



THE BUDDHIST

“*Sila Pannanato Jayam*”

Vol. XV

MAR.—APR. 1945

PUBLISHED BY THE
COLOMBO Y. M. B. A.

No. 11 & 12

THE REAL ISSUE

The present system of education in this country is a dual system and is likely to continue so, at least for some considerable time yet. We have on the one hand, schools entirely controlled by the State and, on the other a very large number of schools assisted by State grants and called denominational institutions. There is, it is true, a growing body of opinion that the divided responsibilities of this dual system have given rise to needless complications in administration, that educational progress is thereby retarded and friction engendered, and that the system is inconsistent with proper economy and efficiency. The view of the vocal majority, however, seems to be that the State must continue to be tender towards schools of religious origin, especially in consideration of services rendered in the past, and help them, if they are judged worthy of help, to the point of enabling them to reach the standards of secular teaching and accommodation required for them to make their due and effective contribution to the common educational task. As far as we are concerned, we may be satisfied to leave the controversy remain there, at least for the present.

But there are other and more vital questions that demand solution and should brook no delay. A denominational school is a school in which, over and above instruction in secular subjects, religious education is provided. That is the fundamental position, the *raison d'être* of denominational schools. And, as is so often the case in Ceylon, where we have children of different denominations attending the same school—this is particularly the case with the bigger and more important schools, the schools which are to provide the “leaders” of the community—what factors are to determine the particular kind of religious education to be given to the child? The general principle is clear, that it is the religion of the child’s parents or guardians that should be taught.

Is this practicable? It is practicable only if by religious instruction is

meant mere teaching from a textbook or text-books. But is that what is or should be meant by the “religious feature” in education? This is what the archbishops of England said when the question was put to them: “What we must aim at in religious education is an emotional awareness of the individual of a purpose at once transcending and governing not only his whole life but the whole contemporary and terrestrial scene. Such an awareness must permeate the whole of the atmosphere in which the child receives his education. . . . Religious instruction shall not only be an integral part of the curriculum but also each school shall be a Christian community manifesting in all its activities the Christian ideal and way of life.” Says the Cambridge County’s Handbook on Religious Education, “Christian teaching must permeate every subject of the curriculum and be operative every moment of the school day. Each teacher should quite deliberately plan his scheme of lessons so that his pupils may be led to realise the all-pervading presence of God.” In other words, religion must not only be taught but also caught. This is the only consistent attitude of sane and right thinking men, unless they want religious education to be a sham and a fraud. And it may be said of Christian schools everywhere—very much to their credit—that they do try to aim at this ideal, even though with varying degrees of success. To pretend, as many people seem to do, whether through ignorance or deliberate refusal to face facts, that religion is merely another subject in the curriculum like chemistry, and that those who do not want their children to be “affected” by it can do so by seeking protection under the Conscience Clause, is sheer hypocrisy. The question we are at the moment concerned is, does the Buddhist parent who sends his child to a non-Buddhist denominational school realise the full implications of his action? We know of people who are very anxious that

the question should not be asked, because it is inconvenient and may cause “bad blood” between the various religious communities. To such we would reply that the problem is not of our seeking, it was not the Buddhists who first created the situation. Blame those, if any are to be blamed at all, who disturbed the homogeneity of the people by introducing into the country other forms of faith. There are others who say that one form of religion is just as good as another to make men good citizens. These are generally the spineless snobs, who boast of their connection with some public school, learnt nothing there of any religion at all and do not, therefore, know that religions have different ideologies about the sanctity of life, for example, sexual morality or the use of intoxicants. The supercilious indifference with which they seek to dispose of the problem only bespeaks their vapid mind.

There is a third kind of “leader” among the Buddhists, who wishing to be all things to all men, and often flattered by attention paid to them by other denominations, proclaim that, since Christian schools have produced great men in this country in the past, they will continue to do so in the future and that we should be content to leave it at that.

No trouble is taken to define what this “greatness” signifies; sometimes it would appear that worldly success, often the result of fortuitous circumstance and the will-to-power, is mistaken for greatness. We must not forget in our worship of idols that a country’s greatness is seldom, if ever, measured by its successful politicians or efficient administrators. These well-meaning people sometimes contrast the products of Buddhist schools with those of Christian schools very much to the advantage of the latter. They forget that, till very recently at least, the Christian schools have had almost the complete monopoly of educating the sons of the best families, of higher education, in fact, such as was available in the country.

But what of the achievements of permanent, lasting benefit, such as those of culture? It has been repeatedly stated that the record of Ceylon in the last two centuries has been in this field peculiarly barren. The reason, to our mind is not far to seek. Culture is a plant of slow, sensitive growth. It is only a very extraordinary personality that can survive the impact of conflicting influences, especially in the early stages of its development. A Buddhist child in a non-Buddhist school, particularly if he comes from a home where his own religion is talked about, observed and held in esteem, can seldom escape such a conflict. Details of what happens are unnecessary; any one who is

acquainted, not merely with the larger schools—catering for custom—but also, and more important, the smaller, provincial schools, know the facts.

Except in times of revolution—and our soil seldom breeds revolutions—cultural achievement must proceed from the influence of age-long traditions, bred in the bone and nurtured in the flesh. Cut a man off from his traditions and he is like a ship cast adrift, anchorless; he has no bases to build upon. Tradition is a thing indefinable, intangible, but none the less real; it enshrines the best, the noblest experiences of the race, through many generations. This has been our supreme tragedy, the enforced neglect of our traditions. Cul-

ture is a delicate plant; it cannot grow upon adventitious roots; its sources of nourishment must go deep down into the soil that begets it. This is the real problem that faces the Buddhists of Ceylon who hope for a new efflorescence of Buddhist culture. Will they remain content with merely lamenting the present sterility? Will they provide the necessary environment for the plant to grow and flourish, unobstructed by weeds, well-watered, enjoying the bright sunlight and the free air, or will they let it wilt away and die, because the gardeners are without plan and foresight and are unwilling to put in a spell of real hard work?

G. P. MALALASEKERA

BUDDHISM AND WESTERN PHILOSOPHY

By D. B. JAYASINGHE

Who created the world? Hinduism tells us that Maha Brahma created it. Christianity tells us that the Almighty God Jehovah created it. And Islam tells us that the Great Allah created it.

And what did the Buddha say on this seemingly important point? Precisely nothing. It has taken Western philosophers nearly 25 centuries to realise that the attitude of the Buddha towards this question was correct. The last great Western philosopher—Bergson—tells us that special creation is a fictitious problem prompted by certain habits of thought which are common to us.

We see that a thing exists and imagine that it may as well not exist and then there would be nothing. We then argue that if there was a time when there was nothing then the world itself must have been created from nothing. It is useless pointing out that we have never seen anybody creating something from nothing. Man was a maker of things long before he became a thinker. He has developed such a passion for making things that he readily mistakes manufacture for creation. Thus the false idea of nothing gives rise to the fictitious problem of creation.

Who Created me?

Who created me? All the great religions of the world claim for their particular gods the credit for having made me. The Buddha alone tells me that an absolute beginning is not to be seen. The creation of man, like the creation of the world, is a fictitious problem. Nobody takes them seriously nowadays. Today man is explained in terms of evolution. But evolution does not explain life. It only explains why life has taken a particular path on this planet. The presence of a mountain may explain why a road zig-zags. But it doesn't explain why there is a road at all.

Further the theory of evolution derives man from the animals on the strength of certain resemblances between the bodies of men and of animals. But what resemblance is there between the mind of man and that of the animal? Moreover, even the ancient Greeks knew that man possessed not only a body and mind but also a spirit. Do we know of a single animal which is blessed with even the semblance of a spirit?

Western materialism proceeds on the assumption that man has only a body and mind to be fed. In doing so it becomes guilty of the greatest crime against humanity—the spiritual starvation of the race. Is it any wonder that a race so starved can produce two world wars within one generation? Yet even such catastrophes do not open our eyes to the fact that we are merely paying the penalty for the neglect of the spirit. The Buddha has told us that we are descended from spiritual beings. Evolution insists that we are descended from monkeys or even worse.

Here is a simple test. Have you ever travelled fast in a high-powered car?

Did you notice how, quite irresistibly you burst into song as the milestones flew past? That is the song which the spirit sings to the heart whenever you succeed in realising the true nature of your being by breaking the fetters of space and time which bind you to this earth.

Once the hunt for an absolute beginning was given up, Western philosophers were ready to tackle the more important problem of reality. They divided the whole of reality into the object and the observer and asked themselves, "Which is real. Is it the object or the observer?"

The idealists said that the observer alone was real, the object being only a shadow of the mind. The realists backed up by the scientists said that the object alone was real. These two schools of thought existed even during the time of the Buddha—under different names. But the Buddha refused to identify himself with either. This controversy was finally decided not by the philosophers, but by a mathematical physicist—Einstein—who pointed out that the observer is inextricably bound up with his observation. Thus the observation depends not only on the object but also on the observer.

Object and Observer

In other words neither the object nor the observer is real in its own right. The two together produce a reality of sorts which is the only reality we know. Reality therefore is a joint phenomenon between the object and the observer. Which explains why the Buddha always spoke of dependent reality, compounded things and conditional things. The object and the observer are so dependent

on each other that they arise together or not at all. And now we can understand that cryptic statement of the Buddha that "the arising of the world depends on the arising of the senses and their objects." Or, as the Western philosopher would have it "the simultaneous genesis of matter and intellect by the reciprocal adaptation of the one to the other." Man and the world he lives in, therefore, are not the products of special creation, but the result of dependent origination.

According to Buddhism there are two trends in the life process. Changes take place in accordance with one or the other of these two trends. In the first trend a given state always tends to produce its opposite. Karl Marx made use of this idea to show that capitalism must give way to communism. What Marx didn't know was that the sequence of opposites is the hall-mark of retrogress—not progress. If therefore capitalism gives way to communism, then communism itself must give way to something which is not only diametrically opposed to it but will be worse than both capitalism and communism.

Western philosophy differs from Eastern philosophy in that the Western philosopher invariably repairs to a library when the Eastern philosopher invariably repairs to the jungle. Bergson dealt a severe blow to the armchair philosophers of the West by insisting that every philosopher must subject himself to a certain preliminary discipline. He startled the West by saying that the mind of man has been evolved for a very humble purpose and is therefore unfit to tackle the problems which philosophy proposes. Bergson never described in detail what this "certain discipline" was. It is known to every Buddhist and this is what Buddhism says in effect: "If you wish to learn the secret of life, don't look for it in the world outside. Look for it within yourself, for life alone can comprehend life. Remember that for the greater part of your life you act unconsciously like a Robot. Inhale consciously. Exhale consciously. Walk, sit, stand and eat consciously. Feel consciously and think consciously. And life will assume a new meaning for you. If you persevere, you may even lift the veil and see the truth in all its nakedness."

ROMANCE OF INDIAN ALPHABETS

By P. E. E. FERNANDO, M.A. (Lond.)

The ancient Indian alphabets in which hundreds of lithic records which lie scattered throughout India and even Ceylon have been written, baffled the attempts of many a scholar who tried to decipher them until almost the end of the nineteenth century. Since the time of Asoka, the Great Buddhist Emperor, they seem to have been intelligible even to the ordinary man up to the time of the Gupta emperors in the fifth century—a period which has been regarded as the Golden Age of Hinduism. When decline set in after the Gupta period, the ancient records of India came to be regarded as mysterious writings and Huang Tsang, the celebrated Chinese pilgrim who visited India in the seventh century, has recorded the various unsuccessful attempts made by him to find out the meaning of these writings. Even the Indian pundits of the time, who were well versed in other arts and sciences, could not throw any light on the contents of the inscriptions.

Even as recently as the year 1874, when Alexander Cunningham, the Director General of Archaeology, visited the Buddhist shrines at Bharhut, the Indians had not changed their attitude towards these ancient writings. "The curious sculptures", says Cunningham, "were a source of much wonder to the people who visited the place by hundreds every day. But the inscriptions excited greater curiosity when it was known that I was able to read them. At every fresh discovery I was importuned to say what was the subject of the writing, and great was the disappointment when I made known the simple records of gifts to the Stupa . . . Few natives of India have any belief in disinterested excavations for the discovery of ancient buildings, etc. Their only idea of such excavations is that they are really intended as search for hidden treasure."

Legends in Coins

Such being the attitude of the general public towards ancient records, the successful decipherment of parts of the two ancient alphabets of India, namely, the Brahmi and the Kharoshthi, created a sensation not only in India but also in Europe. Of the two alphabets the first to be deciphered was the Kharoshthi.

Towards the beginning of the nineteenth century, an antiquarian named

Charles Masson became interested in some coins which had been issued by Indo-Greek or Bactrian rulers who had occupied the region comprised of the Indian North West Frontier and Afghanistan, after the invasion of Alexander. Just like the Rosetta Stone which helped Champollion to read the hieroglyphs, these coins contained bilingual legends: on the obverse was a legend in Greek and on the reverse one in Kharoshthi. The clue to the Kharoshthi legend was found in the Greek wording and it was found that both the legends were of the same import. As Masson was able, without much difficulty, to read in the Kharoshthi legends names of such Indo-Greek kings as Menander, Apollodotus and Basileus, before long it was possible to work out the whole of the Kharoshthi alphabet.

The decipherment of the more popular Brahmi alphabet was due to James Prinsep, who had collaborated with Masson earlier. At the beginning of the same century he came to India and was appointed as Assay Master at the Calcutta Mint. As was quite natural his attention had been attracted by a series of coins issued by a dynasty of rulers known to Indologists as the Western Kshatrapas, who ruled around the region of Bombay during the second and the third centuries after Christ. In these coins there were 10 Greek legends to facilitate decipherment and Prinsep had to depend solely on his ingenuity to identify the names on the coins. He employed the 'frequency method' familiar to those who work in the field of counter-espionage and identified a greater portion of the alphabet. By this time many of Asoka's pillar and rock inscriptions were discovered and deciphered and more scholars ventured out to perfect the Brahmi alphabet. But to James Prinsep goes the credit of being the pioneer in this branch of antiquarian research.

Antiquarians Baffled

Professor Bhandarkar gives him well deserved praise, when he says, "If, however, the Egyptologists are proud of Champollion, who first discovered the hieroglyphic signs . . . the Indologists may well be proud of Masson and Prinsep, who read the Kharoshthi alphabet by an exactly similar method." "But, how exceedingly proud must the Indolo-

gists be," continues this authority on Asoka Inscriptions, "of this same James Prinsep, who, without such extraneous aid, unravelled the value of the larger portion of the Brahmi alphabet, in which the famous edicts of the Maurya Emperor Asoka and the well-known coins of the Western Kshatrapas were engraved, and the decipherment of which baffled the ingenuity of all antiquarians since the time of Sir William Jones!"

Subsequent to their decipherment, several scholars tried to trace the origin of these two alphabets and to find out how they were imported to India. Foremost in the field was Alexander Cunningham, who attempted to demonstrate that the Brahmi alphabet was of Indian origin. His view was that it was a development of a system of picture writing similar to that of the Egyptians. But the theory, which has so far not been refuted is that of George Buhler, a German scholar who devoted the greater part of his life to the study of Indian inscriptions. Buhler traced the origin of Brahmi to the Phoenician alphabet of the 7th or 6th century B.C. and suggested that the importation of this Semitic alphabet to India was due to Dravidian merchants who seem to have traded with such far away countries as Babylon.

The same scholar, by comparing the Brahmi with the Aramaic alphabet, has shown that the former has developed out of the latter which may have been introduced into the region comprised of present day Afghanistan and the North West Frontier, when it was occupied by the Persian ruler Darius about 500 B.C.

Though the Kharoshthi alphabet ceased to be used after the fourth century A.D., the Brahmi continued to be widely used till about the 6th or 7th century and gave rise to a number of modern Indian alphabets in addition to the Burmese and the Sinhalese alphabets.

It may be interesting to note that the Brahmi alphabet was introduced to Ceylon when the Buddhist missions sent by Asoka arrived here. Thus the earliest inscriptions found in Ceylon are written in Brahmi and resemble to a great extent, in the formation of characters, the Asokan edicts.

ON CHARACTER: THOUGHTS FROM EAST AND WEST

COMPILED BY DIPAVASIN

Character is kamma (action) crystallized. The English word character has among other meanings the following: moral strength, backbone. It is in these senses that the word will be used generally, here.

Character is what comes out when life is lived out under stress of purposeful skilful activity. Just as the diamond is carbon which has been subjected to severe pressure, so life which is lived out under intense and continued spiritual exertion produces the jewel character. Where life is lived sloppily, where it is not subject to spiritual stress, where it flows from laxity to greater laxity, it

produces nothing like a diamond, nothing that can cut through hard things, nothing that can shed light on the darkness of the world.

In this matter of producing character the east and the west are distinctly different. Not that the west does not care for character. There have been and are men of character the world over. But the west is in this matter inclined more to talk than to work. In the realm of spiritual action the west is far behind the practical east.

Westerners have spoken much of noble living and noble character, a question of living up to the noble teachings of the

sages they revere they fail and show a tremendous lack of confidence in the teachings they extol. Not so the easterners. They speak little comparatively about the glories of the Good Life but live out or sincerely attempt to live out the Dhamma.

Only One Way

These remarks are however by way of a small diversion. The main thing for East or West is to know how to develop character. There are many who like to be men of character in the highest sense of that term but know not they say where to begin. It is a difficulty generally common. But there is only one way to

develop character. That is to begin immediately to be better, and whatever the disappointments or failures be to begin again always when one fails. There is no alternative to this simple method to become better and all of us have to walk this hard way of falling down and getting up, in patience and humility.

If at night or in the morning when one in quiet thought reviews one's life and sees some fault or weakness, something done or undone which does not help one to calmness then one must not be discouraged but must endeavour to do better. And one may say that in this way of conduct, energy, remedy and blessing coalesce. The effort to be better is here just the first step forward.

Apart from this repeated effort there is nothing by way of argument, or logical trick by which one in a lower condition could raise oneself to a higher. Here the simile of the traveller comes to mind. Just because a person has got to a sign-post on a cross-road and seen that it is written that it takes an hour to get to some town or village it means nothing unless he walks at once. If at the end of an hour he is still looking at the sign-post having hoped to get there and says that the post is all wrong because an hour has passed and he is still at the post, he is a fool.

Just as there is no proof or logical trick by which he could get to his goal except by just going there somehow there is no way but continued effort at every step, at every moment to get better, from this very moment on.

Now the only question left is how we should start going, in company or alone.

That depends on the traveller. Some want company; others like to go alone; still others want both society and solitude. To each according to his need.

Now an individual is neither a metaphysical something coming from God nor a physical process coming from his parents but is through action and every every moment the result of his own kamma. And this kamma is not something unqualified according to faith or something qualified, conditioned as science thinks but kamma itself is the condition in always new name-form grasping. The concept, consciousness is not something to handle the jar of life and not the means to play about with logic and proof and go round and round, not a spring-board from which one leaps and grasps life but is life itself. And that is the secret of actuality: Life is the way which originates itself, what is traversed and also the going. And so it follows that I through and through become accessible, capable of being influenced, malleable. And from that it follows that every effort to become better, every fresh onset is already the first step of the way.

"Thus, O Cunda, is the thought to be practised: Others may be violent, but we shall be mild; others may destroy life but we shall be free from all slaughter... ..and the engendering in mind of thoughts that say the all important thing, and progressing, by way of perceptual observance, can one come to a higher state of mind".

And there we come to the secret of actuality: Our one action is a leaving off. With that deed of renunciation did our Buddha as Bodhisatta in Maha

Sudassana birth progress putting off lust, illwill and cruelty.

Form of Goal

When the clouds leave then the blue sky presses through; and even so is it with the secret of actuality. If we give up violence then spreads everywhere kindness; if we leave off illwill then goodwill spreads through; if we leave off sensuality then chastity spreads through. Each step to the goal already is a form of the goal.

Life is a growth and from roughness to mildness, etc., man comes not through logic and argument. Logic cannot make a coward brave, a lustful one chaste, a timid one self-confident, but one grows out of all these things till at last one is no more a doer of bad not because logic compels but he can no more do it. Man is ever growing up. And how? Through actual thinking, through thought concerning actuality, and its possibility of giving up, of letting go and through the ever new attempt to bring thinking and action in harmony. So it is said that the Buddha acts as he speaks and speaks as he acts. Therefore will we all earnestly try to come to right view and to bring our action in tune with our view.

Truly ageless habit is hard to break, but the possibility of giving up, of surrender is there. I experience it through myself if the thought of harm, of lust, of illwill is penetrated and dries as the drop of water falling on a heated pan, as mist before the morning sun, and so certainly the beginning is not fruitless, the trouble not profitless.

IS THIS BUDDHIST EDUCATION?

It is four years since the last prize giving was held and, during this period, the Sastralaya, along with many other educational institutions in the Island, had to undergo many vicissitudes as a result of the present war. I am, however, glad that the Sastralaya has been strong enough to withstand successfully all these ordeals. There is no room for us to feel discouraged when we consider the results achieved during the past year. The examination results in 1944 were uniformly good. Four out of eight passed in the ordinary S. S. C. Examination while ten out of ten secured passes in the Special Senior. Five candidates sat for the University Entrance and H. S. C. Examinations. Four of these candidates gained admission to the University, securing one distinction in Mathematics, two distinctions in Sanskrit, two First Divisions in the H. S. C. Examination and the Scholarship in Pali in the University Entrance Examination.

Can this education, in which we are now engaged and for which some of us have dedicated our lives, be called education? Can this, by any stretch of imagination, be called Buddhist Education? These were two questions asked by Dr. E. W. Adikaram, Principal of Ananda Sastralaya, Kotte, in the course of the report which he presented at the prize-giving held on March 8.

He went on to say:—

If by secular education we mean, acquiring the knowledge of some art or

science to earn a living, or merely to improve one's knowledge or learning to worship mere success and if by religious education we mean performing of rites and ceremonies and stuffing oneself with beliefs and dogmas or acquiring the art of speculating in the unknown things of the hereafter, then perhaps our present education also may be called by that name.

But to me this is not education and certainly not religious education. If religious education is imparted in our schools and pirivenas how can such iniquities, as exist in our society today, find existence anywhere in this country? How is it that a man educated in a Buddhist school or a pirivena can still think and act in terms of caste? How can an able-bodied man—be he layman or monk—sit comfortably in a rickshaw pulled by an old and emaciated human being who has lost the life to walk? How can all this exploitation we see around us, in which we are sometimes the exploiter and sometimes the exploited, ever exist? I think religious education in the form we know it and impart it today in our day schools, in our Sunday schools and in our pirivenas has miserably failed.

What then are we to do! Remain quiet? That is the attitude of the coward. Continue as now, making the best of a bad situation? That is the attitude of the lazy man. I am afraid I cannot take either course and I have

no light as to any other course that may be taken.

I have discussed this matter with many, including some of the responsible officials of the B. T. S. They are as ignorant as myself of a possible remedy. Perhaps the time has come when all forms of religious preaching should be suspended and a sincere effort be made to realize for ourselves where we are, before it is too late. Perhaps the Lord of Silence (Munindo) will show us the way again if we approach Him in solitude.

BHIKKHU DHARMAPALA ROAD

With the approval of the District Board, Benares and the U.P. Government, the road leading to Sarnath has been named after the late Ven'ble Bhikkhu Dharmapala of Ceylon, the great Buddhist leader and founder of the Maha Bodhi Society for the regeneration of Buddhism in India. The opening ceremony of the road was performed by Mr. Aparbal Singh, chairman of the District Board, Benares. Several leading members of the Board were present on the occasion. Bhikkhu J. Kashyap and Mr. K. S. Sundaram spoke.

WHAT MEDITATION MEANS IN BUDDHISM

A Buddhist Finds Refuge in himself, not in others

(By BHIKKU SOMA, Island Hermitage, Dodanduwa)

Deep in the pursuit of external power and possessions and absorbed in the ephemeral artefacts of this machine age, the world generally is not spiritually riper or fitter to accept the teaching of the Buddha than it was twenty-five centuries ago when the Great Master himself with his inimitable knowledge of the human heart set the Wheel of Righteousness going in the quiet grove of the Deer Park at Benares.

Not that the India of the Buddha was virtuous throughout. But there was in that world of the past a greater appreciation of the essence of all noble living—renunciation. Men's minds were then more inclined, bent, hanging over towards giving-up and surrender of the self than now, and so were more capable of following the Master than we of these days.

The Buddha-word is open to all. But only the wise who are keen of sense and finely discriminating can catch the subtle music of cessation issuing from its heart, Nibbana. Out of his great compassion for human beings the Buddha teaches those who lack understanding for highest realisation the method for preserving at least their human state, for keeping intact and unimpaired their human heritage of thought and feeling so that some day in the future when their thinking ripens they may be able speedily to sense the liberating truth.

Truth is ever hard to see, know and understand. Especially so is the truth of things invisible, intangible and hidden away in the depths of bodiless mind (*asarira citta*) with which the Buddha dhamma in all its teachings, higher as well as lower, is concerned pre-eminently. But as it is just that truth about the mind and its contents that has to be got at gradually in order to achieve freedom from suffering, one has to work assiduously to understand and grasp it from the very elementary stages of growth in spirituality. Further, through the knowledge of that truth alone can peace, happiness and safety come for individual and society and so must we with singleminded effort in the fullest sense attempt to realise.

An utterer of highest truth (*paramattha sacca vadi*) was our Master the Buddha. And though he has passed away completely out of this swamp of suffering called the world into the complete emancipation of Parinibbana, the Doctrine born of his breast, charged with the majesty, strength, purity and profundity of Perfect Enlightenment, lives. It lives with all the power, and vigour or a thing that can never weaken or decay. It is invulnerable. It can never die. For well has it been said by the best of speakers:

"Truth verily is undying speech;
An eternal doctrine this."

.....
Saccam ve amata vaca;
Esa dhammo sabbantano.

Well and clearly expounded is this doctrine so that even a seven-year-old child seeing the reasonableness of it could realise it even in this very life (*dittheva-dhamme*). And there have been such little ones who realizing it were numbered among the sanctified. Yet though one may have got to grey hairs, if one has not the seeing eye then will one never experience the Doctrine.

For that experience or realisation of the Truth which he plainly sets forth, the Buddha demands nothing of his follower but confidence (*saddha*). And if that confidence is unshakable (*acala*) making one willingly move on towards the act of cessation (*nirodha*) and if the heart of

him who is possessed with confidence swings sympathetically with the thought of renunciation and is cheered and enlivened by that thought, the crutches of logic and argument are cast away in the readiness to realize the Word directly. One becomes whole of limb then. One walks.

Trust in the Buddha and sympathy with his teaching, it must be stressed, are not things of mushroom growth. They are certainly due to long converseance with the good through skillful actions, mental, vocal and bodily. Assiduous preliminary training in harmlessness is necessary to drive one to tread the path.

Straight and plain is the path of the Buddha through going along which one brings all suffering to an end. And it is a commonplace to say that a path like that has to be walked if it is to benefit one fully. Study of the path-map is necessary but could become futile if reduced to a mere intellectual recreation or pastime.

In a simple utterance the Buddha puts his path and goal in a nutshell: *Sama-hito bhikkhu yathabutam janati, passati*. The monk of collected mind understands a thing, sees a thing, as it truly is. It is the path of meditation and the goal of sure knowledge, not merely conceptual, but fully experienced, penetratingly known knowledge at first hand, attained through meditation. In the light of this it is not too much to say that meditation is the *a* and *z* of Buddhist life.

Mental Growth

Bhavana, the Pali scriptural term with which the word meditation is equated, comes from the causal form of the root *bhu*, "to be". It means, the making to become, the developing, the producing, the out-bringing.

Bhavana in the special sense used in the Dhamma refers to mental growth, through practice in concentrative and reflective activity, through uniform and smooth working of the controlling faculties of sense, through the wielding of energy in the process of such culture, and through the balanced development of the various qualities that come into being in the course of developing the mind in that way.

Really the term is applicable to all inward growth in which realisation of the truth is effected. Meditation in this wide sense as it is used in the Dhamma is pre-

sent in all activity of the yogin's conscious life, or ought to be if he is to make a success of his business. Then only does he get the true Buddhist perspective when he sees everything, thinks on everything, does everything with mindfulness and full awareness of the nature of the thing seen, thought upon and done.

The Dhamma it may be mentioned is not something found in books but something experienced in life. It is the experience of the Thus-is-ness, the truth of life; its content. And by letting the mind dwell on things without being obsessed or biased by greed or hatred and knowing well that everything is empty of a soul or self, one rises to that height from which things are seen as they truly, really and actually are. Then does one become a bearer of the Norm (*Dhammadhara*). One may know the whole Tipitaka and its commentaries by heart but if one does not rise to that vision of truth, one is not a bearer of the truth but only of words whose meaning one really does not know.

Meditation in Buddhism is thus an activity different from Hindu yoga, Christian contemplation or Sufistic trance. All these last mentioned three brands of meditation have the virus of god or soul vitiating the development of true calm and insight....Some of these three sorts of yogins may attain to a certain species of calm but they never can come to true insight. And if one does not get at true insight one never knows liberation from the bondage of samsaric suffering.

Calm is what comes when the passions are inhibited through absorption in some subject suited for that purpose. Insight is the seeing into the nature of a thing free from likes and dislikes and rid of belief in the permanence, beauty, pleasure or end of mind-and-body. This is according to the Dhamma.

Renunciation

Without a measure of calm, insight of the highest kind cannot be developed. Without some kind of insight into life's suffering, no calm can be developed. The yogins of the Bahiraka or outside sects have a certain amount of understanding of the world's pain and the need for inner development though they are caught in the net of their own fancies of a Supreme Being or an immortal soul and are unable to bring their meditations

to the goal of highest fruition. That goal is only for those instructed by the Buddha.

And what is the specific instruction of the Buddha through which one treads the path of meditation to the very end rightly and gains the highest result? The teaching of the emptiness (sunnata) of all things as regards a soul (atta). And when one treads the path of meditation according to this instruction what happens? One gives up things. One renounces. One surrenders.

The test of true meditation, its one invariable function when it develops in any life-flux, is just that renunciation, and to the extent of renunciation, to the breadth and depth of one's surrender of self, through surrender of wealth, limb, life, ideas and views, because in accordance with truth one can no more hold on to them, approximates one in fact to that right understanding by which one realizes uttermost freedom from ill.

And what is that right understanding which is the crown of all true meditation and the very goal itself of spiritual freedom? The understanding that does not move sideways to either of the two extremes of sensuality and self-torture; which by its uprightness of outlook destroys all crookedness of character; which refuting the thickets of views, abandoning the passionate, leaving the round of rebirth, finishing the practice of the Pure Path is arrived at the Truth.

Liberation of Ill

Thus we see that here, in the Dhamma, meditation is not a mere conceptual business like the philosophical and religious thinking of the so-called great western thinkers with their systems of thought, world-views, principles and so forth that have no direct bearing on their lives. It is rather a force and power that is ever gaining its meaning from moment to moment in the livingness of practical application of the clear-becoming consciousness of actuality to word and deed. Meditation is thus the leader and fashioner of the deed and word, through its primary work of shaping thought, and laying out the path of action. Buddhist meditation will thus be seen progressing onward with increasing intensity and verve to the one goal of Buddhist effort: liberation of ill, not through mere talk, but through progressively finer acts of the actual freeing of the self from the bondage of craving.

From all this it will have become plain to most that Buddhist meditation is nothing if not practical, if it has not to do with everyday experience, with life in all its phases of growth, struggle and fulfilment. It is verily the life-blood of the life spiritual and the smoother and more effortless it flows the healthier and better works the consciousness, the heart of mental life. With a consciousness working thus there is always mental well-being. There is always a lightness, a fluidity, a freedom in relation to all things, a sitting loose to the world that makes easy the heart and relieves it from all anxiety and expectations from all servitude to circumstances, and makes spiritual progress independent of the vicissitudes of life. In a system where meditation courses with ease and keeps consciousness working rhythmically and gently like a child's heart there can be nothing to be called obstacles; for nothing can change the even tenor of thought—be it adversity, be it prosperity—as

everything is dissolved and made fluent by the chemistry of the triple characteristics: aniccā dukkha, anatta.

Thus the life of him who is devoted to meditation of this kind is a life of easy movement, through the round of suffering, to peace and release. He has found the chorm that can dispel all darkness of mind. Nothing worries him for he sees nothing worth worrying about. Nothing elates him for he does not see anywhere a basis for elation. He is always endowed with equanimity comparable to earth's own impassivity which is neither angered nor delighted by what is cast on it. Repulsions and attractions disappear for him.

Bearing and Forbearing

And it is just because when one goes on the Buddha's path of meditation one is ever seeing things in their true light of impermanence and so forth through directly experiencing them and not through abstract ideation that one is not drawn towards nor repelled by things. For has not the lord of patience and chief of all ascetics said:

"Bearing and forbearing make the best ascetic way,
Nirvana is the highest thing Buddhas say.

Here it may be mentioned that the bearing up and forbearing which the yogin practises when he through reflection on life has reached a higher ground than the commonality of men, is not a kind of fatalistic resignation but the endurance and forbearance of him who though strong acts as though he were weak, having seen the actual, having seen kamma and its workings within himself and by inference at least, when he has not reached the direct perception of the abhinna (supernormal powers), in others, and so outgrown the capacity for violence, force, compulsion, even though it be for what the world considers justice and righteousness' sake.

To the man who has travelled even a little on the Buddha's path of meditation, and a Buddhist is genuine only to the extent he has traversed that path of inner culture, that path of radical reflection (yoniso manasikara) which gets down to rock bottom interference with others' ways of life and compelling them to be good according to some plan is unthinkable.

The reason for it lies in the fact that mankind is at various levels of spiritual evolution. Like trees in some great and longstanding forest each with its own foliage and system of roots, mankind is working out its destiny in separate, individual grooves which each person makes for himself. There are points of contact, affinities and similarities. But there are also gulfs of difference between one another. These differences become more articulate the higher the being rises spiritually. And to meddle with the growth of the individual and force him into a line of action, which is a robbing of his freedom to live according to his kammic best, is a flouting of the very elementary principles of right development not only according to Buddhism but according to all sensible conduct and sane thinking.

Hence the Dhamma is for perfect non-violence in all dealings with our fellow-beings. The practising meditative Buddhist knows that remaking, remodelling or

reforming of the world through violent or coercive methods is worse than even a policy of moral laissez-faire. We must try to make the world better but not by anything beyond friendly and loving instruction given with a compassionate heart. That is the viewpoint that Buddhist meditation brings out. "Hurt naught that lives; do harm to none;"

Sabbesu bhutesu nidhaya dandam
avihethayam annataram pi tesam.

Here it is well to remember that it is just this violence and this force which prevailed amongst men that according to him aroused emotional upsurge in the Master and hurried him Nibbanwards:

"As broils reveal, the armed hand breeds fear.

Hear now what agitated me so sore:—

Men floundering like fish when ponds go dry;

Man's strife with man;—these sights affrighted me."

(Chalmers).

Attadanda bhayam jatam; *janam passatha medhagam.

Samvegam kittayissami yatha samvijitam maya:—

Phandamanam pajam disva—
macche appodake yatha—

Annamannehi byaruddhe disva, mam bhayam avisi.

Once the Buddhist tries sincerely to tread the path of the Master and persists in practising the higher thought his heart's vision will not be blurred by the thought of violence. His regenerate mind's eye will ever see sentient life as a great sea with ebbs and flows in its depths below that baffle all computation and of which nothing can be surely predicted, because of just one thing: its sentiency, its consciousness, which is its essence and at the same time its constituent characteristic throughout.

This characteristic quality of sentient life acts of itself in divers and surprising ways that all calculation by which one tries to imprison it in some mould or plan fails and the attempt to confine ends in disaster to jailor and gaoler. For the attempt to imprison consciousness, feeling, perception and ideas by way of compelling people to think in this or that way produces inevitably violence, bloodshed and suffering, and can never bring true temporal happiness or help in the final liberation of the mind from suffering. All compulsion of other consciousnesses, other than our own, must set up mental resistance towards the compeller. And because such resistance may be unseen at the moment, it does not mean that it is not there; it is there and will break out in catastrophic convulsions, when the resistance has gathered sufficient momentum, when the kamma ripens and finds a suitable medium of expression.

No Force

Therefore the disciple of the Buddha who is thoughtful never lets his individuality to be swamped by others nor does he try to force his views down others' throats because he believes in kammical unfoldment, kammical development. He never tries to do things forcibly. He is against wrenching the lock. He is for finding the key. He sees the truth of the Buddha's statement:

Attahi attano nathe kohi natho paro siya?

Yea, self is lord of self,
What other lord could be?

and respects others' lordship as well as his own and thus brings about tolerance and sympathy, kindness and love, and true friendliness amongst all. By his patience he neutralises all possibilities of disharmony. By his forbearance he becomes dear to all. He sees life spreading beyond the narrow boundaries of any special class such as humans, both upwards and downwards, to the devas and brahmas on one side, and the lower orders of animals, ghosts, etc., on the other, and knows that the whole lump of life is instinct with tanha or craving and upadana or clinging that makes the passage from one form of becoming to another especially from the higher to the lower a matter of common occurrence. Therefore, he realises that in this sea of sentience to keep one's integrity, letting alone the achievement of freedom from suffering, requires tremendous effort spiritually, requires great striving on the path of inner development. The saying of the Buddha: The state of a human being is hard to get dullabham manussattan is understood to be true and one works to protect oneself from passing downwards into spiritual degeneration even if one has not the necessary equipment for the life of perfection, the holy life of higher virtue, higher thought and higher wisdom, adhisila, adhicitta, adhipanna.

Refuge in Oneself

For this purpose of preserving one's humanity one practises liberality (dana) virtue (sila) and meditation (bhavana). By giving, one thins one's greed, by keeping the precepts one lessens hatred, and by meditation one cuts down ignorance. In this way a man acts so as to develop and strengthen his humanness. And here too while liberality and virtue are important the deciding factor is the thought which through reflection and contemplation understands the import of conduct and steers the person along a right and skilful line of life.

Whatever path one pursues, the higher path of asceticism or the lower path of the thoughtful worldling, meditation is essential and comprises the very salt of religious endeavour. And in either path, if a man is a disciple of the Buddha, he has to find refuge in himself, not in others. "Attadipa viharatha atta sarana anannasarana dhamma dipa viharatha dhammasarana ananna-sarana." Be ye islands unto yourselves relying on yourselves not going to others for refuge; make the Norm your islands, take refuge in the Norm, not in aught else. This seeking for refuge and security within and in the Norm which really is working in this fathom-long body is the keynote of Buddhism and its meditative path of spiritual unfoldment. In other religions we have to run after gods and prophets for help and security. We have to find meditators in priests in some of them. In the Dhamma there is no need for any outside help. Progress and salvation are to be found within. This mind is our last true and only refuge. And according to the development and cultivation of the mind on right lines, in conformity with actuality that mind could sustain and support us till the final emancipation of Nibbana is achieved. And what is this which is the refuge and dwelling of us all?

Mind, as it truly is, cannot be captured in the moulds of logic or measured with the yardstick of science. Mind is nothing true nature only an arising and a passing

like the impressions it makes. It is in its away, a going and a coming, a taking in and an expelling, eating and evacuating. It is in short, a process of nutrition through its ceaseless craving and grasping, swallowing and exuding and presupposes hunger. Hunger is a want and a deficiency and so is nothing but suffering; suffering is what must be given up, left. Therefore mind bound up as it is with hunger inextricably is something that must be cast out, renounced, according to the Buddha.

Words—of little use

It is, from this point, that the actual thinker for whom some understanding on right lines has dawned, sees the mind. And whatever little of true understanding he has gained not by abstract thinking but by just living experience. And in the light of that knowledge at first hand he sees that the mind-flux lives on in an endless present until it undergoes a "heat-death" through the dissipation of the energy of the passions which keep it going. Like the world of matter the world of mind also must become cold and unavailable for living on, in Samsara, through the exhaustion of the passions owing to the ending of the causal sequences of ignorance.

That "heat-death" of mind is what Buddhist meditation aims at accomplishing. That is what is known as arhatship. Of that one whose mind so dies is it said in our books:

'E'en as a flame by breath of breezes smitten,
Flits into oblivion, is accounted for no longer,
So too the sage when released from mind and body
Flits into oblivion is accounted for no longer.
Hath he but flitted? Or is he no longer?
Or doth he live to eternity made whole?
Nowhere is measure for one gone to oblivion
How to speak of him—that is his no longer.
Wholly cut off are all forms of knowing,
Cut off the channels of speech everyone."
(Oldenberg).

Words—these are of little use in the understanding of the truth. All scriptures are just indicators to perfection. Like the finger which points at the moon, says a northern Buddhist scripture, is the Tipitaka. And if one is absorbed in the finger, and can't take one's eye away from it then one will not see the moon. Mere dependence on words is dangerous to realisation. Therefore do those who want to get at the meaning of the Dhamma shun the philologists for the most part. The meaning of the Dhamma is an inner vision gained in moments of intent dwelling in the serenity of one's consciousness far from all disturbing thoughts and keen on realisation. To gain this direct perception of the truth one goes into solitude and yokes himself to strenuous effort in the practice of various exercises that cause his passions to vanish and give him the necessary clearness of mind for seeing actuality and sensing its heart.

Ariyan Silence

Those who want to know the truth and master their minds are for silence, not talk, and for turning mental energy on to seeing and experiencing things. And when the disciple of the fully awakened man has arrived at the state free from obsessive thought-conception he is at once endowed with Ariyan silence:

Avitakkam samapanno sammasam-buddhasavako
Ariyena tunhibhavena upeto hoti tavade.

And in that silence where one commits not oneself to this or that standpoint but is ever free of views and opinions, one sees according to reality that nothing truly exists in the three-worlds, for all that they contain are illusory, unreal, apparitional, coming to be and disappearing, confirming the Buddha's teaching which says:

Foam like is form, bubble-like feeling is;
Mirage-like is perception; a pisang-trunk,
Are plastic forces; and the mind's
All illusion; so sayeth he, the kinsman of the sun.

Phenapindupamam rupam vedasabubbulupama
marickupama sanna sankhara kadalupama
mayupamanca vinnanam desitadicca bandhuna

And so the silent thinker, muni,
—the thinker wise and good,
thoughts watchful votary,
released from ties and quit
of crassness Canker-free;
(Chalmers).

does truly "above hypotheses,
in certitudē assured"
treads "the Way alone to claim full insight won and pupilage outgrown."
(Chalmers).

In this sense the Buddhadhamma is the one and only teaching of perfect freedom and independence for the individual. In it not only is bondage to evil destroyed but also to the good.

Tumbles to Truth

And the state to which one is led in the Buddhist meditation path through silence and through the transcending of all good and evil, all discrimination, to a complete overthrowing of the whole psycho-physical organism as unreal and ill can never be explained fully in words. It is something that is not capable of complete intellectual investigation conceptually. Yet it is only through words that one has to get to the state beyond words, and so we have the voluminous Tipitaka and its commentaries and a whole wealth of other works seeking to explain the path that is beyond all speech. The indications necessary for attaining to that state are found not only in the Tipitaka but everywhere in life. That is why it is possible to make anything at all in the universe a source of emotional upsurge or samvega for moving Nibbanawards.

All that is together with the outflowings or sasava, are objects for emotional upsurge for all those are subject to change and decay and dissolution and so to suffering. And when a man's kamma

has matured enough to understand the truth he tumbles to the truth of the most unexpected times in the most unexpected situations. And that shows that for the unfolding or penetrating of the truth there is no special line beyond one's own kamma-made path in one's own kamma-made environment. We read in our books of theras and theris reaching enlightenment whilst engaged in their daily work. The Sister Sumuttika, a parasol maker's wife, awakens to the sound of the splitting of bamboos used in umbrella-making. Patacara reaches the first stage of enlightenment washing her feet, and saintship while seeing the blowing out of a lamp. Nandamata is enlightened while cooking rice and seeing the pot boiling. Delighting in smooth rocks washed by a purling stream, in a woodland haunt of the wild another awakens. The sight of an elephant obedient to its master

enlightens one; and seeing a little dirt come out of one's own body releases Cullaponthaka; seeing trees grow well in a rain washed hill-top another sees the truth; some realise while walking others in other postures and engaged in different kinds of work. When the time is ripe a sound, a sight, a touch, a taste, a smell, a thought, which we may ordinarily consider insignificant can be the "open sesame" that makes entrance into the treasure-house of realisation possible. As a writer puts it: "Apparently an insignificant event produces an effect which in importance is altogether out of proportion. The light touch of an igniting wire and an explosion follows which will shake the very foundation of the earth."

All the causes for enlightenment are already in our minds and what the Buddhas actually do for us and for which

AN APPEAL

Buddhagaya must be Managed by Buddhists

We, the citizens of Gaya, take this opportunity of sending our best goodwill and greetings to the Buddhist brethren of Ceylon through our dear Venerable Bhikshu Jagdish Kashyap.

There was a time when we rightly held our heads high with unstinted pride and glory over the great cultural and spiritual relations long established amongst us by the glorious Buddhist missionaries of Magadha viz. Mahendra, Buddhaghosha and so many Arahants of repute. But it is nothing but a pity that we have become almost oblivious of the old and great cultural and spiritual relations that existed between us.

Centuries have passed over our heads. The blind pursuit of our modern materialistic prosperity has rent asunder the holy bonds that closely tied us together, and by the grace of our Lord the time has again come when we should spare no pains for the renewal and revival of our past sacred relations and glory. If we fail in this, the demon of war that is threatening the whole world today will, surely, swallow what is good and noble in us.

Bhikkhu J. Kashyap is one of us. He has joined the holy order of the Lord Buddha. Fain he has taken upon himself the toilsome task of touring for the spread and establishment of the doctrine of our Lord in our land. You, too, quite well know how very honestly, enthusiastically and successfully he has been incessantly working these years for the noble cause he holds so dear to his heart.

The complete Pali Tripitaka together with the commentary is going to be published before long, and this publication, we are sure, will undoubtedly go a long way to facilitate the revival and spread of Buddhist culture. Pali is going to be taught as one of the principal subjects in the Degree College of Gaya. Thus it is hoped that our young generation will be able to regain the lost knowledge of the vast literature that has originated and attained maturity in the land of Magadh-Bihar, the land of Lord Buddha.

The late Mahantha of Bodh-Gaya executed a deed of Trust giving the entire property consisting of 500 villages for

religious and charitable objects, but to our great misfortune, the present Mahanta is not willing at all to part with any portion of the income of the Trust properties for charitable and religious purposes. Our intention is to set up a full-fledged residential cultural university at Buddha Gaya with the income of the Trust properties supplemented by public donations for the same.

No place is so sacred as Gaya-Buddhagaya both for the Hindus and the Buddhists all over the world. In this holy land of Lord Buddha and Lord Vishnu the establishment of a residential university of the type of Nalanda University—centre of philosophical and cultural teachings—is desired for the revival and spread of our culture and civilisation.

We are definitely of opinion that the Buddhists should have an effective share of conduct in the management of the Buddhagaya Temple, and we intend to bring a bill in our Legislature for the same as soon as an opportunity presents itself. In the meantime we are creating a strong public opinion for the same.

Bhikkhu J. Kashyap will explain everything to you on our behalf. We earnestly appeal to you to give us your best co-operation in the noble cause of the revival of all that is good and noble in Buddhagaya, the place of Lord Buddha.

Signed

Jamuna Frasad Sinha (B.Sc., B.L., M.L.A.).
 Harihar Prasad, Advocate, Gaya
 (Secretary, Gaya College).
 Kedarnath, Palot, M.B., H.A.
 (London), M.I.H.L.
 Gopal Krishna Pd. Mahajan,
 M.A., LL.B.
 Rajendra Prasad, Proprietor,
 Usha Weekly, Gaya.
 Narasinghdas, Proprietor, Sri-
 niwas Ramkumar, Gaya.
 Gopiram Dalmia, Working Presi-
 dent, Dist. Hindu Maha Sabha.
 Tapeswar Singh, B.A., LL.B.,
 Digited by Noolaham Foundation
 noolaham.org | www.noolaham.org
 Shivadularey Tewary, B.A., B.L.,
 Pleader, Gaya.

we have to be eternally grateful to them is pointing us to ourselves.

We remember how, he told the young men who were in search of their companions in a forest to search themselves saying "attanam gaveseyyatha". And when we turn into ourselves we shall quickly be engaged in an exciting interesting voyage of discovery through our ancient yet ever renewing mind so varied and rich essentially with knowledge and experience garnered through the ages down from a beginningless past. And as the mind in itself is ever radiant in its uprising, in its state of rekindling consciousness, and becomes befouled only when adventitious defilements fall into it, it is possible for us to catch it at its birth and make it grow in purity and strength and penetrate the truth of life and be freed from the ignorance that strangles us now.

Devanarain Singh, B.A., B.L.
 Ambika Prashad Lall, B.A., B.L.,
 Pleader, Gaya.
 Kamta Dutt Missir, B.A., B.L.,
 Pleader, Gaya.
 Janeshwar Prashad Singh, B.A.,
 B.L., Pleader, Gaya.
 Inderdeo Narayan Sinha, B.A.,
 B.L., Pleader, Gaya.
 Badrinath Pathak, B.A., B.L.,
 Pleader, Gaya.
 Rambujhavan Sinha, B.A., B.L.
 Badudeva Narayan, B.A., B.L.,
 Pleader, Gaya.
 Rajkishan Sharma, Pleader,
 Gaya.
 Govardhan Prasad Sinha, B.L.,
 Pleader, Gaya.
 K. Pratap Sinha, Zamindar and
 Banker, Gaya.
 Rai Hari Parshad Lal, Ex-
 Chairman, Gaya Municipality
 and Ex-M.L.A. (Central).
 Krishna Ballab Parshad Narain
 Singh, President, Dist. Hindu
 Sabha, Gaya.
 Baijnath Prasad, (M.A., Cong-
 ress Worker-in-Charge, Con-
 structive works).

MORE DHAMMA SCHOOLS

The following Dhamma schools were registered recently:—

Sumanosara Sunday School, Tal-
 gampola. Ananda Sunday School, Kota-
 gama. Dewaloka Buddhist Mixed School,
 Kosgahakanda, Deraniyagala, Waraka-
 landa, Madulkelle. Kadahapola Buddhist
 gama. Godawela Sri Punnanaanda Buddhist
 Mixed School Narammala. Kumbaloluwa
 Sunday Buddhist School, Veyangoda. Sri
 Sugathodaya Sunday School, Uda-deltota,
 Galaha. Nakanda Boys' School, Ahan-
 gama. Godawela Sri Punnanaanda Buddhist
 Mixed School, Danowita. Polpitiya Mixed
 School, Polgahawelo. Vidyalankara Sunday
 School, Deenapamunuwa, Urapola. Sri
 Mangala Sunday School, Walpola, Matara
 Ananda Sunday School, Molamure.
 Musaeus Buddhist Girls' College,
 Cinnamon Gardens, Colombo. Musaeus
 Buddhist Girls' College, Gampaha.

EVIL AND PUNISHMENT

The following translation of the Dhammapada chapters on Evil and Punishment by Mr. F. L. Woodward, M.A., F.T.S., formerly Principal of Mahinda College, Galle, is reproduced by request.

Evil

Haste to do good; thy thoughts from ill restrain;
 Sloth in good deeds makes one for evil fain.
 If thou do ill, cease, and thy sin forego;
 Take not delight therein; ill deeds bring woe.
 If thou do good; thy life in good employ;
 Take thou delight therein; good deeds bring joy.
 Sinners see bliss while their ill deeds are green;
 When the sin ripens, sorrow then is seen.
 Good men see ill while their good deeds are green;
 When the good ripens, happiness is seen.
 Think not of ill, "it cannot be my fate,"
 As drop by drop the water fills the pot,
 So slowly good men good accumulate.
 Think not of good, "it cannot be my fate,"
 As drop by drop the water fills the pot,
 So slowly bad men woes accumulate.
 Just as the lord of some rich caravan
 Whose guard is scanty, fears the highwayman;
 As one who loves his life must poison shun,
 Be wise and guard 'gainst evil deeds begun.
 Thou mayest poison handle if thy palm
 Contain no wound; whole skin no poison fears;
 There is no ill for him that doth no harm.
 Who on a harmless creature worketh pain,
 In whom no fault, in whom no ill is found,
 Upon that fool his evil deeds rebound,
 As fine dust cast i' the wind fall back again.
 Some men by birth a life on earth attain;
 The wicked go to hell; the good to heaven;
 But holy saints are never born again.
 Not in the air nor middle of the sea,
 Nor entering a mountain cave to hide,
 Nor anywhere on earth canst thou abide
 Where from thy ill deeds thou canst set thee free.
 Not in the air nor middle of the sea,
 Nor entering a mountain cave to hide,
 Nor anywhere on earth canst thou abide
 Where Death shall not pursue and conquer thee.

Punishment

All beings fear the rod, all fear to die;
 Regard them as thyself; strike not nor slay.
 All beings fear the rod; all love their life;
 Regard them as thyself; strike not nor slay.
 Whoso treats pleasure-loving creatures ill,
 When he seeks bliss for self he shall not find it.
 Whoso treats pleasure-loving creatures well,
 When he seeks happiness for self shall find it.
 Use not harsh speech; when harshly spoken to
 Men may retort; painful are quarrellings,
 And punishment may follow thy harsh words.
 If thou canst keep thy tongue from wagging off,
 Silent as some cracked gong, thou hast thereby
 Nibbana won; no brawling is in thee.
 As with a stick the herdsman drives his kine,
 So death and age compel the lives of men.
 The fool in doing ill knows not his folly;
 His own deeds, like a fire, the fool consume.
 He who offends the harmless innocent
 Soon reaches one of these ten states of woe:—
 Sharp pain, disease or bodily decay,
 Grievous disaster, or a mind distraught,
 Oppression by the king, or calumny,
 Loss of relations, loss of all his wealth.
 His house burned by a thunderbolt of fire;
 At death, poor fool, he finds rebirth in hell.
 Not nakedness nor matted hair nor filth,
 Not fasting long nor lying on the ground,
 Not dust and dirt, nor squatting on the heels,
 Can cleanse the mortal that is full of doubt.
 But one that lives a calm and tranquil life,
 Though gaily decked, if tamed, restrained, he live
 Walking the holy path in righteousness,
 Laying aside all harm to living things,
 True mendicant, ascetic, Brahmin he,
 Who in this world is so restrained by shame
 That, like a thoroughbred flicked by the whip,
 He can think lightly of the lash of blame?
 By faith and virtue, energy and mind
 In perfect balance searching of the Law,
 Perfect in knowledge and good practices,
 Perfect in concentration of your thoughts,
 Ye shall strike off this multitude of woes.
 As cultivators guide the water-course,
 As fletchers straighten out the arrow-shaft,
 As carpenters warp timber to their needs,
 So righteous men subdue and train themselves.

JAFFNA OWES A DEBT TO BUDDHISM

From Den of Pirates to Centre of Trade

(By P. S. LAKSHMINARASU, B.A., B.L., General Secretary, The Universal Buddha Society, Bangalore City)

When the Buddha was preaching in Northern India, the Yakkhas and the Nagas were the original inhabitants of Ceylon, Taprobane of Asoka's edicts. The former were confined to its centre, while the latter to the north and west of Ceylon. Because of the domination of the Nagas the northern Ceylon is called Nagadipa in Mahavamsa. Because of the gem-set throne of the Nagas in Nagadipa the Tamil epic Manimekhalai notices it as Manipuram or Manipallavam.

Before the Aryan hordes, the Nagas beat a retreat towards south and established strongholds in Nagadipa in the north, in Kalyani on the west coast of Ceylon and in the islands off Jaffna. The Aryans called the Nagas by contemptuous names asuras, giants or demons. According to Kshemendra, a poet of the 10 c. A.D. Indian merchants bitterly complained before Emperor Asoka of the plunder and destruction of their ships by the Naga sea pirates of Malota (Perindurai) and a copper edict issued by Asoka on that behalf was received by the Nagas with utter contempt. It was evidently before Asoka became a Buddhist, for we see them respecting his edict later on by not molesting the Indian merchants who had extensive trade by the sea routes.

Shortly afterwards the Naga chiefs would seem according to Manimekhalai to have quarrelled over the ownership of the gem-set throne and reconciled through the Buddha's teaching. Mahavamsa mentions that eighty crores of Nagas then embraced Buddhism and that the gem-set throne itself became the very object of Buddhist worship attracting for several centuries afterwards Buddhist pilgrims from all lands.

Buddha's Visits

The authors of Mahavamsa and Manimekhalai and even the Chinese pilgrim Fa Hien who visited Ceylon in the 5c. A.D. would have us believe that Buddha himself visited the island twice and brought about the reconciliation. Two footprints, the one in Anuradhapura and the other on Adam's Peak, are even today shown to the people as those of the Buddha.

By the 2 c. A.D., the date of the Tamil epic, the visit of Asoka's missionaries, Mahinda and Sanghamitra and the subsequent bringing of the bo-tree from Gaya to Anuradhapura by the Theri escorted by Aritta very probably came to be confused with the Buddha's actual visits during the reign of Devanampiya Tissa of Ceylon. It is said that the king himself received them at the port of Jambukola in Jaffna and went in procession to Anuradhapura where the sacred tree was planted with due ceremony. Devanampiya

and his brother Mahanaga, who were of Naga parentage took refuge in the triple gem along with their Naga subjects. It was about two centuries after the death of Vijaya who hailed from Kalinga that Tisa and his successors settled low in Kadiramalai (Jaffna) and made marriage alliances with Nagas of the island. The south of Ceylon had passed at that time under the control of Maha Naga and remained under the sway of the Naga prince for many centuries.

Duttagami the fourth in generation after Mahanaga who was connected with the Northern Nagas destroyed the Buddhist temples in Jaffna and its outlying districts. King Mahasena who came a few centuries after him and who was of Tamil-Naga origin (i.e. of the Lamba Kauna dynasty) introduced the worship of Hindu Gods and rites into Buddhism and this cult called Wytulya became very popular after the 12 c. A.D. throwing Buddhism into the background.

Expelled from India

From the seventh century onwards Ceylon fell on evil days. In 640 A.D. Hieun Tsang, the Chinese pilgrim, who was at Kanchi, learnt from the Ceylon Buddhist monks of a state of disorder in their land consequent on the death of King Dathopattissa II and abandoned his intended visit to that island. The Vakaleri Plates of 757 A.D. show that the Indian kings levied a tribute from Ceylon and other islands. The Chidambaram inscriptions of 798 A.D. refer to Chandra Bahu, a Malaya Chief with whose help the Pandyan King sacked Polonnaruwa and carried away the golden images, jayabera and the Buddha's bowl as spoils.

It was about the time when the Jainas under Akalanka at Kanchi (Sravabelgola inscription of 788 A.D.) and the Saivites (under Manickavasagar at Chidambaram) carried out a ruthless persecution against the Buddhists even expelling them from India. It is also said that Hemasitala a Buddhist King of Kanchi and Sena I, a Buddhist King of Ceylon, who witnessed the controversy at Chidambaram, gave up Buddhism.

After Sena I, Vijaya Bahu collected Sinhalese forces together and fostered Buddhism. His son, Pandita Parakrama Bahu II forced Kalinga Magha, a viceroy under the Pandyans to quit Polonnaruwa.

The Sinhalese element was strong in the North Ceylon till the 15 c. A.D. when the Tamils asserted their right to dominate the whole island. It took kindly to Buddhism and enriched its vocabulary through free borrowings from all languages including Pali. Even today the candidate wears at the Upasampada (ordination) ceremony the Sinhalese dress

by way of reminding that the first converts to Buddhism were Sinhalese. True to the tolerant note emphasised by the Buddha and later by Asoka in his edicts, the Sinhalese tolerated Hinduism and never prevented the people from worshipping Hindu gods and demons.

Passing to 1450 A.D. we come to the reign of Bhuvanekha Bahu (the assumed name of Sapumal) a Tamil Hindu who tolerated Buddhism and allowed Buddhist shrines to be built in his kingdom.

From 1467 A.D. onwards Jaffna has remained under the Christian domination of the Portuguese, the Dutch and finally the British and Buddhism has never recovered its foothold. The nobility and masses of Jaffna became converts to Christianity. Dry Jaffna of the Buddhists became wet thanks to the European influence. In 1580 A.D. Constantine de Braganza who entered Nallur and destroyed its fine vihara refused to sell the tooth-relic to the King of Pegu even for a fabulous price. Sankali of Jaffna expelled the Sinhalese Buddhists many of whom not finding shelter anywhere became the slaves (kovi the untouchables) of the Ceylon Tamils.

Despite the onslaughts, Buddhism it is that made Jaffna rise into eminence and importance from a den of sea pirates to a centre of trade, and commerce and culture.

RATNAPURA BUDDHIST SOCIETY

The 14th annual general meeting of the Ratnapura Buddhist Society was held at the Society hall on March 24, 1945, with Mr. Harold Weragama in the Chair.

The election of office-bearers resulted as follows:—

President: Mr. Harold Weragama; Vice-Presidents: Mr. J. Kuruppu, Mr. H. P. Gunasekera, Mr. D. Wanasundera; Hon. General Secretary: Mr. F. D. W. Siriwardena; Hon. Treasurer: Mr. M. D. A. Perera; Asst. Secretary: Mr. L. A. G. C. Abeygoda; Asst. Treasurer: Mr. H. D. Dharmasera; Manager of Schools: Mr. H. Richard Peeris.

A Board of Management, consisting of 24 members including the office-bearers, was elected.

Mr. F. D. W. Siriwardena, Hon. General Secretary read an exhaustive report of the activities during the course of the year. It was mentioned that the Society had resolved to establish a home for the aged in the town of Ratnapura and that Messrs. Harold Weragama and P. Marapona had donated Rs. 500/- each for the fund. It was also mentioned that an industrial section would be established in the Buddhist School.

Mr. H. Richard Peeris announced that he would waive a sum of Rs. 504 due to him.

Mr. G. H. Ellawala gave a donation of Rs. 500/- to pay the other debts due from the society.

COLOMBO Y. M. B. A. NEWS

New Members.—6.2.45.

Mr. P. Wickramasinghe, University of Ceylon, Colombo. Mr. A. P. Gunaratne, Sinhalese Dictionary Office, Colombo. Mr. M. V. W. Perera, University of Ceylon, Colombo. Mr. Kingsley Jayasekera, P.O. Box 118, Colombo. Mr. L. U. Y. Abeytunga, "Seelena", Serpentine Road, Borella. Mr. H. P. Jayawardene, Katuwawala, Boralessamuwa. Mr. W. B. Dissanayake, "Sri Maal", No. 16, Tichborne Passage, Maradana. Mr. D. N. W. Kuruppu, "Sri Maal", No. 16, Tichborne Passage, Maradana. Mr. Y. M. Rasheed, C.M.C. Headquarters, c/o No. 9, A.B.P.O., Ceylon Command. Mr. M. I. Sheriffdeen, 132, C.G.H., c/o No. 9, A.B.P.O., Ceylon Command. Mr. J. P. Alwitigala, "Wijesirimandiraya", 397, Naranhenpita, Colombo. Mr. K. A. B. Goonetilleke, Nos. 36 and 38, 1st Cross Street, Colombo. Mr. Gerald Wickremesooriya, "Udayasiri", Havelock Town.

13.2.45.

Mr. H. S. Mirando, Messrs. Lewis Brown & Co. Ltd., McCallum Road, Colombo. Mr. J. M. Fernando, Colombo Commercial Co. Ltd., Slave Island. Gate Mudaliyar N. Wickremaratne, 490, Galle Road, Colpetty. Mr. Sonnie Pillai, Journalist, Times of Ceylon, Colombo. Mr. H. W. Ranatunga, Ministry of Agriculture & Lands, Bambalapitiya. Mr. J. D. Abeyweera, C.C.S., Secretariat, Colombo. Mr. W. Nagodavitane, No. 35, 1st Cross Street, Colombo. Mr. M. A. G. Ranatunge, No. 130, 1st Cross Street, Colombo. Mr. A. Senaratne, No. 195, Hulftsdorp, Colombo. Mr. Walter D. Perera, Proctor & Notary, 195, Hulftsdorp, Colombo. Mr. D. W. Jayawardana, Proprietary Planter, 216, Old Kolonnawa Rd., Colombo. Mr. K. D. Munasinghe, "Khandagiri", 166, Temple Road, Maradana. Mr. S. B. Fonseka, Inspector, Telecommunication Dept., C.T.O., Colombo. Mr. G. N. Karunaratne, Traffic Office, C.T.O., Colombo. Mr. A. V. Goonetilleke, P.O. Box 68, Colombo. Mr. D. Amarasakera, Dictionary Office, Colombo. Dr. E. P. de Silva, 31, Pendennis Avenue, Colpetty. Mr. J. V. Thambar, University of Ceylon, Colombo. Mr. H. C. Rupeasinghe, Messrs. Lever Bros. (Ceylon) Ltd., Grandpass, Colombo. Mr. W. S. Perera, 23, Kachcheri Road, Pettah, Colombo. Mr. L. A. A. Perera, Department of Government Electrical Undertakings, P.O. Box 540, Colombo.

20.2.45.

Mr. B. D. Jayasinha, Municipality, Colombo. Mr. J. P. Jayawardana, Treasurer's Dept., Town Hall, Colombo. Mr. R. A. Jayasinghe, Treasurer's Dept., Town Hall, Colombo. Mr. Chandradasa Amarasekera, 65, Chapel Lane, Nugegoda. Mr. E. Don Somadasa, "Hemagiri", Erewwala, Pannipitiya. Mr. H. N. Jainu Deen, Messrs. Jainu Deen & Co., 111, Main Street, Colombo. Mr. T. de S. Abayawickrema, "Anoma", De Fonseka Place, Havelock Town. Dr. L. S. Karunaratne, 362, Galle Road, Wellawatta. Mr. R. T. Senanayake, "Senani", 466, Dematagoda Road, Colombo. Mr. H. M. Hamdoo, 65, Bristol Building, Fort, Colombo. Dr. P. R. Anthonis, Faculty of Medicine, University of Ceylon, Colombo. Mr. M. T. Pieris, Dharmapala Vidyalaya,

Pannipitiya. Dr. L. C. Wijesinha, 17, Pettigala Road, Balangoda. Mr. P. Weerakoon, 1065, 3rd Division, Maradana. Mr. L. Jayakody, Balagalla, Divulapitiya. Mr. H. U. L. F. Gunasekara, "Sudharma", 19/6, Dematagoda Place, Maradana.

Resignation.—Mr. S. V. Paul resigned from membership in the course of the month.

(March)

6.3.45.

Mr. A. W. Dharmapala, Radio Inspector, Broadcasting Station, Colombo. Mr. K. D. Senaweera, Price Control Inspector, Maliban Hotel, Borella. Mr. M. B. Nugegoda, Korale Mahatmaya, Gohagoda, Katugastota. Mr. A. F. H. De Alwis, "Cheshire," 120, Mart Place Baseline Road, C.B.O. Mr. K. K. Perera, 96, Meetotamulla, Kolonnawa, Wellampitiya. Mr. W. A. Silva, 69 Maliban Street, Colombo. Mr. D. P. Weerasinghe, 8, Fourth Cross Street, Colombo. Mr. K. H. S. Gunatilaka, No. 21, Park Avenue, Colombo. Mr. C. M. Gunatilaka, 21, Park Avenue, Maradana. Mr. D. P. Witanachchi, Transport Officer Shruberry Gardens, Bambalapitiya. Mr. L. W. Weerasinghe, 411, Havelock Road, Wellawatta. Mr. J. D. Bandaranayake, D.R.O. Mulhalkelle Walawwa, Nildandabinna. Mr. D. C. Abeyakoon, 29, Deal Place A, Colpetty. Mr. S. Weeratinga, 39, 2nd. Maligakande Lane, Maradana. Mr. E. V. Perera, Pembroke Academy, Bagatalle Road, Colpetty. Mr. H. D. Wijayasiri, 31, St. Michael's Road, Colpetty. Mr. J. Jayasuriya, Ananda College, Colombo. Mr. T. W. Vanniasingham, Faculty of Medicine, University of Ceylon, Colombo. Mr. J. Panditaratne, Lanka Pharmacy, Ambalangoda. Mr. D. S. Jayasuriya, Govt. Analyst's Dept., Torrington Square Colombo. Mr. P. Romiel, No.1, Union Place, Slave Island, Colombo. Mr. D. G. de Silva, 117, Cotta Road, Borella. Mr. L. L. K. Gunatunga, Education Office, Colombo. Mr. L. Justin de Silva, Bacteriological Institute, Colombo. Mr. L. A. Perera, Messrs. Thomas Cook & Sons Ltd., Fort, Colombo. Mr. C. Ariyadasa, Terminus Pharmacy, Borella.

13.3.45.

Mr. H. Mathara-Aratchi, Talangaha Estate, Nakiadeniya. Mr. A. K. Edmund, Oriental Life Office, Baillie Street, Fort, Colombo. Mr. W. T. W. Fernando, "Siloam", Idama, Moratuwa. Mr. K. J. Perera, Kuda Buthgamuwa, Angoda. Mr. D. M. Hettiaratchi, Inspector of Schools, Buthgamuwa, Angoda. Mr. P. S. Ranawaka, 19, Balcombe Place, Borella. Mr. H. Chandrasena, 52/37, Tower Flats, Maradana. Mr. Somabandhu Vidyapathy, 41, Old Road, Pannipitiya.

20.3.45.

Mr. P. de Z. Abeyasiriwardhana, 24, Tichborne Passage, Maradana. Mr. W. K. Warnasuriya, 151/2, Cotta Road, Borella. Mr. W. M. Buddhadasa, E.S.A.C., Headquarters, Anuradhapura.

28.3.45.

Mr. M. D. D. P. Paranawitane, 22, Lockgate Lane, Colombo. Mr. W. G. N. Jayasekera, 23, 1st Cross Street,

Pettah, Colombo. Mr. D. Edward Fernando, Building Contractor, No. 7, Turret Road, Colpetty. Mr. W. L. Karunaratne, 126, First Cross Street, Pettah, Colombo. Mr. George Godamune, 242, Timbirigasyaya Road, Bambalapitiya. Mr. Gilbert Ediriweera, 127, Ketawalamulla Road, Maradana.

Branch Secretaries:

The following Branch Secretaries were elected at the first meeting for the year of the Committee of Management held on March 6:—

Religious Examinations: Mr. A. Jayasinghe.

Religious Activities: Mr. E. de S. Wijayaratne.

Literary Activities (English) and Librarian: Mr. S. R. Wijayatilake.

Literary Activities (Sinhalese): Mr. W. Richard de Silva.

Social Activities: Mr. V. S. Nanayakara.

Sports: Mr. E. S. Amerasinghe.

Physical Culture: Mr. D. S. Samarasinghe.

Special General Meeting

At the special general meeting of the Association held on March 20, the following resolution was unanimously passed:—

"This meeting do confirm the decision of the annual general meeting held on February 24, 1945, to transfer to the trustees nominated by the Badulla Y.M.B.A., the allotment of land called and known as 'Peddekumbura' bearing assessment No. 1468 (new No. 30/1) situated at Badulupitiya in the town and district of Badulla."

Sinhalese Study Circle

Dr. D. E. Hettiarachchi delivered a lecture on March 15, on "Sinhalese Literature during the Kandyan Period". Mr. L. Piyasena presided and there was an appreciable gathering present.

Religious Examinations.

The annual Buddhist teachers' examination was held on April 1, at the Buddhist Girls' School, Campbell Place, Maradana. Out of the 68 applicants 44 sat for the examination.

Obituary

Mrs. D. S. Perera, mother of Mr. H. R. Premaratne, and Mr. D. N. R. Wijewickrama, one of our members.

Personal

Mr. K. S. Opatha, of the Paper Control Office was successful at the final of typography section in the City and Guilds of London Institute Examination of 1944.

THE MESSENGER OF PEACE

By U. DHAMMAJOTI

At a time when the world is clamouring for peace and when the world has realised thoroughly the value of peace, it is most opportune to commemorate the greatest Messenger of Peace of the world. It is nearly two thousand five hundred years ago that India's greatest son gave to the world one of his immortal messages:—

* "The conqueror breeds hatred; the vanquished lie in pain; the peaceful one lies happily, giving up both victory and defeat."

Throughout the long period of twenty-five centuries history has provided ample proofs of the truth of this great teaching. Only a few monarchs like the great Emperor Asoka learnt the value of this noble teaching and followed it, saying:—

"My chariot shall not roll with bloody wheels

From victory to victory, till earth
Wears the red record of my name."

But after him few cared to adhere to this unique law though there were thousands of occasions when deeds revealed to the world what the Buddha two thousand five hundred years ago said in words.

As late as 1914, the world had the opportunity to make use of this immortal teaching. But the world did not. It may have been due to the negligence or ignorance of the world; but the world has been paying heavily for it since September, 1939. Even from this lesson the world has not learnt. The world is eager to see the victors and the vanquished. Unless the world is prepared to give

*Dhammapada 201. (English translation by the author.)

up both victory and defeat, the horrors that must necessarily accompany victory and defeat will befall mankind.

On a day like this Waisakha full-moon day (the full-moon day which falls on the 26th May) two thousand five hundred and sixty-nine years ago, in this land of sages, was born on the borders of the Himalaya, this great Messenger of Peace, India's greatest son, nay the greatest son of the earth. At the age of twenty-nine this great being retired into the solitary forests to search for the cause of misery and destruction that befall man. After six years' incessant exertion and meditation he discovered the cause. That also was on a Waisakha full-moon day, in a quiet spot now known as Buddhagaya, not far away from the city of Gaya. Since this discovery, this enlightenment, He travelled in the Magadha country from village to village and preached His message for forty-five years till He breathed His last on a Waisakha full-moon day at Kusinara in Gorakhpur district.

During these forty-five years of His mission He saved the people of his motherland from a catastrophe like the one that has befallen us today.

Between the two ancient kingdoms of Kapilavatthu and Koliya on the borders of the Himalayas, twenty-five centuries ago, ran the beautiful river Rohini as it does today. A drought visited the land after Waisakha (May) and crops began to wither. The servants of the two royal families of the Sakyas and the Koliyas assembled together on the banks of the Rohini. And the servants of the Koliya family said to the servants of the Sakyas, "If this water is diverted to fields on both

sides of the river, there will not be enough both for you and for us. But a single watering will cause our crops to thrive. Therefore let us have the water."

The servants of the Sakyas replied in a taunting tone and pointed out that their position was exactly the same. Soon they began to exchange haughty words, and words turned into blows. From the servants the fray spread to the ministers, and from them to the royal chiefs. The two parties, ready for battle, assembled on the banks of the river.

Buddha, the Messenger of Peace, came to know of this and appeared on the spot. He inquired of those assembled why they were going to fight and learnt that it was for the sake of the water of the river. He made them realise that the blood they were going to shed was worth more than the water and pointed out to them that only their corpses would be left to take possession of the water that they were going to fight for. Both parties gave up the fight. Thus they lived happily, giving up both victory and defeat.

Today the world needs Him, and needs Him badly. But He is no more. His teachings are there if only the world cares to make use of them. He Himself told His disciples, "When I am no more, my teachings and your reason will serve you as a guide."

Maha Bodhi Society,
Holy Isipatana,
Sarnath (Benares).

WE CELEBRATE SINHALESE NEW YEAR

Programme Pleases Everybody

Sinhalese New Year was celebrated by the Colombo Y.M.B.A. this year on April 14, and the function, organised by the ever-enthusiastic and indefatigable Mr. V. S. Nanayakkara, the Secretary of the Social Activities Branch, was, as expected, a big success.

The spacious grounds at the back of the main building were the venue of the celebrations and they had been chastely decorated (under the direction of Mr. J. D. A. Perera and Mr. Daya Hewavitarne) with arches of gokkola (tender coconut leaves) and arecanut leaves, with a huge, 12 feet by nine Sinhalese flag, the largest in the Island today, wavering overhead. This flag showed the Sinhalese Lion in yellow on a background of red, with the traditional galbindu design as the border.

The programme was ushered in by a march-past of the artists, led by magulbera (ceremonial drum), whip-crackers

and hewisi, the Kandyan dancers, low-country dancers and lee-kei (stick) dancers bringing up the rear.

Raban-playing was given a place of honour in the programme, and the General Secretary and another member led with a popular piece for a set of experts from Algama to follow with an exquisite display of this interesting but fast disappearing form of entertainment in Sinhalese homes.

Kandyan dancers followed, led by the celebrated Kiriganitha and Ratnagodaya, reputed to be the best in the Island today.

Low-country dancers, not to be beaten, gave an equally brilliant exposition of their own art, the yak-netum and devol netum, accompanied by acrobatic numbers, while two sets of little boys entertained the gathering to a spirited display of lee-kei.

Mrs. Srimathie Jayasinghe (better known by her maiden name, Srimathie Perera) was as usual brilliant with her viridu, while Messrs. Ananda Samarakone, W. Alfred Perera, David Heitaratchi and Sangadasa provided a lively selection of vocal and instrumental items.

This is the first occasion on which the Association embarked on a programme of Sinhalese New Year celebrations and the departure was greeted with enthusiasm, both by members and the public.

A large number of school children and other guests were treated to refreshments, kewun, kokis, plantains and other delicacies that form part and parcel of the New Year celebrations.

The entire cost of the celebrations was borne personally by the President, Mr. A. E. de Silva.

There were no speeches.

PRACTICAL PSYCHOLOGY LEADING TO BODHI

By ZEN

"When there is nothing definite in mind, there is no actual leadership in the mind, and nothing of great worth can be accomplished."

The dominant note of the various Suttas is that of morality as conceived at the time of Buddha, but morality is but the stepping stone to or a preparation for an experience within the highest states of mind. The purpose of morality is to teach man that he should control his instincts, desires and impulses, and thus lead an ideal life of behaviour. For the professing religious, moral behaviour is essential for the purpose of winning to the highest mental states, by sublimating all desire, instincts and impulses into channels leading to the realisation of the Ideal. It is only by such sublimation that freedom of mind can be brought about, and the mind becomes entirely absorbed and saturated, and the standard of purity is reached which makes possible this experience.

Though morality predominates in the Books, there are also parts in them which carry hints of profound thought and experience, and when we consider these philosophical references, we must remember that they first give rise to a number of interpretations, because every mind in the whole world is different, both in structure and mode of action! That no two people think and feel exactly alike, and that each person is a world unto himself! And this broadness of mind is hinted at by Buddha when he said to the reciting monks "Let each understand (Dhamma) in his own way", a little later adding "Let each understand (Dhamma) in his

own language". Buddha was evidently not interested in starting an orthodoxy, nor an exclusive language!

Buddha had unquestionably experienced a Something Unique and was probably the first, at least the recorded first, of that experience. Hence his probable reason for withholding his deeper experience from the general public, as no doubt he would not be understood. Nevertheless hints of it drop from his lips when, for instance, he urges Chunda "not to cling", and to another he states the same thing when he uses the formula "This is not for me the I: not for me the Self: does not belong to me", in reference to passing phenomena. He urged the disciples to be detached from all that does not lead to Bodhi and thus to attain a perfect condition of mental purity. With that purity or detachment established, then the whole life would be open to saturation of that upon which Soma kept her mental eyes fixed.

In "not clinging" and "detachment from phenomena", the subconscious mind can be fully trained through auto-suggestion, meditation or devotion to reach the Ideal as it is conceived by the person concerned. Hence it is very necessary to have a clear idea as to what this Highest is because we produce what we suggest or meditate upon! It is as well to remember that the subconscious mind can only accept, it cannot argue!

As consciousness is the basis of possession, a positive attitude must be maintained—or we are wasting our time! The Great Sri Ramakrishna, used to repeat and live constantly in the positive affirm-

ation that "He is God", and he ultimately became it. And we know something of the marvel and wonder of his experience and life!

We glean but little from the books, and are thus left to a comparative study of it to really understand it. Here our imagination and philosophy must come to our aid, and our minds must be open to receive, meditate upon and discuss. It is a fact, it is a possibility, and its experience varies in degrees because of the different degrees of mind between men.

To gain this experience it is well to keep our minds positive and constructive and so attract that which is helpful to our efforts. This positive and constructive use of the power of mind, with a definite goal in view, will invariably result in advancement, attainment and achievement; but if we wish to use that power to its full capacity, the action of the mind must be DEEP. Such ideals and thoughts must come from the deep within, and such only come, as a rule, after a certain period of quiet and meditation. Hence the necessity of being quite alone for a certain time daily—and utilizing that time in ACTUAL REFLECTION!

When we reflect that the mind of man is assuredly his greatest possession; we must first understand it: Then use it! Provided the aspiration and the will be present to drive us onward to achievement and success, there is no reason why we, too, should not win the Highest—Bodhi!

BUDDHISM IN NEPAL

By BHIKKU AMIRTANANDA

Situated at the foot of the Himalayas is the peaceful, fertile country of Nepal. There, no buses ply at regular intervals, no saloon cars carry millionaires, the whistle of trains is not heard. Remote is Nepal from anything modern or mechanised. Its mountain wall has successfully arrested the march of modernity. Nepal is 450 miles long and 150 miles wide. The snow-capped Himalayas are to the north, and beyond is Tibet. The plains of Hindustan are to the south and further on modern India. Isolated and of great and varied historicity Nepal remains uninterfered with and scarcely explored.

The Svayambhu Purana, an ancient work on the history of Nepal, says that

the country was once a lake, in which Nagas lived. The Buddha Vipassi visited this lake, states the ancient chronicle, with his disciples and prophesied that it would become a fertile country. The Buddha Sikhi and the Buddha Vessabhu, also visited it, states the Svayambhu, Purana, and foretold its happy future. The Buddha Vessabhu observed that Lake Naga Vasa would be drained off by the Bodhisatta Manjusri, and would be made suitable for man to live in. As prophesied, it came to pass. The Bodhisatta Manjusri came from Panca Sirsa mountain and cleft mountain with his sword and the lake emptied. The cleft he made is now a pass known as Kot-bar (Sword-cut). Then he made the country

habitable and set Dharmakar on the throne. This ancient and artistic fancy differs very little from modern scientific fact, for there is little doubt that this part of Nepal was in remote ages a mountain lake, enclosed in the hollow of the same range of hills by which the valley is surrounded at the present day. (Percy Brown's, Picturesque Nepal). Current talk among the people is that there are to be seen cobras (Nagas) even now. During seasons of drought the Bhjracaryas make offerings here and pray for rain. And, strange to say, it rains.

Nepal is divided into three countries: Kantipur (Katmandu) Lalita Pur (Patan) Bhakti Pur (Bhatgaun). Our Lord Buddha Sakya Muni expounded the

Dhamma here and many were those who entered the Sangha. The birth-place of the Buddha, Lumbini, is situated on the western border of Nepal. King Asoka visited Nepal in 249 B.C. The ruling king at that time was Stunko. A Nepali inscription says that he gave in marriage his daughter, Carumati, to Devapala Kshatriya, the King of Nepal. He made Devapattana (-pattana-country) and also built many viharas and chaityas. Sivadwo Varman and made this his seat of Government. He, too, built viharas and when he was old he renounced the world, living thereupon the life of a mendicant.

Ansho Varman propagated Buddhism in Tibet. He was succeeded by Viradeva, who extended Devapattana and called it Lalita Pattana. Katmund (Kati Pur) was built up by Gunakama Deva in 724 B.E. King Ananda Malla made Bhakti Pur and seven other countries. Thus they ruled in peace till 1768, when Nepal was completely over-run by the Gurkhas. "The Gurkhas claim descent

from the rajas of Cbitor in Rajputana. They were driven out of their own country by the Mohamedan invaders in the 14th century, and took refuge in the hilly districts about Kumaon, on the western border of the present confines of Nepal." (Ibid). The original inhabitants of the valley are Newaris, while the present ruling race are the Gurkhas, who conquered the country in 1768 (Ibid).

The national religion of the people is Buddhism. "The national religion of the Newars is Buddhism, and has been so since the cult was first introduced into Nepal, two thousand years ago." (Ibid). But the Buddhism prevalent there is very different from the Dhamma here in Ceylon. They call themselves Mahanyanias, or aspirants for Buddhahood. To attain Bodhi is no easy matter. Such an aspirant should practise the Ten Paramis. It is very seldom that one comes across people who observe even the Panca Sila. Even the Bhjracaryas, the religious sect, need Sura. They say

that without it no puja can be called complete.

Yet Nepal is not without her redeeming features. The people adhere strictly to the Ethical Teachings of the Buddha. They revere their elders. Wives salute their husbands every morning and evening, are obedient and religious-minded, and they do not marry twice. A widow lives and dies a widow.

Such is a bird's-eye-view of Nepal and her people. The part played by the Buddha Dhamma in moulding the character of these people is very considerable. The moral and cultural uplift of the Nepalese can be accomplished only by spreading the Doctrine of the Buddha in its intrinsic purity. The world's admiration of the Compassionate Teacher is, day by day, growing. The West's need of the Dhamma today is great. But in Nepal that need is greater.

(A synopsis of a talk given to the Colombo Y.M.B.A. on April 10, 1945).

DANA: the Art of Giving

Dana, which may be translated as the 'charity' of St. Paul, is described in The Voice of the Silence as "the Gate that standeth at the entrance of the Path." Its importance in that inner growth which is known as treading the Middle Way is paramount, and not subordinate. As St. Paul wrote, Though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing." The Buddhist religion has been summed up in the triple injunction: "Cease to do evil; learn to do good; cleanse your own heart." And the heart of doing good is charity, loving kindness, the utmost giving of all that we have and are, not for reward, now or hereafter, but because we cannot do otherwise.

Dana is far too wide a term to be confined within the modern usage of the word 'charity', which has fallen sadly from the Greek original of St. Paul. The word today is confined to the physical plane, and has the implication of a condescending surrender of money and things which are surplus to our own requirements. The fact that we can say, "As cold as charity," is proof of the degradation of a noble virtue, and charity so carried out is an insult to the receiver

and useless, if not evil, in the giver's mind. True giving covers far more precious gifts than pass from hand to hand. Money and goods are the least of charity. Time is often far more valuable, and the busy man would rather give a substantial cheque than an hour of his busy day. More common in those who have not than in those who have is the goodwill of the heart, the "willing well" to the one who needs, and those who complain that this is all they have to give are ignorant of spiritual values. Motive is the touchstone of an action's worth, and he who wills to give all he has, and backs it with the giving of all that he can spare, is helping the recipient and himself far more than he who does not want and considers himself well rid of a tiresome applicant.

So much for what is given, but who gets, who gives? The personality is a mask for the individual, and the individual is, as Buddhism has demonstrated, only a 'bundle of attributes' enshrining a ray of Enlightenment, the Christ or Buddha within. It is from the illusion of individual permanence, "the great dire heresy of separateness that wears thee from the rest," that the need for charity is born. As is written in the Tao Teh Ching, "When all in the world understand beauty to be beautiful, then ugly-

less exists. When all understand goodness to be good, then evil exists," and when all believe that men are separate, then love, the binder, is needed to unify the foolishly self-separated things.

But the enquiry must go deeper. Do we in fact give away and receive in return, or is it truer to say that we own nothing save what we give away? The affairs of the heart are exempt from reason, for they spring from a higher plane, and the whole rational conception of possession must be reconsidered in the light of love, that force which, with its twin, repulsion, is the strongest in the world. If the Buddhist doctrine of anatta be the truth, then truly we own nothing, for we are but bubbles on the stream of time. The Chinese say that life is a bridge; wherefore build no house upon it. If we are travellers, perpetual travellers, treading the journey home, how can we who are mortal burden ourselves with mortal goods? Yet even as in a wayside inn we use its furniture for a night, so for a single life we use what we need of material things, then freely let them go. In a way we are all alike trustees for our possessions, whether we have twenty or thirty talents, or only one. And as we use what we have, so shall we find our future possession. "For unto everyone that hath shall be given,

and he shall have abundance: but from him that hath not shall be taken away even that which he hath." The more we acquire, the greater our responsibility. Let a man have two coats, but if he has six will there be no disease in his mind that others shiver for want of one? Let a man have books, but he cannot read the whole of a thousand at one time, and others have need of them. If this seems communistic, so it is, of the spirit, but it is the greatest possible mistake to imagine that the virtue of right possession can be instilled by politics. Not one per cent. of the population would willingly forego the right to acquire as much as wealth can buy, and to force the remaining 99 per cent. to be starved in their desire is the way to revolution and not the Middle Way.

Money, the most fluid of all property, must circulate unceasingly or, like blood, it will stagnate the lead to serious disease in the body corporate. Water finds its own level, and from him who has too much there is a natural flow to him who has too little, but this should be a natural flow, not a transfer forced against the donor's will.

For the opposite of Dana is Tanha (Sanskrit, Trishna)—"Trishna, that thirst which makes the living drink.

Deeper and deeper of the false salt waves

Whereon they float. . . ."

The thirst, or personal desire binds the possessor to the thing possessed with an elastic cord, and to tear out our possessions against our will is to cause intensive suffering or dukkha to the person robbed. The reaction of the deprived possessor is anger and the will to regain his goods or, if he has never been allowed to possess them, to gain what he desires. The only way to procure true Dana is to educate the mind to want to give, and this by teaching the fleeting nature of possession and the folly of all personal desire.

It has been said that there is no poverty save in desire. Desire, in the sense of personal desire is a craving to add to the stature of non-Self, and in the same point of space there is no room for God and Mammon, the Self and the not-Self, Tao and Illusion. Desire unsatisfied is (discontent, a hunger in lower mind which is itself a form of suffering; desire satisfied is a contradiction in terms, for desire of this kind is never satisfied, but feeds on itself without end. Where there is desire there is no peace, for peace within is the reward of selflessness. The reason is that every

gain is to another's loss, and that which harms the whole can never serve the nobler ends of the individual. In English law there is a clear distinction between possession and ownership. I possess the watch which is lent me, but I do not own it; I own the house which I have rented to another, but I do not for the time possess it. In these terms it might be said that in the inner life we possess what we have; we own but that which we give away. And this conception may be linked with the idea of trusteeship of all our goods and talents, for we have given away, in the spiritual realms, that which we no longer hold with bonds of self-regarding, but in trust for all.

Dana is in the Heart

Why do we give? The answer is all-important, for the difference between good and evil is in the mind, and Karma the law of cause-effect, takes cognisance of an act on every plane. Thus a gift of money for the purpose of publicity will help the donor to 'acquire merit' on the physical plane, but will further darken the mind with selfishness. This equally applies to invisible things, with the added doctrine that in nature's commerce there is no cheating; we get what we give, no more and no less. He, for example, who goes to a meeting to see what he can get will get little, even though he will surely blame the speakers for his poverty. For Dana resides in the heart, and he who would have must pay, if not with money at least with the will to receive, with spiritual energy, with goodwill. And these are easy things to give abundantly, and their giving involves no loss. Has he who loves less love for all his loving? For the quantity which the lower self can give of its possessions is limited: the amount of nature's wealth of life and love and beauty is unlimited, and he who draws on "the power-house of the Universe" can draw, so long as the drawing be for the commonweal, unceasingly. The measure of what he will have to give is the width of the conduit pipe he offers the higher life, the life of which he is one brief infinitesimal form.

In every counting house there is a direct reflection of these laws of spiritual book-keeping. As every accountant knows, all that you borrow is a liability, though it makes you rich in the eyes of men; all that you lend, though it seems you have lost it, is an asset, and in some concerns the principal asset of the firm. Nature goes

further, and rules that the only abiding assets are what you have given away.

It has been said, "the price of a debt is its payment." Nature's accountants are inexorable: all that is owed must be paid. A debt is a bond that binds you to the debtor: sever it, and be free. Money debts are the easiest, for if the debt cannot be paid it should not have been contracted. Let the payment be swift, willing and with measure running over. Promises are debts of honour, whether of money, to keep an appointment, or to keep a secret. Let them be paid at once, even though with regret that the promise was ever made. But however deep the regret, once the promise is given it must be kept. Next time, be more careful about making such promise! Gratitude is a form of debt-paying, and the student soon discovers that it is more difficult to receive than to give. The Eastern attitude to thanks is the opposite to the West. In the East, the Buddhist Bhikku does not thank the donor for his bowl of food, but regards the giver as fortunate that he will acquire such merit for his generosity. Yet in his mind he pays for the food with gratitude, and the debt is paid.

Dana, in the modern sense of charity, is a complex and profoundly difficult problem. If it is to do more good than harm it needs right motive, ample understanding of the human mind, and wisdom in the choice of ways and means of giving. As H. P. Blavatsky wrote, "More mischief has been done by emotional charity than sentimentalists care to face." There is only one right motive, the desire of the heart to help another's need.

Smile with the Gift

Organised societies may serve the needs of the body, but it is the personal touch, the warmth of heart in the giver that feeds the real hunger of the one in need. Organised charity is almost a contradiction in terms, for the heart element is negligible, and one cannot thank an anonymous committee, nor give of the heart to a benevolent institution. It is the smile which goes with the gift that makes it easy to accept, and the fact that a fellow being has taken the trouble and time to help is the healing element which money and goods can never supply. In the ideal community there would be no charitable associations, for the needs of the individual would be met by individuals, and there are communities in the world today that have no "charities", for the individuals do not allow the need for such to arise.

It is because individual charity needs such care and wisdom that organisations arise, though there are other reasons, less creditable. For on the one hand no call must be refused—"Inaction in a deed of mercy becomes an action in a deadly sin"; and on the other hand there is the "sponger" who will always ask for what he is too lazy to earn, whether of money or wisdom. It is wrong to help too long, lest self-reliance be weakened, yet it is harmful to withdraw before the sufferer is weaned from such assistance. It is said that advice is cheap to give, yet sound advice, when asked for, is the most valuable gift that age and experience can give. Yet even advice is dangerous, for if another acts upon your advice the karma of his acts is also yours. Wherefore be careful of interference, lest with a will to help you do but bind yourself more firmly on the Wheel. Give principles, in the Buddhist manner, pre-facing, though silently, the wisdom offered with the old, traditional words, "Thus have I heard." As is said in the Buddhist Scriptures, "The gift of the Law excels all other gifts," for the Wisdom which is the heart of all religions will alone enable a man to tread the Middle Way unaided, and to find for himself the changeless, common goal. And there is value in the word gift. As Shakespeare makes Polonius say, "Neither a borrower nor a lender be, for loan oft loses both itself and friend, and borrowing dulls the age of husbandry." It is wiser to give, impersonally, asking for no reward, than to create a tie which may, with much unpleasantness, "lose both itself and friend."

And so to the word "afford". One can always afford to be generous, for if the request for help is "right", not only is it right to answer it but the means to help will be forthcoming. Experience shows that when the motive is right the law of the vacuum obtains. "Give, and it shall be given unto you"; when the self is emptied, Tao flows in, and bread cast upon the waters returns in strange and devious ways. For the root of it all is in the heart's sure knowledge of its own eternal unity. The man that loves his fellow men is above all argument. He knows that the Buddha-Christ is shrined in every man, that all that stands between the Light and the heart's enlightenment is man-erected, and

though the Way be long, it hears its own infallible reward.

The technique used vary with the individual. Buddhists largely use the four Brahma-Viharas, pouring out on all that lives the tremendous power of Love, Compassion, Joy and Equanimity. Other religions have their own methods, with or without the symbol of God, but the power is the same and its power is infinite. "Give up thy life if thou would'st live," says the Voice of the Silence. "Greater love than this hath no man," say the Christian Scriptures, "that a man lay down his life for a

OURSELVES

We make no apologies for the delay in the publication of this issue. We cannot. Therefore we take full blame upon ourselves. In our desire to bring the publication up-to-date we have rushed this issue through the press and we ask the indulgence of our readers for any errors and shortcomings, omissions and commissions. The next issue, combined once again unfortunately, is in the press and will reach you in the course of the next few days. That too has necessarily to be a rush-job and we have to crave the same indulgence from the readers. We shall issue the magazine punctually from July. It is a promise.

friend." And the life that is given is more than the life of the body. It is the life of self, the dearest of our dear possessions, the last and final barrier between a man and his own divinity.

Most religions speak of the Great Renunciation yet, as is written in the Dhammapada, "Drop by drop is the water-pot filled," and only by lives of small renouncement will the self at last be shed. "To live to benefit mankind is the first step," says the Voice of the Silence. "The world's scorn is last, for we must needs 'remain unselfish to the

endless end." Perhaps in this same immortal manual of true-Dana is to be found a passage which, when laid beside the inspired exordium of St. Paul, makes further words seem futile. As is said in the Scriptures of Zen Buddhism, "the rest is silence, and a finger pointing the Way."

"Let thy soul lend its ear to every cry of pain like as the lotus bares its heart to drink the morning sun.

"Let not the fierce Sun dry one tear of pain before thyself hast wiped it from the sufferer's eye.

"But let each burning human tear drop on the heart and there remain; nor ever brush it off until the pain that caused it is removed."

C. H.

LETTERS TO THE EDITORS

INTERPRETATION OF THE DHAMMA

Sirs,

In the latest issue of The Buddhist, Vol. XV, No. 7 and 8, page 65, Mr. D. B. Jayasinghe makes the categorical statement that "with the solicitude of a father . . . on his death-bed, the Buddha gave us express permission to use our discretion and form our own judgments regarding matters of interpretation by disregarding commentaries and even texts when necessary."

If by "commentaries and texts" Mr. Jayasinghe means the Pali Ti-Pitaka and their commentaries, students of Buddhism would like to know where the alleged "express permission" appears in them.

The permission given to the Sangha by the Tathagata on his death-bed at Chap. VI, paragraph 3 of the Maha Parinibbana Sutta, was not to this end. In the Maha Vaggas of the Anguttara Tika and Catukka Nipatas, the Master addressing the Kalamas and Bhaddiya, said "ma anussavena; . . . ma pitaka sampadanena; . . ." In this passage the Buddha did not refer to his own teachings as was explained more than once by at least two Dhammadharas of Colombo not long ago. The alleged permission should therefore be elsewhere in the Pali Ti-Pitaka or commentaries. Will any reader of The Buddhist please say where?

Yours etc.,

P. D. R.

Colombo, May 6th, 1945