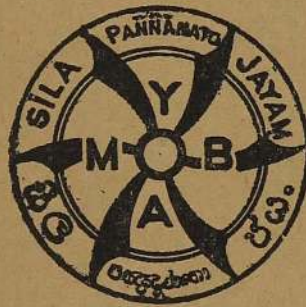


THE BUDDHIST



FEBRUARY, 1952
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No. 10

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THE BUDDHIST

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

“*Sila Paññānato Jayam*”

Editor : G. P. MALALASEKERA,
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Vol. XXII.]

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FEBRUARY, 1952

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[No. 10

INSULT TO BUDDHISTS

WE reproduce elsewhere in this issue an enlargement of a sketch which appeared some time ago in the *Catholic Digest*, accompanying an article entitled “The Digest goes to the Japanese.” The sketch shows a large cross, planted, as it were, on the lap of a statue of the Lord Buddha, with the transversal arm blocking out the eyes of the statue. The statue itself is a virtual likeness of the famous Kamakura Buddha, which is held in veneration by Buddhists all over the world. In the issue of the *Catholic Digest* referred to the sketch had above it a picture of General Mac Arthur, who was later removed from his office because of his arrogance. The association of the two pictures is not without significance, and the sketch itself is an act of desecration which cannot be too strongly condemned.

Of late years, Christianity which failed to make much headway in independent Japan, has succeeded in gaining many adherents: The methods used for its propagation have the familiar ring. By the enactment of the Religious Corporations Ordinance of December, 1945, for the alleged purpose of the “Removal of Restrictions on Political, Civil and Religious Liberties,” the Religious Bodies Law which had controlled and protected Buddhist activities in Japan was abolished. This was followed by the Agricultural Land Reform Law of October, 1946, which resulted in large-scale impoverishment of the

Buddhist temples. A reputable writer in the *Young East*, a quarterly magazine published in Tokyo, commenting on the present position of Buddhism in Japan, says, in its issue of January, 1952, “The prosperity of Christianity seems, however, to owe much to the influence of the occupation forces, especially so in the few years after the end of the war. Rumour says that a Catholic Father accompanied an Allied Forces officer in negotiating with a local Japanese to get a plot for a mission school. Collection of the fund for the establishment of the International Christian University which finally amounted to 150 million yen, proved successful.” So it seems that atom-bombing was made use of by the Christians as a vanguard action for Bible-punching. Missionary enterprise which could use such methods clearly proclaims itself heir to that which burnt heretic and heathen in *auto da fés* to save souls. It is necessary to mention these facts in order to revive our memories of our own history from 1505 when Christianity came here, as well as to other Eastern lands, backed to the full by force, military, economic and political. We now see that that lesson of history is being repeated in the mid-twentieth century.

• The offending sketch appeared in a journal which circulates in practically every land where there is a Roman Catholic community—and we know how widely. It is foolish to pretend—as some have attempted

to do—that it has no significance except in Japan. Even if it were meant only for local consumption, the desecration has to be brought home to the offenders and in an unmistakable manner. It must be pointed out to them that their action stinks in the nostrils of all right-thinking people who have any regard for decency. If it be contended that the publication was intended only for Japan, it makes it not only sacrilegious but also cowardly, a hitting-below-the-belt, because the Japanese, under the heel of the conqueror, are unable to retaliate—if they are so minded, which was unlikely, seeing that they are Buddhists with higher standards of decency—or even to protest. True, it appeared some time ago, but its secret seems to have been well-kept by those who received and circulated the journal in Ceylon. Copies of it had been widely but surreptitiously distributed among the Catholics, evidently to bolster them up in their attempts to convert Buddhist areas in Ceylon, and the copy which was shown at the annual sessions of the All-Ceylon Buddhist Congress in Kandy had been given to a Buddhist patient in the General Hospital in the belief that he was a Catholic because he had shown great interest in Christianity during his illness. The Buddhists form a large section of the world's population and an insult offered to the Buddhists of one land cannot but rouse resentment among their co-religionists elsewhere. It must not



The above is the cover page of the "Catholic Digest," an American Magazine, which has been circulated in Japan. It contains a picture of the Lord Buddha with a Cross affixed to His eye. This picture has offended millions of Buddhists the world over, who have protested not only against its publication but also against any possible repetition of a similar indiscretion in the future. On the right is an enlargement of the Buddha picture as appears in "The Catholic Digest."



be forgotten that the world has now become a compact unit. It will also be recalled that when some misguided novelist recently wrote deprecatingly of the Tooth Relic of the Lord Buddha enshrined in the Dalada Maligawa in Kandy, it was not only the local Buddhists who raised their voices in protest, but the Buddhists of many lands, and most rightly so.

As soon as the sketch came to be known to the Buddhist Press here, the Buddhist newspapers, though few in number and not able to boast of large circulations, rose nobly to their duty and justified themselves as the champions of Buddhist rights in a land to which the rest of the world looks as the stronghold of Buddhism. It is a matter for pride that the traditions created by men like the Anagarika Dharmapala and Piyadasa Sirisena are still being maintained while many of the leading members of the Buddhist community have been drawn away from loyalty to their religion by the allurements of politics.

It is a pity to have to say that the behaviour of the big newspapers was, to put it mildly, peculiar. A very minor incident at a very largely-attended public meeting of protest against the desecration, at which a C.I.D. officer who was pointed out by a speaker as taking notes of the speeches, was jeered at by some of the crowd—it is gross exaggeration to say he was “assaulted”—was magnified out of all proportion and the morning English daily thought it necessary to write

two editorials against “agitators,” give grandmotherly advice about rousing religious hatred, and attempt to exculpate the Police who had been guilty of grossly provocative action by tearing down posters advertising the meeting and by spreading reports that the meeting had been banned. One of the editorials contained the following sentence: “One trembles to think what the result might have been if at such a moment an impassioned speaker addressing an impressionable crowd made a rhetorical gesture in the direction of a passing clergyman.” It is difficult to know whether this outburst should be labelled hysteria or just knavery.

But the significant thing is that neither this editor nor his colleagues in the big newspaper business have thought it necessary up to now to administer a single word of rebuke to the perpetrators of the unmistakable act of desecration. It would appear that, to the mysterious workings of these editorial minds, the fault lay not in the original publication by the *Catholic Digest*, so much as in making reference to it at public meetings by the Buddhists whom the *Digest* had deeply hurt and offended! And there is no hesitation in dragging into the issue the usual red herring of politics. Politics has of recent times become the convenient whipping-boy in Ceylon. The attitude adopted in this instance by our morning English daily is in strange contrast with its action when it gave its watch-dog bark because the *Pravda*, no copies of which

circulate in Ceylon, published something derogatory about the Tooth Relic having been shown to Bevin.

These and many other things happening in this country are obvious evidence of the weakness of the Buddhist position in Ceylon and the cavalier-like manner adopted towards Buddhist interests and sentiments. There is current belief among unthinking Buddhists that all's well with Buddhism because there is a majority of Buddhists in our Cabinet. Let us not be fooled into self-deception. Let us remember the facts of history. Less than 200 years ago, under King Kirti Sri Rajasinha, who was a Buddhist, the Sangha was lost in Lanka to all intents and purposes and the very religion may have disappeared but for the emergence of a single radiant spirit, Saranankara Sangharaja, of hallowed memory. Let us not forget that there were Buddhist kings of earlier days, who, deserting the traditional faith in all but name, paying to it mere lip-service, brought frustration to the people and misery and conflict in its wake. The Sasana is once more in danger, from enemies both within and without. Let us recognise that stark fact and make up our minds to meet it. We must do away with complacency and smug, self-satisfaction and push on with utmost determination to make of Buddhism the vital force it should be both in Ceylon and elsewhere. It calls for courage, perseverance, sacrifice and foresightedness and the will not to chase shadows, mistaking them for the substance.

• THE THREE CARDINAL VIRTUES

By W. AMARASIRI

THE Enlightened One has taught that the bondage of sentient beings to the ever recurring wheel of birth and death is due to three chief causes: viz.—

(1). *Lobha*—Greed for what we deem comfortable existence in the triple planned universe.

(2). *Dosa*—Hatred, anger, or revulsion from what we consider unpleasant to our senses.

(3). *Moha*—Ignorance which veils the real nature of Sansara and which really is the root cause of *Lobha* and *Dosa* also. This ignorance is also the cause of our illu-

sions with regard to the durability and felicity of the external world, and the Ego delusion with regard to this human machine consisting of mind and matter. Ignorance teaches the Blessed One is the worst of all taints that defile the mind. “Avijja paraman malam.” The whole mass

of suffering is the outcome of non-realisation by intuitive wisdom of suffering, its cause, its cessation, and the way leading to cessation. "Avijja paccaya sankhara" declared the Buddha in expounding the Paticca Samuppada or the Law of dependent Origination. On ignorance depends all psychic phenomena of this faring on from birth to death, ad infinitum, due to our non-understanding of Dukkha—the universality of suffering, and our position in this sorrow fraught vale of tears, where suffering predominates and casts its fell shadow everywhere.

Therefore inasmuch as Lobha, Dosa, and Moha, are the three cardinal bonds which hold all beings in an almost inextricable grip, it should be the endeavour of the follower of the Buddha, to loosen these bonds gradually, with the ultimate object of final emancipation from them. This three-fold bondage is the source of all our suffering, ills, pain, unhappiness, trammels, cares, woes, disappointments, boredom, separation from loved ones, being forced into the company of those whom we do not like—in short the whole mass of suffering that follows in the wake of sentient existence. The elimination of these bonds is no small task that can be accomplished in a hurry, but one has got to steadily make an attempt, by slow degrees. In the Dhammapada the Buddha teaches "Anupubbena medhavi thoka thokan kane kane; Kammanā rajatasseve niddhane mala mattano." "The wise man has got to eliminate gradually, little by little and from time to time the taints that defile the mind, like the silversmith who by slow degrees and from time to time blows off the dross in the silver.

Now to loosen the grip of Lobha, Dosa, and Moha embedded deep in our minds the Buddha recommends the practice of three cardinal virtues or three mental states which are in diametric contradiction to Lobha, Dosa and Moha. They are Dana, Seela, and Bhavana.

Dana is giving, liberality, generosity or charity. It is the Alpha of all known virtues in the Buddha Dhamma. Charity is also enumerated among the three cardinal theological virtues, the other two being faith and hope. Adherents of pre-Buddhistic Indian religions

have sung of the advantages of giving thus :—

"Dānan vibhusanan loke, danan dukkha nivaranam,
Dānan swargassa sopānan, danan santikaran, sukhan "

Charity is a splendid virtue in this world. Liberality allays suffering. Liberality is a ladder leading heavenwards. Liberality redounds to Peace and Happiness of the donor and donee.

In the Anguttara Nikaya the Exalted One admonishing three old Brahmins, who, not caring for religion or virtue had wasted their youth, teaches them the advantages of this elementary virtue :—

"Adittasmin agarasmin, yan niharati bhajanan,
Tan tassa hoti atthaya, nochāyan tassa dayhati "

When a house is ablaze, it is the articles that are thrown out of it that are of use and not the ones that are consumed by the flames. Even so in this world which is ablaze with decay and death. One should save something for the long journey in Sansara because what is given bears fruit. While asserting and recognising the law that "even as one soweth—so does he reap" "yadisan vapate bijan, tadisan harate phalan"—the follower of the Buddha gives with the object of eliminating one's greed. It would be unwise to give with the greedy motive of gaining more relying on the law of Kamma. Such giving is considered an ignoble form of merchandise in the Sacred books :— "Dinnan phalattina danan-vanijjan va jiguceiya."

Of the ten perfections which the aspirant to Supreme Enlightenment has to fulfil dana comes first. Of course there are various grades of giving from mere alms to self-sacrifice and so on to Dhamma dana the gift of the truth. It had been the ideal of the Mahatmas of ancient India never to refuse the beggar and never to be so unfortunate as to beg from others :—

"Dehiti vacanam kashtam, nasti ti vacanam tattha
Dehi nasti va vakyam-mabhut janmani janmani."

"From birth to birth may I never have the misfortune to say no to the beggar asking for alms, and also may I never have the misfortune to beg saying please give." In this greedy world where avarice and desire for accumulation hold sway, even dana the elementary

virtue is rather rare. Hence did the Sanskrit writer remark "Vyaktā sata sahasresu—data bhavapi na vidyate."

"The erudite may be found one in a hundred thousand, the liberal donor is almost non-existent." As in the performance of all kusala kamma, in the process of giving to one gradually trains oneself in Nekkhamma—renunciation, because it has been said :—

"Sabbampi kusalā kammā—Nek-khamampi pavuccare "

All good kamma can be classified under renunciation. And it is this renunciation of Lobha, Dosa and Moha that should be aimed at.

Seela is the virtue of self-control and restraint of the senses. We have to practice sila in order to eliminate Dosa—the bond of Hatred. The mind of the worldling is roaming, unrestrained, uncontrollable and often the slave of the imperious dictates of the senses. But the Buddhist understanding the danger in being subject to one's passions, has got to cultivate, seela—self-control. This is a stupendous task, more difficult than taming a wild ass or a wild elephant. The conquest of one's passions, teaches the Buddha, is a greater achievement than conquering thousands of others in a battlefield. It is better says the Master than sole sovereignty over the earth or going to Heaven.

Our thought processes have come down from birth to birth, from so distant a past where a beginning is imperceptible. Used for millions and millions of lives to its own wayward fancies, the controlling of the mind is no simple task. The elusive mind is the seat of all defilements and passions. As pointed out by the Enlightened One the seeker after purity has got to do this task gradually, little by little, from time to time, bearing in mind the ancient simile.

"Jalabindu nipatena, kramash puryate gatah "

"Even as the gradual falling of tiny drops fill a large jar" so has one to steadily make progress with regard to eliminating the cankers from the mind in order to seek emancipation from the three-fold bondage. Apart from sila there can be no quietning of the passions, and suppressing of the mental defilements. Therefore all who desire self-control will have to observe the Five Precepts (Pancha Seela) Ten Precepts (Dasa Seela) and so forth.

When one is established in sila, virtue, and when one's mind and body are reasonably well trained the follower of the Buddha will have to practice meditation. Apart from meditation there is no royal road to intuitive wisdom, or that insight by which we could understand and realise the Four Noble Truths beyond any doubt. "Yonisomanasikara, Yathabhutagnana, or the faculty of seeing things as they really are, casting off the coloured glasses of delusion, can be obtained only through meditation. No amount of academic qualifications, or University degrees can bring us the true insight whereby we see all things as Anicca, (Impermanent) Dukkha (Suffering) and Anatta devoid of an Ego.

In the Great Discourse on the Arousing of Mindfulness the Buddha says "There is but one way, that leads to the purification of beings, to the transcending of sorrow, lamentation, the destruction of suffering and grief, for the realisation of the path and for the attainment of Nibbana" and that is the arousing of mindfulness as prescribed in that Discourse. Thus we see that in order to eliminate the grip of Nescience (Moha), the infatuations, and the fallacious views we hold with regard to the world and ourselves—we have got to penetrate the thick veil of Moha, by meditation. To those who are infatuated by the lower pleasures of life the higher things of the spirit have no appeal. Verily did Marcus Aurelius the Philosopher and Roman Emperor of the pre-Christian era remark, "Each man is just worth the things with which he busies himself about."

Therefore we should not only grow in bulk and size with the passing days like the ox, but we should also grow in confidence, virtue and wisdom.

Worldly wisdom too is not to be despised for the Buddha remarks in the Dhammapada :—

"Natthi jhanam apannassa
Panna natthi adjayato"

To the one who is bereft of intelligence, the desire to meditate and the advantages of meditation will never occur. And to the one

who does not meditate, penetrative insight that pierces through the thick crust or our dearly hugged delusions of the Durability, Felicity and the Ego, will never arise. Therefore Panna—intuitive wisdom born of bhavana or meditation is the crowning glory to the seeker after the Enduring Bliss of Nibbana.

Therefore let us not be deterred in the practice of these cardinal virtues on account of the loftiness and inaccessibility of the heights they lead to. All that we need do is to do each day's quota of work, conscientiously, and diligently. Let us not be bothered about the dead past, nor fret about what the womb of the future holds for us :—

"Yesterday was but a dream,
Tomorrow only a vision,
But today well lived,
Makes every yesterday a dream
of happiness.
And every tomorrow a vision
of hope"

May we have the courage to take a cue from the Theras of old, who toiled unremittingly, step by step, while their contemporary wordlings dozed in the sleep of gratifying

sensual desires. Therefore does the Theragatha sing :—

"Sarivitva pubbake yogi, tesam
vattam anussaram,
Kinapapi paccimo kalo-phuseyya
Amatam Padam.

Or as the idea was put by the English poet Longfellow :—

"The heights by great men,
climbed and kept,
Were not attained by sudden
flight,

They while their companions
slept,
Were toiling upward in the night.

"Danan dadantu saddhayā Seelan
rakkantu sabbadā
Bhavanabhi rata hontu, gaccantu
devatā 'gathā"

"May liberality be practiced with
confidence (in the Dhamma)

May restraint and control of the
senses be practiced from day to day.
May all delight in the practice of
Meditation—(May the devas as-
sembled here disperse).

1161, Peradeniya.

CLEAR THINKING

By HENRI VAN ZEYST

RANDOM thoughts and blind faith are some of the greatest obstacles to clear thinking. When one begins by stating that the ultimate or even the fundamental truth cannot be conceived, a door is shut in our face, which even blind faith cannot open.

The Buddha did not have the closed fist of a teacher, preaching only to some few select initiates. His teaching is for all, for the average like you and me, if only we wish to understand. But for understanding we need clear thinking, not just a few random thoughts, and certainly not blind faith.

Clear thinking does not require a preconceived idea of "truth." Truth is not something to be conceived, for ideas are not reality, and an idea cannot be the truth therefore. But clear thinking can tell us at a glance what *cannot* be truth. Insincerity, e.g., cannot be true, and hence insincerity must be avoided, if truth is to be understood.

But our lives are full of insincerity.
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We pretend to be better, to know more than we truly are and understand. A person who does not know the truth, but who is sincere, will not talk about it; but in his actions he will avoid everything incompatible with truthfulness and sincerity.

Mere repetition of what others have told us, though that may have been a true experience for them, becomes a lie in our mouths, if we have not experienced the same for ourselves. This much is certainly not beyond the horizon of our understanding.

And what happens when we are thus sincere? A great many of our actions and activities will come to a dead stop, and as those activities were hindrances and escapes, there will be an immediate clearing of our outlook on life.

Clear thinking and clean thinking followed by clear cut action cannot lead us astray as blind faith is bound to do. To see the false as false, is truth!

ALL-CEYLON BUDDHIST CONGRESS

PRESIDENTIAL ADDRESS BY DR. G. P. MALALASEKERA AT 33rd ANNUAL SESSIONS AT KANDY

IT is a great privilege and a very happy augury that we should hold our Sessions in the shadow of the Dalada Maligawa and we are grateful to the members of the Reception Committee for making the necessary arrangements.

This Holy Shrine which contains within it the Sacred Tooth Relic of the Buddha is held in veneration not only by the Buddhists of Ceylon but also by millions of Buddhists throughout the world. This fact was most recently demonstrated but two months ago when, upon disparaging references to this Sacred Shrine and the Relic being made in his book by an ignorant and unthinking writer of stories, there arose such a volume of protest that the book had perforce to be withdrawn from circulation and author and publisher make unconditional apology. That incident was also significant for another reason in that it showed the existence among the Buddhists of the world a unity and solidarity such as had never before been evinced.

It is a matter for profound regret and shame that the force of historical circumstances has robbed the Dalada Maligawa of the splendour and grandeur which should belong to it. Its environs are completely unworthy of so hallowed an edifice. Look around you and you will see the truth of this statement. For many years now, for more than a quarter of a century, successive custodians of the Dalada Maligawa have striven their best to add very necessary extensions to this unique shrine, but without success.

The Dalada Maligawa is a national monument, the history of the Sacred Tooth Relic is inextricably bound up with the history of the Sinhala race. It is fervently to be hoped, therefore, that the Government of this country, conscious of the place that Buddhism occupies not only in Lanka but also elsewhere in the world, will see to it that unsavoury features are cleared from the precincts of the Dalada Maligawa, that a Maligawa Square worthy of the Shrine be created and that adequate assistance be given from the funds of the State to complete the buildings which now remain unfinished for lack of funds.

For such action we have a worthy precedent in the Government of Burma which, though secular, has recently allocated several lakhs of rupees for the reconstruction of a monument whose only claim is that in it the Sacred Tooth of the Blessed One was once supposed to have rested. We cannot ignore, too, the patronage of the Indian Government towards the restoration of the Temple of Somnath inaugurated, a few months ago, with befitting solemnities. The Muslim Government of East Pakistan has given substantial money grants towards the Chittagong Buddhist Monastery and others as well as for Buddhist Schools, not to speak of a large contribution towards the expenses of two important delegates to the World Fellowship of Buddhists' Conference last year in Ceylon.

Many things of great interest to Buddhists have happened since we last met. In pursuance of the resolutions adopted at the last Sessions of this Congress, we asked Government to appoint a Commission in order to inquire into the present condition of Buddhism in this country in all aspects of its life and to make recommendations for restoring Buddhism to the paramount position which it should legitimately occupy in this land of ours. At the end of July last, the Prime Minister was pleased to receive a deputation of the Congress and after a lengthy and cordial discussion with them agreed to appoint such a Commission. The story of the events which led to the deputation is of recent memory and well known to you and does not need recall. Various problems have arisen since the Prime Minister's declaration and a deputation had to wait upon him again to clarify certain matters.

The request for a Commission on Buddhist affairs and the Prime Minister's declaration that he would appoint such a Commission were made the occasion for a great deal of misrepresentation and for much false and malicious propaganda. Attempts have been made by mischief-makers to bring about a split between the Sangha and the laity. Needless to say, there is a considerable number in this country who do not like to see the Buddhists united and Buddhist affairs properly and effectively organized. Some of these, I regret to say, are to be found among the Buddhists themselves, people who have taken advantage of the present confusion and disorganization to feather their own nests and to promote their own nefarious purposes.

Much mischief has been created by statements made, sometimes openly but most of them surreptitiously, that the Commission is an attempt to rob the Sangha of its power and prestige, to deprive Buddhist ecclesiastical establishments of their endowments and temporalities, to rob them of their privileges and to bring members of the Sangha under the control of Government authorities. There have not been wanting even those, alas! who have sought to interpret the request for a Commission as an insidious means of the Low Country Buddhists to gain control of Kandyan rights. Such allegations are so absurdly false and fantastic that one would have thought that their mendacity and their mischievousness would be obvious and would not need refutation. But, unfortunately, it would appear as though the perpetrators of this nefarious propaganda have been so clever that they managed to hoodwink a fair number of unwary persons who are prepared to take people at their word and trust them without investigation.

Now, it must be stated at the outset that the Sangha and the Buddhist laity are like the two wheels of a chariot and that no progress can be made in Buddhist affairs—I am now speaking of worldly matters—by these two groups independently of each other. It is foolish to say, as some politicians seem to do for reasons

best known to themselves, that the progress of the Sasana rests entirely with the Sangha. No one will deny that the Sangha have constituted themselves as the custodians of the Sasana and the laity acknowledge that fact. But, it must also be equally recognized that the Sangha does not and cannot exist by themselves, apart from the laity, nor is there reason to think that they wish to make such a claim. On the contrary, when we look back upon our history, we find happily the closest co-operation between these two divisions of the Sasana and it should be the cherished desire of those ardently seeking the advancement of the Sasana that this collaboration should continue and, if at all possible, be greatly strengthened in every way.

It must also be stated quite categorically that as far as this Congress is concerned it has always stood and fought for the restoration to the Sangha of the power and the prestige which should be given to it if the Buddha Sasana is to be really effective.

Ever since the establishment of this Congress it has striven with all the resources at its command to give strength to the Sangha, by upholding its prestige, by trying to remove the causes that bring about disunity among the members of the Sangha and undermine its power, by attempting to secure for the Sangha opportunities for obtaining qualifications, such as those of education and training as would fit them to be leaders of the Sasana not only in name but also in fact. A glance at the resolutions adopted at our last Sessions should convince anyone of the determination of this Congress to establish the Sangha upon the high pedestal upon which it has rightfully been set.

The demands made in these resolutions, for instance, our demands that either land forcibly taken away from our monastic establishments should be restored or some means should be found to make adequate recompense for the deprivations, that ecclesiastical tribunals should be established, in consultation with the karaka sabhas of the different nikayas, for the settlement of disputes arising among members of the Sangha so that they may be spared the humiliation of hanging about the Courts and lawyer's offices and of having recourse to various devices which cannot but lessen their self-respect, that legal sanctions be given to the Karaka Sabhas so that their decisions could be enforced and discipline maintained among their members, that bhikkhu vidyalayas and training schools for pirivena teachers should be established, these and other matters enunciated by us should be sufficient evidence, if evidence were needed, to show what views this Congress holds regarding the welfare of the Sangha.

Time and again, both I, as President of this Congress, and numerous other leading members of the Committee, have stated as clearly and as emphatically as we could our conviction that the Buddha Sasana cannot prosper until and unless steps

are taken to re-habilitate and reorganize the position of the Sangha. I would here most emphatically say that it has never been our intention to take away from the Sangha any of its powers or its privileges or to weaken it in the slightest way, or to attempt to interfere in its affairs except with their complete consent and approval. On the contrary, it has been our constant determination to do all in our power to help the Sangha in realising its aspirations, in upholding its power and influence and in increasing its ability and efficiency.

I would, therefore, respectfully ask members of the Sangha not to allow themselves to be misled by mischief-makers, to distinguish wisely between their real followers and adherents and their pseudo-friends. Especially in the present critical period of the history of the Sasana, no suspicion or mistrust, no disunity, no lack of co-operation should be allowed to creep in between the Sangha and the laity and to prevent the Buddhists as a whole from securing for themselves and for future generations their rights and their privileges.

While on the subject of the Commission, I want to refer to a matter which I regard to be of paramount importance to all Buddhists. In the course of our discussions with the Prime Minister we realized that Section 29 of the Ceylon (Constitution) Order-in-Council, 1946, might constitute a source of grave concern to the Buddhists of this country. Paragraph (2) (c) and (d) of this Section makes certain provisions which, we understand on the eminent authority of Sir Ivor Jennings, who is regarded as one of the chief architects of our Constitution, were inserted in order to safeguard the rights of the minorities and to give them the assurance that no laws will be passed against them on grounds of race, religion or community.

Sir Ivor has told us that in the framing of these provisions the Roman Catholic hierarchy was consulted.

There is no indication available as to whether any authoritative body of Buddhists was similarly consulted. Be that as it may, an examination of these provisions, in the light of our discussions with the Prime Minister, has revealed to us that the effect of these provisions on the position of the Buddhists, and their rights and privileges, needs very careful and detailed examination by experts in Constitutional Law and clarification and interpretation by competent bodies. I do not want to raise an undue alarm but I should be wanting in my duty as your President, if I did not draw your urgent attention to this matter. Grave issues may be at stake and all I want to say at this stage is that we must not allow ourselves to be caught napping.

If our demand for a Commission has done nothing else, it has at least brought a great revival of activity especially among various sections of the Sangha and has focussed attention upon the numerous problems awaiting solution. This is all to the good, but if I may be allowed to utter a word of caution, may I say that where legislative measures are sought to be enacted, it would be unwise to pass laws without full examination of their implications. One of the functions of the Commission we have asked for would be the investigation of proposals made, for instance, regarding the incorporation of the separate nikayas,

because once incorporated the possibilities of any kind of reform in the nikayas concerned will be very greatly restricted by Section 29 of the Order-in-Council already referred to. We must not be too hasty in doing anything which might result in perpetuating the differences and disunities that already exist and prevent the establishment, even at some distant date, of a unified Sasana in Sri Lanka. Let us not legislate in haste and repent at leisure.

Among the disabilities from which we suffer, the most serious are in the field of Education. Here drastic action is required to remove the privileged position that foreign religious organizations have enjoyed and still continue to enjoy in this country as a result of 400 years of three successive foreign Christian administrations. It is not denied that the country has derived certain benefits from the educational facilities provided by the Missionary bodies, but at what cost? By the circumstance that Governments concerned had surrendered their own duty in education to these bodies we have had introduced into this country conceptions of life and living fundamentally alien to our religion and to our traditions.

The consequences of this alien infiltration, nay domination, upon our culture and civilization have been disastrous. The seduction of innocent and unsuspecting children, generation by generation, from the faith of their parents and forefathers has continued dangerously long enough. It is one of the worst examples of genocide on record.

The Portuguese were ruthless in their pursuit of spreading Roman Catholicism, the Dutch showed every preference in their dealings to the Christians, while the British handed education lock, stock and barrel, to the Missionaries and made education and social services virtually a Christian monopoly. As I stated in my presidential address last year, the impoverishment of our temples by a ruthless land policy and the Christianization of education were part of a deliberate plan to destroy the influence of the Sangha in this country and ultimately to destroy Buddhism. The insidiousness and subtlety of their propaganda was such that the Buddhists were lulled into a false sense of security and even today we have leading Buddhists praising missionary education, either completely unaware of or deliberately blind to the incalculable harm it has done to us.

Many of the Buddhists educated in missionary schools show far more loyalty to missionary efficiency and ideology than to their own monks and to their own Religion. They go about the country making disparaging comparisons between missionary "drive and grit" as against Buddhist "lethargy, disorganization and inactivity."

The country is now free; our educational policy must be thoroughly overhauled immediately so that the people may be freed from the missionary grip which those who know the facts know full well it has on the educational set-up. Consider the following figures taken from the 1946 Census ;

By Race—	
Total Population	6,657,339
Sinhalese	4,620,507
Ceylon Tamils	733,731
Indian Tamils	780,589
Moors & Malays	431,691
Burghers, Eurasians and Europeans	47,344

By Religion—

Buddhists	4,924,932
Hindus	1,320,352
Muslims	436,566
Christians	603,235

There are thus 6,051,830 non-Christians as against 603,235 Christians, but as far as education goes, the position is that more than six million people still continue to be educated on a foreign pattern which had been devised to serve the six hundred thousand Christians. The figures of the school-going children of these different religions are also important

School-going Buddhists		Total
Do	Hindus	330,000
Do	Muslims	150,000
Do	Christians	109,000

It will be interesting to find out the religious persuasions of those who form the hierarchy in control of the education of these children it will be discovered,— I am almost certain, I am now speaking of those at the very top—that practically all of them are Christians. The Prime Minister is reported to have told the monks in a recent speech at Kadugannawa that two of the highest officers administering Pirivenas (where monks receive instruction) are respectively a Catholic and a Hindu! He said so with evident satisfaction but to us it is a matter for shame and immediate remedy. It should not be reason for surprise then if, in spite of the attempts of gentlemen controlling our education at large to be officially impartial, the tendency should be for education to become more of a "Christian endeavour" than as a national obligation resting on the State. I am quite aware that steps are being taken to change this position and our gratitude to those responsible, but I cannot help feeling that the process must be very greatly expedited and the changes made far more drastic than they have so far been.

At the moment the much more urgent problem is the matter of Buddhist children in Christian schools. Let me give a few examples taken at random :—

	Total	Buddhists
St. Peter's College, Colombo	949	232
St. Thomas' College, Kotte	773	254
C.M.S. Ladies' College, Colombo	827	261
Methodist College, Colombo	687	157
Bishop's College, Colombo	603	127
Wesley College, Colombo	863	300
Holy Cross College, Kalutara	861	376
St. Anthony's College, Panadura	812	565
Convent of the Child Jesus, Ratnapura	443	193
St. Aloysius College, Galle	952	526
Holy Family Convent, Kurunegala	571	242
St. Sylvester's College, Kandy	571	230
Trinity College, Kandy	759	394
St. Anthony's College, Kandy	419	216
St. Anne's College, Kurunegala	990	542
St. Joseph's Convent, Kegalle	570	290
St. Aloysius College, Ratnapura	349	206
St. Mary's College, Kegalla	547	335
Hillwood College, Kandy	257	206
Richmond College, Galle	670	563
Ampitiya College, Kandy	982	704
St. Servatius' College, Matara	542	458
St. Thomas' College, Matara	540	483
Christian College, Kotte	573	456

and lastly St. Luke's College, Ratnapura where out of a total of 299, only 16 children profess the Christian religion.

These figures may not be precise but I have reason to think they are substantially correct. The Education

Department used to publish, till 1948 (I believe), the statistics of children in various schools, arranged according to religion, but that very revealing and eloquent information is now omitted in the Administration Report of the Director of Education. I would ask the Minister of Education to direct that the provision of this information be resumed.

In any case the above figures are sufficiently eloquent in themselves to focus the attention of all those concerned to the peril facing our culture and civilization, which politicians delight in calling "our heritage." The peril is best expressed by the following quotation from the venerated teacher and reformer the late Devamitta Dharmapala Thera, but for whom Buddhist culture might well have gone the way designed for it by the missionaries. This is what he said :

“ මෙසඳිටු පාඨශාලාවල ඉගෙන ගන්නා බෞද්ධ දරුවන්ට බල කාලයේ දීමටත් පව දෙන කියා දෙන්නේ මිනිසා-දුෂ්ඨි පාඨකර සෙකි, මොහුගෙන් ඉගෙන ගන්නේ සතුන් මැරීම පව නැත, නැවත උත්පත්ති සක් නැත, මත්පැන් පානය කළොට පව නැත, සනාදියයි. මනාදුෂ්ඨි මත් හජනය කරන බෞද්ධ දරුවන්ට හිඤ්ඤාගේ ආශ්‍රයක් නැත. හිඤ්ඤාගෙන් බලදරුවන්ට ප්‍රයෝජන නැති නිසා ඒ බලපරමිපාරාව සොවන වසසට පැමුණු නාම මවුහු හිඤ්ඤා ගෙන් ආත්ම සිලිනි. ඒ පරමිපරාවෙන් පසු උපදින පරමිපරාව ජිවත් වඩා දුරයි. මෙසේ පරමිපරාවෙන් පරමිපරාවට මිනිසාදුෂ්ටය මැඩී මත්-තෝස ” යනුයි.

(The young Buddhist children who attend Missionary schools acquire their notions of right and wrong from non-Buddhist sinners. They teach such things as that the slaughter of animals is not wrong, that there is no re-birth, that the use of intoxicating liquor is not evil. These children are deprived in their young days from association with Bhikkhus. Because in their youth they have had no need for Bhikkhus, when they grow up, too, they feel that they can do without them. The next generation carries this isolation still further and thus from generation to generation un-belief and wrong views continue to grow in intensity).

It was a Christian Bishop, Copleston, who once said that if he could not turn Buddhists into good Christians, he would at least make them bad Buddhists !

The present painful situation with regard to schools is condensed in the following Table :

Revenue District	Children of School-age		English Schools		Sinhalese Schools	
	Bud-dhists	Chris-tians	Govt. & Bud-dhists	Chris-tians	Govt. & Bud-dhists	Chris-tians
Colombo	197,000	43,800	84	81	466	238
Kalutara	92,500	3,820	34	10	279	35
Kandy	104,500	424	44	27	237	40
Matale	25,900	402	7	4	103	11
Nuwara Eliya	23,500	247	11	3	69	8
Galle	111,000	745	38	33	264	33
Matara	89,424	272	17	5	176	19
Hambantota	37,500	76	6	3	99	4
Kurunegala	108,500	4,220	19	4	325	40
Puttalam	30,300	1,790	3	1	23	8
Chilaw	13,800	14,450	5	7	36	66
Anuradhapura	26,500	—	6	2	173	9
Badulla	58,500	—	13	7	220	10
Ratnapura	65,000	323	12	6	186	10
Kegalle	85,300	184	17	3	241	28
Total	1,070,624	70,753	316	196	2,897	559

These and other figures which I have no time to give now but which can easily be obtained from Government publications, bring into relief two main facts, namely :—

- (a) Whereas the Christian school-going population is only one-sixteenth of the total, as much as one-fourth of the total schools is Christian. Therefore, the education of the Buddhists is neglected.
- (b) Missionary Schools are being planted and encouraged in prominently Buddhist areas, and Government is paying grants for so doing. The Government is, therefore, subscribing to the destruction of Buddhism in the country.

This accounts for the pride and power the Missionaries exercise by their position in the educational sphere. The irony of the situation is that the Buddhist is actually paying the Missionary for destroying his religion, language and culture. So long as we were a subject nation, the majority population was helpless against a Christian foreign Government, but now that we are free, we are determined that this state of affairs should forthwith cease, and if Independence is to be a reality and not a mockery, the Buddhists ask to be emancipated at once from the Missionary bondage to which they are subject in the field of education.

It is through education that the greatest damage is done by the Missionaries for they get hold of the young brains, at a very early stage. The Education Department and the Missionaries deny that Buddhist children are converted. Here is a very special and subtle way in which this is done. Amongst books recommended for use in schools are books prepared by religious organizations. The Roman Catholics have thus got the approval of the Department for their Sinhalese Readers for Standards 1 to V. Being approved as Readers' these books are read by all students in Roman Catholic schools irrespective of creed. One should normally not expect anything at fault in this. But the Education Department knows, or should know, of two things of vital damage to the Buddhists.

The Department knows that the majority of students in most Missionary Schools, particularly those in the villages, are Buddhists; the Education Department also knows that inside the covers of

these approved books are also contained two or three very special lessons on the Christian religion, either extolling the virtues of the Virgin Birth, the life of Jesus Christ, the obligation to go to Church, the significance of the Church, or the fact of a personal creator or God. The Education Department pays grants to the Christian Schools for teaching these lessons to Buddhist children. Is it therefore not a grave crime on the part of the Government to permit the secret use of this weapon by the Missionaries to proselytise unsuspecting innocent children ?

Now that we are free, the Buddhists demand that all such books be expunged from the list of approved books for Government or Assisted Schools. The same applies to books which are being used in Missionary Schools to teach what is euphemistically called "Ethics" to non-Christian children. These books teach for instance that Buddhism is not a "religion" and then proceed to state that a man who has no "religion" cannot be a really cultured or civilised man. I have here with me one such book.

Amongst the assisted English missionary schools there are several where the Buddhist children are in the majority. For example, St. Luke's Ratnapura, with 199 Buddhists out of 299; Richmond College, Galle with 563 out of 670; St. Anthony's, Panadura with 565 out of 812; Christian College, Kotte with 456 out of 573. And Hillwood College, Kandy, with 206 out of 257. There are Christian assisted vernacular schools all over the country-side spreading the "Gospel" to the Buddhist children in these Schools, the number of Christian children being but a handful, and paid by the Government for so doing, Buddhists of this Free Lanka now demand that all such Schools be nationalised and managed by the State if not by Buddhist organisations. If there be a fear that this will lead to unemployment amongst the Christian Clergy who are now earning their livelihood through the medium of these schools, then we say that the Buddhists have no objection whatsoever to the Christian Clergy engaging themselves as teachers in these schools in subjects in which they are competent.

The third and most important request we Buddhists make is that immediate action should be taken to establish Government schools throughout the countryside. We suggest that expensive buildings are not required; cement floors, dwarf walls (wattle and daub is good enough), tiled roofs or even adajans is all that is wanted for school buildings. As far as possible, preaching halls in village temples should be used for the purpose, for the village community in general cluster round a temple; this will solve very greatly the transport problem of the school-going children.

Education is essentially a function of the State; if the State must delegate this function to its agents, it must be to a neutral body and not to Missionaries whose avowed object and duty to God is to destroy "heathenism," whatever else they may be presumed to do, and we have the right to demand that our Government should not aid and abet this process of destruction.

As a corollary, it follows that Missionary schools hitherto established but in which more than say 60 per cent. of the children

belong to a different faith or faiths, should be nationalised. If Government does not want to be charged with being an accomplice in Missionary work this is their logical duty. Opportunities arise when this object can be realised in other ways.

At Anuradhapura, for example, there is a Catholic College standing on soil sacred to the Buddhists. With the removal of all civic institutions to the new town, the Government is quite correctly establishing a Senior Secondary College in the New Town. The buildings of this Government College are of ample proportions, the College is situated in a commanding site and is nearing completion. However the Catholic College previously mentioned is also being transferred to the New Town, and if my informant is correct, as much as 30 acres have been given to this institution for its use. According to the 1946 Census, Buddhists formed 80 per cent. of the population of the Anuradhapura Revenue District as against 2 per cent. Christians, so that it seems to be for this infinitesimal fraction of Christians (not all them Catholics either) that 30 acres of land have been granted together with other facilities to re-establish this Catholic College, in the New Anuradhapura.

By permitting this School to be continued in the New City, the Government is only giving a free pass to the Missionaries to wean the people from Buddhist culture. The Buddhist Congress most vehemently protests against such action on the part of the Government, and asks that the Catholics and Christians be allowed only small schools commensurate with their school-going population and that the lease of the vast acreage given to them be cancelled.

I have already taken too much of your time and must now pass on to other matters. I want to use this opportunity of making an appeal to my fellow-religionists regarding the observance of our religion. There is no doubt at all that younger generations of Buddhists are rapidly drifting away from religious ritual and ceremonial. This is a great pity because ritual has an important place in life, if it is worship kept free from ignorance and superstition. Worship is of much importance in the development of the emotional and aesthetic part of our nature and should not, therefore, be neglected. This drift from worship is particularly in the towns and I would urge that steps be taken to check it.

I would suggest that each Buddhist, wherever he be, should attach himself as a dayaka to some particular temple, though that need not prevent him from being attached to more than one. Arrangements should be made for some time to be set apart everyday for worship by all members of the family together, if that is at all possible.

This worship should, I suggest, include a short reading from the Pitakas, either in the original or in translation. If, as suggested above, each Buddhist will have some temple to which he considers himself attached as dayaka, then he should make it a point of visiting that temple fairly frequently, but at least once a week, and see that members of his family do so, too. The purpose of these visits should be not merely to worship there but also to meet the resident monks, ask after their welfare and converse with them on topics concerned with spiritual development.

I would also suggest that at intervals monks in such numbers as is convenient be invited to the house and meals served to them, in which service all the members of the family should participate. I make these suggestions because, as things are, the separation between monks and laymen is ever growing wider, much to the detriment of both sections and to the disadvantage of the Sasana as a whole. The distinct advantages of close association between Sangha and laity such as existed in the past are too apparent to need mention.

It will be remembered that Dutugemunu did not feel happy unless he had monks with him even on the battlefield. Community-worship at the temple and the habit of sitting together on the floor when listening to sermons at the temple were some of the features of our national life which prompted unity and humility and are in need of revival. I look forward to the time when all Buddhists will make it a daily habit to visit the temple on their way to work. I personally feel that community worship is a very valuable means of prompting unity.

There is one other matter I should like to mention. On the last Vesak Full Moon Day the Buddhists all over the world, in some 54 countries, united together in silent meditation at 12 noon Greenwich Mean Time and the effect of that act has been remarkable. I would suggest for your consideration the desirability of making arrangements for all the Buddhists of Ceylon, to begin with, to do this daily, at a certain fixed time. When radio and other facilities become more widely available, a plan for this could easily be worked out.

I have another purpose in view when I appeal to my fellow-Buddhists to visit the temple as dayakas more often than they do now. One of the greatest tragedies in modern Buddhist affairs has been the lack of personal interest in the monks by their dayakas. In Burma, for instance, even now every monk has at least two laymen who are personally responsible for his welfare. The advantages of this arrangement both for the Sangha and the laity are obvious. The layman has a spiritual adviser and the monk a kalyanamitta to whom he can reveal his difficulties.

Here, in Ceylon, the gulf between monks and laity has been widened because of the differences that exist between the education and training of the monks and the education and training undergone by the laity. The monk very largely lives in a world of his own, remote from present day society, and the layman sometimes feels that the monk is not very useful to him as adviser and mentor. The remedy for this undoubtedly unfortunate state of affairs would be to remove any deficiencies which might now exist in the training and education of monks, from the point of view of the modern world. I strongly feel that if the association and collaboration between monks and laymen could be brought closer than now, a satisfactory solution to the problems would be easily evolved.

If I might make the suggestion, there is a great need for a proper grading of our Pirivenas, more realistic and more in accordance with the needs of the times than now exists. I know that the Minister for Education is

deeply interested in this matter and one often finds very attractive proposals published in the newspapers. But mere enthusiasm and propaganda are not enough: piecemeal reforms are bound to be extremely unsatisfactory and even dangerous.

We need very much at least one Pirivena in Ceylon of University status, where the monks can receive education of University standards.

Then there is the Sangharama, attached to the University at Peradeniya, endowed by the late Mr. D. R. Wijewardene, whose buildings should be completed without delay. I would appeal to all those interested in the cause of Buddhism to make generous contributions to this most noble project and thus enable the great aims of the Founder to be accomplished. Here, if any, is an undertaking to which Government can grant a substantial subsidy without the slightest twinge of conscience.

Our Government has before it the splendid example, if example were needed to give courage, of the Government of Burma, also secular in character, which recently voted ten million rupees for the advancement of Buddhism in all its aspects, apart from the already heavy recurring annual expenditure which is involved in developing and maintaining various activities connected with the Buddha Sasana in that land, such as the conservation of Buddhist monuments, the holding of examinations in Buddhist learning (Pariyatti), the grants given to ecclesiastical educational institutions, etc.

We are grateful to our own Government for what it is already doing in similar matters, for example the money spent in the activities of the Archaeological Department. And here I would like to pay tribute to the Archaeological Commissioner for his splendid work which has so largely contributed to expose to the world the greatness and glory of the heritage of Buddhism in Lanka. I would suggest that the time is now come when some definite policy should be adopted regarding the Buddhist monuments that have been and are being excavated. While they are structures of historical and archaeological interest, they mean something very much deeper to the great majority, for they are the living emblems of their faith and the tangible links with their forefathers. It is not to be expected of Buddhists that they will be satisfied if these are allowed to remain in a state of nudity and incompleteness, comparable to the monuments of some forgotten culture like that of Egypt, Greece, Rome or Mexico.

Whilst on the subject, I am perturbed, too, by the recent diggings into dagobas, so disturbing the deposits of relics and other objects which our forefathers had venerated. I disagree that objects of worship are to be made mere exhibits in a Museum. The monuments may, in law, be on Crown property. But the Crown is the people now. There has been enough tinkering with religious property. It must now cease in our time. I am not so sure of the Crown rights, either, for there are other laws than are found in a country's code. I remember these words from "Jungle

Tide" by an Assistant Archaeological Commissioner, John Still.

"But here in the forests of Ceylon the remains we explore are those of a religion still living, to this date the faith of the majority of the population. It would seem, therefore, that these deeds of gift, carved in stone and sometimes bearing the names of kings, might be held in equity to entitle the church to resume its property at will."

Here, thus, is a matter where compromise is both essential and possible and there should be no difficulty in arriving at a solution, provided the fact is recognized that these are religious structures first and archaeological monuments only afterwards.

Now, before I close, I wish to make an appeal on behalf of the Buddhist Congress. The Congress is now in the thirty-fourth year of existence and it has faithfully striven to safeguard and promote the cause of Buddhists of this country, as far as it lay in its power to do so. The need is now greater than ever before for a powerful central Buddhist organization which can speak with unquestioned authority. Money is needed and even more than money, workers must be found. Before you, I appeal for both. The young must not think of their ease only. The old must not think that in retirement too they should go on striving for gold, as I know alas! some of our eminent Government Servants to be doing, from work which they would have scorned to do when in the service of the State. Why should not a man set apart a prescribed period, say a weekly hour, for Service?

An intense campaign of propaganda has to be carried on to awaken Buddhists from the sloth which has overtaken them because of centuries of oppression and indoctrination of wrong views. The Dhamma must be preached in every nook and corner of the Island by men and women specially trained and qualified for the task. The country must be flooded with Buddhist literature of all varieties, Buddhist pictures, and Buddhist works of art.

Buddhist social services have to be inaugurated on a much greater and wider scale than ever before. Hitherto we have been far too content to allow to others the relief of distress and destitution, forgetful that Buddhism was the first of the religions to emphasize the need for the care of the sick and the hungry, the illiterate and the orphaned.

Others, more circumspect and enterprising than ourselves, and supported by Governments which overlooked the rights of the Buddhists, exploited the situation to the full and, while rendering useful service for which they deserve appreciation, shamefully abused the opportunity for winning converts to their religions. This exploitation of poverty, sickness, distress and destitution should be regarded by right-thinking people as a shameful thing, degrading both to the proselytiser and the convert, but the fact is there and must be faced.

Many charitable institutions, established and financed by Government but managed by denominational religious bodies which are not Buddhist, are being used as the happy hunting-grounds of the missionaries although whenever the charge is made those concerned are quick and emphatic in their denial. Even in our

hospitals many of the religious personnel engaged in hospital services are undoubtedly guilty of allowing missionary zeal to outrun their discretion and duty. Tampering with radio-sets during times Buddhist relays are on, hovering round the beds of dying Buddhists, such cases have frequently been reported to us by honest parties too uninfluential to drive home the charges. But always the denial, in these cases, is easier than the proof. The remedy is, therefore, in the hands of the Buddhists. My appeal is, thus, for both money and workers; workers first, the money will then be forthcoming.

Membership of the Congress is of two classes. Buddhist societies can join as group-members, they pay an annual subscription of five rupees: individuals can be Life Members, by paying a sum of one hundred rupees as subscription for life, which amount can be paid in instalments, if more convenient. I would earnestly ask all Buddhist Societies which,

The 54th Annual General Meeting
of the
YOUNG MEN'S BUDDHIST ASSOCIATION, COLOMBO,
will be held at the
Association Headquarters, Borella,
at 3 p.m. on
Saturday, February 23, 1952.

AGENDA

- 1. Notice convening the meeting.
- 2. Minutes of the last Annual General Meeting.
- 3. Annual Report and Accounts.
- 4. Election of Office-bearers.
- 5. Any other business of which seven clear days' notice has been given before the meeting in accordance with the Rules.

N.B.—No individual notices will be sent.

V. S. NANAYAKKARA,
Hony. General Secretary.

for some reason or other, have not yet joined the Congress to do so and I would ask as many individual Buddhists as possible to join as Life Members. This Congress is the property and the instrument of the Buddhists of Ceylon who should see to it that the strength and power of the organization are fully maintained to serve this purpose.

The time is now definitely come for the Buddhists of Sri Lanka to consolidate their position, for numerous forces are at work to rob them of their birthright. We who form the vast majority of the population are being told that we should not expect special consideration, that the State is secular and we should make no special claims on it; that, indeed, we should be ashamed to advance any such claims. It is to say the least, colossal impudence to make such statements, but they are being made and those responsible expect to get away with them.

What, then, we may well ask, has happened to the Kandyan Convention of 1815? Has that, too, gone into the limbo of forgotten things? Was it merely to be used by politicians to be invoked by them against the British, and

now that such purpose no longer exists, to be conveniently forgotten? Is it a dead letter, though it yet continues in our Statute Book, to be regarded as mere "junk"? Is Section 29 of the Ceylon (Constitution) Order-in-Council, 1946, to be interpreted as having given away our rights, unknown to the Buddhists, with no mandate from them? These questions have to be asked and we must demand answers from those whose business it is to give us the answers. No longer will we be content to sit silently and allow what is ours to slip away from us. Was it for this to happen that the heroes of a past generation toiled and laboured, and suffered in the process? Are we to be false to the sacred memory of Migettuwatte Gunananda and Henry Steele Olcott Anagarika Dharmapala and Walisingha Harischandra, Edmund Hewavitarne, F. R. Senanayaka, W. Arthur de Silva and Baron Jayatilaka? We must not, we will not, allow ourselves to be robbed by subterfuge or deceit. Let us not be fooled; let us not find ourselves too late that we have chased a mirage, hugged a dream.

We ask for no favours. If we are told that the State being secular we cannot expect special consideration, which is our legitimate due are we then to understand that we must set about establishing Buddhism as the State Religion, so that our demands may be met? Is that the logical conclusion we are expected to draw? The Buddhists, it is true, have so far made no such proposal. Organizations such as ours do not want to be mixed up with politics, but in contexts like the present, where does religion end and "politics" begin? If I know the Buddhists of Ceylon, I do know this: they will not allow themselves to be fobbed off the position they have occupied in this country for two thousand years and more, to satisfy the political ambitions of persons however exalted, or of parties however powerful. The Buddhists of Ceylon know their rights and they mean to have them. Let no one make any mistake about that.

There is not the slightest doubt that throughout this Island of ours, nay throughout the world, there is a great Buddhist awakening. In May this year, the Full Moon Day of Vesak was celebrated in 54 countries. Next year the signs are that on Buddha Day 1952, the six-coloured Buddhist Flag will fly in every land, from ocean to ocean, from north to south and from east to west. One-fifth of the human race is already Buddhist. Burma and Siam, Viet-Nam and Cambodia, India and East Pakistan, Laos and Malaya are seething with Buddhist activities. In free China too according to reports, there is a great awakening and in Japan, recovering from her wounds, Buddhism is once more magnificently coming into its own. In this great march of Buddhism Ceylon cannot lag behind. For two thousand years she formed the vanguard. The world looks up to her again; we must see to it that she does not fail:

ආරභන නික්මමළු- සුඤ්චන
ලුඛසංසතෙන
බුද්ධාදී මච්චුතො සෙනෙ-
නාලොපොරංචි කුඤ්චරො

"Go forth in earnest, strive incessantly in the Teaching of the Enlightened One, Rout the forces of Mara, crushing them as the elephant crushes a clump of reeds."

RANDOM THOUGHTS (6)

By KINGSLEY HEENDENIYA

THE FUTILE SEARCH . . .

THE great Astronomers of the world and the Thinkers of the West are focussing their attention to the infinite heavens above in an endeavour to learn about the Beginning of the World. Telescopes are trained and figures computed—but the search goes on. The end of the Beginning never seems to end. All kinds of fantastic theories propped on scientific faggots have been suggested. "...the present universe may be merely the debris resulting from the explosion of a former single super-universe." And according to two mathematicians "instead of an initial creation of matter, a continuous creation is taking place throughout space..." All this and more.

If, according to Eddington, the universe is like a clock that is running down and doomed to stop some day these people are then spending precious time on a worthless search. For, a knowledge of the beginning of the world is merely going to satisfy a scientific curiosity. The ultimate past does not concern us when we . . ., when we are living in an immediate present—on the threshold of an imminent future. This knowledge is not going to solve our present-day problems, nor better our future prospects. It will only swell the superfluous findings of the West. (I might mention in parenthesis that the search after the Beginning will never reach an end. It is impossible for this finite mind to understand the infinite.)

The reader will recollect the questions of Mallunkyaputta in this context. It would be a profitable study to read about the Buddha's answers and discuss the topic among your friends.

TWIN VIRTUES

Is a kind person generous? Is a generous person kind? There are two answers to each of these questions—yes and no. Acts of generosity and kindness are an everyday feature of this fair country. It was not long ago that thousands were moved by the photograph of a widowed family in the front page of an evening paper. Some were profusely liberal, others kindly generous. Even the parsimonious were touched. They gave through an unnatural spirit of kindness. It was evidence

of that "milk of human kindness." Oh! yes, there are many like that. Many who are spasmodically generous. And when they are generous (even to profusion) unlike the Man in Black it is only an affectation. Their liberality is not without motives—that's when people are generous but not kind.

A kind person however may not be generous, for two reasons. He may be too poor to be generous off hand or he may be, in a mild way, attached to himself.

Do you know that the Buddha is venerated in the Catholic Church under the name of St. Josaphat? How this came to be is a story; and a long one too. In short, it happened like this: A certain Christian named "John the Monk" wrote a book (a romance) about the life of an Indian prince called Josaphat, who was converted to the Christian faith by Barlaam. That book had a stupendous popularity—its market, the world-over. In time Josaphat became so familiar with the Christian peoples that they made him a saint of their Church.

Modern scholars, probably with a

view to establishing an authenticity of the life of St. Josaphat, traced his history. However, they struck a strange parable: St. Josaphat appeared to live the life of Prince Siddharta. Following this up they discovered a gross plagiarism. John the Monk had in his book "Barlaam and Josaphat" copied Buddhist literature! (of course with the theme changed).

And the result of all this is that the Buddha has been impersonified!

FOOD FOR THOUGHT

The toad beneath the harrow
knows
Where each tooth point goes
The butterfly in the shade
Preaches contentment to the toad.

—Sir Hugh Clifford.

To be ignorant of one's ignorance
is the malady of ignorance.

—A. B. Alcott.

Some one has defined good breeding as the result of much good sense, some good nature and a little self-denial for the sake of others, and with a view to obtain the same indulgence from them.

COLOMBO Y.M.B.A. NEWS

SUNDAY BANA

from 9 to 10 a.m.
on stanzas from the

DHAMMAPADA

PROGRAMME FOR FEBRUARY, 1952

1st Sunday : Pitakotte Somananda Thera

Anabhirata Bhikkhussa Katha Vattu.—Even in celestial pleasures he finds no delight. The disciple who is fully awakened finds delight only in the destruction of craving.

2nd Sunday : Panditha Thalalle Dhammananda Thera

Aggidatta Brahmanassa Katha Vattu.—To many a refuge do men go—to hills and woods, to gardens, trees and shrines, when tormented by fear.

3rd Sunday : Madihe Pannasiha Thera

Anandatherassa Puchita Panha Katha Vattu.—Hard to find is a thorough-bred man. He is not born everywhere. Where such a wise man is born that family thrives happily.

4th Sunday : Heenatiyane Dhammaloka Thera

Sambahutanam Bhikkhunam Katha Vattu.—

Happy is the birth of a Buddha,
Happy is the teaching of the Noble Doctrine,

Happy is the unity of the Sangha,
Happy is the asceticism of the united.

LITERARY ACTIVITIES

Miss Muriel Lester delivered a Public Lecture on January 10 1952, on "The Alternative to Violence" Dr. G. P. Malalasekere, presided.

NEW MEMBERS

17.12.51 : J. L. Chandraratne, c/o P. V. Gunasekera, Tewatte Road, Ragama; Walter de Costa, 627, Baseline Road, Colombo.

31.12.51 : Gate Mudaliyar S.P. Wijetunge, No. 26, Shady Grove Avenue, Colombo; U. D. P. Gunasinghe, Money Order Department, General Post Office, Colombo; H. R. Ellawala, c/o Ayurvedic Dispensary, No. 38, Welikada, Rajagiriya; R. C. Thandhani, c/o Bhojraj & Son, 140, Main Street, Colombo; B. Govind, 140, Main Street, Colombo; W. S. K. Perera, P.T.I. Royal Ceylon Air Force.

7.1.52 : B. L. K. de Silva, 73, Kanatte Road, Borella; D. S. Abeywickrama, No. 1, Pepin Lane, Bambalapitiya, Colombo; Herbert Kumarasinghe, 115, Ebert Lane, Kaldamulla, Moratuwa; Cicil de Silva, 123 Hill Street, Kalutara South; S. Amarasinghe, 33, 1st Division, Maradana.

15-1-52 : Ananda Nimalasuriya, 70, Vajira Road, Havelock Town, Colombo 5; Sarath Mahawela, 21, "Sarath Paya," Telangapatha, Wattala; M. Dharm-

ratne, "Ratna Sree," Makola North, Kadawata; W. S. C. A. Gunasekera, 421, Ferguson Road, Mattakkuliya, Colombo 15; O. Gerad Pereira, "Lourdes Mount" near Nayakakanda Church, Hendala.

RESIGNATIONS

A. K. Tillakaratne, V. Velupillai, N. E. R. Martyn, K. C. Perera, U. K. D. E. Goonatillake and Upali Godamune.

DRAMATICS

Encouraged by the success that crowned the efforts of our members—all amateurs—when they presented the "Red Dragon" in 1950, another attempt is being made to put on board, a play by Maurice Collis, translated into Sinhalese by Mr. Dick H. Dias. The title of the play is "Lord of the Three Worlds." The story centres round the King of Burma, the last of the Pagan dynasty which fell before the Tartars. The King is the leading character and his rising megalomania and hallucination provide

the chief theme. The King's part will be played by Mr. Dias, who is also producer and director. The heroine of the "Red Dragon," Jessica, will be the Queen, while a new star Prema Sayakkara will fill the role of "Little Gold Fish." The others in the cast are:—

Headman of the village of Falling Flowers—S. Amarasinghe; Abbot of the same village—D. W. Wijesinghe; Father of Little Gold Fish—Tun Hla Oung; Yazathingam, the Chief Minister—W. Hector de Silva; The Maung Daw, half-brother of the King—M. A. Rupasena; Ophla, Captain of the Outer Guard, son of Yazathingam—Tillakesiri Fernando; The Royal Chaplain—W. A. Perera; Theinmazi, a magician—A. A. M. Milhar; Young, ex Grand Secretary of the Court of China—B. M. Perera with ladies in waiting, villagers, amazons, palanquin bearers messengers, etc.

Rehearsals are in full swing and every effort is being made to present it during the last week of the Colombo Exhibition.

says Mr. V. S. Nanayakkara, Hony. General Secretary (Organiser).

OBITUARY

We record with regret the death of Muhandiram D. A. G. Jayatillake.

COLOMBO Y.M.B.A.

NOTICE TO MEMBERS

Members of the Colombo Y.M.B.A. who desire to serve in the following Departmental Committees are kindly requested to communicate with me:—

- (1) Religious Examinations.
- (2) Other Religious Activities.
- (3) Literary (English).
- (4) Literary (Sinhalese).
- (5) Sports.
- (6) Social Service.
- (7) Finance.

V. S. NANAYAKKARA,
Hony. General Secretary.

NEWS AND NOTES

SET-UP OF AN ALL-NEPALI BHIKKHU MAHA SANGHA

New Delhi.

A PARTY of Ceylonese Buddhist pilgrims arrived here and were housed at the Buddha Vihara, Reading Road. They had been to all the sacred Buddhist shrines and arrived at the Capital on their way to Bombay.

The Ven. Bhikkhu Ariyawansa, incumbent of the Delhi Temple showed them around the City. Later in the day, they visited the Samadi of Mahatma Gandhi at Raj Ghat. On Sunday, under the auspices of the Indian Buddhist Association, a Buddha-puja was conducted at the temple premises. Later the Bengali-Buddhist Community offered alms to the Bhikkhus and entertained the pilgrim party to lunch. Speeches were made by Sri K. L. Barua on behalf of the hosts, and Bhikkhu T. Dhammananda replied suitably for the guests. Afterwards many speeches were made in Bengali and Sinhalese, and these were interpreted by the Ven. Ariyawansa. The party left for Sanchi the next day.—*Cor.*

\$200,000 SCHOOLS FOR BUDDHISTS

THE Singapore Buddhist Federation's \$200,000 Maha Bodhi Schools at Geylang was declared open by the Commissioner-General, Mr. Malcolm MacDonald.

He said: "This school with its Buddhist teaching will be yet another force serving the great cause of peace on earth and goodwill amongst men."

Mr. A. W. Frisby the Director of Education, said he hoped parents would take an interest in the activities of their children in the Maha Bodhi School.

"Much of the trouble in Singapore today is because parents allow their children to be looked after by others," he said.

The wife of the Commissioner-General, Mrs. Malcolm MacDonald, and Government and Consular representatives were amongst the large gathering present.

A report by the Principal of the school, Miss Pitt Chin Hui, and the singing of the school song concluded the ceremony.

AFTER three days' debate, a resolution moved by Bhikkhu Amritananda on the set-up of an All-Nepali Bhikkhu Maha Sangha was unanimously passed. This Sangha, it is said, is established with a view to organise the Bhikkhu Order on a more solid foundation. The chief aims and objects of the Sangha are as follows:—

- (1) To stabilize Buddha Sasana in Nepal.
- (2) To foster unity among the Bhikkhus of Nepal.
- (3) To promote the welfare of all living creatures through the teachings of Lord Buddha.
- (4) To keep close contact with various Buddhist organisations in different parts of the world, and to establish healthy relationship with all other religious and social organisations.

A working committee of nine members elected from amongst the Bhikkhus has also been formed with Bhikkhu Pragya Nanda Mahasthavar as President, Bhikkhu Amritananda as Secretary and Bhikkhu Subodananda as Deputy Secretary. The other elected members are:—

Bhikkhu Sakyananda, Bhikkhu Buddhaghosa, Bhikkhu Pragya Rasmi, Bhikkhu Samvar, Bhikkhu Agadhamma, Bhikkhu Dharnpala.

The central office of the Sangha will be at Anandakuti at Kathmandu.—*Cor.*

LUMBINI

A PETITION was presented by Dharmodaya Sabha on behalf of all the Nepali Buddhists to His Majesty the King of Nepal entreating His Majesty to place the management of Lumbini, the birth-place of Lord Buddha, and Kapilavastu in the hands of a Buddhist organization. This petition was presented with a view to raise those two holy places to the level of other holy places of the Buddhists. It is learnt that His Majesty has been gracious enough to send a reply. While commending it as a move in the right direction,

His Majesty says, "Happily for us Lumbini, the birth-place of Lord Buddha, and Kapilavastu, the great city of the Great Son, lie in our beloved motherland, Nepal. Your move to raise these two holy places to the level of other holy places of the Buddhists is highly commendable. My government, I assure you, will make every possible effort to meet with your demands."—*Cor.*

TO THE SAKYA MUNI

Poised on Thy Lotus Throne, Thou who scans so deep,
Sansara's whirling ocean where the currents keep,
Drifting weary voyagers, hither and thither tossed,
In the night of Nescience are they to be lost?
Loadstar to guide them onward, alas they have none,
Clouded by "Avijja" the starlight has not shone,
The siren calls of "Maya" drifting far away,
In the storm of "Kama" they have lost the way.
Let them not be shipwrecked on Tanha's dire shoal,
May the gales not take them further from the goal,
With the dawn of Dhamma, may the darkness go,
Guided by thy Teaching, may they dangers know.
May they catch the fair winds of the Eightfold Path,
And sail in halcyon waters—as the aftermath,
Guided by Thee Mentor, and the charts thou drew,
To the Peaceful Haven guide O Lord the crew.
May Thy fulgent loadster ever more give light,
May "Avijja's" darkness never more benight,
Let the calls of "Maya," lose their fell appeal,
Guide them to The Haven, of The Peace and Weal.

W. AMARASIRI,
Peradeniya.

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