause of tremendous difficulties and endless confusion in the path of those who desired to see a peaceful settlement of the question of possession of the temple between the usurper Mahant on one side and the Buddhist Community on the other.

While the repairs were going on, Sir Edwin Arnold, the famous author of the poem *Light of Asia*, had been moving the British Government in England and the Government of India and writing in the press appealing to have the temple restored to the Buddhists. His appeal drew wide sympathy, but was otherwise unsuccessful, although it took root and spread far and quickly. Mr. Dharmapala, the founder of the Maha Bodhi Society of India, visited Gaya early in 1891, and the Maha Bodhi Society was founded in May of the same year. Immediately after coming into being, the Society took up in right earnest the Buddha Gaya Temple question and has ever since been trying to secure control of the temple for the Buddhists.

In 1894, when Mr. Dharmapala was returning to India after attending the Congress of Religions in America, he was presented with the beautiful image of Buddha by the monks of Japan who requested him to instal the image in the Buddha Gaya temple. Dharmapala intimated his intention to instal the image, in accordance with the request of the Japanese monks,

in the temple to the Magistrate of Gaya who consulted the Mahant about it. The Mahant agreed to the installation at first but subsequently recanted.

On the 25th February 1895, Dharmapala attempted to instal the image on the upper floor of the temple, but was assaulted by the Mahant's men. This resulted in a criminal prosecution of the Mahant's men who were convicted and sentenced to simple imprisonment for a month and a fine of Rs. 100/-.

On appeal the conviction was upheld by the Sessions Judge. The matter went up for revision to the High Court which set aside the conviction. Nothing came out of these criminal proceedings. The crucial question is one of the title to the temple. This question was not, and could not be, decided by the criminal courts, and the parties were left where they stood before the litigation. It is only the Civil Court that can decide the question of title, and unfortunately neither party thought of going to a civil court.

After the Criminal case ended in favour of the Mahant, the Japanese image was kept in the Burmese Rest House. In April 1896, the Collector of Gaya, representing the British Government, which always zealously took the side of the Mahant, ordered the Maha Bodhi Society to have the image removed from the Rest House, otherwise, the order said, it would be removed by the Government! However, good sense prevailed and the unworthy order was rescinded.

In 1897, the British Indian Association, to their eternal shame, represented to the Government that the presence of the Japanese image in the Rest House was offensive to the Hindus and asked the Government to have the image removed. Crass ignorance, superstition and blind prejudice could not go further! It is pleasant to note that the Government did not yield to the request. The image continued to be in the Rest House. Bhikshu Sumangala and Mr. Dharmapala also stayed in it.

Another flood of litigation came in the year 1906. The Mahant sued Sumangala and Dharmapala for a declaration that he was the sole owner of the Rest House, for ejection of the defendants from the building and for removal of the image therefrom. The Government was also joined as defendant in the suit.

The Sub-Judge decided the case in favour of the plaintiff Mahant. On appeal the High Court varied the decree and held that the Rest House, which was 'partly' built with money supplied by the Burmese, was in the possession of the plaintiff who had the control and superintendence thereof subject to the right to use it in the customary manner. But this question of the right was not decided on as it did not arise in that suit.

This stalemate continued till December 1924 when the Indian National Congress held its sitting at Belgaum. In that assembly all the Buddhist countries including those from Burma, Ceylon and Nepal, placed their case before the Congress. The result was that the All-India Congress Committee was ordered to deal with the matter. That Committee passed a resolution in which Dr. Rajendra Prasad was requested to go into the whole question and present his report by the end of January.

Dr. Rajendra Prasad, under powers given to him by the Congress Resolution, co-opted certain other notabilities in the investigation. A report was duly made to the Congress Committee. The report recommended inter alia that a Committee of five Buddhists and five Hindus should be constituted and management and control of the temple should be left to it. It also suggested that legislation was a better method of dealing with the case.

In the year 1935 the then Burmese members of the Indian Legislative Assembly attempted to introduce a Bill in the House for better management and control of the temple. The attempt bore no fruit, as Burma was separated from India shortly after and the Burmese members ceased to be members of the Indian Assembly.

After the attainment of independence by India, the Government of Bihar undertook legislation with regard to the temple and had the Bodh-Gaya Temple Act 1949 passed. This Act provides for the constitution, by the Provincial Government, of a Committee to be named the Bodh-Gaya Temple Management Committee and entrusted with the management and control of the temple, the temple land and the properties appertaining thereto. The Committee, the Act provides, shall consist of a Chairman and eight members nominated by the Provincial Government all of whom shall be Indians and of whom four shall be Buddhists and four Hindus including the Mahant.

A Committee has been duly constituted according to the provisions of the Act, but unfortunately it has not yet been able to establish itself in a working position. The Mahant has instituted a suit in the Civil Court for a declaration that the Bihar Act is invalid and obtained an interim injunction from the Court restraining the Provincial Government from taking any action in enforcement of the Act. Thus the fate of the temple and with it that of the Buddhists in regard to it are hanging in the balance.

This short account of the temple remains incomplete unless mention is made of the glorious part played by Sri Devapriya Valisinha, the present worthy General Secretary of the Maha Bodhi Society, in fighting for the cause of the Buddhists in this dispute for the management and control of the sacred place. Since the death of Anagarika Dharmapala in the year

1933, Sri Valisinha worthily took up his place and represented the Buddhist cause in the bitter controversy with an earnestness and a devotion which remind us of the unflagging zeal, great sacrifices and tenacity of purpose of his distinguished chief. Behind the attempt in the year 1935 of the Burmese members of the then Indian Assembly, referred to above, to introduce a Bill in the Legislature in respect of the temple, was the deft hand of Sri Valisinha without whose assistance the matter would never have received the attention of the Assembly. From the time he became Secretary of the Society right up to the passing of the Bodh-Gaya Temple Act by the Bihar Government, Sri Valisinha worked ceaselessly for a satisfactory settlement of the dispute.



## EARLY BUDDHISM AND WOMEN

By

MISS I. B. HORNER, M.A., Ph.D.,

Hony. Secretary, Pali Text Society, England.

THE vitality of Early Buddhism is among its most impressive features. It is one for which women, whether still leading the household life or having gone forth into the Order of nuns, were in no small degree responsible. The Teacher's gift of Dhamma was for all alike: for monks and nuns, for men and women lay followers, and for members of other sects (*Samyutta*, iv. 314-316). All who heard it had the chance to master it and apply it in their present life; called *sandiṭṭhika*, it is for the here and now; called *akālika*, its fruits are immediate. Leading onwards to nibbāna, its great liberating effect is testified to again and again in the venerable and unique collection of verses known as the *Therīgāthā* (translated as *Psalms of the Sisters* by Mrs. Rhys Davids), in many of which the "authors", who were nuns, rejoice over their new-found freedom. This was not merely a freedom from the shackles and burdens of life in the world. It was the positive freedom of a mind that has seen things as they really are, thus becoming immune to their pains and pleasures. Women could, and did, rise to the topmost heights if, like men, they were willing to train.

This was a point conceded by Gotama to Ānanda as he was championing Mahāpajāpatī's plea that women be allowed to go forth from home into homelessness in the Dhamma and discipline proclaimed by the Tathāgata (*Vinaya*, ii. 254). That women could become firmly established in the way to arahantship and in arahantship itself would seem to imply that mastery in one of the approaches, namely meditation, was needed, such as the bhikkhunī Soṇā secured: "Training myself, the deva-vision pure, I know my former 'habitations'. I develop (meditation on) the Signless, my mind one-pointed, well concentrated" (*Therīgāthā*, 105, 106). It is therefore not surprising to find that the *Etad Aggas* name two women as 'chief' in meditative powers: the nun Nandā and the lay-woman disciple Uttarā Nandamātā.

As a measure of protection from human and non-human dangers, nuns were not allowed to live in the forest alone. They were thus not able, as were monks, either to wrap themselves in solitary meditation, or to meet

alone all the forms of fear and dread that haunt the forest-dweller until, by the practice of self-control, he has attained to equanimity or evenness of mind. And this was perhaps the greatest handicap that nuns had to surmount. Besides this, they had eighty-four more Vinaya rules to observe than had the monks; and some of the regular proceedings of the Order were more complicated for nuns, for example Ordination, which had to take place first before an Order of nuns and then before an Order of monks. Moreover nuns had to pay continual deference to monks, even if these were only newly ordained. Their discipline was indeed searching. Yet many of the recorded cases of backsliding among nuns, and which gave rise to the formulation of a rule, can be paralleled by the monks' behaviour, and could not possibly be described as worse.

Moreover, except for the notorious trouble-makers, such as the nun called Thullanandā or the group of six nuns (the counterpart of the group of six monks), few nuns seem to have complained of their life in the Order. Even although "women get things with difficulty" (*Vinaya*, iii. 208, iv. 175), and never as much as the monks—as typified by Visākhā's one boon for nuns out of eight boons (*Vinaya*, i. 293)—far from being depressed, the nuns, especially the *therīs* of the *Therīgāthā*, radiate a splendid joy and a deep satisfaction in being daughters of the Sakyan, *Sakyadhītā*, with all the potentialities this implies for developing to the full the culmination of the Brahmācariya. In the words ascribed to Puṇṇikā: "Today am I a brahman in very truth, of threefold wisdom, endowed with knowledge, learned and washen" (*Therīgāthā*, 251). Or, as one might perhaps say, as summarised by the Āḷavite nun: "There is an escape in the world, well attained by me through wisdom" (*Samyutta*, i. 128). In these matters there is, as expressed by the bhikkhunī Somā, no difference between men and women: "What can this woman's nature signify when the mind is well concentrated, when there is knowledge, and when there is insight into the perfect Dhamma?" (*Samyutta*, i. 129).

Thus, much was done for women by opening the Order to them; much was done by nuns in individual spiritual development and attainment, as well as in teaching, preaching and debating; and much was done by the devout women lay followers to support with liberality nuns as well as monks. In the life of religion woman has proved her strength.

The Order of nuns can perhaps never be re-formed, as there are now no properly ordained nuns who can give valid ordination to others. But if it could exist again, not only would the field for merit in the world be widened, but the possibilities for the higher attainments of mind and spirit, of concentration and Wisdom (*paññā*), be broadened. Women are capable

(*bhābbo mātuḡāmo*) of these attainments, attainments which today, no less than in times gone by, are of solid value to human development and to the happiness that is apart from the so-called happiness derived from the five senses.

# THE MAHA BODHI SOCIETY IN THE WEST

By

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

ONE day in the spring of 1926, I found myself by chance, (was it by chance?) in Luzac's Oriental bookshop in Great Russell Street. There I saw a notice of a Buddhist meeting to be held that evening and presided over by the Ven. Anagarika Dharmapala. I had, of course, heard of the great Sinhalese leader and did not fail to attend that meeting.

I had been a member of the old Buddhist Society of Great Britain and Ireland which had unfortunately become defunct during the First World War. It almost seemed as if the Western nations through bad karma ingendered by that orgy of folly and insensate brutality were to lose the opportunity of receiving the True Law.

I was rejoiced at the prospect of engaging in Buddhist activities again and that meeting was a turning point in my life, for I not only had the honour of meeting one of the greatest figures in modern Buddhism, Dharmapala, a Sinhalese Nichiren, but I also co-operated with him in the foundation of the British Maha Bodhi Society at its first headquarters in Ealing.

We had regular Buddhist services conducted by the Ven. Anagarika. Two years later we were rejoicing at the arrival of three bhikshūs from Ceylon; Ven. Vajirañāna, Ven. Nandasāra, and Ven. Paññāsāra. They were accompanied by Sri Devapriya Valisinha, the present General Secretary of the Maha Bodhi Societies of India and Ceylon, who served as Manager of the mission and later on as Treasurer of the British Maha Bodhi Society as well. We felt that at last the Sasana stood in the West. Every Sunday Buddhist services and addresses were given at the second headquarters of the Society in Gloucester Road. We had enthusiastic members, European as well as Oriental, such as Mr. F. J. Payne, a veteran of the old Buddhist Society, one of our most zealous workers.

On the great festival of Wesak we joined with other Buddhist Societies in a great public celebration at Caxton Hall and other well known places for public meetings.

We had many distinguished visitors, notably H. E. the Siamese Ambassador, who was kind enough to say that ours was the most truly Buddhist Society he had seen in the West, because all others were merely academic, whereas we had a temple with Bhikshus.

The Society published a small magazine called the *British Buddhist* which had a high tone, and contained genuinely Buddhist articles and not a mere hotch-potch with a pseudo-oriental flavour.

We had occasional unpleasant interferences by Christian fanatics, and some visitors were obviously actuated by idle curiosity to see what real live bhikshūs were like!

Our greatest difficulty was that complete indifference to anything in the form of religion which characterises the modern West.

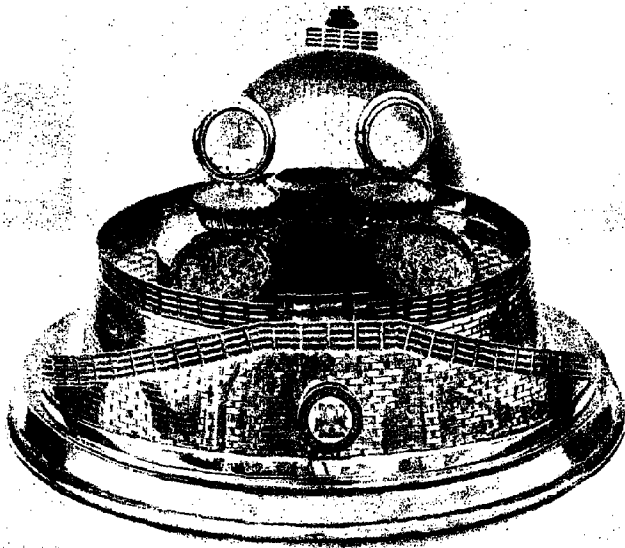
The three bhikshūs returned to Ceylon in 1930, and the Society was without a bhikshu until Ven. Pandita Rahula Sankrityayana and Bhadanta Ananda Kausalyayana came. They were followed by the Ven. Pannasara.

It had always been the hope of Ven. Dharmapala to found a Vihāra in London, and we members of the Vihāra Committee were searching for an appropriate site, when the late war broke out and the Bhikshu was recalled to Ceylon.

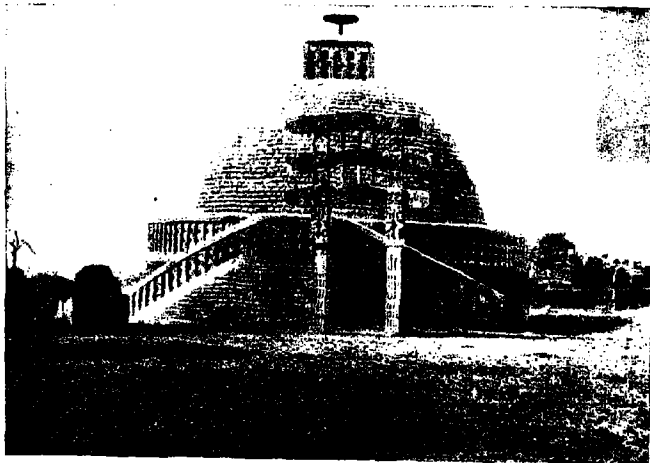
Since the War the Society has not been able to function as the premises at Gloucester Road have been requisitioned by the Government. A new Society called the Buddhist Vihara Society has been established with similar objects in new headquarters and two bhikshūs, one from Burma and the other from Ceylon, represent the Sangha in London.

Pali study and meditation classes are held and old British Maha Bodhi Society members in co-ordination with the Vihara Society are working to spread a knowledge of Buddhism in the West.

Distinguished Burmese visitors have shown a keen interest in the Society and now that Burma is again a free nation we may hope for yet further assistance from that great centre of Buddhism.



Casket Containing Sacred Relics of Sariputta and Mahamoggallana Arahans



Stupa No. 3 at Sanchi in which Relics of Sariputta and Moggallana Arahans were discovered



Newly Constructed Chetiya Giri Vihara, Sanchi

# THE NEW CHETIYA GIRI VIHARA

By

DR. M. H. R. TAIMURI, D.Litt. (France), F.R.S.A. (Lond.)

*Hon. Member, Maha Bodhi Society, Ceylon ; Member, Indian Historical Records Commission ; Director of Archaeology, Bhopal.*

LIKE the abode of gods on the Olympic heights, perched on the extremity of the northern facade of the famous Chetiya Giri hills, stands in all its serene majesty this newly built Vihara. From a distance, when the train takes its usual serpentine curve either on the North or the South, penetrating through the immortalized, Kalidasa-described Vindhian range, one can have a superb long distance view. The nearer one reaches the enclave the greater is the throbbing of heart, till in the immaculate silence one finds himself amidst the very monuments themselves. It is fervently hoped that after the lapse of two thousand and three hundred years the construction of this new temple will inspire the votaries of Buddhism to a new life of revival and renaissance, and that all those who come here to pay their homage will endeavour to restore Sanchi to its pristine glory for all ages to come, where in the words of Kalidasa eternal bliss awaits them.

To where a while the swans reluctant cower,  
Dasarna's fields await the coming shower.

\* \* \* \*

Where royal Vidisa confers renown,  
Thy warmest wish shall fruit delightful crown.

There Vetravati's stream ambrosial laves  
A gentle bank, with mildly murmuring waves,  
And there, her rippling brow and polished face,  
Invite thy smiles, and sue for thy embrace.

*(The Meghaduta of Kalidasa by Jatindra Bimal Chaudhuri, p. 88).*

How, imperceptably, this new mile-stone in the beautiful panorama of Sanchi has come into existence forms a romantic chapter in the history of this place. As the last great war was dragging on, the British Government, at the request of Mr. Devapriya Valisinha, General Secretary of the Maha Bodhi Societies of India and Ceylon, conveyed through Rai Bahadur K. N.



Dikshit, the then Director-General of Archaeology in India, their intention to restore to the Indian Society the sacred relics of the two great disciples of Buddha,—Arahan Sariputta and Arahan Mahamoggallana,—which were in the safe custody of the British Museum and later on the Victoria and Albert Museum, South Kensington. The honour of actually bringing the Relics fell to Mr. Daya Hewavitarane who flew to England.

In his letter dated the 3rd July 1939, Mr. D. Valisinha stated that the relics would be enshrined in the newly constructed Vihara at New Delhi. Owing to the risk involved, it was decided not to transfer the relics till the war was over. It was in 1946, that, under the care of the Maha Bodhi Society and with the complete co-operation and accord of the Governments of India and Ceylon, the relics were brought back with spectacular ceremonial to Ceylon. The relics would most probably have gone to New Delhi had it not been for a chance meeting of Bhopal State officials with the venerable Dr. P. Vajiranana, President of the Ceylon Maha Bodhi Society. The question of the enshrinement of the relics was discussed with him and Dr. Vajiranana promised to place the matter before the Maha Bodhi Society. Accordingly the Ceylon Maha Bodhi Society, after making preliminary adjustments, sent an official deputation, consisting of Dr. P. Vajiranana, President, Maha Bodhi Society of Ceylon, Mr. P. P. Siriwardene, Honorary Secretary, Mr. Raja Hewavitarne and Dr. A. Ratnapala, to wait upon His Highness the Nawab of Bhopal with a request to grant them permission to build a new temple at Sanchi for the final custody and consecration of these relics to the place of their origin. His Highness the Nawab of Bhopal also played his part and rose to the occasion. He not only permitted the construction of this building at Sanchi but also agreed to give all the material and moral support required in this undertaking so far as Bhopal State was concerned. After an agreement with His Highness and the settlement of other details on 8th January 1946, amidst scenes of splendour and under a glamorous setting of a magnificent Royal Canopy, the foundation stone of this great temple was laid by His Highness the Nawab of Bhopal. At the Durbar convened for this purpose representatives from foreign countries were also present including the late Rt. Hon. D. S. Senanayake, the then Prime Minister of Ceylon. Since then all those who were entrusted with the construction of this Vihara have done their best to complete it. In this work the Public Works Department, Bhopal, and the contractor also played their part well. Col. Ryan, and Mr. Swamy Rao who designed the Vihara and Mr. M. F. Beg, Engineer, P.W.D., Bhopal, deserve recognition of their respective services for the successful completion of the temple. During the final stage of completion of this temple particularly from May,

1951, right upto this time the services rendered to this sacred cause by the talented Chief Commissioner, Bhopal, Shri Bhagwan Sahai, was a source of inspiration to all those who had the good fortune of coming into contact with him for this purpose. In this connection his role became all the more significant as he himself is a talented artist, and therefore his comments have contributed substantially to the better completion of the temple. He was also very helpful in getting so many hurdles cleared up before reaching the present final stage.

During these years of distress after the great war, vis-a-vis the shortage of materials and the fact that the Maha Bodhi Society of India had to begin construction of the temple from where it was left by their predecessors, the Society took upon itself a great responsibility for the construction of this Vihara. The period of time from the day of laying of the foundation right upto the present moment is not long when it is considered that after so many vicissitudes the Maha Bodhi Society of India, had to bring it to the present stage of completion. The Society, inspired by its President throughout all this time, was ever vigilant to see it completed within the shortest possible time.

The cost of the Vihara has been borne by the Maha Bodhi Societies of Ceylon and India jointly. Upto the date of writing, the former has contributed Rs. 123,500 and the latter Rs. 55,000. The State of Bhopal has also contributed Rs. 25,000, besides supplying some building materials and technical staff.

Inspite of pressing and urgent engagements elsewhere, Dr. Syama Prasad Mookerjee had been able to snatch away a little time to spend a day at Sanchi, on the 20th of August, 1952, to examine personally the present position and to give the finale to the programme for the ceremony in November. It is prayed that at the time of this function when our Prime Minister will grace the occasion, everything will be worthy of this great celebration.

# INDIA AND CEYLON

By

KALIDAS NAG, M.A., D.Litt.

ON the auspicious occasion of the Diamond Jubilee of our Maha Bodhi Society, I send my homage and felicitations to all our past pioneers, and present workers, serving the cause of World Peace and Fraternity—Maitri, the soul of Buddhism. The Asiatic Society of Bengal—founded by Sir William Jones in 1785, gave us the earliest indications regarding Buddhist literature and religion in their Asiatic Researches (1789 onwards) and their Journal (since 1832). Rammohun Roy (1774-1833), as we hear, explored the land of the Himalayan Buddhists, right up to Tibet. So George Turnour (1794-1843) devoted his life to the opening up of the valuable *Pali* Canon and other documents' of Ceylon, giving us the first English translation of the *Mahavamsa* and also an "*Epitome of the History of Ceylon*" (from 543 B.C. to 1793 A.D.). Before Turnour died he had the satisfaction of knowing that James Princep (worthy Secretary of the Bengal Asiatic Society) deciphered the Brahmi script and opened a new chapter in the history of Orientalism by bringing back to us, after ages, the inscriptions of Emperor Asoka, contemporary of Devanampiya Tissa of Ceylon. From that historic epoch and the mission of Mahendra and Sanghamitra, we have been feeling how intimately Ceylon and India are connected; and also why the Sinhalese language is allied most closely to the Prakrit and Pali of the important Middle Indian dialects. The Ceylonese Sangha earned our gratitude by conserving those priceless manuscripts in Pali and their Sinhalese commentaries etc. which helped Buddhist scholars in India, Burma, Siam, Cambodia as well as in western countries, to understand the real meaning of the great world religion of Buddhism.

Our revered founder Anagarika Dharmapala was born in a pious Buddhist family of Ceylon, and decided to come to India and to revive Buddhism in the land of its birth. He travelled through Asia, Europe and America, seeking co-operation in that great cause; and he laid solidly the foundation of the Maha Bodhi Societies of India and Ceylon which are justly proud of his spiritual heritage. Devamitta Dharmapala passed away in holy Isipatana or Sarnath; and pilgrims come there from all parts of the world. I appeal to the public of India, Ceylon and Burma to join hands with the lovers of Buddhism in East and the West in order to build

up the International University of Buddhism in Sarnath where students can work peacefully and where troubled men and women can find solace and peace. The world is in need of Buddhism and the life-giving message of Lord Buddha. May we be permitted to hold aloft the banner of non-violence (ahimsā) and peace (mettā) in this land of Buddha—Amitābha of illimitable Light, illumining the path of benighted mankind.

The 2500th anniversary of Lord Buddha's predication will be celebrated with due solemnity by many countries of the East and the West. So it is very appropriate that our Maha Bodhi Society is opening as it were the first Portal of Fellowship in that International Celebration where representative thinkers from the East and the West should be invited into a World Congress of Religion and Philosophy. Ceylon and Burma are planning to invite scholars from abroad and so, the Maha Bodhi Jubilee Committee may form a "Standing Committee" to help the activities of the World celebration expected to be held in Asia in near future.

## SOME IMPORTANT PUBLICATIONS OF THE MAHA BODHI SOCIETY

(Contributed)

IT was the wish of the Buddha that everyone should learn the Dharma in his own tongue, and in accordance with this principle an enormous Buddhist literature has been produced in numerous languages. The Maha Bodhi Society of India has not been backward in its efforts to provide suitable books and pamphlets on Buddhism for those who desired to study the Arya Dharma of the Tathāgata, and in the course of the last sixty years it has published a large amount of literature not only in English but also in modern Indian languages such as Hindi and Bengali, the classical tongues Sanskrit and Pali, as well as in other languages such as Tibetan and Newari. A brief account of the more important of these publications will no doubt be of interest to readers of this Souvenir, and give them another glimpse of the steadily growing influence of Buddhism in modern India.

### ENGLISH

Among the first of the Society's publications in English were translations of the *Sangīti Sutta* and the *Mūlapariyāya Sutta* by the erudite Sinhalese monk, Ven. Suriyagoda Sumangala. Equally prominent among expositions of the Dharma were the writings of the Anagarika Dharmapala, among which mention may be made of his *Arya-Dharma of Sākyamuni Buddha*, a book written in his usual forceful style, and pamphlets such as *The World's Debt to Buddha* (his address at the Chicago World's Parliament of Religions), *What Did the Lord Buddha Teach?* and *The Psychology of Progress*. It will be recalled that the Maha Bodhi Society was established with the principal object of regaining Buddha Gaya for the Buddhists, and a *History of the Buddha Gaya Temple* was therefore brought out by the Society in order to acquaint the public with the justice of its claims. *Buddhist Shrines in India*, by the Society's General Secretary (published by the Ceylon Maha Bodhi Society) gives a wealth of historical and religious information about the Buddhist holy places which is of inestimable value to the pilgrim. Philosophical publications have not been neglected, and the two volumes of *Abhidhamma Philosophy*, by Bhikshu J. Kashyap, M.A., are deserving of the highest praise. For the benefit of the general reader the same writer has also brought out a handy pocket volume entitled *Buddhism for Everybody*. The graceful writings of

Miss A. Christina Albers appeal greatly to those of a more poetical turn of mind. Her prose writings such as *The Gospel of Love*, *Jataka Stories*, and *Life of Buddha for Children*, and her collections of poems like *Lotus Petals*, will long be remembered. For the benefit of visitors to Sarnath the Society has printed an attractive album of *Wall-Paintings of the Mulagandhakuti Vihara*, while for the general pilgrim *Buddhist Shrines in Pictures* is no less useful. Mention should also be made in this section of the *Maha Bodhi Journal*, the Society's English organ, which for sixty years has carried articles on every conceivable aspect of Buddhism, and which has given to thousands of people a truer picture of the Dharma.

#### HINDI

In bringing out its publications in the national language of India the Society is fortunate to have had the collaboration of several distinguished Hindi writers. Maha Pandita Rahula Sankrityayana has been responsible for monumental translations of the Dīgha and Majjhima Nikāyas, as well as of the whole of the Vinaya Pitaka. The Society has also brought out the second edition of the same writer's comprehensive work *Buddhacharyā*. Bhikshu Jagdish Kashyap, M.A., has written in Hindi a complete Pāli Grammar entitled *Pāli Mahāvryākaraṇa*, as well as smaller works such as his translation of the *Udāna*. Bhadanta Ananda Kausalyayana has written some attractive pamphlets, of which *Bhagawān Buddha* may be mentioned. Another zealous Buddhist author of Hindi books is Bhikshu K. Dharmarakshita, who has produced a large number of translations and pamphlets, including *Telakatā Gāthā*, *Bauddha Sisu Bodha*, and *Bhagawān Buddha aur Jātibhed*. The Sinhalese monk Rev. U. Dharmaratna, M.A., has rendered useful service by producing Hindi translations of *Khuddaka Pāṭha* and the first part of *Sutta Nipāta*. One of the Society's most important undertakings in the field of Hindi, however, is the publication of a monthly journal called *Dharma-Dūta*, which for the last twelve years has been a most effective means of spreading the Dharma among Hindi-knowing people. Other Hindi publications which deserve mention are *Buddha-Dharma* by Ven. Bodhānanda Mahāsthavira, *Buddha-Vachane* (Hindi translation of Ven. Nyanatiloka's Word of the Buddha), by Ven. Ananda Kansalyayana, a translation of the *Dhammapada* by Sri Awadh Kishore Narayan, and *Saripuṭra tathā Maudgallyāyana* by Pandit Viswanath Sastri.

#### BENGALI

Bengali, perhaps the richest of modern Indian languages, has been further enriched by the Society's publications. One of the earliest of these

was a translation of the Dhammapada by Sri Charu Chandra Bose, who also included the Pali Text and a Sanskrit Version. This translation was highly appreciated by Poet Rabindranath Tagore. Bhikkhu Silabhadra has to his credit a long list of publications in Bengali. Reference may be made to his translations of Dīgha Nikāya, Part I, Therī Gāthā, Sutta Nipāta, Dhammapada, and *Buddhabāni*, a Bengali version of Paul Carus's *Gospel of Buddha*. Other products of the same gifted pen are a pamphlet on *The Essence of Buddhism* and a short account of the Travels of Hiuen Tsiang entitled *Banchiter Sandhāne*. Among the Society's other Bengali publications J. C. Ghose's *Charpunyasthān* and *Tin Buddhastān* are useful to Bengali-knowing pilgrims, while Sri K. C. Gupta's booklet on Sariputta and Moggallana gives an interesting account of the lives of the two Great Disciples.

#### PALI AND SANSKRIT

The Society has published many editions of Pali texts along with their translations in English, Hindi, etc., among which are included the first and second parts of *Sutta Nipāta* by Sister Vajirā, the *Dhammacakkhappavattana Sutta*, the *Anattalakkhana Sutta* and several others. A useful composition in Pali published by the Society is the *Visuddhimagga Tīkā* by the deeply learned scholar Sri Dharmananda Kosambi. On the occasion of the Society's Diamond Jubilee celebrations a beautiful two-colour edition of the *Dhammapada* has been brought out with the original text in Roman letters and an English translation by Ven. Narada Maha Thera. Two ancient Sanskrit texts have also appeared under the Society's auspices. These are *Vādanyāya* and *Vartikālankāra*, both edited in Devanagari characters by Pandita Rahula Sankrityayana.

#### TIBETAN AND OTHER LANGUAGES

Four books in Tibetan have been brought out by the Society. Of these, two are by the distinguished Tibetan scholar Geshe Chompel, being a translation of the Dhammapada into beautiful Tibetan verses, and a Pilgrims' Guide to Buddhist Sacred Places in India. The remaining two volumes are both from the prolific pen of Pandita Rahula Sankrityayana, and are a Tibetan Grammar and Tibetan Reader respectively. The Society has also published pamphlets in Newari, Tamil, Malayalam and other languages; while the Maha Bodhi Society of Ceylon has to its credit a good number of publications in English and Sinhalese and the famous weekly "Sinhala Baudhdhaya". The Maha Bodhi Society of Germany is publishing a valuable German magazine known as "The Indian World".

## SANCHI\*

By

DR. U. N. GHOSHAL, M.A., Ph.D., F.A.S.

SANCHI, the incomparable, with its wonderful complex of *stūpas*, pillars, monasteries and temples (the remnants, alas, of a yet vaster whole, but presenting even in their present state "the most precious and the most perfect examples of Buddhist art" in India) lies at a distance of about 5½ miles from Bhilsa (ancient Bhailasvāmin with its renowned temple of the Sun-God) in Eastern Malwa. The history of its monuments fills a period of about twelve hundred years from the reign of Asoka down almost to the end of the Ancient period in our history. It thus coincides almost wholly with the epic story of the rise and fall of Buddhism in our land. The hill on which it stands in an off-shoot of the Eastern Vindhyan range is indistinguishable from neighbouring eminences, nor does history or legend connect it with any incident in the career of the great Founder of Buddhism. And yet it rose to unparalleled splendour mainly because of its fortunate situation in the vicinity of Vidiśā (modern Besnagar), the chief city in Ākara (Eastern Malwa), almost rivalling in name and fame Ujjayinī, the metropolis of Avanti (Western Malwa).

The hill-top on which the monuments are situated has the shape of an irregular oblong measuring nearly 400 yards from North to South and 220 yards from East to West and comprising three more or less well-defined spaces, namely the main terrace and the southern as well as eastern areas. Inside these limits which were enclosed by a stone-wall in the 11th or 12th century A.D. stands the vast bulk of the monuments which have been consecutively numbered by Sir John Marshall, the eminent archaeologist to whom is due the latest and the most systematic excavation as well as restoration of this ancient site. Outside this boundary there are a few important structures located on the western slope of the hill.

The oldest of the monuments of Sanchi go back, as we have mentioned above, to the reign of Asoka who may have been led to select this site because of his happy association with Vidiśā, the residence of his consort Devi by whom he had two children Mahendra and Saṅghamitrā of revered

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\* In this paper the following abbreviations are used:—1. Marshall, *Guide—A Guide to Sanchi* by Sir John Marshall, 2nd edition, Delhi, 1936; 2. *Monuments—The Monuments of Sanchi* by Sir John Marshall and Alfred Foucher, with the texts of inscriptions edited, translated and annotated by N. G. Majumdar, 3 Vols., Calcutta.



memory. It is now known for certain that Asoka built on the main terrace the original brick-*stūpa* forming the core of the Great *Stūpa* (*stūpa* 1) as well as the adjoining monolithic pillar (10) bearing one of his immortal edicts. The *stūpa* of Asoka at Sanchi, Sir John Marshall thinks, was of the same size and shape as its sister *stūpa* at Sarnath. "It was about 60 feet in diameter at the base and approximately hemispherical in shape with a raised terrace surrounding its base and a crowning pinnacle surmounted by one or more umbrellas within a small square railing similar to the monolithic one on the Sarnath *Stūpa*" (*Monuments*, p. 1). The workmanship of these umbrellas, which were made of Chunar sand-stone, and of which some fragments were found on the site, display, in the words of their discoverer, "all that exquisite precision which characterises every known specimen of the masons' craft in the Maurya age and which has probably never been surpassed in the stone-carving of any country". (Marshall, *Guide* p. 34). The pillar of Asoka has the usual round shaft with bell-shaped capital and a crowning ornament of four lions set back to back. The high quality of the sculptors' art that is displayed in the carving of the lion-figures as well as the glass-like polish of the stone has deservedly drawn the highest praise from competent art-critics. The edict which it bears holds out the threat of excommunication against any monk or nun creating schism in the Buddhist Saṅgha, thus exhibiting Asoka in the honourable *role* of Defender of the Faith. To the same age as the fore-going structures belongs an apsidal chaitya-hall which originally occupied the site of Building 40 in the southern area. It is the earliest known example of the type of architectural construction which was afterwards to be so well developed in the cave-temples of Western India. A monastery of the Asokan period was unearthed as late as in 1936 on a site in the vicinity of *stūpa* 2 to be presently mentioned.

The *stūpa* of Asoka and the apsidal chaitya-hall, it is now known from examination of the surviving remains, were wilfully destroyed by an enemy who has been plausibly identified with Pushyamitra Śuṅga, the founder of the Śuṅga dynasty and the inveterate persecutor of the Faith according to a fairly extensive Buddhist tradition. It is, however, to the same Śuṅga period (second half of the second century B.C.) that Sanchi owes the restoration of these monuments as well as the construction of new ones. In the case of Asoka's structure the additions consisted of "the existing envelope of stone in which the original brick-*stūpa* was encased, the lofty stone-terrace and the flights of stairs at its base, the three stone-balustrades, one around the ground-level procession-path, a second around the terrace-berm and a third on the top of its dome and lastly the *harmikā* [i.e. pedestal in the form of a stone-box] and umbrellas which crowned the whole"

(*Monuments*, p. 29). With the addition of the stone-envelope the Great Stūpa as it is now called, had an increased diameter of over 120 ft. and a height of about 40 ft. The ground-balustrade, which was built by the collective efforts of a large number of donors, is made of stone, but is copied from a wooden prototype. Simultaneously there was erected on the site of the apsidal hall a lofty pillared hall of which five rows of octagonal stone columns with ten in each row have been preserved.

Among the new constructions of the Śuṅga Age we have to mention the now famous *stūpa* 3, and the *stūpa* 2. The former enshrined portions of relics of the two eminent disciples of the Master, namely Śāriputra and Maudgalyāyana, while the latter contained the relics of ten named teachers who are known to have taken part in the Buddhist Convocation of Asoka's time, or else led the missions to the Himalayan regions in the same period. *Stūpa* 2 is of high significance in the history of Buddhist religion as it shows how the cult of relic-worship was now extended from the remains of Buddha and His immediate disciples to those of later dignitaries of the Church. In the history of the early Indian school of art (as distinguished from the exotic court-art of Asoka's reign) the reliefs of the ground-balustrade of this *stūpa* occupy a conspicuous place. They form, in fact, the starting point for tracing the progress of this school through the following centuries. In placing all figures on one plane and presenting them front-face but with feet turned sideways and the arms and legs in various postures, they reflect "a stage of art struggling to escape from the set rigidity and stiffness of archaism". (*Monuments*, I, p. 101). As regards the subjects of these reliefs the Four Great Miracles in the life of the Master (namely, His birth, enlightenment, first sermon and death)—the Buddha being represented by symbols—form "a connected whole and the Buddhist nucleus of the entire decoration", (*Monuments* I, p. 190). To these are added "the vast stock-in-trade motifs and designs of the ordinary mundane art" of the time, (*Monuments* I, p. 96) in the shape of stylised plants and flowers as well as real and fabulous animals. Mention may be made in this connection of pillar 25 which is shown by the shape of its shaft (octagonal at the bottom and sixteen-sided at the top) to belong to the same Śuṅga times.

It is to the following period (second half of first century B.C.) that the Great *Stūpa* owes its latest addition and "its crowning glory" in the shape of the four massive gate-ways standing at the four cardinal points of the ground-balustrade. "Each gate-way consists of two square pillars with capitals which are adorned with figures of standing dwarfs or elephants or with forefronts of lions set back to back . . . . The capitals were surmounted by three architraves with volute ends which were separated by

square blocks . . . . On the summit of the gate-ways stood the emblems of Buddhism, viz. in the centre the wheel of the Law supported on elephants flanked on either side by a guardian Yaksha and at the end by the triratna—symbol representing *Buddha*, *dharma* and *saṃgha*.” (Marshall, *Guide*, pp. 40-41). Taken as a whole the gate-way reliefs indicate a considerable advance in workmanship in comparison with the art of the reliefs of the ground balustrade of *stūpa* 2. “They are the work of experienced artists who had learnt how to portray the figures in free and easy postures, how to compose them in natural and convincing groups, how to give depth and the sense of perspective to the picture and how to express their meaning both dramatically and sincerely” (Marshall, *Guide*, p. 14). Though indebted to the Hellenistic and the Western Asiatic art for some of their motifs and their improved technique, the reliefs represent, in the words of the last named scholar (*ibid* p. 15), “essentially a national art having its root in the heart and in the faith of the people and giving eloquent expression to their spiritual beliefs and to their deep instinctive sympathy with nature”. As regards their subject-matter the reliefs exhibit, as has been shown (*Monuments*, I. p. 195), the addition for the first time at Sanchi of about ten other famous miracles of the Master's life to the fundamental tetrad of four mentioned above, as well as of five Jatakas, of scenes from the history of the Church, of symbolical pictures of the six predecessors and the future successor of Śākyamuni and of paradises. In contrast with this enlargement of the purely Buddhist themes, as has been pointed out in the same context, the purely ornamental motifs of the older reliefs play a subordinate part. While such is the significance of the gateway sculptures in the history of early Indian religion and art, their importance as reflecting almost every phase of contemporary Indian civilisation is of a very high order. They illustrate the art and archaeology, the social life and manners of the people in a way which is unparalleled by any other monument of their kind. Much important light is thrown likewise on contemporary social life by the votive inscriptions recording the names of donors on different portions of the gateways.

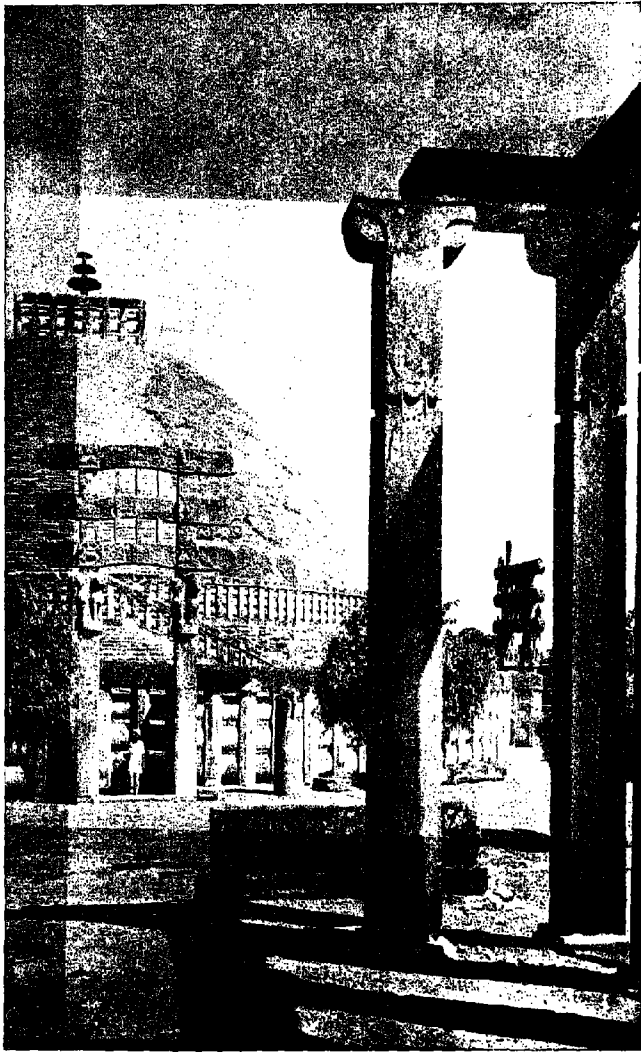
We have endeavoured thus far to trace the history of Sanchi and its monuments in the three centuries preceding the Christian era. In contrast with the above the history of the three following centuries is almost a complete blank. This has been plausibly explained by the series of barbarian invasions of Northern India during the period above mentioned. A new age of building activity dawned upon Sanchi with the advent of the Imperial Guptas and their immediate successors. Among the monuments of this Age the place of honour belongs to temple 17 which consists of a single flat-roofed chamber (12'—5" long, 12'—9" wide and 13' high)

with a porch in front supported by four pillars. In the competent opinion of Sir John Marshall it is marked by "that intellectualism and logical beauty which are the key-notes of Gupta art and literature", (*Monuments*, I, p. 57) and which link up the Gupta period with the classical age of Ancient Greece. Situated on the same main terrace as the above are temple 18 (dated c. 650 A.D.) consisting of a great apsidal chaitya-hall and temple 31 (of a somewhat later date) which is a plain pillared chamber with a flat roof. Other foundations of this age are monasteries 36, 37 and 38 which are located in the southern area and which consist, according to the usual plan of such structures, of "a square court-yard surrounded by cells on the four sides with a verandah supported by pillars around the court and a round platform in the centre" (*Monuments*, I, p. 68). To the Gupta Age belong likewise the pillars 26, 34 and 35 which are situated on the main terrace and have the typical design of a square base with a circular shaft and a bell-shaped capital with a square abacus. The discovery of statues of the Bodhisattvas Avalokiteśvara and Vajrapāṇi in the characteristic Gupta style at Sanchi has proved the prevalence of Mahāyāna Buddhism in the same period.

The closing phase of building activity at Sanchi coincides with the rule of the illustrious houses of the Gaharwads of Kanouj and the Paramāras of Malwa in the ninth, tenth and eleventh centuries. The buildings of this period, which cover the whole eastern area, are marked by the characteristics of the then dominant North Indian style of architecture. These characteristics have been well summed up in the statement that what the architecture gained in grandeur it lost in aesthetic quality (Marshall, *Guide*, p. 25). The sculptures too shared in the general decline, as "the carving lost its plasticity and vitality and the cult images in particular became stereotyped and lifeless, mere symbols of religion, devoid of spirituality and anatomical definition" (*ibid.*). The most important of these buildings is the temple and monastery 45 consisting of an earlier (8th or 9th century A.D.) structure and a later (10th or 11th century) one built partly above its ruins. The former consists of an open quadrangle enclosed on three sides and the latter of a square *sanctum* with a curvilinear spire (*sikhara*) of the usual North-Indian type. Somewhat unusual in design is Building 44 which consists of an ante-chamber running across its whole width and of a rectangular hall behind it, with remains of a *stūpa* in the centre. Another notable building (probably of the 11th century) is monastery 47 which comprises a larger as well as a smaller court with the usual cells and verandahs, the latter being joined to the former at its north-eastern end. Mention may be made, lastly, of Building 43, which resembles the famous Kanishka *Stūpa* at Peshawar in being cruciform in shape with

rounded bastions at the four corners, but has preserved no trace of a *stūpa*. The surviving sculptures of this period representing images of Buddhas and Bodhisatvas point to the continuance of Mahāyāna Buddhism, but of Tāntric Buddhism there is not the slightest trace.

Thus at last the curtain was rung down, after twelve hundred years of its existence, upon the fortunes of one of the foremost centres of Buddhist piety and art in Northern India. May it awaken under the distinguished auspices of the Maha Bodhi Society of India to a new lease of life worthy of its brilliant past.



Sanchi Main Stupa



Sri Jawaharlal Nehru holding the Sacred Relics on their arrival in Calcutta,  
January 14th, 1949

# RELICS OF SARIPUTTA AND MOGGALLANA ARAHANS THEIR RETURN HOME AND WELCOME

By

SRI KESHAB CHANDRA GUPTA, M.A., B.L.,

*Advocate*

ART treasures, in the shape of temples, statues and stupas, two and a half millenium old, are not rare in the world. But the discovery of parts of human remains, such as a tooth or fragments of bones, of world-famous persons of eternal fame and sacred memory, naturally forces the human mind to project itself backwards into the forgotten past. Distances of age and climes vanish. New interests animate history as well as human consciousness.

Arahans Sariputta and Mahamoggallana were the two principal disciples of Bhagavan Buddha. They passed away before the Maha Parinirvana of the Lord. Very important was the character of the two Arahans, as the Lord himself had said,—“Like a mother, O Bhikkhus, is Sariputta. Like a wet nurse is Moggallana.”

*Seyyathāpi Bhikkhave Janetti evaṃ Sāriputto.*

*Seyyathāpi jātassa apādita evaṃ Moggāllano.*

Some bones of the two Arahans were preserved in two sandstone caskets in a stupa at Satadhara, a village near Sanchi. The caskets were discovered and identified by European archaeologists who carried them to London. They were preserved in the Victoria and Albert Museum for a period of about ninety years.

The devoted Secretary of the Maha Bodhi Society of India, Sri Devapriya Valisinha, who had received his training at the feet of the Founder of the Society, the great Anagarika Dharmapala, was pained to find the Sacred Relics in a Museum. He agitated over the matter since 1938 and ultimately enlisted the sympathy of the Government of India who backed his just claim to restore the Relics for enshrinement in India.

IN CEYLON

In 1947 Mr. Daya Hewavitarne, a nephew of the late Ven. Dharmapala, had the unique honour of carrying them to Sri Lanka, the seat of Theravaḍa Buddhism.



The arrival of the Relics in Ceylon stimulated the national and spiritual sense of the people. Devotional ceremonies, festivities and felicitations marked the presence of the historic caskets till the 9th day of January 1949 when the sacred objects left the shores of the island to come home to India.

The celebrations in Ceylon in connection with the Relics were unprecedented and inspiring. The age-old link between the mainland of Bharat and the emerald island of Lanka received a fresh stimulus.

#### THE SACRED RELICS IN CALCUTTA

For months the Maha Bodhi Society laboured hard, formulating, scrapping and revising schemes, to make the ceremony of reception of the Sacred Relics a success. Its Reception Committee was absorbed in the one formed later under the auspices of the Govt. of West Bengal. The home-coming of the Sacred Relics was a historic pointer, a spiritual romance. The event justly claimed to be a State function. The Chief Minister himself guided the Reception Committee. Our own President, Dr. Syama Prasad Mookerjee, who was detained at Delhi, in the interest of the Republic, spared no pains to supervise, alter and revise details. The question of transport needed special solution. Railway journey from Ceylon necessitated breaks and changes. Lord Buddha stood for the reduction of military equipments to civil necessities. It was in the fitness of things, that the mortal remains of the earliest disciples of the Apostle of Peace, were carried in a war vessel. So the *I.N.S. Tir* was relegated the unique honour of conveying the Sacred Relics from Colombo to Calcutta, with pious pomp and ceremony.

Calcutta is a city of processions. But most of them relate to group interests. The 15th of August 1947 had brought in a flood of joy and merriment in the entire life-stream of the city. An inundation of grief chilled the hearts of the citizens with the sad tidings of the cruel loss of the life of Mahatma Gandhi. Processions and meetings in connection with those events embraced universal collective consciousness. Such an all-embracing current swept over the cosmopolitan city for a month during the days of the Relics Festival. The participants represented not only the different groups of Indian people, but enthusiasts from the surrounding and far off Asian countries as well as the members of the different diplomatic embassies of the world.

The *Tir* arrived alongside the Jetty with the Sacred Relics at about 8-30 A.M. on the 12th of January 1949. His Excellency the Governor of West Bengal, the Chief Minister with some of his colleagues, the members of the Reception Committee as well as other notables attended the

ceremony at the wharf, to watch disembarcation. Guns boomed from the ramparts of the historic Fort William. Kandyan dancers in quaint raiments struck up old Sinhalese music. Tibetan trumpets, Nepali flutes, the music of cymbals, and drums of Bhutan and Sikkim blended their sounds with the notes of the regimental Gurkha band and the welcome blasts from Indian conch shells. The waiting public uttered cries of Joy, in more than a dozen languages. Thousands lined the pavements to watch the Relics reach the Govt. House, where they rested for the night, in the Throne Room.

The historian Prime Minister of India, Pandit Jawaharlal Nehru, came to Calcutta specially for the occasion.

The ceremony of handing over the Relics to the President of the Maha Bodhi Society for keeping them in custody, till a new resting place was built for them in historic Sanchi, took place on the Maidan, the next day. A high rostrum had been built for the Ceremony. A large tract of the Maidan had been fenced. The Police and the Military presented Guards. The gathering displayed all the colours of the rainbow in their raiments, banners and flags. Bhutan, Sikkim, Nepal, Tibet, Ladak, China, Japan and Mongolia had their representatives in the gathering as had Burma, Ceylon, Thailand and Cambodia. The Relics were brought in procession from the Government House to the Maidan.

Rightly did the Prime Minister of India declare from the Rostrum, "Many of you have come from countries round about India and even further away. It is also the home-coming of many people from far-off lands. In the old days, when the message of Buddha went out of our land, pilgrims from other countries came to our country and pilgrims from this land went to other countries. This bond kept us together".

Pandit Nehru emphasised the greatness of the message of Buddha and pleaded for its effective use.

Representatives of other states of Bharat made suitable speeches. Loud speakers carried the messages and the recitations of the Bhikkhus far and wide.

Our Chief Minister Dr. B. C. Roy reiterated how "Buddha's teachings inspired Gandhiji who preached and practised the eternal principles of Non-violence and Truth".

"To-day we need this Mantra more than ever," said Dr. Roy.

"It is not a mere coincidence", said His Excellency the Governor, Dr. K. N. Katju, "that with the growth of our national consciousness has come to us in larger measure consciousness also of the excellence of the doctrine practised in India 2,500 years ago and along with that consciousness, we have also discovered, as if by miracle, many of our holy treasures."

Dr. Syama Prasad Mookerjee received the Relics and carried them in a decorated car to the Sri Dharmarajika Vihara in College Square, the Headquarters of the Maha Bodhi Society. The Maharaj-Kumars of Bhutan and Sikkim and other notables joined the mile-long procession.

The festivities connected with the reception of the Sacred Relics continued in Calcutta up to the 10th of February. An Exhibition of Buddhist Arts and Crafts was held in the spacious Senate Hall of the Calcutta University. Thousands of enthusiastic visitors realised the unity of the human race that Buddhist art emphasised. Small volumes were published by the Society in Bengalee, Hindi and English to commemorate the occasion.

From the time the Relics arrived in Calcutta, letters started pouring in at the Society office from different parts of the world inviting them so that people living in those places may also have a chance of paying their homage to the body relics of the Great Saints. The Society readily responded and the Relics were thus taken to Bihar, the United Provinces, Assam, Burma, Ladakh, Sikkim, Tibet, Nepal and Cambodia. Magnificent welcomes were accorded in all these places. Space does not permit us to describe in detail either the ceremonies performed or the great religious fervour and enthusiasm displayed by the people wherever the Relics went. Suffice it to say, that these visits helped to bring about a great revival of Buddhism everywhere and awakened religious consciousness among the masses to lead purer and nobler lives as the Lord had enjoined.

U Nu, the Prime Minister of Burma, with the enthusiasm of a devotee, visited the Maha Bodhi Society, on several occasions. The visit of the Relics to his country had inspired the spirit of peace and goodwill. He and the people of Burma prevailed upon our Society and the Government of Bharat, to share the Relics with them. On 20th January 1951 two fragments of the Relics were handed over to the representatives of Burma where they were enshrined with great rejoicings and due ceremonies at a newly constructed Pagoda near the city of Rangoon.

## MESSAGES AND GREETINGS FROM FAR AND NEAR

*HIS MAJESTY THE KING OF CAMBODIA.*

Les cérémonies qui vont se dérouler à Sanchi, pour célébrer prochainement le Jubilé de diamant de la Société Maha Bodhi de l'Inde, Me donnent l'occasion d'évoquer à nouveau combien l'initiative de cette Société, qui a permis à des centaines de milliers de bouddhistes cambodgiens, entre le 5 et le 11 Octobre 1952, de vénérer et contempler les reliques de Bouddha et de Ses disciples Sariputta et Moggallana, a été accueillie avec ferveur et enthousiasme par le Peuple Khmer, qui a donné en la circonstance des témoignages inoubliables de la profondeur de sa foi, notamment par le don d'offrandes, principalement en bijoux, monnaies et objets d'or et d'argent, dont la valeur s'est élevée à quelques millions de piastres.

C'est pourquoi ce Peuple s'associera avec une émotion toute particulière aux fêtes de Jubilé de la Société Maha Bodhi et à la cérémonie de pose de la première pierre du Temple destiné à recueillir les reliques de ces deux grands disciples de notre Maître, et se rejouira de la solennité donnée à ces manifestations, du fait qu'elles seront présidées, la première par le Dr. S. Radhakrishnan, Vice-Président de l'Inde, et la seconde par Sri Jawaharlal Nehru, Premier Ministre de la République indienne.

Je Me félicite également, avec tout Mon Peuple, d'apprendre que la Société Maha Bodhi fera éditer, à cette occasion, un Livre-Souvenir donnant l'historique de cette Société et un résumé de la vie de son fondateur, le Vénérable Anagarika Dharmapala.

Ce Livre-Souvenir ne manquera pas d'être recherché par tous les bouddhistes qui ont suivi avec intérêt l'activité de la Société Maha Bodhi et qui lui sont reconnaissants de son action en faveur de la propagation de la foi bouddhique et de l'insigne faveur qui a été réservée au Peuple Khmer en lui permettant de se recueillir devant les saintes reliques qui seront bientôt vénérées dans le nouveau Temple de Sanchi, et que ce Peuple a seulement regretté, pour sa part, de ne pouvoir contempler plus longuement.

Que notre Maître à tous veuille bien protéger la Société Maha Bodhi et ses dirigeants et ramener dans le monde la paix et la fraternité, comme le souhaitent tous les vrais bouddhistes.

Je vous prie d'agréer, Monsieur le Secrétaire Général, les assurances de Ma très haute considération.

*HIS MAJESTY THE KING OF NEPAL.*

I am delighted to reflect on the great services of the Maha Bodhi Society. This Society stands for, among many other noble things, peace and brotherhood of humanity. Being the only International Buddhist Society, it has kept the torch of Enlightenment burning for the past 60 years. On this great Day I am reminded of the grand teaching 'Conquer thyself' for the self-conqueror is mightier than the World-conqueror. Such Societies were never in greater need than in the world of to-day. I wish all success of celebration and of the purpose with which this Souvenir is going to be published.

*THE HON. U NU,*

*Prime Minister of the Union of Burma.*

I offer my hearty felicitations to the Maha Bodhi Society of India on this auspicious occasion of its Diamond Jubilee.

From a small and humble beginning in 1891, the Society has progressed from strength to strength, and today it occupies a place of honour and pre-eminence among the religious organizations of the world. Its long record of accomplishments in the propagation of the "Dhamma" has been an unfailing source of inspiration to me and the increasing interest evinced by the people of India in Buddhism is due, in no small measure, to the Society's activities.

I take this opportunity of offering my heartfelt prayers for the continued success in the Society's endeavours and widening of its cultural and religious activities.

*FIELD-MARSHAL P. PIBULSONGGRAM,*

*President of the Council of Ministers, Thailand.*

I have great pleasure in conveying my most cordial greetings to the Maha Bodhi Society of India on the auspicious occasion of the celebration of its Diamond Jubilee.

During the course of its long and noble career the Society has made its name as the foremost Buddhist institution and its importance is recognized by all Buddhist devotees of the world. I have no doubt that the Society will achieve the lofty aim of its founder—the restoration of Buddhagaya and Sarnath to their ancient glory as well as its own aim to propagate Buddhism and Buddhist culture for the benefit of peace and happiness on earth.

May I conclude this message with an expression of my best wishes for the increasing prosperity and success of the Maha Bodhi Society of India.

*THE RT. HON. D. S. SENANAYAKE,*

*Late Prime Minister of Ceylon.*

The Maha Bodhi Society of India has been, without doubt, largely responsible for the revival of interest in Buddhist teachings all over India. Apart from the significant influence it will have over the religious life of this vast country, this awakening of interest in Buddhist thought among Indians will help to bring about closer cultural association between India and Ceylon. The Maha Bodhi Society of India derives its inspiration from one of the greatest missionaries in Ceylon in recent years, the late Anagarika Dharmapala. His missionary zeal and energy has undoubtedly borne fruit in the activities of this Society.

I take this opportunity to congratulate the Maha Bodhi Society of India on the celebration of its Diamond Jubilee and to convey to the Society my best wishes for renewed effort and success in the future.

*SRI G. S. BAJPAI,*

*Governor of Bombay.*

On November 30th, the Maha Bodhi Society of India celebrates its Diamond Jubilee. During these sixty years of its existence, the Society has achieved conspicuous success in restoring to India a vivid sense of the glory of one of her greatest sons, Gautama Buddha, and of his message of compassion and service. Humanity's need of service and compassion are even greater in our atomic age than they were in the remote centuries when the great Avatar's noble faith had its richest flowering. In seeking to pursue its work, the Society is helping humanity, however small may appear the measure of its achievement, to find the path of peace and to follow it. I join my felicitations to the many that the Society will receive on this historic occasion, and my sincere good wishes for ever-growing success in its lofty mission.

*SRI CHANDULAL TRIVEDI,*

*Governor of Punjab (I).*

I am delighted to learn that the Diamond Jubilee of the Maha Bodhi Society of India will be held at Sanchi on the 30th November, 1952, when Pandit Jawaharlal Nehru will open the new Vihara to enshrine the sacred relics of Sariputta and Moggallana Arahans. During the last sixty years of its existence, the Maha Bodhi Society of India has done very valuable work. I wish the Diamond Jubilee every success. May the Maha Bodhi Society grow from strength to strength and be an increasingly beneficent influence!

*SRI K. M. MUNSHI,*

*Governor of Uttar Pradesh.*

Lord Buddha was the greatest Indian of historical times. His influence has spread over the world, and binds India, China, Japan and South East Asia in the brotherhood of Buddhahland. India, therefore needs to make his influence, a living one.

*SRI S. FAZL ALI,*

*Governor of Orissa.*

It is only the lives and teachings of such great teachers as Lord Buddha and his disciples Sariputta and Moggallana that can illumine the gloom that prevails in the world of today and only with their help can be rediscovered the surest path to the peace of the world and to the true happiness of mankind.

I congratulate the Maha Bodhi Society on its useful record and convey my good wishes for the success of the function of the 30th November connected with the opening of the newly-constructed Vihara to enshrine the sacred relics of Sariputta and Moggallana.

*SRI R. R. DIWAKAR,*

*Governor of Bihar.*

My hearty congratulations go to the Society on the occasion of its Diamond Jubilee. It means a continuous and persistent effort in a cause which is sacred not only to Buddhists but to the whole of humanity. Buddha stood up against meaningless ritualism and aristocratic rule in religion. He stood for rationalism, democracy, and practical ethical conduct in religion. He was the first to preach in the language of the masses, and it was he who made it a mission to carry religious truth to the doors of the people. I wish success to the function.

#### *THE RECTOR OF THE UNIVERSITY OF PARIS.*

L'Université de Paris et, en particulier, l'Institut de Civilisation Indienne, adressent leurs félicitations à la Maha Bodhi Society qui célèbre en ces jours ses soixante années d'activité.

Parmi les innombrables Sociétés savantes dont l'Inde s'honore, cette Société tient une place bien à part. Elle s'efforce de maintenir vivant le souvenir du doudhisme dans le pays qui l'a vu naître, et de restaurer dans l'Inde nouvelle l'essence d'un enseignement spirituel incomparable.



Regrettant qu'il ne lui ait pas été possible de déléguer sur place un de ses représentants, l'Université de Paris s'associe par la pensée aux manifestations qui marquent le Jubilé de Diamant de l'illustre Société de Calcutta.

*THE VICE-CHANCELLOR,*

*Annamalai University.*

During the last sixty years the Maha Bodhi Society of India started by the late Venerable Anagarika Dharmapala has rendered invaluable service in propagating the teachings of Lord Buddha which lay emphasis on compassion, service and the noble path of *Dharma Vijaya*. Visible proofs of its achievements are seen at Sarnath and Buddhagaya. The Annamalai University joins in the prayer that the deliberations of Diamond Jubilee session of this august body to be held at Sanchi, hallowed by the relics of Sariputta and Moggallana Arahans, bear rich fruit and save human civilization from disaster and lead it on to high spiritual achievements.

*ACHARYA NARENDRA DEV,*

*Vice-Chancellor, Banaras Hindu University.*

I send my hearty good wishes on this happy occasion. The Maha Bodhi Society has since its inception been engaged in manifold cultural activities and has disseminated Buddhist teachings and revived interest in Buddhist Philosophy, religion and literature in the land of its birth. Lord Buddha's message of universal love, compassion and tolerance deserves to be propagated in an age of national conflicts and rivalries. I wish the Society a long career of usefulness.

*SRI A. C. BANERJI,*

*Vice-Chancellor, Allahabad University.*

On my own behalf and on behalf of the staff and students of the University of Allahabad, I send you greetings and felicitations on this happy occasion. May the efforts of the Society produce fruitful results in reviving the ancient Buddhist Culture which seems to be getting obscured in this age of materialism. I hope that through your Society this ancient culture will spread throughout our country and the world, and a time will come when peace and love shall reign supreme and there shall be no more war.



MISS I. B. HORNER,

*Hon. Secretary, Pali Text Society, London.*

It gives our Society great pleasure to ask you to accept our kindest and very best wishes, not only on the great occasion of the celebration of your Diamond Jubilee, but also for your continued success in the future. May you proceed on the high level that has been achieved by the work, devotion and foresight of the Officers and Members of the Maha Bodhi Society of India. Through their varied and invaluable activities they have greatly enriched the Buddhist world, and we sincerely hope they may long prosper, going from strength to strength in the future as they have done in the past.

SRI RATHINDRANATH TAGORE,

*Upacharya, Visva-Bharati, Santiniketan.*

You have done me a great honour by asking me to send a suitable message for your souvenir. I can think of no better message than the one contained in the following lines from a Hymn to Buddha written by my father and rendered into English by himself from the original Bengali:

“ Man’s heart is anguished with the fever of unrest,  
with the poison of self-seeking,  
with a thirst that knows no end.  
Countries far and wide flaunt on their foreheads  
the blood-red mark of hatred.  
Touch them with thy right hand,  
make them one in spirit,  
bring harmony into their life,  
bring rhythm of beauty.  
O Serene, O Free,  
in thine immeasurable mercy and goodness  
wipe away all dark stains from the heart of this earth.”

PROF. R. L. TURNER,

*School of Oriental and African Studies, University of London.*

In expressing my great regret at not being able to accept your invitation, may I also add my earnest hope for a successful occasion and for the continued and growing prosperity of the Society which has already done so much not only in ensuring the proper preservation of the Sacred Places of Buddhism in India, such as Sarnath, endeared to me from my first visit to it forty years ago, and Buddhagaya, but has also proved a meeting place for Indians and other Asian nationalities, who follow the Threefold Way.

*DR. SHANKER DAYAL SHARMA, M.A., LL.M., Ph.D. (Cantab.),  
Bar-at-Law, Chief Minister, Bhopal, and Chairman, Reception Committee,  
Sanchi Vihara.*

It is really a great privilege to be able to associate oneself with the historic events of the return of Holy Relics of Shri Sariputta and Shri Maha Moggallana to Sanchi Vihara and with the Diamond Jubilee of the Maha Bodhi Society. We, the people of Bhopal, are really fortunate in being able to closely associate ourselves with the great religion of the World, the Dhamma Chakka of which has been accepted by our National Government as a part of our Ensign. The Stupas of Sanchi remind one of the glorious days of India in the time of Asoka, the Great, who sought to establish the Empire of Love and Dharma, in pursuance of which he sent his own son and daughter as emissaries of Peace to neighbouring countries.

To-day the people of the World are desirous of Peace. Let us hope that the Leaders of Nations of the World will realise the futility of Wars and will work for Peace following the Great Path shown by the great Leaders of Religion and Thought; Lord Buddha, Lord Christ and Mahatma Gandhi.

*SRI C. JINARAJADĀSA,  
President, Theosophical Society, Adyar.*

The Maha Bodhi Society since its organization has been the most effective body to disseminate in foreign lands the ideas of the Lord Buddha. The work begun by the Venerable Anagarika Dharmapala is very well known to me, and I am glad to note that the work has continued slowly to increase during sixty years. I feel sure that under the direction of the present Committee the work will progress and be of greater value than ever.

*EDITOR, "THE GOLDEN LOTUS",  
Philadelphia, Pa., U.S.A.*

The Maha Bodhi Society has been alert and responsive continually to the changes in a changing world, during all of its sixty years of service to the cause of Buddhism in India. Perhaps it is not too much to say that from its influence alone has come about the revival of Buddhism in the world, as constant evidences of the Society's world-wide leadership indicate this. Such is its strength that it can and does co-ordinate the different sects and national expressions of Buddhism, and such is its serenity it is consistently impartial. With all its honorable achievements it might well rest upon its laurels, but it continues to visualize new objectives and new horizons of service. May it roll onward!

*SIR ERNEST De SILVA,*

*President, Young Men's Buddhist Association, Ceylon.*

The Diamond Jubilee of the Maha Bodhi Society of India records the history of sixty years of continuous and unrivalled service in the cause of Buddhism, and Buddhists the world over have reason to be proud of this service.

That history is too well-known to need recital in detail, but it will be a source of inspiration for us to recall that when the Society was founded there were many who were not optimistic about its future. It was the indomitable spirit of the founder, the late Ven. Devamitta Dhammapala, better known perhaps as Anagarika Dharmapala, which overcame all obstacles. He was often called a visionary, but his was the vision such as all apostles had, who were men of undaunted courage and who were far-sighted in wisdom. When he first started his missionary enterprise to win India back to Buddhism his task seemed hopeless. Today the name of the Lord Buddha once again reverberates throughout the vast sub-continent, and the many centres of the Maha Bodhi scattered throughout the land serve as beacon lights calling the faithful to acquaint themselves with the message of the Lord Buddha and guide their lives in the spirit of that teaching.

We must recall also with gratitude that the founder's efforts would not have been so marvellous in their results had it not been for the devoted and the unquestioning assistance of that most noble lady, Mrs. Mary Foster Robinson of Honolulu, whose numerous benefactions enabled the Anagarika Dharmapala to continue his work in confidence and without hesitation.

Much has been done to spread the Buddha Dhamma in India and elsewhere, but even more still remains to be done. Let us, while rejoicing in our past achievements, derive from them inspiration for the future.

*DR. P. K. GODE,*

*Bhandarkar Oriental Research Institute, Poona.*

The name of Ven. Anagarika Dharmapala, the most revered founder of the Maha Bodhi Society, is a name to conjure with in the history of cultural and religious renaissance of India. The activities of the Society in religious, cultural and philanthropic spheres since its foundation in 1891, have made it a centre of attraction for the people of India and other nations, having a deep regard for Buddhist religion and philosophy, the profound heritage of this Bharatvarsha.

*THE HON. MR. J. R. JAYEWARDENE,*

*Minister of Finance, Ceylon.*

On the occasion of the publication of the Diamond Jubilee Volume of the Maha Bodhi Society, I wish to pay a tribute both to the Founder of the

Maha Bodhi Society of India and the other countries, as well as to the Societies themselves. They have nobly carried out the ideals which inspired their Founder. The spread of Buddhism in many parts of the world owes a deep debt of gratitude to these Societies. The Anagarika Dharmapala is undoubtedly one of the greatest Buddhist Missionaries of all times. It is my earnest wish that the work of these Societies will continue to illumine the lives of countless millions in the years to come through the teachings of Gautama the Buddha.

*MISS G. CONSTANT LOUNSBERY,*  
*President, "les Amis du Bouddhisme", Paris.*

From Paris "les Amis du Bouddhisme" wishes to send you our heartfelt congratulations on the anniversary. We appreciate the persistent struggle, the manifold efforts, the long patience with which you have carried on the work of spreading the Buddha Dhamma in India.

It is encouraging to note that more and more Hindus contribute to the support of your Society.

If Buddhism should prevail, peace would prevail. In the measure that it succeeds in taming the savage heart of man still uncivilized, happiness will increase.

Personally I owe much to a long friendship with certain Maha Bodhi Bhikkhus such as the Ven. Mahathera Vajiranana. The Dhamma they taught us we have valiantly tried to teach others.

May your work prosper under the blessing of the Triple Gem.

*M. KIERE,*  
*Belgian Centre of Buddhist Studies, Belgium.*

I estimate that the "Diamond Jubilee" is an occasion to remember we must remain united to be strong. We must be united because we are all disciples of the "Enlightened One". No "School" should trouble about its own particular interests, but only see general interest. When we each understand there is only "one final aim", accessible by "different ways", that will already render us better, and by this happier.

*MR. RAJA HEWAVITARNE, C.B.E., J.P.,*  
*Trustee, Maha Bodhi Society of India.*

The achievements of the Anagarika Dharmapala in spreading and re-kindling the message of the Buddha not only in his own country, Ceylon, but also in India, Europe, Japan and America is well known. His dynamic energy and national fervour took him to other spheres of activity. After nearly

four hundred years of foreign rule, under the Portuguese Catholics, the Dutch and the British, the people of Ceylon had developed a slave mentality, aping the westerner in dress, manners and customs. Age-old traditions and national customs were forgotten and the masses lived in fear of the great white sahib. Marriages and births were registered in the church, small wonder then that the people of Ceylon went about with such names as Peter, Paul, Angelina or Sophia! The Anagarika persuaded the coming generation to adopt Aryan names. Ladies went about with trailing skirts and ostrich plumes in their hats and he set an example by getting his mother and ladies in his family to wear the graceful sari. Today we see even European ladies wearing the sari! To remove the fear of the white man he went from village to village asking the people to fill up an old sack with hay, paint it white and hang it up. The youngsters of the household were to punch it daily saying "I am not afraid of the white man". He took a leading part in the Temperance movement to remove the evil of drink.

In the time of the Sinhalese Kings the arts and crafts were encouraged by extending to craftsmen their patronage. Under modern conditions foreign competition had come in and introduced showy and cheap articles. The Anagarika, in his visits to Japan, seeing the growth and progress of the cottage industries, founded a scholarship to send Sinhalese youths to that country with the result that there was a revival of these small scale industries that were in a decadent state. The revival of the Hand-loom industry and the safety match industry in Ceylon is entirely due to his efforts.

Ceylon today is a free and independent nation. How much of this independence is due to the re-vitalising influence of the Anagarika Dharmapala brought to bear on his fellowmen, I shall leave the historian to record.

*MR. CHRISTMAS HUMPHREYS, M.A., LL.M., Bar-at-Law,  
President, Buddhist Society, London.*

On the occasion of the Diamond Jubilee Celebration of the Maha Bodhi Society we remember with deep gratitude the manifold labours of the Society, especially the efforts of its illustrious Founder, the Ven. Anagarika Dharmapala, to propagate the Dharma in the West. For sixty years the Society has worked without respite to bring about a revival of Buddhism in the land of its origin, and to awaken the Buddhist countries of Asia from the slumbers of ages. Already its efforts have borne much fruit, and if today there is a modern Buddhist movement in the world the greater part of the credit undoubtedly belongs to the Maha Bodhi Society. May the Society long continue its useful career and gradually bring mankind a little nearer to that Middle Way which leads not only to peace in the heart but also to peace among men and nations.

DEAN W. MALOTT,

*President, Cornell University.*

On behalf of the faculty and students of Cornell University, may I extend greetings on the occasion of the Diamond Jubilee of the Maha Bodhi Society.

During this period of world history, when the times are anxious and troubled ones, the Buddhist philosophy of peace and selflessness and understanding assumes great importance as a force for good.

I hope that your celebration will be a most satisfactory one.

SRI SRI PRAKASA,

*Governor of Madras.*

It is a matter of deep personal satisfaction to me, as it must be one of rejoicing for the general public, that the Maha Bodhi Society is celebrating its Diamond Jubilee. I remember vividly the visits of the late lamented Anagarika Devamitta Dharmapala to our home in Banaras when he took upon himself single-handed, the great and important task of resuscitating the various places sacred to the Buddha, and reviving His memories in the land where He had lived and preached and which, unfortunately for itself, had almost forgotten Him.

The Maha Bodhi Society is the Anagarika's great gift to India ; and under its auspices, we have been enabled not only to rediscover, so to say, the great and hallowed places which the Buddha at one time had purified by the touch of His holy feet, but have also striven to listen once more to His sweet voice calling on one and all to follow those noble paths that lead to true salvation, and giving hope and cheer to the unhappy and the despairing.

May the Maha Bodhi Society proceed with its noble mission and advance from strength to strength as the days go by, filling once more the hearts of the multitude with the great name of the Buddha and successfully exhorting every one to follow His ways. The task that the Society has undertaken, is most urgent for the India of to-day, just awakened to her new status and responsibility of political liberty. Buddha brings back the memories of a time when we were great and free, and inspires us to be worthy in the future, of what we had been in the past.

Buddha awakens in us the great need for intellectual honesty, and instils in us the fervour for spiritual betterment. His very name informs us of our duty by the great countries that lie around us where He is honoured and worshipped, and which because of many religious and cultural bonds, look up to us as their teacher and their guide. He also by the universality of His sympathy, requires us to stand for Universal Brotherhood so that all conflicts may cease in the world of men, and mankind live as comrades working together for genuine peace and goodwill.

May we learn never to forget the past ; may we learn to honour the mighty figures that have made our country great ; and may we be inspired by the days and events and heroes of long ago, so that we might usher a future worthy of the same. May we make ourselves truly fit—physically, mentally, morally and spiritually—to sing in all humility and in all sincerity:

*Buddham Saranam Gacchāmi*  
*Dhammam Saranam Gacchāmi*  
*Sangham Saranam Gacchāmi*

