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Editor:

S. A. WIJAYATILAKE

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Our New President

We hail with delight the unanimous election of Mr. A. E. de Silva as President of the Colombo Y. M. B. A. in succession to the late Sir Baron Jayatilaka. His election to the office rendered vacant by the death of so distinguished a man as Sir Baron is a tribute alike to the sterling qualities of head and heart of Mr. de Silva himself and to the sound common-sense of the members. To the Colombo Y. M. B. A., Mr. A. E. de Silva is no stranger: not only has he been one of the Association's staunchest and most stalwart members, but for many years he functioned as one of its most eminent Vice-Presidents, in which capacity he was ever ready to respond whenever the call went out for his help and cooperation. When, for instance, the Games and Sports side of the Y. M. B. A. was in a very rudimentary state, and when, despite the "Y. M." in its name, the Association offered few or no attractions to young men, Mr. de Silva gifted to the Association a very valuable Billiard table. When, again, some years ago the first annual Carnival was organised in aid of the Fort Branch (Y. M. B. A.) Building Fund, Mr. de Silva, with his wife and daughters, rendered yeoman service in making that carnival the huge social and financial success that it proved to be.

To the Buddhist community and to the general public of Ceylon, Mr. de Silva is no stranger either. To the masses his name is a household word by reason of his being reputed to be one of Ceylon's wealth-

iest men. For many years he served as a useful member of the Colombo Municipal Council. He has been a Director of the Bank of Ceylon since its inception. In the fields of education, social service, finance, and clean politics he has played a not inconsiderable part although (perhaps because of his modest and retiring disposition) the scale and compass of his activity has been much smaller than that of his friend and fellow-Cantabrigian the late F. R. Senanayake. But fortunately Mr. de Silva is still young in spirit as in appearance if he is no longer quite young in years. When the time comes (as come it must) for him to say with the poet:

"I warm'd both hands before the fire of life;
It sinks, and I am ready to depart,"

we feel sure that he will have so enriched the lives of his countrymen in general and of his fellow-Buddhists in particular by the dedication of his wealth both of money and energy to the best causes, that of him, as of Abou Ben Adhem it may be said: "One who loved his fellowmen."

An indication of the direction in which he wishes to see our educated Buddhist young men and women distinguish themselves was given in Mr. A. E. de Silva's presidential remarks at the recent "Light of Asia" Elocution Contest organised by the English Literary Branch of the Colombo Y. M. B. A. He said that he wished more and more Buddhist young men and women at the University of Ceylon would take to research, particularly in the fertile field of Buddhist

studies. We heartily endorse his view, and would remind our readers that as early as June 1941, in Vol. XII, No. 2 of this journal we editorially suggested that the one field in which our new-fledged University could make a unique contribution to world culture is the field of Buddhist and Sinhalese studies.

We concluded our article as follows:—

"The habit of research, which should be the hall-mark of the educated man, is entirely lacking, except perhaps among the graduates of the Economics and the Indo-Aryan studies departments of University College. And this brings us to the point we wish to make. If the University of Ceylon is to be worthy of itself and of our ancient civilisation, it should, without being insular, impart to its students 'the wisdom of the world in relation to their own environment and with special emphasis on the problems of their own country' and give pride of place to Sinhalese literature and art and culture and to Buddhist philosophy. Thus, and thus alone, will Ceylon be able to make her distinctive contribution to world-culture."

While hoping that our increasingly large numbers of young university men and women will lay to the heart Mr. de Silva's wise counsel, may we venture to suggest that Mr. de Silva himself (as he is probably the one man who could do it) should endow a chair of Buddhist studies and a scheme of research scholarships, including travelling scholarships, for the promotion of such studies. So far-reaching would be the benign effects of such a scheme that with Horace, Mr. de Silva could say when life's journey's done: *Ewégi monumentum aere perennius.*

We regret that in Vol. XV, No. 2, p. 19, col. 3, l. 7 the word "not" appeared erroneously.

Selected Expositions II

From the Chapter on Omniscience in Gurulugomi's Dharmapradipika, The Lamp of the Law. (Continuation)

Translated By BHIKKHUS SOMA and PIYADASSI

THE VISION OF SUFFERING (string up Right Effort)

Vibrant with compassion for sorrowing humanity, the wise being working for perfection thought: "Without a perceptible starting-point is the wandering on through birth and death (samsāra); fearful are the states of misery: hard to get at is human life, and in the other remaining kinds of existence good cannot be wrought out well. My forebears accumulated much wealth but flitted hence taking not a copper with them; nor did they ever return to enjoy their treasure. Alas! they have been destroyed; they have missed the luck of getting the best out of a good rebirth. In this manner the great beings in search of enlightenment view existence and making a gift of their possessions to the world depart for the homeless state of lone endeavour in self-mastery.

What is wandering on (samsāra)? Penetrating into the centuries and the millenniums with his unclouded knowledge, the master knows the non-perceivable as such, he knows the limits of knowledge. Through the assured understanding of clear insight into the limits of the knowable, he has declared that a first beginning and a last end of beings faring on in the interminable sea of birth and death cannot be known, cannot be perceived. Wandering on (samsāra) is just the succession of the mental and bodily aggregates (khandhānam patipāti) of birth-bound beings whirled between the imperceptibilities of the beginning and the end.

In this wandering on, this journeying in incalculable time, the suffering borne by beings is colossal. How can one reckon all one's sorrows life after life, through partings from the beloved, through union with the unloved, through death of dear ones, and through the loss of

one's own health, and wealth, limbs and life?

In this sweeping on of life's stream, hard it is, says the Master, to find another who has not been one's own mother, father, brother, sister, son or daughter. Ay, everyman might well have been bound to everywoman, and everywoman to everyman, in this long trail of woe!

Where in the whole wide earth could be found a spot unpolluted of the dead? Somewhen in Being's endless flux some one might well have lain dead anywhere on the earth's face. To the Brāhmin Upasālhaka, who was searching for virgin ground, for ground where no corpse had been burnt, the Master said:

Upasālhaka nāmānam sahasāni
catuddasa

Asmim padese daddhāni
natthi loke anāmatam

Just on this spot have been
burnt the very

Corpses of Upasālhakas as
many

As fourteen thousand; there
isn't any

Place on earth that's not a
cemetery.

Every brand of suffering does one undergo through rebirth in the divers planes of becoming. And there is nothing in the world but suffering to one who sees life aright, for everything including the highest and most intense form of pleasant sensuous experience, is impermanent, fleeting, passing away. Therefore did the Foremost of mankind's truth-speakers declare: ALL THAT IS EXPERIENCED IS SUFFERING.

And in view of this absolute pain-laden nature of sentient existence the Master urges on his disciples the need for the complete renunciation of it thus: "Beginningless is the wandering on through the

round of rebirth; not to be known is the start of beings enmeshed by ignorance, gulled by craving, running on, speeding on through interminable births and deaths; and in this way, for long have ye felt sorrow bitter and sharp, and made the graveyards bigger and bigger. Because of that should ye turn away from the complexes (sankhāra), cut them off, and become free of them."

During secular stretches of wayfaring in life, very, very rarely does one get human birth. "It is as if a man should cast into the wide ocean a yoke with a single hole in it, and that yoke should be carried hither and thither by the wind's impetuosity—now westward, now eastward, now northward and now southward. And say that a turtle blind of one eye comes to the surface once in a century. What think ye, o monks, will that purblind turtle shoot its head through that yoke-hole?"

"If, Lord, after the passage of a long period of time it succeeded, then would it be a marvel."

"Quicker, o monks, will be the passing through of the head of that turtle through that yoke-hole, than the getting back to the human state of a man fallen into an existence of misery (apāya)."

Fully hard it is to accumulate merit when experiencing great suffering in states of misery: as an animal trembling with fear or death, at the time of seizure by net, fish-snare, and the like; as a draught-animal prodded by pointed goad and so forth; as a ghost tearful of face, subject to insatiable hunger and unquenchable thirst, with a mere skin-and-bone body, and exclaiming ever and anon, "Alas, what woe!"

Thus owing to extreme suffering in the states of misery, and owing to intense delight and self-indulgence in the happy worlds of

the shining ones, one does not accomplish well-doing in both those sorts of Becoming, those being unfit for such accomplishment.

But in the human state, through the conjunction of a fair measure of pleasant living, and the fellowship of the good, the door to merit is open. If one suffers as a human, there is every chance of that very suffering becoming a supportive condition for growth in insight, for the gaining of confidence in the truth.

In the fashioning of the sword of science which destroys ignorance and the passions, suffering and pleasant living are like the water and the fire to which the smith resorts in forging a weapon and bringing it to efficiency and the right firm-

ness. Human birth with its tolerableness becomes a suitable ground for producing skill. Yet if beings bear human form and have the nature of denizens of states of misery, that is, of those tormented in hell, in the ghost plane or in the animal plane, then such beings do not accumulate skill. Three are the kinds of unfortunate beings in human guise and they may be known thus: The first by their readiness to kill and to commit all kinds of violence; the second by their energylessness and consequent depression and misery; the third by their extreme sensuality, lack of independence of character and by their transgression of the limits of decency.

Then, to which kind of human is it possible to get skill? Only to

that kind which has established itself firm in human righteousness. And what is that righteousness? The state of being endowed with shame and fear to do evil; the settled reliance on the fact of moral causation, that is, that good action produces good consequences, and evil, bane; the knowing of what is, and what is not, conducive to one's own weal; compassion towards other beings; plenitude of the heart's upsurge to realise the good and the true according to actuality; the shunning of the action-course of un-skill (akusala); the practice of the action-course of skill (kusala).

One established in this manner enters the place of merit; for him the way to the acquisition of worth is open; he grows in good. He becomes pure.

The Buddha's Way

A Poem by James Arther

BOOK III: YOUTH. CANTO 7:

THE ROYAL PLOUGHING

Long months of scorching heat and parching drouth again have sucked wells dry and shrunk broad streams to trickles thin of sluggish flowing slime, while living Nature, man and beast and plant, for breath lie gasping and the tardy tears of sympathy and pity from the heavens with their ill-fate, in the last throes of death. "Meek Mother Earth, to thee, our bountiful, unstinting, ever willing source of life, are not our plaintive cries upraised in blame, the Powers proud of Heaven do we arraign, the thoughtless, Prime of these, thou fierce-eyed Sun, though of our race the great progenitor, who our kind mother of her life-sap drainst 'twere in sport, that but the wandering winds from it may blow their feather-balls and these shove to and fro across the sky, heedless of human needs and living beings all. But, ah thou cruel Gods, I prophesy a day to come that man, in knowledge grown of thy most secret ways, these vagaries, thine, Sun and Winds, and many unmentioned more, shall curb and to his service bind thee all. Till then, our voice we lift to a Mightier, Unfathomable Fate, whose hand the sword, the invincible, of Justice wields, and Right over all, regard our weakness, hear our plea, then to our Mother thou restore the fluid

will yield us food, our failing strength revive, that not our race entire may suffer death."

Thus prayed the King Suddhodana, the just, filled with distress to see his people's plight. His plaint is heard, the winds in haste turn north, sweeping the clouds round Dhavlagiri's head, protector of the Sakyan land and race, whose hoary locks freeze from their swollen shapes all the sun's ardour, that down his broad sides, and over his ward's prone form where she lies sprawled at his feet far below, away they melt in cooling showers of rains, filling her veins, springs, pools and streams with fresh vitality, smoothing her withered skin, wrinkled and cracked, and spreading over it a glossy sheen. Then living Nature, roused to quick response, shoots forth new verdure, decking all the land in brightest green, and moving creatures, waked from numbing lethargy, restless bestir themselves in search for needful nourishment, the life regained vigorous to maintain.

Among these, man and woman, young and old, with them that patient beast of burden, the ox, even loaded with the plough, troop to the fields, in heavy labour to lay bare, oh Mother, oh Earth, thy fertile ever willing womb to fructify and to mature the seed planted therein, provided the elements—Water, Air, Fire, otherwise, sun, wind, rain, unstable comrades in Thy fourfold band thy efforts will support and not frustrate.

And in the forefront of the festive throng,
 clad in new garments and with wreaths adorned,
 there stride the king and ministers of state,
 for on the nation's chief (no puppet-prince,
 mere decorative symbol of unmight,
 but potent head by strength of personal power—
 and such is king Suddhodana!) depends
 the people's greatness and prosperity.
 To all, his word and deed example set.
 "As does the king, so 'tis well done," they cry,
 "the king can do no wrong." Forthwith they tread
 close in his footsteps, following his ways.
 The sages, at his birth, learned in the lore
 of naming things, reading his character
 aright, the future leader of his clan
 to wealth by husbandry, named him Pure Rice,
 who grown to adolescence proved himself
 alike accomplished ploughman as brave knight,
 in both proficient, the arts of war and peace,
 but to the latter more inclined by far,
 as by his name suggested and the lack
 of any record of waged wars to blot
 the fair page of his long and peaceful reign.

At the king's farmlands, where they soon arrive,
 twice five-score-and-eight oxen to the ploughs
 are yoked, their horns and reins, handles and goads,
 crossbars and beams, with silver studded bright,
 these for the officers of state to use,
 but the king's own with burnished gold adorned,
 the common peasant's without gild or gaud.
 Then ploughs the king, each noble, and each man,
 on his allotted land following his lead.
 Deep digs the share, and broad the furrows run,
 by the king's plough and yoke of oxen made,
 a strong firm hand guiding them from one end
 to the other of the field, then back, and forth
 again, at even distance ever, and straight
 as the arrow's flight shot from his mighty bow.
 Great is the king's success, and all rejoice,
 predicting harvest rich from labour well
 performed, the Gods approving and Fate's doom.

The monarch so we leave, and turn to one,
 a watcher of the agitated scene
 with keen observant look. Muse! for thy aid,
 him to describe, the babe a stripling grown,
 black-haired, bright-eyed, and lithe of limb,
 endowed with happy youth, though still too young
 and tender-muscled to partake in toil
 as strenuous as the tilling of the land,
 but not too youthful for another work,
 the turning of the soil of his own mind,
 precociously developed for his years.
 At the king's triumph having looked his fill,
 from where his father left him in the shade
 of a rose-apple tree in bloom, watched over
 by numerous attendants, the young prince,
 casting a glance around, perceived himself
 left all alone, by noonday duties some
 called from his side, but most by the desire

to view the royal ploughing from nearby.
 Relieved, for solitude and his own thoughts
 were from his earliest years a welcome change
 of company and entertaining play,
 the prince looked more attentively about,
 and saw that springtime was upon the land,
 bedecking all with beauty, painting all
 in fresher colours, setting all abloom,
 astir with joy of life. As when a bride
 is for her nuptial hour with unguents smeared
 sweet-scented, and with kohl and kumkum daubed,
 and hennah dyed, in brightest saris dressed,
 with fragrant flower and wreaths on hair and neck,
 so living Nature in her hour of spring.

But as, losing sweet freedom, the young bride
 becomes her husband's bondmaid meek, and soon
 in throes of childbirth sees her beauties fade
 and loveliness, negligence and contempt
 replacing adoration and fond love,
 till kindly death release her from this waste,
 so to the observant eye of our young prince,
 made sharp by a great tenderness of heart,
 it was not lost that right across the face
 of all this vernal beauty, flush and glow,
 ran streaks of different hue, a livid grey
 of fear and pain, sorrow and suffering.
 Had he not his own father's oxen seen
 sweating beneath their yoke, straining their strength
 the heavy plough to draw through the thick glebe,
 and still urged forward by the cruel goad,
 also the men, the king himself, no one exempt,
 breathing laborious, tired out by toil,
 that in his heart for greater power he cried
 their burden to relieve or lighter make.
 And those despised creatures by the share
 unheeding killed and from the sod turned up,
 a frog and snake, this careless thrown aside,
 that by a woman taken home for food.

In anguish turned the prince his thoughts away
 from these mind-pictures of his memory,
 a happier object seeking for his eye
 around him, when his roving gaze is drawn
 by a long line of busy running ants
 along a root of the rose-apple tree,
 but an arm's length from where he moveless sits,
 each carrying a white egglet in strong jaws.
 Sudden a lizard darts from a dried heap
 of fallen leaves and with quick flashing tongue
 greedily swallows ants and eggs; a panic spreads
 and dire confusion through their ranks, when fate
 again steps in, or ere the prince a hand
 could move or foot to frighten from his prey
 the aggressor fierce. A snake glides from a hole,
 on noiseless coils wriggling its way towards
 the ravage; too late its stealthy approach is seen,
 too swift the serpent's darting head shoots forth
 when back the lizard scurries to its lair,
 and caught in bristling teeth loses its life.

(Contd. on Page 29)

The Passing of an Era

THE LIFE & WORK OF SIR BARON JAYATILAKA

BY J. R. JAYAWARDENE

The years 1868 to 1944 cover a large span in the life of our nation, since the British occupation. Many important events, events which have moulded the Sinhalese race for years to come, had their beginning within these years. Never in the long history of our race was national extinction so close. For the first time we had lost our independence, and the flag of Tri Sinhala held sway over no part of Lanka; with determined deliberation, the Christian missionaries attempted to destroy the Buddha Dhamma and Sangha; the same authorities closed down our ancient system of Pirivena education, and forced our youths to enter Christian schools.

One of those who helped to restore a broken race and set it on its feet once again, was Don Baron Jayatilaka, and in the very year he was born, 1868, the historian records the occurrence of three events symptomatic of the movements which he was later to organise and lead. For the first time, in 1868, the Ceylonese claimed a place in the Councils of the land, and three thousand of them signed a petition and sent it to the Secretary of State for the Colonies, asking for a reform of the constitution. The great Pirivenas of Vidyalankara and Vidyodaya were first thought of in this year, and established a few years later. And the Department of Public Instruction, which later became the Education Department, was inaugurated in 1868. Throughout his life, he crystallised, in his words and his actions, the urge of his people for freedom for the development of the Buddha Dhamma, and for education

Fortunate was it that he was born at Kelaniya, within the shadow of the ancient Vihara, a symbol of our ancient glory; this not only gave him a great desire to learn the ancient languages, but also afforded him an opportunity to do so, at the

hands of a great Oriental scholar, the Venerable Bhikkhu Dhammarama. Everyday on his way to, or from, Wesley College, in Colombo, he made it a habit to learn from this guru, Sinhalese, Pali, and Sanskrit.

The main events in his early life we know; his work for Dharmaraja and Ananda Colleges, his part in the temperance movement, and the arduous work he undertook as an official of the Buddhist Theosophical Society. The nature of his public activity brought him in contact with the masses, and the British Government, wrongly interpreting the riots of 1915, and fearing his influence, imprisoned him, together with many of his colleagues. It was by a mere chance that his life was spared, for the perjured evidence of official witnesses sought to give a sinister meaning to the words he had addressed to the rioters in an attempt to curb their frenzy. He was released after trial and he lived to be honoured by the King, and to become Ceylon's Chief Minister under the British Crown, for twelve years.

It was the riots and the atrocities committed during that period, that roused our public men to leave the religious, educational and social movements they were directing, for the more difficult task of securing political reform. In this sphere too, Don Baron Jayatilaka was a leader, and the years he had spent at Oxford University fitted him to move with distinguished ease not only with the leaders of the English-educated classes in Ceylon, but also with the British Parliamentarians, among whom he spent a few years of his life, leading several deputa-

tions from Ceylon, asking for a reform of the constitution. The years 1918 to 1931 he spent in this great task, and through the National Congress he and his colleagues obtained, instalment by instalment, that half-slave, half-free, Donoughmore Constitution.

The grant and acceptance of the Donoughmore Constitution achieved the goal of the many movements of which Don Baron Jayatilaka was one of the founders, and later the undisputed leader. Politically we have advanced far; our next step is towards complete freedom, and this task, which he has bequeathed to us, is made the easier by the earlier leadership and guidance of Don Baron Jayatilaka. The Buddha Dhamma and Sangha live again in Lanka, sufficiently powerful to resist all external foes. Free and compulsory education was the theme of debate in the State Council on the very day Sir Baron Jayatilaka passed away, and when adopted as part of a scheme of national education, it will be a monument to his earlier work.

With the passing away of Sir Baron Jayatilaka, that era which saw the resurrection of our race has also completely passed away. We pass on to a new era. It was in the period of transition that Sir Baron Jayatilaka found difficulty in adjusting himself to the new ideas which he himself had helped to release. In the new era that is being born before our eyes, it is our duty to so mould our destiny, that a new Lanka will arise, free, democratic, and educated in the law of the Dhamma. That is the greatest tribute we can pay to the life and work of Don Baron Jayatilaka.

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But joy of victory and food secured soon too departs; by fear chased and dismay, when swift as lightning's shaft an eagle swoops down from the skies and in sharp talons bears away his prey, the while his crooked beak bruises the serpent's head. Oh worse, far worse, reality than imaged ever in mind, short of sense—impress, by pity unmoved.

THAT

(A dialogue on the Ideal of the Dhamma)

BY ZEN.

Mr. Green: "Good evening, Venerable Bhikkhu, I have just dropped in to have a talk with you about a serious problem. I hope you are at liberty to spare me some of your valuable time?"

Ven. Bhikkhu: "Certainly, Mr. Green, I have always time to spare for an inquiring visitor. Please come in. Take this seat and make yourself comfortable."

Mr. G: "Thanks, Venerable Bhikkhu, I will. You will remember, Venerable Sir, the books on Buddhism you so generously loaned me on my last visit? Well, I have read them and return them with appreciation and thanks. They have given me a new light on life and it is this new light I wish to discuss with you as I wish to be clearer in my mind regarding it."

Ven. B: "Anything I can do to assist you in clearing your problems, I shall be happy to do to the best of my abilities, Mr. Green. So kindly state your difficulties and 'let us get down to business' as an American would say."

Mr. G: "Thank you, Venerable Sir. To start with, the first thing I noticed in your English books was that they were chiefly concerned with morality. Barely a writer seems to have ever looked beyond the Four Noble Truths and the Eight-Fold Path. They seemed to think morality as thus expressed is the sum and summary of Dhamma. It seems to me, these writers have fallen far short of the Ideal of Dhamma, for without an Ideal, moral teaching is not very practical. Christianity, for instance, not only teaches morality but constantly holds the Ideal of God or Christ as the aim to be realised through a moral code of living."

Ven. B: "Your criticism is quite just, Mr. Green. Our English friends, I'm afraid, are not generally philosophical, and have largely missed the mark. No one can grasp Dhamma in its full significance unless they are steeped in Indian philosophy. Our European students of Dhamma rarely got beyond the surface. Hence our Westerners—excepting perhaps Dr. G. Grimm—never developed genuine insight into Dhamma. Dr. Dahlke, another popular exponent, frequently perverted science to meet his views, and so we must dismiss him. Even the late Mrs. Rhys Davids went off the track and wandered away in her own jungles of fancy and imagination."

Mr. G: "Exactly so, Venerable Bhikkhu, that is how I look at it. For, after all, Dhamma must be more than morality or else, it seems to me, Buddha but wasted his time as the world was, even then, littered with moral codes, and to add one more would be merely irritating to the public, which is quickly fed up with such codes. There must have been a something more, or else those sincere disciples of his early years would have left him dissatisfied. Yet on the other hand, we read how they 'were happy disciples of a happy Teacher.' A mere moral code is incapable of producing such happiness and such a testimony."

Ven. B: "That is so, Mr. Green, and I am glad you have brought up the point for I see where your problem lies. The Buddha, as you know, kept his experience from the general public fearing he would be misunderstood, but to his disciples he gave many hints, as the Books show, which they were not slow to put into practice and in time realised."

Mr. G: "Quite so, Venerable Sir, and those hints, it seems to me, show a greater depth of insight into the way of realisation than even the best of our modern Western expounders of Christianity. For instance, we have the famous and popular hymn of Miss Frances R. Havegal, 'Consecration' where she shows a good knowledge of human physiology and as she ticks off limb by limb she mentions them and then 'consecrates them, Lord, to Thee.' In spite of the more profound philosophy of St. John, who wrote of 'Oneness', the average Christian maintains a separation between him and his Ideal. On the other hand, Indian thought lies in the renunciation of those limbs so that there would be nothing between him and his Ideal which he may become!"

Ven. B: "I am happy to notice that you have thought over these differences and drawn conclusions, for you are well on your way to grasp the Ideal of Dhamma. Christian 'Consecration' is like eating the cake and having it at the same time, whereas Indian thought and the Ideal of Dhamma is 'not to cling', is not to regard phenomena as 'I' but to reject all such as hindrances and yield yourself fully to the Ideal and through meditation or any other suitable way, realise it with the consciousness of being It. This is the 'Oneness,' the 'Ultimate' religions speak of."

Mr. G: "Then, Venerable Sir, when Buddha reproved the monks for neglecting a sick Bhikkhu by saying, 'He who waits upon the sick waits upon me, or 'when he said' 'He who sees Dhamma sees me; who who sees me sees Dhamma', do we not approach the Ideal of Divinity as taught in the

Vedanta? Christians would probably hesitate to express themselves so profoundly, looking upon Divinity more as a partner than as a Unity or Oneness. Do you think, in your deep wisdom and experience, Venerable Sir, that the Ideal of Dhamma and that of Vedanta are similar; terms alone making a distinction?

Ven. B: "My own thought, Mr. Green, led me to that conclusion long ago. Terms are but symbols and have no reality. But beyond terms we must look and value. As a matter of fact, the main difference between the Southern and the Far Eastern School lies in that fact. The word or term 'Mahayana' is but a symbol covering the great fact in the religious life—the subconscious mind. For it is in that section of the mind that realisation, combined with the emotions, takes place. And when we 'cling not,' regard phenomena as 'not the self, not I, does not belong to me,' we throw open that great mind, not by 'consecration' but by yielding it fully to the highest influences of the mind which many call 'Divine' or 'spiritual'. We then become 'That' of which Soma writes."

Mr. G: "It must necessarily be something like that, Venerable Bhikkhu, or else Dhamma would be empty. Nibbana appears, from its meaning and implication but an ethical Ideal; but Bodhi, Enlightenment, is far beyond that, however great that may be, as it is the realisation of the highest possible states of mind with their accompanying powers and capacities."

Ven. B: "True, indeed, Mr. Green. From the Yoga and from the lives of India's realisers we learn that the Secret Power or the Mysterious Kundalini lies at the base of the spine, and we know from modern Biochemistry that mind can influ-

ence the glandular secretions, hence the value of meditation and visualization. Influenced by mind, the Mysterious Power is stirred into action and it arises until it is united with the 'thousand petalled Lotus' in the emotional centre, and then Yoga or Union or Oneness or Realisation is complete. Enlightenment and Insight have replaced a long dark struggle, and the realiser becomes a Buddha or Enlightened One."

Mr. G: "Quite so, Venerable Bhikkhu; my reading and long reflection have given me such a view and I am indeed happy to have been able to talk it all over with you. It is a deep problem and because it requires thought and reflection and knowledge of philosophy and science, it appears to have been neglected. The Far Eastern School appears to be more philosophical and practical than the Southern School."

Ven. B: "Yes, Mr. Green, that is so! Our Southern monks appear to be entirely ignorant of philosophy, and especially Indian philosophy; hence their lives are empty and the aim at perfection left to a few. Until all that is changed, Dhamma can never take its place in our modern world and will die for lack of an Ideal. I sometimes wonder if, after all, Buddha lived and taught in vain! We have much to learn from the Far Eastern School, and happy for Dhamma will be the day when we commence that study! Well, night is drawing on and my meditation hour is near. We have spoken for a long time and now need a period for thought."

Mr. G: "Thank you, Venerable Bhikkhu, for your kind words and encouragement, and it will be my wish after my term or contract with the Government is over to enrol myself as a simple member of the Sangha, and I trust I shall have you for

my Guru, for under your enlightened guidance, I shall then, I'm sure, be able to come nearer the great experience than under anyone else."

Ven. B: "Well, Mr. Green, I thank you for your generous compliment which I know is sincere. Time will tell. By then perhaps world affairs will be settled and both of us may have the great opportunity of sitting together and realising together THAT which the Buddha realised, for which he lived and taught. Good night, Mr. Green; come again and let us have another long talk when time permits."

Mr. G: "Thank you, Venerable Sir, I shall certainly do so on the first opportunity that presents itself. Good night, Venerable Sir."

A Budget of INDIAN NEWS

VAISAKHA PURNIMA CELEBRATIONS

The thrice sacred festival in commemoration of the Birth, Enlightenment and Mahaparinirvana of the Buddha Sakya Muni was celebrated in the following places on 7th May, 1944.

Bombay:—Bhikkhu D. Sasanasiri Thero celebrated the Vesak Festival in the Bahujana Vihara. He delivered a lecture in Hindi on the life and teachings of the Buddha and the importance of the Vesak day.

Buddhagaya:—To celebrate the sacred Vaisakha at Buddhagaya, Bhikkhu M. Sangharatana and several Bhikkhus and laymen went from Sarnath. The whole place was decorated. There was special Buddhapuja. Rice was distributed among the beggars. The great Buddhagaya Temple was illuminated and so also the Bodhi Tree and other Chaityas.

Calicut:—The Maha Bodhi Mission in Malabar celebrated the thrice sacred festival in Tanoor, Manoor and Calicut in a fitting manner. There were lectures on the life and teachings of the Lord. At Calicut the foundation stone of the Vidyodaya Sanskrit School was laid before a huge gathering. Sweets were distributed among the Harijans.

Ghoom:—Vaisakha Purnima was celebrated in Ghoom by the following institutions besides the Maha Bodhi Society:—The Bengal Buddhist Association, The Young Men's Buddhist Association and the Nepalese Buddha Samiti. The Tibetan Buddhist community co-operated in making the function a great success. The Maitreya Vihara and its surroundings were tastefully decorated.

ted. Buddhapuja, reciting of Suttas, lighting of lamps, distribution of Prasads were the chief items. There was also a meeting at which short speeches on the life and teachings of the Lord were made.

Jogendranagar :— Vaisakha day was celebrated in many places in the Himalaya mountains. Besides Buddhapuja, illuminations and short speeches on the teachings of the Buddha, the poor were fed. Thanks are due to Dr. B. S. Bodhi and Mrs. Bodhi for organizing meetings in different hilly tracts.

Madras :— In connection with the Vaisakha Purnima celebrations, a well attended meeting was held in the Maha Bodhi Ashram Hall, with Mr. C. D. Natarajan, M.A., B.L., Advocate, in the chair. Mr. Rudolphus presented a statue and a portrait of Lord Buddha. Speeches on the life of the Lord and his teachings were delivered by Bhikkhu N. Somananda, Mr. V. P. S. Maniar and others. The chairman in his address explained the cardinal principles of Buddhism and the greatness of the Buddha. He emphasized the necessity of following the principles and tenets of Buddhism to save mankind from annihilation.

New Delhi :— Under the auspices of the Maha Bodhi Society of India and the Pravasi Buddha Samiti, New Delhi, the thrice sacred festival of Vaisakha Purnima, in commemoration of the Birth, Enlightenment and Maha Parinirvana of Sakyamuni Buddha was celebrated at the Buddha Vihara, Reading Road, New Delhi, on Sunday, 7 May, 1944, under the presidentship of Dr. S. N. Sen, M.A., Ph.D., D. Litt., Imperial Record Keeper to the Govt. of India. The meeting commenced at 7-30 p.m. with songs and orchestral music arranged by the local Bengali Club.

After the reading of some passages from the Buddhist scriptures, the Resident Bhikkhu welcomed the audience on behalf of the Maha Bodhi Society and the small Buddhist community in Delhi. Among the speakers were Mr. K. Santhanam, M.A., LL.B., of the "Hindustan Times", Swami Kailashananda of the Ramakrishna Mission, Kaviraj Pratap Singh, and others, who paid respectful tributes to the sacred memory of the Buddha and His noble teachings, and explained how India was left the poorer by the disappearance of His noble message—the message of good-will, brotherhood, loving kindness to all beings, and above all the doctrine of Ahimsa—the need of which was never felt so strongly as to-day when the world is plunged in wanton destruction in utter disregard of the miseries brought to all alike, and how His message, if followed, could bring real peace once again to this distressed world. Among the notable guests who came to pay their homage to the world-honoured teacher were Dr. Ambodkar and Rai Sahib Hari Chand.

From the early hours of the morning the Vihara premises bore a festive appearance. The co-operation of the local Buddhists was mainly instrumental in making the celebration a great success.

Sarnath :— The residents of Sarnath celebrated the Vaisakha Purnima at the Mulagandhakuti Vihara. The proceedings began with Buddhapuja and dana to Bhikkhus. In the afternoon food and clothes were given to beggars. Fruits were sent to hospitals for

patients. In the evening a well attended meeting was held in the Vihara under the presidentship of Mr. R. B. Rall, Pro-Vice-chancellor, Benares Hindu University. Speeches were delivered on the life and teachings of the Lord by Bhikkhu Dhammaratana, Prof. Lalji Ram Shukla, Rev. J. Kashyapa, M.A., Dr. Pannalal, I.C.S., Advisor to the Governor of U.P. and others. After the meeting, the Vihara, Bodhi Tree and the Dhammeka Stupa were illuminated.

Dhammacakka Pavattan Festival.

On 5th July, 1944, the Dhammacakka Pavattan festival was celebrated at the Mulagandhakuti Vihara, Isipatana, Sarnath, under the Presidentship of Sjt. Jyoti Bhushan Gupta. Bhaddant Ananda Kausalyana spoke about the importance of the day, and said that Sarnath was the place where Lord Buddha delivered His First Sermon. Bhikkhu Sangharatana, Assistant Secretary of the Maha Bodhi Society, welcomed three Bhikkhus from Ceylon, who had reached Sarnath on that auspicious day, and requested them to deliver their first sermon in India on this auspicious day. Rev. Pannananda on behalf of them then spoke. Their aim in coming to India he said was to make known to the masses the teachings of Buddha which would give to the world much needed peace, justice, fairplay and freedom.

Several other speakers also spoke on the importance of the day and on the life and teachings of the Master. They all wished that the present unrest and suffering prevailing in the country might soon come to an end. The world cannot, until it is bound together by spiritual ties, enjoy uninterrupted peace and happiness, for the promotion of which the teaching of the Buddha stands. The president in his closing remarks paid his tribute to the Buddha, who about 2500 years before on this very auspicious day made known the way he found to overcome all states of evil. The Middle Path which he showed leads to Nibbana.

BUDDHIST ACTIVITIES

A Buddhist School at Kandana

In the heart of the Catholic district of Kandana a Buddhist school has sprung up. The small Buddhist population maintained a temple (about half-a-mile away from the Kandana Railway Station). But all the children were being educated in the R. C. schools.

Thanks to the untiring efforts of Dr. B. S. Jayawardene, D. M. O., Jaela, and the Rev. Niwandama Dhammadinna Thero, a Buddhist Association was formed and a school inaugurated in the *dhammasalava* of the temple two years ago. There were 140 children on the roll.

A block of land in close proximity to the temple was donated by Mrs. M. Pinto, of Hapugoda, and within a year a new school building was erected. It was declared open by Mrs. A. E. de Silva on 17 June 1944.

COLOMBO Y. M. B. A. NEWS

Sinhalese Essay Competition.

Subject: Life & Work of Sir Baron Jayatilaka
Prizes to the value of Rs. 250/- for the best essay submitted.

1st Prize Rs. 150/- 2nd Prize Rs. 75/-
3rd Prize Rs. 25/-

Rules.

1. The competition is open to all.
2. The essay should be in the competitor's own handwriting and it should not exceed 10,000 words.
3. The competitors should send in their essays to reach the Hon. Secretary (Sinhalese Branch), Colombo Y. M. B. A., before Sept. 30.
4. The name and address of the competitor should appear only on the envelope in which the essay is sent.
5. The essays submitted for this competition shall become the entire property of the Colombo Y. M. B. A.
6. The decision of the Committee of Management of the Colombo Y. M. B. A. shall be final in all matters connected with this competition.
7. Those intending to compete should send in their names to the Hon. Literary Secretary (Sinhalese Branch), Colombo Y. M. B. A., before 10th September.

Life Member

Mr. A. B. Gomes, of Kotahena, who donated Rs. 10000/- towards the annual religious Examinations, has been elected a Life Member of the Association.

NEW MEMBERS

12. 6. 44 :— Messrs. S. M. Nayagam, Managing Director, Swadeshi Industrial Works Ltd., Colombo, K. D. de Zoysa, Inspector, War Savings Dept., Times Building, Colombo. N. V. Franklin Nagarathne, M. M. C., Galle. W. V. S. de Silva, 107, Calle Road, Dehiwala. M. Durairaj Samuel, "Mispah", 79th Lane, Thimbrigasyaya. H. A. Thompson Silva, Deputy Food Controller's Office, Colombo. K. A. P. Perera, Dept. of Commerce & Industries, Times Building, Colombo. D. G. Edward, 433, 2nd Div. Maradana. W. L. A. Fernando, Govt. Valuation Dept., 22, Police Park Avenue, Bambalapitiya. A. K. W. C. P. Amarasinghe, Bandarawatte, Gampaha. K. W. Karunaratne, 49/2, Avissawella Road, Kirillapone.

19. 6. 44 :— Messrs. A. Seyed Ahamad, Advocate, Law Library, Colombo. E. Siri-sena Fernando, Food Control Dept., Colombo.

26. 6. 44 :— Messrs. H. M. Amarasinghe, The Ceylon Wharfage Co., Colombo. W. Henry de Silva, "Siripela", Jambugasmulla, Nugegoda. M. D. Gunasena, Messrs. M. D. Gunasena & Co., Colombo. Albert Edirisinghe, 94/37, Temple Road, Maradana.