



THE BUDDHIST

THE ORGAN OF THE

Young Men's Buddhist Association

Vol. III. (New Series)

OCTOBER ²⁴⁷⁶₁₉₃₂

No. 5

CONTENTS

	PAGE.
Notes and Comments:—Poona Pact; Y. M. B. A. Religious Examinations; An Urgent Appeal	65
Serivānija Jātaka—A Synopsis	66
The Essence of Life, by Miss Bridget Botejue	69
Siamese Constitution	72
Aspiration, by Victor P. Pulle	76
• Buddhist Shrine at the Mantivu Leper Asylum	76
Gleanings:—Modern Siam by "Kalyanamitra"; Anti-religious Front in Soviet Russia; Buddhism in Germany	77
Y. M. B. A. Religious Examinations	79
Buddhist Missionary Work in Ladhak	79
Reviews:—India and the World; The Buddhist Annual	80

Price 25 cts.

THE BUDDHIST

B.E. 2432—Established—C.E. 1888.

THE OLDEST ENGLISH JOURNAL OF THE BUDDHISTS.

EDITED BY

Sir D. B. JAYATILAKA and P. P. SIRIVARDHANA.

ANNUAL SUBSCRIPTION

Ceylon, India and Burma... Rs. 3'00 | Other Countries ... Six Shillings
Free to Members of the Y.M.B.A. whose subscriptions are not in arrear

Punctual Payment will help both members and the management

All articles should be addressed to the Editor; business communications to the Secretary,
and Money Orders and Cheques to the Treasurer, Y.M.B.A.
Colombo.

Phone 3341.

THE YOUNG MEN'S BUDDHIST ASSOCIATION COLOMBO.

FOUNDED IN 1898 — INCORPORATED.

*AN INSTITUTION FOR THE RELIGIOUS AND CULTURAL ADVANCE-
MENT OF BUDDHIST YOUTH.*

Objects—The Study and Propagation of Buddhism

The encouragement of the practical observance of Buddhism

The promotion of unity and co-operation among Buddhists

The advancement of the physical, intellectual and social welfare of members

Membership—Men, not less than eighteen years of age, having any or all of the above
objects in view, are eligible for membership.

Members are classified as honorary, active and life members.

Any person who has rendered distinguished service to the cause of Buddhism
may be elected an honorary member at a General Meeting of the
Association.

Active members shall pay a minimum subscription of one Rupee a month
or ten Rupees a year or five Rupees a half-year, payable in advance
during the first month of each period.

Any person who gives a donation of not less than Rs. 200/- to the Asso-
ciation may be elected a life member

ANNUAL SUBSCRIPTION Rs. 10/- MONTHLY Re. 1/-

Be a Member and help the cause of Buddhism.

THE BUDDHIST

"Sila Paññānato Jayam"

VOL III New Series.

OCTOBER $\frac{2476}{1932}$

No. 5

NOTES AND COMMENTS

Poona Pact We have no doubt that our readers are aware of the circumstances which compelled Mahatma Gandhi to make his resolve and of the terms of Poona Agreement which satisfied Mahatma who broke his fast on the 26th ult. At a conference of the Hindu leaders, which ratified the Poona Agreement the following resolutions were passed :—

(1) This Conference confirms the Poona agreement arrived at between leaders of the caste Hindus and the Depressed Classes on September 24, and trusts the British Government will withdraw its decision, creating separate electorates within the Hindu community, and accept the agreement in full. The Conference urges that immediate action be taken by the Government so as to enable Mahatma Gandhi to break his fast within the terms of his vow and before it becomes too late.

The Conference appeals to all leaders of the communities concerned to realise the implication of the agreement and of this resolution and make the earliest endeavour to fulfil them.

(2) This Conference resolves that henceforth no one shall be regarded as untouchable by reason of his birth

and that those who have been so regarded hitherto will have the same rights as other Hindus with regard to the use of public wells, roads, schools, and other public institutions.

These rights shall have statutory recognition at the first opportunity and shall be one of the earliest acts of the Swaraj Parliament if it shall not have received recognition before that time.

We are more concerned with the socio-religious aspect of the above resolution than with its political importance. It aims at the same goal as was contemplated by the famous gāthā of the Vasala Sutta preached by our Master 2500 years ago. The resolution emphasises that not by birth one becomes an untouchable (Najaccā vasalo hoti). Ascendency of Brahminism over Buddhism was fraught with very serious disabilities in the civic life of the Indians. The present unhealthy quarrel between the upper and lower classes of Hindus is the direct result of ignoring the benevolent teachings of the Master. Whether this resolution like so many of its kind would pass into the limbo of oblivion after the first election of members to the future legislatures, or it would be acted upon with a view to eradicate the caste evil it is too premature to say. But it is

obvious that it seeks to deal a fatal blow to the caste system in India. If the future activities in the social and religious fields would be actuated by the spirit of the resolution Indians might successfully evolve a healthy nation. It is true that in matters of social reform remedies must be applied gradually and with caution. But the opening of a well here and a school there for the use of the so-called untouchables just to save the life of the Mahatma and to get over the present difficulty would not go very far to bring about a satisfactory solution of the problem. We do hope that the social reformers of India will strengthen their fold by reclaiming their fallen brothers from the abject position in which they find themselves. We heartily rejoice at

the happy termination of the Mahatma's fast.

* * *

Y. M. B. A. We are glad to announce Religious Examinations of prizes in connection with our Religious Examinations (pupils and teachers) will take place at 3 p. m. on November, 19.

* * *

An Urgent Appeal We have to invite the earnest attention of the Buddhist public to the President's appeal in connection with the construction of the proposed Vihara for the benefit of the Buddhist inmates of the Leper Asylum at Mantivu. We sincerely trust that all sympathisers will liberally contribute towards the Vihara fund.

SERIVANIJA JATAKA (No. 3)

A Synopsis

(From the Sinhalese *Pansiya Panas Jataka Pota* now being edited by Sir D. B. Jayatilaka)

The place—This Jātaka was the subject of a sermon preached by the Tathāgata while in residence at the Jetavanarama in Savatthi.

The occasion—A certain Bhikkhu who gave up persevering was brought up before the Blessed One in the same manner as was related in Vannupatha Jataka (published in the August issue of *The Buddhist*). The Blessed One addressed him thus, "Brother, dost thou give up persevering after taking the robe in this Sāsana which bestows Path and Fruit? Wilt thou regret for long, like Seri-vanija who lost a gold dish worth a lakh?" Entreated by the assembled Bhikkhus the Blessed One related the following Jātaka.

The Story—Five kalpas ago, the Bodhisatta was born as a trader in the Kingdom of Seri, and was known as Kacchaputa. On one occasion, accom-

panied by another trader, an avaricious person, called Seri, he crossed the river Nilavāhini and entered the city of Andhapura. They apportioned the streets of the city between them and went about hawking their wares.

Now, there was in that city a family, belonging to the merchant class, once very wealthy, but at the time of this story reduced to extreme poverty. All the sons and brothers of that family had died, and there remained only a little girl and her grandmother who got their living by working for hire. Nevertheless they had in their house the golden dish, used by the great merchant, the founder of the family. But it had been thrown among the pots and pans and became so covered with dust that they did not know that it was gold. Seri, the avaricious trader, passing along that street, came to their door, crying "glass bangles" "glass bangles". The little girl, seeing him at



SERIVANIJA JATAKA

*Serivanija tracked the Dodhisalla down to the river and shouted out to the boatman,
"Halt, halt."*

the door, said to her grandmother "Oh, mother, do buy me a trinket." "We are very poor," said the grandmother, "what can we give in exchange for it?" "We have this dish" replied the girl, "it is of no use to us. Give it in exchange for bangles". The old woman called in the hawker, and having offered him a seat, handed him the dish, saying "Please, Sir, take this dish and give your little sister some ornament in exchange." The avaricious fellow took the dish in his hand, and suspecting it to be gold, scratched its surface with a needle, and knew for certain that it was real gold. He then made up his mind to get the dish without giving the women anything in exchange for it. So he threw it on the ground, exclaiming "what is this worth? Not even half-a-penny." With these words he rose from his seat and went away.

Now, according to their agreement it was permissible for one trader to enter a street along which the other had already passed. So the Bodhisatta entered the street, where the two women lived, and came to their door, crying "glass bangles for sale." Again the little girl entreated her grandmother to buy her a pair of bangles. "What have we to give in exchange," said the old woman "seeing that the trader who came before threw down the dish and went away?" "He is a rough-spoken fellow" replied the girl, "but this trader has a pleasant face, and a gentle voice. Do, mother, exchange this dish for bangles." The old woman then called in the Bodhisatta, and causing him to take a seat, handed him the dish. He saw it was gold and said to her, "mother, all the goods in my possession are not worth this dish." "That is strange," said the woman, "the trader who was here before thought it was not worth a half penny. Evidently, Sir, your good

merit has turned it to gold. Please, take it and give us anything you like for it." The Bodhisatta gave them all the money he had in his hand—five hundred pieces—and all the goods he had worth another five hundred. He borrowed from them eight pieces, his bag, and the scales, and took his departure. He hurried to the river and giving the eight pieces to the boatman, he jumped into the boat.

Subsequently the greedy trader returned to that house and asked for the dish, saying that he would give them a trifle for it. But the old woman spoke roughly to him and said "you would not value at a half-penny our golden dish worth a hundred thousand. But a righteous trader, who deserves to be your master, gave us a thousand for it, and took it away." Whereupon he exclaimed "I have lost the golden dish worth a hundred thousand. What a terrible loss!" and like one distraught he threw away the cash and the goods he had with him at the door of the house and seizing the beams of the scales as a club and tearing off his clothes he rushed to the river-side in pursuit of the Bodhisatta. Finding that the Bodhisatta was already crossing in the boat, he shouted to the boat-man to come back. But the Bodhisatta prevented the boatman from turning back. As the other stood there gazing at the Bodhisatta crossing over to the other side, intense sorrow seized him, his heart grew hot, hot blood gushed from his lips, and his heart broke like the surface of a dried up tank, and he died on the spot. That was the origin of the hatred which Devadatta bore towards the Bodhisatta.

The Tathāgata having related the story expounded the Four Noble Truths when the faint-hearted Brother was established in the Fruit of Arahatship.

THE ESSENCE OF LIFE

By Miss Bridget Botejue

Love is the guiding principle of all life, a hidden instinct and a divine inspiration. It is Life's one common possession; it is the mysterious force that is ever urging man and even his less evolved brother—the animal—into action. An acute observer looking at life in its multiplicity of forms, would realise how closely life is linked up with love. It is part of one's life, one cannot exist without it.

It is but a few who know the real meaning of love. Those who know something of it are they who try to extend a feeling of sympathy and goodwill towards their fellowmen and those who know little of it are they that meet to exchange a parting token of affection.

Looking at 'Love' in quite an ordinary way, it appears to be a word confirmed by convention and usage, to designate this life's most ennobling endowment. This peculiar, tender, unselfish relation among persons in its purest or abstract form is ever the soothing balm of life in times of deep sorrow and affliction, and in moments of distress, despair and anxiety the only inspiring instinct. It is an outcome of this strong humane feeling that even the mere presence of a dearly loved one throws fresh hopes of life and brings consolation to a weary mind. It is this very feeling of love that drives a mother to make the supreme sacrifice of her life for her child.

A glance at the past history of many a country shows how this living factor of life predominated the actions of men and women, guided their destinies, made them martyrs, and left their names engraved in the golden pages of eternity.

Affection and compassion are almost co-related terms, the hidden presence of

the one in the other, illumines and brightens each in turn. Love as affection is a love that is mutually exchanged, and one that exists within a limited sphere. This is the most essential factor of our ordinary life, but the most valuable and rarest aspect of love is Maitri or Universal Love. It is in this sense that love becomes the true essence of life. It is a love for the whole of humanity and for all things living. It is a love induced by a will or resolve to help all brethren of this mighty family of the Universe, to extricate them from whatever appalling circumstances they are engulfed in. It is a love that gives delight to raise the fallen and a pleasure to suffer for another's sake.

Longfellow says:—

"It is the heart and not the brain
That to the highest doth attain"

How widely can this little heart expand? None but one who has a glorious vision of a future that is eternal can tell us. Since the beginning of time there have been certain periods when there were exponents of this Universal Love. Their tender note of brotherhood, sympathy and compassion poured divine music in the ears of suffering humanity.

About 2500 years ago Gautama Buddha established a religion founded on truth. In finding this mighty religion that millions are following today, He emphasised the necessity of cultivating the quality of love for humanity and all living creatures. Even today the spirit of charity and benevolence is quite characteristic of the true Buddhists. One often finds among pilgrims a spirit of co-operation, fellow feeling and mutual service even for the time being.

Mi Ti wrote a book where he made an attempt to convince the world of the duty to love one another. He traced all disorders in the household, the disharmony in the state, and misery in the world to one thing—want of love. "A benevolence composed of respect", he said "was the cement whereby the citizen and state may be closely held together."

True enough that Great Teachers have laid down certain codes of morals, which each one thought in his turn to be the most suitable and the most conducive to the guidance of a humanity, prone to err and glide into perversion than to attempt a step higher to reach perfection. But in the practice of those excellent rules, we are lacking in sincerity, and today we are clinging more to the letter than to the spirit of those rules; taking the Buddhist ideals into consideration for instance, it is not very often a Buddhist home is found where superstition does not prevail over reason—reason which is a fundamental principle on which Buddhism is based—Selfishness, where competition and jealousy have completely driven away co-operation and fellow feeling.

How little of the spirit of humanism is there in a person of today, wordly success seems to be the aim and end of life? The current idea of success is to get the best of other people in every way, to thrive at the expense of others—a result of the upheaval of commercial enterprise. It is not only in actions but even in our thoughts does commercialisation leave the dark stamp of insincerity in our relations with our fellow men. How little do we care to alleviate another's suffering or extend a little sympathy to the helpless animals?

How many thousands of animals are captured and taken away from their

homes and haunts to be exhibited in narrow cages and traps, imprisoned for life only to satisfy the curiosity of cruel humankind.

So much for the cruelty to animals, but what of the extreme pain of slaughter inflicted on them. This again is the result of the low cravings of man, the desire to swallow another's flesh to strengthen his brutal nature. Is it pardonable for a Buddhist to offer his stomach as a cemetery for the burial of carcasses of the poor creatures? Meat eating is the vogue now, no public dinner even amongst the so-called good Buddhists is complete without a lump of dead flesh dressed, 'a la mode'. It is strange to see that in Ceylon where people can easily have a good vegetarian diet, they still cling to meat as a more nourishing food. It is not too much to expect from the Buddhist youth of Ceylon, who speaks of Ahimsa, to give up meat eating. Many millions of lives are sacrificed for the sake of one meal. In this Buddhist land of ours within the city of Colombo alone, over 115000 animals, not to speak of fowls which are innumerable, have been slaughtered during the last year. Think of the total number of such victims in the whole Island? The blood alone will fill a pool for the joy of the departed spirits in Hades. A clairvoyant would probably be able to say over whom are the spirits hovering to wreak vengeance.

How is it that human suffering and cruelty are not less in spite of the excellent Doctrine of Lord Buddha, showing a clear cut path to the cessation of misery. Is it not because the life prescribed for the riddance of sorrow is not led by us? Love is the most essential qualification on the path-way to adeptship. A realisation of this will enable us

to acquire the three other necessary qualifications viz. Discrimination, Desirelessness and Good Conduct. In the majority of us this aspect of love is nil, no amount of material prosperity would help us to find happiness. The real and lasting happiness will come only by developing our higher nature, and one sure way to happiness is to practise love in its humane aspect. Gossip, Cruelty and Superstition are three great sins against love. Gossip is responsible for half the misery in the world. It is a result of the evil thoughts formed in diseased minds. There is a touch of good even in the greatest sinner.

“For there is so much good in the
 worst of us
And so much bad in the best of us
That it ill behoves any one of us
To find fault with the rest of us”

Very often someone's mind is prejudiced or poisoned by ill informed stuff passed on. That mind again acts as a sort of impenetrable wall between the two good people and bars all the good will and love that might otherwise have been changed by them; hence gossiping is a great sin against love. Cruelty is the next great sin, for where there is cruelty there cannot be love. Superstition has been responsible for much of animal sacrifice,—all to please the gods. Once a person is free from these great sins he would have that intense desire for selfless service and compassion.

With this higher understanding of love, an everlasting link of Universal Brotherhood will eventually result. The expansion of the heart and the higher conception of life's ultimate purpose make one realise that his existance here though short and limited is for some definite work. It is the duty of every one to contribute his little to the benefit of humanity.

Love is the strongest foundation on which this magnificent edifice of Brotherhood can be built, for in a love universal there is no room for dispute or quarrel. Our destiny is one and the same. We are all bound unknowingly into a fraternity by the oneness of purpose. We are all interdependant, each one has to contribute to the happiness of the other.

Tolerance, sympathy and love must be the basis of all associations without which this progress will be nought. Love then is the one quality shared by all alike though in various degrees and in a variety of shapes. It is the soft incense that for ever enlivens the household and turns it from a worldly home of sorrow and miseries to a heavenly abode of peace and harmony, of delight and hope. It is the sweet perfume the fragrance of which pervades the whole Universe. And like the diverging rays of the mighty sun, this love from a hidden source penetrating through the clean heart of Man shall bring forth the glorious spectrum of Happiness.

Time is on each one of us to cast off the gloomy vestments of orthodoxy and claim it a privelege to enlist in the ranks of this new fraternity so that we may combat all evil, hatred and misery with the weapons of Justice and Wisdom to establish on earth a mighty Kingdom of Righteousness and Love.

**YOUR SUBSCRIPTION
TO THE
BUDDHIST
AND THE
Y. M. B. A.
IS KINDLY SOLICITED.**

**FEW VACANCIES IN THE
Y. M. B. A. HOSTEL**

Apply:—
To the Resident Manager

THE NEW CONSTITUTION OF SIAM

(Siam has passed from an absolute monarchy to a constitutional one. The change is one of the most remarkable events in the constitutional history of the world. Although it was brought about by a bloodless revolution with lightning speed, the idea of obtaining popular control over the administration of that country appears to have been at work for a considerable length of time. The fact that the king became a willing party to the proposals made by the representatives of the people betrays the hidden forces that were responsible for this peaceful upheaval. His Siamese Majesty did well, and it is to his everlasting credit and honour, to give his royal assent to the new constitution which he thinks would promote the best interests of his subjects. Ceylon is particularly happy to see that Buddhist Siam with which she is intellectually related for the last several centuries is progressing rapidly with an enlightened monarch guiding her destinies. In view of the fact that this revolution has aroused great interest in this country, we have pleasure in publishing Siam's Constitution Act for the information of our readers. We also reproduce an interesting article on Siam from our worthy contemporary "India and the World."—Eds.)

THE DETAILS.

The Constitution Act for the temporary administration of Siam. B. E. 2475, reads:

The King has been pleased to command that whereas the People's Party has requested Him to come under the constitution of Siam for the better progress of the country, and whereas, He has agreed to abide by the request of the People's Party. He therefore commands that this Act be enforced as follows :

PART I.

In General.

Clause 1: The highest power of the country belongs to the entire people.

Clause 2: The following individuals and parties of individuals are authorised to exercise the power on behalf of the people in accordance with what is set forth in the following constitution, namely :

1. The Monarch.
2. The People's Senate ;
3. The Committee of the People's Party ;
4. The Law Courts.

PART II.

The Monarch.

Clause 3: The King is the highest personality of the country ; Acts, findings of the Law Courts or other decisions to be specially specified by law must be effected in the name of the Monarch.

Clause 4: The Monarch of the country is His Majesty King Prajadhipok. The succession shall be in accordance with the Kot Monthien Ban of B. E. 2467 and also to be based on the opinion of the People's Senate.

Clause 5: Whenever the Monarch of necessity is not able to carry out his duties temporarily, is away from the capital, the right is to be exercised by the People's Party,

Clause 6: The Monarch cannot be prosecuted for a criminal offence in the Law Courts. It is up to the Senate of the People to decide such a matter.

Clause 7: Any action of the Monarch in order to be lawful must be approved and duly signed by one or other of the People's Party Committee, with the consent of the entire Committee. Otherwise it will be null and void.

PART III.

The People's Senate.

Section 1: Dealing with Powers and Duties.

Clause 8: The People's Senate has a right to issue all Acts, and when such Acts are proclaimed to be enforced by the Monarch they come into effect.

If the Monarch has not proclaimed such an Act within seven days from the time it has been received from the Senate on the ground that He does not wish to

apply his autograph thereto, He has a right to return such an Act to the Senate for its consideration once more. If the Senate still persists in its original idea and the Monarch does not agree thereto, the Senate has the power to promulgate such an Act as law.

Clause 9: The People's Senate has the power to control the affairs of the country and reserves the right to jointly withdraw the members of the People's Party Committee or any Government officials.

SECTION II.

Representatives of the People,

Clause 10: Members of the Senate of People must adhere to the following periods:

Period 1: From the date this constitution comes into force until the time when members of the second period shall receive seats, the People's Party shall have the military controllers exercising power on behalf of the People temporarily, the number to be seventy members in this Senae.

Period 2: Within a period of six months or until the time when affairs of the country are properly in order there should be two classes of members of the Senate sitting in conjunction, namely: Clause 1: A representative to be appointed by the people for each Changzad. Any Changzad having more than 100,000 members is entitled to appoint an additional representative, for every 100,000 or fraction thereof (such fraction being more than half) Class 2. Those that have been members of the Senate in the 1st period shall have equal representation in the new Senate with members of Class 1. If there are more members than required in Class 2 a vote shall be taken as to who shall be members of Senate: and if the number is less, those remaining

may appoint other individuals to replace them until the number is complete.

Period 3: When more than half of the people throughout the kingdom pass their preliminary examination in education, and within a period not exceeding ten years from the date that this constitution comes into force the members of the Senate of the People must be simply those appointed by the People themselves. The Class 2 members will no longer be a part of the Senate.

Clause 11: Qualifications of aspirants to be representatives of Class 1 namely:

1. Those who have succeeded in passing the examination on politics according to the syllabus of the Senate;
2. Having attained an age of twenty full years;
3. Not incapacitated by law;
4. Not affected by a judgment of the law courts withdrawing his right be voted for;
5. Must be individuals of Siamese nationality by law;
6. Those who apply to be appointed representatives of Class 1 in Period 2 must first receive the recommendation of members of Period 1 so that there should be no doubt as to their behaviour.

Clause 12: The appointment of members of Class 1 and Class 2 to be carried out thus:

1. The inhabitants of a village shall appoint their representative to vote for the representative of a district;
2. The representatives of the village select a representative for a district.
3. Representatives of districts then select members of the Senate representing the people.

The electing of members of Period 3 will be in accordance with a law to be promulgated later.

Clause 13: The representatives of Class 1 may occupy their offices for four years at a time counting from the date of their appointment. But when Period 3 is reached although representatives of Period 2 may not have held office for four years, still they have to retire from the date of the entry into office of representatives of Period 3.

If a vacancy occurs in the ranks of the representatives by any causes other than by rotation, the members are to appoint others to replace the same, but the new representatives may only occupy office up to the time that the retired representative is entitled to.

Clause 14: The People without distinction of sex are entitled to vote in appointing representatives for villages when they have the qualifications set out in Clause 11.

Clause 15: In the appointment of any representatives by popular vote if the votes are equal in number then a second vote shall be taken; and if the same happens again, an arbitrator shall be appointed by those concerned to decide.

Clause 16: Apart from the completion of his full period of service any representative must cease functioning when he lacks any of the qualifications as set out in Clause 11 or when he dies or when he is dismissed from the office by a finding of the Senate in case of misbehaviour.

Clause 17: When a criminal action is preferred against any member of the People's Senate the Court must first receive the sanction of the Senate before such a case may be filed.

SECTION III.

Dealing with Meetings.

Clause 18: The members are to elect one of their number to be president of the Senate to carry out the work of the

Senate and there should be a vice-president to act for him in case he should be absent.

Clause 19: Whenever the president is absent or cannot attend, the vice-president is appointed to look after the orderliness of the Senate and see to it that the deliberations of that body are carried out according to regulations.

Clause 20: If both the president and vice-president are absent from a meeting then the members may appoint someone to preside temporarily.

Clause 21: For ordinary meetings the duty of arranging dates rests with the Senate.

An extraordinary meeting may be held when not less than fifteen members make application, or the Committee of the People's Party have asked for the same to be held. The fixing of the date for an extraordinary meeting is to be made by the president or his representative.

Clause 22: At all meetings no less than half the total number of members should attend, when the same will be considered to be a quorum.

Clause 23: The majority of votes count in all matters brought up for discussion, each member being entitled to one vote. When the votes are equal in number, the president may give a casting vote.

Clause 24: No member shall be held responsible for any statement or suggestion made by him at a meeting and no one is entitled to prosecute him on that account.

Clause 25: In all meetings the president must direct a record of the meetings to be kept, and the same must be duly signed and amended by the members, to be later on signed by the President as well.

Clause 26: The Senate has the power to appoint sub-committees to carry out any activity whatsoever or to investigate, consider or frame a report on any given subject to be submitted to a meeting for discussion and approval once more. If the Senate has not appointed a chairman, then members of the sub-committee may appoint one of their own.

The sub-committees exercise the right to invite any individuals whatsoever to give an opinion and both the sub-committee and the individuals invited have the right to express their opinions as per Clause 24.

In a meeting of a sub-committee no less than three of them should attend. But should only three compose a sub-committee then if only two of them turn up the number is considered to be in order.

Clause 27: The Senate has the power to enact regulations in regard to their deliberations in order to proceed in accordance with the constitution. (In the beginning it will follow the rules and regulations of the Privy Council which do not conflict with this constitution.)

PART IV.

The Committee of the People's Party.

Clause 28: The People's Party Committee have the right and the duty of acting in accordance with the wishes of the Senate.

Clause 29: If any emergency arises and the committee cannot call a meeting of the People's Senate in time and the People's Party Committee think it reasonable to issue a law in keeping with such emergency it can do so, but it must hasten to submit such law to be approved by the Senate.

Clause 30: The People's Party Committee have the right to forgive or par-

don but must first apply for the Monarch's permission.

Clause 31: The various Ministers are held responsible to the People's Party Committee in all matters.

Any action which is contrary to an order or regulation of the People's Party or brought about contrary to the provisions of this constitution is to be considered null and void.

SECTION II.

The People's Party Committee and the Permanent Authorities.

Clause 32: The People's Party Committee is composed of one president and fourteen members of committee, being fifteen in all.

Clause 33: The Senate is to appoint a member of the Senate to become president is to appoint fourteen other members of the Senate to act as Committee. Such elections when approved by the Senate are in order and when the Senate find that the Committee does not carry out the Government policy of the Senate, it is empowered to dismiss the Committee and elect a new one.

Clause 34: If any member of the Committee lacks the qualifications as per Clause 11, or dies, the Senate is to appoint his successor.

When the Senate has appointed a Committee and has itself expired at the time limit, the members of Committee also automatically cease to function.

Clause 35: The appointment or dismissal of Ministers should be by the power of the Monarch. This monarchical power may be effected by the recommendation of the People's Party Committee.

Clause 36: The political negotiations with foreign countries are to be carried out by the People's Party Committee,

which is empowered to appoint the country's representatives.

Any progress in the said negotiations must be submitted to the Monarch by the People's Party Committee.

The power of ratification of treaties rests with the Monarch but he may exercise this power according to the recommendation of the People's Party Committee.

Clause 37; The declaration of war also rests with the Monarch but he may exercise his power according to the recommendation of the People's Party Committee.

ASPIRATION

(After the Ven. Buddhagosha)

By Victor P. Pulle

*Faithful and wise may I, in virtue, bide.
Life after life the Good Law be my guide.
May I be winsome, courteous, brave,
Rightminded, strong and true, all
ill to stave.*

*Generous and loving let me be,
Deep-set in high tranquillity.
Control of heart be mine to wield
Puremindedness be thou my shield.
Presence comely, noble, stately,
Powers psychic, august, lordly,
Dulcet voice of ringing melody,
Clear-eyed, birth-recalling memory,
Precious wealth that's worth the giving,
All that makes for happy living,
Be mine until I reach the radiant crests,
Where Truth's unchanging Light
unhindered rests*

(Pāli)

*Saddhā Silādi-paññā sīridhīti satimā
cāgo-mettā-dayātā
Santo danto suoitto sakalavigamako
dassaneyyābhirūpo
Tejānidhī ca jātissaramati suvaco
sussaro'nantabhogo
Saddhammo y'eva tano bhavatu
bhava'bhava pāpune yāva Bodhin
—Jatakaṭṭha Kathā*

SECTION III.

Meetings.

Clause 38: The regulations covering the meetings of the People's Party Committee are to follow Part 3.

PART V.

Code of Law.

Clause: The suppression of questions at issue in the Courts is to be carried out according to existing laws.

Proclaimed on the 27th day of June B.E., 2475 and to be enforced forthwith—(Sgd.) (M R) PRAJADHIPOK.

THE BUDDHIST SHRINE AT THE MANTIVU LEPER ASYLUM

The Editors, *The Buddhist*,

Dear Sir,

The young Men's Buddhist Association of Colombo has for some time been considering the question of providing the Buddhist patients of the Leper Asylum at Mantivu with a suitable place of worship. There are about forty Buddhist patients in the Asylum. These unfortunate people suffering from a dire disease and in many cases with no hopes of permanent cure, are cut off from the rest of the world without any opportunity for religious practice and observances. The Buddhist patients so placed have repeatedly appealed to us for help in this direction. We have after careful investigation into their requirements decided to build, with the help of the sympathetic public, a shrine room so that their spiritual needs may be satisfied to some extent.

We would therefore make an earnest appeal to the Buddhists particularly and to the public in general to consider the unfortunate circumstances in which these patients are placed and contribute generously to the fund which has been opened for this purpose. According to the plans that have been prepared, the building is estimated to cost Rs. 2,000/- which we venture to think is not such a large sum that it cannot be collected even at a time of acute depression.

All contributions, however small, will be gratefully accepted and acknowledged in the Local Press. Contributions may be sent direct to the Hon. Treasurer, Y. M. B. A., Colombo.

D. B. JAYATILAKA,
President

Y. M. B. A.,
Colombo.

V. S. NANAYAKKARA,
Hon. Treasurer.

GLEANINGS

Modern Siam By "Kalyanamitra"

His Majesty King Prajadhipok succeeded his elder brother King Vajiravudh on November the 26th, 1925. Immediately following his accession a Supreme Council of State was appointed to act as a constant advisory body to the Sovereign in all matters.

It is noteworthy that the relations between Siam and the various foreign Powers continue to be friendly and cordial. New treaties with foreign Powers, the negotiations for which had been started in the reign of King Vajiravudh, were signed thus restoring *national autonomy in all fiscal and judicial matters*. There was also signed a Convention for the settlement of relations between Siam and French Indo-China, complementary to the Treaty of Friendship and Commerce with France. The new Treaty with Belgium and Luxemburg was ratified in 1927, and another new Treaty with Switzerland in 1932. By way of international courtesy, His Majesty the King returned official visits to Java in 1929 and Indo-China in 1930. In 1927 the scale of import duties was altered to suit present conditions of national commerce and industry. The duties on a great number of the articles, produced in this country and sent abroad as merchandise, have been abolished with a view to encouraging national production.

The Governments of neighbouring and interested countries, in response to the invitations circulated by the Siamese Government, sent delegations to attend in 1930 the 8th Congress of the Far Eastern Association of Tropical Medicine at Bangkok, where in addition, a meeting of the Leprosy Commission of the League of Nations was simultaneously held, in accordance with the request of the Health Committee of the League. In conformity with the aims of the League of Nations an International Convention on Opium was also held in Bangkok at the invitation of His Majesty's Government in 1931.

With regard to commerce and communications the Government has steadily fostered a policy of development in the hinterland. Thus railway construction on the North-Eastern Line has been completed as far as Ubol close to the Mekong on the east, and passenger and goods traffic with Bangkok has been opened since 1930. The Eastern Railway Line has also been completed and opened to traffic to its terminus at Aranya Pradesa. The construction of the Rama VI bridge across the Chao Phya River was finished in 1926. This bridge links up the Southern and Northern Railway systems, and enables them to terminate in the same station in Bangkok. For the purpose of celebrating the completion of 150 years from the foundations of the capital, another bridge has been constructed in

memory of King Rama I, the founder of Bangkok and the present Chakri Dynasty. It was inaugurated in the beginning of April, 1932. Many extensions of various highways all over the country have been made, and surveys are being made with a view to further construction.

In connection with wireless communication, a large station for more rapid wireless, telegraphic and telephonic traffic with foreign countries was constructed in 1928. At present direct communication with Europe is possible without retransmissions through other stations. Broadcasting has been started since 1930 with a view to encourage education and commerce and to offer some form of entertainment to the public.

The principle work in connection with irrigation is that which has been commenced in the central part of the country. These operations, although still in the first stages, have already proved beneficial in bringing water for cultivation to the districts in which irrigation canals have so far been constructed. With regard to rice cultivation the crops of the years 1930 and 1931 were more plentiful than in former years. The co-operative movement, since it received additional capital in 1929, has been extended to cover a larger area of registration. A Fisheries Department was also created, being the first of its kind in Siam, in order to provide measures for prevention of the destruction of the source of the fish supply and for the proper conservation and promotion of the fishery resources.

In connection with general administration, laws have been constantly enacted, such as the Privy Council Act creating a consultative body which will be of assistance to His Majesty the King in his direction of the affairs of the State; a law for family registration; a law organising open competitive examination to the Civil Service; an Immigration Law; and the law concerning the keeping of Liquid Fuel. The work of codification has been steadily kept up and further sections of the Civil and Commercial Code have been considerably added to.

In connection with the promotion of public health, a Board of Health was created in 1928, where meetings might be held to discuss and co-ordinate measures relating to public health undertaken by the proper Government Department and those by private organisation, in order that both might be brought into line and be productive of better results.

With regard to public instruction a study of the systems of education in neighbouring countries has been made. The aim of the Government in respect of public instruction, which are already being and will be acted upon, may be summed up as consist-

ing of the encouragement of the spread of education to all classes of the population appropriate to their circumstances. It is also desirable that the nature of their education shall be productive of real benefit to the young. The syllabus has been revised and enlarged with the special aim that young students may become really good citizens, capable of holding their own in any walk of life more especially in agrarian vocations which are bound to predominate in an agricultural country like Siam. Great importance is of course attached to the moral side of education. The Government is taking special pains to study the problem of the adaptation of Western Culture in relation to the maintenance of self-respect and national morality. The system of training teachers of Primary Education has been reorganised and a section for training teachers of Secondary Education has been formed at Chulalankarana University. With the co-operation of the Rockefeller Foundation and the generous support of members of the Royal Family, merchants and other persons of note, the Faculty of Medicine of the said University has shown a remarkably rapid development in its work in comparison with the other branches of the University.

This short survey of Modern Siam will not be complete without a reference to the most dramatic hour of its recent history when at noon of the 26th June last Luang Pradit Manudharm, the civilian representative of the People's Party, accompanied by a representative of the Military section, was formally received in audience by His Majesty the King for the first Conference since Siam's political affairs reached its climax, the news of which was flashed to the world with startling suddenness. As the patriots entered the Hall of the Palace, the King received them with a characteristic gesture, profound in its significance; "I rise in honour of the People's Party." Then began the Conference which ended with the king readily accepting the principles of a constitutional monarchy. In the Royal Proclamation issued shortly after, His Majesty explained that it was his belief that the People's Party assumed control of the Government to ensure progress and stability of the Kingdom for the good of the people and asserting that he had himself been considering the formation of a constitutional monarchy but that certain members of the royal family had raised serious objection. It is significant, the Proclamation adds, that the aims of the People's Party were brought about in a peaceful manner, perhaps unique in the history of the world. (*India and The World*)

Anti-religious Front in Soviet Russia

It is interesting to observe that Bolshevism, though pronouncedly opposed to all religions, has striking resemblances with some of the fundamental

tenets of Buddhism. Like Buddhism, the Communist creed refuses to believe in God or the Supreme Being. As distinguished from other religions Buddhism has not invented any fantastic theories about the history of Human creation. So with the Bolsheviks who strongly discountenance the traditional Christian mysteries, the favourite science is Biology. They take an extra-ordinary delight in spreading it as an antidote against religion. Hostility to all forms of inspired religion is one of the sentiments most carefully fostered among the school children. The sense of the unseen is thus atrophied. Children must not live by faith which is best illustrated in the Moslem proverb: 'If you believe but in a stone, it will do you good'. They are on the other hand trained to observe, to analyse, combine phenomena, draw conclusions from them, and generally to feel a certain degree of responsibility for their surroundings. Buddhism, as it is well-known, never accepts anything on trust; it inculcates in its adherents a fearless spirit of free inquiry. Nothing is considered too sacred or mystical to evade the test of national investigation. In this respect the fundamentals of Buddhism are in accord with the ideology of Communism

It will be relevant in this connection to note that the study of the Buddhist doctrine holds a very important place in the Oriental section of the Leningrad Academy of Sciences. The department of "Buddhology" is in the able hands of Professors Oldenberg and Stcherbatsky, both being academicians of great repute. Monographs are being regularly published in Russia, while the learned periodical "Vostok" devotes much space in attempting to elucidate the doctrines of Buddha. Thus both theoretically and practically, the Russian affairs should certainly interest the Buddhists all over the world. (Dr. A. K. Mukerji in *The Maha Bodhi*.)

Buddhism in Germany

A Buddhist society has just come to our notice. This is the *Buddhistische Gesellschaft Hamburg*, the leaders of which are Dr. Alfred Korn, Mr. Walter Persian and Mr. W. Reger we learn that the "Buddhistische Haus" established in Frohnauer Berlin by Dr. Dahlke is still in Buddhist hands, but it is doubtful how long it will continue a centre of Buddhist activity. At Munchen, a Dahlke Bund (Dahlke Union) has been founded for the object of making all the publications of Dahlke accessible to the general public. At Munchen also Dr. Grimm has his organization "The Buddhist Lodge of the Three Gems" The address of the Buddhistische Gesellschaft Hamburg is: No. 15 Hammerbrookstrasse, 50, Hamburg, Germany.—(*Buddhism in England*.)

YOUNG MEN'S BUDDHIST ASSOCIATION, COLOMBO

RELIGIOUS EXAMINATION

Results of Teachers' Examination 1932

The Y. M. B. A. Teachers' Examination for this year was held on July 30 last at the Central Y. M. B. A. Colombo.

There were 20 applicants this year all of whom were present at the examination. The total number of teachers who secured passes this year is 13, i. e., eleven in the First Division and two in the Second Division.

Three prizes to the value of Rs. 175/- are awarded in this connection annually by Mrs. D. P. Wijewardene Lama Etani of Sedawatta Walawwa, Colombo.

The results of the examination are as follows:—

First Class Certificate

1. N. Sandasilie, Sri Sugata Samayodaya Buddhist Sunday School, Kolonnawa, Colombo.
2. (a) H. Piyatissa Gunasekara, Sri Sanghamitta Vidyalaya, Pamankada, Wellawatta.
2. (b) M. D. Karunawathie, Sri Sanghamitta Vidyalaya, Pamankada, Wellawatta.
3. (a) G. Somawathie, Sadadhara Buddhist Sunday School, Weragoda Kelaniya.
3. (b) G. Sandawathie, Buddhist Mixed Sunday School, Kalawitigodella, Colombo.
4. C. Aelian Perera, Buddhist Sunday School, Battaramulla.
5. D. D. Walahatantri, Sri Dharmagupta Buddhist Sunday School, Paiyagala.

6. K. Caroline Perera, Sri Sugata Samayodaya Buddhist Sunday School, Kolonnawa, Colombo.
7. J. D. David, Mahanama Buddhist Sunday School, Walana, Panadura.
8. A. D. Baby Nona, Mahanama Buddhist Sunday School, Walana, Panadura.
9. D. B. Sumanasiri Edirisinghe, Sri Sugata Samayodaya Buddhist Sunday School, Kolonnawa, Colombo.

Second Class Certificate

10. D. H. Ganegoda, Dharmakeerti Buddhist Sunday School, Polwatta, Colpetty.
11. J. P. Abhayaweera, Sri Saddharma-wardhana Buddhist Sunday School, Nugegoda.

Prize Winners

First Prize Rs. 100/- N. Sandasilie, Sri Sugata Samayodaya Buddhist Sunday School, Kolonnawa, Colombo.

Second Prize Rs. 50/- (a) H. Piyatissa Gunasekara, Sri Sanghamitta Vidyalaya, Pamankada Wellawatta.

Second Prize Rs. 50/- b) M. D. Karunawathie, Sri Sanghamitta Vidyalaya, Pamankada, Wellawatta.

Third Prize Rs. 25/- G. Somawathie, Sadadhara Buddhist Sunday School, Weragoda, Kelaniya.

A. KURUPPU,

Hony. Secy. Religious Exams.
Branch Y. M. B. A.

BUDDHIST MISSIONARY WORK IN LADAKH

[We have received the following appeal from Saint Singha Jivaka of Dhammayuktika Thai Buddhist Association, near Gao Kadal, Srinagar, Kashmir, India. It will be remembered that on strong representations made by the leading Buddhist organisations such as the Y. M. B. A. and the Maha Bodhi Society, H. H. the Maha Raja of Kashmir allowed a Buddhist delegate to take part in the recently inaugurated Political Conference in Kashmir. Societies engaged in Dharma Duta work should respond to this appeal.—Eds]

The district of Ladakh is geographically a part of Tibet but politically it forms the North Eastern frontier of the Jammu and Kashmir State. The geographical, social and religious characteristics met with here are as in the more easterly parts of Tibetan-Tibet. The population mainly consists of Buddhists who number about thirty eight thousand. The people are extremely poor, ignorant, dirty and

superstitious but to their credit, we can safely assert that they are highly honest, simple and innocent of all criminal tendencies. In the extreme winter that characterise this land, they cannot afford sufficient clothing to keep themselves warm against the biting cold. They are generally clad in one dirty cotton shirt, a loose unlined woollen overcoat and unlined woollen trousers; For their head-dress, they use a course woollen or fur cap. Their food mainly, consists of "Sattoo" and "Chang". Sattoo is the flour ground from the fried local barley of very low food-value and Chang is the dirty and diluted country liquor extracted in a very crude fashion from the country barley. A concoction of tea leaves mixed with a little salt and butter is their usual drink. Rice, or bread is a luxury almost unknown to them. In places remote from the main road, the flesh of a dead horse is a welcome feast to these hungry beings. Buddhists do not enjoy any official positions

except a petty clerkship here or a petty teachership there. The State has opened a few schools at some roadside stations but they are of no positive good to the Buddhist population.

The medium of instruction has been throughout in all forms Urdu. Their own language, Tibetan, which commands a considerable secular, religious and philosophic literature, occupies a very subordinate and mean position in the schools. Be it said to the credit of the Christian Missions, in their two schools they impart instruction in Tibetan and hold the services in the Churches in Tibetan. The state schools through their Muslim Head-teachers minister to the religious needs of the Muslim. Facilities are offered for the Quranic teaching in the schools. Close scholarships are reserved for Muslims alone while Tibetan education is allowed to remain in a state of chaos. The subordinate nominal Buddhist (Tibetan) teachers appointed in some schools are as ignorant of Tibetan and Urdu as the pupils whom they are supposed to teach and as such they are not able to safeguard the interest of Buddhist people against the aggressive, better educated Muslim Head-Teachers.

Lack as they do in initiative and enterprise, the Buddhists have no hand in the Central Asian and Indian trade which has been monopolised by the Muslims and other non-Buddhists. The Buddhists are simply hewers of wood and drawers of water. They cannot take to arts or crafts as they can not flourish in this primitive land.

To avoid partition of the agricultural land into unprofitable holdings of very small size, the land among the Buddhist agriculturists passes in inheritance to the eldest son alone. He is responsible to maintain his younger brothers provided that they do not take separate life-mates for themselves. This has led to the custom of polyandry among them and to their consequent moral degeneration.

Due to poverty, ignorance and moral degeneration these Buddhists lack all initiative and capacity for organisation. They are quite inarticulate and fall victims to Muslims and Christian proselytisation which is making heavy inroads in this part of Tibet.

The seriousness of the situation calls for prompt and immediate attention of the Buddhists in all parts of the world. To afford relief to the Ladakh Buddhists, the following measures have been taken in hand without any loss of time by Dhammayukthika Thai Buddhist Association, Srinagar, Kashmir:—

1. To preach Buddhist Dhamma in Tibetan in all parts of the District.
2. To establish schools at important centres for secular and religious education.
3. To rouse Head Lamas to Activity.

4. To pave way for social reform etc.
5. To get in touch with the Ladakhi Buddhists and to take interest in their economic emancipation.
6. Arrangements to be made for the free education of the Ladakh Buddhists in the learned professions in India or the foreign countries.
7. To erect a monastery, a school and a Hospital in Srinagar, Kashmir, as Head-quarters of the Buddhists.

REVIEWS

India and the World

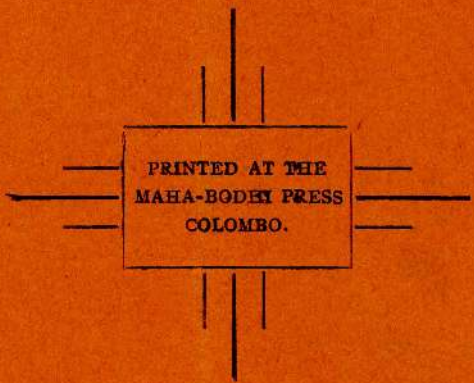
This is one of the most important new journals in our exchange list, and it is edited by our esteemed friend and distinguished scholar, Dr. Kalidas Nag. *India and the World* is the official organ of the India Bureau, an organisation started for the purpose of bringing about international understanding and collaboration between India and foreign institutions. An organ of such an association must necessarily be international in character. It is a relief to read a journal free from sectarianism and narrow nationalism which characterise many modern publications. Contributions to its pages are drawn from scholarly groups of almost every country in the world, and the articles deal with a variety of subjects which the modern students of politics and economics can ill-afford to miss. Ceylon students who wish to keep themselves informed of Indian affairs in their relation to foreign countries will do well to subscribe to *India and the World*. Annual subscription is Rs. 6/- which may be sent to the manager, 283, Park Circus, Calcutta.

The Buddhist Annual of Ceylon

We thank the well known firm of publishers, Messrs. W. E. Bastian & Co., for sending us a copy of their very popular publication, *The Buddhist Annual* for 1932. Both eastern and western scholars have co-operated with the learned editors to make the Annual a readable one. Their articles range from happy greetings to subtle metaphysics, and they should be both interesting and instructive to all kinds of readers. The presentation plate is a beautiful one which will make a fine addition to one's collection of art pictures. The Annual is profusely illustrated and very neatly got up. The editors and publishers deserve all praise for this very useful publication. It would make an excellent Wesak gift if only it is issued before the Wesak.

BOOKS RECEIVED

GEOGRAPHY OF EARLY BUDDHISM by Dr. Bimala Charan Law. Published by Kegan Paul. Will be reviewed in a subsequent issue.



PRINTED AT THE
MAHA-BODEY PRESS
COLOMBO.