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ATA-SIL ON VESAK DAY

A Buddhist organisation in Panadura is making a very determined effort to persuade 250,000 people in Ceylon to observe Ata-sil on the forthcoming Full-Moon Day of Vesak, May 15th, to be precise. We feel that the idea is most commendable and we wish the organisers all success. It cannot be gainsaid that of late the Buddhists have tended more and more to the habit of dedicating the most significant day of their religion to external observances, such as going on pilgrimage decorating their houses and generally "making a holiday" of it. Some, it is true, open refreshment booths for the benefit of the worn-out, the weary and the hungry, but it is not always that these cater to the really poor and destitute. They are more often in the nature of "celebrations" where good cheer is dispensed and a pleasant time is had by all, as a journalist might say.

Now, this attitude seems to be in striking contrast with that of earlier ages, when the Vesak-day was primarily a day of retreat, of meditation, when the chief event connected with it was the observance of Ata-sil. Rich and poor alike donned the white garb of the *Upasaka* and wended their way to the nearest temple, there to take upon themselves the eight-fold *uposatha* vows which enjoined upon them a life of quiet renunciation at least for one day. The good Buddhist was expected to follow this practice at least once a month; the more pious would not be satisfied with less than four times monthly, on what corresponded to the sabbath-days of other religions. But changing times and circumstances have brought about many alterations from older ways of life. Till very recently, however, the Buddhist worthy of the name was accustomed to keep aside the day of the Vesak full-moon at least to the observance

of the Eight-fold vows. There was a great purpose behind this age-long custom. It was always recognised that man cannot rise to the full stature of his development unless he also cultivated the spiritual part of his being. Material success or even intellectual progress was insufficient; there were other aspects of life that could not be neglected. Religion provided the means for the development of these less visible yet fundamental aspects of human nature and the Poya-day dedicated to the special observance of religion gave opportunity for the mind to be directed towards them and their call to be answered.

It cannot be denied that the decay of religion throughout the world has been disastrous to the welfare of humanity. It was only natural that the swift and exciting advances made in the conquest of material forces should deflect men's minds from the wisdom of earlier ages and that men should have come to regard the vastly exciting realities of time and space as the only realities. This has meant a neglect of moral purpose in the philosophy of the present age and an exaggerated belief in the supremacy of the intellect. We have come to believe that the solution to all our problems will somehow be found for us by "experts," forgetting in our enthusiasm for experts that specialised knowledge is often narrow, lacking in humanity and only capable of working in a limited field. These experts are concerned only with the here and now; their values are relative values. There are, however, other and higher values, unconnected with any particular era, deriving their validity from a reality beyond the reality of this time-space world, a validity unaffected by time or environment. It is with these absolute values that religion is concerned.

It is true that on the one hand religion is "other-worldly," striving after spiritual things; that it does not concern itself with bread and butter and economics or constitutions. The quest of religion is a timeless quest whose manifestations are almost meaningless to those that have not experienced them. But it is religion alone that can furnish a deliberate and avowed moral purpose for our activities; it alone can provide the basis on which our thoughts about the meaning of life are founded, on which our values and canons of conduct are built. In a word, it furnishes the answer as to why we should act rightly; it gives significance and meaning to every individual and social activity.

To those who need an excuse for observing Ata-sil on Vesak Day the above reflections should provide one. We have for far too long followed the pursuit of selfish interests, imbued with the desire for personal or group power. Let us pause awhile and ask ourselves whether it would lead us anywhere but to the barren deserts of frustration. Let us on occasion look inwards into ourselves, to see if we have acquired aught of true happiness, of peace and contentment. What better day can there be for such a purpose than the day of the Buddha's birth and enlightenment? May we add that to none else would such an opportunity for introspection and self-examination be more profitable than to those who spend their nights and days in argument and wrangle, in the accumulation of wealth, in the thousand and one ways that lead to material prosperity? We trust that they will give heed to the call of the Panadura organisation and observe the next Vesak Day as a day of quietness and meditation.

A NEW EXPLANATION OF THE ANATTA DOCTRINE

By D. B. Jayasinghe

Future historians will say that Chesterton was one of the first to realise that the truth by nature was paradoxical. It is not surprising therefore that Buddhism is full of paradoxes. Not the least interesting of these is the Anatta doctrine—transmigration without a soul—a “doing” without a “doer”—a “going” without a “go-er.” To add to this the Buddha was always distressingly brief. He expressed his views on reality in three words of eight syllables—Anicca, Dukkha, Anatta. The resulting confusion would not have been worse of Einstein had attempted to enunciate his famous theory in one word—Relativity. Einstein, however, has the advantage of being able to convince doubters personally by means of mathematical calculations. The Buddha too had his own method of bringing illumination and enlightenment to his followers. But with his death confusion became worse confounded. The early schools of Buddhist thought divided and subdivided on this very issue. Hence the Pudgalavadins and the exponents of the Alayavignana, etc. And Buddhism which began as an Anattavada gradually changed into an Attavada thus giving rise to the major split between Mahayana and Hinayana. But modern writers have been some of the worst offenders in this respect. Rhys-Davids, Kern, Pischel, etc., tried to maintain that the Buddha taught the Attavada to some of his followers and the Anattavada to others. In the inaugural Ratnayake Trust lecture Sir Radhakrishnan made a definite attempt to represent an Anattavada as an Attavada. When Dr. Malalasekera delivered the third lecture on the Anatta doctrine in the same series a Catholic priest—Father Alles—went out of his way to ridicule the whole idea of Anatta even though he characterised Dr. Malalasekera's exposition as scholarly.

REV. FATHER ALLES

In a letter published in the “Ceylon Daily News” shortly afterwards Fr. Alles said: “The very fact that the doctor has changed during the course of the many years clearly shows that there is a permanent inner self or ‘Atman’ in him, otherwise it is not he who has changed but somebody else. In short the learned doctor will have to conclude quite logically ‘I have not changed (then he is permanent) but somebody else.’ If everything is continually changing, if there is only succession we make bold to ask whether it was the same Dr. G. P. Malalasekera or his successor who finished the lecture on Anatta the other day.” When a learned man like Father Alles writes as if he had never heard of Bergson philosophy and the arguments by which he proved not only that reality was a movement but also a movement without a moving object i.e., pure change, then it is easy to

understand why Dr. Malalasekera refrained from replying. More recently there appeared an article in the *Dinamina Vesak* number an article by the Venerable A. P. Buddhadatta Thera in which he pointed out that it was hardly fair to call a positive religion like Buddhism an Anattavada and that the Buddha did not deny the existence of the soul, all that he did being to warn us against confusing it with the body or the mind.

Mr. H. D. Ratnatunga in the September and January numbers of the “*Buddhist*” examined the Venerable Thera's arguments, found them untenable and advised us that the Buddha meant what he said—neither more nor less. Fortunately both these views can be reconciled and only by trying to reconcile them can we ever understand what the Buddha actually meant. All that we want is an intelligent and up-to-date explanation of the Anatta doctrine. Hence no apology is tendered for what follows.

In the world of Buddhist thought we are obliged to the great Mahayanist teacher Nagarjuna for his discussion of the paradox of motion. But unfortunately we know more of Greek philosophy than of Nagarjuna whom we must therefore approach through Zeno of Elea who probably inspired him. A couple of centuries after the death of the Buddha, Zeno stunned the Western world with his paradoxes. Consider the flying arrow. We may represent its movement by a line consisting of an infinite number of points all lying one outside the other. At any particular moment we may consider the arrow as being at rest at a particular point. If this is permissible then the arrow is at rest at all points in its course. Therefore the flying arrow never moves!

This apparent absurdity is of course due to the fact that when we study motion we are really studying a moving object. But the arrow is one thing, its motion is quite another. The arrow itself may be divisible but its motion is not. The movement must be considered as a whole. If it comes to rest at any one point it must start all over again. It must rest or move. It can't do both. This proves that a movement is not merely a succession of stops. For instance, Father Alles was once a child, then a youth, is now in middle age and will in due course grow old. Infancy, adolescence, maturity and old age are mere views of the mind, possible stops imagined by us in a continuous movement which is life. If infancy, adolescence maturity and old age are given as integral parts of the progress, then they become real stops and the good Father Alles will never grow old because rests placed beside rests will never amount to a movement.

One proof that our commentators were Arhats lies in the fact that nearly 2000 years before the invention of the cinematograph they compared the mind to a “moving picture.” Bergson seized upon this idea as an apt illustration of our mechanistic habits of thought. The celluloid film takes static photographs of a moving scene. The photographs themselves do not give us the picture. To grasp the reality we must restore the movement by passing the film rapidly through the projector. A man who didn't know how the cinematograph works will swear that there are real actors behind the scenes and that it is their shadow that is projected on the screen. And so with Sansara. For instance, when we dwell too long on the Jataka tales we are trying to imagine a movement as a succession of states. This we do by imagining a non-existent soul. Thus the Bodhisatva is invested with a soul, which proceeds from position to position but cannot stop.

THROUGH SANSARA

The logical conclusion is that the Buddha still lives because the Bodhisatva cannot die—which is precisely what the Mahayanists tell us. The truth of the matter is that there is no soul. But if we realised this then there would be an end to the movement—Nirvana. Strangely enough, we prefer a joy-ride through Sansara to the bliss of Nirvana. We therefore invest ourselves with a non-existent soul which enables us to enjoy the stops while at the same time continuing the movement. Under these circumstances the best we can hope for is some kind of full stop in a perpetual heaven or hell. That would be a real absurdity. For then, the moving stop would have stopped moving. Sadly, therefore, we reject this alternative and wend our way through Sansara looking for roses without thorns.

It is at this point that Buddhism steps in and tells us how silly we are. Aren't all our troubles due to the fact that we imagine we have souls which we do not possess? We can do very well without a soul. But we won't. It is one of the fundamental illusions of life. Without this illusion life as we live it will be impossible. We prefer to hug the illusion and brave the consequences—until someone points out that it is better to drop the illusion and face the facts. And that is Buddhism.

Father Alles concluded his letter thus. “Well, is the difficulty of understanding a doctrine the criterion of its truth? So far, the common belief of mankind is that contradictory statements are quite unintelligible. O Tempora, O Mores.” And yet in the same lecture Dr. Malalasekera quoted a very modern philosopher as saying “Whoever

wishes to find out the truth must learn not to be frightened by these apparent absurdities." That philosopher may well have gone further and said "Whoever wishes to find out the truth will find it enshrined in those apparent absurdities which we have so far avoided."

The history of Western science shows quite clearly that every success-

ful attempt at understanding these apparent absurdities has been the turning point in the path of progress. Copernicus was the first Westerner to realise that it was the earth which went round the sun and not the sun round the earth. In explaining this absurdity he widened men's horizons and actually laid the foundation of modern science. The velocity of a ray of light coming to us from the sun should ap-

pear to be different to different observers. But it doesn't. In explaining this absurdity Einstein brought science to a dead end—as Ouspensky had predicted—by showing that the scientist must study himself before he dares to study the world outside. The man who succeeds in explaining why we persist in believing that we have souls which we do not possess may solve the riddle of life itself.

THE DATING OF SIGIRIYA FRESCOS

PATRON MAY BE KASYAPA I OR MOGGALLANA I

(By Nandadeva Wijesekera)

For the purpose of dating the Frescoes at Sigiriya the lower limit can be accepted, according to all available evidence, as that of the reign of Kasyapa I (526 A.D.) who was responsible for the conversion of the hill into a fortress with the long facade and the walled gallery. Earlier inscriptional records do not refer to the rock itself. The extant portion of the remarkable polished wall may also be considered in this connection as a part of the original scheme since such a structural feature constituted an adjunct of the ancient architectural composition. However, the vast number of inscriptions found on the polished surface of the wall confirms its antiquity to a period at least co-eval with the rest of the architecture on the rock. As far as the writer is aware no semblance of a reference to the magnificent paintings on the Sigiriya rock does occur in Pali, Sinhalese or other records except the graffiti inscribed on the very wall of Sigiriya. Although some of the graffiti can be dated on paleographical evidence to a period as early as 5th century yet these early graffiti do not definitely allude to any of the figures. But the actual reference to the paintings depicted on the rock do occur in the graffiti which may be more definitely dated to a period at least earlier than 8 A.D.

WAS IT KASYAPA I?

Since many such inscriptions still remain undeciphered, and undated, the possibility of discovering still earlier references remains very hopeful. However, the deciphered records often refer to a King. Could this be Kasyapa First? For no other king was known to have ruled here. Some refer to a lady with flowers in her bosom. This may be identified as one of the extant figures. Another refers to a lady with Sapu flowers held in her hands. She may be still seen. Still another describes body colours as golden and lily like. The preserved figures only show these same two colours and it may therefore be assumed that the writer of love lyrics did so on being inspired by the beauty of the charming maids.

Between the lower limit of 600 A.D. and the upper limit of 800 A.D. stretches a period of 2 centuries within

which the frescoes could have been executed. But about this period little information is available. Evidence is not completely lacking to effect a possible reduction in this date. The graffiti of 800 A.D. themselves suggests that some of the figures even in these days remained in a hopeless state of preservation. Not only that this may have been due to neglect. The frescoes which have lasted so long and have possessed an enduring quality of many centuries could not have faded away within a century or two. Even the cheap tempera paintings last a century or more. It may, therefore, be argued that the paintings may have been at least 200 years old at the time. Moreover, the authors of the graffiti were speculating on the figures showing thereby the absence of nearby villages. This, therefore, shows that the place had to a certain extent been abandoned. No villages may have existed and the loss of the tradition must have been the result.

Another reference recorded on the Mahawansa alludes to the fact that Sanghatissa the IInd (667 A.D.) and Moggallana (672-680 A.D.) were both murdered on the summit of the Sigiriya rock itself. Such instances also help to understand the conditions of the site at this time. Had the place being in occupation by the Mahayana sect of Bikkhus as it had been handed to them the tragic events of foul murders could not have been possibly perpetrated. It strengthens the assumption that the site had been abandoned and jungle had overgrown, the area that was once beautiful to look at. At least a century may be allowed for the process of desolation to be complete for producing such a jungly wilderness.

SCHOLARS FROM ABROAD

As has been pointed earlier the literary revival manifested during the 5th century. Buddhist learning attracted scholars from India and China. Local scholars also flourished and reached eminence. A development in the art tradition necessarily follows such a period and attains maturity. The influence of Mahayana Buddhism cannot be altogether left out. It seems strange

that this period should correspond to a similar literary and artistic age in India. It was the Gupta period during which the art tradition of India diffused throughout India itself and even across the continent to places like Ceylon, Turkistan, Java and China. The sculpture of this period betrays unmistakable signs of the overpowering influence on the Gupta tradition. Painting did not escape its grip. The Sigiriya Frescoes conform to the Gupta ideal as much as Ajanta does in its hey-day of development. Hence the close affinity of Sigiriya to Ajanta and Bagh which rightly leads one to the conclusion that Sigiriya Frescoes show yet another phase of the Gupta School of Painting. Yet certainly Ajanta is its close parallel. One more point need mention. The Pallava art certainly influenced ancient Sinhalese art from the 7th century onwards; there are at least sculptural relics at Isurumuniya which prove this. Unfortunately no such traits of the Pallava painting tradition of this period can be seen either at Sigiriya or at Hindagala Frescoes. The conclusion must be that this painting had been executed before the Pallava tradition. Judged on the merits of each tradition according to its style, technique, draftsmanship and spirit together with the dress, orientation, style and ornament, one must necessarily admit the closest relationship between the Sigiriya Frescoes and those seen at Ajanta cave 16 and 17 which have been dated to the 5th century A.D. or at the latest 628 A.D. Ajanta Frescoes belonged to the Court art and so did Sigiriya. But no king was living or could have bestowed royal grace at Sigiriya after Kasyapa First. Perhaps his brother Moggallana First may be also associated with Sigiriya as he was indirectly responsible for his brother's death. All evidence points to the possibility of the frescoes having been portrayed during this period but some doubt is cast because the date on the one hand is to some surprisingly early and to others it appears impossible because it was Kasyapa who was reigning here at the time. Could a king who was mentally obsessed by the murder of his own father, daily worried by the threats of his own bro-

ther aspiring to the throne; pressed on the one hand by the necessity to convert the rock to an impregnable fortress and even burdened at the same time by the cares of state; have devoted within the space of 18 years any

time for the appreciation of the beautiful? Yet such things are not impossible.

However, for the present the writer must perforce accept sixth century

A.D. as the date of the Sigiriya Frescoes. As for the patron it is suggested that if the work was not undertaken by Kasyapa First himself, it may have been done by a close successor, may be the repentant brother Moggallana I.

THAT TRADITION OF FEMININE DAININESS

HOW DID IT COME ABOUT?

By Gunaseela Vitanage

The other day at the Methodist College prize-giving, the Rt. Revd. Lakdasa de Mel, Assistant Bishop of Colombo, said some nice and complimentary things about our village folk and particularly about our village mothers. "We have our morals and manners which you can see in our villages," said the Bishop. "It is a mistake in our country for women to behave as women of other parts of the world do, unless we have begun to think as they. We have a tradition of feminine daintiness, which can be maintained without borrowing from other countries of the world."

These words, coming as they do, from a member of the hierarchy of the Christian Church plainly indicates how a son of the soil can bring about a refreshing and re-oriented outlook even into the Christian Church. Time was when the Churches refused to recognize any morals and manners outside the Christian Code. Time was when the "good life" was thought to be possible only within the Christian scheme of things, and time was when the Churches sought to destroy lock, stock and barrel all the traces of what they considered a heathen and decadent civilization. There was also the time when those who received their education at the feet of missionaries treated the villagers as an altogether inferior and uncivilized order of beings: crude, vulgar and utterly lacking in manners and morals. The very word "villager" had become in course of time a term of opprobrium.

TIMES ARE CHANGED

Times are changed now; and the Assistant Bishop's talk to the Methodist College girls is a clear indication of the trend of the times. In unequivocal terms he asked these ultra modern Colombo girls to emulate their less sophisticated and once despised village sisters. He commended to them the morals and manners of village folk and he complimented the village girls for their innate gracefulness and native daintiness. And above all he publicly upheld a tradition which he very well knew was not Christian in origin. We are glad at all this. It would appear that the Christian Church has turned round the right corner at last!

The Bishop, however, did not disclose to his audience the fact that the tradition of feminine daintiness which he

praised was essentially a Buddhist one. We can hardly blame him for that. He had allowed his audience to draw that inference.

It is the proud boast of Christianity that it was responsible for the emancipation of the Western woman. We are none too sure about that. We know that the Greek and the Roman maidens of pre-Christian times enjoyed a measure of freedom that was unknown to the people of Christendom until the 19th Century. We also know that in the woman's fight for her rights during the Victorian Era, the Church was anything but a doughty champion of feminine emancipation. Whatever freedom the European woman has gained today, she herself had to fight tooth and nail for it.

It was not so in Buddhist countries of the East. In Ceylon, Burma, Siam, China, Japan and in short in whichever country Buddhism held sway, the women became free. Under the influence of Buddhism, she ceased to be a chattel of her husband and became his equal partner in the maintenance of the household instead. She also ceased to be a tool in the hands of the priests and gained the intellectual and spiritual freedom to develop her individuality and personality without let or hindrance. She also ceased to be the victim of primitive taboos and outworn traditions. Buddhism did much more for her. It taught her to be dainty without being fastidious; attractive without indulging in sex-appeal; elegant without being fashionable, free without being forward. And most important of all it taught her the way of living happily but simply. If no Buddhist woman ever hid herself inside a purdah or a paranja, if no one on the other hand displayed her nude or semi-nude body to the avid gapes of vulgar and sensual crowds, it was purely due to the influence of the Teaching of the Middle Way (Majjima Patipada).

WOMEN IN BURMA

Let us take, for example, the Buddhist women of Burma. Of them a recent observer says: "Long before the first bloomer girls on their immoral bicycles were corrupting the late Victorians, long, long before Miss Pankhurst's direct action legions were destroying golf greens and blackmailing English politicians, the Burmese women had emancipated themselves

"Although, until recently, they were denied the apology for education given to Burmese boys at the monasteries; the women secured for themselves a position of equality with their men folk. In fact, many people have declared them the better half of the nation.

"For many years, Burmese women have had complete control of their souls, bodies and property. Their marriages are civil contracts. Divorce is easy and no stigma is attached to it. Widows are not debarred from marrying again. No one ever tries to force a Burmese girl to marry a man she does not want. Husbands have little control over their property. **But the Burmese women rarely take advantage of this happy state of affairs.**

"Feminine to the tips of the double jointed, slender fingers, Burmese women never decorate themselves in the elaborate way of the tribal women. Even the richest refrain from broadcasting their wealth with the help of jewelry and superfine clothing.

"Their fashions, perfectly suited to themselves and their country, were stabilized long ago. They have never radically changed. And the Burmese women are far too sane to become the pigeons of fashion racketeers." (Norman Loch in the Illustrated Weekly of India of February 10, 1946).

What this observer says of the Burmese women is also true of their sisters in any other Buddhist country, especially so of the less sophisticated among them.

In her authoritative and well documented book "Women Under Primitive Buddhism," Miss I. B. Horner discusses the benign influence of Buddhism on the oriental women. I make no apologies for quoting her at length.

Miss Horner says: "In the pre-Buddhist days the status of women in India was on the whole low and without honour. A daughter was nothing but a source of anxiety to her parents; for it was a disgrace to them, and inauspicious as well, if they could not marry her; yet, if they could, they were often nearly ruined by their lavish expenditure on the wedding festivities. Nor was she of any ceremonial benefit to her father, for she was powerless to participate in his funeral rites, and in cases where these had not already been insured by the birth of a son, distress

at the birth of a daughter was almost unmitigated.

"Since performance of the funeral rites was thought to be essential to a man's future happiness, he usually married chiefly in order to gain this end. Hence he regarded his wife simply as a child-bearer; and except when she took part in certain sacrifices and was of importance as the wife of the sacrificer, her life was spent in complete subservience to her husband and his parents. She was allowed little authority at home and no part in public activities. If widowed, she became the possession of her father again, or of her son, and relapsed into personal insignificance; though as a mother of sons she was an exception, for as such she occupied a unique position which was due to the respect that she then commanded."

POSITION IMPROVED

Miss Horner goes on to say: "During the Buddhist epoch there was a change. Women came to enjoy more equality, and greater respect and authority than ever hitherto accorded them. Although their activities were confined within certain spheres—principally domestic, social and religious—their position in general began to improve. The exclusive supremacy of man began to give way before the increasing emancipation of woman. This movement, if a development so nearly unorganized, unvoiced and unled, may be called a movement, was fostered and accelerated by the intelligence of the women themselves, until it was acknowledged that they were what they were silently claiming to be—responsible, rational creatures with intelligence and will. It was impossible for men, steeped as they were in Buddhist teaching, not to respond to the constant proofs in daily life of the women's powers of devotion, self-sacrifice, courage and endurance. They ceased to regard women as approximating in degree more nearly to the animals than to themselves; and, on the contrary, became acutely aware of the resemblance between men and women. The Buddha gave the Dhamma to both; he also gave talks to householders and their wives. Added to this the women set fine examples in conduct and intelligence. The men for their part appreciated the Dhamma and acquiesced—though tardily—in the widening of the field of women's activities. Thus, amid many currents, intricate but potent, the tide turned; and

in its flow the position of women, as manifested in secular affairs, became one which was no longer intolerable and degraded, but one which was honourable and therefore bearable; women were acknowledged at last to be capable the society of the day.

"The marks of the change became visible. They are significant of the religion under which they developed, and of the part which women were to play in turning to that religion themselves and upholding it.

"The birth of girl-children was no longer met with open-eyed and loud-voiced despair, for girls had ceased to be despised and looked upon as encumbrances. They were now allowed a good deal of liberty. Matrimony was not held before them as the end and aim of their existence, and they were not regarded as shameful if they did not marry, but if they did, they were neither hastened off to an early child-marriage, nor bound to accept the man of their parent's selection. Princesses and ladies of high degree seem to have had some voice in the matter of choosing their husbands. As a wife a woman was no mere household drudge, but she had considerable authority in the home, ranked as her husband's helpmate, companion and guardian and in matters both temporal and spiritual was regarded his equal and worthy of respect. As a mother she was definitely honoured and revered, and her position unassailable. The work of ages had made it so, and so through the ages it had endured, untouched by the coming and going of Buddhism. As widow she went on her way un-abused, free from any suspicion of ill-omen, not excluded from domestic festivities, probably capable of inheriting property, and certainly of managing it. A woman was no longer regarded as so much part of her husband, so completely his possession, that when bereft of him her life virtually ceased. Under Buddhism, more than ever before, she was an individual in command of her own life until the dissolution of the body, and less of a chattel to be only respected if she lived through and on a man. That old complete dependence, in which the will never functioned but to obey, was gradually vanishing. So too were the popular convictions that only as child-bearers were women of any account, and motherhood was not only their natural and almost sole function, but their

most important duty, expected of one and all. These deplorable notions, which emphasised the essential inferiority of women to men, and labelled them—just a few degrees better than animals, were melting away. Women had been regarded as belonging to a plane intermediate between men and animals, whom the Indians think of as beings in a real relationship to man, differing from him simply in degree and not in kind. But with the growth of Buddhism, woman as spinster, wife and widow, with rights and duties not limited to child bearing, became the integral part of society."

NO DIVINE GIFT

The morals and manners, the daintiness and gracefulness of our village women, which qualities were so much admired and extolled by the Right Reverend Bishop, are by no means the gifts of a Divine Providence. Nor are they the result of an unconscious and automatic evolution. They are simply the effects of a great spiritual awakening which had its origin in the Great Emancipator, Gauthama Buddha himself.

The Buddhist woman today is the inheritance of those noble traditions created by great Buddhist women of the past. She may be illiterate, but she is quite conversant with the stories of Yasodara, Vishaka, Somawathie, Khujjuttara, Bandula Mallika, Vihara Maha Devi and others; and these great women have become her ideals in the shaping of her life. To be noble and graceful like Yasodara, to be generous and munificent like Vishaka, to be devoted to the Dhamma like Somawathie, to act with fortitude and equanimity like Bandula Mallika, to have the power of understanding like Khujjuttara and to be patriotic like Vihara Maha Devi are the fervent aspirations which every intelligent Buddhist cherishes in her heart. And if we are to preserve the pristine charm of our womanhood, if we are to conserve our ancient culture and heritage and if we are to survive as a nation, it is incumbent on us to bring those ideas and ideals to the forefront from their village confines and make them the characteristics of the whole people educated or otherwise. We should specially bring up our future mothers in those ideals that have stood the test of time. That is perhaps the only way to close the floodgates of materialism and sensualism against which the Right Reverend Bishop so rightly warned.

MALWATTE MAHA NAYAKA THERA

Sannas Presented By Governor

His Excellency the Governor Sir Henry Monck-Mason Moore presented the act of appointment, as Maha Nayaka Thera of the Uposatha Pusparama Maha Vihara of Malwatta, to the Ven. Rambukwelle Dharmarakshita Sri Sobhita

Maha Thera at the King's Pavilion, Kandy, on the morning of March 18.

After the ceremony at King's Pavilion, the new Maha Nayaka Thera visited the Dalada Maligawa for the customary service, and in the afternoon

he was taken in procession from the Maligawa to the Malwatta Vihara where a public reception was held.

Sir Tikiri Banda Panabokke, First Adigar and Mr. T. B. Ratwatte, Diyawadana Nilame were closely associated with the ceremonies.

LETTERS TO THE EDITOR

DENOMINATIONAL SCHOOLS

Sir,—One cannot help coming to the conclusion that in discussing the question of religious education in Ceylon schools, the Christian Churches have adopted a policy of "wanting to have the cake and also eat it." On the one side they emphasize the great necessity for imparting religious instruction to children in their impressionable age. They lose no opportunity in warning the public of the dangers attending a purely secular education. Some churchmen have even gone to the extent of expressing the fear that children brought up without any kind of religious instruction eventually turn out to be "Frankenstein Monsters." All this is said in justification of the continuance of the denominational schools.

But what of the large number of non-Christian children who attend Church schools and who do not receive any kind of religious instruction? Their education, for all intents and purposes is purely secular, and if the prognostications of the Churches are correct, they are open to all the dangers attending such an education. We know that if this education has not yet created "Frankenstein Monsters," it has at least turned out a set of youth who are indifferent to any kind of abstract thought, religious or secular. They are also have turned out a people who are averse to any kind of ethical teaching and who in short are materialists in the worst sense of the word.

It is evidently to remedy this state of affairs that the State has now stipulated that every child should receive instruction in the religion which he professes, whether he attends a State school or a denominational school. But the Churches are up against this stipulation. They find themselves unable to compromise with their conscience by teaching religions other than Christianity in their schools and we must respect their conscience.

The State also has for the same reasons sought to discourage children of one denomination attending a school of another denomination, by the introduction of the "30 pupil rule." That there must be at least 30 pupils of the de-

nomination which runs the school, to justify its existence, appears to be a very reasonable stipulation. But the Churches object to this provision on the ground that it interferes with the "right of the parent."

Thus the Churches, as I see it, would tolerate, nay, even welcome, a situation wherein a purely secular education is given to the vast majority of the country's children provided it is given within the four walls of Church school. They only see danger when the same type of education is given within the four walls of a State school! This kind of reasoning beats anyone.

It is evident, therefore, that if the objections raised by the Churches are conceded, we shall end by perpetuating a system wherein the majority of our children will grow up without any kind of moral or religious instruction and thereby defeat the very purpose of the educational reforms.

In a recent letter to the "Ceylon Churchman" His Lordship the Bishop of Colombo suggests that "in selecting a Christian school parents presumably want a school that is unmistakably Christian in atmosphere." Apparently the word "select" has been used in this context to indicate the choice of the non-Christian parent, for, as is well-known, the Churches do not allow any choice to the Christian parent in this matter. I would respectfully remind His Lordship that the non-Christian parent's choice of a Christian school for educating his children is seldom or never motivated by his desire for getting his child imbued with the so-called Christian atmosphere. The choice depends mainly on historical factors, partly on economic and social factors. His Lordship is well aware of the early start the Christian schools had had under State tutelage and of the disabilities other religious bodies suffered then.

Prominent educationalists, statesmen and churchmen all agree that instruction in religion is necessary for a complete education. There also appears to be a concensus of opinion among them

that a purely secular education is highly dangerous to the well-being of a society. The State should not, therefore, tolerate a situation in which a large majority of its children have to grow up without any kind of religious instruction, whether they attend denominational schools or state schools. The churches on their side should either acquiesce in the 30 pupil rule or they must prepare to salve their consciences and impart instruction in other religions in the schools run by them.

There does not appear to be the possibility of any compromise which will not affect the well-being of the child and future citizen.—Yours etc.

PARENT

QUESTIONS ON DHAMMA

Sir.—Is it correct to speak of re-incarnation as a Buddhist doctrine?—Yours etc.

ERIC.

Note by Ed.: No. The word re-incarnate etymologically means to find a new abode in the flesh and it involves belief in an entity or soul which wanders from life to life finding new residences for itself. The common simile is that of the bird who wanders from nest to nest. Buddhism does not believe in such an entity because, according to the Buddha, component things can have nothing permanent associated with them. The Buddhist, however, believes in rebirth which is quite a different thing. The Buddhist doctrine of rebirth does not involve the conception of a permanent ego, soul, entity, call it what you may. The question is often asked what is it that is reborn and the Buddhist answer is, nothing is reborn, but there is a rebirth, just as the Buddhist would say, no one thinks but there is a thinking. The doctrine of anatta, or no soul, in Buddhism is one of its fundamental and most difficult doctrines. It is not possible to explain it in a few words. You are, therefore, advised to consult a scholar well versed in the Dhamma.

B. T. S. HOLDS ITS MEETING

The annual general meeting of the Colombo Buddhist Theosophical Society of 1945, adjourned from time to time was at last held on March 18 when Dr. Nicholas Attygalle was elected President.

The other office-bearers elected were:

Vice-Presidents: Messrs. D. S. Senanayake, Thomas Amarasuriya, P. de S. Kularatne, A. E. Goonesinghe and Dr. B. E. Fernando;

Hony. General Secretary: Mr. K. Albert Perera; **Hony. Treasurer:** Mr. N. Porolis Fernando; **General Manager of Buddhist Schools:** Mr. A. P. Jayasuriya; **Superintendent of Press:** Mr. M. David Silva.

COLOMBO Y. M. B. A. NEWS

NEW MEMBERS:—

March 5, 1946: Mr. K. M. V. de Silva, 264, Etul Kotte; Muhandiram A. E. Jayasinghe, Uluambalama Estate, Negombo; Mr. C. J. Marambe, Maha Illupulama; Mr. Luxman Deva-sena, 5, Longden Terrace, Colombo; Mr. M. D. A. Rupesinghe, 278, New Moor Street, Colombo; Mr. Reginald Amarasinghe, 35, Kanatte Road, Colombo; Mr. H. A. Jinadasa, Pimbura, Agalawatte; Mr. D. G. S. Wanigaratne, Govt. Central School, Piliyandala; Mr. V. C. Gunatilake, Park Avenue, Borella; Mr. Richard Nanayakkara, Habaraduwa; Mr. Dudley S. Wijeratne, 16, Nathanielsz Place, Maradana; Mr. D. J. Randeny, Hunumulla, Mirigama; Mr. S. P. Wijayarathna, "Wijita," Dematagoda Place, Colombo; Mr. Tissa Wijethunga, Kiribathgoda, Kelaniya.

March 12, 1946: Mr. Percy W. Wijetilleke, 304, Etul Kotte; Mr. P. J. A. Fernando, Horana; Mr. M. D. de S. Gunatilake, 550, Nawinna, Nugegoda; Mr. L. C. Perera, Lake House, Colombo; Mr. W. D. V. Mahatantilla, Asst. Commissioner of Local Government; Mr. D. C. S. Randunu, Devalapola, Veyangoda.

March 20, 1946: Mr. Walter Salgado, Panadura; Mr. M. D. A. Wijesinghe, Oriental Press, Maradana; Dr. G. S. C. de S. Gunasekera, M.O.H., Gampaha; Mr. D. H. Karunaratne, Delgolla Estate, Kotadeniya; Mr. Ananda Pereira, Advocate, Nugegoda; Mr. A. N. R. Goonesekera, Assistant Superintendent, Royal Naval Police, Colombo; Mr. M. D. Fernando, "Melvyn," Moratumulla; Mr. E. A. Blok, Barnes Place, Colombo; Mr. N. Nadaraja, K.C., Colombo.

26.3.46: Mr. Nimal Jayakodi, Vajira Road, Bambalapitiya.

Life Member: Mr. M. D. Gunasena of Colombo, has been elected a life member of the Association.

Resignations: The following members have resigned: Messrs. H. Wilfred Peiris, M. D., Gunawardene, H. H. Abeyseena.

Pilgrimage to Ruanweliseya: A party of Y.M.B.A. members and their families, numbering 82, headed by Dr. E. A. Blok, one of the Vice-Presidents, went to Ruanweliseya on Sunday, March 24 and viewed the recently-discovered relics and other archaeological finds. These pilgrimages used to be a regular feature of the Association's activities prior to the emergency period and members welcome the resuscitation. The Social Activities Branch, which arranged the pilgrimage, was able to obtain reserved accommodation in the Diesel Train in which the Ceylon Tours Co., conveyed 700 pilgrims.

The number of applications far exceeded the accommodation made available to the Y.M.B.A. and many had to be disappointed. This was inevitable.

The Buddhist: At the invitation of the Committee of Management, who considered a suggestion of the Editor, Mr. D. N. W. de Silva has consented to assist the Editor in the publication of the magazine.

Y.M.B.A. Remembrance Day: The Committee of Management has decided, on the suggestion of Mr. D. N. W. de Silva, to observe annually a Remembrance Day in memory of our giants of old like Sir Baron Jayatilaka, Mr. W. A. de Silva, Mr. F. R. Senanayake, Mr. Amadoris Mendis, Mr. D. C. Senanayake, Dr. D. B. Perera, Mr. A. Kuruppu, Mr. C. S. Dissanayake, Mud. T. W. Gunawardene, Mudaliyar Thomas Rodrigo and a host of others who helped to build the Association. This Remembrance Day will take the place of the Jayatilaka Memorial Day.

Branch Secretaries: The following Branch Secretaries were elected for the year:—

Religious Examinations: Mr. A. Jayasinghe; Religious Activities: Mr. E. de S. Wijayarathne; Literary Activities (English) and Librarian: Mr. T. B. Dissanayake; Literary Activities (Sinhalese): Mr. Nalin Ratnaik; Social Activities: Mr. D. N. W. de Silva; Sports: Mr. P. H. J. Wijesekera.

Mr. D. L. Dissanayake was elected Hony. Assistant Treasurer.

Personal: Mr. Tudor V. Perera, Colombo Municipal Treasurer is on ten months' leave. Mr. L. L. Attygalle is acting as Municipal Treasurer and Mr. V. S. Nanayakkara as Asst. Municipal Treasurer.

Obituary: We record with regret the death of Dr. D. B. Perera and Mr. D. K. J. Yogaratne.

Sir Baron Jayatilaka Memorial Fund: The following is a statement of donations received towards the above fund March 22, 1946:—

Already acknowledged Rs. 30,359.25.

Messrs. M. M. Mahutoon Pillay and Co., Rs. 25; A. B. Gomes Trust Rs. 250; Mr. G. D. Jayasundere Rs. 100.

Per list of **Dr. A. P. Kuruppu:** Mr. N. Premadasa Rs. 10; Mr. B. A. M. Gunawardene Rs. 10; Mr. G. David Rs. 10; Mr. M. H. Thomas Appuhamy Rs. 10; Mr. T. E. Weerasinghe Rs. 10; Mr. H. Weragama Rs. 10; Mr. M. T. C. Gunaratne Rs. 10, (Rs. 70).

Per list of **Mr. C. H. Amerasinghe:** Mrs. N. E. Suwudara Hamine Rs. 5; Staff of Borella Co-operative Stores Rs. 5; Mr. W. A. Perera Rs. 5; Mr. G. P. Baron Silva Rs. 2; Mr. A. Ratnayake Re. 1; Staff of Rendapola Co-operative Stores Rs. 7; Mr. C. H. Amerasinghe Rs. 2; Mr. D. C. P. Abeygunawardene Rs. 2; Mr. T. D. Wilson Re. 1, (Rs. 30).

Per list of **Mr. D. L. Dissanayake:** Mr. G. B. S. Gomes Rs. 25; Mr. D. A. Wijayasinghe Rs. 100, (Rs. 125).

Per list of **Mr. D. E. Jayatilleke:** Mr. M. S. Jainu Deen Rs. 5; Mr. Edward Mannapperuma Rs. 5; Mr. D. Seneviratne Rs. 5; Mr. P. Gunaratne Rs. 21; Mr. Hector de Mel Rs. 5; Mr. K. Nagappan Rs. 5; Mr. R. Abeyasekera Rs. 5; Mr. W. Clement Fernando Rs. 5; Mr. M. D. Munasinghe Rs. 5; Mr. B. William Rs. 5; Mr. D. E. Jayatilleke Rs. 5; Mr. Dharmadasa Welikala Rs. 2.50; Mr. G. J. Pillai Rs. 2; Mr. P. R. Tennakoon Rs. 2; Mr. A. Thambirajah Re. 1; Mr. K. M. Siyatu Re. 1; Mr. V. A. Amarasekera Rs. 2; Mr. A. G. Francis Rs. 3; Mr. R. B. Ratnayake Rs. 2; Mr. R. Van Twest Re. 1; Mr. K. B. Kulatunge Rs. 2; Mr. B. A. Richard

Silva Rs. 3; Mr. L. P. Uduwela Re. 1; Mr. P. Hettiarachchi Re. 1; Mr. B. Alahakoon Re. 1; Mr. B. A. E. Fernando Re. 1; Mr. R. M. Dissanayake Re. 1; Mr. H. Piyasena Rs. 2.50. (Rs. 100).

Per list of **Mr. K. D. H. Dharmawardene**: Mr. C. E. Ranasinghe Rs. 10; Gamini Restaurant Rs. 5; Mr. J. C. Rodrigo Rs. 10; Mr. D. M. Wijetunge Rs. 10, (Rs. 35).

Per list of **Mr. H. D. Wijayasiri**: Mr. H. D. Wijayasiri Rs. 5; Mr. Don Abraha Alwis Weerakkody Rs. 5, Mr. B. Don Milton Rs. 2; Mr. R. Hettiarachchi Rs. 2; Mr. M. Nicholas Dias Re. 1; Mr. A. Stephen Perera Re. 1; Mr. M. A. Dharmasena Re. 1; Miss Balasooriya Re. 1; Mr. M. Mallika-

rachchi Re. 1; Mr. P. Schokman Re. 1; Mr. K. D. Amis Re. 1; Mr. M. D. E. Gunaratne Re. 1; Mr. D. W. Perera Re. 1; Mr. K. D. Sarnelis Re. 1; Mr. A. J. D. Alwis Re. 1; Mr. L. L. Dharmadasa Re. 1; Mr. P. H. A. Gunadasa Re. 1; Mr. A. S. Perera Re. 1; Mr. W. D. Wilmot 50 cts.; Mr. Gunadasa Re. 1; Mr. Hendrick Alwis Weerakkody Re. 1; Mr. K. L. Jayawardene 50 cts.; Mr. M. A. Pedrick Singho Re. 1; Mr. L. D. Belthina Hamine Re. 1; Mr. W. D. Weerakoon Re. 1; Mr. W. Edwin Alwis Re. 1; Mr. G. D. P. Gooneratna Rs. 2; Mr. D. A. Adikary Re. 1; Mr. A. D. Marthinahamy Re. 1; Mr. R. G. Perera Re. 1; Mr. K. L. Perera Re. 1; Mr. D. M. Wickramasinghe Re. 1; Mr. D. S.

Gunasekera Re. 1; Mr. K. Hemasiri Re. 1; Mr. D. E. Gunawardene Re. 1; Mr. K. Talagala Re. 1; Mr. K. D. Dilimane Re. 1; Mr. P. D. Dharmadasa Re. 1; Mr. B. S. Hewagama Re. 1; Mr. P. A. Perera Re. 1; Mr. D. R. Jayasundera Rs. 2; Mr. D. A. Ranasinghe Re. 1; Mr. P. D. Amis Appuhamy Rs. 2; Mr. D. S. Samaratinga Re. 1; Mr. H. Don Baron Appuhamy 50 cts.; Mr. A. Thinolis Perera Re. 1; Mr. M. Ramanayake 50 cts.; Mr. M. K. Jayasekera Re. 1; Mr. S. Weerakoon Rs. 2; Mr. P. H. P. Sinimala 50 cts., Mr. P. S. Perera Re. 1, (Rs. 62.50).

Per list of **Mr. V. S. Nanayakkara**: Mr. A. G. Wickramapala Rs. 150.

Total Rs. 31,306.75.

DEATH OF DR. D. B. PERERA

We regret to record the death which occurred on Wednesday, February 27, of Dr. D. B. Perera.

The late Dr. Perera was for many years one of our active workers who supported the Association in all its activities. Until his health failed he was a regular visitor to the Association headquarters. For several years he served on the Committee of Management.

He was for over forty years in the F.M.S. Medical Service and returned to Ceylon on retirement. For the last twenty-five years he threw himself heart and soul into religious and social service work. In all his religious and social activities, Dr. Perera was inspired by the highest sincerity and devotion, and the outstanding simplicity of his nature and the unostentatious character of his work endeared him to all who knew him.

Dr. Perera distinguished himself as a temperance enthusiast and was a notable contemporary of the late Sir Baron Jayatilaka, Mr. F. R. Senanayake, Mr. W. A. de Silva, the Anagarika Dharmapala and other temperance stalwarts.

Dr. Perera not only gave freely to the causes he espoused as a devout and ardent Buddhist worker but lived a life that was an inspiration and example to our younger members. His invaluable contributions to the consideration of

important questions that affected the social and religious interests of the community found ready recognition in the many executive functions he was called upon to perform in the societies and organizations in which he held office. He was 86 years old.

The cremation took place at the General Cemetery, Kanatte, on Saturday, March 1.

The "pansakula" ceremony was performed by the Ven. Baddegama Piyaratna Nayaka Thera assisted by about fifteen bhikkhus of the Vidyodaya Pirivena.

The members of the Y.M.B.A. drew the hearse when it arrived at the Lych Gate.

The following acted as the pallbearers: Sir Ernest de Silva, Mr. D. R. Wijewardene, Mr. M. W. H. de Silva, Padikara Muhandiram G. J. S. Kulatilake and Mr. N. Moonesinghe.

The chief mourners were: Mrs. D. B. Perera (wife), Mr. and Mrs. S. W. Perera (son-in-law and daughter), Mr. and Mrs. Pallege and Misses Nanda, Kusuma, Sumana, Sarojini Wijetilleke (grand-children).

The funeral pyre was set ablaze by Mr. S. W. Perera and Mr. W. Attygala.

A TRIBUTE

Mr. D. S. Senanayake writes: "It is with the deepest sorrow that I heard of the death of my dear friend, Dr. D. B. Perera. Dr. Perera came back to Ceylon many years ago as a Government pen-

sioner after a long and meritorious record of service in the Medical Department of the Federated Malay States. It was Ceylon's undoubted good fortune that he was spared so long in his retirement to serve a cause he loved so much, the cause of the Buddhist religion. He was also amongst the most ardent of social workers and the Temperance Movement of his day owed a great deal to his efforts.

"He was the most indefatigable of workers, cheerful, suave and smiling in all circumstances. He was always disinterested in the support he gave to any cause. He was the kindest of friends.

"In Dr. Perera the country has lost a loyal worker and a truly great son."

WORLD CELEBRATION B. E. 2500

The Sasana Sevaka Sangayaya will inaugurate, during the forthcoming Vesak week (May 12-18), the ten-year programme in connection with the world celebration of B.E. 2500. Arrangements are being made to launch an Island-wide campaign through the medium of temples, societies, and Buddhist schools to prepare for world celebration which will take place in 1956.

A public meeting will be held on May 12th at 3 p.m. at the Y.M.B.A. Headquarters, Colombo where leading Maha Theras and prominent Buddhists will address on the significance of the B.E. 2500 celebrations.

WORLD CONGRESS OF FAITHS

Protestants, Catholics and Jews on World Peace

The following communication has been received from the World Congress of Faiths, the founder of which was the late Sir Francis Younghusband:—

Everywhere the conviction is growing that there can be no secure and lasting peace unless the affairs of mankind are conducted in accordance with those moral principles which are the common interest and concern of all the great religions of the world. When the war ends and the statesmen come together to create the framework for the future government of mankind, the leaders of religion and spiritually conscious men and women throughout the globe may find it incumbent upon them to make their voices heard.

In the United States of America, in October, 1943, a Declaration on World Peace was issued over the signatures of some 140 authoritative spokesmen of the Protestant, the Catholic, and the Jewish Communities, among whom we note: Monseigneur George Johnson (National Catholic Welfare Council), the Rev. Samuel Cavert (Gen. Sec. of the Federal Council of the Churches of Christ in America), and Dr. Louis Finkelstein (President of the Jewish Theological Seminary). This Three-Faith Declaration proclaims:—

1. That the moral law must govern the world order.
2. That the rights of the individual must be assured.
3. That the rights of the oppressed, weak or coloured peoples, must be protected.
4. That the rights of minorities must be secured.
5. That international institutions to maintain peace with justice must be organised.
6. That international economic co-operation must be developed.
7. That a just social order within each state must be achieved.

Some months later, in May, 1944, the Council of Christians and Jews in Great Britain which is representative of the Protestant, Catholic and Jewish communities, published a Statement

welcoming the Declaration and expressing general agreement with its principles.

The Presidents of this Council are: His Grace the Lord Archbishop of Canterbury, His Grace the Archbishop of Westminster, The Rt. Rev. The Moderator of the Church of Scotland, The Rt. Rev. the Moderator of the Free Church Federal Council, The Very Rev. The Chief Rabbi.

The World Congress of Faiths, whose object is to promote a spirit of fellowship among mankind through religion, and to awaken and develop world loyalty—while allowing full play for the diversity of men, nations, and faiths—includes members of all living religions. It has been invited by a committee consisting of members of separate faiths to make the Declaration and the Statement known to religious leaders of the world. The Members of the Committee are: The Rt. Rev. The Lord Bishop of Chichester, The Rt. Hon. The Earl of Perth (late Secretary General of the League of Nations), The Rt. Hon. Viscount Samuel (late Home Secretary), Sir S. Runganadhan (High Commissioner of India), M. Mo'een Al-Arab (Secretary of the Royal Egyptian Embassy in London), Baron E. Palmstierna (late Swedish Foreign Minister).

The World Congress of Faiths has welcomed the initiative so authoritatively given and ventures to transmit the two documents with the respectful request that you will consider in which way you may give your valuable support to the principles therein expressed. It would be of great service to the common cause if by all means at your disposal you were able to bring the documents to the attention of other members of your community and secure their interest and support.

We firmly believe it to be of urgent importance to create a world opinion for the guidance of the Statesmen, whose high task it will be to decide the measures on which the future of mankind will depend.

May we look forward to your assistance, co-operation and suggestions re-

garding the best manner to carry this matter further.

THREE-FAITH DECLARATION ON WORLD PEACE

Protestant Preamble

A world troubled almost to despair by the tragedy of recurrent war looks to the forces of religion for leadership. The Protestant churches, responsive to that appeal, have already sought to show how the practical implications of their faith should guide the relations of nations. The conclusions to which they have come are in many important respects similar to those of men whose religious heritage differs from our own. In this we rejoice, for world order cannot be achieved without the co-operation of all men of good will. We appeal to our constituency to have heed to the following principles, enunciated in common by Protestants, Catholics and Jews, which must find expression in political policies if they are to establish a just and durable peace. Beyond this statement of principles, we hold that the ultimate foundations of peace require spiritual regeneration as emphasized in the Christian Gospel.

CATHOLIC PREAMBLE

We present for the consideration of all men of good will the following postulates of a just peace as embodying the principles of the moral law and their prime applications to world problems of our day. To our mind they express the minimum requirements of a peace which Christians can endorse as fair to all men. They are the foundation on which Catholics in a free world can work from deep motives of Christian justice and charity for the building of a better social order.

JEWISH PREAMBLE

The American Synagogue commends to the attention of its own constituency and to all men of faith the following principles as a guide to thought and action in dealing with the grave world problems of our time. These seven principles, while they do not exhaust the teachings of the Jewish tradition on issues of social relationships, have

their sanction in Judaism, both Biblical and rabbinic. Judaism's highest goal has ever been "to amend the world through the Kingdom of God." The Synagogue therefore calls upon its adherents, both as citizens and as Jews, to seek after the implementation of these principles. They will thereby act in faithful conformity with the moral values of the Jewish religion, and at the same time serve the best interests of country and of mankind.

CATHOLIC, JEWISH AND PROTESTANT DECLARATION ON WORLD PEACE

1. The Moral Law must Govern World Order.—The organization of a just peace depends upon practical recognition of the fact that not only individuals, but nations, states, and international society are subject to the sovereignty of God and to the moral law which comes from God.

2. The Rights of the Individual must be Assured.—The dignity of the human person as the image of God must be set forth in all its essential implications in an international declaration of rights, and be vindicated by the positive action of national governments and international organization. States as well as individuals must repudiate racial, religious, or other discrimination in violation of those rights.

3. The Rights of Oppressed, Weak or Coloured Peoples must be Protected.—The rights of all peoples, large and small, subject to the good of the organized world community, must be safeguarded within the framework of collective security. The progress of undeveloped, coloured, or oppressed peoples toward political responsibility must be the object of international concern.

4. The Rights of Minorities must be Secured.—National governments and international organisations must respect and guarantee the rights of ethnic, religious, and cultural minorities to economic livelihood, to equal opportunity for educational and cultural development, and to political equality.

5. International Institutions to Maintain Peace with Justice must be Organized.—An enduring peace requires the organization of international insti-

tutions which will (a) develop a body of international law; (b) guarantee the faithful fulfilment of international obligations, and revise them when necessary; (c) assure collective security by drastic limitation and continuing control of armaments, compulsory arbitration and adjudication of controversies, and the use when necessary of adequate sanctions to enforce the law.

6. International Economic Co-operation must be Developed.—International economic collaboration to assist all states to provide an adequate standard of living for their citizens must replace the present economic monopoly and exploitation of natural resources by privileged groups and states.

7. A Just Social Order within Each State must be Achieved.—Since the harmony and well-being of the world community are intimately bound up with the internal equilibrium and social order of the individual states, steps must be taken to provide for the security of the family, the collaboration of all groups and classes in the interest of the common good a standard of living adequate for self-development and family life, decent conditions of work and participation by labour in decisions affecting its welfare.

COUNCIL OF CHRISTIANS AND JEWS (BRITAIN)

Statement by Executive Committee in Reply to American Three-Faith Declaration on World Peace, May, 1944.

The Council of Christians and Jews in Great Britain warmly welcomes the statement on the conditions of world peace signed by Protestant, Roman Catholic, and Jewish religious leaders in America on October 7th, 1943, and finds itself in general agreement with the principles therein laid down. It is in accordance with the Council's aims to urge that ethical and religious principles be applied to relations between groups, to the social life of peoples, and to international relations.

The Council believes that it is the duty of religious people to pray and work for peace and for the reconciliation of enemies, for the abolition of war and all the evils it involves, and for a new era of confidence and constructive service. The re-establishment of moral law and respect for the rights

of the person, especially those of the poor, the weak and the backward, and of responsibility towards the whole community, must be first charges on the energies of all right-thinking men and women. Church and Synagogue have the duty not only to exhort men in this sense, but also to infuse with their spirit those agencies, diplomatic, political, economic, social and benevolent, through which a happier world order will be established.

There can be no permanent peace without a religious foundation. The fact that both Church and Synagogue are international and supra-national, with traditions older than the political and economic structure of the modern world, entitles them to speak with authority at just such a time as this; they were founded on the divine law, on which also all social righteousness must rest. To reconstitute political institutions, to re-start the agriculture, industry and trade of the world, to re-establish international institutions representative of the unity and interdependence of the nations and their well-being, will mainly be the responsibility of representative statesmen and assemblies. All Christians and Jews, however, will share the responsibility of putting the plans and actions of statesmen to the tests of religion, and of seeing that they correspond with righteousness, mercy and peace.

ORDINATION CEREMONIES

Mr. D. Tennekoon, of Badulla, until recently an Irrigation Officer attached to the Badulla Kachcheri was ordained a Buddhist monk at the Mulagandhakuti Vihara, Saranath, by Balangoda Ananda Maitri Thero, on February 16, in the presence of a large number of Bhikkhus representing different nationalities.

A large gathering assembled at Vajirarama, Bambalapitiya, on March 14 when Pelene Vajiranana Nayake Thera admitted into the Sangha Mr. Anuruddha Moonesinghe, son of Mr. N. Moonesinghe, C.C.S., and grand-nephew of the late Devamitta Dhammapala Thera, Mr. Simon Hewavitarne, Mr. Edmund Hewavitarne and Dr. C. A. Hewavitarne, all of whom had been intimately connected with the Colombo Y.M.B.A.