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BUDDHIST SCHOOLS AND FREE EDUCATION

There is no authentic news available at the time of writing as to how many Buddhist schools have signified their consent to enter the Free Education Scheme. The largest Buddhist educational organisation, the Colombo Buddhist Theosophical Society, has so far had no chance of discussing the Scheme with any degree of dispassion because of its internal squabbles but now that there are signs of its regaining its normal sanity, it is to be sincerely hoped that no time will be lost in coming to a decision on this most vital matter, vital not only to the Buddhists but also to the whole of the country and to generations yet unborn. It is already very late but we are firm in our faith that both the B.T.S. and all other Buddhist organisations and individuals concerned will come into the Scheme at the earliest possible opportunity. The Buddhists have always been in the forefront of all movements calculated to increase national well-being and there is no reason whatever to think that they will be found lagging behind in this. It may be recalled with profit that when the cry everywhere was for English, more English and better English, and when a fetish was made of English as the medium of all instruction—it would be a fallacy to call the thing education—the Buddhist schools were responsible for a counter-move to give the languages of the land their proper place though such a step was bound to place these schools at a very great disadvantage. Attempts were made by those in power and by owners and managers of non-Buddhist educational institutions who had the ear of Authority to exploit to their own selfish advantage, this position taken up by the Buddhists but, happily, these attempts did not succeed. The trend towards nationalism was already gathering strength and helped the Buddhists and the Hindus in their rightful endeavour. These are matters of recent history; but they are worth recalling as a warning to the reactionary elements in our midst.

In the early stages of the Free Education Scheme there are bound to be numerous difficulties. In our Buddh-

ist schools are to be found many “excess” teachers, many members on the staffs—especially in the larger schools—drawing more than the approved scales of salary. These things were necessary in order to raise the efficiency of our institutions and to attract the right type of teachers. Cognisance must be taken of these facts by the Ministry of Education and steps devised to minimise friction on these and other similar issues. We must not have the spectacle of teachers being forced to oppose the Scheme because of the danger to their vital interests. No purpose will be served by calling such people selfish and expecting them to make undue sacrifices. No one should be allowed to have a grievance if the grievance can at all be redressed. In any case the necessary adjustments will be minor ones. The Minister for Education knows that the Buddhists are willing, nay anxious, to co-operate with him to make the Scheme a success. We are confident that he will have the necessary foresight to make concessions where they are desirable, where goodwill will not be mistaken for weakness and obstinacy will not be regarded as a virtue.

Nor must the Buddhist public be allowed to run away with the idea that once our schools enter the Free Education Scheme their responsibility ends. The elimination of fees will be but the beginning of a campaign against ignorance and for enlightenment and in this campaign we have a great and an ever-increasing part to play. Our funds, our energy, our planning and our enthusiasm will be more necessary than ever before if the fight is to be carried to a successful issue so that the country may be peopled by a race of wise, self-respecting, virtuous men and women, an example to the rest of the world. For, we must not forget our high mission as the heirs to the teachings of the Buddha. So far, our efforts in the field of education have largely been a fight against proselytisation; we must henceforth direct our energies and our plans to a more positive end—the creation of a Buddhist culture in

keeping with the present age. That must be the exalted purpose which will inspire us from now. Too long have we tarried in remedying our grievances; circumstances beyond our control forced us to do that. But now the path is clearer, the light less dim. Onward, therefore, and nothing must stop us.

Meanwhile, rumour says that most of the big “public schools” of Ceylon, —alas, not run by Buddhists or Hindus—have decided to stay out of the Free Education Scheme. Their excuse is that they should like to wait and see, before committing themselves to a decision. In the meantime, they evidently hope to exploit the very human weakness of snobbishness, make their schools the exclusive preserve of the rich, double and treble their present fees and within a few years make themselves sufficiently powerful to snap their fingers at the popular government and go on their own blind way. Such, apparently, are their plans. No one need be surprised at their attitude of refusal to make common cause with the people's good. But, encouraged and emboldened by the favoured treatment they had once enjoyed, they have actually asked that the Minister for Education should give them a guarantee that while they “make whoopee” of the period of transition to accumulate huge bank-balances sufficient to defy the Government, no free school should be opened within a radius of two miles of their sacred precincts in regard to each school. If this is not impertinence, we cannot imagine what is, and we earnestly hope that the Minister and his Executive Committee will set their faces firm against this curious demand. The experience of other countries should have shown these mistaken people that with the present trend of events any schools which keep aloof from measures designed for the good of the majority and exclude themselves from a national scheme are bound to perish. But to expect the Government to help them in their policy of selfishness is, to say the least, indeed surprising.

LEST WE FORGET

By Bhikkhu Soma, *Island Hermitage Dodanduwa*

Daily, hourly, it is necessary to take stock of ourselves in order to find out how it goes with our Buddhist-ness.

Easy it is to forget the Dhamma for those like most of us who are running away from it all the time.

Even for the few who are trying to go towards the Dhamma it is a continuous struggle,—the keeping on to the right direction—because it involves upstream, against-the-current movement requiring steady, skilful, strong work on the part of the swimmer a hundred per cent. efficient.

And what is the way by which one can easily prove one's Buddhist-ness to oneself? How could one without difficulty and readily know that one is not sliding back, is not turning aside, is not merely circling stale in one spot? How could one know that one is moving onward in that way by which one becomes truly Buddhist from moment to moment through moving away from all impulses of greed, hatred and ignorance?

Simply through measuring up one's growth in harmlessness, through the patient observance of the first precept in all its implications with increasing rigor, with mounting intensity and with the readiness to let go one's own life itself rather than deprive another of the right to live in any particular form of existence. This is the way not only for finding out one's Buddhist-ness but also one's very humanness. Who is poor when measured by harmlessness is a pauper indeed, and no other beggar is in need of so much pity as he, the poor man who, pitying none, knows not the pleasure of being harmless, and the power of kindness.

This standard of harmlessness however is not the highest standard for measuring

mind of fullest renunciation of the five grasping-groups owing to the ceasing of life's thirst-to-be, through which the Perfect One seeing the world, as it really is, says:—

I long not for death, I long not for life,

But await my time as hireling his wage.

Nevertheless this test of harmlessness is the minimum test to determine practical, living, growing, moving-fast-to-completeness Buddhism or any other genuine spirituality which has promise of final fulfilment of liberation from Dukkha.

Spirituality that is not permeated, penetrated, saturated through and through with the vigour of harmlessness, or *ahimsa*, is no longer a live thing, no longer of human worth, no more of value for the good, the welfare and the happiness of beings. Such a dead spirituality, a spirituality divorced from the peace-giving power of harmlessness is fit only for the scrap-heap and the dust-bin. The human mind is not nourished, the human heart is not elevated, by such lifeless spiritual doctrines as have not in them the full nutriment of harmlessness, the pure, the stainless and the noble.

Wherever one lives, be it in the hub of a nation's life or in some wilderness "far from the madding crowd's ignoble strife," besides oneself there must be other living beings, even if they happen not to be human. Really, man is willy-nilly a social creature. There is no getting away from that fact. Man's kamma is such that he can never live one's Buddhist-ness. That, truly is the alone anywhere much though he likes to sometimes. Where he can normally live

other visible and invisible fellow-travelers on the samsaric journey too can and do. So he has to be careful about those other fellows, especially, the small ones for they have no "road" sense or any sense of their frailty. Thus the harmless outlook, harmless behaviour and harmless work are everywhere necessary to the earnest ones who have seen the importance of non-interference with others' right to live, others' living-space, freedom, and others' right to develop in their own way.

Accordingly, the man who thinks in the *ahimsa* way is a first-class social being. He is ever conscious of his obligations to others, not merely to men but to non-human beings too; and not merely to friendly beings, but to the unfriendly, the venomous, the fearful, the deadly, the troublesome and the pestilential too.

Life for him is not something that can be marked off by boundaries of the surveyor's sort, according to this or that fantastic law of some arbitrary judge. Life's boundaries are ever fluid boundaries. Man today, midge tomorrow.

So carries life's thirst its business on in waves of endless change of form, feelings, perceptions, plastic forces of volition, and consciousness, and one who has got on to harmlessness's way sees, knows, and feels how difficult it is to continue harmless in the stream of life with limitations, contradictions and conflicts emerging at every point.

And that one cognizing and experiencing life thus, rightly, understands that the Buddha's way of emptying oneself of life, of getting out of life entirely, of ceasing completely from living on, is the most effective way of securing the highest harmlessness towards all.

Sammāsambuddho vata Bhagava!

SINHALESE ART—A Sketch

By Nandadeva Wijesekera

It may be safe to assume that Sinhalese art commenced its career from the time of Devanampiya Tissa although the inheritance of earlier elements from the time of Pandukabhaya cannot be discounted. With the introduction of Buddhism there ensued a period of great artistic activity in which sculpture, architecture and painting played a worthy part, combining to facilitate the propagation of the new religion. Much of this art was Buddhist in spirit but Indian in appearance. It was also in part secular.

Though from time to time classes of artists and craftsmen arrived in this land from India the Sinhalese examples may be said to embody the genius of the Sinhalese even if the Indians helped in their production. What we have, therefore, are Sinhalese reactions to Indian cultural and religious impacts.

The earliest source of this inspiration emanated from North India and the Kistna region with Amravati as the focus.

During the sixth century Sinhalese art blossomed out in all its beauty. It was again the Indian Gupta tradition that inspired the Sinhalese as well. In technique and expression these examples show in a remarkable manner the close affinity—almost amounting to copying—

to Indian models. A unique feature of the art of the period is the paintings at Sigiriya which is a coeval phase of the maturity of the Gupta tradition that stands unrivalled at Ajanta and Bagh. Sigiriya is a court art and not religious in its aim. It had little appeal to the ordinary people. But on the other hand we have at Anuradhapura and Tissamaharama a religious art of sculpture and architecture well worthy of the national genius. Painting both for embellishment and religious persuasion existed. But unfortunately these have vanished due to various causes.

The Buddha figures of the sixth century in Anuradhapura stand out as masterpieces of technical perfection and religious expression. The stupendous edifices such as palaces and dagobas, monasteries and viharas and other secular buildings built of stone or brick still bear eloquent testimony to the ancient Sinhalese skill and constructive foresight both in art and architecture which at that time composed one whole.

Then follows an obscure period of less activity from which very little is known and survives. There is as it were a break in the continuity of the national heritage. But we have the fine stone carvings at Nuru and the Pallava style. The paintings at Hindagala and

Dimbulagala, a few pieces of sculpture at Anuradhapura, and dagobas constitute the remains. Perhaps at this time a new spirit of Buddhism dominates. This may have been the influence of Mahayana. It at least helped to popularise the worship of the Buddha and Bodhisattvas. Some art-remains that may be called Mahayana have also been found.

In the twelfth century art was revived at Polonnaruwa and Dimbulagala. It is at Polonnaruwa that we have the best expression of the times. In sculpture and painting as well as in architecture the South Indian—Pallava and Cola—style influenced the Sinhalese considerably. But these are worthy examples that compel admiration from not only the Buddhists for whose cause they were produced but also from all Ceylonese whose heritage it is today.

Great movements of art flourished and faded away. The people had a voice in shaping them but the patronage and the money came from the richer society and noble classes. But after the twelfth century art passes into the hands of the popular classes. It got neither patronage nor due respect. It raises its head once more during the time of Kirti Sri but lapses gradually into oblivion from which state it may be said to be struggling to find expression today.

A BUDDHIST MISSION TO SIAM

By M. M. Thawfeeq

There was a Buddhist mission from Ceylon to Siam nearly 200 years ago, say the chronicles. With Siam coming more into the world picture it may be interesting to delve in our past relations with this state, culminating in the celebrated mission.

The embassy of 1750 A.D. was sent by King Kirti Sri to Siam to fetch the necessary monks to remove the abuses that had set in the body of Buddhism in Ceylon. Apart from the purely ecclesiastic aspect of the embassy, there were many interesting and thrilling experiences on the journey and in Siam.

The Ceylon embassy, which set out in the Dutch ship "Vel Trek", was composed of:

Patteppola Mohottala (with 3 Arachchies, 9 men, and 5 attendants);

Ellepola Mohottala (with 3 Arachchies, 7 men and one attendant);

Iriyagama Muhandiram (with 2 Arachchies, 5 men and one attendant);

Aittaliyadde Muhandiram (with one Arachchi, 3 men and one attendant);

Vilbagedara Muhandiram (with 2 Arachchies, 3 men and two attendants). The latter Muhandiram has kept an authentic record of the journey.

The embassy started "when Venus was in the ascendant". After a week at sea their ship was battered by a storm. Two masts, ropes and sails were destroyed as the ship circled helplessly in the tempest. But the ambassadors consoled themselves by reflecting on the Three-fold Gem. The damage was soon repaired and the ship steered clear of the storm.

Arakan was sighted, then Sumatra. But as they proceeded further they sighted to the north, south, east and west four small ships, and on the north-east a large vessel. They were apparently Malay pirates on a marauding raid. The captain of the embassy ship weighed anchor, turned his ship round and veered to another route.

It would take a traveller's log to fill in the details of their tour in Siam. But the cream could be picked from the milk.

They visited three famous viharas in Siam. They found the *Vat Pathi Suwan Dagoba* with 200 gilt images, including a gilt replica of Buddha's Footprint. It had gilt-work reproductions of Buddha's life-stories (Jataka stories). One depicted Buddha in the Sakra world seated on the White Throne and preaching the Abhidhamma to the god Mavu Deva and the other gods. Another showed the Buddha descending by the golden stairs to Sakasapura.

At *Pallankara Arama Vihare* were images—in diverse colours—of the Buddha, the gods and the Brahmas. A life-size image of Buddha seated on a throne, flanked by the images of Sari-putta and Moggallana.

In the district of Naputhan the Ceylon embassy were taken to a famous vihare called *Maha Dhanvarama*. Among the historic images and dagobas here (including the set of eight gilded dagobas which looked like a cluster of "kinihiriya" flowers) was a set of three statues representing the Buddha reposing "in lion fashion" while Ananda was approaching holding a golden candle-stick in his right hand. The mural paintings depicted the Vessantara birth-story in detail, each panel showing his Birth, Renunciation,

Buddhahood and his return to the Sakyas, respectively.

At these and other viharas they made profuse offerings. For instance at one shrine they made the following offerings: 1 gold pagoda; 53 rupees, 50 current ridis; 2 coloured cloths; 11 rolls of fine cloth (18 cubits long, 5½ spans wide); 3 cloths and 2 "lansolu" cloths; 1 silk "tuppattiya"; 2 cloth water strainers; 1 betel bag; 60 wax candles; 8 bundles incense sticks; 1 log sandalwood; 9 alms-bowls; cloves, nutmegs, cinnamon, camphor, cardamoms, needles, flowers, and lamps.

They also worshipped the Sacred Footprint of Buddha at the spot known as *Swarna Panchatha Maha Pahath*. This shrine was amidst a great range of mountains where hermits lived in caves. It is said it was at their prayer that the foot was imprinted to a depth of four inches right up to the ankles, showing the 216 auspicious signs, with the five toes separately marked.

The Ceylon embassy were privileged to witness a perahera to the great vihare of *Kujayoth Ratnarama*. It was hardly different from the ordinary perahera in Ceylon.

Another sight was the religious torch procession. This was novel. Let them tell us: "Tall bamboos were set up at the viharas on either bank of the river of Siam; these were bent down, and on them were hung gilt circular lamps and lamps of various other kinds. The king himself, his son, the second king, and the Uva Rajjuruvo, (Viceroy) came in gilt royal barges, on which were erected alcoves with curtains and awnings of various-coloured clothes; these boats were fitted with gold and silver stands holding lighted candles of wax and sweet-scented oils; a host of noblemen followed in similarly illuminated boats.

"There were also lamps made of red and white paper shaped like lotus flowers, with wax candles fixed in their cups; myriads of these beyond all counting were floating down the river. Fireworks of various devices were also cast into the water; these would travel underneath for some time and then burst into tongues of flame . . . There were also dancers, singing and dancing to the music of drums."

The embassy was successful. The members were well treated by the king, the sub-kings, the officials and the people. At the end of the negotiations it was announced that the following Siamese monks would accompany the embassy back to Sri Lanka:

Upali Maha Nayaka Thero,
Arya Muni Maha Nayaka Thero,
Anu Maha Thero,
18 more Theros,
8 Samaneras.

It was Siam's response to Ceylon's urgent call.

On their journey home tragedy overtook the party. Patteppola Mohottala, the chief ambassador, died at Bangkok, on Thursday "the eighth of the increasing moon of the month Uduwak, in the Saka year 1674 (1752 A.D.) about midnight." The corpse, dressed in an inner and outer vest and a "jagalat toppiya" was laid on a mattress in the coffin with pillows at head and foot.

After the recital of "bana" the coffin was lowered to the ship's boat to a salute of 32 guns. It was taken by water to the *Vat Pakanoth Vihare*, where 40 Buddhist monks recited "bana". For the cremation over 600 logs of wood were used. The twenty oarsmen of the coffin-boat were treated to a rice-meal.

A sequel to the death of this popular ambassador was an ugly incident on board the ship. One Nattabura Unnanse laid claim to the property of the Muhandiram. When this claim was rightly rejected, Nattabura Unnanse seized a club and struck the heads of two of the Siamese Buddhist monks on board. One of them was Arya Muni Thero, who was regarded as a saint in Siam.

It was a discredit to Ceylon. If those sent from Ceylon were such boorish men, as exemplified by Nattabura Unnanse's conduct, surely the men remaining in the island might be still worse—thus argued the Siamese monks on board. They refused to proceed.

Ellepola Mohottala intervened gracefully and pacified the monks. He arrested the assailant and handed him over to the Siamese authorities for suitable dealing. After much persuasion the monks agreed to proceed.

As retribution for the wrong done to the priesthood, perhaps, the ship sprang a leak a few days later. Water rushed in so forcefully that much of the cargo were thrown aboard to keep the ship afloat. The monks however, recited "bana" day and night with such effect that they managed to drive the ship aground on a mud bank near the harbour of Muwang Lakon (a dependency of Siam).

This accident forced the Siamese ship to return home. But the Dutch ship with the Ceylon embassy proceeded with an assurance that the Siamese monks would reach Sri Lanka later on.

In the month of Vesak 1753 A.D. the Siamese consignment landed at Trincomalee—less than a year after the return of the Sri Lankan embassy.

BUDDHISM FOR THE BLIND

Having received occasional enquiries from readers who wished to introduce Buddhist teaching to their blind friends, we asked a member who is in touch with the National Library for the Blind to discover whether the conversion of some of our publications into Braille might be possible. We are informed, however, that owing to the paper shortage and the many restrictions on supply, "the Library is forced to confine its production of new books, for the present, to works likely to be in general demand and greatly needed by its readers." But we were glad to notice in the all-too-small section on Buddhism at present in the Library, such helpful books as *The Soul of a People* (Fielding Hall), *The Religion of Tibet* (Sir C. Bell), *Gospel of Buddha* (Carus) and Edward Thompson's excellent novel, *The Youngest Disciple*, together with two of the many books on Buddhism by the late Professor T. W. Rhys Davids and Mrs. C. A. F. Rhys Davids. The address of the Library, for those interested, is 35, Great Smith Street, Westminster, S.W.1.—*The Middle Way*.

KINDNESS TO BIRDS AND BEASTS IN ANCIENT INDIA AND CEYLON

By John M. Seneviratna

Buddhism as well as Hinduism not only forbid *killing*, but even the causing of hurt or pain unnecessarily to any living creature—man or bird or beast—is declared to be a sinful act for which there would be eventual "retribution."

Compassion, even in thought, was productive of "merit", and it was easier for the camel to pass through the eye of the needle than for the uncompassionate man to reach that final blessedness or emancipation which we call "heaven."

Hence declares the *Hitopadesa*:

"Good men show *compassion even to beings that are worthless*. The moon does not refuse her light to the house of a chandala."

"Men who refrain from injury to others; men who bear all things with patience; men who are a refuge for *all creatures*: these are on the road to heaven."

Likewise did the Buddha teach. Here's one instance out of many:—

"Whoso here causeth fellow-creatures pain,

From this and from the other-world, from both

This man may forfeit all they yield of good.

Whoso with loving heart compassion takes

On every fellow-creature, such a man Doth generate of merit ample store."

That which religion sternly forbade, the State naturally penalised. In other words, the State, by enacting certain laws and penalties, sought to prevent in this life what religion taught would be severely punished in the next.

This was especially true of the ancient East, and nowhere more so than in India and Ceylon. The *Arthashastra* of Kautilya, the famous Brahmin who lived in the 4th century B.C., defines among other things the duties of kings, ministers and officials in this respect.

It shows how serious and how anxious were the efforts made in those early ages, not only to prevent cruelty or even unkindness to bird as well as fish and beast, but also to ensure their comfort and security during the natural period of their respective lives.

In this respect the Sinhalese kings, throughout the centuries differed in no wise from their contemporaries in India and elsewhere in the East.

On the contrary, we have ample evidence that, in the exercise of their "compassion" towards "dumb creation", they went to lengths which find no parallel in the histories of other lands.

The earliest historical reference we have to the exercise of this form of royal compassion is to be found in the story of Elara and his son. Says the *Mahavamsa* (XXI-15-18). "The King had only one son and one daughter. When once the son of the Ruler was going in a car to the Tissa tank, he killed unintentionally a young calf lying on the road with the

mother cow, by driving the wheel over its neck."

Even though the act was "unintentional," as the chronicler is careful to particularise, "the king caused his son's head to be severed from his body with that same wheel." Has the history of any other country or people in the world, ancient or modern, an instance of sterner justice to relate, or even a similar story to tell?

More "compassionate" still was King Buddhadasa who "exemplified to the people, in his own person, the conduct of the bodhisattas," and who had reason to declare: "Even the animal creation recognises that I am a most compassionate person."

The tale of his kindly acts is manifold, but what particularly interests us today is that purely "out of benevolence he appointed medical practitioners to attend on elephants and horses."

His son and successor, Upatissa, did more than merely emulate his father's example. His benevolence was extended to even the smallest creeping things.

The *Mahavamsa* also tells us that Upatissa was "in the habit of setting aside rice, formed into lumps, for the squirrels which frequented his garden—which is continued unto this day."

As this portion of the *Mahavamsa* was not written till the 13th century, we have the interesting fact that the custom of feeding the squirrels with rice was observed in the Island without intermission for some 900 years.

Of King Aggabodhi V we are told that "to all creatures he gave the nourishment by which each of them lives, and whatever makes them happy, with that he blessed them." (*Mah*: 48-18).

Of his successor Kasyapa III it is related that he "effectually prohibited the destruction of animal life." (*Mah*: 48-23).

In like manner Mahinda II "did all that was meet to be done for the lower animals—birds, beasts and fishes." (48-97). Moreover, "pondering how food could be provided for cattle, he gave them young corn full of milky juice from a thousand fields." (*Mah*: 48-147).

Mahinda's example of benevolence towards "dumb driven cattle" was emulated and even surpassed by his successor, Dappula II, who not only "set apart fields of grain that cattle might graze thereon," but also "gave food that had been cooked to crows and other birds." (49-36).

Then of Sena I, we have the suggestive information that "to all the dwellers of the kingdom, yea, even to birds and beasts and fishes, he did what was rightful to be done." (*M*. 50-3).

Next Kasayapa IV, "from all living things on land and in water removed he then the fear of death." (*M*. 52-15).

And in Kasyapa's name, the Chief Captain of his army, Ilanga Sena "set at liberty many beasts that were bound." (*M*. 52-28).

Of Mahinda IV it has been said, "to monkeys and bears and deer and dogs,

did this benevolent man cause rice and cakes to be given." (*M*. 54-31, 2).

We have even stronger and more direct evidence of Mahinda IV's benevolence towards animals in his Vevelketiya Slab Inscription (E. Z. I. No. 21 p. 241-251) in which, among the punishments decreed for criminal offences, we find:

"Those who have slaughtered buffaloes, oxen and goats shall be punished with death. Should the cattle be stolen but not slaughtered, after due determination thereof, each offender shall be branded under the arm.

"Those who have effaced brandmarks on cattle shall be made to stand on red-hot iron sandals."

It is interesting to note in this connection that the above laws, enacted by the king in council and promulgated by his ministers, were carried into effect by a communal court composed of headmen and responsible householders.

We may therefore safely infer that there could have been very little cruelty to animals in the island in those days, at least during the 10th and 11th centuries when these laws prevailed.

That is what history tells us on this subject. From the point of view of religion, *not to kill* is the chief, often the only, topic of Buddhist preaching. And frescoes on the temple walls warn Buddhists of the punishment that will follow in the next world. In Buddhist countries it is usually regarded as more heinous to kill a flea than to tell a lie.

How true this is, is well illustrated in the *Jataka* story, known as *Mataka-Bhakta-Jatakaya*, which I commend to my readers for further information.

I should like to conclude by referring to a song, or charm, attributed to the Buddha on this subject.

Once upon a time, long, long ago, a certain monk happened to be killed by the bite of a snake, and the Buddha taught that it was probably due to the fault of the dead man for not exercising compassionate thoughts towards "our little brothers," the snakes.

He then enjoined upon his audience the duty of cultivating such thoughts, and taught them the following song or charm to sing for their protection:—

"On things that crawl my love is shed,

On biped and on quadruped,

On those with many feet!

May crawling things do me no wrong,

May those that run on feet along

Do no offence to me.

All creatures that have life within,

And all our sentient kith and kin,

May ye from every hurt be free

And live beside us peacefully!"

I can only hope that this song or charm will be remembered and practised by the Sinhalese people in their daily lives, if not for the sake of the little creatures, at least in memory of the Buddha who uttered it some 2,500 years ago.

DON'T ARGUE ABOUT BUDDHISM—TRY IT

Mr. Christmas Humphreys Addresses Vesak Gathering in London

It must never be forgotten that Buddhism is a system of thought and a way of life which springs from the Buddha's Enlightenment. The Buddha, in other words, was the Buddha because he was the Buddha—that is, the Fully Enlightened One, a man who by countless lives of self-exertion had attained to the ultimate development of spiritual consciousness. Thereafter he did not express opinions—he **KNEW**. This is the only article of faith in Buddhism, that the Buddha found a Way to supreme Enlightenment, and offered it to all mankind. Thereafter faith must be turned into knowledge by the slow, deliberate testing of the principles expounded, accepting those which are found to fit in with previous experience and helpful on the road to self-enlightenment, rejecting those which do not achieve this sole test of "authority."

As befits a man who had attained complete enlightenment, the Buddha was the supreme realist and at the same time the supreme idealist. Putting aside the irrelevancy of like or dislike he saw that life is compounded of incessant change, unceasing suffering, and contains no form of life whose life or soul is changeless and immortal. He saw, further, that the minds of men are aflame with hatred, lust and illusion, and therefore, and for no other reason, we wander unhappily in a world of misery when all the time we, too, are, in our inmost essence, "fully enlightened ones."

The first step in the application of Buddhism is to acknowledge that these facts are true, and not to attempt to avoid them; to achieve an unflinching honesty of vision whereby daily life is seen for what it is and not as we would have it be. The second step is to realise that these facts are facts because we have

made them so, and that we who, by our lust and greed and ignorance, have created, a hell on earth, alone can "shatter it to bits and then remould it nearer to the heart's desire." And the third step is to realise that this is not the work of masses, nor of governments nor of societies, but of the individual, each cleaning up his own square yard of the hideous mess of present life, and doing it

The Buddhist sets his face against escapism of every kind. Pleasure, in the sense of sensuous delight, is found to be at the best a waste of time, and happiness, so long as it is sought, will never be found. It is but a by-product of right living, a result of what we shall one day not be ashamed to call the holy life. All the world is at present engaged in making plans, wonderful glittering plans for a heaven on earth, but all of them are plans for what other people should do. The Buddhist makes plans for his own development, for the quenching of the fires of hatred, lust and illusion in himself, and leaves others free to do likewise.

Still less will the Buddhist try to escape into the great illusion, "peace." War will continue until the last blade of grass has entered Buddhahood, for peace in the world, or war, is the outcome of the thinking, right or wrong, of the aggregate of human beings, and so long as the fight between the true self and the false goes on within, so long will that inner war be projected on to the battlefield from time to time to relieve the intolerable pressure. The thunder clouds of hate, born of conflicting desires and fear, born in turn of illusion as to the nature of man and his destiny, sooner or later acquire such a pressure of force that the lightning flash is inevitable. Then the tension is relieved in rain, or on the battlefield in blood.

The Buddhist, then, in the application of Buddhist principles, begins with himself, and, having begun, goes on. As someone has said, "Don't argue about Buddhism—try it!" How? The answer is various. "The ways to the Goal are as many as the lives of men." Here is the valley floor and there the mountain top. You can climb by the broad and easy path that winds about the mountain side, or go straight up. The windswept heights are the same when you get to them. The rules for the journey are simple. Welcome all experience, without wasting time on labelling it as pleasant or unpleasant; eschew all thought of suffering, for it matters not as long as you learn; and just walk on! Whatever the chosen path it will have its inner and outer side, periods of meditation and inward-turned activity alternating with more experience in the world of men.

Yet Buddhism is not pessimism, nor the Buddhist life a dreary round of misery. Far from it, for "though sorrow be the portion of the night, yet joy cometh in the morning," and the Buddha, as already pointed out, was not only the supreme realist, but also the supreme idealist. He saw because he had reached it: that peace which passeth understanding. He knew that beyond this vale of woe there is a changeless and abiding joy, a joy which to mere worldly happiness is as the sun to a rushlight, and beyond our pitiful imagining. Yet some dim reflection of that glory comes to all of us from time to time, and when all is said and done the application of Buddhist principles is only a steady development and brightening of that inner flame, the slow, unceasing movement to become what we already are, if we but knew it—"fully enlightened ones."

NEVER SAY DIE

I met an ancient hag whose face was like a withered leaf. Her tightly squashed-up mouth was toothless, save for one protruding tusk, worn sharp, stained brown with betel-juice, unsightly. And thinking, "Here is one whose lips have drained the cup of Life, and from whose palsied hand it slowly slips," I asked her what she wanted most. She brightened, and replied with glee, "I'd like to see my grandson's wife evicted from my grandson's house. The house belonged to him, and now that he has died and left no child, it rightly should belong to me."

WHAT A MUDDLE ?

A raindrop splashed
into a puddle.

Side by side
twin bubbles flashed
into existence.

One was weak
and quickly died;
the other was
a little stronger,
so it lived
a little longer.

Did it sorrow
for a while
before it died,

or did it smile
in foolish pride?

HOW VESAK WAS CELEBRATED IN LONDON

The festival of Vesak was celebrated by The Buddhist Society of London on May 29th at a meeting at the Bonnington Hotel, Southampton Row, attended by some 120 members and friends. This being the first peacetime Vesak, many had travelled from long distances to attend. In the gathering were Mr. and Mrs. Galloway, who were among the earliest members of the Lodge. Mr. Galloway was for some time Hony. Treasurer of the Lodge, and during the war created a Buddhist group among the fire-watchers at his factory.

In opening the meeting the President, Mr. Christmas Humphreys, read the message from the Society to all Buddhists in the East, which had been sent out from the B.B.C. the previous evening. This message is reproduced below. Speaking of the war he pointed out how in this war, as in the last, English Buddhists had done, as they had been encouraged to do, precisely what they thought was right. Some had fought, some had refused to fight, and some had helped the country in non-violent ways.

After the Bhikku had led the audience in *Pansil*, speeches were delivered on the Life of the Buddha by the Bhikku U. Thittila; on the Principles of Buddhism by Miss Diana Moore; and on Buddhism Applied by the president. After the meeting the flowers from the shrine were,

as usual, taken to the Westminster Hospital. So ended a memorable Vesak night, a happy augury for days to come.

The following was the message broadcast from the B.B.C. London on Vesak Eve:

"Tonight, being the Full Moon of May, is the Buddhist New Year's Day. Throughout the world the birth, the enlightenment and the passing of the Buddha is being celebrated, and the Buddhist Society of London sends its greetings to all Buddhists in the British Isles, to those in liberated Europe, and to the millions of the East who follow the All-Compassionate One. As the Buddhist Emperor Asoka wrote, 'No deerying of other sects, but a rendering of honour for whatever in them is worthy of honour'. Buddhists therefore send their greetings to men and women of goodwill of every faith who follow the Buddha's final exhortation, 'Be ye lamps unto yourselves, work out your own salvation—with diligence'. Peace to all beings."

"The Buddhist Society, London, will celebrate this festival of Vesak at a meeting at which the Bhikku Thittila of Burma will again be the principal speaker. Members of the Burmese Government have recently attended meetings of the Society, and have brought us welcome news of our Burmese friends. To-night

we send our greetings to our friends in Burma, and rejoice that they are once more free, in the words of the Buddha, 'to work out their own salvation—with diligence'.

"To our friends in Ceylon who, like the Burmese, are keeping the Vesak festival tonight, we send our greetings, too. We understand that the Government of Ceylon will soon be opening in London a students' hostel. Those who use it will find the Society at their service, and know that, however far they may be from home, they will find in London a Buddhist Shrine, and fellow followers of the All-Compassionate One.

"We rejoice to learn that Les Amis du Bouddhisme in Paris have not only survived the German occupation, but have carried on their meetings and even their magazine throughout the war.

"The Buddha taught that hatred ceases not by hatred—hatred ceases but by love—and that so long as the minds of individual men are aflame with desire, and clouded with the illusion of selfhood, so long will groups of men, both large and small, make war on one another. Buddhism is the religion of peace, and the message of English Buddhists on this Vesak night to Buddhists throughout the world is: Peace be with you. Peace to all beings."

RIGHT RELIGIOUS INSTRUCTION

By Dipavasin

There is no question about the need for a rational approach to religion both as regards its history and its doctrines. Many are sick of the hallowed murk of myth and mummery that passes for religion. What is most important in teaching religion is a way of intelligent statement of it theoretically and practically.

Religious instruction must be given a thorough overhaul. The present catechistic method must go. Where the spirit is concerned we don't want penny-in-the-slot stuff. The falsified history, casuistry and corrupt philosophy of religious propagandists are repellent to decent minds and cannot be tolerated. Religious instruction must be based on believable books. It must help us to separate the wheat from the tares of tradition and encourage the testing and the probing of the scriptures and patient study that aims at getting at the kernel of a teaching. Religious instruction must help the student to lay a solid foundation in fact and enable him to rear a superstructure of thought leading to a view of things as they are.

The late Dr. Paul Dahlke dealing with Buddhist religious instruction once wrote as follows: "Buddhism is not a subject of teaching in the ordinary sense; it is a subject of teaching in the sense of an impulse which then grows of itself into experience and as such must be realised." He was for contrasting points in Buddhism with those of other religions and indicated his method of presentation thus:

"In Buddhism there is no God. Because there is no God there is no church. Because there is no church

there is no means of grace (baptism, holy communion). Because there is no means of grace there is no priesthood; for the priest has meaning and possibility of existence only as the transmitter of divine or ecclesiastical means of grace. Buddhism has only monks *i.e.* men who, in order to be able to lead the religious life fully, have broken off all relations. "Be your own refuge," says the Buddha. . . ."

"In Buddhism there is no soul; that being not there, there is no immortality. Owing to the absence of immortality there is neither the hope of an eternal life in God nor the fear of an everlasting life in hell. The sufferings of hell are subject to conditions and therefore are temporal as heaven life and everything else. . . ."

"In Buddhism there is no original sin and so no forgiveness of sin. Consequently there is no mediator who makes the sin of the world his own. In Buddhism the law of self-responsibility rules; accordingly each one must suffer for one's wrong-doing. This being, that becomes; this being absent, that comes not to be. . . ."

"In Buddhism there is no faith; in it there is only confidence in the teacher. Because that is not there, there is no possibility of proselytizing in the sense of faith-religions. Because faith is absent in Buddhism, Buddhism has no fanaticism. And through the absence of fanaticism there is the absence of oppression. Buddhism only points, as the teacher does, the teaching and even in this rests upon the resolve of non-violence (ahimsa). . . ."

"In Buddhism there are no catch-words. It is neither an affirming system with the corresponding goal of eternity nor a denying system with the corresponding goal of annihilation. . . ."

"Buddhism has no goal; neither as everlasting life or everlasting destruction but only an end. Its end is the release not as form of a new movement of willing, as union, but as a product of a new insight which with its actuality-revealing burden makes impossible every new movement of willing. . . ."

A setting forth of religion in this and similar reasonable ways cannot fail to impress the student effectively and stimulate thought in him. What religion has to do for a person is to make a genuine thinker of him, a thinker who without prejudice tries to understand life and master it.

But what at present is taught as religion generally is not a goad to thought but an obstruction to it. Religious teachings to a great extent point the way not to candour and straightforwardness but to crookedness, obscurantism and evasion of the fundamental issues of life. A new system of religious instruction must change all this and give a new and broad outlook on the problems of life both individual and social. It must help in putting the individual in right relation with himself and with others. It must give him the direction for valuing of spirituality in consonance with the highest advances in mental science as taught by the Rishis. It must give him the means to shape a practical way of life that yields the calm, peace, contentment and strength on which all worthwhile human achievement must rest.

SIR BARON J'AYATILAKA

An Appreciation From an English Buddhist

The following appears among The Letters to the Editor in the *Middle Way*, the organ of the Buddhist Society of London, in its issue for July-August, 1945. The writer, Dr. Edward Greenly, D.Sc., is one of the oldest members of the Society and a well-known contributor on Buddhist topics:

The following remarks concerning the late Sir Don Jayatilaka may be of interest to your readers. I think that most of his visits to this country were of a political nature. As a leading man of his nation he was sent to lay before the British Government matters which were regarded as of importance for the welfare of Ceylon. But, being an ardent Buddhist, he always availed himself of an opportunity to come into touch with those here who were in sympathy with his religion.

I have met a good many Asiatics—Indians, Burmese, Sinhalese, Siamese—and have much liked all but one (and that one I knew but slightly). Generally, I must admit, one of my impressions has been of a certain lack of "backbone". Jayatilaka was of a different build; in him I always was aware of decided mental strength, of a strong determination.

He had heard that in Liverpool there was a very active branch, and thus it was that I met him in Liverpool, about a year before the last war, so that I had known him for more than thirty years. It was under the auspices of Dr. Sydney Whitaker and Beatrice Mrs. Avery. After the end of the old Society that energetic lady and I lost sight of each other for several years, but have recently met

again in an unexpected connection, for she, always a friend of all animals, is now editor of the *Journal of the Cats' Protection League*, of which league I have the honour to be vice-president.

Jayatilaka's Buddhism was, perhaps, less mystical than that of another who was known to me very well—the Thera Ananda Metteyya—but it was warm and enthusiastic. It was of clear discernment, too, for he understood that in the Europe of today it will have to be "modernist", and he published in the *Colombo Buddhist* an article of mine to that effect.

Another side of his character was, I expect, less widely known: he was of a scholarly disposition. The last time we met, in London, he told me that, having come to know in England of the *Oxford Dictionary on Historical Principles*, he intended on his return to assemble a committee of scholars and inaugurate a dictionary of the Sinhalese language.

A word or two must be added on his admirable wife, who predeceased him by some years. Dressed in the silks of her native land she was a very charming figure, and she was a deeply pious Buddhist. To her I owe a possession which I treasure very much. The leaves of the Tree of Anuradhapura it would be sacrilege to pick, but the fallings are gathered up, and from the monks in charge can be had as gifts by those of influence in Ceylon. She obtained two of them for me, and when from time to time I gaze at them I am swept by a wave of silent wonder. What is the meaning of them? What is the mystery which I feel somehow lurking in those large brown leaves?

VESAK IN THE FRENCH CAPITAL

The members of the *Les Amis du Bouddhisme*, the association of Buddhists in France, held a very successful Vesak celebration in Paris on May 19th. At a public meeting held on the occasion the Minister of Colonies himself presided. Other speakers included Miss Constance Lounsbury, the President of *Les Amis*. On Vesak night a special talk on the significance of Vesak was broadcast over the French official radio under the official aegis of the Minister of Colonies. The French radio has for some time past broadcast direct to Indo-China a series of Buddhist studies written by Miss Lounsbury. The association has held frequent meetings in spite of the German occupation and published their magazine throughout the war.

THE TRAINING OF MINDFULNESS

Sarnath.

At the request of Mr. T. S. Weerasinha, of Ceylon, a lecture was delivered, under the auspices of the Maha Bodhi Society at the Mulagandhakuti Vihara, Sarnath, Benares, by Bhikkhu J. Kashyap, of the Benares Hindu University.

Bhikkhu Kashyap gave an exposition of the Maha Satipatthana Sutta, or the Training of Mindfulness, explaining how the method of practice might be adopted to the best advantage of students in particular.

At the end of the sermon *Punya Dana* was duly performed in the temple.

BOOK REVIEW

Buddhism for Students—By Bhikkhu Dhammapala—Published by the All-Ceylon Buddhist Students' Union

Avowedly written for the use of students offering Buddhism as a subject for the J.S.C. and S.S.C. examinations, this efficient piece of condensation is to Buddhist literature what Marmite is to vegetables.

In thirty-two highly concentrated pages, the author covers the prescribed syllabus for both examinations, and the book has all the merits and disadvantages of extreme conciseness. Woe betide the lazy student who gulps it neat in a last-minute effort to cram up his subject. With a photographic memory, he may pass his examination, but he runs the risk of acute religious indigestion.

It should be read slowly, a little at a time, and if possible, diluted with wider reading. The student who has done this for a year will find the book invaluable for rapid revision.

In dealing with the Dhamma, the author adheres to the orthodox Theravada doctrine, and the reader who has previously encountered loose thinking in those who should know better, on such subjects as Rebirth, Kamma, Nibbana and the Anatta doctrine, will find satisfaction in the author's clear and succinct handling of these subjects. He will be reluctant to pick holes on little matters of small import, such as, for instance, the author's doubt as to whether "sukaramaddava" means "food made of pigs' flesh, or food eaten by pigs, like truffles"—a point on which the strict Theravada teaching leaves no room for doubt, the last meal of a Buddha being invariably a meal of flesh, not to mention the unlikelihood of the last meal of the Buddha being described as "food eaten by pigs."

Finally, one cannot help sharing the author's own misgivings regarding the purpose of the booklet, namely, "that the teaching of the Buddha, which has led thousands on the path of virtue, along the road of renunciation towards the goal of emancipation . . . is here offered as a subject for passing an examination which will only qualify some young people to find a paid job in the world." If it does that! It does seem on a par with using rubies as counters in a game of "Baby".

The All-Ceylon Buddhist Students' Union, which has published the book without external aid, deserves praise for its spirit of self-reliance. That is something infinitely more important than the examinations, or the paid jobs which may, or may not, result from them.

ANANDA.

ORDINATION AT HOLY ISIPATANA

Maung Khin Maung Gyi, son of Mr. Saw Tail Leong, B.A., Bar-at-Law, Advocate, Calcutta High Court, was ordained as a samanera in the Mulagandhakuti Vihara at Holy Isipatana, Sarnath, on August 11, 1945.

Mr. Leong offered dana to the bhikkhus of the Maha Bodhi Society, the Chinese and the Burmese temples. The newly ordained samanera, accompanied by his father, later went on a pilgrimage to Kusinagar, the place of the Mahaparinibbana of the Buddha.

COLOMBO Y. M. B. A. NEWS

New Members.—4.9.45.

Mr. N. Ponnambalam, Medical College, Colombo; Mr. Newton D. Fernando, Education Office, Colombo; and Mr. P. Danny Fernando, Proprietor, Orient Dye Works, No. 21, St. Michael's Road, Colombo.

11.9.45.

Mr. Dio Sirimanne, Magistrate's Court, Colombo; Mr. E. Samaranyake, Fiscal's Office, Colombo; Mr. B. D. Fernando, Magistrate's Court, Colombo; Mr. L. A. Wickramasinghe, Magistrate's Court, Colombo; Mr. K. F. L. Perera, 188, Maligakanda Road, Maradana; Mr. P. A. D. Silvester, Messrs. Mackinnon Mackenzie & Co., Colombo; Mr. L. E. D. Dassanayake, Landed Proprietor, Udagama Atabage, Gampola; and Mr. K. Daya S. Perera, Colombo Commercial Co. Ltd.

18.9.45.

Mr. D. D. Nandana, Chief Engineer's Office, Army Command; Mr. W. P. Marshall Silva, "Jayasiri Nivasa", Dalugama, Kelaniya; Mr. W. B. G. de Silva, No. 21, Dematagoda Place, Colombo; and Mr. John M. Seneviratne, Superintendent, Civil Defence Stores, Maradana.

25.9.45.

Mr. M. S. Silva, 84, Bankshall Street, Colombo; Mr. U. K. Perera, Penan Lodge, Maitland Crescent, Colombo; Mr. K. S. P. Fernando, St. Peter's College, Dehiwala; Mr. Sampson Senanayake, Messrs. Wharfage Co., Colombo and Mr. A. K. Permadasa, Law College.

(Total Membership, 1,154).

Personal.

Mr. C. M. Austin de Silva has been appointed Secretary and Librarian of the Colombo Museum and Office Assistant to the Director.

Mr. S. B. Nanayakkara has retired from Government Service after serving the Postal Department for 38 years.

Mr. J. Samarasekera, of the P.W.D., and Mr. N. K. T. Kanakarathne, have left for England for higher studies.

Mr. A. Wijewardene will be leaving for England shortly.

Weddings.

We offer our congratulations to:—

Dr. F. M. Kulatilake, D.M.O., Maturata, and Miss Anula de Silva.

Miss Iranganie de Silva, daughter of Mr. A. E. de Silva, our President, and Mrs. de Silva, and Mr. Ratnasiri Perera.

Obituary.

Mr. Kalubandara Medagama, father of Mr. P. B. Medagama.

We offer our sympathy to the members of the bereaved family.

Acknowledgments.

We acknowledge with thanks the receipt of the following magazines:—

Jaina Gazette; Bauddha Prabha; Indian Social Reformer; The Golden Lotus; The Kalpaka; Welandama; The Maha Bodhi; The Vision; The Nation; Public Opinion; Indian Review; The Theosophical Movement; Young Ceylon; and The Middle Way.

Musical Evening:—The Social Activities Branch presented a very successful Western musical programme on Saturday, September 8, and it was warmly received by the large gathering present. The Dutch Swing Band with A. Jacobus, Dr. J. Gulasekeram, Gazaly Hamit, Hussain Mohammed, Malcolm Wickrematilake, Willie and Rakiman, Miss Bertha Lock and the Cannon twins (dances) Miss Arlene Morgan, Pitman Abraham, the Cannon twins and Hector Edirisinghe (songs) contributed the items.

Our thanks are due to Mr. Annesley Krasse for the help he rendered in organising this concert.

"In Veddah Jungles":—This was the subject of an interesting talk given by Dr. R. L. Spittel on Thursday, September 13, illustrated by a cinematograph film.

Dr. E. A. Blok presided, and Mr. S. R. Wijayatilake, Secretary of the English Literary Branch, proposed a vote of thanks to the lecturer.

Diary of Events.

Oct. 6 (Saturday): 10 a.m. Sinhalese Elocution Contest for Students—Semi-Finals.

Oct. 7 (Sunday): 9 a.m. Bana—Kalukondayave Pannasekhara Thera.

Oct. 11 (Thursday): 6 p.m.—Lecture by Mr. Justice Rose on The Problem of Palestine.

Oct. 14 (Sunday): 9 a.m. Bana—Heenatiyana Dhammaloka Thera.

Oct. 19 (Friday): 5.30 p.m. Sinhalese Elocution Contest for Students—Finals and prize-giving.

Oct. 21 (Sunday): 9 a.m. Bana—Narada Thera.

Oct. 28 (Sunday): 9 a.m. Bana—Kotahene Sarada Thera.

Nov. 4 (Sunday): 9 a.m. Bana—Kalukondayave Pannasekhara Thera.

Nov. 11 (Sunday): 9 a.m. Bana—Heenatiyana Dhammaloka Thera.

Nov. 18 (Sunday): 9 a.m. Bana—Narada Thera.

Nov. 25 (Sunday): 9 a.m. Bana—Kotahene Sarada Thera.

Dec. 2 (Sunday): 9 a.m. Bana—Kalukondayave Pannasekhara Thera.

Dec. 9 (Sunday): 9 a.m. Bana—Heenatiyana Dhammaloka Thera.

Dec. 16 (Sunday): 9 a.m. Bana—Narada Thera.

Dec. 23 (Sunday): 9 a.m. Bana—Kotahene Sarada Thera.

Sir Baron Jayatilaka Memorial Fund:—

Total collected up to September 26—Rs. 18,044.

Additions to the Library.

The following books have been added to the Library:—

They Knew How to Die by S. Botcharky & Florida Pier; The Trial of Harry Dobkin by C. E. Bechhofer Roberts; The Trial of Reginald Sidney Buckfield by C. E. Bechhofer Roberts; India (A short cultural history) by C. P. Fitzgerald; China (A short cultural history) by C. P. Fitzgerald; Gilbert Keith Chesterton by Maisie Ward; The Socialist Woman's Guide to Intelligence by Mrs. Le Mesurier; Berry & Co. by Donford Yates; Jonah & Co. by Donford Yates; Anthony Lyveden by Donford Yates; Valerie French by Donford Yates; The Brother of Daphne by Donford Yates; The Courts of Idleness by Donford Yates; And Five Were Foolish by Donford Yates; As Other Men Are by Donford Yates; The Stolen March by Donford Yates; The Marceau Case by Harry Stephen Keeler; Cigar for Inspector Head by E. Charles Vivian; Two Walk Together by Leila S. Mackinlay; The Big Heart by Mulk Raj Anand; Berry Green by E. H. Clements; Yellow Tapers for Paris by Bruce Marshall; The Faithless Dive by Ursula Bloom; Dasha by E. M. Almedingen; Sparkling Waters by Dorothy Quentin; You've Gone Astray by Honor Croome; For Them That Trespass by Ernest Raymond; Yesterday's Murder by Jeremy York; Trial of the Wainwrights by H. B. Irving; The Pope Murder Case edited by O. L. de Kretser; Murder by Matchlight by E. C. R. Lorac; Pardon and Peace by Hilda Vaughan; Death Came Softly by E. C. R. Lorac; Surfeit of Lampreys by Ngaio March; Portrait of Churchill by Guy Eden; The Endless Furrow by A. G. Street; Fear Followed On by Charles Kingston; Orchids to Murder by Hulbert Footner; Evil Under the Sun by Agatha Christie; Not Expected to Live by Marten Cumberland; Not a Leg To Stand On by Miles Burton; Trial of Jean Pierre Vaquiver edited by R. H. Blundell and R. E. Seaton; The Place Where we Belong by D. Gareth Owen; Death Comes as the End by Agatha Christie; Higher Things by Michael Harrison; Trial of Sidney Harry Fox edited by F. Tennyson Jesse; Through the Storm by Philip Gibbs; and Trial of Robert Wood edited by Basil Hogarth.

Benares.

Miss Sarojini Devi, niece of Mr. S. P. Sahgal, a well-known Punjabi Buddhist, was initiated as a Buddhist at the Mula-gandhakuti Vihara, Sarnath, Benares, on September 11th. Bhikkhu Jagadish Kashyapa of the Benares Hindu University, led the initiation ceremony and administered the five precepts. The bhikkhus of the Maha Badhi Society chanted pirith and blessed Miss Sarojini Devi.—Cor.