

philosopher and soldier, was endowed with a superior brain and, what is more, he used it well." Those interested in the details of the investigation will find it published in the *American Anthropologist*, New Series, vol. 5, No. 4, pp. 585-642.

My Little Book of Prayer by Muriel Strode (published by The Open Court Publishing Co.) is original in its directness and simplicity. It is religious, though neither dogmatic nor orthodox, and its most characteristic feature is the strength which pervades its sentiment. Rarely has there been written a book more wholesome and invigorating than this unpretentious little volume.

THE TEMPTATION OF BUDDHA.

According to the ancient Buddhist traditions Siddhartha Gautama was tempted three times before he attained to Buddhahood. When he left his house, Mara, the Evil One, to whom power is given over the whole material creation, stayed him at the gate, counseling not to resign the world and extending a promise to make him *Chakravarti*, a wheel king, i. e., a monarch to whom dominion is given over the whole earth. But Bodhisattva, the Seeker of Enlightenment, refused the tempter's offer. He went into homelessness to lead a religious life, bent on finding the cause of suffering and a solution of the problem of life.

Following the custom of the day Bodhisattva sought salvation in severe self-mortifications and fasts. His body became emaciated like a withered branch, and when he was on the verge of starvation, the wicked Mara again approached him, saying: "What good is thy exertion? Deign to live, and thou wilt be able to do good works." Bodhisattva answered: "Death in battle is better than to live defeated."

Having attained an insight into the nature of being, and having grasped the concatenation of cause and effect, Bodhisattva was attacked by the Evil One, who sent out against him his army of demons in order to overawe the Blessed One, seated in contemplation under the bodhi-tree, but their arrows were changed into fragrant flowers. Thereupon the three daughters of Mara. Lust, Folly, and Envy, came to entice him back to a wordly life by attempts at flattering his vanity and appealing to egotistic satisfaction. But the Buddha remained firm, and his heart could not be moved either by terror or passion. Thus the Bodhisattva, the Seeker for Enlightenment, remained victor, and while Mara with his wicked spirits fled, the earth quaked and the gods shouted for joy.

THE BUDDHA'S HYMN OF VICTORY.

When Buddha had attained enlightenment he uttered the following stanza:

"How many births in transmigration
Have passed I through but did not find

This house's builder whom I sought,
And so life's sufferings are renewed.

"But now, house-builder, thou art seen,
Nor shalt another house thou build me!
Thy rafters broke, low lies thy gable.
The transient fades; my heart is free.

The Pâli original reads as follows :

अनेकजातिसंसारं सन्धाविस्सं अनिब्बिसं ।
गहकारकं गवेसन्तो दुक्खा जाति पुनप्पुनं ॥८॥

गहकारक ! दिट्ठोऽसि पुन गेहं न काहसि ।
सब्बा ते फासुका भग्गा गहकूटं विमच्चित्तं ।
विमच्चारगतं चित्तं तएहानं खयमञ्जगा ॥९॥

Anekajātisamsāram sandhāvissam anibbisam,
Gahakārka didvo 'si puna geham na kāhasi,

Gahakārakam gavesanto dukkhā jāti punappunam.
Sabbā te phāsukā bhaggā gahakūtam visankhitam,
Visankhāragatam cittam tanhānam khayamañjagā.

There is perhaps no Pâli verse which has been more frequently translated. Mr. A. J. Edmunds (*Hymns of the Faith*, p. 38) publishes a literal version.

"Manifold-birth-transmigration
Have I run through, not finding
House-maker seeking:
Painful birth again-again.

"O house-maker! seen art thou,
Again [a] house not shalt thou make:
All thy rafters broken, house-peak destroyed;
Dissolution-gone heart, of thirsts destruction has reached."

The word "dissolution-gone" means literally "apart from Samkhara," and Samkhara is commonly translated by "constituents of being," "compounds of existence," or "confections," the latter being a poor translation of Professor Oldenberg's *Gestaltung*. The term denotes the nature of material, bodily or corporeal things, such as originate by combination and are therefore necessarily subject to dissolution. All that is compound will be dissolved again. Thus the term involves the idea of "transiency," and the word "Samkhara-gone" means an escape from the domain of transiency. The condition of instability has been abandoned, and eternal peace is gained.

The term translated "thirst" by Mr. Edmunds is the Pâli *Tauha* which means all clinging to existence, desire, egotism, passion, etc.

Mr. Edmunds translates the stanza in verse as follows:

“Many a life to transmigrate,
 Long quest, no rest, hath been my fate,
 Tent-designer inquisitive for;
 Painful birth from state to state.

“Tent-designer! I know thee now;
 Never again to build art thou:
 Quite out are all thy joyful fires,
 Rafter broken and roof-tree gone;
 Into the Vast my heart goes on,
 Gains Eternity—dead desires.”

Versions which are frequently quoted have been made by Prof. Rhys Davids in his *Buddhist Birth Stories* and by Henry Warren in his *Buddhism in Translations*. Another version which is little known because the original is still kept in the author's desk and has only been quoted by Mr. Edmunds (*l. c.* p. 38), is Professor Lanman's versification which reads as follows:

“Thro' birth and rebirth's endless round
 I ran and sought, but never found
 Who framed and built this house of clay.
 What misery!—birth for ay and ay!

“O builder! thee at last I see!
 Ne'er shalt thou build again for me.

“Thy rafters all are broken now,
 Demolished lies thy ridge-pole, low.

“My heart, demolished too, I ween,
 An end of all desire has seen.”

We have also attempted to reduce these famous lines to English verses in the following stanza, which, according to the spirit of it, we have set to music in a minor key utilising and adapting for this special purpose a German choral:

“Through many births I sought in vain,
 The builder of this house of pain;
 Now, builder, thee I plainly see,
 This is the last abode for me.
 Thy gable's yoke, thy rafters broke,
 My heart has peace, all lust will cease.”

The meaning of the stanza is obvious to those familiar with Buddhist views. Suffering is an indispensable accompaniment of bodily life, and salvation becomes possible only by resigning all attachment to the pleasures of existence and to our own very self. The Buddha's sympathy goes out to all living beings; his interest is no longer centered in himself, for he lives in the whole. So he ceases to be an individual ego and will as such no longer be reborn in this world of suffering. He has entered into Nirvana and when he quits the tabernacle which constitutes his earthly abode, his disciples will not see him again. Forthwith his life will be in the spiritual omnipresence of the Dharma, the good law, the truth, religion.