



# THE BUDDHIST

THE ORGAN OF THE

## Young Men's Buddhist Association

Vol. IV. (New Series)

JULY

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# THE BUDDHIST

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*AN INSTITUTION FOR THE RELIGIOUS AND CULTURAL ADVANCEMENT OF BUDDHIST YOUTH*

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THE LATE VEN. SRI DEVAMITTA  
(ANAGARIKA) DHAMMAPALA.

# THE BUDDHIST

“*Sila Paññāṇato Jayam*”

VOL. IV (New Series.)

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## NOTES AND COMMENTS

**The Late Ven. Dharmapala** It is with the deepest regret that we have to record the death which took place at Isipatana on April 29, of the late Venerable Sri Devamitta (Anagarika) Dharmapala. By his death the cause of Buddhism in Ceylon, India and other countries has lost its greatest champion. The unique feature in his life was that he built for himself an international reputation as a Buddhist worker. We can pay him no greater tribute than the one paid him by the Hon'ble Sir D. B. Jayatilaka on the occasion of the arrival of ashes of the late leader. He said:—

The leader whose memory they were honouring on that occasion was one who deserved all the homage they could pay him. He was one who had brought to the performance of what he considered to be his duty the strength of character and undaunted courage in the face of obstacles, which made him a leader of men. The awakening of the Buddhists in recent times was inspired by him and the last fifty years of his life had been constantly and continuously spent in living up to his motto “Wake up Sinhalese!” Before the advent of the Ven. Dharmapala, Buddhists had lacked initiative. To his youthful and determined efforts in the support of the Buddhist Theosophical Society was due to a large measure the success in the field of Buddhist education achieved by the Society in the past. Renouncing a life of luxury and giving up a promising career in the Government service, the late Ven. Dharmapala had with characteristic self-sacrifice spent himself in the service of his religion and his country. To his initiative and enterprise in the cause was due the fact of the message of the Buddha being successfully made known in the European and American continents. To him was due the credit of having stemmed the tide which threatened to oust Buddhism from the very land of its birth. It was the duty of every true Buddhist to see that the undertakings initiated by the late Ven. Dharmapala was carried out to a successful completion.”

A committee has been appointed to devise ways and means to perpetuate his memory in Ceylon in a fitting manner. In our opinion there can be no better way of doing so than by the establishment of an orphanage for Buddhist boys and girls. The immediate necessity for such an institution must be evident from the fact that a vast number of our boys and girls is continually drifting away from their national faith. It is a well-known fact that nearly 80 per cent of the inmates of similar institutions run by other religious bodies are Buddhists. And many of these homes are maintained mostly by the help of Government grants. It is the duty of every Buddhist to see that these orphans are not forced by circumstances to leave the Buddhist fold, and to provide them with a sound education and the maximum comforts which a public institution can afford to give them. Thus provided, the neglected orphans will become a real national asset in the future. If the Ceylon Memorial Committee adopts this suggestion supported also by the Y. M. B. A. it will not only perpetuate the memory of Ven. Dharmapala but also render a lasting service to the country of his birth.

It must not be forgotten that an Indian Committee has also been appointed for the same purpose. It is in India that the late Bhikkhu Dharmapala spent the greater part of his life. We think the greatest memorial to him in India will be the proper establishment of the International Buddhist Institute at Isipatana. The success of this Institute will be the signal for a revival of Buddha Dhamma for which he sacrificed his whole life.

## THE LATE VEN. SRI DEVAMITTA DHARMAPALA

### A BRIEF SKETCH OF HIS LIFE\*

Anagarika Dharmapala, as he was popularly known, the eldest son of Mudaliyar D. C. Hewavitarne, was born on September 17, 1864. He had one sister and three brothers all of whom predeceased him. He received his early education in Missionary schools and entered the Government service as a clerk. Even as a boy he showed signs of his love for ascetic life. This tendency took practical shape when he came in contact with the great founders of the Theosophical Society—Madame Blavatsky and Col. Olcott who landed in Ceylon in 1880. He said that he felt himself drawn towards the Founders. In 1884 young Dharmapala was initiated as a member of the T. S. and accompanied Blavatsky to Adyar. On his return from Adyar, on the advice of his patroness, he directed his attention to humanitarian work. He worked incessantly in the interest of the T. S. in Colombo, and the success of the Society, its Sinhalese organ "Sarasavisandaresa" and its English supplement "The Buddhist" owed much to the wholehearted services of the young Theosophist. His ardent desire to have communion with the Himālayan Adepts then so very popular made him to work as hard as possible. In 1890, after attending the Adyar Convention he made his first pilgrimage to sacred places in India in the company of Japanese Bhikkhu Kozen Gunaratna.

This pilgrimage opened for him a new sphere of activities which kept him fully engaged during the rest of his busy life. It was at Buddha Gaya that he resolved to regain the much neglected Vihara which was being desecrated by the menials of a Saivite Mahant. With the cooperation of the leading Buddhists of the

Far Eastern countries he formed the nucleus of a world wide agitation to reclaim Buddha Gaya, and on May 31, 1891 the Maha-Bodhi Society was formed with the object of reviving Buddhism in India. Soon after, Ceylon villages witnessed the advent of a tall, handsome young man of attractive appearance, whose eloquence and devotion to religion gained the sympathy of all Sinhalese Buddhists except a few wealthy but selfish men whose slavish mentality could not appreciate the far-reaching effects of the agitation. His was a mixed mission in that he had to reclaim his own country men from the degenerated conditions in which they were sunk, and also to make his brothers realize the importance of regaining the Sacred sites in India. His cry was the cry of Ram Mohan Roy who arrested the degenerating influences that ruined his people and paved the way to create a new Bengal.

He was by now losing his faith in the former friends in the T. S. Olcott's strange attitude towards the Tooth Relic completed the severing of his connection with the Theosophists, and Anagarika's activities in the field of Theosophy gave place to those in the interest solely of Buddhism. The inauguration of a powerful society to speak on behalf of one third of the world's population demanded an organ; and in 1892 Buddhist world saw the emergence of a journal consisting of a few pages. It is the now famous Maha Bodhi through which so much has been accomplished. The young Sinhalese upasaka first established himself in a small room (the present writer saw it in 1928) in Creek Row in Calcutta, and edited the journal with the greatest difficulty. His allowance was so meagre

that at times he had to satisfy himself with the poorest kind of food. He was editor, clerk, and post peon. Mention must be made of some generous Bengali friends who helped him in his early days in Calcutta. Mr. Sen, editor of the Mirror, and Mukherji family rendered him every assistance to carry on his work. Latterly, Anagarika was given a room at Mukherji's till he acquired a house at Baniapukur. His dress, general appearance and character endeared him to Bengalis who flocked to listen to his open air addresses in Calcutta and its suburbs.

These privations had their own reward. The Maha-Bodhi brought him to the notice of the conveners of the Parliament of Religions in Chicago, and an invitation followed asking the young propagandist to represent the Southern Buddhists. Thus in 1893 Anagarika was Ceylon's delegate at this grand assembly. His magnetic personality and the message of good-will and compassion which he delivered before the Parliament created a great impression in those who attended it. Swami Vivekananda represented India with equal success. His visit to America was destined to produce great result. On his return journey, at San Francisco, he met Mrs. Mary Foster a wealthy lady who turned out to be the greatest benefactress of the Maha-Bodhi Society. Anagarika was again seen on the scene of his activities in India.

The extensive Pilgrims' Rest at Buddha Gaya was the first fruit of his labour. This was a great boon to the pilgrims who had no place to shelter them before. He left no stone unturned to put a stop to the desecration carried on daily on the Temple premises. The Bhikkhus who were stationed there had been assaulted. Goats were killed and offered as sacrifices

to the gods of Hindu Pantheon. The Japanese Buddha Rupa placed in a nich on the upper storey of the Temple was thrown out by Mahant's men. But the usurper could not continue these desecrations any longer. Criminal proceedings coupled with a vigorous agitation created public opinion in favour of Buddhists, and gradually animal sacrifice and assaults on pilgrims ceased. Thanks to his untiring energy, Buddhists now are at liberty to conduct their religious ceremonies there unmolested.

Anagarika the worker did not stop at that. His burning desire to present the Dhamma to the Indians in a capital city from where it might radiate to other centres inspired him to conceive the idea of establishing an institution in Calcutta—his second home. By this time the unfortunate Ceylon riot broke out (in 1915), Ceylon Government was panic-stricken, all temperance leaders were imprisoned, and the Anagarika who was accused of treason was interned in Calcutta. But this was a blessing in disguise. As an interned man he planned out an ambitious scheme to erect a Vihara. In 1920 foundation stone was laid by the Governor of Bengal for the now famous Sri Dharmarajika Vihara. Within the next few years Vihara was completed and new additions made to house the Library and resident monks. For the first time in the history of modern architecture Ajanta style was followed in constructing it. This abode of Peace facing Calcutta's seat of learning gives every facility to pilgrims and devotees from foreign countries.

Dharmapala was a much travelled man. His extensive tours round the world gave him much food for thought, and his country men were greatly benefited by the knowledge thus gained. Japan ins-

pired him to urge for industrial progress; England and America for scientific work; and Germany for learning. His last trip to America was made in 1925 in order to pay his loving respects to that lady with whose princely donations so much had been accomplished. During his stay in New York newspaper reporters besieged him to get his views on various topics. He publicly declared that Ceylon and India wanted men of science and not missionaries. Wherever he went he created new bonds of friendship thus linking the peoples of the West with those of the East. The idea of an united Buddhist world was working in his mind, and to that end he was paving the way.

Anagarika had already thought of restoring the lost glories of ancient Isipatana where our Master delivered His first sermon in compassion for humanity. But the project planned along with Santiniketan of Tagore and Hindu University of Malavya had been in abeyance for some time owing to want of funds and certain objections raised by the Archaeological Department with regard to the selection of a site. It is to the lasting credit of the late Dr. C. A. Hewavitarne that he was able to induce Sir John Marshall, whom he interviewed in Taxila, to grant the present excellent site to the Maha Bodhi Society for the erection of the Vihara. In 1928 building operations were commenced, and in November, 1931 old Isipatana witnessed the inauguration of the Mulagandhakuti Vihara amidst colourful and time-honoured ceremonies and rejoicings of a vast assembly of men and women drawn from almost every country in the world. This oriental structure built with dressed *chunar* stones now stands in its entrancing beauty as a companion to the venerable, old Dhammika Stupa. It will ever shine as a monument

to the indefatigable energy of our heroic Dharmapala. It must be remembered that in both these Viharas—in Calcutta and Isipatana—are enshrined genuine Buddha relics presented to the M. B. S. by the Government of India. We have thus seen the birth of a new Isipatana studded with buildings for Bhikkhus, schools, library, post office etc—all these situated in a beautiful park-like garden.

Anagarika was a zealous missionary, and as such he made every endeavour to create a band of young men imbued with true missionary spirit and trained for Indian work. His early attempts having proved futile, he established a Samanera Vidyalaya in Kandy. Eventually the first band of Samaneras who joined it was removed to Santiniketan and from there to Isipatana where they are receiving necessary training. In 1917, Anagarika left for England to do spade work for a Buddhist mission to that country. The severe English winter was too much for an aged worker. He fell seriously ill, and only recovered by escaping to southern Europe. On his return, the Ceylon Buddhist Mission consisting of three Bhikkhus and Brhamachari Devapriya was organized, and the party sailed in June, 1928. Soon after a vihara was established in London thus giving the English Buddhists the opportunity of moving in a Buddhist atmosphere. This was repeated in New York where regular services were conducted with the help of Mr. Kira.

He was also responsible for establishing several vernacular schools in different parts of Ceylon. He wanted every child to know the past history of Ceylon. His contribution to the awakening of national consciousness can not be overstressed. In fact he can be claimed as the father of new nationalism in Ceylon. Education



on national lines, he thought, was the only salvation for Ceylon. It is no exaggeration to say that there are any religious or educational institutions in Ceylon, which did not receive financial support from him. It is due to his influence with the late Sir Asutosh Mukherje that Pali and Sinhalese were included as subjects for study in the Calcutta University and its affiliated colleges. He offered scholarships and prizes to Indian students in order to popularise Pali studies. Calcutta was followed by many other universities. The net result of this was encouraging. Within the last twenty years the number of men who learnt Pali increased appreciably, and Dhamma was spoken of in almost every centre of learning in India. In the same way M. B. S's establishments in Buddha Gaya, Gaya, Isipatana and Calcutta induced many Burmese brothers to put up similar ones in other Buddhist centres.

Dharmapala was again laid with serious illness in Colombo. But his will to live for the sake of unfulfilled work was greater. Half recovered, he left Ceylon in 1931 never to come back; and settled down in Calcutta. His long cherished wish to enter the Order of Sangha now became keener than ever. So he invited several Nayaka Theras to Isipatana where he was initiated as a Samanera on July 14, 1931, and assumed his new name of Sri Devamitta Dharmapala thus terminating the Anagarika life. His spiritual ascendancy was crowned when he was ordained as a full pledged Bhikkhu on January 16, 1933.

An account however brief of his life will not be complete without reference to him as a speaker and a writer. He was a speaker of no mean degree. Except the late Brhamach• Harischandra, he was the most popular preacher in Ceylon. His speech was sometimes fiery, but every word was uttered with transparent sincerity and real patriotism. He spoke in earnestness. His appeal was always to the poor. In attacking his opponents he dis-

played a subdued humour coupled with bitter sarcasm. He addressed the English speaking people through the Maha Bodhi, and his country men through "Sinahala Bauddhaya." He wrote in a style of his own. He once remarked to the writer of this sketch that extensive reading of Jataka stories created in him a love for pleasant humour. He was the author of several books and pamphlets on Buddhism and comparative religion. His "What did Lord Buddha Teach" summed up the whole life and teaching of the Buddha in a masterly fashion. He contributed to several European and American journals. Every request for a contribution elicited from him a prompt reply. His was not the usual way to say "Regret, very busy". His conception of a busy man was that he should be ready to respond to every call for help and co-operation. He was also a great letter-writer. Perhaps every person who knew him even a little possesses a letter from him written in his beautiful hand.

Now on the eve of his eventful career, worn down by constant illness and over work, Bhikkhu Dharmapala took up residence at Isipatana where gazing at the majestic Vihara he passed away on April 29. He died like a warrior in the battle field never allowing the flag to be lowered. His remains were cremated, according to his last wish, at Isipatana whose history was enriched by his labour of love for a period of over forty years. Dharmapala in his private life was a man of amiable and loving nature. • He had many critics and much opposition. But they only served to spur him on to greater activity and renewed efforts. Some of his own country men were among those who denounced him most. But the truth of what he preached as a social reformer was slowly dawning upon the very people who refused him co-operation. Ceylon's share of his ashes was brought to Colombo on the 14th of May when the people of Ceylon joined as one man to pay their homage to the dead leader.

# THE DISCOURSES ON THE CAUSES OF PROSPERITY AND DOWNFALL .

(Translated from Sutta Nipata by Pandit H. Nandasara)

(I)

## MANGALA SUTTA.

Thus have I heard:--When the Buddha was living in Jetawana monastery at Sawatthi dedicated by Anāthapindika, a certain deity came to Buddha at midnight illuminating the whole Jetawana, paid obeisance, stood aside and recited the following verse:

For the good of the world have gods  
and men engaged in wordy strife,  
And failed, to know what things  
most auspicious are in life

Be pleased, Enlightened One, to solve  
their doubts and disputes rife!

(The Buddha answered:)

It is auspicious

to dwell apart from those who are  
inferior in mind and character, to keep  
company with the wise, to render homage  
unto the worthy,

to live in a country worthy of residence,  
to have done meritorious deeds in one's  
past life, to keep the mind well-tuned,

to have been conversant with many  
departments of knowledge, to be an artist,  
to be disciplined in conduct, to be of ex-  
cellent speech,

to render service to one's parents, to  
be kind to one's wife and children, to  
earn one's livelihood by blameless means,

to be charitable and righteous, to be  
good to one's relations, to be faultless in  
action,

to be far and away from evil, to abstain  
from intoxication, to be vigilant in  
Dhamma,

to be respectful, humble, contended,  
grateful, to listen to Dhamma on proper  
occasions,

to have the virtues of forbearance and  
sweetness in speech, to have the oppor-  
tunity of seeing recluses and occasional  
discussions on Dhamma,

to engage in penance, to be celibate, to  
realise the Noble Truths and achieve  
Nibbana,

to have a mind free from fear, grief  
and passions and unshaken by the forces  
of the world.

By acting thus people will be victorious  
and achieve good everywhere; therefore  
the above mentioned acts are declared as  
auspicious.

(II)

## PARABHAVA SUTTA.

Thus have I heard:—When the Buddha was living in Jetawana Monastery at Sawatthi, dedicated by Anāthapindika, a certain deity came to Buddha at midnight illuminating the whole Jetawana, paid obeisance, stood aside and expressed his idea in a verse:

\*We left our abodes in order to question  
the Buddha about the man who is going  
down and the causes of his deterioration.

(The Buddha answered:)

It is easy to find out who is going up-  
wards and who falling down. The former  
is fond of the path of righteousness and  
the latter has no desire for it. †

\* The plural form 'We' is used here so as to include the large retinue which the Deva brought with him and left behind, at a respectful distance.

† At the end of each of the Buddha's verses, the god interferes with a query to the same purpose as his preliminary request. I have omitted these repeated and tiresome interrogative stanzas of the Deva in order to make the translation compact and effective.

Here below are set down the causes of downfall:—

To love bad men, not to love good and to take delight in Adhamma,

to indulge in excessive sleep and talk, to be inactive, lazy and ugly-tempered, not to look after one's aged parents, being able to do so,

to deceive by lies a recluse, a Brahmin or a wanderer,

being wealthy and prosperous, to be selfish in the enjoyment of good things,

being proud of caste, pedigree and wealth, to look down upon one's own relations,

to lead a wasteful and sensual life, indulging in the pleasures of wine, women and gambling,

to visit prostitutes and to be guilty of adultery, being dissatisfied with one's own wife,

to marry a young beauty in old age and not to sleep on account of jealousy,

to appoint a greedy and prodigal man or woman as one's agent in business,

being born to a poor family of the warrior-caste, to aspire to ruling power on account of insatiable ambition.

The wise man having learnt these causes of ruin and having become an Arya endowed with vision, will live in an abode of happiness.

### “THOU SHALT NOT KILL”

According to Buddhism suffering results from eight different causes, the chief of which is Kamma. When we see a person suffer say from an incurable disease, we have to put it down to one of these eight causes. If the cause is Kamma, as it very often happens, it is obvious that our intervention will not end his suffering. For, even if we kill such person, he still has to expiate the remainder of his Kamma, elsewhere some other day. If the disease is due to Kamma or one of the other causes, we can put an end to the disease by killing the patient, but at the same time we cause to arise bad Kamma of a more heinous character, for the victim of our kindness is sure to put forth thoughts of ill-will (*dosa*) at the dying moment towards the person who kills him. Even the suicide at the last instant recoils and clutches at a straw to save his life, so strong is the will to live (*bhava-tanha*). The person killed may in consequence of his evil death-proximate (*Yadāsanna*) Kamma pass over to a worse

state of woe than the incurable disease from which he escapes. The victim of our mistaken charity thus goes from the frying-pan into the fire.

Moreover we ourselves, actuated by a false notion (*Moha*) of compassion, commit evil Kamma of a grave nature and store up age-long suffering for ourselves. So, after all our remedy will in the end prove worse than the disease. Here as elsewhere ignorance is no excuse.

We must remember that according to the Buddha-dhamma our acts by thought, word or body, when actuated by *lobha* *dosa* or *moha* become *Akusala-Kamma*, but when actuated by *alobha*, *adosa* or *amoha* become *Kusala-Kamma*.

The law of Kamma is however of such a highly complex character, that we puny many-folk must beware how we dare to interfere with its mysterious operation.

If death annihilates a person and there are no such inconvenient things as Kamma and rebirth to reckon with, the

right thing is no doubt to make short shrift of incurables, snakes and all dangerous animals, nay even cannibals and criminals to boot. But nature has ordained otherwise and we have to order our lives accordingly.

Our logical conclusions may be sound provided, of course, all our premisses are right. But if we omit to take count of essential factors, our reasoning will lead us completely astray.

So, well-meaning and estimable friends, who propose to improve upon the Dhamma, will do well to pause before they rush in where even angels fear to tread.

The Dhamma is *Atakkā-Vacaro* i.e., not to be realised by *mere* logic.

A. D. J.

\* That reminds us of a recent attempt to re-state the *Panca-Sila* in *positive* terms, of that however more a-non A. D. J.

## A HISTORICAL SURVEY OF THE KOTAHENA RIOTS

By J. A. Will Perera, M. R. A. S.

DIPADUTTAMA VIHARA.

The Dipaduttama Vihara at Kotahena completes a century's existence this year and also celebrates the Jubilee of its completion by that leader of the Buddhist revival and born orator, the Rev: Mohottiwatte (better known as Migettuwat'e) Gunananda.

According to tradition the first steps to erect this edifice were taken in the year 1813, but we have it on good authority that the land on which the Temple stands was purchased in 1830; the money for the acquisition having been raised by private contribution. The land was thereafter dedicated as temple property to Dehirakande Thera. Ten years later, in 1841, this Bhikkhu enlarged the temple premises by adding thereto an adjoining lot of land which he purchased. He passed away in 1843 and the premises devolved on Migettuwatte Gunananda and two other Bhikkhus. The latter died in a short time leaving the task of improving the place to the former, who with remarkable energy pushed forward the work and completed the religious statuary and frescoes, in addition to improving the place generally.

In 1883 the Temple was small and the exterior not very imposing and a parapet wall enclosed the premises. Migettuwatte organised a grand festival of "unusual magnificence,"—the *netra* pinkama of the large recumbent figure of Lord Buddha which he had had completed. The festival was also in honour of the embellishments and important additions which cost a sum of Rs 3,000/-.

The principal donors, W. D. A. Tilakaratna and W. G. Don Andrayas issued a notice on 19th February, 1883 to the inhabitants of Maradana in general and to Henry Wm: de Silva, Division Officer; Magnia Carolis Mirando; Edirimuni Cornelis Silva and Kalinga Arnolis Silva in particular. This notice referred to the impending *Netra* Pinkama which had already commenced from 8th February and was to continue till the 31st of March. Mention was also made of their intention to solicit the aid of the Siamese and Amarapura Sects of the Sangha for the purpose of holding religious discourses expounding the three-fold *nidana* (the remote, the middle and the near, of the Lord; the reading of the *Diksangiya*, the *Angottara Sangiya*, and the *Jataka Pota*; and reciting *Pirit* on three occasions.

To the inhabitants of Maradana was assigned the task of providing the morning and mid-day meals for a minimum of fifty Bhikkhus who were to officiate on March 25th, which happened to be Easter Sunday as well. They were also asked to provide these two meals to visiting Bhikkhus from other temples. This notice was issued "with the consent of the venerable Bhikkhu Mohottiwatte Gunananda" by the principal donors.

Migettuwatte Thera gave notice in January to the civil authorities of the ensuing festival. Pirit chanting and Bana preaching had been arranged for 6 or 7 consecutive weeks; and on March 31st the date of culmination of the festival, 500 Bhikkhus of the Siamese and Amarapura Nikayas were to repeat the 500 sections of the Tripitaka in one day and 500 *atap.rikara* were to be presented to them. These gifts were to be brought in procession from the outlying villages and offered to the Vihara.

#### ST. LUCIA'S CATHEDRAL.

Kotahena was in 1883, as it is today, the centre of the Roman Catholic religion in Colombo. The Archbishop (then known as Roman Catholic Bishop) holds a Grant dated April 21st 1779 from the Dutch Government for the Cathedral premises. This, however, does not mean that these premises came to Catholic hands only in 1779, because that sect possessed this land before the Grant was made.

About the year 1875 the old cathedral was demolished and preparations set on foot to build a better, larger, and more imposing structure on the extensive grounds which embrace about 10 acres.

At the time of the riots the cathedral was not out of the builders' hands. Work had necessarily to be slow because funds

had to be collected, hence the "very unfinished state" in 1883. The buildings then consisted of the Cathedral, Bishop's House, Clergy House, School, and Convent. Wall Street and St. Lucia's Street formed two of the boundaries, as they are today.

This was an era of great and good men. The Rt: Rev: Dr. Christopher Bonjeen, O. M. I., Bishop Tit: of Medea & Vicar Apostolic, was the Roman Catholic Bishop of Colombo, whilst Rev. Fathers Massilamany and D. G. Fernando were resident priests of the cathedral. The Anglican Bishop was that great scholar, Dr. R. S. Copleston, afterwards Metropolitan of India. The Ven. Hikkaduwe Sri Suman-gala and Rev Migettuwatte were two outstanding figures in the Buddhist world.

#### THE CAUSES.

The causes of the riots were eight in number, and, the Commissioners appointed by the Governor found them to be:—

- (1) Proximity of both shrines.
- (2) Buddhist revival and religious controversies.
- (3) Protracted nature of Buddhist festival, its grandeur, and organisation by so bitter an opponent of Christianity as Rev. Migettuwatte.
- (4) Continuation of Buddhist festival on to Holy Week.
- (5) Circulation of false rumours about the peraheras which irritated the Catholics.
- (6) "The apparant inability of the Roman Catholic authorities to control the more ignorant of their flock."
- (7) Police indiscretion and indecision with regard to the licenses.

(8) Insufficiency of information possessed by Police, defective arrangements, neglect to properly vindicate the law on first signs of unrest, and the failure to realise till too late, the magnitude of the Easter Day clash.

#### SEQUEL TO PANADURA CONTROVERSY.

I am told that the Dias brothers of Panadura originated the famous Panadura religious controversy. The late Mr. Jeremias Dias who was a staunch Buddhist and his brother who was an equally staunch Christian, it appears, used to discuss the merits of each other's faiths. In course of time they arranged the stage for the wordy duel between the Buddhist and Christian clergy. Be that as it may, it is admitted by all that this debate had an unfortunate sequel in the Kotahena Riots, the subject of this article.

Migettuwatte who belonged to the Amarapura Nikaya, twice ordained, remaining a Samanera, was the acclaimed champion of Buddhism. He was a born orator and was "recognised as a great champion speaker on all religious questions." He told the Commissioners that these public debates were "conducted with great courtesy on both sides," but it was an admitted fact that he at times used language inappropriate and violent, which quite naturally hurt, offended and irritated the Christians. Some Buddhists who gave evidence at the Enquiry testified to this failing of Migettuwatte and also disapproved of "the terms" in which he denounced Christianity.

The Catholics appear to have been more irritated than the other sects "probably due," say the Commissioners, "to an excessive zeal for their religion, amounting almost to fanaticism." Of this failing, which has been exemplified in the recent riots, "and alluded to by

more than one witness, we would record our strong condemnation." The Commissioners add that "the Roman Catholics generally appear to think that any supposed insult to their religion should be resisted by force, and if necessary, to the death. How such a feeling arose, and by whom it has been fostered, it is difficult to say; but we think the character of the Roman Catholic priesthood with the public in this matter is most seriously at stake. It is generally admitted that the influence the priests are known to exercise over the people is used on behalf of law and order, and in obedience to the civil power; and it therefore behoves the Roman Catholic authorities to do their utmost to discourage and eradicate so dangerous a feeling as that indicated."

#### SMALL-POX IN CITY.

On February 2nd the P. C. M. O. reported to Government that an epidemic of small-pox had broken out in the City. In all there were 806 cases of which 174 proved fatal. Government acted promptly by requesting the Temple authorities to postpone any ceremonies which were likely to bring vast throngs into the City from its environs and from the various wards to Kotahena. Migettuwatte consented and promised to postpone the Perahera till March 31st. His suspicions were roused latterly that this promise was extorted on the false representations of Roman Catholics who petitioned Government. There were no grounds for this suspicion, yet, ignoring the undertaking given by him to Government, Migettuwatte continued his activities. Notices went from the Kotahena Temple to the villages round Colombo exhorting the people to bring offerings in perahera notwithstanding the scourge that prevailed. From about 15th February peraheras arrived almost daily and

the Police, whose duty it was to prevent them appeared to sanction the processions. It is not known whether Migettuwatte authorised the issue of these notices, or whether he was even aware of this action. The Commissioners are silent on this point.

#### CATHOLIC CREDULITY.

The peace and quiet soon gave place to storms. The Catholics now grew tired of the peraheras, and were also irritated at "the constant parade of Buddhist rejoicing", which, from days had lengthened into weeks, and showed unmistakable signs of lengthening into months. It was the Lent season and the usual gloomy atmosphere associated with this season had settled over Catholic Kothahena. It was galling to the Catholics to behold exultant processions pass their cathedral almost every day. Fear entered their hearts lest the Peraheras interfere with their devotions during Holy week. Anger and jealousy also invaded their minds and they "began to fancy that all kinds of slights and insults to their religion were intended." The Catholics were so irritated and annoyed that they took offence at anything. Allegations were made by them that the peraharas slackened pace and people shouted "Sadhu" in derision opposite St. Lucia's and other churches. Also, that at every perahera insults were hurled at Christianity. Evil-minded folk coined false rumours which gained currency, and percolated to the lower and ignorant classes in grossly exaggerated form. Only a tiny spark was required to ignite this highly inflammable material.

As typical instances there were the rumours that the Easter Sunday perahera had monkeys nailed to crosses; that that the figure of Mahabamba (Brahma) was clothed in female garb to represent

the Blessed Virgin and other caricatures. The Asst: Supdt: of Police who inspected the perahera before it left Borella was a Roman Catholic. He and the two Inspectors "satisfied themselves" that there was nothing objectionable and that the "rumours were false." The Buddhist processions were no doubt, inopportunistically timed, but they were quite harmless.

#### FATHER MASSILAMANY & DR. COPLESTON.

Father Massilamany, one of the resident priests of St. Lucia's wrote on 6th March to the Inspector General of Police that the Catholics intended having their usual processions on Palm Sunday, Good Friday, and Easter Sunday along St. Lucia's and Wall Street's that he understood the Buddhists were also to conduct peraheras on those days along the same routes; and that if the Catholic processions were disturbed, there would probably be fighting and bloodshed; that "no attempt on the part of the priests will be able to prevent such a dire scene;" and that the clergy at St. Lucia's would disclaim responsibility for any disorder.

Mr. G. W. R. Campbell, Inspector General of Police, was out of Ceylon on a year's leave and was due back on 12th May. Major Edward Tranchell, the senior Superintendent acted in that capacity. He too was away on circuit, so one of his assistants, Mr. E. Creasy replied the same day that no licenses had been applied for for those particular days, but "whoever first did so would obtain one and receive legal protection." He also reminded Father Massilamany that either party would require licenses.

On the following day the Rev: Father applied for licenses for the three days and wanted the licenses to be handed over to the courier. This request was not complied with.

*To be continued*

## BUDDHISM IN EUROPE

By G. Constant Launsbery, B. Sc.

The more I consider East and West, the more I realize that human nature differs very little today anywhere, and that our modern problems are your modern problems. What is the problem of the West today, of the East today, and indeed of all time? Is it not to make an end of suffering? Is it not to seek deliverance from those forms and ways of existence which make for suffering? This is the great adventure for each and all of us. But the East and the West have taken different attitudes towards suffering. Many religions have taught us that suffering is imposed upon us by some omnipotent God, either as punishment for our sins, or because of his pleasure. Therefore only that God can free us from the suffering he has inflicted.

In other words how the thinker through scientific knowledge, and philosophical inquiry will arrive at convincing himself of the truths that have for 2000 years been preached by the Sangha. If however we have freed our mind from this superstition common to all primitive and many civilized people, how can we explain the nature of suffering? Scientifically explained physical suffering or pain is a warning that something is wrong in the body, something is out of order that should quickly be put right. In this sense pain is beneficial since it makes us act and correct conditions harmful to us. By analogy we may say that mental suffering also is a warning, and the result of wrong thinking. According to a Western writer mental suffering disappears when we become "In tune with the Infinite". Here the Buddhist remedy of Right Views. These explanations give us some insight into the nature of Dukkha and sums up

what the Westerner (once freed from dogma) believes. In other words wrong action and wrong thinking create pain. The next step is how to eliminate suffering, and as yet the free thinker finds no remedy."

If we can come to see that impurity, physical impurity and mental impurity resulting from ignorance, is at the base of every form of suffering, we can then quickly realize the great Physician's (the Lord Buddha's) teaching about the cause of suffering, and the way out of suffering. We can learn that we ourselves (through selfish desire and ignorance) we alone have created suffering, it follows that what we have created ourselves we can destroy without the help of some supreme being. For instance if in a community there are poor and rich men, if all work and cooperate, equilibrium will be established and poverty destroyed. Physical and mental suffering is the universal heritage of all sentient beings. Again we shall find that suffering will be progressively ameliorated as we live the Buddhist life. The more harmless we become, the more helpful we become; the more we practise metta, loving kindness, the more happy will our lives be. And once this metta is cultivated, our consciousness will rise to higher and higher states. We shall see that material values which we thought so important are impermanent, unsatisfactory, unreal. Then a change will be produced in our nature we shall have gained confidence in our ability to purify our nature and to take our refuge in Reality. This has been the experience of many of us. Now I speak as a Westerner, but is this not the goal, this turning from the Unreal to the Real, of the East and indeed of the



spiritually minded everywhere? More and more we are turning away from imposed creeds and dogmas, and searching for truth. The necessity for you as for us is to live Buddhism in our daily lives and that is almost as difficult for you as for us in a modern world. With no knowledge of Buddhism certain people have discovered these truths. At this stage there arises the need for deep thought, study and meditation, and also for a *method* of training Buddhists to realize that a method is found in *Sīla*, which teaches pure living as the only stepping stone towards *Pañña* and *Samādhi*.

To us Westerners, moral discipline has been extraneous, imposed and irksome. Buddhist discipline is freely consented, and brings its own reward by strengthening and purifying us, and it already lessens our sufferings and our discontent. The reasonableness of Buddhist morality appeals to those of us who understand that it is self-imposed for our advancement. Accustomed to scientific investigation, but to little self training, the Westerner wishes at once to know the reason for and the why behind, the *maya* when he turns to Buddhism. Here the study of the *Abhidhamma* is most useful, but for this instructors are necessary, and at certain stages it is almost impossible to be one's own guru. In the West it is necessary to spread abroad many ideas essential to Buddhism before men can to any extent be led to study the Dhamma. Perhaps Gandhi has done more than any other man to show not only the beauty but the power of *Ahimsa* when practised. Others, through a kind of self-obtained insight, have realized the cruelty of killing and slaughter, and have turned away from meat eating fit for wild beasts and thoughtless men. Such ideas make for compassion and for gentleness and

lead the thinking public to investigate Buddhist ideals. Scientific investigation also is heading towards the proof of *Sunyata* and it will some day prove that, since nothing is permanent, so too, everything is void of any fixed self-substance or entity. These are the ideas which as they penetrate the Western mind prepare it to accept the Dhamma.

You will readily see why I think that the time has arrived when Buddhism, if rightly presented, may become a power in the West. And this is why I think that the Maha Bodhi Mission in London is a necessity, and has accomplished a great work. From London, with the help of the Ven. Bhikkhus, we have carried the study of the Dhamma into the greatest intellectual centre of Europe, Paris. And the Society, over which I have the honour to preside wishes us to acknowledge the debt of gratitude to the representatives of the Ceylon Sangha for spreading the teaching. France has always led the West in its struggle for freedom, not only for social freedom, but for liberty of thought. She has passed through a period of unbelief and made a fetich of science. Western Philosophy with Bergson (or rather with his master Boutroux) began to assert the value of the intuitional thought. Now Analysis and Reason, supplemented by a deep intuitional understanding of life, are necessary to all who would learn the Buddha Dhamma. Since the law is not imposed, but freely followed, this appeals to the French mind. The Dhamma is clear and logical, based upon the sequence of cause and effect, this leads to a self-imposed discipline which satisfies the Latin genius for order and discipline and also its love of liberty. The evil, the suffering, the violence of the world had convinced man that, as some religions

teach, he is born Evil. But this theory is opposed to the wisdom of the Greeks, to his honour, Plato taught that if a man sees the good (which is also the beautiful) he must need follow it. What it is but another form of saying that the Bodhi the inner mind can enlightens us? The Chinese say "Essential Mind is pure, we have only to remove the dust of impurities to let the light shine." It is very necessary to realize this, if we are to have confidence in our possibility of self-instruction and of working out our own liberation. For if a man thinks he is evil, he will act accordingly, or only through fear will he abstain from evil, and this cannot help him to purify his nature. Anatole France, the famous French author, proclaimed Buddhism to be the proudest assertion of man's freedom and dignity.

"The Buddhist's progress" consists in raising his consciousness from its animal state to higher and higher states. He knows that if he does not do so it will (since there is continuity of consciousness) in other lives convey him to an inferior state of existence and lower forms. This is not always understood in the West. To remain human one must live humanly and maintain a sense of compassion for all sentient beings. This is our lesson today for East and West we need to cultivate compassion and always more and more compassion. This will lead us to cooperation in social, political and economical life, as contrasted with that intensified competition of men and nations during the last 100 years which resulted in war. The aim of Buddhism is to develop more and more Intelligence and Compassion, and the Blessed One has given us a definite method of discipline which, if followed, purifies us progressively and strengthens

our capacity for intelligent thinking and gentle living." • These are the main fronts that we admire in Buddhism. I have said before that there is a growing demand in the West in the entire Western world for a Spiritual refuge. Suffering in all its forms, through the war and in social conditions since the war, has brought home to man the failure of material riches to satisfy man. Will this need of spiritual life lead to Buddhism? In many cases it will among the intellectual elite, and among those spiritually evolved. But there must be long years of preparation, and a more general spread of the essential ideas of the Dhamma.

England has had the excellent texts of Max Muller and of the Pāli Text Society. Frenchmen have translated only a very few Suttas from the Pitakas. I think people should drink in Buddhist learning at the fountain head. Most (if not all) books written about Buddhism by Westerners are inaccurate, or misleading. Hence we see how great a need there is for learning Pāli, and we have started Pāli classes to remedy this. Moreover we have translated and published a French Dhammapada I hoped next year to have Majjhima Nikāya ready. These are reasons why Buddhism cannot be all at once understood. If you ask me why Ceylon so quickly took to Buddhism (when the Ven. Mahinda first presented it) while we are slow of comprehension, I should say that the soil for the Bodhi was prepared, and favourable. Karma, though differently interpreted by the Hindus, was known as the just law that regulates life. All Eastern people have sought in one form or another, *liberation* from phenomenal existence. The West has sought not liberation but personal immortality. And this still is *the great stumbling block* which it will take some

time to remove. It is difficult to make it clear that Anatta does not imply that there is no continuity of consciousness. The use of the terms: Soul, no soul, and various other Christian terminologies for Pāli words is responsible for a frequent misunderstanding of Anatta and Nibbāna. The Relative Truth that personality exists, and the Absolute Truth that there is no fixed personality apart from the aggregates must gradually be realized.

France has cultivated intellect and clear thinking, Germany has cultivated knowledge, England has cultivated sport and preferred the athlete to the thinker. Here lies a danger to the East also. I have seen in France since the war, the youth cultivating boxing and various other brutal sports to the detriment of brain. There is a tendency to over do sports and games.

In Ceylon also I think there is a danger in over doing games and the rivalry it sets up in developing muscles instead of awakening the intellect. And I have just seen the adults of a Buddhist College parading with guns

but perhaps less capable of sitting down to meditate.

Now the Buddhist must be a man of thought, of brain not of brawn and this does not mean a funny creature. The Buddhist spirit of tolerance and gentleness that is characteristic of your people is a valuable heritage. Ideas are like plants that take time to get well rooted in a new soil before they can flower and bear fruits. I hope you will see that there is what we might call spontaneous evolution which leads on to discover for himself these Eternal truths which the Lord Buddha did not invent but repeated. The train of thought is pointed to this. There is also the teaching, and the sacred books made accessible to seekers by the various societies, and by the valient representatives of the Sangha who have come to Europe. The future will largely depend upon the collaboration of the Buddhists in the East and the West. We hope to work on closer co-operation, and we hope that our visit to Ceylon and your friendly hospitality will render this possible.

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## GLEANINGS

### Teachings of the Buddha

Garbed in the simple white robes of an "Upasaka," Sir D. B. Jayatilaka addressed a meeting at the Ramakrishna Ashram, Wellawatta, on Wesak Day on the "Teaching of the Buddha." The hall was divested of all furniture and the audience sat on the carpets spread over the floor.

Swami Vipulananda who presided briefly introduced the lecturer.

Sir D. B. Jayatilaka began by expressing his pleasure in having had the opportunity of addressing Ramakrishna students on Wesak Day on the Life and Teachings of the Buddha. After touching briefly on the life of the Buddha he said that one notable feature in the history of Buddhism was that during its long story of over 2,000 years not a drop of blood had been shed to propagate the Faith.

Wherever Buddha Dhamma was preached it raised the level of both men and women. It destroyed superstition which was doing great harm to the world. It put a stop to animal sacrifices and wherever it went it introduced or improved art and culture. The life of the Buddha could be summed up in one word: it was a life of service. Forty-five years He served mankind and He was the perfect example of what He taught. His life illustrated every noble teaching that He gave to His followers.

The first characteristic of the teachings of the Buddha was its universality. The message of Buddhism was for all irrespective of colour, caste or even sex. Before the Buddha appeared there were great teachers in India and in other countries like Egypt and Palestine but their messages did not bear the same stamp of universality. They addressed only their own followers or a chosen people and

their messages were not thrown open to the whole world. It was the Buddha who broke down the barriers which separated man from man in the sphere of religion and morality.

The next characteristic of the teaching of the Buddha was its rationality. According to His teaching one's salvation depended upon one's self. The keynote of Buddhism was self-help. No man could gain salvation by penance and prayer and external things. It was by the conquest of one's own heart and one's own passions that one could attain a realisation of the truth. One was one's own master and of his destiny. It was a teaching that ennobled humanity. The Buddha had said: "You must make the effort. Buddha's only point the way; and unless you do it no Buddha can save you." Everyone of them was a potential Buddha. All the teachings of the Buddha could be summarised into three lines. When He was asked what the essence of His teachings was He said: "Abstain from evil. Do that what is good. Purify the heart."

After enlarging further on the characteristic teachings of the Buddha he had already mentioned, the lecturer concluded by saying that he hoped that the few words he had uttered would have some influence on them and that at least a few of them would be interested in the study of the Dhamma.

They lived in Ceylon when they had ample opportunities of discussing the Dhamma. He would earnestly ask them on that Wesak Day to consider the teachings of One whom the world should always regard as the most perfect human being. —*Ceylon Daily News*.

### The Late Bhikkhu Ananda Metteyya

The Bhikkhu Ananda Metteyya was the very soul of science, accuracy, clear philosophy. He had a perfect mathematical mind, and was one of the most scientific beings I have ever met; yet he, of all people, was the most religious man I have ever met. That proved to us that the religion of the Buddha is the religion for those who want clear-cut perfect truth without any beating about the bush whatsoever. I am sure that Buddhism will spread in this country sooner or later; and that we are making history by advocating the teaching here. It is founded on the surest of all rocks. I remember on one occasion talking to Bhikkhu Ananda Metteyya about expanding until we became divine, when he said, "That is Vedantist, and not the teaching of the Buddha". Regarding self doctrine, his was purely Pali Buddhism from beginning to end; and that is why we can not tolerate any corruption of it from any quarter whatsoever. —*F. J. Payne in British Buddhist*.

### Persuasion and not Persecution

"The zealous missionaries of Buddhism captured the heart of the masses by appealing to their moral instincts. Persuasion and not persecution was the instrument they chose to wield. King Asoka proclaimed universal toleration, he inculcated respect for Brahamins as well as Sramanas or ascetics of all sects. It is a relief to find that the mighty monarch had never recourse to brute force for the propagation of his creed. We are spared all the scenes of blood, rapine, and violence, which disfigure the pages of religious history in the West." —*History of Hindu Chemistry, Vol. II by Sir Prapñulla Chandra Ray*.

### Lafcadio Hearn Memorial in Japan

To honour the memory of Lafcadio Hearn, who contributed so much to an understanding of the spirit of Japan, it is intended to erect a Hearn Memorial Museum at Matsue where Hearn first taught in a Japanese school and where he began his married life with his Japanese wife. The Museum will be fire-proof, and will be used to accommodate Hearn Manuscripts and other valuable Hearn relics. . . . . the Museum will allot space for a Hearn library. It is planned to open the Museum on 26th September, 1933, the twenty-ninth anniversary of Hearn's death. The cost of the Museum will be 5,000 yen to be raised by public subscription. Contributions should be made to:— Sanchi Ichikawa, 25, Kitayamabushi-cho, Ushigome, Tokyo, Japan. —*Buddhism in England*.

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