

THE BUDDHIST



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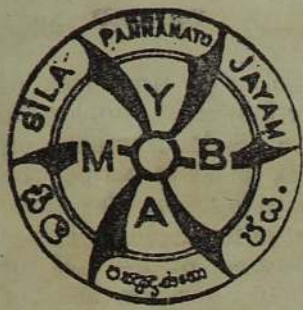
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THE BUDDHIST

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“*Sīla Paññānato Jayam*”

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TIME AND THE FUTURE

By N. WICKREMESINGHE

“ASSUREDLY,” he said to himself, “time has no reality. It is a simple illusion of our minds. Then if it doth not exist how can it bring death to me? Does that mean that I shall live for ever? No, but I conclude therefrom that my death is, always has been, as it always will be. I do not feel it yet, but it is in me, and I ought not to fear it, for it would be folly to dread the coming of that which has arrived.”—“Thais,” Anatole France.

We speak of the future as though it were a part of time which is yet to be, but precisely that which is to be understood thereby is merely our own future, for time itself can have no future—it is only we who are in a process of becoming who have a future. And this future is pregnant with one of the greatest if not the very greatest problem that can thrill mankind—the knowledge of what it may hold within the impenetrable darkness of its silent womb. The magnitude of his interest, and the irresistibility of the force by which he is impelled to probe into his future is evidenced by the ceaseless efforts he has made from the very infancy of his kind by reference to stars and stones, beasts and trees, winds and fires and gods and devils. The variety of methods to which he has resorted in order to have foreknowledge of his future is, in short, legion. But despite all man's efforts his future has successfully evaded his grasp up to the present, and it will and must continue to be hidden from him so long as he has a future. This is the paradoxical truth with regard to man's attempts to unveil his future: It is this future which every con-

scious being is for ever striving to know, and it is this very striving which keeps him tied to the wheel of Sansara (existence) with its infinite vicissitudes of joy and sorrow, birth, decay and death. It is on the unpredictable future that human hope is anchored, and it is hope which is the source of our action—the very sheet-anchor of our being. Remove the curtain which veils the future from the mind of man and hope will immediately wither into nothingness within the depths of his heart, and human life without hope will be as dreary and empty as the existence of a stone—that is human life as we know it according to its worldly valuation. But there is a lifting of this shrouding veil which can be done only by the perfect man—a fully enlightened being. This, however, is not a perfection which is attainable by the study of the stars, the lines upon human palms, the times of birth, communication with the dead, or any other of the numerous methods devised by credulous human beings. It is much more difficult than any of these—the eradication of all desire and the conquering of self. He who is able to do this will achieve knowledge of both the future and the past not only of himself but also of all beings and of all the other worlds in the whole of infinite space. And to such a one this knowledge is vouchsafed because to him there is no past or future, no space or motion, no being or extinction—he is beyond the pale of all limitations—he is perfect. And herein lies the paradox of perfection.

“Starting from the present field as a cue, we can never cypher out

in advance just what a person will be thinking of five minutes later. The elements which may become prepotent in the process, the parts of each successive field round which the association shall chiefly turn, the possible bifurcations of suggestion, are so numerous and ambiguous as to be indeterminable before the fact... We cannot say now what we shall find ourselves thinking of five minutes hence.”¹ Therefore how much less possible is it for another person to forecast with absolute certainty what another shall do tomorrow, next year, or in the years after that? Not only is it impossible, but also life would become farcical if it were. Thus, if I say that in an hour's time from now I shall have my dinner, I make a statement dependent for its fulfilment on two facts: that I shall be living one hour from now, and that a meal shall be existent at that time, leaving aside the minor details of my being hungry at that time, the meal being appetizing, the earth in normal motion, etc. If, perhaps, both I and the meal are existent one hour from now, then the statement that I shall have my dinner one hour from now may be fulfilled. Therefore, the future is something which is dependent for its being, for one condition, upon my existence. If I make a statement regarding the future action of a second person, that statement too, will depend for its fulfilment upon his existence and the existence at the proper time of everything else necessary for the consummation of my prediction. Now, is it possible for anybody to forecast with certainty that I shall be having my dinner one hour from now? For

¹ Cf. “Talks to Teachers on Psychology,” by William James, p. 86.

anybody to do so the act of my eating my dinner must pre-exist, otherwise it is inconceivable to me as to how he can foresee it. If it is pre-existent, then it is impossible for me to alter it. That is to say, that in the intervening hour, whatever circumstances may arise, I have no option of altering my line of future action by the use of my free will. In fact, if the ability to forecast future events is positively attainable, I must unalterably eat my dinner one hour from now simply because it is my destiny to do so—I have no freedom of choice! Therefore, to my way of thinking, which I believe is rational, foreknowledge is only possible on the assumption that future events pre-exist, and if that is so there can be no freedom of the will—everything is predetermined and must inevitably occur according to that predetermination.¹

On the other hand, if somebody were aware of these facts: that I am a being who is subject to hunger, that I appease my hunger with food, that I had not eaten within the past six hours or so, that I have food prepared for eating, etc., then that person would probably be in a position to forecast with approximate certainty of fulfilment that I would eat my dinner one hour from now. He may likewise forecast with equal certainty, provided he is aware that I am a healthy being subject to weariness, recuperating myself with sleep, have nothing else to keep me awake, that after my dinner I would go to bed and sleep for some hours. This forecast will probably come to pass, but not inevitably; for in the course of the night I may be stung by a cobra, awakened by a disturbance, or meet with death or interruption to my sleep in a variety of ways, and his prognostication be falsified. Again for some person to forecast that I shall that night be burnt to death, he must be able to foresee that event in the vista of the future, and for him to foresee it, it must be already existent. If it is already existent and so impossible to evade or alter, of what help is the forecast to me? Conversely, being told that I will die in such a manner in the night, I take steps to prevent that coming to pass and avoid death, then the forecast becomes untrue. Therefore, is it that belief in the ability to forecast future events blind, absurd and irrational.

Many methods have been devised and put into practice for forecast-

ing the future course of events in the life of things, men and nations. Chief among them are Astrology, Palmistry, Crystal-gazing, Light-reading (*anjanan*), augury through omens and the behaviour of birds and beasts, and mediumistic precognition. There is no doubt that practitioners of these systems have through the help of their several methods (or by rational deduction, or clever guess-work) foretold many events in the future of lives of individuals and nations with surprising accuracy, but we must not overlook the glaring fact that the number of entirely wrong or partly wrong forecasts as compared with the number of correct ones is disproportionately large. The failures have been allowed to go unnoticed while the successes have been given undue publicity, for it is profitable for these dabblers in the future to see to this. Apart from the case of the monkey, the typewriter and the sonnet, we must not disregard the fact that if a million shrewd human beings make a million predictions concerning a few thousand subjects, they stand a fair chance of hitting the right nails exactly on their heads in hundreds of instances.

It may perhaps be argued that forecasts which have proved false have not become so through a fault in the methods but through some inefficiency of their practitioners. This, however, is much too facile an argument to be accepted in a case wherein that which is incorrect is so incredibly more numerous than that which is correct. For instance, if ten boys who have been instructed in the methods of arithmetical multiplication are set to multiply 138 by 7 and the majority, even after repeated instruction, fail to get the correct answer, then, certainly something must be wrong with the science of numbers or the heads of those boys. Similarly, if out of ten well-qualified astrologers (they all profess to be great never-failing experts) who are set to read the horoscope of a person, the majority even after repeated attempts, make wrong forecasts as to the date at which that person would get married, then there certainly is something wrong with their methods of forecasting, unless, of course, something is wrong with their brains. People who believe in the soundness of astrology as a science may aver that there is nothing wrong with astrology, but if anything is wrong it is due to the inefficiency of its

exponents who suffer from lack of proper instruction, etc. But how is it that despite his long sojourn on Earth man has failed to perfect the science of astrology in the same manner as that of medicine? It was surely not because of its lack of interest to man, nor for lack of facilities for its proper study, nor for paucity of willing students and compilation of sufficient data for its systematic development. This applies to the other methods, too. It was because astrology and allied methods through which attempts are made to foretell future events, unlike the science of medicine which deals with the human body which as a general rule responds in a constant manner to a given treatment, have to deal with for the greater part, with the inconstant human mind, a mind which in the same human being does not remain of the same trend for two consecutive moments, which in fact is as various in its activity as the number of men and women. Except for a very few of his reactions to external stimuli which are instinctive, no two human beings behave alike under a given set of circumstances, and even with regard to their instinctive behaviour there is no exact similarity. It is because of this infinite variety of manner in which human beings think and behave that it is impossible to forecast with absolute certainty future events in their lives. The wise and discriminating men of the past must have realised this aspect in the forecasting of the future, and that is why astrology and the like have not developed in the same manner as other sciences—in short it is impossible to develop them so.

There is, however, the possibility of gaining some degree of ability through a knowledge of such methods as astrology and palmistry by which we may foretell with approximate certainty events in the future of men and even of nations; and the degree of certainty will largely depend on the accuracy of the horoscopes of the persons and the ephemerical and other data upon which the deductions must be based. But the margin of error in these, especially the horoscopes, is so great as not to admit of making forecasts of a constant degree of correctness. For instance, with regard to births there is no rule by which the exact time of birth of a child is to be determined. The act of parturition is spread over a certain length of

¹ Cf. "Guide to Modern Thought,"—C. E. M. Joad, p. 241.

time, often an appreciable amount of time lapsing between the extrusion of a part of the foetus and its entire extrusion, and the time of birth of the child may be fixed at any stage in this process. Also, I do not see the absolute reasonableness in timing the beginning of the life of a person as from the moment of parturition. Why should it not be considered to begin with the moment of conception, the moment the heart

begins to beat, or the moment the brain begins to function? The one is as good as the other. And the casting of the horoscope itself: each school of astrologists casts it according to its own set of rules and they make various forecasts based thereon. Under these conflicting conditions how can there be any certainty? Considered from this aspect more reliance can be placed on palmistry than on astrology, for

the correctness of readings based on the former depend on the correct interpretation of the lines upon the human palm about which there is no such confusion as with horoscopes.

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(The concluding portion of this article, which should be read in continuation of "Time and Man" which appeared in the April issue, will appear in the next issue.)

ORIGIN AND DEVELOPMENT OF STUPAS

By A UNIVERSITY UNDERGRADUATE

THE stupa, or the Dagāba as it is called in Sinhalese, is an indispensable feature of almost every Buddhist monastery in Ceylon, as it is also in other Buddhist countries in Southern Asia, namely Burma, Siam and Cambodia. All stupas including those built in modern times, are supposed to enshrine a particle, in most cases a minute one of the corporeal remains of the Buddha or a saint from which they derived their sacred character and the devout Buddhist in worshipping a stupa containing a relic of the Buddha feels as if he is worshipping the Buddha himself.

Though stupa is best known as a centre of a popular Buddhist cult it was not an invention of the Buddhists. The oldest canonical writings of the Buddhists contain references to the existence, in the lifetime of the Great Teacher of shrines designated by the term *caitya* (Pali *cetiya*) which is well-known as a synonym of stupa. The word *cetiya* is derived from the root "ci"-*cinati* to collect. Originally a *cetiya* was a collection of earth or a mound. Later on it came to mean a tree which grew on a mound. Thus we hear of *Sarandada cetiya* which was a tree inhabited by a *yakkha*. Therefore, *caitya* does not exclusively mean a stupa and the references to it in the Buddhist books make it clear that some of the pre-Buddhist *caityas* were sacred trees used for worship.

We find evidence in *Pūjāvaliya* which shows that people were in the habit of worshipping the hair relics of the Buddha even during his lifetime. For instance, it says that two *upāsakas* called *Tapassa* and *Bhalluka* having obtained a couple of hairs from the Buddha at

Buddha Gaya, took it to their country and built a stupa over it and paid homage to it.

In the *Mahāparinibhāna Sutta*, the Buddha is represented as saying that there were four classes of people who were worthy of being honoured by having stupas built over their remains, namely *buddhas*, *paceka* buddhas, *arahants* and universal monarchs.

Jainism, a religion founded by an older contemporary of Buddha had in early times its own stupas which from an architectural point of view did not differ much from the Buddhist stupas of the same age. Actual remains of pre-Buddhist stupas have been found at some places in North India and it is therefore clear that both the Buddhists as well as the Jains adopted the stupas from earlier cults and gave it a new significance in keeping with the tenets of their respective religions.

The stupa was adopted by the early Buddhists of India as a means of honouring the Founder of their faith. As is generally admitted now the image of the Buddha was unknown in the early period of the history of Buddhism and the Master was worshipped by paying homage to various religious symbols representing him, the objects with which he was associated while he was living, and above all his corporeal remains which were deposited in stupas.

Stupas were built in later times not only to enshrine corporeal relics of the Buddha or of saints, but also to mark the sacred spots at which some important events connected with the religion had taken place, e.g. the spot at which the Buddha

delivered his first sermon or where he sat in meditation. Stupas of this class may conveniently be referred as memorials. It is believed that by the time of Asoka stupas containing the relics of Buddha were worshipped in India by faithful Buddhists.

The stupa in time underwent many important changes in its outward form in India itself while in those lands outside India, it developed on lines peculiar to each country being influenced by the changes in the doctrine, the artistic traditions of the people and various other factors, so that certain stupas which we find in Further India and the Malay Archipelago can hardly be recognised as evolved from the ancient Indian model. *Devanampiyatissa* is supposed to have built the first stupa in Ceylon which, according to tradition, enshrines the collar-bone of Buddha. The stupa known subsequently as the *Thūpārāma* is of great sanctity in the estimation of the Buddhists of Ceylon and is still one of the principal places of pilgrimage at *Anuradhapura*. Legends relating to two other stupas in Ceylon claim for them an antiquity even greater than that of *Thūpārāma*.

One of these is the stupa at *Mahiyangana* now known as *Alut-Nuwara*, and the other was a stupa at *Tiriyay*. Another stupa known as the *Ambasthala* has many architectural features in common with the *Thūpārāma* and like the latter has been subject to repeated restoration. It is built near the summit of the sacred hill at *Mihintale* and is supposed to contain the ashes of *Mahinda*. The two largest, architecturally important and also sacred stupas belonging to the earliest age

of architectural activity in the Island are the Thūpārāma and the Ambesthala.

The stupa at Kalaniya is supposed to commemorate the visit of the Buddha at the invitation of a Naga king to the spot and its proximity to the modern capital of Ceylon has now made it one of the most frequented shrines in the Island. Dutugemunu is said to have built a number of stupas which by their immense size surpass all such monuments previously built in the Island. The earlier and the smaller of these is the Maricavaṭṭi which is said to have been built over the king's sceptre containing relics. The greatest work of Dutugemunu was, however, the Mahāthūpa now generally referred to as Ruvanveli Dāgāba. The monument was appropriately called the Mahāthūpa for when it was built there was no other shrine rivalling it in size not only in the Island of Ceylon but in the whole of the Buddhist world. The completion of the Mahathupa was the work of Saddhatissa, the younger brother and successor of Dutugemunu.

The reign of Vaṭṭagāmini Abbaya (44-17) is a memorable one for the development of stupa building in Ceylon. He founded the Abhayagiri Vihare which in later times became the centre of heterodox doctrines. The Dakkhina Stupa now miscalled Elara's tomb and reduced to a shapeless mound which has not yet being systematically excavated is also a monument dating from the reign of Vaṭṭagāmini Abbaya. The last great builder of stupas during the early period of Ceylon history was Mahasena (362-389 A.D.) whose reign marks an epoch in the history of Ceylon Buddhism. He started and completed the building of Jetavana. This stupa too was the centre of one of the three rival monastic establishments of ancient Anuradhapura.

The period between the (5th and 10th has not bequeathed to us any stupa of considerable magnitude or religious sanctity as this period was troubled by foreign invasions and interval strife. When Parakrama Bahu ascended the throne in 1153 A.D. he revived the practice of building colossal stupas which had for some centuries been given up by the Sinhalese Buddhists. Kiri Vehara is one of the stupas built at Polonnaruwa and it is the best preserved old stupa to be seen anywhere in Ceylon. Parakrama

Bahu started to build a giant stupa which had it been completed would have surpassed all the earlier ones in magnitude. It is called the Damila thupa. Nissanka Malla built the Ran-Kot Vehara at Polonnaruwa. From the fall of Polonnaruwa in the first half of the 13th up to the 18th century the building of stupas was neglected. Towards the end of the 18th century there was a revival of Buddhism accompanied by religious intercourse with Siam and a number of ancient shrines were restored and a few new ones built. The stupas built at this time are also of small size and show a certain amount of Siamese and Burmese influence. With the peace and prosperity consequent on British rule, the Sinhalese Buddhists have in modern times turned their attention to the renovation of the ancient stupas as well as to the building of new ones.

As regards the form of the stupa, etc., it is believed that the Sinhalese Stupas in their most ancient form did not differ from their Indian prototypes. From the actual remains as well as from representations in bas-reliefs the monument at Sāñchi, one of the earliest stupas in North India, is shown to have been "an almost hemispherical dome (aṇḍa) truncated near the top and surrounded at its base by a lofty terrace (madhi) which served in ancient days as a processional path (pradakṣiṇāpatta) and access to which was provided by a double flight of steps (sopāna). Encircling the stupa is a second processional path enclosed by a massive balustrade (vadikā). The summit of the dome is surmounted by a pedestal (harmika) surrounded by a stone railing from which rose a stone shaft supporting a stone umbrella (chattrā), or a series of umbrellas (chattravāṭi). The outer balustrade of stone had four entrances at which were ornamental gateways (toranas) subsequently added.

The Thūpavamsa, however, mentions that the Thūpārāma was like a heap of paddy (dhānyākara) and hence must have had a conical dome. Dhānyākara is one of the six types of stupas recognised by the old craftsmen of Ceylon. From the description of the Mahāthūpa in Anuradhapura given in Mahavamsa we can come to the conclusion that the foundation of the great dagābas at Anuradhapura have been laid by their builders as firmly as one could desire. The Mahāthūpa had a semi-circular dome at the time the

chronicle was written. It appears that in the case of most of the stupas at Anuradhapura the dome was not perfectly semi-circular but was somewhat flattened at the top doubtless in order to make room for the square superstructure. The dome of the Mahāthūpa as well as of many other similar structures of considerable size found at Anuradhapura and elsewhere in Ceylon rises from the topmost of three circular terraces built one over the other, the upper being of smaller diameter than the one below it.

In Ceylon these terraces were not called Madhi as they were Indian but are referred to in Mahavamsa by the Pali word "puppādāna"—place for depositing flowers, which suggests that originally these terraces were used by worshippers for offering flowers. In fact in the smaller modern stupas in Ceylon there is a platform or ledge running round the base which is used as an altar for depositing flowers, incense and lamps by the worshippers. In Sinhalese the three terraces of the stupas of Anuradhapura are now called tun-mahal pesāva or pesā-valalu.

The terraces of most of the ancient stupas of Ceylon are built of brick, the Mirisavēti at Anuradhapura being the most perfect in this respect. The terraces of the Mahāthūpa were of brick originally but they have been faced with blocks of limestone by Rañjatissa (59-50 B.C.). There is only one other stupa in Ceylon which has its terraces embellished in this manner, i.e. Kanṭaka Cetiya, at Mihintale.

The relic chamber of the Mahāthūpa was constructed at the centre of the uppermost terrace. The relic chamber of the Stupa No. 3 of Sāñchi which contained the relics of Sariputta was also on a level with the terrace and the harmika on the top of the great stupa which is believed to have contained relics was constructed like a stone box like the relic chamber of the Mahāthūpa.

In Ceylon, the dome of a stupa is known as aṇḍa, the term by which it is referred to in Sanskrit Buddhist writings. In the Pali work Thupavamsa, it is called udara, and in the Sinhalese version of the chronicle bubbulākara "bubble shape" is substituted for udara. In modern Sinhalese it is called gāba (garbha) which, however, should be applied to the chamber inside the dome.

In a manuscript quoted by Parker, stupas are classified accord-

ing to the shape of the dome. This authority, in enumerating six types of stupas, states. Ghantākāra or the bell-shaped, Ghatākāra, the pot-shaped, bubbulākāra—the bubble-shaped, dhedyākāra—the heap of paddy shaped, padmekāra—lotus shaped, and amba or the āmalaka shape. Among these six types the bell-shape is the commonest in Ceylon at present, but very few examples of this have been noticed among those dating from ancient times. The bell-shape appears also to be the most popular type in Burma as well as in Siam and the preference for this type among the modern Buddhists in Ceylon is possibly a result of the religious intercourse with Further India and the introduction of the Siamese and Burmese ordinations respectively towards the eighteenth century and the beginning of nineteenth century.

The bubble-shape type seems to have been the type most favoured by the Buddhists of the Island in ancient times. The Thūpārama originally was of the heap of paddy shape but after it was restored it has been given the bell-shape. Stupas of the pot-shape type seem, however, to have existed in ancient Ceylon, for relic caskets made of crystal in the form of this type of stupa have been found enshrined in some of the old dagābas of Ceylon. Stupas of the lotus and āmalaka are not known in Ceylon, even in the miniature form of the relic caskets. Stupas with elongated domes like the Indikaṭusaya at Mihintale have lotus petal mouldings at their bases and it is perhaps those with this architectural ornamentation which were meant by this term, for it is rather difficult to imagine how the dome could have been built completely in the shape of a lotus.

From Mahāvamsa we learn that it was customary in ancient Ceylon, to have stupas decorated with pūrna-ghata—filled vases—and pañcangutka the five finger ornaments. Filled vases or pūrna-ghata are frequently met with in the ancient art of India and Ceylon as a decoration motif and in the sculptured marble-slabs which once adorned the stupas of Amaravati and Nāgajanekeṇḍa this auspicious object is often represented.

In the evolution of the stupa in Ceylon it is the superstructure, *i.e.*, the portion above the dome which underwent considerable development. The terraces and the dome remained during a period of a

millennium and a half substantially the same and the shrines even of to-day show very little change so far as these parts of the structure are concerned. But it is otherwise with the superstructure.

The square structure, above the dome which is generally referred to as "tee," a corruption of the Burmese term has remained a constant feature of the stupa in Ceylon from the earliest times. The name harmikā (small pavilion) by which it is referred to in Indian writings is not known among the Sinhalese. In the Mahāvamsa it is called Caturassa-caya, "four-cornered pile," and in modern Sinhalese satarās kotuwa. This is supposed to contain valuable objects as the harmikā of the Sañchi Stūpa probably did. It is interesting to note that on the four sides of the hatarās kotuwa of the Rankot Vehera at Polonnaruwa full blown eight-petalled lotuses take the place of the discs of the sun of other dagabas. The tradition of representing the sun and moon on the hatarās kotuwa of a stupa is still maintained in Ceylon. Probably these figures symbolise the light of Buddha's teaching and it is interesting to note that in Nepalese stupas a pair of eyes is depicted in a corresponding position.

According to the Devyāvadāna a stone pillar called the yūpa was built into the dome in ancient Indian stupas and it is possible that it was not altogether buried in the brickwork. Considering the identity in form of the yūpas of Buddhist dagabas with their Vedic namesakes, it seems probable that in setting up yūpas, the Buddhists only continued a religious practice which prevailed in India long before the origin of the faith probably with a new significance attached to it.

With regard to the Chatteas it is considered that most of them were made of wood and stone and a few of precious metal, because specimens of stone umbrellas have been found near the ruins of many a stupa in Ceylon. Another interesting feature of the Ceylon stupas was a ring of crystal on the top. Sanghatissa is said to have provided one of these to Mahāthūpa. The superstructure of the Ceylon stupas underwent an important development during the mediaeval period. There is a small native stupa of stone on the platform of the Ruvanveli Dagaba at Anurādhapura which gives us a fairly clear idea of what stupas were like in the mediaeval period.

WHAT BUDDHISM MEANS TO INDIA

By H.E. KAILASH NATH KATJU,

Governor of West Bengal

THE 19th century in India is an age of rediscovery. During this century great men of India like Ram Mohon Roy of Bengal sought to educate the masses of India and awaken in the people's mind the spirit of nationalism. Side by side with that movement commenced the era of discovery of historical sites in India, principally those associated with the life and teachings of Gautama Buddha, which helped the people feel proud of their past heritage and achievements.

It is strange that during a period of 900 years of foreign domination the people of India could be so oblivious of their past as to fail to locate even the sites where the Buddha was born, where he received enlightenment and where he entered into Mahaparinibbana. Lumbini, Buddhagaya, Kushinara and others were unknown places until they were discovered during the 19th century.

Holy Isipatana is the scene of the first sermon. Whenever I feel mentally disturbed I go to the Holy spot for peace. In the very atmosphere of the place there is something peaceful which cannot be explained.

With the disappearance of Buddhism India lost her independence. Then again it is a significant coincidence that along with the freedom movement the Maha Bodhi Society was founded and the Buddhist revival started. It is pleasant to remember that the Blessed One and His message have now returned to India with the achievement of freedom. If India is not to lose her independence once again Buddhism must be kept alive and followed.

The Buddha is symbolic of India's greatness and it is in view of this fact that the Buddha's Dharmacakra as conceived by Asoka and the Sarnath lion capital were adopted for free India's banner and seal.

(From a Talk at Dhammarajika Vihare, Calcutta).

BUDDHISM IN PAKISTAN

By PLEADER U. C. MUTSUDDI

IF there is ever any necessity to preach the Dhamma, this is the fittest time. The entire human race is heading for a catastrophe, the third world war is ringing in the ears; rivalry, malice, lust are rampant now amongst the people of all countries of the world, the cup is full, the hour has struck; Doctrine of Buddhism—Ahimsa, Metta, Karuna, etc., should again reign in the hearts of all men of the world.

The Buddha was the greatest and unfailing physician of the mental disease and prescribed medicine of perfect cure and only by following his prescriptions the peace and happiness of the mankind can be restored. The Buddha's denunciation of the institution of caste, his doctrine of universal love, equality of all men, his method of attainment of supreme knowledge and Nirvana without intervention of God or any other agency, the moral code of spiritual advancement can remove the lust, hatred, dillusion and thus sorrows and fighting spirit of the world.

The Buddhist disclaimer of any supernatural power even to its founder, denial of any revealed authority to the Buddhist Scriptures, its direct appeal "Ohipassika" (come and see for yourself with reason and good conscience) its boldest declaration "you are your lord, you are the creator of yourself, you are the emancipator," clear of all dogmatic prejudices like worship of God, self-dependence of Buddhism, right of free thinking, etc.—all these go to establish the absolute and simple rationalism of Buddhism.

It is believed that with the advancement of knowledge, logic and rationalism the wise men of the world will look to the Buddha as the only Guide and Saviour and after the devastation of the world Buddhism will bring peace and happiness to the worried world, and it is Buddhism which by its universal love and fraternity will join the east and the west and the whole world and establish and foster cultural relationship between them. Era 2,500 is coming soon; the whole world has been anxious to know of Buddhism, it now needs a new ideal of universal brotherhood and Ceylon may fulfil the prediction by establishing a world Buddhist Mission. I hope the deliberations in the recent World Buddhist Rally will go a great deal to fulfil the object of

its founder. Let the bhikkhus obey the injunction of the Lord like bhikkhus of the yore to travel to the four corners of the earth to preach Dhamma to the ignorant. Let us take the momentous decision of sending emissaries of peace and goodwill to the north, east and west of the world. Let every Buddhist individually preach Love and Ahimsa by word, deed and writing.

Persecution of the Indian Buddhists, their conversion, assimilation of Buddhism in the Hindu religion, ignorance and inactivity of the bhikkhus and political causes might be attributed to the decline and fall of Buddhism in the land of its birth in the darkened days of India, but by the activities of the Mahabodhi Society of India founded by the Great Dharmapala, the Dharmankur Samity, *i.e.*, the Bengal Buddhist Association founded by the late Rev. Kripasaran Mahasthavir at Calcutta, and the Chittagong Buddhist Association founded by the late Krishna Nazir and the late Dr. Bhagirath Barua of Chittagong, the dharma is returning to enlightened India.

Our ancestors were the only remnants of that great Indian Buddhist Community, and it is to their credit that they could burn the flickering light of Buddhism in a corner of India, *i.e.*, Chittagong though living scattered and as a result of ignorance many superstitious customs crept up amongst them, and it is Mahatma Sangharaji of Burma who went to Chittagong and reformed the monks and laymen, and after him the late Rev. Punyachari Dharmadhari who got high religious education in Ceylon. The late Rev. Aggasara Mahasthavir and other monks and laymen completely reformed the bhikkhus and several laymen including the late Pandit Dharmaraj Barua, who got high Pali education at Siam published several translations of important religious books.

Of over four lacs of Buddhists of four sects: (1) Bengali Barua Buddhists, locally called "mog" abridged form of word "Magadha" from where they migrated to Chittagong; (2) The Arakanese Buddhists; (3) The Hill mogs; (4) Chakmas of the Chittagong Hill tracts, a non-regulated district, the Bengali Buddhists are more advanced and it is regretted that the renowned Bengali Buddhist Dr. B. M. Barua, M.A.,

D.Lit. (Lond.), who was a jewel of the Calcutta University and a great contributor to Buddhism and who gave some lectures in Ceylon being invited by the Ceylon University died a premature death about two years ago. The Buddhist community is, however, backward in trade and commerce though forward in education. There are three Buddhist Bajas or Chiefs, the Chakma Raja, the Mong Chief and the Bomong Chief in the Chittagong Hill tracts to our pride.

At the time of the partition of Bengal I called a Conference of the Buddhist leaders of the entire East Pakistan where several resolutions were adopted and as a result, the Government gave me a letter of assurance to protect our religion, culture and to treat the Buddhist community with generosity. As a result of another resolution the Pakistan Government was pleased to take a Buddhist member in the Minority Rights Advisory Committee to the Pakistan Constituent Assembly and we are being looked after with generosity up to date by the Pakistan Government though there were minor occurrences by individuals. The Buddhists who are supporters of Ahimsa were not concerned in the Hindu-Muslim dispute. The Government took immediate steps and stopped the disturbance with the co-operation of leading Muslims.

We called another conference after the recent communal disturbances under the presidency of the Hon'ble Minister Mr. Habibullah Bahar where more than 8,000 Buddhists and 2,000 Hindus and Muslims were present. The President warned the Musalmans against a recurrence of such disturbances and said that unless there was internal peace Government could not work and could not take up work of public utility. He explained that Islam like Buddhism was based on equality of one and all irrespective of caste, creed, colour, and that the Koran enjoined on Islam to protect the life, property and religion of non-Musalmans; that Pakistan was formed on that basis and that was the Islamic democracy. Indeed what has passed from between the two Prime Ministers of India and Pakistan during the Indo-Pakistan Pact and what has been placed in the draft resolution of the Pakistan Constituent Assembly on the Funda-

mental Rights of the people, fears in the minds of the non-Mussalmans about rule by Islamic principles and traditions have been removed. The Buddhists have been encouraged not to leave the mother-land and none left.

Our ancestors gave the Dhamma to Ceylon. We hope Ceylon would take an interest in the security of her brothers in the faith in East Pakistan and in their religious and

cultural advancement. We have had religious and cultural connections with the Buddhists of Burma, Siam (Thailand) and Ceylon for over 150 years. The renowned Kalindirani, the then ruler of Chittagong hill-tracts erected a great Mahamuni Temple in Chittagong and got a Bhikkhu-sima established by inviting renowned bhikkhus from Burma and Ceylon. Bhikkhus and sramans are going to Ceylon and Burma for religious education and

we have founded a scholarship for that. Again several Ceylon bhikkhus are yet in the village monasteries of Chittagong. I was a sraman for a year in our village under the late Rev. Sudarshan Bhikkhu, a Ceylonese. The Rev. Dharmeshwar Bhikkhu has been graduated from Chittagong and some have passed the Matric. Thus we can claim the privileges from all Buddhist countries, especially from Burma and Ceylon.

APPEAL TO BUDDHISTS ALL OVER THE WORLD

CONTACT between Buddhists is limited because of language difficulties between especially the lay adherents of the religion, who have not the great knowledge of Pāli that the Theraveda Bhikkhus, have, nor the equally great knowledge of Sanskrit on the part of the Mahayana bhikkhus, nor for that matter the comprehension of the obtuse Chinese translations which the scholarly Japanese bhikkhus can understand as well as can their Chinese colleagues. All this means a certain understanding between the more scholarly clergy of varying and often opposing schools, but almost none between the general laity of the Buddhist world, apart from the usual translation activities of various writers.

From our own experience in the Buddhist Esperantist League we know, that the Universal language, Esperanto, gives almost unlimited facilities and scope for expression more so than any national language existing. It is easy to learn and accessible to all. Above all, because it is a non-national language it is above national prejudice, and belongs to all nations and peoples without exception, not just to a few at most like all other languages now living. Like all languages, of course, it has to adopt oriental words to translate the subtle distinctions of Pāli or Sanskrit so dear to the learned Buddhist Sangha, because these subtle philosophic distinctions are, of course, without parallel in the whole world. But technical details are wholly independent of the use of a language as such, just as the mariner's terms are excellent for his own use, but almost useless to people who know nothing of the sea.

Having thus introduced Esperanto and its vast possibilities for increas-

ing understanding between lay people especially and also between those members of the Sangha who are in touch with the Buddhists of other lands and other languages in scriptures, adding to the difficulties of general study, we appeal to all Buddhists to learn or support Esperanto in order that they may spread the Light of the Buddha to all parts of the world. Each fervent Buddhist can further the missionary work of Buddhism by means of the simple language Esperanto. Write to the Editor of "La Budha Lumo," address "Clarach," Abbey Drive, Gronant, Prestatyn, North Wales, Annual subscription to the B.L.E. : 3 sh. or equal value in international reply-coupons.

To date we have the following translations of Buddhist Scriptures and Literature in Esperanto, excluding magazines: "La Samanta-Mukha-Parivarto," "La Parabolo de la Urbo Magie Farita," "La Psalmo de Gusta Kredo," "La Admono kaj Vivo de Rego Asoka," "La Vivo de Sankta Henen," "La Sukhavativ juho," "Budao," "Darmaradoturna Sutro kaj aliaj," "La Dek Bildoj de Bovpastado," "Kodo de Kronprinceo Sootulco," "Bodhi Karto," "La Japana Spirito," "Digha Nikajo," Sutoj I-xiii, "Skize de Zen-Buddhismo," "La Fundamenta Koncepto de Buddhismo Sociologic," "La Farmapado," "La Lumo de Azio (Salibro)" and others.

As will be seen from the above list most of the Esperanto translations so far are Mahayanist, with few exceptions Japanese. Therefore, it will be readily seen that we require far more from other sources, especially Theraveda, if our translations are to be truly representative of the great Buddhist Spiritual Philosophy. Therefore it will be

heartily appreciated by us if Buddhists all over the world will support Esperanto to help with the great missionary effort such as only Buddhism can give in this scientific age. By practical support for the language Esperanto in the Orient, much may be lastingly achieved, enabling lay Buddhists and others in the Sangha to reach many more than is possible by other means, for the Glory of the Buddha Dhamma.

Peace to all Beings !

The Buddhist periodicals are requested to publish in addition to the appeal of the "Budhana Ligo Esperantista" the following:—An international meeting of the Buddhist Esperantists will take place at the Universala Esperanto Kongreso which will take place in Munich, Germany from the 4-11th of August, 1951. Upasaka E. Preibische shall arrange there speeches, discussions and a ceremony with songs. There is still time enough for an average man to learn Esperanto and to master it. May the Buddhists of all countries, especially the countries of Theraveda Buddhism be missed not any longer between the Esperantists who actively make for international understanding, fraternalisation and peace, but do their duty at last like the Japanese and Chinese. The number of Esperantists in Japan is estimated between 50,000 and 100,000. Esperanto is taught at the Buddhist University and Dr. Herada Masamichi, of the Tokyo University, appeals to the world opinion in the struggle of Japanese intellectuals for freedom of thought in Esperanto. The "Worker Esperantist" writes *i.a.*: What a Chinese or a Japanese endeavours to assimilate are not so much the distinctive elements of this or that national culture as common achievements of the Europe

American sphere. No wonder that in the face of this feeling of unity, the Japanese or Chinese are more . . . both to the necessity of an international language, and to the fact so often neglected by the Esperantists themselves—that Esperanto is the real linguistic expression of this unity. They realise that it is the essential of the linguistic achievement of the West as seen from the point of view of other cultural units. This is what strikes a reader of *Revue Orientale* ("Oriental Review"), the organ of the Japanese Esperanto movement, with its excellent articles on grammatical problems of Esperanto of Japanese contributions to the quarterly *Esperantologio* (a review dedicated to interlinguistical problems) or Japanese works on the structure and usage of the international language, writing with insight and minuteness rarely paralleled by European or American interlinguistics. And that is why, too, more and more Japanese technical

and scientific hand books are appearing with Esperanto terminology along with English or French ones, why so many Japanese scientific publications are issued with abstracts in Esperanto and why recently 85 Japanese scientists pledged themselves to publish at least one contribution per year in Esperanto. Japanese intellectuals endeavour to approach Occidental culture in its common essentials and to speak to the Western world as a whole, as a unit—by means of an international language constituting the expressing of this unity. No wonder that universality and college chairs or Esperanto in Japan seem to outnumber those in all European countries put together.

Of course this tendency may be and actually is sometimes enhanced by nationalist factors, by the revolt of national feelings against the necessary to assimilate western culture in foreign national languages,

by no means higher developed or more cultured than the old and refined languages of the East. But even this national undercurrent in oriental Esperantism (not only in the Japanese one) may be to some extent the "other face" of the essentially sound driving force towards the equality of languages, towards democratization of international relations.

However, there is something else in the Oriental Esperanto movement which may be of consequence to the working class of the Western World, Esperanto, an essentially democratic idea, rises in the East to the dignity of a revolutionary principle. The slogan of our movement: "Esperanto the Latin of democracy," is quite a reality to the young intelligent of the East and to the new working classes now coming into being.

E. P

RANDOM THOUGHTS

By KINGSLEY HEENDENIYA

WHY?

THE diverse character of Life is an eternal enigma to the Christian world. The why and the wherefore of existence is a mystery, only to be solved in the "make-believe." Questions which crop up among them from time to time are chopped off unanswered. Else, their perplexities become products of Chance! For instance, the Westerner cannot answer the commonplace question, why some are born rich, some born poor; why some are prodigies, some imbeciles; why some are deaf and blind, some crippled and deformed; why some choose the crooked way, some establish in virtue; why no two people are alike? Pearl Buck, the reputed novelist, poses a fine question in an article written to the *Reader's Digest* on "The child that never grew." It is mainly the story of her child whose mental maturity ceased at the young age of three. She writes: I do not know when her mental growth stopped, nor to this day do we know why it did. There was nothing in her ancestry to make me fear that my child might be defective . . . In the body of her article she narrates the

pathetic story of her reconciliation to her fate and towards the close asks the eternal question . . . We know for example, that if a woman has German measles in the first three months of her pregnancy her child may be born mentally defective, but we do not know why. We must know why. The mongoloid child can appear in any family. We must find out what conditions cause this child.

I need not dwell on the answers to the many "whys." The reader, being a Buddhist, is enlightened on these "perplexities" of life.

AGAINST A COMMON BROTHERHOOD!!

When the Buddha organised the Sangha it was the first of its kind in the world—a religious brotherhood. Anyone desirous of following his Way was admitted without bias. The prince, the layman, the barber, the scavenger and the robber had the same sincere reception. The Buddha's criterion of human value was not status or "caste."

But what do we find now? The Sangha today is not the brother-

hood-ideal of the Buddha. The Sangha, generally speaking, has become exclusive. Caste-prejudice is rife. The "brotherhood" is divided into sects (nikayas). It is pathetic.

VEGETARIANS

The vegetarian-by-conviction has, presumably, a cement-set idea about the "ills" of meat eating. He is firmly of the opinion that eating meat is an *akusala-kamma* (I mean eating flesh kept for sale). He refutes the *vinaya* where the Buddha has admonished the bhikkhus to refrain from excepting *raw* meat and to keep aloof of human flesh, tiger flesh, bear flesh, elephant flesh, python flesh, etc. (ten kinds in all).

It is good that he does not eat meat through compassion for the slaughtered. It is a practice to be admired; though he does it through a misconception. But he departs from his precept. He does not eat meat but wears it! He wears leather shoes, uses leather wallets and sits on leather upholstery. From the point of view of the animal, there is no difference in whether he eats its meat or wears its skin.

HOW I BECAME A BUDDHIST

By THE VEN. LOKANĀTHA

TWENTY-EIGHT years ago I was a Roman Catholic. Today I am a Buddhist Teacher, an ardent Buddha Putta, son of our Exalted Buddha, eagerly bent on establishing the Incomparable Buddha-Dhamma in the West! One Book—The Dhammapada—wrought the change. No man came to me. No man came to teach me Buddhism. One book—The Dhammapada—completely changed my life.

Had I not read The Dhammapada, I would today still be a Roman Catholic. Our Exalted Buddha, in the form of the Dhammapada, was the Supreme Missionary who completely changed my life. Our Exalted Buddha has entered Supreme Nibbana; but his Glorious Dhamma still lives and works on.

I was born in Italy, brought up and educated in America, New York. I studied the arts and sciences, but specialized in chemistry receiving the B.Sc. degree in chemistry. My knowledge of science began to conflict with my old Roman Catholic views, and at once science began to get the upper hand, and Roman Catholicism began to recede. My religion gradually became "The Religion of Science"; though I still retained a great love for Jesus and St. Francis of Assisi.

One day in America, while busily engaged as analyst in the chemical laboratory of a great industrial plant, a fellow-chemist, my friend, placed into my hands a large book

containing among other things "The Dhammapada" translated by Professor Max Muller and "A Life of Our Exalted Buddha" by Asvaghosa. My friend read the book; he remained a Christian. I read the book; I became a Buddhist.

I had all along been seeking a scientific religion. Here at last was what I wanted. Buddhism supplied the long-felt want. I became a Buddhist, and greedily began to read all sorts of books on Buddhism. I was like a traveller in a desert, parched with thirst, who at last finds a cool lotus tank and greedily begins to drink the refreshing waters to his heart's content.

Our Lord Buddha resolved all my former perplexing doubts. My mind became so saturated with the Buddha-Dhamma, that I felt the whole world to be on fire. I felt as though I was in a burning house. "All is on fire!" said our Exalted One, "the eye is on fire, the ear is on fire, the nose, tongue, touch, and mind are on fire! On fire with what? On fire with lust, hatred, delusion, rebirth, old age, disease, death, sorrow, lamentation, grief, misery, despair!"

I believed Our Lord Buddha's words; so I renounced the world, came to India, and was ordained in Burma in 1925.

I was born on December 26, 1897, one day after Jesus. ∴ My pious Roman Catholic parents gave me the name "Salvatore," which means

"Saviour," which when translated into Pāli gives "Lokanātha." So I am now bearing the name given to me at birth by my parents. And in my humble way I am trying my level best to live up to this name by preaching the Truth to suffering humanity all over the world.

THE BODHISATVA

By SUJATHA HETTIARACHCHI

Let me a pure white lotus be
Unfolding in Samsara's stream,
Let all the gloom of misery
Be gathered in my lotus dream;
Let each dew-drop that studded lie
On each white radiant fold,
Reflect the mercy of the Law
That turns death's bliss to gold.

Let every wave that tumbles down,
Their curdled slime of wrath repair
To lotus roots of dusky brown,
In my compassion's bounty share;
Let every spark of vengeance row'd,
With lotus fragrance twine,
And greed and lies transformed by
love,
In lotus heart enshrine.

When each life drop has sped away
Across my pure white lily door,
When I have drained all sorrow,
may
I speed to deck that lustless floor;
Let every petal softly fold
In summer's golden shine,
Retreat to claim the splendid
prize,—
Nirvana's bliss last mine.

COLOMBO Y. M. B. A. NEWS

"LIGHT OF ASIA" ELOCUTION CONTEST

The All-Ceylon Light of Asia Elocution Contest Finals were held on August 1st, 1951, in the Association hall. Mr. Reginald Cooper, Mus.D., FR..C.O., F.T.C.L., Examiner for the Trinity College of Music, adjudicated, the Hon. Dr. L. A. Rajapakse, K.C., presided and Mrs. Rajapakse gave away the prizes.

The results are as follows:—

Senior Girls : (1) Illika de Silva (Miss I. Edirisinghe); (2) Daphne Perera (Private); (3) Elizabeth Poulier (Wendy Whatmore School of Elocution).

Senior Boys : (1) Sena Liyanasuriya (Private); (2) Ronald Campbell (Miss I. Edirisinghe); (3) Rex Francis (Private).

Junior Girls : (1) Poorani de Zoysa (Wendy Whatmore School of Elocution); (2) Sabitadevi Illangakoon (Miss Y. Anderson); (3) Deanna Campbell (Miss I. Edirisinghe).

Junior Boys : (1) Claver Perera (Miss Y. Anderson); (2) Brian Wilson (Wendy Whatmore School of Elocution); (3) Desmond Joshua (Miss E. L. Ohlmus).

LITERARY ACTIVITIES

Mr. D. G. S. Wanigaratne delivered a public lecture in Sinhalese on "Our

Younger Generation and Buddhism." Dr. G. P. Malalasekera presided.

NEW MEMBERS

23.7.51 : K. Pichandy, 29, Fountain House Lane, Maradana; S. Munasinghe, 426, Dean's Road, Maradana; James Samaranayake, Police Station, Dematagoda; P. E. Dias, "Lumbini," Etul Kotte, Kotte; M. D. K. Karunaratne, 159, Old Kolonnawa Road, Colombo 9; Dr. V. T. Herat Gunaratne, 74, Seabeach Road, Kalutara North; J. D. Weerassekera, Niyangandora, Punduloya.

30.7.51 : D. S. Maddumaghe, Gangodawila, Nugegoda; A. Jayasinghe, Tenne-

watta, Ratnapura; D. Jayasinghe, Galagedara, Padukka; D. D. Wickramasinghe, "Seegiri," Udukawa, Weligama.

6.8.51 : Jayasiri Liyanage, "Srimaal," 16, Tichborne Place, Colombo 10; N. I. Liyanasuriya, 162, Castle Street, Borella; U. K. D. E. Goonetilaka, Police Station, Borella; Ahamedeen Nagoor, 175/80, 1st Division, Maradana.

13.8.51 : M. Austin Fernando, Hillwood, Temple Road, Mt. Lavinia; K. H. Sumathipala, Hillwood, Temple Road, Mt. Lavinia; B. A. de Silva, No. 86, Fife Road, Havelock Town; K. Don Mathias, "Gracelyn," Dalugama, Kelaniya; D. M. Senanayake, "Siri Madura," Metiwala, Telwatta; C. W. Daniel, 255/1, Kirula Road, Thimbirigasyaya, Colombo 5; S. Subramaniam, 116, Ward Place, Borella.

20.8.51 :—S. L. F. Wijepala, 48, Melder Place, Nugegoda; T. Vimalananda, University of Ceylon, Colombo; and M. R. Selvanayagam, 276/14, Baseline Road, Dematagoda.

RESIGNATION

Mr. K. R. Chellappah.

SCOUT JAMBOREE

More than 400 Buddhist Scouts and Girl Guides who participated in the Jamboree in Colombo last month assembled at the Maitriya Hall, Bambalapitiya, on Sunday, August 5th, for a morning's session of Religious Activities organized by the Colombo Y.M.B.A.

Offerings of incense, lights and flowers were made at the Shrine Room, after which Bhikkhu Piyadassi, of Vajirarama addressed them on "The Ethics of Buddhism." Mr. L. R. Goonetilleke, Secretary, Religious Activities Branch, of the Y.M.B.A. spoke on "Religious Observations in our Daily Life," and Mr. Tun Hla Oung on "Buddhism and the Scout Movement."

SUNDAY SERMONS

PROGRAMME FOR
SEPTEMBER, 1951

1st Sunday : Pitakotte Somananda Thera

Kumara Kassapa Therassa Māteya Katha Vattu.—Self is the refuge of self for who else could refuge be? The man who has controlled himself fully gains a refuge the like of which cannot be found.

2nd Sunday : Pandita Thalalle Dhammananda Thera

Mahakala Upasakassa Katha Vattu.—By oneself alone is evil done, it is self-born and self-caused, evil grinds the unwise as a diamond a hard gem.

3rd Sunday : G. Chandina Thera, of Vajirarama

Devadattassa Katha Vattu.—He who is exceedingly corrupt, like a Māluvā creeper strangling a Sal tree, does to himself even as an enemy would wish for him.

4th Sunday : Heenatiyane Dhammaloka Thera

Sangaabhedaparisakkana Katha Vattu.—Easy to do are things that are bad and not beneficial to self; But very, very hard to do indeed is that which is beneficial and good.

5th Sunday : Kotte Sangharatana Thera

Kalatherassa Katha Vattu.—The foolish man who on account of false views, scorns the teaching of the Worthy and the Righteous, fructifies—like the fruits of the Kashta reed, only for self-destruction.

Members and well-wishers are invited to attend these instructive sermons, between 9 a.m. and 10 a.m., every Sunday at the Association Hall.

OBITUARY

We record with deep regret the death of Mr. A. B. Gomes, one of our principal benefactors. Apart from many contributions and donations to us over a period of many years, Mr. Gomes gave us a gift of Rs. 100,000 towards the Fort Building Fund. At his funeral, which took place at the General Cemetery, Kanatte, several members, headed by our President, carried the coffin to the pyre.

DHAMMA EXAMINATION

(English Medium)

November 4, 1951

Applications close on September 25, 1951. For regulations and Syllabuses please apply to the Hony. Secretary, Religious Examinations, Y.M.B.A., Colombo 8.

N.B.—The school showing the best results will be awarded the "Sadhuwardena Challenge Shield," donated by Mr. N. M. Sadhuwardena, of Imperial Medical Stores, Gampaha. Cash prizes also will be awarded to eligible candidates securing the 1st, 2nd and 3rd place in each of the four stages of the examination.

HONY. SECRETARY,
Religious Examinations.

NEWS AND NOTES

MALLIKA ANATHA NIVASA

The Mallika Anatha Nivasa for destitute women and children, founded by the late Mallika Hewavitarane Lama Etani, will celebrate "Founder's Day" this year with an all-night Pirith Pinkama on October 6th followed by a Sangika Dane the next day.

SINGAPORE BUDDHIST ASSOCIATION

THE Ven. Narada, who is spending the Vas season in Singapore, writes:—The Singapore Buddhist Association, founded about 19 years ago, has now developed into a powerful and useful body with a membership of nearly 200. For the first time in the history of Buddhism in Singapore three bhikkhus were invited to spend the Vassana in the only Sinhala Buddhist temple here. Weekly sermons are delivered in Sinhala on Sunday evenings, besides the usual sermons on new moon and full moon days. The

newly inaugurated Sunday sermons are becoming more and more popular. The Buddhist Sunday School, founded a few years ago, has made considerable progress. One Sinhala girl won the first prize in the Preliminary stage of the Colombo Y.M.B.A. religious examinations, and a Chinese boy has got through the Teachers' Examination.

The Society has just started to erect a spacious Sanghāvāsa to house about eight bhikkhus with ease at a cost of more than Rs. 45,000. The first sods of the site for the new building were cut by a group of English, Chinese and Sinhala Buddhists. This building, which will be completed before the end of October, forms only a portion of the proposed Sri Lankārāma, a pure Theravada Temple, not restricted to any particular Nikāya. It is the intention of the Society to erect a Vināra, Preaching Hall, Library and a Buddhist School with the co-operation of Chinese Buddhists. A new publication section was also formed to disseminate

Buddhist literature. The first book of the Dhamma series, entitled "Buddhism for Beginners" is in the press. 5,000 copies will be printed. A News Letter, devoted to the Dhamma and the Buddhist activities, is being published every fortnight. Sinhala Buddhists in Singapore are comparatively few, numbering not more than 500, but they are to be congratulated on their religious enthusiasm. Educated and pious bhikkhus are at present imperative to cater to the growing spiritual needs of Singapore Buddhists who form the majority of the population.

BUDDHIST STUDY CIRCLE FOR NEW DELHI

A Buddhist Study Circle was inaugurated at a largely attended meeting at the local Buddha Vihara. More than fifty persons participated in the discussions on the fundamental teachings of Lord Buddha embodied in the stanza: "Sabba Paṇassa Akaranam....," after Bhikkhu Saddhatissa had given a learned and comprehensive explanation of the subject.—Cor.

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