



THE BUDDHIST

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Young Men's Buddhist Association

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THE BUDDHIST

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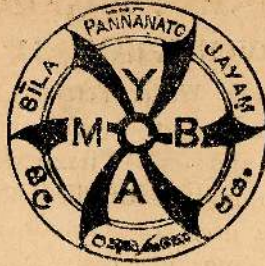
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"Sila Paññanato Jayam"

Vol. III New Series.

SEPTEMBER ²⁴⁷⁶/₁₉₃₂

No. 4

NOTES AND COMMENTS

Half-Yearly General Meeting We should like to draw the attention of the Buddhist public to the proceedings of the Half-Yearly General Meeting of the Y. M. B. A. published elsewhere. It will be seen from the accounts that the management of affairs of the Association during the past six months has been so satisfactory that it has carried forward a credit balance of over Rs. 900/-. As we have frequently pointed out, greater results can be achieved if only all members performed the elementary duty of paying their subscription regularly. The scope of the Y. M. B. A. is a very wide one. It would fail in its duty if it did not enter into the public life of the country by leading the youth in the general cultural activities as well as in the social and religious lines. These great aims demand more funds and enthusiastic workers. We trust it would not be in vain again to appeal to members to

realise to what great extent they would help the country by being an active member of the Y. M. B. A.

* * *

Vihara for Mantivu Leper Asylum President's announcement with regard to the proposed Vihara for the Mantivu Leper Asylum is an important one which should commend itself to all Buddhists. It is quite in keeping with the spirit of the Y. M. B. A. to provide the unfortunate inmates with a Vihara. The estimated cost is a very modest one, viz. Rs. 2000/-. This is an amount which 2000 Buddhists can very easily subscribe in spite of the depression. We sincerely trust that this appeal would meet with a ready response. Subscriptions may be sent to the Honorary Treasurer, Y. M. B. A., Colombo.

* * *

Jātaka Stories Synopsis of the third Jātaka Story will appear in our next issue.

BUDDHISM IN GERMANY: PIONEER WORK OF Dr. DAHLKE

By Walter Persian

In Germany there are good number of people who, without stimulation and encouragement from Buddhist communities of Asiatic countries, are finding a greater satisfaction of their religious feelings in Buddhism than they hope of ever being able to find in Christianity. They belong not only to the intellectual classes but consist, to a great extent, of people engaged in the social struggle of life, who, besides their own professional work, are often intensively studying and following the teachings of the Buddha. They hold meetings in smaller or bigger circles. To follow Buddhism it is not at all necessary to form into congregations. Buddhism may be practised quite independent of any such congregations or organizations. Though nearly all Buddhists in Germany are adhering to the original form of Buddhism, known as Theravada, they nevertheless may often differ considerably in their views about minor points of the teaching. Here, we must not forget that Buddhism in Germany has been introduced by way of literature and not through any missionary efforts on the part of Buddhist communities of Asia.

Belles Lettres.

A good collection of belletristic works have greatly contributed to the spread of Buddhist ideas amongst the Germans and have aroused a general interest in Buddhism. Also philosophy in Germany has already become imbued with Buddhist ideas. Thus, Schopenhauer, one of the foremost German philosophers, whose philosophy is Buddhistic from beginning to end, calls Buddhism the sublimest religion on earth, older and

truer than Christianity. And even Nietzsche, though being himself a fervent Hellenist, says in the "anti-Christ's" "Buddhism is hundred times more realistic than Christianity.....Buddhism is the only real positivistic religion which history shows us....."

Thus, whilst belletristic philosophical literature roused and furthered the sympathy for Buddhism, the German scientific research penetrated to the very roots of Buddhism. Scholars like Oldenberg, Neumann, Seidenstucker (Girimananda) Dahlke, Nyanatiloka, Geiger, Walleser and many others have produced excellent translations from the original Pāli canon, as well as scientific books on the doctrines and history of Buddhism.

Now it is due to all those various popular, philosophical and scientific works on Buddhism that people found their way to Buddhism, and finally formed into a number of communities, of which two are in Berlin, two in Munich, one each in Hamburg, Cologne, Breslau, Bremen, Rostock etc. However, not all the Buddhist adherents are reached by these communities as there are many who, unwilling to join any society, are following Buddhism individually.

The Future.

What the future of Buddhism in Germany will be cannot be easily forecast. Here one would well distinguish between the so-called pessimistic Buddhism of those weary of the world and enervate minds, "parlour" Buddhism, theosophy, occultism etc, on the one side and those admirable heroic men who

have renounced the world and are resolutely following the noble path of Homelessness. Besides these, there are others who are imbued with deep reverence for the Buddha and his doctrine, in whose house, the Statue of the Buddha absorbed in meditation occupies the place of honour, which in many Christian houses, is filled by Jesus on the cross. In Germany, of course there is no opportunity yet to live the homeless life of a Bhikkhu; but still those devoted laymen, without severing all social bonds are finding in the teaching of the Buddha full inner satisfaction, mental peace, edification and consolation of heart. Each organisation has a fixed line of direction in accordance with the doctrine. Thus, e. g. "Die Gemeinde um Buddha" (the Community around Buddha), conducted by Mr. Martin Steinke has drawn up its fixed course and aims by saying that it does not tolerate any religious adulteration or outside dogmas and that it is working only in accordance with science and the understanding of the Buddha's doctrine, i. e. the realisation of the doctrine through life.

Dr. Paul Dahlke's Work.

The late Dr. Dahlke, who unfortunately died too early, has written excellent scientific and philosophical works based on the original Theravāda tradition and his chief doctrine is that in the highest sense, no self-constituting entity, called "ego" or "atman" can be found within this our bodily mental existence, and that hence it does not exist for us, and that that which we call by the conventional name "I" is nothing more and nothing less than this bodily-mental process. To do him full justice one never should forget that Dahlke was the man who founded the "Buddhist House" in Frohnau-Berlin, and till the last minute of his life

sacrificed all his strength and wealth, in order to complete and safeguard his work. Thus during that most difficult period from 1923 to 1927 he was working all day in his capacity of physician with the only object of financing his work. And today, there is the danger that in consequence of financial difficulties, the house may be kept up any longer. Let us hope that in the deciding moment well-to-do Buddhists may save it from the same fate as befell the Buddhist Retreat "Charitas" near Lausanne in Switzerland, which Monsieur Bergier had reserved for the Ven'ble Nyanatiloka.

Now at Munich, there has been founded a "Dahlke-Bund" (Dahlke-Union) with the object of making all the publications of Dr. Dahlke accessible to the general public. There exists at Munich another well-conducted organisation, the so-called "Buddhist Lodge of the Three Gems". Its leader is Dr. Grimm, the author of a well-known book "The Doctrine of the Buddha, a Religion of Reason". This book had and still has an enormous success. This apparently is due to the fact that Grimm is trying a compromise between Buddhism and occidental philosophy, and that at the same time he with penetrating and absolute devotion shows the liberating truth of Buddhism as the only perfect and absolute religious truth.

Nyanatiloka.

It was this absolute religious truth which 28 years ago had induced a young German to leave home and worldly studies behind and join the Buddhist Fraternity. Wherever is spoken of German Buddhist authors and translators, his name above all deserves to be mentioned. It is Nyanatiloka, the Pāli Scholar, whose works would require a special bibliography of its own, if one

she were to desist from such action, she would regret her fault when her eggs were to hatch. Then she would make "conscient passage from the Must to the Ought" In doing so, she educates herself. Even so "human nature is being slowly wakened up by cosmic processes till at last it becomes aware of the educative process to which it has been submitted." Being aware of the end of such process, man sets out deliberately to seek it in order to live out his complete life. Since it is the characteristic of man to live out his complete life in the generation that is to follow him as well as in his own person, he takes care to pass on the experience he has gathered to his offspring. This experience handed down from generation to generation and "rich with the spoils of time" constitutes the inheritance of the race.

It may be said that if a people loses its social inheritance or culture, it has nothing left. There is something distinctive in the culture of Lanka, just as there is something distinctive in the culture of England, of France, of Germany, of Russia, or of any other nation. The culture of Lanka has grown in close touch with the life of Lanka, under the influence of the earth, the air and the sun of Lanka. So has grown the culture of any other people. Therefore you can never understand a people apart from its culture.

Although the present educational system of Ceylon ignores the racial psyche of her people, her ancient education, as we shall presently see, was directed towards the continuance, the development and the enrichment of the racial psyche. In other words, although the present-day education of Ceylon is primarily concerned with "useful information", her ancient education was primarily concerned with the fundamental and universal interests of life.

Under the social organisation among the ancient Sinhalese, the individual found it necessary to go through a course of apprenticeship for his craft. The individual did so by participating in the work of the field or the workshop. In doing such work the child joined the grown-up members of the community. "The whole Town.....," says Knox, in regard to husbandry, "as they join together in Tilling, so in their Harvest also. For all fall in together in reaping one man's Field, and so to the next, until every man's Corn be down. And the Custom is, that every man during the reaping of his Corn, finds all the rest with Victuals. The women's work is to gather up the Corn after the Reapers, and carry it all together."

The child who takes part in such co-operative activities of the community perceives their economic and social value and so finds joy in his work. He sings traditional songs at his craft--ploughing songs at ploughing, threshing songs at threshing, weaving songs at weaving, spinning songs at spinning and so on. These songs awaken the young mind to a sense of harmony with the world around, and as such make a contribution of supreme value towards the education of the child.

It is by entering into the life of the community that the child assimilates the ethos of his race. Ever since the introduction of Buddha Dhamma into Ceylon during the third century B. C., the ethos of the Sinhalese race has been soaked through and through with the Buddhist ideal of life. The founder of Buddhism looks upon "Avijja" as the cause of suffering. "Avijja" has been wrongly rendered into English as mere ignorance. "Avijja" signifies the lack of insight into the reality of things. As such "Avijja"

is at once a moral defect, an intellectual defect and a spiritual defect. The Buddhist ideal thus lays stress on the eternal verities of life. The Buddha and his disciples made an effort to dispel the "Avijja" of the people by placing the Dhamma within their reach. Accordingly, among the social reforms introduced by Asoka, the great Buddhist Emperor of India (B.C. 268-231) under whose auspices Buddhism was introduced into Ceylon, education held a very important place. For his Seventh Pillar Edict says that he appointed "functionaries in charge of districts and provinces to instruct the people" (T. W. Rhys Davids' *Buddhist India*, Ch. XV, p. 304). In Ceylon, a great step forward in the direction of education was taken during the time of Vattagāmini (B.C. 29-17). "The text of the Three Pitakas" says the Mahavamsa, "and the Atthakathā thereon did the most wise bhikkhus hand down in former times orally," but, during the time of Vattagāmini, "since they saw that the people were falling away (from religion) the bhikkhus came together, and in order that the true doctrine might endure, they wrote them down in books" (Geiger, *The Mahavamsa*, Ch. 33, p. 103). There can be no doubt that these books have been a great incentive to the study of Buddhism in Ceylon, and have made the largest contribution towards the excellence of the culture of the Sinhalese. To facilitate the extension of the knowledge and practice of Buddhism, schools, libraries and preaching halls have been erected from time to time in connection with Buddhist temples.

In ancient Ceylon, all formal education, with the possible exception of craft education, was almost exclusively in the hands of bhikkhus. Bhikkhus are pre-eminently an order of teachers. It is

their duty either by demonstration or by argument to produce belief in the minds of their pupils rather than rely upon the passive acceptance of authority. Just as bhikkhus are teachers, so is Buddhism a method of education. It clearly lays down that education begins at birth, develops till death, and is continued even thereafter. When we refer to the teaching function of bhikkhus, we do not suggest that all teachers in the past were bhikkhus nor do we suggest that bhikkhus were drawn from an exclusive class. It is true that the Brahmins of India who were the sole repositories of learning formed an exclusive caste. Under the Brahminical system of ancient India, learning did not filter from the upper to the lower levels of society. But it was not the case with the Buddhist system of education. The Buddha lost no opportunity of putting into practice his well-known theory that man elevates himself not by birth but by character. For he admitted into his Order men of low castes as well as of high castes. That this practice is continued even till our own day is ample evidence of the true democracy which the Buddha has founded. Therefore it is no wonder that, as Rev. F. E. Keay writes in "Ancient Indian Education" p. 112, "in breaking down the monopoly of the Brahmanic schools and offering the possibility of education to men of all castes, Buddhism may have done something to extend amongst the people of India the desire for some popular education besides the training of the young craftsman, and to have stimulated a demand which led to the growth of the popular elementary schools."

Dr. A. K. Coomaraswamy in his "Mediaeval Sinhalese Art" holds that in ancient Ceylon the pansalas or residences

of bhikkhus were used as schools. He cites as one of his authorities for this assertion the Rajaratnakaraya which says of Vijayabahu III (A.D. 1236) that he "established a school in every village and charged the priests who superintended the same to take nothing from the learners, promising that they should be rewarded for their trouble by himself". The view that the residences of bhikkhus were schools for village children is further supported by Spenser Hardy who writing about the middle of the nineteenth century says in his "Eastern Monachism" (1850, Ch. 23, p 313) that there was generally a school attached to the pansala and the monks were much assisted by the boys whom they taught, in such offices as the bringing of water and the sweeping of the court attached to the vihara (image-house). The children did not attend all at the same period of the day; as they had leisure, they went to the pansala, repeated their lessons, and then returned home, or went to their employment in some other place. This state of things in the past incidentally demands that the new Buddhist Temporalities Ordinance which has recently come into operation should be so amended as to compel the trustees of Buddhist Temporalities to allocate a considerable part of the income therefrom for the purpose of extending educational provision for the people, instead of allowing it to be appropriated by "temple thieves and land grabbers".

The traditional method of introducing the child to the rudiments of knowledge may be described as follows:— The parent takes the child to the pansala with an offering of betel to the teacher. At an auspicious hour, the teacher points to the letters of the alphabet and reads them. The child repeats the letters after the teacher. Subsequently the child

stands before the teacher holding the closed book to his forehead and so repeats his lesson. When he is able to repeat the whole of the alphabet perfectly, he is taught writing. Writing is taught on a board spread with sand. The teacher traces a letter on the sand and guides the child's hand in copying it. Writing is learned first of all with the middle finger and afterwards with a style. When writing on the sand is mastered, ola writing is introduced, first with an ulkatuwa (a blunt style) and afterwards with a panhinda (a sharp style.)

There are no reliable sources of information in regard to the curriculum of ancient education. Nevertheless, there is reason to believe that the curriculum for elementary education probably consisted of a course in Sinhalese literature, graded in order of difficulty and containing an admixture of Pali and Sanskrit verses. The ancient books, as is well known, were written on "olas" or strips of the leaf of the talipot palm, specially prepared for the purpose. At the conclusion of the elementary course, there was provision for specialisation in medicine or astronomy or Tri Pitakas. Superior education was generally provided in institutions known as pirivenas. A notable example of these was the Vijayabahu Pirivena (established about A. D. 1295) which is vividly described in Girā Sandesa. "It was a university catholic in its aims and provided instruction for Buddhists and Hindus, clerical and lay, in all the knowledge of the time. There were classes and lectures in (1) the Buddhist Canon in all its branches (for Buddhist monks), (2) the Sinhalese, Pāli, Sanskrit and Tamil languages and literatures, (3) the four Vedas and the connected literature (for Brahman students), (4) Astronomy..... (5) Medicine, (6) Prosody, (7) Drama-

turgy, (8) Poetry (Sanskrit, Pāli, Sinhalese and Tamil)" (P. Arunachalam, Sketches of Ceylon History, Ch. 9, p. 35).

Next we shall proceed to discuss briefly the methods of teaching and learning in the *pirivenas*. There existed in the *pirivenas* a kind of tutorial system which made the teacher responsible for the welfare of the pupil. According to *Mahavagga* which regulates the admission of candidates into the Order, each *samanera* or novice is required to choose a full member of the Order (*bhikkhu*) as his tutor (*upajjhaya*): "I prescribe, O *Bhikkhus*, (that young *bhikkhus* choose) an *upajjhaya* (or preceptor). The *upajjhaya*, O *Bhikkhus*, ought to consider the *saddhaviharika* (i. e. pupil) as a son; the *saddhaviharika* ought to consider the *upajjhaya* as a father. Thus these two, united by mutual reverence, confidence, and communion of life, will progress, advance and reach a high stage in this doctrine and discipline." (*Mahavagga*, 1. 25. 6).

The *pirivenas* (colleges) generally employed specialist teachers. Those who specialised in the *Abhidhamma Pitaka*, the *Vinaya Pitaka* and the *Sutta Pitaka* were called *Ābhidhammika*, *Vēṇayika* and *Suttāṅgika* respectively. There were also specialists for different sections of the *Sutta Pitaka*, known as *Dighabhānaka*, *Sanyuttabhānaka*, *Majjhimbhānaka*, *Anguttarabhānaka* and *Khuddhaka-bhānaka*, besides specialists for the *Vedas*, *Astronomy*, *Medicine* and *Languages*.

These teachers were keen on the individual work of their pupils and encouraged it by regular discussions. The pupils in their turn made a critical study of what they read by means of commentaries and helpful suggestions from their teachers.

Although mass education in the modern sense of compulsory elementary education for all was unknown in the past, we must remember that under the influence of Buddhism knowledge of the fundamental things in life filtered down into the masses in consequence of the regular exposition of the *Dhamma* in preaching halls which were established throughout the country. In this connection it is interesting to note what *Huien Tsiang* says about *Anuradhapura* during the seventh century A. D. "At the head of the four principal streets there are preaching halls. On the 8th, 14th, and 15th day of the month they prepare a lofty throne within each of these buildings, and the religious members of the community of the four classes all congregate to hear the preaching of the law" (*Beal's Translation of Huien Tsiang*, p. 74). In addition to permanent preaching halls, there were also erected on important occasions temporary sheds or *bana madu* to which men, women and children from distant places used to go and listen to the exposition of the *Dhamma* for weeks together. Accordingly, cultural ideas flowed freely into the minds of the common people and the language embodying such ideas passed into every day speech with the result that the simple and self-contained community of the ancient Sinhalese remained alive to "a sense of the eternal."

Such, in brief, is the tradition of education which has moulded Sinhalese character during a period of over two thousand years. It has given birth to Sinhalese arts and crafts, Sinhalese language and literature, and Sinhalese manners and customs. We have said that ancient education in Ceylon was permeated by the ideals of Buddhism. Since its teaching denies reality to the

world of phenomena and places ultimate reality in the highest perfection of the individual, the best traditions of the Sinhalese have been characterised by an all-pervading spirit of compassion and renunciation. The great ones whom they revere are those who in their compassion for humanity have renounced the pomp and power of this world in order to attain wisdom and enlightenment. Words signifying the unreality of the phenomenal world and the reality of the transcendental life, words such as *anitya*, *dukkha*, *anatma* have found their way into the everyday speech of the humblest peasant, thus awakening his interest in things that engage the attention of cultivated minds. It is the traditional reverence on the part of the Sinhalese for renunciation and compassion that have fitted them not only to endure with remarkable fortitude the heart-rending persecution of foreign rulers, but also to adapt themselves to changing conditions and so prepare themselves for a brighter and nobler future. Their literature and art, having come under the influence of religion, breathe the same spirit of renunciation and compassion. Jataka Stories, for instance, which hold a supreme place in national literature, embody the ideals of self-sacrifice and service. These stories are usually painted on Vihara walls "in long panels of continuous narration set close together, one above the other.....the narrow space between sufficing for a short explanatory note."

The ideals of ancient education favoured natural surroundings for the reception of knowledge and for contemplation thereon. In *pirivenas*, classes were often held in the open air. There can be no doubt that under the old "guru" system there was greater interaction between the student's work

and his surroundings than there is under the present system of education. This interaction enabled the student to enter into the life of things and finally to devote himself to humanitarian activities. Furthermore, this interaction created a love for arts and crafts so that it was no disgrace even for "men of the greatest quality to do any work either at home or in the field".

Secondly, ancient education was free from state control. This freedom sprang from the fact that the general aim of ancient education was to lead the individual to his fullest development rather than use him as a means to an end, as has been the case in Western countries. It is true that our kings from time to time donated lands or buildings to those who pursued knowledge, but they exercised no authority over them.

Thirdly, ancient education was opposed to the arbitrary division of knowledge into two water-tight compartments such as religious and secular. Since ancient ideals of India and Ceylon regarded all knowledge as sacred, even medicine was taught in the *pirivenas*. But the older universities of England banned this subject as being secular until the middle of the last century. Therefore, we may conclude that ancient ideals of India and Ceylon demanded that the knowledge of things should keep pace with the knowledge of values.

Fourthly, ancient education was free. That is to say, pupils paid no fees to their teachers. But at the present time places of learning have become bazaars for selling information to pupils rather than radiating centres of culture to the whole community.

Fifthly, those who sought admission to ancient seats of learning were not required to pass religious tests. All comers were allowed, irrespective of their colour, caste or creed.

Finally, the relation between the teacher and the pupil, under the traditional system of education, was always happy. At a time when books were scarce and the subjects taught few, the pupils got his training not so much from books as from personal contact with a great teacher, living with the teacher who often provided him with food and clothing. School riots which were once so frequent in the Public Schools of England were not possible in Buddhist seats of learning. Thanks to the Buddhist tutorial system, the pupil always held the teacher in affectionate reverence. Any possible danger from the masterful personality of the teacher in the way of suppressing the individuality of the pupils was averted by their free exchange of opinions. Even among craftsmen, the relation between the teacher and the pupil was a happy one. The young apprentice worked for and with his master. "It is customary for the pupil to offer whatever he may earn to his teacher, who unless specially asked returns the greeting and the gift with the same grave courtesy with which it is offered". It is also said that the master craftsman revealed his last secret to his faithful pupil at the conclusion of his course.

So far we have commented upon the chief merits of the ancient system of education. But the picture will not be complete unless we indicate its chief defects also. Among its chief defects are, first, that the ancient system did not make provision for mass education; second, that the ancient system laid stress on excessive memory work; third,

that the ancient system did not encourage scientific investigation of the objects of experience. But we must not judge ancient systems by modern standards. For mass education is a by-product of modern democracy; excessive memory work in times past was rendered necessary by the scarcity of books; and scientific investigation of objective truth is essentially a modern activity.

Nevertheless, the ancient system of education has a message to the educational reformer in Ceylon. While the modern system isolates the pupil from the life of the community, the ancient system brought him into perfect harmony both with his natural surroundings and with his social environment. The ancient system was able to do so, because it fully recognised the living forces of the racial psyche which the modern system has ignored. Consequently, the ancient system enabled the pupil to endeavour to integrate or bind together into one whole all his varied experiences. But the education which is given at the present day through a foreign medium and in an irreligious atmosphere is not calculated to promote the best interests of our pupils. Since the English system of education has practically no place for the cultural activities of the race, it has produced men and women who are devoid of any adequate conception of the art of living. The birds that sing in the gardens of the country, the peasant who plays tuneful notes on his simple, yet melodious, reed, the tomb of Elara where Dutugemunu did honour to his fallen foe—none of these wakens spiritual emotion in the mind of the English-educated Ceylonese. "To find an attitude equivalent to that of the educated Ceylonese towards art we must go to

some out of the way traditionless provincial town with a purely industrial money-making populace, living in dull and uninspiring surroundings." (C. F. Winzer in "Education Handbook.") The truth is that the modern system of education has created mental barriers in the individual separating the home from the school, the father from the son, the husband from the wife, and the worker

from the professional man. In short, education has become commercialised with the result that the individuality of the pupil is suppressed or repressed most ruthlessly. Therefore the time has come for a thorough overhauling of our present educational system so as to convert the school into a centre of national culture and a powerful factor for the social solidarity of Ceylon.

ALL-WORLD BUDDHIST CONFERENCE

As was announced in our last issue, we have great pleasure in publishing the names of members of the China Committee of the proposed All-World Buddhist Conference kindly sent to us by Sir Hari Singh Gour. This Committee was formed during his recent visit to China.

Members of the China Committee of the ALL-WORLD BUDDHIST CONFERENCE.

Mr. Hsning Hsi Ling,
Ex-Premier,
Shih Foo Ma La Chich,
West City,
Peiping,
China.

Mr. Chu Ching Lan,
Ex-Governor,
Rao Tze Chich,
West City,
Peiping,
China.

Mr. Tuan Chi—Jui,
Ex-Acting President,
British Concession,
Tientsin,
China.

Mr. Foo Tseng—Haiang,
Ex-President of Chinese Educational Dept.,
C/o. Mr. Tuan Chi—Jui,
British Concession,
Tientsin,
China.

The Chinese Journalist Association,
West City,
Peiping,
China.

Mr. Woo Pei—Foo,
Ex-General,
Shih Chien Hua Yuan,
East City,
Peiping,
China.

Mr. Li Hsich—Yang,
Ex-Member of National Congress,
Lamā Temple,
Peiping,
China.

Mr. Chi Ta—Pung,
Secretary of Chinese Foreign Affairs,
Hsiao Niang Niang Maio,
East City,
Peiping,
China.

IN JAPAN.

Professor Kaikyoku Watanabe, Secretary, All-Japan Buddhist Federation, Shiba Park, Tokyo, will act as our Japan Organizer.

THE FOURTEEN FUNDAMENTAL BUDDHIST BELIEFS 1891

(We reproduce below "The Fourteen Fundamental Buddhist Beliefs" drafted by the late Col. H. S. Olcott and published in the Olcott Centenary Number of THE THEOSOPHIST. We do so for two reasons, viz. first, to express our deep and sincere respect to the glorious memory of one who has rendered undying services to the revival of Buddhism in the East and to the Buddhist education in this country; and secondly, to serve as a guide to the proposed All-World Buddhist Conference. It is in the fitness of things that the celebration of the Olcott Centenary and our announcement of the Conference Committees in China and Japan occurred simultaneously. It may be that the great American anticipated a world conference forty years after his famous fourteen points were drafted. —Eds.)

The following text of the fourteen items of belief which have been accepted as fundamental principles in both the Southern and Northern sections of Buddhism, by authoritative committees to whom they were submitted by me personally, have so much historical importance that they are added to the present edition of THE BUDDHIST CATECHISM as an Appendix. It has very recently been reported to me by H. E. Prince Ouchtomsky, the learned Russian Orientalist, that having had the document translated to them, the Chief Lamas of the great Mongolian Buddhist monasteries declared to him that they accept every one of the propositions as drafted, with the one exception that the date of the Buddha is by them believed to have been some thousands of years earlier than the one given by me. This surprising fact had not hitherto come to my knowledge. Can it be that the Mongolian Saṅgha confuse the real epoch of Sākya Muni with that of his alleged next predecessor? Be this as it may, it is a most encouraging fact that the whole Buddhistic world may now be said to have united to the extent at least of these Fourteen Propositions.

H. S. O.

Fundamental Buddhistic Beliefs.

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

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

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

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

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

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

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

VIII. The desire to live being the cause of rebirth, when that is extinguished rebirths cease and the perfected individual attains by meditation that highest state of peace called *Nirvāna*.

IX. Sākya Muni taught that ignorance can be dispelled and sorrow removed by the knowledge of the Four Noble Truths, *viz.* :

1. The miseries of existence;
2. The cause productive of misery, which is the desire ever renewed of satisfying oneself without being able ever to secure that end;
3. The destruction of that desire, or the estranging of oneself from it;
4. The means of obtaining this destruction of desire. The means which he pointed out is called the Noble Eight-fold Path, *viz.*: Right Belief; Right Thought; Right Speech; Right Action; Right Means of Livelihood; Right Exertion; Right Remembrance; Right Meditation.

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

XI. The essence of Buddhism, as summed up by the Tathāgata (Buddha) himself, as :

To cease from all sin,
To get virtue,
To purify the heart.

XII. The universe is subject to a natural causation known as "Karma". The merits and demerits of a being in past existences determine his condition in the present one. Each man, therefore, has prepared the causes of the effects which he now experiences.

XIII. The obstacles to the attainment of good Karma may be removed by the observance of the following precepts, which are embraced in the moral code of Buddhism, *viz.* : (1) Kill not; (2) Steal not; (3) Indulge in no forbidden sexual pleasure; (4) Lie not; (5) Take no intoxicating or stupefying drug or liquor. Five other precepts which need not be here enumerated should be observed by those who would attain, more quickly than the average layman, the release from misery and rebirth.

XIV. Buddhism discourages superstitious credulity. Gautama Buddha taught it to be the duty of a parent to have his child educated in science and literature. He also taught that no one should believe what is spoken by any sage, written in any book, or affirmed by tradition, unless it accord with reason.

Drafted as a common platform upon which all Buddhists can agree.

H. S. OLCOTT, P. T. S.

YOUNG MEN'S BUDDHIST ASSOCIATION, COLOMBO.

Half-Yearly General Meeting.

The Half-yearly General Meeting of the Y. M. B. A. was held at the Association Head-quarters on Saturday the 20th August, 1932, at 3.30 p. m. The Hon'ble Sir D. B. Jayatilaka, the President, took the chair and there was a fairly good attendance.

The Hon'y. General Secretary presented the report and the Treasurer submitted the statement of accounts and the balance sheet. On the motion of Dr. D. B. Perera, seconded by Mudaliyar K. W. Y. Atukorala, the report and the accounts were adopted.

Reports of the Branch Secretaries were also submitted and adopted after discussion.

The President expressed his thanks to the Secretaries and the Treasurer for having placed before them satisfactory reports and accounts. He said that he was glad to see that the Association has Rs. 900/- on the good side at the end of the half-year, and he sincerely hoped that it would be kept up by the energetic Treasurer to the end of the year. He had to place two important questions before the association, *viz.* the question

of a Vihara at the Mantivu Leper Asylum and the proposed World Buddhist Conference. As regards the Vihara he said that he had visited the Asylum lately and learnt that there were about 30 to 40 Buddhists who have no place of worship. He had, on behalf of the Association, promised them that he would get them a shrine room built. The Medical Officer in charge had prepared a plan for a shrine room which does cost very much. He proposed to approach the members for subscription towards this ere long,

and he hoped that they would contribute liberally.

As regards the World Buddhist Conference he said that Sir Hari Singh Gour had interviewed leading Buddhists in Far Eastern countries and found that they all desired the first conference to be held in Ceylon. The President proposed that a local committee should be appointed to make arrangements. He further stated that they should start working now itself if they intended to have the conference towards the end of next year.

INCOME AND EXPENDITURE ACCOUNT.

For Half Year ending 20th June, 1932

EXPENDITURE	Rs.		Cts.		INCOME	Rs.		Cts.	
Salaries and wages	...	1,200	98		Subscriptions	...	1,234	00	
Collector's commission	...	118	60		Donations				
Lights & Fans	...	352	45		a/c wireless set	...	28	00	
Printing & Stationery	...	79	25		Sunday collections	...	153	04	
Postage	...	56	70		Tennis Fees	...	61	55	
Telephone:—					Billiards Fees	...	210	45	
Annual Rental	230/-				Rent:—				
Removal charges	20/-	250	00		Rooms	1408/25			
Audit Fees	...	60	00		Garages	160/-			
Religious Publications	...	1	71		Visitors	65/50	1,633	75	
Religious Examination:—					Hall Rent	...	422	00	
Printing	287/-				Hostel Fees:—				
Stationery	26/34				Hostellers	1716/-			
Postage	120/78				Extras	176/85	1,892	85	
Travelling	21/28				Garden Produce	...	64	98	
Clerk's salary	100/-				Religious Publications	...	1,264	44	
Advertisements	14/10				Bank interest	...	32	29	
Sundry expenses	2/10	571	60						
Bana Preaching:—									
Leaflets	60/-								
Travelling expenses of Bhikkhus	22/65								
Gilampasa	3/71								
Pirikara	50/66	137	02						
Tennis:—									
Tennis Balls	40/13								
Pickers' wages	23/20	63	33						
Billiards:—									
Marker's salary	180/-	186	25						
Materials	6/25								
Library & Reading Room	...	70	90						
Hostel expenses:—									
Provision Etc.	1578/32								
Wages	126/70								
Cutlery etc.	58/12	1,763	14						
Rates and Taxes	...	300	00						
Repairs to building	...	22	00						
Interest on Press Fund	...	310	15						
Wesak Celebrations	...	84	93						
Discount on Rel: Publications	...	392	51						
Travelling expenses of Organizing Secretary	...	5	70						
Miscellaneous expenses	...	63	36						
Excess of Income over Expenditure		906	77						
		Rs...	6,997	35			Rs...	6,997	35

BALANCE SHEET AS AT 30th JUNE, 1932.

LIABILITIES	Rs.	Cts.	ASSETS.	Rs.	Cts.
Abevaratne Fund ...	10,996	67	<i>Free hold Property :—</i>		
Buddhist Press Fund ...	13,389	24	Association Premises	71,069	62
Magazine Fund ...	89	17	Kurunogala Property ...	8,000	00
(Vide detailed a/c below)			Maha Property ...	500	00
Building Fund ...	334	50	<i>Furniture & Wireless Set</i>	3,766	63
Kurunogala Property			<i>Sundry Debtors :—</i>		
Deposit A/c ...	140	00	Resident Members		
Collector's Security Deposit ...	100	00	a/c Hostel Fees ...	769	90
<i>Sundry Creditors :—</i>			Advance a/c Elocution Contest (1929)	50	00
Bana Preaching A/c 10/-			Rent of Kurunogala Property ...	132	50
Hostel A/c 50/-			Flood Relief A/c ...	8	35
Secy. Religious Examination <u>7/64</u>	97	64	The Terminus Studio a/c The "Buddhist" ...	1	95
Maha-Bodhi Press <u>70/50</u>	70	50	<i>Deposits :—</i>		
<i>Capital Account :—</i>			Director of Electrical Undertakings ...	115	00
Balance at credit on 31. 12 31	66998/05		Col. Gas & Water Co. ...	30	00
Excess of Income over Expenditure <u>906/77</u>	67,904	82	<i>Stock :—</i>		
			Religious Publications ...	2,132	70
Rs.	93,122	54	<i>Investments :—</i>		
			<i>Ceylon Savings Bank</i>		
			A/c Abevaratne Fund ...	1,000	00
			A/c Buddhist Press Fund ...	776	46
			<i>Post office Savings Bank</i>		
			A/c Tennis Club ...	10	00
			<i>Cash :—</i>		
			National Bank ...	4,664	43
			In Hand ...	45	00
			Rs.	93,122	54

THE BUDDHIST MAGAZINE FUND.

EXPENDITURE	Rs.	Cts.	INCOME	Rs.	Cts.
To Editor's Travelling Allowance..	200	00	By Balance on 1. 1. 32 ...	465	12
„ Cost of printing ...	347	58	„ Interest on Press Fund for 1932—6 months ...	206	77
„ Postage ...	44	24	„ Advertisements ...	20	00
Blocks ...	13	05	„ Subscriptions ...	18	00
To Cost of articles (Sir H. S. Gour's lecture) ...	10	00	„ Sale of Magazine ...	6	10
„ Sundry expenses	7	00			
„ Balance ...	89	17			
Rs.	715	99	Rs.	715	99

Colombo, 5th August, 1932.

V. S. NANAYAKKARA,
Honorary Treasurer.

WORLD ASSEMBLY OF BUDDHIST LEADERS AND PHILOSOPHERS

(We have received the following notice from Prof. Dr. O.M. Lind, San Ricardo alta 19, Santiago de Cuba, Cuba. We suppose the conveners of this World Assembly are not aware that a similar movement is afoot in Ceylon and that most of the Buddhist Countries have already promised to send delegates. We hope that Dr. Lind and his friends will consider the advisability of joining the World Conference proposed by us adding more strength to it.—Eds.)

All the Buddhist Leaders and Philosophers are invited to correspond with us at the earliest convenience in order to answer to the pressing need of the present in meeting the actual challenge of the chaotic conditions of the world, due-undoubtedly to the bankruptcy of all the previous consecrated doctrines and orders of thought, and above all to the lack of a real diffusion of the Buddhistic principles and ethics.

At the Assembly, shall be discussed the best way to arrive at an understanding regarding the most viable method of diffusing the Dhamma in the entire world and the final drive concerning the conversion of humanity to Buddhism. Definite steps will also be taken regarding the creation of a Buddhist University, or if possible to inaugurate it on the same occasion.

Collaboration and Cooperation is most earnestly called for. It is an opportunity not to be lost. We have offers from Chicago, Berlin, Vienna and Paris.

All the Leaders of groups, Lodges, Societies or Schools, all the Abbots, all the Authors, all the learned exegetas, all the Directors of Monasteries and Lamaseries and Viharas and all the learned Buddhists in general should answer our call and

YOUNG MEN'S BUDDHIST ASSOCIATION.

THE ABEYARATNE SCHOLARSHIP.

Applications are invited for the above Scholarship of Rs. 20/- a month, for three years, tenable at a Buddhist or Government institution approved by the Y. M. B. A. Applicants must be daughters of parents ordinarily resident in the North-Western Province and have passed at least the Fourth Standard in Sinhalese and Fifth Standard in English.

All applications, authenticated by the head teacher of applicant's present school, should reach the undersigned on or before the 15th September, 1932.

Rajah Hewavitarne,
Hony. General Secretary,

Colombo, 19th August, 1932.

write us regarding particulars. At ONCE. Those willing to assist should send in their promise at once. All suggestions offers and contributions are accepted or earnestly requested

The assembly is convoked by the Ven. Anagarika Lhashekankrakrya, President of the Universal Union for the Diffusion of Buddhist Philosophy, under whose auspices the World Assembly is to be held.

WHY—BUDDHA ?

*Lives there the man on this earth's face
That craves for happiness unfound,
Upon the sands of times apace
That treads with restlessness around,*

*Who stoppeth not and tasteth not
Yea, but one drop at such a fount—
And he will know his future's lot,
And how his worries to surmount !*

*A "magic" fount! — proclaim the word
From house-tops, that the blind may see,
The lost may come back to the herd :
O Cry, " We take refuge in Thee !"*

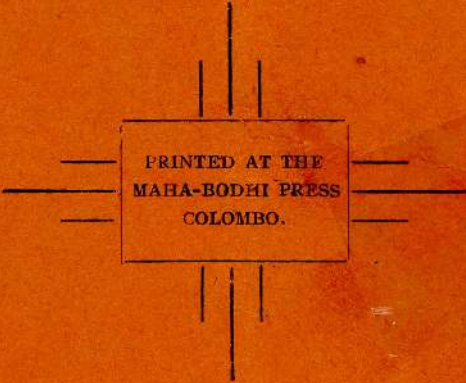
*Hail, mighty Conqueror ! to Thee
I bow with love ; Thy endless grace
Benign : Thy Sinless purity :
Thy Wisdom! — Who can sing Thy praise!*

Wilmot Gamini

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