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B U D D H I S M

By

RAI BAHADUR PANDIT SHBO NARAIN

Advocate, High Court, Lahore

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PREFACE

This brochure is meant to serve as a help to a student of Buddhism. The summary given in it may give him a rough idea of Buddhism, so as to enable him to pursue the subject treated in the learned works of other well known authors. Works by—

Dr Grimm
Dr Thomas
Dr Pratt
Mr Herold
Dr Gour
Mr Brewster

are recent works on the subject

SARNATH (BENARES)
March 1), 1911

SHIBO NARAIN

B U D D H I S M

CHAPTER I

LIFE OF BUDDHA

The Buddha was born about 560 B.C. His personal name was Siddhartha, his family name Gautama, he belonged to a clan of the Sakyas. He was called by his followers *the Buddha* (Awakened or Enlightened) the last of the line of Buddhas who lived in the past. He is yet to be followed by another Buddha who, in anticipation of his advent is already named Maitriya. He called himself *Tathagata* which means literally, "thus gone" i.e. predecessors. This term has come to mean now "the Perfect One."

The Buddha's historicity was at one time doubted by some but it is now acknowledged on all hands that he did live. We know now with tolerable certainty where and when he lived. He was born in a grove called Lumbini near the city of Kapilavastu, the ruins of which are in the terai of Nepal territory. This fact is placed beyond a

shadow of doubt by the discovery of a column built by the Emperor Asoka about the middle of third century B C which is inscribed with words indicating the spot where the Buddha was born, this is further corroborated by a monument made of bricks from which a receptacle has been discovered in which some charred bones (a part of the corporeal remains of the Buddha) and other things like vases and ornaments have been found in a casket. An inscription on one of the vases shows, in the language of the time, the remains were of no other than those of the Buddha. It can be seen in Calcutta Museum. Parts of his remains were similarly discovered in some other parts of India. His father's name was Suddhodana, his mother's Maya who died after seven days of Buddha's birth, her sister Pajapati, second wife of Suddhodana, brought him up and educated him. She eventually became the first nun of his order.

Siddhartha as a prince was brought up in the lap of luxury. His father proposed to marry him at marriageable age. After some deliberation the young prince consented but on condition that his would-be wife should be of the following qualifications:

"She whom I shall marry will be in a bloom of youth, she whom I shall marry will have the flower of beauty, yet her youth will not make her

vain, nor will her beauty make her proud. She whom I shall marry will have sister's affection, a mother's tenderness, for all living creatures she will be sweet and truthful, and she will not know envy. Never, not even in her dreams, she will think of any other man but her husband. She will never use haughty language, her manners will be unassuming, she will be as meek as a slave, she will not covet that which belongs to others, she will not make inconsiderate demands, and she will be satisfied with her lot. She will care nothing for wines, and sweets will not tempt her. She will be insensible to music and perfume, she will be indifferent to plays and festivals. She will be kind to my attendants and to her maidens. She will be the first to awake and the last to fall asleep. She whom I shall marry will be pure in body, in speech and in thoughts." (Herold's *Life of Buddha*, English translation by Blum, p. 29)

A suitable match of the requisite qualifications was found in the person of a princess, daughter of King of Koliyas, a neighbouring tribe. The princess's name was Yashodhara who bore him a son called Rahula who afterwards entered the Order.

Buddhist Scriptures tell us that Siddhartha made four excursions to a park near the city—during which he saw a decrepit old man, then a very sick one then a corpse and lastly a hermit.

"The first three sights made him very gloomy, and the sad lot of humanity created a peculiar feeling in his mind while the last suggested happiness and peace of mind available—achievable by renouncing the vanities of the world. And aversion to luxury grew in his mind. He resolved to leave everything in the world to find out the cause of misery and its removal.

"When, on a certain date, in day time, a son (Rahula) was born to him that very night he resolved to leave his home.

"He left his home riding a horse with a servant accompanying, whom he sent back with a message to his family. This leaving of the home is called in Scriptures "The Great Renunciation."

"He went to some teachers at Benares with whose systems he acquainted himself—but was not satisfied with them. He thought that he would attain what he wanted by solitude. There were with him five other ascetics who looked upon him as their leader. He began to practise austerities which weakened him so much that he swooned one day and had not Sujata, a shepherdess, given him some milk which revived him he would have been no more. Finding no light dawning on him he resumed normal life. His comrades deserted him on the ground that he did not continue ascetic life (More about these ascetics later)

"He then sat under a Pipal tree for 7 weeks without food and suddenly he acquired the certitude that he had reached his goal—he found what are called "Four Noble Truths" This is called "Enlightenment" Thenceforth he was called "Buddha" He had left his home when he was 29 years old and now he was 35 He hesitated at first whether he should preach what light he had gained, but after pondering over the matter eventually he laid the foundation of his doctrine

"In this struggle for attainment of light, he overcame many threats and solicitations of Mara the god of evil This struggle is beautifully described in Buddhist Scriptures in figurative language

"The Lord remained near the Bodhi tree for forty-nine days in perfect happiness and peace of mind An offspring of this tree is standing in a place now called Buddha Gaya, and the good King Asoka built a temple there two hundred and thirty years after the Buddha had left this world The temple is very beautiful and it stands to this day

"For forty-nine days the Lord Buddha remained without food At the end of that time two merchants came that way, Tapassu and Bhalluka by name, when they saw the Lord so beautiful and holy, they went near him and worshipped him and offered him grain, flour and honey That was the first food the Blessed one ate after attaining Buddha-

hood. Then the Lord spoke to them of the great truth, and they understood him and accepted his teachings. They were the first who became the followers of the Buddha. Then the Lord returned to the world. His two Brahman teachers had died, therefore he went to the place where the first comrades who had deserted him lived. This place is six miles north of the city of Benares and was called the Deer park. When these priests saw the Lord coming from afar they said to one another, "We will not call him master, because he left us. He is no saint now, but simply a man, and we will call him Gautama." But when the Lord came nearer to them they rose from their seats and received him with reverence, so grand was he. Then the Lord spoke to them and said, "Do not call me by my name, for I am the Buddha."

"Here at this Deer park the Lord gave his first sermon in Pali and thousands of beings listened to him, every one thought that the Lord spoke to him alone, so great was the power of the Buddha.

"After the five priests had understood the teaching they became disciples of the Holy One, then the Lord founded the holy Brotherhood, and he called it the Sangha. All those followers of the Buddha, who became priests, entered the Sangha or Priesthood, and so they do to this day. One day there came to the Blessed One a youth, Yasa by

name, the son of a wealthy merchant. He joined the Buddha together with his fifty-four companions.

"The Lord remained in Deer park for four months. Then the Lord knew it would be better that the priests should go out among the people. So he called them together one day and told them to go on different roads and preach to all the people and tell them the great Doctrine. The disciples did as their master told them and they followed up this rule all their lives.

"The Lord himself went again to Rajagriha to see King Bimbisara as he had promised when he left him. He told the King that he was now the Buddha and that he had found the truth. He then delivered a sermon before him and the King accepted the teachings of the Lord and became one of his followers. He gave to the Buddha, as a present, his beautiful garden near the city of Rajagriha, so that the Lord might live there, together with all his priests, and the blessed one accepted the gift.

"Shortly after that the Lord met two Brahmans Sariputta and Moggallana by name who became his chief disciples.

"When King Suddhodana heard that his son was at Rajagriha he sent messengers to him to come home, as he wished to see him. So the Lord went to his father's country, and the king and all his relatives came out to meet the son of the king.

But when they saw him coming in a priest's robe and with a beggar's bowl in his hands they felt vexed. His father said, "Why do you go begging for your food? Do you not know that I can provide for you? Am I not a king and of a royal race?" The Lord replied, "You belong to a family of kings, but I belong to the race of the Buddhas, and they have always begged their food and lived by alms." Then he spoke to his father the Dharma, the noble truths and the noble eightfold path, and the king became very happy and received the truth.

"Yasodhara did not come out to greet the Lord. She remained in her chamber, for she said

If he still loves me, he will come to me. Throughout the seven years that the Lord had been away, his faithful wife had mourned for him. When she heard he ate mean food she did the same. She dressed in the simplest robes, she wore no ornaments and shaved her head after the manner of the priests.

"The Lord then took with him Sariputta and Moggallana and went to her. When the Princess saw her husband again, she was overcome by her feeling, and she fell at his feet and wept. The Lord then spoke to her of the Dharma, and Yasodhara forgot her grief and became happy with heavenly joy.

Many people of Kapilavastu became followers of the Buddha. Ananda became the most beloved

disciple of the Buddha and stayed always near him. Rahula also followed the Buddha. Later Yasodhara, together with many other ladies, entered the order of Bhikkhunis or nuns. Thus all members of the Lord's family became his followers.

"When King Suddhodana grew old, and knew that his end was near, he sent for his son. The Buddha came and stayed with his father until the king passed away in peace. Then the Lord went to the heaven where his mother dwelt, and there he preached the Dhamma to her. So both his father and his mother became free from rebirth.

"Devadatta, the cousin of the Lord, also became one of the Lord's followers. But his heart was filled with jealousy, and he wanted to be the Buddha.

"Devadatta then founded an order of his own. His hatred towards the Lord grew from day to day, until at last he hired men to kill the Buddha. But when those wicked men came near the Holy One, they fell at his feet and asked him to forgive them, for the love of the Buddha was so great, that people were touched by it as soon as they came near him.

"So Devadatta could not harm the Lord, but he became very unhappy, and many of his followers left him. At last he became ill, and he asked his friends to carry him to the Blessed One. But while he was on his way to the place, where the Lord lived, he died in pain and misery.

"There was a certain smith, Chunda by name, at the village of Pava, a short distance from Kusinara, who knew the Lord and loved him dearly. He asked the Blessed One and his priests one day to come and take their meal at his house. They went and partook of the meal that Chunda had prepared for them. (This meal had in it a poisonous mushroom. This is mistranslated by some translators as pork.) But after the meal, the Lord became very ill. Hard pains came upon him and he suffered much. Still he remained quiet and went on to Kusinara.

"While he was on his way, the Holy One grew very tired, and he asked Ananda to go and fetch him some water, while he sat down and rested. He then went together with many priests, to the grove called Upavattana by the banks of the Hirannavati river, near the city of Kusinara. There the Holy One told Ananda to spread out for him a couch, with the head to the north, between two sal-trees. Ananda did as he was told and the Blessed One, lay down on it on his right side, with his feet crossing each other.

"Ananda seeing that the Lord would soon pass from the earth, felt very sad at heart. He went into the house, and leaning against a door, wept bitterly. Then the Blessed One sent a priest to call Ananda. Ananda went to the Buddha and the

Lord spoke to him kindly and said, "Weep not, Ananda, for have I not told you that all who are born must die? You have waited on me, Ananda, for a long time with much kindness and love, and your blessings are great."

"Then the Lord told Ananda to go to the city of Kusinara and tell the Mallas that this night the Buddha would pass away. When they heard what Ananda told them, they were much grieved and they took their wives and their children and went to the Holy One. When they came near him, they bowed down before the Lord and worshipped him, and the Buddha spoke to them of the four noble truths and the noble eightfold path.

"Then the Lord spoke again to Ananda and said, "When I am gone, Ananda, do not grieve and say 'we have no one to teach us now, because the teacher is gone.' That would not be right, Ananda. Gautama Siddhartha will pass away, but the Truth will live for ever. The truth I have taught you, and the rules I have given you, shall be your teacher when I am gone."

"Next the Lord spoke to the priests and said, "If you wish to ask any questions about the truth, ask them now." But the priests did not answer and the Lord knew that there was not one among them who did not understand what he had taught them. He told them again to remain true to his

teaching and to preach his doctrine to the world

"Once again the Lord spoke to them and said, "All that is in the world must pass away, but the truth will live for ever. Try hard to save yourselves from sin."

(The Buddha died at the age of 80 between 480 to 483 B.C.)

"Many priests fell down on their faces and wept bitterly in their grief, and cried, "Far too soon has the Buddha, the Blessed One, gone from us." But others remained calm and quiet, for they knew that the body of the Lord must decay, but that the truth will live for ever. Thus the Blessed One preached the sublime truth day and night for forty-five years, and at the time of his Parinirvana whole India was covered with Arhatdhars.

"The next morning Anandā went again to the Mallas at Kusinara, and told them that the Blessed One had passed away. When the Mallas heard these words, they were grieved and they wept bitterly. They gathered together perfumes and garlands and musical instruments and went to the grove where the body of the Blessed One lay. They spent the day in paying honour and reverence to the body of the Holy One, and they burned the body of the Buddha, as they would burn the body of a great king.

"Later came eight kings, from different

countries to get something belonging to the Buddha, that they might worship it. They each took a part of these relics and carried them into different countries. Here they built large stupas in which they placed them. Thus did he live and pass away, the Buddha, the Holy One, who showed to all men the way to everlasting peace. And now the truth he taught brightens the world and all who follow his teachings should strive to attain that Nirvana, where there is no more pain and where love and peace reign for evermore."

(M. B. Tract No. 4, *Life of Buddha*)

We must not think that the Buddha preached to the ignorant or the illiterate only. In his time there were several schools of philosophic thought, the exponents of which discussed them freely and without any obstruction from any quarter. These philosophers too used to be in the audiences.

He preached for 45 years the same doctrine with perfect uniformity and consistency. He was able to convert kings, nobles, brahmins, merchants, labourers, men and women of all classes with unprecedented success.

Dr. Pritt in his recent work 'Pilgrimage of Buddhism' says that his disciples always thought Buddha knew much more than he revealed to them. Some scholars think that he gave occult knowledge to some of his select disciples which he did not

preach to the masses

Except the first sermon, the key-note of Buddha's doctrine, preserved in memory and which has been found inscribed on a slab discovered in Sarnath excavation and which has been preserved *Ipsissima Verba*, differences of interpretation of his other sayings arose after his death between his followers. More than one Council was held to settle the authenticity of the preachings. Two schools arose out of the differences, one assumed the name of Mahayana and called the opposite school Hinayana, but the latter school calls itself 'Thera Vada'. In course of time many sub-divisions of these schools arose.

There are four chief places of pilgrimage for Buddhists, first the birth place at Lumbini, the second Buddh Gaya, the place of enlightenment (which is in custody of a Hindu Sadhu), the third the place of the death of the Master. This is in the management of a Buddhist Bhikkhu. The fourth is Sarnath, the place of Buddha's first sermon which is in the charge of Sinhalese Bhikkhus of the Thera Vada School, who were in charge of it at Huan Tsang's visit.

CHAPTER II

WHAT IS BUDDHISM

It is centuries now that Buddhism, as such, has disappeared from its land of birth and the only thing that the modern Hindus know about Buddha is that in some Puranas he figures in the Hindu Pantheon as an *avata*r of Vishnu. They are not generally conscious of how far the trend of Hindu mind or Hindu morals have been influenced by Buddhistic teaching. It is to western scholarship that we owe almost exclusively our knowledge of Buddha and his creed, which knowledge is daily gaining in volume as well as in corroboration, from the results of archaeological researches and study of Buddhistic scriptures of which translations are being made in European languages.

Western scholars have presented the Master variously according as each understood him or wished to understand him. For instance one author has found in him the first of humanitarians, centuries ahead of a French Savant, a second regards him as an agnostic and a materialist, a third has dubbed him as a rank atheist, a fourth regards him as a myth,

a fifth gives him a Persian origin, a sixth shows him to be a follower of Vedic religion, a seventh traces the origin of Christianity directly to the teachings of his disciples. There are others who ridicule his system as no religion worthy of serious thought. As the original works are being steadily translated and discoveries are being made by excavations, these inconsistent theories are gradually converging towards some sort of consistency. It is to be noted that Buddhists themselves have two main sects—the Bigger Vehicle and the Smaller Vehicle, the former resembles Vedantism in some respects. In these circumstances a student of Buddhism is considerably perplexed and bewildered. There is no doubt that Buddhism was not, at start, a complex creed, but in course of time, like other creeds, received a classical and metaphysical elaboration and many accretions have gathered round it. In its passage through so many countries, which it influenced, it was affected in its turn by the faiths and practices prevalent in the countries in which it spread. After the lapse of so many centuries it is impossible to trace the evolution of thought if any in the Master's own mind during the 44 years of his preaching career. He had matured his system, after deep meditation under the Bodhi tree at Budhgaya before he preached his first sermon at Sarnath, and we may well conceive that he could not have fundamentally

changed his well thought out principles. Perhaps he could not have avoided, in later years answering some metaphysical questions put to him which in early days he had studiously avoided. It may safely be stated that the substratum must have remained unchanged, though some differences naturally arose among his followers after his death.

Despite these disadvantages, is it worth while, to listen to some of the principal or uncontroversial matters relating to his creed? Remember, Buddha laid no claim to divinity, nor to miraculous powers nor to supernatural inspiration or revelation, his system was the product of his brain, formulated after deep thought, after a close study of the religious and philosophic thought of the age, and after personal experience of various modes and means of acquiring light which had failed in his case, let it be said to the credit of the Master that the following are some of the results of the sojourn of this one man upon earth —

- 1 Slavery was strongly condemned, if not abolished
- 2 Woman was allowed to develop her spiritual life
- 3 All bloodshed, whether with the knife of the butcher or priest, or the sword of the conqueror, was rigidly forbidden
- 4 For the first time in the history of man-

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kind, the awakening of spiritual life of the individual was substituted for religion by the body corporate. It is also certain that Buddha was the first to proclaim, that duty was to be sought in the eternal principles of morality and justice and not in animal sacrifices and formalities, invented by the fancy of priests.

- 5 The principle of religious propaganda was for the first time introduced, with its two instruments, the missionary, and the preacher by whom India and some other countries of the world were proselytised, this success was effected by moral means alone — (Lill's *Popular life of Buddha*)

That such results should have been actually achieved, is, says Lill, "one of the marvels of history." Perhaps I am right in saying that in his age Ethics had not been properly systematised, assuming that some germs existed in Hindu literature scattered here and there. According to Dr Fraser, it was his mission to view with his own master-mind all the current phases of thought that were struggling forth among the scattered people as the expression of what the ages had produced, and combine them into a structure known as Buddhism (Literary history of India)

The Buddha, probably, did not particularly

deal with psychical or theological matters, nor did he in any way attempt to alter the civil laws of his times, nor did he disturb the social fabric or the current Hindu civilization, except that he disapproved of some immoral, obscene and cruel practices of the age, which were revolting to his mind. According to him, the time spent in subtle philosophies meant the taking away so much of it from its useful employment for the amelioration of mankind, whose miseries had touched his sympathetic chord. Perhaps no human being, as such, has commanded so much admiration, and so much reverence and attachment as Buddha. Countless images of him are evidence of the fact. His severest critics, whatever they may think of his system, recognise his majestic personality. In early days of his mission he was regarded as an innovator, perhaps a heretic, consequently some fears of disturbance in vested interest were entertained, and radical changes in the habits, and the notions of the people were apprehended. Consequently some opposition must have been offered by priests, and others, but in course of time his conquest was complete. After his death he was only nominally admitted in the Hindu pantheon in India as an avatar of Vishnu. His doctrine of compassion for human and sub-human life was gradually accepted by the majority of the population. If religions go by the name of

their founders Buddhism has ceased to exist in India but if religion means a bundle of certain principles apart from the name of the propounder then Buddhism has not been banished from India. The wave of Buddhism, like a vitalising and purifying breeze, influenced and vivified everything it came in contact with, not only in India but in other countries.

On Hinduism it has left permanent effect and indelible marks. I am doubtful if caste system had been wholesale abolished in Buddha's lifetime or after his death, because on the revival of Brahmanism, readjustment would have been impracticable if caste system did not exist in some form or other during Buddhist period. The Master's words at death led to the weeping disciple Ananda were "Do not be too much concerned with what shall remain of me when I have entered into peace, but be rather anxious to practise the works that lead to perfection, put on those inward dispositions that will enable you also to reach everlasting rest. When I shall have left life and am no more seen by you, do not believe that I am no longer with you. You have the laws that I have found, you have my teachings still, and in them I shall be ever beside you. Do not, therefore, think that I have left you alone for ever, Remember that life and death are one. Never forget this. For this purpose I have gathered you together, for life and death are one" (*Soul of a*

People, by Fielding Hall) The verdict of Times Historian's History is —

"The only great moral element that has penetrated the nature of the Hindu is the spirit of Buddhist charity. This spirit has even crept into the rigid code invented for the pleasures of fantastic and cruel gods, and not for the benefit of mankind. It has softened it and added precepts of love and liberality to its harsh and severe directions. The Buddhist period was the most moral in the history of India and its beneficent influence still makes itself felt." (Times Historian's History, p. 548, Vol II)

Perhaps this view requires some qualification and will not be accepted without reserve. Scholars are however of opinion, and probably rightly so, that in the process of evolution of modern Hinduism, Buddhism lost its individuality. But the theory that there was at any time any persecution of Buddhists, worth the name, at the hands of Brahmans or other Hindus, is giving way. After some polemic contests, fusion of Hinduism and Buddhism at length took place. The authors of Times Historian's History take, for instance, modern Nepal as an instance where Buddha and Hindu gods are being worshipped side by side by the followers of both faiths. It is true that some disparaging references to Buddha are found in some Puranas e.g., Bhagwat

and Agni and some others, but this early unfavourable attitude seems to have been gradually abandoned. We eventually find, indeed, in a temple in the south an idol of Vishnu with his ten avatars round him, one of whom is Buddha (Hindu Iconography, Vol I, Part I, p. 102, plate 24)

It is a popular error that Shankaracharya dealt a fatal blow to Buddhism. Col Olcott has tried to combat this error. His argument, based as it is on cogent reasons and historical data, is worth reproduction. He says —

“I must now notice one of the silliest popular delusions with respect to the disappearance of Buddhism from India, that it was driven out by Shankaracharya. The latest researches show that Buddhism disappeared from the land of its birth at the end of the twelfth, and beginning of the thirteenth century A.D. the *coup-de-grace* being given in the massacre of 2,000 Bhikkhus at Odentapure, the capital of Bihar, in the year 1202.

“Of course I speak of the friendly relations between Buddhism and monistic Hinduism as sister cults, taking no account of the occasional wars and reprisals between individual hot-tempered and intolerant princes which may have occurred. In fact history tells us that Sasanka, the Hindu king of western Bengal (Karna Suvarna), made war upon Purana Varma, Buddhist king of Magadha, and that

to protect the Bodhi tree from the former's violence, the latter surrounded it with a strong wall. We also read of persecutions of Buddhists by King Vikramaditya of Ujjain and by Pushpa Mitra, King of Kashmir and his son Agni Mitra. But all these and the others recorded in history were I think, dynastic and political, not provoked by the teachings or spirit of Arya Dharma. Moreover, I find no case, where a Buddhist sovereign was the aggressor."

It is not possible to say what treatment Buddhists received in India after the time of Asoka and before the visit of Huen Tsang (629-645 A.C.). The existing coins of Kanishka and other Turanian princes are indifferently Saivite and Buddhist. The Andhrabharhya kings, who reigned from 31 B.C. to 429 A.C. and were Hindus by religion, appear from their inscriptions at Nauk and Ajanta, as patronising Buddhists with gifts. The Guptas (319 to 540 A.C.) or, at any rate, Chandragupta II, one of them, was a protector of Buddhists and of Buddhism, as appears from the inscriptions at Sanchi (400 A.C.). The kings of Vallabhi (about 328 A.C.) were sometimes Saivites and Vaishnavas, and we learn that they made, for nearly a century donations to a Buddhist monastery founded by a princess of their family (Burgess' Reports of the Archaeological survey of Western India, Journal of the Bombay branch of the Royal

Asiatic Society, Vol XI, p 361, Indian Antiquary, Vol IV, 105-175, Vol 15, VII, 67) Now I take it for granted that Sankaracharya could not have extirpated Buddhism save during his lifetime, and as the most competent authorities fix his era not later than the eighth century A. D., and Buddhism flourished exceedingly till the close of the twelfth, it is hard to see how he could have influenced its fortunes for good or ill during those succeeding five hundred years. There is fortunately an unimpeachable witness for the truth in this matter. The Chinese pilgrim Huen Tsang, has minutely recorded for us, the history of Buddhism at the time of his Indian pilgrimage, which happens to have been just before Shankaracharya. Like the Book of Marco Polo—so splendidly edited by Sir Henry Yule, the Travels of Huen Tsang have been found so accurate that it serves as a perfect guide-book to archaeologists, even in details of measurements, distances and location of historic Buddhist buildings. Now, he records the fact that in merely the principal temples that he visited there were 1,68,000 Bhikkhus. But leaving aside historical facts, let us consider the legend on its own merits. Vaishnavas and all other dualistic sects show their hatred of the Vedantins by taunting them with being "concealed Buddhists" (*prachanna Brauddha*). The author of the Padma Purana

puts into the mouth of Mahadeva the following absurdly improbable statement — 'O goddess, I have myself made the false books Vedanta, which are secretly Buddhistic, by incarnating myself into a Brahmin.' How plainly we see the finger-marks of the theological polemics in all this and what a striking resemblance there is between this pretended incarnation of Śiva as a Brahmin, to deceive the unwary by fraudulent teachings calculated to incur damnation and the pretended incarnation of Vishnu as a naked Digambari, carrying a feather brush and telling specious lies to lead the Dasyas down to hell. The one story affects the other and the two mutually destroy each other. The late Swami Dayananda Saraswati affirms, in his *Satyārtha Prakāsa*, that Shankara contended against the Jainas, and to refute their doctrines preached the Advaita Orthodox pandits, however suggest to me that since Shankara's polemics were turned against the Nyaya, Sankhya, Vaisheshika and all other schools which opposed his own doctrines of Advaita, Jaina and Buddha included, it is transparently silly to say that out of all these hostile schools he expelled from India only one, Buddhism, which was the strongest of all, the most tolerant, and most sympathetic to the Vedantins. The bitterest denunciators of Buddhism in our day, represent sects which could never have had any quarrel with it, since they all

date from periods subsequent to its extirpation in India, since which time no missionary propaganda of any moment has been made to revive it. Sri Ramanujacharya, founder of the Visistadvaita school flourished in the twelfth century, Sri Madhavacharya, founder of the Dvaita school in the fourteenth century, Sri Vallabhacharya in the sixteenth century, and Sri Chaitanya, the holy preacher and ideal representative of Bhaktimarga, alleged by his followers to have been the latest incarnation of Vishnu—in the sixteenth century. As regards Shankara, we have seen that his epoch preceded the fall of Indian Buddhism by five centuries, perhaps six. (The Kinship Between Hinduism and Buddhism, p. 17)

Dr. Hunter years ago predicted a revival of Buddhism in India. Signs are not wanting. Buddhism is engaging the attention of Hindus. Its study has been stimulated by discoveries made by the Archaeological Department and the enormous literature on the subject, in almost all the languages of the world cannot fail to awaken interest in it, not only in India, but in the whole world. Perhaps it is a visionary's dream that like Asoka's conversion to Buddhism after observing the miseries inflicted on humanity in his war with Kalinga the modern man if softened may banish all bloodshed from the world after feeling the indescribable misery the

recent European war brought about. The author of "The Creed of Buddha" predicted that the West would be sooner or later influenced by Buddhistic ideas. Among the possibilities, says another writer, perhaps, among the probabilities, of the not distant future, is a revived Buddhism, a Buddhism, purged from its worst features reaching out its head for the knowledge of the West, and aflame once more with the old missionary spirit. This would mean unquestionably, a large and influential career for Buddhism in the future. (Indian Daily News, July 1914)

A biographer of the Master, St. Hilaire says as follows —

"His glory which no one can dispute is the boundless charity that filled his soul. The Buddha does not think of his own personal salvation, he seeks above all to save others, and it is in order to show them the infallible road to Nirvana that he leaves the Abode of Joy, the Tushita, and that he comes back to endure the risk and ordeal of a last incarnation. He does not redeem mankind by offering himself as a sublime victim, he only proposes to instruct them by his teaching and example. He leads them in the path from which there is no straying, and he guides them to the heaven from which there is no return. No doubt the spirit of Christianity inspired more beautiful and elevated

sentiments, but six or seven centuries before its appearance it is wonderful to find this admirable conception, associating all men in a common faith, and uniting them in the same esteem and the same love" (The Buddha and his religion by St Hilaire p 143 The Author is of course a Christian.)

Another writer is astonished at the success which Buddhism achieved

"It seems extraordinary, says Milton, that so apparently negative and colourless a creed should have spread and satisfied millions of people, and should have flourished through the ages. It offers so little by way of inducement and dwells more on the vices than the virtues of human nature

"In Buddhism there can be no such thing as thankfulness for the boon of life, no recognition of a virile youthful joy in life itself wholly innocent and pure, still less of that most poignant joy found in closest juxtaposition with sorrow

"Yet on the other side it may be said that the purest source of all joy, loving kindness, in its widest sense, is not only not barred out, but insisted on. "Let him (the disciple) cultivate toward the whole world—above, below, around, a heart of love unstinted, unmixed with the sense of differing or opposing interests. Let a man maintain this mindfulness all the while he is awake, whether he

be standing, walking, sitting or lying down. Our mind shall not waver. No evil speech will we utter. Tender and compassionate will he abide, loving in heart, void of malice within, and we will be ever suffusing such a one with the rays of our loving thought."

"No idea could be more beautiful, and the mind of an Arahant, who could attain to the fulfilment of it, would doubtless find in itself a heaven on earth which was all that the great Teacher intended.

"A curious problem seems to be that a religion made up for the most part of such gloomy tenets, and at the best so negative in its prospects, should inspire its followers with such every day cheerfulness. No one who knows nations which are overwhelmingly Buddhist, in contrast with others which are not, can class Buddhism among gloomy beliefs. The Burmese, with whom Buddhism is the predominant faith, are notoriously cheerful. It may be contended that this is due to a pre-Buddhistic temperament but we have no means of proving it one way or the other" (The Lost Cities of Ceylon, pp 14, 17 by Milton)

There must be therefore something in Buddhism of intrinsic value, something catching, something fascinating, something which appeals to the tender chord of humanity, which has captivated

one-third of humanity. What is that something? To my mind, it was universal sympathy for mankind; it was compassion for all, it was mercy for subhuman creation and regard for life in all forms, it was the highest morality which is conducive to peace and harmony, which have captured the mind of so many millions of human beings. Let us now examine its tenets. I cannot do better than draw on Col. Olcott again. It is he who has reduced the articles of Buddhistic faith into a condensed enumeration. It saves the traversing of enormous literature on the subject.

(A)

FUNDAMENTAL BUDDHISTIC BELIEF

I "Buddhists are taught to show the same tolerance, forbearance, and brotherly love to all men without distinction and unswerving kindness towards the members of the animal kingdom.

II The universe was evolved, not created, and it functions according to law, not according to the caprice of any God.

III The truths upon which Buddhism is founded are natural. They have, we believe, been taught in successive kalpas or world periods by certain illuminated beings called Buddhas, the name Buddha meaning 'Enlightened'.

IV The fourth in the present kalpa was Sakya Muni, or Gautama Buddha who was born in a royal family of India about 2,500 years ago. He is an historical personage and his name was Siddhartha Gautama.

V Sakya Muni taught that ignorance produces desire, unsatisfied desire is the cause of rebirth, and rebirth the cause of sorrow. To get rid of sorrow, therefore, it is necessary to extinguish desire, and to extinguish desire it is necessary to destroy ignorance.

VI Ignorance fosters the belief that birth is a necessary thing. When ignorance is destroyed, the worthlessness of every such rebirth, considered as an end in itself, is perceived, as well as the paramount need of adopting a course of life by which the necessity for such repeated rebirths can be abolished. Ignorance also begets the illusive and illogical ideas that there is only one existence for man, and the other illusion that this one life is followed by states of unchangeable pleasure or torment.

VII The dispersion of all this ignorance can be attained by the persevering practice of an all embracing altruism in conduct, development of intelligence, wisdom in thought and destruction of desire for the lower personal pleasures.

VIII The desire to live being the cause of

rebirth, when that is extinguished rebirths cease and the perfected individual attains by meditation that highest state of peace called Nirvana

IX Sakya Muni taught that ignorance can be dispelled and sorrow removed by the knowledge of the four Noble Truths viz —

- (1) The miseries of existence
- (2) The cause productive of misery which is the desire ever renewed of satisfying oneself without being able ever to secure that end
- (3) The destruction of that desire or the estranging of oneself from it
- (4) The means of obtaining this destruction of desire The means which he pointed out is called the Noble Eight-fold Path, viz, Right Belief, Right Thought, Right Speech, Right Conduct, Right means of livelihood, Right exertion, Right remembrance, Right meditation

X Right meditation leads to spiritual enlightenment or the development of that Buddha-like faculty which is latent in every man

XI The essence of Buddhism as summed up by the Tathagata (Buddha) himself is

"To cease from all sin

"To get virtue

"To purify the heart "

XII The universe is subject to a natural causation known as 'Karma' The merits and demerits of a being in past existence determine his condition in the present one Each man therefore has prepared the cause of the effect which he now experiences

XIII The obstacles to the attainment of good karma may be removed by the observance of the following precepts, which are embraced in the moral code of Buddhism viz, (1) kill not, (2) steal not, (3) indulge in no forbidden sexual pleasure, (4) lie not, (5) take no intoxicating or stupefying drug or liquor Five other precepts which need not be here enumerated should be observed by bhikkhus and all those who would attain, more quickly than the average layman the release from misery and rebirth

XIV Buddhism discourages superstitious credulity Gautama Buddha taught it to be the duty of a parent to have his child educated in science and literature He also taught that no one should believe what is spoken by any sage, written in any book, or affirmed by tradition unless it accords with reason (The kinship between Hinduism and Buddhism, pages 23—25 Col. Olcott's lecture 24th October, 1892, pages 23—25)

The essence of these articles is thus summed up

by the author of "The Creed of Buddha"

"A simple code this is, but as profound as it is simple. To begin with, its extreme simplicity means that its authority is in the main self-evident, in other words that it makes a direct appeal to a man's latent moral sense and in appealing to it trains it and helps it to grow. In the next place the fact that the rules are all prohibitions means that the believer is, first and foremost, to exercise self-control. The reason why he is to exercise self-control is that deliverance from suffering is to be won by the suppression of unworthy desires, and that without the exercise of self-control desire cannot be suppressed." (The Creed of Buddha, pages 83 and 84)

The above articles of faith are deduced not only from the Master's earlier sermons, but also from his dialogues and commentaries by his followers. We notice the spirit of these points in the Master's first sermon.

Fortunately we possess in Buddha's own words a complete version of His first sermon in the Pali Sutra called Dhamma-Cakka Pavattana-Sutra. It is as follows —

"Then, O ascetics" said he, "listen to me. There are two extremes which the man who has given up the world ought not to follow — (1) the habitual practice on the one hand of those things whose

attraction depends upon the passions and specially of sensuality—a low and pagan way of seeking satisfaction, unprofitable and fit only for the worldly-minded, (2) and the habitual practice on the other hand of asceticism or self-mortification which is painful, unworthy and unprofitable

“There is a middle path avoiding these two extremes discovered by the Tathagata, a path which opens the eyes and bestows understanding which leads to peace of mind, to the higher wisdom, to full enlightenment and to Nirvana

“What is then that middle path. Verily it is this Noble Eightfold Path, that is to say

- 1 Right views
- 2 Right aspirations
- 3 Right speech
- 4 Right conduct
- 5 Right livelihood
- 6 Right effort
- 7 Right mindfulness
- 8 Right contemplation

“Birth is painful, decay is painful, disease is painful, death is painful. Union with the unpleasant is painful, the separation from the pleasant is painful. In brief, the five aggregates which spring from attachment (the conditions of individuality and their causes) are painful

“This is the Noble Truth concerning suffering

"Now this (namely the following) is the Noble Truth concerning the Origin of Suffering

"Verily the origin of sufferings is that thirst or craving causing the renewal of existence accompanied by sensual delight, seeking satisfaction now here and now there, that is to say, the craving for the gratification of the passions or the craving for a future life, or the craving for success in the present life. Now this (the following) is the Noble Truth concerning the Destruction of suffering

Verily it is the Destruction of this very thirst in which no passions remain, the laying aside of, the getting rid of, being free from and the harbouring no longer of this thirst

"Now the Noble Truth concerning the means which lead to the destruction of sorrow, is the Eightfold Path

"That this was the Noble Truth concerning sorrow, the Origin of sorrow, destruction of Sorrow, and the means of destruction handed down, but there arose within me the eye to perceive them, there arose the knowledge of their nature, there arose the understanding of their cause, there arose the guide in the path of tranquillity and there arose the light to dispel darkness

"So long as my knowledge and insight were not quite clear regarding each of these four Noble Truths in this Triple Order in this Twelfefold

Manner, so long was I uncertain whether I had attained to the full insight of that wisdom which is unsurpassed in the heavens or on earth among the whole race of Sramanas and Brahmanas or of Gods and Men

"But as soon as my knowledge and insight were quite clear regarding each of these four Noble Truths, in this Triple Order, in this Twelfefold Manner, then did I become certain that I had attained to the full insight of that wisdom which is unsurpassed in the heavens or in earth among the whole race of Sramanas and Brahmanas or of gods and men

"And now this knowledge and this insight have arisen within me Immovable is the Emancipation of my heart This is my last existence There will now be no rebirth for me "

About this sermon Rhys Davids says—"It would be difficult to estimate too highly the historical value of this Sutra There can be no reasonable doubt that the very ancient tradition accepted by all Buddhists as to the substance of the discourse is correct, and we really have in it a summary of the words in which the great Indian thinker and reformer successfully promulgated his new ideas And it presents to us in a few short and simple sentences, the very essence of that remarkable system which has had so profound an influence

in the religions of so large portion of the human race" (The Buddhist Hinduism, Vol II, by D N Pal, pages 17—21)

It is beyond the scope of this pamphlet to take the reader through parables and other felicitous and popular methods adopted by the Master to bring home his teaching to every one of his audiences, nor ought I to attempt to give an account of the metaphysical aspect of Buddhist religion. To do so is beyond the capacity of the present writer but perhaps it would not be out of place to mention that we have a fragment of Buddha's last sermon regarding which Professor Davids remarks —

"It is of great interest to notice what are the points upon which Gotama in his last address to his disciples and at the solemn time when death was near at hand, is reported to have laid such emphatic stress. Unfortunately we have only a fragment of the address and as it would seem from its commencement, only the closing fragment. This summary of the Buddha's last address may fairly be taken as a summary of Buddhism which thus appears to be simply a system of earnest self culture and self control" (The Buddhist Hinduism, Vol II, by D N Pal, page 133)

If one wants to know the duties men owe to each other, the reader is referred to Professor Rhys Davids', "Buddhism"

(A)

CONTROVERSIAL POINTS

There are certain controversial matters yet in obscurity on which a few quotations are called for. Last word has not been said on the subject but we may well expect that accurate translations of original texts will throw greater light on the points hereafter. These matters are—what was the Master's real opinion on about transmigration of soul, the law of karma, the theory of rebirth and cessation of rebirth, reward or punishment for past life in the reincarnated existence, were his views the same as the Hindu views or were they different in some respects? All I can do is to give the views of Sir John Marshall, Professor Rhys Davids and Dr Coomaraswamy and Sir H. S. Gour and leave the reader to pursue the subject for himself.

Sir John Marshall says —

"The doctrine of metempsychosis has been a familiar one in India from very early times and it played an important part in the history of Buddhism. According to the Buddhist belief, Gautama had been born in all created forms (as man, god and animal) before he appeared on earth as the son of Suddhodana. The Pali work entitled the "Jataka" contains 550 stories of these previous births. Each story opens with a preface setting forth the parti-

cular incidents in the Buddha's life, which led him to tell the birth story, and at the conclusion of each, the Buddha reveals the identity of the different actors in the story during their present births. Each story, moreover, is illustrated by one or more verses (Gathas), put into the mouth of Buddha either in his last life or when he was still a Bodhisattva in one of his previous lives. The Jatakas are an inexhaustible storehouse of tales of the greatest possible interest in connection with Indian folk-lore and civilization. At what time they were reduced to their present systematic form, is not certain, but that they were widely known in the second century before our era, is evident from the many illustrations of them which occur among the Bharhut sculptures." (Cf. *The Jataka*, ed. by Cowell, Vol. I, Preface, Grunwedel, *Buddhist Art in India*, p. 37, Cunningham, *The Stupa of Bharhut*, and *A Guide to Sanchi* by John Marshall, pages 39-40)

Professor Rhys Davids in his article on "Buddhism" in the *Encyclopædia Britannica*, after enumerating essential Buddhistic doctrines, says —

"The above are the essential doctrines of original Buddhism. They are at the same time its distinctive doctrines that is to say, the doctrines that distinguish it from all previous teaching in India. But the Buddha, while rejecting the sacrifices and

the ritualistic magic of the Brahman Schools, the animistic superstitions of the people, the asceticism and soul theory of the Jains and the pantheistic speculations of the poets of the pre-Buddhistic Upanishads still retained the belief in transmigration. This belief—the transmigration of the soul after the death of the body, into other bodies, either of men, beasts or gods—is part of the animistic creed so widely found throughout the world that it was probably universal. In India it had already, before the rise of Buddhism, been raised into an ethical conception by the associated doctrine of Karma, according to which a man's social position in life and his physical advantages, or the reverse were the result of his actions in a previous birth. The doctrine thus afforded an explanation quite complete to those who believed it, of the apparent anomalies and wrongs in the distribution here of happiness or woe. A man, for instance, is blind. This is owing to his lust of the eye in a previous birth. But he has also unusual powers of hearing. This is because he loved, in a previous birth, to listen to the preaching of the law—the explanation could always be exact, for it was scarcely more than a repetition of the point to be explained. It fits the facts because it is derived from them. And it cannot be disproved, for it lies in a sphere beyond the reach of human inquiry.

"It was because it thus provided a moral cause that it was retained in Buddhism. But as the Buddha did not acknowledge a soul, the link of connection between one life and the next had to be found somewhere else. The Buddha found it (as Plato also found it) in the influence exercised upon one life by a desire felt in the previous life. When two thinkers of such eminence, (probably the two greatest ethical thinkers of antiquity) have arrived independently at this strange conclusion, have agreed in ascribing to cravings felt in this life, so great, and to us so inconceivable a power over the future life, we may well hesitate before condemning the idea as intrinsically absurd, and we may take note of the important fact, that given similar conditions, similar stages in the development of religious belief, men's thoughts even in spite of the most unquestioned individual originality, tend, though they may never produce exactly the same results, to work in similar ways.

"In India, before Buddhism, conflicting and contradictory views prevailed as to the precise mode of action of Karma, and we find this confusion reflected in Buddhistic theory. The prevailing views are tacked on, as it were, to the essential doctrines of Buddhism, without being thoroughly assimilated to them, or logically incorporated with them. Thus in the story of the good layman Citta,

it is an aspiration expressed on the death-bed, in the dialogue on the subject it is a thought dwelt on during life, in the numerous stories in the Peta and Vimana Vattus, it is usually some isolated act in the discussions in the Dhamma Sangani, it is some mental disposition, which is the Karma (doing or action) in the one life determining the position of the individual in the next. These are really conflicting propositions. They are only alike in the fact that in each case a moral cause is given for the position in which the individual finds himself now, and the moral cause is his own act.

"In the popular belief, followed also in the Brahman theology, the bridge between the two lives was a minute and subtle entity called the soul, which left the one body at death, through a hole at the top of the head, and entered into the new body. The new body happened to be there, ready, with no soul in it. The soul did not make the body. In the Buddhist adaptation of this theory no soul, no consciousness, no memory, goes over from one body to the other. It is the grasping, the craving still existing at the death of the one body that causes the new set of Skandhas, that is, the new body with its mental tendencies and capacities, to arise. How this takes place is nowhere explained.

"The Indian theory of Karma has been worked

out with many points of great beauty and ethical value and the Buddhist adaptation of it, avoiding some of the difficulties common to it and to the allied European theories of fate and predestination, tries to explain the weight of the universe in its action on the individual, the heavy hand of the immeasurable past we cannot escape, the close connection between all forms of life, and the mysteries of inherited character. Incidentally it held out the hope, to those who believed in it, of a mode of escape from the miseries of transmigration. For as the Arahant had conquered the cravings that were supposed to produce the new body his actions were no longer, Karma, but only Kiriya, that led to no rebirth."

In his work, *Gospel of Buddhism*, Dr Coomaraswamy says —

"Among the similes most often used we find that of flame especially convenient. Life is a flame and transmigration, new becoming, rebirth, is the transmitting of the flame from one combustible aggregate to another, just that, and nothing more. If we light one candle from another, the communicated flame is one and the same, in the sense of an observed continuity, but the candle is not the same. Or, again, we could not offer a better illustration, if a modern instance be permitted, than that of a series of billiard balls in close contact if another

ball is rolled against the last stationary ball, the moving ball will stop dead, and the foremost stationary ball will move on. Here precisely is Buddhist transmigration, the first moving ball does not pass over, it remains behind, it dies, but it is undeniably the movement of that ball, its momentum, its Kamma, and not any newly created movement, which is reborn in the foremost ball. Buddhist reincarnation is the endless transmission of such an impulse through an endless series of forms. Buddhist salvation is the coming to understand that the forms, the billiard balls, are compound structures subject to decay and that nothing is transmitted but an impulse, *a vis a tergo*, dependent on the heaping up of the past. It is a man's character, and not himself, that goes on." (Pages 106 and 107, Coomarswamy, Gospel of Buddhism)

Here is what Dr Gour says in his "Spirit of Buddhism" —

"Indeed, the existence of Soul was an integral part of his system, for upon it he based his theory of reincarnation. Thus he had to do as a matter of metaphysical necessity. But it was not his immediate purpose, for he had to investigate quite a different matter—namely, the cause of suffering and the means for its extinction." P 286

"Buddha himself used to recount experiences of his previous rebirths which would be illogical if

he did not believe in the immortality of the Soul. But his conception of the Soul was obviously different and at variance with the sense ordinarily ascribed to that concept. But neither Buddhism nor indeed any other religion has been able to go beyond a vague expectation of a happier, fuller and eternal life, the nature of which might be individually felt but it cannot be proved." P. 368

"Buddha had certainly granted the existence of Universal Energy which permeated all matter and was in all its movements controlled by an eternal universal inexorable law." P. 371

There is another matter akin to the above subject. It is Nirvana. Great controversy has raged round the word, Nirvana. The mist is clearing and scholars are now taking a correct view of the condition spoken of as *Nirvana*.

Some critics of Buddhism have called it a pessimistic religion and have denounced Nirvana (taking its meaning to be annihilation) as an undesirable goal for human aspiration. Both of these views are undergoing a change with the advance of knowledge on the subject, for instance says Milton —

"The Nirvana of the Buddhists can be expressed in words with difficulty, it seems to have been nothing else but a final loss of individuality which, as has been already stated was, as in Gautama's

vision, the origin and source of pain. He himself had actually attained "Nirvana" when he received the vision, but preferred to remain on earth to pass on the revelation to those who would hear. The favourite simile of this state is the slipping back of the drop of water into the ocean from which it came, for though Buddhists deny a soul, Nirvana is not death. Their belief is so much mingled with other creeds, and contained even from its foundation so much which belonged originally to Hinduism, that it need scarcely surprise us to find that with this grand, if somewhat cold, view of the final goal, most Buddhists cherish also ideas of heaven and hell, and countless Buddhist boys and girls stand pierced with a kind of delightful horror beneath the extraordinarily gruesome and naturalistic paintings of "tortures of the damned" in the verandah at Kandy temple" (Milton's Lost Cities of Ceylon, page 223)

A word about Monastic order may not be out of place. The Master did not lay down the same rules of conduct for the laity and clergy. He defined them. What distinguishes his system from those of others is that a monk who finds himself unable to live up to the mark can always revert to mundane life. I will quote from Dr Coomaraswamy —

"A few words about Buddhistic Monastic

order called Sangha will not be out of place. There are ten commandments. To avoid (1) the destruction of life, (2) theft, (3) unchastity, (4) lying, (5) the use of intoxicating liquors, (6) eating between meals, (7) attending secular entertainments, (8) use of unguents and jewellery (9) the use of high or luxurious beds, and (10) the handling of money. Those who attached themselves to the teaching of the Brethren but remained laymen were required to obey the first five of those injunctions, all of which, it will be noticed, are of a negative character, but in the case of laymen the third commandment is taken to mean only the avoidance of adultery.

"We have already mentioned the Ten Commandments, or rather, prohibitions, which must be observed by every member of the Order. The Brethren are also required to wear a monastic costume of yellow or orange cloth, made of torn pieces, sewn together so as to have no commercial value, to seek their daily food as alms, to abstain from food between meals at the appointed hours, and generally to maintain a decent behaviour. But they are not required to take any vow of life-long adhesion, on the contrary those who find they have no true vocation are encouraged to return to the world where if they cannot attain Arahatta in this life they may yet aspire to a favourable re-

birth. Nor are the Brethren required to take any vow of obedience to superiors, all are equal with due allowance for seniority, and degree of spiritual advancement. Even in large monasteries, the head is merely *primus inter pares*. The order constitutes thus a self contained democracy analogous to a guild or occupational caste" (Gospel of Buddhism, p. 153, Coomaraswamy). "On the whole," says the same author, "it can hardly be controverted that Buddhist monasticism has been a true benefit to every country where it has been introduced and that in India also Buddhism as a whole contributed valuable and specific elements to the permanent improvement of current standards of social ethics" (Gospel of Buddhism, p. 130, Coomaraswamy).

(B)

PROPAGATION IN OTHER COUNTRIES

It will interest the reader to hear a brief account of the spread of Buddhism in other countries as well as how it influenced other later religions.

AFGHANISTAN AND BALUCHISTAN—In Afghanistan the Jalalabad valley formerly known by the name of Naugrahar or Nau Vihara (the Nine Monasteries) was once a flourishing seat of Buddhism, even so late as the time of Fa Hian's visit in

one-third of humanity. What is that something? To my mind, it was universal sympathy for mankind, it was compassion for all, it was mercy for subhuman creation and regard for life in all forms, it was the highest morality which is conducive to peace and harmony, which have captured the mind of so many millions of human beings. Let us now examine its tenets. I cannot do better than draw on Col Olcott again. It is he who has reduced the articles of Buddhistic faith into a condensed enumeration. It saves the traversing of enormous literature on the subject.

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the Kingdom of the Hellenistic world Antiochus, Antigonus, Magas, Ptolemy, Alexander of Epirus, are all named Thus an influence strongly antagonistic to Hellenism was at work in the Eastern provinces and we may take it as probable that Buddhist missionaries preached in Syria two centuries before the teaching of Christ (which has so many moral points in common) was heard in Northern Palestine (Mahaff's Story of Nation Series, page 140, Alexandrian Empire)

EGYPT —Professor Petrie a high authority on matters Egyptian, tells us that from some source, perhaps the Buddhist mission of Asoka, the ascetic life of recluses was established in Ptolemaic times, and the monks of the Serapeum illustrated the ideal which had been as yet unknown in the west This system of monasticism continued, until Pachomios, a monk of Serapis in Upper Egypt, became the first Christian Monk in the reign of Constantine (The religion of Egypt, pages 92, 93 by Petrie)

CHINA —In the reign of Mingti A D 38—76 a Buddhist priest from India came into China and introduced the Buddhist religion (MaCabe's History of the World, p 1215) This Emperor, according to another account dreamed of a shining gold image of a god entering his palace The brother of the emperor interpreted the dream that Buddha Sakya Muni who was revered in Central

Asia and India demanded worship in China. The emperor sent an embassy through Central Asia to Khotan to procure the things requisite for the practice of the new religion. The embassy returned with two monks Kasyapa Matanga and Gobharana who brought Buddha's images and scriptures and in a temple built for the new religion betook themselves to translating the scriptures into Chinese. In subsequent centuries some emperors encouraged the propagation of the creed while others persecuted it. Chinese Buddhism after passing through various stages of martyrdom eventually became one of the religions of the Chinese empire. (Hackmann, p 77)

KOREA —Korea received Buddhism from China in 372 A.D. according to Korean annals and thence it entered Japan. It is curious that in China the religions of Confucius, Buddha and Tao are believed in simultaneously by the mass of the people. They are far from feeling it as inconsistent to do so. These two mighty religious potentates, such as Buddha and Confucius reign with co-ordinate authority over one nation and their ritual is mingled with the adoration of the miscellaneous primitive divinities. (47 I.C. 149) I.C.—Indian Cases, a law report, published at Lahore.

TIBET —In the seventh century A.D. a chief called Srong Tsen Gumpo succeeded in reducing

the rough tribes of that inaccessible land to a straighter discipline and introduced it into the country. This was owing to his two wives, one of whom sprang from the Chinese Royal house, while the other was a Nepalese. Both these wives therefore came from countries where Buddhism had long been established. From the outset, the Indian influence was predominant as can be proved by the fact that Tibetan writing was founded on Sanskrit. About a hundred years later the sixth successor of that chieftain, sent an order to India to obtain monks, books and advice. A renowned adherent of Tantrikism is said to have been the man who at the head of a band of companions entered Tibet known as Guru Rampo and disseminated his doctrines under the patronage of the king. Tradition states that he built his first monastery in A D 749 and thenceforth the new creed caught firm hold. Tibetan monks are called Lamas, the word in Tibetan is Blama, meaning superior. (Hackmann, p 7) Lamaism, indeed, with its shaven priests, its bells, and rosaries, its images and holy water, and gorgeous dresses, its service with double choirs, and processions and creeds and mystic rites, and incense, in which the laity are spectators only, its abbots and monks and nuns of many grades, its worship of the double Virgin, and of the saints and angels, its fasts, confessions, and purgatory, its images, its

idols and its pictures, its huge monasteries and its gorgeous cathedrals, its powerful hierarchy, its cardinals, its Pope, bears outwardly at least a strong resemblance to Romanism, in spite of the essential difference of its teachings, and of its mode of thought (Buddhism by Rhys Davids, page 250)

JAPAN —In A D 203 the Empress Regent Jingo Cogo subdued Korea. Immediately after she was delivered of a son whom she named Ojin. He succeeded her and was a great warrior. The conquest of Korea was followed by a social revolution of the greatest importance. Emigrants from that country came into Japan in great numbers and brought with them the Buddhistic faith. In 552 A D a band of Buddhistic Missionaries came from Korea to live at the Japanese Court. The emperor and the people endeavoured to suppress Buddhism at first, but it grew in spite of all opposition and in 593, the Empress Sinko granted full toleration to the Buddhistic faith. Since then Buddhism has grown with increased rapidity. At present it divides with the Shinto, the ancient faith, the allegiance of the Japanese (History of the world by MaCabe, 1226)

We have rather an amusing account of the opposition to Buddhism in "Japan" by Murray. In the reign of Kimméi Tenno, an ambassador from one of the provinces of Korea presented to the em-

peror an image of Sake and also Buddhistic books explaining the doctrine. The prime minister favoured the new religion but the other two ministers opposed the introduction of what they called a foreign god, saying that their own local gods would become angry if a foreign god was worshipped. But the emperor allowed the prime minister to try the imported image who established it in his house. Shortly after, an epidemic broke out in the country, the opposing members ascribed the calamity to the strange god, which as they said, had been received from the western barbarians and besought the emperor to have it thrown into the sea which was accordingly done. Later, after the time of Buddhism, a temple was erected near the place where the image was thrown into the sea in its honour which is believed to have been miraculously rescued from the sea and is still preserved in this temple with a brief historical survey of the spread of Buddhism. (Murray's Japan, 104)

(C)

INFLUENCE OF BUDDHISM ON OTHER RELIGIONS

Arthur Iallie traces almost everything in Christianity directly to Buddhism. In some respects his opinion is not based on historical data

I for one, am not prepared to accept all that he says without reserve. My own conviction is that the moral teachings of Christ, might have been, to some extent, influenced by a sect called Essenes who were preaching in Palestine in his time. A description of this sect in contemporary history shows a marked likeness to Buddhistic Bhikshus in points of teachings, manners, and habits. It still stands in need of proof if Essenes were really Buddhistic preachers and no other. Considering that Asoka had sent Buddhistic Missionaries in foreign lands about that time, one should not wonder that the moral teachings taught by these missionaries were appreciated by the founder of Christianity who however steadfastly adhered to Jewish theology. There is one remarkable fact, but later in time which is interesting. Professor Rhys Davids tells us —

“It is a curious part of the history of the legend of the Buddha that it should have been adopted into a Christian form by a father of the Christian Church, and have been found so agreeable to the Catholic lovers of saints, that the hero of it has been entered in the Roman Calendar, and is ordered to be worshipped as a saint on every 27th of November under the title of St Josephat. How this came about has been told by Professor Max Muller in his paper on the migration of fables in the ‘Contem-

porary Review' for July 1870. A certain St John of Damascus who wrote in the eighth century, was the son of Sergius, minister at the court of Khalif Almansur. St John became a monk and wrote many books. Among other works ascribed to him is a religious romance called the 'Life of Barlaam and Joasaph' which has been distinctly proved to be derived as to the narrative part of it, from the story of Buddha, as told in the Jataka commentary, or the *Lalita Vistara*. The Greek text of St John's romance will be found in Migne's Patrology with a Latin translation. The bulk of the work consists of long theological and moral instructions to the Prince Joasaph by his teacher, Barlaam in the course of which some Buddhist Jataka stories are inserted. As the moral tone of the book, which here and there seems to betray Buddhist influence, was so popular in the Middle Ages that the romance was translated into several European languages, we need not wonder that the hero was subsequently canonized. (Buddhism, p 195)

Probably it was this romance which was reproduced in Arabic by some scholar of which only two MS copies are traced. An Indian gentleman Sayed Abdul Ghani in Nizam's service has taken the pains to render it in Urdu in 1899 and has named the book "Buzasaf und Balohar" Buzasaf is corruption of Bodhi Sutra as he thinks and Balohar

is obviously Barlaam. In this Urdu work, the introduction is from the pen of Abdul Aziz Mirza, B A., of Hyderabad who thinks Balohar is a corruption of Prohat. He tries to prove that Mansur got a Buddhistic work translated into Pehlvi and afterwards into Arabic and that John gave it a Christian garb. He tells us that the romance was translated into Hebrew, Armenian, Georgian, Persian and Abyssinian languages. He says further that even Shias appreciated it and others made use of it as a work on morals.

It is probable that more light will be thrown on the subject of the influence of Buddhism on Christianity when antiquarians will direct their attention to the matter now that they have better opportunities and greater facilities for research in Palestine and its surrounding countries. As to the Buddhistic influence on Moslems we have scanty material to go upon. A European scholar contributed a learned paper to the Journal of Royal Asiatic Society in 1904, page 125, where he tries to prove that the use of rosaries which Moslem doctors denounced in the beginning as unorthodox eventually found acceptance among Muslims, the doctrine of Fana (passing away of the individual consciousness to the will of God) which is a form of Nirvana and the system of Maqamat, stations or stages on the road thereto, which was promulgated

by Muslim doctors notably by Abu Yazid in 874 A D seem to be of Buddhistic origin Besides this the writer of the article on "Sufism" in Ency Britannica says "Vigils, fasting, prayer, emotional faith, repetition of divine names were practised in early stages in Central Asia Gradually it assumed a pantheistic tendency due to the influence of Buddhism, Christianity and Neoplatonism The influence of Buddhism was however marked It flourished in Balkh, Transoxiana and Turkistan before the Mohammadan conquest and in later times Buddhistic Monks carried their religious practices and philosophy among the Muslims who had settled in those countries "

(D)

A GENERAL VIEW OF BUDDHISM

"If we were asked" says a writer, "what religion has best promoted peace in the world it is plain that a candid survey of history would compel us to answer Buddhism

"If we were asked what religion has most effectively taught the great lesson of religious toleration I am afraid then again our answer would have to be Buddhism The Edict of Toleration proclaimed by the Buddhist Emperor Asoka of India, three centuries before the Christian era forbidding reli-

gious persecution and placing all religions on an equality before the law, well expressed the spirit of Buddhism

"If we were asked what religion has succeeded best in inculcating among its followers regard and obedience to parents and respect for the aged, I fear we should be compelled to answer, either Buddhism or Confucianism" (The Indian Daily News, July 1914)

(E)

CONCLUSION

The following is put in the mouth of a Buddhist by Sir Edwin Arnold

Ah blessed Lord, Oh High Deliverer,

Forgive this feeble script which doth Thee
wrong

Measuring with little wit thy lofty love

Ah Lover, Brother, Guide, Lamp of the Law

(Light of Asia)

I confess I am an idolator To me the image
of the Master is a source of immeasurable solace
That tangible object emanates his power and holiness
which a true devotee tries to imbibe

