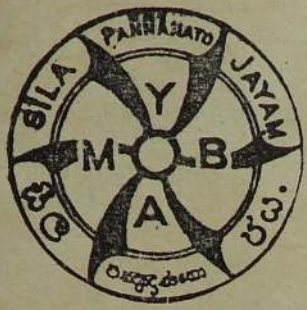


# THE BUDDHIST



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No. 2





# THE BUDDHIST

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“*Sila Paññānato Jayam*”

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## SAMMA DITTHI

----- By -----

H. DE S. KULARATNE,  
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Similarly the man with this Lokika Samma Ditthi understands that in avoiding the above mentioned hindrances and obstacles lies the possibility of “Salvation.” He perceives clearly that he must practise selflessness, compassion, kindness and love towards all beings, big and small.

“Put in its most succinct, its highest possible form,” says Bhikkhu Silacara, “right understanding may be defined as the simple understanding that everything that has arisen, without any exception, has done so in dependence upon some immediately pre-existing condition and that with the abrogation, the removal, of this condition, the thing arising in dependence upon it is also abrogated, removed, ceases to be. Or as the Buddha Himself puts it, yet more briefly and succinctly, it is to see “that being this is; that arising—this arises. That not being—this is not; that ceasing—this ceases.” This is the understanding that the Law of Causation applies not only to physical sciences but also to man and his various mental states.

As to what Samma Ditthi is it is best to quote the words of the Lord Buddha Himself as recorded in the Saccavibhanga. “Tattha Katama Sammaditthi? Dukkha Gnanan, Dukkha Samudaye Jnanan, Dukkha Nirodhe Jnanan, Dukkha Nirodha Gamini Patipadaya Jnanan, Ayan Vuccati, Bhikkave, Samma Ditthi.” Samma Ditthi is, therefore, in the highest sense the full and perfect understanding of the Four Noble Truths.

THE idea or principle known as Samma Ditthi contains perhaps the essence of the Buddha’s suggestions to mankind as to how to begin to follow in His footsteps. It means right or best or highest or perfect vision or understanding.

If I should go before the Master and tell Him that I know the science of law and the laws of many lands and you were to tell him that you know some of the languages, modern and ancient, and the physical sciences, I feel certain He would say “Oh householders! your knowledge of these sciences is good and praiseworthy, but omniscient though I am, I did not devote my time to inculcate this kind of knowledge, because it is not sufficient unto deliverance. One thing only do I teach—Sorrow and the ending of Sorrow. Learn that too, and you will then gain the real understanding.”

Samma Ditthi is of two kinds—Lokika and Lokuttara. Lokika Samma Ditthi is that elementary measure of Right Seeing which enables ordinary mortals like ourselves to distinguish good from evil to understand what course of conduct is conducive to progress and deliverance and what retards and hinders progress and ultimate perfection.

The man with this measure of initial knowledge knows that killing and stealing, lust and lying and intoxicating drink are hindrances and obstacles upon the “Path to Sainthood.” He understands that all impurities and evils spring from three main roots—First, *Lobha* or selfish craving; second, *Dhosa*—hatred or anger towards others; third, *Moha*, Ignorance or Delusion. It is because of this *Moha* or Delusion that self-aggrandizement and self-gratification at the expense of others become possible and hence this is really the main root of all the trouble.

No ordinary mortal ever reached this complete understanding on the first occasion of hearing it. In fact, only the sage, who has attained the stage of Sovan and entered upon the Stream which surely and certainly flows to the Ocean of Nibbana, has the happy privilege of getting the first clear vision of the Truth, of Nibbana. The approach to fullness of right understanding is slow and gradual proceeding by slow degrees from a bare intellectual assent to the truth of its terms, to conviction of the whole man that the case veritably is as said. The goal must be reached by strenuous effort along the path which leads thither.

Right understanding does not descend upon you from above. It must be acquired by association with the learned and wise, by listening to the Dhamma and by the study of the teachings of the Master. Even the two chief disciples of the Lord, Sariputta and Moggalana—understood the truth only after hearing the famous stanza of Assaji beginning “Ye Dhamma hetuppabhawa.” As a student in a Christian missionary school, I remember being told that my conscience which pricked me when I did something wrong, was the still small, voice of God speaking within me. The occasions when it pricked me were very varied and hard to classify. Had it not been for the love of the Buddha and the knowledge of his Dhamma which was inculcated in me by my beloved grandfather of happy memories, I might today be still listening to these arbitrary small voices. Let not any of my readers, nay mankind itself, be led astray by these small voices which are heard in a different way by the cannibal and by you and me.

The whole of Buddhism can be classified under the heads of Sila,

Samadhi and Panna, and the noble Eightfold Path is no exception. Samma Ditthi falls into the category of Panna or Wisdom.

There are five kinds of Samma Ditthi, viz. (1) Kamma, (2) Dhyana, (3) Vipassana, (4) Magga and (5) Phala.

The followers of the Lord Buddha are called persons with Samma Ditthi, and the others are called Micca Ditthis or those who follow wrong views. If a person believes in the operation of the Law of Kamma, that what he sows he will reap, if a person sees that every good word, deed and thought leads to happiness inevitably as his shadow accompanies him and if he likewise understands that every evil word, deed and thought leads to unhappiness as the cart wheel follows the feet of the bull or horse tied to it, he is to that extent a Buddhist whether he calls himself a Christian, Hindu, Muslim or anything else. Such a person does not believe in the forgiveness of sins and in a vicarious salvation. If he acts according to this light, he is already on the upward path.

Similarly the person who practises Dhyanas or the methods of mental concentration is on the way to happiness, though he may not even have heard the name of the Buddha. Contrast this just and reasonable doctrine with the doctrine of eternal hell fire that is awaiting all of us, who do not believe in the saving power of Jesus.

But it has to be remembered that no one but a Buddhist who has acquired Samma Ditthi can perceive the three characteristics of Anicca, Dukkha and Anatta in all things and see things in this true light. It is he only who can reach the Magga knowledge and realise the Phala of Sotapanna, Sakadagami, Anagami and Arahan, because it is only in the Buddha Dhamma that the goal of Nibbana and the four stages thereto are preached.

To get a proper understanding of Samma Ditthi, it is necessary to consider even briefly its opposite—Micca Ditthi or false views. Micca Ditthi according to Buddhism is the worst of all hindrances to progress, worse even than the pancanantariya Kammass. Who is this confirmed wrong-believer? He is that rare individual who has no principles and thinks there is no result of good or bad words, deeds or thoughts. In his opinion, it does him no harm to kill, to steal, to lie. Such poor misguided beings have indeed a long way to go before they get within sight of "Salvation," because they cannot and will not reform their lives. The man who has definite ideas of what is right and wrong repents and turns over a new leaf after every mistake and makes even a feeble effort to walk along the correct Path, but the confirmed Micca Ditthi man goes from bad to worse.

Right Understanding is of very little value unless it is accompanied and followed by Right Conduct. The two must go hand in hand. This idea has been well expressed by Bhikkhu Silacara as follows :—

"And it (Right Understanding) also is to be realised through an approach made up of so many slow and gradual stages. At first glimpsing but faintly, comprehending only dimly what deeds are good and what evil, what deeds further and what delay his deliverance, a man begins, half-heartedly it may be and by no means at all times to endeavour to do only such deeds as are good and to shun those that are evil. The effort put forth is not very great so that the result achieved is not very great either, but such as it is not without its due effect. The slight degree of success in Right Doing thus achieved reacts upon the slight degree of Right Understanding that lead to the effort made in that direction, in duly corresponding slight measure

it strengthens and clarifies that understanding, makes what was little a tiny degree less little, makes the little to be somewhat more. And now with Right Understanding thus in some small measure because clearer and stronger than it was before, the next effort of the man towards good and away from evil, is by so much a less half hearted and hence achievement a greater degree if success. This success again reacts upon the understanding so as to clarify and strengthen it yet more, and again the understanding thus endowed with fresh occasion of clarity and strength, makes possible a still higher degree of effort after right conduct. The whole procedure is like that of the cleansing of hands or feet. "As hand washes hand and foot washes foot," says a Sutta, "so Right Conduct is purified by Right Understanding and Right Understanding by Right Conduct." Thus on and on these twain conduct and understanding by the mutual strengthening influence of each upon the other gain depth and fullness in increasingly larger degrees, until at length the highest possible degree of both is reached, the supreme summit of Right Understanding attained, and the mind delivered "with the deliverance that comes of Wisdom" that which in its feeble, elementary beginning was the first step upon the Path, having become in its final perfection the last step, the winning to the goal.

Thus from lowest levels does the path lead on to the loftiest heights. Thus may each man, just where he is and as he is, begin to take those steps, which only maintained and persisted in will bring him at length to the degree of perfection which all the great and noble of the earth have attained. For they too once stood where we now stand in the climb up the mountain of perfection. But by patient, continuous endeavour they have attained. Even so we also may attain through the perfection of right understanding.

## THE DĀGĀBA NEWLY DISCOVERED AT MIHINTALE

By

DR. S. PARANAVITANE

THE identity of the Dāgāba on the summit of Mihintale, in which relics have recently been discovered, is a question of considerable religious and historical importance. No evidence throwing direct light on this matter could be obtained

during the course of the excavations; nor was such furnished by any of the finds. We have, therefore, to

proceed on our inquiry by examining the references to early *stūpas* at Mihintale in the historical records and applying the information so obtained to the existing monuments at the place. The evidence, such as it is, that the *stūpa* in question was

originally founded in the pre-Christian centuries has a material bearing on its identity.

Not taking into account a number of *stūpas* of small size and probably of late date, there are three shrines on or near the summit of Mihintale, which are noteworthy, either on account of their size or on architectural grounds. The most conspicuous of these is the Mahasāya, the restoration of which has now been undertaken by the Archaeological Department. The second is the small *stūpa* with concentric circles of stone pillars around it, situated on the plateau to the east of the Mahasāya (referred to in the sequel as Vaṭadāgē). This is now generally referred to as the Ambasthala Dāgāba and is taken to be the monument in which the ashes of Mahinda were enshrined. The third is the *stūpa* under reference, the very existence of which was not known to the visitors and pilgrims of modern times until this department brought it to light.

It is noteworthy that, in their references to Mihintale (Cetiya-giri) pertaining to early times, the historical records, too, give us information about three *stūpas*, presumably on or near the summit of the sacred hill. These are the Silācetiya, believed in mediaeval times to have been built on the spot where the Buddha Himself reputedly spent some time, seated in meditation, on His third visit to Ceylon; the Ambasthala Mahācetiya built by Mahādāthika Mahānāga (7-12 A.D.); and the *stūpa* built in the reign of Uttiya (207-179 B.C.) to enshrine a portion of Saint Mahinda's ashes. If we can with certainty identify the two monuments which have so far been well-known (the Mahasāya and the Vaṭadāgē) with two of the three shrines to which the records refer, we can be fairly certain of the identity of the monument recently brought to light. It must be the monument referred to in the chronicles which is not identical with the Mahasāya nor with the Vaṭadāgē.

We can be quite certain with regard to the identity of the Mahasāya. Being the largest and the most conspicuous among the *stūpas* at Mihintale, a name like Mahasāya or the Mahāthūpa is quite appropriate to it. It is the Ambasthala Mahāthūpa built by Mahādāthika Mahānāga. The incident narrated with reference to its building—that the king himself lay prostrate when

the brickwork would not hold firm on account of the sharp declivity of the sides of the rock ridge on which the *stūpa* was built (*Mhv.* XXXIV, 71 and the Commentary)—accords very well with the site of this monument. There is a tradition that the *ūrṇa-roma* of the Buddha is enshrined in the Mahasāya. The *dāgāba* built by Mahādāthika Mahānāga is called Āmbulu (Ambasthala) Dāgāba in the *Pūjāvālī*, while the shrine which marks the place where the Buddha sat in meditation is named Maha Salasā (Maha Silācetiya). This is proof that, in the third century, when the old tradition must have been still alive, what is now called the Mahasāya was considered to be distinct from the Silācetiya. The present usage of calling the Mahasāya by the alternative name of Sela Cetiya is, therefore, incorrect. The name Āmbulu Dāgāba also occurs in the tablets ascribed to Mahinda IV.

The identity of the Vaṭadāgē, popularly believed to enshrine the relics of Mahinda, has now to be established. This is referred to in the tablets ascribed to Mahinda IV as "Atvehera Dāgē" (the relic-house in the Inner Monastery). It is important to note that this reference does not connect the monument with Saint Mahinda. The votive inscriptions on the pavement and on one of the fallen pillars of the Vaṭadāgē establish that the existing stone-work dates from about the seventh century. But it is very likely that the stone pillars replaced earlier ones of wood. And there is reference in the *Mahāvamsa* to a shrine of the Vaṭadāgē class (in Pali *cetiya-ghara* or *thūpa-ghara*) which existed at Mihintale in the early centuries of the Christian era. Kanittha Tissa (166-184 A.D.) is said to have built a *cetiya-ghara* at Ambasthala (*Mhv.* XXXVI, 9) and it is recorded of Goṭhābhaya (249-262 A.D.) that he repaired the *thūpa-ghara* at the Ambasthala of the thera (*Mhv.* XXXVI, 106). In both these references, it is the *cetiya* or *thūpa*-house and not the *dāgāba* itself that is mentioned. The *dāgāba* over which the circular shrine was constructed by Kanittha-Tissa and repaired by Goṭhābhaya must have, therefore, been in existence even before the time of the earlier of these two kings. The long rock-inscription at Habarana is concerned with the grant of lands for the maintenance of the *cetiya*-house (*gaha-ceta*) built for the Silā-ceta

(Silā-cetiya, *i.e.*, the *dāgāba* of stone) at Ambasthala of Cetiya-giri, which is said to have been repaired (*akaḍa koṭu karivita*) by a king who, from the script, must be inferred to have flourished in the third century. The royal personage mentioned in this document may probably be Goṭhābhaya who repaired the *cetiya*-house at Ambasthala.

The reference in the Habarana inscription is important in that it furnishes us with the information that the *cetiya* over which a *vaṭadāgē* was erected at Mihintale was known as Silā-cetiya or Salasā, *i.e.*, a *dāgāba* built entirely or partly of stone. The *dāgāba* now called Ambasthala at Mihintale was constructed of stone. The restoration carried out in the last century has obscured this important fact, but investigations recently carried out with the kind co-operation of the Rev. W. M. Ratanajoti Nāyaka Thera, the Vihārādhīpati of Mihintale Rajamaha Vihāra, have revealed that the beautifully-moulded base, of stone, and the first course of stones of the dome of the original work are still intact, covered by the masonry and the plaster of the modern restoration. The dressed stones which faced the upper part of the *dāgāba* have also been used in the modern restoration, but not according to the old design. The monolithic *harmikā-hataś-koṭuva*) is still lying on the pavement.

The *Mahāvamsa* informs us that king Kuṭakaṇṇa Tissa (43-21 B.C.) built a stone *dāgāba* at Cetiya-pabbata in front of a great *uposatha*-house which he himself established (*Mhv.* XXXIV, 30-31). At the same spot he is also said to have planted a Bodhi tree. A Bo-tree which is said to be very old still exists in the vicinity of the Vaṭadāgē at Mihintale. It cannot, of course, be stated that this is the self-same tree planted by Kuṭakaṇṇa, but it is not unlikely that, when an old tree died, a new one was planted in succession at the same spot. At any rate, the site on which Kuṭakaṇṇa built his stone *stūpa* must have been of considerable extent, for on it was a large *uposatha*-house in addition to the *dāgāba* and the Bo-tree. The plateau on which the Vaṭadāgē now stands answers to these requirements.

The *dāgāba* inside the Vaṭadāgē at Mihintale, on these grounds, has to be taken as the Silā-cetiya mentioned in the historical works as well as in the third century inscrip-

tion. This shrine, according to the *Mahāvamsa* (Chap. I, v. 8 f.) interpreted in the light of Sinhalese works like the *Pūjāvali* and the *Saddhammālankāra* was built on the spot hallowed by the Buddha Himself by spending a few moments there seated in meditation on the occasion of His third visit to Ceylon. It is thus one of the sixteen great places of Sinhalese Buddhism.

The *stūpa* of the Mihintale Vata-dāgē being the Silā-cetiya founded by Kuṭakanna, it cannot possibly be the monument built in Uttiya's reign to enshrine a portion of the relics of Saint Mahinda, as is generally accepted at the present

day. Then, what is the *stūpa* in which the Saint's ashes were enshrined? The only possible monument which can come in for consideration is the *dāgāba* that has recently been brought to light by the Archaeological Department. Bricks containing Brāhmī letters of the earliest type found in the debris around it afford proof that it was one of the earliest *stūpas* to be built in Ceylon. The earthenware casket found in it is the best specimen of the potters' art so far found in Ceylon and in this casket was a golden reliquary which reproduces in miniature the earliest form of the Buddhist *stūpa* known to us in

India or Ceylon—identical with that of the earliest monuments at Sanci. And this golden reliquary contained minute fragments of bone and a quantity of ash, clearly the remains from a cremation. If our identification is found acceptable, we may be having before us what Time has spared of that portion of the bodily remains of Saint Mahinda enshrined at Mihintale. In the absence of a categorical statement to that effect in an inscription on the casket, or on or near the *stūpa*, this cannot be taken as conclusively proved but there is a strong case for it so far as circumstantial evidence can establish it.

## THE RELIGIOUS POSITION OF BUDDHISM

RELIGION has been defined by various people in various ways. Just as Religions differ one from another, so has it been in its definition. Religions as everything else in this world, have arisen through a cause and necessity; so when the cause and necessity is explained, Religion is defined. Buddhism as such if it be called a Religion is caused because of Buddha. Buddha is caused because of His Enlightenment (*Abisambodhi*). This Enlightenment is the culminating effect of the cause of ceaseless effort of incessant search after Truth and Reality made by Bodhisatva, Prince Gautama Siddhartha. The cause of this ceaseless effort, is the firm conviction and realisation in the compassionate heart and mind of Bodhisatva Prince Gautama, that life and world is sorrow afflicted and sorrowladen. Bodhisatva during countless births in his sojourn in Samsara had experienced this true characteristic of life and world—The existence of sorrow.

It was this realisation of the existence of sorrow that induced, the Bodhisatva during countless lives of his sojourn in Samsara, to practice, develop and perfect the Ten Paramis of self-sacrifice and renunciation, out of remorse and compassion towards suffering humanity. The relative value of this ethical perfection, as we ordinary wayfarers could understand is the fact of the expansion of the heart and mind of the Bodhisatva, to such maximum degree, the saturated point beyond the possibility of either god or man. In the light of the Buddhist doctrine of the act, Kam-

ma, Bodhisatva had attained perfection in the act, the prerequisite to Buddhahood. It was because of this ethical perfection, during the past lives of the Bodhisatva, that Prince Gautama was able to realise the existence of sorrow, in spite of the indefatigable effort and minute precautions taken by his father, King Suddhodhana, to make believe that his life and world around is heaven on earth.

In the palace, Prince Gautama, saw the birth of his only son, Rahula, amidst all loveliness and luxury. This event of the birth of Rahula was a greater joy and happiness to

vastu, which was gaily decorated and people attired in their best. In the midst of this gorgeous splendour, Prince Gautama, drove in his chariot, but he was impressed more by the sights he saw of old age, sickness, decay and death, and the mendicant priest in saffron-coloured garb.

These sights were sufficient sparks to kindle his compassionate heart, and bring forth the latent sum total of his samsāric experiences of the existence of sorrow.

In the modern world today of civilised, cultured superior men, in the light of moving events, where nations are preparing for a third world war of mass massacre, not even a spectacle of such magnitude of horror and sorrow as was experienced in Hiroshima, where a population of 2,500,000 were literally seared to death by the atomic bomb, in which the dead and injured were burned beyond recognition, not even by such sorrow-afflicted spectacle of inhuman suffering could the heart and mind of the civilised, cultured, religious and superior men of the modern day, be moved towards compassion. To such an extent has the Western powers become civilised! To such an extent has the Christian culture advanced, elevated the heart and mind of man!

The recent announcement that the Washington Board of Education has replaced "A for apple" by "A for Atom" and "B for Bomb," in teaching the alphabet to the innocent, lovable little children, reflect how far the heart and mind

By

G. R. NANAYAKKARA

King Suddhodhana than to his son, Prince Gautama, as the King recognised this an additional tie of attachment and bondage to keep his son, bound to his family and worldly life. Up to this time, Prince Gautama was living a life of seclusion in contemplative mystery, almost like a prisoner in his lovely palaces and flower gardens, where everything was pleasing and beautiful, surrounded by high walls. To celebrate this occasion of the birth of Rahula, King Suddhodhana gave permission to his son, Prince Gautama, for a state pleasure drive in and around the town of Kapilapoolaham.org | aavanaham.org

of the powers in whose hands the destinies of the future humanity rest, are moved towards the expansion of the heart and mind of its progeny towards compassionate love.

The heart and mind of Prince Gautama was so afflicted with the existence of sorrow in the world, that he was not able to rest his head in peace, unless and until a solution to the problem of ill and its ending was found. This was the necessity which caused his renunciation. In his 29th year, he renounced all worldly pleasures, and donning the yellow garb of an ascetic, wandered forth in search of Truth and Peace.

He learned, followed and practised to the very latter, all the existing dhamma-vinayas at the time under distinguished teachers of the day. It is generally believed that Vedanta philosophy existed at the time, which taught:—(1) Brahma, the First Cause, Creator God and Ātman as permanent, immutable. (2) Transmigration, reincarnation. (3) The doctrine of the act, karma. (4) Ill, with its opposite Brahma as bliss. (5) Union with Brahma as the *Summum Bonum*. (6) And way (or ways) thereto. But He could not achieve his desired object from these sources. After six years of austerity in extreme ascetism, in search of Truth, the cause of sorrow and the way to destroy sorrow, following a Middle Path of his own, seeking within, avoiding both extremes of luxury in materialism and self-mortification in vain idealism. He realised the Truth and found the solution of the problem by the overcoming of self in Enlightenment.

This attainment of Abhisambodhi or Enlightenment is a great and unique event in the life of Prince Gautama. "Before it, he was but only a Bodhisatva, and with and after it, he gained the status of a Perfect Buddha. The inner conviction gained through this experience, as to the nature of Reality, as to His internal Purity, as well as His freedom, led to self-expression and self-assertion, which meant only the declaration of His new Personality. One person born in this world is unique, is without an equal, there is no figure similar to Him, there is no one comparable to Him in figure, He is mentally without an equal; He has no equal to assume a similar position; He is comparable to none now in the universe; He is comparable only to the past Incomparable Ones and

is pre-eminent amongst gods and men. Who is that One Person? The Thathagata, absolutely Holy, worthy of adoration, Perfectly Enlightened."

With the attainment of Buddhahood by Prince Gautama, commenced what is now known as Buddhism, that mental Highway, different from all other roads to salvation, the wake of which proved itself to be of far-reaching effects to man's culture and civilisation.

The world got a Religion without any system of faith and worship, owing no allegiance to a supernatural Creator God or Soul, where faith is dethroned and substituted by confidence, based on investigation and knowledge. A religion without any authority, but which gives full freedom of thought, inquiry and investigation, to develop one's wisdom even to the extent of becoming a Buddha. It expounds no dogmas, that one must blindly believe, no creeds that one must accept on good faith without reasoning, no superstitious rites or ceremonies and no meaningless sacrifices or penances for one's purification.

It is a living force of universality which breeds untinted and limitless tolerance, love and compassion to all living creatures.

There is pain, lamentation, misery, despair, sorrow, grief, decay, disease desolation and disintegration in this phenomenal world, and who is there to deny it? Now what the Blessed One discovered was the cause and the cessation thereof. Buddha speaking to His disciples said "It is because you and I have not properly understood and realised the Four Noble Truths that we have so long wandered about in different states of existence. Now as we have realised them, we have destroyed the craving for existence and extirpated the roof of existence, hence we shall have no more *Rebirth*." The *Paticcasammuppada* or the Law of Becoming is without doubt the crowning glory of Buddha's Supreme Enlightenment. It enunciates the formula of Dependent Causation "That being thus, this comes to be, from the coming to be of that, this arises. That being not so, this disappears. From the cessation of that this ceases." This Law of Becoming or Dependent Causation, is an exposition of the First and Second Noble Truths of Sorrow, and the cause of sorrow. Taken in reverse order it explains the Third Noble Truth of the

Cessation of Sorrow. Sorrow is the effect of birth. So by the cessation of birth, sorrow ceases.

The ultimate purpose of Buddhism then, is to teach the way of the cessation of Birth, in a subjective sense, by following the Noble Eightfold Path (The Fourth Noble Truth) to an objective goal Nibbana—The *Summum Bonum* of Buddhism, which can be attained in this life itself.

Our clinging to existence, taking pleasure and delight in our clinging to existence, our practices and our beliefs, is a person that has persisted for wellnigh a limitless time, and is so deeply-rooted in our habits and thoughts, that it is no easy task to eradicate, give up, uproot and cut off root and branch, these fetters that bind us to existence, in a short span of a man's one life-period. Progress in the Path as indicated by the Buddha, should be consistent and of necessity gradual.

Buddhism at one stage enjoins the creation and furtherance of skillful moral actions (*Kusala Kamma*) by which of necessity a radius of Karmic force is formed in contravention to the very principle of the ultimate aspiration of Buddhism, to bring this Karmic force to zero point. This is an important aspect of Buddhism that should be clearly and distinctly understood by every Buddhist.

The bottleneck of Buddhism is Renunciation, going from home to homelessness. This in itself is a reversion of the effect of *Kamma*, a progressive reversion from grasping to ungrasping.

In this world of men, how few there are who with moral strength, enlarge their hearts and cultivate their minds to that degree of feeling an inner urge to give up, wife, children and all their possessions, in search of "Peace" supreme. They are definitely, very, very few indeed, and it is for this reason that Buddha proclaimed His ultimate Dhamma (*Lokottara-dhamma*) as only a benefit to a few, but for the profit of the many. So then the Ariya Puggalas, the holy disciples, that constitute the present Sangha are those virtuous ones, the worshipful ones, the worthy recipients of Dana from us, we others, the mere many folk (*Puthujjana*), who are still in the preliminary stage, may be some trying harder than others, but still only trying to reach the first step of the Ariyan Path.

This inner urge of fruitful Renunciation is the positive result of compassion, due to the transformation of the heart and mind of an individual from the sum total of his samsaric experiences of *Dukka*. To renunciate one should of necessity possess. Possessions give moral strength, which help to build a personality and which in turn help to build a character. It is undeniable that a personality of good character, rich in moral strength, intellectual vigour and clarity, and emotional poise that could bear oneself up well in adversity and prosperity, are well esteemed in society, and will stand in good stead at all times here and hereafter. So that the first step in Buddhism as it relates to us the many folk, is to help maintain life at this human level, taking us, upward in its course from elevation to elevation (*Uddagamana*) by arresting and stopping the downward course (*adogamana*) towards degradation.

Buddha declared that there are four things in general that all human beings hope and wish to possess and enjoy in this world. They are :—(1) Acquisition of wealth and property by good means. (2) With it to have a big circle of relations, friends and well-wishers. (3) With both these to live along life, free from trouble and sickness. (4) With these three sources of happiness to lead a purposeful life here, so that he may be born in heaven after death.

The acquisition of these four sources of happiness, Buddha declared are dependent on the fulfilment of the following eight conditions :—(1) *Uttanasampada*, the putting forth of the utmost effort

for the acquisition of wealth and property by good means and the furtherance of one's activities in the different pursuits one is engaged on. (2) *Arankasampada*, the well-looking after of the wealth and property, the well-looking after of one's health, good name, character and self-respect and also one's precious time and leisure. (3) *Kalyanamittata*, the company of and association with good friends, who will ennoble and enliven one's life and would stand by one always in adversity and prosperity. (4) *Samajeevakatha*, the living of one's day to day life well within one's income, always making it a point to save a proportionate amount to meet other numerous demands, such as sickness, duties, obligations and charity. (5) *Saddasampada*, the full confidence in the understanding and the significance of the "Thrisarana," the Three Refuges in the Buddha, the Dhamma and the Sangha. (6) *Silasampada*—the practice and the living of one's day to day life in accordance with the "Pancha-sila," the Five Precepts. (7) *Thiagasampada*—the practice of the giving of Dana with *Sadda* to the virtuous and worshipful *Ariya Puggalas*, the Sangha and also the giving of one's wealth and possessions with compassionate heart to the needy poor, with a view to get rid of *Lobha*, but not to reap rewards. (8) *Pannasampada*—the knowledge, the beneficial and profitable knowledge, both mundane and supermundane, that would help one, lead a full, useful, profitable and elevated worldly life of experience. The knowledge that this life of experience is a process, an evolutionary process, that could go downwards or upwards according to one's *Kamma*. The supermundane know-

ledge, necessitated by the unwholesome and unsatisfactory experiences of this mundane worldly life in turn of necessity call forth for a purposeful direction to this life, impelling one, urging one, to search, to search with indefatigable will, to find a way out, a path of deliverance from these unwholesome and unsatisfactory experiences of *Dukka*. The search necessarily leads one to the Four Noble Truths, the understanding and the realisation of which will help one to extirpate the root of existence and gain deliverance here and now.

Buddhism is both esoteric and exoteric, and comprehensive coherent Dhamma for all mankind for all time.

The Religious position of Buddhism is the example of the analogical concentric circle explained earlier.

Every Buddhist is a con-centric circle whereas every non-Buddhist is an ego-centric circle. This ego-centric individual may be ethically good and may rise up from elevation to elevation in ethical goodness, but because he believes in a Creator God, soul, and reincarnation, he will not be able to transcend this ego-centricity and cut off, root and branch this life flux of samsaric birth, decay and death, although he may rise up to unfathomable heights of power and happiness of even becoming Brahma himself. Transgression of the Truth, till this delusion of Creator God, Soul and reincarnation is put aside, the foolish individual will march on in *Samsara*, till the Truth is recognised and the skillful march towards the Goal begun.

## DUTIES OF THE BUDDHIST LAYMAN

By The Ven. GĀLLÉ BHIKKHU ANURUDDHA  
(General Secretary, International Buddhist Study Circle)

THE Buddhist layman treats this human existence as one of great importance—as one which affords him the opportunity to live a righteous life here and now in order that he will be able to cut down the sufferings of *samsāra*. He knows that this present existence is the result of some good *kamma*, as we may call it a "kāmāvacarakusala-kamma," a moral conscious-

ness pertaining to the realm of sense. He knows that every action here has its relative effect and that—

"According to the seed that's sown,  
So is the fruit reaped therefrom."

To him—

"By *kamma* the world moves; by  
*kamma* men live; and by *kamma*  
are they bound."

He, therefore, having sought the

Refuge of the Buddha, Dhamma and the Sangha, is sure that under these three Refuges, he is secure, free from danger, fear and defilements that lead to evil destiny. With Lord Buddha as the Guiding Ideal, the Dhamma as the Raft that enables him to cross the ocean of *samsāra*, and the Sangha, as a Rich Field—"puññakhettaṃ" wherein to sow for great fruits, he leads a righteous



life. He performs all his actions heedfully, and paying due regard to the cosmic law of life—kamma—action.

He, therefore, carefully avoids the ten evil actions of body, speech and mind. He commits no evil through his bodily actions. He abstains from killing, stealing, and unchastity. His words are composed and controlled. He does not lie, slander, speak harshly nor engage himself in frivolous talk. He trains himself thus knowing well that the fruits of such deeds would bring suffering upon him.

He knows that if he kills here, he will have to suffer short life, disease, grief caused by the separation from those he loves, and that he will have to live in constant fear. He knows that if he steals, abject poverty, wretchedness, unfulfilled desires and a low life will be his. He gives up adultery as the burning charcoal pit, for it brings him enemies, bad lives, birth as woman and as that of an eunuch. Lying he gives up, for it will torment him by abusive speech, subject him to vilification, incredibility and bring about a stinking mouth. Further, he will not covet. Seeing another's property, he would never think, "Would these were mine." Covetousness, "abhikkā" brings non-fulfilment of one's wishes as its karmic result. That's why. He will not harbour hate upon anyone; for illwill—"Vyāpada" will make him ugly, bring disease, and render him detestable. Also, he will give up false views, "micchādiṭṭi."

And as a pious devotee, he will endeavour to perform good actions here and now by the practice of generosity, morality, meditation, reverence, service, transference of merit and rejoicing in others merit. He will be engaged in hearing the Doctrine and will make every effort possible to strengthen his views.

As one leading the lay life, he must essentially accrue a lot of merit. The practice of generosity will bring him wealth; whilst morality will bestow upon him birth in noble families and in states of happiness. Meditation will help him to acquire higher knowledge and final emancipation. The transference of merit will induce him to give plenty. Rejoicing in other's meritorious actions will imbibe him with joy in his future births. Listening in to the dhamma and teaching it will make him wise; while service

will afford him of great retinue. Praising other's good actions will relatively bring praise upon him. The strengthening of views will bring happiness and final deliverance.

The general outlook of the Buddhist layman is one above ordinary thought. He views all life as transient, unsatisfactory and soul-less. He tries to conceive in his daily life how these truths come into play; how very changing all things of the world are; how little we can control them; and how all our pleasures end in pain and youth in age; and lastly how very empty life is. With this triple view of "anicca, dukkha and anatta" growing in him, he sees all life as arising and passing away. Also, he sees that we are common in flesh; that all mortals are yoked in a single fellowship of joys and pains. Thus surveying life, his heart is filled with sympathetic love "karunā" for all beings that suffer the pains of sentient life. And he, "as a mother at the risk of her life protects her only son, even so, he suffuses all living beings with thoughts of boundless loving compassion—mettā." Imbibed by this feeling of infinite love, the Buddhist layman lives a life of service and usefulness to all during this short span of five score years.

Throughout the Suttapitaka, we find various discourses which describe the course to be followed by a layman in order to make life a success. Of these, Lord Buddha's discourse to Sigāla, the householder, contains nearly all the essential ethics for the layman in his domestic and social life; hence it is called the "Vinaya of the Houseman" or moreover, the "Complete Code of Domestic and Social Ethics."

Even here, the layman, is first of all required to refrain from the four vices of conduct, namely, destruction of life, theft, lying and adultery. The Master, in declaring to Dhammika, the "Rule for Householders," also mentions of these same evils as follows:—

"Let him no creatures kill and none incite  
To kill, nor sanction others taking life,  
But give up violence for all that lives,  
For stout of heart and those who tremble here.

Let the listener awakening  
Wholly refrain from taking things not given,  
And, none incite to steal nor sanction theft;  
Let him refrain from every form of theft.

Let him refrain from all unchastity,  
As wise men shun the burning charcoal pit;  
If powerless to live in continence,  
Let him not with another's wife transgress.

Come to the assembly hall or gathering,  
Let him not to another falsely speak,  
And none incite to lie nor sanction lies;  
Let him refrain from all that is not truth.

Let him not of intoxicants partake,  
The householder who doth this dharma choose,  
And none incite to drink nor sanction drink,  
Knowing that madness is the end of it.

For verily drunken fools commit ill deeds,  
And other people gird to wantoning;  
Let him avoid this sphere of wrongful deeds,  
Maddening, deluding, the delight of fools."

The householder specially refrains from these evils as they cut the very roots of a man's life bringing him to utter ruin even here in this very life.

Further, he refrains from committing evil actions through partiality—"tanhā, enmity—"dosa," fear—"bhaya," and ignorance—"moha"; and instead develops impartiality, loving kindness, fearlessness and wisdom by all his actions.

The success of a layman depends greatly upon his wealth and finances. The Lord has, therefore, pointed out that it is essential for the householder to grow in landed property, in wealth and granery, in addition to child and wife, servants and work-people and beasts of labour. We read in the "Anguttara Nikāya":—

"Whoso in this world grows in wealth and store,  
In sons and wives and four-footed beasts,  
Hath fame and worship as a man of means  
From relatives and friends and those that rule."

These things, the Buddhist layman acquires by right means, and for this he follows a righteous form of livelihood, avoiding deceit, treachery, soothsaying, trickery, usury and the five harmful trades as dealing in arms, living beings, flesh, intoxicants and poison. Whatever trade is pursued by him, is conducted such that it does not harm anyone. He makes his living as the bee gathers honey. Of this the Master says:—

To him amassing wealth, like the roving bee  
It's honey gathering and hurting naught,  
Riches mount up as ant-heap growing high.

He follows his trade or profession with diligence. He tries to find ways and means of performing his work skilfully; and the strenuous layman by the exercise of his limbs and with the sweat of his brow rightly makes enough for himself and his family.

This method of activity is called the Blessing of Exertion—“*Utthānasampadā*.” He, further, duly guards and watches over all that he has thus acquired against thieves, fire, flood and dangers and from king and government, thereby tasting the Blessing of Protection called “*Arakkha-sampadā*.” But much depends upon the manner he utilises his earnings. The practice of thrift and economy is an essential feature of Buddhist life. Buddhist economics requires the householder to apportion his earnings into four and utilise as follows :—

“One portion let him spend and taste the fruit,  
His business to conduct let him take two,  
And portion four let him reserve and hoard;  
So there'll be wherewithal in time of need.”

The good householder, therefore, devotes one-quarter of his earnings to meet his personal needs, two-quarters for the conduct of his trade; the fourth quarter he reserves to meet emergencies in time of need.

Besides, he should guard himself from such channels as may tend to dissipate his hard-earned wealth. In this direction, the Master advises the householder to keep away from the six channels that drain one's wealth. They are,—addicting oneself to intoxicating liquors, frequenting the streets at unseemly hours, haunting fairs, to become infatuated by gambling, association with evil companions, and the habit of idleness.

The sufferings that liquor brings upon man cannot be fathomed. By it, his wealth will begin to dwindle away and before long, the drunkard will be reduced to poverty. His quarrels will increase. His constitution will become weakened by the pernicious effects of alcohol. His susceptibility to disease will increase. His sense of shame and fear of sin—“*Hiriottappa*” will leave him, demeaning his character and making him subject to indecent exposure in public. The immediate effect of alcohol will derange the working of his brain and his powers of thought; and general intelligence will fail rendering him at last to

a dull and stupid man. In the *Kumbha Jātaka*—birth story, we read about the first discovery of fermented liquor in India; also how Sakra describes the evil effects of the drug to a king and his ministers before the first public feasting of the exhilarating drink. Sakra appears to them with a pot of fermented liquor and says :—

Whoso shall drink from this pot will fall down even on perfectly smooth ground and stagger into pits and pools. He will wander about, stupid as a straying ox, his mind beyond control. Lost to all sense of shame, he will go unclothed and dance and caper like a fool.

Whoso shall drink from this pot will fall into fires and helpless be burnt, and the jackals shall gnaw away his flesh. He will speak things unseemly in public assembly, careless of all sense of what is fitting his words or behaviour: and filled with a fool's conceit will vaunt himself the greatest upon earth. Also he will quarrel without cause and commit any crime on being merely told to do so.

“Drinking from this pot of liquor, countless thousands have squandered all their wealth even to the last necessities of life; and insulting those who gave them birth, have lost themselves in lust.”

“Drinking from this pot, men shamefully illtreat holy men and transgress in thought, word and deed; and utter false speech which they could not have been induced to even for much gold. They neglect and forget their proper business.”

“Drinking from this pot, modest men become shameless, wise men become fools; people forget their own dignity and fall down in the dirt, filthy as pigs, and there remain, unable to rise again.”

These indictments of alcoholic liquor spoken some twenty-five centuries back still remain the same. Therefore, the followers of the Enlightened One, fully realising all these, never taste of intoxicating drink.

The perils of frequenting streets at unseemly hours renders a householder, his children, family and property unprotected. He is suspected of undiscovered crimes. Crimes committed by thieves and adulterers are attributed to him. False rumours spread about him; and many are the troubles he undergoes.

The perils of the fair, cinema, theatre, dance hall and the circus

keeps his thoughts occupied enquiring after new items and new places of interest. By these, he neglects his trade and suffers thereby.

The gambler begets hatred of others when he wins. He mourns over his lost wealth and his very substance is wasted. The law-courts despise the gambler's word. Friends and officials do not regard him; and the gambler cannot give or take in marriage. His very social position deteriorates.

Evil companionship puts him in touch with gamblers, drunkards, cheats, swindlers and criminals. Through them he suffers utter ruin in life. Through the habit of idleness, he puts off his daily duties, essential labours and trade by such excuses as “now it is too cold, too hot, too early, too late, or that he is hungry or too full, and so on.” The perils of procrastination and idleness dwindles away his wealth. His income fails; and his good jobs of husbandry remain undone. Fully understanding the evil effects of these six channels of dissipating wealth, the good layman refrains from following such courses.

In the *Sigala Homily*, the Lord describes the type of friends the householder should give up and those he should associate. Of them, the rapacious person, the man of words not deeds, the flatterer and the fellow-waster are to be given up as foes in the likeness of friends.

The rapacious, gives little and asks for much. He does his duty out of fear; and pursues his own interests only. He talks of gifts that he expected to give in the past, also of presents which he will give in the future, but nothing comes to be. He tries to gain favours by sheer empty promises. When the time comes for him to help, he declares his disability and evades.

The flatterer consents to do wrong and dissuades you from doing the right. He praises you to the face; but speaks ill of you to others. The fellow-waster accompanies you to indulge in strong drinks; befriends you to frequent the streets at untimely hours; takes you to the cinema, theatre, circus and the gambling den.

Of them, the Lord says :—

“The friend who's ever seeking what to take,  
The friend whose words are other than his deeds,  
The friend who flatters, pleasing you withal.”

The boon companion down the errant ways :—  
 These four are foes. Thus having recognised,  
 Let the wise man avoid them from afar  
 As they were path of peril and of dread.”

The helper, the friend who is the same in happiness and adversity, the friend of good counsel, and the friend who sympathises are to be reckoned as being sound of heart and fit for association.

Of them, the helper protects you when you are off your guard through intoxication. He also guards your property, and is a refuge to you when you are under fear of attack from others. He helps you in your needs and tasks of labour by supplying you double the quantity of things you may need.

The friend who is the same in happiness and adversity may be reckoned from the fact that he tells you his secrets at the same time guarding in strict confidence all your secrets as well. He never forsakes you in trouble. He is even ready to lay down his life for your sake.

The friend of good counsel restrains you from wrong ; enjoins you to do the right ; acquaints you of things that you have not heard before. Teaches you the Doctrine ; and reveals to you the way to heaven and Nibbāna.

The sympathiser does not rejoice over your misfortunes. Your prosperity is ever a joy to him. He stops others speaking ill of you and commends those who praise you.

And of these the Master says :—

“ The friend who is a help-mate, and the friend  
 Of bright days and of dark, and he who shows  
 What 't is you need, and he who throbs for you  
 With sympathy :—these four the wise should know  
 As friends, and should devote himself to them  
 As mother to her own, her bosom's child.

In the dispensation of the Buddha, the Enlightened One, it is incumbent of the lay follower to duly discharge his obligations towards his parents, teachers, wife and children, friends and companions, servants and work-people and religious teachers. This is called protecting the six quarters. Sons and daughters should realise the fact that it was primarily due to parents that they have attained the present state. They should make it their binding duty to provide them with food, cloth, medicine and all essential comforts and make

life easy and comfortable to them so long as they live. The child of means should make it his particular duty to tend his parents in their old age with all due care. They should maintain the lineage and tradition of the family by restoring, if need be the family honour. Parents thus ministered to by their children, should show them compassion and tenderness of heart by restraining them from vice, exhorting them to virtue, training them in trades and professions of skill, contracting marriage for them in suitable age and by handing over to them their estate and inheritance when the time comes.

Pupils, in beholding their teachers should out of respect and veneration to them rise from their seats in salutation. They should wait upon them ; show an eagerness to learn and render them personal service. They should attentively follow and receive instruction. Teachers thus ministered to by their pupils should, out of compassion, train them well in all what they know and make them thorough in the various arts. They should speak well of them among their companions and protect them from danger.

The husband should pay due respect to his wife, he should give her the right of home, be faithful to her and treat her with love. She should be invested with due authority and supplied with ornaments. The wife, thus ministered to by her husband, should dearly love him and perform her binding duties. She should be hospitable to her relations and those of her husband ; watch over the things that her husband brings and protect his wealth. Besides, she should acquaint herself with her husband's industry and render him a helpful hand.

Further, the householder should minister to his friends and associates generously, with due courtesy and benevolence. He should treat them in the same way as he treats himself and keep up to his promises. His friends and associates should in return love him ; provide him, his family and property all the necessary protection when he is under strong drinks. They should become a refuge to him in time of danger and not forsake him in trouble.

He should minister to his servants and work-people by assigning to them work depending upon their strength ; supply them with food and wages ; and treat them in sick-

ness. He should also allow them time to relax and grant leave with pay and allowances for domestic and social festivals. A good master also shares with them rare and unusual delicacies. And the servants and employees, out of faith and love towards him should make it a habit to rise before him, commence the day's work assigned to them, and rest after their master, having attended to their final duties of the day. They should remain contented and speak in praise of their master.

It is the duty of the householder to treat monks and recluses with due reverence ; keep the house open to them for alms, and meet their temporal needs. They in return, should restrain him from evil and exhort him to do good ; preach him the Law and urge him to follow the Path of Deliverance. They should extend toward them unbounded thoughts of loving kindness.

In summing up “ The Duties of the Layman,” let me quote the following stanzas which are the very words of the Master :—

“ Mother and father are the Eastern view,  
 And teachers are the quarters of the South.  
 And wife and children are the Western view,  
 And friends and kin the quarters to the North ;  
 Servants and working folk the nadir are,  
 And overhead the ascetic and the recluse.  
 These quarters should be worshipped by the man  
 Who fitly ranks as houseman in his clan.

He that is wise, expert in virtue's ways,  
 Gentle and in this worship eloquent,  
 Humble and docile, he may honour win.  
 Active in rising, foe to laziness,  
 Unshaken in adversities, his life  
 Flawless, sagacious, he may honour win.  
 If he have winning ways, and maketh friends,  
 Makes welcome with kind words and generous heart,  
 And can he give sage counsels and advice,  
 And guide his fellows, he may honour win.

The giving hand, the kindly speech, the life  
 Of service, impartiality to one  
 As to another, as the case demands :—  
 These be the things that make the world go round  
 As linchpin serves the rolling of the car.  
 And if these things be not, no mother reaps  
 The honour and respect her child should pay  
 Nor doth the father win them through the child.  
 And since the wise rightly appraise these things,  
 They win to eminence and earn men's praise.

*May All Living Beings Be Happy*

*May They Attain The Supreme  
 Peace of Nibbana !!!*

# THE INTRODUCTION OF BUDDHISM INTO SIKKIM

By

Dr. R. NEBESKY DE WOJKOWITZ

IN the 17th century A.D., when Tibetan Buddhism reached one of its peaks under the rule of the famous 5th Dalai Lama, the Buddhist religion began to gain hold south of the Himalayas, in the territory of Sikkim, the *hBras ljong* or "Rice Province" of the Tibetans. There, as it seems, Buddhism never penetrated at the time of its efflorescence in India, and thus the first steps towards its spread in this area were taken comparatively late, one thousand years after the date when Buddhist teachings were introduced for the first time into Tibet. Legends, however, claim that Padmasambhava—the famous Tantric teacher from the land of Uddyana, who was active in spreading Buddhism in Tibet about the middle of the 8th century A.D.—visited also Sikkim. The purpose of his journey was, as in the case of his reported visits to different parts of Tibet, to hide in caves and at other suitable places various books which he had composed for the religious instruction of future generations, anticipating that Sikkim also would become, one day, a stronghold of the Buddhist religion, and that learned lamas would discover these hidden treasures.

The work of propagating Buddhism in Sikkim is invariably connected with the name of a sage, who had dedicated the greater part of his life to this work, and whose memory has always been held in high esteem in this country: *Lha btsun chhen po*, a learned Tibetan lama, who on account of his meritorious work was later canonized by the Old School of Tibetan Buddhism. Religious chronicles relate, that he was born in the year 1595 A.D. in south-eastern Tibet. After many years of travel, sojourn and study at various seats of learning in Tibet, during which time he seems to have come under the influence of the *Sa skya pa* School, by whom the religious life of Tibet had been dominated in the 13th century, he began his mission to Sikkim. The chronicles mention that during his journey he encountered two other lamas, *Sems dpah chhen po* and *Rig hdzin chhen po* who are said to

have belonged to the *bKah rtogs pa* and that the *mNgah bdag pa* orders respectively, two subsets of the Old School of Tibetan Buddhism.

For many years, thus it is reported, *Lha btsun chhen po* travelled through the "Rice Province," spreading the Buddhist teachings and erecting the first shrines at places where today the main monasteries of Sikkim stand. He soon succeeded in establishing a firm foothold for the Buddhist religion, as the first ruler of Sikkim—whose ancestors had come from the East Tibetan province of *Mi nyag*—and the Tibetan settlers, who reached Sikkim via the Chumbi Valley, were ardent Buddhists; and in the course of time, the doctrine began also to spread gradually among the Lepchas, the aboriginal inhabitants of this territory.

Later, *Lha btsun chhen po* undertook a journey to the Indian plains, which however proved to be fatal, as he contracted an illness during this visit, from which he died soon afterwards. His passing away was deeply mourned by the Buddhists of Sikkim, who to this day preserve his garments and other personal belongings as venerated relics, from which a beneficial influence is claimed to be radiating, healing the ailing who are brought in touch with them.

On religious paintings, *Lha btsun chhen po* is depicted as an ascetic, his blue-coloured body almost bare. He is seated on a leopard-skin, his right hand is in the mudra of preaching, while his left holds a skull-cup; a trident with three human heads in various stages of decomposition rests in the crook of his left arm.

As in the case of many other prominent personalities of Tibetan Buddhism, the life-story of *Lha btsun chhen po* became surrounded by numerous legends, out of which historical facts are difficult to isolate. Tradition claims, that *Lha btsun chhen po's* mission had been foreseen by Padmasambhava himself, who therefore hid some of the books he had composed in Sikkim, in order to facilitate the work of this Tibetan

saint. *Lha btsun chhen po's* entry into Sikkim also is interwoven with legends. Finding it difficult to cross over the high, snow-covered passes which lead from Tibet into the "Rice Province," he applied his magical powers and, leaving his servants behind, flew up to the top of Mt. Kabru. Having stayed there for some time, surveying the land he was about to enter, he returned to the place where he had left his followers and led them by a path he had espied from on high. The lamas *Sems pa chhen po* and *Rig hdzin chhen po*, however, who had arrived at the gates of Sikkim at the same time, entered the "Rice Province" each by a different way. After crossing the icy barrier, all three of them ultimately met and held a council, which led to the appointment of the first Buddhist ruler of Sikkim, an event which is said to have occurred in 1641 A.D.

During his travel to Sikkim—thus the legends relate—*Lha btsun chhen po*, while dwelling in a lonely cave, was visited by the mountain-god of Kanchenjunga, who appeared in the shape of a wild goose. The deity conversed for a long time with the sage and, as a result of the knowledge thus imparted, *Lha btsun chhen po* composed a book of worship to Kanchenjunga, which is used by the Buddhist priests of Sikkim to the present day.

It is significant that the authorship of the Kanchenjunga ritual is attributed to the famous sage himself, as worship of the mountain and its deity indeed occupies a very important place in the religious life of the Sikkimese Buddhists. It is believed, that Mt. Kanchenjunga, whose eternal snows tower high above the gently undulating, green-tinted hills of Sikkim, is the seat of a fierce deity, who is depicted on religious paintings as a warrior riding a white horse and brandishing a streaming banner—symbol of Kanchenjunga's snow-plume—in his right hand, and holding a shallow bowl filled with jewels in his left. The five prominent peaks, from which the name of the mountain and its god is derived—spelled *Gangs*

*chan mdzod lnga*, "The Five Treasuries of Eternal Snow," in Tibetan—are said to be the caches of innumerable precious stones, of gold and silver, grain and religious books, which are all jealously guarded by the deity and his retainers. No mortal man, thus it is stated by ancient legends, will ever gain the treasures which are stored on top of the mountain, but from time to time one can catch a glimpse of the bars of gold and silver, reflecting the rays of the setting sun. Other legends claim, that Kanchenjunga's five pinnacles are surmounted by various animals, the highest peak being the seat of a tiger, and the other four peaks being the dwellings of a horse, elephant, lion and the bird Garuda respectively.

In honour of the mountain-god and his retinue, religious services are held regularly, and a special ceremony is performed to appease the malignant *Yab bdud*, an underling of Kanchenjunga, who uses the southern wind as a vehicle. The worship of Kanchenjunga's heavenly ruler culminates in the great annual sacred dance, held at the beginning of December in Gangtok, the capital of Sikkim. Accompanied by warriors and gorgeously-dressed attendants, his white mount led nearby, the mountain-god—represented by a lama—dances in the huge square in front of the local monastery. The spectacle he presents, as he emerges out of the darkness of the temple-hall, is most impressive. He is dressed in colourful brocade and tiger skins and his

face is hidden behind a huge red, three-eyed mask. On his head rests a helmet, with a skull mounted in front, and from its centre and sides, five banners arise, symbolizing the five peaks of the mountain.

The life-story of *Lha btsun chhen po* and the worship of Kanchenjunga's mountain-god form a little known chapter in the history of Northern Buddhism and are deserving of a more detailed investigation. It is therefore to be hoped, that later, when the original texts dealing with this subject, which are preserved in the monastic libraries of Sikkim, have been made available for translation and study, a clearer picture of the introduction of Buddhism into Sikkim will emerge.

## FRANCE AND INDIA CELEBRATE VESAK

THE Vesak Festival in Paris was celebrated at the headquarters of the Buddhist Society (*les Amis du Bouddhisme*) on May 20th. The Society building was decorated with a large six-coloured Buddhist flag, the hall was aesthetically arranged and an image of the Buddha was placed on a pedestal on a terraced bank of beautiful flowers.

Proceedings began with the offering of flowers, followed by the recitation of Pali Gathas, led by the Ven. Dr. W. Rahula, of the Vidyalankara Pirivena, Ceylon. After the observance of Pansil (five precepts) and salutations to the Triple Gem (Buddha, Dhamma, Sangha) there were readings of Buddhist Suttas in French, on the threefold significance of Vesak. A text on the birth of the Buddha from the Majjhima Nikaya was read by Mr. R. Joly, Vice President of the Society. A passage from the Mahavastu, describing the Enlightenment of the Buddha was read by Mme. G. Charpentier, while the passing away in the Mahaparinibbana Sutta of the Digha Nikaya was read by Mr. P. Adam.

Addressing the gathering next, the Ven. Bhikkhu Rahula dwelt upon the significance of Vesak. He said he had never felt home-sick since he came to Paris, but, on that day, he felt so, because, for the first time, since his arrival in France, he was missing something

really significant. As he stood before the audience, he said, his thoughts went back to Ceylon where Vesak was celebrated on a grand scale. He described the system of restaurants ("dansalas") which were put up in all parts of the Island to entertain the masses of pilgrims and sight-seers who thronged the streets that day. Those refreshments stalls were organized sometimes by societies, sometimes by groups of persons and sometimes by individuals. Refreshments were provided free of charge on that day to all those who passed by. He referred to the fact that the organizers were offended if anyone refused to accept their hospitality. And Vesak being a festival that was celebrated outdoors rather indoors the crowds were naturally enormous. He referred to the spirit of intense joy and gaiety evidenced on Vesak Day, throughout all Buddhist countries. All the people without exception participated in the festivities. Even the Bhikkhus went round to see the Vesak celebrations in spite of their manifold duties to the members of the lay community on that day.

The Bhikkhu then proceeded to give a brief sketch of the life of the Buddha. As far as the teaching itself was concerned, he did not wish to dilate too long upon the subject, but confined himself to one

or two important aspects of the Buddha's doctrine. First, he said, the Buddha's message was one of love and compassion. Love and compassion to all beings was one of the cardinal tenets of the doctrine. The world to-day needed this message of love and compassion more than ever before the history of mankind. Nations to-day were afraid of one another, and were ready to jump at one another's throat. He related the story of a war between two classes in ancient times, and told how the dispute was amicably settled by the Buddha? It was the duty of Buddhists to spread compassion, he added.

Then he referred to the incorrect understanding of Buddhist thought as being something merely mystic and mysterious. It was evident that a great interest was being taken in the spiritual thought and development of India. He appealed to those present to avoid a possible misunderstanding of that system of thought and urged them to give up the false notion of the existence of mysticism and mystery in it, especially in Buddhism. He said there was a common ground and a similarity of mind between Indian and other thought. Just as much as the message of Jesus Christ, who was not a Frenchman, was intended not merely for the people of Palestine but for all humanity, so the teaching of the Buddha was intended for all

human beings. The teaching of the Buddha was universal. In conclusion, he appealed to all to take Buddhism as something concerned directly with human life and not as something esoteric or out of reach.

Speaking next, Swami Siddheswarananda of the Ramakrishna Centre in France, stressed the spiritual contents of the Buddha's teaching. He related the story of Rahula, son of Prince Siddharta, who became a monk on the return of the Buddha. Upon the Master's entry into his former palace the young Rahula came forward and demanded of him his patrimony that was his due. The Buddha offered him his yellow robe. The Swami drew a parallel between the lives of Rahula and Mahatma Gandhi. The latter was in modern times the apostle of compassion and non-violence. The modern world torn asunder by conflicts and enmities was in need of the dynamism of Karuna, Love and Compassion.

A hymn to the Buddha, composed by Rabindranath Tagore, was next read by Mme. La Fuente in the French translation of Miss G. Constant Lounsbery, the President of the Society.

Then followed the recitation of the Metta Sutta in Pali by the Ven. Bhikkhu Rahula. Before the recitation of the Sutta the Bhikkhu made some introductory remarks giving the gist of the Sutta.

Miss Lounsbery, President of les Amis du Bouddhisme, on behalf of the Society, congratulated the large assembly on their devotion and co-operation.

The Embassies of Burma, India and Thailand were represented. Cambodia and Vietnamese students joined with the Ceylonese present in Paris: Messrs. A. Dablu, Mr. G. D. Dhirosekera, lately of Cambridge University, Mr. Hiraniya Jayasurya and Mr. Ananda Salgado who are studying at the University of Paris. French, English, Germans and Americans in this international gathering illustrated the real fraternity of East and West in our Buddha Puja.

At the end of the proceedings Bhikkhu Rahula distributed flowers among the devotees as a memento of the day.

## IN INDIA

THE high light of the Vesak Festival in New Delhi, which was celebrated with great enthusiasm for three days, was a mammoth procession taken out through the main thoroughfares of the city, on Saturday May 19th with more than two thousand people participating. Two Buddha images, one of marble and the other bronze, were borne on the Rama-ratha and a specially decorated truck.

Representatives from many Buddhist associations and Bhikkhus who had specially come from Burma, Thailand, Cambodia and Ladakh were in the lead and shouts of "Bhagawan Buddha ki Jai" which started with the opening of the procession by H. Saddhatissa Thera were heard all along the route.

On Sunday morning a party of Bhikkhus, headed by Saddhatissa Thera, visited the Lady Hardinge and Irwin Hospitals and distributed fruits among the patients.

Prominent among the distinguished visitors to the Buddha Vihara who worshipped Lord Buddha were Monsieur Daniel Levi, Mr. Hugo Valvanne and Mr. C. Commaraswamy—Ambassadors for France and Finland and the High Commissioner for Ceylon—and all members of the Burmese Embassy and the Royal Siamese Legation in New Delhi.

Speaking at the first public meeting held on Sunday evening, Dr. B. R. Ambedkar, Minister of Law, Government of India, proclaimed, "Our object is not only to celebrate the birthday of Lord Buddha but also to remove untouchability from India." Dr. Ambedkar strongly attacked the corruptions rampant in Hinduism and specially the Brahmins for continuing the caste system in the country. As the only way of getting rid of this he called upon the people of the Scheduled Casts (the Harijans) to embrace Buddhism. Dr. Ambedkar was satisfied at the gradual turning away of Harijans from Brahmanism to Buddhism. He put no faith, he said, in those Hindus who professed they stood for the eradication of caste distinctions but nevertheless adhered to their scriptures which taught the concept of caste inequality. The only way those people could demonstrate their sincerity was for them to renounce Brahmanism totally and embrace Buddhism.

The meeting commenced with M. Denial Levi, French Ambassador in India who presided, laying a garland at the feet of Lord Buddha's image placed on the dais.

H. Saddhatissa Thera, welcoming on the gathering on behalf of the Maha Bodhi Society of India who sponsored the Vesak Celebrations, pleaded strongly for the eradication of the caste systems. He said, "If India is to regain her pristine glory and prosperity that she once possessed she must once again follow the ideal path of the Buddha. Caste system and all other evils must be completely eradicated from the Indian soil and the Buddha's dream of classless society must be made to materialise."

The Finnish Ambassador, Mr. Hugo Valvanne said that of all the great philosophical systems produced by India the greatest was Buddhism. He felt that Buddhism was even now the foundation of Indian life and society. Lord Buddha, he added, had influenced not only Asia but also the Western countries.

Mr. C. Coomaraswamy, Ceylon's High Commissioner in India, claimed Ceylon still followed Buddhism in its purest form. Buddhism, he stressed, was essentially a religion of the peaceful and nonviolent.

The Burmese Charge d'Affairs, U. Tin Maung Gyi said "At this anxious hour when humanity is in the bitterest strait, friends of peace should strive their utmost in thought, word and deed to establish in this world the Kingdom of Universal Compassion."

In his presidential address Mr. Daniel Levi said that the entire Buddhist philosophy could be summed up thus: "Liberty for all men; equality for all men in mutual love; and fraternity among all men in mutual love."

Two resolutions—one urging the Buddhists throughout the world to celebrate a Buddha Jayanti Week every year instead of a day and the other calling upon the Government of India to declare "Vaishakha Purnima" a public holiday—were passed.

Later the same day a second public meeting was held on the Buddha Vihara Grounds with Bhikkhu Saddhatissa in the chair. Among those who spoke at this meeting, which also was largely

attended, were Mr. A. R. Kulkarni, Mr. A. K. Barua and Prof. S. N. Mitra.

A special feature of the Monday's celebrations was the observance of a minutes Maitri Bhavana at 5.30 p.m. by a large number of persons who attended the Vihara. Immediately following the Maitri Bhavana the All India Radio broadcast Pirith from their New Delhi station.

A third public meeting held on Monday under the Presidentship of the Hon. Mr. Sri Prakasa, Minister for Natural Resources and Scientific Research, Government of India, at the Buddha Vihara grounds, also was a great success. Mr. Sri Prakasa who arrived at the same time as the Hon. Mr. Burgohain, Deputy Minister of Works, Production and Supply, Government of India, worshipped Lord Buddha in the Vihara before attending the meeting.

Seth Jugal Kishore Birla in his speech urged all to treat the people all over as brothers and sisters and not bind themselves in narrow provincialism and nationalism.

Mr. Sri Prakasa asked the people to take to heart the teachings of Lord Buddha, as a religion and also as a social philosophy, and contribute thus to the advancement of world peace. He also added that those who were working for the revival of Buddhism should not despair at the lack of enthusiasm among the people but should always bear in mind that Lord Buddha propounded his Dhamma with only five disciples but later his message of righteousness spread throughout the world.

Among others who spoke on the occasion were the First Secretary, Siamese Legation, Bhikkhu Saddhatissa, Mr. A. R. Kulkarni and Bhikkhu V. Dhammawara. Messages of goodwill were received from the Prime Minister of India, Mr. Jawaharlal Nehru, Prime Minister of Ceylon, Mr. D. S. Senanayake, Siamese Minister in Delhi, Governors and Ministers. Lamas from Ladakh had specially come to participate in the celebrations.

The celebrations concluded with the singing of Tagore's Songs on Buddha by a party of Bengali girls.

### MADRAS

The Young Men's Buddhist Association, Madras, celebrated the Buddha Jayanti at the Minerva Hall, Egmore, presided over by Sri R. Janardanam, M.A., L.T., and a large gathering of both Indians and Ceylonese was present. The Buddhist banner was hoisted by Srimathi C. S. Jegadambal, B.A., L.L.B., while a group of girls from the Youth Forward League, sang. This large flag was presented to the Y.M.B.A. by the Rev. Daranagama Rathanasiri Thera, of Dehiowita, Ceylon. The Buddha Pooja was performed by Sri G. I. Pattabiraman.

Among the messages read were from The Rt. Hon. D. S. Senanayake, Prime Minister, Ceylon, the Ven. Pelene Vajiragnana Nayaka Thera, and the Hon. Mr. S. W. R. Dias Bandaranaike.

Preliminary arrangements for the establishment of a Buddhist Temple and a Buddhist School in Madras are in the hands of the Hony. Secretary, Sri K. M. Lavanya Murthy, No. 12, Sri Janaki Street, Panchawadi, Edmore, Madras. —Cor.

### CALCUTTA

Vesak celebrations in Calcutta this year were on a bigger scale than in previous years, innovations being picturesque processions with images of Lord Buddha.

Sri Dharmarajika Vihara, chief venue of the celebrations, was tastefully decorated and illuminated. On May 20th from early morning Buddhists belonging to different nationalities streamed into the shrine with flowers, candles, etc.

A public meeting to celebrate the sacred event was held with Dr. Mohendra Nath Sarkar, M.A., Ph.D., a great oriental scholar, in the chair. Speakers included U Nyun, Consul for Burma, Rev. Kassapa, Dr. Kalidas Nag, Sri M. C. Dhiman, the Rev. D. Sasanasiri Thera and Sri K. C. Gupta. Bhikkhu Kassapa is from Germany and is on his way to Burma to receive higher ordination.

The sacred relics of Lord Buddha and His two chief disciples Sariputta and Moggallana Arahans were exhibited for worship.

On May 21 a special dana was given to bhikkhus and clothes distributed to orphans and refugees, and fruits sent to hospital patients.

The international Buddhist procession which is a new feature of the celebration in Calcutta started from Ochterloney Monument in the Maidan and, after passing through several important thoroughfares, reached the Sri Dharmarajika Vihara.

Sri D. Valisinha, General Secretary of the Maha Bodhi Society, gave a radio talk on the life and teaching of the Lord Buddha from the Calcutta station.—Cor.

## COLOMBO Y. M. B. A. NEWS

### VESAK CELEBRATIONS

Vesak celebrations began on Saturday, May 19th, with a lecture by Mr. V. F. Guneratne on "Preparation for Vesak through Maitriya." This was followed by a recital of devotional songs by Radio Artistes.

On Vesak morning members assembled at the Y.M.B.A. Hall and observed "Ata Sil." The Ven. Heenetiyana Dhammaloka Thera delivered a Sermon on "A Buddha I shall be," which was listened to by a gathering of more than

600 devotees. This was followed by a Dhamma discussion led by the Ven. Dombagoda Revata Thera.

In the afternoon there was a religious discussion with the Ven. Bambarande Sri Seevali Thera presiding. Later a religious discourse by the Ven. Kotikawatte Sri Saddatissa Thera ended the day's programme.

Dana for all those who observed "Ata Sil" was provided by the Religious Activities Committee. On both Vesak Day and the day following the Y.M.B.A. premises were gaily decorated and illuminated, and as usual, provided the sight-seers with a focal point on their tour.

premises were gaily decorated and illuminated, and as usual, provided the sight-seers with a focal point on their tour.

### NEW MEMBERS

7-5-51: H. A. P. de Silva, No. 5, Circular Road West, Kurunegala. Dr. D. S. R. Gunawardena, 2, Bailey Road, Kurunegala; B. F. Mendis, No. 744, Korawella, Moratuwa; J. B. Wadugodapitiya, "Nandana," Kalapaluwawa, Rajagiriya; G. P. Karangoda, Wariyapola (N.W.P.); U. D. D. Dharma-

senā, "Jayasoma," Jayasinghe Road, Kirillapone, Nugegoda; Y. de S. Nagahawatta, "School View," Kalahe, Wanchawala; A. Y. David Appuhamy, 84, Kotiyagala Bazaar, Bogawantalawa; B. D. Edwin, "Silvaneē," Second Lane,

Rajagiriya; H. C. A. Wiekramasekara, 26/6, Dematagoda Place, Colombo 9.

#### RESIGNATION

L. P. Abeysinghe.

#### LITERARY ACTIVITIES (SINHALESE)

On May 4, 1951, Pandit Gunapala Senadeera delivered a lecture on "The Indian Conception of God."

On May 11, 1951, Ayurvedic Dr. L. M. Wijesekara gave a recital of Folk Songs.

THE Y.M.B.A. APPEALS TO ITS MEMBERS TO  
CONTRIBUTE ARTICLES AND NEWS TO THIS  
MAGAZINE, AND ALSO FOR ONE OR MORE  
VOLUNTEERS TO ASSIST THE EDITOR, DR.  
MALALASEKERA, IN HIS WORK.

## NEWS AND NOTES

#### VEN. PANDIT PARAWAHERA PANNANANDA THERA

VEN. PANDIT PARAWAHERA Pannananda Thera, one of the most enthusiastic missionary Bhikkhus of the Maha Bodhi Society of India, after a selfless service for seven years here in India, leaves for Ceylon at the call of his Gurudeva, the most Ven. Dr. P. Vajiranana Maha Thera (Ph.D.,

Cantab). During his mission in India, in fact, he rendered a very considerable service towards the cause of Buddhism. It is mainly due to him that Bihar, one of the biggest Indian provinces, has a new awakening towards Buddhist cause.—*Cor.*

#### MAHA BODHI SOCIETY

Regular Sunday evening Bana sermons have been arranged under the auspices of

the Ceylon Maha Bodhi Society, and the first of its series will be held on Sunday, June 3rd, from 5 p.m. to 6 p.m. at the Dharmapala Memorial Hall, Maha Bodhi Society, Maligakande, Colombo.

Pahan Pinkamas will also be held once a month on every Atawaka Poya days at the Maligakande Temple, commencing Sunday, June 3rd, at 6.30 p.m.



# 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 June, 1951

1st SUNDAY : PITAKOTTE SOMANANDA THERA

### Pilotika Therassa Katha Vatthu

There is scarcely a man in the world who is restrained by modesty, gives no occasion for reproach like a thorough-bred who needs not the whip.

2nd SUNDAY : THALALLE DHARMANANDA THERA

### Sukha Samanerasse Katha Vatthu

Irrigators guide the water, fletchers fashion the arrow, carpenters bend the wood, the pious control themselves.

3rd SUNDAY : W. SUGATHANANDA THERA OF VAJIRARAMA

### Jara Vagga Visakhaya Sahayikaran Katha Vatthu

What laughter, what merriment there be when the world is ever burning. You who are by darkness surrounded why will you not seek the light ?

4th SUNDAY : HEENATIYANE DHAMMALOKA THERA

### Siri Maya Katha Vatthu

Behold the beautiful figure, a nest of disease, perishable. This putrid mass breaks up. Verily life ends in death.

“ 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.

