

THE BUDDHIST



DECEMBER, 1951 •

Vol. XXII.

No. 8

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THE BUDDHIST

(Organ of the Colombo Y.M.B.A.)

“*Sīla Paññānato Jayam*”

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Vol. XXII.]

REGISTERED AS A
NEWSPAPER IN CEYLON.

DECEMBER, 1951

PUBLISHED BY THE
COLOMBO Y. M. B. A.

[No. 8

BUDDHISM AND COMMUNISM

THE following facts about Communism are drawn from the Communist Constitution, speeches by leading Communists, factual articles in the Communist Press and other sources which have been very carefully verified. It is right that the Buddhists in South East Asia should know them.

Communism is the Russian interpretation of the theories of Karl Marx, as modified and applied by Lenin and Stalin. From the Buddhist point of view, any man has the right to formulate and hold any ideas he pleases, and to offer them for acceptance to his fellow-men. In the same way, any collection of persons has the right to agree upon the method of their collective government. But no man or collection of men has the right to determine another's religious life or to limit his behaviour beyond the minimum needs of the community. Still less has any group of men the right to use violence upon other men to force them into a particular way of life.

From the Buddhist point of view, therefore, any country is at liberty to adopt and apply the theories of Karl Marx as to government. But Communism is not merely the application of Marxian theories to Russia. It is a way of life which a group of men in that country have dedicated themselves to enforcing, even at the price of world war, upon all mankind. It is as such that Buddhists oppose it, for the basis of Buddhism is to work out one's own salvation with diligence, while allowing all other men to do the same. To the extent, therefore, that Communism is a system of politics, it is no concern of a Buddhist as such. He is entitled, however, whatever his political views as a citizen, to resist, by all means short of violence, the

violent disruption of his personal, religious life.

As already pointed out in the Foreword, the Buddha enjoined his followers to fight for high endeavour, for sublime wisdom, but Communism cares nothing for 'high endeavour' or for 'sublime wisdom.' It regards all religion as dangerous, because true religion encourages freedom of thought. Buddhists, therefore, must choose between the way of life of Buddhism and the way of life of Communism. They are not compatible.

The Communist Constitution is declared to be unassailable, but the application of its principles is a matter of pure opportunism; whatever it suits the Communists to say or do at any particular time they will say and do. All words and acts would seem to be justifiable if they promote the aim of Communism, and Communism is fixed and unchangeable. It is the sole Government of countries under its sway, and the penalty even for criticising that Government is severe punishment, which may entail a long term of forced labour. The declared purpose of Communism is world revolution until every human being is a Communist, and as millions of men and women will choose to resist to the death rather than be ground under the heel of its authoritarian will, this means revolution by violence. Communism, therefore, means war. Its policy is to exaggerate all existing differences between capital and labour, class and class, nation and nation, religion and religion, and between every non-Communist government and its people. It uses hatred as a legitimate means to its freedom-obliterating end. Violence is necessary to achieve this purpose, and is employed wherever a person, group or nation dares to resist the com-

plete domination of the Communist way of life. It aims at 'peace on earth,' but it is the peace of death, wherein a tiny group of men shall hold the earth in thrall, and freedom of action, speech or manifested thought will be banished from the world.

Wherever Communism is in complete control all personal or group ideals, all purely national customs tending to differentiate that nation from the Communist ideal, and all religious and spiritual aspiration whatsoever are ruthlessly stamped out. The Communist aim, as declared in the speeches of leading Communists, is to force all human beings into the utterly materialistic, rigidly controlled domination of Communism.

No one knows. Their governing body is a Council of twenty-four men, stationed in Moscow. No one knows what these men truly think, for if they dared to think in an individual way they would not dare to betray that thought to their dearest friends. The membership of the Communist Party is only six of the two hundred millions of Russians, and how many of these 3% of Russians really approve of Communism it is impossible to say, for they would be exposed to serious danger if it became known that even in thought they were disloyal to Communism. Some of these men are probably genuine fanatics, who really believe that all men should be forced into the mould of Communism; some are probably 'careerists' who find that in a Communist-controlled country it pays to be a fervent Communist; but most of them probably find that liberty (to the extent that any man has liberty under the Communist control) and some degree of comfort, depend on outward acceptance of the prevailing way of life.

This handful of men, with the world's largest army of soldiers, secret police and spies to back them, control all Russia and all the countries so far conquered by Communism. They attack, in the name of their particular viewpoint, all other systems of life, not only capitalism but all systems of socialism which do not attain the full stature of Communism.

For Socialism is a relative term, and in every country which calls its government Socialist there will be a difference in the intensity with which the Marxian ideals are applied. In a democratic state its leaders are genuinely elected by the people, and there is liberty within the law. The person of the individual is secure, and he may worship as he pleases. In the Communist state the people have, in practice, no say in the government of the country, and personal liberty of action is all but non-existent. Their persons are at the mercy of the secret police, and all religious teaching and practice is attacked in every possible way.

The first is materialism, which from the first has been an inviolable principle of Communism. All religion in whatever form is un-Communist, and it is the declared purpose of Communism to wipe all trace of religion from the face of the earth. Marx described religion as the 'opiate of the people' and this applies to all religion. "There can be no good religion," said Lenin. If a man is to be made happy, say the Communists, religion must be destroyed. Humanity, in the name of science, must be liberated from its toils.

From the moment the Communists gained power they began the attack on religion in Russia, and although the Soviet Constitution permits religious propaganda it also expressly permits anti-religious propaganda. As the Church was weak, and as the State was all-powerful this amounted to a declaration of war on religion. Its methods, which might well be duplicated in Burma, included the imprisonment and the execution of priests, the closing of Churches by force, the destruction of sacred ornaments and images, the prohibition of charitable, cultural and social activities, the eradication of religious instruction, and actual anti-religious education for the young. Yet even all this failed, for the Russian Christians cling to their spiritual beliefs, and no persecution or torture, not even death itself, could

eradicate religion from their lives. It was only in the recent world war, when the Communist leaders wished to impress their allies with their religious tolerance, that the persecution was temporarily lifted, yet even today the abolition of religion remains a fundamental principle, and where they cannot destroy it, they exploit it to their own ends. Thus to impress the Russian Buddhists in Inner Mongolia the Communists founded a Buddhist Institute in Leningrad in 1927, but other Buddhist organisations were never allowed to correspond with it. Again, an ex-Bhikkhu, a convert to Communism, has been appointed Professor of Oriental Studies in Leningrad University, but this, it would seem, is merely political propaganda to suit the purpose of the hour. His presence in Leningrad has not prevented the wholesale murder of Buddhist priests in those parts of China over-run by the Communists, or the burning down of the Buddhist temples and monasteries which the monks had served. If this is the attitude of Communism to Buddhism in China, what will it be in Burma?

A second main principle of Communism is the domination of the individual by the State. Wherever Communism is fully applied there is the reign of force, which means the reign of terror and an end of individual liberty. With full control of the individual by swarms of spies and secret police, justice against the state or its servants is at an end. Forced labour is common, and the number of human beings at present working as virtual slaves in Russia is certainly to be numbered in millions. Collective farming is enforced, and the local farmer has no say in the conduct of his farm. Property is confiscated without compensation, for the holding of substantial property by an individual is an offence against the principles of Communism. The individual has no choice in the conduct of the state, either in Russia or in those countries where Communism has gained control. The standard of living in those countries, however high when Communism came into power, is soon reduced to the average level of the U.S.S.R., which seems to be low indeed. Finally, an 'iron-curtain' descends between the country concerned and its non-Communist neighbours. Thereafter all are prisoners in their own country, doomed to a mode of life devised and controlled by a handful of men in Moscow.

A third principle of Communism is the destruction of independent thought. The Communist Party, which claims great scientific and intellectual advances, in fact opposes all independence of mind in science, philosophy and even in art. Any deviation from the rigid doctrines of Communism leads to the removal of the unorthodox thinker from power to influence his fellow-men. Science is not free to seek the truth but must, like art and philosophy, sacrifice truth to the needs of the Communist ideal.

A fourth principle is the deliberate destruction of national feeling to the extent that this runs counter to the Communist design. Each satellite community must be reduced to the level of a mere unit in the world policy of Russia. Communist ideals may be 'international' but are only achieved by killing the national spirit of all nations brought under their control.

The following statement about conditions in Russia today have been collated from a dozen reliable sources. Wages are entirely controlled, and taxation and forced loans reduce the average earnings to a figure which does not enable the average worker to buy the ration of foods allowed. Rents are low, but the average living space allowed is only five square metres (about 50 square feet). The strictest discipline is enforced, and none may leave or change employment without permission. In theory, the working class rules, but this is in fact untrue. Bureaucrats, factory directors, party leaders, the military and police all live in considerable luxury. It is the workers, for whom in theory Communism exists, who are worst off in a Communist state, and in Russia today there are far more class privileges than in many a Western socialist democracy. Collective farming is enforced in the face of the desires of the local peasantry, and each man on a farm works exactly as his labour boss directs. The secret police are everywhere, and no man knows who has informed against him for the most trivial offence. It may be his own child.

Information about affairs in Russia is corroborated by evidence of Communist procedure in countries which it has recently over-run. Three countries in Europe, Lithuania, Estonia and Latvia, for example, were forcibly appropriated by the U.S.S.R. in 1940, despite repeated denials by the Russian Gov-

ernment of any intention to interfere in their internal affairs. Until then they had been independent states, with a high standard of living. Now their standard has been lowered to that of the Soviet Union, their population largely deported, their industries looted of equipment. Military occupation has cowed the inhabitants into an outward acceptance of the new regime, and by deliberately 'rigged' elections the Communists have gained a complete control.

All these three nations have been destroyed as national entities by the usual methods, the elimination of the national leaders, the destruction of independent thought, the execution of religious teachers and the lowering of social morale by the institution of the secret police and an army of paid spies. These three— independent states were over-run by Communism; as nations proud, distinguished nations of free men—they have ceased to exist.

The methods of attack are always the same. First, infiltration of highly trained individual Communists, and the corruption of individuals in the state to be conquered. Then comes the formation of 'cells,' small groups of converts, preferably in key industries. Then, when a Communist Party is formed, pressure is applied on groups and individuals. This pressure grows until the state is ripe for sudden revolution from within, or war from without; then the state is seized. The final stages follow inevitably.

The initial stages are already visible. The individuals and groups have spread the lying promises of free rice, no rents to be paid, etc. Now there is open civil war. And then?

If Burma went Communist, there would be a 'purge' of her intellectuals, immigration of tens of thousands of Russians replacing thousands of young Burmese led off to Russia for the Army or industry. Collective farming would be introduced, while all substantial property would be seized, without compensation. The standard of living would be steadily lowered; no Burmese would have any say in the Government of his country, and after a while very little in his own life. Within a few years there would be an end of Buddhism. The leading Bhikkhus would be 'removed'; temples would be closed and possibly burned down. Temple property would be confiscated and Buddhist

schools immediately closed. All this will be denied by the Communists until they attain full power, and then it will be too late to find that it is true.

Under their present independence the Burmese can live their own lives, politically, economically, and in alliance with other nations. They have personal freedom, justice, and the right to worship as they please. They have a happy family life, and indeed are known in the West as the happiest people in the world. They are at peace, save for the Communists. Under Communism all this would be ended.

For a thousand years or more the Burmese have been Buddhists; they are Buddhists today. Buddhism has largely created their character and given them their charm. It is now after Siam the largest independent Buddhist nation.

What, then, of Buddhism? It is based on self-reliance, moral justice and goodwill to all other forms of life. As such it is the exact opposite of Communism as at present applied. Where one is, the other could not long survive. Communism has been described from statements drawn from the official reviews, published speeches and articles of the Communists themselves. What, then, is Buddhism?

The Buddha began with life as we know it, not with a First Cause or First Beginning. He analysed existence and showed it to be *anicca*, impermanent, *dukkha*, filled with suffering, and *anatta*, interdependent in all its parts, that is, lacking an immortal "soul" which separates one man from another and from the life which is common to all. As life is one, and all that lives is an expression of it, it follows that brotherhood is a fact in nature, and not an unattainable ideal; hence the foolishness of war, and of those beliefs and practices which make it inevitable. History relates that never, in the last two thousand and five hundred years, has blood been shed in the name of the All-Compassionate One.

The Buddha pointed out Four Noble Truths which, properly understood, will lead man by his own exertions to the feet of truth. The first points out that the world is at all times filled with suffering, discontent, disease and unhappiness. The second proves its cause to be wrong desire or craving, which includes all forms of selfishness.

If this were all the Buddha's message, Buddhism would indeed be

pessimism, but the Great Physician who pointed out the disease and diagnosed its cause had found a cure for suffering, and this, the third Truth, is that by annihilating wrong desire we remove the cause of suffering.

The fourth Truth points out the nature of the cure, a treading of the Path of Purity. This Path is a Middle Way between extremes, for Buddhism is studied and applied with commonsense. It is the Buddhist code of ethics, and should be strenuously applied, for Buddhism is a way of action, not of theory and belief. The steps are given in sequence, but are really parts of an undivided whole. The first is "Right," or perfect, Understanding, an intellectual grasp of the Three Signs of Being, above described, and the Four Noble Truths. The second is Right Thought or Motive, the season for treading the Path, the liberation of oneself and all humanity. The third, Right Speech, needs no explaining, but the fourth, Right Action, is manifold. "Cease to do evil; learn to do good; cleanse your own heart—this is the religion of the Buddhas." A Buddhist ceases to do evil by vowing to himself to observe the Precepts against taking life, stealing, sensuality, deceitfulness and intoxication of whatever form. The first, if strictly applied, would make all war, all violence, impossible, for if life be one, all forms of life are sacred, and the other Precepts shall be equally applied in the fullest sense, in thought as well as act. By way of "learning to do good," a Buddhist cultivates the quality of *Dana*, a generous, helpful attitude to all that lives. The fifth step is Right Livelihood, compatible with the above, and the sixth, Right Effort, or discrimination in the way in which one's efforts are applied. Right Concentration and Meditation are the last two steps, and between them constitute the "cleansing of one's heart." This is *Bhavana*, the control and development of the mind. As we think, so we become, or, in the words of the *Dhammapada*, "All that we are is the result of what we have thought: it is founded upon our thoughts, it is made up of our thoughts," and action is but precipitated thought. Right Meditation leads one to the threshold of Nirvana.

There are many Fetters tangled about the pilgrim upon his upward way. These include the delusion of self, a clinging to the personality in the false belief that it is permanent

and real. Doubt, as the basis of mental idleness, is another, and a third, belief in the efficacy of rites and ceremonies. The basis of all progress is self-reliance. A Buddhist stands upon his own feet and faces life, whatever it may bring. He does not look to the help of rites and ceremonies to protect him from the consequences of his sins, for he knows that the whole of wisdom, strength and beauty are to be found within, and acts accordingly. Two more of the Fetters are sensuality and unkindness, the latter including every form of bad temper and ill will. Nor will it avail to say that the anger was a reflection of some other man's, for "hatred ceaseth not by hatred, hatred ceaseth but by love." The sixth and seventh Fetters are desire for life in future worlds. Though clothed in far more tenuous matter, man when "dead" is none the less still bound upon the wheel of suffering, and desire for such is foolishness. The eighth is spiritual pride, as varied in its forms as it is dangerous, and it includes self-righteousness, which is only cast off when a man is all but perfect, for it is a subtle but pernicious form of egoism. The ninth is mental distraction. Finally comes *Avijja*, Ignorance, the father of all suffering, for had we perfect knowledge we should never err.

Among the exercises which assist the disentangling of these Fetters are the Four Meditations on Benevolence or Loving-Kindness; Compassion, which is understanding-love, the greatest of the Buddha virtues; Joy, the spontaneous delight in others' happiness; and calm, unruffled Equanimity. With these four in his heart in turn the Buddhist pervades all living things with the whole strength of his will, and thereby assists himself and all the Universe along the road to liberation.

The Buddha analysed man's nature and found a physical body, the instrument whereby he gains experience. Within this are the sensations or feelings, of whatever kind. Beyond this comes the reaction to the senses, perception of the message which they send to the brain. Behind these lie the *Sankharas*, the complicated contents of the mind, including tendencies, faculties and mental processes. Is any of these the self? The Buddha answered no, nor consciousness, which lies behind the other four. It, too, is changing all the time. Then what remains to be called an immortal self? Re-

move from a cart the wheels and axles, the floorboards, and sides, the shafts and all other parts, and what remains? Such is the composite mechanism of the lower, temporary self. Then what is the "self" of "self"-reliance, and what is it which moves from life to life, growing, evolving, learning all the time, until, having tasted all experience and mastered it, it enters into the silence of Nirvana? The answer may be described as character, the composite resultant of past actions, but it is not "immortal" in the sense of changeless. The only unchanging Reality is something beyond the mind and understanding, which it is futile to discuss or attempt to describe.

To the Buddhist the Universe is run by unswerving and immutable law.

The Buddha said "That being present, this becomes; from that arising, this becomes; that being absent, this does not become; from the ceasing of that, this ceases too." This is the law of Kamma, action, in the sense of cause, effect and the relation between the two. "Whosoever a man soweth," say the Christian Scriptures, "that shall he also reap," or, as science defines it, cause and effect are equal and opposite. Each act of a man, whether good or bad, is followed by an exactly equal effect, and nothing, no-one, can withhold the consequences of a deed. No man can stop the force of gravity save by exerting a force of equal power in the opposite direction. A deed is done. The consequences ripple outwards to the limit of their force, and then return, converging at the point where the deed was done. In the realm of morals, Kamma supplies the sanction of morality. In very truth it pays one to be good, for the consequence of evil is always suffering, immediate or deferred, and the consequence of good is good. In the realm of mind, as we have seen, the effect of thought is character, for man is the child of his own thoughts. But Kamma is not fatalism. That which is done is done, but the future is always free. That which is yet to be depends on the deeds now being done.

But though a deed and its effect are in a sense indivisible, to our limited consciousness the element of time is needed for the working out of the law. We learn by our mistakes, but we are often slow to learn. Can all the lessons in this school of Life be learnt in a few

brief years? Our deeds have their effects, and after a while we learn the principle involved. From such an understanding is built up character, virtues being the children of experience, vices those of mistakes of ignorance, and character is the man. Can all this happen in a single life, or does it need the aid of tremendous periods of time? Nature has taken millions of years to evolve the humblest flower; shall man be perfected in seventy? Kamma cannot be understood without its twin, Rebirth, the fact that we have lived innumerable lives before, in each one learning little or much according to the individual, but reaching finally to the Goal. Rebirth explains, as nothing else, the nature of heredity. One's body is the product of one's parents, but the man who functions through it has to use it as his vehicle of experience for that life. According to his action in it will his body in a future life be better or worse. To the human consciousness life is a series of days with intervals of sleep. In each "life-day" we begin where we left off when we fell asleep. Rebirth destroys the tyranny of time. How often do we hear the phrase: "If only I had time..." There is time for all things, either in this life or the next. Most people do not remember their past lives, it is true, for the brain which is the instrument of memory is new in every birth. The lessons of experience, however, are never lost, but stored away in the inner faculties.

What, then, is the Goal of the Eightfold Path? The perfect answer to this question was given by a Buddhist when he said: "Nirvana is," which is a way of pointing out that the finite mind can never describe the Infinite. It is no place, but vaguely speaking, a state of consciousness. It is the end of separateness, and, therefore, of all suffering. It is a condition in which the characteristics of impermanence and suffering can have no foothold, nor can *anatta* apply when all is an undivided unity.

Not all who by their self-development have attained Nirvana leave the world of men, for none can so attain until compassion for humanity so fills his heart that claims of self are dead. Hence there are those whose hearts are so responsive to the cry of suffering that they know, no rest until that cry is stilled. These are *Bodhisattvas*, incarnations of Compassion in its highest form,

who seek enlightenment that, having found it, they may use it to enable life in every form to follow in the self-same Way.

The Buddha never taught by dogmatism, but by pointing out principles which all might verify for themselves, and leading his hearers by inference and logic from these premises to the Truth he wished to convey. Buddhists do the same, for they recognise no right in any man to *force* his views upon another. They seek enlightenment by self-development, and grant to others the spiritual freedom they themselves enjoy. In the absence of any orthodoxy or "authority" it never occurs to a Buddhist to persecute his neighbour for holding a different point of view. The same respectful tolerance is found in propaganda. If what the Buddha taught be true, and others know it not, it is one's duty to proclaim the Way which leads from suffering, but there one's duty ends. To "convert" another by changing his beliefs is foolishness, for so long as his philosophy is a matter of belief it can be changed by a still more plausible variety, while he who truly knows the truth of certain principles no longer needs them to be pointed out.

Wherever the Dhamma is the sole philosophy of any country, there will be found a peaceful, happy people among whom women have a freedom second to none in the world, and children are the centre of the family life; while in countries where the Buddha's teaching is but one of many, this is at least the general tendency. Again, the height of Buddhist influence in any country marks the greatest of that country's art, and generally the height of its prosperity.

A Buddhist holds that a principle is nothing worth until applied. Truth must be lived before it can be known. Until that moment it is only theory, and the world is overfull of students of philosophy who spend their lives in studying, but in the end know nothing of their subject because they never applied its principles.

The effect on one who lives the Dhamma is to produce a balance between dignified, dispassionate serenity, and a vital, warm compassion for all forms of life. On the one hand, he has risen above the "pairs of opposites" of pleasure and pain, and knows them as the complementary aspects of a whole. He is no longer fascinated by the joys

of sense for, while enjoying them, he knows their transitory nature and the foolishness of low desire. On the other hand, his wide experience and knowledge of life's unity develops a deep compassion for all human suffering which urges him to help each fellow-man to bear the burden of past error and to teach him, if he be willing, the Way which leads to the end of suffering.

He has no purely personal desires. His sole concern is to find out and fulfil the duty of the moment. So long as he is acting in accordance with the principles which experience and intuition have shown him to be true, the outcome of his action is immaterial. A Buddhist is concerned with causes, hardly ever with effects.

Above all things, he is self-reliant and self-contained. He knows that by the law of cause and effect he is slowly learning, life after life, the lessons he has yet to learn, and that the speed with which his freedom will be gained depends on no one's efforts but his own. Hence a busy, purposeful activity, combined with the dignity of self-reliance and a sense of latent power, while in a heart unmoved by personal desire, but dedicated to the welfare of humanity, is found a "peace which passeth understanding" and can never be described.

If this is Buddhism, and Burma is a Buddhist country, why do some Burmans advocate Communism as a way of life for Burma? The answer is, perhaps, that these men have forgotten Buddhism. For the Buddhist spirit of compassion and goodwill they have substituted the spirit of violence, of utter intolerance of other points of view.

The Buddhist reply to Communism, therefore, must be a campaign for the re-proclaiming of the Dhamma, and a renewed application to current affairs of the Noble Eight-fold Path. For the practice of the moral life is the heart of Buddhism and the neglect of morality is the cause of war. The material life is common to all living things; man alone is capable of the nobler life of the spirit, of which the basis is morality, and enlightenment its flowering. The Communists are already applying their principles; let the Buddhists of Burma arise and apply theirs. Good is greater than evil, and love is stronger than hate. Let the Burmese choose, then, between this pair of opposites, for a way of life does not exist on earth wherein they can be reconciled. •

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What are the differences? Let us repeat some of them. The Communist conception of the State is rooted in materialism, and the same applies to its way of life. The Buddhist way of life is based on moral values, and the prime duty of the individual is not to the State, a vague and impersonal entity, but to his own enlightenment and that of his fellow-men. "You yourself must make the effort. (even) Buddhas do but point the way" (*Dhammapada*). Communism preaches loyalty to the world-revolution which is its declared ideal; Buddhism teaches loyalty to individual conscience and to the highest ideals within. The keynote of Communism in practice is the motivation of class hatred in a class war, of religious hatred in religious wars, of hate between governments and their people, and between any men with differences, so long as the antagonism thus produced will tend to bring about Communism; the keynote of Buddhism is love. Therefore it is said of the Buddhist: "He lets his mind pervade one quarter of the world with thoughts of love, and so the second and so the third and so the fourth. And thus the world above, below, around and everywhere, does he continue to pervade with heart of love, far-reaching and beyond measure." (*Tevijja Sutta*). In Communism an absolute dictatorship is necessary to crush all opposition; in Buddhism, individual liberty is necessary for attaining the heart's enlightenment. Communists believe in destructive revolution; Buddhists believe in constructive evolution. The Communists' new social order can only be achieved by compulsion; the Buddhist method of reform is by sweet reasonableness.

Finally, the Buddhist way of life is spiritual, and worldly affairs have only relative importance; the Communist way is based on pure materialism. Those who examine Communism in practice will find it impossible to apply without breach of the moral principles which are the heart of Buddhism; those who follow the Buddha-Dhamma can apply and adopt the best of Communism or whatever other political views seem best to enable men to work out their own salvation, with diligence. The Communist ideals, if freely adopted by a people who wish to apply them to their own country's affairs, may or may not have excellent features. But from the Buddhist point of view it is evil to force the individual into an iron

mould not only in his civic life but in his religious and spiritual life as well. The Burmese, therefore, must choose between Communism and Buddhism, between the political

theories, backed by violence, of a group of Russians in Moscow and the ancient, peaceful Middle Way of the All Compassionate One, the All Enlightened One. And the time for

choice is now.

Peace to all Beings.

(Compiled by a group of Western Buddhists under the leadership of Ven. Thittila).

FREEDOM MOVEMENT AND BUDDHISM IN INDIA

By H.E. Dr. K. N. KATJU,
Governor of West Bengal, India.

ON this Independence Day anniversary our thoughts will naturally turn to our long-drawn struggle for freedom which culminated four years ago on the 15th August, 1947. Like the seed of a mighty tree it began in a small way, and the seed was sown in Bengal over 125 years ago by Raja Ram Mohan Roy, and from that day onwards the struggle continued unabated, the leaders always aiming high but at the same time keeping their feet planted on solid earth. It was throughout a great exhibition of a union of the ideal and the practical. All this now is familiar story, more particularly from 1884 onwards when the Indian National Congress was founded and began to function and inspire public affection and captivate public imagination. To-day, however, I wish to trace the parallel development of two movements in India during the last century and a half—movements seemingly unconnected with each other, but, as ordained by Providence, in the end to become fused with each other in a strange way. I am referring to the Buddhist revival in India.

It cannot be denied that the days of glory in this great country coincided with the general acceptance of the Buddhist doctrine by the common people of this land. Gautama Buddha lived in the 5th century B.C. and 250 years later Buddhism became the dominant faith when Asoka adopted it as his own. From that time onwards right up to the reign of Siladitya Harshavardhan in the 7th century A.D.—a period of a thousand years—flourished Buddhism in this land and so did material prosperity and political independence. By common consent the era of the Imperial Guptas was of unrivalled splendour in every department of national life. With Buddhism falling into popular disfavour began also our political

disintegration, which one can now see in the retrospect from beginning to end. When Hiuen Tsang, the Chinese pilgrim, visited India between 630 and 645 he found Buddhism in decay and fast deteriorating. Within two centuries Buddhism completely disappeared from the land. By that time it had spread out into other vast countries like China and Japan, and South East Asia and Ceylon in the south, but in its own homelands it was seemingly dead. All places hallowed by association with Buddha were forgotten and lay under-ground or were lost in big jungles—not only their identity but even their memory were lost. Thousands of stupas and pillars erected by Asoka and generations of devotees lay neglected, broken or had disappeared altogether. There were inscriptions on rocks and pillars, but nobody could read them, nor did anybody care to do so. Buddhism was not remembered even as a bad dream.

With the disappearance of Buddhism disappeared the freedom of the country, and its people became subject to alien rule. Century after century continued this state of affairs. Buddhist sacred literature was full of references to sacred places like Lumbini, where the Blessed One was born, and Bodh Gaya, where he attained enlightenment, and the Deer Park at Kashi, where he preached his first Sermon, and Kushinara, where he attained Nirvana. And Pali books mentioned at length Asoka, the mighty emperor, who became a monk and how he exerted to establish the rule of Dhamma in the land. But in India the glories of Bodh Gaya and the Deer Park sank into oblivion, and no one knew anything about Lumbini and Kushinara. And we did not know who Asoka was and how mighty was his rule and at the same time how great was his moral stature and how unerringly he had

pointed out the path for ever for the salvation of mankind.

This incredible state of affairs continued right up almost to the end of the 18th century. Early in the 19th century began, as I have said above, the struggle for Indian freedom, and side by side began, with the assistance of English and European scholars, our interest and pride in Buddhism. The eastern Uttar Pradesh and Bihar are Buddhist countries and slowly—it reads almost like a romance—after much debate and disagreement of competent opinion among archaeologists were discovered the sacred Buddhist places. How each one was excavated and came to light, and how different Asoka inscriptions on rocks and pillars were discovered and deciphered is each a fascinating story. How owing to the waywardness of someone down south in Mysore 2,200 years ago, who added the name of Asoka in one of the immortal inscriptions, it was determined that Emperor Piadasi of the inscriptions everywhere was none but Asoka, the beloved of the Gods. The story of discovery of these places one after another is a wondrous tale. Take, for instance, the way in which the broken pillar in the heart of the jungle at Lumbini (now it is called Rumini) was dug up many feet down under the ground, and out came the inscription, so fresh and complete and unbroken as if it were inscribed yesterday, saying that the teacher Upagupta having pointed out the place where the Blessed One was born, that pillar had been ordered to be erected on that spot by the beloved of the Gods. The intense interest which a British Forest Officer took in archaeology led to the identification of Kasia with the Kusinara of Buddhist sacred literature, and almost the very place where the Blessed One breathed his last has now been determined.

So also have been identified other places like Sarnath in Kashi and Bodh Gaya, where still stands the sacred banyan tree, almost on the very spot where He sat down resolved not to rise till he solved the riddle of existence. The whole of the 19th century was occupied by our preparation for the struggle for our political emancipation, and so it was also by the recovery from oblivion of all that is sacred in Buddhist history and legend. Places like ancient Sravasti (modern Sahet Mahet in the Gonda district of the U.P.) and Kausambi (modern Kosam in the Allahabad district) and forgotten Rajgir and Nalanda and dozens of others came to light, and so did inscriptions at far scattered places like Kalsi in the Dehra Dun district and Dhauli in far east near Jagannath Puri, and another down south in Mysore. Along with this era of discovery also began the revival of Buddhism and re-emergence of love for its excellent doctrine in the heart of the Indian people. Indians came to recognise more and more the greatness of Gautama Buddha, and the excellence of his teaching and his message of love and non-violence for the promotion of the welfare of mankind. And then Ceylon repaid its old debt of gratitude. Asoka had sent his brother and sister with a sapling from the sacred Bo-tree at Bodh Gaya. That tree planted by those pious hands still flourishes. And in 1891 came a Buddhist monk (Venerable Anagarika Dharmapala) from Ceylon, and when he saw the condition of the Buddhist shrines at Bodh Gaya his heart was filled with grief. He founded the Mahabodhi Society, and then commenced his great campaign for the recovery of the ancient temple at Bodh Gaya under Buddhist management. He did not succeed in his life, but he achieved a greater success. He revived Buddhism in India and made its glory and excellence known throughout the land. One has only to visit Sarnath to see the visual proof of what he did achieve. There by the side of the modern Vihara—a veritable haven of peace and tranquillity—stands the great banyan tree risen out of a sapling brought in 1933 from Ceylon out of that very tree which was sent from Bodh Gaya by Asoka.

In the 20th century our freedom struggle became acute and gained in intensity. So also, I think, has gained in intensity the appeal of Buddha's teachings to the common man in India. He may not have

become a confirmed Buddhist. That is not the way of Indians, particularly Hindus. They don't become converts. They venerate

Buddhist Councils

By Prime Minister
THAKIN NU
of Burma

A BUDDHIST Council had its origin in the necessity for recording, in their true form, the exact teachings of the Lord Buddha, after each lapse of some considerable time during which it had been inevitable that some deviations should have found their way into the Dharma. In practice it took the form of the most learned of the Sanghas, congregating and reciting the Tripitakas. Since the Parinirvana of the Lord Buddha, five such councils have been held, three in India during the three hundred years after the demise of Lord Buddha, the fourth Council in Ceylon in the 455th year and the fifth in Burma in 1870. Now the Buddha Sasana Organisation of the Union of Burma which has been established under an Act of Parliament has decided that the proceedings of the 6th Buddhist Council should begin about May, 1954, to be completed on the Full Moon Day of the Month of Kason in the 2500th year of the Buddhist Era.

An upsurge of religious fervour in Burma has been promoted on the occasions of the arrival in Burma of the Holy Relics from India and Ceylon and of the welcome of the Sacred Relics of the Arahats when they were received as permanent gifts from India. For the past many years also, the year of the completion of the 2500th year of Buddhist Era has been present in the minds of the Buddhists in Burma, and a belief has gained wide currency that nothing short of the convening of the 6th Buddhist Council would fittingly mark such an important stage in the Sasana of the Buddha.

the teacher and imbibe his teaching and let it influence their lives. The books, large and small, which have been published in this half

century about Buddhism are simply enormous, and into every home has permeated the message of the Buddha. And then when Gandhiji came and he preached love and non-violence and taught us to stand firm against evil, that was again in essence the teaching of the Buddha. And the culmination of all is the most wonderful, and in that culmination we have for ever united ourselves with Buddha and his most renowned disciple Asoka. When we gained our freedom the question arose—what shall be the national flag, which would inspire us and guide us and protect us for all time. And we chose our flag and embossed upon it the Chakra, the great wheel of the law which was first turned by Gautama Buddha at Sarnath. That is the Chakra under which we receive shelter and we want to live peacefully with the rest of the world. That is the Chakra of purity and austerity and tranquillity. The wheel of the law continually invites us to tread in the path of righteousness. And then when we sought our national emblem, where did he turn to? We turned again to the pillar erected by Asoka, and we adopted the three lions which he had erected as a capital to his pillar at Sarnath, and those lions now stand out erect not only as the guardians of our Dharma Chakra, but also indicate that we shall guard our freedom with all our might against aggressors from all quarters of the globe. Thus Buddhism and Asoka have now entered the innermost recesses of our national life. And then consider further that in this land inhabited by people of different faiths and sects and creeds we have set up a secular State demanding from each citizen righteous conduct and guaranteeing to each equality of opportunity and of protection. That is also again the very essence of Buddhism. Gautama Buddha appealed to every Indian of his age and of succeeding generations. For each one he prescribed the middle path, the path of righteousness, and to everyone he gave shelter and protection without discrimination.

Long may the spirit of Buddha continue to inspire us. After a great deal of wandering, after the lapse of a thousand years we have remembered him again, and we have sought shelter under his great teaching. So long as we do not renounce him, I firmly believe our freedom shall endure and our welfare increase.

WAS KATARAGAMA A PRE-WIJAYAN BUDDHIST KINGDOM OF LANKA?

A POINT OF VIEW

By E. T. GOONEWARDENE

SCARCELY any other sacred spot in this island attracts such a vast multitude of pilgrims during the annual Esala Season, as "Kataragama Nuwara," the City of Kataragama, situated in a remote corner of South Ceylon, and surrounded by vast tracts of undeveloped and sparsely populated, but fascinating, jungle land. By far the larger number of pilgrims are Hindus from India and other parts of the East. They resort to this, according to them, hallowed spot, to pay homage to God Skanda Kumara or Kartikeya, the son of Siva—one of the Hindu Trinity—by his consort Parvati.

Siva or Iswara, the three-eyed God, who is believed to ride a white bull is represented as presiding over the reproductive power of nature. According to Sir William Jones, the worship of Siva exhibits strong evidence of the connection between Hindu and Greek paganism. The most common symbol of Siva is the *Linga*, the phallus, which Professor Wilson considered the most ancient object of homage adopted in India subsequent to the ritual of the Vedas. No wonder then that Skanda Kumara or Kandaswamy is a God of August and powerful divine lineage, who slew the Asura called Taraka, the enemy of the Gods. Skanda Kumara is sometimes worshipped under the title of Mahasen, "the Lord of Great Armies." Mahasen, it must be added, was also the name of one of the most powerful Kings of the island, the last of the Great Dynasty, who died A.D. 302, and was afterwards, according to traditional lore, deified by the people.

The relevancy of this data for the theme of this article will appear as we proceed. Seeing that it is the Hindu belief that God Skanda Kumara's terrestrial abode is at Kataragama, where there is a shrine dedicated to him, along with an ancillary Devale dedicated to his consort Valli Amma, it is only to be expected that Kataragama is on the one hand a Hindu pilgrim resort of considerable devotional attention. On the other hand, Kataragama is a sacred pilgrim resort of the Buddhists of the island because it contains the ancient dagoba called *Kiri Vehera* or *Kihiri Vehera*, one of the most sacred objects of worship in Lankadipa,

having been sanctified at one of the earliest visits to the island of Gautama Buddha, who followed the custom of three of his immediate predecessors, the Buddhas Kakusanda, Konagama, and Kasyapa, of the current Maha Badra Kalpa, or Aeon.

It must be frankly observed here that few Buddhists undertake the pilgrimage to Kataragama for spiritual purposes though they do not omit to worship the Kiri Vehera, and Vihare, when they visit Kataragama, some for the thrill of the excursion, and others to pay homage as well they might,—to Kataragama Deviyo for beseeching the powerful God for divine help and favours in mundane matters of a purely materialistic nature. It has been recommended to the followers of the Buddha by the Lord himself that they should not neglect to pay homage to Devas, offer them a share of merit acquired by men and seek their aid in worldly matters. It is thus permissible for Buddhists to adore *divine attributes* and recognise the godly state wherever found, transient though it is. Buddhism and Hinduism are related religions and that is why one sees Buddhist temples having Hindu Kovils attached to them, and Hindus paying adoration to the Buddha, too.

These facts explain the phenomenon of the Kataragama pilgrims being heterogenous to the extent of causing some confusion as to who could be the God who is called Kataragama Deviyo. If he is a Hindu God, the Buddhists will venerate him none the less, but if he is not of the Hindu Pantheon it is doubtful that the Hindus will take much cognizance of him. Be that as it may, we will now proceed to show that traditional history and circumstantial evidence point to Kataragama as a very ancient, *pre-Wijayan* Kingdom of Lanka, if it was not *the most ancient Buddhist Kingdom in Ceylon*.

It is reasonable to think that because Kataragama was so remote a place (Cf—*dura Katara*) the furthest from the neighbouring sub-continent of India, it was difficult of access, the Kingdom and its sway were small, the people were religious, peace-loving and self-content, and not sufficiently "advanced," the history of Kataragama Kingdom and City automatically receded to the background, and were

ignored. The historians of the time, who were people who inhabited more populous and progressive regions of the island, may not have heard sufficiently of Kataragama and its significance, and therefore, their chronicles omitted things of the remote past, anterior to the advent of the assertive Wijaya, and the chroniclers commenced Ceylon History from *Wijaya onwards*.

There is, however, a vague reference in recorded history to some King or Kings of Kataragama, Lokeswara being probably one, but there is no account of the Kingdom itself. But traditional history has given the Kataragama Dynasty as follows:—

B.C. 616 Mahasena.

616-250-10 Brothers, in succession
A.D. Lokeswara.

A.D. Kirti-Maha Wijayabahu

King Mahasena appears to have had the names of Maha Kalasena and Mahaghosa. Now we come to some of the evidence relevant to the theme.

Our historical deficiency appears, to have been caused by the circumstance that the story of the *Ramayana*, the oldest work in which Ceylon figures, has been complacently consigned to the realms of pure mythology. But do not many places in Ceylon bear appellations suggestive of episodes chronicled in *Ramayana*, such as Sitawaka, Ramassala (Roomassala—now Buona Vista) and Ravanakotte which point to the probability that Ravana was a powerful King or ruler of Ceylon and he abducted a princess from India and kept her prisoner at Sitawaka and other places until she was rescued near about Hambantota by her husband Rama and his allies after a protracted and terrific warfare? Kataragama is pointed out by tradition as the place at which the "second nuptials," or the reconciliation, of Rama and Sita were celebrated. Between twenty and thirty miles from Kataragama, and a like distance from Hambantota, and off the south-east coast of Ceylon, are the Busses Rocks, which figure prominently in legendary story as being the lost remnants of the stronghold of Ravana. The name of the rock among the inhabitants round about is still *Ravanakotte*, the fortress of Ravana, a name which was familiar in far away places, too. In the sequel to the Rama-Ravana

episode it is chronicled in *Uttara Rama Charitaya* that Sita went through a thrilling "fire-test" in order to convince her husband Rama that her chastity was preserved inviolate in spite of her abduction and being kept confined by Ravana for a long time. Sita-devi walked through a blazing fire unscathed, not even a hair of hers being as much as singed! She was enabled to do by the physiological power of female chastity and constancy (*pathivurtha*). The fire-walking at the Kataragama Esala Perahera may be to commemorate this happening. Now, there is close to Kiri Vehera a rocky plateau called up to this day by the name of "Divurum Gala," which means "Swear Rock," and it is here that Sita may have faced the fire-test. Prince Gamini of Magama took an oath to build a Shrine for "Kataragama God" if he (Gamini) was enabled to subdue the Tamil aggression, "not for Kingly glory but for the protection of Buddhism in Lanka." On this solemn occasion the God is said to have appeared in the guise of a Vedda King and promised his aid to Gamini to win the war against King Elara, and enjoined him that, if he became the victor, he should build at least a "leafy" abode for the God at Kataragama. It was in pursuance of this enjoinder that Dutugemunu built the present Kovil at Kataragama, says tradition. This story suggests that the sanctity of Kataragama had its origin long before King Kavan Tissa, father of Dutugemunu, held sway in Magama, a part of Ruhuna.

Uncontested is the fact that the serene Bo-tree near the Shrine at Kataragama sprung from a seed from the historic Bo-tree at Anuradhapura planted at Kataragama at the instance of Arahata Mahinda and King Devanampiya Tissa for a Bo-tree is concomitant of a sacred place of worship containing a Dagoba and a Vihare as Kataragama has. In these reasons the conclusion is almost irresistible that Kataragama was an ancient full-fledged Buddhist Temporality to which was subsequently added a Devale or Shrine for whomsoever was Kataragama God.

The hill at Kataragama known up to this day as Sinhasena (Throne) Kande, or Vedahitakanda, which has six other smaller hills round it, is manifestly the place where the King of Kataragama had his palace and possibly a Shrine for his religious devotions. The Portuguese who tried to attack the place for loot

were unable for some mystic reason to gain access to the spot.

When the Archaeological Department has completely explored the Kataragama region and read the stone inscriptions and other ancient historic records, the period in which the Kataragama Kingdom and City existed and who were the Kings who ruled there, will be known, it is hoped. Meanwhile it would suffice to add that the Buddhist story that no less than four Buddhas had sanctified Kataragama but their visits and the last of them, the Buddha Gautama, preached the Doctrine to the then ruling King there, Mahasena, who thereupon attained the first stage of purification called *Sovan*. The traditional story goes on to say that Gautama Buddha encouraged the pious King to build Kiri Vehera at the spot at which it now stands in mute contentment as it were for the benefit of devotees. A contemplation of the

vicissitudes and vagaries of all that is material, mankind included, is sufficient for a Buddhist for understanding what Kataragama connotes. Tradition asserts that King Mahasena or Mahakulasena or Mahagosha was a King of a "Vedi" clan and his queen was Ratna (menik) Valli. It is evidence of this "Vedi" connection of Kataragama that a "Vedi-perahara" still takes part in the Esala Maha Perahera at Kataragama. It is nothing strange for the Buddhist mind to conceive that King Mahasena has after death become reincarnated as *God Mahasen* having a terrestrial domain in *his former haunts* as a pious King and that he should be logically identified as "Kataragama God"—whom let any people venerate to their hearts' content.

Students of history should explore the *point of view* put forward in this article of *Buddhist*, archaeological and historical interest.

RANDOM THOUGHTS (4)

By KINGSLEY HEENDENIYA

ON GOING TO TEMPLE

THERE are among us, a certain set of Buddhists who do not believe in going to the temple. Even on a *poya-day* they think it a waste of energy to walk to the temple. To them it is an out-moded practice. Meet the modern Buddhists. Their view is that one's faith, actions and veneration are in one's mind. (Quite true). So they do not go to the temple because they can, while at home, get into that frame of mind wherein lies "faith, action and veneration."

But we cannot. Our minds are fickle by nature. We need the hallowed, incense-perfumed atmosphere and religious environment of a *poya-day* at the temple to focus our thoughts on the sublime. There we breathe and feel a pervading congeniality. And so we find it easier and more natural to get into that "frame of mind"—don't we? If we were at home at that time our thoughts would, perhaps, be engaged in some worldly pursuit. Therefore we go to the temple.

MONKS IN LAY-LIFE

It is a common sight to see a bhikkhu on the roads today. In the bus, in the train; in the house, in the hotel; in the noon and in the evening we meet our monks under various circumstances and in divers capacities. No some are politicians, nobianam.org | aavananam.org

some are journalists, some are astrologers, some are vedaralas, some are schoolmasters and some are even businessmen. Enough. The list is getting embarrassing. (Pardon me).

(Would it not be for the good of everyone concerned if these monks stepped out of the robes—and into the world? They could then profit more in their walks of life).

QUOTE-WORTHY

Did you never see in the world a man, or a woman, eighty, ninety or a hundred years old, frail, crooked as a gable-roof, bent down, resting on crutches, with tottering steps, infirm, youth long since fled, with broken teeth, grey and scanty hair, or bald-headed, wrinkled with blotched limbs? And did the thought never come to you that you also are subject to decay, that you also cannot escape it?

—*Anguttara-nikaya*, III, 35.

Intense desire is a misfortune.

If anyone blames you, search the fault within you.

To pry into others affairs is a nice way to earn disgrace.

—*Sinhalese Proverbs*.

Fleeting as were the dreams of old, Remembered like a tale that's told We pass away.—*Longfellow*.

143, Church Street,
Nugegoda.

LETTERS TO THE EDITOR

NO SPIRIT

THE following is not a criticism of Buddhism but the result of experience and observation which compare unfavourably with the actual Buddhistic teachings just as mere external ritualism—or Church—Christianity as Tolstoy says elsewhere—compares unfavourably with Christianity proper. And the seeker after spiritual truths is ever dissatisfied when he sees adherence only to the letter and not to the spirit of such teachings.

The Life of the Lord Buddha, His precepts, the Buddhism of Lao Tze and Confucius are, in essence, one and the same thing but that Buddhism as now practised all over the island, especially in Colombo and its suburbs is the direct contrary. Who now sincerely imitate the Life of the Lord Buddha, who follow His precepts, where is now the Buddhism taught by Confucius and Lao Tze—no doubt only found unadulterated and pure in the the Mahavamsa, Tripitaka, etc.—the Buddhism as practised now is of course typical of this century immersed in personal and material welfare which only brings out the worst in men and women greed, jealousy, spite, envy, pride of power and of purse, rivalry; and nowhere is seen that Maitreya which is the sum and substance of all the Lord Buddha's teaching. For without love, benevolence, kindness, charity towards one another nothing good can be effected and your thousand and one visits to the temple to take *sil*, your thousand and one offerings to the Lord Buddha, your occasional alms-giving and neglecting the poor whom you always have with you, your adoration of the Buddha and the repetition of a thousand *sadhus*—are all of no avail if while you are interested only in externals you spite your neighbour, take a lawsuit against him for mere trifles, fence yourself in and prosecute him for trespass, keep looking for his defects and slander him behind his back, and the thousand and one unfriendly and unneighbourly things you do to one another whether of same religion or otherwise—all these are diametrically opposed to the Life of the Lord Buddha, His precepts, the teachings of Confucius, Lao Tze, the Mahavamsa and the Tripitaka.

And the latest instance that you are really interested in only externals,

in the letter and not in the spirit is:—

(1) You require a State Religion for Buddhism—where can you point me out that the Lord Buddha preaches a religion and not a philosophy or Way of life; and when did He require State protection for it?

(2) You object to films of the Lord Buddha's life when the cinema is also an art like all other art and all is grist to the mill of art without any derogation to the subject of the art. When King of Kings was filmed, was there any objection anywhere; rather the welcoming of a means to propagate the Catholic faith? Again, your objections to this are only in the letter and not in the spirit. Surely, truth is great and it shall always prevail. All the world knows the greatness of the Lord Buddha and the truths He preached. It is up to you to practise them and and try to imitate His greatness leaving the quibbling objections etc., to those little men and women who are always to be found in any religion, whose food and drink it is to be eternally concerned with petty things, and who are the real enemies of a religion.

Yours truly,
J. C. RODRIGO.

Note by Ed.—It is wrong to say that Confucius and Lao Tze taught Buddhism. The important thing is not what other people do but what one does oneself. Let us hope that Mr. Rodrigo at least follows his own ideals.

HE IS NOT THE FIRST

In your Report from the Buddhist Society, London (p. 71 of the October issue) occurs the sentence: "He congratulated Gen. Tun Hla Oung on being the founder of the first Buddhist newspaper . . ."

This is so obviously incorrect that I was surprised I did not find a note of correction from you. If the reference is to a paper in the English language in Ceylon, one here could not have forgotten so soon the "Buddhist Review" of a dozen years ago, or the "Buddhist Chronicle" of the early '20's or *The Buddhist* which started as a newspaper and continued to be so at various intervals. As for Sinhalese, the "Sarasavi Sandaresa" is the oldest newspaper.

Yours,
D. T. DEVENDRA.

Note by Ed.—It was so obviously incorrect that we felt that no correction was needed!

COLOMBO Y.M.B.A. NEWS

SINHALESE LITERARY ACTIVITIES

Semi-finals of the Sinhalese Verse Competition was held on November 17, 1951. The Finals will be held on December 15, 1951, at 3 p.m. in the Association Hall.

NEW MEMBERS :

29.10.51 : S. R. Fernando, Kurana, Katunayake; M. U. Abdul Cader, "Iverine," Cotta Road, Borella; G. B. Perera, Tower Flats, Panchikawatta Road, Maradana.

5.11.51 : A. D. V. De S. Indraratne, Lilly Avenue, Wellawatte; Jayasiri Hemachandra, 16, Kolonnawa Road, Wellampitiya; K. L. Jothipala Sirisena, "Ajanta," Dehiwala; B. P. Ratnayake, "Agnes Villa," Ratnayake Place, Wadduwa; H. G. Sumanasiri, 94/26, Temple Road, Colombo 10; Daya Munesinghe, Malabe, Talangama.

13.11.51 : N. Q. Dias, "Kethumathi," Panadura; R. S. Williams, 16/1, Kiriwaththuduwa, Kotte; J. Kiriwaththuduwage, Kiriwaththuduwa; G. T. P. Amarasekera, "Laurene," Subadhrarama Road, Dehiwala.

19.11.51 : D. A. Amarasinghe, "Amarasiri," Molligoda, Wadduwa; R. W. Hegoda, C.I.D. Quarters "D" Block-Police Station, Maradana.

RESIGNATION : D. L. N. Perera.

DINNER-CONCERT

The second Dinner-Concert for the year was held on Friday, November 2nd, 1951, in the Association Hall. The Dinner was followed by an entertainment at which "Mack's School of Dancing" presented a "Tap and Musical Comedy" in which 25 artists took part. A large number of members and guests were present.

NEWS AND NOTES

THAKIN NU VISITS BANARAS

Ten Minutes' Prayer at Buddha Temple

BURMESE Prime Minister, Thakin Nu, spent four hours at Banaras this morning on his way to Lucknow from Gaya. The Prime Minister who was accompanied by his wife, Burmese Ambassador to India, U Kin, Cabinet and Defence Secretary and other Government officials visited the Buddhist shrines at Sarnath and had a brief talk with the Maharaja of Banaras whose guest he was during his stay here.

At Sarnath they were received by Bhikkhu M. Sangharatana and other monks and office-bearers of the Mahabodhi Society.

The students of the Mahabodhi College presented a guard-of-honour and addresses were presented by the Society and students. In the Buddha temple Thakin Nu and party offered floral tributes to the image and received benediction from monks who also presented to the Premier two ivory images of Buddha and two rosaries. In the Visitors' book at Mulagandhakuti Vihara, Shri Thakin Nu said, "It has been my privilege to have been received at this Vihara and my respects are due to the Sayadaws who have been doing so much in this Sasana of Lord Buddha."—*Cor.*

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