

“SĪLA PAÑÑĀNATO JAYAM”

THE BUDDHIST

VESAK, 2495



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“*Sīla Paññānato Jayam*”

Editor : G. P. MALALASEKERA,
D.LITT., M.A., PH.D.

Assistant: D. N. W. de SILVA

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Namo Tassa Bhagavato Arahato Samma Sam-Buddhassa

THE VESAK FULL MOON

BY

PIYADASSI THERA
OF VAJIRARAMA

HOMAGE to Him the Blessed One, the Worthy One, the All-enlightened One !

“ සො බොධි සංඝො රතනවරො අනුලොසො
මනුසුලොකෙ භික්ඛුධතාස ජාතො සක්කානාමෙ ජනපදෙ ලුම්බිනෙයෙස තෙනමනතුට්ඨො අතිරම කලසරාජා ”

The Bodhisatta, the most precious jewel, the Incomparable, Is born in the world of men, for weal and blessing ; In the city of Sākya, in the Lumbini park : Hence are we delighted and exceedingly joyful.

—Sutta Nipāta.

The Buddha's Message glows anew with each Vesak,—the festival of the Full-moon of May, Vasanta-tide, when in *Buddhist Lankā* we honour the memory of our Teacher with fresh flowers, twinkling lights, and fragrant incense, that we lavish on His shrines.

To a follower of the Buddha, the Master of Merciful Wisdom, the Great Lover of all life, who said :

“ *I shall teach compassion unto men And be a speechless world's interpreter,*”

there can be no greater or holier day than the day on which the Sakyan prince Gotama was born, attained Full Enlightenment, and finally passed away to the Eternal Bliss of Nibbāna. For this reason the Buddhists of Lanka, Burma, Siam, Thailand, China, Japan, An-

nam, Sikkhim, Bhuttan, Nepal, Tibet, Punjab, Kashmir, Korea, Mongolia, Chittagong and Honolulu—more than five hundred millions of the human race—are celebrating with whole-hearted devotion the thrice sacred Day of Vesak which symbolises universal peace, universal love and universal piety.

Is it extraordinary that the heart of *Buddhist Lankā* beats fast with gratitude as the Full Moon day of Vesak draws nigh, and both “ young men and maidens, old men and children,” and the very babes throng to our temples where with lowly heart and bowed head they may worship with flower, incense and light the feet of the Lord of Compassion ?

Vesak is a day of significance not only to the Buddhists, but to all humanity, to all that suffer. It is a festival on which man should remember his duty not only to fellow man but to all beings, and think of *Universal Freedom, Tolerance*, and the *Unity of Life* for which the Buddha stands.

Vesak Day is not for engaging ourselves merely in alms-giving and such other external activity. It is a day dedicated to the practice of charity in the fullest spiritual sense

of Universal love. Verily that charity alone does away with all barriers and reservations that keep men apart.

To this troubled world still seething with hate and distrust most timely is the Message of Harmlessness.

“ න භී වෙරෙන වෙරානි සමනති'ධ කුඳමනං අවෙරෙන ච සමනති ඵසධමො සනනනො ”

Never by hatred is hatred appeased, Nay ! but by kindness : that's the old time norm

And for the dispersion of the forces of war and destruction which may again gather, what nobler way is there than that enshrined in the words of the Buddha :

“ ජයං වෙරං පසමති උක්ඛං සෙති පරාජයො උපසන්නො සුඛං සෙති භික්ඛා ජයං පරාජයං ”

“ *Victory breeds hatred ; Conquered one in woe abides ; The man serene happy abides, Discarding victory and defeat.*”

To the *Sinhalas* this day on which their great ancestor *Vijaya* with 700 followers landed in this fair Isle of Lanka and founded the Sinhala nation is, irrespective of religious beliefs, a fitting day to sweep out all animosities, divisions and dissensions and to resolve to work for the common cause of all who have made this Isle their home.

May All Living Beings Be Happy.

Namo Tassa Bhagavato Arahato Samma Sam-Buddhassa !

THE BUDDHA

BUDDHISM, the non-aggressive, moral and philosophical system which demands no blind faith from its adherents, expounds no dogmatic creeds, encourages no superstitious rites and ceremonies, but advocates a Golden Mean that guides a disciple through pure living and pure thinking to the gain of supreme wisdom and deliverance from all evil, was founded by the Buddha Gotama.

He was a unique Being that rarely arises in this world for the benefit of the many, for the happiness of the world, for the good, benefit, and happiness of gods and men. He was an extraordinary man (*acchariya manussa*), the Giver of the Deathless (*Amatassa dātā*), the Giver of the Highest (*varado*) love-incarnate, wisdom-incarnate, truth-incarnate, the Lord of the Dhamma (*Dhammas-sāmi*).

As the Buddha Himself says He the Accomplished One (*Tathāgata*), the Worthy One (*Arahan*), the Fully Enlightened One, is the creator of the unarisen way, the producer of the unproduced way, the proclaimer of the unproclaimed way, the knower of the way, the beholder of the way, the cogniser of the way."

Once a certain Brahmin named Dona, noticing the symbolical marks on the footprint of the Buddha, approached Him and wished to know whether he would be a Deva, Gandhabba, Yakkha, or a human being. He replied that He had destroyed all Defilements which tend one to be born in such states and added—

"As a lotus, fair and lovely,
By the water is not soiled,
By the world am I not soiled ;
Therefore, Brahmin, am I Buddha."

Buddha, derived from the Pali root *budh*, to understand, means an Enlightened One, an Awakened One. Siddhattha Gotama was his original name. Before His Enlightenment He was called Bodhisatta which means one who is destined for Enlightenment.

Every aspirant for Buddhahood passes through the Bodhisattahood, which, in its entirety, is nothing but a course of sacrifice, discipline, renunciation, understanding, service,

endurance, truthfulness, iron will, boundless goodwill, and perfect equilibrium.

In a particular era there arises only one Samma Sambuddha. Just as certain plants and trees can bear only one flower even so the world-system (*Lokadhātu*) can bear only one Samma Sambuddha.

The original name of the historic Buddha of the present era was Siddhattha Gotama. Born in a royal family, brought up in the lap of luxury, human as he was, he married early and had a son.

Prince Siddhattha was of a religious temperament. On reflection he realized the universality of suffering and the transitoriness of illusive worldly pleasures. He thought— "Cramped and confined is household life, a den of dust ; but the life of

worldly comfort and happiness of the mother and child as they had everything in abundance and as they were perfectly secure.

Leaving all behind with a light heart, he stole away from the palace at midnight and rode into the dark on his horse, attended only by his loyal charioteer. He journeyed far and shaving his hair and beard, donned the simple yellow garb of an ascetic and led a life of voluntary poverty.

His departure from his happy home was not a case of desertion, but an unprecedented case of great renunciation. One important point to be considered in connection with this historic renunciation is that he left the world not in old age, but in the prime of youth, not in poverty but in plenty.

The ascetic Siddhattha, who as a prince lived in the lap of luxury, became a penniless and homeless wanderer living on what little the charitable gave of their own accord. He had no permanent abode. A shady tree or a lonely cave sheltered him day and night. Barefooted and bareheaded, he walked in the scorching sun and in the piercing cold. His humble dress was made of cast off, worthless, coarse rags. With no possessions to call his own except a bowl to collect his food and robes just sufficient to cover the body, he concentrated all his time and energies upon discovering the Truth.

As a seeker after what is good (*kim kusalagavesi*) searching for the unsurpassed peaceful state most excellent, he approached two distinguished ascetics and studied and practised their systems. He went through an advanced course of concentration under them but he was not satisfied with mere mental concentration and ordinary systems which did not lead to Nibbana. He found that nobody was competent to teach him what he sought as all were enmeshed in ignorance. He gave up seeking external help, for truth and peace are to be found within.

Meeting with disappointment but not discouraged, he wandered alone until he spied a lovely spot of ground, a charming forest grove, with pleasant sandy fords, and hard by was a village where he could beg his food.

By

NARADA MAHĀ THERA

the homeless one is as the open sky. Hard is it for him who bides at home to live out as it should be lived the Holy Life in all its perfection, in all its purity. How, if I cut off hair and beard and, in garb of yellow, leave home behind and adopt the homeless life!" The accidental sight of cases of sickness, infirmity, death, and a wandering ascetic only increased his inner urge to loathe and renounce the world, more from sympathy with the sufferings of others than from any personal sorrow which he had no occasion to experience.

In his 29th year, the turning point of his worldly career he decided to leave the world in search of Truth and Peace. Opening the door of the chamber, occupied by the princess, he stood on the threshold and cast his dispassionate glance on his charming wife and beloved infant who were fast asleep. His compassion for the two dear ones as well as for the whole world dominated him at the moment of parting. There was no reason for him to worry about the future

The place was congenial for his meditation. The atmosphere was peaceful, the surroundings were pleasant, the scenery charming. He resolved to settle down there to achieve his desired object.

In ancient India great importance was attached to rites, ceremonies, penances and sacrifices. It was then a popular belief that no salvation could be gained unless one leads a life of strict asceticism. Accordingly for six long years he made a super-human struggle practising all forms of severe austerity, with the result that his delicate body was reduced almost to a skeleton. The more he tormented his body, the farther his goal receded from him.

His prolonged painful austerities proved utterly futile. They only resulted in the exhaustion of his energy. Though physically a super-human, on account of his delicate nature as a prince, he could not possibly stand the great strain. His graceful form faded almost beyond recognition. His golden-coloured skin turned pale, the blood dried up, sinews and muscles shrivelled, his eyes were sunk and blurred. He was almost on the verge of death.

At this critical stage Mara, the Evil One, approached him and said :—

“You are lean and deformed. Near to you is death. A thousand parts of you belong to death. To life there remains but one. Live, O good sir; life is better. Living you could perform merit. By leading a life of celibacy and making fire sacrifices, much merit could be acquired. What will you do with this striving? Hard is the path of striving, difficult and not easily accomplished.

He replied :—

“O Evil One, kinsman of the heedless! You have come here for your own sake. Even an iota of merit is of no avail. To them who are in need of merit it behoves you, Māra, to speak thus. Confidence (*Saddhā*), self-control (*Tapo*), perseverance (*Viriya*), and wisdom (*Paññā*) are mine. Why do you question me, who am thus intent, about life?

“Even the streams of rivers will this wind dry up. Why should not the blood of one who is thus striving dry up? When the blood dries up, the bile and phlegm also dry up. When my flesh wastes away, more and more does my mind get clarified.

Still more do my mindfulness, wisdom, and concentration become firm.

“Whilst I live thus experiencing the utmost pain, my mind does not long for lust. Behold the purity of a being!

“Material pleasures (*Kāma*) are your first enemy. The second is called aversion for the Holy life (*Arati*). The third is hunger and thirst resulting from a life of poverty (*Rhuppipāsā*). The fourth is called craving for personal comfort (*Tanhā*). The fifth is sloth and Torpor due to a life of ease (*ihina-middha*). The sixth is called fear (*Bhaya*). The seventh is Doubt or indecision about one's desired goal (*Vicikicchā*), and the eighth is Distraction and Obstinacy (*Makkha-Thambha*). The ninth is material Gain (*Lābha*), Praise or Approbation (*Siloka*), and Honour (*Sakkāra*) and what Fame (*Yasa*) is falsely obtained. The tenth is the extolling of oneself and the contempt of others. This is your army, the opposing host of the Evil One. That army the coward does not overcome, but he who overcomes obtains happiness. What boots life in this world! Better for me is death in the battle with passions than that one should live on vanquished.”

With these words he dismissed Mara and made a firm determination to attain his goal, Buddhahood.

He was now fully convinced, through personal experience, of the utter futility of self-mortification which weakened his body and resulted in lassitude of spirit. Abandoning it for ever, he adopted an independent course—the Majjhima Patipada, the Middle Path.

He recalled how in his youth when his father was engaged in ploughing, he sat in the cool shade of the rose-apple tree, and had an experience of mystic contemplation. He thought—well, this is the Path to Enlightenment!

Realizing that Enlightenment could not be gained with an exhausted body he decided to nourish his body sparingly. The five favourite companions who attended on him with great hopes disappointed at this unexpected change of method, deserted him and the place too and went away, saying that “the ascetic Gotama had become indulgent, had ceased from striving, and had returned to a life of comfort.”

At a crucial time when help would have been most welcome, they left him, but iron-willed ascetic

Gotama was not discouraged. Their voluntary separation was advantageous to him though their presence during his struggle was helpful to him. Alone, in sylvan solitude, great men often realize deep truths and solve intricate problems.

Seated under the famous Bodhi Tree at Buddhgaya, facing the East he vowed to himself :—

Ihāsane susyatu me sariram
Tvagastimāmsam pralayañ ca
yātu
Aprāpya bodhim bahukalpa
durlabhām
Naivāsanāt etat calisyati

In this very seat let my skin, my nerves and bones waste away; let all the flesh and blood in my body dry up, but never from this seat will I stir until I have attained the supreme and absolute wisdom.

Aided by physical strength with ease he developed the Jhanas (Ecstasies) and gained the one-pointedness of the mind, which now resembled a polished mirror where everything was reflected in its true perspective.

With mind tranquilized and purified, in the first watch of the night he developed that supernormal knowledge which enabled Him to remember his past lives (*Pubbenivāsānussati Ñāna*).

Dispelling thus the veil of illusion with regard to the past, in the middle watch he developed the clairvoyant supernormal vision dealing with the death and rebirth of beings (*Cutūpapāta Ñāna*). Clarifying thus his vision with regard to the future, in the last watch he directed his purified mind to “The Comprehension of the Cessation of Corruptions (*Asavakkhaya Ñāna*).”

He realized in accordance with fact :—“This is Suffering,” “This, the Arising of Suffering,” “This, the Cessation of Suffering,” “This, the Path leading to the Cessation of Suffering.” Likewise in accordance with fact he realized : “These are the Corruptions,” “This, the Arising of Corruptions,” “This, the Cessation of the Corruptions,” “This, the Path leading to the Cessation of Corruptions.” Thus cognising, thus perceiving, his mind was delivered from the Corruption of Sensual Craving (*Kāmāsava*); from the Corruption of Craving for Existence (*Bhavāsava*); from the Corruption of Ignorance (*Avijjāsava*).

Being delivered he knew, “Delivered am I” (*Vimutto'smi*), and

he realized, "Rebirth is ended" (*Khīna jāti*), lived the Holy Life (*Vustitaṃ brahmacariyaṃ*); done what was to be done (*Kataṃ karanīyaṃ*); there is no more of this state again (*naparam itthattaya*).

Ignorance was dispelled, and wisdom arose; darkness vanished, and light arose. Solely relying on his own will and wisdom, unaided by any supernatural agency, in his 35th year the Bodhisatta Gotama eradicated all passions, ended the process of grasping and comprehending the Four Noble Truths by his own intuitive knowledge attained Perfect Enlightenment (*Sammā Sambodhi*).

Thereafter he was known as Buddha Gotama, one of a long series of Buddhas that appeared in the past and that would appear in the future.

As the Buddha himself had admitted He had no teacher for His Enlightenment. "A teacher have I not" (*Na me acariyo atthi*) are His own words. He did receive His worldly education from his lay teachers, but teachers He had none for His supramundane knowledge which He Himself realized by His own intuitive wisdom.

If He had received His knowledge from another teacher or from another religious system such as Hinduism in which He was nurtured He could not have said of Himself the teacher, the incomparable teacher (*Ahaṃ satthā anuttaro*), but would have been a taught teacher. Nor could he have made that frank utterance in His first sermon—Light arose, wisdom arose in things not heard before.

As He knew everything that ought to be known and as He obtained the key to all knowledge He is called *Sabbaññu*—Omniscient. This supernormal knowledge he acquired by His own efforts as the result of a countless series of births, and not because he was an infant prodigy.

The Buddha does not claim to be an incarnation (*avatāra*) of the Hindu God Vishnu who, as the Bhagavadgita charmingly sings—

Paritrānāya sādhuṇām vināsāya ca diskrtām .

Dharmasamsthapanārthāya sambhavāmi yuge yuge .

is born again, again in different periods to protect the righteous, to destroy the wicked, and to establish the Dharma (right). Countless are Gods (*Devas*) who are also a class

of beings subject to birth and death, but there is no one supreme God according to the Buddha, who controls the destinies of human beings and who possesses a divine power to appear on earth at different intervals as he wills employing a human vehicle for his demium. With the object of embracing its young and flourishing religious rival Buddhism within its fold, Hinduism has attributed to the Buddha the very God-idea which he repudiated in His own time.

Nor does He call Himself a saviour who freely saves others by his personal salvation. The Buddha exhorts His followers to depend on themselves for their deliverance, for both defilement and purity depend on oneself, One cannot directly defile or purify another. Clarifying His relationship with His followers and emphasizing the importance of self-reliance and individual striving the Buddha plainly states :

"You yourselves should make the exertion. The Tathagatas are only teachers."

The Buddha only indicates the path and method whereby He delivered Himself from suffering and death. It is left for His faithful adherents who wish their release from the ills of life to follow that path.

"To depend on others for salvation is negative, but to depend on oneself is positive." Dependence on others means a surrender of one's effort.

"Be ye isles unto yourselves, be ye a refuge unto yourselves, seek no refuge in others."

These significant words uttered by the Buddha in His last days are very striking and self-elevating. They reveal how vital is self-exertion to accomplish one's object and how superficial and futile it is to seek redemption through benignant saviours and crave for illusory happiness in an after life through the propitiation of imaginary gods by irresponsible prayers and meaningless sacrifices.

At dawn on the very day of His Enlightenment the Buddha uttered the following paean of joy (*udana*) which vividly describes His transcendental moral victory and His inner spiritual experience.

Thro' many a birth in Samsara
wandered I .

Seeking, but not finding, the
builder of this house .

Sorrowful is repeated birth.
O house-builder ! Thou art seen.
Thou shall build no house again,
All thy rafters are broken, thy
ridge-pole is shattered.
The mind attains the uncon-
ditioned.
Achieved is the end of craving.

Here the Buddha admits His past wanderings in existence which entails suffering, a fact which evidently proves the belief in rebirth. He was compelled to wander and, consequently to suffer as he could not discover the architect that built this house the body. In His final birth, whilst engaged in solitary meditation which He had highly developed in the course of His wanderings, after a relentless search He discovered by His own intuitive wisdom the elusive architect residing not outside but within the recesses of His own heart. It was craving or attachment, a self-creation, a mental element latent in all. How and when this craving originated is incomprehensible. But what is created by self could be destroyed by self. The discovery of the architect is the eradication of craving by attaining Arahantship which in this utterance is alluded to as the end of-craving.

The rafters of this self-created house are the defilements (*kilesa*) such as attachment (*lobha*), aversion (*dosa*), illusion (*moha*), conceit (*mana*), false views (*ditthi*), doubt (*vicikiccha*), sloth (*thina*), restlessness (*uddhacca*), shamelessness to commit evil (*ahirika*), and fearlessness to commit evil (*anottappa*). The ridge-pole that supports the rafters is ignorance (*avijja*), the root cause of all passions. The shattering of the ridge-pole of ignorance by wisdom results in the complete demolition of the house. The ridge-pole and rafters are the material with which the architect builds this undesired house. With their destruction the architect is deprived of the wherewithal to rebuild the house which is not wanted.

With the demolition of the house, the mind for which there is no place in the analogy, attains the unconditioned which is Nibbana. Whatever mundane is left behind, and the only supramundane state, Nibbana, remains.

* * *

In the memorable forenoon, immediately preceding the morn of His Enlightenment, as the Bodhisatta was seated under the Ajapala Ban-

yan tree, in close proximity to the Bodhi tree, a generous lady, Sujata, unexpectedly offered him some rich milk-porridge, especially prepared by her with great care. This substantial meal he ate, and after His Enlightenment the Buddha fasted for seven weeks and spent a quiet time, in deep contemplation, under the Bodhi tree and in its neighbourhood.

On the fiftieth day two merchants offered him flour and honey-comb, and became His first converts. As they begged of the Buddha to give them an object of worship, the Buddha touched His head and presented them some hair. It is believed that this particular hair-relic has been enshrined in the modern Shwe Dagon Pagoda in Rangoon.

At the close of the fasting period there was a reaction in the Buddha's mind as regards the teaching of His profound and subtle Dhamma, to the lust-ridden mankind. But, later, on surveying the world with His Divine Eye, he perceived beings both good and bad and a few who live seeing the dangers of evil and of a future life. Finally He decided to proclaim His sublime Dhamma and said:—Opened to them are the doors to the Deathless (*Amata*). Let those who have ears repose confidence (*Saddhā*)."

Without withdrawing to solitude to enjoy the bliss of emancipation for Himself the Buddha now came forward to serve the world both by example and precept.

At first He expounded the Dhamma to His five disciples who attended on Him during His struggle for Enlightenment and converted them to His new Teaching. He spoke to them on the Four Noble Truths and on the Three Characteristics—Anicca, impermanence, Dukkha, Sorrow, and Anatta, no-soul—laying special emphasis on the last characteristic, the crux of His new doctrine. They apprehended the Dhamma and attained Arahantship, the final stage of sainthood in the new Teaching. Hardly two months elapsed since His Enlightenment when the number of Arahants gradually rose to sixty.

With them as the nucleus the Buddha established the Noble Order of the Sangha which today is the oldest historic democratically constituted religious Body of Celibates.

Having enlightened these sixty perfectly qualified disciples who were drawn from the highest strata of

society He thought of sending them as messengers of Truth to propagate His new Dhamma to all without any distinction. Before despatching them in various directions He exhorted them as follows:—

Freed am I, O Bhiddhus, from all bonds, whether divine or human. You, too, O Bhikkhus, are freed from all bonds, whether divine or human.

"Go forth, O Bhikkhus, for the good of the many, for the happiness of the many, out of compassion for the world, for the good, benefit, and happiness of gods and men. Let not two go by one way. Preach, O Bhikkhus, the Dhamma, excellent in the beginning, excellent in the middle, excellent in the end, both in the spirit and in letter. Proclaim the Holy Life, altogether perfect and pure.

"There are beings with a little dust in their eyes, who, not hearing the Dhamma, will fall away. There will be those who understand the Dhamma.

I too, O Bhikkhus, will go to Uruvela in Senanigama, in order to preach the Dhamma.

The Buddha was thus the first religious teacher to send His enlightened ordained disciples to propagate the doctrine out of compassion for others. With no permanent abode, alone, penniless these first mendicant missionaries were expected to wander from place to place to teach the sublime Dhamma. They had no other material possessions but worthless simple robes to cover themselves and an alms-bowl to collect their food. As the field of activity was large and the workers were few they were advised to undertake their missionary journeys alone. As Arahants who were freed from all sensual bonds their chief and only object was to teach the Dhamma and proclaim the Holy Life (*Brahmacariya*). The original role of Arahants who achieved their life's goal was to work for the moral uplift of the people both by example and precept. Material development, though essential, was not their concern.

Though the first Holy Missioners were educated and rich persons who hailed from distinguished families, yet the portals of the noble Order were opened to all deserving ones irrespective of caste, class or rank. Besides the new Doctrine was not intended only to those who desired to leave the household and enter

the homeless life but also to layfolk who preferred to remain in the world leading a good life in accordance with the Dhamma.

Sending the Arahant disciples with the inspiring words:—

Samussayatha saddhammaṃ desayantā isiddhajaṃ
Katakattabbakammantā parattham patipajjatha

Hoist the flag of the Sage. Teach the Dhamma sublime. You who have fulfilled your duties, work for the good of others—

The Buddha started His successful and beneficent ministry which lasted full 45 years. His sublime teaching appealed to all alike. There was milk for the babe and meat for the strong in His practical and rational teachings. Both rich and poor, high and low, young and old renounced their former faiths and embraced the new Message of Love and Peace. The infant Sasana which began with five Pure Ones developed into millions and peacefully spread throughout central India.

Wandering from place to place throughout the year for eight months, resting for four months during the rainy season in one particular place, sleeping only for one hour at night, living on what little the charitable gave of their own accord, radiating thoughts of boundless love towards all at dawn and eve, preaching the Dhamma continually to the Sangha and laity for several hours during day and night without the closed fist of a teacher, liberating the people from the bonds of Samsara, He strenuously worked for the eternal well-being and happiness of all till His 80th year when He finally passed away admonishing His disciples to regard His own Dhamma and Vinaya as their living teachers.

Born a man, living as a mortal, by His own exertion He attained Buddhahood, that state of perfection, and without monopolising Buddhahood to Himself, proclaimed to the world the latent possibilities and the creative power of man. Instead of placing an unseen Almighty God over man, and making him subservient to such a belief, and condemning all mortals as sinners, thus creating an inferiority complex, He raised the worth of mankind. He taught that man could gain his deliverance from the ills of life and gain eternal Nibbanic bliss without depending on an external God or mediating priests.

He taught the ego-centric, power-seeking world the noble ideal of selfless service. He protested against the evils of caste-system, and instead of levelling down mankind He levelled up and advocated equal opportunities for all. He declared that the gates of success and prosperity were open to all in every condition of life high or low saint or sinner who would care to turn a new leaf and aspire to perfection. He raised the status of down-trodden women and not only brought them to a realization of their importance to society but also founded the first religious Order for women with rules and regulations. He attempted to abolish slavery for the first time in the known history of the world. He banned the sacrifice of unfortunate animals and brought them within His compass of loving-kindness. He did not force His followers to be slaves either to His Teachings or

to Himself but granted complete freedom of thought and admonished His followers to accept His words after examining them and not merely out of regard for Him as the wise test gold by burning, cutting, and rubbing it on a piece of touchstone. He comforted the bereaved deserted mothers like Patacara and Kisa Gotami by His consoling word. He ministered to the sick like Putigattatissa Thera with His own hands. He helped the poor and neglected like Rajjumala and Sopaka and saved them from an untimely and tragic death. He ennobled the lives of wicked like Alavaka and purified the corrupted lives of criminals like Angulimala and Courtesans like Ambapalai. He encouraged the feeble, united the divided, enlightened the ignorant, clarified the mystic, guided the deluded, elevated the base, and dignified the noble. Rich and poor, saint and criminals loved Him alike. His noble example was a source of inspiration to all.

Paying a glowing tribute to the Buddha Sir Radhakrishnan writes:—

“In Gautama the Buddha we have a master mind from the East second to none so far as the influence on the thought and life of the human race is concerned, and sacred to all as the founder of a religious tradition whose hold is hardly less wide and deep than any other. He belongs to the history of the world’s thought, to the general inheritance of all cultivated men, for, judged by intellectual integrity, moral earnestness, and spiritual insight, He is undoubtedly one of the greatest figures in history.

In admiration of the Buddha, Fausbald, a Russian philosopher says:—“The more I know Him, the more I love Him.”

A humble follower of the Buddha would modestly say:—The more I know Him, the more I love Him; the more I love Him, the more I know Him.

BUDDHIST ACTIVITIES IN GERMANY

By Rev. C. NYĀNASATTA

AMONG the latest signs of Buddhist activity in Western Germany is the publication of a very elegant volume in German, “The Satipatthāna (The Way of Mindfulness) by Ven. Nyānaponika Thera, “a Monk in Ceylon”—Paul Christiani, Publishing House Konstanz (Constance-Germany).

The present book, the first of this kind in German, consists of a Foreword, Explanatory Note on Pronunciation of Pāli words, a 10-page Preface and 55 pages *Introductory Essay* on the Practice of Mindfulness, the Pāli Text in Roman-script of the Satipatthāna Sutta, the German Translation of the Discourse on Mindfulness, the Commentary to the Discourse, portions of the Subcommentary (Tikā), Explanations by translator and quotations from other sources to make the whole a coherent and fully intelligible whole. Apart from the interesting *Introductory Essay* and the Pāli Text of the Discourse, the treatment of Mindfulness resembles the method adopted by Ven. Soma Thera in his English Book, the Way of Mindfulness, Colombo, 1949, Vajirārama (or Buddhist

World). The 240 pages of the book in excellent print and linen covers with a beautiful head of the Enlightened One and a brief summary of the book is a mark of respect for the Dhamma and a compliment to the author a hard-working new Lankian.

“The Way of Mindfulness is the path that leads those who tread it to the cessation of suffering in the most general term of the word. This book is meant for all those who aim at perfect clarity and truth about the ultimate problems of life and death, and who do not pin their hope on an indefinite life beyond or on transcendental speculation, but on the most actual and nearest thing, the human mind.” (The Frontispiece).

The author wisely stresses the practicability of the Way of Mindfulness not only for a monk and layman in the East but also for the busy layman in every day life in the West, who at present is really in need of the practice.

The lucid diction and easy style of author make the book a boon to both the educated and uneducated Germans.

and those outside Germany who have a working knowledge of German, especially to the Orientalists and students of the Dhamma in the North and East of Europe, for whom German is almost what English is to the Orientals. Let us hope that the artificial barriers and “curtains” between West and East is soon abolished so that books may be easily sent not only to all parts of Germany but all Eastern Europe as well, so that the Publisher may make a new History in the study of the Buddha-Dhamma among German-reading scholars.

It is gratifying to say that the same publisher is just printing the German translation of the whole Visuddhi-maggo by Ven. Nyānatiloka Mahāthera (now a Hankian), a book of over 1,000 pages, and is sure to publish a good many new books on Dhamma if only the sale of German books becomes easy. We congratulate author and publisher on this new venture of popularizing the Dhamma in Germany, and making the Practice of Mindfulness popular all over Europe. We recommend the book to all lovers of the Dhamma in the West and the East.

ANURADHAPURA

JOTTINGS REGARDING THE SACRED CITY IN THE 19th CENTURY

SINHALESE Kings of the Kandy period had assigned to the Disawany of Nuwara Kalawiya the duty of keeping in repair the Dagabas, Watch-houses, etc., in Anuradhapura. In the early 17th century, the Pretender Nikapitiye Bandara appeared in the Ancient City. The last of Sinhalese kings, Sri Wira Parakrama Narendra Sinha (1706-1739), known also as Kunda-sale King, went on a pilgrimage here.

The wall surrounding the Uda Maluwa is said to have been built, under Sri Wickrama Rajasingha, by the Wannī Unnehe, who used for the purpose whatever he could collect of pillars from the surrounding buildings.

T. Ralph Backhouse, Collector of Mannar, visited the City in 1817. In 1823, it was a miserable place, scarcely worth the name of "Village." In 1828 "the only place clear of jungle was in front of the Maha Vihara where a shady tree occupied the centre of the square."

Caves and Wiharas abandoned for centuries in the N.C.P. of to-day began to be re-occupied by monks from the Seven Korales, who began naming them arbitrarily, or as they themselves interpreted the chronicles.

Bhayagiriya (the Jetawana of the Archaeological Department), was called the Church of Wagary, in the early decades.

A Sinhalese and a Muslim village existed on the bed of Tisa-wewa in 1833. The sluice was repaired in 1845, an iron gate fitted in 1850.

Governor Horton visited the ruins in 1834. In that year Nuwara Kalawiya was attached to the Northern Province.

Thuparama was restored by a monk in 1842.

The first school was opened by Brodie, A.G.A. in 1850.

There was a great Ruwanweli Pinkama in 1853, when the dagaba was covered with white cloth and a large Kota was placed on it.

The Lowa Mahapaya was so grown with jungle in 1853, that the Medical Officer complained that it was frequented by large herds of

deer which people used to shoot. In 1866, the A.G.A. shot one from the verandah of the Kachcheri, the present Post Office.

The telegraph line was laid in 1855.

Till 1864 all Government offices were closed and there was an exodus of officers from December 15 to February 15, the period of malaria.

In 1868 Russell, G.A. Jaffna, recommended that archaeological methods adopted in India should be followed in regard to the ruins of Anuradhapura and Polonnaruwa.

The famous Queen's Pavilion Moonstone was unearthed in 1870.

The North Central Province was created in 1874, the Town boundaries of Anuradhapura were fixed in 1886. The restoration of Village Tanks began in 1875.

A German nobleman was the first photographer to visit Anuradhapura. Under the architect Smither, Lawton took photographs on behalf of the Government and produced two large volumes. In 1874, Capt. Hogg, R.E., also was paid for photographs.

He copied several inscriptions which were subsequently examined by the epigraphists, Drs. Goldschmidt and Muller.

In 1873 a complete survey was made of all known ruins and drives were also made at the same time. Surveyor Capper made a map of every object of interest.

Governor Gregory in 1877 wrote to the Colonial Secretary, the Earl of Garnarvon, in high admiration of the work and energy of Naranwita Thera. Smither arrived in 1877 to prepare the drawings which later appeared in his monumental work the "Architectural Remains of Anuradhapura." Mirisaweti west Wahalkada was restored with prison labour by S. M. Burrows. At the end of 1888 the work was continued from this point with Rs. 12,500 granted by a Siamese Prince.

The larger of the Kuttam Pokuna was very successfully restored in 1888. In 1890, the Archaeological Department was begun and Mr. H. C. P. Bell assumed charge as the Commissioner.

D.

Culled from the "Manual."

THE SACRED BO-TREE AT KALUTARA

OH, what a lovely spot it is
Where stands the blessed tree
of peace!
Where tween the river and the sea
The lagoon murmurs peacefully.

Bathed in the sunset's radiant glow,
Kissed by the winds that softly blow,
The stately branches intertwine.
Upon the river bank so fine.

Oh, see the snow-white dome alight
With twinkling lights that sparkle
bright!
So may our minds with Metta shine
The healing ray, the light divine.

The pilgrims come from far and near
Unto this lovely spot so dear
To worship 'neath the blessed tree,
And make their minds from Kleshas

From morn till night they come
and go,
The rich and poor, the high and low;
They bow as one in worship free
Beneath the blessed Bo-dhi tree.

Close by the sea-waves gently flow,
The fishing boats ply to and fro;
The light is gleaming bright and gay
In Bentara lighthouse far away.

Beneath the bridge the river flows,
Above the sea-wind softly blows;
Along the street forever go,
The cars and buses to and fro.

Yet nought disturbs the inward
peace,
All tumult in the mind doth cease,
As 'neath the blessed Bodhi Tree
We bow as one in worship free.

HENRIETTA B. GUNATILLEKE.

"TRUTHS" IN BUDDHISM

By J. P. PATHIRANA

THE Buddha-Dhamma is an ethico-philosophical system which is founded on the bedrock of facts that could be tested and verified by personal experience. Buddhism, is therefore, rational and practical. The foundation of Buddhism is the Four Noble Truths. The first Truth deals with the existence of *Dukkha* (Suffering). All are subject to birth, and consequently to decay, disease and death. No one is exempt from these inevitable causes of suffering. This examination leads to a proper understanding of oneself as one really is. The cause of this suffering is the second Noble Truth. This Truth indirectly deals with the past and future births. Rational understanding of the First Truth leads to the eradication of the Second which deals with the psychological attitude of the ordinary man towards the external objects of sense. The Third Noble Truth is the complete cessation of suffering which is achieved by the total eradication of all forms of craving. It is Nibbana, the ultimate goal of Buddhism. Nibbana is a positive, unconditioned state. In Nibbana nothing is externalised nor is anything annihilated because Buddhism denies the existence of a permanent soul. The third Truth has to be realised by developing the Noble Eightfold Path which is the Fourth Truth. It consists of right understanding, right thought, right speech, right livelihood, right effort, right mindfulness and right one-pointedness.

The Law of Kamma—or the law of moral causation is another glaring "truth" in Buddhism. It is the theory of Cause and Effect. The Buddhist conception of Kamma has nothing to do with predestination. That which we have done in the past has made us what we are now, that which we are in the process of doing now, this day this very minute is making what we shall be in the future. The future is always "being" shaped but never finished. There is no evidence of its being predetermined independently of us, but we do know that we largely determine it by our own acts. There are two observations which are commonly made regarding the Doctrine of Kamma. One is the question, can the doctrine be proved? The answer is No, not by the ordinarily accepted canons of proof. But the Buddha has declared that looking back on

his many lives and the many lives of others. He did see the workings of the law very clearly and unmistakably. This knowledge he did not claim as his prerogative, any one prepared to take the necessary trouble could acquire the same insight and verify the doctrine for himself. Re-birth is the Corollary of Kamma. It is Kamma that conditions rebirth. The Buddhist doctrine of rebirth should be differentiated from the theory of re-incarnation and transmigration of other systems because Buddhism denies the existence of a permanent soul created by God. In its denial of any real permanent soul, Buddhism stands alone. This teaching presents the utmost difficulty to many people and often provokes violent antagonism towards the whole religion. Yet this doctrine of *Anatta* (Soul-lessness) is the bedrock of Buddhism and all the other Teachings are connected with it. If the soul is an emanation, a spark of a God who is almighty, all knowing and all perfect from the beginning, it should require no development, no purifying. But, we know that such is not the case. We know that character, mind and emotions require the most constant care, diligence and energy to direct and develop them, to hold them, to the path of righteousness and purity. It is only by such constant care and vigilance that any progress at all is realised. The same can be said of all mental faculties, reasoning, the powers of discrimination and judgment, the will and the memory. There is nothing in any of them of which we can say, "This is the permanent self the same yesterday, today, and for ever." In Buddhism there is no "God-creator" whom Buddhists should obey and fear. Instead of placing an unseen Almighty God over man Buddhism preaches that man can gain his deliverance by his own exertion, without depending on a God or mediating priests. It does not expound dogmas that one must blindly believe, any meaningless sacrifices or penances for one's purification. What the Buddha expects from His disciples is not so much obeisance as the actual observance of His teaching. "He honours me best who practises my teaching best" is His admonition. Furthermore "prayers" for salvation are foreign to Buddhism. On the contrary great emphasis is laid on

the meditations that tend to self-discipline, self-control, self-purification and self-enlightenment.

The discovery of the Middle-Way (*Madyama Patipada*) is another glaring "truth" in the philosophy of Buddhism. "Wide open is the door of the Deathless, open to all that have ears to hear. Let them put forth faith and reach it." The Buddha's "Middle-way" between the two extremes of pleasure and self-mortification, through insight and wisdom leads to serenity, enlightenment and emancipation. For those who had attained the goal, there would be no more birth and no more death. It is correct to say that Buddhism is the first universal missionary religion. "Go Ye," He said, "and wonder forth for the gain of the many, the welfare of many, out of compassion for the world, for the good, for the gain, for the welfare of gods and men. Preach the Truth of Dhamma which is glorious in the beginning, glorious in its progress and glorious in its end, in the spirit and in the letter. Proclaim the life of holiness, consummate, perfect and pure." Thus began the great Buddhist missions which in the course of a few centuries brought nearly one-fifth of the World's population under the influence of the Buddha's teaching.

The magnetic power of Buddhism is that it satisfies man's most profound and lofty aspirations, and yet bears the strain of everyday life and helps him in his contact with his fellowmen. Few religions can bear such a strain. The great test of a religion is how far its philosophy can be applied to man's human problems. Buddhism, is the religion of Hope, of Enlightenment, of serenity, because it shows man that the path of knowledge is open to all. No one who is a slave to his thoughts and emotions can know what Truth is, either Truth about man's nature or of the visible cosmos about him. The "Truths" about Buddhism are many and varied and to one who cares to study, it is an open-book which shows the facts and figures, which claims no special place even for its Founder, but teaches that every man and woman can be equally great with the Teacher himself and that every-one is his or her own Saviour and that the highest happiness is to be found not in some far-off heaven, but in this very world, in this very life.

THRI-SARANA OR THE THREE REFUGES

(Based on a Sinhalese Article of Ven. Ananda Maitreya Maha Thera)

ONCE upon a time there was a village stricken with disease. The attitude of the people of the village towards suffering had become so very callous that only when the disease became unbearable some sought the doctor and medicine. The rest resigned themselves to their fate and bore up the sufferings patiently. While in this plight many good people came to the village to help relieve the villagers from this due calamity. They instructed the villagers to pray to the Gods and make offerings to them to appease them, for, they said, this was due to divine wrath. A few others prescribed different methods and ways to get rid of the sufferings, but with all their sympathy and contrivances the villagers were not able to regain even a fair measure of health.

One day, however, a kindly physician came to the village. He went about the village and ascertained all the facts of the case, and having correctly diagnosed the disease he explained to them the cause of the disease and the manner of curing themselves of it. He told them that it was not due to any kind of external agency, but to

their own neglect and callousness. Though, the situation in which they were, was serious, yet he pointed out to them that recovery was possible, when the physician found that the people were interested in themselves and in regaining health and spirits, he prescribed to them various medicines and the correct method of taking them.

Many villagers took the medicine in accordance with the directions and become whole and hearty, while being examples themselves to the rest yet suffering, they preached to them the great value of health and the steps to attain it. Gradually a time of rejoicings dawned upon the village.

Now there were three refuges for the villagers. The first was the kindly physician, the second the medicine and the third the example of those who had recovered from the sickness. But, however, able the physician may be, however, wholesome the medicine and however exemplary the recovered ones may be, yet if the sick do not take the medicine according to the instructions of the physician no purpose would be served.

For a time, however, the villagers took the medicine in keeping with directions and gained health and wholeness. But in the passage of time there were people who shaped the refuges to fit in with their own thinking and petty purposes. Daily some repeated the three refuges in a particular language as many times as occasion would permit; but never paused to think that mere parrot-like repetition in a language which they hardly know a word was utterly futile, and waste of time.

There were many others who had full of faith in the three refuges. They offered flowers, gold, myrrh and frankincense to the image of the physicians, but never cared to act in terms with his instructions. It is no doubt worthwhile to pay homage and offer flowers and incense to one who has shown a way to complete recovery from suffering, but merely limiting one's activities to such things alone without striving to live in terms of his preachings is simply to be false to one's self.

Rev. SHANTI BHADRA.

Widurupola,
Wilsons.

THE SINGALOWADA SUTTA

LORD BUDDHA'S Discourse to Singaloka, the *Singalowada Sutta*, may be described as the *Gihivinaya*—Rules for the guidance of the laity.

The circumstances that led up to this discourse being delivered to Singaloka for the benefit of all mankind, are very interesting and instructive. They demonstrate forcefully how solicitous a father was about the spiritual welfare of his son, and how wise was the strategem the farseeing father resorted to for the unbending of a stubborn son's will.

How many fathers of the present day are much concerned about the religious inclination of their children, when they are being educated. How few realise the force of what

By

E. T. GOONEWARDENE

Pope says in his *Moral Essays* :—

'Tis education forms the common mind :

Just as the twig is bent the tree's inclined.

How few parents make an enthusiastic and serious attempt to make their children religious-minded leave alone trying to make them *religious* ! The education given to most children nowadays is for their worldly, material benefit alone. Very little attention is paid to the spiritual aspect of their lives, and in consequence, their religious out-

look goes to the deuce. The children themselves in most cases are as stubborn as Singaloka, and think that religious observances are only for the monks, the *Upasakas* and *Upasikas*. The tendency of the modern youth is to be concerned more with Hollywood, the Turf, the allurements of Arts and such other pleasurable things, than with learning philosophy, for future use. To proceed with our story :—

At the time when the Buddha was residing at the monastery of Weluwana in Rajagaha, there lived in a wealthy family in the neighbourhood a certain Brahmin youth named Singaloka whose parents were very pious. This young man had often been advised to visit the Compassionate Lord and His disciples in order that he may receive

instruction from these holy personages, but he had been unwilling to do so making the excuse "If I associate with such serious and great people I will be reduced to poverty, for I must entertain them lavishly, at great expense to me; and when I visit them I must sit on the ground according to custom, and thereby my clothes will get soiled!" Thus, in spite of all that could be done by the parents the son grew more and more indifferent to religion, and became more and more engulfed in avarice and worldly ambition. His aged father, now getting nigh unto death, and sorely grieved over the obstinacy of the son, resolved to make a last effort to do him good in spite of himself. The old Brahmin thought out a plan and one day called up the son and said to him:—

"My dear son, I am now about to leave you and cross over to another life, and so I am anxious to lay upon you one last charge, but I very much doubt whether you will carry out my behest!" But Singaloka replied:—

"My loving father, I will most certainly obey your injunctions all my life long, in token of the great regard I have for you."

Then, said the father, "Dear son, I wish you to promise that every day, immediately after your morning

bath, you will perform an act of worship towards each of the six directions of the globe, the North, the South, the East, the West, the Zenith, and the Nadir."

Singaloka, reflecting that these acts of worship would cost nothing, readily gave this desired promise. His father's reason for asking this was the hope that some day the Enlightened One or some of His disciples would observe this action of the young man and it would lead to his being given the necessary instruction.

After a few days, the old Brahmin died, and the son performed daily the ceremony as he had promised his father.

Now, one morning our Compassionate Lord, as was his wont, cast his eyes around the world to see to whom he could give the priceless benefit of His spiritual influence on that day, when he saw young Singaloka performing the worshipping ceremony. The Buddha, proceeding towards Rajagaha, and seeing the young man engaged in his curious ceremony—all about which the Omniscient One knew—asked him: "Singaloka, wherefore do you thus bow towards the six directions?" Singaloka answered "I do so out of my true regard, respect, and obedience to my dead father."

Said then the merciful Lord "This is not how my disciples do," whereupon Singaloka begged "Pray be so kind as to tell me how the worshipful Lord's disciples do."

The Great Master then explained to the young man what constituted human virtue and what worked evil, and how a person should act in this world in order to acquire merit for the purpose of eventual Salvation—emancipation from birth after birth, which involved nothing but endless sorrows, and the ultimate attainment of blissful tranquility in the sublime state called Nirvana. He laid particular stress on this occasion, on the mutual duties between parent and child, husband and wife teacher and pupil, employer and employee, householders and friends, and relatives, such other particular relationships.

Not only in the *Singalowada Sutta* has the Buddha laid down what constituted Happy Auguries (*Mangala*) which every aspirant for a nobler life should observe. The exhortation:

"*Appamado cha Dhammesu,*"

"*Kalena Dhamma Savanam*" and *Kalena Dhamma Sakachcha* in the *Maha Mangala Sutta* are stressed in *Dhammapada* in "*Appamado amata padan.*"

"*Be diligent in working for your Salvation* is the quintessence of these enjoinders.

BUDDHISTS SHOULD ENDEAVOUR TO PARTICIPATE IN THE INTERNATIONAL ACTIVITIES OF MODERN CULTURE

By Miss PITT CHIN HUI

THE abstruse and mysterious truths of Buddhist Scriptures are incomprehensible to the mind and inexplicable by mere words. As it is said, "The incomprehensible and inexplicable Doctrine fills the whole universe. There is nothing that is not included in the Buddhist Doctrine. Everything is considered in Buddhism. Even a small speck of dust or the point of a hair is embraced in the Buddhist Doctrine where all is considered."

Buddhism is the Noble Truth expounded by Our Exalted Lord. It is because of the great compassion and boundless love which springs from the very core of His heart, that the Buddha preached these sermons, so that all His noble principles are practical and within

the reach of every one. Therefore, Our Lord's Noble Teachings are the universal doctrines, which are in perfect agreement with eternal Truth as well as with worldly wisdom. Buddha-Dhamma does not only appeal to people of all classes, but is also adaptable to the different thoughts of different people in different times under all circumstances.

We should know that if we wish to make Buddhism popular all over the world at the present time, we should find out how Buddhism approached the various important circumstances in olden times and then endeavour to find out a suitable way of promoting Buddhism in the present time. Again, try to understand the most influential

thoughts of learned people. Then, find out what is most needed in the world. Think out a way of making Buddhism the most powerful guidance and source of righteousness. We can either rectify people's wrong views with the guidance of Buddhism, or adapt the Buddha-Dhamma which is one of the greatest and most practical philosophies of life to the progress of humanity. In reality this is what a staunch Buddhist, who is keen on the propagation of Buddhism should resolve to do. All Buddhist scholars should endeavour to bear the responsibility to fulfil this important duty.

At present, it is a time of bloodshed, turmoil and distress all over the world. We should know that the concern of all thoughtful people

in the world is based on the fundamental fact of establishing perpetual world peace. In order to enable Buddhism to be the prominent source and the essence of cultures, all Buddhists should endeavour to acquaint people all over the world with the Noble Teachings of Lord Buddha. We should not allow Buddhism to be brought into discredit and regarded as something out-of-date. It is hoped that the followers of this eminent religion will succeed in making it the guidance and source of inspiration for all activities in the world.

Buddhism is the noble culture, which embraces the pure mystic teachings of the Tri-pitaka of Lord Buddha, and the extraordinary works of the Triple-Gem. Buddhism exists in all cultures, although this fact is not recognised by the world, such as philosophy, religion, science, political science, laws, criminal laws, moral science, logic, psychology, and social science.

All these branches of learning are the most important requisites of human life. We cannot lead a righteous life if we are lacking in any one of these. As Buddhism comprises all branches of learning, we should all earnestly endeavour to attain the unlimited treasures of the Tri-pitaka.

At present, however, wise men in every part of the world are investigating and discussing an effectual way of promoting perpetual world peace. Many politicians, philosophers and the heads of various religions have been much concerned with this problem, and numerous suggestions have been

given by them. In fact, to promote perpetual world peace is the natural duty of every Buddhist. But we Buddhists should first find out as well as understand thoroughly the new circumstances of the modern time; and how the minds of modern people all over the world really work. Then try our best to bring about the necessary reformations with the perfect guidance of Our Lord's Ethical Teachings.

At the same time, endeavour to adapt Buddhism to modern conditions and thereby making it one of the most powerful forces in the world for the spiritual progress of humanity. For instance, we must first find out the cause of the world war, as well as investigate how to establish a sure foundation for real perpetual world peace. Try to destroy the root of war by the Light of Buddha Dhamma, which ensures real peace not only for the time being, but for ever. If roots of selfishness, greed, injustice and intolerance are not destroyed at an early date, war will certainly break out again sooner or later. Find out a proper way of leading mankind to the Noble Path of Salvation with the guidance of Buddha-Dhamma. See whether Our Lord Buddha's unsurpassed Doctrine has enough power of relieving mankind from the ocean of sorrow or not.

If we are successful in promoting perpetual world peace with the excellent guidance of Lord Buddha's Noble Teachings then we are propagating Buddha-Dhamma the whole world over, as well as conferring real happiness and benefit upon all sentient beings. To make

people understand that the most striking feature of Lord Buddha's Noble Teachings is their great practicality. These excellent Teachings are not vague or beyond the reach of men at all. They are wonderful ways of overcoming ignorance and sorrow and of leading mankind to perfect enlightenment.

All Buddhists, who have an earnest determination to propagate the Buddha-Dhamma should forge ahead with a firm resolve to investigate these problems. First of all, try to understand perfectly well that the eternal Truth of Lord Buddha's unparalleled Doctrine is the greatest and most successful way of relieving mankind from the ocean of sorrow and suffering. Then think out a good way of enabling people all over the world to realize that the fundamental Truth of Buddhism is the special practical philosophy of life. Try to find the best way to enable Buddhism to influence people all over the world successfully.

In conclusion, there are two important things that we Buddhists should endeavour to undertake.

Since we are Buddhists, we should first try to propagate the Buddha-Dhamma by adapting it to modern cultures.

Secondly, think out a perfect way of making Buddhism the essence and foundation of perpetual world peace.

These are the objects towards which all Buddhists who have the determination to propagate Our Lord's noble teachings should strive energetically.

BUDDHISM IN NEPAL By KASER LALL

THE history of Buddhism in Nepal dates back to the early days of the Teacher's dedication to the service of suffering humanity, for we know that soon after His Enlightenment at Buddha Gaya He came and unfolded the Dhamma to His kinsmen at Kapilavastu. The Nepalese claim that the Buddha travelled to the central valley of Nepal and made over a thousand proselytes although many of the authorities on the subject have preserved silence about this incident. As the Teacher, however, spent most of His time close to the borders of Nepal, and naturally presuming

that there existed in those days some sort of highway linking the central valley with the outlying parts of the country we are apt to believe that the visit of the Teacher is a most likely incident rather than otherwise.

Much of the history of Nepal before the coming of the Buddha and even the later periods are not adequately covered by the chroniclers who had left us the extant records. We can hope, however, that with intelligent research in the chronicles, literatures, art and architecture a good deal of the missing links which hotelhaus For further develop-
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ment of the Dhamma in Nepal might yet be recovered from the oblivion of the Past. The discoveries of the great Indian scholar, Sri Rahula Sankrityana, as a result of his arduous researches in the various monasteries in Tibet, of numerous Buddhist texts rendered into Tibetan from the original Pali and Sanskrit works throw a light on a phase of the ancient civilisation as extending from the Indian plains to Tibet via Nepal.

When King Asoka journeyed from Pataliputra (Patna) to the valley in 249 B.C. the Dhamma had already been there but his visit gave

a fresh impetus and Patna, the city he founded, soon become a centre of Buddhist learning, art, trade and commerce. Several viharas dating to those early days are still extant in the city.

With the passage of Time the principal tenets of the Dhamma were broadly divided into two main groups—Mahayana and Hinayana. A later modification of Mahayana, known as Bajrayana, found popular support and survived in Nepal. Bajrayana is also known as Tantrism.

Through the first centuries of the Christian era Buddhism in Nepal remained in its pristine glory. By the beginning of the seventh century the Nepalese took the Dhamma to Tibet. We read of Singhasarathabahu, merchant and adventurer, and of the Nepalese Princess Brihakuti Devi who was given in marriage to the Tibetan ruler, Shrong-Vachan-Sangpo, at, about 640 A.D. Credit for the introduction and the propagation of the Dhamma goes to this Nepalese Princess. A temple

dedicated to her memory by the Tibetan king stands to this day at Lhasa side by side with another temple erected in the memory of his second queen—a Princess from China. A new chapter of Nepalese history begins with the contact established with Tibet. Speaking of his impressions a Chinese visitor to Nepal says, "both Buddhism and Brahmanism flourished in the country. Numerous monasteries shelter the Buddhist priests." Commenting on the ruling raja, Narendra Deva, he writes, "he has the pomp and prestige of an Oriental sovereign. He shows a marked devotion to the Buddha. Commerce and trade is well directed and organised in the country."

But with the downfall of the Newar rajas in the later part of the eighteenth century Buddhism gradually lost its hold amongst the people. Apart from mere ostensible zeal the last vestiges of the Dhamma departed from the land. And a time came when the Bhikkhus were persecuted and exiled from Nepal, the birth-place of the Buddha.

The future, however, looks hopeful. It was a happy moment when their brethren in Ceylon decided to send to the Nepalese the Ven. Narada Thera on a good-will mission with a sacred relic of the Teacher. The unbounded joy with which the sacred relic was received by the Nepalese and the warm welcome they extended to the bearer of the treasure speak eloquently of the silent, long pent-up thoughts of the people in whom the grasp of the Dhamma is still manifest.

For the message of hope and the priceless gift Nepal is thankful to Ceylon.

Let us hope the rest of the Buddhist world, like Ceylon, will take an active interest in the land of the Teacher. Missions from the numerous Buddhist countries will be most warmly welcomed, and it is our hope that missionary work in the urban and rural areas will help revive the Dhamma once more. The Nepalese await a Teacher, a Dharmapala.

THE LATE MR. J. F. McKECHNIE (BHIKKHU SILACARA)

IT is with the deepest sorrow that we have to record the passing away of Mr. J. F. McKechnie, the former Bhikkhu Silacara, the famous Buddhist monk and author. A Scotchman by nationality, he was attracted early to Buddhism on account of its deep philosophy and rational outlook. Going to Burma in order to study the Dhamma at first hand, he became a Bhikkhu and commenced his brilliant career as a lucid writer on Buddhist subjects. Unfortunately for him and the cause he espoused, the climate in the East did not suit him and he had to return to Europe and abandon the yellow robe. His deep love of the Dhamma, however, continued throughout his life, and in due course became an accurate and eloquent interpreter of the Dhamma to the West. Those who have read his books and articles contributed to Buddhist journals all over the world will testify to the

excellence of his expositions. His death is an irreparable loss to the



The late Mr. J. F. McKechnie with Mr. Daya Hewavitarne

cause of Buddhism in the West. May his aspirations be fulfilled.

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AN APPRECIATION

By DAYA HEWAVITARNE

MR. J. F. McKECHNIE, who after his ordination came to be known as Silacara Thera, was born on the 22nd October, 1871, at Hull, Yorkshire, England. He was the son of Sir Charles Santley, the famous baritone singer and his mother was Caroline Mavis. He was educated first at the ordinary Glasgow Board School and continued same by attending ordinary evening classes at schools of that city where he acquired some knowledge of English, French and German, Chemistry, Mathematics, etc. This he did after working-hours for he was then employed as apprentice to the trade of Stock-cutter in a clothing factory, till the age of 21. He then emigrated to America and worked on a fruit and dairy farm for about four years, after which he had to return to Glasgow to take possession of much encumbered house property which

he suddenly and unexpectedly inherited.

It was during this period that he came across a copy of a magazine called "Buddhism" which he found lying on the table of a Glasgow public Library and in this magazine he came across an advertisement in which the Editor, the well-known Bhikkhu Ananda Metteyya, invited one of any literary ability, to come to Rangoon and assist him in carrying on this magazine. He promptly wrote accepting the invitation and his offer to go was welcomed by the Bhikkhu Ananda Metteyya. He left for Rangoon soon after (in 1900 I believe), and remained with the Bhikkhu Ananda Metteyya until that magazine "Buddhism" ceased publication. He then taught at Mrs. Hla Oung's Buddhist Boys' School for about a year and then entered the Sangha at the Kyun Daw Gone Kyaung (Temple) at Kemmendine, Rangoon, his Upajjhaya being the Thera U. Kumara. This was in 1906.

He once had paid a visit to Sikkim to teach Buddhism to the Lamas of that country on the invitation of its Maharaja, but his

mission was not a success. The Lamas did not want to learn and they had also told him that it was not good to teach pure Buddhism in an unmodified form to common people as it would become spoiled in their hands. They had advised him also to do as they did, that was, just to ask the people to be good (plain morality) as that was enough for them to know with their poor powers, of understanding higher matters, so they had said. He then returned to Burma once again and remained there until 1925, when the late Dr. Dahlke advised him to leave owing to reasons of failing health. He was suffering from nervous asthma complicated with heart trouble. He took Dr. Dahlke's advice and finally left the shores of Burma in the latter part of 1925 and returned to England, where he joined the late Ven. Anagarika Dharmapala and worked at the British branch of the Maha Bodhi Society in London, delivering lectures and editing the "British Buddhist."

In 1932, once again owing to health reasons, he had to leave London and live in Surrey, England. But he did not give up his Buddhist work completely. He devoted his

time writing articles to various magazines in England, Ceylon, Burma and Germany. He wrote several books on Buddhism, some of which such as "Lotus Blossoms," "The Four Noble Truths," "The Noble Eightfold Path," "Kamma" are well known to the Buddhists of Ceylon.

During the last war, his little Hermitage at Wisboro Green had been sold and since then he took refuge in an Old Person's Home at Bury, a Government institution, where he said he was happy and comfortable.

When I last saw him in 1949, I spent about four hours with him in interesting conversation during the course of which he told me that he can truly say that of all the gifts the East has given him, "the best is that best of all the whole world can offer, to me or anyone, the Dhamma, lovely in its beginning, in its progress and in its end—though I have not yet reached that great ending, but at present can only reach out toward it, with hope."

His was a noble life well spent in the cause of the Dhamma. May he attain that state of Nirvanic Bliss.

LETTERS TO THE EDITOR

VESAK DAY

Please allow me to appeal through the *Buddhist* to all the Buddhist members and non-members to observe the following at least on the Vesak Day which is the most important and significant day of the year for the Buddhists:—

- (1) Abstain from eating any flesh.
- (2) Abstain from any alcoholic drinks.
- (3) To observe Ata-Sil.

May I appeal to all the Buddhist organizations in the Island to launch an island-wide campaign to stop slaughtering of animals on the Vesak day and the day preceding and also to close all foreign liquor bars and local taverns.

May all beings be well and happy.

V. K. de S. JAYASURIYA.

"Sugunagiri,"
Indibedda, Moratuwa.
14-4-51.

ATTA Vs. ANATTA

THE article on "Vedanta and Buddhism," by Prof. Helmuth Ven (?) Glasenapp in the April number of the *Buddhist* should help to remove a very dangerous canker from the minds of many Buddhists in this country. That such a canker does exist, not only in the minds of simple followers of the Buddha but even in the minds of the interpreters of his doctrine, was made evident by the indecisive controversy which was carried on not long ago in a Buddhist weekly. I refer, of course, to the question of *atta* and *anatta* in Buddhism. Prof. Helmuth's well-founded conclusion that all *dhammas* are void of *Atta* is a fundamental idea underlying the teachings of the Buddha, should remove, once and for all, any doubts on this subject which may have arisen in our minds.

Apart from this important subject, Helmuth refers in this article to an intriguing question of logic which, I am sure, would be a stimulus to subtle thinkers. This is the great

syllogism" formulated by George Grimm: "What I perceive to arise and to cease, and to cause suffering to me, on account of that impermanence, cannot be my ego. Now I perceive that everything cognizable in me and around me, arises and ceases, and causes me suffering on account of its impermanence. Therefore nothing cognizable is my ego."

From that Grimm concludes that there must be an eternal ego-substance that is free from all suffering, and above all cognizability. This is a rash conclusion, says Prof. Helmuth. As for me I am in agreement with the Professor in so far as he concludes from this that by teaching that there is nowhere in the world a persisting *Atman*, the Buddha has not made the assertion that there must be a transcendent *Atman* (i.e., one beyond the world).

Now, in the book "Sri Saddana-appradipaya," compiled by M. A. Samarasinghe and edited by Rev. K.

Sri Prajnāsara, I find this Pali stanza together with three others of a similar trend of argument.

“Yathāpi unhē vijjanthē—aparan vijjathī sithalan,
Evan thividaggi vijjanthē—
nibbānan iccithabbakan.”

(සමාපි උනේන විජ්ජනේන
අපරං විජ්ජනී සිතලං,
එවං තිවිදග්ගි විජ්ජනේන
නිබ්බානං ඉච්ඡිතඛකං.)

This could be rendered thus: If there is heat in this world there must be an opposite cold which can overcome that, even so, if there is a triple fire of greed, ignorance and hate there must be an opposite force Nibbana which can overcome that.

This is said to be the line of argument by which Sumedha arrived at the possibility of there being a state of Nibbana.

Is Sumedha's line of argument correct? Does it follow that because there is heat there must be an opposite counteracting cold? Is he justified in concluding that as there is a triple fire of greed, ignorance and hate there must be an opposite fire-quenching Nibbana? Because there is a state of birth (*jati*) subject to change must there necessarily be a state of non-birth (*ajati*)—Nibbana not subject to change? I must say that purely on this argument I hesitate to accept that a state of Nibbana is possible. My grounds for hesitation may be stated thus: All principles may be divided into two categories—positive and negative. In fact the essential principles are necessarily positive. That is to say, light, matter, life and the like are in this sense positive essential principles; while darkness, emptiness, non-being and the like are negative principles with no essence in them, and therefore but mere negations of the positive principles. Thus darkness is nothing but the negation of light in a greater or lesser degree. Arguing from this standpoint I do not see the validity of concluding from the presence of a state of *jati* an opposite state of *ajati*. The only

Buddha Day, May 21

THE World Fellowship of Buddhists unanimously adopted the Full Moon Day of May as Buddha Day, to be duly recognized by Buddhist communities of every country, whatever its calendar. It is the hope of the W.F.B. that every Buddhist in Ceylon will join his co-religionists elsewhere in commemorating the Buddha Day, which is May 21st this year, by engaging himself in Metta Bhavana (Meditation on Loving-Kindness) for two minutes at 5.30 p.m. Various Regional Centres of the W.F.B., as well as other organizations and individuals have already been intimated and the Bhavana will be practised this year on a world-wide scale. Accordingly, a determined endeavour should be made by all readers to join, in spirit, Buddhists of the world in wishing all beings well on this most memorable day.

The World Fellowship of Buddhists has accepted the flag familiar to Ceylon Buddhists as the common flag of the religion. This has been conveyed to its member organizations, as well as to individuals where there are no such organizations just yet, and a small silk flag has been sent to each of them as a gift. The Buddhist Flag will be hoisted in different lands (numbering over 35) in all the six continents, irrespective of political ideologies, on a scale never before known in Buddhism's history.

Sadhu!

conclusion which can be justified is that a state of *jati* infinitely denuded of its positive value is possible, but not a state of absolute *ajati* which is a prerequisite of a state of Nibbana.

Thus the question of limit becomes fundamental to this argument, and this quotation from Kitano Nishida, the great Japanese philosopher, will throw some light on the question. “Though we shorten each side of a polygon (infinitely), a polygon is always a polygon and not a circle. Nevertheless a polygon can coincide with a circle only at its limit. Then what is the limit by which such a transition from one standpoint or *apriori* to the other is made possible? at the bottom of the thought of limit must lie an intuition of a certain new standpoint. Behind a certain concrete thinking (for example, thinking of a polygon) lies immediately a certain concrete pure experience, and this again demands a more concrete standpoint; thus our thinking goes on *ad infinitum*. The new standpoint which underlies the idea of limit ‘cannot remain unaffected by the former standpoint, but must be such as to comprise the former within itself. Where a certain standpoint has reached its limit, a new standpoint in the higher order is demanded; and then the former is comprised within the latter: it is this fact which constitutes the idea of a so-called limit.’ In the limit must be sought Lipps' *Einschnappen* or Bergson's *Elan*.” (From Contemporary Thought of Japan and China by Kyoson Tsuchida, p. 81).

N. WICKREMASINGHE.

“Guna Nivasa,”

Ahangama, 19.4.51.

TIME AND MAN

I have read with considerable interest and not a little surprise Mr. N. Wickremasinghe's references to Einstein in his article on the above subject in the current issue of the *Buddhist*. In asking us to ignore Einstein's ideas Mr. Wick-

ramasinghe says "Mathematically Einstein's findings may be considered necessary, and perhaps also scientifically; but philosophically, from a Buddhist point of view, I venture to say that their elaboration have involved our modes of thought in unnecessary complexities." Of all philosophies Buddhist philosophy may be pardoned for ignoring science and mathematics which were in their infancy when Buddhism was first propounded. But the fact remains that Buddhist philosophy does not come into conflict with science or mathematics even today. This is why we value it so highly and nothing should be done to detract from that value. Today, a philosophy which is not moulded on the findings of science and mathematics has very little chance of survival.

Referring to the experiment which verified Einstein's production Mr. Wickramasinghe says that the ray of light was bent in much the same way that a current is deflected by a whirlpool in the direction of the whirl. This is an analogy which may cut both ways. For, conceivably the current may be deflected in a direction opposite to that of the whirl if it approaches the whirlpool on the wrong side. Newton would have said that the ray of light was bent because it was attracted by the force of gravity towards the centre of the sun. Einstein says that the ray was bent merely because the space through which it passed was also bent as a result of the curvature

imparted to it by the motion of the sun. Einstein calculated the curvature and predicted the deflection which was subsequently verified. But this is only one of the reasons why we accept Einstein's explanation. Another is that certain calculations regarding the perihelion of Mercury come out correctly according to Einstein's theory while there is an appreciable discrepancy according to Newton. I am not surprised that Mr. Wickramasinghe cannot visualise space as being curved. This is essentially an idea which can be adequately expressed only in the language of Mathematics. Which explains why we find Einstein always messing about with equations.

It is wrong to say that Einstein conceived of time as something which flowed in its own right without any reference to the observer. This goes against the grain of Relativity and is one of those absolutist ideas which Einstein fought hard to eradicate. The practical effect of Einstein's work is that we have had to make drastic changes in our own ideas of space and time. He has shown how under certain circumstances our ideas of space and time are so elastic as to be meaningless. As a matter of fact there are some Buddhist ideas which acquire at least an air of plausibility once we accept Einstein. This is why I believe that far from ignoring Einstein every Buddhist should make a serious study of Relativity.

For instance, we must not be surprised if the Mahawamsa says

that Mahinda suddenly disappeared from India and reappeared on the top of Mihintale without crossing the Indian Ocean. He may have taken a short cut through the Fourth Dimension of which we know nothing. Then again, why should time always flow forwards. Why should it not flow backwards, or even right and left. So let us not be surprised if the future of Buddhism has been predicted in advance. By stealing a march over time it may be possible to obtain a preview of the future. Nor must we look down on the Jataka stories as fairy tales. If it is possible to peep into the future it should be much easier to unravel the past. Einstein looked upon time not as a flowing which flowed without any reference to an observer but rather as a flowing in which there is nothing that flows. In that case Einstein should be able to explain such essentially Buddhist ideas as "a going without a go-er and a doing without a do-er, etc." Mr. Wickramasinghe concludes with the well-known saying of the Buddha "Everything is; this one extreme . . . , etc. "A paraphrase of this passage in terms of Relativity should be as follows:—"Everything is real; this one extreme—Materialism. Everything is unreal; this is the other extreme—Idealism. The truth lies in the middle—Relativity."

D. B. JAYASINGHE.

Wabada, 20-4-51.

OUR NEW HALL

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THE HONY. GEN. SECRETARY.

COLOMBO Y. M. B. A. NEWS

LITERARY ACTIVITIES (SINHALESE)

On March 30, 1951, Mr. Sri Chandraratne Manawasinghe delivered a lecture on "Ways of propagating Buddhism" in the Association Hall.

Dr. G. P. Malalasekera delivered a public lecture on "Buddhism and World Peace" in Sinhalese on April 22, prior to his leaving the Island on a Peace Mission. Mr. D. N. W. de Silva presided.

NEW YEAR CELEBRATIONS

A large and appreciative audience including several members of the diplomatic services of different countries, watched a most interesting programme of indigenous dances, arranged by the Hon. General Secretary, Mr. V. S. Nanayakkara, on Sinhalese New Year Day. Refreshments served emphasised the three K's—kavun, koekjes and kolikuttu.—*Cor.*

NEW MEMBERS :—

26.3.51 : G. D. P. Goonewardena, "Rohana," Bowala, Kandy ; C. D. R. Wickramatunga, Ceylon Cold Stores, Ltd., Colombo ; M. S. Perera, "Ramya Vasa," Kottawa, Pannipitiya.

2.4.51 : D. Munasingha Nanayakkara, Co-operative Inspector, Horana ; B. Edmund Perera, 33, 24th Lane, St. Michael's Road, Colombo.

9.4.51 : T. Wijesinghe, 58, Castle Street,

Colombo 8 ; S. D. Mendis, Government Supply Station, Negombo ; Dhanapala Perera, 14, Tichborne Road, Maradana ; David A. Wijesekara, Soma Lands, Atabage ; K. A. D. L. Perera, 157, Nawala Road, Rajagiriya ; H. P. Goonetilleke, Queen Mary's Road, Gampaha.

23.4.51 : W. M. K. Bandara, 660, Pengiriwatta Lane, Gangodawila, Nugegoda ; D. M. A. deAlwis "Chandragiri" Mirihana, Kotte ; E. D. E. de Silva, 17, Elias Place, Colombo 10 ; J. M. Weerasinghe, 7B, Railway Bungalow, Mount Mary, Colombo ; N. E. L. Ponnuswamy, 62, Havelock Road, Bambalapitiya ; D. Wickrama Munasinghe, "Somi Sevana," Battaramulla, Talangama.

RESIGNATIONS :—

K. D. E. Perera, S. Mahesen and K. N. Rajah

FILM SHOW

Through the courtesy of the Medical Officer, V. D. Clinic, General Hospital, there was a film show on Social Hygiene on April 6, in the Association Hall.

OBITUARY :—

Mr. C. S. Weerasingha. Our sympathy to his family.

NOTICE TO MEMBERS

In place of our Annual Dinner it is proposed to have a series of dinners at popular rates for members and their guests. These dinners will be followed by a musical entertainment or a film show. The rate has been kept as low as possible so that it may be possible for most of the members to join.

First of these dinner parties will be held on Saturday, June 2nd, at 8 p.m.

The rate is Rs. 3.50 per head. Please obtain your tickets early.

V. S. NANAYAKKARA,
Hon. General Secretary.

NEWS AND NOTES

BUDDHIST SCHOOL IN SINGAPORE

Generous contributions by prominent Singapore Buddhists and Chinese firms are helping to build a new school in Singapore.

The new school—the Maha Bodhi School—now under construction in Lorong 34, Geylang is expected to be opened on Vesak Day, May 21.

Vesak Day celebration will be held at the new school, instead of the Victoria Memorial Hall as in the past two years.

The school will provide instruction in domestic science, modern arts and English, besides Buddhism and Chinese.

This was told the Straits Times by Miss Pitt Chin Hui, principal of the present Maha Bodhi School. She said that there would also be a kindergarten in the school.

A marble statue of Buddha, nearly six feet high, will be placed in the school hall.

Miss Pitt said that a Chinese arts master may be brought over from France.

The school will have ten classrooms and 10 teachers, and will be under the management of the Singapore Buddhist Federation.

WE SEND
VESAK GREETINGS
TO
ALL OUR READERS

Vesak Programme

As Vesak falls this year on Sunday, May 20, celebrations will commence on Saturday, May 19. The following is our Vesak Programme :—

Saturday, May 19 :—

- 6 p.m.** .. Talk by V. F. Gunaratne, Esq., Deputy Public Trustee.
Subject : Preparations for Vesak through Maitree.
- 7 p.m.** .. Devotional Songs and Music by Radio Artistes.
(This item will be broadcast).

Sunday, May 20 :—

- 6 a.m.** .. Members observe Ata Sil at the Association.
- 7 a.m.** .. Heil Dana for those observing Ata Sil.
- 8 a.m.** .. Meditation.
- 9 a.m.** .. Bana Preaching by the Ven. Heenetiyana Dhammaloka Thera.
Subject : A Buddha I shall be.
- 10 a.m.** .. Religious Discussion.
Ven. Dombagoda Revata Thera presiding.
- 11 a.m.** .. Dana for those observing Ata Sil.
- 2 p.m.** .. Religious Discussion.
- 3 p.m.** .. Bana Preaching by Rev. Kotikawatta Saddhatissa.

Dana will be provided by the Religious Activities Committee for all those observing Ata Sil on Vesak Day.

The Vesak Dana for Bhikkhus will be given on Sunday, May 27, in the Association Hall.

Contributions towards the Dana expenses will be greatly appreciated. Members, who intend observing Ata Sil at the Y.M.B.A. premises, please communicate with me to arrange for their Dana.

L. R. GOONETILLEKE,
Hony. Secretary,
Religious Activities Branch,
Y.M.B.A., Colombo.

Y. M. B. A. SUNDAY SERMONS

Regular Sunday Bana Preaching

is held

at the Y. M. B. A. Hall

from 9 to 10 a.m.

on Stanzas from the

Dhammapada

Programme for May, 1951

1st SUNDAY : PITAKOTTE SOMANANDA THERA

Mahamoggallana Therassa Katha Vastuva

Just as a cow-herd with a staff drives the kine to the pastures, even so old age and death drive life of living beings.

2nd SUNDAY : PANDITHA THALALLE DHAMMANANDA THERA

Bahubandika Therassa Katha Vastuva

The fool does evil deeds unknowing the evil results, thereby he is tormented by his own deeds as with fire.

3rd SUNDAY : HEENETIYANA DHAMMALOKA THERA

Buddho Han Bodha Issami

As a Buddha I shall enlighten others. Released I shall release others. Having crossed over, I shall aid others to cross over, the terribly frightful flood of Sansara.

4th SUNDAY : HEENETIYANA DHAMMALOKA THERA

Santhathi Maha Mathassa Katha Vastuva

Whoso injures the Arahats, harmless and unoffending to one of these ten plights he quickly goes.

“MAY ALL BEINGS BE WELL AND HAPPY.”

Members and well-wishers please make it a point to attend these instructive sermons.

L. R. GOONETILLEKE,
Hony. Secretary,
Religious Activities Branch,
Y.M.B.A., Colombo.