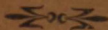


BUDDHISM



BRAHMANISM.

G. VENKATA RAU.



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BUDDHISM AND BRAHMANISM.

Compared and Contrasted by

G. VENKAT RAU.

The Maha-Bodhi and United Buddhist World (August 1902) says:—"We have received the latest publication of Mr. G. Venkat Rau, called *Buddhism and Brahmanism*. This book is a treatise on these two great religious systems. The author appears to have entered into the very spirit of the teachings of the Tathagata, and his exposition is very clear."

* * * * *

The Buddhist (July-August 1902) says:—"This book we regard as a sign of the times. Ten years ago such a work from such a source would have been simply impossible. The author, evidently born and bred a Hindu, has produced this booklet for the purpose of giving 'a brief account of the life and teachings of Buddha and to explain by comparison and argument the important Brahmanical criticisms and misrepresentations.' It will be patent to every reader that the author has succeeded in vindicating *Buddha Dharma* from the attacks of the prejudiced Brahmanical writers. With much scholarly skill he examines and analyses the Brahmanical accounts of the Buddha as appearing in Hindu works, and shows conclusively that they do not and cannot possibly apply to the Tathagata whom the Buddhists revere as their Teacher. The characteristic teachings of Buddhism and Hinduism on God, soul, caste, and sacrifices are compared and contrasted in a manner which shows a good grasp of the fundamental teachings of both the religions. In the last chapter the author presents the following picture of Modern India:—

Compare the India of to-day to the India of the Buddhist period, and what a melancholy and saddening picture presents itself! Of the 294 millions of inhabitants about 145 millions "belong to the *Low Castes*"! They are illiterate, mercilessly debarred from mental culture and therefore wallowing in superstition and ignorance and dragging on a miserable existence. What, after all, is the condition of the "twice born" classes themselves—the authors of this havoc? If the religion of the Vedas, their chief boast, exists, it does so only in the imagination of a handful of Sanskrit scholars.

* * Places of pilgrimage have become "hotbeds of ignorance, superstition, tyranny and sensuality—ignorance of the people, superstition of the priests, tyranny of the guides, and sensuality that is begotten by a combination of scenes." Neither the rich nor the poor can escape being fleeced,—the former by flattery and the latter by intimidation. Numberless families have fallen victims to the pernicious teaching and unbounded epicureanism of a grinding priesthood, and become destitute of all domestic happiness. Children at their mothers' breasts are initiated into the mysteries of marriage. Boys of sixteen are fathers and girls of fourteen mothers! Innocent little girls are cruelly subjected to all the horrors and miseries of an enforced and lifelong widowhood where in course of time nature asserts itself, as it does in many cases, the result is abortion, infanticide or abandonment of child by a secret disposal. Arts and sciences are neglected and honest and noble enterprises involving sea-voyage, are held as moral delinquencies, punishable with excommunication from caste. The Hon'ble Mr. Justice N. G. Chandavarkar, of His Majesty's High Court Judicature, Bombay, who was deputed to England in 1885, on the noble mission of pleading India's cause, stands to-day branded as an "Outcast!"

This is indeed a saddening picture, well illustrating the evil results that must follow under the circumstances when freedom of thought is checked under the influence of 'religion.' The author, however, does not despair; he believes that India will again accept Buddhism, under the genial influence of which she once prospered and thrived.

Buddhism and Brahmanism is on the whole a remarkable production which is bound to set intelligent Hindus thinking, though the unsparing criticism of the latter faith may not be to the taste of the orthodox.

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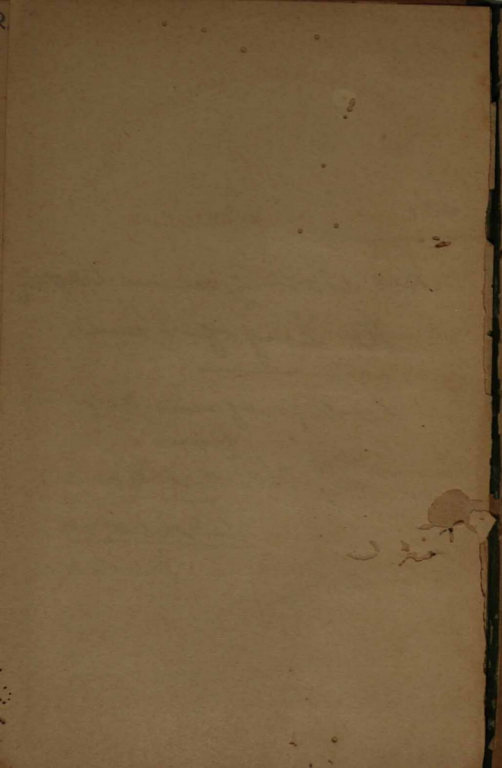
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1902

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Namo Tassa Bhagavato Arhato Samma Sambuddhassa.

BUDDHISM AND BRĀHMANISM.

COMPARED AND CONTRASTED

BY

G VENKAT RAU.

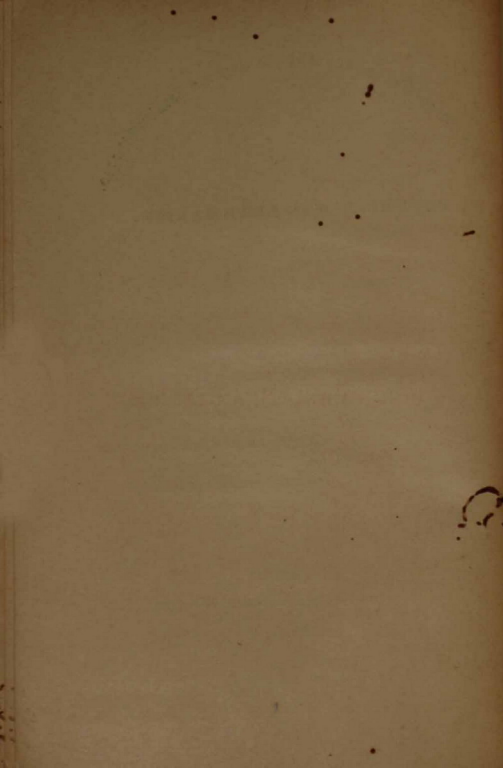
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Dhammam saranam gacchāmi !
Saṅgham saranam gacchāmi !*

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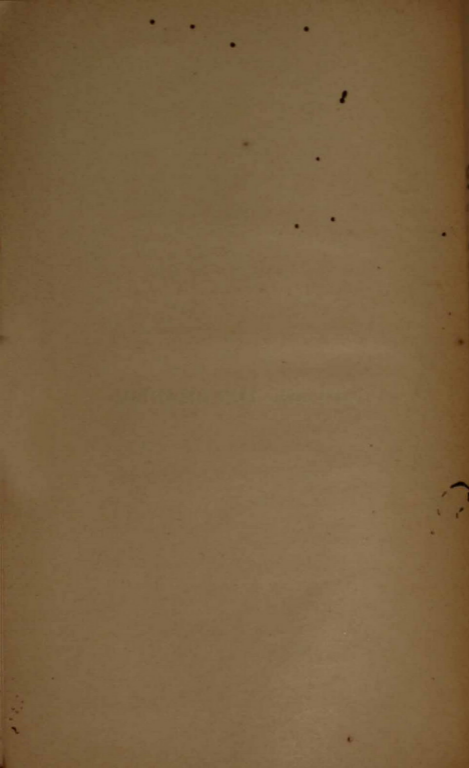
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BUDDHISM AND BRAHMANISM.



PREFACE.

EMINENT scholars of Europe and America have made a systematic, critical and comparative study of Buddhism and other religions and found that Buddhism stands on a strong scientific basis. They have met and explained, by the help of science and empirical reasoning, numberless criticisms of a large number of Christian writers, and pointed out how truth and wisdom pervade every word of the Glorious Doctrine of the Buddha.

In spite, however, of the bigotry and prejudice which some of the Christian critics have occasionally displayed, we always find a commendable trait of character in them, viz:—respect for scientific truth. And, as the Buddha based his Doctrine entirely upon truth demonstrable by science—upon man's knowledge and experience of the nature of things,—many of the Christians, some of the critics themselves, have, after due investigation, turned real admirers of Buddhism.

But the case of the modern Brâhman is unfortunately different. He has more faith in the theories started and stories told by an interested and biased priesthood than in science and visible facts.

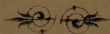
The object of this booklet is to give a brief account of the life and teachings of the Buddha and to explain, by comparison and argument, the important Brahmanical criticisms, and misrepresentations.

Be it not understood that able hands have left this task undone. They *have* dealt with Brahmanical criticisms, but only here and there, and their observations are scattered through many works. In writing this manual the writer has duly consulted and made free use of these works, and has, where necessary, culled passages from them. The writer, however, takes upon himself all responsibility for any errors that may be found.

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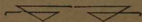
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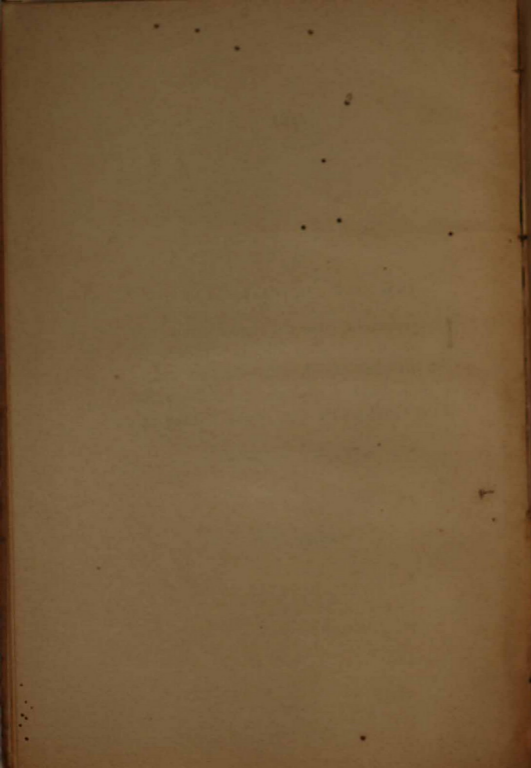


TO

ANAGĀRIKA H. DHARMAPĀLA

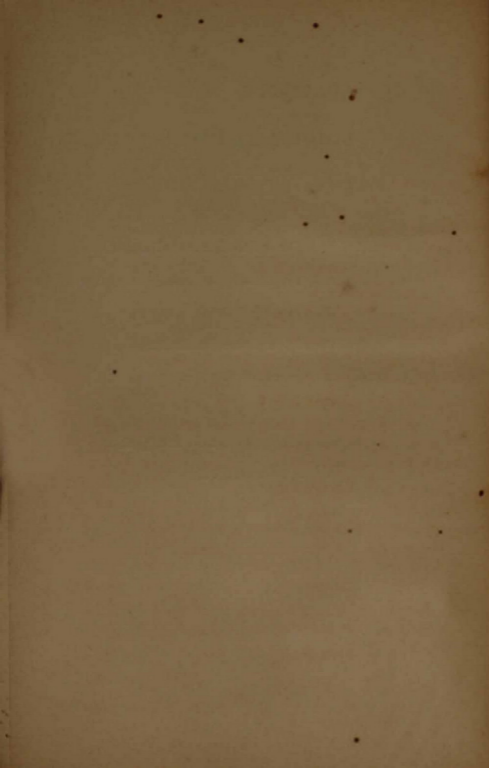
In remembrance of the conversation the writer had with him in Madras in October १८९३, which enabled and encouraged the writer further to pursue the study of the Glorious Dharma of the Tathāgata.





ERRATA.

- Page 3. Note. After *Alanka* omit the Comma.
19. Line 4. For *consciousness* read *Consciousness*.
21. „ 24. For *lascivionsness* read *lasciviousness*.
27. „ 13. For *inchastity* read *unchastity*,
36. Marginal note. For *Gnntama* read *Gautama*.
38. Line 12. Insert *a* between *on* and *work*.
41. „ 4. After B. p. insert IV.
51. „ 10. For *sterotyped* read *stereotyped*.
76. „ 1. For VI read VII.



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REJOICE!

Rejoice at the glad tidings! Buddha, our Lord, has found the root of all evil. He has shown us the way of salvation.

Buddha dispels the illusions of our mind and redeems us from the terrors of death.

Buddha, our Lord, brings comfort to the weary and sorrow-laden. He restores peace to those who are broken down under the burden of life. He gives courage to the weak when they would fain give up self-reliance and hope.

Ye that suffer from the tribulations of life, ye that have to struggle and endure, ye that yearn for a life of truth, rejoice at the glad tidings!

There is balm for the wounded, and there is bread for the hungry. There is water for the thirsty, and there is hope for the despairing. There is light for those in darkness, and there is inexhaustible blessing for the upright.

Heal your wounds, ye wounded, and eat your fill, ye hungry. Rest, ye weary, and ye who are thirsty, quench your thirst. Look up to the light, ye that sit in darkness; be full of good cheer, ye that are forlorn.

Trust in truth, ye that love the truth, for the Kingdom of Righteousness is founded upon earth. The darkness of error is dispelled by the light of truth. We can see our way and make firm and certain steps.

Buddha, our Lord, has revealed the truth.

The truth cures our diseases and redeems us from perdition; the truth strengthens us in life and in death; the truth alone can conquer the evils of error.

Rejoice at the glad tidings!

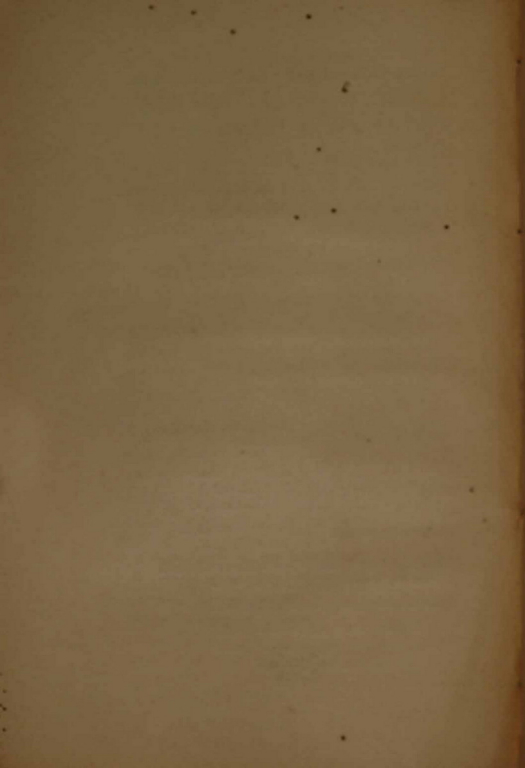
———From "The Gospel of Buddha".

Dr. Paul Carus.

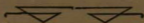
Works consulted and quoted in this book.

<i>Name.</i>	<i>Author.</i>
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Buddhism and its Christian Critics.	{ " }
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Buddhist Catechism ...	Subhadra Bhikshu.
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Dhammapada	Max Muller.
Sutta Nipāta	V. Fausböll.





BUDDHISM AND BRAHMANISM.



CHAPTER I.

“.....*The Saviour of the World,
Lord Buddha—Prince Siddhârtha, styled on earth—
In Earth and Heavens and Hells Incomparable,
All—honoured, Wisest, Best, Most Pitiful ;
The Teacher of Nirvâna and the Law.*”

“**B**uddha” means “the Enlightened One,”— **The Buddha.**

He who has by self-knowledge gained absolute wisdom (*Anuttra Samma Sambodhi*) and highest moral perfection. “Buddha” is not a proper name as defined in grammar. The proper name of Buddha, that is, the one by which he was called at his birth, is “Siddhârtha,” which means “successful in his objects.” His family name, by which he is popularly known, is Gautama, which was the name of a sacerdotal family of a military race called “the Sâkya.” “Sâkya” means powerful.

Gautama Siddhârtha was a man, not God. He was, however, not an ordinary man, but a very rare specimen of humanity—such a one as comes into the world once in many thousands of years to establish Dharma—a better specimen, it must be stated, than the one described in the *Bhagavat Gîtâ*, which says:—

“ Whenever there is a decay of religion*, O ! Bhârata, and there is a rise of irreligion, then I manifest myself. For the protection of the good, for the destruction of the evil-doer, for the firm establishment of religion, I am born in every age.”—IV. 7. 8.

Gautama Buddha did not come to *destroy* any one, but to establish Dharma by enlightening every one—by reclaiming and elevating the wicked *and not by destroying them*. Enlightenment, not destruction, was the means He adopted and therefore He is called “ World-Enlightener, ” “ World Saviour ” and “ Prince of Peace and Love. ” The history of His life and teaching teems with instances of His unbounded love—those of the highway-robber named Angulimâla† and of the cannibal chieftain named Âlavaka‡ being among the familiar.

* Such “ religion as is indicated by castes and religious orders and which is the means of attaining prosperity and salvation ! ”— *Sankarâchârya's Commentary*.

† Angulimâla lived in the Kingdom of Kosala. He used to torture and kill every human being found on roads and in villages and hamlets, and wore a garland of fingers of his victims (which gave him the name). The story of his wonderful conversion is found in the *Majjhima Nikâya*.

‡ Âlavaka was a *Yaksha*. He put a few questions to the Buddha and called upon him to answer them

The Ten

Incarnations.

According to the Hindu Purânic literature the Buddha is the ninth Incarnation of the Supreme Deity, who manifested himself ten times—the tenth incarnation being yet to come. Let us see how the previous incarnations established Dharma: *Mat-ya*, by destroying the giant who had stolen the Vedas; *Kirma*, by supporting the *Mandara* mountain for churning the *Ocean of Milk*, which led ultimately to wholesale destruction of life; *Varâha*, by destroying the giant who had “rolled up the earth and carried it away”; *Narasimha*, by destroying the giant who was persecuting his religiously-inclined son; *Vâmana*, by destroying *Bali* who was going to attain heaven by practising virtue; *Bhârgava*, by destroying the Kshatriya race, twenty one times; *Râma*, by destroying the giant, who had carried away his wife; *Krishna*, by destroying his own uncle and kinsmen. These *avatârs* destroyed not only the giants, but also hundreds and thousands of others, by means fair or foul. The tale is the same everywhere—a tale of wholesale destruction! The Brâhmans, authors of these tales, probably not satisfied with so

under pain of being taken by feet and thrown over to the other side of the Ganges. The Buddha answered the questions and converted him—*Alavaka, Sutta, Sutta Nipâta*,

much destruction and bloodshed, tried also to make a *destroyer* of that Incarnation of Love and Compassion—the Buddha—by inventing several stories which will be dealt with later on*.

A tale of destruction. The previous incarnations (*avatârs*), in carrying out the work of destruction, seldom or never cared to consider whether the victims were virtuous or vicious, innocent or guilty. In some cases, indeed, they held that virtue itself demanded destruction, and sacrificed it on the altar of selfishness. Here is one of the instances:—

“There arose from the ranks of the vicious and wicked *Dânava* kings a ruler as mighty in

* Many persons regard the whole story of the Hindu Incarnations as a description of the various stages of evolution, or series of changes under natural law, as discovered and explained by Darwin. Thus: “the first is a fish marine, aqueous; the second, an amphibious reptile; the third, a completely terrestrial animal, the fourth, a semi-animal; the fifth, an imperfectly developed biped; the sixth and seventh, developed human beings, possessing brute force and war-like spirit; the eighth, a combination of sensuality and violence; and the ninth, the pre-eminence of intellect and reason.” There are other interpretations also, but the Brâhman is unwilling to accept any of them. He believes that God took incarnations to destroy some people and protect others, as his Gîtâ teaches.

arms and virtuous and noble in deeds, as good, generous and charitable, as the king of the gods or the great Preserver himself (Vishnu). His compeers conquered the heaven and earth by thir might, but King Bali conquered them by his goodness, by his exemplary character, by his great charity, generosity and nobleness. *Rishis* were respected and honoured—learning was encouraged by endowments and grants; Brâhmans were enriched and the poor were supplied with all their wants. His brother-kings, his mighty predecessors, his great ancestors, conquered the lands, the cities, the kingdoms of the world and the blissful and happy sovereignty of heaven, but King Bali won the heart of both man and God.* And this "*Dâna*va" was destroyed in a few minutes by Vishnu! Why? "Indra, the King of the gods, lost his sovereignty over the earth and found it difficult to retain his hold over his own kingdom of heaven" on account of the virtuous conduct of Bali. "He was never in such a crisis. In olden days when the *Dânavas* tried to conquer his kingdom and empire, he defended himself with arms, he gave them battle, he fought with them for years and kept them at bay at the gate of heaven,—he struggled to retain

* Gleanings from Indian Classics. Babu Manmathanath Dutt M. A. Vol. IV. pp. 209, 210.

his possessions,—but here in the case of king Bali, he could do nothing, he was thoroughly helpless. When he fought with the *Dánavas*, his gods stood by him as men, there was not a single dissentient voice, there was none who went over to the enemy's camp—but now not one but hundreds went over to the good and generous Bali." And this is why Bali was destroyed!

Indra. After all who is this Indra? He is known as the paramour of Ahalya, wife of Rishi Gautama. He seduced her and drew upon himself the curse of Gautama which produced hundreds of sores in his body (but these were afterwards changed into so many eyes!) He is known as a reputed cattle-lifter,—he stole the sacrificial horses of Sagara, Dilipa and Ambarisha; he stole the *amrita* brought from heaven by Garuda; he often personated, and told numberless lies;—an ideal which will scarcely command ever so little respect in the eyes of men imbued with the modern critical learning.

From this it is not difficult to see which of these persons is a "wicked *Dánava*", properly so called,—Bali, Indra or the destroyer (who goes by the name of "The Great Preserver"!). Is this the method of establishing Dharma? Is this righteousness and justice? Is this love and

kindness? It is however, argued by some people that Bali was shown a great kindness, *i.e.*, given a chance to live in heaven with one hundred fools, but he was foolish enough to prefer living in the infernal regions to going to heaven with one hundred fools. Let the patient and impartial reader decide whether Bali was foolish or wise. By the way, do fools live in heaven?

The great noise that is made regard- **Krishna.**
 ing Krishna about the Establishment of Righteousness is misleading thousands of ignorant people both here and elsewhere. The Bhagavad Gita, which is regarded as the best of the Hindu theological works, contradicts truth. It is fit to be regarded more as a war-song, than any thing else. *That was* its direct aim and purpose. The circumstances under which its delivery is said to have taken place create a strong doubt as to its alleged authorship. Krishna himself, as a historical personage, has yet to be established. Fa Hian, Houen Thsang and others, who visited India before the Moslem advent, never found a temple dedicated to this *avatâr*. If we are to trust the Hindu Purânas, we may say that Krishna is a teacher of lies. He taught Yudhishtira to utter a deliberate lie in order to save his army. "There is no sin" he taught, "in untruth spoken unto women, or in marriages or for saving cows or for rescuing

a Brâhman"—*Mahabhârata, Dr̥gna Parwa, Ch. 191*. And in *Karna Parwa, Ch. 69*, verses 31—34, absolute license is given to lying. "When life is in danger, falsehood may be uttered." One cannot without being dead to all sense of shame, describe some acts of his, done under the pretext of "inculcating and illustrating regard for deity and Self-control." Whatever may be the "esoteric" interpretation put upon these acts by admirers of Krishna and Krishnaism, the principle of illustrating virtue by vice is decidedly wrong and pernicious in its effects. It shatters the basis of morality, and, instead of dispelling, increases ignorance and vice. The mythological war at Kurukshetra had no more a consummation than the prophesied end of the world, which was to have taken place in November 1899, according to astrological soothsayers. Granted that the Kuru war was a fact, the result was absolute destruction not only of the wicked but of the righteous too. Yudhishtira was influenced to tell a lie. Bhis-hma, the man who venerated truth above every thing was killed, and "with him," according to Krishna himself, "all knowledge expired." His last dying words were just the opposite of Krishna's—"You should strive for attaining the Truth; Truth constitutes the highest power." What did the Lord Buddha enunciate? He taught "Above wealth, limbs and

life is Truth (Dharma). Sacrifice all for Truth."

It is needless to multiply instances. If the history of all the previous incarnations, as narrated by the Bráhmans, can be trusted, it is a history of gigantic and mostly unrighteous wars induced by selfishness and blood-thirstiness.

It appears, in ancient days, the Bráhmans set little or no value on animal life. They sacrificed numberless innocent dumb beasts and birds and even human beings* "to appease gods"—in point of fact, to fill their own stomachs. Yet they were not satisfied! With a sanguine hope they tell us that the tenth incarnation of Vishnu "will

^A
Brahmanical
blood-thirstiness.

* Indra having stolen the sacrificial horse of Amba-risha, the Bráhman who was to officiate at the sacrifice directed the king to find a man instead. The king bought a youth named Súnashepa for 1000 kine and the youth was sacrificed!—*Válmiki's Rámáyana, Bála Kanda, Cantos, 61, 62.*

Human sacrifices are taking place even in our own days here and there, in spite of the strictest British legislation which has provided capital punishment for the offence. Recently, in September 1901, the Sessions Judge of Bellary, Southern India, sentenced to death a poor man who had sacrificed his own son, an innocent child, to a god under the delusion that the god would restore the child to life! Such, indeed, has been the result of Bráhmanical teaching!

come as a warrior on the back of a fiery steed and clear the world of all the wicked and vicious!" What shall we say to this? Have "the tanks filled by Bhârgava with the blood of the Kshatriyas" been dried up?

Let us not, however, dwell longer on this painful part of the subject but make an end of it by saying once for all that *destruction was not the method adopted by Gautama Buddha*. The heraldic motto on His standard of Dharma was "Peace! Love! Kindness!" and therefore *He is superior* to all the other incarnations.

CHAPTER II.

Gautama Buddha was an Indian Prince. Life and

At his birth a Brāhman hermit named * Nirvana
of Gautama
Buddha.

Aśita and subsequently another Brāhman named Kaundanya, predicted that the Prince will turn a mendicant and by his power of meditation bring deliverance to all beings, ensnared in the meshes of folly and ignorance. Seven days after his birth, his mother died. His step-mother reared him up. When he grew to youth,—in his sixteenth year—he married a Princess named Yashodhara,† who

* This Rishi had two other names—Kanhasiri and Kāladevala. Compare 'Gospel of Buddha' p 8; Sutta Nipāta, Nālaka Sutta, S. B. E. P. 123; Subhadra Bhikshu, P. 7; Warren's Buddhism in Translations, P. 51.

† In some of the Buddhist legends this Princess is mentioned merely by her numerous Epithets or attributes—such as Gotami, Rāhula-mātā, Mrigaja, Utpalavarna, Subhadrakāñchana. &c &c. This fact seems to have given cause for a wrong supposition that Gautama Buddha had more than one wife—Rh. Davids.

Another instance of wrong interpretation of Pāli expressions is with regard to the dish of "Sukaramaddavan"—a species of edible mushroom of Magadha misinterpreted as *boar's flesh*, and supposed to have brought on the death of Gautama Buddha,—Subhadra Bhikshu.

in course of time bore him a son named Râhûla. In his nature Prince Gautama was pensive. He loved to observe and meditate upon the ways of the world. His father interpreted this peculiar turn of mind as a sign of fulfilment of the hermit's prophecy, and therefore tried his utmost to keep the Prince away from all knowledge of the worldly misery, but in vain. It happened one day that the prince saw four successive visions—of an old decrepit man, of a sickman, of a deadman and finally of a monk—which deeply impressed on his mind the transitoriness and futility of life in this world. He therefore renounced his kingdom, wife, child and every thing, and went into homelessness, with a determination to find the means of deliverance from misery. This was in the Twentyninth year of his age. The event is called "*Mahâbhinishkramana*"—the Great Renunciation. He cut off his long hair, exchanged his royal garments for a mean dress of a way farer, and with a beggar's bowl in hand, walked towards Râjagriha, capital of the Kingdom of Magadha. There the reigning king, named Bimbisâra, requested him to join him in the government of his kingdom and share in his royal power, but he refused to comply with the request, and went and placed himself under tuition of two Brâhman teachers,

named Ālāra and Ūddaka and learnt Hindu philosophies. But not being satisfied with the teaching, he withdrew into a jungle called Uruvela, a settlement of five Bhikshus, near the present temple of Buddha-Gaya, and there for six years, gave himself up to such severest bodily torture (which in those days was considered as a means of gaining superhuman power and knowledge) that the five Bhikshus worshipped him as their Master—*Guru*. He became so much emaciated that one day, when returning to his abode after bathing in a river, he staggered and fell to the ground. The disciples gave him over for dead; but a herdsman's daughter, named Nanda, resuscitated him by giving him rice-milk. After this occurrence he found that mortification was destructive of bodily and mental strength and that no profit could be derived from it. He therefore gave up self-torture and partook of necessary food again, seeing which the Bhikshus thought that he had become oblivious of his high purpose, and deserted him. Nothing daunted he directed his steps towards that Immortal Tree*—the Blessed Bodhi Tree—and

* Sanghamitta, daughter of Asoka, the great Indian Emperor, brought a branch of this tree over to Ceylon and planted it at Anurádhapura, where it is still growing. Sir Emerson Tennent says:—

took his seat under it. And here, after a very hard struggle,—the most glorious spiritual combat, unparalleled in the history of huma-

“The Bo Tree of Anurâdhâpura, is in all probability, *the oldest historical tree in the world*. It was planted 288 years before Christ (and hence is now 2188 years old.) Ages varying from one to four thousand years have been assigned to the *Baobabs* of Senegal, the *Eucalyptus* of Tasmania, the *Dragon tree* of Orotava, the *Wellingtonia* of California, and the chestnut of Mount Etna. But all these estimates are matter of conjecture; and such calculations, however ingenious, must be purely inferential: whereas the age of the Bo Tree is *matter of record*, its conservancy has been an object of solicitude to successive dynasties, and the story of its vicissitudes has been preserved in a series of continuous chronicles, among the most authentic that have been handed down by mankind. Compared with it the Oak of Ellerslie is but a sappling, and the Conqueror’s Oak in Windsor Forest barely numbers half its Years. The Yew trees of Fountain’s Abbey are belived to have flourished there 1200 years ago; the Olives in the garden of Gethsemane were full grown when the Saracens were expelled from Jerusalem; and the Cypress of Sorna, in Lombardy, is said to have been a tree in the time of Julius Cæsar: yet the Bo Tree is older than the oldest of these by a century; and would almost seem to verify the prophecy, pronounced when it was planted that it would “flourish and be green for ever.”

nity,*—gained the grandest victory!—the Enlightenment, the surest means of salvation of the suffering millions! After this he preached his Dharma and worked for us day and night

About Twenty five centuries ago, when Gautama Siddhârtha sat under the Tree, it was a grown-up tree (not plant)! It is still growing! May it not, then, be regarded as immortal?

* Except perhaps that of the Loving Jesus of Nazareth. The struggles of these Great World-Benefactors—Buddha and Christ—with Evil are almost similar in discription. Of the former it is said :

“ When the conflict began between the Saviour of the World and the Prince of Evil a thousand appalling meteors fell; clouds and darkness prevailed. Even this earth with the oceans and mountains it contains, though it is unconscious, quaked like a conscious being—like a fond bride when forcibly torn from her bride—groom—like the festoons of a vine shaking under the blasts of a whirlwind. The ocean rose under the vibration of this earthquake; rivers flowed back to their sources; peaks of lofty mountains, where countless trees had grown for ages, rolled crumbling to the earth; a fierce storm howled all round; the roar of the concussion became terrific; the very sun enveloped itself in awful darkness; and a host of headless spirits filled the air!”

Of the struggles of Jesus Milton sings:—
“ And either tropic now

for fortyfive long years and passed into Nirvāna in his eightieth year with these words on his lips:—

“Brethern, remember ever my exhortations; all component things are transitory; strive ceaselessly for salvation.”

'Gan thunder, and both ends of heaven; the clouds
 From many a horrid rift abortive pour'd
 Fierce rain with lightning mix'd, water with fire
 In ruin reconciled: nor slept the winds
 Within their stormy caves, but rush'd abroad
 From the four hinges of the world, and fell
 On the vex'd wilderness; whose tallest pines
 Tho' rooted deep as high, and sturdiest oakes
 Bow'd their stiff necks, loaden with stormy blasts
 Or torn upsheer. Ill wast thou shrouded then,
 O patient Son of God, yet stoodst alone
 Unshaken! Nor yet staid the terror there;
 Infernal ghosts and hellish furies round
 Environed thee; some howled, some yell'd some
 shrieked
 Some bent at thee their fiery darts, while thou
 Sat'st unappalled in calm and sinless peace!”

Paradise Regained, Book. V.

All these things may of course be regarded as creatures of poetical imagination, but it is not difficult to realize the spiritual truth hidden in them.

Buddhism,* which is nothing but an expurgated and pure form of Arya Dharma, teaches us :—

What does
Buddhism
teach?

We should show absolute kindness to all living beings ; toleration, forbearance and brotherly love to all men without any distinction of race, caste or creed. The universe is an evolution, not the creation of the arbitrary will of a God, and governed by the law of cause and effect which is invincible and eternal. The basic truths of Buddhism are natural, taught in successive world-periods called kalpās by enlightened beings called Buddhas. Ignorance is the root of all evil in that it produces desire, which when unfulfilled leads to rebirth. Ignorance can be dispelled by the knowledge of the Four Noble Truths of Salvation ; viz :— (1) the truth of suffering ; (2) the truth of the cause of suffering ; (3) the truth of the cessation of suffering and (4) the truth of the path leading to the cessation of suffering—the path called the “ Sublime Eightfold Path,† consisting of (1) Right views ; (2) Right aspirations ; (3)

* Built upon the Sāukhya Philosophy of Kapila, and then developed and pushed further.

† Right views, i.e. the right comprehension of the law of cause and effect.

Right aspirations, i.e. renunciation of Self ; compassion and non-injury, (non-retaliation or forgiveness, of injury.)

Right speech ; (4) Right conduct ; (5) Right living ; (6) Right effort ; (7) Right thinking ; (8) Right meditation. *Karma*, which means *deed* in word, thought or body, or briefly *character*, determines the condition of all existence. Total abstention from (1) killing, (2) stealing, (3) forbidden sexual pleasure, (4) lying, and (5) taking intoxicating or stupefying drug or liquor, leads to attainment of merit. There is no such thing as a separate independent metaphysical entity called 'soul' or 'Âtma'; the soul or Âtma is but an aggregate of the Five Skandas or groups, viz: the Form group

Right speech, i.e. abstaining from slander, idle talk falsehood and harsh words.

Right conduct, i.e. abstaining from destruction of life, from dishonest gain, from indulging in sensuality.

Right living, i.e. abstaining from unrighteous professions which tend to the destruction of fellow beings.

Right effort, i.e. ceaseless exertion to avoid evil and to do good in thought, word and deed.

Right thinking, i.e. training the mind by analysis to discover the nonreality of forms, sensation, ideas and volitions of the mind.

Right meditation, i.e. the bliss of the mind emanicipated from all ideas of Self.

One might fill pages with the description of this "Path". The above is but an extremely brief description.

(Rupa-skanda), the Sensation group, (Vedana skanda), the Perception group, (Sannaskanda), the Predisposition group (Sankhar skanda) and the consciousness group (Vinnan skanda)—which means, the soul or *âtman* is an organized totality of man's parts. There is no vicarious atonement of sin or salvation by proxy, but man is his own saviour; he reaps what he has sown. There is no efficacy in sacrifices and prayers. The Buddha thus summarises His teachings :—

“ To cease from all sin
To lead a virtuous life,
To purify one's heart.
These are the exhortations of the Buddhâs.’

CHAPTER. III.

**A few moral
Precepts of
the Buddha.**

The religio-philosophical and moral doctrines of the Buddha are so numerous and scattered through all the books that make up the whole Buddhist canon, and consequently so bulky that it is impossible to exhibit them even in a most condensed form in a book of narrow limits, like this; but to omit them entirely is a serious defect. I have, therefore, selected a few—very few—of the Moral Precepts from “The Dhammapada”, which contains the quintessence of the Buddhist morality and from a few of the Suttas, or the religious and moral discourses of the Buddha and subjoined them, to enable the reader to see what noble spirit of fellow feeling, justice and righteousness breaths through them, what purifying and energising force they possess, what lofty ideal of human conduct they present, and how they prove that obedience to them is not only a duty but also a delight.

All that we are is the result of what we have thought; it is founded on our thoughts, it is made up of our thoughts.

others; not lamenting, fretting, deceiving; without hypocrisy, greediness, malice, harshness and rusty ignorance.

If a man hold himself dear, let him watch himself carefully; the truth guards him who guards his self.

If a man makes himself as he teaches others to be, then, being himself subdued, he may subdue others; one's own self is, indeed, difficult to subdue.

If one man conquers in battle a thousand times a thousand men, and if another conquer himself, he is the greatest of conquerors.

Bad deeds, and deeds hurtful to ourselves, are easy to do; what is beneficial and good, that is very difficult to do.

If any thing is to be done, let a man do it, let him attack it vigorously.

Earnestness is the path of immortality, thoughtlessness the path of death. Those who are in earnest do not die; those who are thoughtless are as if dead already.

Those who imagine truth in untruth, and see untruth in truth, never arrive at truth, but follow vain desires. They who know truth in truth and untruth in untruth, arrive at truth, and follow true desires.

As rain breaks through an ill thatched house, passion will break through an unreflecting mind. As rain does not break through a well thatched house, passion will not break through a well-reflecting mind.

If a man speaks or acts with an evil thought, pain follows him as the wheel follows the foot of the ox that draws the carriage.

An evil deed is better left undone, for a man will repent of it afterwards; a good deed is better done, for having done it one will not repent.

Let no man think lightly of evil, saying in his heart 'It will not come nigh unto me'. As by the falling of water-drops a water-pot is filled, so the fool becomes full of evil though he gather it little by little.

Let no man think lightly of good, saying in his heart, "It will not come nigh-unto me." As by the falling of water-drops a water-pot is filled, so the wise man becomes full of good, though he gather it little by little.

He who lives for pleasure only, his senses uncontrolled, immoderate in his food, idle, and weak, him Mâra the tempter, will certainly overthrow, as the wind throws down a weak tree. He who lives without looking for pleasure,

his senses well controlled, moderate in his food, faithful and strong, him Māra will certainly not overthrow, any more than the wind throws down a rocky mountain.

The fool who knows his foolishness, is wise at least so far. But a fool who thinks himself wise, he is a fool indeed.

To the sinful man sin appears sweet as honey; he looks upon it as pleasant so long as it bears no fruit; but when its fruit ripens, then he looks upon it as sin.

A hater may do great harm to a hater, or an enemy to an enemy; but a wrongly directed mind will do greater mischief unto himself. A mother, a father, or any other relative will do much good: but a well-directed mind will do greater service unto himself.

He whose wickedness is very great brings himself down to that state where his enemy wishes him to be. He himself is his greatest enemy. Thus a creeper destroys the life of a tree on which it finds support.

The fault of others is easily perceived, but that of oneself is difficult to perceive. A man winnows his neighbour's faults like chaff but his own fault he hides, as a cheat hides the false die from the gambler.

If a man looks after the faults of others, and is always inclined to take offence, his own passions will grow, and he is far from the destruction of passions.

Not about the perversities of others, not about their sins of commission or omission but about his own misdeeds and negligences alone should a sage be worried.

Good people shine from afar, like the snowy mountains; bad people are not seen like arrows shot by night.

'He abused me, he beat me, he defeated me, he robbed me'—in those who harbour such thoughts hatred will never cease.

'He abused me, he beat me, he defeated me, he robbed me'—in those who do not harbour such thoughts hatred will cease.

For hatred does not cease by hatred at any time; hatred ceases by love,—this is always its nature.

Let a man overcome anger by love, let him overcome evil by good, let him overcome the greedy by liberality, the liar by truth.

Speak the truth, do not yield to anger; give if thou art asked, even from the little thou hast; by these three steps thou wilt become divine.

Lead others not by violence, but by law and equity.

He who possesses virtue and intelligence, who is just, speaks the truth, and does what is his own business, him the world will hold dear.

Let us live happily then, not hating those who hate us! among men who hate us let us dwell free from hatred.

Let us live happily then, free from all ailments among the ailing! among men who are ailing let us dwell free from ailments.

Let us live happily then, free from greed among the greedy! among men who are greedy, let us dwell free from greed.

The succoring of mother and father, the cherishing of child and wife, and the following of a lawful calling, this is the greatest blessing.

Whoever, being able (to do so), does not support his feeble and aged mother or father, know him as a Vasala (Chandála).

Extensive knowledge and science, well-regulated discipline and well-spoken speech, this is the greatest blessing.

There exists no spot on the earth, or in the sky, or in the sea, neither is there any in the

mountain-clefts, where an (evil deed) does not bring trouble (to the doer).

Let him not destroy or cause to be *destroyed any life at all*, or sanction the acts of those who do so. Let him refrain from even hurting any creature.

A disciple then knowing (the law) should refrain from *stealing anything* at any place; should not cause another to steal any thing; should not consent to the acts of those who steal any thing, should avoid every kind of theft.

A wise man should avoid in chastity as if it were a burning pit of live coals. One who is not able to live in a state of celibacy *should not commit adultery*.

When one is come to a royal assembly or gathering, he should *not tell lies* to any one, or cause any other to tell lies, or consent to the acts of those who tell lies; he should avoid every kind of untruth.

The house holder who delights in the law should not indulge in *intoxicating drinks*, should not cause others to drink, should not sanction the acts of those who drink, knowing that it results in insanity.

Parents should restrain their children from vice, train them in virtue, have them taught arts and sciences, provide them with suitable wives or husbands, give them their inheritance.

The child should say 'I will support them who supported me, I will perform family duties incumbent on them, I will guard their property, I will make myself worthy to be their heir. When they are gone, I will honour their memory.'

The pupil should honour his teachers by rising in their presence, by ministering to them, by obeying them, by supplying their wants, by attention to instruction.

The teacher should show his affection to his pupils by training them in all that is good, by teaching them to hold knowledge fast, by instruction in science and lore, by speaking well of them to their friends and companions, by guarding them from danger.

The husband should cherish his wife by treating her with respect and kindness, by being faithful to her, by causing her to be honored by others, by giving her suitable ornaments and clothes.

The wife should show her affection for her husband, order her household right, be hos-

pitiable to kinsmen and friends, be chaste and thrifty and show skill and diligence in all she has to do.

The honorable man should minister to his friends by giving presents, by courteous speech, by promoting their interest, by treating them as his equals, by sharing with them his prosperity.

They (friends) should show their attachment to him by watching over him when he is off his guard, by guarding his property when he is careless, by offering him a refuge in danger, by adhering to him in misfortune, by showing kindness to his family.

The master should provide for the welfare of his dependants, apportioning work to them according to their strength, by supplying suitable food and wages, by tending them in sickness, by sharing with them unusual delicacies, by now and then granting them holidays.

They (servants) should show their attachment to him by rising before him, by retiring later to rest, by being content with what is given, by working cheerfully and thoroughly, by speaking well of him.

The honourable man ministers to mendicants and Bráhmans by affection in acts, words, and thoughts, by giving them a ready welcome, by supplying their temporal wants.

They (mendicants and Bráhmans) should show their affection to him by dissuading him from vice, by exhorting him to virtue, by feeling kindly towards him, by instructing him in religion, by clearing up his doubts, by pointing the way to heaven.

Now, from a perusal of the above extracts, it would be a grievous mistake to suppose that the Bráhmanical literature is devoid of moral precepts; for, in point of fact, *it contains* a vast treasure of such gems. Take one for instance—'Truth'—and see how it is praised and venerated :—

“ Truth ever more has been the love
Of holy saints and Gods above,
And he whose lips are truthful here
Wins after death the highest sphere.
As from a serpent's deadly tooth,
We shrink from him who scorns the truth.
For holy truth is root and spring
Of justice and each holy thing,
A might that every power transcends,

Linked to high bliss that never ends.
 Truth is all virtue's surest base,
 Supreme in worth and first in place.
 Oblations, gifts men offer here,
 Vows, sacrifice and rites austere,
 And Holy Writ, on truth depend :
 So men must still that truth defend,
 Truth, only truth, protects the land,
 By truth unharmed our houses stand ;
 Neglect of truth makes men distressed
 And truth in highest heaven is blessed. "

—Vālmiki's Rāmāyana, Book II Canto C ix.

This is what the world-honoured Sri Rāma preached. He acted quite up to its spirit. But Krishna, who came to "establish" Dharma (which is Truth—and there is no religion higher than Truth) gives a free license to tell lies ! *Ante* page. And Manu the great "Law-giver," not only ratifies the license, but also praises untruth ! Says he :

"In certain cases a man stating a case falsely from a pious motive, even though he knows the truth, is not excluded from heaven ; such a statement they call divine speech.

"Whenever the death of a Brāhman, Kshatriya, Vaisya, or Sudra may result from speaking the truth, then an untruth may be told ; for falsehood in this case is preferable to truth."—VIII 103. 104.

The fact is that most of the gems of truth were buried under a superincumbent mass of erroneous teaching or set in a false frame work of fable and fiction, as to be practically of little or no value as rules of life, or as guides to the performance of a man's duty towards God, his neighbour, and himself, and the Buddha unearthed them with immense trouble and labour, polished them and freely distributed them to every one without any distinction of caste or creed.

CHAPTER IV.

Before considering the Brâhmanical invectives and stories against the

^A
The Brahman
Critics of the
Buddha and
his Dharma.

Buddha and Buddhism it is necessary to make a few preliminary remarks as to how the Brâhmans in their zeal to secure supremacy have, very often disregarded scientific and historical truths—nay even the Vedic truths, than which they have no higher authority for conduct. The Rig Veda, for instance, contains many hymns which prove beyond all doubt that the great Rishis of the Vedic age, were agriculturists (I. 117. 21 ; IV. 57 ; X. 101, 3—7 ; X. 93. 13 ; X. 99. 4 ; X. 68. 1 ; X. 19. 4, 5, 8.) But Manu (X. 84) strictly enjoins the Brâhmans and Kshatriyas to avoid agriculture by all means.* And what is his reason for it ? It is no other than that “the wooden implement with

* According to Manu almost all honest trades, industries and professions are impure and degrading: the physician, singers and actors, makers of bows and arrows, architects, shipbuilders, carpenters, blacksmiths, goldsmiths, washermen, oilmen, artisans ! (Ch. III. IV.) If this Book is not tampered with by Brâhmans Manu may be said to have done a good deal to turn the Hindus into a nation of corpses.

iron-point injures the earth and the beings living in the earth" ! A grand discovery indeed ! But this kind and compassionate Lawgiver has not a word to say against butchering horses, sheep, goats, cows, fowls, and even human beings "for sacrifices to appease gods" ! Numberless instances of Bráhmans ignoring their own scriptures to meet their selfish ends ;—such, for instance, as relate to widow marriage, infant marriage, foreign travel &c. &c.—may be cited.

**The Puranic
Tales.**

The Shreemad Bhágavat Purána contains a prophecy that in the beginning of the Kaliyuga, Buddha, son of Anjana, will be born in Gaya to throw a *moha* (illusion) upon the enemies of the *Suras*.—*Skanda I Adhyaya 3*. The Vishnu Purána says Vishnu assumed a deceptive appearance and appeared as Buddha—a *digambara* (or naked mendicant) with his head shaven and a bundle of peacock-feathers in hand—for the purpose of practising deception and thereby sending Bauddhas, who were going to attain heaven by faithfully performing Vedic rites, to hell. (III. 18. &c. &c). For the purposes of this manual these two quotations will suffice.

From the above texts of the Puránas it is perfectly clear that the enemies of the *Suras* were the Bauddhas. And what was their sin ?

Faithful performance of Vedic rites! Two questions naturally arise here, (1) whether it is a sin to perform Vedic rites, and (2) whether death is the punishment of that sin (if it be a sin). The language of the Purânas must be taken as answering both the questions in the affirmative, and the answers may be illustrated by quoting the case of Bali, not to mention other similar cases with which other Purânas abound. One need therefore hardly hesitate to sound the note of warning "Beware of the Vedas!" Then, what Dharma was it that was to be established after sending those who followed the Vedic Dharma to hell?

The Brâhmanical idea of Dharma is very queer and difficult of comprehension. The Dharma prescribed by the Vedas, which consists mostly of animal and other sacrifices and prayers, must, as we have seen above, be regarded as a boomerang, which very often causes the destruction of the wielder. The Purânas enjoin a belief in all the acts of the manifested Deity as so many practical illustrations of the Dharma to be followed by us. But these Purânas describe in clear and unmistakable terms numerous acts of deception, fraud, theft, robbery, adultery, falsehood and what not as acts of the Deity, so that men, who can

The Brahmanical idea of Dharma.

pistinguish right from wrong, will naturally keep aloof from this kind of Dharma. Leaving the Vedas and Purânas, if we turn to the *Smritis** they do not furnish an ideal different from that of the Vedas. Thus it is difficult to form a correct and definite idea of the Brâhmanical Dharma.

Gautama Buddha is not the Buddha of the Puranas.

Now, it is this Buddha of the Bhâgavat and Vishnu Purânas that some of the bigoted Brâhmins identify with Gautama Buddha, the great historical Personage. But Gautama Buddha was born in the year 623 B. C. *which is not the beginning of Kali yuga*, but about the 2479th year of it. Gautama Buddha was the son of king Suddhodana, *not of Anjana*, and he was born in Kapilavastu, capital of a kingdom then occupied by the great Âryan family—the Sâkyas,—and situated about a hundred and thirty miles north of the city of Benâres, on the river Rohini, *not in Gaya*; Gautama took birth not to throw illusion upon *Asuras* or any one for that matter, but to free every one from every sort of illusion

* *Smriti*, the body of laws relating to ceremonial observances—to the Hindu Dharma in general—as delivered originally by Manu, Yajnavalkya and other legislators to their respective pupils and committed by the latter from recollection to writing.

(even the illusion of Brâhmanical speculation) as will be explained presently. Gautama cried down nakedness in strong terms. He forbade even speaking to naked ascetics, who were a revolting nuisance in those days. * He was always clad in robes. Even today we see every member of His Holy Brotherhood amply clad in robes. There are numberless sculptured images of the Buddha in different parts of India and elsewhere ; and, let any one point out a single one which is naked, and holding bundle of peacock feathers, or a single naked Bhikshu in any part of the world. Gautama Buddha never carried any thing in his hands except his begging bowl. These historical and visible facts are more than enough to enable one to reject the denunciatory statements about the personality and incarnation of the Buddha as effusions of the Brâhmanical brain.

* An illustration of this is to be found in the beautiful story of Vishakka, in Warren's " Buddhism in Translations " p. 451.

See The Dhammapada, v. 141, and Sutta Nipâta, Amagandha Sutta, v. 11. S. B. E. vol x.

CHAPTER V.

A few
Brahmanical
Books on
Buddhism.

So far as the writer knows no Bráhmānical Books exist dealing with Buddhism methodically, impartially and without the characteristic admixture of fiction. The stories of the Purānas do not refer to Gautama Buddha as has been shown above. In Madhavācharya's Sarvadarshana Sangraha, which is a review of the different systems of Hindu Philosophy, an account of what he calls "Buddhist System" is to be found. The account is based on work called "Veveka Vilāsa" in which the "Buddhist System" is said to be thus described :—

"Of the Buddhas Sugata (Buddha) is the deity and the universe is momentarily fluxional;

"The following four principles in order are to be known by the name of the Noble truths :-

"Pain, the inner seeds, and from them an aggregate is held.

"And the Path (method) ; of all this let the explanation be in order.

"Pain and the *Skandas* of the embodied one, which are declared to be five,—

"Sensation, consciousness, name, impression and form.

“ The five organs of sense, the five objects of sense, sound and the rest, the common sensory.

“ And (the intellect) the abode of merit,— these are the twelve inner seats.

“ This should be the complement of desire and so forth, when it arises in the heart of man.

“ Under the name of soul's own nature it should be the aggregate.

“ The fixed idea that all impressions are momentary.

“ This is to be known as the path, and is also styled emancipation.

“ Further more there are two instruments of science, perception and inference.

“ The Bauddhas are well known to be divided into four sects, the Vaibhâshikas and the rest.

“ The Vaibhâshika highly esteems an object concommittant to the cognition ;

“ The Santrântika allows no external object apprehensible by perception ;

“ The Yogâchâra admits only intellect accompanied with forms ;

“ The Mâdhyânikas hold mere consciousness self-subsistent.

“ All the (four sects of) Bauddhas, proclaim the same emancipation.

“ Arising from the extirpation of desire &c, the stream of cognitions and impressions.

“ The skin garment, the water pot, the tonsure, the rags, the single meal in the afternoon.

“ The congregation and the red vesture are adopted by the Bauddha mendicants.”

I have not seen or read Vivekavilāsa. To the best of my belief it is not a Buddhist work. (See Appendix A, which is a list of the Sacred Books of the Buddhists.) Professor A. E. Gough, M.A. * remarks “Madhava probably derived most of his knowledge of Buddhist doctrines of Bráhmanical works; consequently some of his explanations (as *e, g.* that of *Samudaya* or *Samudaya*) seem to be at variance with those given in Buddhist works.” The Four Noble Truths, discovered by Gautama Buddha and the Path (the Sublime Eight-fold Path) are briefly described on pages 17 & 18 of this book. The reader can compare them with those given in the above extract. The “two instruments of science” are to the best of my knowledge unknown to Buddhists and Buddhism, and so are “the four sects”, Vaibhāshikas &c. The “skin garment” was in sober truth an article of

* Translator of Mádhavāchary's Review of Buddhism.—Sarvadarshana Sangraha, Trubner's Oriental Series, p. 35.

dress of Brâhmanical ascetics, not of the members of the Buddha's Holy Brotherhood who used yellow robes of cloth. The Brâhmins *did wear goat-skin.* (See Appendix B. p.) The Buddhist monks used only the following eight things :—

“ Robes three in all, the bowl for alms,
 The razor, needle and the belt,
 And water-strainer—Just these eight
 Are needed by th' ecstatic monk.” *

Another Book, Ânandagiri's Sankara Vijaya also contains an account of Buddhism. But Ânandagiri contradicts not only Madhvâchârya but also himself in important points. The book may be read only to be rejected and thrown away as a worst farrago of fiction.

Col. H. S. Olcott says : †

“ After all what is the cause of this Hindu prejudice against Buddhism ? It all lies upon the surface and is all based upon ignorance. The ill-feeling is largely traceable to two books, the Sankara Vijaya and the Sankara Digvijaya, of which the one is unmistakably spurious and worthless as an historical authority. In these opinions all learned Orientalists and all Indian Pandits, who have gone deeply into the subject, concur.

Cause of
 Brahmanical
 prejudice.

* Warren, Buddhism in Translations, p. 67.

† Kinship-between Hinduism and Buddhism pp.10, 11.

The first named book pretends to be by Ānandagiri, a pupil of Sankarāchārya, yet speaks of things of long subsequent date, and the latter jumbles into a tangled mess of dates, events and sectarian beliefs. Of the Sankaravijaya, Professor Barth, the eminent Orientalist says "It is enough to compare it with the authentic polemic of Sankara, specially with the commentary of the second book of the *Vedāntasūtra*, to feel satisfied that it is only an apocryphal romance of no worth. (*Religions of India*. p. 189). In the same book, referring to the pretended refutation by Sankara of the "Bauddhas," Barth says " but it is difficult to say whether these arguments are addressed to real opponents, or whether they are not mere scholastic exercises." (p. 132). Barth's opinion of the spuriousness of Sankaravijaya is shared by a number of the best Pandits. Those who have personally expressed this opinion to me are the late Pandit N. Bhāshāchārya and the late T. Subba Rao, a great Vedantin scholar, both of Madras, and Pandit Harprasad Sāstry of the Bengal Government Library, Pandit Harimohan Vidyā Bhūshan of the Bengal Asiatic Society and Bābu Sarat Chandra Dās c. i. e., the intrepid Thibetan Explorer. The *Sabdhakalpadhruma* of Rāja Sir Rādhākānta Deva, defines the ten classes of Bauddhas on the authority of the work

known as *Âtmaprakâsa*. They are (1) those who say that a man's son is *âtma*; (2) those who say that the body (*stula deha*) is *âtma*; (3) those who say that the *Indriya* or the organs of sense are *âtma*; (4) those who say that the *prâna* or vital airs are *âtma*; (5) those who say that *manas*, the mind, is *âtma*; (6) those who say that *Buddhi*, the spiritual intelligence is *âtma*; (7) those who say that *Sunya* or vacuum is *âtma*; (8) those who say that *Sarva-gna*, *Buddha*, is *âtma* &c. &c. Now I ask any intelligent man in this audience, who has the least familiarity with the doctrines of Buddhism whether a single one of these classes represents Buddhistic beliefs. You know that not one of them is included in the *Ârya Dharma*."

Now, it may be questioned who then is the Buddha mentioned in the above Purânas and other books? According to Col. Olcott, the description given in the Vishnu Purâna applies to a Jaina Ascetic, who is a *digambara*.* Numberless naked images of Jaina ascetics are now to be found in the Jaina temples in Mûdbidry, Kârkal, Venoor and other places in South Canara and other Districts.

Who, then, is this Brahmanical Buddha?

* Naked. Another sect of Jaina ascetics is *Shwêtâmbara*, who wear white cotton-garments,

There are three huge monolith statues, one in Sravana Belagula, the other in Kârkal and another in Venoor. By some these are supposed to represent a powerful Jaina King named Gomata Râya, but I have been told by some of the Jainas themselves of Kârkal and Venoor that the statues represent one of their ascetics. These statues are naked and bound with creepers (carved). My informants while showing some unwillingness to give out the name of the ascetic, argued that if the statues were intended to represent a King, there was no reason for making them naked. The creeper, they said, symbolized self restraint, one of the chief qualities of an ascetic. Whatever these images and statues may be it is certain that none of them represents Gautama Buddha. It is said, in some of the ancient Jaina temples, the image of Vishnu is carved on the threshold of the main entrance to be trodden by Jaina worshippers and other visitors. This important fact shows that sectarian jealousy and deadly enmity existed between Jainas and Brâhmins in ancient days. Mahavira (also called Jnâtaputra) founded Jainism. He was a contemporary of Gautama Buddha. His system bears some resemblance to that of Gautama Buddha. The laws promulgated by Mahavira are mostly those filched from those of Gautama Buddha. Houen

Thsang, the great Chinese traveller, found the resemblance of the two systems so striking in some respects that he was inclined to believe that Jainas were separatists from Buddhism. No wonder then that the Brâhmins with whom sectarianism carries more weight than facts of history and science, as will be shown later on, took every thing that looked Buddhistic in a slight degree as real and whole Buddhism, and in a blind fury, made confusion worse confounded, and poured forth the vials of their wrath on the head of the Innocent Buddha. An amusing instance of Brâhmanical hatred towards Buddhism is to be found in a passage in the great Epic Poem, Râmâyana, of Vâlmiki where the interpolating Brâhman puts into the mouth of virtuous Sri Râma :—

“ Yathâhi chorah satathâhi Buddha
 Tathâgatam nâstika matra viddhi
 Tasmât dhiyah sakyamatah prajânâṃ
 Nanâstike nâbhi mukho budhassyât.”

TRANSLATION.

“ We rank the Buddhist with the thief
 And all the impious crew.
 Who share his sinful disbelief,
 And hate the right and true.
 Hence never should wise kings who seek
 To rule their people well,

Admit before their face to speak,
The cursed infidel."

—Griffith, *Book II*, Canto C I X.

The antiquity of Rāmāyana is so very remote that no scholar has yet been able to fix even an approximate date to the events related in it. According to the Hindu legends themselves the Buddha took birth in the *Kali Yug*, after Rāma of *Treta* and Krishna of *Dwāpara*. It therefore passes one's comprehension how Vālmiki came to speak of Buddhists two Yugas before their coming into existence! After all, was there any trace of Buddhism in the address of Jāvāli to whom the speech containing the above choice billingsgate is addressed? None at all.

Now, if all these facts, proved by history and experience, fail (which is doubtful) to convince the Brāhmans of the falsity of their stories, they had better make their own investigations, only using clear colorless spectacles.

CHAPTER VI.

A comparison of a few of the chief characteristics of Brâhmanism and Buddhism will while furnishing some more causes of Brâhmanical prejudice and hatred, also enable the reader to form his own judgement whether Buddhism or Brahmanism fits in with the teachings of science, experience and reason.

**Some Character-
istics of Brah-
manism and
Buddhism.**

According to Brahmanical philosophy there is a God—*personal* according to the dualistic school, and *impersonal* according to the non-dualistic or *advaitic* school. Both the schools agree and say God created the Universe and is the preserver and destroyer of it; He is the most supreme Being; and without a knowledge of this God there is no salvation for man. But this God, according to their own philosophy, is beyond all cognizance of senses, unknown to Vedas, Rishis and Saints, and in fact, transcends all human knowledge. The question then is purely one of speculation. The Buddha is against all sorts of speculation. He scorns dreams and tales. He says:

..... "Measure not with words

Th' Immeasurable; nor sink the string of
thought

Into the Fathomless. Who asked doth err,
Who answers, errs. Say nought ”

—*Light of Asia. Sir Edwin Arnold p. 214*

Speculation only leads to misunderstanding and strife. For man's salvation, the knowledge of the secrets about God, creation and such things is not necessary. “He accepts the existence of the world and of the living beings as a fact; He does not ask or teach what is God, how did the world and the being arise? but only what is this enigmatic life? what is its purpose? where does it lead to? And as He recognized that it always leads to suffering, strife, age, death and a new birth, that it is an incessant becoming and decaying—a ceaseless painful cycle—He points the road to deliverance.”* To those who are not satisfied with this He quotes the parable of a man who, when struck by a poisoned arrow, refused the dressing of his wound before knowing who the man that wounded him was, his name, whether he was a tall or a short man, to what family he belonged and how the arrow was constructed; and then asks ‘what would be the end of such a foolish conduct?’ The answer is very simple—death would be the end as sure as anything. By this, however, no one is to jump into the conclusion that Gautama

* Subhadra Bhikshu, *Buddhist Catechism*, p.p. 54. 55.

Buddha was an *athiest* in the sense in which the word is commonly interpreted. With most people, now a days, it has almost become a fashion to remark that a religion without God is no religion. But who, in fact, avers that there is a religion without God? Even the most uncompromising *Athiest* admits that there is something (call that something God or anything) which governs the Universe. The truth is that a religion which is based more on assumptions, theories and speculations, than on rational laws capable of verification by science and experience; which, without recognizing the fact that anything definable is, in consequence of its very definiteness, limited, defines God and thereby makes a finite and limited thing of Him; and which, by means of prayers, sacrifices and thousand and one other means, seeks to assign a limit to His boundless wisdom, to deprive Him of His eternal righteousness, to wheedle and cheat Him, and finally to turn Him into a veritable puppet, is worse than "no religion." The system taught by Gautama Buddha is a perfectly religious one. His philosophy is an *applied* philosophy, his aim purely practical, his arguments *apostereori*—from the effect to the cause. He objected to such questions as 'what is God?' 'Who created the Universe?' 'What is the

object of creation?' &c. &c. because they betrayed a speculative spirit without ever tending to edification and salvation.* Gautama Buddha never denied the existence of God.† His teaching amounts to this: We have little or nothing to do with God, but *a good deal to do with ourselves*. God is perfectly righteous and unchangeable. The universe is governed by laws ever unchangeable, righteous and eternal and they are the same for ever and every one—Himself not excepted—no change under any circumstances;—no supplication or prayers, no worship or sacrifices, no praise or thanks-giving, can move Him to change His laws. We are responsible for our acts and thoughts.‡ If we put our hand into the fire God

* Majjhima Nikaya, Suttas 63, 72, (Sermons I and II.) Warren. pp. 117, 123.

† Once upon a time two Bráhmans, Vashista and Bháradwája, went to the Buddha, and consulted him on the question of *Union with Brahma*. The Buddha convinced them that so long as man was entangled in the five hindrances, lust, malice, sloth, pride, and doubt, and as *Brahma* was pure and free from lust, malice &c the union of two dissimilar entities was impossible, which is as much as to say only the sinless could unite with *Brahma*.—*Tevigga Sutta*. Is this athiesm?

‡ "It is thou that doeth wrong, it is thou that suffereth for it. By thine own effort thou gainst merit, by thine own effort dost thou rid thyself of guilt. Incrimination even as sanctification depend upon thy own doing. No one can unburden another."—*Dhammapada*.

will or can never prevent it from burning as He is bound by His laws. Why then hanker after God? Our duty is to understand His eternal unchangeable laws and harmonize our conduct with them, wherein lies our salvation. But the Brâhman would have none of this teaching. He has a quite different but very poor opinion of God. He would have us believe that an offering of a cocoanut and five plantains accompanied by a stereotyped prayer, will move God to change His eternal laws and make a solid block of stone float and a feather sink down; that God sometimes gets angry but may be easily pacified by pouring a few tolas of clarified butter into fire or by killing an innocent fowl or kid; that God sometimes wishes to punish us for our sin, but we can escape the punishment by once—only once—pronouncing His name; in a word, God is unrighteous, changeable and gullible! And to prove all this he would cite hundreds of fairy-tales!

According to the Brâhmanical philosophy the 'soul' or 'âtman' is an independent metaphysical entity. It is that something which in our body says "I". It is the "Ego". It is the "Self". It is the agent of all our acts and thoughts—the *seer* in the eye, the *smeller* in the nose, the *thinker* of the thoughts—it is not the eye that sees, nor the

**The Soul or
Âtman.**

nose that smells, nor the mind that thinks, but the "I". (Upanishads.)* But according to Buddhism this "egocentric theory is a delusion—a delusion, as clearly established and demonstrable by empirical reasoning as the geocentric theory of the universe".† If it is not the eye that sees‡ or the nose that smells or the ear that hears, how will the "I" see or smell or hear when one's eyes are plucked out and

* One of the Upanishads gives the size of the soul, and even locates it!

"The Soul, Purusha, which in the measure of a thumb, dwells in the middle of the body (in the ether of the heart) is the ruler of the past, the future and the present times—the soul which is the light without smoke."—*Katha Upanishad*.

If the words 'soul' and 'Purusha' mean God, there cannot be a worse form of blasphemy than giving Him such a small size as of a thumb.

† Major Gen D. M. Strong in "The Westminster Review" for March 1900.

‡ 'The eye sees' means one sees with his eye-consciousness. When the object of sense meets the organ of sense a person sees with the mind by means of the sensitiveness of the eye. Neither the mind nor the eye acts independently. So is the case with the other organs of sense.

nose and ears stopped tightly with cork? The 'Soul' or 'âtman' is, as discribed before (p. 18.) a combination of parts of a being and cannot act singly and independently without being aided by one or more of those parts.

There is no Self or "I,"—a separate entity and controlling agency in man or any living thing. Every thing is a compound. "Self" denotes the whole man or the whole thing. Buddhaghosha argues the question thus :—

"Just as the word *chariot* is but a mode of expression for axle, wheels, chariot-body, pole and other constituent members, placed in a certain relation to each other, but when we come to examine the members one by one, we discover in the absolute sense there is no chariot; and just as the word *house* is but a mode of expression for wood and other constituents of a house, surrounding space in a certain relation, but in the absolute sense there is no house; and just as the word *fist* is but a mode of expression for the fingers, the thumb &c in a certain relation; and the word *lute* for the body of the lute, strings &c, *army* for elephants, horses &c, *city* for fortifications, houses, gates &c, *tree* for trunk, branches, foliage &c in a certain relation, but when we come to examine the parts one by one we dis-

cover that in the absolute sense there is no tree; in exactly the same way the words 'living entity' and 'âtman' are but a mode of expression for the presence of the five attachment groups; but when we come to examine the elements of being one by one, we discover that in the absolute sense there is no living entity there to form a basis for such figments as "I am" or 'I'; in other words that *in the absolute sense there is only name and form*. The insight of him who perceives this is called knowledge of the truth **

This 'Self', this combination of parts, is, like every combination, subject to dissolution at the moment of death.

Prajâpati says the 'Self' is the 'prâna', breath or vital principle, and must be regarded as 'Ukta' the embodiment of divine revelation; and the knowledge of this 'self' is the means of salvation. In the *Aiterya Aranyaka* we have an amusing dramatic scene: the constituents of man had a quarrel among themselves in respect of the position of Ukta, and made an

* Vishuddhi Mâgga, Ch. XVIII. Warren's Buddhism in Translations, p. 133. For further details and illustrations see (if necessary) pp. 129—133 of the same work.

experiment to decide which of them was competent to hold the position :—

“ Well ” they said “ let us all go out from this body, then on whose departure this body shall fall he should be the Ukta among us. Speech went out, yet the body without speaking remained eating and drinking ; sight went out, yet the body without seeing remained eating and drinking ; hearing went out, yet the body without hearing remained eating and drinking ; mind went out, yet the body, as if blinking, remained eating and drinking ; breath went out, then when the breath was gone out the body fell.....They strove again saying ‘ I am the Ukta ’ ‘ I am the Ukta ’. Well they said, let us enter that body again ; then on whose entrance the body shall rise again he shall be the Ukta among us. Speech entered, but the body lay still ; sight entered, but the body lay still ; hearing entered, but the body lay still ; mind entered, but the body lay still ; breath entered, and when the breath had entered the body rose and it became the Ukta. (Sacred Books of the East, Vol I. pp. 296, 297)

Thus “ Self ” gained the victory ! But, instead of the test of falling and rising, had any other test,—of seeing or hearing,—been applied

and "Self" asked to enter first, his claims to supremacy should have proved otherwise and he should have found to his cost that he was not more competent for the post of Ukta than the other constituents were. It is easy to see that the above passages go far towards supporting the Buddha's account instead of clashing with it.

After all, this 'Self' is, according to Dvivedi very mysterious in its nature, and neither senses, experience nor scientific investigation can discover it :—

"The eye has no access there, nor has speech, nor mind ; we do not know the ' Self ', nor the method whereby we can impart ' It '. *It* is other than the known as well as the unknown ; so, indeed, do we hear from the sages of old who explain *It* thus to us."

Yet according to Chandogya Upanishad, the existence of ' Self ' *must* be believed, as man's salvation depends on the belief in the existence of ' Self. ' " When one believes, then one perceives, one who does not believe does not perceive ; only he who believes, perceives.....He who sees, perceives and understands this, loves the Self, delights in the self, revels in the self, rejoices in the self—he becomes a *swarāj* (self-ruler) ; he is the lord and master in all the worlds."

Now, all this comes to this: Man's salvation depends on the belief—blind belief—in an imaginary thing, or, more properly, on the belief in a nothing! Can speculation go farther than this? The fact of the matter is that in Brāhmanism, as an erudite scholar remarks, facts are nothing and theory is everything.

The philosophy of the Brāhmins tells us that the 'soul' transmigrates. The Buddha denies this. He tells us that there is no 'soul' or 'ego' in the Brāhmanical sense, and that it is *character*, which comprises our deeds and thoughts, that transmigrates, or, to put it still more clearly, it is one's *karma* that is reincarnated after one's death—it is the reappearance of the *Sankhāras*, according as one's character was good or bad.*

Trans-
migra-
tion.

* Hence the teaching:—

“ But every deed a man performs
With body or with voice or mind,
’Tis this that he can call his own,
This with him he take as he goes hence,
This is what follows after him,
And like a shadow ne’er departs.
“ Let all, then, noble deeds perform,
A treasure store for future weal;
For merit gained this life within,
Will yield a blessing in the next.”

—Sammyutta Nikāya.

Warren, p. 228.

He proves this by numberless illustrations. Modern scientists also have come to the same conclusion. Dr. Paul Carus, the ablest and foremost advocate of the Religion of Science, puts it briefly: "We ourselves continue in the accumulated results of our actions," Professor Oldenberg, one of the great authorities on Buddhism, says "Buddhism teaches 'my action is my possession, my action is my inheritance, my action is the womb which bears me, my action is the race to which I am akin'. What appears to man to be his body is in truth the action of his past state, which, assuming a form, realized through his endeavours, has become endowed with a tangible existence." According to Buddhism, transmigration of 'soul' is a heresy, there being in the absolute sense no soul, as already explained. The Brâhman critics take exception to this and argue that the "Anâtman Doctrine" of Buddhism (that is, there is no Ego or Self, but only name and form), coupled with the fact that every thing must perish, points to the conclusion that the ultimate goal of every being is *annihilation**, and that, therefore the

* The other day at Mercara, during a religious discourse, a venerable aged Brâhman, who professed to know all about Buddhism, remarked that Buddha-Dharma was Sunya Dharma, i.e. a cypher religion,

doctrine is *Pessimistic*. This argument is due to the wrong appreciation of the Buddhist idea of soul. By soul, it must be repeated, Buddhism understands the *soul structure, the Sankhâras*—not the *separate independent metaphysical entity* “working as the agent of the bodily organs.” The *Sankhâras do continue* after the dissolution of the body. Consequently there is no annihilation of the soul, but only of the body. Buddhism does not teach *annihilation*, but *salvation*. Buddhism only *recognizes and points out* the existence of evil, just as Brâhmanism—in fact, every Ism—does. But Buddhism at the same time shows the broad means of securing freedom from evil. Buddhism cheers up, encourages, and insists upon active habits, and cries down despair, laziness and indolence. Numberless passages from Buddhist Scriptures may be quoted to prove that instead of pessimism, Buddhism preaches superb optimism. The following are a few :—

“ He who does not rouse himself when it is time to rise, who though young and strong, is

and illustrated the remark by triumphantly mentioning the playing cards called Ganjip in which the Bauddhâvatâra is represented by cypher, O.!

full of sloth, whose will and thought are weak, that lazy and idle men will never find the way to knowledge (enlightenment.)

* * * * *

“Happy are they who do not hate. Therefore let us dwell free from hatred among those who hate us.

“Happy are the pure. Therefore let us dwell in purity among the impure.

“Happy are they who are free from desires. therefore let us dwell free from desire among the covetous.

“Happy are they who call nothing their own. They resemble the gods who live in beatitude.”

* * * * *

—*Dhammapada.*

See the last words of Gautama Buddha, p. 16.
See also His Ten commandments. p.

Caste. Of all the Hindu Institutions—more properly Bráhmanical inventions—Caste is the most important one. The Hindu, specially the Bráhman, attributes divine origin to caste. His teaching has produced such marvellous effects that every custom, every event which determines the condition of life, eating, drinking, sleeping, in short every step in life, and, indeed, even life after death, is governed by

caste. The Hindu believes that he cannot exist without caste.* The greatest selfcontradictions and the wildest tales in his scriptures and Purānas fail to shake his faith in caste.

The word "Caste" is unknown to the Vedas. The 90th hymn of the 10th Mandala of the Rig Veda, which is called *Purusha Sukta*, contains the following passage :—

"When (the Gods) divided Purusha, into how many parts did they cut him up? What was his mouth? What arms (had he)? What (two objects) are said (to have been) his thighs and feet? The Brāhman was his mouth; the Rājannya (Kshatriya) was made his arms; the being called Vaisya, he was his thighs; the Sūdra sprang from his feet."

This is the hymn in the Vedas which the Brāhman relies upon as the foundation of the Caste System. But the opinion of eminent Oriental Scholars is that the above passage like some others is of a recent origin, and an allegory subsequently hardened by Manu and

* Recently in Mercara a Vedāntic Preacher, (a Saṅnyāsin), in course of a lecture, exclaimed with a rhetorical flourish, "The World cannot exist without Caste" as if Europe, America and other countries, without caste, do not now exist!

writers of Purānas into a real statement of fact, that the four castes sprang from the body of Purusha. The same hymn contains other allegorical passages : one, for instance, is :—

“ When the Gods performed a sacrifice, with Purusha as the oblation, the spring was its butter, the summer its fuel, and the autumn its offering.”

Now, will any sensible man accept such an interpretation of the passage as “ spring came from butter, summer from fuel ” &c ? And how is it possible, in the face of numberless contradictions in other works equally weighty as the Vedas, to believe that the four castes issued from the four different parts of the body of Purusha ? The Sathapatha Brāhmana says :—

“ Saying ‘ bhuh ’ Prajāpati generated the Brāhmana ; (saying) ‘ bhuvah ’ he generated the Kshatriya ; (and saying) ‘ swah ’ he generated the Vis (Vaisya)—II. 1. 4.

Another work called Taitiriya Brāhmana, not less weighty in authority, has another contradictory account :—

“ This entire (Universe) has been created by Brahma. Men say that the Vaisya class was produced from the Rig Veda. They say that Yajur Veda is the womb, from which the Kshatriya was born. The Sāma Veda is the

source from which the Bráhmaṇ sprang." III.
12. 9.

The same Bráhmaṇa gives another account
(I. 2. 6. 7.) Thus:—

"The Bráhmaṇ Caste was sprung from the
Gods; the Súdra from the Asuras."

Let us look into the Smritis, next in weight
of authority to the Vedas. There are many
works called smritis, but the Bráhmaṇ holds
that of Manu as the highest authority in all
matters religious and social. Manu says
Brahma, born in a golden egg,* is the parent
of all worlds; and

"That the world might be peopled he caus-
ed the Bráhmaṇ, the Kshatriya, the Vaisya
and the Súdra to issue from his mouth, his
thighs, his arms, and his feet." I. 31.

This agrees to a certain extent with the
Bráhmaṇical interpretation of the passages in
the Purusha sukta quoted above; but Manu
is inconsistent and very often contradicts
himself. In verses 32 and 33 of the same Book
I, he says:—

"Having divided his own body into two, he
became a male by half, by half a female; on
her that Lord begat viraj."

* Who created the egg and the gold, when and
where, is a different question.

“ But O best of twice-born men ! Know that I am he, creator of this world, whom that male viraj having practised austerity, spontaneously produced.”

Now let us go from Shruti and Smriti to Purānas, and what do we find ? We find accounts utterly irreconcilable with one another. The Maha Bhāratha is the chief of the Purānas, and considered so weighty in authority that it goes by the name of “ Fifth Veda”. In the Shānti Parva of this great work Bhrigu says :—

“ There is no difference of castes : this world; having been at first created by Brahma entirely Brāhmanic, because (afterwards) separated into castes in consequence of works. Those twice-born men who were fond of sensual pleasure, fiery, irascible, prone to violence, who had forsaken their duty and were red-limbed, fell into the condition of Kshatriyas. Those twice-born who derived their livelihood from kine, who were yellow, who subsisted by agriculture, and who neglected to practice their duties, entered into the state of Vaisyas. Those twice-born who were addicted to mischief and falsehood, who were covetous, who lived by all kinds of work, who were black and had fallen from purity, sank into the condition of Sūdras. Being separated from each other by these works, the Brāhmins became divided into different castes.”

But in this work too, as in others, there is no consistency. In the same *Shânti-parva* it is stated :—

“ Then, again the great Krishna created a hundred Brâhmans, the most excellent, from his mouth, a hundred Kshatriyas from his arms, a hundred Vaisyas from his thighs, and a hundred Sudras from his feet. ”

This is what we find in the chief of the *Purânas*. Other *Purânas* contain other accounts, more or less contradictory to one another; and if it is to be believed that the passages of the *Purusha sukta* quoted above relate to the four castes, the *Srimad Bhâgavat* and the *Vâyû Purâna* effectually give a lie to the *Vedas*; for, the Brâhman believes that the *Vedas* are coeval with the creation of the world, while these *Purânas* authoritatively state that in the *Krita Yuga* there were no distinctions of castes or orders,—there was only one *Veda*, one God, one *Agni*, and one caste; from *Pururuvas* came the triple *Veda* in the beginning of the *Trêta*.—*Vâyû Purâna* VIII; *Srimad Bhâgavat* IX.

Professor Max Müller, held in high esteem by all educated Hindus, says “ if then with all the documents before us, we ask the question, ‘ does caste, as we find it in *Manu* and the present day, form part of the most

ancient religious teaching of the Vedas?' we can answer with a decided No. There is no authority whatever in the hymns of the Vedas for the complicated system of castes, no authority for the offensive privileges claimed by the Brahmins, no authority for the degraded position of the Sudras. There is no law to prohibit the different classes of the people from living together, from eating and drinking together, no law to prohibit the marriage of people belonging to different castes, no law to brand the offspring of such marriages with an indelible stigma. Caste as now understood, is not a Vedic institution and in disregarding the rules of caste, no command of the real Veda is violated."

Thus it is clear that the accounts given in the Brâhmanical sacred books and Purânas are by no means consistent, but hopelessly contradictory. They only justify the present belief that the alleged divine origin of caste is the outcome of Brâhmanical teaching prompted by selfishness.

A description of the evil effects of caste will fill volumes. This booklet has no space for it. It will suffice to say here that caste is, in the first place, an audacious and sacrilegious violation of the Divine Law of Human

Brotherhood, and quite inconsistent with strict justice between man and man. It produces disunion and discord, hardens the heart against suffering, hinders the growth of nationality, checks intellectual progress, brings on national poverty and physical degeneracy, crushes individual liberty and social reform, and finally degrades and brings us to the level of brutes fit only for foreign yoke.* Can it be supposed for one moment that God created caste for these purposes? To attribute divine origin to caste is the worst type of blasphemy. What a poor opinion the Bráhmaṇ has of God!

The Buddha does not recognize caste—the source of a thousand and one evils. He says “caste is a sound, and nothing but a sound.” Gautama Buddha was a Kshatriya *by birth* and yet he promiscuously admitted every caste into His Holy Brotherhood—the Sangha. Throughout the whole of the Buddhist period in India, of a thousand years and upwards, strong opposition was cherished by the Buddhists

* And according to Swámi Vivekánanda, the great champion of Hindu religion, already “the Caste-system has succeeded in degenerating the nation into a series of atrophied shells, stopping all physical, industrial, educational, social, moral and spiritual growth; the sooner it is killed by neglect the better.”—The Prabuddha Bháráta.

against caste; caste was then necessarily in a depressed state, and the people generally enjoyed a condition of perfect social freedom. According to Buddha, God had no business to create caste if He meant to govern the universe with perfect justice and righteousness.

**Sacrifices
and
Prayers.**

Brāhmins believe in the efficacy of sacrifices and prayers. The Buddha says sacrifices are sinful in that they involve the death of innocent beings. "Kill not, but have regard for life" is the first of His Ten Commandments.* He says blood of a helpless innocent beast or bird cannot purify our hearts,

-
- * 1. Kill not, but have regard for life.
 - 2. Steal not, neither do ye rob, but help everybody to be master of the fruits of his labour.
 - 3. Abstain from all impurity and lead a life of chastity.
 - 4. Lie not, but be truthful and speak the truth with discretion, not so as to harm, but in a loving heart and wisely.
 - 5. Invent not evil reports, neither do ye repeat them. Carp not, but look for the good sides of your fellow beings, so that ye may sincerely defend them against their enemies.
 - 6. Swear not, but speak decently and with dignity.
 - 7. Waste not the time with empty words, but speak to the purpose or keep silence.
 - 8. Covet not, nor envy, but rejoice at the fortunes of other people.

and the best of sacrifices is the *Sacrifice of Self*. As to prayers, He says they are vain repetitions. The attitude of Buddhism towards God and prayers is beautifully described by Fielding

9. Cleanse your heart of malice : cast out all anger, spite, and ill-will ; cherish not hatred, not even against your slanderer, nor against those who do you harm, but embrace all living beings with kindness and benevolence.

10. Free your mind of ignorance and be anxious to learn the truth, specially in the one thing that is needed, lest you fall a prey either to scepticism or to errors. Scepticism will make you indifferent and errors will lead you astray, so that you shall not find the noble path that leads to life eternal.

These Ten Commandments and many other similarities in the teachings of Buddha and Christ, at one time, startled a few Christians and tempted them to advance an opinion that the religion of the Buddha had been borrowed from that of Christ ; but the date of Gautama's birth (623 B. C.), the sending of the Buddhist Missionaries to every part of the known world in the third century before Christ, and innumerable other independent facts convinced them that, if either of the religions was indebted to the other for its lofty morality and purity of ideals, it was Christianity to Buddhism. After all, it matters very little who borrowed—Buddha or Christ.

“ Since truth is truth wherever found,
On Christian or on Pagan ground.”

in his enchanting book, "The Soul of a People", pp. 160—162. The following is an extract, which, though a little too long, will amply repay perusal :—

“ He (the Buddhist) believes that the world is ruled by everlasting, unchangeable laws of righteousness. The great God lives far behind His laws, and they are for ever and ever. You cannot change the laws of righteousness by praising them or by crying against them any more than you can change the revolution of the earth. Sin begets sorrow ; sorrow is the only purifier from sin ; these are eternal sequences ; they cannot be altered ; it would not be good that they should be altered. The Buddhist believes that the sequences are founded on righteousness, and he does not believe he could alter them for the better, even if he had the power by prayer to do so. He believes in the *everlasting righteousness* that all things work for *good* in the end ; he has no need for prayer or praise ; he thinks that the world is governed with far greater wisdom than any of his—perfect wisdom, that is too great, too wonderful for his petty praise.

“ God lives far behind His laws ; think not he has made them so badly as to require continual rectification at the prayer of man. Think not that God is not bound by His own laws,

The Buddhist will never believe that God can break His own laws ; that he is like an earthly king, who imagines one code of morality for his subjects and another for himself ; not so ; the great laws are founded on righteousness ; so the Buddhist believes in everlasting righteousness, they are perfect, far *beyond* our comprehension ; they are the eternal, unchangeable, marvellous will of God, and it is our duty not to be forever fretfully trying to change them, but to be trying to understand them. That is the Buddhist belief in the meaning of religion and in the laws of righteousness ; that is, he believes the duty of him who would follow religion to be to try to understand these laws, to bring them home to the heart, so to order life as to bring it into harmony with righteousness.

“ Now see the difference. We* believe that the world is governed, not by eternal laws, but by a changeable and continually changing God, and that it is our duty to try and persuade Him to make better.

“ We believe, really, that we know a great deal better than God what is good not only for us but others. We do not believe that His will is always righteous—not at all. God has

* That is, Christians. But the remarks apply equally to Brāhmans.

wrath to be deprecated ; He has mercy to be aroused ; He has partiality to be turned towards us, and hence our prayers *

“ But to the Buddhist, the whole world is ruled by righteousness, the same for all, the same for ever, and the only sin is ignorance of these laws.

“ The Buddha is he who has found for us the

* It is difficult (at least I have found it so) to find out how and when the Christians came to recognize efficacy in prayer. Lord Jesus Christ taught “ When thou prayest thou shalt not be as hypocrites are.....When ye pray, use not vain repetitions as the heathen do.....*Your father knoweth what things ye have need of before ye ask him.*” (Italics are mine.) It appears that the institution of the “ Lord’s Prayer ” was due to the desire of putting a stop to mean begging. This prayer, if correctly interpreted, discountenances begging. “ Thy will be done.”—*not our will.* Kant and other Christian philosophers held and expressed the same opinion. “ To expect of prayer other than natural effects is foolish and needs no explicit refutation. We can only ask ‘ Is not prayer to be retained for the sake of its natural effects ? ’ ” says Kant.

Yet we see most Christians make of prayer the *sine quo non* of their existence—prayer on rising from bed, prayer at break fast, dinner and supper, prayer—when going to bed, prayer in the school, prayer in the workshop, prayer at war, prayer in the street, in short prayer every where—at every step of their life and even after death, like the Caste of the Hindu !

light to see these laws, and to order our life in accordance with them.

“ And so it will be understood, I think, why there is no prayer, no gathering together for any ceremonial in Buddhism ; why there is no praise, no thanksgiving of any kind ; why it is so very different in this way from our faith. Buddhism is a wisdom, a seeking for the light, a following of the light, each man as best as he can, and it has very little to correspond with our prayer, our services of praise, our meeting together in the name of Christ.”

These are a few of the characteristics of Brâhmanism and Buddhism. And from the comparison we have made the causes of Brâhmanical prejudice and hatred may be easily discovered, and the main difference between Buddhism and Brâhmanism plainly seen. Buddhism teaches a moral order of the world and just compensation, which are of necessity consummated on the principle of nature and of our being, without the help of a God, personal or impersonal ; a continuity of individuality without an immortal soul or *âtman* ; a total disregard of caste, color or creed in the matter of spiritual culture ; and a possibility of deliverance without sacrifices, prayers and offerings. Pure *Ârya Dharma* or Brâhmanism

of ancient times did teach these noble truths ; the Mandukya Upanishad, for instance, denounces the sacrifices thus : “ Perishable and transient are verily the eighteen supporters of the sacred fire (i e, the sixteen priests, the sacrificer and his wife) on whom, it is said the inferior work depends. The fools who consider this work as the highest object of man undergo again decay and death.” In fact all Upanishads and other theological works express similar sentiments, but unfortunately a thick black veil was cast over all such teaching by a greedy and unscrupulous priesthood. The Buddha only lifted up this veil and made the excellent Dharma common property of the millions.

Some people seem to hold a belief that in Buddhism, as in Bráhmánism, there are “ Estoric doctrines”—doctrines not recorded but preserved by transmission only among the Arhats. The Buddha in proclaiming His doctrine, entirely rejected all esotericism, occultism and secrecy. He says :—

“To three things, ye disciples, is secrecy peculiar and not candor : to women, to the priesthood and to false doctrine.

Three things, ye disciples, shine before all the world, not in secrecy : the moon, the

sun, the doctrine and the laws proclaimed by the Tathágata.

"These three, ye disciples, shine before all the world not in secrecy."

—*Anguttara Nikàya.*

When about to pass away, Gautama Buddha made a speech, similar in effect, to Ânanda, his cousin and chief disciple. "All those things" says Subhadrà Bhikshu "which pretended adepts in this direction put in circulation under the name of esoteric or secret Buddhism are an invention of later times" i e, subsequent to the spread of Buddhism in India, Thibet and China.

CHAPTER VI.

A brief
retrospect.

The Brâhmins started various kinds of fantastic systems, theories, speculations and mysticisms,* putting distorted and arbitrary interpretations on many of the simple and

* The ascetics who are stark naked, who wear *langotis* of half a foot or less width, who wear deer-skins and tiger-skins, who take vows to abstain from speech, from lying down, from food, who lay down on the burning sands under the powerful rays of the sun, who, like bats, suspend themselves from a tree; the one-legged ascetics, the hand-uplifted ascetics, the sandal ascetics (who walk on wooden sandals full of nails with points up), the rolling ascetics (who roll along the distance of ground to and from places of pilgrimage and during begging tours), the land-measuring ascetics (who with their bodies measure the distance to be travelled), the dog-ascetics (who eat the food thrown on the road-side), the skull ascetics (who eat and drink in a skull), the *aghories* (who eat dead human flesh) the devotees who repeat 'Hari Om' 'RâmRâm' 'Bom-Mahdev' 'Phum Bhum' 'Râdha Krishna' 'Sita Râm' 'Kâli Mâ' 'Gangâ mâ' &c. &c. &c. are all productions of Brâhmanical mysticism and teaching.

harmless passages of the Vedas* and foisting in numerous passages in their Shâstras and Purânas,† to suit their own selfish ends,

* Latterly, in Bengal, they even altered the language of the Vedas to gain their objects. The Rig Veda contains a passage (X. 18. 7.) alluding to a *procession of females at a funeral ceremony*; It contains the word *agre*, which they unscrupulously altered into *agne* and then interpreted the text to justify the the horrible custom of concremation of widows nowhere sanctioned by the Vedas! The late Professor Max Müller remarks on this: "This is perhaps the most flagrant instance of what can be done by an unscrupulous priesthood. Here have thousands of lives been sacrificed and a fanatical rebellion been threatend on the authority of a passage which was mangled, mistranslated and misapplied."

† The Code of Manu, furishes the clearest evidence of the religious havoc worked by the Brâhman. Diwan Bahdoor R. Raghunath Row, an eminent Scholar well read in Hindu Literature, justly warns the readers of this code to "be very careful to find out these tamperings and cast aside such portions of it as may be found to be of doubtful genuinness. Inconsistent statements, irrelevant praise of the Brâhman, plain violations of chronology, immoral rulings opposed to the principles of truth, virtue, morality and religion are some of the tests for finding out what these spurious additions are."—*The Arya*, October 1901.

Any one may be asked to "cast aside such portions"; but to ask the average Brâhman of today to do so is to ask him to commit a suicide.

introduced different kinds of ceremonies and forms to promote their own interests and defeat those of others, split the society into innumerable castes and declared themselves superior to all. Such acts of theirs necessarily brought about social ostracism, jealousy and strife everywhere. "Religion" says a great historian and poet* "in its true sense had been replaced by forms. Excellent social and moral rules were disfigured by unhealthy distinctions of caste, by exclusive privileges for Brâhmins by cruel laws for Sûdras. Honor and reverence were paid to those who lived piously, but in a higher degree to those who were born Brâhmins. Such exclusive caste-privileges did not help to improve the Brâhmins themselves. As a community they became grasping and covetous, ignorant and pretentious until Brâhman Sûtrakâras themselves had to censure the abuse in the strongest terms. For the Sûdras who had come under the shelter of Âryan religion there was no religious instruction, no religious observance, no social respect † Despised and degraded in the com-

* Babu Romesh Chandra Dutt, C. I. E.

† Sankarâchârya in his Commentary tells us that the Sûdras are unfit for spiritual culture. They can neither study, nor hear the Veda. He says Smriti prohibits them. The prohibition is thus conveyed:—

munity in which they lived, they sighed for a change. And the invidious distinction became unbearable as they increased in number, pursued various industries, owned lands and villages and gained in influence and power. Thus society was still held in the cast-iron mould which it had long outgrown; and social, religious and legal literature of the day still proclaimed and upheld the cruel injustice against the Sûdra, long after the Sûdra had become civilized and industrious and a worthy member of society."

It was at such a time of Brâhmanical tyranny and religious chaos that the Buddha came with the message of Universal Peace, Love and Kindness! His "holy and pious life, His world-embracing sympathy, His unsurpassed moral precepts, His gentle and beautiful character, stamped themselves on His teachings, which were not altogether new, gathered round Him the meek and lowly,

The
Advent of
The Saviour,

"The ears of him who hears the Veda are to be filled with molten lead and lac, for a Sûdra is like a cemetery; therefore the Veda is not to be read in the vicinity of a Sûdra. His tongue is to be slit if he pronounces it, his body is to be cut through if he preserves it."—Vedanta Sûtras, vol. XXXIV. Sacred Books of the East, p. 228.

the gentlest and best of the Āryans, struck kings on their thrones and peasants in their cottages and united sects and castes together as in a communion." It was *not by practising deception or destruction but by absolute love and absolute compassion*, by precept and example,—by His own exemplary conduct that He convinced the millions that in the kingdom of Righteousness there were no such distinctions as Brāhmans and Sūdras, high and low, rich and poor, and that Salvation was open to all and every one. He showed the Path. And who could be unwilling to walk on it? Millions after millions took refuge in Him, in His Dharma and in His Sangha.

And what benefits did Buddhism confer on those millions? Let us have one of the severest and most biased critics, to discribe them. Sir Monier Williams, after traducing the Buddha, and Buddhism to his heart's content, says:—

"Still I seem to hear some one say: We acknowledge this; we admit the truth of what you have stated; nevertheless, for all that, you must allow that Buddhism conferred a great benefit on India by encouraging freedom of thought and by setting at liberty its teeming population, before entangled in the meshes of ceremonial observances and Brāhmanical priest-craft.

“ Yes, I grant this : nay, I grant even more than this. I admit that Buddhism conferred many other benefits on millions inhabiting the most populous parts of Asia. It introduced education and culture; it encouraged literature and art; it promoted physical, moral and intellectual progress up to a certain point; it proclaimed peace, good-will and brotherhood among men; it deprecated war between nation and nation; it avowed sympathy with social liberty and freedom; it gave back much independence to women; it preached purity in thought, word and deed (though only for merit); it taught self-denial without self-torture; it inculcated generosity, charity, tolerance, love, self-sacrifice and benevolence, even towards the inferior animals; it advocated respect for life and compassion towards all creatures; it forbade avarice and hoarding of money; and from its declaration that a man's future depended on his present acts and condition, it did good service for a time in preventing stagnation, stimulating exertion, promoting good works of all kinds and elevating the character of humanity. ”

Appendix B gives Gautama Buddha's ideal of a Bráhmaṇ. He found very few, if any, agreeing with that ideal, but an amazingly large number of pseudo-Bráhmaṇs, everywhere

destroying pure religion by practising and teaching every sort of superstition to accomplish their selfish ends. Appendix C contains a brief account of the pure ancient Brâhman and his subsequent degeneracy, with its causes. Gautama Buddha's doctrine and preaching proved a death-blow, as it were, to the Brâhmanism and the Brahmanical jugglery, then prevalent.

**Extirpation
of
Buddhism
from**

Âryavarta.

The Brâhmans almost wholly lost their ground and, in a pitiful struggle to hold their own, had recourse to the meanest expedient of inventing false and malicious stories against the Buddha and His Dharma.

They continued in this practice for some time, burning all along with a desire to see the Buddhists extirpated one day from Âryavarta. Political events enabled them to fulfil the desire in course of time. Kshatriyas and Mohamedans, who succeeded to Indian sovereignty, took up arms against Buddhism. Cruel persecutions, wholesale massacres of Buddhists in hundreds and thousands, and complete destruction of their temples and Vihâras followed and thus drove Buddhism almost completely from India, the land of its birth.

**A picture
of
Modern
India.**

Now a relapse came on. Relapse is more disastrous in its consequences than the original disease. It culminated in a complete

stagnation and material and spiritual poverty of the credulous proletariat, the differentiation of caste having proved itself the most potent of all causes.* Compare the India of to-day to the India of the Buddhist period, and what a melancholy and saddening picture presents itself! Of the 294 millions of inhabitants about 145 millions "belong to the *Low Castes*"! They are illiterate, mercilessly debarred from mental culture and therefore wallowing in superstition and ignorance and dragging on a miserable existence. What, after all, is the condition of the "twice born" classes themselves—the authors of this havoc? If the religion of the Vedas, their chief boast, exists, it does so only in the imagination of a handful of Sanskrit scholars. The mummifying influence of the Vedānta of Sankarāchārya has spread itself everywhere. Its philosophy is that the Universe is but a dream. There is no reality in any thing. One need not bother one's head about any thing of the world. Every thing must pass away. All happiness, all misery, is unreal and imaginary. The "Soul" is the only thing which endures for ever. The philosophy of the

* Today we see the Namboodiri Brāhman of Malabar going almost into a fit of insanity on the approach of a poor Cheruma, and dreading even the distant sight of an innocent Nāyādi more than that of a man-eating tiger!

Gīta (of Sri Krishna ?) has, on the other hand, acted as a powerful narcotic, inducing sleep and banishing compassion. Sympathy and love are dead under its influence. Places of pilgrimage have become "hotbeds of ignorance, superstition, tyranny and sensuality—ignorance of the people, superstition of the priests, tyranny of the guides, and sensuality that is begotten by a combination of scenes." Neither the rich nor the poor can escape being fleeced,—the former by flattery and the latter by intimidation. Numberless families have fallen victims to the pernicious teaching and unbounded epicurianism of a grinding priesthood, and become destitute of all domestic happiness. Children at their mothers' breasts are initiated into the mysteries of marriage.* Boys of sixteen

* Once I found in Kadri (in South Canara) a Brāhman of about 50 bathing a naked female child, of about 4 or 5 years in the temple-tank. In all innocence I asked him whether the child was his daughter. He felt some delicacy but concealed it under a smile, which increased my curiosity. I made myself more familiar with him and wrung out the true fact—that the child was his wife!

At another time a case came officially to my notice in which a Brāhman had run away with a female child of 3 years. The Police arrested him in the act of "going through the ceremony of marriage" under a bridge, and handed him up to justice.

are fathers and girls of fourteen mothers ! Innocent little girls are cruelly subjected to all the horrors and miseries of an enforced and lifelong widowhood, and where in course of time nature asserts itself, as it does in many cases, the result is secret abortion, infanticide or abandonment of child by a secret disposal. Arts and sciences are ridiculed and honest and noble enterprises involving sea-voyage, are held as moral delinquencies, punishable with excommunication from caste. The Hon'ble Mr. Justice N.G. Chandavarkâr, of His Majesty's High Court of Judicature, Bombay, who was deputed to England in 1885, on the noble mission of pleading India's cause, stands to-day branded as an "Outcast" ! A description of each of the numerous evils produced by this terrible relapse will fill volumes. Suffice it to say here that the glorious Sun—Buddhism—under whose light material and spiritual prosperity reigned in India and elsewhere, set and darkness came upon the land.

Let us not, however, sink under despair. Today Buddhism counts more than one-third of the population of the earth as its adherents. Religious persecution and unrighteous use of the sword are things of the past. The Buddhist activities in Europe, America, Japan, Burma, India and elsewhere

**Revival
of
Buddhism.**

show unmistakable signs of a complete revival in the near future. Persons quite competent to pronounce opinions on the religious and social problems of the day have freely given expression to their thoughts on the revival of Buddhism. One of them, Sir William Hunter, in his "Indian Empire," says "A revival of Buddhism is, I repeat, one of the present possibilities of India. The life and teaching of Buddha are beginning to exercise a new influence on the religious thought in Europe and America." "New influence" unquestionably! Why? Because the only Religion which does not demand blind faith in Scriptures, dogmas, theories and traditions, which has steadily kept pace with the progressive march of science, which has stood the test of experience and reason, and which, instead of putting any cruel restraint on the liberty of thought and conscience of its followers, as Brâhmnism and other religions do, encourages and advises honest investigation with an untrammelled mind, is Buddhism—the religion preached by the Great Sâkya Prince, who says,

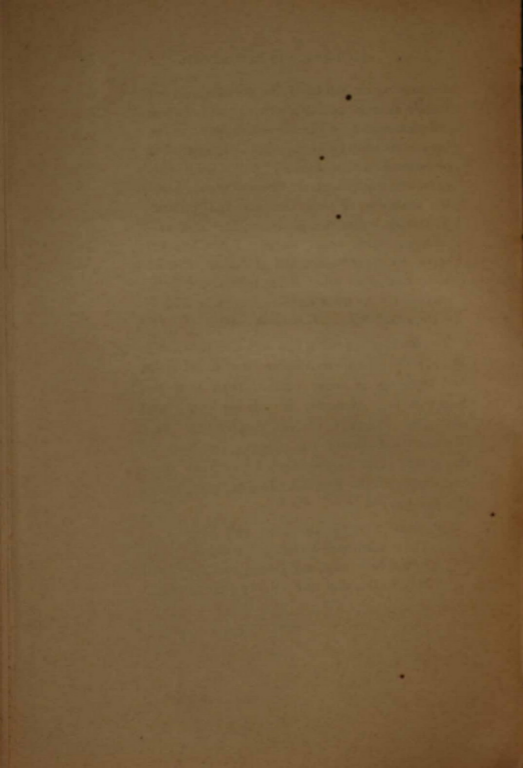
"Do not merely believe hearsay, do not believe traditions because they are old and have come down to us through many generations; do not believe anything on rumour or

because much talked of by persons ; do not merely believe because a written proof of some old philosopher is placed before you ; never believe because conjectures are in favour of it or because custom of many years leads you to believe it as true ; do not believe merely upon the authority of your teachers and priests. Whatever coincides, after inquiry and experience, with your reason, and whatever serves for your welfare and salvation, as well as for that of all other living beings, this you may accept as truth and live according to it."

—*Anguttara Nikāya, 1, Kālāma Sutta.*

The darkness of night has begun to pass away. We see the dawn—harbinger of a fresh morn, and nothing is more certain than that the Sun will rise presently in all his glory and with the radiance of his resplendent rays illumine and vivify the teeming millions of the globe. Let us, therefore, be of good cheer and sing with the Peacock of golden plumage of the Jātakas :—

“ Arises now, the all seeing, only king !
 The golden one—all earth illumining !
 Praise be to him, the golden one, the king !
 May he this day our mighty guardian be !”



APPENDIX A.



The Buddhist Canon is divided into three parts, called Tipitaka or "Three Baskets." They are all in Māgadhi (Pāli), which was the spoken language of Upper India in the sixth century before Christ, and in which Gautama Buddha taught and preached. The first, Vinaya Pitaka (Discipline Basket), deals with the rules of conduct for the guidance of the Bhikkhus, Bhikkhunis, Upāsakas and Upāsikas, the four orders into which the Buddhist votaries were divided. The second, Sutta Pitaka (Sermon Basket), contains sermons, expositions of the doctrines and philosophical discourses of the Buddha. The third, Abhidhamma Pitaka (Metaphysical Basket), discusses the psychological portions of Buddhism.

Vinaya Pitaka contains the following works :—

Vibhanga.	}	Bhikkhu Vibhanga.
		Bhikkhuni Vibhanga.

Khandaka.	}	Mahā Vagga.
		Chulla Vagga.
		Parivāra Pātha.

Sutta Pitaka contains :—

Diggha Nikāya.

Majjhima Nikāya.

Samyutta Nikāya.

Anguttara Nikāya.
 Khuddaka Nikāya, consisting of
 Khuddaka-Pāṭha
 Dhammapada.
 Udāna.
 Itivuttaka.
 Sutta-Nipāta.
 Vimāna-Vatthu.
 Peta-Vatthu.
 Thera-Gāthā.
 Theri-Gāthā.
 Jātaka.
 Niddesa.
 Patisambhidā-Māgga.
 Apadāna.
 Buddha-Vamsa.
 Chariya-Pitaka.

Abhidhamma Pitaka contains :—

Dhamma-Sangani.
 Vibhanga.
 Kathā-Vatthu.
 Puggala-Paññatti.
 Dhatu-Katha.
 Yamaka.
 Patthāna.

APPENDIX B.

*Who is a Brahmana (Arhat) according to
Buddha?*

DHAMMAPADA.

CHAPTER XXVI.

(From the "Sacred Books of the East" Vol. X.)

"Stop the stream valiantly, drive away the desires, O, Brāhmana! When you have understood the destruction of all that was made, you will understand that which was not made.

"If the Brāhmana has reached the other shore in both laws (in restraint and contemplation), all bonds vanish from him who has obtained knowledge.

"He for whom there is neither the hither nor the further shore, nor both, him, the fearless and unshackled, I call indeed a Brāhmana.

"He who is thoughtful, blameless, settled, dutiful, without passions, and who has attained the highest end, him I call indeed a Brāhmana.

"The sun is bright by day, the moon shines by night, the warrior is bright in his armour, the Brāhmana is bright in his meditation; but Buddha, the Awakened, is bright with splendour day and night.

“ Because a man is rid of evil, therefore he is called Bráhmāna; because he walks quietly, therefore he is called Samāna; because he has sent away his own impurities, therefore he is called Pravrajita (Pabbajita, a pilgrim).

“ No one should attack a Bráhmāna, but no Bráhmāna (if attacked) should let himself fly at his aggressor ! Woe to him who strikes a Bráhmāna, more woe to him who flies at his aggressor !

“ It advantages a Bráhmāna not a little if he holds his mind back from the pleasures of life ; the more all wish to injure has vanished, the more all pain will cease.

“ Him I call indeed a Bráhmāna, who does not offend by body, word or thought, and is controlled on these three points.

* * *

“ A man does not become a Bráhmāna by his platted hair, by his family, or by birth ; in whom there is truth and righteousness, he is blessed, he is a Bráhmāna.

“ What is the use of platted hair, O fool ! What of the raiment of goat-skins ? Within thee there is ravaging, but the outside thou makest clean.

“ The man who wears dirty raiments, who is emaciated and covered with veins, who meditates alone in the forest, him I call indeed a Bráhmāna.

I do not call a man a Bráhmāna because of his origin or of his mother. He is indeed arrogant,

and he is wealthy: but the poor who is free from all attachments, him I call indeed a Brāhmana.

“Him I call indeed a Brāhmana who after cutting all fetters never trembles, is free from bonds and unshackled.

“Him I call indeed a Brāhmana who after cutting the strap and the thong, the rope with all that pertains to it, has destroyed all obstacles, and is awakened.

“Him I call indeed a Brāhmana who, though he has committed no offence, endures reproach, stripes and bonds, who has endurance for his force, and strength for his army.

“Him I call indeed a Brāhmana who is free from anger, dutiful, virtuous, without appetites, who is subdued and has received his last body.

“Him I call indeed a Brāhmana who does not cling to sensual pleasures, like water on a lotus leaf, like a mustard seed on the point of a needle.

“Him I call indeed a Brāhmana who, even here, knows the end of his own suffering, has put down his burden and is unshackled.

“Him I call indeed a Brāhmana whose knowledge is deep, who possesses wisdom, who knows the right way and has the wrong, and has attained the highest end.

“Him I call indeed a Brāhmana who keeps aloof both from laymen and from mendicants, who frequents no houses and has but few desires.

“ Him I call indeed a Brāhmana who without hurting any creatures, whether feeble or strong, does not kill or cause slaughter.

“ Him I call indeed a Brāhmana who is tolerant with the intolerant, mild with the violent, and free from greed among the greedy.

“ Him I call indeed a Brāhmana from whom anger and hatred, pride and hypocrisy have dropt like a mustard seed from the point of a needle.

“ Him I call indeed a Brāhmana who utters true speech, instructive and free from harshness, so that he offend no one.

“ Him I call indeed a Brāhmana who takes nothing in the world that is not given him, be it long or short, small or large, good or bad.

“ Him I call indeed a Brāhmana who fosters no desires for this world or for the next, has no inclinations, and is unshackled.

“ Him I call indeed a Brāhmana who has no interests, and when he has understood (the truth) does not say How, how? and who has reached the depth of the Immortal.

“ Him I call indeed a Brāhmana who in this world has risen above both ties, good and evil, who is free from grief, from sin, and from impurity.

“ Him I call indeed, a Brāhmana who is bright like the moon, pure, serene, undisturbed, and in whom all gaiety is extinct.

“ Him I call a Brāhmana who has traversed this miry road, the impassable world, difficult to pass, and its vanity, who has gone through, and reached the other shore, is thoughtful, steadfast, free from doubts, free from attachment, and content.

“ Him I call indeed a Brāhmana who in this world, having abandoned all desires, travels about without a home, and in whom all concupiscence is extinct.

“ Him I call indeed a Brāhmana who, having abandoned all longings, travels about without a home, and in whom all coveteousness is extinct.

“ Him I call indeed a Brāhmana who after leaving all bondage to men, has risen above all bondage to the gods, and is free from all and every bondage.

“ Him I call indeed a Brāhmana who has left what gives pleasure and what gives pain, who is cold, and free from all germs (of renewed life), the hero who has conquered all the worlds.

“ Him I call indeed a Brāhmana who knows the destruction and the return of beings everywhere, who is free from bondage, welfaring (Sugata), and awakened (Buddha).

“ Him I call indeed a Brāhmana whose paths the gods do not know, nor spirits (Gandharvas), nor men, whose passions are extinct, and who is an Arhat (venerable).

APPENDIX C.

CHULLA VAGGA OF SUTTA NIPATA.

Bráhmaṇa dhammika Sutta.

From the "Sacred Books of the East," Vol. X.

Wealthy Brahmans come to Buddha, asking about the customs of the ancient Brahmans. Buddha describes their mode of life and the change wrought in them by seeing the King's riches, and furthermore, how they induced the King to commit the sin of having living creatures slain at sacrifices. On hearing Buddha's enlightened discourse the wealthy Brahmans are converted.

So it was heard by me :

At one time Bhagavat dwelt in Savatthi, in Getavana, in the park of Anathapindika. Then many wealthy Brahmans of Kosala, decrepit, elderly, old, advanced in age, or arrived at extreme old age, went to Bhagavat and having gone to him they talked pleasantly with him, and after having had some pleasant and remarkable talk with him, they sat down apart. Sitting down apart these wealthy Brahmans said this to Bhagavat: "O venerable Gotama, are the Brahmans now-a-days seen (engaged) in the Brahmanical customs (dhamma) of the ancient Brahmans?"

“Him I call indeed a Brâhmana who calls nothing his own, whether it be before, behind or between, who is poor, and free from the love of the world.

“Him I call indeed a Brâhmana, the manly, the noble, the hero, the great sage, the conqueror, the indifferent, the accomplished, the awakened.

“Him I call indeed a Brahmana who knows his former abodes, who sees heaven and hell, has reached the end of births, is perfect in knowledge, a sage, and whose perfections are all defect.”

Bhagavat answered : 'The Bráhmans now-a-days, O Bráhmans, are not seen (engaged) in the Bráhmanical customs of the ancient Bráhmans.

The Bráhmans said : ' Let the venerable Gotama tell us the Bráhmanical customs of the ancient Bráhmans, if it is not inconvenient to the venerable Gotama.'

Bhagavat answered : ' Then listen, O Bráhmans, pay great attention, I will speak.'

' Yes ', so saying, the wealthy Bráhmans listened to Bhagavat. Bhagavat said this :

1. The old ages (Isayo) were self-restrained, penitent ; having abandoned the objects of the five senses, they studied their own welfare.

2. There were no cattle for the Bráhmans, nor gold, nor corn, (but) the riches and corn of meditation were for them, and they kept watch over the best treasure.

3. What was prepared for them and placed as food at the door, they thought was to be given to those that seek for what has been prepared by faith.

4. With garments variously colored, with beds and abodes, prosperous people from the provinces and the whole country worshipped those Brahmins.

5. Inviolable were the Brahmins, invincible, protected by the Dhamma, no one opposed them (while standing) at the doors of the houses anywhere.

6. For forty-eight years they practised juvenile

chastity, the Brahmins formerly went in search of science and exemplary conduct.

7. The Brahmins did not marry (a woman belonging to) another (caste), nor did they buy a wife; they chose living together in mutual love after having come together.

8. Excepting from the time about the cessation of the menstruation else the Brahmins did not indulge in sexual intercourse.

9. They praised chastity and virtue, rectitude, mildness, penance, tenderness, compassion, and patience.

10. He who was the best of them, a strong Brahmana, did not (even) in sleep indulge in sexual intercourse.

11. Imitating his practices some wise men in this world praised chastity, virtue, and patience.

12. Having asked for rice, beds, garments, butter, and oil, and gathered them justly, they made sacrifices out of them, and when the sacrifice came on, they did not kill cows.

13. Like unto a mother, a father, a brother, and other relatives, the cows are our best friends in which medicines are produced.

14. They give food, and they give strength, they likewise (give) a good complexion and happiness; knowing the real state of this they did not kill cows.

15. They were graceful, large, handsome, re-

nowned, Brāhmans by nature, zealous for their several works; as long as they lived in the world this race prospered.

16. But there was a change in them; after gradually seeing the king's property and adorned women,

17. Well-made chariots drawn by noble horses, carpets in variegated colors, palaces and houses, divided into compartments and measured out,

18. The great human wealth, attended with a number of cows, and combined with a flock beautiful women, the Brāhmans became covetous.

19. They then, in this matter, having composed hymns, went to Okkaka, and said: 'Thou hast much wealth and corn, sacrifice, (for) great is thy property, sacrifice (for) great is thy wealth.'

20. And then the King, the lord of chariots, instructed by the Brāhmans, brought about *assamedha*, *purisamedha*, *sammâpâsa*, *vâkapeyya*, without any hinderance, and having offered these sacrifices he gave the Brāhmans wealth:

21. Cows, beds, garments, and adorned women, and well-made chariots, drawn by noble horses, carpets in variegated colours,

22. Beautiful palaces, well divided into compartments; and having filled these with different (sorts of) corn, he gave this wealth to the Brāhmans.

23. And they having thus received wealth,

wished for a store, and the craving of those who had given way to (their) wishes increased still more; they then in this matter, having composed hymns, went again to Okkāka, and said :

24. "As water, earth, gold, wealth, and corn, even so are there cows for men, for this is a requisite for living beings; sacrifice, (for) great is thy property, sacrifice (for) great is thy wealth."

25. And then the King, the lord of chariots, instructed by the Brāhmans, caused many hundred thousand cows to be slain in offerings.

26. Not with their feet, nor with their horns, do the cows hurt (any one in any way), being like goats tender (and) yielding vessels (of milk)—(still) seizing them by the horns the King caused them to be slain with a weapon.

27. Then the gods, the forefathers, Inda, the Asuras, and the Rakkhasas cried out: 'This is injustice,' because of the weapon falling on the cows.

28. There were formerly three diseases: desire, hunger, and decay, but from the slaying of cattle there came ninety-eight.

29. This injustice of (using) violence that has come down (to us) was old; innocent (cows) are slain, the sacrificing (priests) have fallen off from the Dhamma.

30. So this old and mean Dhamma is blamed by the wise; where people see such a one, they blame the sacrificing priest.

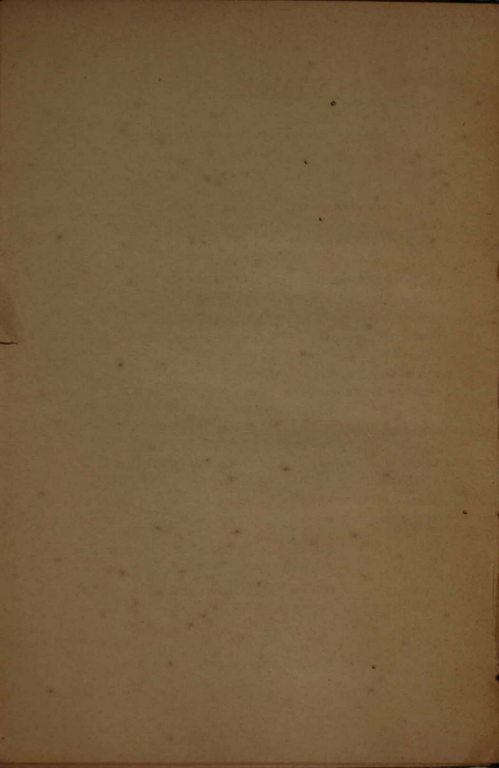
31. So Dhamma being lost, the Suddas and the Vessikas disagreed, the Khattiyas disagreed in manifold ways, the wife despised her husband.

32. The Khattiyas and the Brāhmins and those others who had been protected by their castes, after doing away with their disputes on descent, fell into the power of sensual pleasures.

This having been said, those wealthy Brāhmins said to Bhagavat as follows :

“It is excellent, O venerable Gotama! It is excellent, O venerable Gotama! As one raises what has been overthrown, or reveals what has been hidden, or tells the way to him who has gone astray, or holds out an oil-lamp in the dark that those who have eyes may see the objects, even so by the venerable Gotama in manifold ways the Dhamma has been illustrated; we take refuge in the venerable Gotama, in the Dhamma, and in the Assembly of Bhikkhus; may the venerable Gotama receive us as followers (upāsakas), who from this day for life have taken refuge (in him).”





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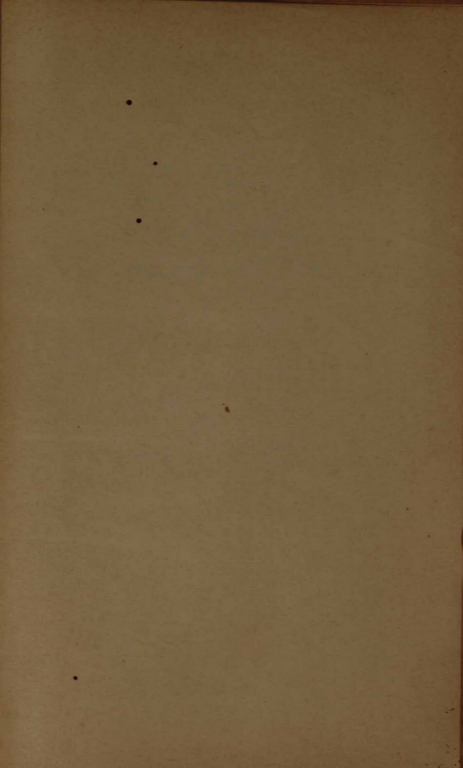
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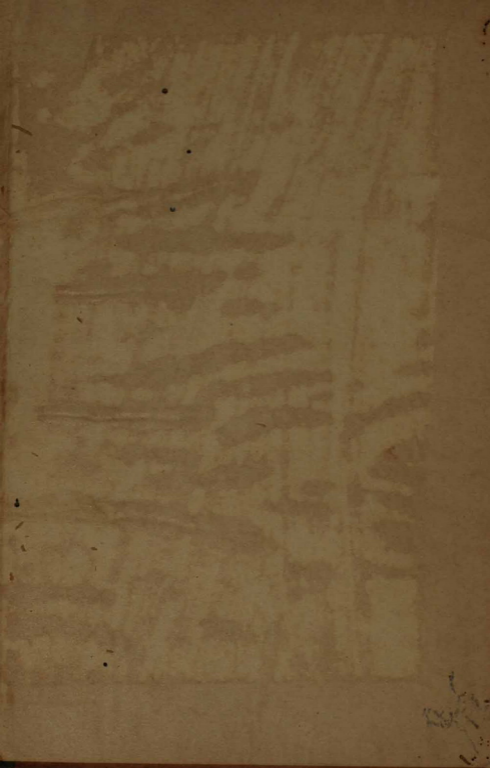
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